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Wings of Truth.

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VOL. III.

OCTOBER, 1902.

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Wings of Truth.

WELTMER'S MAGAZINE.

READ 
WHAT WE HAVE TO OFFER.

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

Wings of Truth.

Business Notices.

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.

“Wings of Truth.”

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

—:O:—

Editor's Straight Talk.

I AM very busy fixing up a scheme which will enable readers of WINGS to become part of an organised centre, composed of those who seek a freer and less biased religious standpoint, who realise the benefits of a hygienic and rational diet, and who earnestly desire a better condition, both in the physical, social and industrial life.

The fundamental principles of the Brotherhood will be based upon the DESIRE for FREEDOM, the intention to HAVE freedom, and all the word conveys to us of the New Thought.

These principles each member must undertake to uphold to the utmost of his ability. We strike for—

FREEDOM OF RELIGION.—The Brothers will acknowledge that the germ of all religion is TRUTH; the fact that *all life is sacred*, and that it is their duty to protect life in

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any form; to show forth Deity in their own life and person, using all means to unfold the inner spirit and to perfect the physical body; to love all men; to do no man harm; help those who are in need, and to do unto others as they would be done by.

Apart from these general precepts, members can belong to any denomination they choose and call themselves by any name; those who refuse to label themselves may be said to have the greatest freedom.

FREEDOM OF SOCIAL LIFE.—Brothers will acknowledge the right of every child to be well born, one standard of purity and virtue for both sexes; also for a social life which will be purged from much of the conventionality which prohibits freedom of thought, action and individuality in most homes.

ECONOMIC FREEDOM—can only be obtained by an upheaval of the present laws binding employer and employee. UNIVERSAL CO-OPERATION in all matters of business will be the chief aim of the Brotherhood, so that the man who labours will receive the just products of his toil, and in the co-operative movement the *individual capitalist* will be swallowed up in the *universal capitalist*. This movement of the Brotherhood will be put into working form as soon as a sufficient number are banded together to start operations. We have to fight the Competitive system and apply the Co-operative—a tough job—but others are doing it already, and the Brotherhood will work to this end.

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FREEDOM TO REGENERATE THE INDIVIDUAL—To unfold the spiritual consciousness, teaching man to perceive *his own immense power*. To develop the mental faculties, so that with a knowledge of the laws of the universe, of nature, and of self, man can see new hope, obtain new incentive to work and to study, that he may apply the laws and so create new and better circumstances. To develop *physical perfection* for the benefit of health and to further improve the race. To reconstruct the laws and ethics of society and thus establish a new order of things with regard to social and industrial life, with the object of giving all who desire it equal opportunities for success in the spiritual and physical life—this without regard to race, creed or sex.

The Brotherhood will work to the end of producing a race of men and women healthy in mind, body and soul.

Members will not be pledged to a meatless diet, but will promise to do their utmost to abstain from flesh where possible.

The formation of co-operative cities and villages, which is one of the chief objects of the Brotherhood, will, however, be on the lines of *hygienic diet*, and no slaughter-houses or butchers' shops will mar the beauty of our scheme, which is ideal as well as practical, although so vast. It will take some years to accomplish, and *sustained* and *combined* effort on the part of the Brotherhood.

PERSONALITY will not play any part in the organisation, and to ensure this the president will be unknown, and the members will be

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distinguished by numbers, so that there will be no self-advertisement, no self-aggrandisement. The Brotherhood is intended for all who desire to join; members may either introduce five new annual subscribers to the magazine, or pay a yearly fee of £1 is. This fee will (I am only speaking roughly at present, and nothing will be definitely settled until our return from the States) entitle the member to the following privileges:—

1st.—All Mail and Personal lessons in occult and metaphysical sciences, including hypnotism, etc.; in physical culture; in electricity and magnetism; also a special course in commercial training, including book-keeping, type-writing, shorthand, etc., in fact everything necessary to fit men and women for a business life, at a cost far below any tuition they can get elsewhere. Added to this we are prepared to show them how to start in business for themselves with a minimum of capital. All lessons at 50% below the price offered to non-members, or at half price. Arrangements are being made by which it is hoped that all metaphysical and occult teachers in the States and elsewhere will give their lessons at 50% off their usual fees to members of the Brotherhood, and metaphysical, co-operative and occult books at *trade price*. Lists of teachers and books to be issued at intervals to members.

2nd.—All members of the Brotherhood will be members of the co-operative

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trust when formed, taking part and privilege in the benefits therefrom, and those who desire to work in with the industrial centre will be welcome.

3rd.—All books published by the Apocalyptic Publishing Company at trade price.

4th.—Medical treatments, magnetically, or by osteopathy, at 50% off the ordinary fee. MENTAL TREATMENTS FREE.

5th.—Free use (except postage, which must be paid by the member) of my co-operative and metaphysical library, which includes all the newest books, and all the occult, metaphysical and other journals of a similar nature published in the States and most other parts of the world.

6th.—WINGS OF TRUTH for one year, including admission to the Success Circle.

7th.—Free advice on any subject in which members may desire help or guidance.

More may be included, but all this is only a rough idea.

Special badges of either gun-metal, silver or gold, as the member prefers, will be designed, to be sold at a price within the reach of all. The badge will take the form of a double triangle, and will have the member's number in the centre; it will be of small shape, and designed to wear on a watch chain or bangle. By this means members will be made known to each other the world over, without further introduction.

This, honestly, is the externalisation of an idea I've had for a long time, the founding of

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a great body of men and women with one great aim, and all thought turned to that goal.

It is for rich and poor alike, those who cannot afford the entrance fee have but to get five of their friends as subscribers to WINGS OF TRUTH, and that will take the place of the £1 1s. admission fee, which I may point out will be swallowed up in the working expenses, and in furthering the cause.

A few minutes' consideration will show what great benefits may be derived from the Brotherhood. Have you seen our "ENDLESS CHAIN" plan? If not, *please look it up*, and see what you can do to help. I guess my "Straight Talk" has been swamped by the Brotherhood this time, but I'll make up for it next month.

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.

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

I have spoken so often about the vibrations which

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

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

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

—:o:—

Cultivation and Practice of Mesmeric Power.

BY FRANK H. RANDALL,

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

PART II.

POSITIVE AND NEGATIVE ACTION.

THE nervous system may, therefore, be likened somewhat (if I may be allowed to use the analogy) to a tree whose roots, imbedded as they are in the earth upon which it depends, have power of absorbing the necessary vital elements for sustenance, and supplying through the main channel—the trunk—its branches, twigs, and smallest

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fibres. It then throws off these elements in the transformed state as we know them in the shape of sweet odours and perfumes that fill the atmosphere we breathe. The human frame, however, has to rely not so much upon the earth elements as upon the higher and more rarefied substance. But, for the analogy. The brain, a concretion of exceedingly sensitive nerve matter, situated in subtle sympathetic touch with the mental atmospheres and elements around, absorbs them, and then conveys them along the large nerve trunk and chords, thence to the smaller nerve branches, and thus throughout the whole system until it reaches the microscopically minute nerve fibres at the surface of the body. Here, by mesmeric process, the magnetic vital energy emanates, filling the surrounding atmospheres with influence, and proceeding from one person to another, causing the interesting results we see in mesmeric phenomena. The nature of this influence, and the effect it will have upon others, you will remember, will correspond with the health of soul, mind, and body of the person radiating it. Hence the importance of full sound health. That is the process. Then with the human system as with the fibres, twigs, and branches of the tree in their process of absorbing the elements from the external, and transmitting them back along the trunk to the roots. The small nerve fibres collect different elements and convey them as vitality along the nerve branches and chords back to the centres of the system.

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Embodied in the above is a very fine two-fold psychological principle, one which shall be dealt with on even a firmer basis. It is that of an action on the one hand *from* the mind of ideas and thought-power, which shall be called *positive*; and on the other, *to* the mind and other important centres of impressions and influences through the nerves, which shall be called *negative*. Very well. Let us now proceed to further consider the positive and negative action of the nerves.

Positive and Negative Action of the Nervous System.—You have already gathered an idea of nerve transmission and reception of vital force, carried on by the power of the will and mental faculties by an *outward* and *inward* process. Let your attention now go to the following psycho-physiological operation of the nervous system, for it will help to further strengthen the idea of the relation between nerves and vital force, or, I may say, sometimes called, etheric force.

All energy you originate in, and liberate *from your mind*, whether such liberation takes place mentally, by projection of thought, or vitally, by impulse from your brain along the nerves, and finally off at your hands, eyes, and other channels, is classed under the heading of *positive* power. All impressions conveyed *to your mind*, either by thought or projection (telepathy), force of emotion along the nerves to your brain, or sensuously, will be classed as *negative* power. The former you will clearly see is the power of an operator, the latter that of a sensitive.

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Both these are powers in themselves. Singularly enough, many will incline to choose exclusively the *positive* power, expecting, naturally, that it is the all-dominant and governing one. This may be so, but it would not be a pleasant time spent by an entirely positive person, who knew not how to be a recipient of the life forces that give sustenance. You will bear in mind that, to be a successful magnetist, you will regard both states as essential to you, understanding at the same time that, in using either of them, you do so consciously and knowingly. This fact will especially apply when you are brought into contact with those who need your assistance as a mesmerist. You would then require to register—*negatively*—upon yourself the feelings, moods, or even ailments they have ; and having done that, your power would be to alter the attitude of yourself to *positive*, and so tone their system to the height of health and excellence you possess yourself.

Physiological Correspondence with Positive and Negative Action.—It will be well, now, to notice still further the support found in science to these two principles of *positive* and *negative* magnetic power. By physiologists the nerves and action of the nerve force through the system are described in terms which differ only in the choice of words. The ideas are identical, and correspond very clearly and strikingly with terms already familiar to students of mesmerism and kindred subjects. You will find every ease in distinguishing the important correspondence of idea.

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Under Class I. will be seen what are synonymous with *positive* and *projective*, and under Class II. what is synonymous with *negative* and *receptive*, and you will notice they are arranged in pairs of opposites:—

CLASS I.	CLASS II.
<i>Positive & Projective.</i>	<i>Negative & Receptive.</i>
Motor.	Sensory.
Centrifugal.	Centripetal.
Efferent.	Afferent.
Inner.	Outer.
Interior.	Exterior.

Passage of Nerve Force over the System.— You may be interested to know that the passage of vital force over the physical system has been measured by eminent scientists, and according to the present available evidence, they discover it to proceed at a rate varying from 90 feet to 140 feet per second. Those of you who have happened to follow the action of a thought as it develops into an emotion, have no doubt an idea of the rapidity with which the impulse is transferred. These statistics, however, refer only to the operation of vital force among the particles of the physical body. There is every reason to believe that the passage of nervo-vital currents of human magnetic powers, after being liberated from the nervous system by mesmeric process, or by shock, take quite an electric rate, the measuring of which will no doubt be vouchsafed so soon as sufficiently delicate instruments can be constructed.

The Effect and Volume of Mesmeric Force.— Based upon the foregoing, you will see that

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the *effect* of the vital force projected from yourself to another will depend upon the initial stimulus you give it. The stimulus and impetus can be regulated by your holding a concentrated idea of what you intend doing, and liberating it when you feel you hold sufficient power to command your object, or, as a mesmerist, the person whom you intend to influence. The *volume* of vital force that you are able to command in yourself will depend upon the quantity you have trained yourself to conserve by controlling your nerve states, and the strong and healthy state of your physical organs and tissues (see "Training of the Body" in previous articles).

The Exhaustive and Creative Powers of the Nervous System.—Any stimulation of the nerves arising in either the interior (mind or emotion) or exterior (the senses) produces a vibratory motion of the nerve force (there is also a process called intercentral that goes on within, and causes action of nerve force, but for present purposes your attention need be given to the two above mentioned only). Between these two processes, however, there is a distinct difference. The former *creates* vitality, the latter uses or *exhausts* it. With these I hope to have the pleasure of dealing in next article on "Training of the Nervous System."

(To be continued.)

—:o:—

"To gain his ends in Life's fierce tussle,
Man's two best friends are Hope and
Hustle."—*Puck*.

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Physical Culture.—V.

BAR-BELL EXERCISES—PHOTOGRAPHS, ETC.

By J. D. K. COUSTON.

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

EXERCISE 2.—From the position of “Ready!” raise the bar-bell as far as possible above the head, then sharply, but evenly, bring the bar-bell down behind the shoulders. Then press the arms up again to their former position, and with a fourth movement resume the “Ready!” attitude. Repeat eight times.

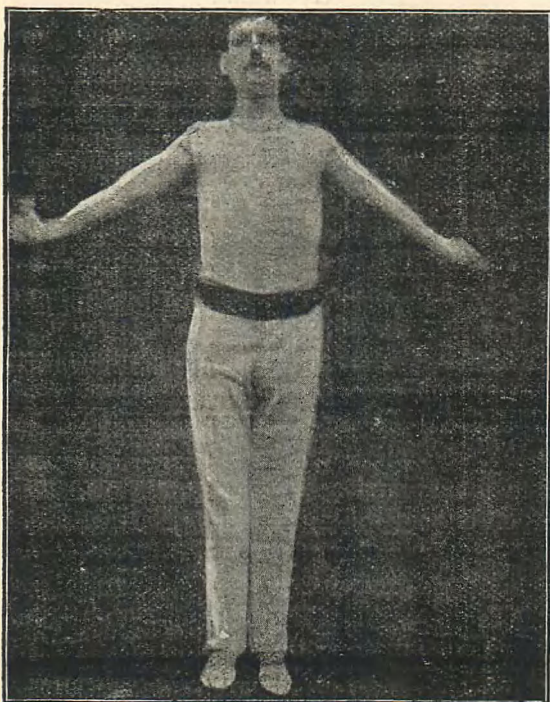
EXERCISE 3.—Raise the bar-bell on to the chest, hollowing the back as much as possible. Secondly, extend the arms as much as possible above the head, then with a third movement return the bar-bell to the chest, completing four movements by resuming the “Ready!” attitude. This should be practised at least sixteen times.

EXERCISE 4.—This is a rather difficult one to accomplish from any but a practical illustration. However, I will endeavour to explain as clearly as possible. From the “Ready!” position, place the bar-bell against the right side, then with a second movement pass the top of the bar-bell, held by the left hand, behind the shoulder, at the same time looking under the left arm. Now lower the left arm and raise the right arm until the opposite position is attained, and the top of the bar-bell is grasped by the right hand, in position behind the left shoulder. Next

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carry the bar-bell to the front of the body, thereby resuming the original position and completing the fourth movement. Repeat eight times.

EXERCISE 5.—Raise the bar-bell to a position direct above the head (looking the



SECOND POSITION OF BAR-BELL, EXERCISE 4.

while at the ceiling), at the same time stepping a little forward with the right foot. Now bend over and take the bar-bell as far down as possible, being careful that the right knee is bent no more than is necessary, and that the left knee is kept quite stiff and the

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instep well braced. Repeat eight times and then reverse the legs, performing a similar exercise another eight times.

EXERCISE 6.—Bring the bar-bell up in a line with the face, the arms being outstretched. Then twist the left arm over and the right arm under until the position of the arms is reversed. Then resume the former position, repeating the twist sixteen times or more. Conclude the exercise by dropping the arms to the original position.

EXERCISE 7.—Bring the bar-bell up until it is in a line with the face, at the same time raising the heels from the ground. Keeping on the toes, sink gently down until almost sitting on the heels, being careful meanwhile to keep the arms extended in a line with the mouth. The third movement is to rise gently up to your full height, concluding by dropping the bar-bell to the "Ready!" attitude and placing the heels upon the ground. Repeat at least sixteen times.

EXERCISE 8.—This is a series of lunging exercises performed with the bar-bell. From the "Ready!" position lunge sharply forward by taking one step forward with the right foot and throwing the arms above the head. The second movement is to force the bar-bell as far back as possible, bending the head backward and hollowing the back as much as possible in the effort. From this resume the former position, and conclude by returning to the original and useful attitude of "Ready!" This should then be performed in its entirety, by lunging forward on to the left foot and going through all the

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movements as they occur in the original exercise. Again reverse the position by lunging to the right, and yet again by lunging to the left.

I do not purpose quoting more than these eight exercises here, deeming that they are sufficient for all ordinary needs, but shall always be pleased to forward others when requested to do so through the post. In only giving a few I think I shall best serve readers of WINGS, inasmuch as it enables me to pass on to other equally important and quite as interesting branches of the subject. Therefore, be it understood that there are very many more than eight bar-bell exercises, but those quoted will serve the purpose aimed at and explained in my opening notes last month.

VAULTING HORSE.

In commencing to instruct readers of WINGS in the uses of the vaulting horse, I feel that I am opening out into a subject which could easily run into several numbers; but I am going to give as few exercises as possible, without endangering the value of these notes.

The vaulting horse is generally admitted to be the finest apparatus in the whole of a well appointed gymnasium; not necessarily from a spectacular point of view, but from the results which are obtainable from its use. No other exercises have the same value as those performed upon the vaulting horse. First and foremost its use materially quickens the eye and trains the vision in many ways, both as regards distance and exactness. It also creates a general suppleness of body not

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obtainable in any other way, and, in fact, improves the whole system, completing in many ways the graceful deportment engendered by the free use of the bar-bell.

VAULTING HORSE EXERCISES.

EXERCISE I.—Before commencing these exercises it is best to note that the horse is firmly and evenly fixed and that both the pommels are withdrawn. Now pay a little attention to the spring-board, which should not be too far away from the horse and quite centred to it. Walk gently away and carefully note the distance between your starting point and the horse. Run easily, with equal strides, to the vaulting horse, and on reaching the spring-board see that you jump on it with both feet, following this by springing on the horse on your knees. Kneel perfectly upright and place the hands by the side. With one movement throw the hands to the front and spring up and out, alighting on the mattress upon the other side upon your toes, and with the knees bent outward a little, thereby avoiding any jarring of the system.

—:o:—

The Law of Conquest over Environment.

BY W. J. COLVILLE.

IT has been truly said, "There is nothing new under the sun," and if we pay attention to the records of antiquity, which are fast accumulating in all directions, we cannot imagine that any so-called new movement or new thought which is now exciting

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the world is really new, except to some particular generation, century, or part of the earth. But while we may not be able to use the adjective "new" in connection with anything spiritual, we may certainly speak reasonably of *higher* thought as distinguished from *lower*, and as higher and lower are simply comparative terms, no intelligent person will assume that any rational school of philosophers claims to have reached superlative heights of attainment beyond which there can be no further advance. No one will allow that in any civilised community the average thought of the masses is either so low or so high that it is either at the very foot or at the very summit of the ladder of human ideal conception. When we speak of *metaphysics* we mean (if we use the word aright, as derived from the Greek tongue) beyond the physical—*meta* meaning above or beyond. In the same way we derive from the Latin language "super-terrestrial," above the earthly. We read in St. Paul's letters to the Corinthians that there is a spiritual and also a natural realm. Using the words conveniently as we find them in accepted versions of the New Testament, they signify respectively a psychical and a physical, a subjective and an objective, an interior and an exterior universe. This order of phraseology is necessarily correct, because the inner always logically precedes the outer; the interior or subjective must necessarily antedate all outward manifestation.

Now it is a well known fact, accepted as

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an axiom in all schools of philosophy extant, that the finer forces of nature are the more potential. We do not acknowledge that the gross matter which we cognise with our material senses is high, potential, but rather that it is an expression of an unseen and largely unknown force. What this force ultimately is, what its attributes really are, must be to the average inquirer largely a matter of conjecture. Even so eminent a philosopher as Herbert Spencer has introduced a purely agnostic word—unknowable—into his “Synthetic Philosophy” when speaking of infinite and eternal Energy, which he declares is self-evidently around us everywhere. We glibly speak of the omnipresence, omnipotence and omniscience of Deity; we claim that God is everywhere; we quote words from Acts xvii. which Paul addressed to the Athenians from Mars’ Hill concerning “God, in whom we live, move, and have our being,” but what do they mean for us? Paul quoted from a certain Greek poet, “We are God’s offspring.” The word “God” means simply the All-Good, the essentially Good One. The highly gifted poet Derzhavan says in a magnificent hymn, which constitutes a sublime prayer, “Being whom we call God and know no more.” But if we know as much as to call the infinite and eternal power the All-Good, then we know sufficient for all practical purposes. We say, “God is wisdom, God is love,” to quote the closing line of each stanza in Bowring’s beautiful hymn, so often sung. If we conceive of the infinite and eternal

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Power, the omnipotent Energy which upholds, sustains and permeates the universe as altogether wise and loving, we are surely prepared for the declaration made in Gen. i., that God beholds His own work and pronounces it "very good." Herein is logical continuity of thought. The effect must resemble its cause; therefore, if God, the Good One, is the author of all that is, all that is must necessarily be good. The fountain cannot send forth sweet water and bitter if the fountain is perfectly sweet at its spring or source. The effect cannot be unlike its cause. Everyone who accepts a theory of creation, or any theory of evolution, as a divine process of development, in consonance with the general view taken by Henry Drummond and many other eminent writers of the 19th century (a theory which declares that divine purpose is working in all and through all), is forced to allow what all great teachers of antiquity and all illumined seers and sages of modern times unitedly declare: *All that is, is good.* Alexander Pope has said, "Whatever is, is right." That little word "is" means only the unalterable; it does not mean any transient or evanescent condition of things, but refers exclusively in sound philosophy to the nature of prime substance. We all know that things come and go, yet we are informed by true scientists that their essential constituents or ultimate atoms never change.

We have no power to annihilate an atom, nor to create one; no power to add to or to

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take from the sum of universal energy. That which is, is; whatever belongs to the universe is a part of its essential homogeneity, which can neither be added to nor subtracted from; but when we descend from the realm of the absolute into the domain of the relative, when we think of conditions of temporal existence instead of confining our thoughts to a consideration of immortal being, we can legitimately use the relative terms good and evil, harmony and discord, happy and unhappy, orderly and disorderly. All authorities admit that the word "disorder" describes any abnormal condition. In any relative state, things are either orderly or disorderly in arrangement, but essential substance is always good and unchangeable, though its outer manifestations may be either harmonious or discordant. A sound philosophic position is simply that whatever cannot be changed is good; whatever is absolutely unalterable is divine; but all conditions of the material world are ours to make or mar, to form, deform and reform. Man being not a prime creator, but only a fashioner, moulder and manipulator, external conditions are ours to do as we will with. When we come to know that what we all agree to call mind or intelligence governs what we agree to call matter, and when we define the word "matter" as simply mother-substance, we see that we have only added another consonant to the good old word *mater* and made a word of six letters in English out of one which has but five in Latin. Matter means simply the mother-

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substance out of which all things are made, and into which all things can be returned, vitrified by the action of fire, volatilised in a chemical laboratory, or moved out of sight by nature in the common process of dissolution or decomposition. World substance is ours to do as we will with in the way of arranging, moulding, shaping and fashioning it, though we cannot alter its essential character.

(To be continued.)

—:o:—

Chromoscopy, Chromosphere Psychology and Spectrum Synthesis.

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

By WILLIAM HEALD.

SECTION II.—DIVISION.

CHAPTER FOURTH.

PART II.—COLOUR NUMBERS.

The reader will now take the "Colour Numbers" Chromoscope, on page 3 of Supplement to May number of WINGS, and carefully study same in the light of the following instructions.

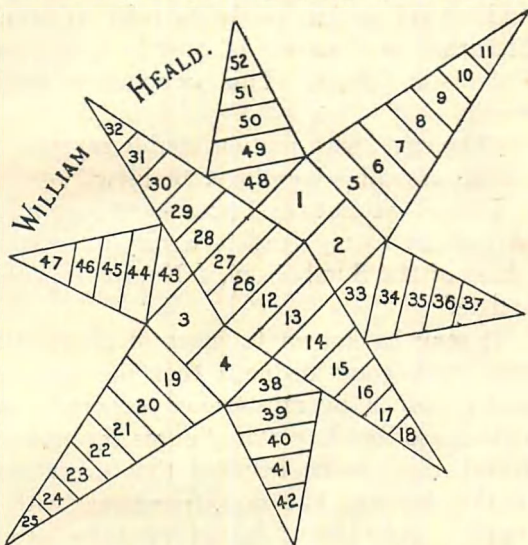
Already, in the article dealing with numbers one to thirteen, much of the ground of Colour Numbers has been covered.

That the POSITION of all the numbers from one to fifty-two in the spaces of the Chromoscope may be seen at a glance I add another "Life Chromoscope" device, with the

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numbers inserted in their own spaces, and, comparing this with the Coloured Device, there will be no difficulty in associating at once each number with its own Chromoscopy Colour.

I want it to be clearly understood that Chromoscopy's deductions from numbers are not drawn from the Cabalistic Calcula-



POSITION OF NUMBERS I TO 52 IN
"COLOUR NUMBERS" CHROMOSCOPE.

tions of the Cabalists, nor yet from those of Pythagoras. I will at once admit that the writings of Emanuel Swedenborg have prompted the principal symbolisms of the numbers used in Chromoscopy.

Students of Swedenborg, even when studying the Correspondences of Numbers in Sacred Scriptures, do not find the same

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difficulty that Farrar evidently experienced in his perusal of certain literature about which he wrote, "To find one just or noble thought we must wade through masses of puerile fancy and Cabalistic folly."

It is unfortunate that writers of note so readily condemn the occult, which they do not understand, and because they do not understand are so ready to refer to occult literature as "masses of puerile fancy and Cabalistic folly." This conclusion easily recalls

"The sage, with motion doubly mystic,
Resumed his juggling Cabalistic."

I hope, without any Cabalistic "juggling," to present to my readers a very interesting phase of the Symbolism of Numbers in this article.

It may be known to most of my readers that Pythagoras deduced that the universe was governed by mysterious properties and virtues ascribed to certain figures or numbers. In other words he believed that everything in the universe had correspondence with a number peculiar to it. If we take letters and numbers to represent form, even the vibrations referred to by Annie Besant as producing form will pre-suppose some clearly defined thought as being behind and the cause of the form. Namely, each letter, each figure being a distinct form, due to different "complex vibrations in subtle matter," is merely the representative of a thought—a creative phase of the Logos. The idea expressed by George Macdonald in the words—

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“God THOUGHT about me, and so I grew ;
God THOUGHT about you, and I am here,”
emphasises the CREATIVENESS of THOUGHT
in a beautiful manner. Thought and Love
are life, and if we can, from form, trace back
to the thought and the love of the thought,
we shall get to the fountain head—life.
Yes, life in all its varying eventfulnesses,
both individually and generally. This is
what CHROMOSCOPY claims to do by means
of Colours, Letters and Numbers. I have
not yet included sound in the scheme, but I
hope to get the COLOUR of every sound
eventually, as I hold I have secured the
colour of every letter and of every figure and
form. To the student I would advise a
re-perusal of the Meanings of Colours and
the Meanings of Numbers from one to
thirteen, and a comparison I will now make
will prove most interesting and, I trust,
most instructive.

In the reading of Character by means of
Cabalistic Calculations attributed to Pytha-
goras, we have interpretations and signifi-
cations of numbers given that I will compare
with interpretations and meanings Chromo-
scopy would associate with numbers standing
alone. I will use the abbreviations P. for
Pythagoras and C. for Chromoscopy, and
will take the numbers separately. As
numbers one to thirteen have already been
dealt with fully in Chapter Third, I will give
the interpretations deduced from ideas of
Pythagoras only, but will ask the reader to
see if there be any harmony or otherwise
between the two interpretations.

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According to P., 1 signifies Passion, Ambition, Design ; 2, Destruction, Death, Catastrophe ; 3, Religion, Destiny, the Soul, Charms ; 4, Solidity, Wisdom, Power ; 5, the Stars, Happiness, Graces, Marriage ; 6, Perfection, Labour ; 7, Course of Life, Repose, Liberty, Perfect Happiness ; 8, Justice, Preservation ; 9, Imperfection, Diminution, Grief, Pain, Expectation (the two interpretations of 9 are worth noting) ; 10, Success, Reason, Future Happiness ; 11, Faults, Punishment, Discord, Prevarication ; 12, Good Omen, a Town, or City ; and 13, Impiety. The most casual reader will plainly see that Chromoscopy's interpretations and Meanings of Numbers are by no means based upon the Pythagorean Cabalism. I mention this especially because a certain journalist once suggested that I had got Pythagoras "on the brain" in my Number interpretations.

With Colour device of "Colour Numbers" before you I want the comparisons I now make to be carefully followed.

P. says of 14, Sacrifice, Purification ; and C. agrees to this extent by saying that the Sphere of the Light Blue is capable of producing both. P., 15, Piety, Self-Culture ; Black of C. negatives this, only read carefully what is said of the Black in the meaning of Colours. P., 16, Love, Happiness, Voluptuousness ; C. agrees in its Light Green only to the extent of sense pleasures. P., 17, Misfortune, Forgetfulness, does not harmonise with the Light Blue of C. P., 18, Hardening of the Heart, Misfortune, receives a certain support from the Dark Green of C. P., 19,

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Folly; 20, Austerity, Sadness, are confirmed by the Sphere of the Grey of C. Under depressions and anxieties follies are frequent, sadness also, and with doubts and anxious fears a certain austerity may assert itself. P., 21, Mystery, Wisdom, the Creation, confirmed by the Royal Blue of C. P., 22, A Scourge, the Divine vengeance, will scarcely come under the Orange of C., and yet we have been told "by pride angels fell before thy time," and ambition abused might very easily prove a scourge. P., 23, Ignorance of the doctrines of Christianity. It is quite possible that if the doctrines of Christianity mean the dogmas of the Church called by that name, then the Sphere of the Violet in its Love of Truth and Good might produce total ignorance of the doctrines of Christianity. By the way, how has old Pythagoras come to suggest ignorance of the doctrines of Christianity? P., 24, A Journey. Yes, a laboured one might easily be suggested by the White of C. P., 25, Intelligence, a Birth. If travail be the idea mainly, then the Grey of C. will agree with suggestion. P., 26, Useful Works is negatived by the Light Green of C., unless we say that the acquiring of Scientifics is a useful work. Doubtless it is; pleasure, more than work, however, rules in the Sphere of the Light Green. P., 27, Firmness and Courage are scarcely harmonious with the Dark Red Sphere indicated in the Space of 27. Of course, Passion, wisely guided, is Zeal, Courage, Boldness, and decided Energy; or shall I say Passion is misdirected Zeal? In this instance there is

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a point of comparison between P.'s deduction as to 27 and that of C. P., 28, Love Tokens, is favoured by the Orange of C., if we think of love tokens as involving aspiration to the hand of some fair maid. P., 29, Letters; C. would agree to love letters, as these often are posted from the Light Red Sphere. P., 30, Fame, a Wedding; the Dark Blue of C. would make the wedding a huge mistake, and fame a delusion and a snare. C. says that 30 is bad for Speculations unless Personal Colours rule it otherwise. P., 31, Love of Glory, Virtue. Yes, these come within the Sphere of the Violet. P., 32, Marriage; C.'s Sphere of Light Blue would suggest Friendship rather than Marriage. Better would it be for the world if there were more of real friendship in marriage. P., 33, Purity, is negated by the Dark Green Sphere of C. P., 34, Suffering, Trouble of Mind, is also negated by the Light Red of C. Had P. 33 and 34 been transposed then C.'s Colour Spheres would quite harmonise. P., 35, Health, Harmony, negated by the Dark Red Sphere of C. P., 36, Genius, Vast Conception, is only partially agreed to by C. P., 37, Domestic Virtues, Conjugal Love, ought to have been 36, and Genius, Vast Conception 37, then the Spheres of C. as indicated associated with those Numbers would have been in complete harmony. P., 38, Imperfection, Avarice, Envy, might all come in the Sphere of the Dark Red, which C. says rules that Number. P., 39, Praise; the Sphere of the Light Green often produces Jubilation and

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Satisfaction, but more of a Physical than a Psychic nature, and thus Praise is not in harmony with C. P., 40, Fêtes, Wedding; in this space the Dark Blue again rules, just as it did in space 30, at which number P. before mentions Wedding. Note, also, Marriage is mentioned by P., when Dark Blue rules in 5. Did the philosopher realise the hugeness of MISTAKE that seems inevitably associated with a Wedding?

(To be continued.)

—:o:—

Practical Lessons in Theosophy.

WE now arrive at by far the largest class of the inhabitants of the astral plane—that of the elementals, or nature spirits. Some of these creatures are connected with us and our scheme of evolution; others, strange to relate, have nothing in common with humanity at present, and are parts of a scheme of evolution of which we know nothing.

It is said that poets have insight where scientists fail. And they still state their belief in fairies. The investigations pursued seem to bear out this as quite true, and that, after all, the gnomes, sylphs, salamanders, undines, which have been relegated to childhood as superstitions of the past, are *true*. This looks a tremendous statement, but how many a romantic person will be only too glad to reinstate the beautiful fancies of the poets and the wise old women in their proper place.

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Now to explain this. There are four chief classes of these nature spirits. First—the gnomes, connected with the earth, and engaged in superintending the building up of the beautiful crystals in the interior of the earth, and the metals and so on. Second—the water spirits, or undines, who look after all the water forces. Third—the sylphs, or air spirits. Fourth—the salamanders, or fire spirits. Of course these may be divided into different classes, such as the fairies and tree spirits, who tend to the formation of the leaves and flowers of the trees, etc.

Now all these directors of the forces of Nature, working under the great lords of the systems (the angels and archangels), have simply been lost sight of by man owing to the intense growth of materialism within the last century. Man has wrapped his head in a blanket of material science and hair-splitting philosophy, and so has no room for the development of the sight necessary for the appreciation of the fays and their kinds.

These Bands of nature spirits are, too, if anything, antagonistic to the majority of mankind nowadays. The wholesale slaughter of animals for meat eating, the disbelief, and so on, has aroused in them a decided disgust for man in general, and so they are said to absolutely avoid all the haunts of man as far as possible and never appear to his sight. These nature spirits are absolutely soul-less, have a certain law impressed on them by the Lords and obey this law solely. They should therefore never be allowed to gain any

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ascendency over man. The best way to cultivate them is to love them and believe in them. They will know it, and are sure to come sooner or later and be good friends to the person who does this. But remember the soul-lessness. (There are soul-less men, too, and its a good thing that many people don't see the horrors stalking about in human shape clairvoyantly; fortunately they are rare.) Again, to those whose minds are eminently practical, attention should be drawn to the fact that in all probability these so-called elementals are merely nature's forces endowed with thought-form shapes by investigators. They are, therefore, *real* to the imaginative and artistic, and none the less real as forces *per se* to the materialists. That certain states of mind attract certain natural forces for harm or otherwise shows that their aid is real, looked at from both standpoints.

Very little is known about the class of elementals which are not connected with this scheme of evolution. Of huge unwieldy shape; savage, half beasts in nature; rarely if ever influenced at all by man; and if so, generally antagonistic. They are far best left alone, and this is no place for entering into any details of this sort.

Occasionally they are seen, and are sometimes connected with black magicianism.

They are seen, too, occasionally around public-houses and brothels, sucking up the bad magnetism in company with a horrible gathering of shells and suicides and other objectionable and hideous things.

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Lastly, there is a very interesting class of inhabitants of the astral plane. That of the thought forms of the people here now.

When a person thinks, he invariably moulds a form in the fine and plastic astral-mental matter. A form which lasts according to the intensity of his thought. A thought of hate takes shape as a hideous creature, and flies straight to the person against whom the thought is directed, who, if he has a weak point, and there is any will-force behind the thought-form will undoubtedly suffer. Thoughts of love on the contrary give rise to beautiful thought-forms which gather around the person to whom they are directed, and act as a bodyguard of protection to him or her.

If only mothers could know the lovely shapes that they give rise to by their loving thoughts directed towards their children, and the undoubted protective power they have, they would be far happier and surer of the good they can do by these thoughts than they are now; but the reader will find far the best description of these in the Theosophical literature, particularly those books dealing on the subject by Annie Besant and C. W. Leadbeater.

There is another class of astral plane inhabitant, which is, unfortunately, not too rare, that of the suicide.

When a man takes his own life before his proper time he cuts himself off from the physical world, with all his passions at their height, and his astral body very well knitted in with the mental and hard to separate.

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He therefore spends a far longer time than the ordinary person who dies late in life or of a disease which has gradually wasted away his physical body.

During this time he is subjected to many great and deadly temptations, of a sort which may lead to his utter damnation, and the losing of his soul through becoming a vampire of people still in the flesh. Only by constantly turning his thoughts to higher things may he avoid all this, and it is none too easy. No wonder, then, that the old occultists warned people against this jumping from the frying-pan into the fire, and that the modern church offers special prayers (a relic of times when more was known) for the suicide and for early death by accident.

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Self=Psychic Healing.

THE next step will be to begin with this quiescent state and follow it with the exercise of localising the energy in different parts of the organism. In order to do this it is only necessary to concentrate the thought and feeling at any particular point. For instance, begin by concentrating the thought upon the region of the solar plexus; endeavour to become conscious there and nowhere else. In a short time you should feel a glow at that point. After this is practised for a time withdraw the attention and consciousness thence and concentrate them at another point. Thus gradually lead them over the body. End each exercise with concentration at the solar plexus.

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The psychic energy tends to follow the direction of the mind, and concentrates at the point of attention. In a short time you should be able to feel the added glow of life at these points, and its transference over the body as the point of attention is varied. Practise this thoroughly.

The next step will be toward a still more intimate union of the mind and psychic energy, and will be attained through the breathing exercise. After taking position, becoming quiescent and self-centred, as above indicated, inhale slowly, gently but deeply, and at the same time let the thought follow the inhalation, but as though the *energy* were entering the left nostril. Conduct the attention backward to the spinal column and downward to its base, holding it there while the breath is held. With gentle exhalation let the thought-attention follow up the right side to the brain. Upon inhalation again conduct the attention down the right and up the left side, thus alternating throughout, as detailed in "The Psychic Breathing," volume I. There should be no over-exertion.

After five minutes of this exercise cease the measured breathings, and concentrate attention at the solar plexus.

There should be no foolish notion that you are thus conducting atmosphere through the body. You are dealing with a subtler element—the prana, the life force—which, it is claimed, enters the organism in the act of breathing. It is true, too, that with each inspiration the zone of the resident psychic energy is contracted, and with exhalation it

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is expanded. Whatever may be the fact about the inflow—and there is excellent evidence of it—so far as the resident element is concerned, it is not difficult to see how this exercise will gather it up and carry it along with the course of thought and attention, for this course of changing attention traverses the great nerve centres—the residence of much of this energy. By this the flow of subtle energy becomes unified with the mind action, and readily amenable to the will.

A further exercise will be found in the article, "Rapport with the Universal," in volume I.

This marshalling, control and distribution of the resident energy, its concentration at the solar plexus, whence it invigorates the entire system, will have a potent effect in establishing and maintaining perfect health. Specific troubles which may attack the system, and which are not the result of a disturbed distribution of this energy, may be speedily eradicated by localising the energy at the seat of trouble.

Many of the ills from which people suffer are a result of a disturbance in the healthful distribution of this energy throughout the organism. For instance, nervous headache, nervous exhaustion, indigestion, stomach trouble, and kindred difficulties may often be directly traced to this cause. This exercise will effectually guard against this, providing the mind action be generally right. But if one finds himself overcome by such a condition he may re-establish the normal

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equilibrium in the following manner. Lie upon the back, with clothes free from binding, and no pillow under the head. Close the eyes and completely relax mind and body. Place one hand over the eyes and forehead, with a support—as a pillow—under the elbow, and the other hand under the head with palm at the base of the brain. Remain thus quiescent. The hands may be alternated from time to time. Another position is with one hand over the eyes and forehead and the other over the solar plexus (over the region of the stomach) and next to the skin. This may be alternated with that with the one hand under the head at the base of the brain; and in each position the hands may be alternated with respect to their relative positions from time to time.

Either one or all these may be used on the same occasion, alternating one with the other as the intuition suggests. It sometimes happens that one will not give immediate relief, and a change to another will. It also may happen that the trouble will not readily yield to any immediately. In this event continue persistently, alternating or continuing one alone as you are led to do, and the invariable result will be complete restoration of perfect condition, and an elimination of all the distressing features, from which other complications would result under any other circumstances. The position of hands over the eyes and at the base of the brain will also induce profound and refreshing sleep. These simple means of re-establishing the normal and healthful distribution

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of the psychic energy, from a disturbance of which so many difficulties arise, cannot be too strongly recommended to those who desire to avail themselves of such knowledge. —“ REALISATION.”

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“Static” Electricity.

A Wimshurst electrical machine is an apparatus designed to collect a series of small charges induced by friction and induction for the purpose of highly electrifying bodies, and producing effects such as sparks and discharges of electricity through tubes from which the air has been partially exhausted, the Röntgen rays and so on.

The Leyden jar is a glass pot coated on the inside and outside with tinfoil. This is charged by means of electrical charges being passed into the inner coating, whilst the outer coating is connected to earth. Thus, when the inside layer is charged, the outside becomes charged by induction with the opposite kind of electricity, and an electrical stress or strain is set up in the glass of the jar. The connection to earth allows the charge of the same sort as the inner coating to escape to earth, so that eventually the jar becomes highly charged, and may be discharged by uniting the outer and inner coatings, when a brilliant spark takes place with a snapping sound. When a jar is well charged a hissing sound is often heard, and pale phosphorescent streams may be seen in

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the dark crawling over the edges of the jar from inner to outer coating. This is a partial discharge.

Electrification is also produced in many other ways. (1) *Percussion*.—A violent blow struck by one substance on the other produces opposite electrical states in the two substances.

(2) *Vibration*.—When a rod of metal is coated with sulphur and vibrations set up in it, it has been shown that there is a separation of electricities at the surface separating the metal from the non-conducting sulphur.

(3) *Disruption and Cleavage*.—When a card is torn asunder in the dark sparks are seen. Lumps of sugar crushed in the teeth, or rubbed together in the dark, produce pale phosphorescent flashes of light and the sudden cleavage of a sheet of mica produces sparks, and both the surfaces of the cleft portion are found electrified.

(4) *Crystallisation and Solidification*. — Sulphur is violently electrified when fused in a glass dish and allowed to cool, so also is chocolate.

When arsenic acid crystallises out after having been dissolved in hydrochloric acid, the formation of each crystal is accompanied by a flash of light due to an electrical discharge.

An interesting case occurs when sulphate of potassium and copper is fused. It solidifies without becoming electrical, but on cooling a little further the crystalline mass begins to fly to powder with an instant evolution of electricity.

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Combustion produces electricity, such as burning charcoal, also *evaporation*. A few drops of solution of copper sulphate thrown on to a hot plate causes violent electrification as they evaporate. The *atmosphere* is always electrified relatively to the earth.

Pressure.—Many substances when pressed together exhibit electrification on their surface. Thus cork becomes + when pressed against amber and metals, whilst it becomes – when pressed against mineral and animal substances. Electrification depends on the materials operating on one another and the velocity with which they move rather than the size of surfaces of contact or mode of friction or rolling contact.

Pyro-electricity.—Certain crystals such as tourmaline become electrified by heating or cooling, the ends which are positive and negative always bearing a definite relationship to the axis of the crystal, and the poles alternating as the crystal is heated or allowed to cool. Electricity may also be produced by pressing crystals. It is interesting to note that crystals which become electrical by heating generally have a “skew symmetry of structure,” doubtless dependent on molecular constitution, and also peculiar optical properties in polarised light.

Animal Electricity.—This appears to be most developed in the *Raia Torpedo* and *Gymnotus electricus*, which are capable of giving terrible shocks. The electrical organ consists of laminæ composed of polygonal cells to the number of 800 to 1000 or more, supplied with four large bundles of nerve

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fibres. In the *Gymnotus electricus* this organ runs the whole length of the body from head to tail, starting from the back of the head.

It has also been shown that nerve excitations and muscular contractions of human beings are always accompanied by feeble discharges of electricity.

Electricity of Vegetables. — It has been thought that electrification is produced in plant life, the roots and juicy parts being negatively, and the leaves positively, electrified. The subject, however, has been little investigated.

(To be continued.)

—:o:—

Concentration and the Acquirement of Personal Magnetism.

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LESSON XIII.

IN my last lesson I gave simple instructions for using the magnetic emanations proceeding from the body for the cure of headache, and now I will show how to cure other diseases of the nervous system.

Let it be understood clearly, however, that magnetic healing will not “set” broken bones any more than Mental or Christian Science will do so. If the Christian and Mental scientists would take a more rational standpoint and admit certain limitations, they would, at any rate in England, make greater headway. A man who is suffering from a compound fracture of thigh, for

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instance, won't find it mended by the simple assertion that it isn't broken. So with magnetic healing ; but, mark you, *once it has been set by the surgeon, magnetic treatment will cause it to heal up twice as quickly*, for the flow of magnetism induces a flow of newly vitalised blood to the injured part ; and those of my readers who desire to take up this business as a means of livelihood should remember this, and recognise the value of the medical man as well as the mistakes he makes.

The solar plexus is the nervous centre of the body which has the most direct connection with the emotions. *Plexus* means a network of nerves and bloodvessels, and the *solar plexus* is situated in the abdomen just behind the stomach (not the intestines, be it understood), and is sometimes called the *abdominal brain*. The magnetic healer must not fail to recognise the value of this group of nerves, for a steady magnetic flow induced for ten minutes or so at this part of the body will do much to correct the trouble, no matter what it may be from which the patient is suffering. Place the right hand over the stomach in front, and the left hand at the corresponding spot behind, and send a steady flow of magnetism right through from one to the other.

It is as well to remember, too, that water or milk can be magnetised, and when given the patient to drink, or to bathe the affected part with, great relief, or even cure, can be brought about.

I cured a bad case of erysipelas by sending

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the patient magnetised milk, which she both drank and used to bathe the face.

To do this, pour the milk or water into a scrupulously clean vessel, induce the magnetic flow as already directed, and make passes with both hands over the vessel. Then place the right hand over the mouth of the cup or jug, stiffen the arm, and make the hand vibrate from the muscles of the upper arm (this needs practice), sending a steady flow of magnetism into the liquid.

You can always get into better "touch" with your patient by making him drink some magnetised liquid before treating him. In certain diseases the water may be hot.

When treating for troubles which arise directly from the nerves, place your hands on the seat of the pain and make the currents pass right through from one side to the other. For such things as neuralgia, toothache, earache, etc., make the hands as hot as possible first.

It is usual to give the patient a *general* treatment first of all before attempting to treat locally, and to do this you must proceed as follows:—

Prepare the magnetic flow, and then, having your patient simply garbed in his birthday suit, or a light, loose wrapper, place your right hand at the base of the brain, and pass the left slowly down the spine, touching it very lightly with the fingers, but sending all your magnetism into the spinal column and directing all your will power to this end.

The patient should take long, deep

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breaths during the process, breathing from the abdomen.

Now remove your hands and make passes from head to foot—these need not be “contact” passes (that is to say, you do not touch the patient); then treat the solar plexus as already described, and also the chest and lungs in the same manner.

Next, to secure free action of the bowels, place your left hand over the solar plexus in front, and your right at the base of the brain; send strong currents through the body, and *will* that the bowels shall act freely.

Follow this up by a treatment of from five to ten minutes of the *liver*, place the right hand over this organ, and then *vibrate* as I have told you for the magnetised water. Only practice can help you with this; you must *go on* trying until you can do it properly; but it is the most powerful movement you can use.

This profession of Magnetic Healer is one in which money can be made by those who seek a means of livelihood, and can also be used as a means of alleviating much pain and suffering which drugs cannot move.

I agree with the necessity for *surgeons*, but the physician would make more cures if he went in for rational health treatments instead of drugging his patients.

Those of my readers who seek the professional side of magnetism as a healing agent must practise continually, and “treat” everybody they can get hold of.

(*To be continued.*)

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On my Table.

"A DREAM OF REALMS BEYOND US," by Adair Welcher, 331, Pine Street, San Francisco, Cal., U.S.A. Price 2/6 ; signed copies, £2. This work is a play in four acts, with deep underlying strain of mysticism. The author teaches of the unknown shapes and beings which throng the universe, and shows how they work for the benefit of mankind. The play is written in blank verse, and the ideas are grand. Mr. Welcher is something more than a mere "dreamer of dreams."

"BI-LITERAL CYPHER OF FRANCIS BACON ; REPLIES TO CRITICISMS," by Elizabeth Wells Gallup, London, 22, Bedford Street, W.C. Gay and Bird (mailed to any address free). This is Mrs. Gallup's reply to the critics who do not agree with her discovery of a secret cypher in the works of Shakespeare, chiefly Mr. Chandler and Sir Henry Irving. Although personally our sympathies are not with Mrs. Gallup, we advise all who are interested in the matter to write to the publishers for a free copy of the "Replies."

I have also received "PSYCHIC AND OCCULT VIEWS AND REVIEWS," 239, 241, Superior Street, Toledo, Ohio, U.S.A. ; 5/- yearly. One of the most valuable and useful of the American monthlies. Students cannot afford to be without this.

"THE ORDER OF THE GOLDEN AGE," Paignton, Devon, England, send up a number of pamphlets upon reform diet, the most useful of which are Dr. Oldfield's practical little work, "Fruitarian Cookery," 1½d., post free ; "Dietetic Difficulties," by R. S. Pertes, M.D., F.R.C.S.Eng., 6d. a dozen copies, and the "Potency of Faith," by Sidney D. Beard. I should like those who feel any interest in a reformed diet to send two or three shillings for a selection of literature on the subject, to the "Golden Age ;" it will be money well spent, and as a member of the Order I know how great and far-reaching is the noble work carried on by Mr. Beard and the members of his council.

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"Cardy Mums."

(Copyright.)

CHAPTER III.

(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.

METHOD VI.

THE following explanations will show what part of the querent's life will be influenced by the cards found in the places occupied by the given numbers, from one to twelve inclusive.

No. 1, or the first house:—describes the querent, his state of mind and his thoughts.

Sign of the Zodiac ♈ (Aries), planet ♂ (Mars), card, the king of diamonds.

No. 2, or the second house:—the querent's money, his property, the death of wife or husband.

Sign in the Zodiac ♉ (Taurus), planet ♀ (Venus), card, the queen of diamonds.

No. 3, or the third house:—the querent's brethren, or short journeys.

Sign in the Zodiac ♊ (Gemini), planet ☿ (Mercury), card, jack of diamonds.

No. 4, or the fourth house:—the querent's father.

Sign in the Zodiac ♋ (Cancer), planet ☾ (the moon), card, the king of clubs.

No. 5, or the fifth house:—the querent's children, gaiety, merry making.

Sign in the Zodiac ♌ (Leo), planet ☼ (the sun), card, queen of clubs.

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No. 6, or the sixth house:—shows the querent's state of health, servants, and the death of friends.

Sign in the Zodiac ♍ (Virgo), planet ☿ (Mercury), card, the jack of clubs.

No. 7, or the seventh house:—governs marriage, love affairs, and law suits.

Sign in the Zodiac ♎ (Libra), planet ♀ (Venus), card, king of hearts.

No. 8, or the eighth house:—the querent's own death, wills, legacies and public enemies.

Sign in the Zodiac ♏ (Scorpio), planet ♂ (Mars), card, queen of hearts.

No. 9, or the ninth house:—long journeys, voyages, and all literary matters.

Sign in the Zodiac ♐ (Sagittarius), planet ♃ (Jupiter), card, jack of hearts.

No. 10, or the tenth house:—relates to the querent's profession and the sickness of the first child.

Sign in the Zodiac ♑ (Capricorn), planet ♄ (Saturn), card, king of spades.

No. 11, or the eleventh house:—the querent's friends.

Sign in the Zodiac ♒ (Aquarius), planet ♅ (Uranus), card, queen of spades.

No. 12, or the twelfth house:—governs sorrow, affliction, secret enemies and all trouble.

Sign in the Zodiac ♓ (Pisces), planet ♆ (Neptune), card, jack of spades.

These meanings have, of course, been greatly simplified to suit their present application. The planets given are consignificator with the zodiacal sign governing each house. We will take the following figure as

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an example:—At No. 1, the eight of hearts; No. 2, five of hearts—a happy marriage; No. 3, ace of diamonds—a birth; No. 4, nine of hearts—motherhood; for the past.

No. 5, four of diamonds—society, pleasure, gaiety; No. 6, nine of spades—pending trouble; No. 7, eight of spades—sickness; the present.

No. 8, five of spades—loss, mourning; No. 9, six of hearts (R), in the near future; No. 10, ten of diamonds—upon a journey; No. 11, two of spades—friendship, courage; No. 12, hope; the future.

Key cards:—Thirteen, ace of clubs—prosperity; No. 14, ace of spades—contentment, resignation; No. 15, two of clubs—children; No. 16, ten of spades—tears, affliction; No. 17, seven of hearts (the past), a little child; No. 18, the seven of diamonds (R) (the present), anxiety; No. 19, three of spades (R) (the future), error, confusion.

Significator of querent, queen of hearts. Briefly, this may be read as follows:—It will be noticed that the significator is duly represented by the eight of hearts—a fair woman—in the first house, or the ascendant, descriptive of querent's person. The querent, then, is a young married woman, the marriage has brought her much happiness and prosperity (see key card, 13, ace of clubs), and in due time she gives birth to a child. This in the past. Her happiness is rudely dispelled by trouble of a grievous nature, tears and affliction fall to her lot (see key card, 16, ten of spades), her little child falls ill, eight of spades (key card, 15, two of clubs, children). This is the present.

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She loses her child after a short illness, and then goes on a journey to a friend who tries to cheer her up and give her hope of another meeting in after years with her dearly loved little one. She listens to these good counsels, and in time becomes resigned to her trouble (see key card, 14, ace of spades).

No. 17, the past—a little child; No. 18, the present anxiety; No. 19, the future, errors and confusion.

We will now go through the cards and see how far the astrological readings may be applied.

It has already been pointed out that the first house distinctly represented the querent's person, in the same way that the ascendant describes the native in a horoscope.

The second house also containing hearts shows that she has no financial trouble or anxiety.

The third house, ace of diamonds; if she has brothers or sisters they are well to do, and also fair; no short journeys.

The fourth house, her father; a successful man.

The fifth house, her children; she has happiness with them, and is also a social success.

The sixth house, her health; suffers by anxiety and nursing.

The seventh house, her husband, a dark and probably Saturnine man, but very good to her.

Wings of Truth.

The eighth house, she will lose money by the death of her child.

The ninth house, long journeys; she will go a journey shortly.

The tenth house, she has no profession.

The eleventh house, friends; shows a good one in the hour of need.

Twelfth house, trouble, sorrow; she is buoyed by hopes of better times.

This is the briefest outline of the many openings these astrological significations afford to the experienced cartomancer.

(To be continued.)

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Answers to Correspondents.

“WAPITI.”—1.—About 500 in London, sometimes more; but the class is very mixed, I might say all classes, from the highest to almost the lowest.

2.—Yes, certainly; the athletes whom I have mentioned live on this fruit and nut diet, and are strong men, capable of great exertion. I also know businessmen and others who give long days to physical labour who live on similar lines. The great thing is not to overdo it at first—get used to it gradually.

3.—The article on Christian Science, such as you suggest, shall appear shortly, also one on the subject of self-consciousness, and the best way to overcome it; at the same time, if you follow the lessons on the cultivation of personal magnetism they should help you a lot.

“M. J. H.” (Blackburn).—The thought waves travel right round the circle, and although everybody may have different ideas of success, all the thought force which gathers in intensity as it passes round the circle is concentrated upon this subject—success, hence the potency of it. Concentration will teach you how this is possible. Yes, you can watch the workings of the aura, *i.e.*, spirit, if you will develop your gift of clairvoyance, which is really very strong.

Wings of Truth.

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