

# Wings of Truth.

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Wings of Truth.

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# Wings of Truth.

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

### BIRTH.

On May 14th, O Hashnu Hara, wife of J. N. dela Perrelle, prematurely, of a son.

### "Wings of Truth."

"Higher and still higher  
From the earth thou springest  
Like a cloud of fire ;  
The deep blue thou wingest,  
And singing still dost soar,  
And soaring ever singest."—*Shelley.*

—:0:—

## Editor's Straight Talk.

I'VE several subjects I want to talk about again this month.

One man has written to ask me what I mean by "hustle," and another threatens me with all sorts of awful things, because I'm not an orthodox Christian!

Everybody will be wondering about the new SCHEME, whereof I *could* talk, if I wanted to.

I don't—yet, not *much*, anyway, because it's a great mistake to talk TOO much before everything is cut and dried; but it's getting along, and soon it'll be all ready, one of the greatest projects yet started by the proprietors of any newspaper or magazine in the world.

It's not *charity*, and it dosen't ask you to

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put ANYTHING into it *except* your annual subscription.

There are so many people who plan benefits for what Mr. Weller called the "Viddies," that we have taken another course, and whilst our fund will take in the old folks (I want to teach them how to keep young), it is intended more to assist those who, having ideas, pluck, energy, but only a modicum of "filthy lucre," are anxious to make a start in the world of business.

Also to give the children, who have *brains* and *ambition*, the necessary educational advantages to fit them for the battle with the world.

"*What,*" I hear you say, "five shillings a year to cover all that?"

"SURELY!"

Moreover, we propose establishing two distinct funds, one for America, one for England.

The two are quite separate, and they are limited only by the limits of the subscription list.

The half of our profits are put to the fund.

This is because we are *not* going for SELF only, we are going for the benefit of our fellows. *We* have the *grit*, the *pluck*, the necessary *vital energy* to carve the way, and we are not doing it from selfish instincts, but from the desire for universal brotherhood.

When I say "WE," I mean myself and my hubbie, not a "Limited Liability Company."

Our plan is to make our subscribers co-operators and *partners*, and as partners naturally the half profits go to them. For

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many months we have talked over the scheme, slept upon it, dreamt of it even, but much yet remains to be arranged, therefore I may say no more now, only *wait*, and tell everybody you know all about it; the wider you can advertise this scheme the greater will *your* benefit be.

I've *never* failed yet, for any failures of small degree have always led to a big success, and *this*, from the very nature of its aims and the magnitude of its scope, will be the GREATEST SCHEME ON EARTH and the MOST SUCCESSFUL.

Two or three people have asked me for further particulars concerning the "Success Circle" and also concerning Mr. Heald's *Chromoscopy*.

To take this last first, Chromoscopy is a new occult science, at least it is new to the world, though William Heald has been working on it for many long years. By means of special charts, marked with certain colours and numbers, the life events of people—past, present and to come, are revealed with startling clearness and accuracy.

The one shilling test coupons, to be found at the end of the magazine, will convince them of the truth of his deductions.

What are the "Success" colours? It is William Heald's discovery that, by wearing certain colours and using them in business, home life, stationery, etc., business success will ensue. That for certain individuals certain colours attract success.

This I have proved, personally, even to *my* astonishment.

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As to the "Success Circle"—well, I give DAILY TREATMENT for SUCCESS to all those who are in business or who want to get on in life, as a premium to WINGS OF TRUTH annual subscribers.

I have spoken so often about the vibrations which are set in motion by thought; of the mighty thought-waves which travel right where your conscious will commands them; and MY *thought* can so aid yours and strengthen it, that, by speaking the word of Success for you daily, I can help you to the SUCCESS you desire.

Name your desire, and try as far as possible to expect what you want to come to you. You will get it by your relation with the infinite truth, and by the mighty power of my thought vibrations, which, flowing out from the organised centre of my being, carry a swift vibratory current to aid your weak vibrations, and thus build you up in the truth. Remember that your part is that of expectancy, and that I will build you up in strength, and teach you to stand alone.

It has long been known that all nature resolves itself into one law, that of vibration, that all things are of atomic structure, and in continual motion. Man is absolute master of the forces of nature, did he but realise his power. Have faith, concentrate all your mind upon your needs when you are sitting with me at night, and out of the Infinite Good your own will come to you.

Of the many curious ways adopted by the orthodox for marking disapproval of the new thought teachings, the funniest I have yet encountered has been adopted by an ex-subscriber. He is evidently a godly man, though not charitable, and he runs a magazine and a publishing shop of his own. He sent me a notice ending his subscription and a shilling for back numbers, together with a fine collection of tracts; but pasted on the outside of the envelope, over the fastening, to form a seal, was the following, cut, I imagine, from some hymn book:—

## Wings of Truth.

"482 Matt. xii. 43. 'Seeking rest, and findeth none.'

"SILOAM. 77, 77.

"Sinner, is thy heart at rest?  
Is thy bosom void of fear?  
Art thou not by guilt oppressed?  
Speaks not conscience in thy ear?

"Can this world afford thee bliss?  
Can it chase away thy gloom?  
Flattering, false, and vain it is;  
Tremble at the worldling's doom!

"Long the gospel thou hast spurned,  
Long delayed to love thy God,  
Stifled conscience, nor hast turned,  
Still refused the Saviour's blood.

"Think, O sinner, on thy end;  
See the judgment day appear,  
Thither must thy spirit tend,  
There thy solemn sentence hear.

"Wretched, ruined, helpless soul,  
To a Saviour's blood apply;  
He alone can make thee whole,  
Fly to Jesus, sinner, fly!

"*Jared Bell Waterbury, 1830.*"

Oh, the old, gloomy, narrow, hopeless outlook; I did not think such views could live nowadays! And I can answer that verse with a very clear conscience. Perhaps they'll say the "diel's" got me body and soul, but my heart *is* at rest, my "bosom" absolutely void of fear, neither am I conscious of any guilt, unless the guilt of trying to help my fellow men out of the quagmire of dead beliefs, of this dreary hopeless creed, and of attempting to develop their individuality, to teach them how to gain *life, hope, happiness, freedom*, be guilt! And *why*, oh

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WHY, should God's beautiful world be stigmatised "flattering, vain, false"? What was it created for at this rate?

I guess, anyhow, my end will be quite as comfortable as that of my friend—I won't give his name; advertisement is not the just reward for gratuitous impertinence—but I *think* I rather object to being dubbed "wretched, ruined, helpless," because I'm *not* either actually or metaphorically one or the other.

I notice in his magazine and tracts *charity* does not reign supreme. The hated "Papist" comes in for a good share of hard words; recipes are given (as usual) for the cooking of animal flesh; and in some (*very*) personal notes, Mr. W. T. Stead is called *Judas* and a *silly scribbling scribe*—scarcely just criticism—John Morley a *Papist* and *pro-Boer fool*, W. V. Harcourt an *old antiquated aldermanic epicure*, and Lord Rosebery a *sportsman and a prating fool, who could do nothing but win the Derby and lose twenty elections*.

"Judge not, that ye be not judged;" and after all is said and done, in the name of commonsense *does* this sort of thing tend to spread Christianity? Where *can* all this narrow bigotry lead to? How can LIGHT, LOVE, or TRUTH creep through such a tangled miserable maze? Had this man Stead's brains he might be grateful, and if he had had the good luck to win the Derby I'll bet my bottom dollar he'd be content to lose *fifty* elections.

Friends, whatever else you do in life, try



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to be just, try to be open minded, and do not judge others harshly unless it's a case of actual cruelty to the weak and helpless—those it is our bounden duty to help; to stand up and fight for them should be our glory—but for goodness' sake *don't* be “narrow.”

Now as to the word “hustle”—its true meaning is *push, energy, life*. When I say “get a hustle on you” I mean “wake up,” throw every atom of vitality into the work you are doing, because I know then it will *live* through you and vibrate with *your* life and energy instead of being dead and pulseless.

It is this persistent energy, coupled to BIG THOUGHTS and BIG ACTIONS, which marks the dividing line between the man who SUCCEEDS and the man who DOESN'T.

The difference between the mere dreamer and the man who can *dream* and *work* too!

You can't afford to be a dreamer only, you must be up and working, you must materialise your dreams, *clothe* them in practical action.

You must not fear failure, you must not let seeming obstacles turn you back, you must go on and on, ever forward, never down-cast. As the persistent dropping of water wears away the stone, so will persistent effort towards any one goal, any one ambition, land us there—as surely as God made little apples!

Everybody who wants a chance of winning a *very* handsome prize should send in for the *Graphology Competition*, and I shall feel grateful to those who will send in *early*, because

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otherwise it will mean a great strain on the Graphologist to get all the delineations ready in time.

Frank H. Randall, the well known Mesmerist and author of "Your Mesmeric Forces," has been engaged to write the articles on Hypnotism for WINGS, the first of which will appear in the July number.

### THE SUCCESS CIRCLE.

*Having found many would-be circlites unable to join the 9 o'clock circle, I have decided to do away with any fixed hour, and my "circlites" will find the vibrations come to them just as freely, perhaps more so. Hold the belief that you MUST succeed. That by my powerful vibrations I can assist you and INTEND to do so. I charge NOTHING for my treatment. It is free. A PREMIUM to Subscribers, and open to ALL sending in 5/- as a year's subscription (post free) to WINGS OF TRUTH. As single copies cost 6d. or 7d. by post, my offer is worth taking.*

—:o:—

### The Science of Hypnotism.

(We intended to present our readers with the first of a series of articles on this subject from the pen of Frank H. Randall, but owing to pressure of business, Mr. Randall was unable to complete his article in time for this issue. It will appear in July.)

**I**T naturally follows that a special physical and mental preparation is required to attain the necessary balance which goes to make the successful hypnotist.

The man must be absolute master of self, must have specially trained faculties, and be in good health.

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A state of ill health means lack of magnetic power, and lack of magnetic power means inability to influence your subject.

Added to this you must acquire SELF-CONFIDENCE. If you doubt your own power, how can you hope to influence others ?

To gain health follow hygienic rules, and above all preserve absolute cleanliness of person.

Body, linen, hair, hands, nails, all must be scrupulously clean, or the magnetic flow cannot pass from your body to that of your patient.

Regular exercise is a necessity, plain, wholesome diet, and, needless to say, abstinence from alcohol in any form.

Complete self-confidence can only be gained by complete self-control, which entails a perfectly developed and organised WILL POWER.

To cultivate the *magnetic flow* you cannot do better than follow the directions given elsewhere in this magazine for the cultivation of personal magnetism, and added to this you may follow the directions given by Frank H. Randall. I do not quote his words, but the idea is the same.

Stretch your arm out straight before you, tensing every muscle until it becomes perfectly rigid. Now close your fingers over the ball of the thumb as tightly as you can, then let them snap apart quite suddenly, relaxing the arm, and shaking the fingers as if to *throw off* some substance adhering to them; this is technically called the "throw off."

Repeat this until your hands are quite

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moist, a sign that you have brought about a condition when the magnetism will flow freely.

You are now in a condition to treat your patient, but it is to be advised that you make a *practice* of the above exercise several times daily until you have complete control of the magnetic forces of your body.

Place the patient in a chair, make him perfectly comfortable, and assure him there is nothing to fear. Remember the great value of hypnotism as a curative agent is this:— In an ordinary condition the patient has all his thoughts and ideas fixed upon his ailment or disease; when under influence he is bound to forget these diseased thoughts, and his entire nervous system, through the brain, responds to the commands made to him by the operator.

Many people set themselves resolutely *against* the hypnotist, often not meaning to at all, by simple but involuntary mental action. These are the difficult subjects, and the beginner in hypnotism will do well to avoid such, for they are apt to rob him of his *self-confidence*, whereas they would not in any way effect a more experienced operator.

Braid's method of inducing hypnotism without passes or contact is one of the best and easiest.

The patient seated, stand above him and take any bright object, a piece of highly polished metal will do just as well as a professional "disc," and a tiny looking-glass held so that the light falls right upon it, will do as well as anything. This should be held

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between the thumb and forefinger and the middle finger of the left hand, about from eight to fifteen inches away from the patient, at such a distance *above the forehead* as will cause the greatest possible strain upon the eyes and eyelids. I have personally found about twelve inches above the forehead, and the same distance *away* from it, produce the *greatest* strain.

Direct your patient to gaze with a fixed stare at the disc and watch his eyes carefully.

You will find them begin to contract, then they dilate considerably, and after they have done this for a short time carry the fore and middle fingers of your right hand slightly separated from the disc to the patient's eyes, when, if he is ready, they will involuntarily close. If this does not occur repeat until it does, or you may gently close the eyes by pressure with your thumb and forefinger.

After a few seconds it will be found, if the limbs are gently lifted there will be a tendency on the part of the patient to leave them in the position they are placed in, if not, tell him in a low firm voice to leave them so, and after a short time they will become quite rigid.

It is not *wise* to send a patient into too deep a state of hypnosis at the first trial.

Now command your patient, in low decided tones, to sleep. Tell him he is to awaken in, say, ten minutes, that he will awaken feeling brighter and better, and then command him to wake up free from whatever pain or ailment he may possess.

Suppose it is a case of neuralgia, the first

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treatment may take immediate effect, but more complicated diseases may need several treatments.

When treating a patient who drinks, make your suggestions to the effect that he will *loathe* the sight and smell of liquor, then it will create nausea, etc.

To awaken your patient snap your fingers smartly close to his face, and cry "Wake up!"

If you have difficulty in awaking him don't get alarmed, he must simply "sleep it off" which he will do in a few hours; but if you make the suggestion that he will wake up in ten minutes this will not occur.

P. DE MELMOTHE.

(*To be continued.*)

—:o:—

## Chromoscopy, Chromosphere Psychology and Spectrum Synthesis.

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

By WILLIAM HEALD.

### CHAPTER THIRD.

THE HIDDEN MEANINGS OF NUMBERS,  
Nos. 1 TO 13.

"TELL me not in mournful NUMBERS  
That this life is but a DREAM,  
For the SOUL is DEAD that slumbers,  
And THINGS are NOT WHAT THEY SEEM."

If Longfellow be right here in his inspiration then, as NUMBERS are things, it will

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scarcely be considered a far-fetched idea to suggest that the outward seeming of NUMBERS may be very different from the inner reality, or to say that the inner reality may make NUMBERS stand forth marvellously LIVING, and anything but "mournful."

SWEDENBORG, to me the grandest and greatest Psychologist that the world has known, not only declares that: "It is manifest that NUMBERS have a HIDDEN MEANING"; but he gives innumerable illustrations that confirm rationally the further statement, that "The INTERIOR MEANING of NUMBERS was proved by their appearance . . . in the Light of the Spiritual World."

In a later article I will deal with NUMBERS of higher denomination than THIRTEEN, but as Numbers One to Thirteen form the Basis, in Chromoscopy, of all the NUMBERS, I will limit the attention of my readers in this article to the meanings of these Numbers.

It will be as well to have the Article on COLOURS in the May Number of WINGS before you, as the following references to the NUMBERS are considered.

### ONE (Colour WHITE).

There is really no ONE, *per se*, as what may be called ONE is after all a compound, and yet its very UNITY consists in the perfection of the combination of the component parts that make up what we are quite justified in calling ONE.

One, in CHROMOSCOPY, because of this, signifies CONJUNCTION. It also indicates a WHOLE PERIOD, an entire TIME or a

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particular STATE. It will be readily understood why it is associated with the WHITE. The beam of White Light is not a simple, as, when the beam is allowed to pass through a prism and to fall upon a screen, it is seen as a band of COLOURS corresponding to the Rainbow. Clearly defined are obtained the Red, Orange, Yellow, Green, Blue, Indigo and the Violet. These form the decomposition of the ONE WHITE into the Solar Spectrum of SEVEN COLOURS. The re-composition of these Seven Rays will reproduce the ONE WHITE. WHITE and ONE, therefore, indicate a State of Conjunction.

When ONE is associated, in the markings of COLOURS, with any other COLOUR than WHITE, the signification of the ONE and the Particular Colour meanings must be synthesised by the student, and a remarkable deduction will be readily reached.

If, for instance, the Black-Red was marked One, it would indicate that the Impulses and the Passions were most active, and unless other redeeming elements were at the same time active, the person would be prompted to do some mad act on the impulse of the STATE. The advice at this time, in any case, is to inform the consultant to "keep cool," do nothing whatever from impulse, but allow the calmer judgment to rule.

When COLOURS with ADVERSE elements are marked One, advise the marker to be careful on the lines suggested by the NATURE of the COLOUR marked.

On the other hand, if the COLOUR so marked have all good influences, encourage



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action during the State indicated and good will be the result.

### TWO (Colour VIOLET).

Number Two indicates a certain amount of Labour, of Effort, and even Combat, and invariably involves not fewer than TWO PERSONS. Betrothals, Engagements, Partnerships and even Marriage will be indicated by the Marking of the COLOURS with Number Two. To illustrate, if the Black-Blue were marked Two, it is an indication that Business Partnership, or Financial Transactions with another had better be undertaken with great wariness. Should the Two fall beneath the Light Blue, or the Deep Blue, then the Partnership, or Financial Transaction contemplated may be entered upon with sanguine feelings as to the results. If Black-Red were, naturally, marked two then advise against Marriage, but if Light Red or Violet were marked two, engagement, Marriage and conception could be encouraged.

It must be noted that none of these effects can be secured without Effort, Labour, and sometimes a Fight is necessary to secure the conjunction of Two.

### THREE (Colour DARK RED).

Readers of the Sacred Scriptures will have been much struck with the use of the NUMBER THREE therein. There is always an idea of COMPLETENESS and Fulness associated with the use of three. It gives the END, CAUSE and EFFECT of the Scientists; it is the Trinity of Father, Son and Holy Spirit of the Theologian: it presents the FULL STATE

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of Human Life in SOUL, BODY and the Life's Activities — which are really the outward Effects of the conjunction of Soul and Body.

ORANGE marked three will give you an ambitious, aspiring Nature. Such an one will not be satisfied short of the FULL REALISATION of his ambition.

When BLACK is marked three, it will indicate the TERMINATION of one full state, and imply either DEATH, Radical Change, or Distinct Removal from Town, and even COUNTRY.

FOUR (Colour LIGHT RED).

The Number Four may be looked upon as one indicating a good Balance. "The city lies Four Square" is an expression that involves Justice being a feature of the City's rule. To "act on the Square," is a familiar expression that conveys its own meaning readily to the mind of anyone.

From Chromoscopy Four is often considered as an intensified Two, and what has already been said of Two applies to Four with a given intensity. FOUR marks Union, Fulness, Justice, and indicates, when associated with COLOURS of GOOD INFLUENCES, a state or condition of affairs that is favourable to transactions involving two or more persons. On the other hand, if associated with COLOURS whose influences are at all ADVERSE, transactions involving two or more persons are best left alone.

FIVE (Colour DARK BLUE).

The Number Five is a most interesting number to study, particularly so from the standpoint of Chromoscopy. Should you wish

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to get at the influences that moved about a person's Period of Infancy, get one of your friends to take the Chromoscope Devices presented with WINGS for May, and ask him or her to choose FIVE COLOURS therefrom, particularly noticing the last one chosen. Read then, what has been already written about this COLOUR and apply it to the period of Infancy of that person and you will produce a feeling of surprise in your friend.

Do not exaggerate anything when dealing with Five, as the number only indicates ENOUGH to serve the purpose. It is just sufficient. In important matters Five is "only a little," somewhat, of little or no moment. Should the Deep Blue or the Violet be marked Five, there is very little of the Psychic or the Ideal about the person; at the least, it will not be particularly active at the time.

SIX (Colour DARK GREEN).

"Six days shalt thou LABOUR" at once presents the Hidden Meaning of SIX. It means Labour, Combat, Temptation. A person who naturally marks Black-Red Six will be found to be one who has to fight hard against the Passions, the Lusts, and Impulses of a sensuous, irritable nature. He is not, on this account, to be deemed a Bad Character by any means; he may prove a warm-hearted, generous friend, and he may also be making for himself in the very struggles a far nobler nature than the "goody-goody, cold, calculating and Pure (as dead dry sand is pure) creatures who might be so ready to condemn his impetuositities and impulsivenesses.

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There is Formation taking place in such a man, and the Six Days, or States, of this Forming may plant him in the Garden of Eden, a MAN—ADAM.

Where there is Passion there is LIFE and MOVEMENT and also there is a State of Receptivity. Note, where a man marks Six you will find his weakness, but you will also find his strength.

SEVEN (Colour DEEP BLUE).

This NUMBER, in all ages and by all people, has been looked upon as one with a strong Psychic element about it. To Students of Occult Literature this number stands out pre-eminently Occult.

As a rule its Hidden Meaning is associated with the Good only. In Chromoscopy, however, even the Number Seven sometimes signifies what is profane.

We will confine ourselves to the rule for a moment. SEVEN denotes what is HOLY, what is INVIOLEABLE, it is a CELESTIAL NUMBER, and must ever manifest its influences at the time of the ADVENT of the Divine Truth, whatever form of manifestation the Truth may assume.

SEVEN is so FULL of PSYCHIC MEANING that it involves everything that goes to make up LIFE.

The reception of a New Truth which destroys, after the Six Days' Fighting, the entertained theories that oppose its claims, resulting in the processes of Reformation being made active and the final Victory of Regeneration with living entities to NAME and Active restfulness, are all involved in the

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words and "The Lord God rested on the SEVENTH DAY and hallowed it."

A perusal of H. Erastus Butler's "7" would compensate any Student of the Occult for the time devoted. Mark where the SEVEN falls in the Choice of COLOURS and the present stage of PSYCHIC DEVELOPMENT may be ascertained.

### EIGHT (Colour LIGHT BLUE).

Like Two and Four, EIGHT indicates states of CONJUNCTION. But there is an important feature about Eight that must be kept in mind if you would get the full meaning out of this Number. It follows Seven, and thus indicates the beginning of a New State. Processes of Development and of Purification of the life are all strongly marked as Eight falls upon the COLOURS attracting it in different cases. Always associate the Number Eight with the BEGINNINGS of things. To illustrate, if a friend in choosing COLOURS makes DARK GREEN the Eighth it will be well to put him on his guard against unsettling conditions that doubtless have reached their incipient stages in his life. It may be that sickness threatens, although at the time it may be termed "indisposition." It may even imply decision to take a sea voyage, and you may in that case at once prognosticate a rough passage or most unpleasant experiences *en voyage*.

(To be continued.)

—:o:—

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### Practical Lessons in Theosophy.

SO far, individual Karma has only been referred to, and it is with many doubts that the writer introduces the apparently complicated subject of what is termed Collective Karma, which, though very simple in itself, and working in naturally with the Individual Karma, is likely to fog the reader unless very carefully considered.

Collective Karma may be defined as the causing of the gathering together of Egos in families, races, classes, etc., by the attachments or connections, good or bad, formed in previous lives.

For instance, as quoted before, the English race appears to be an incarnation of the Roman. There are the same colonising, imperial, energetic, determined characteristics seen in the Romans as the English. Now, taking this as correct, most of the old Romans would be attracted to a re-incarnation in the English race, in touch with a nation, with the same, though, perhaps, more evolved tendencies and aims. Again, in the closer relationships of the family. Undoubtedly those people, who are members of the same family, have been connected before. Further, all real friends are past friends (or enemies, for the matter of that), accounting for many of the impressions one has of having met some person before.

With the classes, too, it is the same thing. The more advanced, more highly evolved people, tend to group themselves together,

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as in previous times, and so it is with the lower or less evolved.

For all these far-fetched theories of intellectual and general social equality are rendered absolutely absurd when viewed in the light of the fact that the reason for the existing *inequality* is caused by the original Egos having incarnated in human bodies *at different periods of time*.

Those who incarnated in the first place *later* are necessarily not as evolved as those who started earlier, as they have not had nearly so much experience, and are, in a way, Child Egos in the higher life. No reason for looking down on them; quite the reverse. They are none the less *brothers*, who should be helped and aided as much as possible to gain the advantages which an earlier start alone has given to the more advanced, and they are passing through a most necessary part of their career.

And, by the way, Karma is said to have a very nice way of adjusting the next life of a person who has ill-treated and despised his "inferiors." For he has to incarnate again in a body of that very class, and find out what it is like to bear this ill-treatment and contempt. This also accounting for the undoubted intellect and ability found, from time to time, amongst a class which is more generally adapted for other work.

There is no need to lay any stress on the utility of this later incarnation. All classes of work are wanted, and there is none the less honour in learning from handiwork than from intellect, both being essentially

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necessary. Some are fitted to carry out and some to plan, and the former gradually evolves to the latter. Simply a question of time!

Now, the main point is, the result of this Collective Karma. Suppose a nation decides on an unjust war. Well, as moral support is given by the nation to those in authority, they, too, must reap the results; say, in stagnation of trade, taxes, etc., in the first place; or, perhaps, a following and devastating war to themselves. A consoling point is, that if a man has been dead against this unjust war, perhaps even if he has seen it in the wrong light and acquiesced through lack of knowledge, he will himself then, to a great extent, be exempt from any unpleasant results. For (as is frequently seen in the cases of so-called "miraculous escapes" from some accident, or seismic disturbance, or other disaster), unless a man has in his individual Karma something which has made it necessary for him to bear some results of past action—say, die a sudden death—it is an absolute impossibility that this can happen to him, thus showing that the national and Collective Karma does not interfere with the individual. In each life, a certain amount only of his back Karma appears to be allotted to a man, so as not to overwhelm him (thus one very bad life may work out through four or five others). Nevertheless, it may be that in a case of a flood or general disaster, advantage is taken of this to pay off some score, which would not otherwise have fallen in the ordinary course of events. In the



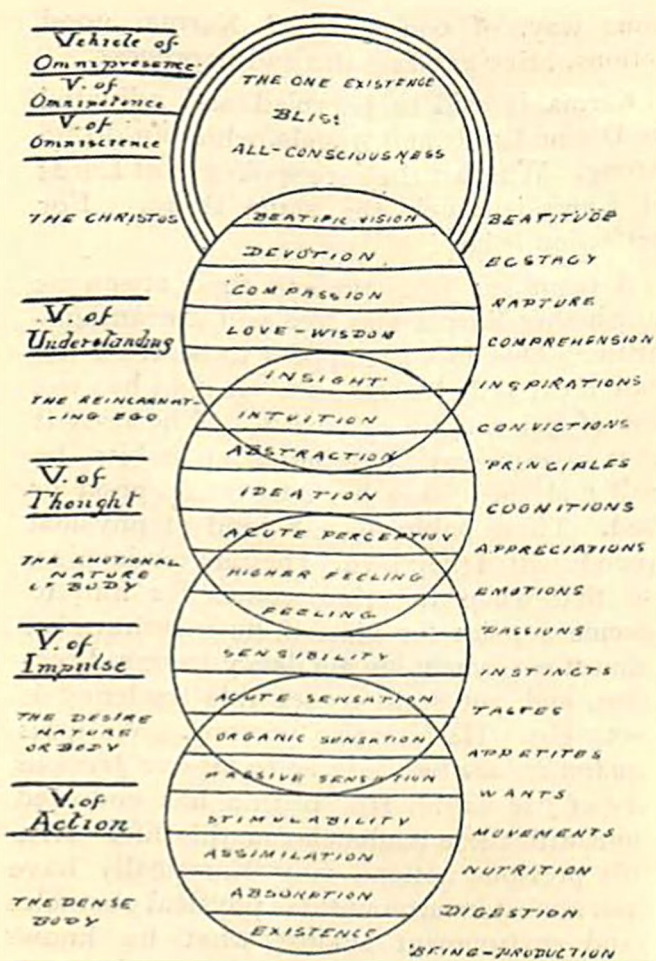
## Wings of Truth.

same way, of course, *good* Karma, good actions, bring good results and happiness.

Karma is said to be ruled and adjusted by Divine Lords and Angels, who can do no wrong. Whether they are spoken of as Lords or Laws is much the same thing. For perfection is law!

A point has from time to time arisen as to whether Karma and free will are antagonistic. This does not appear to be at all the case if carefully looked into. A man has the use of free will to start with. If he uses it in a certain way, and builds up habits, he will find them very hard to break, good or bad. These habits have a kind of physical pseudo will of their own. They are tendencies, so that when the time comes for him to decide a point for himself, he may have an almost overwhelming tendency in one direction, and yet seem to see this tendency is not right. He feels two persons. Well, *his tendencies have been built up by his own previous use of free will.* His Karma has endowed him with these tendencies in this life. Also his previous actions may Karmically have put almost insurmountable physical obstacles and environment against what he knows intuitively to be right. It shows *advance* to know this right. He knew less when he built up the habits. What is there against free will? It is merely a proof of evolution. Eventually, his bad Karmic rewards, if he chooses wrongly, will teach or show by experience the right or pleasanter course!

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THE BODIES OR VEHICLES OF THE EGO AND THEIR RELATIONSHIP TO THE PLANES OF NATURE.

The exceedingly interesting and instructive figure from the *Theosophical Review* herewith given will serve to illustrate and make clear the bodies or vehicles of man, better than any

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explanation in words. Each body, as has been stated, coincides with a separate "plane" of matter and dimension of space.

As it is quite impossible to explain these "planes" in terms of their attributes as "dimensions of space" they are only taken as being composed of different densities of matter. Thus the physical is the ordinary physical matter and ether we know (and corresponds to the physical body and etheric double), the astral or emotional body corresponds to an immensely finer matter than the etheric, and introduces the fourth dimension of space and so on.

—:o:—

### Physical Culture.—II.

CORRECT POSITION WHEN HOPPING—  
PHYSICAL CULTURE BY CORRESPONDENCE.—  
EXTENSION MOTIONS.

BY J. D. K. COUSTON.

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

SINCE arrangements were completed for this series of articles, I have been asked to afford readers of WINGS an opportunity to obtain, either for themselves, their children, or their friends, advice upon the different branches of physical culture that will be particularly suitable to them. In order to accede to this request, I have agreed to commence a series of lessons in physical culture and natation in all its branches by means of correspondence, and have arranged to give a course of ten letters for 10/6, or

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twenty-five letters for a guinea. By taking these courses readers will, naturally, receive advice from me as to the best means to be adopted by them to obtain the end they desire. Further particulars may be found in the advertisement pages of WINGS.

In my last article I made reference to the value of hopping exercises, and laid stress upon the need of securing the correct position for such an exercise, in order that the best results may be obtained. It must be particularly noticed that the hands are placed upon the hips, whilst the head is held perfectly erect, with the eyes looking in an upward direction. By forcing the elbows well back, and keeping the shoulders squared, what is called a "hollow back" is produced. So much for the position of the upper half of the pupil. Presuming, as I have done in this explanation, that the pupil is hopping upon the left leg, then the right leg must be carried as far back as possible, the knee being always kept quite stiff. By so doing a severe strain will be felt upon muscles at the back of the leg, especially the part which then appears as the back of the thigh. By following these instructions and paying careful attention to details the reader will be able to practise one of the most useful exercises appertaining to correct and graceful deportment.

### EXTENSION MOTIONS.

These are but three in number, and will not, I think, be difficult either to describe or to understand. The children are, of course, standing at "Attention." Upon the com-

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mand, "Extension Motions!" the hands must be brought smartly to the front on a level with the shoulders or thereabouts, the arms fully extended, the palms of the hands touching one another, fingers together and—as in an old Roman custom—thumbs up.

From this position the arms must be carried upward until they are right above the head, the palms still being together. Now comes the most important portion of this exercise. Both arms must then be brought down backwards, keeping the backs of the hands towards the ground, until the opportunity occurs to resume the position of "Attention." This concludes the first Extension Motion, and with the other two, should be practised about a dozen or sixteen times in succession.

Number two is rather more difficult. Commencing with the arms hanging by the side and the palms of the hands touching the sides of the thighs, the arms must be carried slowly upward until the thumbs are locked together above the head, being careful throughout this exercise to keep the palms towards the floor as much as possible. Now bend over and endeavour to touch the toes without bending the knees. This may not be accomplished at first, but with a little practice may be done with ease by most children. From this position return slowly to that in which the arms are right above the head, and then slowly lower them to the side, thereby resuming the position originally occupied.

The third Extension Motion is commenced

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by shooting the arms out quickly in front of the mouth, with the thumbs over the clenched fingers. Then bring the fists smartly back to the shoulder, keeping the elbows well in while so doing. Again shoot the arms out in a line with the mouth, and then commence to circle both arms backward, doing this several times. To circle backwards the arms must be taken down first. Conclude by circling in a forward direction a like number of times, this time, of course, carrying the arms upward first.

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:o:

### Mental Science: Its Practical Application to Health and Success.

BY W. J. COLVILLE.

THE familiar matters of teaching and learning supply adequate illustration: A teacher knows what a pupil is capable of learning and does what a pupil is capable of doing; the only difference between the two is that the teacher has already passed through the stage of the pupil and the pupil has not yet reached the altitude of the teacher. Both are rising, growing, developing, self-conscious individuals, the only difference between them being that one has already reached an estate toward which the other is industriously travelling. It is certainly a wise and useful practice to employ a good doctor who correctly translates the Latin title into English, but where no instruction is conveyed simple *treatment* is likely to produce only temporary or superficial effects even though such be of a beneficent

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character. It is very easy to be well, strong, hopeful and prosperous in surroundings where strength, hope, and a sense of well-to-do-ness permeate the very air and such an environment is positively needed by multitudes of sad, depressed and suffering individuals, to whom a genuine sanitarium, which should be also a veritable solarium, would prove a boon of priceless worth. It matters little whether we approach the work of healing through one avenue or another, provided we are quite sure that we are cultivating only such kinds of thoughts as benefit our bodies and help us to take more hopeful views of life at large. Whatever surroundings prove favourable to the cultivation of health in our experience, we do well to cultivate on our road to that supreme estate of dominion over circumstances, which will render us independent of the very things which earlier in our history proved genuine stepping stones to higher attainments. Few people, comparatively, pause to estimate the suggestive importance of their immediate environment, consequently they allow themselves to get ill and depressed through some seemingly mysterious agency, which ignorant or fatalistic people always call their fate, luck, or fortune. As the effect produced by any course of action upon our own interior state of feeling is a subject of the utmost importance to the student of mental science, it will well repay us to look over our present ways of living and answer several questions to ourselves quite frankly, though we need not discuss our private affairs with our neighbours.

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Let us ask ourselves in the first place what kind of surroundings are we putting ourselves in, and what are our motives for living as, and where we do live? Probably a very general answer to these two essential queries will be about as follows: Circumstances force us to economise very closely, and though we dislike our present situation we are compelled to remain in it. The mental attitude displayed by such an answer distinctly demonstrates that whoever entertains it is in great need of mental overhauling, and it is the plain duty of the mental therapist, whenever appealed to for assistance or advice, to lay two considerations plainly before the sufferer. There is but a single alternative permissible in such a plight; either the mental attitude toward the existing situation must be radically changed or the situation itself must speedily be altered. Perhaps it may be insisted that the latter course is at present impossible; if it be so, then the first suggestion must be accepted and a determined resolution made to view an old situation, if not through positively new eyes, at least through entirely new glasses. If one is living in humble quarters, in a poor neighbourhood among uncongenial companions, it is not easy at first to take a hopeful view of such environment; but it is necessary so to do, and to aid oneself in taking this fundamental mental step it is an extremely profitable exercise to hunt up some actually pleasing feature in the district hitherto overlooked. *Determine to find or make a friend in your present surroundings*, is always a wise, safe counsel, and then you can go a step further



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and see yourself in what are, to you, more congenial quarters, thereby allowing the ideality in your nature to leap forward to embrace the coming greater good, while your sheer practicality causes you to resolve to introduce a new vein of brightness into the present actual situation. Your hair is not actually more abundant because you have learned to arrange it artistically, but it makes a far better showing; your clothes are not actually of finer material because you have learned to wear them gracefully, but they appear to far greater advantage in the eyes of all beholders; your rooms are not larger by actual measurement because you have studied the law of perspective and made them appear commodious, but they now exhilarate, while they formerly depressed nearly everyone who visited you.

Keeping up appearances, however, is by no means everything, and unless it be the outward token of inward faith it will serve but little purpose, as it is always how we feel regarding things about us that regulates both their effect upon us and our behaviour toward them. As we feel our bodily health improving and our strength increasing, as a direct consequence of our improving mental attitudes, we shall find our business increasing and our value in the commercial world appreciably enhanced; we shall also greatly increase in social popularity and our influence will be continually augmented at every turn. No sooner does a student begin to grasp the central idea in mental science than life and all it holds takes on an entirely new complexion. Students of this great science of

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self-mastery may for a time continue largely in their old external environments, but their attitude to these is completely altered; it is, indeed, changed as radically as though the same person were in water on two occasions, first, when he was in constant fear of sinking through ignorance of his ability to swim or float, and then after he had learned the art of swimming and could positively enjoy the sensation of water beneath and all around him without fear that it would ever overwhelm him. Utter fearlessness is necessary to complete success in every position, and as we approximate towards that glorious height, with every upward step we consciously gain new victories over the elements around us. We must be very careful when teaching the science of health and opulence to state our propositions in the due order of sequence already mentioned—*mind, body and estate*. Our estate must inevitably come to agree with our persistent, quiet resolution that our desires shall be fulfilled through the perpetual noiseless working of incessant spiritual activity.

The old, false methods of pushing and rushing business at break-neck speed are surely passing away to give place to the sane and sober practices recommended by genuine mental science, which entirely endorses the sentiment of a good old hymn which starts with the salutary lines:—

“Without haste and without rest :  
Bind this motto to thy breast ;  
Bear it with thee as a spell,  
Storm or sunshine, guard it well.”

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The golden mean is only reached when we have attained to a condition where we never cease from activity, but where our work is never mutilated or spoiled by haste and worry. It may be a long road that many of us will need to travel before we see our way quite plainly in all situations; but if we do but resolve to fix our thoughts exclusively on the prize we seek to win, we shall assuredly set and keep in constant motion unseen but powerful machinery, which will transmute all difficulties into real success.

—:o:—

### Concentration and the Acquirement of Personal Magnetism.

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#### LESSON X.

TO briefly recapitulate the points of the lessons already given, so as to clearly remember *what* personal magnetism is, and *why* the exercises are necessary, I will sum it up under the following headings:—

1st. Personal or animal magnetism is a subtile essence, the nature of which I have already explained.

2nd. It is possessed to a certain extent by most people, but is so faint and undeveloped, it is of little use to them.

3rd. MAN IS A MAGNET, and his strength or weakness depends upon his *knowledge* of the fact, and the development of his thought and will power in response to that knowledge.

4th. Animal magnetism is developed by

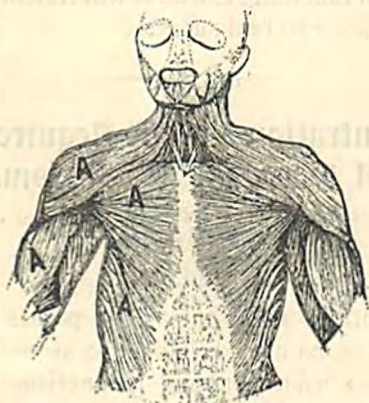
## Wings of Truth.

acquiring *perfect self-control*, and WILL development, and also is very largely dependent upon perfect health.

5th. It is not hypnotism.

6th. By means of it man (and woman) can *attract* people and business, and it is the true key to success in *any* walk in life!

The diagrams of the muscular system of the human frame given with this lesson, will show pretty clearly the effects of the various



exercises given for developing personal magnetism.

The exercise of last month, as you will readily see, acted upon all those muscles marked "A" in diagrams 1 and 2, those of the chest, abdomen, arms and back.

The *breathing* exercise taken in conjunction with this develops the lungs and sends new blood coursing through the entire body.

In the directions for *storage* of the magnetism, given in the last lesson, remember the flexing of the body and muscles gives *rest*,

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the TENSING of the muscles CHARGES THEM WITH MAGNETISM, this magnetism courses through the blood, borne along the crimson tide until it is distributed evenly to every part, *there to be stored and kept for use*, unless *wasted by worry, fear, fidgety ways, lack of self-control, or excess in any form.*

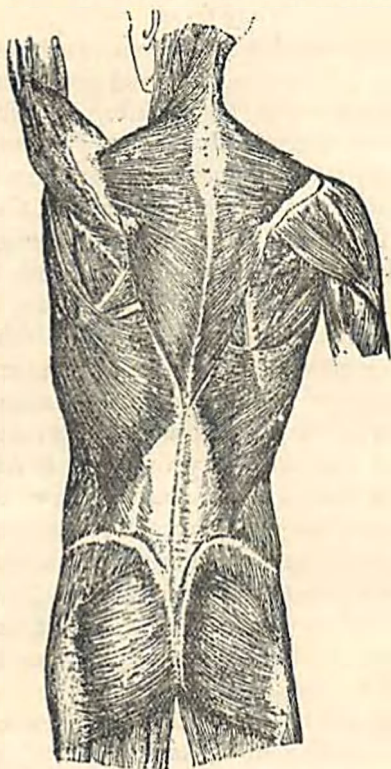
The next exercise I want you to take is the American "dry swim." Stand erect, empty your lungs (exhale), and holding your hands to your sides, gradually sink down into the position of *sitting on your heels*; then slowly bring your arms to a horizontal position in front. Then slowly inhale, rising easily and gracefully on tiptoe, throwing the arms back as if swimming, and gradually sinking back on to your heels as before. Repeat this for twenty or thirty times. It is just grand. The blood tingles and courses through the body, and as the blood courses so the magnetism flows through every vein. It is one of the most important exercises, for every muscle is called into play. All the muscles marked "B" in both diagrams, the lungs, and in addition to the lungs, if you follow my directions for correct breathing, given in May number, every organ of your body also does its proper work.

You cannot be magnetic unless you enjoy perfect *animal* and *mental* health. Correct breathing is the basis of true health, and it helps the nervous system to throw off worry, etc., for *mind* and *lungs* together unite in either perfecting or causing injury to the entire organism.

If the *mind* is depressed by grief, tormented

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by anxiety, or absorbed in sedentary meditations all the bodily functions become *weakened*, and personal magnetism, so far from being *stored* to be used to *order*, LEAKS from every pore and is wasted. I can't lay



too much stress upon the necessity for proper breathing, or the fact that the exercises are useless, except to develop muscle, not magnetism, unless practised exactly AS I SAY!

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The next exercise after the "dry swim" is as follows:—

Stand erect, inhale, then, without bending the knee, bend over until your fingers touch the floor, *exhale* as you rise to an erect position, then slowly inhaling bend in similar manner to the left side, exhale as you come up, and inhaling again, slowly bend to the right.

This must all be done in a deliberate orderly method, taking about fifteen seconds, or twenty even, for each inhalation and exhalation, then, after tensing the muscles for the storage of magnetism, as taught in the last lesson, rest.

You do not require *any* further physical muscular exercises than these to develop animal magnetism and perfect health, but don't fall into the blunder of thinking you can develop in a *week*. It will take from two to six months of patient, regular exercise, of not *less* than thirty minutes' daily practice, before you arrive at anything like fitness. And in addition to this, you must guard the *mental* portals as well.

Learn to practise concentration, to develop your will, to command your brain and its thought forces. In the next lesson I'll show you the best method of controlling the *nervous* system and *magnetic gaze*.

(*To be continued.*)

—:0:—

One moment!

About that Competition?

When are you sending in?

## Wings of Truth.

### "Cardy Mums."

(Copyright.)

#### CHAPTER II.

(BY O HASHNU HARA.)

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

#### SOME METHODS OF LAYING OUT THE CARDS.

##### METHOD II.

THE cards are to be shuffled and cut as before, first withdrawing a king or queen as significator, choosing the suit that corresponds most nearly to the querent's colouring.

The significator is laid upon the table and the cards dealt out in three rows of seven—twenty-one cards in all. Take the first card upon the top of the pack, then the seventh from it, and so on, until the requisite number is drawn. The querent should shuffle each time before re-commencing.

The cards should be laid out in the following order, from right to left:—

7, 6, 5, 4, 3, 2, 1	} Significator.
14, 13, 12, 11, 10, 9, 8	
21, 20, 19, 18, 17, 16, 15	

We will again take our heart lady, and she having duly shuffled and cut, we find the following cards laid before us:

From one to seven inclusive, we find:—  
Two of spades, ace of diamonds, jack of spades, four of spades (R), six of hearts (R), three of clubs (R), jack of diamonds.



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From eight to fourteen inclusive, we find:—Nine of diamonds (R), five of clubs, six of spades, eight of clubs, ace of clubs, king of hearts (her lover), five of spades.

From fifteen to twenty-one inclusive, we find:—king of spades, three of spades (R), two of hearts, seven of spades (R), two of clubs (R), four of hearts and four of clubs.

Now proceed to read the cards singly, from right to left, counting every fifth card as the key card, which will interpret the meaning of the four preceding cards, and as a rule, supply the motive.

Thus we read:—Two of spades, querent will be drawn into friendship with—ace of diamonds—a new acquaintance, who—jack of spades—is not altogether desirable; he will, however—four of spades (R)—not be contented with friendship, but will prove a lover; and—six of hearts (R) (key card)—all this will take place shortly, in the immediate future.

A naval man of rank—jack of diamonds and three of clubs (R)—(his calling is distinctly shown by the following key card, six of spades)—will throw obstacles in their way—nine of diamonds (R)—from rather a dog-in-the-manger principle, because he has already been trifling with the affections of a dark girl—eight of clubs—of great beauty. In spite of this his heart is drawn towards the querent—five of clubs—but she, having her own opinions upon the matter, does not care for either of the men.

Her true lover—king of hearts—will obtain

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some great good fortune—ace of clubs—most probably through a death—five of spades.

There will be much contention in consequence, and a lawyer—king of spades (key card)—will have much business to settle the disputes—three of spades (R).

He will receive support and good advice—two of hearts and seven of spades (R)—in a letter—two of clubs (R)—sent by a messenger—four of hearts—from the querent. Cheered by this, he will feel better able to fight his adversary and win the day.

Now having read them singly in this manner, take them up two at a time and read them in pairs, combining each pair with the significator.

Thus: one and twenty-one, two and twenty, three and nineteen, and so on.

Now take two of spades, four of clubs and significator—a new acquaintance whose companionship gives pleasure to the querent. He arrives as his own messenger—ace of diamonds and four of hearts—bearing a letter of introduction—jack of spades and two of clubs (R)—from an admirer of the significator.

The letter contains a warning—seven of spades and two of hearts—against bearer, with whom in the immediate future—six of hearts (R)—she will probably quarrel—three of spades (R)—and so on.

This should be gone through three times, for the past, the present and the future; it is an old and reliable method of laying out the cards.

*(To be continued.)*

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### Health and Diet.

NOW, as to diet for the general run of folks, the following little dinner will be found very delicious, and I am giving not only the recipes but cost, and places where I believe the goods can be obtained.

#### MENU.

*Hors d'œuvres.*

*Olives.*

*Soup, Tomato.*

*Stewed Chicory and Melted Butter.*

*Rissoles of Mushrooms and Truffles.*

*Peas. New Potatoes.*

*"Schaum" Pudding. Palo Alto Peaches.*

*Cheese. Mixed Salad.*

*Dessert. Coffee.*

Now to take my little dinner item by item (by the way, you can ask your best friend to this and not feel ashamed).

Olives can be had anywhere.

The chicory costs 2d. (fresh) for five or six good sized sprouts; these must be boiled in water twenty minutes, and served up with white sauce is delicious.

The soup is best made from canned tomatoes, to be had from all grocers, 5½d. a large tin. Empty the tomatoes into a saucepan, bring to the boil, and press through a hair sieve. Thicken with a little potato flour, add a good sized lump of butter, a little pepper and salt, half-a-pint of milk. Send to table with fried crumbs.

The rissoles are delicious. In reply to queries about the tinned truffles and mushrooms (1/3), I may say that I always get them from Spiers and Pond's Co-operative Stores, New Bridge Street, London, E.C.;

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but I should think any good grocer or stores would keep them.

Empty the gravy in the tin into a cup, and chop mushrooms and truffles very finely; add three sprigs of parsley, also chopped, a *tiny* piece of boiled onion, the grated rind of half a lemon, salt,  $\frac{1}{4}$  lb. grated bread crumbs, the yolk of an egg to bind the whole. Form the rissoles into little cakes, dip in egg and bread crumbs, fry a rich golden brown.

Make a sauce with the gravy over from the tin, and serve decorated with parsley. Total cost, 1/9 (*probably less*). This is for a *party*, remember; but I often make these rissoles without the preceding courses, and very delicious they are.

For the pudding soak a 3d. packet of gelatine in a cup of water, then add three-quarters of a pint of fresh milk; bring to the boil, having sweetened with white sugar and flavoured it with the other half of the lemon peel. In the meantime, beat the whites of the two eggs used in the rissoles to a stiff froth, add to the boiling milk, give stir or so round, and let it *just* come to the boil; turn into a mould and leave it to set. Serve with the tinned peaches (a delicious brand, price 10 $\frac{1}{2}$ d., also from Spiers & Pond's Stores), or else fresh stewed fruit.

This is an inexpensive little dinner, sufficient for four people, and if properly cooked simply delicious.

By the way, I've given those rissoles to meat eaters, and they didn't know they were not composed of murdered sheep!

(*To be continued.*)

## Wings of Truth.

### Magnetic Handshaking.

**W**E shake hands in order to form a connection which will result in the exchange of planetary vibrations which notify us whether we have met a friend or foe. Few people go into such an exact scientific analysis of the reasons, but perhaps think they do it because other people do it, that it is the custom of the country, or because the person met offers the hand. It remains an indisputable fact, however, that we form likes and dislikes upon touching the hands of strangers, and that friendships or dislikes often start at that point, whether we realise it or not. The exchange of impression is strong at the moment of contact of the palm. It makes us unhappy to touch some people, and we will not, if we can help it.

“The most effective handshake is not the close clasp in all cases, although it may be in many, but varies according to the sizes and shapes of the two hands which clasp each other. However they may meet, there is one spot which is the magnetic centre of the entire being—the mount of the sun, speaking from the standpoint of palmistry—which has the most direct nerve blood connection with the heart, and is, therefore, called the ‘ring finger’ or third finger—with the magnetic pole at its base.

“The physical and mental strength are there united in the strongest magnetic centre of the body. If the two hands thus clasped are placed with the magnetic centre in close contact, no matter where the rest of the palm

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may be, I insist that there is a strong magnetic current established between these two people.

“It may be intensified in effect if the mounts at the bases of the other fingers also be brought into as close contact with each other, thus bringing the minor magnetic poles also together. Then if the third or ‘ring finger’ curls around the mount of Venus—astrologically situated at the base of the little finger, above the heart lines and traversed by the marriage line or lines—and the thumb extends across the back of each friend’s hand to the knuckle at the base of the ‘ring finger,’ clasping those chief magnetic poles the more closely, the law of magnetics is carried out to complete perfection, the effects are most pronounced and we enjoy the pleasurable interchange of vibrations, whether we know the ‘whys and wherefores’ or not.

“In all probability we do not care why—we only know that we enjoyed the handclasp.”

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### CHROMOSCOPY. (By WILLIAM HEALD.)

We have fortunately obtained the services of Mr. William Heald to conduct this column. Readers can have their **choice** of three Chromotypes, or by enclosing 3s. and coupon, can have all three delineated.

- 1st.—Success, Health, Warning, Danger and Golden Colours of applicant; or  
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June, 1902.

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“WINGS OF TRUTH”

**CULTURE,**

**SUCCESS,**

AND **HAPPY OLD AGE**

## Grant Scheme.

1. Grant for CULTURE—

**FIVE YEARS' SCHOLARSHIP, Etc.**

2. Grant for SUCCESS—

**MEANS TO START YOUNG PEOPLE  
IN BUSINESS.**

3. Grant for HAPPY OLD AGE—

**PENSIONS FOR OLD PEOPLE.**

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The main object being to secure freedom from ignorance, from worrying poverty, and to impart such restfulness to old and young alike that there will be leisure for the proper development of the Psychic or Soul Nature of each, as well as the securing of restfulness from material worries.

## Wings of Truth. Graphology Competition.

No. 1.

*Specially designed to include American, Colonial Indian and Foreign Vendors.*

**FIRST PRIZE.**—Value £50 (\$250'00). 1ST CLASS PASSAGE TO OR FROM CAPE TOWN by the Union Castle Line ; or if won by an American competitor 1st class return ticket from New York to London ; or Colonial or Indian passage money to same amount. OR, cash to same amount, as elected by the winner.

**SECOND PRIZE** :—Value £20 (\$100'00). Lady's gold watch (18-ct), enamelled in red, blue or green, set with diamonds and surrounded by pearls, from J. W. Benson, Ltd., 25, Old Bond Street, W. OR, cash to same amount, as elected by the winner.

**THIRD PRIZE** :—£10 (\$50'00) in cash.

**SIX CONSOLATION PRIZES**, value 10/6 (\$2'50) each, stall tickets to any theatre, in any town or country in which the winner may reside.

The competitor whose character is adjudged to be of the highest standard wins the 1ST PRIZE, and so on until all the prizes have been awarded.

All the delineations of character from handwriting drawn by our Graphologist will be carefully examined by a COMMITTEE OF THREE, and the prizes will be awarded according to their decision, which must be final.

The characters that win the prizes will be published in "WINGS OF TRUTH," and every other competitor will, in due course, receive his or her delineation by post.

THE PRIZES will be sent to successful competitors within three weeks after publication of the result of the competition.

### RULES.

1. Write in your ordinary handwriting, upon a sheet of paper, these lines :—

"Nothing may come to us except what we invite."

2. Sign this paper with your full name and address, and forward, *with a stamped addressed envelope*, and one shilling (25 cents) in postal order or international money order (no stamps), and cross "& Co.," payable to E. Marsh-Stiles, with coupon, to the offices of "WINGS OF TRUTH," 12, St. Stephen's Mansions, Westminster, London, England ; marked "*Graphology*."

3. The last date for receiving letters will be *August 1st, 1902*.

Graphology Coupon. June, 1902. W. T.
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## Wings of Truth.

### How to Get Well and Keep So.

#### TAKE GOOD CARE OF YOUR BODY.

ANY advice that comes from the pen of the editor of the *Mental Advocate* is well worth heeding at all times. Experience is a grand preceptor, and Dr. Edwards writes from the heart, and from his actual experiences of LIFE. In order to be well and keep well, we want practical results—the results of one who has gone through the mill, so to speak, and not mere theoretical assumptions. If a man teaches us HEALTH, we naturally desire to see what he himself looks like. In plain English, is he healthy? Does he practise what he teaches? Can he rid himself of his own ills? If he impress us as one of thoroughly healthy mental and physical mould, we have faith in his power to banish the ills of others. So we assume that any advice coming from such a wholesome source is of priceless value to the sick, as well as to the healthy. Bear this in mind, too—that to cure and keep well one must be guided by the POWER of LOVE for all of God's creatures! We cannot impress this Living Truth too strongly upon the minds of our readers, in whom we take the deep interest suggested by a SOULFUL LOVE and SYMPATHY for their physical as well as spiritual well-being.

St. Paul said that the body was the temple of the soul. Webster defines soul, spirit, intelligence and mind as one, and classes them all as *mind*. So do I. Because of former belief in pain, sickness and decay,

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we are, even yet, constantly falling ill. Now, as long as there is sickness, there must be remedies and directions for health conditions.

I have always known and written that sickness is the direct result of violation. The best way to keep well, then, is to avoid violations. But some are already sick, and to them I now speak. At once discontinue whatever has made you sick. Run your mind back to where you became sick, and find the cause of illness; cease the cause; then begin treating for health.

I am a great believer in relaxation. I have tried it with supreme satisfaction. The one thing you will not like about relaxation is its extreme simplicity and costless features. Waive these objections, and fall into an easy chair; "slump" down into a limber, tenseless heap. Remain absolutely quiet, except that you now begin to draw in full, long, easy breaths, holding each for five seconds, then empty your lungs well. Breathe in this manner for full five minutes, then continue seated and relaxed for fifteen minutes longer, but in absolute mental and physical rest, with eyes gently closed all the while.

Now note the increased rush of circulation through the whole being. That is new health coming to you from every quarter of space. Keep it up—a thousand doctors could not do you so much good if all were present. Now invite the whole forces of heaven to come into your temple and rejoice at the strength within. This will all take twenty minutes.

But there are other duties to perform.

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Retire and arise at regular hours. When retired, *insist* on sleeping. Tell your whole intelligence—every grain and atom of your being is intelligent—that you have retired only to *sleep*—that you shall go right into sleep. Then cease all thinking, and prepare for sleep. Last of all conscious acts, turn your body over to the subconscious mind with a positive injunction, or command, that you will be nourished, rested and cared for throughout the night. If you have a pain or ache, direct the subconscious mind to remove it before awakening you the coming morning. If your stomach is weak, direct your sleeping mind to strengthen it during the night. If you are worried, direct that the worry be not brought to you on awakening. In fact, ask for what you wish—ask just as your wakeful mind is turning your body over to the subjective mind. Direct the last thing you can say or suggest to the mind that will have your body in charge during the slumber.

Remember that your body is a great bulk of intelligence, that your central mind has command or control over the entire structure, and that when you sleep another or subjective mind is in charge of your entire being and forces. This sleep mind is susceptible to intelligent instruction, and when understood will rarely disobey. I wish that everyone could become acquainted with the dual or double-mind fact of our existence. These minds come and go, or relieve each other, with a regular system, like picket duty. When the day mind is leaving, it can leave a wish or command that the coming mind

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will respect. Don't stop to doubt this before you have tried it intelligently. If you try it *intelligently*, you will *never doubt* it.

Now you have a way to improve while you sleep, nevertheless help Nature all you can when awake. Treat your whole body with your hands twice daily. If constipated, work the liver vigorously; it lies about half concealed—or nearly so—under the ribs to the right of the stomach pit, or, in most cases, nearly to the right of the stomach. This organ will often cease to throw a proper volume of "bile" into the intestines; hence they become dry, and their contents do not move on. We call this constipation. In nine cases out of ten, a good shaking up of the liver will remedy this state. Exercise the whole body by any fair means on retiring and arising.

If the chest is weak, slap it sharply with open hand, and direct the word "good" to the concealed intelligence within the chest at every slap. Spend five to ten minutes each evening in overhauling the body, and working on your weakest points. Shoot the hands up over the head sharply; then from the shoulders out. Work over the stomach with your hands; knead it well, if weak. Treat your whole body as a double of yourself, or the "other self." Talk to it with sincerity, and *expect results*.—*Mental Advocate*.

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START EARLY! Don't flood us with Graphology coupons at the *last* moment. Readers can help us in a very heavy task by sending in at once.

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### Auto-Suggestion.

**A** LITTLE careful training along these lines will make you much better fitted to grapple with the problems of life, and you will begin to see an actual improvement in your affairs from day to day. You will put more careful, earnest, hopeful effort into your work, and your reward will be correspondingly greater. You will gradually build around your ideal a structure of the real. You will gradually replace doubt with hope and faith, fear with courage, weakness with strength, failure with success.

#### THE PRICE OF SUCCESS.

You say you want health and wealth, and yet when circumstances begin to adjust themselves in such a way that your desires may be gratified, you kick and complain. If you get anything worth having in this world you will have to pay the price for it, you will have to *earn* it.

In order to obtain health and wealth you've got to want them bad enough to comply with the law by which they may be obtained. You will have to *agree* with what you want in order to obtain it. You cannot always obtain things in just *your* way. If you owned a barn in the country and wanted to convey water to it you would first naturally look for a spring which was situated on a higher level than the barn itself, in order that you might not be compelled to work against the law of gravitation in accomplishing your purpose, but if you failed

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to find a spring adapted to your needs you might still be able to obtain a water supply provided you had a suitable spring at a lower level than your barn from which the water could be forced to the higher level by hydraulic pressure.

Now in the case of the attainment of health and wealth, you've got to want them so much that you will try more than one method, if necessary, to obtain them. You've got to comply with the law of health and wealth even if it impels you to certain acts which you would not ordinarily choose. If you are indolent by nature you will need to agree with the law of activity, of action and re-action, before you can attain success. If you are lacking in concentration and inclined to spread your mind over half a dozen occupations without doing anything well, you will have to focus your powers. And so on through the list.

Set yourself earnestly to work to EARN what you desire, regardless of obstacles, regardless of what people may think about it, and then stick to it and you will win out. You then *agree* with the law by which your desires may be realised. You work in harmony with the universe, and all the powers of the universe work *with* you because you work with them. When you really desire success you will soon learn to *enjoy* doing the things which bring it to you. The one great desire will *unify* the lesser desires and bring them into harmony.—*The Nautilus.*

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