

Wings of Truth.

Business Notices.

Published on the 1st of each month by

E. MARSH-STILES,

at 12, St. Stephen's Mansions,

Westminster, S.W.

Price 6d., post free 7d.; or 5/- per annum, post free.

All business communications to be addressed to the publisher.

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"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:—

Editor's Straight Talk.

WHEN I started my agency scheme last month, and put in a few new attractions for WINGS, I really had no idea of the advantages we have now decided upon giving our readers, and to tell you the honest truth, even *now* I don't quite realise where they will end.

First there is the GRAPHOLOGY COMPETITION. That speaks for itself. Prizes of £50, £20, £10, and even the 10s. 6d. consolation prizes are not to be sneezed at, are they?

Moreover I am anxious to impress upon my readers the fact that in graphology it is not always the "best," or even the most educated handwriting which indicates the best or highest character, so that if you can write at all you should try for one of the

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prizes, and take my advice, *treat yourself daily for success over the matter.*

Why do I give such handsome prizes?

Well, I never do anything by halves, and if *my* prize competition can't knock spots off similar prize competitions, what's the use of me, anyway?

Then there is the *accident insurance coupon*. If you have a copy of WINGS on you, and your name duly signed on this coupon, at the time you get run over and killed, or smashed up in train, bus, or cab, your nearest of kin will get £500. Personally I'd rather not oblige my nearest and dearest in that way, but for those who feel so inclined there is the chance.

Mr. Heald's "Chromoscopy" is something I am very pleased to have secured. The opening chapter of his series of lessons on this new occult science begins in this number.

This subject of colours and numbers and the occult meanings attached is one that fascinates most people, and I have found Mr. Heald's predictions very true over a period of four years now. Moreover I began to take a course of the lessons, so I know how intensely interesting they are. The alphabet in colour—the numerals, from one to fifty-two in colour, each letter and each number representing a special tint, and each tint a special characteristic, or some life event. Those of my readers who want to test Mr. Heald's ability must give him a trial with the coupon delineation, which is another feature of April WINGS.

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One word as to the agency. I am by a series of carefully thought out and organised plans, making it possible for *everybody* to take up this work, and even the smallest number of subscribers obtained will meet with good reward, as my agents' circular will show, so that even if you can only influence *ten new subscribers you can earn 10s. in good coin of the realm thereby*, and obtain prompt cash payment. The thing is, WINGS has got to hustle, and I mean to leave no stone unturned to make up the circulation I want at present. Moreover as the circulation goes up so will the magazine increase in size, until it is three or four times its present bulk, at the same price.

I want to reach everybody. I want the truth to go out all over the world, and to teach the people how TRUE HEALTH, TRUE HAPPINESS, and success in proportion to their needs and desires may be obtained. Everybody can benefit by a proper understanding of the law; I do not care how perfect their present surroundings, there is *always* something to learn, some new truth to unfold.

The great truth which strikes *me* more certainly day by day, and which I strive most earnestly to make known to others, is that there is not any *need* for poverty and sickness.

I am much too common sense an individual to assert that these things exist in imagination only, as some mental scientists would have us believe. To a few highly strung, super-sensitive, and very advanced thinkers,

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the troubles and worries and sins of the world may really be mythical, but to the every day man and woman who have these things thrust upon them, and who have not the rarified American air to buoy them up, the question is, not how to ignore these evils, but how to OVERCOME them.

They—evils—are necessities, but only so long as you permit them to be.

The very moment you decide that such and such a trouble—may be some illness, some discomfort, some sorrow, the inability to obtain some post or situation, shortness of money, and so on—is unnecessary, it ceases to become so; you have learnt a lesson, and having learnt it, the next thing is to proceed to put your lesson to a practical test. Having recognised that the poverty or the sickness is unnecessary, you proceed to remedy the trouble. If you admit "evil"—and by evil you may include all the many sordid troubles of sin and sickness, poverty and misery which beset the world—if, repeat, you admit evil to be, in a way, a NECESSITY, a stage of evolution, in fact, then you can see round clearly. Those suffering from the ills covered by the word are in the chrysalis stage, they are not yet ready to burst their bonds, and it is all part and parcel of their growth.

The moment they *are* ready to change from the chrysalis to the butterfly, they discover *means*, things tumble their way, in fact, and *Nature* provides the necessary mental pabulum, as she provides rain and sunshine to mature her harvest crops, to

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swell the ripening grain and fruit, to complete the changes from winter to spring, from spring to summer, from summer to autumn. So you need not shock the world by swearing black is white, but you can say, "Evil is a stage of evolution, it is a part of the world's training; but I have arrived at such a state of evolution as to be SUPERIOR to and MASTER OF all these *sins and evils, disease, sickness and misery*, which are masters of so many, and I affirm *my power* to cast them out of my life." That is common sense. You cannot ignore what is so palpable, but you *can* assert your ability to overcome such states of negation. Light, travelling from the sun to the earth, warms the earth's atmosphere and the earth itself. Light, or *truth*, travelling from the mind, warms or impregnates the body and *its* atmosphere, or environment, and we thus become fingerposts, indicating the state of our minds.

This warming process is repeated throughout nature, and is as easily applied to *mind*, where mind is led and governed by *love*, as to the laws governing light and heat.

Energy, discontent with present conditions, and determination to better them, will, if added to a firm belief in personal power, soon alter matters. But it's not a scrap of use kicking against the pricks unless you can put your back against the wall, and your whole MIND to finding the remedy. God gave you hands as well as brains, legs to walk with, tongues to talk with; use these

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also, *then* aided by the science, you will drop into all the success you need.

Don't, like a friend of mine, consent to be a doormat for other folks to wipe their feet on, at starvation wages, then grumble to ALL and sundry, always excepting your employer, the *one* person who *should* hear your growl.

That is all T.R., and you'll stand still, or *grow down*, at that rate, certainly never GROW UP, which should be your one aim and desire. Aim as high as you know how, then spare no pains to GET THERE.

Mr. J. W. Colville, the world known lecturer and author, has almost completed arrangements with me to give to WINGS a series of articles from his pen. Those of my readers who know him can guess what a treat is in store for them, and those who *don't* know will jolly soon find out! Mr. Colville is now lecturing in London, at 22, University Street, W.C. Don't *any* of you please forget the *Occult Literary News*. It will be out by the time this is. Give it a good welcome to please me.

—:o:—

THE SUCCESS CIRCLE.

Having found many would-be circlites unable to join the 9 o'clock circle, I have decided to do away with any fixed hour, and my "circlites" will find the vibrations come to them just as freely, perhaps more so. Hold the belief that you MUST succeed. That by my powerful vibrations I can assist you and INTEND to do so. I charge NOTHING for my treatment. It is free.

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A PREMIUM to Subscribers, and open to ALL sending in 5/- as a year's subscription (post free) to WINGS OF TRUTH. As single copies cost 6d., or 7d. by post, my offer is worth taking.

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Act: Do Something.

DON'T waste your force in fidgeting about what you ought to do or ought not to do, but act; do something. You are not likely to know where success lies until you have begun to make an effort. To act is the secret of success. Suppose you start out and fail. Failure is the grand test of character; it prostrates to the dust or it elevates to the heavens. It leads to fortune with plucky souls; it kills the coward. It is a divider of mankind; it cuts the race into two classes.

You will never know your own capacity, however, until you begin to act. Act, even if you do fail; anything is better than sitting still. Action puts you on the road leading somewhere, and that somewhere's ultimate is success. To be on the road anywhere is better than being on no road and doing nothing. And then the person who is on the road cannot travel in any other direction than towards better conditions and better opportunities; vitality is born of effort to act. Nothing but deadness comes of sitting still. You sit still and gather mould and die.

If this thing, misnamed "Failure," should happen to me I should understand it to mean, "Put on more steam and shove ahead."

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Why should anyone be afraid to fail? Of all the events of my life the ones that have helped me most have been my failures. Until the spirit is conquered failure is only a stimulant to effort. When the spirit is conquered—as it is too often—the owner is better dead.

Never in a single instance have I permitted a child of mine to think it had failed; and so they have never experienced that crushing re-action that comes to so many whose efforts have proved futile. Children should be taught to take failure as the natural result of immature action, and as a lesson of value in their still greater actions; they should be taught to regard it as a signpost pointing in the right direction. And grown people, too, should learn to do this; then there will be no disappointment of any consequence; the lesson learned will be considered ample compensation for the trifling postponement of success.

People are richer by their failures if they will but accept them in their true characters—as lessons. At last I can say most emphatically that the one thing I have utterly ceased to fear is failure. Every failure I have ever made has lifted me a step higher up on the mental plane, where I could get a clearer and more intelligent view of the situation, and be so much better prepared for future action.

And I will act. Life is worthless unless expressed on the external side. It is the mistake of Oriental Metaphysics to suppose the right thing is to live for ever “in the

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silence," as they express it. This is why they are dying out of the world's recognition; in a short time they will be forgotten, like all other unexpressed ideas. An idea must be fixed by being carried into action on the external plane, or it dies. Ideas are meant to be the souls of actions—the prompting, directing spirits of actions; if they fail in being these they are nothing, or, at least, they soon become nothing.

The person who permits his ideas to die unexpressed in action is the unsubstantial dreamer in whom we perceive the disposition to postponement that dooms him as a do-nothing.

The relation of ideas to action has never been thought of to any considerable extent. It is time someone did think of it, and make the matter clear in the student's mind. I have observed for a long time that so many of the metaphysical thinkers have the belief firmly rooted that when they have formed the habit of thinking in a concentrated manner they have achieved the *ne plus ultra* of power. This is a mistake; they may *believe* they have the power suggested by their ideas "in the silence" until Doomsday, and yet it will do them no good. Ideas can only be clothed by action. Action externalises them and fixes them in actual uses; and nothing else does.

The idea I am trying to make clear in this article, and that I have muddled instead, I fear, was suggested by a letter from a friend, who says she would start out on the road as a lecturer on metaphysical subjects

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if she was not afraid of failing. How does she know whether she will succeed or not if she does not start? She had better start and fail, than not to start at all; the most complete failure she can make is not to start when she really wants to.

HELEN WILMANS (in *Freedom*).

—:o:—

Chromoscopy, Chromosphere Psychology and Spectrum Synthesis.

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By WILLIAM HEALD.

SECTION I.—DEFINITION.

CHAPTER FIRST.

COLOUR plays many parts in Matter and in Mind. COLOURS are ESSENTIAL to accurate Deductions.

That COLOUR plays many important parts on the Stage of Human Life is an admitted fact.

In literature COLOUR stands forth particularly strong in its influences. There are some authors who "Think Red," some who "Think Blue," and in others COLOURS ring the changes in their thoughts.

Not only is our everyday language tinged with COLOUR, but COLOURS give to us many of its strongest expressions.

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Groping in the dark to find the door of the Mental Prison-cell, to escape into the brightness of mental freedom without, one naturally gets into many "BROWN Studies," and if one grope only about the doorless wall, falling back exhausted, a "fit of the BLUES" is the consequence.

These and similar expressions will briefly illustrate what I mean by the statement: our everyday language is strongly coloured.

As to the fact of Character being indicated by COLOUR, we are told that certain writers are distinguished as to their Character, by the "warm colouring of the narrative," or by giving of "plenty of warmth, plenty of COLOUR, much thought, and some humour."

That Institutions, Sects, Systems, Governments, etc., are said to have COLOUR is well known. International events may easily modify the COLOUR and Character of a Government. Actions and also individuals have COLOUR attributed to them when we hear, for instance, that a man is "off COLOUR," or when we read of a "COLOUR-ABLE pretence for abandoning Calais."

These suggestions, however, do not indicate half the different ways that COLOURS enter into and affect strongly human investigations.

In the Chemical Analysis of the Scientist, and in the Spectrum Analysis of the Physicist, it is so well known that COLOURS are essential to the accuracy of all the important deductions, that I need not dwell upon these points at this early stage.

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Radio-culture of plant life has been introduced into the realm of practical Science, and evidence goes to prove that plants are considerably affected in their growth, in their weakness, in their strength, and in their sensitiveness by the COLOUR RAYS that are allowed to act upon them.

In the Mineral Kingdom it is demonstrated that COLOURS are essential to the right and accurate analysis of the Genesis, development, present STATE, and subsequent USE of all that belongs to that Kingdom.

In the Vegetable Kingdom the same law operates, and it follows as a deduction that in the Animal Kingdom the same law will be equally active.

Darwin's theory of Natural Selection proves this deduction to be a most reasonable one.

We there learn that COLOURS distinguish and render recognisable various Animals, Insects, etc. Many are said to be the USES of these COLOURS.

The specific purpose of COLOUR in one direction is that of concealment, in another for recognition and WARNING, in another for PROTECTION, and in yet another it is to indicate the time of COURTSHIP, or mating.

E. P. Poulton, referring to animals, writes of "the COLOURS displayed in courtship." Then "the Red rag and the Bull" is a common expression implying that COLOUR has a direct and definite influence upon Animal Nature.

As man, according to our Bard, is the "paragon of Animals," and Solomon tells

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us that "a man hath no pre-eminence above a beast," we may say that what applies to the beasts applies also to man, at least as far as his physical is concerned.

Granting, however, that we do not agree with Solomon and really believe that man HAS pre-eminence above a beast, we must not overlook the fact that LAW is ONE all through the Universe. Consequently, if we infer that MIND and the PSYCHIC NATURE of man lift him altogether above the level of the beast, and we put his SOUL or Psychic Being upon another plane, we must still remember that the LIGHT of that Plane and its decomposition into its various Rays will be an important element not to be ignored. Carrying this law of COLOUR influence into the higher planes, what a realm of Investigation is opened to the earnest student of the Occult.

It is to this phase of Psychic Investigation to which I shall call the attention of the readers of WINGS OF TRUTH in this and subsequent articles.

From this point it will be necessary for me to speak in the first person singular, as I am to give the details of personal investigations and deductions.

From almost childhood I was trained, like many others, to look upon the Jews of Old Testament History as a People peculiarly chosen by God to be His specially guided and protected People. Somehow, when I began to think just a little for myself, I reached the conclusion that these same Jews were Sceptical, Materialistic, and

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generally lacking in the Psychic Nature. Hence, it followed that when I read anything suggestive of the Occult being made manifest to them, these phases of their history not only interested me but really fascinated my whole being.

Being of a Materialistic, Sceptical turn of mind myself, I was pleased to conclude that an insight into Psychic Realms was even a possibility to me.

In my perusal and careful studies of the Sacred Books of the Jews, I noticed in particular the prominent parts played by COLOURS and NUMBERS in their History.

It was a vague impression in the first instance, and I suggested, with fear and trembling, the possibility that the SECRET of the OCCULT Nature of these writings were to be deduced from the right understanding of these COLOURS and Numbers.

I kept to the idea of COLOURS chiefly in the first place, and a few "candid friends" suggested that I had turned a little "GREEN," or, at the least, had got a little cranky on the subject of COLOURS.

To a great extent I was struggling in the Dark, and neither "GREEN" nor any other Colour was much in evidence. One thing I know, I was intensely in earnest, and this may account for the COLOURLESSNESS.

Is it not Green that writes "life becomes hard, rigid, COLOURLESS, as it becomes intense?"

Certainly life was hard, is hard! Was COLOURLESS, but is now full of innumerable Shades of COLOUR; it was not rigid, but

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full of activity, and is equally full to-day. Almost too full.

I quickly discovered at the time that I must rely on my own resources and investigate for myself. Opinions are so frequently COLOURED by private resentments that I felt I could not trust an opinion, not even my own.

There was only one course open, namely, EXPERIMENT.

In my study of the Sacred Scriptures, the Breastplate of the High Priest compelled attention. I read that the Jews came to consult the Priest as a kind of reliable Oracle, and the part the COLOURS of the Precious played in the consultations fascinated me. I felt sure that the answers were given by means of the flashing of the COLOURS, which flashings were occultly understood by the querist. I was prepared to read in Swedenborg's writings, that "ANSWERS were given through the flashing from the COLOURS of the stones in the Urim and Thummim."

It was this author of "The Soul or Rational Psychology," that suggested to me the idea of COLOUR-TELEPATHY. Of a certain class of human beings he writes, "they SAW the THOUGHTS by means of things variously COLOURED."

I became fully convinced from that moment, that an understanding of COLOURS in their influences upon Human Life and Character was the keynote of Psychic Euphony. I had got the "Clang-tint," the "tone-COLOUR" that has meant so much to me.

Not only did the COLOURS of the Stones

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of the Urim and Thummim attract me, but the fact that they were TWELVE in NUMBER, and the associated idea of the TWELVE STONES forming the Foundations of the New Jerusalem of Revelation, gave me the conviction that the SECRET of the PHYSIC was discoverable in the COLOURS and the NUMBERS employed in the OCCULT LITERATURE of the world.

It was some time after this conviction possessed me that I read with pleasure from "Middlemarch," "it is strange how deeply COLOURS seem to penetrate one, like scent. I suppose that is the reason why gems are used as spiritual emblems in the revelations of St. John."

This suggestion of George Eliot is an important one, and contains even more truth than the writer of "Middlemarch" would have been prepared to admit.

Some time ago the Editor of WINGS OF TRUTH, lent to me a copy of Grumbine's "Auras and Colours," and I have read its contents with real delight. I cannot admit though, that I agree with all its details, but I can recommend its perusal with confidence. I shall have several things to say about the contents of this book in these articles. At present, in passing, I wish to say that, unlike Grumbine, I cannot accept the idea suggested by the author of "The Secret Doctrine," in which COLOUR is likened to a blind, hiding what may be seen by penetrating or removing the same. COLOUR might thus have no relationship whatever with what is behind it, which, to me, is a misconception.

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It is in fact, according to the **QUALITY** of the **FORM** and reception, that light is presented beautiful or ugly under the appearance of **COLOUR**, and as **COLOURS** possess resplendence from brightness, they relate to **TRUTH**, which is of intelligence, and in proportion as **COLOURS** possess refulgence—from the Crimson, say—they relate to **GOOD**, which is of Wisdom.

The weakness of the "blind" metaphor may be recognised in the following :

"The Crimson Blind" may, for instance, conceal the murderous plottings of a Reginald Henson, and the long-standing dirt and dust of a "Longdean," and thus there would be no actual relationship between the Crimson of the blind and the hidden conditions behind it. I know it is possible to suggest that the "Crimson Stream" as likely to flow, was symbolised by the Crimson of the blind, but in that case it is the blind that disappears and the Colour becomes paramount. In which case the **COLOUR** does not conceal but **REVEAL**.

This is the conception that I want to begin to develop in the minds of my readers in their study of these articles.

COLOUR, in **CHROMOSCOPY**, is not to be looked upon as a blind concealing conditions, but rather as a revealer making hidden things manifest.

I do not imply that **COLOUR** reveals all the **SECRETS**. Other phases will need consideration, such as the hidden meaning of *Number*, of *Signs*, of *Symbols* and of *Form*.

All this in its proper place. The main end

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of this first article is to demonstrate that COLOURS are ESSENTIAL to accurate deduction when dealing with all the forms of matter, and that they are equally essential to the deductions that are drawn from the investigations on the Mental, Astral or Spirit Plane.

(To be continued.)

—:o:—

Lessons in Practical Theosophy.

TO proceed with the life cycle of the human being. The one part, the life we know, there is no need to describe. But at some time death comes, and beyond that there seems to be *nothing* to the materialist; or a most material idea of an impossible and incredible "streets of gold" "heaven" to the dogmatic religionist.

The theosophical tenets are as follows:—

At the last moments, as the breathing sinks and the vitality ebbs away from the dying physical body, the Ego, which has been incarnating in this physical body, gradually withdraws into the astral or emotional body. For a brief moment a vivid picture of all the events of the past life, the wrongs and the rights, the passions, the hopes, the despairs, pass in order before the contemplatory Ego—then there is a blank unconsciousness. It is particularly emphasised that during these last moments the utmost reverence, both of attitude and thought, should be observed. All ill-timed outbursts of sorrow and despair should be restrained, and only loving, tender thoughts

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sent to aid the departing one on his way. Many of the heartrending scenes one hears of by death-beds, not only are extremely painful to all present, but do real harm and injury to the dying person, interrupting the solemn contemplation of the past life, and causing him or her to awake, perhaps, too soon into the astral body, which is to be their subsequent home for a longer or shorter period as the case may be.

After this period of tranquil unconsciousness, the Ego slowly begins to awake in his new tenement, the astral or emotional body.

There seems to be the greatest difficulty in understanding that physical life has ceased. For this astral body has taken the mould of the physical, and is to all intents and purposes to its new occupant the same.

It is, however, infinitely more mobile, more easily influenced, and in every way "finer" than the physical. Gradually, as the Ego becomes used to it, this "emotional" body becomes capable of expressing his thoughts and answering to his wishes. He becomes conscious of a new world around him, perhaps of faces of friends who have died before—but after all a more or less true account of this may be found in many spiritualistic works, for it is their "summerland," and the place from whence, though rarely in truth, departed friends return to manifest and commune with their left ones at seances and so on.

This astral plane, too, is equivalent to "Purgatory," the canonic description of which appears to have been much exaggerated.

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in its horrors by the many years of accumulated dogma, which has been piled up around the original theory.

Truly it is a place where any remnants of the uncontrolled desires and passions drop away from the Ego, but except for suicides or very early deaths from accident, its events are very much similar to those in this life here. In other words, it is only uncomfortable for the person who has been extraordinarily passionate and uncontrolled, for it is here, that through inability to gratify his passions, he must perforce let them wear themselves out.

And for most people this should be a fairly easy thing, as perhaps, after all, the opportunity in many cases has made the "sinner."

After several years of this life, far happier than the life here for most people, another period of rest supervenes, the Ego gradually withdraws from the emotional body to the mental.

And here comes a stage where it is quite useless for the writer to attempt to do justice to the world that opens itself out to the Ego. "Eye hath not seen, nor hath it entered into the heart of man to conceive" of the exquisite beauty and peace of this realm, is a fitting remark. For it is the *true* heaven of the Christian, and from whence there is and can be no return to any seance or manifestation below.

It has been said that the beautifully peaceful and blissful sensation experienced by one on first awaking in the morning, amidst the singing of the birds, the sun-

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shine and the scent of flowers, magnified a million times, might suggest the awakening feelings on the mental plane. For the mental plane is where thoughts become things and are seen and felt, if seeing and feeling were possible apart, for here all our separate senses are blended into one comprehensive whole.

Symbolically perhaps :—As he awakens, it seems, exquisite roseate mists are slowly melting away around him, a sense of all pervading harmony is present. An ethereal rhythm of sound, gaining in strength and divinely beautiful, swells into the rolling chorus of some anthem of the spheres, and carries him up in an ecstasy of joy, far beyond the summits of all earthly dreams. As he begins to think, a form, seemingly angelic, approaches him, and bending, kisses him, and he sees—perchance it is his sometime wife or lover, ideally and divinely fair as he had made her, alas, only in dreams before. As his mind is raised in thanks a Radiance surrounds him—but lack of words of any sort makes any further attempt at description impossible.

Time passes, and joy after joy follow on until at last another slowly and imperceptibly creeping on sleep approaches, and perhaps for one second, which were an eternity to those where time is not, he knows himself—then unconsciousness again, and swiftly he is borne down by the changeless laws, and enters into the body of some babe to once more gain experience, to pass another day in his greater life, to more fit him for his glorious future.

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The mental plane period roughly is said to last from 1000 to 1500 of our years, and the astral from four or five to fifty years, rarely more. It will be as well here to state that whosoever is necessary for the Ego's complete happiness on the mental plane or heaven-world, is at once with him, whether or no the other Ego is in the flesh at that time or not. This seems then to show that the scenes of the heaven-world are a mere phantasm, woven by the brooding mind of the Ego. But this is by no means the case, if the reader will *only* bear in mind the extremely limited view we have from *our* standpoint of higher planes, if he will only try to *draw* a little on his intuition, he may be able to understand that the higher Ego of man never actually incarnates in a body, but rather broods over it, connected to it by the links of the mental and emotional bodies. That therefore this Ego is ever in the heaven-world, though perhaps at times unconsciously, and that communion between your Ego and friends in the heaven-world may be going on now, however little dreamt of.

(To be continued.)

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Concentration and the Acquirement of Personal Magnetism.

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LESSON VIII.

PERSONAL magnetism, then, means *power*, and the ability to exert that power over people, and even to a certain extent over

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circumstances, because the people we influence and come in contact with go a long way towards CREATING circumstances.

The man or woman best able to exert this power belongs to what is known as the VITAL temperament.

This, when analysed, resolves itself simply into the temperament of perfect health and vitality; although it is very usual to make this temperament a matter of colouring (red, or auburn haired people, in fact), I don't find it pans out this way at all, in fact, ANY colouring may be vital, provided the person has the energy and perseverance to cultivate the vital principles; and it's purely humbug to put any hard and fast rule to this matter at all.

The one thing that is certain, however, is that all *want* to cultivate that temperament who are desirous of obtaining POWER, TRUE LIFE and SUCCESS. Vital means LIFE or relating to life, and the vital temperament is used to describe those people who are in a state of PERFECT MENTAL AND PHYSICAL BALANCE.

They enjoy perfect bodily and mental health, and the one is *not* developed at the expense of the other.

They have clear, fresh skins, bright eyes, firm flesh, spirits buoyant, and the power of attracting other people very great. These, in a word, are the people who possess the greatest store of NATURAL *animal magnetism*.

But the great point is that one and all can take on this characteristic, and so increase their stock of magnetic and electric particles that they BECOME VITAL!

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The vital temperament radiates magnetism.

The invisible currents pass off in every direction from every part of the body, and so great is the force of this subtle power, that although *invisible to the naked eye the camera can reveal it*; and the HUMAN BODY and HUMAN MIND at once feel the impression, bodily as a *thrill, or sensation of warmth*, mentally as an *invigorating shock* from an electric battery, or as an overpowering desire to "*go out and do something*"!

Such a temperament has the ability to influence every person (and animal) who comes in contact with him, but has a GREATER POWER THAN THIS.

He can influence those with whom he does not come into actual contact until they are drawn to him, in answer to his thought.

This man radiates his magnetic power in the spirit of UNIVERSAL LOVE. He recognises the spirit, or the love principle in every one, shedding his power from the store-house I have described in Lesson VII. upon mankind as a whole.

The powerful magnetic rays issuing from his person draw to him, from out of the immense mass of humanity, all that can be useful to him.

He sees *within* himself the Love Spirit; he mentally sees this spirit radiating outward from his body an essence of immense force, which finds a resting place within those hearts, or upon those minds which he so lovingly recognises.

REMEMBER that the man or woman who misuses this power will surely find it turned back upon themselves to their undoing.

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WHEN YOU ATTRACT PEOPLE it is because you supply something they need, something they lack; your powerful magnetism fills an empty space. This is the secret which makes one public speaker a huge success, and another a downright failure.

The one man has a great store of personal magnetism. He holds his audience enthralled, they listen to every word and are carried along by the mighty wave of his immense strength and MAGNETIC FORCE.

The other man has none. His words fall flat, his hearers remain unmoved. Yet he may be a man of polish, of education, of rank, with the easy speech born of cultured ancestors; and the first man might be poor, uncultured, and of the people. But the first man knows his subject, believes in his power to attract, and by sheer will power carries his point.

IN BUSINESS MATTERS the same rule applies: the man of force, possessing this wonderful power of attraction, carries all before him. He is the man who can convince the unwilling (and be it said, unorganised) customer against his will. He is the man who can draw to himself success and DOLLARS in equal proportion, and can climb to the topmost rung of the ladder.

In the acquirement of this life, force applies to every grade of society and to BOTH SEXES.

The next point for consideration is how to generate the force.

To recognise your central spirit light is hardly enough; you must fan the flame, and generate fresh power, *concerning the forces you*

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already possess. Brain and nerve power are the secret forces. The brain is to be strengthened and developed and so are the nerves.

SELF-CONTROL is the first factor to be observed. You, sir, who cannot keep your hands still; you, madam, who are for ever patting your back hair, or pulling at your dress, or twisting your watch chain. You who start at every sound, who fidget and fume and worry over trifles, who are nervous and irritable, giving way to passion, and being but the plaything of circumstance, to you, I say, learn to control *self*, for all these mannerisms are resulting in a continuous and serious leakage of magnetism, which if used aright would enable you to COMMAND SUCCESS.

The "magnetic" people are fair with blue eyes, and pale or delicate skins. They are fidgety, nervous, often hysterical, and suffer as a rule from too great brain activity. Their mind is never at rest, they are continually worrying over trifles, and are of a cold, and often selfish temperament.

By control you can overcome these leakages, and by overcoming, stop them. So, by nerve and brain development—recognising the brain *always as the nerve centre, in connection with the ganglionic centres, at the base of the brain*—you can control the leakage and waste of magnetism, and so become magnetic.

The so called "electric" temperament, belonging to people who are generally dark in appearance, with sallow, or pale skins, having mental powers which are often

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A NOTABLE advance has just been made in the attitude of the Church of England towards what is termed, more or less vaguely, "spiritual healing." At the Pan-Anglican Congress, held in London in June, 1908, a very noteworthy discussion was started on the relation of Religion to Health, and many distinguished Churchmen argued that the time had come for the clergy to study psychology in relation to the cure of disease. In August this suggestion was considerably strengthened by the report of the committee of bishops who had been appointed to consider the subject. In November it was resolved to form a "Clerical and Medical Union" to promote the co-operation of the clergy and the medical profession in the alleviation of suffering, and the treatment of disease.

This is indeed welcome news. Though the Church as a body has been slow to carry out the command of Jesus Christ, to "preach the kingdom of Spirit and heal the sick," it is better late than never. While it is thus a matter of congratulation to advanced thinkers that the Church is marching onwards with the times, it is necessary to point out that Jesus Christ warned against putting new wine into old bottles. The proposal to mix a "mild dose of spiritual healing" with noxious drugs, sera, and the unmentionable products of vivisection, is not carrying out the method of healing practised by Christ, and it will be found that the bottles will break and the new wine run out. In the interests of Healing and of the Church this must not be. Either the Church must eschew "spiritual healing" as of the Devil, or it must go boldly to the root of the matter, and grapple unflinchingly with the whole problem in the right spirit of investigation—an investigation which will penetrate into the mysteries of Concentration, Breathing, and Nerve-force, otherwise the last state will be worse than the first, and still another instance given of the blind leading the blind, and both falling into the ditch.

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sluggish, and a tendency to suffer from liver, laziness and similar complaints, requires plain, non-heating diet, very little meat—vegetarians are the healthiest; I never touch meat—regular hours, and last, but *not* least, in addition to the exercises given in a later lesson, regular mental exercise; they need arousing, and their brain needs stimulation. They need nourishing, heat producing foods (not necessarily meat), and they also require a time when they can be *passive*, forcing themselves to either *less* brain activity, or else to concentrate on one subject only.

These two types can, however, by following the rules I shall give in subsequent lessons, become *vital* and live as they please, master of their conditions, instead of the conditions being master over them.

The object of the descriptions of the various temperaments is intended to help the student in his knowledge of life and people, and to be used practically in the development of power.

The successful man or woman is *master*, but cannot be master unless he or she has learned how to be *all things to all men*.

When you have developed your personal magnetism you also develop your power of selection to an enormous extent, and you realise at a glance which battery to use for those you come into contact with, in business or society.

Personal magnetism, once the power has been developed, resolves itself into sympathy, the act of supplying to others elements they lack.

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This you cannot supply voluntarily unless you are in a position to order and command your own forces.

Any man who has complete control over his entire physical and mental organism can hold the world enthralled in time as he enlarges his sphere of action. To the electric person you must supply electricity, stimulate their brains, probe them with questions to make them think, and they will be glad to always do your commands, because you have shown them a new side to their nature.

The magnetic people like to be soothed; some of them, too, do not care for things easily obtained; these people you must *repel*, show them the independent side of your nature, let them believe you would rather not have any dealings with them; only give in with decided reluctance.

The more you draw back, the more eager they become. Others again need persuasion—help. By mental suggestion you can make up their minds for them.

The mental rules are always as follows; dilute them, please, with three parts common sense, to one part rule or maxim. The physical rules will follow later.

You are conscious of your own strong magnetic power, and you are aware that you radiate this power, or substance, as the sun radiates light.

You have come into business intending to obtain success only, and you hold no doubt in your mind but that the other man will deal just exactly as you desire him to deal.

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When dealing with people in business or society, hold your mind firmly to the power you possess, look them squarely in the face, and command them, mentally, to fulfil your desires. Think, "I am a man of organised power; I desire to carry such and such a plan into execution. Your brain is negative to mind, and I demand that you shall do so and so. I am master; I will have what I want."

You can supply this same magnetic order when writing a letter. Hold the letter in your hand, or to your forehead, and *will* that it shall come to such and such an issue.

Your magnetic battery exists within your own body; at the command of your *will* you can radiate and generate this force.

Will power is vital thought, or mind.

Magnetism, therefore, becomes a centre of communication between gross spirit or matter, and refined, or etherialised spirit or matter. Spirit is the eternal, active life principle, manifesting in all matter, as well as through the various *spheres of spirit*.

The force which moves the world, magnetism, may be represented in your mind in one word, *suggestion*, or the command of will power, ending in either the spoken word or *concentrated thought*, is the weapon you must use through life, and that as your power so you can act by suggestion upon one man, or one thousand men.

(To be continued.)

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Wings of Truth.

The Science of Hypnotism.

INTRODUCTORY ARTICLE.

THE advantages of hypnotism are, as yet, but little known. The science is still in its infancy, and though largely practised on the Continent and in America, it has but few adherents in this country. It is, nevertheless, destined to revolutionise medicine and surgery. Like all true sciences it is of slow growth, but the barriers of ignorance and superstition are gradually being swept away by the advance of knowledge and the diffusion of light. One looks forward to a time, not far distant, when Englishmen will realise the many benefits this science is able to bestow on "poor suffering humanity." That this marvellous science, with its vast capabilities, is still looked upon by some with ridicule and scorn, it would be idle to deny, but on investigation it will be found that those who are loud in their protests are those who know little or nothing about the subject. They deny what they are unable to disprove or even understand. Hypnotism can afford to be the object of their derision; were it a fraud it would long since have become a thing of the past; but its foundation is secure and unassailable, and, "like the rock far from land, lifts its majestic head above the waves, and remains unshaken by the storms that agitate the ocean." Those who embrace and practise this science should, when looked upon with contempt, remember that they but share the fate common to all who

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have advocated something new, and deviated from the beaten tracks, and firm in their conviction, have stoutly refused to pursue any longer the paths of ignorance. We need only consult the pages of history to corroborate this statement. What about Galileo, Newton, and Fulton? Did not the world sneer at them? And yet the names of these men occupy a distinguished and unrivalled position on the scroll of fame, while their learned (?) opposers have sunk into oblivion!

I am well aware that incompetent and unscrupulous hypnotists have brought the science into disrepute, but I submit that this is no argument against the science itself. There are "black sheep in every flock." The fact that a dishonest lawyer misappropriates moneys belonging to his clients cannot be intelligently used as an objection against the necessity of Law, nor can the dishonourable act of a doctor be employed as an argument against the medical profession.

I do not condemn the honest sceptic; on the contrary, I have great respect for him, but have great pity and compassion for the man who, in the presence of overwhelming and conclusive evidence, refuses to be convinced. Whenever I have come across these intellectual millionaires who were, of course, anxious to exhibit their colossal wisdom, and manifested great eagerness to enter into a disquisition on a subject they knew nothing about, I have remembered the scriptural injunction, "Neither cast ye your

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pearls before swine," and therefore maintained silence. I must, of course, admit that the opposition referred to has not been exclusively confined to the general public; medical men have been numbered amongst the objectors, but many of the latter, after patient research, have been compelled to acknowledge that hypnotism was a powerful curative agent.

With these few preliminary remarks I will now proceed to deal with the science and its manifold benefits.

I wish to believe that those who read this article are really anxious to know something about this wonderful science, and I shall endeavour to gratify this desire, which is not only legitimate but highly commendable.

At the very outset let me state, however, that in my opinion it is absolutely impossible to acquire a thorough knowledge of hypnotism without tuition—practical knowledge cannot be gathered from books. Many have followed this course only to find after years of serious study that the knowledge they searched for was still unknown to them. While on this point I cannot emphasise too strongly the necessity of exercising great discretion in the choice of a teacher. I claim that he should be proficient, and that his character should be unblemished. If unable to furnish these qualifications then leave him rigidly alone. The practice of hypnotism in the hands of an unscrupulous man is, no doubt, a very dangerous thing; but this, let it be distinctly

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understood, does not militate against the science. A knife, for instance, becomes a dangerous weapon if handled by a lunatic, yet no sane person would suggest that the use of knives should be abolished; to pass an act rendering the use of knives illegal would be to unjustly interfere with the liberty and freedom of the subject.

It has been said that there are two sides to hypnotism, the genuine and the false—the real and the unreal. The latter is practised by charlatans who live on their wits—or rather the absence of wits in others. With this side of the subject we have nothing to do. We desire to place the science of hypnotism on its proper basis. Used as a curative agent it confers a boon on mankind. It is used with immense success in relieving functional troubles, more especially cases of nervous disorder. It is also applied with equal success to cure bad and pernicious habits; and likewise to reform character.

In my next article I propose to deal with the methods of hypnotising, and the cures that are effected by its proper use.

One thing I particularly desire to impress upon your mind, and that is you cannot be hypnotised against your will.

P. W. DE MELMOTHE.

(To be continued.)

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"Cardy Mums."

(Copyright.)

CHAPTER I. (continued).

(BY O HASHNU HARA.)

Devoted to the separate meanings attached to the ordinary playing cards when used for the purpose of divination, with some combinations.

Seven of spades (R) A row, unasked for
and nine of dia- interference.
monds (R).

With the three and four of spades a
"Candle lecture."

Six of spades and Sickness at sea.
eight of spades.

Six of spades, eight A wreck.
of spades (R) and
five of spades.

Six of spades (R) Unlooked for victory.
and seven of dia-
monds.

Six of spades (R) Plans overthrown at
and nine of dia- the last moment, un-
monds (R). expected obstacles.

Five of spades and Mourning, black
nine of spades. clothes.

Five of spades (R) A business loss.
and three of dia-
monds.

Four of spades and A monk, a hermit.
nine of spades (R).

Four of spades and Desertion.
ten of diamonds (R).

Four of spades, ten A woman betrayed and
of diamonds (R) deserted.
and five of clubs (R).

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- Four of spades (R) and five of clubs (R). A dishonourable position.
- Three of spades and ace of hearts (R). Family quarrels.
- Three of spades between king and queen of a suit. Disagreements between husband and wife.
- Three of spades (R) and ace of hearts. Wild revelry, dissipation.
- Two of spades and eight of hearts. True and honourable love.
- Two of spades (R) and knave of spades. A bitter enemy in the guise of a friend.
- Many court cards denote public functions and dealing with people.
- Four aces ... Treachery, ill luck.
- Reversed ... This in a lesser degree.
- Three aces ... Gaiety, feasting.
- Reversed ... Conceit.
- Two aces ... New places.
- Reversed ... A good idea spoilt for want of proper organisation.
- Four kings .. Kindness, generosity.
- Reversed ... Realisation.
- Three kings .. Trials overcome.
- Reversed ... Justice.
- Two kings ... A partnership.
- Reversed ... Caution, deliberation.
- Four queens ... A dance.
- Reversed ... Gossip.
- Three queens ... Visitors.
- Reversed ... Power abused, want of balance.
- Two queens ... Will applied to evil ends.

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Reversed	...	Fear.
Four tens	..	Good fortune, unexpected luck.
Reversed	...	Failure.
Three tens	...	Power, might.
Reversed	...	Abuse of power.
Two tens	...	Money.
Reversed	...	Ill-fortune.
Four nines	...	Selfishness.
Reversed	...	Sacrifice.
Three nines	...	Death, change.
Reversed	...	Alteration for better things.
Two nines	...	Fatality.
Reversed	...	Evil fatality.
Four eights	...	Combination of events.
Reversed	...	Ill-advised plans.
Three eights	...	Ruin, trouble.
Reversed	...	Loss.
Two eights	...	Hope, expectation.
Reversed	...	Deceptions.
Four sevens	...	Great happiness.
Reversed	...	Annoyances.
Three sevens	...	Postponement of events.
Reversed	...	New work.
Two sevens	...	Opposition.
Reversed	...	Hopes not fulfilled.
Four sixes	...	Counsel.
Reversed	...	Separation.
Three sixes	...	Liberality.
Reversed	...	Suspicion, doubt.
Two sixes	...	Success.
Reversed	...	Pleasure, advantage.
Four fives	...	Discretion.
Reversed	...	Change, inconstancy.
Three fives	...	Authority, command.

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Reversed	..	Riches, but accompanied with worry.
Two fives	...	Worry.
Reversed	...	Promptitude.
Four fours	...	Conceit, a goal.
Reversed	...	Capacity, skill.
Three fours	...	Danger, peril.
Reversed	...	Mistrust.
Two fours	...	Waste, prodigality.
Reversed	...	Gambling.
Four threes	...	Cunning.
Reversed	..	Vexation.
Three threes	...	Favourable issue.
Reversed	...	Fraud.
Two threes	...	Victory.
Reversed	...	Crossed desires.
Four twos	...	News.
Reversed	...	Ennui.
Three twos	...	Treachery in the past.
Reversed	...	Surprise.
Two twos	...	Passing success.
Reversed	...	Conscience.

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Practical Magnetism.

BY ETIENNE DASSIEU.

(Translated from the "Journal du Magnetisme" by Victor Moon, B.Ph.)

FOR twelve years I have treated patients by magnetism and have obtained marvellous results, thanks to a very simple and practical method, which all practitioners on trial will find possesses many advantages, if they are patient, persevering and active—conditions necessary for success in magnetic treatment.

Wings of Truth.

The following is my method : As soon as the patient places himself under my care I require from him prompt and blind obedience. I try to gain his sympathy and confidence by putting him at ease, and talking with him as I would talk with a friend. This enables me to study his character, which I try to modify if it is necessary and possible. It often happens, in certain diseases, especially nervous and mental disorders, that the patient has a fixed idea or preconceived notion, which we should never oppose openly, under penalty of producing effects contrary to the one intended.

It is necessary above all things to identify yourself with the patient, without going too far ; but nevertheless you must show yourself interested in him. This facilitates the treatment very much. You should gain this result by an adroit and quiet conversation.

It is also indispensable not to contradict by your acts any of your statements to the patient, for fear that he will lose confidence, which will cause failure. The patient always feels the need of being protected by the one who treats him, and this protection is a force on the side of the physician, because it gives the patient more confidence in him. It is also necessary that the operator should have a large faith in his own methods, and that is a quality which each one should possess, so that the patient feeling that you are competent confides himself to your care without any reserve.

I proceed as follows : The conditions I have just enumerated having been taken, the principal difficulties have been overcome, and

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you have only to begin your treatment. Having taken care before each sitting to magnetise a glass of water, have the patient drink half of it and you drink the other half. This is done to facilitate the *rapport* between the magnetiser and the magnetised. The action of the water is powerful because the magnetic agent spreads all through the organism, and there is nothing left for the operator but to direct and balance the vital principles with the aid of the magnetic processes. A patient who goes to sleep by this method will recover more quickly than by any other, if you have taken care with him, as with all other patients, to make use of the magnetised water outside of the seances.

I must remind you that I do not rely upon mere theory in describing my method of procedure, but on palpable proofs. These I have obtained by experiments in extreme cases with patients I have cured when there was no organic lesion, and relieved when cure was said to be impossible, and after all other treatment had failed.

In nervous and mental diseases these processes accomplish wonders; they are much superior to the douche, which gives the patient artificial strength for a time, whereas he often relapses and becomes weaker than he was before the bath. In this statement I rely upon proofs furnished by persons afflicted with these diseases who have taken more than two hundred baths without obtaining any noticeable benefit, while magnetism has cured them often in a few weeks. If my fellow physicians will try my method they will succeed in eighty per cent. of their cases.

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"If I Only Had a Chance."

BY WILLIAM WALKER ATKINSON.

I RECENTLY received a letter from a young man in which, after reciting his troubles, real and imaginary, he said: "I know that I could make something of myself *if I only had a chance.*" The young man, judging from the style of his letter and from what he said of his ability, etc., was rather more than ordinarily intelligent, and knew several things well enough to have been able to have made a livelihood from any one of them, but the burden of his plaint was: "If I only had a chance." You may judge how far this self-hypnotisation regarding the absence of opportunity was carried, by listening to another expression of this young man. He stated that he knew of a firm who needed a man of his ability in certain lines, and with whom he was most desirous of making a connection. But he said that he was not acquainted with any member of the said firm, and knew of no one who could or would "introduce" him. He wound up this part of the story by asking me "what thought he should hold" to bring him to the firm's notice or bring the firm to him.

This young man is a "typical case" of the man who expects to accomplish something without any exertion on his own part. He wanted to do the whole thing by "holding the thought," without acting upon the things that Right Thinking had set before him. He expected the Law to prepare the feast of good things, set it in front of him, and then

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feed it to him with a spoon. That's where he made his mistake—the Law doesn't operate in that way. I have known the operations of the Law to bring a feast to a man, place it squarely in front of him, yes, even give him a good sharp push in its direction, but the line was drawn on the spoon-feeding business. The Law holds to the doctrine that when a child is old enough to feed itself, it does not need the nursing-bottle, and no nursing-bottle will it get, cry as hard as it may. And there's a great big lesson behind this. No mother who knows what is best for her child will comply with his screaming demand for the nursing-bottle, or the thing that the nursing-bottle is intended to imitate, after he has been weaned and has grown into a lusty youngster. No, no, she knows that he must learn to help himself—to stand alone to the extent of his little power. And the Law takes this into consideration, and acts accordingly. Its plan is to wean its grown-up boys and girls, and make them self-reliant, self-supporting, self-confident. It pushes them away, that they may learn to do for themselves—but the loving eye of the parent never loses sight of the child; the watchful care is never relaxed, and the word of encouragement and advice is always there, unless the child hides its little face that it may not see, and closes its little ears that it may not hear.

Now this young man wants the Law to “baby” him—he cries for the comforting rubber nipple of the nursing-bottle, or, at least, he insists that the “pap” be fed him

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with the spoon, instead of pitching in as a lusty, sturdy youngster should, and emptying the saucer set before him. If he "only had a chance!" Just think of it—the chance right before him, and he screaming to be fed. No wonder he felt hungry. Good thing—only way he could learn. Needed "an introduction," he said. Well, well! Why, man, who knows you as well as you know yourself? Who could tell that firm that they needed you in their business half as well as *you* could? What does anybody else know about you, anyhow? And what would the firm think of your dragging someone else in with you to do your talking for you? Nonsense, boy; go right off and see that firm. Ask for the man whom you wish to see. Don't be afraid, but look him straight in the eye as an honest boy should; then tell him just why you came, what you want, what you can do, what you are willing to do, just what you are good for. Talk to him just as you would about some friend whom you wish to "introduce," and he will listen to you, never fear. A man with a message to deliver, and who has lost all fear in his earnestness, will always obtain a hearing. I know what I am talking about, and you can accept this statement as truth. Give the man references, if you think well (although I would not give a penny for a barrowful of them, if the applicant did not strike me right), but **INTRODUCE YOURSELF**. What is there to be afraid of, anyhow? If you could only see down into that old merchant's heart you'd be surprised. If

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you're a good man, he wants you as much as you want him—"I Can and I Will" men are scarce, and always in demand.

Have Confidence and Courage. Abolish Fear and Distrust. Go in and Win. Go in to Win. I wish I could saturate every young man in the country with the "I Can and I Will" suggestions that I am preaching. You may think that I am giving you too much of it, but I'm not. Suggestions gain force by repetition, and I intend to get that particular suggestion into you, sooner or later. And then there must be people somewhere who need that suggestion, or it would not be drawn from me. O, don't smile; I believe this. I believe that my work means something, and that there are people drawing on me for helpful suggestions, and I intend giving them out just so long as the demand exists. I intend to keep repeating the "I Can and I Will" suggestions until all of the people who read my articles are filled with the vibrations, and will manifest it in their lives. There's nothing like it.

Now young man, I want to tell you something about "holding the thought." You want to "hold the thought" that the way may be opened up for you—not that the thing will be brought up to your door in a coach and four, and unpacked and carried up to your room while you recline in your William Morris chair and blow cigarette smoke rings toward the ceiling. The "I Can and I Will" young man doesn't call on the Law or anything else to *do* things for him—all that he cares for is that the way be so opened

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out to him that he may see it—and *he* does the rest. That reminds me of the old coloured brother who, when asked whether or not he believed in the efficacy of prayer, said: "Well, dat depends, dat depends. Dere's two kins of prar—fool prar and sensibul prar. For insunse, when I wants chicken, *I* don't pray dat the chicken be fotched and drapped clean into my pot on de fire. Oh no, honey! I jes' prays that I be tole whar dat chicken *is*, and be led to it—*dat's all I needs*. I don't expect miracles." Now, barring the questionable honesty of our old coloured brother, his doctrine is pretty near right. Better consider it.

(To be continued.)

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Health Notes.

ONE of the best exercises for developing the muscles of the body all round, giving the lungs full play in a normal fashion, without any apparatus, is that known as the "dry swim"—hailing, I believe, from America, like most other advanced ideas. Later on, possibly in our next number, a series of articles showing how to obtain true muscular development, and arms and sinews like a Sandow or a Milo, will begin—ought to have begun in this number; but negotiations take time, and I can only say that, so far as I know, this dry swim is one of the best I have yet encountered. Of course, the first thing essential is a light, non-binding garment; no strings, or tapes, or waists or corsets to

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keep your body bound anywhere. Stand erect, empty your lungs with closed mouth (exhale), and holding your hands to your sides, gradually sink down into the position of *sitting on your heels*; then slowly bring your arms to a horizontal position in front. Then slowly inhale, rising easily and gracefully on tiptoe, throwing the arms back as if swimming, and gradually sinking back on to your heels as before. Repeat this for twenty or thirty times. It is just grand. The blood tingles and courses through every vein; the eyes grow bright, and I'll back it as an all round developer against any exercise I know! Needless to say, the windows should be open. It's not a bit of use inhaling *bad* air.

To return to diet. A certain amount of nutriment, of albumen, etc., is required by everyone; but I have found dietary tables so confusing and irritating I gave them up long ago, and content myself with one or two manufactured products and plenty of milk to supply the necessary ingredients.

Milk is a food in itself. In fact I can, at times, live on milk and lettuce!

Then I find grape nuts excellent for breakfast with a little cream, and if followed by cold baked apples, with just a little more cream, form a breakfast fit for a king. "*Oh, cream!*" somebody says; but truthfully, it's not extravagant—say the grape nuts cost 1d. (which they don't), cream for the two 3d., apples 2d.—there is your breakfast for 6d.!

Grape nuts make lovely salads too. In fact I'm an enthusiast on the subject.

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I must urge simplicity where health is a consideration. A meal of bananas and brown bread and butter is enough. Have one dish; let it be good, well cooked, daintily served, followed by a plain milk pudding and fruit, and—there you are!

As salads play an important part in the non-meat eater's diet I am giving you one I have found delicious. Pull a young crisp lettuce to pieces and line a salad bowl with it. Take either a fresh ear of corn (maize), or else carefully wash half a can of sweet corn (blue label brand); mix with a few spoonfuls of cold peas, three sliced new potatoes, half a cup of grape nuts, and put on the lettuce leaves. Make a salad cream, and at the last moment pour over the whole. A salad *must* be ice cold or it is not any use.

Another salad that is hard to beat is made from tomatoes, scooped out, filled with cold chopped new potatoes, garnished with lettuce, pouring the dressing into each tomato before serving.

The Canadian pine-apple chunks (in tins, 7½d. and 9½d.) are delicious, either plain with cream, or else as a fancy salad. With grape nuts and oranges they are hard to beat. Either whipped cream or a good cold custard may be used as dressing. Slice the pine-apple chunks up fine, cut the oranges into rings (first peeling them), and then mix the chunks and grape nuts, pouring the cream or custard over last of all.

(To be continued.)