

Wings of Truth.

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Edited by O HASHNU HARA, Secretary for England of the Order of
the White Rose, and the College of Divine Sciences and
Realization, Syracuse, New York.

"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.

Editorial Notes.

WINGS OF TRUTH is a growing success, and we are deeply grateful to our many kind friends for the encouraging and delightful letters continually received.

Truth, after all, lies at the basis of all things; it only awaits recognition; and when love and truth go hand in hand, as they ever do, what can one attain but success? We preach truth, and recognise the love principle in every heart, knowing that each responds to the quick vibration of spirit; we reap what we sow. If only all would realise that every thought we think returns upon ourselves, just as the Australian native flings the boomerang, which, sent to a given point, returns to the hand of the man who cast it. Thought travels in the same way; and whether that thought is good, bad, or indifferent, it must undoubtedly return upon the thinker.

To attain that Universal Brotherhood we all profess, we need a broader feeling of toleration, less inclination to split up into sects and factions, and a deeper resolve to pull all together.

But, alas! we get the Christian scientist running down the Mental Scientist, the Magnetic Healer

Wings of Truth.

objecting to both ; the Theosophist and Spiritualist agree to disagree ; brother fights with brother, and where has the Universal spirit departed ?

Of a truth I have found *all to be good*, and the secret is that certain treatments and certain teachings appeal to certain individuals ; that it is impossible to thrust the same things upon all indiscriminately, and that the mental healer, no matter *what* he may label himself, must first take into consideration the temperament and spiritual state of his patient ; that to be a successful healer means to have all methods at the finger ends, the ability to read character, and a knowledge of anatomy.

This last statement may be ill-received in some circles, but it is an earnest conviction resultant upon experience. The practitioner of psycho-therapeutics or of magnetic healing ought to study physiology, anatomy, etc., as deeply as the medical student. Not because mental healing has worked marvels should the science of centuries be neglected ; doctors and advanced healers can work amicably together.

And so with other matters, let us always breath forth love and toleration, the beautiful charity preached by the Man of Galilee, and let there be an end to all party factions.

United we stand, divided we fall.

We all have the same aim ; why should little differences of detail part us ?

In consequence of our going to press so early, we ave been forced to hold over the psychometry judgment until our next issue, when the prize winner will be duly announced.

In consequence of the complaints of one or two readers who object to spending more than a half-penny on their postage, we beg to state that all who care to receive the paper open, in a wrapper, can have the same sent post free for 3½d., instead of 4d., or 3s. 6d. per annum. Subscribers preferring the magazine sent in a closed envelope will kindly forward 4d. as before, or 4s. annually.

Thought creates—see to it that your creations do you infinite credit.

Wings of Truth.

Easy Lessons in Clairvoyance,

BY O HASHNU HARA.

III.

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IN our last lesson we dealt with the subject of colours and symbols, stating our belief that the reason so many clairvoyantes were mistaken in the date of events was because these numbers were symbols and not dates.

Where the whole date, January 25, for instance appears in the crystal, there is only one meaning to be attached. But supposing the 25 appeared alone? Then we feel convinced it is capable of other interpretation.

In the first place we must point out that each number may be divided into three, and classified under three distinct meanings:—

The first or highest to God, or the divine principle in man.

The second to the mental principle, or to man as a creature of mentality.

The third the universal principle, or to the material side of man, nature.

How to distinguish between these will rest with the clairvoyante. It is out of the question to give all three meanings, it would only create confusion and distrust; but the solution of the problem is easily arrived at.

When you develop clairvoyance you also become aware of, and able to perceive, the mental and spiritual aura (see lessons 1 and 2) of your subject. You are conscious of waves of colour passing before your eyes, and often if you fail to perceive these colour waves you can *sense* them.

Colour vibrations follow a given law. The spiritual nature is attended by fine, pure tints, and the swiftness of vibration attached to these is immense. The gross, coarse colours belong to a material nature, and are of comparatively slow vibration.

We will now proceed to a definition of our numbers.

Wings of Truth.

1 (A) is a unit ; it represents God, creation, the Divine.

1 (B). Man, humanity, will power, volition, the awakening of intellect and thought power.

1 (C). The universe, the natural world, the beginning of any new enterprise, a change of conditions.

This symbol signifies unity ; it shadows forth a man of intelligence, of originality, of genius, those who rule, invent, and carry out their inventions.

The colours radiating from these numbers will give them special significance.

1 (A). With a white radiance, divinity pure and simple.

1 (B). With blue, intellectual ability ; with pure yellow, intellectual victory, and so on.

1 (C). The red or coarser tints would give anything but pleasant or moral changes, and *vice versa* with the spiritual colour vibrations.

2 (A). This number corresponds astronomically with the moon, and is significant of all that luminary foreshadows. It is a passive number, yet significant of much quiet force.

2 (B). Here we get the power of perception, the gift of the seer, intuitive knowledge of the unseen, and woman.

2 (C). In the natural world significant of science, silent research.

This symbolises duality, but not in a bad sense.

With these numbers also the colour meaning should be interwoven, for it has such a significant bearing upon each interpretation, modifying or strengthening it as the case may be.

3 (A) Represents the generative principle of the Divine power, the life principle, and astronomically the planet Venus.

3 (B). The intellectual seed germinates.

3 (C). Literally birth, creation ; again must the colour scheme be interwoven.

We do not quite know if it is so with others, but this colour radiation is attached to all we have seen in the crystal, or even outside it, and the modification or accentuation of the symbols, figures, or other

Wings of Truth.

visions, given by these colour waves have invariably proved correct.

We will continue the meanings attached to the numerals in the September issue of WINGS OF TRUTH.

(To be continued.)

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Yourself Harmonised.

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A Series of Articles showing how to attain Health, Wealth, Wisdom and Long Life (or what is erroneously called the Spiritual Life) here and now.

BY GEORGE OSBOND.

CHAPTER I.—*Continued.*

GOD.

IN our last lesson we "cleared away" all superfluous matter which would impede the laying of a solid foundation for the superstructure about to be raised. We have removed the ideas of, first, a personal God, secondly, a mental God, and now we proceed to build up the idea of a spiritual (and only a spiritual) God.

The previous article has opened the eyes of a great many people, according to letters already received. We shall not, however, take away what has been dearest to the best thought of your mind without replacing the lost ideal by something much better. We are not altogether iconoclastic, that is, we do not intend to break to pieces only, but to build up as well. It is necessary, however, to proceed carefully and slowly in all these new projects, and to prepare the mind for the great truths which are to be revealed; hence the brevity of the last article.

It is hoped that all have thoroughly assimilated what has been written. If so, it will clearly show that in the past you have very quietly accepted, without any question or active thought, just what was given to you from the best and most reliable sources at your command.

If we return just a little while to the same subject, it will give us more light. For instance, who has been able to form a proper *concept* of "God as Love"? Who has been able to make that concept

Wings of Truth.

operate in his own life for eternal good? Very few, if any. In fact, my experience shows that the people who indulge these ideals do not possess the strength and courage and determination of those who do not indulge them. They have the effect of resting, pacifying, palliating, and making negative, but not of arousing to the sense of our ability to dominate all our conditions, etc. The effect is negative, not positive. We want the latter, not the former, for we are already too negative. I repeat here that we want more than a *mental* God upon which to draw. Still further, the idea of God being Love has not had a salutary effect, because our concept of love admits of it being changed into hatred. It has allowed us to think that if we do those things which please "Him," He will love us; but if we change our mind and do those things which we think will not please Him, He will be angry with us. It is evident from this—the changeability of God—that we had the wrong idea. Thus, if we take away the idea "God is love," we also destroy the idea "God is angry," and in so doing we obliterate the fear of displeasing Him, and also the fear of His wrath, and then we view God as being neither pleased nor displeased with us, but one constant unchanging eternal Being.

I am fully aware that the ideas I am endeavouring to show as mistaken are held by nearly all thinking people as the highest and best known. I am also cognisant of the fact that what good has been done has been accomplished by them. But when we are brought face to face with the fact that the best we have does not work out for us a far more exceeding and eternal weight of glory, wisdom, power and life, it behoves us to start in further pursuit of the secret of life.

It is evident, very evident indeed, that there is something greater and more powerful than love, even when combined with all the other good qualities we conceived as God. The fact that we sometimes get aches, etc., although we affirm, I am one with the "God of Love," and are persistent and faithful; the fact that the people still die, and some die of disease after years of patient study and much development in

Wings of Truth.

what is called the spiritual (but should be called the mental) life, shows clearly that there is something more to be discovered, something more to be done, further thinking to be carried on. Before long we shall destroy the last enemy, death.

We have, by the study and assimilation of the new ideas, nearly destroyed worry, fear, and many diseases of the body. We have demonstrated splendidly in the old body which had nearly decayed. But there still seems to be a lack of "the one thing needful" to complete it.

It will be for the 19th century to usher in the 20th with the discovery of the one thing needful to perpetuate life in a paradisaical manner, viz. :—by the possession of life abundant, accompanied with the proper proportion of the good things added for a serene enjoyment of it.

And can it be that mankind has actually had the knowledge in books and in sayings, and never recognised it? Can it be possible that we who have sought, have read, have thought, have desired, have been so near to it that it has evaded our sight and our grasp? It is so. We have had it with us always. It has never been absent one minute. It has been our upholder all the time, and we were not conscious of it.

It is so simple that we have stumbled over it again and again. Poor humanity! Nevertheless, we are waking up, and we are becoming conscious that the truly great is that which is simple.

If you investigate you will discover that all machinery was at first complicated. By use it has been discovered what parts could be taken away, and many compound improvements made whereby the machines have been simplified, cheapened and made more effectual, and in many cases combined two or more in one. The man who invented was considered a genius, but he who simplified and cheapened it, was no less a genius.

The same thing applies to our ideas. The men who discovered a first great cause and wrapped it up in language which made it obscure, except to initiates, were geniuses, but those who unravel and make

Wings of Truth.

practical the ideas which these men conceived, are none the less inspired. Thus spiritual science is being simplified. It will become so simple in the coming century, that every one will forget their old ideas and they will embrace the more simple and more efficacious idea.

We now begin to simplify what was before compound, when we say GOD IS LIFE, and LIFE IS GOD, and in GOD IS NO DEATH AT ALL.

Now to judge this concept of God by the standard we raised for the destruction of the old ideas of God, let us make the bold statements—

Life is omnipresent.

Life is omniscient.

Life is omnipotent.

Life is self-existent.

Life is eternal.

Life is unchangeable.

Life has no opposite.

Life is no respecter of persons, places or things.

Life is all in all.

Life is the *only* permanent principle.

These are statements which cannot be disputed ; science, art, religion, ethics, natural history, etc., all join in the grand chorus and affirm life is God—the Supreme, the Absolute—and God is life.

Science declares life to be universal, and it has been traced back to the amœba—one of the first crude forms of expression, and even then the scientists declare they are still confronted with the great unexpressed force "life," which they cannot explain. In the mineral, vegetable and animal kingdoms, from the lowest to the highest expressions, life is the foundation principle, the underlying energy, the only source of all growth. The aerial and aqueous worlds teem with life, and there is still that life-sustaining, life-giving, invigorating substance remaining undisturbed, undiminished, unchanged, self-existing and self-producing. Of what other concept of God can this be said? Here is the foundation principle upon which all other things and conditions depend for their existence or expression. Of life it can be truly said

Wings of Truth.

that upon it, love, wisdom, power, truth, justice, etc., are dependent for their existence and expression. Where there is no life there is no love, but generally where there is abundant life, rightly adjusted, there is plenty of love. I think Jesus saw that when He said, "I am come that they might have life, and have it more abundantly." Jesus had life in abundance, as was evidenced by the life-giving power He had—His words, touch, and garments were full of life. His was a loving life, no condemnation, no depressing influence, no death dealing parables. All his illustrations were teeming with examples of life. He never spoke of the kingdom or death or hell, but always of the kingdom of heaven, and likened it always to some living thing, a seed, a woman, growth, leaven, etc. Read the Bible with this idea and see what a revelation it will be to you. If you go back to Genesis you will see, "In the beginning *God* created." What can create but *Life*? It seems to me that life is Alpha and Omega, the beginning and the ending, just as a plant is first a seed and last seeds, and if we use the words 'God' and 'life' interchangeably, and in the former always hold the idea of the latter, we shall be better able to live.

Now let us consider the difference between the old and new idea of God in another manner. The old idea of God being love, wisdom, power, etc., located God outside still and almost as far away as the orthodox God; but when you take God as life, you can serenely say God is MY life. In God I live, more, I have my being. God is not far from me, is in my mouth and heart. The one God and Father of all is above all, through all, and in all.

Again, seeing that God is the life principle, we can easily understand that there will be no end to life. Our friends the Spiritualists have given conclusive proof of the existence of life after separation from the body, but we want to live to destroy the last enemy, "death of the body." This idea will help us to do it, for in life there is no death at all. Life, life, life.

These ideas will help us to make our minds comfortable, which is the first necessary step for complete mastery. "Comfort ye my people," is the word of Life,

Wings of Truth.

and "be ye transformed by the renewing of your mind," is a wise injunction. If you embrace this idea of God it will renew—make again—your mind, according to the principles of life, and you will be a living witness, known of all men.

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Psychometry.

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AS a further stimulus to the zeal of our students we have decided to give, in addition to the monthly prize, a book of value at the end of twelve months to the student who has made the greatest progress in that time.

The book we have decided to present is Professor William Denton's "Soul of Things" (value £1 1s.), three volumes (see "Reviews," this number).

The plan we intend to follow is to give a test paper for delineation, then to submit the three most successful competitors to a yet more severe test, the results to be judged by three people who will be selected by the Editor.

The prize for the July competition has not yet been awarded; we go to press too early to publish the prize winner.

For this (the August) competition the award will be Helen Wilman's "Conquest of Poverty."

In our last lesson we saw how the human aura could attach itself to everything it came in contact with, leaving the life history, the hopes and fears, ambitions and aspirations of the individual upon any object touched.

But the aura possesses yet another quality; it is a sensitive plate, a psychic photographic camera, and the eye of the sensitive, or clairvoyant, is the developing medium.

So the auras of people will reveal the places they have visited, the people they have seen, all that has been reflected upon them in fact.

The auric emanation from inanimate objects has this same property. The stone that has lain for centuries buried in the bowels of the earth contains the history of all it has ever passed through, from the days when our earth was chaos.

Wings of Truth.

The walls of our dwelling houses are psychic biographs and phonographs; they reflect our actions, our looks, and the clairaudient can hear even our words! For the walls, too, give off an aura. This sensitive substance holds every reflection and sound that falls upon it, and, moreover, these impressions are indelible.

Take a brick from that wall and bury it in the earth, throw it into the sea, or even pass it through fire, but it still holds its story.

True, the psychometrist will first get at the last surroundings from which it was taken (*as a rule, this is not invariable; some would go back to the days when the brick was clay, and had not yet been formed*), but, bit by bit, the whole history would be unravelled, and the secret of the brick become revealed.

And what is this aura, you will ask, what is it that makes all nature a gigantic sensitised plate?

As I have endeavoured to explain elsewhere, this aura is a subtle emanation exuding from all bodies. It is, like everything else in nature, of atomic structure; but the atoms are so minute, it is invisible except to the clairvoyant eye, although it has been photographed successfully during recent experiments.

This vibratory substance (*i.e., a substance that vibrates*; some scientists call it a fluid. We think that logical arguments may be brought to bear upon our assumption of its vibratory character. For instance, Mesmer calls this same substance "animal magnetism"; now magnetic properties are vibratory *not fluidic*. Electricity may be termed fluid for a very good reason. If any substance is a conductor the electricity will flow away through it and through the body to the earth, and through good conductors the rapidity of the flow is so great that the discharge is practically instantaneous.

At the same time electricity is not a material fluid, and no mistaken notion should be encouraged upon this point.

Now there is no fluidic theory of any kind connected with magnetism, every particle of a magnet is in itself a perfect magnet. Break one in ten thousand pieces, and each piece will have every property that was possessed by the whole; and although a piece of

Wings of Truth.

lodestone may be used to magnetise a ton of iron or steel, yet at the end of the process it would be found to have lost nothing) is sometimes called "od," or "odylic" force, but we think the term aura, or auric emanation, just as good, and more easily comprehended.

The tiny atoms of which this substance is composed are continually moving, or vibrating, and the rate of their vibrations depends upon the state, whether fine and spiritual, or gross and material, of the person or object from which they exude.

We will explain the motion they follow in our next lesson.

Our students must not expect to succeed with every experiment, but we trust they will *try* each one, for by doing so they will discover their particular forte; very few people become adepts in psychometry. Some are best with historical matters, others again with geological specimens, minerals, etc. Others again with people, and still others with medical psychometry. It is only by submitting themselves to rigid tests that psychometrists can find out for which they are best adapted.

In the case of the competition for this number we will send (as before, stamped addressed envelope must be enclosed) a small piece of stone from which we desire the following particulars (For the early history of the fragment place it just on a level with the eye-brows, this takes you farther back; higher up on the forehead brings events nearer the present time.)

EXPERIMENT II.

1. Trace out the early history of this specimen.
2. Any people that have come in contact with it?
3. Do you sense any mineral deposit?
4. Describe the place it came from last?

Please sign name and address clearly *on* delineation and return with stamped addressed envelope.

N.B.—All students receive pieces from the same specimen.

(To be continued.)

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Reviews of Magazines unavoidably held over till next month, owing to want of space.

Wings of Truth.

The Bookshelf.

(All Books and Magazines sent to this Office will be reviewed under above heading. All American works mentioned may be obtained from Mr. Geo. Osbond, Scintor House, Devonport.)

"THE SOUL OF THINGS" (Professor W. Denton, 3 vols., £1 1s.). This most fascinating work on psychometry is invaluable to the student and of intense interest to all, even that vast army of sceptics, who sneer at all they cannot understand.

The wonderful descriptions of ancient Egypt, of the prehistoric times of our own tight little island, and above all of the life and people on other planets, notably Mars and Jupiter, tend to show to what varied use this power of clairvoyance or psychometry (it really seems as if the two were linked together—nearly all good psychometrists are clairvoyant) may be devoted, and how things which elude the historian and the geologist are clear as daylight to the psychometrist.

"THE SIXTH SENSE" (Paul Tyner, post free, 7d., in the *Temple* for August, 1897).—This article originally appeared in the *Arena* for June, 1894, but has been republished in response to repeated requests. As the title implies, it is devoted to the unfoldment of psychometrical and clairvoyant powers, and is a valuable little work in Mr. Tyner's happiest style. Students will find it of great use.

"MESMERISM AND HYPNOTISM" (1/-, the Ellis Family, South Beach, Blackpool).—This little work is an epitome of the best works on the hypnotic phases of psychology, and is arranged in a particularly lucid form of question and answer. The instructions are very clearly written, and to the point, showing how to induce hypnotism, how to demesmerise, the medical aspects of hypnotism, and the cases in which it may be used with success. The work is of great value to healers, and of considerable use and interest to those who are fond of experimenting in these somewhat dangerous practices. From the medical point of view we cordially agree with the principles of mesmerism and curative magnetism, but these forces ought not to be played with.

"THE MASTERY OF FATE" (Braun, Ph.D., 2/6).—A clever treatise upon mental healing, by the editor

Wings of Truth.

of the *New Man*. The chapters upon disease and the "Methods of Treatment" are useful, and have the merit of being easy to comprehend, and simple in practice. The chapter on "The Silence" is alone well worth the sum asked for the entire work.

"WILMAN'S HOME COURSE" (Helen Wilman, £1 is.).—This Home Course is so well known and has earned such world-wide recognition that it is difficult to say anything about it which has not been already written over and over again. The great advantage of Mrs. Wilman's work is its practicality.

"THE PREVENTION AND CURE OF OLD AGE" (Eleanor Kirk, 2/6).—This is a capital little volume; we should like to place it in the hands of every man and woman who has arrived at the stage of "going down hill," *i.e.*, past forty. There is no doubt that, as the author so ably points out, half the people in the world make themselves grow ancient because it is usual to do so after a certain age, and how afraid they all are of any innovation!

"THE BOTTOM PLANK OF MENTAL HEALING" (Eleanor Kirk, 1/3).—A short, clear statement by the above author of the basis and *modus operandi* of mental healing. We are much in sympathy with Eleanor Kirk and her methods. There is something so hearty and breezy in all she attempts.

"HAS MENTAL HEALING A VALID SCIENTIFIC AND RELIGIOUS BASIS?" (Henry Wood, paper, price 3d.).—We can honestly suggest that all seekers after the truth should purchase this pamphlet—there is a reduction for numbers—and scatter it broadcast among their friends.

Mr. Henry Wood's statements are based upon logical deductions from proven truths. He weighs the pros and cons of mental science, and marshals such an array of "pros" to the side of our beloved Thought that the poor "cons" are nowhere!

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Concentration.

LETTERS still pour upon us in connection with this subject, one of the chief difficulties being the inability of the student to *fix* the thought on any subject. With reference to the exercise we suggested in our last issue, one student writes to say that in five

Wings of Truth.

minutes she had thought up everything possible about the flower! We are sorry we made our meaning so obscure.

The point is, to hold the mind in contemplation of the flower to the exclusion of everything else; not to formulate a *history* of the flower, but to keep your whole mind fixed upon the flower. *When* you can do this for any length of time at a stretch then you may try to consider the *spiritual* aspects of the same, but not until then.

The sole object of this exercise is to get the mental powers under will control, to learn to hold them steadily, instead of a brain action that resembles the quivering of an aspen leaf.

If anybody aspires to become a pianist they begin with scales and five-finger exercises, so that they can obtain control of their fingers, and render them supple. So must anybody who aspires to concentration or communion with the Spirit begin by controlling their brain forces.

You cannot see Spirit if your thoughts are of earth, and unless you can concentrate your thought upon one earthly thing to the exclusion of all other earthly things, how can you expect to concentrate on Spirit? To do this you become oblivious for the time to all materiality, and it is impossible to become oblivious to materiality unless you can control every part of your brain; for the subjective (*or spiritual*) side of your nature must be quite uppermost, and how can this occur if you are thinking of half a dozen other things at the same time?

Concentration alone can mould the consciousness into new and better states, and it is very sure that (quite apart from spiritual contemplation and the search after spiritual knowledge) the reason so many fail to realise the truths and blessings of Mental Science is from sheer inability to concentrate the thought on anything.

Concentration, quite apart from the revelation of spirit which is its immediate result, brings a feeling of perfect peace; at first this passes off shortly, but the power to retain it is increased by constant practice.

Remember how plastic is the mind; it can be moulded into any shape, and we must also remember

Wings of Truth.

that we ourselves are the moulders. It is in our power to rise superior to circumstances, environment, everything that can stand in our way, but without concentration we are helpless. What is called the "silence" is induced by concentration.

The student who has surmounted the minor difficulties of habitual, vacillating thought can enter the "silence" at will. The mind is then placed in a state of passivity; it is dead to the thoughts of everyday life, of business, money, worry, everything, in fact, but spirit. In this state the mind is like a dry sponge, ready to absorb moisture into every pore; no one section of the brain is in dominant activity, and the spirit is free to manifest.

The soul must *aspire*, and as directed in a previous lesson, the thought must now be fixed upon Spirit.

Never sit in concentration upon generalities. Always have an aim in view; let it be some one phase of spirit, some point upon which the aspiring soul seeks for light. Remember that our lesson books lie before us; that upon the pages of spirit, within the "Light," lie the histories of our *past lives*, and that from each we learn something. But this ability to *see* and *read* is given only to the pure in heart.

To the man or woman of beautiful thought, of tender, unbiassed love for mankind, of purity and cleanliness of life, all shall be opened. Put aside all thoughts of anger, of revenge, of impurity; learn to become master of your mind, and truly the wonders of the subjective world will be unfolded before your eyes, and the mysteries of spirit made clear to you.

In the last lesson we suggested meditation upon a flower, for the purpose of learning mind control. Assuming the student to have attained a certain degree of concentrating power, we would suggest concentration upon the esoteric (secret) vibrations of which we have spoken elsewhere. Do not be afraid to aspire so high; always aim for the very best and most lofty ideal.

The editor will be delighted to receive impressions gained through concentration and to make suggestions and corrections of the results received.

(To be continued.)