

Wings of Truth.

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VOL. III.

APRIL, 1903.

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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.

I AM writing my Straight Talk this month in a new room, for we've moved into bigger and more central offices. I don't know why, but by some law or coincidence I seem bound to follow in the footsteps of Elizabeth Towne ; she has just got into new quarters, and here *we* are. We didn't move because she did, however, but because my ideas, like the “little peach,” *grew*. I've achieved a great deal more success in life than the old quarters would ever lead people to imagine, but I've always spent the dollars on other things than offices.

Then, about a fortnight ago, it struck me that our old quarters were very small, dark, and redolent of cats ; they never worried me, however, for trifles like that do *not* worry me ; but suddenly I got the idea of changing. I said, “Some new offices want me,” and in fourteen days from that statement they *had* me, and here we are—four big, light rooms

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on the second floor, just opposite Mrs. Langtry's Theatre, in Tothill Street, Westminster, and the cats remain at home.

I always felt I didn't want to go far from Big Ben. I love this part of London, and no other part, except the Temple, can ever be the same to me. However, that isn't the point; the *point* is that two of these rooms will be devoted to the Brotherhood, that one will be fitted up as a reading-room, and for conversaciones, etc.; the other as an operating-room, where experiments can be carried out, psychic faculties developed, etc., etc., by town members and country visitors; that is to say, the rooms will always be open, and I shall try my utmost to procure subjects at a nominal fee for experiment in hypnosis, etc., etc. I did not anticipate being able to do this so soon, and even now it is not from the membership fees I do it, but out of my own pocket.

I have also had to slightly alter the original plan of the Brotherhood, so far as the anonymity of the management is concerned. The reason of this is that people appear inclined to imagine my desire to avoid self-advertisement was a kind of cloak for possible fraud; they want to know to whom the money is to be paid, who is responsible, etc., etc. Well, it goes against the grain a little. I wanted the good to be done for the sake of the good, not for me; but any suspicion shall not be attached to the work I love, and I have decided definitely to still hold the *numbers* of members as before, but to have a president and a committee. I myself

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will act as president, it will be no question of election; the committee I hope to get together will be representative of the best men in the world of *Thought*. I do not think I shall be disappointed in my attempt to get them to act; they will virtually be trustees for the fund. They will be "perpetual," unless for any reason one has to give up his post, when another will be elected for the vacant position.

This Order has been founded for the purpose of:

1.—Providing the people who are seeking light upon matters of Scientific and Occult significance with a means of obtaining books, lessons, etc., upon the above subjects at a much lower rate than they can possibly be obtained by ordinary means. It is notorious that such books and lessons are very expensive everywhere, are not subject to any discount as with ordinary books, and are particularly expensive here in England, and difficult to obtain at all, thus putting the Higher Thought literature beyond the means of many of the people who are most keenly interested in such matters, and anxious for knowledge. Members of the Brotherhood obtain all books and the majority of courses and lessons at from 20 per cent. to 50 per cent. discount off published prices. This has been achieved by special arrangements with the various publishers, teachers, etc. In a very imperfect degree, at present, we have arranged for discount off goods bought from ordinary tradespeople (for the necessaries of life), but

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as soon as the general working of the Order has settled down, this feature of the scheme will be worked up and will have every attention, so that Members will be able to get discount on all their purchases.

2.—Members are provided with free advice upon any subject within our sphere, upon application.

3.—Rooms have been procured where lectures and experiments can be conducted by Members, and where “subjects” can be obtained at any time by payment of a nominal fee. The object of this clause is to give students the practical experience they are clamouring for and cannot get.

4.—To bring Members in touch with people interested in Scientific, Occult and Metaphysical lines, without regard to any cults or religions.

5.—To help those Members who desire such assistance, to develop their mental and psychic faculties, to attain a condition of positive thought, to improve health and circumstances by becoming thoroughly impregnated with the simplified lessons taught by the school of New Thought, we send four lessons, one every month for four months—each one to be practised and studied daily. These lessons will be brief, simple, and thoroughly practical. They will be divided as follows:—Health, Receptivity, Animal Magnetism, Realisation—all one month’s training.

6.—The great aim of the Brotherhood is to produce a race of men of perfect moral, physical, mental and spiritual condition; it

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aims for Freedom of the Individual, of Religion, and the Race. It has been urged that our desire to abolish flesh food, vivisection, and the slaughter of animals and defenceless birds for adornment is departing from the path of "Freedom"; we do not debar flesh eaters from the Brotherhood, but only from our cities—there all that is pure and good will be free; but there is no freedom in bloodshed and pain, in cruelty and vanity; they constitute the bondage under which man has groaned, they have caused the "endless moan" throughout all ages, and my communities shall be free from all taint and stigma. They are intended to show that it is not absolutely necessary for man to redden the earth wherever he sets his foot, and to show that freedom can never mean bondage to custom or savagery.

We have obtained the co-operation of nearly all the leading American and English Publishers of Occult and Metaphysical Literature, but we will obtain all books (from publishers not affiliated to the Order) at trade price, *i.e.*, from 20 per cent. to 25 per cent. off published prices.

We have also many teachers on our list, including some of America's most famous men, and many prominent Englishmen. The reductions here vary from 20 per cent. to 50 per cent. off the usual fees.

From these brief notes it will be clear that Members have full value for their subscription money.

The Brotherhood is based purely upon business principles, the proceeds therefrom

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being at the disposal of our own judgment and preference—we bearing the whole expenses attached to working of same, rent, printing, postage, clerks, etc., etc., with the exception of badges, which the Members buy for themselves.

It is, however, our intention to devote a portion of the subscription money to the purpose of—(a) Providing schools or nurseries in this country for training poor children, morally and physically, bringing them up to a trade or profession, and treating any moral weakness by “Suggestion.” These children, when trained, to be drafted out to Canada. (b) To found and build Apocalyptic Cities (or Communities) in Canada, worked upon co-operative lines, which will be run strictly upon non-meat eating and humanitarian principles, and will be free from slaughter-houses, butchers’ shops, furriers, feathers (ostrich allowed) for woman’s adornment (?), from vivisection, and cruelty in all forms. Each City and Community to be self-supporting by reason of its manufactories, etc. Each City or Community to be supplied with fine gymnasium, laboratories, library, observatory, art studios, concert-rooms, theatre, etc., and every necessity for mental, physical and spiritual culture. Special arrangements to be made for the purposes of pre-natal culture, and for the rearing and education of children. The Communities are to be formed for the benefit and improvement of the Race, recognising that purity of thought, body and food are necessities to this end. (c) A

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special part of the fund will be devoted to an "Emigration Loan." Recognising that the English working people do not care for "charity," it is our design to place a portion of the money aside to "loan" to suitable emigrants, which they will repay (without interest) to the fund as able. The money repaid is to be then again loaned to others willing to go out.

This is the scheme roughly ; it is, of course, subject to considerable enlargement, but will not depart from the original lines in any way.

The Fund will be built up by devoting 6s. out of every guinea up to 500 Members and 10s. 6d. per subscription after that number, for the benefit of the fund.

The Communities to be established with Freedom of Religion and regardless of Race. A committee will be formed for the management of the fund.

The committee, however, will have no power to depart from the lines set down here, as it is clearly to be understood that Members do not subscribe to the Brotherhood with the idea of assisting the fund, but that their subscription is fully covered by the benefits they receive.

The fund is to be built up from my income, as derived from the Brotherhood, part of which I choose to put aside for this purpose—it is private and not public money, but as the work it is to be devoted to is public work, the most representative committee possible has been chosen for its management.

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A great many complaints have reached me about Mr. Heald, and work that should have been sent in (in some cases) months ago. I want my readers to have a little patience, Mr. Heald I look upon as a genius. Like most folk of that kidney he only works by fits and starts, and the consequence is that arrears crowd up, and he finds himself in a hole—then people say unkind or impatient things. So I've got him down at St. Stephen's Mansions, not under lock and key, but where he will be quite quiet, and in about a month have got off most of the work he owes to WINGS' readers, and they will receive their chromotypes within that period.

I have had many strange experiences this last month—strange and pleasant.

First of all, I've made the acquaintance of that truly wonderful man, Sheikh Habeeb Ahmad, the author of the hardly less wonderful work on "Sound and Number," which I am writing about elsewhere in the magazine.

Sheikh Ahmad is an Adept, a Yogi, every word he utters is pregnant with power, and quiet, unassuming power too, though none the less impressive by reason of that. His face struck me most, I think (and the fact that, unlike most Orientals, he can get quite enthusiastic over his work) finely cut, delicate features, splendid eyes, keen, yet soft as a gazelle's and a high intellectual forehead. He has promised to write for WINGS, and I hope soon to let you all have the pleasure of meeting him in these pages.

The law he has discovered is stupendous, and the fact that he applies it to *racing*, none

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the less so, for all can then test it for themselves. The book is worth a good many thousand pounds rather than the modest guinea it is published at. I'm not saying this because the book was sent for review—it wasn't—we bought it as you might; but because I am impressed both by book and author.

The other strange thing is, curiously enough, also connected with a "*Law*." This discovery comes from my friend Henry Harrison Brown, whose articles are now appearing in WINGS.

The February issue of his magazine, *Now*, contained an article on "Opulence." I've read a good many articles on opulence, some have impressed me, some fell flat—flat as a pancake—this one didn't. First of all it placed all my former theories in a wrong light; my idea was to say "I WANT." It is quite true that when I did this I generally got *what I wanted* sooner or later, but H. H. B. says you must not say, "I want"—in effect he says you must affirm, "*I don't want dollars; dollars want me.*" A very little consideration will show this is right; but *consideration* wasn't enough for me—I put it to the test. The first five days my receipts fell almost to zero, but I was determined to hang on. I *felt* it was right, the drop in business must be due to the re-adjustment of the vibrations, for long experience has taught me that you cannot turn round from one method of thought to another very suddenly without disturbing the currents, and these have to get re-adjusted to the new

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rate of vibration before you can work them. The sixth day my patience was amply rewarded ; for every one order I had been in the habit of receiving, I got twenty, and it has kept up ever since.

Now I never weaken my position by affirming that I want anything. I say it wants me, and I know it will come. It is not any use making that statement, of course, if you DOUBT IT. You must back up your statement with faith and feel it is already yours. It is rather on the principle of the honey-pot and the swarm of summer flies ; *you* are the pot of honey—the dollars are the flies. (*Of course you must have some honey to give them—dollars won't drop into your lap if you have nothing to give in return, nor can you expect to make much progress if you are like one of my readers, in some post which can only give you a fixed sum weekly and no chance of a rise*).

Now the honey doesn't worry about the flies, it is content to be sweet, to give off a faint sweet smell and to stick, but the flies *do* want it, they come from all quarters, they swarm into it, sip its sweetness, and buzz-zz-zz all round. The honey is a *power*—irresistible power so far as flies go—they want it, it is a great centre of attraction.

Now, say you run some particular line of business—you are the honey—in the world there are many people who want what you have to give them, who will gladly pay cash for it, who cannot help being attracted to your honey, as the flies might be.

Your *thought*, as I have so often told you, is strong and potent beyond measure, but

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when you assume the "wanting" attitude, although you do most certainly *attract*, it is nothing like the powerful attraction formed by your quiet, confident attitude of absolute conviction that the thing *wants you*. Again it enlarges your whole outlook, you may sit down and *think you want* a hundred pounds and it seems a big sum, perhaps, when cash is coming in by shillings. But supposing the dollars *want you*, want your brain and hand to use them, as H. H. B. says, how absurdly small that sum appears; watch them (mentally) being drawn to you; what is a paltry hundred, when *they want you* to put them to work? The attitude of desire is strong, but the attitude of certainty—of *possession*—which this new thought makes possible is wonderful, and a veritable tower of strength; it has made things possible to me that were quite out of the question before.

Remember, I am a self-made woman. I have fought every step of ground I've covered; I've built up a business out of nothing but brains and hard work—no capital. I began with nothing and out of "nothing" I have made a success that grows weekly. I have learnt to realise that what I attract to me has been mine for a long time, waiting for my recognition to materialise; I have learnt the power of *Thought Force*, I know (in part) the wonderful potency of my Ego (not mine alone, be it said, but of *all Egos*). I realise that as far as my knowledge of thought force has led me *I AM ABSOLUTE POWER*, but there are vast fields still to explore.

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The chief thing I have learnt is to grasp the fact that thought cannot materialise unless you do something to cause that materialisation—*i.e.*, work. But that work, BACKED by thought force, will bring in sure results, never failing success.

This new Law of Harrison Brown's has given me new strength and power such as few could easily realise.

Elizabeth Towne paid me a pretty compliment when reviewing "Practical Hypnotism"—which, by the way, has almost exhausted its third edition. "O Hashnu Hara," she writes, "is a real live wire calculated to bring to life the hibernating ideas in any cranium."

The *Predictionist* has been successful in many of its predictions. Mr. Heald is to be congratulated. It is rather curious that the funny men on the various newspapers who spent a pleasant ten minutes in guying Chromoscopy always seized upon trivial predictions, and ignored those of more importance. However, the important ones have come off very creditably, as the *Predictionist* for April will show.

I've been inundated with the flea question in answer to my request to Brotherhood members to respect all forms of life. "May they kill fleas and vermin?" Personally I don't kill fleas—we do not breed them, in spite of the cats, but when I see one I let it go. I think only *very* dirty people can be troubled with vermin, and certainly these should be extinguished (the vermin I mean, not the people). I cannot see any harm in

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blackbeetles ; I will not have them killed, nor flies, in my own house, but people should use their judgment—I may be absurdly soft-hearted—probably am.

I WANT YOU TO DO WHAT YOU THINK RIGHT. I do not presume to be any man's judge ; I hate cruelty, and I love all creation. Clean people do not suffer from vermin ; if they do so by accident they should kill them, they are dirt and disease.

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:—

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.

No. 4.

ITS USE IN SELF-HEALING.

"I AM that which I think I am," being the truth upon which we base all our reasoning and practice, and Thought being

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the power we use, it follows that one can disease or heal himself by thinking. What to think? and, How to think? are the fundamental questions of the Conscious man.

All disease is the result of someone's thought. There is for each of us a race-thought, scientists call it Heredity. We are born into it. As we must be started in some thought, we necessarily take that we found here and under which our bodies were formed. Against these hereditary tendencies we are to place our individuality and think for ourselves. There is no more need that I should retain the heredity of body, than there is of retaining political or religious opinions, or material estates. All recognise personal liberty and personal responsibility in these directions; all must come to recognise them in all lines of human thought. Would you be free from all hereditary conditions, affirm your freedom, claim the same right to make your body to your desires that you have to build your house or farm fence, no matter how your ancestors builded; live above the tyranny of the dead. Your heredity is from God. . . . Spirit. Your body is not you, it was made for you by the intelligence of the parents. Each year you are changing it; change it to suit your Ideal, do not follow the old ancestral plan.

Here Self-Suggestion works. Affirm the Ideal of perfect health till it manifests. There is also a common thought called "public opinion"; it is in the air; it surrounds you as does sunlight, or as water surrounds the fish. It is accepted without

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thinking and controls us till we learn to think ourselves. Against this you are to fortify yourselves by the Affirmation, "I am led by my own conscience and reason ; I think for myself," then *think*. Thinking is the noblest and the hardest task for man.

This thought in the air also affects us silently. We vibrate with it unconsciously, because we have not realised that thought is a force like sun-light. Knowledge is protection. Affirm that nothing but Good can come to you and thus you are protected.

To heal self and keep well affirm power over heredity, thus : "As a child of God I am entitled to freedom to build my body to my ideal. Henceforth I do so build it."

Decree for self Liberty from the common thought by affirming protection through the Affirmation, "All is Good, nothing comes to me save from the Infinite Good."

It is necessary that there be a knowledge of what thoughts to build into your body under this liberty. They are all thoughts that make for perfect health and perfect expression of the Inner self.

From all your experience, as the artist forms in his mind his statue, so you form in your mind a picture of yourself in perfect health. Make it so perfect that, were you an artist, you could carve it in marble. Now persistently hold this before you. Amid all pain, vexation, loss or sorrow, see yourself as this statue. Look at it when you look in the glass ; see yourself as if when in the bath ; feel like it in your walk ; everywhere, at all times, BE in mind that statue in per-

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fection of health. Suggest to yourself that you are improving each day. That you are coming more and more into the material expression of that picture which is the REAL of the Soul. To think health is to bring health; he who would be health must not recognise disease, must not see disease, must not think disease. Life is all there is, Life manifests in health. There is as much life at the moment of death as at the moment of birth. The unseen is eternal, hold to that. Suggestion is the only means of bringing into expression the ideal. Let no thought, not born of this ideal, ever find lodgment in your mind, and you will never be ill. If ill, keep out thoughts of illness and you will be well. Keep them out by Affirmations born in Faith in the ALL-Good. ALL IS GOOD, is the Affirmation of Power, Peace and Success.

—:o:—

Cultivation and Practice of Mesmeric Power.

BY FRANK H. RANDALL,

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

PRODUCTION OF MESMERIC COMA.

*P*ROCESSES in the Production of Mesmeric Coma.—The processes that operate in the production of mesmeric or magnetic coma are:—(1) The transmission

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of vitality from one person to another; (2) The consequent displacement of that person's energies by the operator; (3) The substitution of that person's vital powers by the vitality of the operator. Remember, that to be truly mesmeric, the methods adopted to effect an influence upon another should be absolutely free from any procedure that belongs to the category of hypnotic methods. The use of any method that appeals, by stimulation, to the physical senses, should not be permitted unless under the knowledge that it is subsidiary to vital processes, and as a means of quieting the undue activity of any sense; for instance, restlessness of sight or hearing. These will be dealt with in next article, under the heading of Methods of Assisting in the Production of Coma. Your power as a mesmeric operator is that which operates between character and character, life and life, soul and soul. If you get these ideas into your consciousness, you will understand the exact position taken up by Mesmerism as distinguished from Hypnotism, and also have gained a good amount of knowledge respecting the production of the Mesmeric state. In fact, the recognition of this as a guiding principle during your mesmeric endeavours, will already give you a *positive* precedence of persons who cannot or wish not to do so.

Now, it is very reasonable to suppose that in the numerous methods of procedure advocated by as many different schools, there is a good groundwork for forming general principles, a few that may be applicable to

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nearly all cases that you may be brought into touch with. If it is possible for me to succeed in showing you some such principles, then an object of my writing will have been attained.

Position of subject or patient when being operated upon.—With regard to the position of the subject during a mesmeric seance, practice goes to show that persons may be influenced alike whether they are standing, sitting, laying down, or either moving about. But it is also learned that while each or either of these positions may be adopted under different circumstances, there is a position that is very generally appropriate, and which may be adopted in the majority of cases. It is the *sitting* position. Thus this is the position you will adopt, and why? Because it represents the most convenient position for giving reposeful attention. Just for a moment turn your mind to an ordinary fact of daily life, and see how this state of *reposeful attention* finds its final application in practical life. Whoever thinks to effect a sympathetic impression upon another, under any circumstances, social, commercial, parental, mesmeric, or whatever it may be, the first notions coming to the mind are something like “be steady,” “give me your attention,” “keep quiet,” “be still,” and not infrequently, “take a seat,” and then I shall be able to influence and help you. Singularly enough, it is just the realisation of the importance of this simple and common state that constitutes the first principle of mesmeric procedure, and when established, may be

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regarded as the *passive* state before mentioned.

General Method of Producing Mesmeric Coma.—You have now the position of sitting as most suitable for bringing about the necessary reposeful attention, and can proceed to apply it in producing coma. Sit your subject or patient comfortably—comfortably, because he or she will be the more disposed to repose when there is nothing to disturb. You sit near, immediately opposite, taking his hand in the same way as when you test for susceptibility (see page 494), and touching at the knees and wherever convenient. Apply your gaze (see page 99). Direct him to remain quite relaxed, while you become firm in body and mind. Firm to the idea of producing in succession: (1) drowsiness; (2) sleep; (3) deep sleep. In this position and with these attitudes of mind existing, there takes place the vital interchange between you, setting up an affinity. Here you employ your *passes*, which, in most cases, are the first conscious practical method of projecting your vital powers. These would be performed while you were still in the sitting position, releasing your subject's hands for that purpose, and placing them on his knees.

Considered as a mesmeric seance, you should continue the above for from twenty minutes to half an hour, or up to such time as you feel that to further continue you would

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Much that is good and useful is advertised therein.—ED.

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become exhausted. It will be well for you if you hold in your mind the fact that each *pass* rightly performed produces some effect toward making a successful seance, and each seance has some effect in establishing the necessary mesmeric control; and once having determined to influence a person, continue regularly, daily or weekly, until you establish something as a result. In this respect let me tell you that the longest period I ever continued unabatingly persistent with an intended experimental subject was nightly for six weeks, and I cannot say how I could have voluntarily desisted, as the holding of the seance had become part of the general routine of the day on board ship. However, surprisingly unexpected to myself, at the end of that time success came to me. My persistence was due, no doubt, to my having read years ago something similiar to what I am now venturing to hand to you. And can you wonder that since it has been my lot to have succeeded in the above, after repeated trials, I invite you to adopt similiar measures. But to explain the matter further.

With reference to *passes*. You will find that many persons will be influenced by a few *passes*, and at the first sitting. This would denote to you early susceptibility. Others, however, will require the performance of many passes, and a corresponding volume of power from yourself, even to the extent of many mesmeric sittings, before they respond and yield to your power. Between these two extremes lies your field of experimenting and

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practice. Some persons are very susceptible, and some are extremely positive.

Advantages of undertaking to mesmerise difficult subjects.—To strengthen yourself magnetically, undertake to experiment upon someone who promises to be an exceedingly difficult subject. Keep him, or her, as the case may be, as a sort of goal to which you will determine your energies to reach in mesmeric ability. Proceeding in this way you will awaken powers in yourself that would otherwise remain unchallenged and untested. You will get to know the extent of your powers, and where you can safely attempt and succeed. Having succeeded with a difficult person, you will find no trouble in influencing any who, in the ordinary course of events, represent a state of susceptibility between those whom you can easily influence and the one who may prove most difficult to you.

Methods to adopt after induced Coma.—Having produced sleep, you may allow your subject to rest for a time—any time, say, up to an hour—then awake him by the performance of upward passes, when he should show all signs of having been benefited by the seance, and in most cases, anxious for a repetition. Whether you succeed in producing coma at the first sitting or not, be careful to leave a sympathetic but firm impression in the mind of your subject that you are determined to succeed, and that you will repeat the seance until coma ensues.

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Physical Culture.—IX.

BY J. D. K. COUSTON.

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

FENCING, ETC.—*continued.*

ALTHOUGH I shall endeavour to explain the various exercises as lucidly as possible, I must preface my remarks with a fear that instruction by means of the Press and the pen is extremely difficult in an art that has lasted for ages and bids fair to last for all time. However, I can only hope that these notes will be the means of laying the foundation stone for a huge building, and that they will serve the tyro as a stepping stone to success in one of the most fascinating branches of "Physical Culture."

Before proceeding to more practical issues let me first of all offer a little advice regarding the many things that form a fencer's outfit, which comprises a jacket, gauntlet, mask, and foil. To begin with the jacket. It is not advisable to go to an athletic outfitter, and simply say, "I want a fencing jacket, please," because if you do it is very probable that you will come away with an article that they wanted to sell you rather than the article that you desired to buy. Therefore, learn first of all the kind of jacket that is best for you, then endeavour to obtain it, and do not be put off with anything else. Jackets, generally, are either of leather or a variety of canvas, or both. The latter is much to be

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preferred, as it serves as a pad for the many thrusts, etc., that are received from time to time. Leather, on the other hand, is best for single-stick play, and saves many a hard knock from being fully felt. The jacket, therefore, should be chiefly of canvas, with a high collar, sufficiently high to protect the throat, but not high enough to cause inconvenience. Again, be careful to note that there is no space left between the top of the collar and the bottom of your mask, as the throat is very liable to attack, and, if uncovered, would suffer serious injury when struck. Another evil attaching to a collar of insufficient height is that the wearer is apt to keep the head a little forward and the chin slightly dropped in order to cover the deficiency, and, as a result, a very bad position will be taken up, one which, once adopted, it will be difficult to eradicate. Further, by bending forward to make the mask and collar meet, you will encourage your opponent to attack your mask continually, with results that will be most unpleasant in many respects, although your opponent would fail to score by any of these mask hits; but then you may not always wear a mask, you may be fighting a duel, and the result of this early fault would be that, even if your life were spared, you would scarcely be recognised by your friends. In the early days of your fencing it would be wise to have the jacket padded a little at the side, and abandon the extra padding as you become more expert in the use of the foil, and able to

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parry in the approved manner, without in any way adding to the unpleasantness attaching to an attack parried too low.

As to the glove; well, you cannot be too particular in your selection of this very important item in your outfit. Do not hesitate to pay a few extra shillings and procure a really good glove, rather than buy a cheap glove and be a poor fencer all your life as a consequence. A badly fitting glove is the cause of more indifferent fencing than anything else, because if the glove does not fit well, it will be found impossible to grasp the foil properly, or to obtain proper scope for the advantageous use of the fingers or the wrist, both of which play a most important part in the art of fencing, the working of the arm being but a minor consideration in the matter, except so far as to execute a few necessary evolutions in reply to the wrist, that is, the fingers and wrist govern the foil, and the arm responds to their demands and not *vice versa*—the wrist and fingers are not subservient to the movement of the arm. The glove, of course, should be padded a little, but only a little, not made like a boxing-glove. It should be light and well fitting in the fingers, that is, each finger of the glove should correspond in length with your own fingers, and not, as is often the case, be of any length so long as the fingers can be put into them. From the wrist up the glove should be larger and loose in order that plenty of room may be obtained for the many motions performed by the wrist. The glove in short must be of such fitting and

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texture that it does not in any way interfere with the sensitiveness of the fingers or hand, as in this sensitiveness, to a large extent, lies the key to the knowledge of what your opponent intends doing. His intentions are expressed in his fingers, and by means of their action upon his foil conveyed to your foil and thence to your fingers, enabling you, if you properly possess this sense of touch, to anticipate his next move. A bad glove will benefit your opponent considerably, and prevent you from ever attaining any special sense of touch, a sense that is inborn with some, but can be cultivated by the many after constant and prolonged practice, if careful attention is paid to apparently unimportant details.

There remains now the mask and the foil to be obtained. The latter I will leave for my next chapter, but of the mask I will treat now. Masks vary considerably in quality and price, and should always be most carefully inspected to see that none of the apertures have been enlarged through breakage in the mesh or other causes. It should be constructed of strong wire, with flaps at each side to cover the ears, and reaching over the head and under the chin, thereby entirely protecting the face and head. It should have two bars running across the face, one between the mouth and nose and the other a little above the eyes. Be careful to note that the vision is not interfered with by these bars being at an awkward spot. There is also a bar running down the centre, which is of no moment^{er} except to retain the shape of the

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mask. Take care that the mask fits you, and does not rock about from side to side, or backwards and forwards.

—:o:—

Theosophy.

“THE Philosophy of Ethics,” says Papus, “as understood by Occultists is of the most rigorous and elevated character. It is based in most of the schools, upon submission to all the burdens imposed, either by the social condition, or by the trials of life, the acceptance of which is so much the more indispensable since they are the result of previous errors. Occultism, as we have seen it, in effect teaches that the spirit is successively re-incarnated in many physical bodies, and that we make amends in a succeeding existence for the sins not atoned for in a previous life. After each incarnation the soul renders an account of all previous existences and their consequence to the point reached in its evolution. At the beginning of every descent upon the physical plane the spirit loses the memory of its past, which is necessary in order to prevent suicides, which would become almost inevitable, on account of sins which would burden the conscience and for which it must make expiation.

“The possession of power, or of riches, is considered by the Occultist as one of the most dangerous and difficult of trials which can assail a man. If the powerful or the rich forget that they are only the simple depositors of vital force for society and make themselves the centre, and dispose, exclu-

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sively for themselves and for their own, of that which has been confided to them, their punishment will be so much the more terrible.

“The science of society, of its evolution and normal or pathological transformation, is the true key of history, which is to re-construct for him who will know how to apply to this branch of human knowledge the teachings of Occultism. . . . Of the three elements which compose the incarnate man, the first, the corpse, returns to the earth, or some other element of the physical plane, which has lent its elements for an abode to the spirit. The second, the Astral body, is decomposed into two parts—an inferior which is diffused into the universal life and aids to decompose the corpse as its need; the other, superior, becomes that which Pythagoras calls the chariot of the soul, and envelopes the spirit in its Astral evolution. The third, the spirit, is destined only to subsist with entireness of consciousness, and is that which, in short, demands the most sustained interest. The Occultist theory has not changed upon this subject from the antiquity of Egypt, and is still the history of the voyage of the soul, found in the ‘Book of the Dead,’ but embraces within its symbolic truth what the Occultist of the 18th century of our era will tell us, and even that of the 20th, all appealing to direct vision for the support of their sayings.

“Let us describe in detail, then, the departure of a spirit, beginning at the moment of agony. At that instant the cord

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between the physical body and the spirit begins to be severed, as in a swoon, and the Astral body stretches to be divided into two parts—one, inferior, which will remain in the physical plane ; and one superior, which will evolute as far as the superior Astral plane. This struggle is manifested at the exterior, in normal cases, by the agony. The amount of Astral which will accompany the spirit justly depends upon the elevated aspirations of the human being during his incarnation and at the moment of departure the spirit endeavours to draw to its side the greatest possible astrality. It is aided in this task by the ‘ancestors,’ a term under which is included all the invisible beings which come to assist the soul at its departure, for terrestrial death is the Astral birth and reciprocally, the ‘ancestors’ are over there to receive the soul which comes to them as the parents are here to receive the child which is born to earth.

“ Before going further let us recall the expression which we employ of planes, to indicate clearly that it is not a matter of determined places, for time and space disappear from the Astral plane, and all there is at the time in the same plane.

“ Let us return to the spirit. The agony comes to an end. Every physical cellule, as far as attuned by the preponderant action of the Astral body, recovers its autonomy ; decomposition of the body begins, and each of the smaller cellular beings which constitute it are attracted to their special affinities. On its part the spirit passes through a period

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of trouble during which the consciousness seeks with anxiety to forsake the physical organs and vanish. That state of trouble endures for a longer or shorter time, according to the aid given from one side or the other, to the spirit for its evolution. Finally it comes out of its nightmare and finds that it is more really living than when upon earth, but that new organs, signs of faculties also new are born and that the physical communication with the material plane becomes rapidly more and more difficult, only the feelings serving for ties between the two planes. But the spirit takes note for itself that it has not yet reached its true centre and advances for the better towards the second death, the death of the Astral plane which will accelerate its evolution. This depends upon the moral elevation of the spirit and that should sustain the real struggles, with the beings of the Astral plane, who wish to wrest from him his inferior astrality. Progressively the spoliation proceeds, the glorified or spiritual body develops, atom by atom, to replace the superior Astral body, and the evolution towards the divine plane proceeds. All this path is ploughed with judgments, with trials, and diverse questions, which Valentine has well summed up in his 'Pistis Sophia.' Let us then return to the cycle of the 'Book of the Dead,' and let us arrange to stop there. But let us call to mind again that a new physical incarnation will often come to hasten a slow evolution.

“ Let us take, for example, the evolution of

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a highly developed spirit. Those men who, during the earthly life, have penetrated even to the threshold of the second death and are compelled to stop on the way, and only return to re-incarnate, upon their own formal desire, and as fulfilling a mission, preserving the memory of the past, and the power of conversing directly with the beings of the spiritual plane—these men are the only and legitimate masters, and we recognise them by their miraculous cures and also by their humility. The certainty of the acquisition of these mysteries has more attraction for an ennobled intelligence than the going out into the Astral upon earth or other procedures purely magical, which always mask great dangers. But these exceptional evolutions are, in the minds of Occultists, very rare, and, on the contrary, the cases of failure are very frequent.”

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Chromoscopy, Chromosphere Psychology and Spectrum Synthesis.

(Copyright strictly preserved in England and America.)

By WILLIAM HEALD.

CHAPTER NINTH.

CHROMOSPHERE THERAPEUTICS: PERSONAL COLOURS AND THEIR INFLUENCES.

MORE and more is coming to the front the fact that Colour Rays have decided influence upon various forms of disease to the extent of restoring to sound

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health. This is no longer a begged question—an assumption, but it is one of the recognised facts of Mental Science. Of course, it is not so universally accepted or even sufficiently considered by the profession as one could wish for the benefit of sufferers generally. Nevertheless, in the last few years long strides have been taken in the right direction, and my statement of 1898 was prophetic. The words were, “It has often been a matter of wonder to me that the faculty, as a body, has not encouraged its members to experiment more with COLOURS. I am more than convinced that COLOUR RAY ACTION will prove more effective than that of drugs in coping with disease. . . . For more serious forms of disease. . . . COLOUR RAYS may need to be intensified in their operation, and in such cases, apparatus adapted to focus the Rays upon the affected part, or parts, would be necessary.” I further implied that this more intricate and costly process had better be under the direct supervision of a fully qualified medical practitioner, as what is calculated to effect a cure of a serious disease, unwisely directed, or in hands unfitted to deal with the matter effectively, is also calculated to work most positive harm.

Having made this point clear, surely, there are the ordinary ailments of everyday life, for which innumerable quack nostrums flood the market with claims to cure every disease under the sun, which will yield to a simpler form of Colour Application. As I have proved in hundreds of instances that this suggestion

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is a fact in application, I shall in this and in subsequent articles give my readers some practical instruction that will enable them to apply the Colours previously described in a most effective manner.

Note here, Chromoscopy's oft repeated claim :—" COLOUR RAYS, Coloured Substances, and even THOUGHT on COLOUR affect both the Physical and the Psychic man. Colour Rays, Coloured Substances and Thought on Colour, or COLOUR THINKING, not only PRODUCE DISEASE, but, fortunately, are most effective in the direction of CURE."

Medical advice, apparatus to focus Colour Rays, etc., are costly, then the VAST ARMY of UNPROGRESSIVES in the Profession, make it useless to suggest to your medical man generally that Colour about a room might aid him in his work, and possibly bring recovery to a patient more quickly than if it were ignored. The look of indulgent surprise and the expression of contempt cause you to "shut up" at once. A faint vision of the interior of a lunatic asylum seems to hover about the expression and this makes one feel rather afraid of committing himself to SOMETHING NEW.

In drawing the attention of readers of WINGS to the PERSONAL COLOURS, which Chromoscopy refers to as Success, Health, Warning and Danger Colours, I want it to be understood that there are few accessories necessary to TEST THE UTILITY of these Colours. Let me first explain what I mean by the COLOURS so specified: Success, or

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Fortunate Colours are Colours which Chromoscopy claims are BEST for Business and for everyday undertakings. As tints in stationery, Colours of inks, paper, cards, etc., in printing, as Colour flashings of precious stones, Colours of flowers about a room, and as Colours of material used for attire, the BEST influences of the Success Colours PREVAIL.

HEALTH or Protective Colours, may be chosen as Colours of material to be worn principally NEXT TO SKIN. As Colour Rays, obtained by means of Shades, Globes, Glazings of Windows in living, sleeping or in work-rooms; as Colours of OBJECTS in rooms most frequently occupied and as Colour Rays of Electric Light or other Light Baths, the Health Influences of the Protective Colours will be ensured.

Warning or Guiding Colours are such Colours as affect the mind and senses STRONGLY, when it is necessary to take extreme care in the transactions of the time.

Danger Colour is a very important Colour to deal with, and it is invariably a combination of Colours or a THREEFOLDNESS of one Particular Colour. To speak generally it is always safer to avoid altogether what may be referred to even as an approach to the Danger Colour. The Danger Colour is DIRECTLY PERSONAL in its influence; another wearing your Danger Colour in your presence will not affect you harmfully, but adverse influences will be about you and also influence others adversely, if you DELIBERATELY wear

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or have about you in any form what is your Danger Colour. To illustrate, suppose Ruby Red in the Proportion of 2 to 1 Violet were given as your Danger Colour, for you to wear a ring containing a Proportion of 2 Rubies to 1 Amethyst would without question bring you nothing but ill-luck, or in other words, would attract to you distinctly ADVERSE INFLUENCES.

The preceding statements are no supposition, nor are they a superstition as hundreds of well attested evidences have proved to me beyond all possibility of doubt.

Such being the Personal Colours referred to in Chromoscopy I will proceed to give some practical suggestion whereby readers of WINGS may, with advantage to themselves and to others, be able to apply them.

There are COLOURS which affect in a similar manner all persons alike; this is, of course, speaking broadly and is not to be too literally translated; for instance, all the Lighter and the Deeper shades of Blue, are good Business Colours; Blues and Orange are also good Legal Colours, the Lighter and the Deeper Shades of Red are favourable to the life of the emotions generally, Light Greens and Light Blues are generally restful, Black-Red, Black-Green, Black-Blue, Dull Greys are generally warning and depressing also; Shining Bright Reds generally reveal danger to the emotional side of life and Shining Bright Greens prognosticate risks to the sense side of the nature.

(To be continued.)

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The Law of Conquest over Environment.

BY W. J. COLVILLE.

IT is so with every trade and profession ; difficulties are at the beginning of a process more than later on. The "lion in the way" will meet you early in any process, and this is why so many people put their hands to the plough and turn back. Many get discouraged, disheartened and disappointed because they expected an easy road and a flower strewn pathway. In attempting conquest over any difficulty we should remember the proverbs "Nothing venture, nothing have," and "Faint heart never won fair lady," which means that the greater the prize you aspire to, the greater the effort you must make. Endurance, patience and perseverance are always prime requisites. People who simply desire to be cured of distempers, and like to substitute mental medicine for physical, those who desire mental treatment in place of a pill, powder, plaster or lotion, those who merely go far enough to substitute mental means of cure for animal magnetism or medical electricity, will find that they can and do derive transient benefit from metaphysical practitioners, they can prove that mental methods of healing accomplish even more than galvanism or any form of medication ; but if people go no further than that, they may be *cured*, but they can not be *healed*. The word "cure" only means to care for ; a person cured of a certain distemper may be relieved from immediate unpleasant

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consequences of error ; but efficient mental healers go a great deal further in theory and practice than those who think of nothing more than simple "mind cure."

An intelligent man may reasonably ask, Why should I take a mental treatment if I am suffering from influenza, when I can buy a physical remedy for it ? If you only want to overcome a particular attack and are content to remain just as susceptible to another attack as you were to that one, you can successfully employ merely physical means ; but if your aim and object are to build yourself up constitutionally so that you will not be so liable to disorder in the future as you were in the past, if it is your object to become a stronger man in the midst of trying circumstances than you were formerly, then you need mental education, you need to learn the science of right thinking.

Mental healing transcends mind cure. We are never wishful to deny anything that is even probably true. Some people who go to Lourdes and other sacred shrines are certainly cured at a consecrated grotto, at a holy well, or by means of contact with some of the many things acknowledged sacred by Catholic ecclesiastics. If such invalids are simply stimulated they soon fall back, whereas if they really undergo a spiritual illumination and are successfully urged to take further steps than they have yet taken in a spiritual direction, they go steadily forward and do not suffer relapses. Many people relapse because they are not

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instructed, and because they consider mental methods of healing simply miraculous. We know many who say, "Well, I don't know anything about mental science, I only know I received some mysterious treatment and was very much benefited; there was an afterglow for some little time, but soon after, having discontinued the treatment, I began to fall back again; then they ask, Would you advise me to take further treatments? If you only take more of the former sort of treatments, we reply, you will fall back again; but if you take treatments to help you out of your present dilemma, and then supplement all treatments with study of mental science, you will be able to stand on your own feet in future and not remain slavishly dependent on the good offices of others. We do not wish to encourage people to be always on the metaphysician's books any more than on the physician's books. We do not wish people to be always taking mental medicine any more than we wish them to always keep some physical remedy in the house, so that when they are ill they can fall back upon it. You have a great many things to fly to if you want them, such as Beecham's Pills, St. Jacob's Oil, etc., etc., but the very fact that you expect to want them again and again is a positive proof that you do not believe you can be truly healed by them. For a while you have been relieved, but if you felt you were really brought into a higher and stronger condition than formerly, you would say, This remedy has done me

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so much good I am now strong enough to do without it. You could then give it an excellent testimonial; but to say, I always take liver pills when my liver is deranged, or I always take headache powders when I have headache, proves distinctly that neither remedy does you any permanent good. Such medicines simply allay symptoms or alleviate immediate pain, and many a mental treatment will do only that if people go no further than to discover that they can be superficially benefited in time of suffering by mysterious mental processes.

(To be continued.)

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The Cultivation and Acquirement of Personal Magnetism.

(Copyright by O Hashnu Hara.)

THE breathing lesson for this month is a short one and very simple. It is one that will aid in concentration and produce a somewhat exalted mental condition. Lie flat on your back, without any pillow, and on a hard bed. Draw the breath in very slowly, till the lungs are filled, easily and gently, then hold it for ten brief seconds, and as you hold it, tense every limb until the whole body becomes quite rigid and stiff. Let the word LIFE fill your mind as you lie there tense and rigid.

Exhale quite slowly, gradually relaxing every muscle until you lie quite limp and supple. I have spoken often about this necessity for relaxation—it is a *letting go*.

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Let your head flop forward or on one side, let your arms and limbs be perfectly limp and placid—practise will soon make it perfection. LET the whole body and mind go. Children and animals relax entirely during sleep, or if they fall they seldom come to harm, because the muscles are not tensed as in a grown up person.

Keep up this exercise for ten minutes every morning. Let fresh air play upon you ; do not inhale bad air. This exercise is one that will increase your store of animal magnetism to an enormous degree. It will do very little good, however, unless you concentrate your mind upon the power you desire to receive.

The word LIFE means all you want. You can substitute POWER or any word that pleases you better, but do not forget that you are drawing in the power and vitality by the exercise, and storing it for future use—but that the action is no use alone without the concentrated affirmation.

This, indeed, applies to all these exercises. Five minutes' work, with *absolute* attention, is more valuable than fifty minutes without that attention. This is the most important fact connected with the study of animal magnetism.

Do not think the above exercise too simple. I assure you that by the end of a month when you read the next exercise you will have increased your magnetic power by fifty per cent.

(To be continued.)

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The Mysteries of Sound and Number.

THE work I have now been reading by Sheikh Habeeb Ahmad is one that has fairly fascinated me, both by reason of its simplicity and the profound truths which are revealed in its pages.

Sheikh Habeeb Ahmad has been told by higher powers to reveal this law which practically governs the Universe. It is perhaps strange to the majority of occult students, that this man, who is one of the master adepts of India, should have used his knowledge to reveal the law of so-called "*chance*"—should have applied it to the doings of the Race Course. Yet, by this very law, Ahmad proves that there is *no* chance, and as he explained, he applied it to the results of racing because he wished to deal with a subject of general interest, and one which *all* could prove without prejudice or favour for themselves.

In fact, his object is to meet the "scoffers" on their own ground, and to show them a slight gleam of truth—a truth which they can apply for themselves to turf matters, and determine with absolute certainty what horse will win any race, as soon as they know the moment of starting.

This I have proved myself. For many days—odd days—passing over a period of some weeks now, I have picked up the morning paper and worked out the previous day's racing at random. In every instance, with one exception (*when I made a mistake*

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in the longitude) the results were exactly correct and as Ahmad's work indicated. It seems astounding, yet what great truth is *not* astounding?

The law is this—The letters of the alphabet have certain numbers assigned to them. The relationship of these sounds and numbers was first discovered by some students who worked with the Arabic language, and the values apportioned to certain letters do not appear quite so arbitrary in Arabic. In judging the value of a name the letters *sounded*—*i.e.*, the pronunciation, only are taken into account. To take a simple example, culled at random from the tables at the end of the book: "SAM." S equals 60, *a* equals 1, *m* equals 40. $60 + 1 + 40$ equals 101. Now by the system of natural addition this sum is reduced to 2. That is to say the cipher counts nothing and $1 + 1$ equals 2. By this system all numbers are reducible to the unit, and no number above 9 is reckoned with at all.

So far, good.

Now every name is in this way connected with, or represented by a certain number, and this number in its turn is significant of one of the seven planets, Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon. The number 2 which we see governs the race horse "*Sam*," is one of the numbers (7 and 2) which govern the Moon.

Ahmad's Law is this :

Each hour is governed by a planet. We have known that for a long time. Each hour

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is also divided up into four-minute periods which are in their turn again governed by one of the planets. Nobody knew that.

The winning horse will bear a name and number corresponding to the four minute-period in which the race finishes. "Sam," for instance, would win in a Moon four-minute period. Of two horses both bearing Moon names the youngest would win. This is the law roughly put—a law that is almost infallible.

The book, which costs one guinea and can be had from Nichols and Company, 23, Oxford Street, London, W., gives the fullest tables for working results, and the list of all horses in training with the numbers governing their name.

I must frankly admit it is not so much the astounding truth of Ahmad's work and discovery, and the severe blow it will inevitably deal to gambling on the race course, as it is the possibilities opened to us by such a discovery, with the law used for other purposes, and further extended, which takes my fancy. The book now before me, is of course, the most remarkable work published. It contains a truth anybody can demonstrate who will give a little study to the matter; even an hour or so. It is of course apparent from the above that no child, or horse, or anything else is named by *chance*, but that the laws governing the name are working always, and that some unseen force influences the choice. But Ahmad himself admits this is but a taste of what has to come; it can hardly be wondered at if I am hungry for

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more, and, like the little Pear's soap boy, "Won't be happy till I get it!"

The book is to be translated into every language in the world, and the author has already made arrangements in Paris and is negotiating with American firms for production on the other side, where it is fully copyrighted.

Good luck go with him, I say, and may he turn out a new book every six months.

—:o:—

Self-hypnotic Healing.

(BY O HASHNU HARA.)

(Copyright, 1903.)

IN response to a good many requests for further light upon auto-hypnosis, I have prepared some notes on this subject with considerable care, and I propose giving my readers the benefit of some experiments I have made. Auto-hypnosis and auto-suggestion fulfil the same purpose—they are methods of self-cure.

The question of auto-suggestion is one that entails rather more self-control and will power than auto-hypnosis . . . yet very little. Both demand a degree of concentration few people are persevering enough to attain—and yet it is *simply* a case of perseverance. To take the less known question of auto-hypnosis first: many appear to find it easy to produce a *sleepy condition*, but wake with a start just as they are falling asleep. Now this may be due partly to over anxiety to fall asleep, to a critical

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condition of the objective mind, too much self-analysis, or to uncongenial surroundings.

The first necessity is quiet. Then compose the body and mind, and try to become quite passive ; relax all your limbs, try *not* to think, repeat quietly, "I am going to sleep, sleep, sleep," say it aloud if you like. One of the greatest aids to auto-hypnosis I have met, is curiously enough a question of colour. If you will get a square of dark blue glass and stare through it at a bright light, in such a position that your eyes are *slightly turned upwards*, sleep will fall upon you very quickly. When you use this method of inducing sleep you need not use the sleep formula *at all*. Simply sit in a comfortable chair, relax entirely, and then start in giving yourself the Suggestions you want to carry out. Stare steadily through the glass, but do not think of sleep at all, only remain passive and fix all your mind on the Suggestions only.

To take an instance, let your words come very slowly like this, "My memory is *perfect*. I am able to remember facts—details—faces. My memory is powerful and very retentive ; I can memorise with the greatest ease ; my faculties of observation are keen and perfect—my memory is quite perfect." Give orders that you are not to be disturbed and fix your time for *sleeping* as ten minutes, or however long you wish it, before you start operations at all. As your eyes grow tired close them and continue to make the Suggestions. Remember clearly these facts—hypnosis except in the *deeper*

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stages, does not mean loss of memory as to what occurs during the so-called sleep.

Under hypnosis, even in the deeper stages, the subject has complete control of his limbs *unless they have been catalysed or rendered rigid by an operator*; this condition would not occur in auto-hypnosis, and finally, not even in the DEEPEST SLEEP is the subject ever UNCONSCIOUS, though he will completely forget what has happened during sleep, *if that Suggestion has been given to him.*

I gave the ordinary method of auto-hypnosis at some length in February WINGS, but another and very good method is to practise on yourself in the looking-glass—trying to hypnotise the reflection. You will succeed in a very short time, and this is a method I recommend for those who find their attention apt to be distracted.

Coming to auto-suggestion, it is a case of persistence and concentration again. I may say, however, that cures affected by auto-suggestion alone are generally more perfect and lasting than those brought about by auto-hypnosis, although not so rapid in effect. A great aid to auto-suggestion is given in an article by Dr. Regnault in a number of *La Revue* (Paris): “Some people are strongly impressed by visual images, and the case of a hypochondriac who was cured by writing on the walls of his bed-room in phosphorescent power, ‘I am gay,’ and falling asleep with that before his eyes, is a case in point.” The value of this power to induce a mental grasp of the Suggestion in this way is certainly both novel and likely

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to bring about very marked results. In any case auto-suggestions will bring about more certain results when given just before falling asleep. The mind should be concentrated, the body comfortable, and you must command the *sub-conscious self* or the *subjective mind*, or the Ego, call it what you will, to carry out your commands.

In the matter of pain, of a slight cold, for instance, drive it away by the affirmation "I AM HEALTH"; *not by*, "I have not got a cold." Only tell the sub-conscious that which you desire it to carry out, only speak and think those words which you want manifested.

Never recognise the condition you wish to get rid of by word or thought.

Suggestion, hypnotism, personal magnetism are words now in daily use, the papers teem with allusions to them, men of standing, like Sir Oliver Lodge, believe in the power of Suggestion and Telepathy, etc.; but it is only those who come into daily contact with the *wonderful* power the whole subject exercises upon health and moral conditions, who can realise to the full all the possibilities the study and practice holds out to its students.

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The Strides of Modern Occult Research.

DURING the closing years of the past century and the opening ones of the present a recrudescence of interest in a scientific view of occultism has been shown never paralleled in what we know of the

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world's history. Great scientists, philosophers, and men of letters are evincing an interest in so-called "psychic" matters, that, astounding as it is, can hardly be wondered at when the stage of evolution at which man has arrived is realised in its fulness.

In the light of hard facts based on incontrovertible principles the vast edifice of religion has appeared to be shaken to its foundations, and to many *thinkers* but the bare skeleton ruins stand, ivy mantled with quaint and beautiful rites calculated, alas, to appeal to the emotions in which alone will be found the vestiges of the past beliefs. These rites, this emotional music, while rendering religion a beautiful object but too plainly makes the emptiness of many of its forms apparent. In very truth then it seems at the first glance that there alone remains but the fore view of a dreary and harsh existence built up by cold science on the ruins of the ideals which our parents had cherished. So it *appears*, but the glance must be very brief and the man most unmanlike, very little loth to part with the innate instincts bequeathed him by heredity; and these hereditary instincts aided by those innate ideas of the truth behind much vague and obsolete form have caused him to lay the foundations amidst the mental cataclysm caused by the wreck of the faiths, of that noble structure whose zenith shall be reached in the prime of the coming race—the Temple of Truth.

The first steps in this direction have been taken in the recognition by advanced and

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eminent physicists of the possibility of the existence of other states of matter than we know of and sense at the present. On the other hand the hitherto unorganised work, alas too often unreliable from lack of proper observation, of many deeply interested in nature's secrets, is being at last investigated and tabulated by the followers of these thinkers in a form which can be checked by the scientific. And most striking of all it is, that the latest discoveries of science point towards the possibility, nay, even probability of much of the hazy observations and hypotheses of the occultists being founded on fact. It is the intention of the writer to briefly review and criticise the most important of the occult studies and to point out these which seem to be capable of yielding the most practical results if thoroughly investigated by scientific methods.

Perhaps one of the oldest and most approximately scientific of the occult beliefs is Astrology. Allowing that there is much useless symbolism there appears to be no reason to doubt that, assuming the same or even analogous laws to hold good in the macrocosm and microcosm there should be some real truth in this study. For example, the phenomenon of the Zeeman effect, demonstrated to exist in the atom of matter, is to all intents and purposes the same as the phenomenon of the precession of the equinoxes in astronomy. The atom apparently seems to be composed of a number of electrons, existing in the limitary space of the atom or atomic region of force, at

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distances relatively as far and even farther apart than the planets in the solar system.

However, astrology should be tackled experimentally, as any other science. For, knowing as we do of the great secrecy that was necessary in past times owing to fear of persecution, in necromancy, or anything appearing to savour of knowledge above that of the masses, it should be borne in mind that much lore in the old books may have been purposely misleading.

For instance, to assume that the planet Jupiter is shedding a good influence on the earth when well aspected and so on is ridiculous, whereas we may with some confidence assume on it being proved that the aspects of the planets are indicators of good or bad according to their relative position. They are, so to speak, the visible hands of the clock whose works are invisible and unknown to us. Similarly it may be assumed that any definite event occurring at a certain time when certain aspects are in force forms an epoch from which may be calculated future events, and the value of this epoch may be checked further by comparing with bad events which have also inculcated epochs.

(To be continued.)

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On my Table.

“RIGHT GENERATION THE KEY OF THE KINGDOM OF HEAVEN.” The Educator Publishing Company, 945, Trumbull Avenue, Chicago, Ill., U.S.A., by Dr. M. E. Conger; price 3s. 6d. Dr. Conger's book is a very interesting treatise upon the relation of the sexes, equality in the relations of life between

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men and women, and for the purpose of raising the general standard of the race he pleads for fewer children, better bred, and those not to be brought into the world with "children" as parents. Anything which can impress this last statement upon our people is valuable. . . . The miseries of "boy and girl" unions seldom stop with the couple who have contracted the marriage, but extend to their wretched offspring, who have to pay the full penalty for their parents' mistake. "Cease the propagation of barbarians and end wars, crime and debauchery. Is there any other way?" I think not, Doctor; you have put the solution of the problem into plain words, and I hope your little book will go into every home.

"THE FIRE WALK CEREMONY IN TAHITI," by S. P. Langley, Smithsonian Institute, Washington Government Printing Office (no price). This interesting pamphlet is an illustrated report of the Tahiti Fire Walk Ceremony, speculations concerning which are very frequently rife both here in England and over the water. The author is convincing in his explanation of the ceremony, and if a single investigation could prove or disprove the ability of the priests to walk over the red hot stones, the author has done so, his contention being that the stones were at no time red hot, being of porous basalt and very bad heat conductors.

"SHAKESPEARE AND ASTROLOGY," by William Wilson; price 1s., Occult Publishing Company, 204, Dartmouth Street, Boston. This is a curious little pamphlet which struck me considerably. I know Shakespeare, love him, am quite sure he was not Bacon, yet until these instances of his astrological beliefs were brought before me the matter never struck me. Of course, it is common knowledge that in those days astrologers held great sway, but I never associated Shakespeare with a belief in the Science. The pamphlet is most interesting.

"THE PURPOSE IN THE CREATION OF THE WORLD," H. E. Butler; price 1s., Esoteric Fraternity, Applegate, Cal., U.S.A. This valuable little