

Wings of Truth.

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EDITED BY O HASHNU HARA.

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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.

MARCH, and the Apocalyptic Brotherhood is at last ready, though it might be more so. The array of occult people affiliated to the Order pleases even me, and it is proverbial almost that *I* am never satisfied. I know that members of the Brotherhood have chances in this particular line such as they cannot get elsewhere.

Books, courses, lessons, treatments, are here placed within the reach of *all*, and the discount I have procured for members has surprised even myself. I have firms and teachers still coming in, and every month expect to add still more.

So far as *mundane* firms are concerned I am not so advanced ; you will hardly credit it, perhaps, but I can get an answer to a business letter from a firm in New York much sooner than from one in London.

It is not an Englishman's idea of business to hurry himself one iota ; I verily believe

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he thinks its not respectable. All the same I have got hold of a few firms, and as soon as I have the time—that is to say, when the Brotherhood is fairly under way—I will get hold of all the rest.

J. W. Benson, Ltd., of Old Bond Street, are making the badges, and these are to be had in two grades: first in gold and lead, 10s., and second in metal, 5s. each. They are formed in a double triangle of light (gold) and dark metal, with “Apocalyptic” on the lower base and the number inside. They are very pretty and look well quite apart from their occult significance.

The first idea of my Brotherhood is to help those men and women who want help in occult matters and in the methods of right living. The world is so full of sorrow, of pain and of wrong—the wrong very often self-inflicted, though the sufferers do not as a rule recognise this. Men and women are not always the ones who suffer most, for they can fight, can speak, can act; but the little children, the dumb animals—these cannot act—can seldom protest; *they* can only suffer. In the last chapter of “Paul Kever,” Jerome says, “I wanted to help. The world’s cry of pain, I used to hear it as a boy. I hear it yet. I meant to help. They that are heavy laden, I heard their cry. They cry from dawn to dawn and none heed them: we pass upon the other side. Man and woman, child and beast. I hear their dumb cry in the night. The child’s sob in the silence, the man’s fierce curse of wrong. The dog beneath the vivisector’s knife, the

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over-driven brute, the creature tortured for an hour that a gourmet may enjoy an instant's pleasure, they cried to me. The wrong and the sorrow and the pain, the long, low endless moan God's ears are weary of, I hear it day and night. I thought to help."

Now to look at it from the reformer's point of view, what can be done? Where begin? Of a truth we must remove the cause, and the cause of *all* the suffering in the world, all the pain, misery and wretchedness—the "endless moan God's ears are weary of"—the cause rests with the men and women of the world. Those who act through either ignorance *or* through thoughtlessness, or wanton selfishness and cruelty.

The possibility of any drastic reform rests with the women, and yet it is the women who cause more suffering in the world even than the men! It is a woman's vanity which causes death to millions of God's songsters—the seagull, the egret torn from its young, parrots, bird of Paradise, jay, one sweet plumaged songster after the other—torn from life and happiness to sink with dimmed and bloodstained eyes to death and darkness, only to deck a *woman's* hat!

The poor seal, the dainty chinchilla, the ermine, sable, fox, bear—all dead for a woman. The sheep killed and the young lambs taken from her dead body—to deck a woman. The overladen 'bus horse stopped a yard from its starting place—to take up a woman. The most difficult converts to meatless diet are women. The most selfish cruel thoughts come from women.

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Yet woman is the mother of the race; with her rests reform.

The man may toil and plan, yet his son is borne by a woman, and with her treatment of the embryo and the bringing up of the child rests the whole, or almost the whole, future of a man of the next generation.

We want men and women who will strive to overcome selfishness, cruelty and impurity, who will endeavour to fight all the evils which go to make up "the endless moan."

I know, nobody better, of the societies of men and women who DO fight, than those who are friends to dumb brutes, to the sick and sad and sorry; but what I am striving for is the only lasting solution.

Spread the teachings all over the world, so that the *men and women* of to-day may overcome the *evils and wrongs* of to-day, and prepare a new generation for to-morrow—a new Race.

Every man and woman now, who will strive to live differently, to re-construct the laws and ethics which govern Society at present and to bring up their children in the best manner, to be pure thinkers, pure eaters, living manifestations of love, will be making a great and lasting effort towards the attainment of the Golden Age.

There is no necessity for all the pain and torture which goes on daily in the world. No necessity for furs to wear, or feathers to adorn (?) our hats; for meat to pollute our bodies; for vaccine to fill our veins with poison; or useless experiments on living animals for the futile purpose of discovering

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the ills (and panaceas thereto) of man, who is constructed upon different lines and affected by different diseases. No need for disease except to point out to us how *not* to abuse the machinery of our bodies.

No need for the poor, wec miseries who throng our gutters—children brought up in vice, want and misery. Could you see the sights I see sometimes your hearts would bleed, you would hardly wonder at my desire to form Apocalyptic cities, cities in which the Apocalypse, or revelation, will be one of the possibilities of love, peace and true living, of advancement and knowledge *without* the sacrifice of life, self-respect and *truth* which mar the brightness of every, or almost every, spot on God's earth where man has set his foot. Bloodshed, wrong and suffering—these are the heritages of "*Civilisation.*"

The people I love and who will help on the work of the Brotherhood will be first those who are SEEKING *light.*

Hundreds who could not afford books and lessons will be able to do so now through the Brotherhood. Moreover they are under no sense of obligation ; they pay for their privileges and we give them advantages no other society in the world gives, and we shall be able with the proceeds to put our great plan gradually into execution.

Somebody was talking to me the other day about the Englishman's valuation of money, and indeed it *is* monumental. Most Englishmen think more of sixpence or a shilling than I do of a £5 note. They

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cling to it, hesitate over parting, and, when parted, half regret the deal. Money to them spells fine houses, a lot of "*show*," and a big balance at the bank with a few "*safe*" investments. The majority of them never get beyond a certain figure so far as income is concerned, because their fear of *not* being safe, of someday "*putting their foot in it*," makes them too cautious to venture anything, and as they never venture they never win. They do not soar, and so never attain anything beyond mediocrity—mentally, spiritually or physically.

The American is not hampered, like this. He is always ready to *test* new things always ready to venture; he will spend ninety-five cents of his last dollar in advertising, and keep the odd five cents for his lunch, knowing or believing the advertisement will bring him in the wherewithal for the morrow.

But cautious John Bull would have hoarded the whole of that dollar, saved it, and spent it a penny—or a cent—at a time, then, when it was gone would have sat down and cried upon Fate for the hardness of his lot.

I don't want you to do foolhardy things; but I *do* want you, my Success Circlites in particular, to *venture a little*, and to venture boldly, not with the idea that your venture will end in failure, but in the certain conviction that it will bring success.

Affirm that you *are Success*; *work* for that success, don't expect it to seek you out without any effort on your part because you are in my vibrations, but put every possible

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factor for success in the scale, and believe me, you will WIN, the balance will go down on your side. I do not attribute my success to thought alone, but to good hard work *aided* by right thinking.

In fact, I know that the physical effort wedded to the mental effort *will* surely bring in what I want ; but I know also the physical effort is absolutely necessary. You *must* have a business for it to be successful. You *must* have a something to put out upon which the thought vibrations can play ; there must be a *cause* or there can be no effect.

You create the cause by your work, you achieve the certain results by bringing the invincible force of your *will power* to bear upon cause *and* effect. You know, in a word, having created the cause, what the effect will be, and by your will power and your faith you are certain of *Success*, nor will you ever be disappointed.

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.

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I take a deep interest in my members of this Circle, and when joining I wish them to send me a brief letter (written on one side of the paper only) stating their chief need, and the principal drawbacks to their development— (*I will not read letters that are written on both sides of the sheet, or the writing crossed, or in pencil, unless 5/- is enclosed for my time; but a brief letter on one sheet I attend to FREE*), and also send a *photo*, with name and address and date of birth written on the back—do not send me one that needs returning, I want it to help me with your vibrations; it is easier to *treat* a person than a name!

----- :o: -----

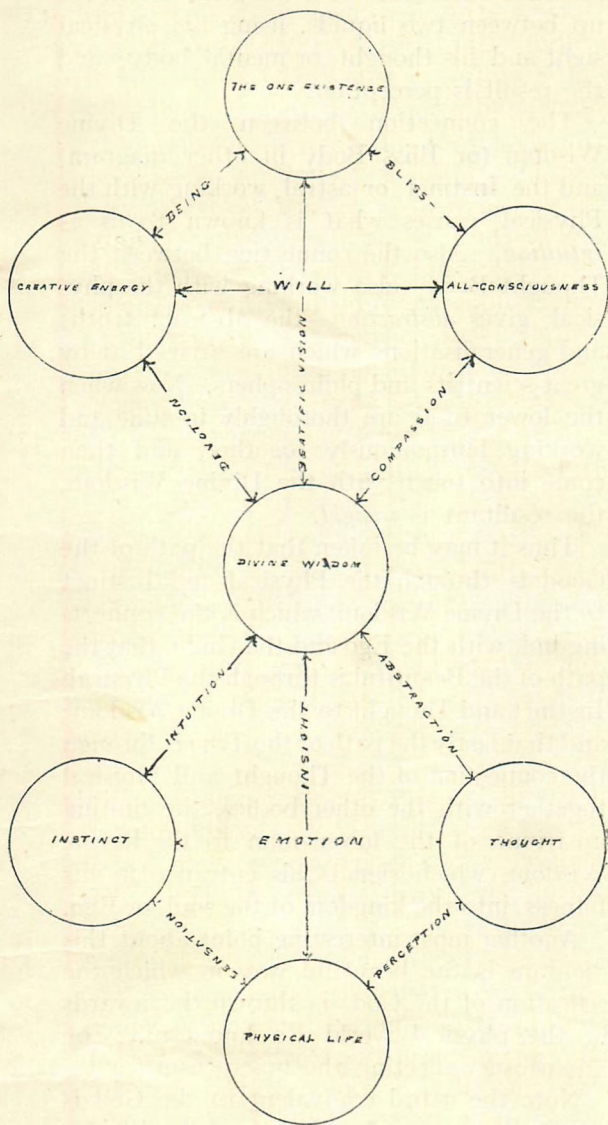
Practical Lessons in Theosophy.

(Continued.)

TO gain a clearer idea, the diagram given with this article is of great help. It originates with the author of the diagram, showing the seven bodies of man, and the planes connected therewith, and is used in a similar way. It has been of the greatest service and a means of much enlightenment to the writer.

It will be seen that the connections between the various bodies establishing the emotions, etc., as we know them, can be traced with great clearness. Thus, when the physical and astral are working together, a *sensation* is set up; when the astral and neutral are in touch the result is an *emotion*; similarly the connection between the physical and mental direct (that is, perhaps, with the astral working simply as a link) gives rise to perception. For instance, a

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scientist takes note of a chemical action set up between two liquids, using his physical sight and his thought, or mental body, and the result is perception.

The connection between the Divine Wisdom (or Bliss Body in other diagram) and the Instinct, or astral, working with the Physical, causes what is known to us as *intuition*. Also the connection between the Thought Body, also working with the physical, gives *abstraction*—the abstract truths and generalisations which are arrived at by great scientists and philosophers. Now when the lower triad are thoroughly in tune and working harmoniously together, and then come into touch with the Divine Wisdom, the resultant is *insight*.

Thus it may be taken that the path of the Good is through the Physical and Instinct to the Divine Wisdom, which is the connecting link with the Ego and the God ; that the path of the Beautiful is through the Physical, Instinct and Thought to the Divine Wisdom ; and that lastly the path of the True is through the connection of the Thought and Physical together with the other bodies, the uniting in triune of the lower man to the Divine Wisdom, which signals his entrance in his fulness into the kingdom of the soul, or Ego.

Another most interesting point about this diagram is the beautiful way in which the reflection of the God is thrown downwards in the physical world we know of. The microcosm reflecting the macrocosm.

Note the astral equivalent in the God is creative energy. In the man it signifies

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desire—the desire for life and to reproduce life ; similarly the reflection of all-consciousness is the thought body, and lastly, the One Existence, whose body is the physical life of the universe.

The connection between creative energy and all-consciousness gives us the Will-to-Be of the God—the Logos.

The long contemplation of this diagram cannot fail to bring out with greater clearness the points which have been briefly touched upon by the writer, and the reader will do well to examine all possible connections carefully.

—:o:—

Suggestion.

A SERIES OF TWELVE ARTICLES.

BY HENRY HARRISON BROWN.

Editor of "Now," and Author of "How to Control Fate Through Suggestion," "Not Hypnotism, but Suggestion," etc.

PHILOSOPHY OF THOUGHT HEALING.

I am that which I think I am ; this is the fundamental affirmation of this art of Suggestion.

Since thought controls life, it follows that whoever shall cause another to think a thought will to that degree control that other's life. This is all there is to learn in the science and the art of Suggestion. How to cause a person to think that which I wish him to think ? is the only question. When I have learned this I have learned the whole range of human influence. To learn this, study the history of man or of any individual

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man. Fear and faith are the only two avenues to reach him. He has believed in good and evil. Faith in both has been his driving power. "Love and terror" is Emerson's phrase. Appeal to these. What he fears he will try to escape. What he desires he will seek. Suggest along these lines. Health is ever sought, therefore Suggestion in regard to health is always helpful.

The philosophy of healing consists entirely of this fact, that thought controls the body ; that one can think what he chooses ; that what one thinks, that he is in manifestation. Tomes upon mind, libraries of dissertations upon the nature of man, can tell no more than this. Till this is seen as a fact, there can be no real knowledge of man. When it is seen, then all is known. To know what thoughts one thinks is to know what his body is. To know his body is to know what he thinks. One is cause, the other is effect. The effect of mind upon the body is recognised by every intelligent person. The only difference between the average physician, clergyman, philosopher and scientist is, they admit, some influence of mind upon body ; we claim its entire control, and claim that control is limitless. We differ only in the degree of our faith in that which built the body to control it by the same means by which it built it.

Therefore, in the outset of this study, dear reader, remove all limitations from your thought of power to control your body and surroundings. Say, as a wise physician said

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to me not long ago, "*In Suggestion we have the key to all the problems of life when we know how to use it!*" There will be little benefit to anyone who studies these lessons if he reads them with a limitation in his mind. Banish "if" and "can't," and by trying see if what I say is not truth. Demonstration is the only evidence. Try it. When found to be true, then and not till then will it be truth to you, though all the world may so claim it. Remember that truth is its own authority. The Soul must be free from all authority would it assert its limitless power. Any obedience to authority outside self is a fetter. Self-reliance is the fundamental factor in success. Believe in yourself; trust yourself; choose for yourself what is right and true. Then are you ready to BE yourself and to manifest the infinity of the Soul.

With this faith in self comes the power to choose for yourself what Suggestions to receive and which to reject. The power of choice makes the human as distinguished from the brute. We can choose how Suggestions shall affect us. That is to say, we have power to control both our thoughts and emotions. Whatever the Suggestion, we can say whether it shall affect us or not, and whether it shall produce a pleasant or an unpleasant sensation. To illustrate: Underneath my window is a hand organ. I let it annoy me; but after a time I pay no attention to it. It no longer annoys me; a little longer and I do not know it is there. Presently it strikes up "Annie

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Laurie." Pleasant memories are awakened, I listen and enjoy. I have done this unconsciously. From this I learn to close at will my ears, to feel at will the sensations of music. What I do in this I may do in all cases. When *I do so I am master of my fate.*

It is thus through Self-Suggestion (Affirmation is the better name) that one can control his life's expression. By Affirmation we can control our thoughts, and thus control life. It is the simplest thing, this power of ours. It is only to think rightly to be healthful, happy and prosperous. As I think, I am! Use this as a constant affirmation, and by the law of Suggestion you will soon grow into any chosen phase of power. Since this law is constant in our lives, it follows that in our dealing with others we are constantly affecting them and being affected by them through Suggestion. When I will not be so affected I will not be. Here we have the law of protection—the human will. I will to hear, to feel, to receive, or I will not to. This human responsibility cannot be avoided. I cannot lay upon another the blame for anything I think or do, because the power is mine to choose. If I do not choose wisely, upon myself is the blame. There is no study that fixes upon the individual the responsibility for his own life as this of Suggestion. I wish to emphasise this because of the common error that under Suggestion one is not responsible, that one can be made to obey the will of another. Never forget in this connection the fact that one cannot neglect to choose. He must

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choose whether to obey a Suggestion or not. Here lies his responsibility ; he does choose. He can choose to follow a friend into the drinking bout, or he can choose not to go. One condition he must choose. He is responsible that he uses his power under his own will.

Human influence can go no further than to suggest. The decision lies with the individual. Persuasion, fear, pride, faith, ambition, credulity, flattery, revenge, love, all human passions, may be appealed to, and all influence both Suggestion and choice. He who would influence another seeks that other's weak point and suggests along that line. But no one can be made to do that which he does not, from some reason, choose to do. Upon him lies the responsibility of choice. The martyrs chose to go to the stake rather than recant. They chose ; the tyrants chose. Upon each fell the result of the choice. The hypnotist has no other power than this. He can suggest ; the subject can choose. There is the same relationship, then, between the operator and subject in Suggestion that there is between doctor and patient, teacher and pupil, mother and child, preacher and listener. The one who understands the law has here the same advantage that intelligence gives everywhere over ignorance. The masses are the unconscious servants of the law of Suggestion. The few are conscious of it, and make the law their servant. To understand this law is to make one more sensible of his responsibility to himself, to the

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universe and his fellow men, that he use it as his conscience shall dictate. For he learns as a man thinks so he is, and is careful not to think, not to wish, not to desire evil to a brother, because such thought in his own mind will surely bring evil to himself. The silent Suggestion in his own mind as surely brings him the fruit of sorrow as effect follows cause.

To think evil is to create it in one's own life. This fact is one of greater power to redeem men from evil-doing than all the preaching and legislation man ever had. We seek happiness. When it is known that it lies in thinking good thoughts, and in this alone, then good thoughts will be held. This fact is indelibly written upon the mind of him who studies.

"*Honi soit qui mal y pense*," should, in truth, be translated, not "Evil be" but "Evil is to him who thinks it." I am that which I think I am, therefore, I think only good. This will soon become the Affirmation of the student of Suggestion.

—:o:—

Physical Culture.—VIII.

By J. D. K. COUSTON.

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

ROPE EXERCISES.

IN my last article it will be remembered that I entered at some length into the various methods of climbing and the ropes

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generally used. I now propose to quote two exercises, both of which may be practised upon any kind of rope, and enlarged upon and varied practically at will.

The first is generally referred to as "Right hand leading." The method to be adopted is this: stand facing the rope, then take a step forward, and with the hands raised as high as possible, grip the rope, the right hand above the left. Grip the rope also with the legs, placing the right foot behind the rope. From this position—the commencement of your climb—raise the legs up as much as possible, and taking a firm grip with them, loose your hold a little with the right hand and rapidly raise it as far aloft as you can manage. Follow this by raising the left hand until it reaches a position immediately under the right hand. Then raise the legs as before, and repeat the whole of the preceding instruction until the top of the rope is reached with the hands.

When this altitude is attained there is nothing else to do but descend again. This is, of course, an easier matter than ascending, but must be carefully performed in order to avoid a too hasty descent and a consequent accident. Commence your descent by lowering the left hand (that is, the one already nearest the ground) to the level of your waist-belt, then bring the right hand down until it is just on top of the left hand; now loosen the legs a trifle in their grip and lower them as much as possible. When at their lowest point and you are suspended at as great a

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length as convenient, resume the leg grip, and proceed to lower the hands as before, and so on until the bottom of the rope is reached with the legs ; then, for the last time lower the left hand in line with the waist-belt, follow it with the right, and drop off the rope on to the floor, at the same time bringing the hands smartly to the sides. That, in effect, is the ground work of rope-climbing as apart from spectacular feats to be seen by us all in any part of the world, and of which feats I do not purpose to offer you instruction.

The other exercise I shall illustrate to you is known as "Hand over hand." Face the rope as before, and grip the rope with your hands and legs. Now raise the right hand as high above your head as possible, having released your grip with the left hand. Retain your grip of the rope with the legs until a firm grip has been obtained with the right hand, then raise the legs up as much as possible, the position of them being that the right foot should be behind the rope with the left foot resting on the instep of the right foot. Now raise the left hand as high above your head as possible ; secure your grip and then release the other hand and proceed as before illustrated. To descend you have but to reverse the action and bear in mind the instructions given in the closing part of the preceding exercise.

In attempting rope exercises do not be over anxious to reach the top of the rope, as in so doing you may easily exert yourself to a dangerous extent and be unable to descend

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with ease, and fail to reap any benefit from the feat. Always remember that a moderate amount of exertion is far more beneficial than severe exertion in any shape or form—a fault I referred to at some length in my opening chapters.

We have now gone pretty well round the gymnasium in such a manner that a little knowledge of each branch of elementary gymnastics should have been secured, and a fair amount of muscular power and suppleness attained. I shall now diverge for a while from the path of genuine gymnastics, and pass on to an art that is practised in every gymnasium the world over. I refer to the art of fencing, by which I mean the use of the foil, the single-stick and the Italian sabre. Fencing has a distinct advantage over most other forms of sport, inasmuch as it can be followed, and is followed, to the highest pinnacle, by members of the fair sex. Another advantage it possesses is that it provides a ready means of defence or attack in any part of the world, besides materially strengthening the wrists, legs, and body, increasing the power and keenness of one's vision, and affording a means of effectively exercising the brain in a way that is not otherwise provided for. The early days of one's fencing are apt to become very tedious, inasmuch as there are so many different things to be taught and learned, and unless these are thoroughly mastered by the tyro there can be but little hope of success when pitted

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against a skilful opponent. It takes a deal of practice, for instance, to ensure that suppleness of wrist which is so essential to success, and it is this careful attention to minor details, and at times, irksome routine, that paves the way to ultimate success in the art of fencing; an art that has amongst its votaries the highest and noblest in the greatest lands of this earth. More than usual care should be exercised when practising, inasmuch as one is not permitted to play at fencing, accidents being easy of occurrence and at times fatal in result. Never omit to don the headgear, gauntlets, and jacket, which are an integral part of a fencer's fit-out.

The styles adopted in fencing have varied much of late years and are governed, to a certain extent, by the school in which one's master has been taught, or in which one is being instructed. But, generally speaking, a good general knowledge may be gained at most of the gymnasiums now so much in vogue, a knowledge that may be improved at a later date by attendance at one or other of the most prominent fencing academies of the day, at which some of the finest exponents in the world may be found. At some schools more guards are taught than at others, and many other variations occur in the manner in which the art is taught, by all of which I wish to convey the idea that none are perfect, and yet all—or almost all—attain marvellous grades of proficiency.

(To be continued.)

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Chromoscopy, Chromosphere Psychology and Spectrum Synthesis.

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

By WILLIAM HEALD.

CHAPTER EIGHTH.

CHARACTER AND LIFE SYNTHESSES. A MAN OF CHARACTER.

I HAVE decided it will interest the readers of the articles on Chromoscopy to have the presentation of a well known character rather than one about whom they have no means of obtaining information. I was some time before I decided whose character to deal with as I must have certain DATA which are necessary for a Chromoscopy Chromoscope Cast.

I have obtained the necessary data of a well known character in the commercial world ; I refer to Mr. John Pierpont Morgan, and I am sure that many will be interested in deductions from Colours and Numbers in regard to Mr. J. P. Morgan. The deductions are given in all sincerity, being purely based on a Chromoscopy's Chromoscope of Mr. Morgan and not upon any articles, biographies or press reports which may be extant.

The FORMULÆ which I have previously referred to (given to Full Course Pupils ONLY) enable me to give the deductions I am now about to present to readers of WINGS.

The Nativity Influences of the child Morgan gives four Dark Red, two Light Red, five Orange, one Yellow, four Dark Green,

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three Light Blue, two White, one Deep Blue, two Dark Blue, three Violet and three "X-RAY." The NAME altered NATIVITY to six dark Red, two Light Red, one Black, five Orange, three Yellow, one Light Green, seven Dark Green (particularly NOTE THIS), four Light Blue, three White, two Deep Blue, two Dark Blue, three Violet and three "X-Ray." The FULL CHROMOSCOPE, which includes life's activities, gives the total result as six Dark Red, three Light Red, one Black, six Orange, two Light Green, nine Dark Green, five Light Blue, four White, three Deep Blue, six Dark Blue, three Violet and three "X-Ray." It will be noted that only the Violet and the "X-Ray" remain at the same intensity throughout.

Those who have studied the value of Colours in my previous articles will see that I am not forcing a point when I deduce from this that the leading traits in the Personality of Mr. Morgan throughout has been that of ORIGINALITY in quiet, well-thought-out, not-mentioned-beforehand organisation. The CREATIVE ENERGIES—the Violet Rays—have been uniformly STRONG throughout the entire life. The FORCE of the "X-Ray" indicated though, would make Mr. Morgan from youth upward something of a Sphinx as to the inner workings which led up to a great "deal."

I could easily imagine him to be much misunderstood while working out issues mentally. He might be thought at times to have no business ability at all, because the "X-Ray" being then strongly in evidence, was not observed by others and the ultimate

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of this Ray was not seen until the Creative Energy—the Violet Ray—had made the line of inner, concealed Thought a fact of existence. I most certainly conclude that these have been the leading traits in the character and the life of Mr. Morgan. Personally I have read but little about him and my knowledge concerning him, through the ordinary channels, is *nil*.

The Unity that developed into the Black, from Chromoscopy's standpoint, would make the character a somewhat restless one as to an inclination to stay in one place. This Mr. Morgan could *never* do with safety. It also accounts for the direction of his thought to what constantly brings BREAKS—Black—into life. Railways and shipping are certainly channels through which Breaks, Separations, and not infrequently DEATHS, are unified, made one and the same thing.

As to shipping, though, it should be noticed by my readers what influences life has had upon the dark Green—unsettledness, sea voyages, etc.—INTENSITIES. Nativity gives four, Name adds three, making SEVEN, and Life's activities add an additional Two, making NINE. This nine has the force of 3×3 and is not the usual nine of Chromoscopy. It is an intensely strong element in the Life's Character. The intensity of six shows where the struggles, efforts, endeavours of life are, and have been. A strong, passionate, somewhat fiery nature—six of Dark Red—the energy of it is controlled, turned into channels of Speculation—six Dark Blue—Finance—six Yellow—and in

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making a firm foundation—six Orange—for all his creative—three Violet and three Deep Blue—superstructures.

In these deductions as to Character I am not working on REPUTATION. One has well put it, "Character is what one Is; reputation is what he is THOUGHT TO BE; record is the total of his known action or inaction." The same writer adds, "as a rule a man's RECORD will substantially express his CHARACTER." To those who are acquainted with the RECORD of Mr. J. Pierpont Morgan—I AM NOT—I will even dare to challenge their knowledge, impartially given, to disprove the deductions I have made from Chromoscopy simply.

From the three Light Red I deduce that whatever the exterior of Mr. Morgan may give as to the emotional side of his Character, he has deep affections, is tender and even compassionate, especially to children and particularly so to animals. From the two intensity of the Light Green I would also deduce that in his pleasures he cannot bear to take them alone. Whenever a sense-pleasure is the order of the day, someone cared for or thought of kindly must SHARE the PLEASURE, or Mr. Morgan would not REALLY enjoy.

As to WORK, well, Mr. Morgan likes it, but it is in conjunction with the activity of others. Not shirking work himself, he simply glories in giving plenty of work to others. This I deduce from the 2, 3, 4-Intensities of the White. One feature which may be known to Mr. Morgan alone is the line of his thought. He takes the advice of others, but he ACTS

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only on the INTUITIVE PROMPTINGS of his own deeper thought life. Mere mental calculations will have but little to do with his great schemes, he SEES, he FEELS more than he THINKS they are right. This deduction is drawn from the 5-Intensity—was not always so—of the Light Blue and the 3-Intensity of the Deep Blue.

Of course, much more could be written from the Colour Indications, but space and time will not permit further analysis. I conclude this phase by declaring from Chromoscopy's CAST that the CHARACTER of Mr. John Pierpont Morgan is infinitely MORE than the estimate attached to that individual by the community. Events of Life are considered as a part of this Chapter, but I must necessarily be brief here.

A glance over the past. The first year of the child's life was a critical one, there was either difficulty in rearing the babe, or the mother had a terribly trying year. Should say a DEATH marked the period. The ninth, thirteenth and fourteenth years stand out pre-eminently as eventful years in the young boy's life. Twentieth, twenty-seventh, thirty-third and thirty-sixth years are also years of note in his life's diary. Transactions involving 11, 9, 12, 13, as Numbers, have made their marks in the life. Years also involving these particular numbers will have been amongst the most eventful. The fifty-fourth year would sound a strikingly satisfactory note in the career; the SIXTIETH YEAR would bring a life's DISAPPOINTMENT of a really sorrowful nature.

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These are deductions, again drawn from the COLOURS and NUMBERS only, and in the ordinary way of obtaining information I repeat I have nothing to go upon. Whatever value may be attached to these deductions by any concerned, I would urge that *that value* be attached to what I shall say in conclusion respecting the present year.

The one great risk to Mr. Morgan during 1903 is a tendency to put too much work into a day, and there is danger of the energies being over-taxed. If Mr. Morgan would follow Chromoscopy's lead he would take all the opportunities possible to complete his ventures by or before the nineteenth of March. From about the middle of March to the END of APRIL will need extreme care and very great caution ; there is nothing serious indicated but what is avertible, but indifference to the calls of Nature for active REST and pleasant recreation away from the madding crowd and from the commercial turmoil would be a fatal step never to be retraced.

I am writing here ONLY what I SEE in the COLOUR CAST, and I do pray that the precautions will be taken in time so that the FULL PROMISE of the useful life will be fulfilled. By all the laws revealed in Chromoscopy, and by taking care at the PROPER TIMES, Mr. J. P. Morgan will see his EIGHTIETH BIRTHDAY. The beginning of the SIXTY-SEVENTH YEAR, however, is ONE of the most CRITICAL stages in a brilliant career. "A word to the wise is enough."

(To be continued.)

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Cultivation and Practice of
Mesmeric Power.

BY FRANK H. RANDALL,

*Author of "Your Mesmeric Forces : How to
Develop Them."*

PART V.

METHODS OF ASSISTING PRODUCTION
OF COMA.

LAST article gave a general method of mesmerisation ; it is the most appropriate, convenient and ready method that I am acquainted with. Allow me now to introduce to you some particular methods and touches, such as are discovered by practice to be the most expedient, and which are known, no doubt, to all my readers as occurring in the variety of different methods of mesmeric procedure. But I wish if possible, to make a sort of classification ; before I do this, however, let me have the pleasure of talking a little about one of the special aids to mesmerisation, *i.e.*, music.

It is very natural to suppose that if one discovers anything to have a certain effect upon oneself, the same thing may have similar influence, either moderated or accentuated, upon others. Now, it was an occasion when listening with intense interest to music that this fact presented itself to my mind. I then thought to myself, Ah, what a terribly governing power the musician would wield were he conscious of how many nervous systems he caused to vibrate ! Whatever the nature of the music—stirring, sublime, melancholy or otherwise,—I could let my

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consciousness drift unresistingly into its volume and become whatever it represented. This introduced to me the possibility of demonstrating the fact by psychological experiment, using mesmeric law as the agent. Quite unexpectedly the phenomenal results occurred, and in the following manner :—

One day at an old mission house at Naples my friend and I were resting after a good round of inspection in the town. We found in one of the rooms a quaint old harmonium. Its tone was not the best, but what there was of it was sweet, as no doubt any similar musical instrument would have been under the circumstances, for I may say we had not had the opportunity of hearing the old familiar tunes for years.

My friend, between whom and myself there was frequently a mesmeric connection, seated himself reposedly on a wooden seat, I at the instrument,—two of us, in entire natural sympathy one with the other, tired, and ready to lend our remaining energies in whatever way the harmonium could use them. While playing a soft, dirge-like tune, I experienced a feeling of unusual confidence, and simultaneously strongly desired to affect my friend. This continued for a few minutes, when I looked round, prepared, if necessary, to ask a question as to how he felt, and to my surprise found him lying on the form, asleep. After testing him in the usual mesmeric way, I discovered him to be in a sound and peaceful coma. Let me say that, though the description of what followed might be interesting,

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the space at my disposal here will not permit of my using any further detail. Sufficient it is that the experience was exceedingly agreeable to both of us. Since then I have repeatedly experimented in much the same way, and invariably with beneficial results, and can therefore invite students with musical powers to practise them mesmerically.

Methods of assisting the Production of Coema. These represent items appropriate to special occasions, appropriate to susceptibility of a subject, and appropriate to the peculiarity of constitution, temperament or ability of the operator.

First regard *passes* as the groundwork for success in all your mesmeric work. The performance of them shows you where and what your powers are ; and, with reference to the *aids to mesmerisation*, you may modify your methods and duration of passes by these.

While *passes* are necessary in most instances, and indispensable in the cultivation and development of your own mesmeric forces, a student, well aware of his own powers—mentally and vitally alike—may often dispense with them as the principal method, wielding those powers and adopting any of the following methods which he may have discovered most suitable to him.

Respecting aids, adopt some of those methods which, when used by operators whose motives and practice are limited to the scheme of physical suggestive hypnotism alone, would have to be classed under that

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heading, *i.e.*, hypnotic processes as distinct from mesmeric processes ; but which, when used as aids to mesmerisation, come under an entirely different category, *i.e.*, vital processes, a category that has relation to, and embodies methods of stilling the physical senses, so that the higher powers may fulfil their functions.

The methods have reference to the five physical senses—touch, taste, smell, sight and hearing. While you are performing your passes, apply some of them as you feel disposed, or even as your reason prompts you, remembering that in acting upon an impulse to action which impresses you strongly it is more likely to result in immediate success than any endeavour you may put forth to follow some orthodox notion or procedure that in no way appeals to you, though the efforts to master the latter will provide you with strength and therefore material for success for the future.

Touch.—Though this sense, and the methods of *touching*, to accelerate coma may be regarded as the farthest removed from subtler vital processes, they are nevertheless very useful and important. By touching with your fingers the back of your subject's head at the region of the cerebellum your influence will be to directly affect and subdue the physical body. It is a good plan to do this when you discover your subject or patient becoming drowsy, and in many cases the head will suddenly droop forwards. By touching your subject in the centre of the forehead at the region of the phrenological

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faculty of Individuality you enhance and effect a stillness and control of the mind. By repeated steady and gentle tapping on any part of the body—shoulder, arm, leg, or any place convenient—you will subdue restlessness from physical discomfort and attract the mind to an attentive attitude toward your intuitions.

Taste.—This sense is not often appealed to for purposes of aiding mesmerisation.

Smell.—Anything having a subduing influence assists you in producing coma. Sweet odours and perfumes will be found at times to be just the influence that will produce restfulness, by quieting the excitement of the olfactory nerves, and therefore brain-centres. This sense, however, may be regarded as one that is appealed to only very occasionally, though generally with good effect.

Hearing.—Music (as illustrated in the first part of this chapter); sympathetic speech having reference to whatever you wish to be established in the mind of your subjects are *aids*. Nurse your subject or patient to a responsiveness to you by conversing in a way that at every successive remark you attract the attention of your subject from himself or herself as the case may be, to your own powers.

To still the mind through the sense of hearing, direct your subject to give attention to some continuous sound, such as the ticking of a watch, the clicking together of your finger nails, or to some continuous note of music.

Sight.—In this respect you are quite aware of the use of discs, rotating mirrors, crystals,

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or any bright and sight-engaging object. These you may use with good effect upon such persons who find difficulty in keeping their eyes from viewing objects around, or whose too active mind, showing itself in restlessness of the eyeballs and eyelids, can be quieted only by concentratedly engaging the sense of sight until the muscles, then the nerves, and finally the brain, are quieted.

You have, then, in the above a table from which you may choose many and various *aids to producing coma*. Of these there are such as, by practice, you should discover to be just the strongest and most appropriate methods you can employ, remembering always that the power of control is to be in yourself and from yourself, and that confidence has to be not so much in the methods you employ as in the power and ability your nature possesses.

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The Law of Conquest over Environment.

BY W. J. COLVILLE.

MANY good people suffer from various ailments, but many who are pure minded and morally upright are intellectually deficient in that particular kind of knowledge which is necessary to bodily health. They may be versed in many sciences, proficient in art ; music, painting, anatomy, chemistry, botany, and astronomy may be all familiar to them : but though they be highly gifted people, the law of health or the science of hygiene or sanitation on the spiritual plane may be utterly unknown to them. Belief in a

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necessity for the repeated appearance of disease keeps multitudes in bondage to disease to-day. All disease is unnatural and unnecessary. All who have had experience in gynæcology know that it is quite unnecessary for mothers to suffer when they bring children into the world. If knowledge of Toxology were rendered universal, and women learnt to harmonise perfectly with the order of nature, gestation would take place quite normally; changes in embryo and foetus would necessarily follow each other in logical evolutionary order, but child-birth would be painless. Nature would then be speedily obeyed, and order (not disorder) would be fulfilled. As the healthy child grows up it will have at first milk teeth, then stronger molars will come gradually through the gums; the first teeth will loosen and fall out, but there will be no suffering when the second teeth are coming. All natural stages of growth from infancy to maturity can be passed through without any suffering. There is absolutely no suffering in any normal natural process; it is only after something abnormal or disorderly has been introduced that suffering follows. It is useless to deny the existence of suffering, but it is altogether scientific to find a way of release from it, and to discover means for its prevention in future. "Pain is friendly" is one of the greatest declarations in Henry Wood's celebrated treatise, "Ideal Suggestion through Mental Photography." We need the discipline of suffering after we have made mistakes; it is then a good thing that

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we suffer, for if we have made mistakes it is well to pay the penalty, that we may be instructed not to fall into them again. Suffering is a means to call our attention to mistakes and to their rectification.

In San Francisco several years ago we heard a most instructive lecture on the uses of suffering, delivered in a medical college by a very able physician. Some gentlemen who were attending that college came to our class-room and asked how we agreed with the doctor's statement that pain accompanied recovery. Our answer was, *We entirely agree with it.* All the medical lecturer said was that pain calls our attention to a mistake, and when we heed the warning we set to work to rectify the error ; then, when we are outgrowing the error, getting on to the right path after having been on a wrong track, we suffer on the voyage, therefore, acute suffering very frequently accompanies rapid convalescence.

There is nothing to reply to in such truthful statements, but what all intelligent mental scientists endeavour to enforce is that because we made mistakes in the past there is no reason why we should go on making them in the present and in the future. Because our parents or grandparents ate sour grapes is no reason why we should not eat sweet ones. The consequence of eating sweet can never be sour ; we can never gather grapes from thorns, nor figs from thistles ; but while we must necessarily reap as we sow, we can change our sowing and thereby change our reaping. We teach that

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every thought, that every mental concept, may be compared to a seed, and every seed brings forth according to its own kind and cannot possibly bring forth any kind of expression other than its own. Every thought being a seed, it blossoms and fruits in some external condition. Whatever we think is a magnet to connect us with all who think likewise. If our eyes were opened to the realities of the unseen universe, if we understood Emerson's theory of Circles, and knew what Swedenborg intended to convey when he spoke of Societies in the spiritual world, we should perceive that every thought we entertain relates us to other thinkers of similar thoughts, so that we become psychically united with the particular mental stratum we have made our own, and with all mental strata extending through immeasurable space which are in conjunction with our own mental conditions. It is often very difficult to get together the first £100 or \$500 when you wish to accumulate a fortune, but when you have succeeded in getting the first hundred it is not particularly difficult very often to acquire a good many thousands, for you have then become a magnet to attract money. You have developed the mineral element in your own nature, which serves as a magnet to draw external wealth to you. While you were working to bring yourself into a condition to attract, you found it a laborious endeavour, decidedly uphill work ; but when once you had got thoroughly started on the road, you found *nothing succeeds like success.* When you have

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won a single victory it is much easier to win a second. In music we do not start with sonatas and symphonies, but with scales and finger exercises. When one is on the stage, and has become an ornament to the theatrical profession, it is easy to study new parts; but however much histrionic ability you may have when you begin to study, it is very uphill work.

(To be continued.)

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Mental Healing.

HOW TO HEAL DISEASE BY RIGHT THINKING.

PEOPLE very frequently labour under the mistaken notion that the ability to heal disease by Mental Science is a gift, and this is wrong. Some people are certainly better fitted than others for such work, but anybody who will learn to *Concentrate*, and to only recognise Health conditions and the simple laws of Nature, will make a successful healer. Until you can fix your mind entirely upon your patient without any interference from outside thoughts, do not try to heal. That is the first condition.

The second is, you must school yourself into a condition of perpetual affirmation—the affirmation of *Health*. No matter how bad your patient may be you must refuse, mentally, to recognise the disease.

Throw your whole will power into the work and concentrate upon that patient, seeing him only as a picture of *perfect health*.

Before you can “treat” another, also, it is quite necessary that you yourself have

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attained something of the conditions you wish to instil. Keep your temper, do not worry, always try to see the bright side of things ; say to yourself, " All is life, all is joy, this is a very beautiful old world, and I intend to make the most of it." It is much wiser to be happy, and to wear rose coloured spectacles, and *this habit of thought* will give your face a beautiful expression. Devote half an hour each morning (and evening too if you have the time) and give yourself up to contemplation. Your ordinary work-a-day brain will not be of sufficient use to you here ; you must ascend, go into your ideal brain, your imagination. Make yourself quite comfortable, and then shut the door of your outer consciousness ; forget all worries, all cares, all everyday matters, think only of your treatment. Affirm, clearly and decidedly in your mind, or aloud, if it helps you : " All is life, God the Spirit the Law of Attraction, permeates everything in nature, and I also am saturated with this divine essence and therefore one with all nature." All is good, evil is a *condition* to be overcome, but as the strong can overcome the weak, so will good overcome evil, or so-called evil ; if God permeates everything there is no room for evil.

In mental science we very often use the terms negative and positive, and I think it may help my readers if I explain this matter to them. The Universe is a gigantic magnet with its positive and negative pole ; man is also a magnet with his positive and negative poles, the negative pole being his body, and

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thought, the mind, being his positive pole. It is a generally accepted axiom that the positive is "more," or stronger, the negative pole "less" or weaker, and the positive attracts the negative, the strong the weak.

If you try an experiment with an ordinary magnet and some steel filings you will see how the magnet *attracts* the filings. Now the magnet-man can, in the same way, attract to himself anything he requires from the great universal storehouses of nature, whether it is wealth, or happiness, or opulence, or all these, if he not only desires them, but claims them as his right, acknowledging himself *one with all nature*, admitting nature to be all mind, and mind, or thought, the most powerful substance in all the universe. If, however, he does not realise how strong he is, what enormous power is his, or come into harmony with the laws of nature, then he goes on in the same old humdrum, meek-and-mild, thankful-for-small-mercies existence, and practically makes no progress whatever.

Your first proceeding is to break up and scatter your ancestral form of thought, or beliefs in all bad, negative conditions, and to make up your mind that you will progress and have only the new and good. You declare that you are full of the belief that all is good, because all is life, and that, therefore, *you are yourself* good, and that you have the right to become the expression of your highest ideal.

Say to yourself, "I am a creature of will ; I recognise that I am ALL MIND, and that I

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can obtain anything I earnestly desire. I desire health, and I affirm that I AM perfect health." When you can believe and manifest the truth of this statement you can turn your thought upon the patient, for your thought has become pregnant with *Life*, the healing power of nature ; you can now build up a health condition in the patient.

First assert his divinity, picturing him as a perfect soul, free from stain or blemish. Let your thought run on these lines : " You are one with the divine, the universe ; the spirit which permeates all nature flows through your body, life energy is all coursing through the blood ; you are *spirit*, as spirit you can only manifest PERFECT HEALTH."

Picture your patient until, in imagination, you see him before you, then dwell upon each organ of his body in affirming perfect health.

Keep up this steady concentration for a quarter of an hour, and never once let your thoughts wander from the patient or the thought of health. Fix a time with your patient, and tell him to lie down, to *relax* all his muscles, to rest, and even to sleep if he feels so inclined, but not to *worry* or to think of his trouble, because by *worry* and dwelling on his disease he forms a barrier through which your thought cannot penetrate.

Remember you cannot give what you do not possess, and unless you are strong in yourself you cannot possibly help others. If you are a wandering, worn out travesty of womanhood or manhood, of what use are you ? If, on the other hand, you are strong, healthy, full of life and happiness, you shed

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gleams of God's sunshine around you wherever you go. Thousands have benefitted by the science in America, and it is slowly gaining ground in England, in spite of the scoffs and jeers of the ignorant, who, when all is said and done, have scoffed in the same manner at all our great discoveries *when they were new*. Cases of severe and dangerous illness have been cured by Mental Therapeutics; cases which the medical profession failed to cure, and gave up as hopeless. Cases of tumour, consumption and other deadly ills have been charmed away by mind, and it is not magic, but a natural process; it is nature in her own sphere, doing her work in her own way. O H. H.

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The Cultivation and Acquirement of Personal Magnetism.

(Copyright by O Hashnu Hara.)

FEW people realise that breathing, deep breathing in particular, should be practised with moderation. Trouble may ensue with over-strained and bruised lungs, where precautions are not taken, and in no case should the lungs be filled *too* full, or the breath held an instant longer than can be done comfortably. There are many teachers of breathing, but few recognise this fact.

Another point is, so far as the acquirement of health and magnetism are concerned—that five minutes' *concentrated* breathing, that is to say with all your mind fixed upon the subject, will do you more real good than an hour's mechanical breathing exercises, during which your thoughts wander everywhere.

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Now for another Yogi practice. Stand straight, heels together, chest thrown back, head up, waist in. Empty your lungs, shut your mouth, draw your breath in slowly, using the left nostril as far as possible, mentally imagine your breath travelling down the left side of your spine till it reaches the end of the spine—the sacrum; there is situated one of the chief nerve centres, or ganglia of the body—the sacral plexus. Hold your thought on this group of nerves (you will feel a warm glow later), holding the breath as long as convenient, then let it wander up the *right* side and exhale.

Inhale through the *right* nostril this time, conduct your breath down the right side of the spine until half way; that is to say, as far as the stomach, behind which the *Solar Plexus* is situated. Now do not concentrate on either your breath or the solar plexus, but fix your mind on some person or thing you desire to influence. Order them to come to you, fix your **WHOLE** attention upon them for the brief space during which you hold your breath; at this point (the time can be lengthened as you get used to the practice) willing them to come, or to do whatever it is you may want. Then take the breath out at the left side, repeating the exercise with alternate left and right.

When properly carried out, for even a short time daily, it will develop will power and magnetism to an enormous extent, and persistent practice will bring you that which you concentrate upon.

(To be continued.)

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Self-Consciousness.

(AN AUTOBIOGRAPHY.)

I CAN honestly say that the chief obstacle to my advancement and the chief limitation to the output of my work has been my inability to be rude and to pack off the aimless and selfish individuals who thought that since I ran a magazine my time was their time because they read it, possibly even borrowed it for that purpose.

Now and again I would send someone packing, but *some* were so persistent that they would be turned out with difficulty, even when I had a client waiting, and some would wait an hour or longer to see me!

I think I am getting better now, I can be firmer, and I've a tame bull dog on the premises in the shape of my husband, who can do what I can't; but even now I have often a hard job to make time fit in and to make folks realise that I cannot be publisher, editor, author, teacher and healer, etc., and still give all my time to chance callers.

That the work I have to do is not altogether done with the idea of earning a livelihood and of paying the baker and candle stickmaker. We have our ideal and all my work tends to the realisation of it. I have *work* to do for humanity, I so far realise the truths I preach myself that I am able to turn in as much cash as I *need*, and I probably think less of spending a ten pound note than many people do of spending sixpence, because I know my supply is infinite.

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I care nothing for show, I care nothing as to what people think of me. I like pretty clothes first for myself, secondly because I feel I can never do enough for the body that holds my soul. A curious reasoning, maybe. *I know the jewel* and I know that it pleases me to see it in a proper setting.

Those who cavil at my love for silk petticoats, etc., might do worse than ask if the house in which dwells their most precious jewel is a worthy setting for the same. You see, the ordinary pathway I trod was by no means free from thorns and it says much for the science, or rather for my interpretation of it, that I kept well and happy *and* did my work.

I think the next step in my development was undeniably one of *self-control*. I was blessed, or cursed, with a diabolical temper, no other word fits it. I could not stand anything that went against *my* will, and as soon as I was opposed, off I'd fly into the "de'il's" own tantrum, and get red hot over nothing.

I drew down an awful lot of unnecessary opposition through this very habit. I do not think anything in the world, or out of it, can so thoroughly upset one's psychic *and* physical surroundings as temper. The original fault lay with wrong up-bringing; then never having been taught self-control, when I felt my new power I couldn't understand *why* I should be crossed.

"I'm boss and I *will* be boss"—that was my attitude, and boss I was, even if I suffered bitterly in the process. Then, gradually, I grew to understand the law of

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give and take. I found I gained little or nothing by actual opposition to *anything*, that by rendering myself antagonistic to a thing, I brought myself into actual conflict with it and very often came off second best.

I learnt then that temper was weakness, waste of steam, and that a serene mental condition, friendly and in harmony with all was that state of mind most likely to bring good results. Above all, I learnt how to let criticism's unfriendly "digs," or similar outside opinions pass off my back like water off a duck. I get more friendly notices than criticisms, but people who criticise harshly even get no satisfaction of it, for I never notice; in point of fact I don't care what is said of my works—still less of me.

I know my ideal is *true*, my convictions honest and my methods of giving out my knowledge to others of the *best I can do*. I *always* give my best, always have, and the result is I can always get more and more knowledge. But the power which gives us strength for *all* contests is that of *self-control*, and I think the temper is the most difficult of all things to overcome. The man who has not got a temper is a nincompoop—soft and weak—the man who *has* got a temper and who *does* overcome it resolves himself into a perfect tower of strength.

(*To be continued.*)

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On my Table.

There is a big pile of books to go through this month, and I cannot help being struck with the fact that out of eleven books waiting for review, six of them deal with creative and sex questions.

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"THE ART OF BEING HAPPY," by the Rev. Chas. A. Hall ; Alexander Gardiner, Paisley, 1s. nett. A work of an inspired yet thoroughly practical nature from the pen of an English clergyman, sure to attract considerable attention and to be of real benefit to those who will put its simple teachings into daily practice. Mr. Hall has given us a little work for which we are truly grateful.

"LIFE-GIVING ENERGY," Ebbard ; The Modern Medical Publishing Co., 57 and 58, Chancery Lane, W.C. (no price stated). The main object of Prof. Ebbard's present (and latest) work is for the purpose of teaching sufferers from "sexual neurosthenia and kindred brain and nerve disorders," self-abuse, etc., etc., to overcome their weaknesses and bad habits, and to restore a condition of natural health and energy. The work is very valuable, not only from a medical, but the occult point of view. Without doubt, the subject, though a distasteful one to me, is a brave attempt to tackle and overcome a habit—or habits—which are a curse to the human race, and the man or woman or child, desirous to so overcome will gain the best help possible from "Life-giving Energy." I venture to believe that Prof. Ebbard's book would cure habits given up as quite hopeless by the medical profession. Quite apart from its medical character, the work throws much light upon the use of *Suggestion* as a curative agent in nervous and similar diseases.

"KARREZA ; OR, THE ETHICS OF MARRIAGE," Stockham Publishing Co., 56, Fifth Avenue, Chicago, Ill., U.S.A., price 4s. 2d., post paid. This book of Dr. Stockham's is written for married men and women who have lofty aims in life, and who seek best conditions for offspring. In a pure and healthy manner the doctor teaches how the tyranny of passion and lust enslaves and renders miserable so many women (*and men*) who might otherwise be perfectly happy. Unlike many teachers upon similar subjects, Dr. Stockham does not advocate absolute continence, except for the

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purpose of procreation, and I think her book will prove of inestimable value to hundreds of men *and* women who seek freedom and cannot get it, or do not know how to set about it.

“A VISIT TO A GNANI,” by Edward Carpenter ; Stockham Publishing Co., 56, Fifth Avenue, Chicago, Ill., U.S.A., price 4s. 2d. I think I have reviewed this beautiful little work of Edward Carpenter’s before somewhere, and I read it through again with renewed pleasure. The author paints a vivid picture of an Indian Adept and the Yogi teachings on illumination as practised by the Gurus or Wise Men of the East. Those who have read and enjoyed Kipling’s “Kym,” will gain an insight into the teachings and beliefs which guided Kym’s Guru. But apart from any such interest, I am not exaggerating when I say it is impossible to read the book and not feel better for so doing.

“HUMAN MAGNETISM,” J. W. Coates ; Nichols and Co., 23, Oxford Street, London, W., 5s. This is an excellent work on Hypnotism and Mesmerism combined, and a very great improvement on Prof. Coates’ previous work. The work is a splendid handbook on the subject, covering the field very completely, and should be on the bookshelves of all interested in the subject.

“CREATIVE LIFE,” Stockham Publishing Co., by Dr. Alice B. Stockham, M.D., 1s. A valuable little work to put in the hands of young girls, teaching them in clean wholesome words a few truths concerning the mysteries of sex. Knowledge too often withheld from growing girls by those who should know better, with the consequences that they find out the truth from undesirable sources, in an undesirable way.

“THE COLOUR CURE,” A. Osborne Eaves, 52, Station Parade, Harrogate, 1s. 6d. This is a very interesting little volume from a former pupil of mine. Full instructions are given for using colours as a cure for diseases, and what colours to use for different diseases. The subject is a most fascinating one, and should be particularly interesting to

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students of Chromoscopy, to whom endless experiments will suggest themselves. Mr. Eaves puts this subject before the reader very attractively. I am going to experiment along these lines myself.

"MAIL COURSE IN SUGGESTION" (25 lessons £2 2s., or 2s. 2d. each lesson, if ordered separately), 1437, Market Street, San Francisco, Cal., U.S.A. This course of lessons by Henry Harrison Browne is without exception the very best of its kind that has yet come under my notice. H. H. B. appeals to me perhaps more than any writer I know, possibly because we think very much along the same lines, and the many compliments already sent in regarding his opening articles in WINGS shows me I am not alone in my opinion. His method is thorough, his wording terse, crisp and incisive; no padding, just the *truth*, with the light of inspiration behind it. Whoever gets these lessons in Soul Culture, or Suggestion, and who puts them into practice faithfully will be very fairly on the road to adeptship, quite apart from the self-mastery which will bring health, success and happiness into their lives. Jack and I have set to work to practise them, and we mean to keep it up.

Books held over till next month for want of space:—"A NEW RELIGION," P. W. Longdill, Peel Street, Gisborne, Auckland, New Zealand, 1s. 6d. "RIGHT GENERATION THE KEY TO THE KINGDOM OF HEAVEN," Educator Publishing Co., 945, Trumbull Avenue, Chicago, Ill., U.S.A., 3s. 6d. "THE PURPOSE IN THE CREATION OF THE WORLD," R. E. Butter, Esoteric Fraternity, Applegate, Cal., U.S.A., 1s. "LESSON ON THE FACULTIES," and "SPECIAL LESSONS ON PSYCHIC DEVELOPMENT," each 8s. 4d. (typewritten); Mrs. French-King, Loch Box 1107, New York, U.S.A. "NEUE METAPHYSISCHE RUNDSCHAU," Paul Zillurann, Gross Lichterfeld Carlstrasse 3, and ten other monthly magazines. Of these, "WELTMER'S" comes out in an improved form and a new dress, and "STAR OF THE MAGI" contains an interesting article upon the transmutation of metals.

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Notice.

I WILL write letters of advice and instruction for those who find they need help outside that which they can obtain from the pages of a magazine ; that is to say, advice which applies to their *individual needs*. For each letter, which will practically amount to a *lesson* in the *Science of Being*, you must enclose 5s. and a stamped addressed envelope, in payment for my time and postage, etc.

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O HASHNU HARA.

—:—

Ambition.

WITH my whole heart I pity the man or woman who has no ambition. It is high time for them to awake ; they are dead to the glorious possibilities of their own nature, almost the worst evil that can befall one. Let your ambition be high, work steadily and persistently towards it with *faith* in your own ability and you *will* attain your ideal.

Some years ago I was *possessed* with an ambition to hold a certain position for which my relations considered me totally

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unfitted. Some of them went so far as to say there was nothing in me. This was, I must confess, a wet blanket, but it did not damp my ardour for long as, in spite of the fact that I was at that time very shy and painfully self-conscious, deep down in the inner recesses of my soul was a very *strong* belief in *myself*, which belief was really my salvation, and so although there were tremendous obstacles to be overcome, lack of education being a most serious one—and the position to which I aspired was one which demanded a fairly good education—and although I did not know then, as I do now, that one *can* if one *will* dominate all things, I set to work to overcome the obstacles, and concentrated my whole mind upon my desire, with the gratifying result that I at length obtained it and was very successful. My relations, bless them! have long ago forgotten that they ever thought “there was nothing in me,” and I do not bear malice, as they have since acknowledged (I’ve made them) that there is *something*, a power within me; but they do not know, neither do I, I only see through a glass darkly, the heights to which that *recognised Power* may lead me.

As I contemplate my *true* self my whole being seems stirred within me, and I see as in a vision vast unexplored depths of knowledge and opulence, and I am convinced that to the extent I open myself to the Divine Inflow shall I bring forth fruit and thus come into a fuller comprehension of the truth “ALL things are possible to him that believeth.” “AN ASPIRING SOUL.”

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