

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.*

—:0:—

Editor's Straight Talk.

I AM able to bear out the announcement I made in April WINGS with regard to Mr. Colville, the celebrated American author and lecturer. Not only have I arranged for one article from his pen, but for a series, and you will find No. 1 in this issue.

WINGS numbers sixty pages this issue, an advance upon the forty-eight last month, and I feel decidedly proud of the new cover, my own hands' work, as I drew it. It seemed quite like old times, when I was a struggling artist and journalist, and needed all the philosophy I distribute for your benefit now, to support me when things came back flop through the letter-box, with the "Editor's compliments and best thanks for the sight of enclosed MS., which he regrets he is unable to make use of at present."

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Love you, I *was* a mental scientist in those days, unconsciously so 'tis true, for I used to set my teeth, whistle the latest air, and send the article off promptly to the next offenceless editor, and keep it up till I got a cheque for my pains, and the belated MS. found a resting place—at last!

Only two years ago WINGS was a very modest little slip of but twenty-four pages, and right royally has my flying machine gone up, flutter by flutter, although *this* year it has found its feet—I mean wings—and it flutters no longer, but soars boldly into the position I think all will admit it has so pluckily earned.

The GRAPHOLOGY COMPETITION, it should be noted, is open until August 1st, when the lists close and the task of returning the delineations and awarding the prizes begins.

In the meantime we are preparing new competitions and advantages of every sort, and I'll bet WINGS subscribers will be as well catered for as the readers of any other paper going—and better!

Now, please, *all* join me in congratulating Helen Wilmans upon her success in getting the charge brought against her by the Post Office officials squashed—flat!

You may remember that I told you all about it some months ago, but the case has been continually put off for all this time.

Helen would not have been Helen, nor mental science mental science had it ended otherwise. Hurray for *Freedom!*

So Cecil Rhodes is dead—and people of

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all nationalities have their "say" about the Colossus.

It hurts me to hear the petty spite that vents itself against this man, though the unjust words seem really too much like mosquitoes venting their rage on a pyramid to do much more than raise a smile.

In England Cecil Rhodes was known as a great financier, as an empire builder. In the Cape he was universally loved as a man of iron will, superb principles, and the owner of the kindest heart ever put in mortal body. And in this case it is certainly not an instance of the old motto. The "king" is dead, it is true; but we cannot cry "*vive le roi!*" for there is none to step into his shoes.

Certainly he appreciated money—why not? He did not spend it on Park Lane Mansions and similar fripperies—he spent it for his country and in helping those who needed help.

What splendid maxims he preached and practised. The story of his life should make any man or woman the better for reading.

I have so often told you, again and again and again, to have *faith* in your plans, to *persist*, to use business methods as well as persistency and faith, and you are bound to succeed. Some call it commonsense, others call it mental science. Rhodes voiced it thus:—"I have found out one thing, and that is that if you have an idea, and it is a good idea, and you will only stick to it, you will come out all right." And that is the secret of his success; he had no money to start with, but he worked, built up his plans, stuck to them, and never *feared*—fear and

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failure were words with which he was unfamiliar.

Some people are born that way, but it is my humble opinion all can acquire this fearless nature, this ability for persistent effort, and absolute inability to recognise themselves *beaten*.

A correspondent writes me, giving a list of business projects he has in mind, not one of which he has dared to put money or energy into, FOR FEAR OF FAILURE. He already has a business which doesn't succeed; but how can it? How can fear succeed anyway? Not a BIT of it. Cast away your garment of fear, friend; go forward boldly, and even if you do fail, believe me you will be the better for it, because you have asserted the right of your manhood—the right to individual effort; you have attempted to overcome your weakness, and you will do better next time. But the *next time* need not be a necessity—it can be THIS time *if you make up your mind to it*. Do not admit fear or failure, for, as I told you in my letter, *push*, *perseverance* and *pluck* are absolutely necessary for success, and if we haven't got them we must just acquire them.

Will all who are interested in the chromoscopy articles save the coloured inset given away with this number for future reference, as it will be needed two or three times during the progress of these articles.

The prize of five shillings I offered for the best definition of morality has been awarded to Mrs. Rennard, Sandringham Club, London, W., for the following definition:—

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“What is morality? — The dictionary definition is ‘the doctrine or practice of the duties of life,’ so my own thought is that we come back to the one virtue, charity—when that is universal—its fullest sense; and real morality is like all other virtues near of kin, or an offshoot of charity. When we each one of us have that true love for mankind, our neighbour and all creation, there will be no room in this beautiful world for anything immoral, nothing to go contrary to the doctrine or practice of the duties of life, of which the greatest is true charity.”

—: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. 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.

—:o:—

The Science of Hypnotism.

SECOND ARTICLE.

I CAN quite imagine that the interested reader has had his, or her, curiosity aroused in reading my previous article. I will now endeavour to fulfil the promises

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therein made. I undertook to describe the various methods employed in hypnotising, and also to mention some of the cures effected by the judicious application of hypnotism.

The means invariably resorted to by hypnotists are gazing, passes; the hypnotic disc being also freely used. In the first article I stated that a person cannot be hypnotised against his, or her, will. It is therefore obvious that the operator must primarily obtain the consent of the person about to be hypnotised. Assuming that this is readily given, the hypnotist will request the patient to take a comfortable seat, and allow his, or her, mind to become an entire blank. This is by no means so easy as it may appear. Perfect stillness must prevail, as quietness is an important factor in attaining the object in view. The choice of the method employed should rest with the operator. In most cases it may be advisable to have recourse to the disc; should the patient prove insusceptible, then either, or both, of the other methods may be used.

There are three stages of hypnotism:— firstly, the state of lethargy; the second is known as catalepsy; and the third, somnambulism.

The first state—lethargy—resembles natural deep sleep, but is distinguished from it by a feature peculiar to this induced sleep—neuro—muscular hyper-excitability. That is, when a nerve is pressed, the muscles of that nerve will be brought into play; and if a muscle is stroked, it will contract.

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When the patient passes into the second stage—catalepsy—the limbs become perfectly rigid, and an arm or a leg may be kept in a most awkward position for a considerable period of time without the patient feeling any discomfort whatever.

From this or the first stage the patient passes into the third, which is somnambulism. When in this condition the patient is, so to speak, dead to the outside world—being only *en rapport* with the operator. When in this state the senses are abnormally acute.

These three stages do not manifest themselves in all subjects; in fact, it is claimed by some that they are only attained with but a few hysterical subjects, but that they do sometimes occur is undeniable. The subject who reaches the third stage has, on awakening, no recollection whatever of what happened whilst he, or she, was in that state.

It is impossible within the limits of this article to enumerate the many ills that are curable by the scientific use of hypnotism. I will, however, mention a few by way of illustration. Insomnia, which is so distressing, is quickly cured by this treatment. I remember one case in particular. A young man came to me one day and unfolded his tale of woe. Night was dreaded by him, as it afforded him no repose; refreshing sleep was to him practically unknown. I treated him on two or three occasions and effected a complete cure. Imperfect circulation, neuralgia, depression, hallucinations, locomotor ataxy, rheumatism, writer's cramp, dipsomania, hysteria, tobacco habits, brain fag,

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constipation, vicious habits, may all be successfully treated by this wonderful science, and it should be remembered, without the administration of drugs.

I am anxious, however, that readers should understand that hypnotism is not a science to trifle with, it is not a plaything. It is a "power for good" in the hands of a learned hypnotist, but a very dangerous weapon in the hands of an ignorant. Therefore I would strongly advise persons not to allow themselves to be experimented upon by the self-styled "professor"; and I would likewise caution the latter that there are real dangers connected with hypnotism.

P. LE MELMOTHE.

— -o:—

Mental Science: Its Practical Application to Health and Success.

BY W. J. COLVILLE.

AT the outset of a course of explanatory lessons on some of the most important topics which have ever claimed the serious attention of humanity, it becomes clearly necessary to define the terms we elect to employ in the clearest manner possible. Several adjectives are now in constant use by persons sincerely engaged in the important work of investigating the true relations between mental states and physical conditions, among which *divine, spiritual and mental* occupy the foremost place. Though the two

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former are thoroughly legitimate, they are generally supposed to refer to the *religious* rather than to the mundane side of modern metaphysics, and as many people in the present day are particularly desirous of treating a scientific problem from an altogether secular standpoint, it may be well, at least in some instances, to employ the single word, mental, in qualification of the broad noun, SCIENCE. Mental scientists of modern type are people who rely so greatly on the power of thought in governing organism and in directing the turn of worldly affairs, that they richly deserve the titles of *idealist* and *transcendalist*, which are very frequently applied to them, sometimes in honour, and occasionally in derision of the extreme opinions which many of them entertain. The ground work of the mental science doctrine, which is now making rapid headway all over the globe, needs to be carefully examined before we commit ourselves to an unreserved advocacy of its many enormous claims, and in the conduct of this highly needful examination we need to keep our intellects well on the alert so that we weigh every proposition judicially before accepting it as a portion of our philosophy.

With Christian science we do not propose to specially deal, because Christian scientists constitute an acknowledged religious denomination—strong numerically in America, and spreading nearly all over the world—with whose peculiar tenets all readers can easily become acquainted by perusing the accepted text book of that particular denomination.

Mental scientists are everywhere inclined

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to be free-thinkers and free-lances, for which reason they find it virtually impossible to limit themselves by the words of any author, or to organise exclusively as an additional sect to the large number already in active operation. Mental science, pure and simple, acknowledging no person as its founder and no book as its specially authoritative exponent, addresses itself to humanity without restriction everywhere.

Let us reason together is a good opening sentence when friends and neighbours meet to discuss the most vital of all problems—how to secure and maintain health, happiness and prosperity—"Mind, body and estate," is a familiar and orderly classification, and it is precisely those three words we need to consider in just that precise order of sequence. First, let us contemplate what we mean by mind. Surely we are referring to the seat of our intellectual faculty or reasoning power by which we can intelligently set to work to translate desire into accomplished purpose. Desire, determination, resolution of will, and all kindred necessities must be taken for granted; we must assume the possession of these in ourselves and in our students and patients when we first approach them on the plane of simple intellect. But have we a right to make such immense assumptions concerning ourselves and others? may well be asked.

Clearly we have the right when we take it for granted that neither ourselves or others would set to work to devise means for carrying out plans were there no desire to see

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them executed. We need not argue about our desire to be healthy, happy and prosperous, for that great comprehensive desire is latent in all and decidedly active in many. Much mystery is removed from the threshold of our subject if we have clearly apprehended the right relation of INTELLECT to WILL. Will takes precedence of all else, for without it there could be no creative or organising impulse. We feel within us certain definite affections out of which proceed desires, which we hope will find accomplishment on the surface of our existence, but natural and right though these desires may be, fear enters the citadel of our consciousness, and though we ardently hope that our desires may be fulfilled we greatly dread that their fulfilment will prove impossible. At this point we reach chaos, and in a mentally chaotic condition millions of people are now struggling, at one moment buoyed up by radiant hope upon the crest of the wave of circumstance, but the following moment plunged deep into the dark billow by the action of dull-eyed doubt. It is easily possible to twist even great aspects of truth to fortify our doubts, but it is surely immeasurably wiser to support hope amid her many trials by looking on the brightest side of every situation. Facts need to be faced; we know fairly well what we desire, but as a rule we know not how to obtain the object of our aspiration. The great word, HEALTH, must be applied to *mind* before it can be applied to *body* and *estate*, because our mental states affect our bodily conditions, and those in turn

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affect seriously our business interests and all our social undertakings. One step is freely taken by all thinkers, but the second step inward comparatively few have as yet taken sufficiently. That our business is affected by our bodily health no intelligent observer in the realms of commerce can dispute, but the deeper statement, that our physical welfare depends upon our mental attitudes, is by no means so widely accepted because it is far less perfectly understood. Mental science in its practical, occidental, 20th century apparel, appeals to every rational human instinct, and furnishes abundant help to all classes of workers who are seeking to improve their lot in life, as they improve their view of life, and particularly their estimate of their own capabilities in the first instance. It is particularly necessary, when treating practically of mental states considered necessary to physical health and business welfare, to clearly discriminate between foolish self-conceit and wise admission of one's true inherent abilities. A self-conceited egotist has certainly a very high opinion of himself personally, but his estimate of his neighbours is apt to be wretchedly low; consequently he is no guide or teacher, nor can he truly function as a healer in any situation because his absurd egotism has placed him in his own fanatical self-esteem beyond the pale of average humanity. A merely self-conceited person may descend to sharp tricks and shrewd cunning, which for a while may bring him even a considerable measure of affluence; but as a person who looks down upon

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humanity at large is very apt to behave inequitably in the transaction of business, a sad day of reckoning for such is sure to come, for every house built on the sand of deception must be brought to desolation. Thoroughly ethical is the position of the true mental scientist, who knows that whatever high degree of excellence he may have achieved in any line of effort, is the latent portion of all his fellows; he sets to work, therefore, by strict integrity to build according to the plan of his affections, and as he grows increasingly to understand that thoughts are creative he wisely resolves to so order his thinking that no vision contrary to his desires shall find lodgment in his imagination, and imagination we know from experience exerts an immeasurable influence upon health and success in all directions. The practice of psycho-therapeutics or suggestive healing, now extremely popular, is based upon an understanding, more or less perfect, of the influence exerted over one's bodily conditions by whatever mental pictures are permitted to hang in the gallery of imagination, a word which rightly signifies *mental imaging*. It stands to reason that the most immediate effect of our thinking must take place within our own anatomy; it therefore follows that we must improve our interior state of health prior to improving our environments, a task which appears very hard to many, particularly to such as are deeply imbued with the belief that circumstances affect us more than we can affect circumstances. Before this branch of the subject can be ably dealt with it is necessary

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to take into consideration the stimulus we often receive from contact with our neighbours, psychically as well as physically. When we are feeling gloomy and well nigh despairing it greatly refreshes and invigorates us to come into close mental relation with others who are feeling bright, happy and successful, and by such contact we are frequently stimulated to corresponding activity. It is always a moot question among students of mental science, as to how far one person can really aid another; but though much controversy continues to wage around this problem, its solution is much simpler than controversialists are likely to suppose.

(To be continued.)

—:o:—

Concentration and the Acquirement of Personal Magnetism.

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IN the *physical* exercises I give in these lessons it is as well to remember that very little good will result unless *proper breathing exercises* are indulged in, as well as the physical. Muscles alone are *not* the first consideration, and muscle does not really tend to promote personal magnetism. In moderation they are beautiful, but when overdone they transform the most perfectly formed man into a grotesque "something," that ought to be planed down with a carpenter's plane to reduce it to its proper proportions. Let the muscles be lithe and supple, like steel and whipcord; let the *lungs*

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be so perfectly developed, so that they can create healthy blood, which is vitality, and let both be equally blended.

Dumb-bell exercises with *heavy* bells certainly tend to create muscle; but it is heavy, lumbering, useless, except for brute strength, so that the heaviest dumb-bells a man should use are 3 lb. bells, and a woman 1 lb.

Before commencing any exercises of a muscular nature, first learn how to control the breath. *Very* deep breathing is injurious, but most people exercise the lungs so slightly that they become atrophied—waste away for want of use, because they are never properly filled or emptied!

Attitude is the first step of importance. You can't breathe if you round your shoulders and let your chin sink forward on your chest. Stand erect, waist in (in front, please, I must be polite, I suppose; but when I say *waist* I mean abdomen), shoulders squared and held back, chest well out, head thrown back, chin in. Now, with your mouth closed, draw a slow, deep breath (*not too deep at first, for by violent breathing the lungs only become tender and bruised*), hold it for a second, then as slowly exhale, or breathe out through the nostrils.

There are three methods of breathing: from the abdomen, or solar plexus, from the rib and from the upper chest. Begin right down in the abdomen—but gently, please—and draw the breath in through the nostrils so that the abdomen (don't forget the abdomen is not the stomach, the two are

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quite distinct ; the stomach is the bag or receptacle for one's food ; the abdomen, the thick fleshy wall which covers the intestines) is drawn in. In this way you force the intestines into action, awaken the solar plexus, and then slowly fill the lungs with fresh air, which in turn generates fresh blood, and fills every fibre and tissue of the body with new life—and ANIMAL MAGNETISM. This process done to excess will tire you, so be gentle at first, especially if you are one of those poor unfortunate wretches whose sole idea of breathing—if they ever think of it at all—is a little, quick, panting action which never fills the lungs once—nor empties them—and accounts so fully for pale cheeks, lifeless eyes, flabby flesh, and narrow pigeon breasts.

Proper action, proper breathing, perfect development, control of *will* power, and the acquirement by these means of perfect health and animal magnetism, are within the reach of *all*.

It may be urged that all people who possess this subtle power of magnetism, have *not* got perfect health.

Agreed, but they *have* perfect *will* control, and as a rule are absolute masters of some one or more accomplishment ; and their magnetism is very apt to evaporate apart from the said accomplishment. Just *think* how few popular authors, painters or musicians are interesting, or even attractive, apart from their works.

No, you *simply must have* HEALTH, an *organised body as well as an organised MIND, if you are to fulfil MY ideal of personal magnetism.*

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Given that, you may be as ugly as sin, have no brains in particular, yet your health and your will power will win you recognition everywhere.

It is not one bit of use starting muscular and physical development until you have learnt *how* to breathe. Practise this continually until you are master of it. Practise it in the *open air* if you can; best of all in the sunshine, when you not only draw in pure air, but the subtle magnetism direct which is given off by the sun, the centre of magnetism for our wee Universe.

Muscular exercises help us to make and store animal magnetism.

The breathing exercises accomplish the same end. The lessons in *concentration* already given help to develop the WILL power, and added to these, you have to consider the question of perfecting the *magnetic gaze*.

The magnetic gaze simply means perfect control of the nerves governing the eyesight, which must be strengthened to that "piercing" degree which can hold another person's eyes, with or against their will.

Coming now to the subject of physical exercises for the muscular development necessary to the storage of magnetism.

Recollect that you must not only take the muscular exercise, but practise correct breathing at the same time, otherwise your pains are wasted.

Stand erect, as directed above, take the dumb-bells and place your hands to your sides, then begin to inhale a long, deep breath—gently, though; no exertion—and

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as you inhale, slowly lift your arms above your head, till the dumb-bells clash.

Count five, mentally, holding your breath the while; then slowly return your arms to your side, exhaling the breath as you go.

Repeat this twenty times, but remember *very* little benefit will accrue if you forget the breathing and attend only to the exercise. This breathing and muscular exercise tends to strengthen the lungs and chest; and is, simple as it may appear, very valuable.

Continue this exercise DAILY, *with* the breathing exercise, until next month, when I will give you some more.

At the same time, I will show you how to store magnetism for use now.

At the close of each spell of exercise, morning or evening as the case may be, or both, draw the breath in as directed before; then as you breathe, slowly stretch one arm at a time straight before you, clenching the hand (without dumb-bells) until every muscle is tense and rigid; relax each arm separately, then repeat with both arms, making both tense and rigid.

Now make each leg, the trunk and backbone, and the neck equally stiff, holding your breath meanwhile, then as you exhale, let every part of your body RELAX, so that you are *limp*. Let your arms sink to your side, your neck and body give way, LET GO everything, be limp as a rag, and so *rest*.

It is not easy, this relaxing process, you want to *relax* the brain too, for otherwise it continues its hold on the muscles and sinews,

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and in spite of your efforts they remain strained and tense.

Practise an arm at a time, let the fingers hang loose and helpless, then the wrist, and so on, until the entire organism is at your control, to become tense or relaxed as you please.

But, *when you tense your muscles*, make them rigid—**INHALE YOUR BREATH**. When you relax your muscles, **EXHALE YOUR BREATH**.

It's no end easy to be limp when, like a pair of unworked bellows, you have no air in your lungs; and it's not at all easy to keep rigid with empty lungs. Next month I am giving a diagram showing the principal muscles, and the best methods of developing them for our present purpose.

(To be continued.)

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Practical Lessons in Theosophy.

IT would be as well to point out at this stage, that whereas the writer had originally intended to briefly survey the main tenets of theosophy, in a more or less homogeneous manner, that, on account of the vastness of the subject embracing, as it does, and endeavouring to correlate and unify all branches of human knowledge, the impossibility of any such attempt very soon became apparent. The present series of articles will, therefore, only deal with a few of the more interesting and practical problems which might appeal to the ordinary reader, and leave all details and working out to be

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followed up by those interested in the very complete and diverse literature published on the subject by the Theosophical Society itself.

At this point two of the most important doctrines of Theosophy, RE-INCARNATION and the moral application of the LAW OF CAUSE AND EFFECT, have to be dealt with. These two laws are a necessary part of all or any religions which can lay a claim to fit in with philosophy and science. As will be endeavoured to be shown, however, all religions, all philosophies, all sciences, are merely, more or less, blurred attempts to reach the same great hidden laws and truths of the universe, by a more or less evolved or intelligent people.

It seems, however, incredible to believe that man alone, particularly in the earlier races, could have arrived without some aid at the wonderfully subtle and intellectual ideas, such as those found in the religions of the great teachers, Lao-Tse, Confucius, Buddha, Jesus; and therefore it is said that in the very early races of mankind these teachers were in touch with the hierarchy of Semi-divine Beings (of perhaps, previous schemes of evolution), or were actually great souls incarnating as Divine Kings and teachers, to guide the mankind infant through his early stages.

The doctrine of Re-incarnation will be found to be an essential part of practically *all* the great religions, whether taught only in the esoteric sense or published broadcast for the people. Not only in Confucianism,

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Buddhism, but in Mohammedanism and Christianity is this found. For the latest researches in the writings of the Gnostics, the inner cult of Christianity, show frequent and unmistakable references to Re-incarnation, and Jesus Himself seems to have taught this principle to His disciples.* For, of course, Christianity had its inner esoteric side, as well as any other great religion, and it is only the loss of many of the great truths, unfolded to the disciples of the early church, which has brought the modern church face to face with her present dilemma, and caused many a cultured person, true to himself, to reluctantly give up, in the face of adverse and seemingly unassailable criticism, many of his ideals and hopes. It is also true, owing to the fact that at one time there was a real life behind the present, unexplained, and intensely *symbolical* ritual and dogma, that it is possible for many to cling to and refuse to give up an idealism, which is necessary for their happiness and is yet, at times, grievously offensive to their sense of justice and their philosophical and scientific attitude. Point after point has had to be conceded by the church to science and philosophy; often perhaps unnecessarily, were it borne in mind that much was only intended to be taken symbolically, and was in many cases an explanation of quite other matters than those alluded to. "And He spake to them in parables." The key to which in the

* See "Esoteric Christianity," by Annie Besant, Theosophical Publishing Society.

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Christian and other religions has since been lost *but may be found again.*

To return to Re-incarnation, which, as has been said, was a necessary part of the great religions, it is well at once to explain that when Re-incarnation is alluded to it must not be in any way confounded with "transmigration of souls," for it is quite impossible for an Ego (soul), once having inhabited a human body, once having attained the spark of mentality, to return and inhabit an animal body, and much harm has been and is done to the doctrine by this confusion.

But Re-incarnation must be necessary, must be for some plausible reason! And here one finds oneself face to face with the second great doctrine, the Law of Cause and Effect.

For the growth of any body or anything, in any way, experience and practice are necessarily essential. The embryo human Ego—starting as a negative, passive spark, and destined for a glorious, positive future—must *learn*, by experience, by effort, by failure, to think, do and act for himself. He must have will of his own, he must *know* the right and wrong from experience, otherwise he will be but a machine. Therefore evolution is necessary, and a very lengthy process it is too; and to dream that it could be condensed into one short life *and all the experience obtainable on this earth gone through* seems the height of incongruity, especially when one views, for one moment, the millions of years it

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has taken for the physical protoplasm to evolve and become the sentient controlled thinking man, or even higher animal. So there seems to be a necessity for more than one life and, analogously, a day and night—a period of activity in life and rest for a time in a higher sphere, when the results of the day or lifetime can be assimilated and built into either the body or Ego, as the case may be.

Again, *how* can the apparent injustice and hideousness, when seen lopsidedly, of our present civilisation be accounted for, where one man seems *predestined* to poverty and misery, and another apparently far less deserving to at least physical luxury and ease?

Now here steps in the Law of Cause and Effect in its moral aspect (a law which exists in every aspect as an inviolable law through all our universe) and explains the above, rendering possible a just world and making Re-incarnation necessary and desirable. "As a man soweth, so shall he reap," *that* and no more. No eternal damnation for the lost chances of one little life. No eternal and undeserved happiness for a similar life, with a feigned "repentance" in it. *But*, in this and in his next life, in his next incarnation shall the Ego reap that which he has sown.

Just as it is absolutely impossible for a billiard ball when struck at a certain angle but to go in a certain direction, with a certain force, so is it absolutely impossible for a man to do anything but to reap the results which

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he has himself foredoomed himself to. So, literally speaking, he is his own Fate. A man who gorges a big meat supper, must necessarily lay up for himself the result, unpleasant indigestion; and so it is in the moral world, precisely similar, nothing supernatural, but a simple and ordinary scientific law, perhaps working through other planes and by means of which we have no conception, but all the same natural and normal. So may be explained the anomalies, the present apparent injustice of environment and many of the horrors, which otherwise would render it absolutely impossible to believe in justice, in a God, and as a corollary even in the analogous immutability of the laws governing this universe. And it is an immensely consoling law too, for our poor human natures, to people who may be now suffering from apparently undeserved illness, money troubles, etc. At some time in this, perhaps in the last, incarnation they gave cause for this suffering—caused suffering or loss to others, were unkind to others, and now they have but the result of their actions. But *once over, always over*. Once the debt is paid, the slate is clean again, and unless fresh trouble is laid up by actions, happiness *must* result. And, personally, it is the writer's sincere belief that good done to others unselfishly, may in many cases cancel out an old debt, and save much trouble to the doer.

It has been stated before, that, roughly, 1500 years elapse between the incarnations of an Ego, and in very few cases are memories

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brought across the gaps, so that apparently no direct proof can be given of the doctrine. And yet although personally this proof is impossible, if one glances at history and reviews the Re-incarnation of a race, does there not seem to be a striking coincidence if nothing else, in the present colony forming, general national characteristics of the British Race, with that of the old Roman Empire? If gone into by the reader, the similarities will be found to be simply astounding, and go another 1500 years back and see the same colonising characteristics.

So that a very fair proof seemingly of this law can be adduced from history.

It has been thought well in the following to violate in one instance the auspices under which these articles started, and use a Sanscrit term in place of the unwieldy phrase, Law of Cause and Effect : that of Karma.

The meaning of Karma is untranslatable as one word. It is used in two senses, as follows : To describe both the causes which are producing the effects, and the effects which are produced by past causes. Thus a man's Karma means both the causes which he laid up for himself in past doings, and which he will have to settle up, *and* the settling up of those causes by certain effects.

From the foregoing will now be seen that the Law of Cause and Effect, or Karma, is one reason for Re-incarnation. That the desires and attachments, good or bad, formed in one life at the close of the period of rest, draw the re-incarnating Ego

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back to the physical world, where alone he can gain fresh experience, and reunite himself with the friends and pursuits with which he has connected himself.

(To be continued.)

—:o:—

Formula in Magnetic Healing.

“ I HAVE been thinking for some time of giving a dot which will enable a young healer to keep his mind from wandering while treating his patients. I use it on almost all my new subjects; it inspires confidence, helps the healer, and also fixes the mind of the patient just where you want it—on his ailments and the material you are using. I was treating a young lady's eyes, which were very sensitive to the light and had been for three years. In that time she had never opened them except in a perfectly dark room. I used this formula on her, and she always said afterwards when I was treating her, that she could not only feel the magnetic tingle, but could read my thoughts as they coursed through my mind. In treating anyone for the first time, after you have diagnosed the case in hand, tell the patient to concentrate his mind on the work and follow the expressions. I will give the words here just as I used them in the case of the young lady referred to. After breathing gently in the palms of my hands until moist, then rubbing them until dry and warm, which should be done three times, I place my right hand on the forehead and left hand on back of head ;

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if feverish, on back of neck, and send currents from right hand for three minutes; then group the fingers of the right hand and place them around the ball of the eye. As you begin the vibrations repeat this formula: 'It is my will and desire that the magnetism coursing through my system shall enter the sensitive nerves of the eyes and remove the cause; electrify all the nerves of sight: strengthen the sensitive optic nerves and restore harmony.' I lengthen out on each point in the formula so as to correspond with the length of treatment. After the formula is through I open the hand wide for a moment and shut it again on the eyeball, then begin treating the other as the first, with good results. She is now perfectly restored to sight."

DR. B. L. RAY.

—:o:—

The first issue of the OCCULT LITERARY NEWS AND REVIEW, re-christened ANUBIS, is just to hand as we go to press, but there is time to give it the heartiest welcome going and to congratulate the clever editor upon her production. It is tons better than the old magazine anyway, and has a new cover, new shape, and excellent matter. Miss Voisin has every reason to be proud of it and herself. Notice the London address, 14, Arcadian Gardens, Wood Green, N.

—:o:—

HAVE you sent in for the *Graphology Competition* yet?

Wings of Truth.

Chromoscopy, Chromosphere Psychology and Spectrum Synthesis.

*(Copyright strictly preserved in England and
America.)*

By WILLIAM HEALD.

CHAPTER SECOND.

COLOUR OCCULTISM: THE ARCANA
ASSOCIATED WITH THE COLOURS USED IN
CHROMOSCOPY'S DEDUCTIONS.

“THE people that are most perfectly
endowed by, or, rather, allied to
Nature in its purity, in its order and harmony,
are those whose minds, when the sixth sense
begins to be opened will take cognisance of
COLOURS and forms.”

This statement of Hiram Erastus Butler
is worth more than a merely passing thought.
Whatever ideas may be entertained respect-
ing the opening up of a sixth Sense, I leave
the development of them to the teachers of
Theosophy and will call the entire attention
now to COLOURS. I mean to the Special
COLOURS that I have adopted to aid me in
my Chromoscopy Deductions.

With the current issue of WINGS is
presented a Chart with two Chromoscope
Devices. It will be noted that there are,
calling Black and White COLOURS, THIR-
TEEN different COLOURS used in the building
up of the two Chromoscopes.

Their choice is the result of many years
patient TEST and investigation.

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Even the limitation to THIRTEEN COLOURS is quite intentional and one of the most essential points in connection with Chromoscopy Investigations.

Grumbine in his "Auras and Colours," writes, "We disparage the popular fad among some Theosophists of enlarging the Sphere and number of the COLOUR spectrum and adding to the number of COLOURS already known. Whatever the tints or shades may be, they will not increase the original number of the spectrum, but will show modifications or differentiation in the tone or quality and not numerical increase in kind."

This sensible attitude might with advantage have been followed in connection with his own chapter on "A concise Dictionary of COLOUR Meanings." It has struck me that the enlarging of the Sphere and number of COLOURS there tend to confusion, rather than to clearness of thought on the subject.

The EIGHTY and ONE COLOURS (some repetitions) with their Interpretations are interesting reading, and may prompt a certain amount of curiosity, but I am afraid that like books on the "Language of Flowers," "Dictionary of Precious Stones," and "The Meanings of Names," there is too much overlapping of ideas to be of any real practical use.

I am not expressing my own opinion merely in these remarks, but I am giving public utterance to objections which have been raised by many readers of Theosophical and Occult Literature in my hearing.

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It must be noticed that the COLOURS in Chromoscopy are as follows:—

(1) Dark Red, (2) Light Red, (3) Black, (4) Orange, (5) Yellow, (6) Bright Green, (7) Black Green, (8) Grey, (9) Light Blue, (10) White, (11) Deep Blue, (12) Indigo, or, Dark Blue and (13) Violet. I thus bring in the SEVEN COLOURS of the Solar Spectrum in their order from Red to Violet, Black, as the magnetic negative; and White as the electrical negative necessarily have their places, with the COLOURS. I add a little Black to White, to get my grey, also a little Black to the Blue, the Green and the Red which complete all the COLOURS I need for Chromoscopy purposes. One extra COLOUR, which represents the X Rays, I use in some deductions.

I will now interpret the meaning of each COLOUR—following the order already mentioned.

I. THE DARK RED, in Chromoscopy, is Red with Black; or the introduction of an evil element into the Red. As such it is disjunctive, separating the highest principles from the warmth of genuine love, causing the mere passion element to rule. It is expressive of Violent Passions, indicative of passionate Lusts, and although I have arrived at this conclusion by a totally different process from that of Grumbine, his deductions as to the Dark Red, are practically the same.

“Very Passionate, Earthly, very disagreeable, Malevolent” practically cover his description.

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Certain Mental attitude toward the Dark Red shows to a student of Chromoscopy when undue influences of opposite sex prevails. By detecting its Sphere under different aspects, I have been able to guard against risks from fever, from fire, and have even foreseen voyages taken from England to Africa and to India.

2. THE LIGHT RED, or Red with the Black absent is the COLOUR that governs Love, Courtship, and Marriage. Only when associated with the Violet is it indicative of offspring. Swedenborg declares that Light Red corresponds to the good of Love, to Natural Good, it indicates home training and associates itself with the Sphere of remembrance of blessings received. Grumbine agrees, by interpreting Red to mean "Emotion, Feeling, Love."

3. BLACK stands next in order, and in Chromoscopy this COLOUR asserts its influence, mainly in connection with the EVENTUALITIES of Life, rather than as an Evil influence. It is an evil when mingling with COLOURS that are psychically Good in influence, but alone it indicates Death, Removal, Separation; and under certain aspects, it distinctly forecasts the risk of a fatal accident. Black, in Chromoscopy, frequently proves a most useful COLOUR, and watching its Sphere carefully has prevented disaster and obviated what otherwise would have produced lifelong regrets.

To illustrate, on one occasion I advised a certain lady to postpone leaving home for a given period, and to devote all her

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attention to a parent who was not well, nor yet could be said to be really ill. The suggestion was taken seriously and an important offer was refused to enable the lady to carry out the advice given. One night, within the specified time, the parent retired, apparently in the usual state of health, and passed quietly away before morning dawned. The daughter who, had it not been for Chromoscopy's deduction, would have been far away from home, was there to render all the help necessary, and escaped what would have been a lifelong accusation that negligence on her part had hastened her father's death.

4. THE ORANGE has ever associated itself in my mind with improved changes in Position. Steadfastness, Reliability and decided capability of Self-Sacrifice for another's good, have all been shown as active in the Psychic Sphere of the Golden Rays. Grumbine gives as an interpretation of the Orange "Yoga, Aspiration for the Self." So that the "Self" is not a man's "Proprium" I consider the deduction a true one.

5. YELLOW, which Swedenborg says is the COLOUR of Good, is one of the really good COLOURS in Chromoscopy. Associated with Refinement in Taste, Beauty and Gracefulness, Artistic and Musical Ability, mainly in my deductions, I was gratified to learn that Grumbine interpreted the Yellow to mean, "Intuition, Wisdom, Inspiration, Mystic, Poet, Dreamer, Seer." H. E. Butlar, author of "Solar Biology," also tells us that

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the Yellow represents Rest, Harmony, PERFECTION. In its combination with certain Numbers I have known the Yellow to forecast accurately the Gift of Money in the form of Legacies, and even to show an increase of income at a specified time.

6. THE BRIGHT GREEN distinctly allies itself with the LOVE of PLEASURE, Travel, Pleasant Movement, and its Sphere is a Health-giving one. Grumbine's interpretation of "Immortality, Growth," is decidedly in keeping with combined Chromoscopy Tests in the Bright Green Sphere. This Sphere takes readily the influences of the Spheres of other COLOURS. On one hand it will show quite plainly when true manliness, or womanliness, rules the life, but on another hand it will point out clearly that mere animalism predominates.

As the Sphere of mere scientifics or general facts (sometimes only considered so), the Green Sphere yields to every passing fancy. It frequently reveals the hidden weakness of one or more of the Organs of Sense. Associated with a certain combination of number I have known the Green to carry the mind back twenty years, and show the condition of the eyes; a condition forgotten by the person concerned, but easily recalled as a fact by the play of the Green Sphere upon the mind.

7. CHROMOSCOPY'S DARK GREEN is, as already intimated, Black with Green. It shows disturbed conditions of the Corporeal. The Senses are affected and illnesses often follow in the wake of the Dark Green Sphere.

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Even sea voyages are declared and forecasted by this Sphere, and a generally unsettled condition prevails when the Black-Green rules.

Disturbing mental elements are decidedly indicated even by Grumbine when dealing at all with the Darker Shades of Green.

“Earthly, Deceitful, Treacherous, Unfaithfulness, Jealousy, Fear, Change, Restlessness, Disappointment,” are among the expressions I find associated with the Darker Greens. “Hate, Envy and Spite,” are not calculated to produce restful feelings.

8. GREY stands pre-eminently as the COLOUR Sphere that is productive of Depression, Perplexity, even unnecessary Anxiety, with Doubts and Fears. There is no COLOUR about which I am more certain than I am of the influences of the Grey. Grumbine, I notice, gives “Depressed Spirits” as the interpretation of the “Grey Blue.” Even with the brighter Greys there is an approach to the same idea by the suggestion of “Shyness, Meditation.”

9. LIGHT BLUES mark Intellectuality, indicating the extent of the Intellectual Powers. Strengthened by the Deeper and the Richer Blues, Light Blue shows also the beginning of Psychic Powers.

10. WHITE, I have already referred to as Electrical Negative, but in Chromoscopy the White is most POSITIVE. Its Sphere has shown the strongest faculty for HARD PERSEVERING WORK, and THOROUGHNESS is emphatically indicated under certain aspects of the WHITE. White has also revealed

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CUNNING, SECRECY, and even CRIMINALITY. More on this point later.

II. THE ROYAL, SAPPHIRE, CORNFLOWER and the DEEPER BLUES, bring into evidence the Deeper Thought Life. The influence of their Sphere increases the Psychic Powers, gives Spiritual Protection and prompts the Love of the LIVING in Art, Music, and in Literature.

Of Blue, Grumbine writes, "Intellect, Thought, Truth, Spirit, Sublimity, Spiritual Perception, Love of Truth, VERY OCCULT;" and how closely allied our conclusions are must be most manifest.

12. THE DARK BLUE, next to Violet, is not exactly the Indigo of the Rainbow, but is the introduction of the Black element into the Sphere of the Blue. Consequently it denotes in Chromoscopy, Business Deficiencies. Its Sphere shows tendencies toward Insanity and Critical Mental Weaknesses. It enters largely into the Commercial, Business and Speculative Affairs of Life, and invariably marks a degree of disturbed intellect.

I consider that Grumbine makes a mistake in associating the Dark Blue with the "Very Occult." The Dark Blue is the Sphere we refer to when we speak of a man having "a fit of the BLUES." DEEP BLUE IS VERY OCCULT.

13. The last COLOUR in the order is VIOLET. This COLOUR occupies a splendid position in Chromoscopy. It stands for IDEALITY, for Child-Love. The INVENTIVE FACULTY is in its Sphere. Genius and

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Literary Ability are its Offspring. Only in its Synthesis does it show anything away from the Ideal. Under certain conditions it distinctly declares bastardy, Domestic Infelicity, and Married-in-Name-Only States. In Grumbine's Dictionary, VIOLET also gets a splendid place. "Love of Truth and Good, Consecration, Humility, Lowliness, Divine Zeal and Earnest of Spirit," should certainly indicate excellent Spheres.

I have thus given a detailed description of all the COLOURS I use in connection with my Deductions in Chromoscopy, and it will be one of my pleasing duties to demonstrate that to associate these COLOURS with Numbers in their Occult Nature is to present true COLOUR OCCULTISM, and render practical the application of COLOUR SPHERES to the activities of our Spiritual, Mental and Sense-Conscious Life.

I want the readers of these Articles on Chromoscopy to now take the Chart, presented with this number of WINGS, and to look steadily at the COLOURS on each Device, and endeavour to interpret the COLOUR Influences indicated along each point of the Star.

Begin from Centre, travel upward to point North, here you have Nativity and Childhood. For adolescence, from Centre go along to point East. From Centre again to point South, you get through Manhood. From Centre to West, you have the decline of the Physical Life. The shorter Points are indicative of the outside influences that affect the life along the main lines above mentioned.

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Now take either Device, re-read the interpretation of the COLOURS used, and make up a life story. The development of the Psychic Power will compensate you for the effort. It will also prepare you for subsequent Articles that will deal with each point of these particular Chromoscopes.

(To be continued.)

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Physical Culture.—I.

ITS VALUE, AND THE METHODS ADOPTED
IN TEACHING IT TO CHILDREN.

BY J. D. K. COUSTON.

As taught by C. W. BIGGS,
*Superintendent, Hampstead Public Baths and
Gymnasia.*

DURING the last twenty to twenty-five years there has been a regular and steady tendency towards physical improvement in any and every form, culminating in the last few years in the admiration by the general public of "strong men." That is the title they accept from enterprising managers when making their bow to the sight-seeing public; for it is a sight worth seeing. "Monarchs of muscle" such men have been aptly termed. As a spectacle they are well worth witnessing, but as an illustration of the results of physical culture they are objects to be forgotten. Abnormal muscular development is of very little use, and tends to materially weaken the heart. Another reason for avoiding such extraordinary local or general development is that no sooner are the exercises left off than fat

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is rapidly put on, and considerable discomfort follows.

In this series of articles I shall endeavour to state, as explicitly as possible, the means adopted by Mr. Biggs in teaching children, women and men, physical culture in all its forms, coupling with it the art of natation—a very necessary adjunct in every respect. Where advisable I shall not hesitate to express my opinions, based on a long and varied experience, of different patented and registered articles placed on sale in the public market, ostensibly to help you to produce better physical abilities, but, in reality, only a means to another end—that of monetary gain.

The first of these articles, and the most ingenious to my mind, is the elastic "exerciser." These, in very many cases, will produce muscle, generally more muscle than is advisable. They invariably tend to pull the shoulders forward, and serve to develop a peculiar series of muscles a little below the back of the neck that ultimately becomes a deformity. As to other articles used to gain the end in view—physical development—I will deal with them at a later period, and for the present rest content with having warned you against a modern and rapidly growing evil.

I have been asked many times at what age a child may commence to learn physical culture, and presuming that the child is free from any physical infirmities, have always replied that three years of age is not too young to begin. It is absolutely necessary

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that children should be taken in hand at a very early age, before they have had time to develop any serious defects in their method of walking or running; and in order that they may, early in life, be impressed with the value and necessity of obedience. This latter is of the utmost importance, for unless the child obeys the master's dictates in every way there can be no satisfactory results. Kindness is absolutely necessary, and last but by no means least, the teacher must have an inherent love for children—ANYBODY'S CHILDREN!

A feeling of respect must be instilled into the child for its elders, especially its master, who must be able, when occasion arises, to change a tearful face into a smiling one by a few words or an infinitesimal act of kindness. Sometimes it is necessary, when children are not paying proper attention, to dismiss them from the class. Such means are always successful, and very soon the offending pupil is on the high road to efficiency. A course that should never be resorted to with children is the infliction of physical pain as a punishment. It serves only to instil fear and hatred.

We will now proceed to more technical details, at the same time endeavouring to express those details in simple language. We will presume that we are in a gymnasium at the beginning of the season, that is, the early days of October. A juvenile class has been formed, and in all probability consists of well over a hundred babes—not in arms—little boys and little girls—children

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of all shapes and sizes. As soon as they have taken their hats and outer clothing off, and donned their rubber soled shoes, "Silence!" is called in stentorian tones. Then the children are placed in a row, the tallest at one end and the smallest at the other end, the boys forming one row and the girls another. Up and down the lines the instructor passes, looking for physical defects, sorting out the weak from the strong, the frightened from the fearless. This done, they are told to "Stand at ease!" which is explained to them as follows: The right foot must be drawn back until the toes are level with the heel of the left foot, at the same time slightly bending the left knee, the arms hanging quite naturally in front of the body, the hands being crossed, the right palm over the back of the left hand at the bottom of the stomach; but in the case of girls the hands are placed behind, securing the left wrist with the right hand. This having been satisfactorily accomplished, "Attention!" is called. The children must come smartly to "attention" by cutting their hands away to the side, at the same time lifting the right foot and then placing it firmly on the floor, with both heels together, standing perfectly erect, the head held well up and the shoulders set well back. While in this position an examination of the shoulders is made, in the endeavour to discover the lop-sided ones, and those inclined to be round or possess weak backs. The children are then numbered off, that is, each child is given a number, commencing at one, so that

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all are either numbered odd or even. The instructor then explains to the children how to walk properly, being careful to impress upon them the necessity of turning the toes out and of placing the heels firmly upon the ground at the commencement of every step. They are then marched round the gymnasium two or three times, until ultimately the instructor calls "Halt!" This is done by planting the foot next to be used firmly down upon the floor. Should any children have exhibited bad methods during this march round, the wrong and the right means of marching is shown to them, and serves its purpose.

Next they are taught to change step, explained in this way: One pace is taken with one foot to two with the other, according to which foot is leading. Or, to give a further illustration, we will suppose that it is the turn of the left foot to be carried forward, this is done, then the right foot is brought up to the level of the left foot (not beyond it), and then the left foot goes on again, and the step has been changed. To learn how to change step is very necessary, as it frequently happens that, in a large and varied class, someone is out of step, and would only spoil the rhythm of the marching were it allowed to continue, or an irregular method of correcting it adopted.

All this having been accomplished, the children are next taught to march upon their toes, raising the heels from the ground and progressing by means of a light spring from the instep. This exercise greatly strengthens

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the muscles of the leg, especially the calf, and eradicates any slow and stiff-jointed action; giving, in its place, a light and elastic walk. From this we pass to the phase of stepping high, in which the legs must be brought out and up so that the thighs form a right angle to the upper portion of the body, and from the knees downward a right angle must be formed to the thighs. This is, of course, performed with each leg alternately, marching round the while. In this exercise the hands must be placed upon the hips, with the elbows well back, thus forcing out the chest and hollowing the back. Hopping is then resorted to, again with the hands upon the waist. A series of hops is performed with the left leg, then a series with the right leg, and later with both alternately. I hope next month to be able to give an illustration of the correct position when hopping.

It is now necessary to teach the young ones how to turn correctly. Upon the words "Right Turn!" the pupil must turn smartly to the right on the heel of the right foot, at the same time raising the left foot and then bringing it down smartly on the floor. "Left Turn!" is, of course, a reversal of the same thing. "About Turn," is to turn completely round by the same means. And now, I think, the children are tired, and we will call the "Halt!" "Attention!" "Stand Easy!" "Dismiss!" and watch them run off to their anxious and admiring attendants—maternal and otherwise. And for a while the house will be full of all they learned at their first lesson in physical culture.

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RULES.

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Graphology Coupon. May, 1902.
W. T.

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"Cardy Mums."

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CHAPTER II.

(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.

SOME METHODS OF LAYING OUT THE CARDS.

METHOD I.

BEFORE attempting to lay out the cards it is necessary for the querent to shuffle them thoroughly, thinking earnestly the while of the subject upon which he seeks enlightenment.

The cards should be shuffled with the left hand and then cut three times, also using the left.

There are so many ways of reading the cards, that I will endeavour to give a few of the most popular.

Allowing earnestness of purpose and a clever (or clairvoyante) cartomancer, one way of arrangement is quite as good as another. The pack of fifty-two cards, properly shuffled and cut, are then laid upon the table in a semi-circle, the backs of the cards uppermost.

The querent is requested to withdraw nine cards at random from the semi-circle, and these are arranged from right to left in a ring upon the table, the ninth card being placed in the centre of the ring, or circle, to form a surprise.

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The cards at the head are the future—what is to come shortly, the cards at the feet are what is past, the cards at the sides denote the present.

Read the cards from left to right, first giving the general aspects of affairs and then any combinations and groups which may occur. Once again the cards are shuffled and cut, the querent again chooses nine cards, which he places haphazard upon those already on the table.

The artist turns them up and proceeds to read them in pairs.

We will suppose the following cards to have been chosen:—

At the first laying out we find the three of diamonds, two of diamonds and four of clubs (R) at the head; these are flanked by the nine of diamonds on the right, and the seven of clubs (R) on the left; the remaining cards at the feet are nine of hearts, jack of clubs and king of clubs, the two of hearts in the centre.

A glance at the accompanying diagram will show the exact position of the cards.

3 DIAMONDS.
2 DIAMONDS. 4 CLUBS (R),
9 DIAMONDS. 2 HEARTS. 7 CLUBS (R).
9 HEARTS. KING OF CLUBS.
JACK OF CLUBS.

Diagram 1.

Now read:—A new business or undertaking, in the hands of a competent manager, which, after a time—four of clubs (R)—will be likely to prove very profitable; there is

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some anxiety as to results—seven of clubs (R)—but the querent is supported by a true friend—two of hearts—and ultimate victory and complete success crown the venture.

That is the first reading.

Now let the querent shuffle and cut again, drawing out nine other cards, which we will suppose to be the following:—

The nine of diamonds is covered by the six of the same suit; the four of clubs (R) by the king of diamonds; the three of diamonds by the queen of hearts (querent); the two of diamonds by the three of spades; the seven of clubs by the eight of hearts; the nine of hearts by the jack of hearts (Cupid); the jack of clubs by the queen of clubs; and the king of clubs by the three of clubs. The two of hearts in the centre is mated with the ace of clubs (R).

Now in this reading the combinations at once make clear the reasons for all that was foretold in the previous interpretation.

We see that the querent (queen of hearts) will be herself concerned in the new undertaking, that it will bring her into contact with a great many people, of, in some instances, high social standing, and that a great deal of money will come to her in the long run from this particular enterprise.

At the present moment there is a little anxiety, but her lover—eight of hearts and two of hearts—cheers her up, giving her hope—six of diamonds—and assuring her that by good management and patience—nine of diamonds—she will surmount all her difficulties.

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She will have some slight unpleasantness about money—two of diamonds and three of spades—but it is of little consequence, and she will receive help in her business from a fair man, who is, however, of a rather procrastinating turn of mind, delaying matters that he really wishes pushed forward, through sheer inability to make up his mind promptly upon any subject.

The ace of clubs (R) will bring wealth and happiness to herself and her lover.

This gives a fair idea of the method of putting the meanings of the cards into a connected sequence of events.

—:o:—

Health and Diet.

IN a previous article I promised to show, as far as possible, the different *diet* suitable to people born in each month of the year. It is a curious fact that certain tendencies *do* exhibit themselves in a general way in people born under each zodiacal sign (vague though this may seem to the scientific portion of the community), and that the different forms of vegetation possess certain salts and properties suitable to the correction of these tendencies is a very well established fact.

The May people are inclined to be bilious. Inglorious though this may seem, and inappropriate to the month of May blossoms and, in this climate, cold winds, hail or snow!

People born in May, or rather from about April 19th to May 21st, come under the zodiacal sign Taurus.

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Taurus people are very much inclined to *eat too much*, and their tendency to biliousness is increased by a natural love of good living, and are apt to create more bile than the natural organs of the body can cope with.

Some non-meat eaters are as liable to bilious troubles as meat eaters; and more so, for they are very, *very* apt to make beasts of themselves, and make up in quantity what they (supposedly) lack in quality. The following articles of diet will be found suitable; but moderation in *all* things, please, and remember that May people can stand an occasional fast better than almost any others.

Beans (dried), lentils and similar foods should not be taken more than once a fortnight, and then strictly in moderation.

Potatoes two or three times weekly, but plain boiled rice is *best*.

Brown bread, not pastry, and very little tea. Coffee made as follows: Boil rather more than half-a-pint of milk, put it in a pint jug; have your kettle boiling; take an ordinary conical gravy strainer, and first pouring boiling water through to heat it, put in two dessert-spoonsful of good French coffee (and chicory); now pour enough boiling water on this to fill the jug, take the strainer (with its coffee grounds) out at once, and I'll bet you'll have the best cup of coffee you ever tasted in your life.

It's a fact, few people can make coffee over here; they stew it, and use nasty metal coffee pots and all sorts of horrors.

Oranges, lemons, baked apples, prunes, French plums, tomatoes (whenever you can

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get them), and eat them *raw*! Strawberries, raspberries, pine-apple (you will find the canned pine-apple chunks, Mimosa brand, quite as good as the fresh, and better).

Onions are excellent; but it is not everybody can take them, and the smell of them is a thing I can't stand.

Lettuce you can eat *always*. Take my advice and eat it plain, oil and vinegar spoil it.

Cracked wheat, Brazil nuts, almonds and "grape nuts" will form sufficient solids for anybody, and May people must avoid other forms of wheat, etc.

They must bathe in *tepid* water, cold would disagree with their liver. Have a fast day at least once a week, and take regular open air exercise.

When they can't get that, let them join a swimming club, and try twenty minutes' exercise, or less, in the water daily.

During the morning tub, pound and rub chest and abdomen well, pinching and pounding the flesh so as to wake up the vibrations and send the blood tingling right through the body, at the same time helping it to create new tissue and throw off the dead tissue and rubbish, breathing as directed in my lessons on Personal Magnetism the while.

Fresh air, sunshine, proper respiration, simple non-heating foods and *no worry* will soon make May people non-bilious.

But *worry* and *temper* affect the LIVER before any other organ. So, my Taurus friends, beware!

(To be continued.)

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Auto-Suggestion.

BY WILLIAM E. TOWNE.

NOTWITHSTANDING that much has been written in the past few years upon this subject, very many people are asking "how it is done," "how the suggestions are made," etc.

We are constantly receiving suggestions from without, and the decisions which our conscious mind makes regarding these suggestions is accepted and acted upon by the sub-conscious mind. These suggestions play a most important part in the lives of nearly all people, although few are conscious of it. The majority of suggestions, received unconsciously from without, are of a negative character, it is needless to say. For instance, you are in an environment of poverty. Conditions seem to be pushing you to the wall. Instead of gaining ground you seem to be losing a little day by day. Each morning when you arise your conscious mind naturally seeks the familiar channels, and you speak for yourself the word of failure instead of success. You look at the obstacles which seem to oppose you and decide that you cannot overcome them. Each day this decision is a little more emphatic. Each day you feel a little less hope, and each day the suggestion thus given to your sub-conscious mind sinks into it more deeply, and you are thus brought more and more into the permanent vibrations of failure when you will not make the effort and take the steps which would bring you success. Of course

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you do all this unconsciously, but the effect is the same as if you daily injected some poison into your veins which would kill hope, create fear and discouragement and paralyse all effort. You allow yourself, unconsciously, of course, to become hypnotised by the *idea* of failure until it becomes real to you in place of success.

Now this process may be reversed. As you have fed yourself on thoughts of failure, now suggest to yourself daily that *you are success*. The best time to do this is just after retiring at night. Whatever thought you hold in mind just before you lose consciousness in sleep will be more readily taken up by the sub-conscious mind and acted upon than will a similar thought held in mind when you are wide awake. We often see proofs of this in the way that names and dates are brought to mind while we are asleep. The other day I tried very hard to remember a certain individual's name. Try as I would it eluded my grasp. I went to sleep thinking about it, and the next morning it seemed to come up clearly in my mind without effort on my part. I dismissed the matter from my mind and went about my work, but an hour or two later the name again came up in my mind and I saw that in the morning my remembrance of it had not been quite correct, one or two letters in the spelling of the name having been incorrect. Now my sub-conscious mind had been at work on that problem ever since the night before. At first it presented to the conscious mind what appeared to be an answer to the question,

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but an hour or two later this answer was corrected, without any direction or suggestion from the conscious mind. Doubtless nearly everyone could relate many similar experiences if they would take the time to call them to mind.

Now if you suggest success to your subconscious mind in a positive manner just before going to sleep, it will act upon it in the same way my mind acted in response to my desire to remember the name. You will awake in the morning with a little more hope than you had the previous day. You will meet your problems with a little more courage, and little by little you will be able to stem the tide of adverse suggestions which you have been harbouring, and replace them with good ones.

It takes time and patience and *persistence*, above all PERSISTENCE, to turn the mind away from the grooves and channels in which it has long been accustomed to run. With some people it takes more time and greater persistence than with others, of course, just as some people make better hypnotic subjects than others. You have got to make up your mind to *stick to it*. A few weak, wishy-washy suggestions made once or twice will have no perceptible effect. Make your suggestions *positive*, and then *think* and *act* at all times as if you expected nothing but good. Make the most of *every* opportunity. Expect success. Drive out the thoughts of doubt and fear as you would a robber from your house.

I do not believe it is wise to follow any set forms of speech in giving yourself suggestions,

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and I have purposely refrained from offering any in this article. Formulate your desires in simple, brief, direct form, and then drive them into your sub-conscious mind by positive affirmation. Be sure you lie in an easy position, with body relaxed while doing this. Try to feel that you are *letting* these suggestions permeate you and work themselves out through you as a medium. Remember, as you go quietly to sleep, that your sub-conscious mind is still acting upon those suggestions as *my* sub-conscious mind was acting in response to my effort to recall that name. Your conscious mind is to simply rest after having given the suggestions, and has nothing further to do with results, except to refuse to entertain unwelcome guests in the way of negative thoughts.—*The Nautilus.*

(To be continued.)

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