

Wings of Truth.

Business Notices.

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Edited by O HASHNU HARA, Secretary for England of the Order of the White Rose, and the College of Divine Sciences and Realization, Syracuse, New York.

"Wings of Truth."

"Higher and still higher
From the earth thou springest
Like a cloud of fire;
The deep blue thou wingest
And singing still dost soar,
And soaring ever singest."

Shelley.

—:o:—

The Editor's Straight Talk.

AFTER the publication of the next issue of the *Occult Literary News and Review*, I shall introduce you to a co-editor.

This post has been most kindly undertaken by the Rev. E. B. Hill, a gentleman of great literary talent and ability, and one of the most advanced thinkers in England.

If we can once get the Church interested in Advanced Thought theories—and many of the clergy have strong leanings that way—well at least our work may be said to be making a step in the right direction, and we obtain very much wider field for advancement.

The first thing promised by Mr. Hill is a series of articles upon Mental Science and the Gospels—and I venture to believe, that from the pen of this inspired writer, answers will be given to almost every objection that may present itself to the lay mind upon most of the difficult points in the New Testament. Two heads are proverbially better than one, and I trust that between us, we shall make the *O. R.* one of the first papers of its kind in the world.

The more subscriptions that come in, the better writers you will have—and I want to get hold of some

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of those magnificent scribes, who make American New Thought literature such a success.

But they cannot be had for the asking, so I want a much bigger circulation.

The "Success Circle" keeps on drawing in new subscribers, thus really earning its name; but the big stone I cast into the water when I made my offer in December WINGS will send forth ever-widening circles, until they reach every part of the civilised globe.

I have subscribers in America, Sweden, Italy, Switzerland, Ceylon, Natal, Cape Colony, Greece and India, in England, Scotland, Ireland, Wales, Jersey and the Isle of Man; and, indeed, WINGS seems likely to have been aptly named in more senses than one. But still I want more, more, more, and I WILL have them. I have something good to give in return, and so my own will come to me, and those who love a bargain will come in and join all their brethren in the circle. Both Magazines post free, and SUCCESS-TREATMENT for one year for 5s.

I want an ENORMOUS circulation and I expect to get it, and my expectations are never disappointed.

You will please notice, dear students, I do not HOPE, I EXPECT.

Hope may be compared to a floating buoy that goes bob, bobbing over the water; but EXPECTATION is like a grand ironclad, that proudly cuts through the waves, sweeping all before her—though why a Man o'War should be a "she" is always a dead mystery to me! Now buoys are useful things, and so is hope—but they are not POSITIVE; hope will bring you to a certain level, but you need something stronger to carry you right on to success.

So that when I tell you to EXPECT your desires to be fulfilled, I give you the grandest word for success you can possibly find anywhere.

It is positive, it is real life; you want something, and you are so confident that your want will be supplied, you EXPECT your desire to manifest itself, and the more confidently you expect it, the sooner it comes.

That waiting, expectant attitude will surely help you on; I AM SUCCESS, I vibrate success (some people

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call it luck), as I vibrate joy, laughter, happiness. Those of you who know me personally can tell how I send your troubles to the right-about, and this is because I am an ORGANISED CENTRE OF FORCE, and I radiate this outward. When I sit down and think you success, and you are all concentrating upon the same subject, we form a circle of immense power, and this will react not only upon your pockets, but upon your general happiness as well, for you will be coming into perfect harmony with the Law—with Love, or God.

And until you obtain this harmonious relationship you won't show forth success, or happiness—you will simply be like the rest of the world and wait till you die and go to heaven, before you enjoy either life or happiness!

Now I stand out for having all these things here and now—when I can be quite sure of enjoying them—I know what I had in *past* incarnations, but who can tell what the future may be? Besides, I intend to hang on here for another century or two. There I am one with Helen Wilmans and Harry Gaze—"Why die?" Isn't life, beautiful life, dancing and sparkling like a newly opened bottle of champagne (I was going to say "the boy," but I've been hauled over the coals by one of my most esteemed subscribers for using slang. Dear friend, sure it's just ME, and nobody objects who really knows me).

And why should we change this beautiful life for a nasty coffin, and a cold bed in our mother earth? Not for this child, thank you, if by right thinking I can keep young and vital, and enjoy the life I love so well for a few hundred years!

Why shouldn't we emulate Methuselah?

Right thinking, simple living, cleanliness, and a regular life will soon work wonders.

Harry Gaze says in his new book, "How to Live for Ever," that we must not fight death, but be as one who is continually dying and being reborn—that we must keep the idea of always unfolding and unfolding, but not become unfolded, for then decay sets in.

These are not his words, but look out for the next *O. R.* and you'll see more about it; anyway we might have a try, some of us; I am going to.

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Harry Gaze advertises his magazine at \$20'00 a century; I like that idea, it is really vital.

In a letter from one of my "Successites" (please note that word, it's original) at Tiverton this morning I had the following good news:—

"As regards your success circle, I am delighted with my already success. Through business, I have been unable to spend each evening as I should wish in expectancy, but one occasion I received such help as will mean pounds to me in a year."

Another "Successite" writes from Jersey in similar kindly terms.

Now, I am going to beg—*please* don't shut up WINGS and look the other way.

The horses' Home of Rest at Acton wants a helping hand. I daresay many of you saw the appeal for poor "Nimrod" in the *Daily Mail* a little time ago. Well, Nimrod is provided for for the rest of his natural life; but funds are sadly needed to enlarge and carry on the premises of this grand charity, and to enable more of the sick and weary toilers, with their tired limbs, and dear, beautiful brown eyes to have rest, physic, and fresh air when they break down, or get hurt in the cruel traffic of London.

They are so patient, so sensitive, so much to be pitied, and I *do* hope some of you will try and help a little.

I am doing my best; but any contributions sent in to the Secretary, 47, Buckingham Palace Road will be gratefully accepted, and I am *quite*, QUITE sure you will benefit very materially for your generosity.

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"Wings of Truth" Success Circle.

SIT at nine p.m. every evening for twenty minutes, in a comfortable position, and assume a waiting, expectant attitude. Name your desire, and try as far as possible to expect what you want to come to you. You will get it by your relation with the infinite truth, and by the mighty power of my thought vibrations, which, flowing out from the organised centre of my being, carry a swift vibratory current to aid your weak vibrations, and thus build you up in the truth.

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Remember that your part is that of expectancy, and that I will build you up in strength, and teach you to stand alone.

It has long been known that all nature resolves itself into one law, that of vibration, that all things are of atomic structure, and in continual motion. Man is absolute master of the forces of nature, did he but realise his power. Have faith, concentrate all your mind upon your needs when you are sitting with me at night, and out of the Infinite Good your own will come to you.

O HASHNU HARA.

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The Natural Method of Cure.

BY THE REV. HENRY FRANK. (*By kind permission.*)

THE same influence bears upon people when, losing hope, they go gloomily to the temple to supplicate some supernatural power which they believe for the time being comforts and sustains them. Dr. Boris Sidis in the "Psychology of Suggestion" insists that the American people, and likely other people, suffer from what he calls "circular insanity." At one time it is the insanity of financial extravagance, and, when that is exhausted, then it reverts to the insanity of religious enthusiasm. When an individual has exhausted every natural and material resource, he turns blindly in search for Divine influence; and likewise, when a nation is politically and physically exhausted, it seeks some imaginary influence that may rescue it from temporary depression and discouragement. Psychology teaches us that under certain subjective conditions the human mind may receive permanent unconscious impressions which, after the lapse of long periods of time, may be aroused into momentary consciousness when the subject little suspects their existence. At such times that which is unfamiliar, or perhaps unknown to us, suddenly takes possession of our normal consciousness, and even transforms our ordinary disposition.

For many centuries the untutored multitudes have been listening to the powerful and eloquent portrayal

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of the crucifixion till they literally behold their "Beloved" bleeding upon the "accursed tree," each wound dripping with His sacred blood and the air reverberant with His mournful cry. During revival seasons especially, the preacher exhausts all the arts of rhetoric and oratory to vivify this scene and paint the picture with analytical exactness. To him and his hearers the scene becomes almost as real as if they had been on Golgotha, and gazed upon the veritable body of the Crucified Lord. Once again they live through the horror of that awful tragedy, their hearts are pained with agony, they study each wound, the drawn and hardened features of the dying face, the parched and swollen lips, the mangled feet and bleeding side of the sacred body, till at times they rave with insane sympathy and lose themselves in contortions of agony. So profound, so real has been this suffering to some, that it has been evidenced in the disease of stygmata—or red exudations in the form of crosses on the skin.

The doctrine of the atonement has been especially instrumental in arousing the affections of the feminine breast toward an imaginary lover in the person of the Saviour. This is a curious sphere of religious experience and prompted a scholar to write a book on "Religion and Lust," in which he exposes many suggestive and startling situations resulting from feminine affection for a Crucified Lover. When we recall how every ancient religion, once pure and sublime, sank by this very process into indecent indulgence and moral decay, we are forced to admit there is something repulsively suggestive, but all too true, in this author's theory.

All religions which centre in an individual, be he how pure or divine, especially if that individual be the subject of injustice and degradation, arouse in the human breast responsive sympathy which, when exaggerated, results either in immoral sexual relations or the dethronement of reason in the worshipper. In this respect the doctrine of the Atonement has been the most prolific of degeneracy of any doctrine ever promulgated.

I speak of this simply by way of a hint, that you

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may realise the possibilities of danger which lie in the path of those who religiously accept the doctrine with all its consequences.

But there is no reason why Christians should contend for this doctrine, for it is not at all a Christian doctrine, save in its adoption. I call your attention to this with the hope that I may lead you on to another interpretation which I believe is historically correct, and which may be scientifically utilised with spiritual benefit.

Let us proceed to inquire whether the Atonement is a Christian doctrine. There has been scarcely a single mystical religion which has not had its crucified saviour. When students first discovered this truth it so thoroughly shocked Christendom, that it was denounced as a vilification, and its promulgators as liars and blasphemers. But to-day, even dogmatic Christianity has relapsed from that ferocious attitude, and admits the fact that other religions have had their crucified saviours; but, as a rule, they explain it, as did Father Firmicius in ancient times, when he declared that the devil has always had his Christs, and these he had invented in the various religions of antiquity to deceive the elect and crucify again the only Christ of humanity. He could not deny the fact that saviours were proclaimed by all the "heathen" religions, but these saviours were the devil's inventions viciously anticipating the only saviour of the world.

To-day we reject such an explanation as unscholarly and absurd. We know that the devotees of Prometheus adored a saviour who appealed to their religious ardour as one who was as potent, as heroic, as divine, as holy, as is Jesus Christ to His Christian followers. There is a passage in one of the Tragedies of Æschylus* which clearly and vividly reveals the sympathetic attitude of those ancient Prometheans toward their accepted saviour, and which appeals even at this late day to the religious instinct of mystical worshippers. These words illustrate the feelings of those ancient believers toward one whom they adored as a saviour in the eyes of the gods as Jesus Christ

* "Prometheus Bound."

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has since been adored as a Saviour in the eyes of humanity :—

“ ’Twas I who brought sweet hope
T’ inhabit in their hearts—I brought
The fire of heaven to animate their clay ;
And through the clouds of barbarous ignorance
Diffused the beams of knowledge.

* * * *

See what, a god, I suffer from the gods !
For mercy to mankind I am not deemed
Worthy of mercy ; but in this uncouth
Appointment, am fixed here,
A spectacle dishonourable to Jove !
Scarce on the throne of heaven seated,
He showered on the powers of heaven
His various benefits, thereby
His sovereignty confirming ; but for unhappy mortals
Had no regard, but all the present race
Willed to extirpate, and to form anew.
None, save I myself, opposed his will I dared,
And boldly pleading, saved them from destruction—
Saved them from sinking to the realms of night,
For which offence, I bow beneath these pains,
Dreadful to suffer, piteous to behold.”

(Potter’s Translation.)

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Psychometry.

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AFTER some careful consideration I have awarded this prize to Mr. A. J. Hook, 7, Fore Street, Tiverton, for the following delineations. The delineations sent in this month are not quite so good as usual.

Of the three people chosen, everybody has gone wrong over Mrs. Gooch. She is of a contented nature, bright, cheerful, the mother of four children, has been married for eleven years, health excellent, except for an occasional bilious attack, not at all psychic, nor spiritually developed.

Of the remaining two people, Mr. Hook’s delineation is the best ; he, too, was mistaken over Ada Elizabeth Gooch.

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JOSEPH J. SMITH

"Is a married man, has had a gay time in his younger days, married when twenty-one years of age, and since then has had a fair amount of trouble, sickness of family and money difficulties; he is in his second stage of spiritual development, his aura is grey, is at present better situated, is a clerk and has been for some years."

This is quite correct in every detail.

"O HASHNU HARA"

"Is unmarried, and is quite content to remain so (*She is going to be married soon, though.*—ED.). She has had an uphill fight during her lifetime, and a good many troubles. She left home when comparatively young. Through great perseverance she has gained success, and is in a high stage of spiritual development, aura blue, rosy pink and white. She has travelled a great deal, both by land and sea; she does not get on at all well with her near relations; she is naturally very energetic and enjoys excellent health."

(Signed) A. J. HOOK.

This is also quite correct, and really very good, especially about the travelling and the relations.

Mr. Harvey, a former prize-winner, was also very good, but not so correct as Mr. Hook. This new recruit to our ranks promises great things; this is his first venture.

Mrs. Buckmaster has had sickness in her house, and did not compete as usual.

The complete set of the Rev. Henry Frank's works (3) on the question of the "Soul," etc., including "A Vision of the One Invisible," will be given as a prize for the competition this month.

* * * * *

I have been a wee bit disappointed at only receiving six applications for the club I suggested in last month's WINGS. I had hoped that my readers would take it up, and study for their different branches. Hard work must be done if success is to be earned.

I do not ask you to do what I shirk doing myself. My speciality in psychometry is the ability to see and describe new machines and inventions for electricians.

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I am given the suggestion—an instrument for such and such a purpose, say, and I can describe it, even giving the minutest details; but I found my natural taste for machinery was not sufficient in itself, and as a consequence I spend my meagre "spare time" in the study of electrical engineering.

Now, who will come forward and do likewise?

The third stage of development, symbolised by the planet Mars, is one of constant warfare.

The finer, etherealised vibrations of your subconscious mind are fighting for supremacy, and the material and gross vibrations of the lower nature will not give up their stronghold without a serious fight.

The student is here between two fires, is, indeed, upon what is known as the "Fire Plane," and many are the troubles that will assail him at this stage. One day he is in the raptures of a partially revealed spirituality, which whispers to him of the Divine Light and Life within; the music of the unseen vibrates the glorious trumpet call we all must hear and answer.

And again the mocking voice of the lower nature breathes forth soft temptations—he hesitates—falls; but only to struggle up again, and once more stretch longing arms upwards towards the Infinite.

Again man fails to realise that HIS portion of the glorious Hidden Life is not outside; it rests not within the spheres, nor the realms of space, not from without, but from within; within his own physical body must these Holy Vibrations be sought, and, once found, held in sacred trust for ever.

At this stage, too, must the pupil beware of earthly fire.

There are those who would prevent his progress, bar him from his journey upward, and these will keep him back by every possible means.

Here is, indeed, the ordeal by fire, and every possible care must be exercised.

The barrier has to be passed; you must not give in but press forward, and defy the powers that would hold you back.

Remember ALL NATURE passes through this same trial at some time or another, and emerges victorious.

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It is only man, who, easily discouraged, will perchance slip backwards for a time.

EXPERIMENT VIII.

This bead has a history, and is connected with more than one illustrious personage in the past. Give this history fully. Successful competitor will have delineation published. Send in as before, with stamped addressed envelope to the Editor.

—:o:—

Décadents, Colours and Sounds.

RENÉ GHIL, in his "Traité du Verbe," teaches that we must not come too close to reality, but must extract from it its essence or that which moves us; "we should live within and construct there the exterior world according to our special character."

In other words we must be symbolists. His next principle relates to verbal instrumentation. Vowels especially are our musical instruments, and all have a colour meaning. René Ghil has given us the following musical correspondents:—F, i, and s correspond to the long, primitive flutes; l, r, and z correspond to the horn, bassoon, hautboy, etc.; o, io, oi give colour red; ou, iou, oui, go from black to russet, etc.; a, o, and iu express magnitude and fulness; e and i convey ideas of the tiny, the sharp and mournful; o, r, s, and x stand for great passion, roughness and violence. Arthur Rimbaud has expressed the whole subject in the following verses:—

Vowels, A black, E white, I red, U green, O blue,
Some day I'll tell the hidden sources of your rise,
A, the black hairy bodices of glittering flies
That near foul stench hover in a buzzing crew,

Dark depths; E, whiteness as of tents, of mist and
dew,
The glimmer of parasols, white kings, sharp glacier-
ice;

I, purple, spitten blood, laughter fair lips devise
In anger or repentant frenzied moods that rue;

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U, cycles, the divine vibrations of clear seas,
The peace of pastures dotted with their herds, the
peace
Which on broad, studious brows by alchemy is set.

O, a high clarion filled with a strange strident note,
Silences where in space the worlds and angels float—
O, Omega, of her eyes the ray of violet!

C. H. A. B. (in the *Ideal Review*).

—:o:—

Easy Lessons in Clairvoyance,

BY O HASHNU HARA.

(Copyright.)

VII.

MANY clairvoyantes find personal contact with their client a necessity, but it is not always a pleasure. To such I recommend a length of aluminium wire—copper is best, but will make many sensitives quite ill—with a small, flat metal handle each end. This forms a capital conductor and is really better than personal contact.

A large and perfect moonstone or opal will form a most satisfactory crystal; there is a subtle something in the blue tones of the felspar which acts upon the clairvoyante sight with marvellous effect; perfect specimens are rare, but more beautiful than almost any other stone.

To resume the definition of numbers and their meaning when revealed in a clairvoyante vision, we now come to the number fifteen.

15. This number represents destiny, hazard, chance, fate. These varied meanings may be taken literally. For instance, if the number fifteen appears after a scene, or even some other symbol, then that which precedes the number may be looked upon rather as indicating a fatality, *i.e.*, a foregone conclusion, something which it is almost impossible to avoid. This number governs the month of November, and the Zodiacal sign Sagittarius.

16. This is an ill-fated number, but it more frequently denotes financial trouble than any other

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kind. When this is seen in the crystal you may be sure that the person for whom it appears will be in money difficulties before very long, if not even then thus afflicted. It governs the month of December, and the Zodiacal sign Capricorn.

17. This number denotes that most beautiful of sentiments, Hope. When it is seen you may be sure that your client is of a sanguine temperament, and that he will also be coming into a set of very much better and brighter conditions than those he has been under recently. Seventeen is said to belong to the planet Mercury, and also to that planet's day, Wednesday.

18. Here we obtain deception ; this is the number of treachery, and it carries a warning with it of underhand proceedings, of a state or condition where all is not straightforward or quite what meets the eye. Tell such people to beware of those around them, unless there are other signs to indicate that they are the offenders themselves. This number answers to the month of January, and to the Zodiacal sign of Aquarius.

19. The meaning attached to this number is that of happiness. Here we obtain the sum of all that we desire, the gratification of our ambitions. To a very young person this number denotes love, and if the symbol of the rising sun has gone before, it most probably means marriage. These meanings must not be taken alone, they require corroboration from things which precede and follow. There are times, of course, when the intuition will decide the exact meaning to be attached, but very frequently the warning of caution is not unmerited. People are too apt to think because things appear in a crystal they are bound to occur, but this is not invariable ; they may only indicate a possible event, or they may be the forerunners of something far removed from their apparent meaning. So to avoid the danger of giving a wrong judgment, be cautious, and verify your statements carefully. If you make a rule of doing this you are not at all likely to make mistakes. Better say too little than too much.

(To be continued.)

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Yourself Harmonised.

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A Series of Articles showing how to attain Health, Wealth, Wisdom and Long Life (or what is erroneously called the Spiritual Life) here and now.

BY GEORGE OSBOND.

CHAPTER III.—*Continued.*

MIND.

ONE of the first conditions for mental activity is CONSCIOUSNESS.

Upon this devolves everything in the psychical world. Without consciousness all is blank and void. A man when struck heavily on the head loses consciousness and is aware of nothing that transpires between the time of receiving the blow and "coming to" consciousness again. It is a blank, a void in his life. Thus you will see that consciousness is something we "come to."

The majority of people have varied states of consciousness. Some are self-conscious, others are only conscious of the things and conditions of their life, and are ever without consciousness of themselves. These are the people who "don't know" what to do, to say, to think when the critical moment arrives. If they were conscious of their inherent powers and faculties they would trust them utterly and thus be prepared to meet all emergencies.

The varied states of consciousness mark the difference between, not only people, but all phases of life. So far as we know there is no consciousness in the mineral and vegetable kingdoms. There are some traces of *seeming* consciousness in the vegetable kingdom, but it is a very different state to that found in man. All the animal kingdom is conscious; but the variety of the states is such that, when compared with the highest development, the lowest can scarcely be called consciousness.

Consciousness being the prime factor of the Mind, it necessarily follows that all conditions and development

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are referable to it for their origin. There are thousands to-day who are diseased through becoming conscious of the diseased state from reading medical works, advertisements of patent medicines, vagaries on diet, etc. Had they remained ignorant, or unconscious of the diseased condition, the probability is that it would never have manifested itself. They *first* became conscious of it and the Mind did the rest. My advice to all readers is: Don't read any book that has a devil or depicted power working against you. Live a natural and good life and let the rest take care of itself. If you are conscious only of the fact that ALL IS GOOD (and the remainder—that which is left when you have said ALL is evil) you will have no need to trouble about any books or magazines that preach the powers of the air arrayed against you in all forms of diet, drugs, drinks, etc.

It is always the case that the things which are nearest home are the most neglected and most unnoticed. That is so with the case in hand. We had never thought that our first or prime mental activity was so important and powerful. But, it may be argued, there is ample evidence that *all* of that of which we are conscious does not affect our lives in this manner. True. The reason is we do not give attention to it after we become conscious of it. It does not sink down in good places of the mind and take root and grow. This brings us to the consideration of ATTENTION. Now, many writers make rather too much of attention and make possibilities appear from that alone, which are really due to many other faculties of the Mind. This has caused no end of disappointment amongst adherents of many schools of thought. Psychology is a Science which must be studied entirely and not piecemeal. If this is not done uncertain results will follow. To be intelligently informed on the whole subject is to be well equipped, but to be only partially informed is very disastrous. I have seen again and again advice given to people who were in a dilemma that would only aggravate the condition complained of. If the said advisers knew the laws of Psychology thoroughly their actions would be very different. So, before you expect all things

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from attention only, give the *whole* subject a fair hearing.

There are three kinds of ATTENTION, viz. :—Involuntary, Voluntary and Expectant.

The word *attention* means a *stretching* to the object or subject of which you have become conscious.

Voluntary attention is that condition of the mind in which the powers of some of the faculties are *directed* upon a subject or object by the energy of the will.

Involuntary attention is that condition of the mind by which the powers of the mind are centred upon an object or subject from the interest taken in them. A literal *drawing* to as opposed to the stretching to of voluntary attention.

Expectant attention is that condition of mind by which the mind *broods over, dwells upon*, that which is expected or desired. It is thus quite different from the other two kinds of attention, and being almost inert—as opposed to voluntary and involuntary attention—is mostly indulged in by the people who have dull heavy minds and “don't know” much about this life or anything else. It is probably on this account that it has received more consideration than the others, and has misled so many in their search for Truth.

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HENRY FRANK, Editor.

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