

Wings of Truth.

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Month of Issue: August, 1902. Signature.....

Wings of Truth.

WELTMER'S MAGAZINE.

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By special arrangement *Weltmer's Magazine* will be issued for the months of July and August in one volume, which will be ready by July 15th.

This double issue will mark changes in the policy of the Magazine as follows :

First, the Magazine will appear on the 15th of the month preceding that of its publication, *e.g.*, the September number will be issued on August 15th.

Second, extravagant advertisements, or such as trench on questionable themes, will not be admitted to its columns.

Third, the literary policy will be to present to its readers, editorially and through its contributors, that which is **current, new, original, practical.**

Each issue will contain an article by Prof. Weltmer based on the leading truths of his philosophy, as set forth in the Auditorium lectures. These lectures readily sell to those who listen to them at \$1.00. Our subscribers, for the price of one lecture, secure the central truths of many lectures.

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“Wings of Truth.”

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

—:O:—

Editor's Straight Talk.

A SUBSCRIBER hints, in a letter just to hand, that WINGS is *de-scending* from its original lines—that I attend too much to the body, instead of devoting its pages to the *mind*, as I originally did.

I'm not sorry to have the letter, for it opens out a new problem—one I think I have solved, and one I want my people to grasp fully.

In the great scheme of nature EVERYTHING IS UTILISED, everything has its place. Yet the students of the so-called metaphysical schools seek to ignore the body and devote all their attention to the MENTAL faculties.

It may be *ideal*, but it's a long shot from being *practical*. A *sound mind* in a *sound body* must necessarily bring the best results, and so I cater for both mind *and* body.

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Look at it this way. The *mind* comes first. It is the master of the body—or should be. It is the central pivot upon which the working of the whole organism depends.

It is, moreover, a powerful *magnet* to the man or woman who can recognise this fact.

All the same I do not agree with those extremists who hold that because the *mind* is great the ordinary health rules of diet and exercise should be chucked on one side—that isn't sense, it's tommy rot! And my one hope of bringing the wonderful power of *mind* and the teachings of the higher thought to the hearts and *home lives* of my people—the people who *want HELP*, who want *life, sunshine, freedom*; not the select circle of occult students who are well catered for by the more abstruse journals which flood the market—is by bringing the *truth* to a common-sense level, where it is easily assimilated by ALL.

Yet it is the same story, one Truth, the same Law, only shorn of long metaphysical words, put in plain English—if you dignify my writings by that name; still they reach the mark, because I FEEL what I write—it's all red hot conviction. I *know* the Law and I want you to know it. But first you must *grow*, and grow from WITHIN. How can you do that? By recognition of the SELF.

What is the SELF?

That point has been the stumbling block to so many, yet it is the foundation upon which the whole understanding and application of the natural law rests.

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When I talk of recognising the Self—or what some term the “I AM”—I don't want you to direct your thoughts to some unknown and indefinitely located spot in your internal economy, but I want you to KNOW for sure certain that you are a *living*, breathing factor, that you are DIVINE (*as are all men and all creation*), that as divinity your power is illimitable, that anything you *believe* you can accomplish CAN BE DONE. Recognise your own power, build up your self-esteem, until you *can* be a *man*, MASTER of self and conditions.

Don't be a cad and think *you* are alone in your power. Not a bit of it. The dirtiest gamin in the gutter has the same potentialities, is equally divine.

Your power rests in YOUR KNOWLEDGE, in its practical application through faith in your ability to *express* it outwardly in the particular vocation for which you have talent.

By recognising your own innate ability—latent genius—call it what you will, by understanding clearly that the Divinity men call God (which I know to be *life* as shown forth in *all nature*, from man to a grain of sand on the sea-shore) is YOU, you will believe in your power, your goodness and your *opulence*—opulence of Health, Love, Life, Success and Wealth—and you will neither abuse your own SELF nor the SELVES of your fellow creatures, be they men or animals, above ALL animals. I so often think how plucky are those who fight our dumb friends' cause, for the lovers of God's

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creatures are, alas, so few, the men and women whose cruel *carelessness*, *greed* and *vanity* condemn them to tortures too horrible to describe are to be counted by the million. Yet the cannibal clergy of the English Church DARE to send out missionaries to convert (?) the "heathen" — the poor "heathen" who live a pure life and harm no living creature! Pah! it makes me sick.

A correspondent wants me to start a "Ladies' Page," devoted to aids to the complexion.

My dear sir, I've taken the trouble to write a book—or pamphlet, rather—condemning such things and advocating mental treatment — the "Complexion Beautiful" (price 1/- post free. No reason to miss an ad.). Moreover ninety-five per cent. of my readers are MEN, and WINGS isn't the class of paper for such things.

The same correspondent thinks 6d. places the magazine above the reach of the "poor," yet he will doubtless be surprised to hear this is the very class who most appreciate the magazine, and who think it worth a great deal MORE.

It will interest my readers to hear that Mr. Heald predicted the King's illness by Chromoscopy. The prediction was sent to the Queen early in June, when he also stated June 25th would be a critical, anxious day. This is no "after the fair is over" prediction, for Mr. Heald has the *Queen's acknowledgment of his letter*.

Now what price Chromoscopy?

Mr. Heald also gave *me* the date I should

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be bad, May 14th and 15th, and I didn't expect Baby before the end of June!

The result of the Graphology Competition will be published in September WINGS OF TRUTH.

P.S.—Baby is going strong. He's a toy for his bottle, and just howls the place down if nurse gives it to him five minutes after time. His horoscope promises him a bonny future, in spite of the fact that my maid says he'll go to the devil if I don't have him christened. She doesn't understand how anybody can be anything but a Protestant!

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:—

100,000 Circulation for WINGS OF TRUTH. For five new annual subscribers you can have your own subscription for the year free of charge. For ten new annual subscribers you can have this and a free copy of "Concentration and the Acquirement of Personal Magnetism," O Hashnu Hara's new and successful book. Now then, beat up your friends, and help our WINGS to spread.

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Physical Culture.—IV.

DUMB-BELL EXERCISES (*continued*).

BY J. D. K. COUSTON.

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

I N last month's issue of WINGS I concluded with the first of a series of twelve exercises with dumb-bells. By quoting only this number to you I do not infer that there are only twelve, far from it—there are hundreds; but these few will suffice for our purpose. Always use light bells, and fix your mind upon your work.

EXERCISE 2.—This consists of twists from the wrists, which are materially strengthened thereby. Commencing with the hands at the side, turn both wrists to the front, and then to the back—in the former the finger nails should be to the front, whilst they must be reversed in the latter half. Repeat this until tired. Then raise the left arm straight above the head, and extend the right arm in a line with the shoulder, forming a right angle thereby. Having attained this position twist the wrists as before. Then reverse the position of the arms and repeat the twisting of the wrist. And now to conclude a tiring, but useful exercise: extend both arms sideways in a line with the shoulder and twist the wrists, first with the finger nails uppermost and then reversed, ultimately returning the arms to the side.

EXERCISE 3.—(1) Raise both bells to the shoulder, keeping the elbows well to the side; (2) extend both arms over the head; (3) down

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again to the shoulders ; (4) bring both hands to the side. Repeat these four movements sixteen times, and let every action be regular and determined.

EXERCISE 4.—This will be found very useful for expanding the chest, and consists of four movements. (1) Extend both arms in front of you in a line with the mouth ; (2) carry the arms upward, and in the same motion take them backward and down as far as possible, thereby expanding the chest and pinching the shoulder blades ; (3) from this position slowly raise the arms in a reverse manner and resume position 1 ; (4) return the arms smartly to the side. Practise at least eight times in succession.

EXERCISE 5.—Extend both arms sideways in a line with the shoulders ; then bend the left elbow and bring the left hand over until it touches that shoulder, after which return it to the former extended position ; this should be done eight times. Then perform the same exercise with the other arm a like number of times ; follow this up with each arm alternately, and conclude with both arms at the same time. Finish this Exercise with both arms extended as at first.

EXERCISE 6.—From the concluding position of the previous exercise raise both arms over the head, then drop them down until the hands rest on the shoulders, which constitutes the first two motions ; the third is to throw both forearms back to the original position ; and complete the four by again placing the hands upon the shoulders, after which you go on "above the head," etc.

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EXERCISE 7.—Stand perfectly erect and throw the right arm as far in front of you as possible in a line with the shoulder, at the same time taking the left arm as far back as can be managed, also in a line with the shoulder. Now reverse the position, say, sixteen times, but always remember that the little finger should be uppermost.

EXERCISE 8.—From now to the end we shall have to use what is termed the “lunge.” Stand firmly upon the ground, with the heels together and toes apart, the arms hanging by the side. Step sharply forward with the left foot, pointing the toe in front of you, at the same time turning the right foot so that the toe points to the right, your feet thereby forming a right angle. Both arms should, with this action, be thrown high above the head, whilst particular attention must be paid to the position of the eyes, which must be fixed upon the ceiling. Now return to the original position, and repeat several times.

EXERCISE 9.—After a short rest reverse the whole of the previous exercise, that is, step forward with the right foot, etc.

EXERCISE 10.—From the position of “Attention!” lunge sharply to the right, placing the left hand upon the hip, and throwing the right hand upward, then return to “Attention!” Repeat this eight times, and then perform the same exercise by lunging to the left a like number of times, concluding by lunging left and right alternately.

EXERCISE 11.—This consists of four motions. (I) Lunge forward with the right

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foot, throwing the arms above the head; (2) bend over and endeavour to touch the ground with the bells, keeping the left knee stiffened; (3) return to position 1; (4) resume the position of "Attention!" Practise this sixteen times, with left and right foot lunge alternately.

EXERCISE 12.—(1) Lunge smartly to the right, taking the arms over the head as much as possible, and look upward; (2) bend over and bring both arms down and then force them as far backward as possible; (3) return to position 1; (4) resume the position of "Attention!" This should be practised at least eight times, lunging to left and right alternately.

—:0:—

Occultism and Science.

THINKER has shown very clearly that the ultimate of ultimates at which a scientific philosophy can arrive is that this world, as we know it, is a mere manifestation of some *force*. For how do we know matter except by the resistance which it offers to our muscles when we grasp it; *ergo*, as a manifestation of some force which opposes our fingers when feeling any object? Exception may be taken to this on the ground that a creature without sense of touch could differentiate between objects by their distinctive colours, and thus form a world of colours. Colours, or colours generalised—light—is a far more direct manifestation of force than touch, but the fact that it *is* force cannot for one moment be doubted, knowing, as we do,

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that light is produced by the extremely rapid vibrations of the atoms of a body at a high temperature knocking against the adjacent ether, producing a wave-motion in it and setting up a molecular modification on the surface of all bodies on which it impinges. The fact, also, that light and heat, or any electro-magnetic vibrations, for such are light and heat, can under suitable conditions be manifested as force: in rotating a light vane in vacuo, and so on, is a direct evidence of their being a form of force, a fact liable to be forgotten for the moment when roughly glanced at by the man who has had no time to read science.

ELECTRICITY.

Electricity (including accompaniment of electricity in motion—magnetism) is the nearest approximation to *pure energy*, as such, that we know of. Many hypotheses have been built around it to account for the phenomena it produces, with little success, except for limited cases, until the electron theory was arrived at.

The electron theory supposes electricity itself to be atomic, and to consist of minute particles of electricity free to move through space and also through the atoms of matter. It has been tentatively suggested, even, that the atoms themselves consist of vortices of electrons around a "centre of force" or "unit of gravity." This, of course, being a modification of Kelvin's vortex theory of matter, which supposes the chemical atoms to consist of vortices, or of smoke rings formed in and of the luminiferous ether.

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However, this only takes one a step further back, and assuming electricity to be atomic, places the "force" behind it in a more inaccessible region than ever. In fact one is inclined almost to lean towards the Schopenhauerian theorem and believe that what he terms "Will," or the synthesis of the forces of nature, is, taken strictly in the sense he uses the term, *the* force behind nature which in its various differentiations becomes manifest to us in electrical phenomena, gravity, cohesion, and so on.

Of course, the opposing view, as generally adopted by neo-Spenserians, that force is inseparable from matter in some form, and is a mere attribute of matter, is considerably strengthened by the "electron" hypothesis. But whether we look at this nearest approximation to the ultimate as matter or force is quite immaterial for all *practical* purposes, and chiefly interesting in a philosophical sense. It would seem that force, *per se*, is as elusive as the "Absolute" of Spenser, and yet as necessary. In flights of the imagination we may even arrive at postulating that Force is but another term for the Absolute.

Electricity is manifested in—

1. Electro-magnetic vibrations in the ether (heat, light, etc.).
2. All chemical changes.
3. Magnetism.
4. Static electricity.

The manifestations will be dealt with separately and in detail in the following article.

(*To be continued.*)

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How Chromoscopy Told the Story of the Transvaal War :

WITH A CHROMOSCOPY DEDUCTION AS TO
THE CORONATION OF EDWARD VII.

(All rights reserved.)

BY WILLIAM HEALD.

IT was only the third week in October, 1899, and the hostilities in South Africa had but just commenced, when the thought struck me that Chromoscopy might give an interesting deduction as to the probable progress of the War.

The thought possessed me to such an extent that I announced that I would lecture on the "Progress of the Transvaal War from Chromoscopy's Forecasts."

The night of the lecture came, and I found myself possessed of a few astounding notes; Chromoscopy Hall was packed to overflowing.

The feeling that held the country at the time was, "when once again the British flag floats over Pretoria the END of the War will be an accomplished fact." Chromoscopy's first deduction was entirely opposed to this general notion, and I made bold to declare, on the last Thursday in October, 1899, that "if the British flag over Pretoria means the END of the War, then the British flag will never float there." This statement, in the Blackpool papers, was made to read, "Chromoscopy states the British flag will NOT float in Pretoria." Before Christmas I had corrected this rendering by another statement: "The floating of the British flag in

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Pretoria will have no more effect upon the actual termination of the War than it would if hoisted on Spion Kop." Chromoscopy did not, and even now does not associate the FINAL SETTLING of affairs in South Africa with the British flag in Pretoria. Subsequent events, I am positive, will give further meaning to this deduction than at present appears from passing events.

Spion Kop disaster, and prolonged anxieties associated with it, were foretold; Relief of Ladysmith was announced by Chromoscopy days before the news reached England. Much was forecasted as to Mafeking; but upon this point I will give my letter in reply to newspaper criticism of Chromoscopy's deductions as to the War. This letter, being dated June 2nd, 1900, will be interesting, as the TWO YEARS' EVENTS which followed have confirmed the suggestive forecasts most emphatically. I present the leading points of that letter to the reader.

CHROMOSCOPY: MAFEKING AND THE FLAG IN PRETORIA.

DEAR SIR. . . . Allow me to repeat that my Chromoscopic forecasts of the events of the Transvaal War were tests in Chromoscopy on lines about which I, personally, at the time was not certain, and having no wish to gull the public or to become a mere charlatan, I took special pains to announce the fact publicly.

With regard to Chromoscopy itself, I am working on purely scientific lines, and am quite convinced that the value of mental

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spectrum analysis will involve as many tests, as many experiments, and as many failures to establish it as a science, as it has taken to establish the value of the spectrum analysis of the physicist.

I am not so much alarmed by the apparent (used advisedly, because *the end is not yet*) failure of Chromoscopy *re* Pretoria as I have been surprised by the many fulfilled forecasts of Chromoscopy in regard to the Transvaal War.

I ask your readers to note some of the results—and there are many unbiassed people who will confirm the statements, if necessary.

The actual conditions in Ladysmith prior to the Relief and the exact week of the Relief itself were foreseen and foretold. The Boer trap into which the British nearly fell before a certain very important retirement, was mentioned in Chromoscopy Hall on the very night our soldiers escaped it, and of which definite information was given through the Press at a much later date.

The "Relief of Mafeking" forecast was mentioned in your paper, and since March 15th I have received many hits on the subject.

"There," it has been said, "you are altogether wrong." What are the facts of the case? Look back to the paper reports of that period as to the impressions of the whole of Europe in that particular week, and especially during March 14th and 15th. Throughout the length and breadth of Europe, the "Relief of Mafeking" was the one subject on everybody's tongue. Another

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point—Mafeking ought to have been relieved on March 14th, but through some miscalculation the relief column was not strong enough, and had to withdraw beaten on the very eve of expected success.

From some reports even, there was a temporary raising of the siege of Mafeking on the dates mentioned, but through treachery, and the assurance that B. P. and his brave supporters could not last more than a day or two longer the siege was again strengthened. If Chromoscopy did nothing else, it scored one great point when it forecasted the thoughts of the world during March 14th and 15th, 1900.

One other point which may be of interest to your readers in the Chromoscopic forecasts *re* Mafeking, the numbers 14, 15, 16, and 17 were associated with the initial letter M. This I read "Relief of Mafeking, March 14th or 15th," and had I added as intuition prompted at the time, "or May 16th or 17th," I wonder what the papers would have now said about Chromoscopy's deduction.

There have been so many confirmations of the Chromoscopic forecasts of the war that I actually dread the announcement of the annexation of the Transvaal to Greater Britain (is the Vaal annexed?)

There are so many opposing influences indicated about the planting of the British Flag over Pretoria that I read "The British Flag shall not wave there," and from my heart, I sincerely hope that the forecast does not mean something worse for Great Britain

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than the mere disappointment of failure to annex the Transvaal.

There is shown such a fatefulness about the British Flag over Pretoria that I almost dread to contemplate it, and, personally, I shall watch the progress of the settling of affairs in South Africa with keen but troubled interest. Candidly, I hope it will chance to prove "a badly mixed paint box," and that international affairs in respect to the Transvaal will turn out—like a certain well spoken about but little understood character—Not so black as painted.

Thanking you in anticipation, I am, yours faithfully,

WILLIAM HEALD (Sphaera).

32, Cheltenham Road, Blackpool,

June 2nd, 1900.

Reprinted from "Blackpool Herald," Tuesday, June 5th, 1900.

At a lecture delivered on "Chromoscopy and the Transvaal War," *June, 1900*, in answer to the question "When will the war end?" I answered, "JUST IN TWO YEARS' TIME."

Until October, 1901, with the exception of a discussion on "Chromoscopy and the Transvaal War," in the columns of Blackpool papers, I troubled very little about the war. It was in that month that the Right Hon. J. Chamberlain's Edinburgh speech, containing his references to his "candid friends," roused me to send to the Colonial Secretary the chromotype of the war with a few new forecasts. Notably among these forecasts were, "Peace negotiations will be of a

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prolonged nature, and the terms will be considerably modified. During April and May, 1902, will the negotiations be continued with varied and sometimes annoying results; but finally, in the FIRST WEEK in June will PEACE BE CONCLUDED. The TERMS, however, will NOT BE THE UNCONDITIONAL SURRENDER TERMS OF THE PRESENT DAY. In a separate Chromotype I ventured to forecast for Mr. Chamberlain that by SEPTEMBER, 1902, he, the present Colonial Secretary, would reach the HIGHEST POINT of POSITION in his political career. Beyond the point reached in September next the Right Hon. Joseph Chamberlain will not pass. He certainly may by that month have reached even the highest point of his own ambitions. If he has not then, he NEVER WILL.

I am making no comments as to the deductions, but am leaving to the intelligent reader the conclusions forced upon him or her by the progress of EVENTS in the period mentioned or implied.

At the beginning of the present year it was suggested to me that I might work out something in respect to the CORONATION. I did so, and warned His Majesty against the overstrain of May, indicating that that month was so critical in its influences that if due rest and freedom from over anxiety were not indulged in the consequences in June would be serious. I also announced at a public lecture in the early part of April last that the "CORONATION of EDWARD VII. will

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be POSTPONED owing to the serious indisposition of His Majesty." This deduction was commented upon in the columns of the *Blackpool Gazette-News*, April 18th, 1902, in the following terms:—

"Chromoscopy is responsible for a somewhat discouraging prediction — that the Coronation will not take place on the date fixed. Preparations, however, will proceed undisturbed by any prophecy, and medals will be made by the million, even if they have to be melted down again in accordance with the forecast of colour science."

On June 16th, 1902, I sent a Chromoscopy deduction to Her Majesty the Queen, respecting the King's indisposition, and although I stated that June 25th would be a critical and anxious day, I added, "THE CORONATION WILL BE POSTPONED but NOT ABANDONED."

Unless His Majesty be out of England altogether or on the sea the whole of next August, there will be NO CORONATION of Edward VII. From July 19th to August 14th is most critical for the King. The red rays, sea and foreign influences would save the situation.

I merely state these few facts thinking they might prove of interest to readers, but, I certainly conclude that comment on them by me would be quite superfluous, as the passing of events forms the BEST COMMENTARY.

I hope to accomplish as much, nay more, with Mental Spectrum Analysis—called by me "CHROMOSCOPY" — as a means of

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Psychological Investigation, as the Physicist has accomplished and is accomplishing by means of the recognised Science of "SPECTRUM ANALYSIS." Why not? LAW IS ONE ALL THROUGH THE UNIVERSE.

WILLIAM HEALD.

—:o:—

Practical Lessons in Theosophy.

THE next sub-plane, characterised by assimilation, or its concrete example, nutrition, may have its attributes summed up in the plant, Venus' fly trap. This plant as is well known, catches flies by means of feelers, which wrap themselves around any unhappy insect that, attracted by the smell and colour, alights on it; these arms are lined with cells which secrete a sort of gastric juice, which dissolves the insect, and the dissolved products are absorbed by the plant for its nutrition.

These illustrations will give some idea as to the periods of evolution at which the senses or sensations were first developed in the lower forms of life. Other illustrations might be given, such as that of the earth worm, which has the rudiments of a stomach and sense organs, or the amphioxus, a creature which has begun to develop specialised sense organs, has a rudimentary heart of two lobes and circulation; but it becomes a very difficult task at this stage to trace exactly any creature which has *only* arrived as far as these lower physical sub-planes, owing to the fact that there are many missing links in the series now extinct, and of

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which no trace can be found in geological formations. The bones which characterise the later species being entirely absent, and therefore no fossils being left.

The above described seven sub-planes (and sub-stages in evolution) as has been stated, correspond to the dense body and its physical etheric counterpart or double, wherein nerve force is manifested.

This whole body moves in the ordinary three - dimensional world we know, and behaves in the manner observed by scientists viz., the function of the heart and the circulation of the blood, of the respiratory system and lungs, of the brain, and the nervous system of the muscles, and so on, details of which may be found by those interested in the standard text books on the subjects.

Now, as is seen from the diagram, the dense Body inter-penetrates part of the Desire or Emotional Body, and as was stated previously, this inter-linking is necessary for the transmission of impulses up or down the scale, or series of bodies. That is to say a "want" felt in the massive sensation region of the dense body, such as a feeling of coldness or want of warmth, sets up a vibration in the dense part of the 5th sub-plane. This vibration induces a harmonic vibration in that overlapping part of the Impulse or Desire Body, viz., the 1st sub-plane of the Impulse Body, and is carried upwards, producing in lower organisms but a very slight resonance in the corresponding sub-plane in the mental body. In diagram B the bodies have been

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treated in a manner which is far nearer to the real state of things, though not so clear at first sight as in diagram A. A section has been taken through the concentric interpenetrating sheathes or spheres constituting what is known as the *aura* or total of the bodies as they appear to a clairvoyant. The different bodies or natures have been shaded,

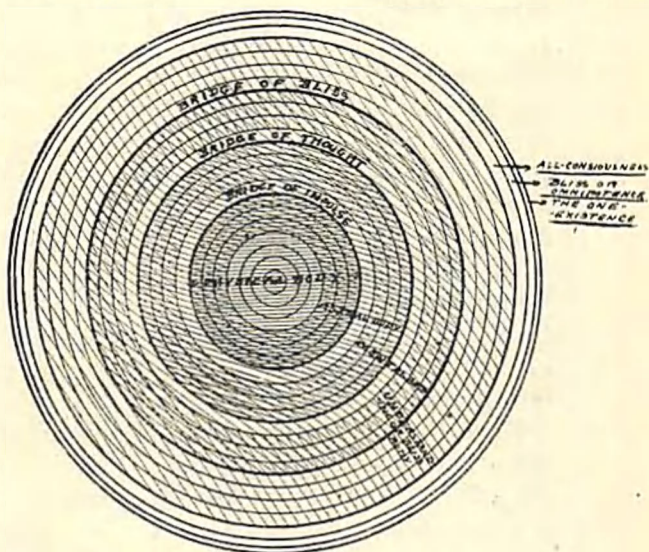


DIAGRAM B.

each in a different direction, and where the shadings cross are the inter-penetration parts. It should be noted that these inter-penetration parts are very much alike in characteristics, though one of finer matter than the other, in each body, also that the dense body merges by gradual stages of fineness as well as overlapping into the impulse body or

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nature, and so on. That therefore the line of separation between physical or dense body and astral or impulse body when working in unison is very, very vague, and might be likened to the gearing of a train of cog wheels, or better to the melting of one colour into the other in the solar spectrum. These inter-penetration parts are mixtures then of the two bodies and have been called the natures which we are aware of in ourselves. Each body appears to have a distinctive colour to the clairvoyant, and the higher the development of the individual the purer and more ethereal is the colour. Thus the impulse or astral colour, indicating passions and anger, would be from muddy brown to scarlet in an undeveloped person, whilst when used properly the tints would be of a beautiful roseate hue. And so the mental body would be from orange to yellow and green, the bliss and higher bodies merging into translucent blue.

Now there are three ways by which a sensation may be passed from one body to the other. Firstly, that way just described, viz., the acting by resonance of the inter-penetrating portions of bodies. Secondly, the way rendered necessary at first by evolution. Take an example, suppose a certain sea creature has evolved its consciousness as far as the organic sensation, sub-plane and evolution by means of change of environment, is making it necessary for this animal to advance, become more acute, to evolve by force of circumstances. His prey has been evolving and he requires an *acute sensation*,

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such as sight to enable him to dart rapidly at the creature—feeling is no longer of much use. It is necessary that he must do something or his species will die out. Well, this environment by means of hunger and necessity (*hard knocks*) sets up an “upper partial” harmonic vibration in his nerve centres, which gradually, through the course of many generations perhaps, leads to the gaining of this better sight that is requisite.

Now *this* form of *non-resonating* harmonic vibration is the first to awake into consciousness the dormant sight, the first chance his consciousness has of getting into a so far semi-latent unused part of him. The case may be likened to a bell. When the bell is struck gently the full true fundamental note is given out, but when knocked very hard a clash is the result, upper harmonics of the fundamental note of the bell appear. Similarly in this sea creature’s organic sensation; his appetites, his “fundamental note” are *knocked hard* by circumstances and the upper harmonics, the first movements of his *acute* sensations, are awakened. This is the way of evolution and the first awakening of a new principle, a higher differentiation of the lower power.

Now, as will be seen, the connecting links, so to speak, between two *natures*, are the centre sub-planes of the circles in diagram A (the “stimulability” parts, so to speak). For in the Impulse Body the sensibility (instincts) is merely the first movements of the Impulse Body *by itself*. So the Ideation region of the Mental is simply equivalent to the first

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movements of the Mental Body by *itself*. And these parts naturally are the most difficult to overcome, or to have sensation awakened in them, and have been called the Bridges. We, at the present stage of evolution, are negotiating the Bridge of the Thought Body, Ideation, and it is a difficult task for many.

In each of these bodies there has had to be cultivated a topmost level; in the Dense Body, Acute Sensation or Tastes, Sight, Hearing, and so on; in the Impulse or Astral Body, acute perception, or appreciation, such as that of art and beauty in nature, music. And it is evident mankind has only reached the top of the thought Body to an extraordinarily limited extent in an occasional genius.

The lower sensations and appetites depicted in the fifth and sixth sub-planes of each body have been necessary at one period of evolution, but are now outgrown, and should merely leave us a sympathy for those who are still in their bonds, and not otherwise influence us. Take the physical or dense body, the highest use to which it can be put is that of acute perception; and that is all it *ought* to experience now and take through to the reincarnating ego, or true man.

Massive sensation, as that of cold, heat, and so on, and organic sensation such as toothache or illness or gratification of appetite to excess, on the other side, are both not only unnecessary—and therefore evil—but harmful. For who can appreciate literature or art or *anything* when suffering from a

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bad headache or toothache, brought on by some excess the other side, as over-eating? Never was better pointed out the golden rule of the "happy mean" than in these diagrams and these applications. *Balance* is what is wanted, and the feeling of happiness or "well being" experienced when in perfect health is the only sort of sensation that should be existent in the physical body below the acute perception region. And it is well to note that whereas a man in health has no consciousness of pain or otherwise in any particular member of his body, that should he over-eat for pleasure's sake (improperly using his body) the inevitable result is a stomachache or pain of some sort. Karma again in the microcosm.

It was, however, necessary to pass through these stages, and having passed through them ourselves (if we have), only sympathy should be felt, and helpfulness extended to those still suffering.

Just as acute sensation is the ideal use of the physical or dense body, so acute perception is the desideratum in the astral or impulse body; but when one comes to state that higher feelings, or emotions, as well as passions should be under full control, doubt may be felt by the reader. However, it is again a stage that has to be passed, and the "happy mean" achieved—the balance. For what is it but a personal emotion that raises a bias and prevents the due and fair appreciation of an object of art in the acute perception region. Again, it has been said that the "loss" of emotions (there is *no loss*

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—merely balance) would make a man hard and unsympathetic. Well, it appears that whereas to weep with a friend over his troubles may comfort him to a certain extent—just as to have a bad stomachache at the same time as someone else (for then the other will feel that he is not the only unhappy being)—that whereas to weep may comfort, far the best course would be to sympathise with him and help him from the *impersonal* standpoint. For if the emotion were real and not feigned there must have been some bias in the mind of the co-weeper, and he will only make matters worse, and harder to get over eventually.

There remains the third and ideal method for the transmission of impulses, the one used mostly by human beings now for the travelling up or down of an impulse. Having three well organised bodies, a sensation starting in the acute sensation stage of the physical body will pass direct by *resonance* to the acute perception stage of the astral or impulse body, to the Ideature region of the thought body, where it manifests as an idea, and from thence *might* by *resonance* pass to the corresponding insight stage, BUT, as practically no one has reached the insight stage, one cannot tell how it would affect this; so that the main effect will be manifested at the acute perception stage of the impulse body, and will there pass more slowly to the thought body, and become an idea. So with organic sensations to emotions, and massive sensation, etc.

How possibly a spiral formation of

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diagram B would aid one to understand more completely, or how the blending of the lower half of the existence passing through the chemical and crystal stages, with the body of the one existence at the top of diagram A, would give us an insight into higher things, must be left to the imagination of the reader. Suffice it to say that a careful self-study of the diagrams will be of the utmost use and help to many, the analogies between the bodies being marvellously instructive.

To briefly sum up: The two lower sub-planes of each body should be perfectly balanced, and work automatically, without interfering with the third or seventh overlapping sub-planes. The bridge sub-planes, or the spheres of activity and movement in the various bodies, are the gates or openings to the higher bodies, and should be under absolute control of the highest part of the man.

The seventh, or highest, sub-planes, which are overlapping the third sub-plane of the next highest body, are those which should be cultivated and used to bring experience to the ego, or thinker, in conjunction with the activity of the bridge sub-planes.

(To be continued.)

—:o:—

If you would like WINGS OF TRUTH sent to any friend of yours, send me the name and address and I will forward a sample copy free of charge. Address, E. Marsh Stiles, Publisher, 12, St. Stephen's Mansions, London, S.W.

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Cultivation and Practice of Mesmeric Power.

BY FRANK H. RANDALL,

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

BREATHING AND ITS APPLICATION
MESMERICALLY.

BREATHING:—In cultivating mesmeric power and developing yourself mesmerically you may regard your breathing powers as of almost first importance.

Respiration is a function that when healthy will act upon and govern most all the other organs and functions of your body. Remember, too, that in using the respiratory powers you are performing one of the most delicate of functions the bodily organs have to fulfil, viz., the imbibition and assimilation into the system of both vital and gaseous substances. Taken into your system at every inspiration of breath, there is a volume of force made up of atmospheric gases interpenetrated by subtle and more rarefied substances known generally as vitality, or nerve force. It is with this vital force that you have the principal concern in cultivating mesmeric power, and which I might ask you to bear in your mind as the substance, with others, that is taken into your system during the performance of breathing, and imparted to others mesmerically.

Four methods of breathing. Now, mesmeric or magnetic breathing, necessarily comprises all those items and precautions that are usually adopted in securing sound health of

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the lungs. You will do well to observe them, and as they are generally known I need not deal with them here. But in addition to these there are some special practices and hints which any student may adopt to advantage and become stronger.

Mesmeric breathing consists of four distinct actions:—(1) *inhaling*, (2) *exhaling*, (3) *holding the lungs full*, (4) *holding the lungs empty*. The application of these terms to the cultivation and practice of mesmerism is as follows:—*inhaling* is an intaking of force, and will co-operate with the power of reception of vitality; *exhaling* is a giving off of force, and will co-operate with the projection of magnetic energy from yourself to others; *holding lungs full or inflated* corresponds with the power of repulsion; *holding lungs empty or deflated* corresponds with the power of attraction. You have here then four powers dependent upon and resulting from your breathing exercises, *i.e.*, *reception and projection*, and *repulsion and attraction*.

Methods of practice. In setting out to develop these powers introduce into your mind the fact that each time you breathe you are performing a very important service for yourself—a service that is something more than what is generally associated with the ordinary, and, might I say, automatic breathing. Pay attention to the four different actions, and let them become by training a conscious process with you. Train yourself to receive steadily the air into your lungs, taking as long as possible over the exercise, and remain with your lungs

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fully inflated for about half a minute. Then steadily release the air, taking again as long as you can over the exercise, and remain with your lungs deflated for about half a minute or more. Practise each act separately, at first two or three times a day, and after a time more frequently. Undertake to exert yourself a little, as would the athlete in the development of his muscles by gymnastics, and your breathing powers will become stronger each time you successfully tax them.

Another good method is to make a pause before and after each separate act of respiration. You may do this any time during the day that the idea of practising occurs to you. Regular practice in this manner will soon enable you to regulate your breathing as you desire, and the results will assist you not only in your becoming a mesmerist, but also in the different items of living and experience of your everyday life.

Exhaling injurious properties. Mesmeric power will depend upon the quality and quantity of life force you are able in the above manner to store and command in your system. Physiologically the supply of vitality lies in the power of ordinary breathing. When, however, the matter is viewed psychologically and in the light of mesmerism the importance of it is increased. It should be very assuring to you to learn that the vital properties as well as the physical constitution of the blood in its circulation through your system by way of the blood vessels, undergo alterations great

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or small in proportion to the strength and capacity of your breathing.

Every breath of air inspired is an opportunity for you to make some healthy change in yourself. The mere fact of breathing deeply into your lungs the air, five parts of which is composed of oxygen, and diffusing it over your system, will dissipate a great amount of deleterious properties; and injurious ingredients may be dispelled which would otherwise settle there and remain elements of disease. This is a very sound basis upon which to commence realising the beneficial effects of vigorous and healthy breathing.

Some further hints on breathing. Where hitherto you have enjoyed a good walk for the energising effect it has had upon you, take now the same walk, but in addition to the state of submission you are ready to place yourself in with regard to nature's operations in working beneficial results, accelerate them by holding a determined notion in your mind of exercising your breathing powers. Notice when and how you breathe, and become aware of what you are doing when using your lungs in breathing deeply. The effect will be that the peculiar respiratory process that goes on naturally in every organ and tissue of your body will be stimulated, your system will be as it were purged with the vital forces you have imbibed, and where before a muscle, a tissue, or an organ was dilatory or sluggish, and the elements of disease lodged in it, you will have by this means roused it to a state of healthy functioning.

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In mesmeric healing the power to breathe soundly is invaluable, for remember that being strong and vital yourself you are more able to control and bring to a state of health all persons who are of weak or feeble constitution. It will also give you a degree more control of yourself; and of those whose breathing is performed in an unconsciously automatic way it will often give you precedence.

A good plan is to stand before an open window, or better still, in a place among green foliage and rural surroundings, where you may get a fresh breeze and imbibe the pure air of the day, and there perform the different exercises, as above. Regulate your breathing so that the *inspiration* is a little longer in duration than *expiration*, which is really the natural function of the lungs.

Breathing in relation to the finer processes of nature. The performance of deep and regular breathing when viewed psychologically and in the light of self-development has a further significance. For instance, in exercising inhaling (afterwards holding lungs full) and then exhaling (afterwards holding lungs empty), a moist, heated state of your body may come about. This is a good sign if rightly understood and applied. When it occurs, what you have done is to have enlivened your whole system to respond to both the vigour of your mind and the strength of your emotion. The smallest particles of your body are affected, and made susceptible to any strong power of mind or feeling you may exert upon them.

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Assuming, then, that you have brought about perspiration and a heated state of your body, endeavour now to utilise it in the following manner:—Introduce into your mind some ennobling and pleasing thought, some idea of strength, power, will, courage, or whatever you may desire at the time. Hold it steadily and firmly in your mind; feel it if possible as an emotion, and remain concentrating in this manner until your body cools. You will have established in this way a sort of inner and subtle mould-shape with your mind and emotions, into which the smallest physical particles of which your body is built will be directed as the cooling process goes on. You will have really improved and strengthened yourself along the lines indicated by the idea and feelings held, and also gained a fuller volume of the magnetic principle of life.

The activity set up in mind and body in the above way establishes a corresponding change in their power and parts. The change will assume the state of mind held. Inspiring breath upon some strongly held idea will increase its power and prominence in your nature. Select, therefore, the very best for your mind's occupation. When you have an exalted thought, breathe vigorously upon it, or simultaneously with it. When you are possessed of an exalted emotion, breathe in accord with it. When you are depressed, introduce into your mind a hopeful thought, and breathe upon it. Breathe vigorously and regularly, and undesirable states will leave you, even as the injurious

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physical properties will leave the system before the inrush of oxygen taken into the lungs by breathing. If you are holding an intense desire for anything, breathe on it, and you will strengthen its power, until, by constant repetition, the vital energies accumulated under the direction of your desire will be so strong as to command the object of desire.

(To be continued.—Next article on the nervous system.)

Mental Science: Its Practical Application to Health and Success.

BY W. J. COLVILLE.

PART III. *(continued).*

IF Gladstone, Newman, Manning and other prominent Englishmen have lived in the latter part of the 19th century to nearer ninety than eighty years, and Martineau attained the ripe age of close on ninety-five and Pope Leo XIII. has passed the ninetieth milestone, we have actual facts staring us in the face refuting the allegation that God ordains that man should die before the actual date when many celebrated people leave their mortal garments. We may with all reverence declare that the issues of life and death are in the hands of the Supreme Being, but so eminently rational a Theistic admission by no means justifies the utterly untenable inference that human conduct has nothing to do with human conditions, even including the tenure of earthly existence. Circumstances are very largely of our own making. We are all responsible in very

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large degree for the healthy optimistic or unhealthy pessimistic psychic atmosphere which environs us. Great insight is shown into the actual condition of affairs by those wise Talmudists who declare that all things are regulated by Divine Providence except human conduct, and we may well ponder deeply the words of Alexander Pope, who has given us the memorable lines,

“ While binding nature fast in fate,
Left free the human will.”

Certainly no amount of human willing and expecting can alter universal order, but though fixed law is unalterable our relation to that law is subject to perpetual change. The most modern theory and practice of beneficent suggestion as a mode of conquering all shades and kinds of weakness is based upon a clear understanding of the immutability of the relation between causes and effects. By right and useful suggestions we set new causes in operation, therefore we have a right to serenely and confidently anticipate an entirely new variety of consequences, and these we shall certainly get if we do but steadfastly unite anticipation with desire, thereby building consistently with two hands in place of demolishing with one hand what we are erecting with the other. To take a gloomy, even a pessimistic, view of life seems natural to many people, but it is natural only in the lowest meaning of the word, pessimism itself being unnatural. We have only to watch the actions of healthy creatures of all sorts to discover that joy in life is natural. “ How beautiful it is to be alive,”

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is Nature's continual keynote, the prelude to her perpetual anthem of unfaltering gladness, and this gladness is not greatly affected in a healthy life by the prevalence of some sombre shades which contribute a dark background to throw into vivid relief the brilliant foreground of existence. Disappointments of some sort are inevitable in a growing world in which we are learners, but these need not and should not depress us permanently, and they will not, for they cannot as soon as we have learned to look through them to what lies beyond.

Those who would function successfully as genuine mental healers must be prepared to face facts, never seeking to evade them. We must not practise delusions, and be content to dwell in a proverbial "fool's paradise," however inviting for temporary residence such a fantastic castle might appear; but in facing facts we must learn their teaching, and from faithful perusal of them discover how to master difficulties and conquer limitations. The negations and denials of Christian Science are only pap for infants. The stalwart intellect of the growing youth demands much firmer aliment. Such a well meant but silly statement as "You are not in pain," or, "You do not suffer," may suffice to assuage some temporary inconvenience, but it cannot radically relieve any deep-seated distemper. The more heroic statements of well digested Mental Science are open to no such criticism, for they meet existing situations bravely, never shuffling, never evading, but always

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resolutely facing existing difficulties. If I am not where I could wish to be at present, if my temporary financial, social or other estate is far from my ideal, I must accept the present actual, but not forget the present potential, which is far above the actual. We get into mental grooves and stay there, and because we are too ignorant or lazy to rise out of them we affirm that God places us there and intends us not to move out of them, which inference is a pitiable delusion. God may place us in certain schools, in which we may gain education, precisely as parents may send their children to educational establishments with a salutary end in view; but why are children sent to school? and for what purpose are they being educated? are surely the great questions we need to ask and to answer as completely as possible. School discipline we are all undergoing; but this is not punitive but instructive. Lessons are given us to learn, and the sooner we learn them the more quickly we shall go on to higher studies; therefore it becomes us, if we wish to make progress, to resolutely set ourselves to the fulfilment of all tasks now set before us. But ever let us keep graduation in sight. There is a goal ahead, a diploma awaiting us, a medal of honour ready to be conferred as soon as we have earned the right to wear it. Let us then contemplate our graduating, and do the work of the living moment with confident assurance that its righteous performance must land us one step nearer to our goal.

(To be continued.)

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Concentration and the Acquirement of Personal Magnetism.

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by O Hashnu Hara.)

LESSON XII.

THAT diet plays a large part in the acquirement of Personal Magnetism my readers will readily understand.

I have laid down such stringent rules as to the necessity for *perfect health*, and diet has so much to answer for in the *acquirement* of perfect health, that too much consideration cannot be given to it.

Naturally I do not advocate flesh food in any form, neither do I advise the so-called vegetarian diet.

For perfect health and strength and the "staying" power boasted of by meat eaters, nothing can beat a fruitarian diet.

To prove this we need only consider the results of this year's great International walking race, held at Whitsuntide, in Germany, when the competitors walked from Dresden to Berlin, a distance of 124½ miles.

Thirty-two competitors started from Dresden at 7.30 a.m. on May 18th (1902), in bad weather. Of these men part were fruitarians and vegetarians (including the great Karl Mann, the world's champion walker, of Berlin), part meat eaters.

THE FIRST SIX TO ARRIVE IN BERLIN WERE FRUITARIANS AND VEGETARIANS, the third man, Martin Rehann, being only twenty years old.

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Of course Karl Mann was first, having done the distance in twenty-six hours fifty-eight minutes, and fresh as a daisy at the finish, whilst the meat eaters, well known and tried athletes, arrived utterly exhausted.

George Allen, the English (Leicester) hundred miles walker, is also a vegetarian, and we all know Eustace Miles.

These cases are officially attested, and anybody who likes can verify the statements for themselves.

Karl Mann only takes two meals a day, and he partakes of neither flesh, fowl, alcohol, coffee, tea, chocolate, etc., and when training, neither eggs, milk, cheese, butter, nor pulse.

We, personally, have two meals daily, the first at 12.30 p.m., the second at 6.30, working on the no breakfast plan, which I find splendid for health and a clear brain.

The fruitarian diet is fine, and, to my mind, more satisfying than vegetarianism, to say nothing of what it saves in household work.

However, to the point—it's no use preaching a fruitarian diet if I don't give you practical teaching as to rules, quantities, etc.

I read so much about the beauties of the diet, etc., in some fifteen or twenty American magazines, and not one practical hint, that I used to get quite mad, and I firmly believe any number of people would turn from a flesh diet if they only knew how to begin.

The ordinary individual has a tendency to over-eat himself six days out of seven, and

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to prevent this tendency I advise that a pair of kitchen scales be requisitioned and the proper quantities duly weighed out—indeed this is imperative.

I am allowing the same amount of nutriment for a woman as for a man, but at the same time the fair sex can from the day's allowance knock off a quarter of a pound of dried fruit and half a pound of fresh if necessary.

Personally I think the idea that women eat less than men has arisen because they too often eat *between* meals and men haven't the *chance* as a rule.

Every adult requires from twelve to sixteen ounces of DRY food, *free from water*, daily. To supply this a quarter of a pound of *shelled* nuts and three-quarters of a pound of any dried fruit must be used.

In addition to this from two to three pounds of any *fresh fruit* in season goes to complete the day's allowance.

These quantities should be weighed out and divided in half for the two meals, and will sustain a full grown man in perfect health and vitality. The quantity of ripe fresh fruit may be slightly increased in summer, with a corresponding decrease in the dried fruit.

When beginning this diet it is as well to use a little bread (wholemeal) and plenty of eggs, milk, cream cheese, and cream, until gradually weaned from cereals. Occasionally Quaker Oats and such nut foods as Bromose may be used.

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Strawberries, raspberries, cherries, plums, apples, pineapples, grapes, melons, currants, etc., can all be used in summer, and grapes, pears, apples, oranges, bananas, etc., in winter.

For the dried fruit, raisins, sultanas, prunes, dates, figs and plums, and for a change and stewing purposes we have splendid variety in Californian prunes, apricots, peaches, Bartlett pears, dried apples, bananas and plums.

The nut foods are almonds, walnuts, hazels, cashews, pine kernels, pea nuts (these can be bought *ready shelled*), sapricia, pecan, butter nuts, hickory, brazils (excellent for constipation), Japan pea nuts, chestnuts, and cokernuts.

All these should be got in by large quantities—by FAR the cheapest way—and the diet will be found to pan out at from sixpence, one shilling to two shillings per head daily, according to the *quality* of fruit bought—surely not only a healthier, purer method of living, but infinitely more economical to those who consider such matters!

To cook *dried* fruit, wash it thoroughly in clean water, place it in a dish with enough water to cover it, and soak ten or fifteen hours; then, leaving it in the water it has been soaked in, put it on the stove and let it simmer gently until cooked. When nearly done add sufficient sugar for individual taste. The fruit cooked in this manner very nearly resembles fresh fruit, with the full flavour and taste.

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English women don't know how to cook dried fruit, and it enters comparatively little into their menus. The above is an American recipe and may be adopted for all the dried fruits, though the dried bananas may be eaten raw or *steamed* in an ordinary potato steamer and eaten with fresh or whipped cream.

In anticipation of numerous inquiries as to *where* these fruits, etc., may be obtained, I have great pleasure in recommending Messrs. T. J. Bilson & Co., 86, Gray's Inn Road, London, W.C., who will send price list and goods to any part of Great Britain. They are the most complete vegetarian providers I have been able to discover in London, and keep only the finest articles. They also keep a splendid selection of canned and tinned fruit and vegetables and all the vegetarian and pure food specialities (N.B.—This isn't an ad. Messrs. Bilson don't even know I'm doing it), and I owe diet rules to them.

Some people advise *regularity* of meals. I advise only two daily, but it is *best* to eat when you are hungry. All the same you **WILL** be hungry if you follow the "no breakfast" plan, and able to relish your natural food with a natural appetite.

Alcohol kills magnetism.

You will find your magnetic and vital power doubled—nay trebled—by the simple pure food. You will enjoy health such as you never had before, double working capacity, and be able to look God's creatures in the face without a blush.

(To be continued.)

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"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.—*continued.*

THIS figure clearly shows the whole story: In the past the querent has been very unhappy—ten of spades, and seven of clubs (R)—in spite of prosperity and money in abundance—two tens and ace of clubs. Now, pairing the lot, we find her sorrow is caused by the diamond queen—jealousy that she meets her true love—nine of hearts (R) and ten of hearts—that in spite of prosperity she is unhappy—ace of clubs and seven of clubs (R) and—key card, seven of hearts (R)—she arrives at a decision for which we will look in the present.

Now we come to the present—from eight to fourteen—and the following cards are laid out: five of clubs (R), six of clubs (R), queen of spades, jack of diamonds (key card), king of clubs, eight of diamonds (R), and five of diamonds (R). This shows her thoughts and hopes turn towards immoral love—six of clubs and five of clubs (R)—they are helped towards this by a malicious woman—queen of spades—for reasons of her own—the jack of diamonds—querent's lover incurs the displeasure of her husband; they quarrel

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—eight of diamonds—and legal proceedings are the result. Now pairing the cards we find:—Five of diamonds (R) and five of clubs (R), a divorce; six of clubs and eight of diamonds (R), recriminations and scandal; king of clubs and queen of spades, the husband is enlightened as to the state of affairs by this woman—jack of diamonds (the key card)—cause of all the bother.

Now for the future, from fifteen to twenty-one, we get: Six of diamonds, king of diamonds, jack of spades, queen of clubs, five of spades (R), ace of Hearts (R), and four of diamonds.

We read that her future life with the man of her choice is not happy; after the divorce he does not marry her, although they live together; he is inconstant, and in the end she loses his love.

Thus:—Six of diamonds and four of diamonds, her hopes are not fulfilled; the inconstancy of her lover—king of diamonds and ace of hearts—causes her deep grief—five of spades (R).

This is a most excellent method of reading the cards, and as will be seen by the figures given (chosen quite at random as an example), the sequence of events can be worked out perfectly, and, if still further information is required, they can again be paired from one and twenty-one, inclusive, in the triangle.

METHOD IV.

This can only be done when there are at least four people seeking advice.

The method is known as the "ring," but is not, in the writer's opinion, of much value.

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WATCH THIS PAGE!

“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.

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.

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The cards, duly shuffled and cut, are passed round the circle, each person choosing three cards (at random), which they retain in their hands. This process is repeated twice.

Each querent now displays their hand in turn to the artist, who gives a general reading of the nine cards held by each of his clients. He then lays the nine cards in a circle upon the table, reading past, present and future as before, then in pairs, repeating this process until each querent has been enlightened.

Now the thirty-six cards are shuffled together, cut, and dealt out into four packs, each querent is asked to choose a pack, and the reading proceeds as before.

This method is of value only when the four persons forming the ring share anxiety upon one subject, and concentrate all their energy upon this common idea. Then a sympathy is established between them, and a much stronger influence put into the mediumistic cards than in ordinary cases.

METHOD V.

This is to be recommended when the querent has anxiety upon one subject and wishes to know exactly how it will turn out.

Here we will consider diamonds to represent business, trade, commerce; hearts—love, pleasure and gaiety; clubs represent money; and spades—trouble, hatred, mourning and sickness. The suit representing the subject in question is then separated from the remaining cards, shuffled and cut once by the querent.

The artist then takes the four top cards and

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lays them out upon the table in the following manner:—

	4.	
1,		3,
	2,	

Here the card at No. 1 represents the beginning of the affair; at 2, how it will go on; at No. 3, the obstacles; at No. 4, the end.

Now shuffle the remaining cards, let the querent withdraw seven at random. These in turn are shuffled and cut, and the three top cards removed and placed in the form of a triangle inside the circle already upon the table.

The card marked No. 5 signifies the past; the card marked No. 6, the present; and No. 7 shows what will happen to the affair in the future.

The following figure will explain:—

	4,	
1, 5,		6, 3,
	7.	
	2,	

The outside cards show the actual state of affairs; the inner circle, how other people and circumstances will affect the subject of inquiry.

We will give, as an illustration, the case of a young man who has applied for the post of secretary to a certain public institution. His services were accepted, and he had already begun his duties when quarrels and complications arose amongst the directors and committee, and the whole affair rests in abeyance; at this point the querent

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determined to seek the writer's advice as to what was in store for him : if it were worth his while to wait, or if he should seek other employment. The cards were drawn as in accompanying illustration.

At No. 1 we find the four of diamonds (R), this shows his pleasure and satisfaction at the beginning, when he was under the impression that all would go well with the post and that the business was finally settled.

At No. 2 we find the three of diamonds—the enterprise, the carrying out in part of his new work, the realisation of his plans.

At No. 3 we come to the obstacle—the queen of diamonds—a fair woman.

At No. 4, the ace of diamonds (R)—money, success. He will conquer in the long run.

Now the inner circle contains, at No. 5 (the past), the two of clubs (R)—letters and papers—this will signify the nature of his employment ; at No 6, the jack of spades (the present)—another enemy—this clearly shows the nature of the complication which has arisen : a jealous woman, backed by a very unsatisfactory man who is more rogue than fool ; at No. 7, the jack of clubs—a friend who will in the end facilitate matters and bring things to a successful issue.

All this was helped out by the fact that querent cut the ten of diamonds and seven of diamonds; the ten showing honour and good faith; the seven, success and victory. In an important matter such as this, it is often a matter of necessity to know, within a few days at any rate, the date of realisation. In this case we will take the "cut," ten of

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diamonds—honour and good faith; seven of diamonds—realisation and victory. When? The seven of diamonds stands for the last days in May or very early in June. This prophecy was realised, the time given being correct. *(To be continued.)*

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Scientific Fasting.

I HAVE heretofore referred to the necessity of taking great care in breaking your fasts and eating thereafter. I wish to again emphasise this point. It is always best to break a fast with the juice of two or three oranges. After a half hour or so one may eat a slice of toast and a poached egg, or their equivalent in any light food—whole wheat bread being preferred where bread at all is used. After this the usual meal may be indulged in, provided that the usual meal is not a large one and contains no meat. Great care must be taken to refrain from over-eating. There will be many temptations to over-eat, but all should be rigidly sat down upon.

In regard to drinking water during periods of fasting, you cannot drink too much, provided the water is pure. Pure cold water (not ice water) is most desirable. An

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effect upon water that cooking has upon food. The life principle put into the water by the sun is in great measure destroyed. So in drinking water or bathing in water that has gone through the heating process, the elements that stimulate and nourish have been destroyed. This is the reason the *Pathfinder* advocates bathing in cold water. And this water should be fresh from the well or hydrant—from a spring is still better. Water that has stood in an open vessel for any length of time, not exposed to the sun's direct rays, is neither fit to drink nor to bathe in.

Try this some time—you who are sceptical and do not understand nature's laws—bathe in water that has stood over night in an open vessel and then bathe in water fresh from the hydrant or spring. There will be as much difference in the glowing, stimulating sensation to the body as there would be in sleeping in a closed room filled with vile odours and sleeping in a room perfectly ventilated.—*The Pathfinder.*

(*To be continued.*)

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

2nd.—Brief answer to any one question; or

3rd.—Good and bad days for one month.