

# Wings of Truth.

## Business Notices.

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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.

I AM exceedingly pleased at the splendid reception given to the “ Road to Success,” and the kind letters received from those who have read it.

Poverty and want are co-workers with the grim spectre—sickness—and any people who give thought to the matter must see that it is only a matter of *understanding how* to overcome and to be victor.

All who work for the good of the race, as I work for it, find that very often an ounce of example is worth pounds of theory, and the “ Road to Success ” is not theoretical, nor is it written over the heads of the people, for a child could understand it. I have proved every word of it, and by following the teachings, those who would conquer can do so through my experience, and avoid the errors I made in gaining that experience.

“ The Road ” gives a clear exposition of the religion of to-day and the future.

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It is a freely acknowledged fact that the Church is a failure.

After centuries of work what have we? The ministers of the Church have to call in the assistance of the police to take chief place in their work of redemption. The gospel of salvation outside man's own efforts is a gospel of failure, it is all theory.

Christ died for us to save us by His *example*, i.e., teaching us how to *save ourselves*.

There are, I know, many people who do not believe in Christ as a personality at all—I disagree with them there. I feel He *was* a personality, actually in the flesh—a great adept.

His mission was to reveal to men the mystery of the Soul. He Himself was a personification of the Pure Soul in all its beauty and radiant power.

The time has come when men and women seek new light, new knowledge; they want to know *why*—and the Church cannot tell them.

More than that, it will not attempt to.

I shall never forget my feelings when I was being prepared for confirmation, and with my usual inquisitive turn of mind, asked certain perfectly natural questions, and was told to *have faith*, that it was not wise to begin questioning the why and wherefore of these sayings, that Christ's ministers could not explain even, and it was fatal to belief to attempt argument.

That did for me.

What use was a religion that was built upon such frail basis?

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What use a parson who walked round important issues in this feeble, puerile manner ?

Yet, honestly, the *religion* is all right—it is the method of teaching and understanding which is rotten. It is the interpretation put upon it by the Church which will not stand investigation, because the interpretation is *wrong*.

And men are now crying for a new interpretation ; they are tired of the Church ; it is played out.

But the teachings are beautiful and perfect as they have *always* been !

ARE YOU TAKING A TRIP THIS SUMMER ?

If so, you had better join the Brotherhood. We have a splendid list of hotels, hydros, boarding-houses, etc., all over the country and on the Continent, at a specially reduced tariff to members, and you can save from one to fifteen pounds on your holiday trip alone by joining the Order.

Or we can fix up comfortable apartments for you if you will send along particulars of your requirements.

It is an old maxim that we have to cut our coats according to our cloth.

A certain quantity of cloth will only cut into a certain length of coat, and if you are short of cloth you can't run into frills !

*Yet by giving us a piece of your cloth we can enable you to put on frills !*

This is the plain, unvarnished truth ; by paying that guinea to the Brotherhood you can save yourself from 5 per cent. to 15 per cent. on your all-round purchases.

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Our list of firms now affiliated to the Order includes, to begin at the swell part of it—two West End firms, makers of cycles, motors and carriages.

If you want to buy a £100 motor and can get it for £85, it would be worth the subscription, I guess! Then, if you buy coal, we have two large companies again for you, with substantial discounts. Schools for your children, where a reduction of from £2 to £10 a year is obtained by our members. Cigars, furniture, carpets, beds, tailors, chemists, two solicitors, milliners, toilet necessities, vegetarian products, boots and shoes, static electricity—and these advantages grow daily.

Then, on the other side, I have now got almost every teacher and publisher of Occult and Metaphysical works worth having on the list. These pan out at a splendid rate of discount to members, ranging from 20 per cent. to 50 per cent.

We have a splendid Metaphysical Free Library, with over 1200 volumes, all the leading journals, and a fine reading-room, and we are now fixing up for monthly conversaziones, free to members and their friends, which will be arranged to give an active insight into the laws and teachings of almost every branch of Occult science.

The sooner you join, the better for you; and now we are arranging with tradesmen in towns all over the place, so that wherever you live we can fix up local benefits for you.

It's too good to stay out of, and I am more than pleased with its growth.

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I have not stinted money in the work, and my pocket has been opened very freely to get all this up for you.

Mr. Sutcliffe, our manager, has brought a splendid business head to bear on the situation, though he leaves what he calls the "spookey" part of the business to me.

If you hesitated to join when I had only the advantages of spiritual things to offer you, you will not hesitate now, when the material benefits are so great; and you can get all your friends to join also. *I want my cities to materialise.* I have done my work, now come forward one and all and help me!

WINGS is now entering its fourth year, and is becoming quite an old bird. Dear old "mag.," it has done some fine work, and will yet do better. I call it "it" because it is impersonal, and I don't want to offend either sex—though considering how much WINGS is *me*, I might have an excuse for calling it "*she!*"

Anyway, in July or August I intend making some more improvements, both as to size and contents. I've been so rushed with work that I couldn't do it for the new volume as I at first intended. You see, to *enlarge* it means a lot of extra work. The little mag. has wonderfully grown and improved since first making its bow in June, 1900, and it will continue to do the same every year.

I had a charming letter from editors of the Forward Movement in America. They say, amongst other things: "We are glad to note the improvement in many of the different publications, especially those edited by

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women, amongst which yours is prominent in its spirit of progress and ability to let go one phase of the Truth so that a larger concept and grasp of the whole may be taken."

That sentence strikes the keynote of my work—I have all along striven to include the whole, and not a mere *corner* of the truth. *If all is good*, how can any one "ism" be elevated above its fellows; are not they all necessary to the harmony of the whole?

I had two very charming visits from Mr. Colville this month. He is very comical in some of his sayings—people are not getting on in the world with him, their "hair grows" instead. "Lady Wings," he said, "I see your hair is growing." I've got a new series of articles from his indefatigable pen on clairvoyance, and be it noted, we have most of his books "on sale" at the office.

"Parrot Wild-Cat," as he loves to call himself, is a wonderful man, the personification of vitality, originality and power, yet as full of humour as an egg is of meat!

Have you seen the "ad." concerning my lessons in clairvoyance?

These are now being sold at 10s. 6d. the course of ten lessons, or can be had one by one at 1s. 1d. each. A full synopsis is given in our advertisement pages.

A well known subscriber to WINGS who keeps a home for better class children (paying about £40 per annum each) is anxious to meet another lady willing to put, say £150, into the home. My friend is a certified nurse, and anybody joining

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her would chiefly act as teacher to the very little ones. The concern is a going affair, there are over fourteen children there already, and I have much confidence in suggesting it as a capital investment for any woman who is fond of kiddies.

—:o:—

### 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 take a deep interest in my members of this Circle, and when joining I wish them to send me a brief letter (written on one side of the paper only) stating their chief need, and the principal drawbacks to their development—(I will not read letters that are written on both sides of the sheet, or the writing crossed, or in pencil, unless 5/- is enclosed for my time; but a brief letter on one sheet I attend to FREE), and also send a *photo*, with name and address and date of birth written on the back—do not send me one that needs returning, I want it to help me with your vibrations; it is easier to *treat* a person than a name!

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### Practical Lessons in Theosophy.

*(Continued from April Number.)*

AT this stage it will not be amiss to look into the position which Theosophy holds in relation to the various great religions of the world. By many people it has been assumed, chiefly on account of the Eastern nomenclature so extensively used, that Theosophy is merely a form of Buddhism. This assumption is incorrect, and more especially so at the present time, when many of the narrowing ideas held by the earliest advocates and followers of the initiators of the movement have been shown to be not the teachings of these initiates but the insufficient and even incorrect interpretation of their writings.

True Theosophy now holds a most enviable position as the mediator between the various great religions of the world on the one side and scientific advance on the other.

Laying no claim whatever to the inculcation of anything new in the way of spiritualistic theory or scientific work, it endeavours to point out, and undoubtedly succeeds in doing so, that all the great religions, including the material religion of science, are but various attempts to solve the eternal riddle of the Universe.

It is pointed out that these religions, from the earliest to the latest, have had and have much that is true in them, and much that is of enormous value to thinking man, and that while none of them are or can be perfect, especially in their later and more corrupt state, that yet, with a careful discrimination

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there will be found in all of them the great seed truths which shall blossom forth in the future and make evident the destiny and purpose of mankind.

This is a grand ideal. In very truth its significance is but ill-understood by the many, and, perhaps, truly understood by none, and whether the Theosophy of the present day will achieve it, is doubtful. For one can but see that in Theosophical circles as well as others, with a few notable exceptions, there is that spirit of narrowness and personal bias apparent that has ever been the damnation of all religions, all science, all thought, in that it fixes a limit, and in fixing that limit expresses an immutable law for all within the boundaries, whereas it may be necessary from time to time to *modify* even fundamental ideas and so-called axioms to meet the unceasing advance of evolution.

It appears to be an essential of concrete thought, this limitation, and as such for building up any form of science or philosophy is absolutely *indispensable*. That it should be treated as *absolute* is the mistake. Though with truth it may be said that this is least prevalent in the *true* Theosophist, and least of all in some of the leaders, yet its traces are detectable on careful analysis everywhere.

At our present stage of evolution there seems to be but one way of avoiding this *necessary* limitation. Man's consciousness cannot transcend his conditions, and is only capable, in the majority of cases, of viewing one position thoroughly at a time.

By way of analogy. Assume the thinking

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power, the Ego of man, to be a beam of light situated at the centre of a many-sided figure. That beam of light may be focussed one side alone, or parts of two sides; it cannot spread further, in many cases it cannot move beyond a fractional amount, and only one point is clearly illuminated. If the beam is focussed on one of the sides, the Ego has cognisance of, say, the material side of the Universe, through his physical organisation; if on another side, he obtains the religious, devotional aspect, and yet another reveals the beautiful, and so on. The whole structure of things, which as yet it is impossible to know, is not altered one jot, and yet men have different and varied views, such as the scientific and agnostic, and the spiritual and ideal; both are but different sides of the same thing

It would even seem that light may be thrown on the constitution of the bodies of man by a further consideration of this rough symbol, and until the consciousness can give a universal illumination of the whole figure, man will have much to learn.

Now the attitude of Theosophy towards Buddhism, Christianity, Spiritualism and modern Occultism and modern Science, will be of interest, and it is proposed to briefly consider these attitudes.

Buddhism is regarded by the Theosophist as being one of the most highly advanced of the great religions, more especially from the metaphysical standpoint. It is said to contain in its inner teachings the keys to many of the riddles, social and otherwise,

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found in this world. The Lord Buddha is said to be the first man who achieved Nirvana, or Divinity, in this evolution, and that he is the leader and Elder Brother of mankind, the Helper and Guardian.

During the *ministry* of the Christ, the Lord Buddha incarnated in his body and taught the Western world their destiny.

Jesus of Nazareth, a disciple of the Lord Buddha's in India centuries before His incarnation in Bethlehem, gave up His body at the appointed time, when the holy Dove descended to the Lord Buddha, and as a reward for this became an Initiate, and was given charge of the Christian Church.

He is the cause of the living force to-day behind the true Christian, and the Master and Helper of the Western Church.

There appears to be no ideal lost in this belief. The sacrifice of the Christ is still there, and continues to-day, in that He is the Elder Brother and Helper of the Western Church, instead of having gone on in a possible career of glory and untold bliss, leading into oneness with the All-Being. Instead, He stays here, guiding and guarding and helping in ways we know not of, those who need and call for His aid.

In this way are the two principal religions of mankind blended by the occult knowledge of the leaders of Theosophy, and indeed, it is well to admit these possible and pre-eminently probable facts, than to adhere to the dogmas of the priestcraft. For if this is done, and we are true to ourselves, there is but one course open.

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*Agnosticism.* See, what do the latest records, founded on the most ancient documents found in the East, say? This—that the *oldest* and most *incorrupt* versions of the Scriptures, dating back to the second century after Christ and recovered from districts where priestcraft was unlikely to have had undue influence—that these versions definitely state that Joseph begat Jesus! and at one blow destroy the whole myth of the Immaculate Conception. Further, it is stated, that Jesus was stoned to death, *not crucified*, and lived one hundred years B.C.; and it is also well to remember that the “Textus Receptus,” on which the modern Bible is founded, was chosen at haphazard out of 3000 existing, and in many cases contradictory versions, by a pope in the 6th century, and has *undoubtedly* been thoroughly re-written and “faked” in parts by the priests to suit their own ends. That this need not lead to agnosticism and atheism will be shown in the following article. (To be continued.)

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## Use of Suggestion in Education.

TWELVE LESSONS.

BY HENRY HARRISON BROWN,

*Author of “How to Control Fate through Suggestion,” “Not Hypnotism but Suggestion,” and Editor of “Now,” San Francisco, U.S.A.*

**A**LL true systems of education awaken the latent faculties of the Soul. All that is, is Truth. Man creates nothing; he

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only perceives what is. What we term knowledge is only perception, and perception is spiritual. The intellect is an objective faculty, is of use only in the objective life. In the subjective there is perception, and has no need of reason. It sees and knows. In the objective, man thinks upon and applies, to his use or pleasure, the Truth thus perceived. All Truth is, therefore, sub-conscious. Like a mighty subterranean ocean, Truth lies under our conscious life. How shall we tap this ocean? How shall we know intellectually that which we know sub-consciously?

It is a sad mistake that our systems of education have not been formed upon this thought. It is a false idea that any Truth can be told a child. It is a sad mistake to think books or teachers teach us anything. It is false, that memorising is acquiring knowledge. Learning and knowledge are not synonymous. "Wisdom is justified of her children"; but learning ought to be ashamed of hers. Teachers have a value in teaching us to go without them. They should teach us that we possess and need them not. Books have their only value in opening our own possessions to us. What any man knows, I am. Therefore teachers, schools and environments are to be considered only as inspirers. They turn us back upon our own sub-conscious possessions, and enable us to express what we are.

In the Ego or Soul lies all possible knowledge. Can we reach the Ego and awaken it to a consciousness of its own possessions?

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When we do, we have a true system of education. We then have drawn into expression that which the person is. By Suggestion we come closer to the Ego than by any other system. We bring forth from the real man the expression desired. In the state of Receptivity necessary for the reception of a Suggestion, all the intellectual, all the objective faculties are asleep, the Ego that at all times keeps possession of its body, *via* the Sympathetic nerve, as in sleep, vacates the reasoning and volitional nervous system, and for the time being the objective life of the teacher becomes the objective life of the subject. What the judgment of the teacher has accepted, the pupil accepts. Once accepted it becomes the director of the sub-conscious in expression.

Thus we reach the Ego.

This is the most practical of educational methods. Suggest to the child that he is a dunce and you make him one. Suggest that he can learn and he does. Now suppose that you suggest that he *is* mathematics, and has only to let numbers express themselves; that he *is* music, and has only to let music express itself; that he *is* form, and has only to let form express itself in moulding, sketching, or in machinery, will you not change the whole tenor of his life? Instead of seeking without for anything, he will seek opportunities of letting the Soul find expression.

The Law of Suggestion is ever present, and is the most potent influence in the parent's and the teacher's hand.

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Practically this idea, only hinted at here, can be supplied in very many ways. First, when the child is asleep. Mother's lullaby may be in form of admonition, affirmation, or instruction. She can sing health, joy, obedience, self-esteem, anything into her child. Now it is too often some weakening, namby-pamby nonsense the child hears. When the babe is ill, let her sing: *You are well, my child. You have all life within you. You will sleep soundly and awaken well, my babe.* She will cure her child.

If the babe has habits of fretfulness, of crying, let her sing: *Sleep, my child, and peace dawns upon you. You will awaken with God's peace upon you.*

Her child bites its nails: *Sleep, my child, and you are forgetting your habit. You will never bite your nails more. You will love to be obedient and will only bite that which is good for you.*

She can sing manhood, self-respect, tendencies in any chosen direction to her babe. As it grows older let her keep up her attention to it and suggest to it as it goes to sleep, or in sleep, success in studies that it finds difficult—they can thus be made easy. Tell the boy in sleep that he loves school and books; that his lessons come easy; that his memory is good; that he understands. Tell him he has no bad habits; that he loves truth; loves purity; will be at all times manly. There is absolutely no reason why any parent should complain of the habits or dulness of a child, save that he is ignorant of a proper use of this Law of Suggestion.

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But there are still other ways in which it can be used.

A young man finds himself troubled with some problem. Let him sit down and become passive. When he has become so, suggest to him that the ideal he is after is real. If he finds geometry hard, suggest thus : *You are now one with Truth. Truth is finding expression in you. The mathematical law is Truth. You are letting it find its way through you. It is making cells in your brain so that hereafter there will be no difficulty in your understanding any mathematical problem.*

Suppose the student lacks language in speaking or writing. Use suggestion thus : *You are Truth. Truth expresses itself through you in Thought. You think well. Now you are to let Thought clothe itself in the language it finds in your memory. You will so let it. You will not think about what you will say or write. You will only think the Thought, and Thought will unconsciously clothe itself in words.*

This may be carried so that you may suggest new inventions, new poems, new methods.

But there is a much greater field of power than this, mighty and important as it is. It is the power of Self-Suggestion. I will hereafter use the term Affirmation for this Thought.

Your are never to forget that the Soul—your SELF—is a manifestation of infinite intelligence ; that all wisdom centres there. All you have to do is to *let* it manifest. From that wisdom you, as Soul, possess,

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you can draw at will the amount you choose. This is done by Affirmation.

Suppose you are in business and have complications over which ordinary men worry. Instead of worrying, you remember that you are Soul and possess all wisdom. You will then tell yourself that you *possess* and that you will have the wisdom to direct you ; that you cannot go amiss. Tell yourself this in absolute faith in the truthfulness of the Affirmation, and then go about your daily vocation with peace of mind. When the time comes to act, you will act aright. Educate yourself to draw this wisdom by affirming that you cannot be led wrong. "He leadeth me!" must be your faith. He leads you through your own intuitions. Learn thus to trust them. Suggestion is the way of unfoldment in Trust.

Suppose you are an author and wish to write a poem, sketch or essay. After you have intended the mind in that direction, when you go to sleep, for a while tell yourself that you will have the poem in the morning. Forget it, in some pleasant thoughts, but the poem will be there in the morning. A young man in my class, who had never attempted to write a line of poetry, told himself one night as he went to bed that he would write a poem in the morning. He was awakened at early twilight and wrote three stanzas of good philosophy, but in halting metre. It was the beginning. Now his poems are frequently seen in the Press. He is rapidly developing intellectual power.

Any faculty that you desire to cultivate,

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give yourself Suggestions upon retiring that you will find yourself unfolding in that line. Never think of yourself as deficient in it, and it will soon begin to unfold. Take memory, for instance. All you ever thought, heard or saw, is indelibly printed not only upon the Soul, but is incorporated in your nervous tissue, and stored in the convolutions of the brain. Believe this, and claim the right to recall any of it at will. Suggest to yourself that you remember ; that it will soon come to you ; think no more about it. When your mind is turned in another direction it will come from the sub-conscious into the conscious. A friend feared his examination at college. I suggested to him that he trust the Ego to pass the examination by remembering that all his study had been imprinted upon the real self, and to tell that self to be ready to answer any questions the professor might ask. He put aside his books, passed the evening socially with me, thought no more of the examination ; but when he came to listen to the questions, the answers came to him, and he was surprised at the knowledge he had acquired. It is thus in all lines of intellectual effort. It is only necessary to trust the Soul, to suggest to it what is required, Infinite Wisdom within the Soul will answer.

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## The Religion of the Future.

**T**HERE is no doubt whatever that at the present time there is no true religion for the masses. The few are plunged

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in the morass of Papacy, or interested in the pseudo-Christianity of the English Church; the many have no religion at all, go to no place of worship, and owing to the lamentable lack of educational enterprise in England, are drawn to pass their spare time in the nearest public-house, or to loaf.

That this state of affairs is deplorable is beyond doubt. Despite the efforts of the Secularist Society to provide literature of an educational character and despite entertainments and lectures of the various ethical societies, there is an immense mass of the populace who would eagerly welcome a more widely spread, more social organisation than at present appears to exist.

That the time has come for a stride in this direction by some organisation is also beyond doubt.

Look: a popular preacher discards for the nonce the dogma and creed of his religion and delivers a rational address. Who are the majority of his audience? The working men—there can be no doubt. Here he is—the mechanic—fresh from his lathe in the workshops, the labourer, in his corduroys, the shop assistant, and the factory hand. All from a hard day's work, and true it is many have had but little time to even wash and snatch a hasty meal to hurry off to hear—what? Religious dogma? Priestly cant? No; but the plain, straightforward opinion of a man to men on his ideas of the duties of life.

Look around, everywhere there is the same thing. Men, honest, hardworking citizens,

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only too eager to listen to a discourse which is of common practical interest, and shall advise them and encourage them in the difficulties of their daily life—and again, look—empty churches, whose congregation chiefly consists of women, who but come to show off dress, where, after a long and tediously dreary service, a sermon, written by a literary hack at the point of starvation, and sold by the usual firms, is delivered with a nasal twang and a deadly intonation calculated to act either as an irritant or as a decided soporific on audiences and drive them from self-consciousness to unconsciousness in a stifling atmosphere.

There is small wonder then that *men* should refuse to attend these services, where either they are told by a religious fanatic that they are damned for eternity through non-observation of a dogma which their self-esteem rebels against and their reason assures them is false, or they are droned to sleep by a series of dreary platitudes, which they neither care about nor wish to hear.

The Theosophical Society would, perhaps, meet the need if its tenets were more practical and less imaginary and easternly negative. The Secularist Society might appeal more to the man in the street if he were not deluged with a mass of socialistic and scientific literature which, in his spare time after a day's hard work, he has neither the energy nor the aptitude to thoroughly assimilate and understand.

And is it, in truth, that we are already on the threshold of the inauguration of a body

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that shall combine the monistic ethics of Haeckel with the New Thought movement of the present day, that shall furnish a religion that will not force the thinking man to keep his spiritual and his practical studies in water-tight compartments ?

There seems to be every probability that this is so. An organisation has been founded with its centre in London, which promises to supply this long-felt need.

Libraries are being started wherein comparative religion and science may be studied, and it will be shown that the great ethical Truths we know of have existed in all the great religions of the world, that in all probability the great Masters we know of, the founders of these religions, have been connected with one another—that in throwing over the various dogmas now existing in the corrupt versions of the Faith and relying solely on reason, hope and idealism are not cut away, but rather is the veil rent which has been keeping the true knowledge and faith from our blinded perceptions, revealing the purpose of being and the destiny of the future of mankind.

Nor is this all. Co-operation is being inculcated to its fullest extent, as the leader towards a true Socialism.

Funds are being started for various benefits to the members and a spirit of altruism is being spread throughout the organisation, and a happy course being steered between extremes—those extremes which have always been the blight of humanity.

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It is a sublime idea, and in its fulfilment will the Apocalyptic Brotherhood and its leaders reap universal blessing.

J. R. M.

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### Physical Culture.—XI.

BY J. D. K. COUSTON.

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

FENCING (*continued*).

IN the closing paragraph of my last article I promised to explain the details of the positions shown in Figs. 2, 3 and 4. I will define Fig. 2 first. As you will see by a reference to the illustration, it deals with the position of "Attention!" Having grasped the foil as stated, stand erect, with the feet at right angles, the heels touching, and the right foot in front. The left arm should be held directly behind, with the fingers pointing downward. The right hand, in which of course is the foil, should be pointed downwards until the button is within about two inches of the ground, the arm and foil making a straight line from the shoulder. That, in addition to being the position of "Attention!" is the first of six attitudes necessary to come "On Guard!" The second position of "On Guard!" attitudes is shown in Fig. 3. From "Attention!" pass the sword or foil to the left side, secure the foible with the left hand, with the thumb directly above the forefinger, retaining the remainder of the body in its former

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position. That is attitude No. 2. For attitude No. 3, raise the foil horizontally above the head, taking care that both hands are directly over their respective elbows, thereby forming a series of straight lines, as in Fig. 4. The next attitude is obtained by releasing the hold with the left hand, and bringing the foil over with the right hand, at the same time dropping the right elbow until the foil occupies a similar position to that shown in Fig. 5, simultaneously releasing the muscles of the left arm, in order that that arm may form a gradual curve from finger-points to shoulder. Attitude No. 5 is reached by bending both knees equally, until a really good position for a spring is obtained, the proper distance being readily discernible from Fig. 5; but great care must be taken to bend both knees outward, a rather difficult task at first, but very necessary, and be careful never to lose your balance. The last attitude, No. 6, is, in reality, position No. 3, and is arrived at by advancing the right foot about twenty inches, taking care that the toe is pointed well to the front, and that the left foot still occupies its original position, that is, at right angles to its fellow. That completes the series, and enables you to occupy the position of "On Guard!" as depicted in Fig. 5.

The next thing to learn is how to advance towards an opponent. Briefly it is this. Retaining the position of "On Guard!" raise the right toe and advance a little way on the right heel, immediately afterwards bringing up the left foot to within its original

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distance of the right. But in doing this, do not forget to retain the position of right angles between the two feet, that is, keep the left foot, if I may use a naval term, broadside on. Advances are usually made two or three times in succession, and, of course, upon each occasion the same method is adopted; but in advancing or retiring, do not increase or decrease the distance between your feet. To retire, you will, of course, carry the left foot backward a little,

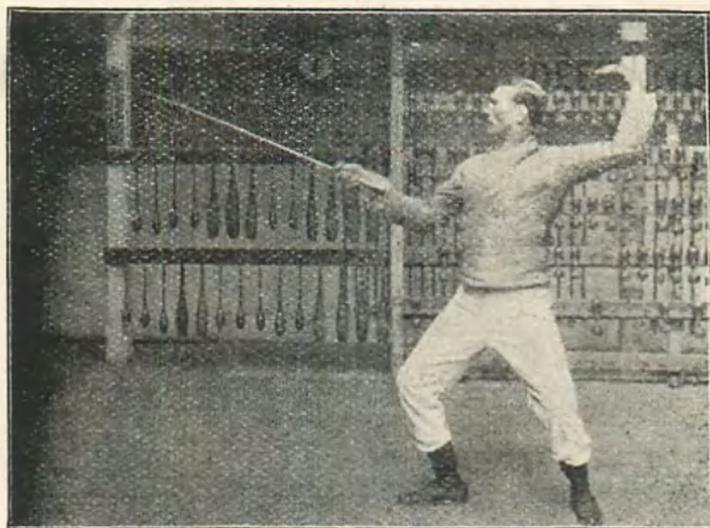


FIG. 5.—“ON GUARD.”

then, after raising the right toes, retire a similar distance on the right heel, and so on. The position in advancing, and the small distance covered at each advance, will be readily gathered from the three illustrations that form Fig. 6. In the top picture the fencer is merely as “On Guard!” in the middle sketch he has made an advance, whilst in the bottom sketch a second advance has been made, on each occasion, as you will note, the original position having been

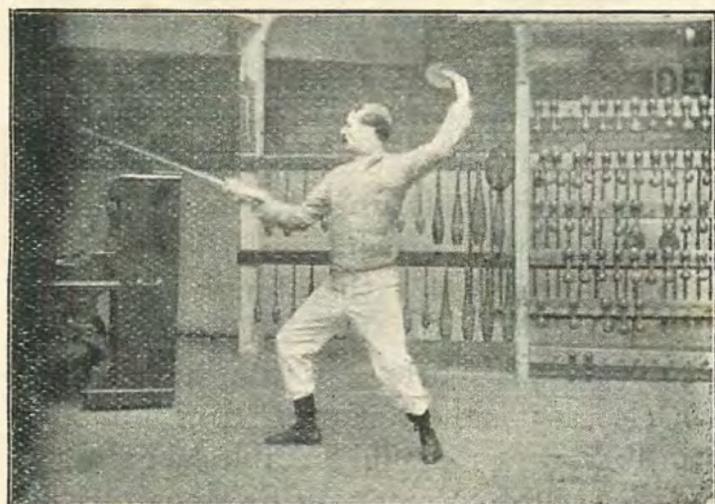
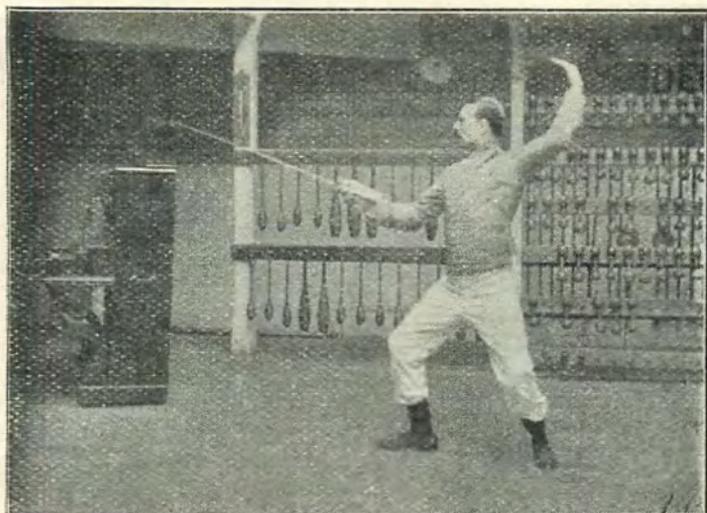
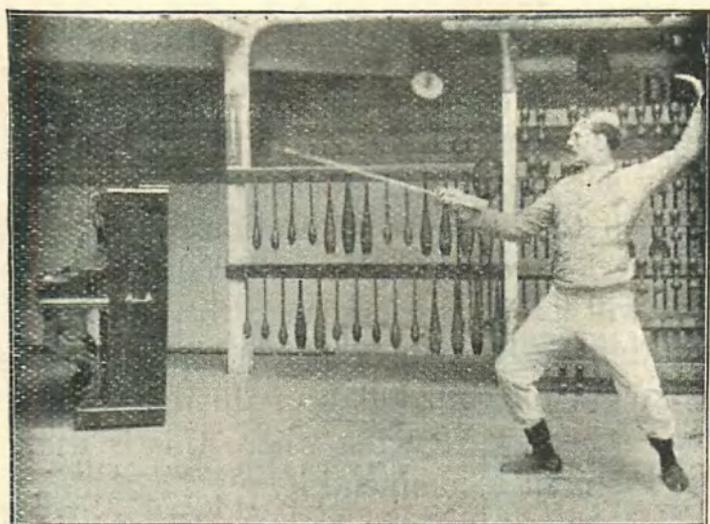


FIG. 6.—“ADVANCE.”

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retained. In making the "Advance" do not raise your feet off the ground more than is really necessary, and if possible, accustom yourself to count the two actions of the feet as 1-2; left retire, say, 1, and right retire, 2. This will avoid any tendency to jump back simultaneously with both feet, and perhaps be caught off your balance, albeit there are some schools of fencing where this is used, but I cannot recommend it.

The next thing you have to learn is the

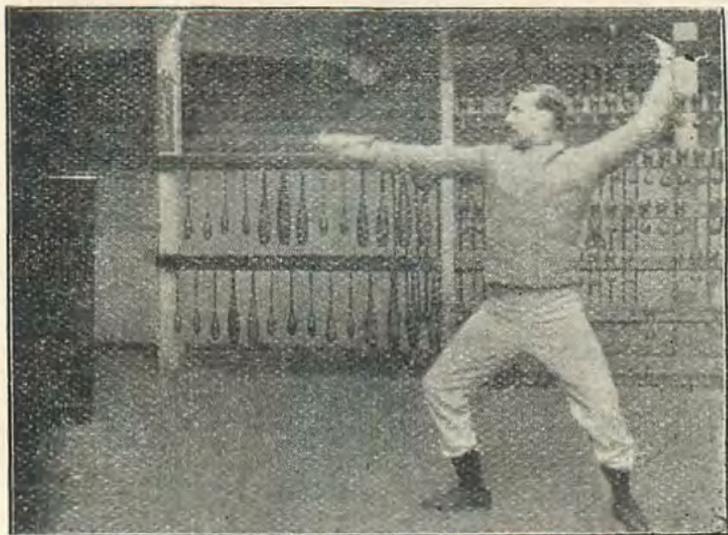


FIG. 7.—"THRUST."

"Thrust!" From the position of "On Guard!" advance the right arm to the full extension, and at the same time slightly turn the finger-nails up; the hand should be in line with the chin, and the point or button of the foil rather lower than the hilt, but not much. The "Thrust" must be well mastered before passing on to anything else, as it is the keynote to the "Lunge." From Fig. 7 you should be able to gather a good idea of the correct position when thrust-

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ing. When you are practising this and the "Lunge," have some definite object in view, something more substantial than mere air.

Fig. 8 illustrates the "Lunge!" This can only be obtained after a thrust, from which position advance the right foot as far as necessary, but do not overreach yourself. There is no given distance for this, as it depends entirely upon circumstances, and the length of limb, etc., of the performer. At the end of your lunge the right knee

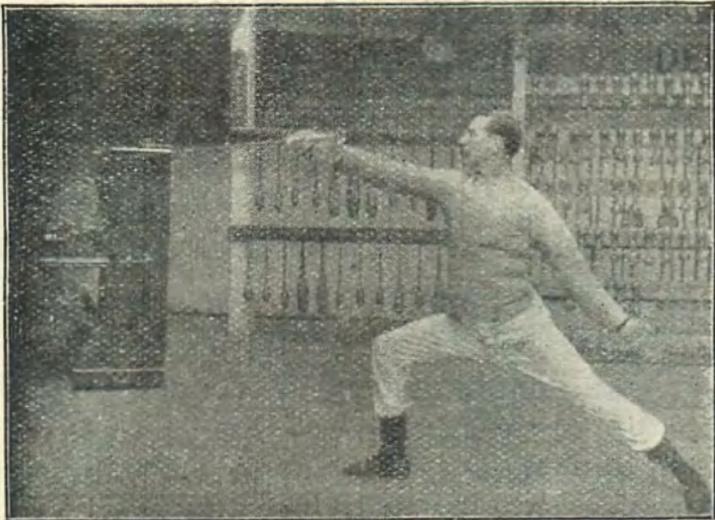


FIG. 8.—"LUNGE."

should be exactly perpendicular to the instep, not in front of it. Again, always lunge *at* something, and take care that your right toe is pointing to that something. From the lunge it is usual to return to the position of "On Guard!" Be careful, also, in lunging that the left foot is still kept firmly upon the ground, and not turned over on its side, as is the natural inclination.

Other positions there are in great variety, among them being the various parries, but

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these cannot be satisfactorily explained in mere words of mine, and can only be learned from a properly qualified instructor, and after a deal of actual practice. I will, however, give photographs of several of them, and, if necessary, supplement them by a few explanatory notes, which will, I hope, be the cause of your taking lessons, and becoming an adept in an art that is without a parallel.

—:o:—

### Cultivation and Practice of Mesmeric Power.

BY FRANK H. RANDALL,

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

VITAL PROCESSES AS APPLIED TO HEALING.

**A**CT, *Emotion and Thought*.—If in daily life you see an action performed you have an item of evidence in connection with the life of the performer. Register an emotion (by nerve sensation) in yourself from another, and delineate it, and you arrive at the character of the person, and also have material for knowing their possibilities: and further, by the power and nature of the emotion so registered you may calculate upon their probable next actions. If, however, you record in yourself the silently delicate, though often distinct mind force of another—the impression of the thought-process—the thought-action—you have immediately a key to their motives, emotions, possibilities and actions, and all that their personality includes. By such

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impressions you may foretell and deal with the life that will result.

Now it is an obvious fact that among persons whom we daily meet, there are those whose consciousness, or may I say intelligence, can be appealed to, by one, two, or any of these processes. It is also a fact that the same applies with regard to persons directing consciousness or intelligence in another. Some there are to whom action, and sense impression, representing sensuous consciousness, are the only intelligible evidence in life. Others, whose constitution is of a more sensitive nature, are capable of delineating to themselves by *feeling, i.e.*, that impulse which precedes an action, and which exists prior to an intended act. And there are others, further, who, still more sensitive to human motions and emotions, are able to decipher the mind of another. The process that operates in deciphering the mind of another is that of *mental choice*, a choosing that is regulated by the ease or difficulty with which the movements of your own mental states harmonise with the mental states, or thought-processes, of those with whom you come into contact.

Thought activity, emotional impulse, and moods and dispositions, therefore, are really to be regarded as activity of your own different powers in relation to the various elements of nature. By this I would be understood to mean that whatever activity goes on in yourself, be it activity of the limbs, organs, nerves, or brain; of the emotions, or

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of the mental or the psychic and higher powers, there are corresponding forces in and around you which you set into motion—the grosser, representing correspondence with the solids, liquids, gases, etc., and the delicate and refined, representing a correspondence with the more rarefied and subtler forces and elements of nature, among which are the *vital* and *mental*, taking a place as mesmeric healing factors.

There will, I am sure, be a conviction of truth about this to all who give it consideration. It is arrived at by analogy, and very reasonably so. For instance, commencing with the grosser elements: man has in his make-up, powers, faculties and properties corresponding to these. They form his physical nature. Then, respecting emotion, he has here the power of delicate nerve tremors, which register the activity of a subtle force that is capable of working an alteration in his whole system. Experiment, judgment, analogy and observation lead us further to conclude that man has also powers similarly corresponding to the finer forces of nature, and then the still more refined forces that comprise known nature—thought and psychic forces. Equally, in faculty, with the rarefying natural elements, human powers become more delicate and intricate, until, refining away into the incomprehensible they are identical in nature with the subtlest and sublimest of elements, where would exist in primary essence the Eternal Something, the Deity, and (a satisfactory idea for the majority) God. If you can now picture a

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person capable of consciously wielding the powers that approximate to the incomprehensible then you picture power, embodied in a being who represents tremendous ability to affect (heal) his fellow creatures.

*Sympathy—responsiveness—the chief factor.*  
—The power of successful healing lies, as we have seen, in the ability to delineate the states of others, and to dissipate undesirable states for the establishing of health. This is done by *sympathetically* registering the states of another in yourself, and when so registered, to transform them by a skilful application of the practice of positive power (pages 371 to 377) by which you re-polarise them, causing them thereby to assume the healthy state you hold yourself.

Not in my recollection, if ever, have I experienced or witnessed any bad results from the application of truly mesmeric power—I say “truly mesmeric” because I wish again not to confuse you with the notion that this observation refers to methods boisterous and disturbing which have merited some special name, and which, meantime, fall under the heading of hypnotic methods. In the commencement of this series I just gave a notion to this effect, which no doubt you have remembered. Yet I will not say in this connection that even in the grossest of hypnotic procedure, where it is not difficult to imagine a sensitive person terrified rather than subdued into a cataleptic state, there is not a certain degree of, not soul sympathy, but sense *responsiveness*.

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In appealing to anyone for the purpose of effecting an impression upon them, everyday experience says get them steady—passive (see page 620) and then get into sympathy with them. Mesmerically, this fact is emphasised. If you desire to effect a healthful change in another, a change either physical, mental, or moral, establish sympathy. If you desire to be a successful healer practice and learn to use sympathy. If you determine to establish and maintain any control over another do so in sympathy. In fact, to be successful in transmitting any energy, impression, or power from yourself to another, establish sympathy. It is the first grand state to be produced between yourself and the person over whom you hope to exercise any influence.

Sympathy brings yourself as the operator, and anyone else as the subject, or sensitive, into natural communication in all ways, and when produced enables the currents of force to operate between you as if there were one full life atmosphere uniting yourself and your patient together.

By positive control of yourself under these conditions you command the operation of the forces. By negative submission to your sympathy your subject is benefitted. So important a factor in the practical application of your vital powers is this, that any slight hitch or disturbance in the sympathetic confidence between yourself and your subject, will act as an obstruction to your bringing about what you would most desire.

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Now, in all the processes in the production of coma, the ultimate end should be to produce *sympathetic responsiveness*. To this end, under whatever other technical name preferred, the various mesmeric methods are used. To this end passivity is produced. To this end all your energies are applied. So much is this so, that given an actively operating sympathy, you might regard the most extreme ailments subject to your determinations.

In sympathy there is always a smooth, mellowing power that enables any influence and impression reaching the deepest recesses of human nature. In it there is also a power at once penetrating and saturating. Weak and exhausted bodies, sore and heavily affected hearts, and dull and overtaxed minds are, in common everyday life, re-harmonised and invigorated. Its power has that practical value which can be seen operating between two persons who have elected to become mutually dependent upon each other's sympathetic affection.

*Cultivation of Practical Sympathy.*—In matters mesmeric it is not so much, if at all, the bestowal of worldly possessions, as the conscious and benevolent exchange and imparting of life energy that constitutes practical sympathy. We will, nevertheless, give notice to the fact that worldly possessions will provide physical needs where sympathy already exists; and that, greater still, one who may have abundance of wealth but impoverished mind, morals or body, may receive life supply from and be

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dependent therefore upon a poor, scantily clad and fed but sympathetic-of-soul person.

Points to be regarded under this heading are, the demands and affections of the mind and feelings, and vital derangements of the physical body.

Now, sympathy, understood mesmerically, is further the power of holding and being affected by corresponding feelings of another. By "being affected" you will understand that it means the state of being *positively* affected and controlling, as distinguished from being *negatively* affected and controlled. It denotes the power to be affected by another, to hold and control forces, and to transmute from an undesirable to a desirable condition.

I know of no better methods of cultivating practical, and I would almost say magical, sympathy, for healing purposes, than to be constantly engaged in dealing with the griefs, sorrows and difficulties—small or great—of another. Aspirants to this power will do well to set out experimentally, and with as much determination for success as they would in the case of training any limb or organ of the body, to endeavour to excel in good spirits any one they meet. If meeting one in grief, despondency, or pain, dissipate their ill by introducing into their mind ideas of hopefulness and relief, into their feelings warmer emotions, and into their tissues, strength.

(To be continued.)

Wings of Truth.

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Wings of Truth.  
Chromoscopy, Chromosphere  
Psychology and  
Spectrum Synthesis.

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America.)

By WILLIAM HEALD

CHAPTER X.

COMPASS CHROMOSCOPY.

**T**O work out the details which have bearing upon the points of the compass, it is necessary for readers to have a definite Chromoscope before them.

Any one of them which have appeared in WINGS OF TRUTH will serve the purpose of illustration. There were two Chromoscopes which appeared in the January number, opposite page 438, and two were presented with the May, 1902, issue.

Take the "Colour Alphabet" Chromoscope—one of those given with the last-mentioned number—as this gives the *general* influence of points of compass to all. To follow the deductions carefully, also have the Number Chromoscopy Device, page 265, WINGS OF TRUTH, October, 1902, before you.

Nos. 1, 2, 3, 4 in Chromoscope give Colours Yellow, Violet, Light Blue and Grey respectively; these mark the Colours which influence the Midlands and Central of a place generally. Nos. 27, 26, 12, 13 are also Colour influences of the Midlands. These are Deep Blue, Light Red, Deep Blue and Dark Blue. Hence, with the exception of East Midlands and South-East Midlands the general influences of the Midlands are

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good. They are good for Financial, Business, Literary and Domestic matters in a general way. These Colours make Birmingham, Stafford, Wolverhampton, etc., favourable. For Business Centre, Birmingham falls in as good a part of Chromoscope as could be wished. The lower part of 1, and Nos. 27, 26, 12 are all influences affecting that city, and it is no wonder to a Chromoscopist that a Chamberlain, a John Bright and a Joseph Arch should be associated with that busy Midland centre.

Leaving the Midlands we pass along Nos. 5, 6, 7, 8, 9, 10, 11. Here are influences of the North.

The upper parts of Nos. 1 and 2 form the basis of a somewhat mixed series of influences. The Basis gives the Financial (Yellow), also includes the Mechanical and Mathematical, and the Inventive (Violet). The Blues and the Violet play such an important part in North influences that the inventions of an Arkwright, a Samuel Crompton, with the innumerable improvements of patents and inventions and the building up of such commercial centres as Manchester and Liverpool, with the extension of great Northern industries, are all matters of effects to causes indicated by the Colour influences generally operative.

Nos. 33, 34, 35, 36, 37 give the North-East Colour Influences which are shown to favour the building up of homes (Light Red), but there are many disturbed elements indicated by the Dark Green and the Black, so that many parts of North-

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East are best avoided, and it is more than probable that great tracts of land will not lend itself to cultivation, and migrations of people from the North-East will be numerous. North-East should produce good sailors, clever doctors, and travellers. North-East coast should be very healthy.

Nos. 14, 15, 16, 17, 18 give the East. The Colours mark a very disturbed condition generally.

The Dark elements play too strong a part in the East. Unrest, upheavals, squalls, fighting, struggle and almost restless energy are all indicated, and if one wants an easy, even life, my advice is avoid the East.

Nos. 38, 39, 40, 41, 42 are South-East influences, and at a glance these will be seen to be generally good. Social problems will be likely to originate South-East, though life and a great amount of drudgery will be characteristic of the S.E.

Lazy people should find the South-East rather troublesome to them in sphere influences.

Nos. 19, 20, 21, 22, 23, 24, 25 are all Southern Colours. The balance is in favour of the good. Light Blue and Grey are bases, with the Light Green resting upon them. This is indicative of love of pleasure, desire to gratify the senses and the making most of the enjoyment of life spheres.

Of course, the play of the Blues, the Yellow and the Reds shows that the South represents every phase of human life strongly. The South thus lends itself to attract people of all nationalities, and supplies more all-round

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satisfaction than any other point of the compass. There are Dark elements, both of Blue and Red. Hence, many insane and many fighting natures will be developed in its influences; but taking it altogether, South is best.

Nos. 43, 44, 45, 46, 47 give the South-West influences. These are curious. The Violet Rays indicated are good in themselves, but their association of Grey with White and Dark Blue combined, modifies the influences of Violet considerably. The Psychic will be a marked element in S.W. Many abortive attempts at greatness will mark its sphere, and many illegitimate children will be born there—that is, more proportionately there than at other points of the compass, proportionate to population.

Nos. 28, 29, 30, 31, 32 give the West. The Colour Combine there is most marked. The sea, foreign influences, constant change from one country to another, are all elements that characterise the Western sphere. Shipping combines, crossings of the seas from point to point, and a strong Socialistic element are marked by the play of the Dark Green, Black and Orange. Activity of these is shown by the play of the White. Then, with apologies to Bath, Cheltenham, etc., the West of England is not the best for health, nor yet for restfulness.

Nos. 48, 49, 50, 51, 52 give the North-West, and the influences are not all one could wish.

If there be plenty of “go,” love of change, decided ambition and cautiousness largely

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developed, then the North-West is good, but otherwise it is bad—very bad. Thus has been shown the GENERAL INFLUENCES of the different points of the compass, and readers of WINGS OF TRUTH who have their “Chromoscopes” painted, and have been informed as to *their own Colours* in the light of the above statement, will now be able to see clearly the parts of a town or of a county that will favour or not favour them. Should be able to choose where to live, and the part also where success may be secured.

(To be continued.)

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### Studies in Clairvoyance.

BY W. J. COLVILLE.

THE NATURE OF THE FACULTY.

PART I.

IT is absolutely necessary at the outset of a treatise on so mysterious a subject as Clairvoyance to state plainly, before going any further, exactly what we mean by the term. In its very simplest significance Clairvoyance is merely the faculty of seeing clearly. Though this primary definition may not suffice to fully satisfy the eager seeker whose thirst for mystic knowledge seems insatiable, it will at least serve to clear the way for deeper and more intricate definitions which may have to follow. What have we more than our five ordinary senses? is the cry incessantly raised by people who imagine that if we even respectfully allude to any “super-normal” phenomenon we are playing into the hands of foolish superstition.

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There may be reason in the question itself and even the advancing Theosophist who accepts Leadbeater's very startling declaration in "Man Visible and Invisible," may be ready to reply, "Possibly our five senses are all-sufficient to enable us to gain all the experience we require in our present state of incarnate existence," but though such an answer may fall from the lips of theosophical students, no student of any branch of psychic science or spiritual philosophy would for an instant admit that we can possibly limit our five senses to a field of functioning which would find them arbitrarily confined to this external earth. Though we are usually satisfied to speak of our bodies as though but one body were the property of one individual, we are not surprised to learn from students of life's interior mysteries that we are here and now possessed of three or four distinct bodies composed of substance in various degrees of density, and that these bodies are to be found one within the other like layers of rind or peel found one under the other when we come to examine the make-up of an orange or some other fruit of citrus species. Sight may be broadly said to express itself in four distinct ways denominated as hindsight, oversight, foresight and insight. Hindsight is the ability to exercise memory for the recollection of past events. Oversight is our common faculty of observation, enabling us to take cognisance of the outside world which environs us. Foresight is the mysterious ability which some possess in marked degree to

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peer some distance into futurity. Insight is ability to look below appearances and behold something of what lies beneath exterior shapes and veils. Clairvoyance can no more be disputed, unless we ignore an enormous amount of thoroughly rational human testimony, than we can dispute the evidence of our material sense of sight as we generally acknowledge it, and indeed so close is the connection between the two that the only possible room for controversy is concerning the possible identity of some phases of Clairvoyance with extended physical vision, an identity which may well be admitted in connection with a limited range of Clairvoyant experiences, but an explanation thus restricted to the ordinary material plane cannot account for anything like the major portion of phenomena which come properly under the general heading of evidences of Clairvoyance. There are some mesmerists or hypnotists still living who claim that Clairvoyance is only induced by mesmeric or hypnotic processes, but this limitation is proved untrue because very many children are extremely clairvoyant who have never been hypnotised or mesmerised, and in the case of many adults Clairvoyance asserts itself spontaneously without any such induction. Some sensitives are rendered Clairvoyant through the manipulations of a hypnotist or mesmerist, but quite as many more find their faculty revealing itself in an independent manner.

The query is often raised: Are animals Clairvoyant? and considerable evidence has

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been brought forward to prove that some dogs, horses and birds have given proof of Clairvoyance in a practically unmistakable manner. In ancient Egypt the veneration of cats is largely accounted for when we consider how strange it seems to us that animals of feline race can see in what appears to us a state of total darkness. Modern psychical research, when conducted by men of the noble, intellectual and moral calibre of the much respected and lamented Frederic Myers, leads to the accumulation of an immense amount of testimony extremely difficult to gainsay or refute. In "Human Personality and its Survival of Bodily Death" (an enormous work in two volumes, extending to 1360 pages) Mr. Myers devotes considerable space to Clairvoyance, and all who take a scientific interest in this subject and have leisure to read rather extensively would do well to study hundreds of pages in those carefully written volumes piling testimony upon testimony until the edifice of proof seems well nigh impregnable. But readers of WINGS OF TRUTH are probably oftentimes unable to ponder over ponderous tomes replete with novel scientific technicalities, therefore it is not our intention to load our subject with any unusual verbiage, our object being to simplify and put in as condensed a form as possible a few leading considerations which may lead to practical developments.

Am I Clairvoyant? and can I develop Clairvoyance? are two questions asked incessantly, and not always easily answered.

## Wings of Truth.

Clairvoyance, to some extent, no doubt, inheres in every human being, and as in some of its phases certain animals possess and manifest it, we may see it exhibited, and we often do, by persons whose stage of intellectual and moral development is not particularly exalted. There are, seemingly, two temperaments favourable to Clairvoyant expression, and these are singularly opposite, for they include the most highly nervous and intensely active and the most quiescent and reposeful of all that we encounter. As a cat is probably the most Clairvoyant animal whose acquaintance we have made, it is interesting to note that both the qualities just mentioned are displayed by puss, who is singularly agile and possesses high nervous organisation, and at the same time sleeps a great deal and appreciates creature comfort highly.

*(To be continued.)*

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## On my Table.

THE KNEIP CURE.

Now and again a book comes to my table that makes a decided impression upon me.

I have often heard of Father Kneip's wonderful water cure, and when my friend, Mr. Benedict Lust, of New York, sent me a copy of this book it seemed to me straightway that an ordinary review could not do justice to it.

The cure consists chiefly of the application of *cold* water in the form of various baths and *gushes*; sometimes for certain diseases, hot water with herb concoctions is used instead.

Most interesting also are the various herbal remedies occasionally used to aid the water cure. Anyway, this last is the main point, and it would

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appear that pretty nearly every disease under the sun can be cured by it.

One of the most effective is the full bath, and this is simply jumping into cold water up to one's neck, and remaining in for *one* minute only. It is necessary to be *quite warm* before taking such a dip; it must not on any account be prolonged beyond the prescribed time, and twenty minutes' exercise must be taken afterwards.

The effect is fine. I tried it last night. In I plunged with my eyes shut. I thought some one had knocked me over at first, but found my breath in a short time, and when I came out I was *glowing*. You must *not dry* your body, but slip on your clothes over the wet skin. For those who shy at the cold, a *half* bath may be taken in the same way—water just up to your middle. This strengthens the whole system, making the patient hardy and in a condition of perfect health. He says: "The shorter the bath, the better the effect. To remain one minute in the cold water bath is wiser and safer than to remain there for five minutes."

For people who suffer from leg and feet complaints, the "knee gush" is used. This consists of pouring large canfuls of cold water swiftly over the knees and feet.

The *Spanish Mantle* is a wonderful cure for internal complaints. It consists of a kind of rough linen night gown which reaches to the feet. This is dipped into cold water, wrapped round the patient, who goes to bed between blankets with a down quilt on top. This opens all the pores of the skin, cleansing the whole body.

It is invaluable in cases of congestion, hemorrhoids, general catarrh, gout, small-pox, typhus, gravel, paralysis, apoplexy, costiveness and bowel complaints, brain diseases, and numerous other complaints. So simple are the remedies, so wonderful the cures! Every known sickness has its special water treatment, and I should like the book to be in the hands of every householder in the kindgom. The book consists of 451 pages, over 200 illustrations, and costs 2s. 6d.

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I have also received the "BABY'S KNEIP CURE," same price, giving the various cures for the kiddies' ailments.

These books are published by Benedict Just, Dept. G., 111 East 59th Street, New York, U.S.A., and without laying myself open to the charge of exaggeration, they are worth their weight in gold!

"THE POSITIVE AND PASSIVE ATTITUDES OF MIND AND BODY," by Mrs. Elsie D. Davis, price 2s. 6d. Published by the *Durang Evening Herald*, Durang, Colorado, U.S.A., is a masterly little work showing forth the effects of mental attitudes upon the body and environment.

"THE MORNING STAR" is a progressive journal hailing from Lonesville, White Co., Ga., U.S.A. It deals with mystical and philosophical research, and carries the stamp of truth and earnestness of purpose. It costs 2½d. a copy.

I have also received the first copy of the "TALISMAN," the most attractive little journal of magic and New Thought about which I wrote last month.

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## Why are We upon the Earth?

TRANSLATED FROM PAPUS BY MARGARET B. PEEKE.

OUR immortal spirit has been incarnated in a physical body for the same reason as the Ubeity that constitutes its essence, and to create for itself the fulness of its evolution and immortality.

The end to be pursued during an incarnation is triple:

First. To correct the faults of our past existences, whose results constitute our destiny, our actual good or evil fortune, our base or elevated impulses, all that which we call the determinism of our nature.

Second. To form our future destiny by the culture of the *ideal* in us. Using our

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nervous force, which we might employ only to satisfy our lower nature and inferior passion (and thus retard our evolution by materialising our ideal), or directing it towards satisfying our highest aspirations toward Beauty, Truth and Goodness (and thus spiritualising our ideal).

All human existence is the mathematical consequence of the ideal previously generated.

Third. To aid by our personal devotion and evolution the evolution of other human beings (culture of universal Love).

Human beings, being only cells of humanity, individual and egoistical salvation is impossible. A man cannot be absolutely happy while other men suffer.

To fulfil these three great purposes we possess a capital faculty, as powerful as the determinism of Destiny, and capable of modifying, by good and evil, our entire evolution. *This faculty is the WILL.*

By devotion, by work, prayer and love, the WILL unites itself to the realiser of divine forces on the earth.

By egoism, idleness and hate, the WILL unites itself to Destiny and becomes the realiser of fatal and mortal forces upon the earth.

Every man should have during his existence :

1. A portion to nourish his body and supply his needs.

2. An occupation to nourish his mind and supply the intellectual needs of other men, to share in the work of universal Love.

The man who has only the material portion

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and enjoys and satisfies only his physical body, is not a man ; he is a machine. He kills the immortal aspirations he possesses, and prepares for himself a future of sorrow and tears. There is no danger so great for man as material wealth. It is, in most cases, the source of all other suffering.

At death three phenomena take place :

First. The astral body gives to its material cells their freedom, and they spread themselves in Nature.

Second. The spirit, free from its union with the physical body, changes its plane of existence, attracted by its last desires.

Third. The meeting of the conscious spirit and the ideal, generated by the human being during its material existence, determines its final evolution (judgment).

But is this affinity between the conscious spirit and the ideal the only determining cause of the individual's future evolution ? Certainly not. Justice would cease to exist if criminals could be raised by their astral at the last moment of life, by a mere religious rite, while some poor unfortunate would be cast into the darkness because stricken suddenly when his ideal might not have been at its highest. It is in the astral atmosphere around us where we create constantly our ideal in our second body, that replaces the physical when we leave it. An individual who has constantly sacrificed himself for others, who has generated very elevated aspirations throughout his earth life, has created around him a marvellous astral atmosphere with a purely superior tendency.

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The second phase of death consists in the union of the individual with his astral atmosphere. The spirit now is enveloped in a new body that the Kabbalists call the "Ecorces." Let us give the three phases of this second death :

First. Meeting with the ideal.

Second. Reaction of the ideal upon the individual (judgment).

Third. Result of the reaction.

At this moment, what the Kabbala calls an "Elementary" is constituted. This is formed :

First. By the superior immortal Spirit.

Second. By the superior astral body, as a medium.

Third. By the shell or inferior part of the astral body.

The connection between the superior and inferior astral body is never broken as long as the physical body is not decomposed.

### RE-INCARNATION.

The immortal Spirit, of which the essence is in Adam Kadmon, is derived from the Divine World by emanation.

Fallen into matter, seduced by its false power, the Spirit progressively mounts to its source, by the purification of suffering and incarnation.

Between each incarnation (either on this or some other planet) the Spirit realises the ideal that it had created by its desires when it was incarnated. It is by the fusions of souls in the astral planes (Sister Souls) that Adam Kadmon will be reconstituted the living humanity in Unity.—From *Star of the Magi*. (To be continued.)

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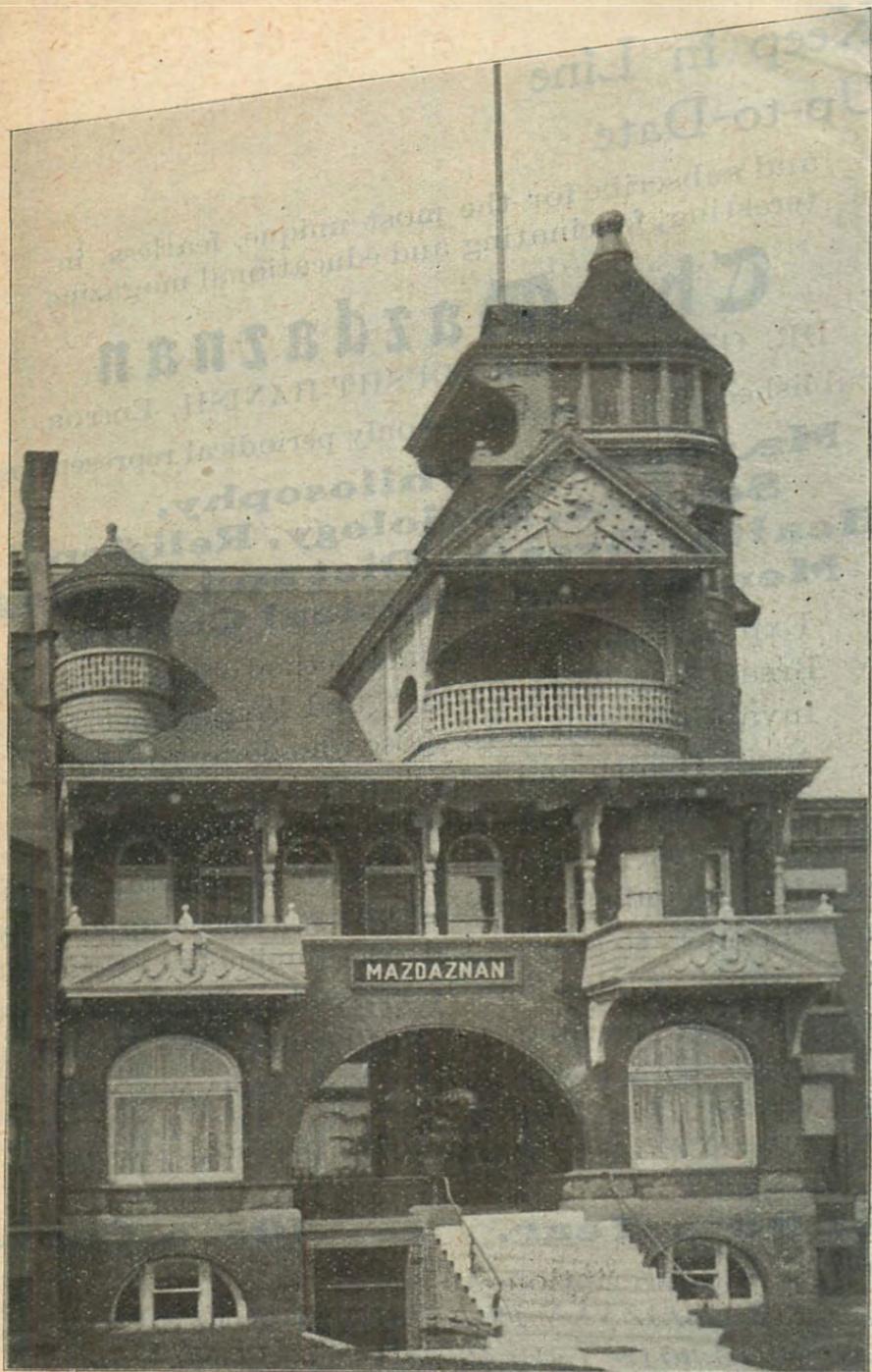
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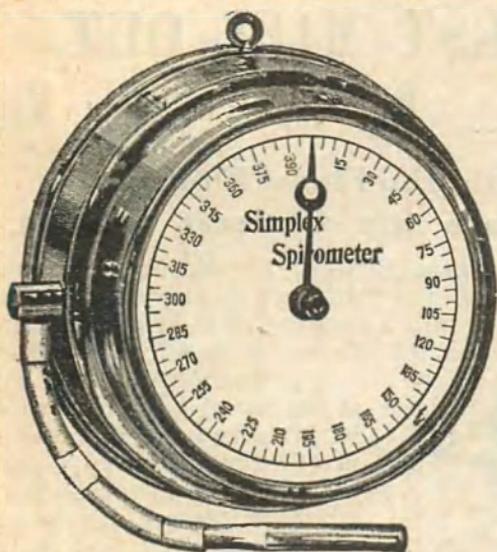
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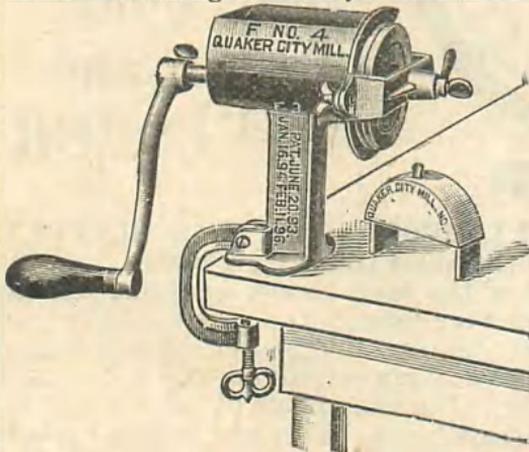
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## HOME AT LAST.

Over thirty years I have famished (physically) on corpses (dead cells) "a hot bird and a cold bottle" which developed many diseased conditions, among others blood poison, until I became a walking apothecary shop and I consulted the doctors daily. Death had set in (I was muscle-bound) when a year ago I began the "Mazdaznan Breath Culture" and began to live on live cells (strictly vegetarian diet) since which time I have cured myself of blood poison and am rejuvenating myself by following the masterly instructions received in the "Intermediate class" as taught by Dr. Hanish.

I have paid twenty-five dollars for Ralston Health Club books and which contain much valuable information, with over three hundred exercises which would require three hours time every day to practice—ALL OF WHICH AND MUCH MORE is condensed in the Mazdaznan Health Culture as taught by Dr. Hanish in twelve lessons and can be practiced within one-tenth the time of any other system known, with wonderful results within three minutes time. The lessons are taught verbally free of charge to large classes wherever the doctor opens up, while the printed lessons which are worth more than their weight in gold, are procurable for five dollars. I explain to my friends Dr. Hanish's teachings by saying "It is Ralston Health Culture in a Nutshell." In fact I think and have all reason to believe that the Ralston people obtained the basis of their foundation from the Sun-Worship Philosophy (Mazdaznan) but they stopped at "Glame" (the Poho or Essence according to Mazdaznan teachings) obtained from food and water, while Dr. Hanish goes a step higher and teaches the value of "Ga-Llama," the concentrating Life Principle obtained from the sun and air and Dr. Hanish expounds plainly and clearly the "Mazdaznan Science of Breath," the advantages of "Fasting" and "Dieting," the curative powers of the "Internal Bath," "Nature Cure," in one word the nearer and closer we get and live to "Mother Nature" (return to nature) we will realize that we are "One with the Father."

I have spent hundreds of dollars and much valuable time in investigating Spiritualism, Theosophy, Occultism, Mysticism, Symbolism, Christian, Divine, and Mental Science, "Higher Thought," "New Thought," "Higher Law" and other cults and systems too numerous to mention.

Spiritually I have floated in the clouds from Egypt (Neliopolis Luxas) and India (Yoga philosophy) to Mars and Venus (Temple of the Magi). By the instructions of Dr. Hanish I have been directed to return Home (common sense) to my Father's house and Mother Nature (Mazdaznan Health Culture) and my conclusions are that all there is mystical, occult, and magical is an uncontrolled, drifting and super-induced confusion of the mind, caused by mental and physical stuffing and mental and physical fasting only will restore one to a healthy hunger for mental and physical food since all the wonders and real treasures are contained within the Individual Self.

Feb. 6th., 1902.

JOHN F. MORGAN.

A few days later the following communications become self-explanatory.

My dear Sir:—First four readings of the Preliminary Course received, and am more than pleased. As far as tested the exercises do all claimed for them. But feeling that I hinder my progress in my dieting, I enclose herewith 50c. for which please send me the "Mazdaznan Home Cook Book" and oblige,

Feb. 4th., 1902.

J. W. H.....

Dear Sir:—Home Cook Book received O. K. and have received many valuable pointers from it.

Feb. 12th., 1902.

Sincerely, J. W. H.....

---

### WAIST MEASUREMENT REDUCED.

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Dear Sir:—I commenced taking Mazdaznan Breathing lessons from Bro. James Hogan in July last. In six weeks time completely mastered a desire for intoxicants and have at the present time a positive aversion to them. Have gained in chest measurement somewhat. Have reduced my waist measurement nearly five inches as the result of breathing and correct diet. I am desirous of taking a fast as I feel that I should. In conclusion will add that money cannot buy from me the little knowledge I have acquired even if such purchase was possible.

With blessings of all good things, I am, faithfully,  
Nov. 1st., 1901. C. A. G—.

---

### ENERGY AND AMBITION DEVELOPED.

Dear Doctor:—Being a student in your course of instructions, I take pleasure in saying that I have been greatly benefited by both your lectures and exercises. My thoughts regarding religion have been along your line of thinking but were somewhat vague and not altogether satisfactory; they did not seem to carry me far enough, you have helped me out wonderfully mentally. I have followed the different exercises faithfully and have derived untold benefits from them. I have never been an invalid in my life in any way but have lacked the energy and possibly ambition that I should have had but since I have been under your instructions I feel so full of life I could undertake anything.

From most any of the exercises I accomplished the desired results. I find it very easy and beneficial to omit the noonday meal which I have done since I started with the lessons. The other two I eat more sparingly than formerly and instead of lack of nourishment I feel stronger and better every way and can attribute it to no other source than the breathing exercises.

Thanking you for the comforts and benefits derived,  
Yours truly, H. A. C....., D.D.S.

## Voices from our Field.

### ONE OF THE MANY.

Mr. Adolf Dittmann, Manager, SUN-WORSHIPER PUB. Co.

My dear Sir:—You sent me a circular describing “The Preliminary Course of Breath and Health Culture.” I want to know whether this course really tells one WHAT to do and HOW to do the exercises, etc., that will bring to him the life forces, energies and powers, electrism, magnetism, etc., mentioned in your table of contents? Do you tell one JUST HOW TO BREATHE in order to realize the desired results? Exactly, in plain terms, what to do and how to do it, in order to get perfect health and vigorous mental activity?

I ask, because I have bought a number of books that promised to reveal the secrets of occultism, to tell me how I might acquire all you mention in your table of contents. And yet they are for the most part nothing but ADVERTISEMENTS put out at my expense saying something ABOUT these wonderful forces and powers, and ending by telling of a BOOK or a PRIVATE COURSE yet to follow that will surely reveal to you all the MYSTERIOUS SECRETS OF LIFE. You invest again and lo! it is as mystifying and far away as ever, a mirage of the desert—a will o’ the wisp, always to be chased but never to be captured. And when generous enough to part with an IDEA it is buried in pages of big words and lost in involved rhetoric. Or it is spread out so thinly over a multitude of pages that the uninitiated don’t even suspicion the existence thereof. Paper is cheaper at the paper-mill.

Has this course of yours any real virtue? Or is it another charming enchantress intended to lure one astray and to rob him of what little life and money he has left, as many do?

For instance: I have ORGANIC HEART DISEASE. Can your system actually reach and cure it? NONE OTHER has. My MEMORY is poor and mind not as clear and strong as it ought to be. Can you actually help these? Do you really, in plain language tell a person how to acquire magnetism? If I were sure of all this, I’d get the work at once. But how shall I know?

An earnest seeker after health and life,  
Pittsburg, Pa., Jan. 21st., 1902. J. W. H....

In answer to the above we sent the first lesson of the Preliminary Course in answer to which we received the following:

My dear Sir:—Your kind favor is mine and after carefully studying the matter sent me, I am convinced that I have at last come upon the real thing, and accordingly enclose herewith \$5 for which please send me the “Preliminary Course,” and oblige, sincerely,

Jan. 29th., 1902. J. W. H.....

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# MAZDAZANAN

## Health and Breath Culture

as taught in Public by the Eminent Mazdaznan Instructor

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well thrown forward, while shoulder blades are drooped down and set firmly behind. Draw in the air through the nostrils with mouth closed. Draw in as long as you can but without using effort, taking care not to tense the muscles. After having filled the lungs, raise your arms above your shoulders at the same time smacking the lips as if eating, moving your tongue about as if masticating food, now swallow the salivathus accumulated, throw your hands back, while chest is being raised and now empty your lungs as much as you can with ease. Repeat this seven or more times and you will feel the benefits to be so great that you will make it a point to go through the exercise several times during the day. You will never run any danger of consumption, colds, coughs, etc.

### **Eat no breakfast**

### **and control your appetite at dinner.**

Whether engaged in manual labor or otherwise make it a point to eat only a little fruit in the morning and make your lunch very light. Eat your meal proper late in the afternoon, taking care not to mix your dishes nor eating more than three different kinds of food at a time. Keep yourself busy always doing some useful labor irrespective as to its financial result. When not engaged in manual labor attend to the cultivation of the mind. Take walks in the open air and keep your eyes and ears open to everything with which you come in contact. Weigh all the subjects coming under your observation carefully and thoughtfully. Never enter into any controversy, but remain self-centered, otherwise you will place yourself into a condition of a negative nature inviting disease and disaster. Express your happy feelings by singing, humming a tune, or even whistling. When fatigued from overwork or from any other cause take a few breaths and take the yolk of an egg. beat it thoroughly adding enough of water to it gradually to make a glassful of it and drink or sip it slowly between the teeth.

### **Disinfect your room by airing it**

### **and let a little sun-shine in.**

If living in a district of filth, smoke, dirt, and other unfavorable conditions disinfect your room before leaving it with five drops of carbolic acid in a wine glassful of water sprinkled over the room. When going to see a sick friend anoint your hands with oil of eucalyptus or wash them with boiled vinegar after you return from his bedside.

### **When retiring to bed**

### **forgive and forget the past.**

Go to bed as soon as you find nothing else useful for you to do, taking a thorough towel rub all over your body, rubbing your feet vigorously and anointing them with oil occasionally. Sleep with your head to the north and feet towards the south, retiring to bed lying on the right side, thinking of nothing but merely breathing comfortably, following the current of inhalation and exhalation with your mind and all will be well.

A person to become free from the conditions and environments of time must become acquainted with his ownself sufficiently to have knowledge of his relation to nature and become proficient in understanding the control of laws pertaining to his welfare. We must acquaint ourselves with these simple regulations that govern our lives so as to enjoy health and happiness and by religious observation of the same, attain to higher and nobler understanding. A body that is full of governing intelligence will not draw upon the mind but control its organic action consciously thereby storing up reserved vitality for the furtherance of thought in its domain that it may bring forth grander aspirations.

The mind must be all comprehensive to enjoy concentrative powers and a happy state. The body must have symmetry and easy carriage to be in perfect health.

### **When sick or worried**

#### **Take a few well-drawn breaths.**

Living in an age of intense activity, we must necessarily be equal to the demands made and to enjoy such a state we need constant brain action which can be assured by the generative action of the nervous system and not the development of muscles, which development is done at the expense of other parts of the body needed for an equalized condition. The nervous system depends upon the normal circulation of the blood, its purifying process, and the rhythmic heart action, which we cannot enjoy unless we learn to breathe fuller and deeper. When sick do not be alarmed. When mentally depressed because of business worries, reverse the thought currents into directions more conducive to your welfare. A normal body entertains a normal mind and worries not. A well-balanced mind enjoys a properly controlled body and is never sick. Justify yourself before the law of nature, bring penance by doing right and all will be well.

### **Take a sponge bath every morning**

#### **and a dry towel rub every night.**

To keep up perfect action of the lungs and normal distribution of the blood through proper heart action, insuring the purifying process of the blood by oxygenation, take up a daily routine as follows:

Arising in the morning, take a light sponge bath or a wet towel rub all over the body, drying thoroughly with a long bath towel that can be held by one end in each hand so as to rub quickly, keeping the muscles of the body relaxed. Then finish rubbing with your hands. Dress your feet with silk, linen, or fine muslin cloths and put your stockings on over them.

### **Keep muscles relaxed, mouth closed,**

#### **and breathe through your nostrils only.**

To expand the lungs go out into the air or ventilate your room first. Then stand erect, with head well thrown back and chest

## What is

# MAZDAZANAN

## Breath and Health Culture?

**I**T is the only method of breathing that has for its object the restoration of the nervous system to perfect regeneration thereby insuring normal organic action, conducive to perfect health.

A mind, conscious of its functional needs, and tranquil upon all occasions, well-centered and concentrated, and with perfect control of will, directing everything for its own individual good and at all times polarized, enjoys a state of perfect health and understands rhythmic breathing. Since all life becomes conscious of existence through the breath, this breath when properly directed will accomplish everything that our mind may desire.

### Concentration upon Ga-Llama

for immediate results.

Through rhythmic breathing, the mainspring of life—the lungs—determine a more normal circulation and purification of the blood by oxygenation, thereby securing better heart action. When concentrating upon the breath and its centralizing life principle, or “Ga-Llama,” following the current of inhalation and exhalation with our thought, we receive benefits at once.

### When engaged in useful work

muscle gymnastics are unnecessary.

When breathing properly, and thus keeping the nerve centers in harmonic action, generating electric nerve fluids, the vibrations of the brain centers become raised, thereby increasing intellectual power and insuring better memory. This done, the bodily functions, intelligently controlled, have no need of specially devised gymnastics, physical movements, athletic exercise, etc., for the reason that a normally balanced individual is bodily, mentally, and spiritually active, and with the twelve senses fully developed, engages in work of a useful as well as beneficial nature, economizing the natural forces and resources of life. There is no disease but that can be healed and cured by the simplest of means. All that is required is the individual's own desire, prompted by will and expressed by rhythmic breathing.

### Heal and cure thyself

and remain non-obligatory.

Mazdaznan culture points out the way in the simplest terms and the pupil carries out the instructions for self healing and cure, thereby remaining non-obligatory and learns to become acquainted with all the means necessary for future emergencies. Mazdaznan culture holds that it is not education that we need so much but that we merely need to be reminded of our own latent forces and learn how to properly direct them.

Do you Eat?

Do you Breathe?

If so **HOW DO YOU do it?**

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Did you ever think of it that *ALL HUMAN ILLS* are the result of improper eating (over-eating or feeding) and improper (insufficient) Breathing?

Proper Breathing and Proper Eating are the two great factors which sustain the Mind and determine the perpetuation of the Body.

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