

# Wings of Truth.

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Wings of Truth.

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# Wings of Truth.

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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.

**H**UNDREDS of them, a perfect hurricane of wings, and above the swish and whirl of snowy pinions comes the plaintive, long drawn “Oh ! oh !” of some gull who has not been fed, and the harsh “craw, craw !” of the greedy ducks.

Every morning at half-past eight, the hubby and I trot down through St. James's Park with a big basket of bread to feed the seagulls who winter there and the sparrows who are permanent boarders.

These bitter cold mornings there is quite a reception on the bridge, and yesterday and to-day the water was just a sheet of ice with a crowd of screaming gulls slipping about after crumbs, and hovering with open mouths around us to catch the bread as we threw it to them. And they are just keen on it too, and seldom miss. One bonny chap hung above my head and caught three

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large pieces in succession at the serious risk of choking himself, and when they don't get any they cry like babies, "Oh! Oh! Oh!"

The sparrows are even tamer than the gulls. Jack throws down a handful of crumbs and before they reach the ground, flutter, flutter, comes a feathered rascal, light as eiderdown and dainty as a fairy, and they come thick and fast all round our feet, as saucy and fearless and happy as birds can be.

At home we have our cats—increased to fourteen, counting the kittens as whole cats—though that seems wrong somehow and somewhat illogical.

Yesterday I heard a most pitiful yowling in the yard, and found a small black kitten, cold, hungry and very frightened. Some brutes had reared it, grown tired of it, and then brought it in here to starve or find a home as might happen. I brought it in to San Toy, who presented us with a kitten last week, and she took it to her motherly arms and treats it as her own; bless her old black heart, she has plenty of room for them both, and loves the little derelict as much as her own grey fluff ball!

That is a species of cruelty I find very hard to stand. If people cannot keep kittens and find them a home they ought to put them in a bucket as soon as they are born. To let them grow up only to turn them adrift to starve is simply wanton cruelty.

I'm going to give you a photo of the new "sub-editor" soon, only I *do* want his *hair* to grow. And it is so *shy*. Why do some

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babies have thick crops of hair and others try to emulate billiard balls? Barry is of the billiard ball type, but he weighs twenty pounds, and is fat, rosy and as happy as the day is long, like his "ma"!

Now, O H. H., stop frivolling, and get to business.

We hope to have the Brotherhood ready soon after you get this issue of WINGS.

Hundreds of letters have had to be written and are still being written in connection with it (I'm writing this Talk in the first days of December, please) and so far it is getting on like a ship on fire.

I don't know when I've taken such a firm hold of anything as the organisation of this Brotherhood. It is the child of my brain, born after years of thought—thought which has become solid on the spiritual plane and materialised on the physical plane, as all organised thought does.

To digress from the Brotherhood a moment, it is not at all a bad plan to follow this idea of solidified thought, and to see where it can land you.

There are a great many students of the New Thought who find it impossible or very hard to materialise their desires, and these people are very, very fond of sticking it on to the Science when the fault rests with *themselves* only.

They say, "I concentrate, I affirm good, I try to love everybody, and I get no further." Now, it seems to me, quite apart from the undisputed fact that one man's meat is another man's "pizen," that if *I* can sit

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down and concentrate, and my concentration can bear fruit, and if *others* can do the same, there must be something very wrong in the State of Denmark when a certain proportion of the community *who desire betterment* cannot obtain it.

If they didn't want a better condition of course they wouldn't expect to get it, but wanting it, trying to get it, and only showing forth ghastly failure is a pretty sure indication that there is a leak in this particular gas-pipe *somewhere*.

First I know they are too apt to postpone their benefits. "*I will be,*" takes the place of "*I am.*" Oh, surely you who have eyes to see and ears to hear can understand that somewhere, in the ALL GOOD, your desire already exists in solid form?

You can surely accept as a truth the potential well being and affirm its presence? It is not so *very* hard to have *faith*, is it? You have *none*, oh, ye milk-and-watery ones, when you say "I will have," not enough to spread thinly over a "tickey," and your affirmations made in *this* spirit will never be realised in this life.

Then there are those students of Life who assert their faith, assert their success and all the rest of it, until, hey, presto! comes along a little trouble, or an obstacle in their path, and, "pough!" their "faith" is *gone*.

Look up the teachings in the Bible — so far as they refer to Faith. You will find that Christ was continually speaking of the necessity for it, always saying what could be done by its aid, and perhaps, of all the

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mis-read and mis-understood teachings in that grand Occult Book, none are more so than on this subject.

When I want anything badly enough to concentrate on it, especially (be it noted I've too much of importance to think of to concentrate on trivialities) I don't say, "this will be successful," I say, "I AM SUCCESS," then I close my eyes until I can see the words quite clearly. It's a kind of mental bioscope, and an aid to concentration easily acquired, and when that sentence has taken hold firmly I connect it with the matter in hand.

Then I take up my mind until I see mentally every detail of that which is desired, until it is a living picture to me—a reality—and that before I've taken a single step towards externalising my idea.

I keep this up daily for weeks, then, after a time I find externals open up for the realisation of my ideal, *because it is now firmly built on the thought plane*. There is no doubt each thought dwelt on with any persistency becomes solid on the astral plane, takes shape there, and when perfect in form materialises here. It is so with all thoughts—thoughts of fear, of failure, of sickness, of success, health and happiness, the law is inevitable.

Now as soon as I find externals indicate the fitness of my thought structure for materialisation, I put it into practice and work at it like steam till it is transformed from the astral to the physical in its entirety.

But all the time IT IS, it is not a case of TO BE.

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Harrison Brown says in *Now* (which Helen Wilmans has rightly called the "greatest little paper on Earth") :—"an affirmation bears the same relation to Soul Culture that an *axiom* bears to mathematics. It is to be taken as truth, not to be reasoned upon but accepted." There you are—two and two make four—any baby will tell you that—and you would not dream of questioning the statement.

Put that two and two statement into the words "*I am success*," and accept them just as unquestioningly, and watch the results. Let SUCCESS stand for all your ideal—don't make it a question of £ s. d. and "*earthy*" ambition only; you can never touch the stars unless you soar, never talk with the gods unless you are a god yourself.

Now try my plan for a year and see what results will follow. All I am, you are; all you and I are, GOD IS, all is one—*Unity*. It only rests with yourself as to how much of Unity you can show forth.

To return to the Brotherhood. I have had much encouragement from prospective members, and I am more convinced than ever that the great success I can see for it is to be a lasting record of good.

The Apocalyptic Brotherhood has come to stay, and its roll of membership will reach from end to end of the world.

You see it starts *free*, it is universal, it is not dependent upon any body of people, it is not intended to represent any "isms," any creeds nor dogmas. It stands for LOVE and FREEDOM, it aims to put knowledge in the

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paths of those who seek it. It is to be self-supporting. It is to be like Masonry, shorn of the gluttony and pomp which spoils that splendid Brotherhood, but world wide, and a Brother is a Brother, no matter what rank he holds, and as such, even perfect strangers have an introduction to each other, and a binding link of kindness and love.

One member to-be writes :—" I am deeply interested in your idea of founding a ' Brotherhood,' for there is a great need of such a practical whole-world institution. Evidently theology has signally failed to establish one, and it now lies to the New Thought movement to bring about the new heaven and new earth wherein dwells righteousness, peace on earth and goodwill to men. I shall be pleased to become a member of it when you have it established." Another hopes the " Brotherhood " will have a lecture-room. I shall not be able to manage that until the movement is well started, then I think we can make arrangements for something of that sort.

But we *have* decided to introduce members who would like to *correspond*, so that they can exchange ideas, etc., and distant Brothers can, by writing, come into actual touch with those interested along the same lines of thought.

If I hurry things I shall not get the same solid foundation for the movement I aim for. The Brotherhood is not to be a here-to-day-and-gone-to-morrow affair, it has come to stay, it is going to be the biggest movement and society the world has known.

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It will embrace all religions, all sects, all nationalities.

Such an ideal cannot grow like a mushroom in a night.

We shall be glad to hear from all who are interested in the Brotherhood, or who have ideas and suggestions to make concerning it.

The terrible story of suffering and misery in the East End, of cold and starving children brings to us forcibly the necessity for New Thought on a basis that will reach the *poor*. They give charity where charity is not asked for, the poor are as proud as we are, and charity seers their souls like a red hot iron. If Carnegie, instead of seeking notoriety by wasting money on Public Libraries, were to start factories and workshops to teach the poor a trade, and put them above charity and above starvation, and having taught those who are ignorant, give them employment rendering them self-supporting instead of recipients of *charity*, then some angel would have a true "good deed" to record against his name. Not Carnegie only, but all of these multi-millionaires could join in this work; but, alas, they don't get enough advertisement out of it!

Mr. Heald has been doing me and my baby for his chromoscopy article this month. What he writes is true, so far as I know. I was the first born, and the mater had an influence of love and protection round her which may have affected me as Mr. Heald suggests. She didn't have it with the other kid, I know, and it's about the best time *I*

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had unless my memory of the afterwards plays me false.

I like his suggestions about my ability to carry out IDEALS. The Brotherhood is one; a big city on ideal plans, sans slaughter-houses and cannibal inhabitants is another, and I'll HAVE THEM BOTH!

Have you seen my new book, "Practical Hypnotism"? It is one shilling, post free, and it absolutely represents the *cream* of Mesmeric and Hypnotic knowledge the world possesses, boiled down and shorn of all padding.

### 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:—

## Cultivation and Practice of Mesmeric Power.

BY FRANK H. RANDALL,

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

### PART IV.

#### TRANSMISSION OF VITAL FORCE.

**I**N previous articles I have endeavoured to introduce to you some of the notions and practices that have occurred to

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me as the best for mesmeric development. I have endeavoured also to give you just those methods of cultivation that I have had the good fortune to derive from varied personal mesmeric experience. Since most psychological students have much in common, perhaps my readers will allow me to regard them as being as capable of eagerness for mesmeric results as I was when being introduced to the laws and influences that work between one's self and one's neighbour. I well remember the time of my first practical results in mesmeric experimenting. They were the discovery for myself that under certain conditions, persons were able to see a phosphorescent-like light about the fingers of a magnetist. Other persons would experience electric-like sensations when making contact with a magnetiser's hands. Needless to say it was very encouraging to be able to obtain such results.

It may be that perhaps there are some of my readers, who, like myself, will be encouraged if they can obtain similar results. Certainly anyone might derive a satisfaction from similar experiments. Let me therefore have the pleasure of giving a notion of what I regard as good methods of developing the transmission of vital force, and also to introduce some quite simple, though interesting experiments for obtaining evidence of the active existence of your magnetic powers.

*Practice for projection of vital force.*—In most cases vital energy is given off unconsciously. By a mesmerist it is given off consciously. Regard yourself as a centre

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from which you will transmit the influences you are capable of wielding. The effect of any centre (yourself) upon the outside (represented in your fellow beings) depends upon the energy generated within, and the power to direct it outwards. To succeed in this it is a good thing to train yourself to be capable of acting and living at a high pitch of strength—mentally, vitally, morally and physically. If you do this it not only gives you positive energy, but safeguards you against all who cannot maintain such a pitch. It is necessary then to cultivate your own powers to a high degree, so that by constant practice in *tightening* yourself you will be able to meet most people with positive strength, commanding their's, and, therefore, have that effect that is now generally associated with mesmerism. The following exercise will be found very effectual:—

Produce in yourself the fullest possible muscular tension. Hold in your mind the idea of making every motion or positive nerve perform the function of emitting a current of nerve force. *Will* that from your system *outwards* through your nerves, there will radiate an energy, that, if directed, will have an effect upon someone. Continue this as long as you can without straining yourself, then relax. Here your *inward* nerves will receive energy from outside, and the state caused in yourself by the strain you produced will be strengthened by the inrush.

This will make you a centre of *positiveness*. In every instance you should be aware of the

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projection of energy from your system. After the exercise take rest until you feel quite recovered from any exertion due to the tension of your body.

*To enhance the activity of vital force.*— To enhance the power of this practice you may at the same time perform your breathing exercises, holding your lungs fully inflated, directing the pressure *outwards*. Now, with a sort of sudden, and, if possible, further determination to contract yourself, continue the tension of your muscles and the inflation of your lungs, until the strain almost compels you to relax; but before that would occur, decide to release the tension voluntarily and consciously. This will give you the power of controlling all who are unable to endure in themselves a corresponding tension. Immediately after the relaxation, recover yourself with slight muscular contraction, steadily exhale your breath. When your nerves are steady, you should relax yourself entirely, and rest as before, preparatory to a repetition of the practice.

*Caution as to over-taxing energies.*— Remember it is a very powerful practice, and you will be careful not to over-tax yourself. Perform it three times to complete an exercise, and each exercise about three times a day until you find that your whole system becomes heated or even perspires. Here you may regard your system as being sufficiently sensitised to the positive currents of nerve force, and you may then commence to modify the exercises according to your

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disposition and wishes. Regard the exercise as being beneficial to you only when you feel firm and tight after the performance of it. This may be assured by performing regular and cool breathing through your nostrils after you have relaxed yourself for repose.

*Some experiments in vital force.*—Having exercised yourself and succeeded in the production of an active vital state, you would, no doubt, like to put it to experimental test in a manner similar to what caused the results mentioned above. To do this it is necessary to be ready to perform the following test experiment upon as many persons as you can, so that you have a better opportunity of discovering some who are susceptible to you. Also you will endeavour to perform it as often as possible so that you get to know the extent of your own powers. The experiments I hope to give you here are quite simple and harmless and should be interesting to all concerned. They are as follows :—

*Practical test for detecting the flow of vital force.*—Have a room darkened to a point which would permit under ordinary circumstances the brightness of phosphorous being seen. Invite a few interested persons to accompany you in a few test experiments. Procure a tumbler of water, hold it in your left hand. Focus the fingers of your right hand into the mouth of the tumbler so that they are about half an inch from the water. Now ask those who may be near by to look at your fingers and the tumbler of water, and to inform you of anything they see.

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They should approach near or remote as might be suitable to their vision. Some might wish to draw quite near and others to remain at a distance of a few feet.

Many persons tested in this manner will be able to see the nerve force passing from your fingers to the water. Others will see it passing from the right to the left hand. It may also appear as an aura round your fingers and glass, or it may be seen as fixed phosphorescent-like rays of light proceeding from your finger tips into the water, and, I might mention, it may be seen as sparks issuing intermittently from your fingers into the water.

*Another test.*—Another experiment is to hold your hands extended into darkness, such as a darkened corner of a room, or a room where the light has been partly lowered so that there shall be not total darkness, but light sufficient to allow the faintest outline of the hands to be seen. Now ask if any of the bystanders, who should approach as before, can discern anything near or around your fingers. In this case what is seen will vary as before, according to the different powers of perception of the persons present. Some may see an aura as of a phosphorescent whiteness, but of a nature less brilliant; others may discern an aura, a halo, or star-like effusions round about the tips of your fingers and the palms of your hands, or even about your wrists.

*Further experimental test.*—The above experiments may be carried to a further extent by directing those present to look at

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your head, where also they may discern a halo or an aura of a similar nature to that seen round about your hands.

*(To be continued.)*

-----:o:-----

### Chromoscopy, Chromosphere, Psychology and Spectrum Synthesis.

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

By WILLIAM HEALD.

SECTION III.—DEDUCTIONS.

#### CHAPTER SIX.

NATIVITY COLOURS, COLOUR INFLUENCES  
ABOUT CONCEPTION, GESTATION, AND  
AT ACTUAL BIRTH.

IT is hoped that the readers of the present number of WINGS have taken care to preserve the two Chromoscopes presented, as the deductions, which will follow through many pages, will be based principally upon the Colours of these Chromoscopes.

There are formulæ that enable me or my qualified pupils to cast the Personal Chromoscopes from the two Chromoscopes presented with the WINGS OF TRUTH for last May. These formulæ are, however, given to private pupils only.

It will be found, though, that there are general principles that will enable readers to

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work out many interesting deductions for themselves, particularly so if they should decide to have their own Chromoscopes cast and painted.

A special arrangement, with this end in view, will be made through WINGS that each reader may have his or her own Chromoscope cast, painted and forwarded with interesting practical suggestions.

Each Colour in the Chromoscopes now to be considered is the representative of a letter or a number deduced on the lines previously explained, hence, the reader who has thoroughly mastered previous instruction may even be able to work out the formulæ that supply the Colours. This, I know, will be a difficult task, but it *is possible* to accomplish the feat from mastery of the instruction given in previous pages of WINGS.

NATIVITY COLOURS :—These are Colours associated with Nativity, NAME, Date and Year of Birth, with Sex and a few other particulars always involved in connection with birth in this world. The number of spaces in the Chromoscopes occupied by these particular Colours varies in different persons ; sometimes very widely indeed. A striking coincidence occurs, though, in the Chromoscopes before us, namely, the spaces occupied by the Nativity Colours are the same in Number—1 to 37. There is, however, a marked difference in the INTENSITIES of the COLOURS.

Following the lead of the little Star Device on page 265 (October WINGS) it will not be

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difficult for a reader to follow the Spaces 1 to 37. In these thirty-seven spaces of the mother's Chromoscope will be found, re-read from page 382 (December WINGS) (1) 2; (2) 3; (3) 1; (4) 5; (5) 2; (6) 1; (7) 1; (8) 3; (9) 4; (10) 3; (11) 4; (12) 5; (13) 3. These are the INTENSITIES of the COLOURS in the NATIVITY.

The Child's Chromoscope shows (1) 4; (2) 2; (3) 2; (4) 5; (6) 1; (7) 2; (8) 6; (9) 4; (10) 3; (11) 1; (12) 1; (13) 3.

Brief general deduction. The Nativity cast of the mother shows that she has plenty of "Go" in her nature, especially on lines of resisting threatened loss, of overcoming difficulties, of combatting disease and unsettled conditions generally, of fighting doubt and depression, of right-down hard work, "not a lazy bone in the body," and of carrying out IDEALS, no matter how big and great such ideals are.

This deduction is drawn from Dark Red 2, associated with (3) 1, (7) 1, (8) 3, (10) 3, and (13) 3, respectively.

The "Go" does not associate itself much with the mere attainment of Position, nor yet does it worry itself about possible failures. This is shown by the 5 of (4) and of (12). All this "Go" though depends greatly on the mutual co-operation of one or more cared for, and appreciation of efforts on the part of others give it much encouragement. This is marked by the 2-Intensity of (1).

Take the child's intensities of Colours on same lines. The "Go" will need more

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encouragement and appreciation to cause it to assert itself to its utmost. This is indicated by (1) 4. With sufficient encouragement the "Go" will concentrate itself more in the direction of art, music, finance, etc. The same resistance of disease and of opposition to unsettled states, as indicated in mother's, will be strongly marked in life of child. The love of activity and of effort will be equally strong in the child as it has been in the mother. The determined effort to carry IDEALS into actuality will be equally pronounced, and the child may become either a clever financier, a clever writer, or BOTH. I most emphatically deduce BOTH.

The love of Travel is shown strong in both mother and child, from the fact of (6) being 1. More care will be needed as to health in child until sixth year be passed, than was needed in case of mother during same period.

The sea influences during childhood will be better for child than either country or town influences.

These deductions are drawn respectively from (1) 4 associated with (5) 3, (6) 1, (7) 2, (10) 3, (11) 1, (12) 1 and (13) 3. The child must be trained not to yield to depressing influences, or depression will become a power for harm in his life. This is deduced from (8) 6. Note meanings of Grey and of No. 6.

These deductions anticipate chapter eight to a certain extent and are introduced to encourage the study of Character in the meantime, as shown in Colours of their own, or children's Chromoscopes, should readers decide to have either, or both.

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The reader is now asked to note Spaces 1, 2, 3, 4.

From the COLOURS here are deduced the general deductions respecting conception, gestation and the influences about birth. The Colours are not to be judged separately, but in conjunction. In the mother's we get, Violet, Orange, White and Dark Blue, but in the child's we get Dark Blue, Grey, Grey and Orange.

Should conclude that there were worries and anxieties about the mother when the child was conceived, but about the grandmother of the child at conception of the child's mother the states were of a most satisfactory character. That is, the mother made a better START than the child did.

To those who hold the theory of re-incarnation, the child has not had as many earth existences as the mother, for the astral conditions at conception were not so perfect. Of course the father has more to do with the state of the child at conception than has the mother. The father is the instrument through which the soul mainly comes—the mother gives the body. The mother has more to do with gestation than with conception. Of course, in a general way, both maternal and paternal influences are concerned in both conception, gestation and nativity influences. From conception to quickening of the mother in embryo, her mother got every consideration, having little to worry her, or *worrying very little*, and the babe's development went on satisfactorily. From quickening to labour a change of

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position on the part of the father, or the going away of the mother made conditions still more favourable to the child's growth. Labour itself and the actual birth of the little one were affected by a somewhat remarkable external activity. Something occurred in the domestic arrangements which caused an alteration of plans just about the time of Birth, that made the event itself less satisfactory than was anticipated. Nevertheless, I conclude that the child—now the mother—had a fairly good start from conception, through gestation, and only a little check, just near actual birth into the world.

Through this period the germs, or the Karma of IDEALITY and of THOROUGHNESS, with the genuine love of bettering the condition of humanity, which I conclude has asserted itself in the life, were nurtured and made possible activities of the life to be.

Such is Chromoscopy's deduction from the combination of the Colours occupying the spaces 1, 2, 3, 4 of the Mother's Chromoscope.

I now call attention to the Child's Chromoscope. Spaces 1, 2, 3, 4 give very different deduction from that already given.

About the time of conception I deduce that both parents had a great amount of mental worry influencing them. There were several changes altering the current of the thought of one or both parents. It is also shown that the anxiety-bringing elements prevailed right on from conception, through gestation even to Labour and actual Birth of boy.

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There were a few redeeming elements through the period in which effort was put forth strongly to secure improved POSITION. Their influences were redeeming as far as the child was concerned, but the effort would tell on health of mother when the period of Labour was reached, indicating that extreme care would be necessary at the time of birth of child, or the mother's life, or one of the bodily Senses, would be endangered.

The very activity, though, that is indicated as having been imperative, immediately after birth of child, apparently harmful, was one of the BEST influences that could have been induced to recover the tone of the Psychic, and subsequently the Physical of the mother. There was little or no development of the child's Psychic possibilities during gestation—the mother used up all the "Mind Stuff."

Up to, and including, the sixth year of the child a certain amount of care will be necessary from the health standpoint. The seventh, eighth, and ninth years will compensate for the care given to the child in the years which will precede. More, however, on these points will be presented to the readers on subsequent pages.

The mother in giving NAME to the child, fortunately brought, thereby, influences that will counteract the adversenesses that are shown about the child during the first six years of his life. This will be the subject of next chapter, when Chromoscopy will tell readers of WINGS, HOW TO NAME BABY.

*(To be continued.)*

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### How to Rouse the Solar Plexus.

THROUGH the Cerebro-Spinal system the mind is also made aware of various vibratory changes which may occur in or near the body, which we name *sensations*. But in this chapter I wish to draw the attention of the reader to another nervous system—the Sympathetic. It is connected with the former, but it controls another part of the body and its activities. It governs the sub-conscious, involuntary, or vegetative functions of the physical system, such as digestion, assimilation, excretion, circulation and breathing. Its chief centre is the Semi-Luna, or *Solar Plexus*, which is situated just behind the pit of the stomach.

While from a physical point of view it may be correct to say that the Sympathetic nervous system *controls* the vital organs within the body—lungs, liver, stomach, bowels, heart, spleen, etc., the reader knows that it cannot do this of itself. The idea of *control* implies an intelligence back of the Solar Plexus which exercises that control by means of it. The Solar Plexus is merely the medium link, or *avenue* of communication between a part of the body and the unseen intelligence within. It is one of the points of contact between spirit and matter.

Adepts and Mystics of all ages have recognised its importance, and so do the fiends who sometimes control human beings.

This nerve centre sometimes becomes inactive or sluggish in the performance of its

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duties, and if it does, one or more of the vital organs connected with it may suffer. It will need arousing then, which can be accomplished by a method which I shall explain presently. We may ask for more Vitality and Power from the Spirit within for external use. If it is physical Vitality we desire, it will come by the way of the Solar Plexus, and the exercise now to be described will facilitate its influx. The reader is cautioned, however, not to practise the same unless he really does need more strength from within, otherwise he may over excite the centre, and he may arouse forces for which he has no use.

Lay flat on your back. Take an ordinary breath—not a deep breath. While you hold the air imprisoned in your lungs, force the upper part of the abdomen (just below the lower ribs) inward and outward a number of times in succession. This may be accomplished by an alternate muscular expansion and contraction of that part of the body. Move the abdomen outward and inward about eight or ten times, when you may expel the air in your lungs and repeat the exercise four or five times.

While you practise thus you should ask the soul or ego within to send into the body more vitality through the Solar Plexus. Concentrate your mind upon the latter and imagine that you feel the unseen currents flowing into your system through it. What may at first appear a creation of your imagination will in time become a real fact. Influx of Power will come as a result of your trustful demand for it. Aspiration will be

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met by *Inspiration*. Your Prayer will be answered.—*The New Man*.

—:o:—

### Physical Culture.—VII.

By J. D. K. COUSTON.

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

PARALLEL BAR EXERCISES—*continued.*

**E**XERCISE 6.—All my previous exercises on the parallel bars were possible for members of both sexes, but only those that have been given are usually practised by them; the exercises that will follow now are only intended for those of the male sex, and should not be practised by their fairer and more frail sisters. The next exercise is rather a difficult one at first and tends to make the thighs very sore, but this will soon be overcome. Grip the bars just a little from the end, and swing forward a little above the bars with each leg. The legs should then be thrown over the bars, and the hands, which, until now have been in the rear, should be taken off. The body must be held quite erect, and the whole of the pupil's weight supported on the thighs, that portion of the legs overhanging the bars being kept quite stiff. Now lean forward and place the hands upon the bars again; follow this by raising the legs behind you and swing them into the space between the bars and again across the bars in front of you. Repeat all this until you find that you have reached the opposite end of the bars to that at which you started, then again raise the legs.—after gripping the

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bars, of course—and in one motion throw them between the bars again and swing forward and alight upon the mattress, but do not forget in so doing to fall upon the toes, and to keep the knees bent until you have recovered your equilibrium.

EXERCISE 7.—This is, in every respect, a reversal of the preceding exercise. Instead of facing the bars as before, walk just inside and turn your face away from them. Grip the bars with both hands, swing forward, and on the return swing, throw your legs across the bars behind you. Do not loose your hands until you have secured a firm grip of the bars with the inside of your thighs. After raising yourself upon the thighs, without the use of your hands, place the latter upon the bars just behind you; then raise the legs, bring them between the bars, swing forward and backward, and repeat the exercise until you reach the other end of the bars, when, after sitting erect, you must bring your legs between the bars, hold yourself erect and steady, and gently drop upon the mattress, releasing your hold upon the bars at the same time as you reach *terra firma*.

EXERCISE 8.—We will now proceed to an exercise that is particularly good for the production of all muscles in the arms. Walk between the bars to about half way, and raise yourself by means of your arms only until you are in a position ready to swing, as explained in an early exercise. Keep the body perfectly rigid and point the toes down, taking care that the legs are well together. Now bend the elbows gently and slowly, and

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gradually sink down until your feet almost touch the ground, and the forearms are nearly resting upon the bars. Quite as slowly raise yourself up again to the original position, and then repeat the whole. It will be found at first that three of such complete motions will be sufficient at first, but as you obtain more strength, double the amount may be safely accomplished. Be careful that you perform the exercise slowly and without any jerky motion whatever, and leave off when you find that the strain is too great, an inconvenience usually discernible by a nervous twitching about the mouth. The two portions of this exercise are known as the straight arm rest and short arm rest respectively, whilst the exercise itself is frequently referred to as "The Pumps."

EXERCISE 9.—Grasp the bars at the ends, facing towards them, and quickly spring up to the position of a straight arm rest. After steadying yourself take the right hand from the bar and place it a bit further in front, following this by a similar feat with the left hand. Keep on repeating this until you find that you have traversed, or "marched" the whole length of the bar; then drop off as gracefully as possible. Throughout this exercise the legs should be well together, toes pointed downward and the head held erect. On no account whatever should the legs be allowed to swing or rock about, the whole of the exercise being performed by the arms.

EXERCISE 10.—This is practically a reversal of Exercise 12—but will be found rather more difficult of accomplishment. The idea

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is to "march" the bars backward. Grip the bars with each hand whilst facing away from them. Raise yourself up to the straight arm rest position, and then place the left hand a little further back. In doing so do not slide it along, but raise it from the bar and place it down again in an advanced position, much as you would do your feet when walking. Follow this by the right hand and so on, until the whole length of the bars has been covered, then alight upon the mattress as before. If you feel that the strain is too great for you to traverse the whole length of the bars, leave off when you feel that it is an effort of will instead of a feat of strength. No good is done by persevering beyond your natural powers, which will increase with practice. On the contrary, much harm may be done and an injury caused to the muscles that will be very troublesome for a long while.

EXERCISE II.—Having become fairly proficient in the two preceding exercises you may safely attempt what naturally follows, that is a "double march" to the front. This in a measure, is explained by its predecessors. Commencing as before at the straight arm rest, you must proceed with both hands at once, instead of separately as hitherto. Do not attempt to jump too far forward at once; be satisfied to progress a few inches at a time, and always keep the arms well extended. This exercise is frequently reversed, but is only possible to accomplish by muscular exponents. Generally speaking its backward position is best left alone.

*(To be continued.)*

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### Self-hypnosis.

FOR the many who are afraid to undergo hypnosis at the hands of an operator, yet who really want some help outside themselves, self-hypnosis is not only possible but quite as good as hypnotism at the instigation of another.

The question arises very naturally—

“What causes hypnotism to be such a power for good?”

It is such a simple matter after all.

Hypnotism, or Mesmerism, or Suggestion, all produce *one* particular form of phenomena—they all *quiet* the normal functions of mentality, put the *objective* brain into a state of coma—leaving the *subjective* brain free to carry out its mission unhampered by the unorganised thought of the *objective* mind.

Naturally, there is only one brain, but it has certainly two distinct powers of expression.

The objective, or reasoning mind, I christen the everyday mind—the subjective or spiritual mind is that which governs the finer, and more etherealised part of man.

The subjective mind, as Hudson shows, is amenable to, and controlled by Suggestion, it best carries out the Suggestions given to it when the objective mind is dormant, held at rest, either by conscious will power, or by the mesmeric or hypnotic condition of coma.

When you earnestly desire some condition and you are not on a sufficiently advanced mental plane to control your objective brain from its wanderings, then, by all means, try self-hypnosis.

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Certain conditions are necessary—for instance, undisturbed quiet, a condition of tranquility and fixed determination of purpose.

First of all put all your ideas on the thought of sleep.

Let it dominate you.

Don't think of the *word* sleep, so much as the sensations you usually associate with that condition.

The drowsy, comfortable feeling, the drooping eyelids, the desire for *rest*.

Now, either take a disc and hold it about twelve inches away from your eyes, rather above them, or else roll the eyes upward in the same way exactly as if you were gazing at the disc, after Braid's method, which I have fully described in "Practical Hypnotism."

After a time you feel yourself going off, the extremities grow cold and colder, and the eyes keep open with difficulty.

At this stage make to yourself the Suggestions you want carried out by your subjective brain.

Say them aloud.

First say what time you wish to awaken. Don't forget this, whatever else you may omit.

Then follow on with the rest.

You can cure yourself of disease, of bad habits, of nervousness, lack of concentration, etc., and you most assuredly put your subjective brain to prepare any work, learn any lessons, travel to any lands your fancy, inclination or necessity may dictate.

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Still more.

You can, after making the necessary Suggestions, order your subjective or astral *self* to appear before any friend, so that they will be ready to swear they saw you in the flesh.

Dr. Maurier knew what he was writing about when he gave Peter Ibbotson to the world.

What may seem far-fetched to the many is perfectly natural to the *few*.

It can be done to-day, you can do it if you so desire.

Telepathy holds a wonderful fascination for me—I don't call myself a "mind reader," yet I can read minds.

I hold myself master through self-mastery, I do not need hypnosis to develop my best. Suggestion, pure and simple, will do for me all I need.

I have many friends, but real mental sympathy with but one.

To that one words are not needed—thought is enough, mind speaks to mind, in a never ceasing play of mood and sensation and feeling.

But with others it is different—they do not know, I do. I am speaking of the general run of people, of course, not of adepts.

Telepathy, however, which is so easy to me in the *natural* state (*as much because I recognise that spirit and I are one, and that one ALL, as from any particular power I possess*) will be just as easy to attain when under self-hypnosis, and most interesting experiments can be carried on by those who want to test these things.

O HASHNU HARA.

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### Practical Lessons in Theosophy.

(Continued.)

THAT there has been given, through the teachers, to suitable pupils, immense and most valuable information on this subject is true, and possibly it may be considered advisable to deal with the subject later; but for the present suffice it to say that, when the command for the Sons of God, the Divine sparks, to do the command of the Word, there was *delay*; some obeyed at once, these are the leaders and teachers of mankind; others waited, and so gave rise through their own conduct to the different stages of evolution of mankind which we see around us now—the extremes—the unevolved savage, and the great scientist and philosopher. Further, the monads, actuated by the Divine sparks, differed in power and wisdom. Some had greater potentialities than others, and learnt their lessons more rapidly.

It must also be stated that the monads in many cases go two or three times round the globes as mineral prototypes, vegetable prototypes, and so on.

Now, in these early stages in the solar history, great care must be taken to remember that these monads, who are later to be the Egos of man, are tenanted not one plant or one mineral, but a whole class, a whole genus, and in the animals a whole herd (which, by the way, accounts for the extraordinary occurrence amongst wild animals of a stampede, as exactly simultaneous in far away

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straying members of the herd as in the mass, when one individual member of the herd receives a severe fright).

Later on, animals, and usually only domesticated ones, more especially dogs, cats and horses, have a whole ego to themselves, and their contact with humanity engenders this ; and when the first spark of true, unselfish love for his master appears in an animal, he is free from any further incarnation as an animal, and in his next incarnation will be a human being, certainly of a low type. Here again *note well* that *in this scheme of evolution* no animals will re-incarnate as human beings. It is too late, the egos have delayed too long.

Instead, they will pass into a peaceful sleep till the next evolution, and then attain their reward by becoming higher in their turn than we can be in this solar evolution. Here again is brought to notice the critical period of the fourth round. True, indeed, if taken in its proper sense, is the parable in the Bible of the foolish virgins who were too late. Those who now do not become men, conquer all, and act for themselves, will never attain the bliss of unity which is reserved for those who obey the law of advance.

But there is no damnation in the old sense, simply again sleep absolute, till again the egos have their chance—perchance millions of æons hence.

Therefore do the masters exhort thee to learn, to think, to lead a higher life, not to become lost in the mire of sense, blind and deaf to the higher life and its beauties which await thee. Fear not ; let thy nobler

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thoughts lead thee, and all will be well ; but take this warning.

The time has come for the Ego to *be*. Carefully has he been trained and guided and helped in past ages ; but his childhood is past, and now he must *do, act, and be* himself. Help and guardianship in times of need and in ways we know not of, will still be extended, but all is useless unless he acts for himself. Thus will he gain that individuality which shall find him bliss and God.

(*To be continued.*)

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## Soul Culture Lesson.

(*Copyrighted.*)

### I AM SUCCESS.

*How I won it through Affirmation.*

*A Series of Lessons in Soul Culture.—No. 6,*

WHAT AN IDEAL OF SUCCESS SHOULD  
BE.—DO RIGHT.

To do right for the right's sake, that is what makes right.—*Felix Adler.*

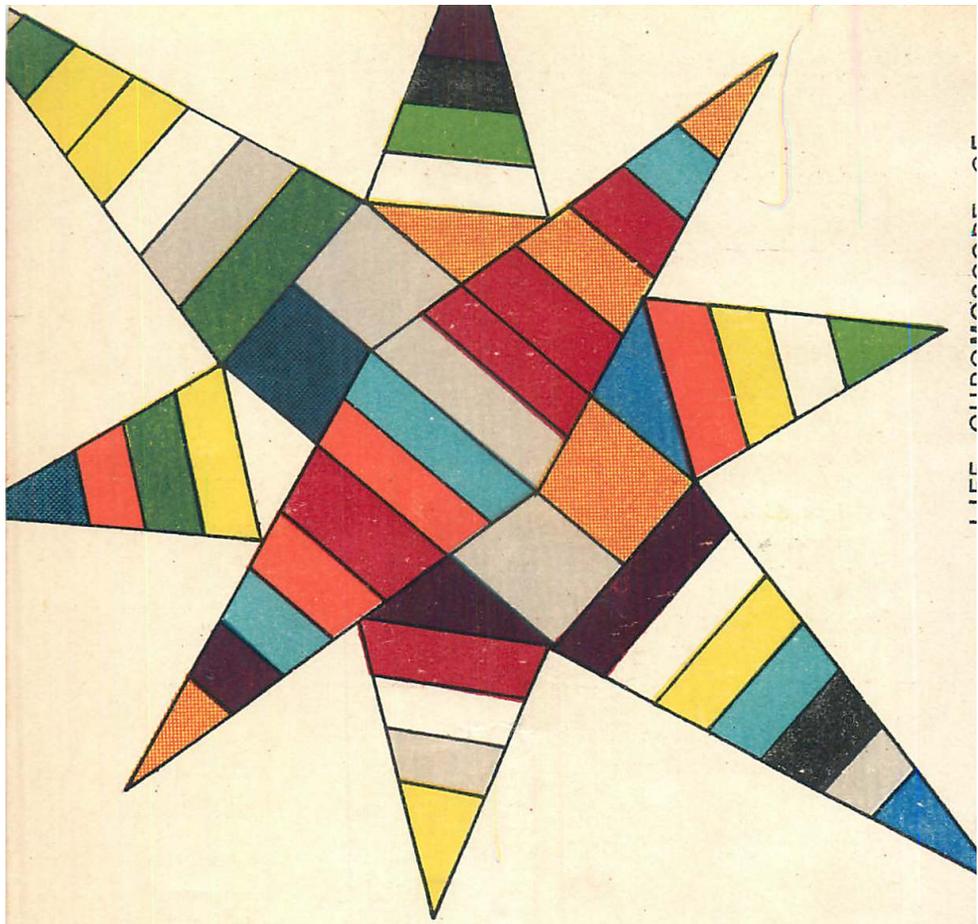
**I**DEALS are Soul Realities. As the fruit of Autumn is in the seed cast in the soil at spring time, so is the success of mature life in the Ideal of youth. All who would win success must never forget that Ideals are eternal verities. "Things seen are temporal, things unseen are eternal." The wise man builds with those unseen, eternal things ; and he will seek to realise in the thought world that which he wishes to materialise.

There can be no success that is not founded in peace of mind. The first thought, then,

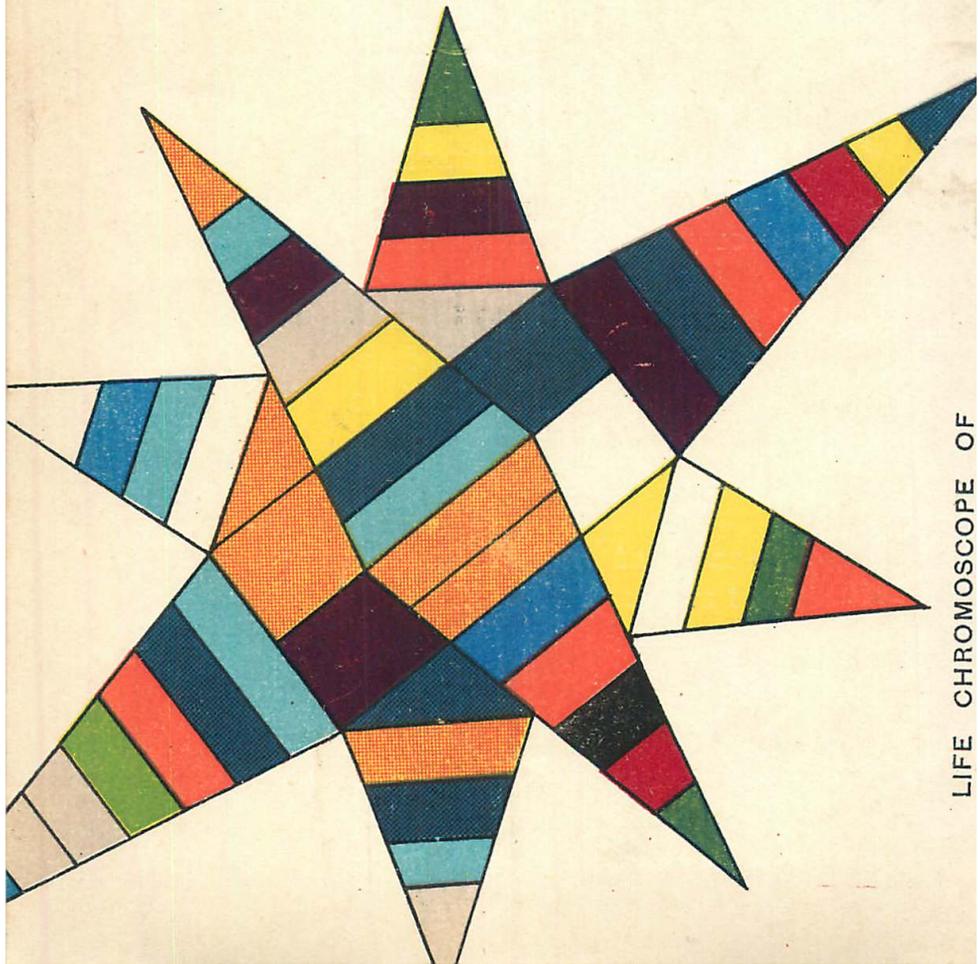
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for success is *inward peace*. In this condition the brain is clear, and one has full possession of all his mental faculties. A clear head is the physical factor of success. Mental clearness is only possible where there is spiritual peace. The first principle then, to incorporate in every life is that of righteousness. This word means living rightly, living in harmony with one's own conception of what is just and honourable. The inward monitor, Conscience, is the Soul's edict. It has but one law for the individual, and that is DO RIGHT. He who obeys this monitor lives righteously, because he lives according to his highest Ideal.

He who would be successful must constantly affirm :—I DO RIGHT. Under this Affirmation he has control of all his forces. He can throw unhesitatingly and without reserve all his individual powers into his thought, and accomplish whatever he desires. Whenever he says to himself, "I do wrong," he weakens himself, and brings into his life conditions that can only result in failure. Intellectual mistakes have no weakening effect, but mistakes of the conscience always weaken. It is utterly impossible for a person to concentrate his powers upon that which he feels is wrong. The voice of an accusing Conscience undermines mental and physical health, and can justly be said to be the cause of many business failures. Therefore I repeat :—*The first element of Success is to build into your Ideal a love of right.* Always obey your Conscience whenever any question as to right arises. As to what *is* right, you may



LIFE CHROMOSCOPE OF



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honestly differ from every other person, and may change your opinion on that point every day. No possible line of conduct would be right for all men, or for one man at all times; but there is a right, a better, an opportunity of choice, every moment.

The choice is intellectual. When that choice is made, then Conscience thunders, DO RIGHT, that is, DO THAT WHICH YOU THINK IS RIGHT AT THE TIME, AND DO IT BECAUSE IT IS RIGHT. Conscience is the spiritual side, the side of Principle. Reason is the intellectual side, the side of details. Right done for policy, through expediency, because it is profitable, or through conformity to any authority outside yourself, is to invite failure, both in character and in business. All one's conduct should be directed through a love of right, and not through obedience to any power outside himself. It is only by this love of right that the individual soul can express itself. Only in the freedom that comes from living true to one's reason and conscience can manhood unfold. Under any other condition, one is, at best, only a partial man, a slave, directed by externals, and at the same time tortured by an inward unrest.

Success requires the concentration and consecration of the whole man to an Ideal. Success is a jealous god, thundering constantly the first commandment of Moses :— "THOU SHALT HAVE NO OTHER GOD BUT ME." Every man's Ideal contains the elements of happiness, reputation and power. These all centre in the liberty of the Soul to

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express itself. This liberty is only possible through obedience to one's own sense of right. For Success, then, use these Affirmations: I LOVE THE RIGHT! I DO THE RIGHT! ALL MY ASSOCIATIONS WITH MY FELLOW MEN ARE IN OBEDIENCE TO MY SENSE OF JUSTICE. I HAVE PEACE WITHIN! I LISTEN TO THE INNER VOICE AND OBEY ITS MANDATES.

Living thus in obedience to the Soul, you will find that condition which Jesus characterised as THE KINGDOM OF GOD WITHIN. Living true to the feelings, and to the thoughts born of them, you will draw to yourself that which He characterised as "all things," that is, you will draw to you those external conditions that make for happiness and success, for you have chosen those that make for righteousness. Being in the right spiritual condition, you have at all times whatever you need for the full expression of your Soul's desire. Only this liberty and this receptivity can rightly be called Success. As the mirror reflects your face, so will your body and environment reflect this inward peace in Health, Happiness and Prosperity.—From *Now* (San Francisco).

—:o:—

### Self-Consciousness.

THEN I found out its quite one thing to see, and another to realise.

The bawbees came in just a wee bit faster, but that wasn't the main point with me then, the great thing was the ceaseless battle

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royal going on between my old self and the new.

I am certain that only those who have fought that battle can understand it. I cannot say, like Ellen Wilmans, that I never again looked back.

I was still slaving like a nigger at my black and white drawings and press work, and I hated it.

I could always do a thing when I didn't trouble about it, and never would it come right when I had to do it on order.

Then after a time I decided to chuck it, and chuck it I did accordingly, since with me at that time to think anything was to do it.

I was then editor and publisher of the *Palmist's Review*, a post full of "glory," hard work, and nothing else.

I was a clever astrologer, a good palmist, and my clairvoyante faculties, always more or less prominent since my childhood, had developed greatly.

So I took my knowledge of astrology, backed up by the "glory" of the *P. R.* and I approached the editor of *Home Notes*.

Mental science and necessity had then such a firm hold of me that I knew quite well she was bound to accept my proposition, and she did, and I started with the astro queries, right on the road to *my* success.

Then I thought matters over—I was psychic, and occult matters seemed forced upon me—I liked it better than journalism, tons better, I would go in for it professionally.

Again, no sooner said than done—I was on sure ground here, I would no longer be any

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man's slave—I wasn't going hungry, cold, badly clothed and wretched any longer, I suddenly realised that I *was success*.

So I put an advertisement in the paper, and waited with palpitating heart for my first client.

When she came I absolutely trembled with fright, I felt sick, and my heart seemed to stifle me—I couldn't move one leg before the other. So I started to argue with myself, addressing the white face with big staring eyes which gazed at me back from the looking glass.

“Look here, old woman,” I argued, “this isn't playing it square at all. What's the use of getting into a blue funk over a *woman*—a mere woman who can't do what you can, who is wealthy, but not gifted, who probably hasn't as much in her whole body as you have in your little finger. You great giddy-garden nanny-goat—pull yourself together and 'git.' ”

Not elegant, but forcible—Suggestion, pure and simple, and very potent Suggestion, too, for I “got,” went in, bowed stiffly, wondering *why* my feet seemed seven sizes bigger than usual and my hands all over the shop, then in a dazed way I began my delineation.

“She” was just sweet, and in ten minutes I'd forgotten everything but my work which was unadulterated success.

That first guinea burnt a hole in my pocket before the day was out, and I hauled in another cat on the strength of it and bought a silk petticoat with a rustle.

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Yes, I know, if I'd been of the angel type I'd have spent that guinea on something useful, or on the poor, but I didn't. I wanted pretty things. I felt that if I was to develop, if I was to unfold, to ever do any real good in the world I must feel comfy, and I'm not one of those folks who can feel comfy in a flannel dressing gown, nor can I, like the heroine of a six shilling yellow back, look lovely in print gowns put together by my own fairy fingers with as much skill as if they had been created by one of the Worth's or Paquin's of the world!

No, my sewing comes to pieces if you look at it, I can't cut out two sides of a blouse to match, and I pretty well curse every stitch I take; which isn't the right spirit, anyway, and reminded me, too, of the pater.

Then I got clients in plenty, and I began to realise the *truths* of mental science, for I had practical demonstration—as fast as I demanded, so I was supplied. The great drawback was that I had been so cramped all my life I didn't demand enough.

First I gave away the bamboo furniture—it hurt me, then I got things prettier, had more cats, and supported a disabled gee at the Horses' Home, or rather I supported *half* of him.

I was apt at this time to give, not wisely, but too well.

Then the scribbling mania came on me again, it is just as if something forced me to write. I had to struggle against it for a time, then I went back to journalism, but journalism would have none of me.

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The only money I got from that source was for articles and stories—accepted before I threw it up.

I saw visions and dreamt strange dreams, I grew disgusted with my clients and their sordid woes, and I hated the very word palmistry — I wanted something better, something with an *aim*, something worthy of the soul that possessed me.

I knew that my feet were stumbling into the old path, not where I had left off hundreds of years ago, but rather where I had begun a certain work. I knew I was not doing my best, *only*, and it was a big ONLY, what *was* I to do ?

Dim recollections of the past came to me by day and by night, I grew still more clairvoyante and I had some grand successes with healing, all the same the cats I had absorbed all my earnings, and I wasn't content, nor happy.

That part of my salvation, which hasn't come from my own soul has, as a rule, crossed the "Herring Pond."

A Yankee magazine article cured my illness, a Yankee book showed me that it was quite unnecessary for me to lead a life of poverty with hard work, squalid surroundings, and a limited corporation of feline friends, as the zenith of my ambitions, and a Yankee New Thought magazine filled me with the desire to go and do likewise.

Like a thunder-clap the idea fell upon me — I would publish a magazine of MY OWN.

I would still write, still heal, but I would also teach, and I would reach the public in the best way the public can be reached.

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Now to make up your mind to run a magazine and to do so are two quite different things.

If you have some capital and interest you can do a lot. I had neither.

I was too shy to make friends easily, my clients and patients regarded me as clever, but rather like ice-cream—apt to freeze the palate and to be approached with a certain amount of caution.

So I slept on it, I thought of nothing else, and the result of my cogitation was that I decided capital was *not* a necessary factor, that I would get in all I wanted as I required it, and with that conviction, born of experience, in a small way I started on WINGS OF TRUTH without a penny in my pocket, nor any dream of one. I felt I could do it—and I did.

(*To be continued.*)

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### On my Table.

"ANUBIS," December; price 6d. F. L. Voisin, 14, Arcadian Gardens, Wood Green, London, N. Readers who remember the *Occult Literary News and Review* would do well to send for a copy of the old paper in its new dress. The editor has gathered together some of the most learned and occult contributors—men whose names are well known in matters dealing with the unseen—and is to be congratulated upon such an erudite staff. "ANUBIS" treats chiefly on Vendanta, the Quabalah, and Astrology. It is to be warmly recommended to advanced students in these matters.

"THE NEW MAN," 5s. a year. 2219, Cuming Street, Omaha, Nebraska, U.S.A. A monthly magazine treating of Magnetism, Mental and Magnetic Healing, etc., a magazine we can cordially recommend to our readers, who will have noticed some articles by the editor in the last two issues of WINGS.

## Wings of Truth.

"Now," 5s. yearly. New Publishing Co., 1437, Market Street, San Francisco. "Now" has rightly been christened the biggest little paper in the world. Henry Harrison Brown, the editor, is well worth studying wherever he is found, but in his little monthly he seems to pour forth great and helpful ideas. I look forward to the advent of the paper quite eagerly.

"PRACTICAL HYPNOTISM," 1s., post free. Apocalyptic Publishing Co., 12, St. Stephen's Mansions, Westminster, S.W. Seems familiar to me; say, friends, I cannot review my own book. I *can* say for it, however, that it contains a lot of information, that it teaches you the methods used by the famous hypnotists of the world, and that if you wanted to get all I tell you in it separately, you would have to pay a good many pounds before you could call the information yours.

"THE BIBLE REVIEW," 7s. 6d. yearly, The Esoteric Fraternity, Applegate, California, U.S.A. Is devoted to a fearless and national exposition of the Scriptures, and of the natural laws governing mankind.

English readers who desire to subscribe to *Mind* the leading American metaphysical magazine, have an excellent chance of so doing, as by a special clubbing arrangement with WINGS OF TRUTH, *Mind* and WINGS for one year can be had, post free, for 10/6, the price of *Mind* alone.

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## Success Vibrations.

All activity is vibratory. A lot of cattle walking across a bridge causes great vibration. But a single St. Bernard dog by trotting across that bridge will cause a greater vibration and do far more toward shaking it to pieces.

All violin notes are vibratory. It takes years for a violinist to weaken the walls of a building with his scales and exercises; but let him sound *one* tone rhythmically, for hours each day, and the walls would go down in no time.

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Why? The walls have not the tensile strength for rhythmic vibration, so their atoms *separate*, instead of springing elastically as do those of the violin string. The walls are likewise so heavy that they do not at first catch the *full* degree of vibration, and if the tone is continually changed as in playing a tune on the violin, the walls never catch the *full* vibration—they never get to moving as far, nor as quickly, *in proportion*, as do the violin strings. But *one* tone harped on the violin will keep the walls swinging farther and farther in an attempt to catch the full vibrations. Lacking the elastic quality they must eventually fall.

Power is not great in proportion to dead weight, nor to weight of impact. It is great in proportion to *number and regularity* of impact.

A tone repeated has greater power than several tones alternated. *Two* instruments repeating the same tone in the same time have double the power. Therefore I tell you to use breath and affirmation together, in the same rhythm, that you may exert greater power for desired ends.

All activity is vibratory, and *its degree of power is multiplied by rhythmic repetition*. Read the following item clipped from *Youth's Companion*, and see how one man by *continued vibration* demolished the walls that hemmed in his soul. Then go thou and *repeat* thy vibrations until thou hast accomplished thy soul's desires. Listen :

“A year ago three prominent physicians told a certain New Yorker that he was

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afflicted with locomotor ataxy, and beyond the power of cure. Thereupon this man, who, even when he used two canes, 'floundered around wherever his legs chose to take him,' went to the gymnasium. He took exercise in ten minute instalments. It was torture, but he persisted in it, and when he was not exercising he stayed out-of-doors. Presently he began to ride a bicycle, too, although he could not stop his machine except by putting on the brake and falling off. After seven months of hard work his legs were 'still wabby,' but he began to play handball. Through the winter he kept up regular practice in the gymnasium, gaining all the time, surely though slowly. This spring he had the reward of a year of prodigious and painful effort. He could take forty mile rides on his bicycle. The doctors say he has perfectly recovered. He says he never felt better. Here is inspiration for invalids. Many a man might cure himself of 'incurable' disease, as this man did, if he would only make a fight for health.—*The Nautilus*.

—:o:—

## Graphology and Physiognomy Column.

We have engaged the services of Mr. A. Dunn, the well known graphologist, to conduct this column. Readers sending in 1s. and coupon with particulars as below, will receive character delineations by whichever method they prefer (stamps not accepted).

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A *nom de plume* should be given in addition to the full name and address, and a stamped addressed envelope should be enclosed, as only a few delineations can appear in the magazine.

GRAPHOLOGY.—*Writing in ink on unruled paper in the usual style with own signature (a good signature will often redeem an otherwise bad hand).*

PHYSIOGNOMY.—*Two photographs if possible, one full and the other side face showing ear, together with colour of eyes and hair.*

— o: —

## The Cultivation and Acquirement of Personal Magnetism.

(Copyright by O Hashnu Hara.)

PERSONAL magnetism is as much a reflection of conscious and organised power as it is anything else.

The first and primary factor in its acquirement is the desire to obtain it ; the second is perfect health ; third, organisation of mind and body so that the magnetism can be *projected* or withheld at will.

Atmosphere and environment and a certain condition of mental serenity exert a great deal of influence upon the magnetic fluids of the body.

The man who fusses, lets temper and whim govern his every action has no power, no magnetism to command.

Fixity of purpose, knowledge of the power you would use, and the very best conditions under which you can use it will very soon bring you to the front rank.

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Let your purpose be pure—ideal if you will, look up, not down.

Cultivate self-control until it is something of a fine art.

Order your power of mind, through continual *concentration*, until you can make every word tell, think every thought with a purpose.

Thought, or conscious magnetism, can be cultivated to such a pitch of perfection that it can obey your every command and desire. Before you can do this you must be able to think upon any subject you choose, at any time and under any circumstances. A condition of mind which has been partly attained by a few and *can be altogether attained by those who will give the time to it* and who have that dogged perseverance and pertinacity peculiarly the birth-right of the Anglo-Saxon.

*You are a centre*, each one of you.

You *can* become an ORGANISED CENTRE of conscious power, living magnets with the attracting properties of the magnet if you will take the time and trouble to cultivate it.

The successful musician spends hours daily for years—in practice.

So does the artist, sculptor, actor, electrician and engineer.

But when a man wants to acquire personal magnetism and mental organisation he expects wonders in a week!

These short papers contain the whole truth of personal magnetism, they contain all that can make you SUCCESS, they teach you how to control Fate.

*(To be continued.)*

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### Static Electricity.

*Thermo-electricity.*—When two dissimilar metals are heated at their juncture there is a flow of electricity across the juncture. Electricity is also produced both by the contact of dissimilar metals and dissimilar insulators. Lastly, electricity is produced in all chemical action by the contact of dissimilar metals in liquid, giving rise to batteries, and by *moving magnets*, closed circuits of wire in their neighbourhood having currents generated in them.\*

Thus it will be seen that in nearly everything electricity appears to bear an essential part, if it does not indeed cause the very actions themselves through its agency.

MAGNETISM.—The present theory of magnetism, unable as it may be to account for all the phenomena, is at any rate the nearest approximation we can imagine to account for these phenomena.

Magnetism is an inherent property of the molecules to a greater or lesser extent of all bodies. In iron and alloys of iron, and iron group compound alone, however, is it sufficient to be of any practical use, or in fact to be at all noticeable without the use of extremely delicate instruments. Iron is therefore to be considered firstly as *the* magnetic substance. It was assumed by Ampère, and later Weber, that the molecules or atoms of iron were elongated and had

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\* For the examples given here the author is indebted to Prof. Silvanus P. Thompson's valuable textbook on "Electricity and Magnetism." In several cases the quotations are word for word.

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constant currents of electricity or streams of election flowing round them. When the iron was immagnetised the atoms were pointing in all directions, so that the North Poles and South Poles of each molecule were counteracting the North Pole and South Pole of some other molecules, and therefore as a whole the mass of iron was immagnetised.

The act of magnetisation, consisting as it does of the immersion of the iron in a magnetic field, causes the molecules to set round and all point in one direction with their N. poles and S. poles, thus producing a definite symmetrical structure in the iron or steel. Now it depends whether the molecules of which the iron experimented on is composed are tightly bound by the particular molecular structure of the mass, or whether they are fairly free to move, as to whether the magnetism induced in the sample will be permanent or otherwise. Thus in steel, which is harder and where the atoms are tightly bound, a permanent cell will be produced and the magnetic structure retained, whereas in soft iron, as soon as the magnetous field is removed, the iron will assume its non-magnetic condition. It is well to remember that necessarily to produce the same degree of magnetisation in the soft iron and steel that a greater magnetising force will have to be applied to the steel to overcome the mechanical structure of atoms.

As Lodge says, however, it is essentially necessary to assume momentum in Ampère's theory of magnetism. The electricity

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revolving round the atoms must possess inertia, otherwise the continued motion would be impossible. Yet no magnet behaves like a fly wheel, no momentum is mechanically discoverable. Further, "one must begin to regard negative electricity *not* as merely the negation or defect of positive, but as a separate entity." This is extremely interesting, and the fact that molecular currents are at present merely hypothetical is the only preventive from a definite conclusion.

Magnetism is not by any means limited to the iron of the magnet, it spreads out through all adjacent space, and constitutes what is called the magnetic field. A map of the field is produced by iron filings which cling end to end and point out the direction of *the lines of force*. See Fig. 3. These lines of force may

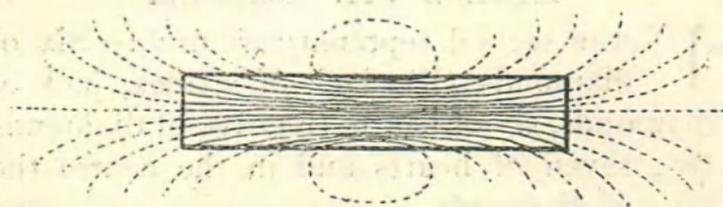


FIG. 3.

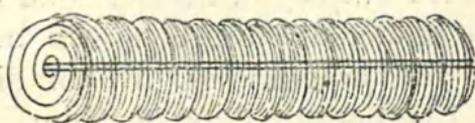


FIG. 4.

be considered as the axes of wheels of electricity, and form a closed circuit. See Fig. 4.

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Note that each magnetic line of force around an electrical circuit is an electric vortex ring. Diagram 5.

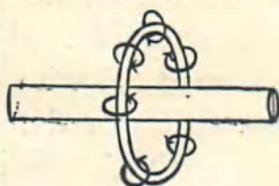


FIG. 5.

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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 VII.—*continued.*

IN the second septenary we find:—Six of diamonds (R), jack of spades, jack of diamonds, six of hearts (R), five of diamonds (R), seven of hearts and in the centre the king of diamonds.

Glancing at these cards we see the theft was accomplished by a servant, a treacherous rogue in the employ of the diamond king.

In the immediate future he will be apprehended, and proceedings, five of diamonds (R)—will be instituted against him. This for the present.

The third septenary is a little more complicated. The querent falls ill, there is some opposition to the proposed law-suit—or, more correctly speaking, prosecution—two of

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hearts (R), she quarrels (upon this point) with a man of rank, probably the diamond king, the misunderstanding ending in separation. The affair ends in her favour in the long run.

Cards in the third figure:—Two of hearts (R), eight of spades, seven of spades (R), three of hearts, three of diamonds, eight of diamonds (R), and three of clubs (R).

In the big star the whole business is shown very clearly.

We find the seven of clubs, six of clubs and five of clubs together, this reads, as before, a present of money from a lover, it is sent in charge of a messenger—four of hearts—and gives her great pleasure—ace of spades. Then comes the loss—nine of clubs (R), jack of diamonds, six of diamonds (R), and jack of spades—the thief.

*(To be continued.)*

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