

# Wings of Truth.

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Published on the 1st of each month by  
E. MARSH-STILES,  
at 12, St. Stephen's Mansions,  
Westminster, S.W.  
Price 6d., post free 7d. ; or 5/- per annum, post free.

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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.*

---

### Editor's Straight Talk.

'TIS not a very long talk you'll be after getting from me this month, I'm afraid ; for, tell it not in Gath, your editor is in bed. I've not done so badly, though, for I've increased the staff of WINGS by one—it's not a bad step. He came before he was expected, or I should have had all this prepared before the event. I can tell you I am jolly proud of my little son—he's such a dear, soft, kissable little morsel, with tiny hands and feet like wax models, and lungs that could act as proxy for the biggest pair of organ bellows ever fitted up. As for me, I had to have a nurse and doctor to assist the little 'un into the world, and between them they got my little inside into a state of inflammation, and here I be, *just* getting well enough to draw to myself the psychic forces that heal. It has been a tough fight, for circumstances have been against me, and

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where other women could rest, I've had to paste up the "mag," correct proofs, etc., besides a lot of other work that was necessary.

However, enough of me and my baby. I dare bet quite half of my readers have had babies—and plenty of 'em; but, then, *I haven't*, and that makes all the difference.

My lessons in "Concentration and Personal Magnetism" are now out, price 2s. 6d., daintily bound in white and gold, and looks real sweet. The work has received such universal approval, so far, that I'll not say anything about it, but leave it to sell itself.

THE GRAPHOLOGY COUPON CLOSES AT THE END OF THIS MONTH, JULY, AND I SINCERELY TRUST EVERYBODY WILL ENTER FOR THE COMPETITIONS, WHICH ARE WELL WORTH TRYING FOR, AND WHETHER YOU WIN A PRIZE OR NOT, YOU HAVE A SPLENDID CHARACTER DELINEATION SENT YOU.

I am still being asked a great deal about the Success Circle, and though I've not got the individual letters by me I think I can say something about it.

Let us first squarely ask ourselves, "What is success?" What does it stand for? What does it mean to me, anyhow?

SUCCESS means FREEDOM: freedom from all the ills that have enthralled us, and the attainment of a new life where we have got what we want. Some people fall into the idea that once they've paid the 5s. they have turned the handle and I'll do the rest. Now you might as well sow a bed of spring

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cabbage and leave Nature to see to the planting out, etc., as do that.

I am a STRONG MAGNET, and I send my magnetically charged thoughts daily through the Circle (*for business success only*) to aid the members. But they must use their own brains, too. As I have often said, assert your *right* to success, and when you are not with the Circle work like old boots to improve that business all you know, and think of it as successful all the time. *That's* the way.

### 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:—

### Practical Lessons in Theosophy.

SO much has been said about the indestructibility of the atom and the impossibility of the existence of finer states of matter, that it will be interesting to glance for a moment at a few details of the latest scientific research.

Lord Kelvin, some time ago, brought forward what is now known as "The Vortex

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Theory of Matter," a theory which is now pretty generally accepted.

He likened the chemical atoms to vortices of ether. An illustration of a vortex may be taken from the smoke rings blown from the mouth of a smoker. These are, of course, vortices of air, and soon fade away. Kelvin argued that if such vortices could be produced in a frictionless fluid, or gas (such as the ether is), they would exhibit all the properties of what we call matter and be indestructible. They would be capable of definite rates of vibration, have definite properties, and exhibit definite electrical qualities, according to the rate of whirling, size, shape and so on.

Professor Crookes, the chemist, went a step further, making a beautiful diagram exhibiting the whirling down into matter of the force which originally threw off the chemical atoms. This diagram was founded on Mendelief's chemical tables, and coincides with their arrangement in every way. The electrical and similar properties, also arranging themselves in definite grades. Strangely enough, this diagram in its most complete form, is an exact copy of the Greek Caducæus, or symbol of generation!!

Proceeding, it is found that J. Norman Lockyer, the astronomer, by means of spectrum analysis, proved the disintegration of the so-called indestructible atoms at very high temperature in the sun. J. J. Thomson, in the famous "ionic" theory, has proved the existence of a 1-900 part of a hydrogen atom, the lightest gas known next to helium. He also has shown that apparently this

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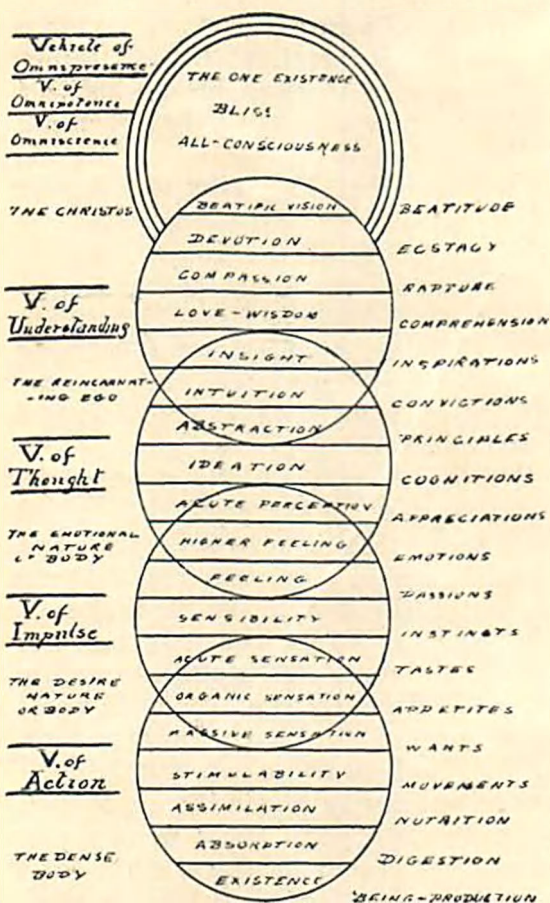
ultimate ion of matter is an *atom of electricity or electron*. So that Lord Kelvin's theory would apply to the ions being whirls, or vortices, or "smoke-rings" of the real etheric matter.

Finally, the late Prof. Fitzgerald, in that wonderful mathematical hypothesis, the "Sponge Theory of the Ether," brought forward as a hypothesis that the luminiferous ether itself consisted of a mass of interlinked vortices of some still finer matter (astral?), the only plausible way of accounting for the longitudinal propagation of etheric waves thought to exist.

Now to return to the matter of which the higher bodies are composed. It would thus seem that if one hydrogen atom contained a whirl of 900 electrons, and one electron contained, say, a whirl of 900 ultimate ether particles. Take it one step back and assume that etheric atom contained a whirl of 900 astral atoms, therefore one atom would equal  $900^3$  or 729,000,000 astral atoms. Taking it as Lord Kelvin said, that if a cubic inch of water were magnified to the size of the earth, the physical atoms would appear somewhere between the size of a pea and a cricket ball, and divide those atoms into 729,000,000 parts, and one has some idea of the extraordinary fineness of an astral atom, and a mental atom is as much finer than an astral, as an astral is than a physical [!!!] leaving out dimensions altogether.!!!

The circles in the illustration have been spread out on the plane of the paper for simplicity. As a matter of fact, they should

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

be concentric spheres sheathing and interpenetrating one another.

Now this interpenetration is the part where the (in the case of physical and astral



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bodies) physical ether atoms in the human brain take it vibrating at a certain rate, caused by some external sensation, induce a corresponding harmonic vibration in the overlapping astral part, which in the case of an astral sensation is interpreted by an instinct or desire in the astral body, or if mental, sets up a corresponding higher harmonic vibration in the mental, which manifests as an idea in the ideation region of the mental body.

The seven divisions in the circles are the sub-divisions in the various bodies, and are called sub-planes. It will be interesting to trace the evolutions of the various instincts in these sub-planes, illustrating by a few forms of life now existing at their various stages.

In the first sub-plane of the physical, or dense body, only the very rudiments of life are manifested. The Being production and re-production necessary for existence. A type of this is the amœba; a simple cell of the root of all physical sentient matter, protoplasm. This amœba has very little, if any, sensation. It is a circular, colourless, jelly-like substance. When it wants nourishment—if, for instance, some diatom has floated near it—it approaches it, first two protuberances are sent out to enfold it, and then it flows round it, gradually absorbing it till what was originally on its circumference is in the centre, where it is gradually assimilated. To reproduce, when it gets to a certain size it gradually contracts in the middle, assumes the shape of an 8 and

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breaks in half, the two amœba produced going off and repeating the process *ad infinitum*.

It must not be thought that the amœba is composed of matter of the lowest sub-plane only; quite the reverse, all the sheaths for the principles are there, but the life spark has so far only arrived at manifesting in the lowest form, and all the rest is latent.

The second sub-plane may be characterised a sea anemone. It is seemingly at this plane that the great offshoots of the vegetable and animal kingdom separate.

As is well known, these sea anemones spread out all their arms, *feeling* in the water, till at last some smaller eatable matter drifts against them, when they immediately enfold it in their tentacles and remain so till it is digested.

It is interesting to watch the effect of putting an uneatable substance before them and otherwise: in the first case, nothing will induce them to enfold around it, they repel it, but as soon as a morsel of even bread or meat or anything eatable is presented, it is at once enfolded and digested.

---

### 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.

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CHROMOSCOPY COUPON,  
July, 1902.

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### Chromoscopy, Chromosphere Psychology and Spectrum Synthesis.

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By WILLIAM HEALD.

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#### CHAPTER THIRD—*continued.*

##### NINE (Colour, LIGHT GREEN).

THE Number Nine is a Number of very little importance, except for numerical calculations that enable students to deal with ages mainly. It may be looked upon as an intensified THREE, and then all that has been written about Three applies to it. But standing alone, it only indicates incipient States of Conjunction. This is because it falls between the Eight and the Ten.

##### TEN (Colour, GREY).

The NUMBER TEN is one of the most important Numbers of Chromoscopy. Without a thorough mastery of the different bearings of the Number Ten, it would be almost an impossibility to get anything like accurate deductions from the Markings of a Colour Chart.

All that is implanted in the Nature through any and every Source is indicated by TEN.

To Theosophists it should be intensely interesting, as it would indicate the actual resultant after Karma has been worked out. To those who hold the theory of Heredity, Number Ten denotes all that has hereditarily

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come to a person. Ten has all to do with the EFFECTS of a PAST.

To those who believe in Divine Creation of all things, with opportunities given to each one created to abuse or to use the Divine Power implanted, the TEN is the IMPLANTED REMAINS that form a basis of restoration to Divine Privileges and to Power from the Divine, if the abuse of Free Determination in Spiritual Things has reduced man to a state "a little lower than the Animal." Anything that is left over from the past is signified by TEN. Also a distinct AGE is marked by the same number.

To THEOSOPHISTS.—Note where the TEN falls in the Choice of COLOURS and you will get some interesting suggestions *re* a previous incarnation.

To Believers in Heredity, against the doctrine of Re-incarnation.—Note the TEN'S place in the mind when Choosing COLOURS and you will detect the previous influences of Parents as ruling in the Offspring.

To Believers in Creation by the Divine Love, which creation—because it is of Love and of Wisdom—gives FREE DETERMINATION in SPIRITUAL THINGS. You may, in noticing the influences of the TEN, deduce the effects of the abuses of the Past and be wisely guided to remedy the defects marked, or you may note in the TEN the Divine Implantations that a Loving Creator allows to REMAIN, as the REMNANT to be subsequently used for Spirit Progression toward the Celestial. This remnant may be called the "Divine Spark," "a Divinity that shapes

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our ends, rough hew them how we will," or the "REAL SELF" or by any other name. Its real character will be known by following up the CLUE of the TEN.

ELEVEN (Colour, YELLOW).

It will be observed after the details mentioned in connection with TEN, that the number immediately following will be of real value. It takes the character of the TEN and the ONE, confirming into UNITY what has already been declared about TEN. It—Number Eleven—involves all, even to redundancy.

Eleven links Ten with Twelve, and thus participates of the qualities of both.

TWELVE (Colour, ORANGE).

Although so much of importance has been attached to Numbers Three, Seven and Ten, readers of our own Sacred Scriptures will feel that there attaches still greater importance to the Number Twelve. I can only point out a few references in the Bible to this Number, to indicate the prominence that Twelve gets therein.

There are the Twelve Tribes, the Twelve Precious Stones of the Urim and Thummim, the Twelve Disciples, the Twelve Gates, and the Twelve Foundations—each a Precious Stone with its own intrinsic Colour Rays—of the Heavenly City, in which there shall be "no more pain, no more death, neither sorrow nor sighing, and in which tears have been wiped from off ALL FACES." These are enough to convince even the casual reader of the importance that ought to be attached to TWELVE.

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I cannot do more than summarise the HIDDEN MEANING of the NUMBER TWELVE.

Whatever confidence, trust, or faith you have in God or in man, its ALLNESS may be gauged by the way the BLUES are influenced in your markings of numbers associated with TWELVE. Twelve means the ALL of FAITH. Whatever may be your quality of Affection, of Feeling, of Love, of Devotion, of Religious Fervour, its perfection or imperfection may be ascertained by the way TWELVE or the numbers distinctly associated with Twelve play about the RED COLOURS, when you are asked to choose either in order of choice or in the order in which the Colours themselves affect you or strike your mind. For TWELVE is the ALL of LOVE.

By the same processes you can deduce whether a man has Conscience or no Conscience, for Twelve also denotes all that goes to give Conscience. The usefulness or otherwise of a person may equally be ascertained because TWELVE reveals the ALL of every Common Principle for USE.

### THIRTEEN (Colour, BLACK).

For ages past the idea of Thirteen being an unlucky Number has prevailed. I have often wondered how it came to produce such a universal feeling of adverseness. Of course THIRTEEN is not, in itself, an unlucky Number by any means. It is, however, always a RISKY NUMBER. Its OCCULT counterpart is the INTERMEDIATE STATE. The Sphere of the Roman Catholic's Purgatory and the Hades of Sacred Literature are in the Influences of the THIRTEEN. The State of the

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mind on receiving a New Truth that opposes all preconceived Notions is in the Sphere of the Thirteen. As stated, it is a risky sphere because a TEST SPHERE. Anything may turn up. The first inception of a New Truth is not Peace but a Sword. It may kill the False and thus make way for the True, or it may rouse such antagonism that even remnants—Ten—of the True may be destroyed, the New Truth itself be suffocated and its influence for good destroyed. This was the reason WHY the Master declared, "I came not to send Peace on earth, but a sword." Chromoscopy, by noting carefully what influences are indicated from Colour Twelve, numbered Thirteen, is able to guide at critical stages. Intermediate States which may be crevices of Destruction are bridged and the traveller passes from one State to another in safety, or he is led back into the safety of a Known State rather than that he should be carried unprepared, into an Unknown State for which he is totally unfitted.

Interesting practical applications of the COLOUR of last Article and the Numbers of this Article in combination may be made in the following manner.

Take one of the Lithographed Devices and ask a friend to choose therefrom COLOURS THIRTEEN TIMES. Mark each COLOUR CHOSEN with Numbers as choice is made. Putting One for First Chosen, Two for Second Chosen, and so on up to THIRTEEN. Then, compare the Meanings of Numbers and Colours thus associated from the Articles Two and Three, and you will be

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deeply fascinated with the Experiments and astounded by results.

### SECTION II.—DIVISION.

#### CHAPTER FOURTH.

##### PART I.—COLOUR ALPHABET.

Notwithstanding the theory of Evolution, human life has for many, many ages manifested itself in similar forms of expression. There have been the birth rejoicings and the birth madnesses, there have been the bright and happy childhoods and the wretched, miserable old-manning childhoods. Youth has had its loves, its tempests of Passion, its comedies, its tragedies. Happy marriages, and wretched marriages of "Married-in-name-only" type, and "a host of uvver fings" we know something about have all had their day in the past as they appear to still get them to-day. Solomon tells us "there is nothing new under the sun." The Academy Pictures of to-day had their counterparts ages ago. Pictures that represented the peaceful Dramas, those that represented the Violent Passions of man, and those that presented human life and human thought in their many phases had existence in the Past as they have now, and "there were giants in those days."

Have those old-time pictures been altogether lost? The suggestion I throw out in the present article is that the Pictures that were truest to the life of the old times have been retained in the Letters of the world's alphabets.

Broadly speaking the letters of our



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Alphabet, and of all Alphabets for that matter, are made up of Circles and Lines. In the Circular Letters we have remnants of Pictures that represented the Emotional side of life, but in the Angular Letters we get remains of pictures that represented the Thought Life of our ancestors. Where we have the blending of the Circular and the Angular in letters we possess the remains of Pictures that gave a general survey of life, with its feelings, its thoughts, and the daily activities arising therefrom.

To what extent these suggestions will aid those who describe Character, Disposition, etc., from the hand-writing I do not stop now to discuss. I want the impression to prevail that letters of the alphabet are Pictures of Life in the Past reduced to BROAD LINES and SUGGESTIVE POINTS. A mastery of the Points, an understanding of the Lines, in short, a full grasp of the OCCULTISM of Letters of the Alphabet will not only enable us to understand the Character and Life of Persons who lived ages ago—FROM THE NAMES GIVEN TO THEM BY COMMON CONSENT—but even the apparently haphazard Name one has at birth will give the history of our forefathers, and teach us the Character of the influences that have been born with us into the world. Were I prepared to grant the Teaching of prior existences I would boldly declare that the NAME we are BORN TO, properly understood in its Psychic Character, would tell us more of the prior existence than anything else is capable of doing. I KNOW that the NAME

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BORN TO, with the additional NAMES subsequently received, declare emphatically, clearly, and most accurately the Character, Disposition and full capabilities of the man or woman.

It is the scope of this article to enable the careful reader to be able to TEST this claim personally with self or with anyone whose nature is well known.

To attain this end the reader must consult the Colour Chart presented with WINGS for May.

First note the Star Device termed "COLOUR ALPHABET." There are fifty-two Spaces occupied with COLOURS, and as there are only twenty-six letters in the Alphabet, it will be suggested that each letter is REPEATED. This is really the case. I will explain the purpose and give the cause of this repetition.

Letters, as soon as they are employed to make up words and sentences, begin to fall ODD and EVEN. To make this clear, I will call 1 ODD and 2 EVEN and make a sequence of ODD and EVEN letters by the means of the repetitions of 1 and 2. For the sake of argument we will use letters to make up the phrase, "CORONATION OF EDWARD VII.," dividing this phrase as follows:—

1 2 1 2 1 2 1 2 1 2 1 2 1 2 1 2 1 2 1  
CORONATION OF EDWARD VII.  
All the letters that fall under 1 are ODD, but all the letters that fall under 2 are EVEN. That there may be no mistake it will be noted that the letter O appears FOUR TIMES. Twice it falls ODD and twice it falls EVEN.

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The letter D occurs twice. Each time it falls EVEN. There ought from this illustration to be not the slightest difficulty in seeing what is meant by letters falling ODD in one instance and EVEN in another. This ODDNESS and EVENNESS of Position of letters are involved in the "COLOUR ALPHABET" under consideration.

(To be continued.)

—:o:—

### Physical Culture.—III.

BENDING AND STRETCHING EXERCISES—  
DUMB-BELL EXERCISES.

BY J. D. K. COUSTON.

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

HAVING accomplished successfully the Extension Motions given in last month's WINGS, we may now with confidence pass on to the Bending and Stretching Exercises. These will be found very useful indeed, as they materially help to loosen the limbs, and are productive of a suppleness of body which—combined with a good carriage and easy mode of progression—result in what is known as gracefulness.

In these exercises, as, indeed, in all exercises, it is advisable where possible to stand upon the toes only, keeping the heels well raised from the ground, as in this way a constant means of strengthening the legs is supplied.

BENDING AND STRETCHING.

EXERCISE I.—Place the hands upon the hips, and both feet firmly upon the

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floor. From this position raise yourself on the toes as much as possible, then resume the original position. This should be done about sixteen times. In this exercise it is very necessary that the elbows should be forced well back, as by that means the chest is expanded and the shoulders kept squared. If this is not attended to the pupil will soon drop into a bad and useless position.

EXERCISE 2.—Again place the hands upon the hips, and see that both feet are firmly upon the floor. Then bend backwards as much as possible, following this by bending forward as much as possible, but always remember to *keep your eyes fixed upon the ceiling.*

EXERCISE 3.—Beginning with the same position as in the two preceding exercises, turn the body as much to the left, and then to the right, as can be managed, until ultimately it is possible to see yourself reflected in a glass placed directly behind you.

EXERCISE 4.—Commencing as before, bend the neck towards the left shoulder, and then towards the right shoulder. Follow this up by dropping the chin on to the chest (keeping the shoulders squared), and then force the head as far back as possible. This exercise will be found invaluable for strengthening the muscles of the neck.

EXERCISE 5.—Again commencing with the hands upon the hips, open the toes until a space of about six inches divides the feet, keeping the heels together. Now rise up on the toes and then slowly bend the knees

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outward, and sink the body down until you are almost sitting upon your heels. Then as slowly straighten yourself and conclude by dropping the heels and resuming the first position.

All these Bending and Stretching Exercises should be practised about sixteen times each before passing on to the next one.

### DUMB-BELL EXERCISES.

In passing on to the use of dumb-bells, I desire to impress upon readers of WINGS the need of using very light bells, and recommend them to obtain a pair of wooden ones weighing about  $\frac{1}{2}$ lb. each. The value of dumb-bell exercises is not in the weight which can be used, but in the number of times that the exercise can be performed without causing fatigue. There are many patterns of dumb-bells upon the market claiming to be of great assistance to the tyro; but, as I pointed out in my first article, they are merely financial speculations, and should be treated as such. Before beginning your exercises, see that your heels are together and toes apart; stand quite erect, and look directly in front of you, having previously placed the bells one across the other at your feet. Then bend smartly over and grasp the bells, resuming as quickly as possible the position of "Attention."

There are a large number of useful dumb-bell exercises, but I will conclude this contribution by describing the first one:—

EXERCISE I.—From the position of "Attention," carry the left arm up until the fist is touching the shoulder, keeping

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the elbow well into the side; then take the arm back again to the former position. Follow this by doing the same thing with the right arm until sixteen motions with each arm have been accomplished. Always remember to stand upon the toes, grasp the dumb-bells tightly, and fix your mind upon your work.

—:o:—

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

BY W. J. COLVILLE.

PART III.—UNITING WILL WITH EXPECTATION.

WE are now constantly reading reviews of books which profess to give explicit directions for strengthening our wills, and most of these treatises contain much that is excellent; but good though such treatises, in the main, usually are, there seems a decided dearth of popular literature, at least in England, dealing with the motherly principle, Expectation, without whose co-operating instrumentality the fatherly possibilities of WILL must remain practically inoperative. Two very readable books have recently been published in London: "Have You a Strong Will?" by Godfrey Leland, and "Will Power," by Ebbard. The first mentioned of these volumes is a series of practical instructions by a man whose present age is nearer eighty than seventy, and who declares that the advice he confidently offers his readers has long proved of incalculable value to himself.

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The chief contention in this good man's useful writing is that an easy rather than a difficult method for strengthening the power of our often dormant wills proves most effective, and that we generally burden ourselves quite unnecessarily, and often detrimentally, with laborious, complicated methods, when far simpler modes of mental action would prove vastly more effectual. The second mentioned volume is written from an advanced medical standpoint, and is chiefly concerned with a view of suggestive therapeutics very popular in Europe, especially among followers of the celebrated Bernheim, of the School of Nancy, and other alleged hypnotists who differ materially from Charcot, of Paris, and all who introduce a magical rather than a simply suggestive element into their practice. Exception may perhaps be taken to the use of the phrase, "self-hypnotised," which occurs very frequently in the first named book, and some of the negations or denials in the second mentioned treatise may be open to animadversion; but, on the whole, both these volumes, written from widely different standpoints, serve as valuable indices to the present frame of mind, in which men of experience and of letters approach the citadel of mental therapeutic practice. Scarcely an intelligent person can be found to-day who seriously doubts, much less denies, the potency of will power in the work of healing, and all that can be claimed for the efficacy and potency of will in the work of conquering and preventing bodily ailments

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can be rationally conceded in quite equal, if not in superior, degree when we are discussing the influence of will on business, and in social and domestic life. A strong will must succeed where a weak will falters, simply because it is strong in cases where will alone needs to be considered.

But there are few instances where we can afford to consider will only. We need expectation as will's handmaiden, and because this co-operating counterpart is either absent or misguided, we find very frequently that even seemingly robust wills fail to accomplish much in any definite direction. To the credit of the authors just referred to, it may truthfully be said that they both acknowledge the importance of this second factor—expectation—to a large extent; consequently their books are truly useful and largely helpful. We find, however, when we turn from scientific and philosophical treatises to practical questions pertaining to the average mental state of the bulk of our populations, that thick darkness of gross inconsistency still hangs like a gloomy pall over the intellects of the great majority of average people, even those who boast of comparatively liberal education. The absurd declaration, "I do desire it, but I never expect to get it," falls from the lips of many, and a climax of self-evident absurdity is reached when even the following words are uttered: "I go on desiring it, but I know I shall never get it." From such spurious vaunting adverse gnosticism we may well retire with thankfulness into some con-



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fessedly agnostic covert where we may at least take refuge in the consoling thought that if we cannot prove a welcome affirmative we are at least not obliged to accept a dogmatic and most depressing negative. When such stupid sayings are mixed up with religious cant, as they often are, they become distinctly nauseating, and they should be driven from the field at all hazard, even though the hammer of the iconoclast be sometimes necessary to break some hideous idol. Inconsistency and utter lack of logic lie at the base of all such mental rubbish. A right view of Divine and human will should soon suffice to convince the student of anthropology and of sane theology that we have not a spark of reason on our side when we tamely submit to those often trying circumstances which we need to vanquish in the course of our educational career.

“God helps those who help themselves” is by no means an unreasonable proverb, and it can certainly be no more an act of distrust in the wisdom of Divine providence to set to work to regulate our own affairs in our own domain judiciously than to comply with the requirements of natural law in the realm of agricultural industry. There is a fixed law—an immutable order—in the universe, and this very order it is that makes possible our conscious human freedom. We cannot change the inevitable relation between sowing and reaping, therefore God is never “mocked”—for what a man soweth, that doth he surely reap. But we can surely discover more and more of the essential

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properties of different seeds, and consequently regulate sowing so as to guarantee the nature of harvesting. We frequently hear it said that no one can die till his death hour strikes, and very recently celebrated London preachers have reiterated with considerable vehemence the old doctrine of predestination in this connection; but we may well ask how do they reconcile such teaching with protests against the folly of suicide and the crime of murder, and how do they, again, harmonise such doctrine with dietary counsels looking toward increased longevity, and especially with unqualified endorsement of the oft reiterated saying that drunkards fill premature graves and gluttons dig their graves with their teeth? The present age demands rational consistency. The present time spirit is rebelling righteously against all self-contradictory statement, therefore we must either concede the whole ground to automatism or else freely acknowledge our own freedom of action within a limited but constantly enlarging sphere. Moses, according to Biblical chronology, lived to the ripe age of 120 years, which is the true age of man according to the deductions of many expert physiologists, who declare that the normal limits of an animal's life after reaching maturity is at least five times as long as the period occupied in attaining to maturity, and as twenty years is a fair average for human immaturity, about one hundred years should be passed in reasonable vigour after the twentieth birthday. Though it is fre-

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quently declared that seventy, or, at most, eighty, years is the Divinely appointed limit of man's days on earth, there is not a shred of evidence to sustain such a supposition; and the very psalm which contains this complaint of actual human degeneracy in the time of David is no evidence whatever of anything other than the plaintive singer's wail over contemporary weakness.

*(To be continued.)*

—:o:—

## Occultism and Science.

### INTRODUCTORY.

THE value of the study of an exact science for the education of the brain and the acquirement of true *concentration* cannot be over-estimated. In these days of diffuse reading of all sorts the tendency is to do anything but concentrate or think for oneself. The thoughts of most people are merely imperfect reflections of what they have read, and of very little use to them, as they soon fade and leave no trace of ever having existed. There are endless adjurations from all the mental scientists for man to think for himself, to study what he reads; and, perhaps, one man in a hundred knows how to do this. Now if he takes up an exact science, to obtain any real knowledge of this he must work out examples for himself, apply the principles he has read to other cases, and not merely repeat, parrot-like, the particular case he has learnt to

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“reflect” from some book. Thus he may do himself some real good, and benefit from his work.

Now of all classes of people where a sound scientific basis is needed, and, at the same time, in the majority of cases, where there is a terrible deficit of this basis, the occultists come first. Dealing with phenomena of a kind that seem to transcend ordinary experience occultists are very apt to think that science can be of no use to them. This is a fatal mistake, and has led to the unfortunate “break” between so-called “material science,” as taught in the universities, and occult science. What are needed more than ever at the present time, are occultists who have a sound scientific basis to start with, and who can build up their occultism on this assured basis. For however true their conclusions may be *per se*, until they are related to and merge gradually from the physical to the “metaphysical,” the materialist will in all cases laugh the occultist to scorn, and treat him as, at best, a harmless lunatic, or, at worst, a fraud trying to gull the uneducated masses. Thereby an immense amount is lost to both sides. Experiences that might be of use to the scientist to account for his psychological states are treated as products of a brain lesion or hallucination; and scientific discoveries which would be of the utmost importance to the occultist to enable him to relate his masses of experience and evolve some general law, are passed over owing to his lack of knowledge on science lines.

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To expect that this much needed reconciliation will be instantaneous is futile. But at least let the scientist pay some attention to the, in many cases, earnest work of the occultists; and let the occultist in return, bearing in mind his superior, though unevolved, powers, not expect the scientist to take his (to the scientist) proofless statements as absolutely assured facts. For instance, what does it matter to the occultist if the scientist treats his astral plane experiences as mere manifestations of extraordinary activity in the sub-liminal region of the consciousness—as abnormal psychological states. He only ought to welcome this implied research with the greatest eagerness, bearing in mind that, after all, the great quest of mankind is for the truth, or the nearest expression of it that his limited consciousness can arrive at.

Let every man place himself for one moment in the position of his opponent as nearly as he can; let him consider his limitations as such, and his view of the subject under discussion. He will learn much from it and be more fair in his treatment of his adversary.

Never was there a worse terminology adopted by occultists, as interpreted by scientists. Such terms as "occult," "metaphysical," "supernatural," "transcendental," with all their past associations in history with the mysterious and vague, are enough to damn the occultist right away. And, further, the terms are incorrect now. With the present views of science the

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supernatural or metaphysical does not exist.

And no one is more inclined to quarrel with the absurdities of this nomenclature than the writer. They do *not* exist. Everything that we know is natural, and obeys natural fixed laws; otherwise everything would be chaos, and no knowledge possible. Therefore, let these impossible terms be abolished from the occult dictionaries at the earliest possible opportunity, and let them be replaced by terms which one can relate in consciousness. Otherwise, on careful dissection, there is but one way of summing up these terms in human consciousness, in one word—*the unknowable*. Whereas, if related to science, stated as modifications of known laws, they will stand and bear investigation as the “finer forces of Nature,” and lead us to believe that psychological states (or after-death states, if they exist—and there are scientific reasons to believe that they do) are, at least, governed by modifications of natural laws, and are not chaotical and impossible imaginations built up out of the unbalanced brainstuff of fanatical religionists—who undoubtedly *do* suffer from brain lesions, giving rise to perverted views of things.

More important, perhaps, than to anyone else is this study of exact science for women at the present crisis in their evolution. At present they are having to fight against the results of a heredity, where all their energy appears to have been, perforce, expended in procreation and the perfection

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of a physical body which shall be attractive to man.

Now, when woman's social position appears to be changing from day to day, when the brain, which has been allowed to exercise its emotional attributes to the full—and at the expense of the higher mental attributes—when the brain has to be developed on these neglected lines, nothing is more necessary than that a sound, rational basis should be built up.

So far the intellectual woman appears only to have tackled the literary standpoint to any extent; but the deep insight into human and emotional nature evidenced shows what a field there is before her. And, later still, the valuable scientific work contributed by woman, shows that this field also is being opened up by her.

Woman, on the average, has attained one very great result from this, at first sight, useless heredity—patience. And nowhere is this of more use than in delicate exact science; and her undoubted ability in this direction cannot for one moment be doubted. With more patience than man over details she should be invaluable in this field. And at the same time that this valuable practical experimental work is being done she is evolving the necessary judgments, founded on experimental work, which will give rise to original research and conclusions. Women are stated to have no scientific curiosity; they do not care for anything definite in thought. Well, they undoubtedly have a very great stock of *social curiosity*, and it is

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simply a case of changing over, when they are equipped with all and more than they require. And is it not better to use this gift in the pursuit of truth and knowledge than wasting one's chances on tea-table scandal, which is only the cause of much unpleasantness in the long run?

Of all the exact sciences that of the study of the phenomena due to electricity is perhaps the most fascinating. Every day scattered facts are being related to one another by the agency of electricity. Chemistry, biology, magnetism, are being formed into one homogeneous whole by its aid, and the most recent hypotheses state as premises that the whole of the visible universe is due to the interplay of electrical forces. Electricity will be the connecting link between occultism and science. It is therefore of the highest necessity that the occultist should know something of electricity and the phenomena related to it. Then, indeed, will he have some solid standpoint from which to view his occultism; and then may he, perhaps, if he possesses the necessary faculties, be of some use to mankind, in giving to his inner ideas a physical body which shall appeal to science and make him great; or, what is still better, he may learn to know for himself, to be certain of his standpoint, and to know that—despite all criticisms and attacks—he is well to the forefront of civilisation, and that his perhaps rather crude thoughts will be the fathers of the greater science of future humanity.

*(To be continued.)*



## Wings of Truth.

### Concentration and the Acquirement of Personal Magnetism.

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by O Hashmu Hara.)*

#### LESSON XI.

**I**N the previous lessons I have shown you how to develop your lungs and muscles, and so store health and magnetism, and in this lesson we must also consider how to gain complete control over the nerves, both of the body and those connected with sight. The magnetic, or would-be magnetic man or woman who cannot look another full in the face without blinking lacks the most convincing proof of their power.

From the eye proceeds a constant flow of magnetism; it is with the eye "Lion Tamers" hold their captives in thrall; it is through the eye we influence people we come in contact with.

A man instinctively trusts another who can meet his eye with ease, yet many people cannot do this from SHEER NERVOUSNESS.

But before the student can claim a perfect control of all nervous or spasmodic action, he must be able to preserve his power of thus controlling muscular and nervous action under trying circumstances. Among friends, alone, or at one's ease nerve control is easy enough.

Stand before the looking-glass and practise gazing into your own eyes until you can do so steadily without flinching for any length of time.

Imagine to yourself a constant stream of magnetism flowing from the eyes.

Practise this upon other people; also force

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yourself to meet their gaze steadily, and *never forget* that you are the powerful factor, that you are the one to INFLUENCE, not to be influenced.

I could give you several exercises for strengthening the eyesight, but for the magnetic gaze I think you will find the above quite sufficient.

It is not necessary really to go in for more than a few of these exercises.

The basis of all this power is THOUGHT and WILL, and it is not necessary to waste hours in exercises when half an hour twice a day is ample.

Learn to overcome all spasmodic nervous action and trifling habits. Be master of every part of your organisation, through your will power. All the foregoing exercises tend to store up magnetism by giving complete control, so that not only the muscles of the body, but the MIND, the Central Telegraph Office of the body, holds every *nerve* in perfect subjection. Always ready for any emergency, perfect master of yourself and your circumstances, nothing can stand in your path but what your steady flow of magnetism will remove it—*provided your object is a laudable one.*

But one more rule. In the hand of every person there is one spot which is the magnetic centre of the entire being, the little god of flesh, or mount, below the third or "ring finger," called by palmists the Mount of the Sun, or Apollo.

This finger has the most direct nerve connection with the heart, and forms, as I say,

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a direct magnetic centre, the pad of flesh at the base forming the magnetic pole of same.

So that when people shake hands with the magnetic centres in close contact a strong magnetic current is established between them.

This effect may be intensified if the mounts at the bases of the other fingers are also brought into as close contact with each other as possible, in this way bringing the minor magnetic poles also together.

A handshake can be made to carry out the magnetic influence of eyes and person, by inducing polarisation of the magnetic atoms by contact, which is exactly the course also followed by magnetic healers.

A weak will does not signify a bad man, any more than a strong will signifies a good man.

But a weak willed man is essentially negative, and being so, is more likely to be infirm of purpose in questions of morality.

You have too long been brought up in the belief that you must be the slave of Fate and environment, that the tendencies at birth shape your character, and could not be eradicated.

But the new thought comes to show you that you can both BE and do what you will. Age and sex do not count. The past is over—done with. But the present and the future are your own.

Be positive, send the old negative beliefs flying.

“Let your ‘I will have,’ wait upon your ‘I want.’”

“I will have what I want” will thus carry

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you through life to a successful goal—to the realisation of all your ambitions.”

It has been proved that the particles of an ordinary magnet possess the power of selection, that is to say, they can attract to themselves anything within their own limited sphere of action. The magnet man, on the contrary, has unlimited powers of attraction. Once he knows how to send out his demands, the supply will always be equal to the demand, when the demand is made boldly, without any shadow of doubt or fear.

Man too often *limits himself unnecessarily—he does not demand enough*. Big thoughts carried into action end in big results. Let your sphere of action be as wide as possible; do not go round by the style to escape leaping the big, double blackthorn hedge.

Another great fault is that people are too chary of *giving*, they argue that they have enough for themselves, but not enough to give away. Yet they are drawing upon an *unlimited supply*, the wealth of which is far, far in advance of the demand—they cannot ask too much, and they cannot give too much.

The most fatal thoughts to success are those of economy, they freeze everything. Nature is *lavish* to the point of extravagance; it is man only who pinches and saves, and *fears* there will not be enough to go round, and so becomes his own utter damnation.

Read Helen Wilman's works on mental science if you want to know more of this law of supply and demand.

*(To be continued.)*

## Wings of Truth.

### Cultivation and Practice of Mesmeric Power.

(By FRANK H. RANDALL.)

IT has fallen a pleasant task for me to write for the pages of this journal some practical instructions in mesmerism. This I intend doing to the best of my ability. The Editor, however, has informed me that no space will be allowed for introductions. Well, that is funny. It is much like asking, when full with eagerness of something to say, to say it without commencing to speak. With the Editor's permission, therefore, I hope to beg a paragraph just for the purpose of introducing, or rather giving some absolutely indispensable preliminaries of my scheme, promising at the same time that I shall endeavour to refrain from trespassing upon the enduring patience of my readers.

It would be well to commence by calling your attention to the heading "Mesmeric," a word-name which embraces the methods and practices with which I intend to specially deal. Mesmerism and hypnotism are regarded by many as identical, but rightly understood the former refers to the direct operations of man's psychic (soul) mind, and vital powers upon others; while the latter refers to the results of forcible and continued stimulation of the physical senses of touch, taste, smell, hearing and sight, upon the different faculties of the mind. All students of occult psychology should become aware of this distinction, for, as mesmerists (or magnetists) the knowledge gained by experience will lead to a recognition that,

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accurately speaking, hypnotic methods are purely physical, whereas mesmeric, or magnetic methods, which shall occupy us here, are in addition psychical.

To be a successful mesmerist it is necessary that you should be strong and healthy (1) in mind, (2) in body. Strong that you will be able to meet any demand made upon your vital powers, and healthy that the influences you impart to others shall be not only invigorating but pleasing and beneficial to them. If you happen to lack in either of these, a few methods for setting about developing them will be found in the following.

Your mind.—For the purpose of getting to know your mental capabilities and to enable you to discover where your points of strength and weakness lie, there is no better or more practical step known to me than that you consult a reliable phrenologist. I know persons of most admirable character who are glad to attribute the commencement of their life's satisfaction to a simple phrenological delineation. The phrenologist will give you a *delineation table* enabling you to, as it were, refer to yourself on chart. His is a science that will show you the links connecting your mind with what you discover in yourself as tendencies, moods, aspirations, etc., not forgetting your actions. Study yourself earnestly from his point of view, remembering that in knowing yourself you may more readily understand others, and also the more control you obtain over yourself in the direction of your many powers the greater will be your natural and even un-

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conscious magnetic influence over others. It will be through the knowledge of your own special capabilities that your best mesmeric successes will be attained.

Your body.—Regarding the body and its various organs as making up a substantial centre of energy from which may and will radiate any of the human forces capable of being generated within it, you will set about giving them their appropriate exercises. Your eyes, your hands, your feet, your lungs, your nerves—each have their special function as instruments through which your inner powers may be expressed magnetically upon persons with whom you come into contact. Train these organs as follows to readily respond to your mind and will.

Eyes.—Consider your eyes the most potent physical factor in transmitting magnetic power. This fact, I suppose, you will have no difficulty in conceiving, since it is well known that, by the expression of the eye and in proportion to the energy it is capable of projecting, human nature in its deepest parts is affected. Gaze into a person's eyes and there will result a movement of either their or your own soul powers. Performed vigorously and consciously such an action is powerfully mesmeric. Train your eyes then to gaze steadily and with strength. For this purpose you may perform some of the following exercises. If you are only just commencing as a student of mesmerism see that whatever method you adopt you perform regularly.

A good practice is to gaze night and morning determinedly and steadily at the

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reflection of your own eyes in a mirror. Endeavour during the exercise to keep your eyelids from twitching as long as possible. Should they become inconveniently moist and threaten to compel you to cease your exercise, decide *yourself* to close them so that you will have control over the action; this will give you *strength* and *control* of your eyes and prepare them for the time when you may wish to use them for gazing mesmerically. To increase the benefits of this practice you may, during the performance of it, picture in your mind that you are looking at the eyes of some other person, it will help to prepare you to fix your eyes steadily when you are brought into contact with others in conversation, etc., an opportunity for practice which you will do well to avail yourself of as often as possible. In a very short time you should be able to hold a fixed gaze for at least ten minutes. The practice is encouraging to confidence and generally becomes quite pleasing. It needs only to be performed regularly and with a will.

Now, to cultivate *expression* of eye, while engaged in the above, introduce a definite thought to your mind, hold it strongly until you even produce an emotion in yourself, meantime hold your gaze serene, then vigorously force into an expression the energy generated by your thought and emotion until your eyes feel to realise the power you intend them to express. Constant practice in this should soon help you to project a real influence such as of sympathy, power, courage, love, serenity, etc.



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You may vary your methods according to circumstances. For instance, when in the street select some object at a distance, a bright one if possible, and determine to keep a steady gaze towards it in spite of the many interruptions about you. A very fine practice too, sufficient to test the strongest gazer.

Lastly, but certainly up to which all other practices lead, train yourself to look steadily and firmly into the eyes of others when speaking to them. At all such times think your thoughts through your eyes to them, feel your emotions through your eyes to them, let your eyes be the power passage through which your inner nature expresses itself, and you cannot but succeed in developing a very finely powerful gaze.

Next for consideration will be the hands and fingers.—A touch of the hand by a person whose brain and nerves are strong, and the corresponding mind and emotions firm and concentrated, will, under any ordinary circumstances, convey an impression and influence of great power to others. Applied mesmerically, or in other words, magnetically, the approach of the hands to another person has an increasingly powerful effect. It is power enhanced to the extent of conveying or transmitting the stored up mind and nerve energy to another. Since this is so, you as a student will do well to regard your hands and fingers as members of high importance in the development and practice of your magnetic powers. How to proceed to *apply* these powers after being developed I hope to deal with later under the heading of *passes*.

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For the present let me give you a few hints in preparing your hands for this purpose. Cleanliness first. People wash their hands to keep them healthy. You, as an aspirant to becoming a practical mesmeric operator will not only do that, but have in your mind at the same time the idea of developing nerve strength and vital power. The fact of your holding the idea will help you to acquire them. When your hands are dry and hard rub them briskly, holding a pleasant state of mind during the process, and continue doing so until they become supple. When they are too moist close them together, move them steadily, and *will* that you bring about normal suppleness. By so doing you will establish in your hands an equal tone, enabling them, when you are magnetising, to readily respond to the action of your mind and will. Further, whatever other methods it is convenient for you to adopt to prepare your hands magnetically in this way, do so, remembering that the condition you require to produce is suppleness, strength, and healthy temperature.

About the feet.—While many may quite disregard their feet in matters of magnetic development it must be remembered that, being nearest the earth, and always giving off and receiving the natural elements that are in constant universal operation, are, therefore, when considering magnetic development, very important members of the body. Added to the usual observances respecting the due attention to the feet from a health standpoint, a good practice, when it

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can be conveniently adopted, is to walk bare-footed. In open country, sea-side, or even about the house you may find no difficulty in adopting barefootedness. In doing so, bear in mind that the practice is to enable you to absorb the vital qualities from the great source, nature, grass, earth, etc. Will that it shall be so.

The lungs, and practising respiration for the purpose of imbibing the vital forces from the atmosphere, is our next item for consideration.

FRANK H. RANDALL,  
Author of "Your Mesmeric Forces and how  
to develop them," etc., etc.

—:0:—

### "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 III.

THE cards properly shuffled and cut, the artist proceeds to deal them out three at a time; where two cards of the same suit turn up, choose the highest card, and throw the remainder away. Repeat this process (the querent shuffling each time the cards are exhausted) until twenty-one cards are on the table.

These cards should be arranged something

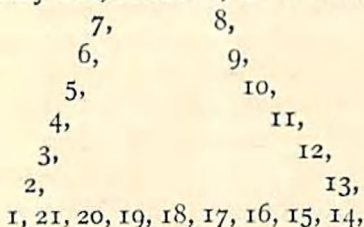
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in the shape of a large note of interrogation. Every seventh card is then counted each way, beginning from significator; next take any card of vital importance in the reading, and count seven each way from that.

Then take the cards up and read them in pairs, one and twenty-one, and so on to the end. Let querent then take these same cards, and having shuffled them carefully, deal them out into three packs.

Now lay them out in a triangle, seven cards to each side of the figure; the cards to the right signify the present, to the left the past, and at the base the future.

When the consecutive meanings of these cards have been given, they may again be paired in the following method: one and seven, inclusive, for the past, the odd card proving the key to the other six; eight and fourteen, inclusive, for the present (retaining the key card in the same manner); and fifteen and twenty-one, inclusive, for the future.



Now let us consider the three key cards, Nos. 4, 11, 18; these will be found to show the motives leading to the solutions given by the remaining cards.

As an illustration, we will suppose the queen of clubs seeks advice, and having duly cut and shuffled, the following cards are

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withdrawn :—Six of clubs (R), five of spades (R), queen of clubs, king of clubs, ten of hearts, king of diamonds, queen of diamonds, ace of hearts (R), ten of spades, five of clubs (R), jack of spades, five of diamonds (R), eight of diamonds (R), four of diamonds, nine of hearts, ace of clubs (R), queen of spades, seven of hearts (R), jack of diamonds, seven of clubs (R), and six of diamonds.

A general reading will give the aspect as follows : The queen of clubs (querist) turns her thoughts from her husband—king of clubs—to another married man—king of diamonds—living in the same town—ten of hearts—her inconstancy—ace of hearts (R)—brings tears and affliction—ten of spades—and finally her evil doing takes active form, and she forgets her husband's honour—five of clubs (R)—quarrels and recriminations follow—five of diamonds (R)—and legal proceedings are instituted : the divorce court. At the end of all this she becomes engaged to her lover, who is a wealthy man—ace of clubs (R) and nine of hearts—and she suffers much from the tongue of a malicious woman—queen of spades. There is a little sorrow and unhappiness—seven of clubs (R)—but it is brightened by hope—six of diamonds—for a happy future. The seventh card from the queen of clubs is the ten of spades, tears and affliction ; the next card touching being the nine of hearts, victory ; the seventh from that, the six of clubs (R), ambition ; the seventh card again is the queen of diamonds, and the next seventh the eight of diamonds (R). Her ambition is to take the diamond

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queen's husband away—to steal his love, and the upshot is quarrelling. She attracts the king of diamonds, his thoughts are with her—jack of diamonds—and the attention of her husband—king of clubs—is drawn to her unlicensed love—five of clubs (R)—bringing money to his aid—ace of clubs (R)—he discovers the extent of his loss—five of spades (R)—and the fact that it is spoken of all over the town—ace of hearts (R), and four of diamonds—this knowledge makes him very miserable—seven of clubs (R)—he first accuses the diamond king, and finally brings proceedings against the guilty pair—five of diamonds (R)—the decision—seven of hearts (R)—ends in sorrow and humiliation—ten of spades—for the querent.

The cards may now be paired and read off in the same manner.

This done, querent again shuffles the twenty-one cards, and they are dealt out into three packs (as previously shown), for the past, present and future.

Now from one to seven, inclusive (for the past), we find: Ten of spades, ten of hearts, seven of clubs (R), ace of clubs, nine of hearts (R), queen of diamonds; from eight to fourteen (for the present), six of clubs (R), five of clubs (R), queen of spades, jack of diamonds, king of clubs, eight of diamonds (R), five of diamonds (R); from fifteen to twenty-one (for the future), six of diamonds, king of diamonds, jack of spades, queen of clubs, five of spades (R), ace of hearts (R), and four of diamonds.

*(To be continued.)*

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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. July, 1902. W. T.
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## Wings of Truth.

### Scientific Fasting.

I N the place of the article heretofore announced for this issue of the *Path-Finder* I give the following. There have been so many inquiries regarding this most important subject of fasting, and so widespread is becoming public interest along this particular line of development that one can scarcely say enough upon the subject to satisfy the demand, provided what is said is of the right sort.

Scores of the *Path-Finder* readers are constantly writing me that they have taken up fasting as advised and taught by this paper, but that they desire some more explicit instructions as to details. Some think that it would be as bad to employ a doctor on general principles as to employ one to help them through these fast experiences. This may be so. I will not argue the point, but I will proceed to give such information as will enable anyone to go through a long or short fast without difficulty.

But incidentally the *Path-Finder* desires to give expression to its pleasure over the receipt of so many evidences of real progress along the lines of physical and mental development. The world is moving forward with marvellous rapidity. The builders of negative Karma are speedily filling up the cemeteries, while the *live* men of the hour are industriously searching for more light. The man with the wireless telegraph pole in his hand is setting his stakes, but not permanently. Soon, too, he will be solving the

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problem that will dispense with any sort of physical apparatus. . And where will all this land us? Right where nature intended we should be landed—high and dry on the crested bosom of the fathomless sea, where neither wave nor tide can strand our bark.

Fasting is the basic principle of all physical and mental development.

Fasting is nature's cleansing process. It is the first step leading into the soul's hygienic apartments.

Fasting will, in time, lighten every atom of the body. With the atoms of the body sufficiently lightened, man will overcome the law of gravitation. Do you know what this means, my friend? It means that you will conquer death. And to conquer death is to live eternally.

Man is undergoing a refining process when he is fasting. This refining process finally leads to a physical, mental and spiritual close alliance. The mind is clear when the physical structure is purified; hence the bodily functions are more easily controlled by the mentality. Mind and body must work together before there can be unrestricted communion with the spirit—the soul.

There is no science connected with fasting, except that every truth in nature is scientific; but it involves a deal of common sense in carrying forward to a successful conclusion a fast of any considerable number of days. But there are no complications connected with such an undertaking when intelligently understood. No one needs the services of a doctor or a nurse, except where a person is

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feeble, and then all that is needed is a good nurse. The doctors say that a good nurse saves one half their patients. As the record shows that they lose the other half, where, then, is the use for a doctor under any circumstances ?

When we fully comprehend the necessity of occasional total abstinence in the matter of eating food and come face to face with the marvellous changes for the better that may be wrought, there will then be no hesitating on the part of those who earnestly desire to rid themselves of the accumulated impurities of the physical body.

But to a treatment of the subject more technically.

Many persons who have undertaken short periods of fasting write me that they are afflicted with constipation, a coated tongue and a bad breath, and want to know if this is all right. Yes, this is one of the symptoms—or several of the symptoms—indicating that you are in desperate need of a thorough cleansing, such as nothing but a systematic period of fasting could possibly afford. All “new recruits” go through this same experience—that is practically the same—but there is nothing alarming about it. Death can come to no one from the effects of fasting so long as there is anything for the digestive and assimilating functions of the body to feed upon, and so long as you have a coated tongue and a foul breath you may know that the scavenger department of your anatomy still has plenty of employment on hand. Sometimes the breath will reach so high a

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state of development as to alarm your friends, but this need not worry you; it has no fatal significance to you personally. This is what the lawyers would term "accumulative evidence"; but still, it is doubtful if any one but a lawyer would make use of such testimony. Still, it is most patent evidence that your fast should be prolonged and remain uninterrupted until there is a change for the better.

In the process of cleansing the system during the periods of fasting, as most of the movable substance in the stomach and bowels is consumed by the digestive and assimilating functions of the body, the scavenger work begins on all other decaying and refuse matter, dead and partly decomposed tissues, etc. All fatty substances are also consumed, and the interior looks as though it had undergone a scraping and drenching process; and then if you keep up the fast a little longer the bones will begin to rattle. But I advise a discontinuance of the fast before this latter point is reached. By this time you have become imbued with the idea that you are pretty well cleaned out and that unless you wish to swell the number that are travelling backward, so to speak, it is time to eat something.

It is always best to begin with short fasts and gradually lengthen them until the desired results are made apparent. Begin by a one day's fast once a week for a few weeks. Then leave off eating breakfast entirely for a few weeks, continuing the one day's fast at the same time. After a short time add

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another day and so on until you can easily fast for ten or fifteen days at a time. The more robust ones can start in with a two days' fast—four or five days if they like. There isn't the slightest danger of encountering any adverse results. By continuing these fast periods at reasonably short intervals you will, in a very short time, eliminate every vestige of disease and all the causes leading thereto. But above all and most important, you have so cleansed the physical as to make it possible for a complete expression of the soul force which has so long inhabited this casement of filth.

At the close of each fast period, should the organs of the body whose duty it is to carry off the waste matter, appear to be obstinate, then the only thing to do is to take an internal bath—flush the colon with a gallon of warm (not hot) water. Do this just before retiring at night and keep as much of the water inside through the night as possible. As a matter of fact every person who desires to keep *real* clean internally, as well as externally, will partake of these internal baths at frequent intervals. Those who are afflicted with constipation can take these baths with great profit several times each week until the obstinacy ceases.

No set of organs want to keep up scavenger work all the time without a moment's rest. So give these digestive and other organs a chance and an occasional holiday. They will do all the better work after the needed rest. A superabundance of labour always impedes progress. This is where we begin the pro-

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cess of slow suicide—overworking the various vital functions of the body. We seem to love to revel along the highways of the intestinal canal. But I am finding no fault about this. I would not interfere with the needed experience of any one.—The *Path-Finder*.

(To be continued.)

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