

Wings of Truth.

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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.

I HAVE come to the conclusion that it will be better to banish the editorial "we;" so for the future I shall be "I," and not "we;" and I am quite sure I shall come more closely in touch with my readers if the editorial dignity is no longer hedged in by that impressive pronoun.

I am going to ask your opinion upon a new venture I contemplate in October, and I hope every reader will send me in either a short letter or a post card, telling me what he or she thinks of my proposal.

The feature of book and magazine reviews has proved a success in WINGS OF TRUTH, and I now think of issuing a new magazine devoted entirely to reviews of occult literature and news of coming books and magazines.

A short synopsis of the contents of each new volume, together with extracts and review of same, price and publisher, would be a great help to English philosophers and students of the occult, who have very few facilities for studying the American and foreign occult book world.

I propose making it forty-eight pages of matter in a bright red cover, price 6d. quarterly, or 6½d. post free (open).

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One or two people say they would prefer it monthly, but it is an expensive venture, and I can only do this if I have a guaranteed list of at least one thousand *annual subscribers*. If everybody will send me their opinion, and a notification of their willingness to subscribe, I shall then know how to arrange matters. The name of my new baby is to be the *Occult Literary News and Review* (the mirror of the best theosophical, metaphysical, spiritualistic and occult literature of the world).

Please write at once, all of you.

I think it would be a good plan to discuss certain subjects each month which may be suggested by my correspondents or pupils.

I see on every side that the most crying evil of our race is POVERTY; I see that poverty grinds our spiritual nature beneath her iron heel, and makes it hard for us to ever succeed in really gaining true knowledge. How can we, when the haunting spectres, rent, taxes, bread, boots and clothing are ever at our side?

I know now, however, those grey demons can be scattered far and wide by mental science properly applied, *because I have done it myself*.

I know that some of the advanced thought pioneers object to this application of the science, but I also know that their objections can be met and fought outright.

First of all, I do not believe it possible for the Utopian and democratic idea of a golden age, when all men are equal, to come to pass for many centuries. In the meantime somebody must rule, someone be master, and surely it is better for a mental scientist, who loves all men as himself, to be "boss," to give good payment for work done, to come to the top and create labour for others, than some of the present day labour sweaters.

I know that in a world of plenty there is absolutely no reason why any should be cold, hungry or miserable, and I utterly fail to see how worry and privation can help a man's spiritual nature.

It is undeniably true that the higher we ascend the spiritual ladder the more simple our tastes become, but simplicity does not mean poverty or squalor.

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So I hope all my readers will cast about and find new plans, form new enterprises, and then put them *boldly* into practice and make sure of success.

You will only really succeed with work you love, so put your whole soul into it, concentrate your thoughts upon success, and affirm daily: "I will succeed; I am one with the infinite spirit of good which permeates all nature; I am a strong, human magnet, and I can draw to myself all I want from out of the infinite. It is there waiting for me to help myself. I have the right, and I *demand* that this enterprise of mine shall be perfect success."

Recollect that if you want a thing done well you must do it yourself.

Do not forget that the seeming obstacles which crop up in your path are mere delusions, to be overcome by strong *Faith*.

Fear and *doubt* are two black devils who stand in front of you, hiding your goal from view, and in your contemplation of these terrible figures you lose sight of success altogether.

But faith and hope are bright spirits who stand on either side, and they whisper in your ear and bid you push the demons away. Trust to faith, trust yourself; remember that you can do what others have done before you—and *more*.

I have proved all this, and prove it every day, and I know that mental science will bring us all the money we require, if we demand it in the proper way.

These are only "first words" on this subject, and those of my readers who are tired of poverty, who want all the things money stands for, *Freedom* in fact, may write to me, and I will discuss their letters in the October issue.

The psychometry prize winner for July is announced elsewhere.

—:o:—

Psychometry.

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R. G. H. MEAKIN, 71, Lily Street, Wolstanton, Stoke-on-Trent, has been awarded the prize for the best delineation in the July competition (J. C. F. Grumbine's "Easy Lessons in Psychometry"). The

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following gentlemen ran Mr. Meakin very close, and, indeed, the entries were really "all round" good. I give them in order of excellence.

Mr. L. Harvey, Tiverton ; Mr. Henry Brooks, office of "Psyche," 26, Paternoster Square, E.C. ; Mr. W. T. Pitchers, Hazlemere ; Mrs. Buckmaster, Bourne End. The other entries were not so good. I hope you will all try again.

The prize for this number is Mr. Grumbine's "Auras and Colours," a valuable treatise on the esoteric meanings of colour and light vibration.

* * * *

Ether is, without question, the substance most nearly resembling the human aura, and, as far as my investigation of auras has led me, I can perceive very few variations of the general esoteric vibrations which follow, as most scientists agree, a spiral and rotary movement.

In perceiving auras I first close my material senses to all matters, and become deaf, dumb and blind to anything but spirit (this is where the benefits of concentration will be reaped) ; after a pause I become aware of a gathering haze around the person before me, not unlike the quivering of noonday heat waves in the summer. This gradually clears, and swiftly moving clouds of colour appear in its stead, sometimes coarse and dark, at others like the glorious iridescence of a fine opal ; and yet again, but this is rare, a sheet of pure colour. Fixing the attention still more closely upon this phenomena I can perceive that it is made up of infinitesimal atoms, each of which, whilst turning round on its own axis, is moving swiftly with the mass. These waves of light and colour are continually moving, vibrating, and twisting, yet the *general* movement is not unlike that of a stone flung into the calm lake, when ripple after ripple circles away from the central point of disturbance.

Motion is given from each particle of ether to the next adjoining. So the atoms or particles of which the wave is composed will oscillate up and down while the wave moves on in a circular ridge with an ever widening diameter. Each point on a wave will form a centre of disturbance, from which a system of

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new waves tend to go out. I am most anxious that you should clearly realise this *double* form of motion, for I am of the opinion that to accept any fact "as it appears," without diving to the bottom of it, is not only unscientific, but childish, and bars the way to a just comprehension of the truth. Follow the *a priori* theory and study spirit from cause to effect.

Then, again, the ability to read events in this emanation is most difficult to describe, and certainly varies, not only with different seers, but with the different moods and material or spiritual tendencies of *the same seer*. I am convinced that if occultists would study the planetary influences, and sit only when these were favourable to manifestation, and to clairvoyance, clairsentience, etc., there would not be any chance of failure or misreading. Frankly speaking, at times I see whole scenes clearly depicted in the aura, at times I see only colour, and the scenes will simply flash into the mind as an inspiration or a thought. Both may be correct, but certainly differ very widely in manifestation. I know very well the reason, for the difference in power can be traced to planetary aspects and disturbances, and am thus able to tell, from day to day, what amount of spiritual ability I can command.

The aura has been divided into five kinds (*vide* A. P. Sinnett, "The Human Aura"), as follows:—

"First—The health aura; almost colourless.

"Second—The jivic or life aura; delicate rosy tint.

"Third—The kamic or animal soul aura; usually of a coarse red or grey.

"Fourth—The lower manasic aura; all colours refined (manasic, *i.e.*, spiritual or spirit aura).

"Fifth—The higher manasic aura; pure white light."

This, I think, explains the opalescent play of colour to be perceived in the aura; certainly these five-fold spheres of spirit are perceived as *reflected through each other*, like different shades of gauze one upon the top of another, not as a coloured blanc-mange or jelly in rows of different tints, with a hard and fast boundary line between each. I like Mr. Grumbine's idea that the "central sphere is of colourless light;"

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he continues, "its circumference may dip into black night, but its centre shines radiantly, divinely, in the heaven of its white lotus" (*vide* "Auras and Colours," J. C. F. Grumbine).

EXPERIMENT III.

Piece of hair for delineation, as follows :—

1. Give the spiritual aura of this person.
2. Have they seen trouble or ill health ?
3. If the latter, detail symptoms or nature of illness.
4. Are they advanced and progressive ?
5. Married ?
6. If so, how many children ?
7. What names, faces, or initials do you see ?
8. What do you see in the future ?
9. Any past or future travels ?

Please sign name and address clearly on delineation, and return with stamped addressed envelope to the Editor, O Hashnu Hara.

(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 II.

MAN.

[The Editor does not hold herself responsible for the opinions expressed in this article.]

MUCH attention has been given during the present century to the solution of the questions, What is man? Whence did he come? Whither is he going?

Many of the answers are as perplexing as the questions, and leave us very much where we were when we started. Many theories are so confusing, and take us so far away from ourselves, that we get lost, and, instead of arriving at a satisfactory solution,

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are led to ask, "Where am I?" What with long, incomprehensible words, not found in our dictionaries, and theories which cannot possibly be practised or confirmed, the ordinary mind is bewildered, and what should be to it a pearl of great price is only confusion. Only the initiates can understand what is meant by the "seven spheres," "the seven sheaths of man," and many other esoteric terms of a much more compound character.

It is not necessary to become learned in any other occult science, or to know anything about origins or beginnings, or to be versed in any science or art in order to study the Science of Healing.

There are many who wish to base their teachings on evolution. They assume that man has grown or evolved out of a "primordial atom." What the process of evolving or unfolding is, no one has clearly defined. Probably it is impossible, for it is a very long time since it began, and unfortunately there was no one present who could think. There is no evidence that man began existence in this way. We know very little about ourselves. We know so little that we have much occasion to stay here on the spot of our own bodily habitation to investigate. If we go further back to barbaric or historic man, we have less reliable information. If we go back to prehistoric man, we have nothing but surmise. If we take him before he acquired the form of man, then before he took the form of animal, etc., etc., are we not making matters worse than they are, to say nothing of going back to the "primordial atom"? Even if it is possible to do this, what shall we gain, seeing that man does not now evolve from such primitives? The study of evolution seems like a man learning mathematics and insisting that before he will make use of the numbers and signs he will discover their origin and trace them up to their present usage, instead of taking the figures and signs as used in their everyday sense.

There is a point at which all really intelligent men must stop and take certain things for granted. Surely we do not want to go back to Plato or Socrates or anyone else's writings to find out what is being done

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to-day ; neither do we want to go back to "primordials" to find out what man is at present ; we have every specimen with us for study. So don't trouble about these things if you want to live well and happily ; they are too complex and too uncertain in their results to be beneficial. Besides which, they are quite unnecessary for healing and obtaining success in life. If your salvation were dependent upon your knowledge of such subjects I should doubt your ever obtaining either.

The point at which we shall begin our study of mankind is the present. We shall take for granted that what we see in the form of a person is a man, and that the part we can see with our physical eyes is his body, and is composed of *matter*—bones, flesh, sinews, blood, etc. ; and we shall not attempt in the least to explain these parts away, or say they do not exist, or are anything less or more than they really are. The body is matter pure and simple. So far as we know it, as a body, it begins with protoplasm and continues to be so until it has completed its work and is decomposed into gas or gases.

There was a time when man was considered to be only the body which could be seen. When that had departed all was sorrow and blackness. The body was all in all ; so much so that many were preserved from decay, as in Egypt. Soon a new idea took hold of the people, and then they took the opposite view entirely, and now it is said, "All is spirit," or "All is mind." Neither of these appear to me to be quite correct. The former we now know is not true ; the latter also needs modifying. The Scriptures, looking from the physical side, say, "Body, soul and spirit," and that is the better idea. It is a combination. Nothing has to be denied, and if we just reverse the order, and say man is spirit, soul and body, I think we have the true idea, and have a most satisfactory basis for operations, and can also say, "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." If the body were all spirit it would be impossible to change its condition, or for it to cease to be a body, or for it to be sick or unhappy. It would be unnecessary for it to be fed,

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for spirit is self-existent, and it could not be bound to earth as it is at present. Some call it a shadow, others say it is unreal, others the negative pole of spirit, and many are the definitions made to avoid the more homely and better understood word, "body." I cannot see the necessity of denying the body in any way, and it is difficult to understand the people who do so, seeing that they beautify it and attend to it in every conceivable manner. If it were of no more importance than to be the subject of constant denial, why trouble about its longevity, or sickness, or poverty, or anything. If denial is carried to a certain point, we shall soon arrive at the negative condition of many of the Yogi. We do not want denied bodies, but well rounded, beautifully shaped, and strong, healthy, well nourished, robust, active, clean dwellings for our spirit; something that will say to all inquirers, "A scientist lives there," because of the living sign on the door; "A living epistle, read and known of all men."

(To be continued.)

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Easy Lessons in Clairvoyance,

BY O HASHNU HARA.

IV.

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WE considered the number three in its threefold sense in our last lesson, and will now proceed to the succeeding numbers.

4 (A). Will, active intelligence, growth. Astronomically the planet Jupiter.

4 (B). Power, realisation, the active principle in man whereby he can rise superior to the material or negative forces of nature, asserting his divine right to rule.

4 (C). With clear, spiritual colours: the evolution of some new plan or enterprise involving a fight, a struggle, but ultimate victory. With gross or sad colours: loss.

5 (A). Intelligence, life. Authority. Universal life.

5 (B). Faith, religion, the soul.

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5 (C). Battles won, victory through intelligent recognition of the laws of Nature. To go yet more closely into the nature of this symbol we find, according to Papus, the hieroglyphic meaning is, "Aspiration, breath;" and he further remarks, "It is by aspiration that life is incessantly created and maintained."

It is, however, more than material life which aspiration creates, it is spiritual life; and without this divine aspiration we can attain but little: so let all who aspire to clairvoyance make sure they aim for the spiritual revelations it makes possible, and not debase this priceless gift by mere fortune telling.

6 (A). Love, in its highest and most esoteric sense, charity, the Holy Spirit.

6 (B). Beauty, intellectual love, universal or altruistic.

6 (C). Attraction, human love. In a lower sense 6 (C) will frequently indicate marriage, and if accompanied by gross colours, that marriage will be either unhappy or broken off.

7 (A). This is a mystic number; it signifies the power and dominion of spirit over matter. The action of the unseen upon visible entities. The Astral light.

7 (B). The victory of man over the elementary natural forces.

7 (C). Victory, the nature of which is very largely dependent upon other circumstances, colours and symbols.

This number is always good in a greater or lesser degree according to the esoteric colour vibration accompanying it.

8 (A). The MOTHER principle. Woman has, and always must hold, a high position in the spiritual world. It is a Rosicrucian teaching that the mother should be venerated and looked up to.

8 (B). Justice, the law, order.

8 (C). Troubles, which, hanging in the balance, will be decided after long waiting. This last interpretation of the number 8 is open to many side lights.

It must not be forgotten that the third meaning attached to each number is of the material aspect, for

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material troubles and material people, and considerable latitude must be allowed. Before forming any judgment of symbols, first know your man (or woman), reach out to his innermost soul, and, knowing your man, you can best tell in which sense the symbol will apply.

§ (C) may, of course, also shadow forth the successful issue of some legal affair, or otherwise, according to the accompanying symbols and colours.

(To be continued.)

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Concentration.

THE branches of spiritual knowledge which the ability to concentrate open up, are of more general interest than actual concentration itself. This is but a mental exercise, the preparation of the mind for spiritual seeds, and, although absolutely necessary for the development of both spiritual and material powers, is in itself difficult of attainment, *because man as a race* finds it easiest to think of, and do, a dozen things at once.

This process is really a hindrance to success, but it is a growing evil, and is the reason why we have, nowadays, so few great men among us.

Once we can concentrate, we may turn our thoughts with all their acquired energy and force to the subject of Divine Inspiration.

This may be defined as the whisperings of the Eternal Spirit to man's subconscious mind, where, having grafted the mandate of light, it buds forth in ideas, and bears fruit in words and writings.

To be inspired means to be illuminated with the light from within; it is the voicing forth of the Divine teachings, the expression of Spirit.

All things live; through inorganic so-called matter, and the world of lower nature to man.

Each and all manifest the Almighty, and all are inspired; for the world of lower life breathes forth that spiritual whisper more clearly than we of the human race. The Spirit speaks in the heart of the rose, in the sigh of the winds, and the wild roar of the ocean. What saith the Psalmist?

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"Day unto day uttereth speech, and night unto night showeth knowledge."

There are few who hear the messages uttered by these nature voices, yet does that prove them dumb?

To develop this gift in man, the aspirant must close the doors of his outer consciousness by making his body quite *positive* to material things, his mind becoming passive, quiet, like a sponge, ready to receive the messages of the spirit. Then should he write what comes to him.

It is easier to concentrate upon some particular point, and prior to this, prepare the ground by picturing the vast fields of space, the myriad other solar systems, and try to realise the power which holds these in their allotted space, orders their coming and going, their organic and inorganic life, and yet is the same Spirit manifest in the bodies of all men.

Realise that you are of It, and that, being one with It, you can discover Its truths and Its mysteries, if you act in accordance with Its law; that it is of yourself, and you are of It.

Then turn your thought, illuminated by this revelation, to the point desired, and what you seek will be revealed.

[The Editor will be pleased to receive any inspirational essays, or to help students.]

(To be continued.)

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The Bookshelf.

(All Books and Magazines sent to this Office will be reviewed under above heading. All American works mentioned may be obtained from Mr. Geo. Osbond, Scintor House, Devonport.)

"AURAS AND COLOURS" (J. C. F. Grumbine, 2/6).—This inspired author has given to the world a very fine book upon the above subject, treated in his happiest manner. They say, "Good wine needs no bush." Mr. J. C. F. Grumbine's works need no recommendation, they are known all over the world, and eagerly sought after. This volume supplies the great need of some comprehensive lexicon upon colour vibration and kindred subjects.

"PHRENOPATHY" (C. W. Close, Bangor, Me., 4/6, cloth).—A compact and useful treatise on

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mental science. With the aid of this valuable work the student can heal both himself and others. Dr. Close is a well known American healer, and has accomplished some wonderful cures; absent treatment is his speciality.

AUTOMATICALLY WRITTEN BOOKS:—An "Allegory," 1/-; "Letters from Donald," 1/-; "Letters from Some Friends who have Crossed the Border," 1/6; "Fairy Tales from Fairyland," 2/- (London: Gay Bird, 22, Bedford Street, W.C.).—These books are very remarkable, and certainly foreshadow a most entrancing vision of life "across the border." They bear the stamp of truth, and reveal many points of interest concerning the after life. The "Allegory" is slight, but pleasantly written; "Letters from Donald" contains many metaphysical facts which must be of great benefit to all students, and opens up a new world of thought. "Fairy Tales" is a collection of short stories, which we feel sure will meet with a warm welcome from grown-up children, as well as the youngsters.

"ECHOES FROM SHADOWLAND" (Agnes Procter, 3/6).—A volume that will make an excellent gift book for either Christmas or birthday. These poetic messages were received clairaudiently. Well bound and prettily got up.

"THE LIBRARY OF HEALTH" (Charles Brodie Paterson, 4/6).—Written with all the ease and beauty of language with which we always associate Brodie Paterson's name, this work is a stepping-stone for those who doubt, and a source of joy and pleasure to the student. It should be included in every library.

"RIP VAN FOSSIL" (Fred. Dean, 6d.).—Excellent! A poem directed against the evils of patent medicines. Clever, caustic, amusing, and to the point; Fred. Dean may be compared to Byron in certain moods: he wields a facile pen, and possesses the same keen sense of humour.

"THE MASKED PROPHET" (Jno. Bowles, 4/6).—This is a wonderfully conceived novel, upon mystic lines, and we advise lovers of fiction to buy it, and unravel the plot for themselves. It is well written and original, and has met with an excellent reception in America.

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"NEW THOUGHT ESSAYS" (Brodie Paterson, 4/6).—This is a work which will prove helpful to the student who is venturing upon the sea of Mental Science for the first time. Written in Brodie Paterson's beautiful and forcible English, it leads the student through the various phases of the science by easy stages. "The Mental Origin of Disease," "Spiritual Healing," and "Healing at a Distance," are excellent essays, showing deep thought, and are really helpful. The chapter on Telepathy is particularly interesting, and suggests many novel experiments.

"MODERN ASTROLOGY" (August, 1/-; Alan Leo, 9, Lyncroft Gardens, N.W.).—Alan Leo is, in this number, beginning the second series of "Astrology for All," showing how to cast the horoscope, work out directions, etc., and giving full mathematical tables which will prove of great value to the student.

"THE PHRENOLOGICAL MAGAZINE" (L. N. Fowler and Co., 7, Imperial Arcade, E.C., 6d. monthly, June).—This number is of unusual interest and full of good things from beginning to end. The articles on "The Intelligence of Dumb Animals," Charles Brodie Patterson's "Influence of Mind on the Organisms," and a valuable table of "The Nutritive Value of Foods," are among many of interest to the general reader.

"THE HERALD OF THE GOLDEN AGE" (1½d. monthly, The Beacon, Ilfracombe).—A capital journal devoted to vegetarianism and the forward thought movement. There are some really practical vegetarian recipes which will be of great use to all who seek a pure method of living.

"THE RADIANT CENTRE" (K. A. Bœhme, June, 6d. monthly).—This journal continues to flourish, and we wish the gentle editor continued success, which she very justly merits. The article on "Garcia" ought to be read by all the world. A notable feature is Mr. J. C. F. Grumbine's "Tripod," and we congratulate the editor on her good fortune in procuring this renowned author and lecturer as a contributor to the *R.C.* Some day we hope Mr. Grumbine will write for us.

"THE IDEAL REVIEW" (June, 1/-, The Metaphysical Publishing Co.).—This magazine is always excellent, and holds the foremost rank amongst the

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metaphysical literature of the present day. "The Department of Philosophy" and the "Home Circle" are features lately introduced, but they greatly add to the value of the magazine.

"MIND" (Alliance Publishing Co., 1/- monthly, June).—This number contains several splendid articles, including a most interesting paper upon "The Physical Basis of Hindu Metaphysics."

All esoteric students who gain any grasp of these matters, long to go yet further upon the road to absolute knowledge. We agree entirely with Mr. Willson's statement: "To one who carries with him, consciously or unconsciously, the concrete knowledge of the physics, the abstract knowledge of the metaphysics presents no difficulty; it is as clear as crystal. But without the physical teaching the metaphysical is not translatable." We wish space would permit further abstracts from this exceedingly able article, but can only advise our readers to purchase *Mind* for themselves.

"COMING EVENTS" (W. Foulsham and Co., 4, Pilgrim Street, E.C., 4d., July).—This excellent astrological monthly has long held the first place amongst astrological publications. This number contains full particulars of the proposed Astrological Society, the objects of which appear excellent, and deserve to be well supported. "The Sources of Hindu Learning" should be widely read.

"THE WORLD'S ADVANCE THOUGHT" (6d. monthly, July, L. A. Mallory, Editor and Publisher).—This splendid pioneer of humanity is as usual full of good things. Mrs. Mallory's noble crusade against flesh-eating and vivisection deserves the support of every right thinking man and woman in the world. God bless her for her efforts. So few people can look an animal in the face, and say, "I have never harmed you, nor any of your kind!" Still, Mrs. Mallory has made many converts and will make many more. Moreover, anybody in England who declares vegetarianism is unhealthy can come and view the editor of WINGS OF TRUTH, and, we trust, depart convinced of their error. This is a challenge!

"HOW TO BECOME SOUL CENTRED" (J. Porter Rudd, 9d.).—This is one of the most beautiful and

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well thought out pamphlets we have received. Mrs. Rudd has a grand reputation, which is greatly enhanced by this little work.

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What Constitutes Success?

"Is it success in the struggle of life, to get through with decency, and die without disgrace or shame?"—*Phillips Brooks.*

INDOMITABLE will power, honesty, perseverance, hard work, courage, and faith in yourself—these are the constituents of success. Do not understand me to mean faith in your good luck, or good fortune. There is no such thing as luck or chance in the world. As Emerson puts it, "The universe is governed by law, not by luck or chance."

I have omitted *patience* as an essential factor of success. I do not like the word; it means to suffer, to endure. In the light of the new science we do not have to suffer or endure anything. Dieu Merci. We simply assert or demand, knowing that the fulfilment of every desire exists, and will be fulfilled in proportion to our strength of will, and the positiveness with which we desire. Just as soon as we learn that we can make or mar our own destiny, everything about us assumes a different aspect. We will go to work with a good strong will, and a fixed determination to succeed.

First of all: have a purpose in life. Have an ideal. Let your ideal be high and noble and unselfish. Aim to be a leader, and to be the very best in your calling. But do not try to climb by somebody else's overthrow. Find out that for which you are best adapted by nature, and for which you feel you are thoroughly qualified. Then go at it for dear life.—*The Free Man.*

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