

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.

REALLY people do say nice things to me about my Straight Talks and my magazines.

But the Straight Talks come first. They are not literature, but they come from my heart. They tell you all how much I love you, and how much I want to help you, and you like them.

It used to be my pride that I could evolve something in the way of a screed that might be called "literature ;" I can do it still, and turn a phrase as nicely as anyone—vanity? Dear me no, only a just appreciation of my own merits, a very excellent thing to cultivate—but, by the time I had corrected, and scratched out, and dressed up my article with fine quotations, and rubbed up my little Latin, and less Greek, all the "ME" had gone out of it, and 'twas just a nicely polished bit of work *anybody* could do who would take the trouble, and had read and thought a bit. Now there isn't any polish about my "talks," but they are crammed full of ME, and are all LIFE and LOVE.

I want you all to have *both*, to keep them with you always, and to make your lives just songs.

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I don't want to "shout" loudest, or to say that because I hold certain opinions everybody else is wrong, as some mental scientists do ; I only tell you how it works for me, and I would *much* prefer to hear that each one could evolve a plan of their own—and a creed of their own, if need be.

We cannot say this is right and that is wrong.

We cannot say, "Behold ! I am the Light, and all the rest of you will trot off to Perdition, and smash to smithereens if you don't follow me." Such a creed is against the LAW of LOVE.

Love doesn't decry others, it only stands for its own ; and instead of developing into a kind of 20th century "Inquisition," wishing to damn all who disagree, LOVE says, " I AM ;" and in the calm depths of those mighty words all else fades into insignificance. It is the undisputed right of every man to create his own conditions, his own thoughts, his own creed ; but it is *not* his right to cram those conditions, thoughts, or creeds down his neighbour's throat.

If the neighbour asks your opinion it is different : then say, "This is *my* way of thinking, it suits *me*, but it may not pan out in your case."

There is the broad-minded saying of UNIVERSAL LOVE—mighty Love, that will sway and soften as no lengthy or learned argument can do.

LOVE ! LOVE !! LOVE !!!

When Captain M——, of the U.S.S. "Greek," one of the most delightful Irishmen I ever met, spoke of the softer sex, his eyes would twinkle and his face broaden into a smile—"The ladies?" he would say, "Bless 'em, I love them *all!*" and they all loved him, myself included. So do I love you all ; and so by loving I can help you ; and so do you respond to the vibrations of my love by sending me in the most charming letters and compliments.

Some lines in a letter received recently suddenly confronted me with the fact that one person, at any rate, thought I advocated a kind of grab all policy, and that I put top prices on everything I did—like a lawyer : "For use of my door-mat, 3s. 4d. ; for shaking hands, 6s. 8d." etc., etc. I purposely mention this matter, because my readers know that is

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most distinctly NOT my policy. Those who can afford to pay me for my services, or those who need my help for purposes of vanity I say, "Pay;" or when asked to work for a wealthy firm I say, "Pay."

But there are many who are sick and poor and miserable who come to me, and I do ALL in my power for them, nor think even of return, and any here who may read these words and are too poor to pay others for treatment, have only to write to me and I'll do my best for them. Moreover, I hope all who read my words will do the same. The strong can help the weak without pauperising them. First pick your man up out of the mire, then by all means give him a brush and let him clean himself; that is to say, put those in need on their feet if you can and show them then *how to help themselves*.

Don't wait and say, "Oh yes, I'll help you, but my charge for doing so is so much, and if you haven't got it you can stay where you are!"

That isn't LOVE, it is only selfishness, and if it is Mental Science, preserve me from Mental Science!

Of course, if you have an article to sell get the best price you can for it, and while it is perfectly true that people take you at your own valuation, it is also true that "the value of an article is what it will fetch," and if you overstep the mark don't blame anybody but yourself.

Everything throughout the cosmos is the result of vibration; all IS vibration, from the highest to the lowest scale, ordered and marshalled by LOVE. If YOUR rate of vibration is too slow to make you of the value you estimate, why, climb higher, gain a swifter rate, and then try again. It is perfectly true about the estimation, but it must be fairly just and somewhere near the mark. Folks won't take a coster's barrow for the state coach, however much the coster may shout, "make way for the king!"

Put heart and soul into all you do, and you are bound to stir the depths. Don't think you are better than other people, or that your method of thinking is the only right one. Give others latitude, but *don't* let anybody encroach on YOUR little plot of MIND; that is your own, and if it pleases you to build up a palace

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or a pig-stye on it, that matters to you only, and the other fellow has no right to decry you. When you ask for his advice then will be time enough to give it.

Just BE, and if you want to help the mental development of others THINK THEM GOOD.

Do any of my readers know the *Nautilus*? It is published and edited by Elizabeth Town, the brightest, smartest, truest woman I've run across these many days. She's rather like me, only more so, as far as her talks go, and her magazine only costs 2s. 6d. a year.

I have just prepared a series of typewritten lessons (4) on CONCENTRATION, which will, I think, prove valuable to students. By means of unique diagrams I have illustrated the mental processes involved in the act of concentration, showing, as no other teacher has yet done, how to overcome and master these difficulties. Price £1 1s. the course.

I am still holding out my offer for the Success Circle—WINGS OF TRUTH and the *Occult Literary News and Review*, with treatment for business success for one year, only 5s.

Any more coming in? I am still waiting, and the offer is a grand one. It only applies to NEW subscribers sending in the whole 5s. at once to me, however.

From my calm, strong LOVE CENTRE I am sending out waves of success to you all, and my thought is so powerful I can HELP ALL.

—:o:—

“Wings of Truth” Success Circle.

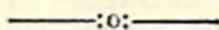
SIT at nine p.m. every evening for twenty minutes in a comfortable position, and assume a waiting, expectant attitude. Name your desire, and try as far as possible to expect what you want to come to you. You will get it by your relation with the infinite truth, and by the mighty power of my thought vibrations, 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.



Hypnotism.

ITS USES AND ABUSES.

UNDER hypnosis the objective mind is placed in complete abeyance, and we are dealing directly with the subjective mind, or powers of soul with all the better qualities of mind exalted. Therefore, it stands to reason that this higher self could not be induced to commit a crime, or stoop to any baseness that he would not be more liable to do in his ordinary waking state.

Hypnotism to-day is divided into three distinct schools, each with a separate method. The Paris school, or school of Salpatriere, of which Prof. Charcot is the founder; the Nancy school, and the Mesmeric school. The Mesmeric method proper consists in making passes from the head downward, gazing fixedly into the subject's eyes, and concentrating the mind upon the work in hand. The Paris school holds that hypnotism is the result of an abnormal or diseased condition of the nerves; that the true hypnotic state can be produced only in persons whose nerves are diseased. The Nancy school attributes all the phenomena, including the induction of the state, to the power of suggestion alone; that the phenomena can best be produced in persons of sound physical

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health and perfect mental balance. Many operators to-day disclaim the fact that there is any therapeutic value in the mesmeric passes, and claim that Mesmer and his followers only used them for effect and the sake of appearing mysterious.

There is no doubt but that there exists in man a subtle fluid in the nature of magnetism, which by means of passes over the head and body of the subject, accompanied by intense concentration of the mind and will upon the part of the operator, can be made to flow from the ends of his fingers and impinge upon the subject, producing sleep and all the varied subsequent phenomena at the will of the operator. Recent scientific discoveries have proven that there exists a fluid which can be made to emanate from the fingers, and falling upon a sensitive plate can be caught by the camera. What this effluence is no man may ever know; that it is a vital fact in psychic phenomena is certain. Like many other subtle forces in nature it defies analysis. This influence, or fluidic emanation, does not seem to produce the same effect by all operators; each seems to exert a little different effect upon their subjects. Some operators readily alleviate pain, cause the patient to feel rested and invigorated, cause him to rapidly recuperate in health and strength, but nothing more. Others not only do this, but exert a wonderful regenerating influence upon the mind, causing the intellect to become keen, quick, sharp, receptive and retentive. Some develop clairvoyance, clairaudience and mind reading in their subjects to a degree of almost perfection. This wonderful science has the effect of illuminating and instructing the mind, so that at one step it is raised from the darkness of ignorance to the light of wisdom. Through this means the mental powers can be strengthened and developed with wonderful rapidity along any special line of study, such as music, telegraphy, stenography, oratory, etc. Diffidence, lack of confidence, all these qualities can be replaced with power, assurance, and ability to carry out the object desired. The one pre-requisite to make a man or woman great in any capacity is an earnest desire.

It is only by a thorough and careful study of its

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psychological aspects that hypnotism can be intelligently applied to the cure of disease. Yet when rightly used its power for doing good is unlimited; it bids fair to become one of the greatest therapeutic agents in the known world. As an agency for eradicating evil tendencies from the mind such as lying, stealing, idleness, and for destroying acquired pernicious habits, such as cigarette smoking, opium, morphine habit, drinking, etc., it has no peer. The worst drunkard of *years standing* can in a few weeks time be made to entirely lose his desire for drink and his entire appearance can be changed; his whole mentality and will power can be raised and strengthened to such an extent that he not only greatly surprises himself, but all those who have known him.

The individual who possesses the faculty of evoking the powers of the subjective mind at will, in its perfection, becomes at once a genius, a prodigy, a giant of intellect. If he be an artist, his pictures are outlined upon his canvas with accurate blending of colours; he only needs apply the brush. If a musician, he places himself en rapport with the law of harmony; he hears concord of sweet sounds and his whole body responds, fingers, voice, or in whatever manner he desires to express what he hears. To use the common expression to express the mental condition, he feels he is inspired. If a mathematician or astronomer, he places himself in harmony with the fixed laws of nature, and can immediately arrive at accurate conclusions. It is right to suggest pure thoughts and lofty aspirations to the sublime and noble personality of a fallen man or woman; right to admit them through the portals of hypnosis, as a somnambule and exhibit to their enraptured gaze the serene beauty of a holy life, and permit them to live if only for a few moments upon a higher plane where dwells harmony, peace, joy and good will. It requires but a simple taste, a single glance to implant new ambitions in the mind, which take root like seeds dropped in the soil, and the results are marvellous.

M. E. B. FRANK, D.S.T.

(From *The Suggester and Thinker*.)

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Psychometry.

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THE prize for the January competition has been awarded to Mr. J Harvey, station-master, Tiverton, Devon, whose delineation was quite the best sent in. For obvious reasons it is unfair to print this delineation of his own nature sent in by the successful competitor, so I must ask my readers to trust my judgment for this competition. The following delineations will, of course, be printed as usual.

Miss Barron sent a very creditable delineation, but not quite practical.

* * * * *

I have not yet enough names sent in for the Book Club, but I am still hoping, and I am sure that when my students see what a very great advantage this club may become they will be less tardy in joining.

Books are expensive, especially educational and scientific books, or I would offer the small library I possess myself, and enlarge it, but it is not wise to help people too freely when they do not evince any mad desire to help themselves.

I do not advise too much reading on any but technical points, and even then an ounce of practice is worth a pound of theory. I have always felt such a deep pity for a certain lady who was quoted to me as an authority once, because she had the largest metaphysical library in England. Just think what a store. All the thoughts of other people, in a half digested mass, and probably not a single original one amongst them!

The student of psychometry will have now reached the stage of Jupiter, or the fourth period of development, and he will still find many battles before him to be fought and won. Here will the neophyte hear the voice of the world appealing to him, and the soft tempting whispers tell of all the good things he must forsake before he can claim the mighty truths of spirit for his own. "Here," the voice murmurs, "are fair women and brave men; here are delicacies of the table, rich meats and wines that intoxicate the senses; here are these waiting, calling thee, why abjure so much that is good?" All the pleasures of the world are

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here, each more alluring and less easy to deny than ever they may have appeared before. There is grave danger of falling back, of giving up the contest, and hard must be the fight that will lead him victor to the next stage.

Jupiter, the worldly-wise, claims his own; and Jupiter is so powerful that he who would win the way to Nirvana may well reckon him the most dangerous enemy to be conquered. There is an allegory perchance in this lesson of attainment. He who would reach Nirvana must be prepared to pay the price, and there is but one price, as there is but one road, to that peace which passeth understanding, of which psychometry as the first step is the door which leads to the treasure temple within.

We are taught that he who would go forward must first review his past steps, that the light of spiritual attainment will only fall on those who are ready for it, who *know*. And there is but one way for obtaining this knowledge, that of retrospection; there is but one means of retrospection, and that is psychometry in the first meaning of the word, or concentration if the term pleases you better; they are in a way one.

Psychometry means soul reading, and soul reading implies that true knowledge of all pertaining to soul in its every state from the first protoplasmic, yet spirit illuminated germ, to the present stage. Then, too, each of the stages may take years or even centuries to go through, for evolution is not the work of a day; but it is in the power of any pupil to pass through the seven stages in the space of man's allotted days, if he will become dead to the flesh and alive to the spirit, if he will conquer the elementary stages, overcome the temptations of the Jupiter period, and become master of himself, first and last, then will all the doors of wisdom be thrown open to him, and he will gain that life he has so blindly and vainly sought for so long.

The fourth stage is one of resistance to earthly temptations.

The fifth stage is very near victory. Here the student has almost overcome the flesh and the devil, but he seeks his enlightenment from sources without

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himself, and he still is blind to the fact that as an individual he represents all that is in creation, that he is nature indeed, and as nature God.

All that is, or has been, is reflected in his personal experiences and *revealed in his aura*.

The knowledge he seeks from books, from experiments, from the OUTSIDE during the fifth stage are all his own, but he still blindly gropes outside the charmed circle, waiting for the great flash of etheric light which will at last clearly reveal to him the path he must tread to win the goal.

EXPERIMENT IX.

This splinter of wood was connected with an event which created a widespread interest throughout England some years back. What is it? Replies not to exceed 150 words. Stamped addressed envelope to be sent as before for delineation. The prize will be Brodie Patterson's "Seeking the Kingdom."

—:o:—

Easy Lessons in Clairvoyance.

BY O HASHNU HARA.

(Copyright.)

THERE is only one more number to be considered, since my experiments have, so far, carried me no further on than this. By and by I shall discover more and be able to give yet fuller renderings.

20. Signifies victory, triumph gained over enemies, the double circle of 10, the inner and the outer light, materiality and spirit.

Now the clairvoyante who has gone thus far and obtained certain results with the crystal may try to evoke genuine clairvoyance without any external aid beyond a length of copper wire, providing, of course, the copper does not disagree with the sensitive, in which case I have found that a combination of the following metals will prove excellent:—A length each of copper and brass wire, bound together round and round with fine silver wire. The silver seems to correct the disagreeable tendency of the copper.

The reason for using metals as an aid to clairvoyance is simple. The metal is intensely sensitive to

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the etheric waves, and records their action and interaction more accurately than any known medium.

The student may sit in a dark room to begin with, and should, as far as possible, render the mind blank. It is best to sit alone, or only with *one* person to record experiences. So-called "development classes" are useless and dangerous; and, curious as it may appear, there is no doubt but that the greatest work in the occult world is achieved by individuals and *not* by societies!

When good results are obtained by sitting in darkness, gradually grow used to lighter and lighter rooms until clairvoyance comes as easy in daylight as at night.

The contact of metal will help the student to distinguish auras more readily, and it must be clearly borne in mind that it is the spiritual eyes which perceive these things, seldom or never the physical.

Students will be wise to try conclusions and find what method best suits them; it is very largely a matter of temperament and of development. The more you develop the less need have you of outside aid, because the nearer you come to pure spirit, the more clearly can you see.

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BY GEORGE OSBOND.

CHAPTER III.—Continued.

Mind.

NOW involuntary attention is generally the first to be called into action in ordinary life. If you will analyse your life you will find that your first impression of most things was quite involuntary, or, as we say in every day parlance, "My attention

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was *drawn* to it." It is rarely that one *directs* the powers of the Mind on a subject or object at *first*. Thus you will see that it is necessary one should be observant and look out for the best in life. It is the wide-awake—those who are ever getting their attention drawn to things that are happening who are first in the field.

When once the attention has been arrested it depends on the desire and ambition of the person whether he will pursue the subject or object any farther. If he decides not to do so then the matter "drops out of mind," and no further action is taken. You will readily see from this how great and important a part the simple faculty of attention plays in the formation of one's life. It just means this: that thousands are to-day suffering severely because their minds have not been arrested by the fact that there is a remedy for all diseases in that which caused it. Let a person once get hold of that idea and work it out in his life by directing the Mind's powers upon it (that is, giving it voluntary attention) and great will be the surprise at the results.

The importance of the attention faculty lies in the fact that, being of a primary nature, none of the other faculties of the Mind can operate unless it has been aroused. I wish there were room here to tell of the fortunes that have been made, the discoveries that have given to the world lasting good, the grand positions in life that have been gained, the investigations that have been caused, the powers of Mind that have been discovered, the means that have been devised for lessening labour, the devices that have given to us greater comfort and peace, through the simple arrest of involuntary attention, followed by the more perfect application of voluntary attention, and the subsequent completion by the other powers of the Mind. But I must content myself with this bare reference to it. Suffice it to say that if this faculty had not been operative there would be none of the pleasures of life of which we are now conscious.

There is one common idea among all students of the New Thought, and that is that they can be better than they are, and they mean to be so. Our attention

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has been directed to the fact that our possibilities are greater than we had at first supposed, and we mean to direct the powers of our mind to attain that which we think is possible. This is a grand position, and one far in advance of that when we considered all advancement on the lines of Science were of the devil. We believe in ourselves and the powers of our Mind. That is the creed of the apostles of the New Thought. All of us are seeking, therefore, to gain knowledge how to go to work to get the best of life. Some, I regret to say, are making sorry mistakes in their methods of obtaining the end in view ; but that they must find out for themselves by experience. Still, the majority are faithful, and will eventually obtain. We are not all trying to get money and dress and a fine home ; some are seeking after health of body and mind, others purity of heart and motive, others powers to help those who are low down in life's ways, others how to train their children to be true metaphysicians, others how to emancipate the world from the slavery of fear, and it all depends upon that to which the attention has been called as the most important part of life. Now in whatever direction your mind is going you must remember that it is imperative that you give your *undivided attention* to it. If you do not, then you will be like the boy who sits in school presumably to study, but gazes out of the window and learns nothing. You will be like the mechanic who should be at work with all his mind engaged, but owing to absent mindedness lets a bar of iron fall on his leg and breaks it. Yes, these are good examples. A great many catastrophes happen to the people who are divided in their attention. They think it is possible to do the thing they have set their mind upon, and before they have achieved it they are off after something else. Truly one does not know what they will be up to next. The end of such division will be disaster. You must, therefore, fix your mind entirely upon that which you would obtain. If you would be successful as a parent, author, draughtsman, clerk or manager, you must give the necessary attention to the duties involved in these lines of life and make up your mind to excel in whatever department

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you choose. If you oscillate from one to the other you will never arrive at any satisfactory basis or conclusion. Whatever you take up, be sure that you really like it, and then you will soon excel in all the details.

If the work you have to do is irksome, your life is wasted. Your occupation should be such that it should be a real pleasure for you to wake in the morning and think that you have it to do. It should and must give you pleasure if you would become prominent. Then when the busy times arrive you will have plenty of that which is a joy to you.

There is no hard work in that. If you do not love your calling change it as quickly as possible for one that you do like. You are wasting your life; you are destroying your Mind's powers by continuing in such a line of life. Every time you think of your business it is like drawing a saw over a sore place. This should not be. Every day should give you much joy. Your business should be pleasant, your path should be smooth. Your attention was never called to this fact before, perhaps; nevertheless it is true. I cannot conceive that we are fitted for anything else than happiness and peace, as these are the only states of Mind that we delight in. Our birthright is happiness, peace and power. If we have not these we have not what is our lawful right. We must get it by giving attention to the things that make for our peace.

This will bring us to the consideration of CONCENTRATION, which I hope to give next month.

I beg to thank my correspondents who have so kindly sent appreciative words of these simple lessons. It has been impossible to send a personal "Thank you" to all through the post.

—:o:—

"What Others Say."

"Two of the handsomest and meatiest little magazines which in many a day have floated down upon our exchange table are WINGS OF TRUTH (an excruciatingly taking title), and THE OCCULT LITERARY NEWS AND REVIEW. Both of these dainties are devoted to the presentation of all phases of so-called 'Occultism,' including Mental Science,

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Metaphysics, Hypnotism, etc., from a cultivated, scientific and intelligent view-point. I welcome both with much pleasure and bespeak for them the utmost success."—*Independent Thinker*, New York.

"THE OCCULT LITERARY NEWS AND REVIEW: AN OCCULT REVIEW OF REVIEWS, is the title of a new quarterly that comes to our desk from the publisher, E. Marsh-Stiles. The first issue presents an interesting table of contents, and we congratulate our English friends on having so good an occult periodical at so small a cost."—*Free Man*, Bangor, Maine.

WINGS OF TRUTH is a very dainty looking magazine, devoted to the higher Metaphysics, Mental Science, Clairvoyance, Psychometry, Spiritualism, Theosophy, etc. These subjects are handled in such an interesting and practical way that we are sure the merits of the publication will soon win for it the success it so well deserves. The editorial in the number before us expresses such broad and liberal views, so well stated, that we give a portion of it in another part of our journal."—*Suggester and Thinker*, Columbus.

And, by the way, our cousins across the pond have started a "Success Circle"—success to 'em! The pretty WINGS OF TRUTH, edited by O Hashnu Hara, announces it with the new century. That makes the third 'Success Circle' started since the 'only and original.' And there'll be others."—*Nautilus*, Holyoke.

"THE OCCULT LITERARY NEWS AND REVIEW is a new English quarterly that deserves to be supported by all who love progressive literature. Its opening article, 'Occultism,' by Rev. H. R. Haweis, one of London's greatest preachers—who has been loyal enough to Truth to preach the pure philosophy of Spiritualism without subterfuges or excuses, from his pulpit—is a masterly exposure of the bigotry of materialistic Scientists, and sets forth the wonderful growth of Spiritualism among intelligent, thinking people. The reviews of advance thought literature are ably written."—*World's Advance Thought*.

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"The newest addition to occult literature is THE OCCULT LITERARY NEWS AND REVIEW, which is meant to be a 'Review of Reviews,' and succeeds very well in its purpose. The first number, which appeared in October, is very tasty and neat throughout. The style and general make-up of the magazine is not on the order of other 'reviews of reviews,' but the departure is admirable and not at all a poor plan. Rather lengthy and thorough reviews of recent publications are most frequent; and spicy information of things occult in general are given in an entertaining style. O Hashnu Hara, the bright and successful editoress of WINGS OF TRUTH, is editor."

Suggester and Thinker.

"The perusal of the editor's 'Straight Talk' afforded me considerable pleasure. Its freshness and originality I thoroughly enjoyed."—P. W. DE Q.

"I admire your pluck in striking away from the beaten track of convention; your talks are like a fresh spring morning."—D. B. K.

There are ever so many more, but there isn't room for more than one or two in WINGS—O H. H.

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