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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.

—:o:—

The Editor's Straight Talk.

I FEEL absolutely lazy, but I am going to stick pins into myself and keep my promises. Laziness is a vice—as a rule ; but really I think I can plead it as a necessity, for have I not laid my weary head upon the pillow at 2 a.m. every day, for the past week, and turned out, like a martyr, at 6.30.

Mental scientists, I know, don't approve of martyrs—neither do I ; but I ask those who blame me for giving way to the virtuous glow which makes martyrdom so attractive, to follow my example and *truthfully* report their sensations !

I have had work to do, and I have done it ; therefore I am a good girl.

The Occult Literary News and Review speeds onward to success, and continues to receive splendid support.

However, there *are* those who cavil. One lady writes that she would not dream of expending sixpence unless strongly recommended to do so by a personal friend. It was so funny, I nearly had it framed.

That dear lady is too careful of the "bawbees" to

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ever grow rich ; and that reminds me I will return, not to my "muttons," but my dollars. The question very naturally arises—what is Opulence? (capital O, please, Mr. Printer). Does it mean a house in Park Lane, horses, carriages, and a crowd of unnecessary lackeys? I feel so sorry for that set, their life is a bondage ; and I always regret the anti-slavery laws were not extended further for their benefit.

My idea of opulence is to have as much as I want, when I want it, without any worry. And this is the opulence I possess ; my spoken word, my earnest desire brings me what I need at once from out of the Invisible. I am so positive that my request will be granted, that, by saying, "I WILL have so and so," such a powerful rate of vibration is set in motion MY OWN comes to me by return of post.

It is this faith which manufactures all the millionaires the world has known ; but the trouble seems to be that very few people can muster up sufficient will power to set these vibrations going. They generate instead a weakly negative force which hardly brings forth any result whatever. Then they politely intimate that the Law of Opulence is all "T. R."

So, for those who need a tangible formula where-with to bolster up their undeveloped Will, I prescribe the following :—

Suppose you require a sum of money, and have already a venture in hand, a money-making concern, bringing in certain returns, which, up to the present, are not sufficient for your needs, you will sit down in some quiet, comfortable seat, and concentrate your thoughts. I have found few people unable to concentrate on £ s. d., even if the higher phases of spiritual concentration baffle them !

Picture your brain as a powerful magnet, from which radiates a force you can send where you please, a powerful substance entirely at your service the instant you know it is in your possession. Now, having generated this Thought Force, which, be it said, is conceived and brought forth in love, recognise that in every other man dwells this same love principle, and know that by recognising it in him, you establish a magnetic chain between you, drawing him to take

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of what you have to bestow, giving you due payment for the same.

Let this be general, recognise mankind as a *whole*; do not attempt to influence any one individual. Understand that the magnet "YOU" sends forth a set of powerful vibrations which will draw to you all you need, all you ask for, and MORE, if your affirmations are firm and there is no flicker of unbelief at the back of them. "I AM, and within me dwells the Eternal Spirit; I WILL have what I want, and I have perfect faith that my requirements will be fulfilled. I will not hoard up for to-morrow, because I KNOW that more will come when I have spent what I possess at present. I WILL have success, and I WILL attract to myself all that is my own, from out the invisible and unlimited store-houses of nature."

There, that isn't half what I wanted to say, but I'm too tired to write more; three of my beloved cats are looking deeply aggrieved because I won't come to bed and keep them warm—so, good night, and pleasant dreams to you all!

P.S.—My readers will be sorry to hear that Mr. J. C. F. Grumbine has been obliged to put off his visit to England next March owing to some great congress, of which we shall hear more later. All Mr. Grumbine's books can now be obtained from this office, and many new arrangements are being contemplated to enable buyers to first *see* these books, if they wish to, before spending their money.

—:o:—

A Personal God.

(Copyright.)

PERHAPS the greatest stumbling block in the Advanced Thought students' pathway is the conception of the Almighty placed before them by their teachers. Indeed, it prevents many of them from having anything whatever to do with the subject.

That their own idea is unsatisfactory does not make the "new thought" any more acceptable. Theology teaches us that God is a personality, one to be feared and dreaded, but who will reward those that love

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Him and keep His Commandments. A little thought will show us that this conception of the Father is not quite so preposterous as many make out; the Pantheistic doctrine that God is the universe, *i.e.*, Nature, can be quite in accordance with a personality, and even the crankiest metaphysician will admit the terrible results accruing from outraged nature—results made manifest upon man's body and surroundings at every turn.

Then, again, what says Omar?

“I sent my soul into the Invisible,
Some letter of the after life to spell,
And, by and by, my soul returned to me
And answered, ‘I myself am heaven and hell.’”

Thus the Theosophist, and here again the teachings of the Bible are not incompatible with *this* theory. We work out our own salvation in our different incarnations, so becoming our own heaven and hell, until we attain the perfect peace of Nirvana—the Biblical Paradise.

A pupil of mine, a clergyman of the Church of England, suggested that mental scientists created for themselves a barrier which prevented many from joining, by making God impersonal.

Why should a personality imply limitation? After many hours of deep thought I can see that it is perfectly in accordance with the highest teachings to look upon God as an Unlimited Personality, filling all space and manifesting as the Universe, Nature, Thought and Love.

It is an astronomical theory that the “Milky Way” forms a vast belt, composed of myriads of suns, each with its attendant universe, and that this belt for ever circles around some great hidden centre of gravity, which orders the coming and going of all.

Place God as that centre, and I think you will find the key to many mysteries.

Within the physical body of every human being is to be found a shrine, a Holy of Holies, wherein burns a never failing flame of pure spirit. Some place it in one locality, some in another; but Loomis locates it in the physical heart, and this seems best of all, since the heart is the centre of human life and vitality.

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So, within the chambers of the heart is hidden a sacred shrine, wherein dwells the white Spirit of Love, or God, and from whence radiates a force so powerful, man might almost gasp to think it his !

God, in the form of perfect Man, the Keystone of the Universe, the Great Centre of Gravity which orders all things—God, then, is the Sun from whence a never failing supply of this Spirit Love radiates, a dynamo generating a force which emanates from this Holy Centre, vibrating with inconceivable power and rapidity throughout the unlimited realms of space, and finding a resting place wherever there is life and substance (remembering always that spirit ever manifests through substance or matter).

Now, this conception of God, a Being all love and thought, the glorious Sun of the entire universe, yet still the tender, loving Father we can trust and look up to, is, I venture to believe, easier of comprehension than the mere statement that God is Thought, or Life.

We all talk so glibly of Essence, Vibration, the Law, Life, yet we deny to the Central Force which conceives all things a personality. It is a something intangible—unseen.

But why *not* a person ? And why, if personal, limited ? I have seen mental scientists prove, or attempt to prove, in cold print, that a Personal God meant limitation, and assert on the next page that man (who is nothing if not personal) was unlimited, if he would but recognise and stand by the powers of his own mind.

Now, the accusation of fear and of distance or remoteness ascribed to the personal God can hardly be laid at the door of this radiant Centre, which is yet a man. For from that Holy Being there emanates only love, a love that bathes the world—as all other worlds—in a light and warmth more powerful than mind can fathom. In every heart, in every living creature, each blade of grass, or grain of sand, is poured this love light, and even if it only manifests now and again in the life of some, it is yet there, pure, holy, indestructible, a central light which all the sin in the world can never quench or blemish, the good angel, the better part of every man.

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There *are* many who can conceive God as Life or Essence, but it is very hard for others. This God of Love is not a God of Fear, but the idea gives a something tangible, something to grasp, and has been a real help to many who are repelled by the essence theory. Yet the Central Love comes as nearly home to every man's heart as the essence, or mind—nearer, perhaps, for few men will violate the sanctity of such a shrine.

O HASHNU HARA.

—:o:—

Colour Influences.

BY SURYANARAIN ROW, B.A., M.R.A.S.

WE pointed out that the machinery in vegetables and animals is not as complete as that found in man. The machinery refers to that of the head and that of the body. It may be difficult to say which is head and which is body in vegetables. But even here there seems to be a marked distinction. The power of selection and assimilation of food certainly shows in vegetables more sense than a gross physical constitution can be credited with. It may not be intelligence of the kind we find in animals, and much less in man, but it is some wonderful power which accepts agreeable manure and incorporates its essence, rejecting uncongenial ingredients. The vegetable would die rather than take in that which does not agree with it or which is not to its taste. Here, therefore, it cannot be blindly said that the vegetable has no life, that it has no intelligence, and that it can be reared wherever we may like to grow it.

In man there seems to be a perfection in the fitting in of the apparatus which does not seem to have been contemplated in the creation of lower orders. Man is able to digest a greater variety of food, and he is able to accommodate himself to a greater variety of environments, and bear climatic changes with greater skill than do most of the lower orders of creation. Intellectuality seems to have been the *Gem* of all creation—the crowning glory of the Divine Architect, and to bring about its perfection in man, the wonderful *colours* of creation seem to have been blended in the

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most harmonious way imaginable. Animals can be tamed by associations and changes in food and surroundings to a large extent. Vegetables are more dogged in this respect, but even they are yielding partly to the skill of man in this respect. We can never produce some vegetables where the colours they want are not procurable in the same arrangement which suits their growth and development.

Animals cannot be reared in uncongenial climates and on unsympathetic food. Climate is composed of colours, and this can be well illustrated. Take any vegetable in its native soil, and examine its colours there in all the stages of its growth. If now the same vegetable is transplanted to some other region where the climate is different, and hence the arrangement of colours, the most striking thing we see will be the sudden change of colour in the whole body of the plant and its leaves, flowers and fruits, if it has any. The colour adaptations are not suited, and therefore the plant does not thrive, because the colours it wants are not there. Now if the withered plant with the changed colours is again sent back to its congenial soil we at once observe a change in its colour behaviour. The sickly tint rapidly disappears and the healthy hue steps in. The same holds good among animals. They cannot put up with want of colours as much as man can put up. The white bear does not thrive in regions where the black bear is thriving well. Why? The reason is plain. The white bear wants arrangements in the colours which give it strength and vitality, and where these *colours* are not available it *finishes* away and decays rapidly.

Vegetables are remarkable for their inability to resist the changes of the climate due to colour influences, for climate is composed of colours, those of sunlight and darkness, of the air, although *not visible*, the colours of various other matters suspended in the atmosphere, all these are substances which have to be accounted for in the combination and composition of a climate. When these natural arrangements are unsuitable for the ready assimilation of food by the animals or plants, they do not thrive but die for want of arrangement in colour.

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Yourselves 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 II.—Continued.

MAN.

[The Editor does not hold herself in any way responsible for the opinions expressed in these articles.]

SUCH a body as I have depicted in the last article would be highly appreciated and prized by its possessor, and it would be the envy of those who desired it. That it is to be obtained there is no question amongst those who are concerned with the inner working of metaphysics. There are thousands now in possession of a sound body who, prior to their knowledge of spiritual science, were ever sick and sad. The writer is one of that number. Such a revolution is not performed in one day or one week, but in such a time as it takes the mind to absorb and act upon, subconsciously, the truth of its spiritual origin and development, and the fact of its being master of its surroundings and conditions. This one truth, properly absorbed by the mind and acted upon, is sufficient to make anyone free from the trammels of tradition concerning the worm-of-the-dust theory which has ever been drilled into the mind.

Therefore, I repeat that, it is totally unnecessary for anyone, in order to heal themselves, that they should have a knowledge of any science or art, as such is unnecessary for the absorption of the truth of their spiritual being, but is often a hindrance to it. In fact, I have seen people who never knew one solid scientific fact and did not even know where their heart and lungs were situated, raised from (almost) death to abundant life by concentrating their thoughts on this truth. It is also true that the best educated have equal opportunity of realising the same results in a higher plane of teaching.

We must not, however, make the mistake of

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supposing that the cause is the effect, or the effect the cause, nor call the basis of the triangle the apex. If we do that, we must expect reversed results ; or at least results that will fail us in the day of trial and need. Thus we say that metaphysics is the basis of physics, and not physics the basis of metaphysics. It is very evident from the answer to the simplest question, "Would physics be possible without prior mind action?" Would anything in physics ever produce any "mind stuff"? Science can teach how to do almost everything, except put life and ability to think into that which it creates. It can make the facsimile of an egg, but cannot from that egg develop a chicken. It does not claim to do that, however. The mind and life principle can and does do that which cannot be done by artificial means, and now we reaffirm that metaphysics, the science of life, is at the basis of all other sciences ; and without psychology, used consciously or unconsciously, none of the other grand and beautiful sciences would ever have been heard of.

"What are the sciences but maps of universal laws ; and universal laws but channels of universal power ; and universal power but outgoings of MIND ?"

"The mind of man wears the impress of Divinity, the stamp of original greatness, and is destined to ripen in mental vigour as the ages of eternity roll."

Substract mind and metaphysics from this world and what would remain? It were impossible to enjoy, to think, to act, to plan without them. The world without mind would be a desert drear, an aching void, a blank. Let mind dawn, consciousness begins to bring pleasure or pain ; direct it aright pleasure only comes ; let mind brood over that pleasure, it will bring forth a nest of pleasure chicken.

Now, although we cannot go back to the *prime* beginnings of things, we can get at the beginnings of *some* things on this sphere of action. I have contented myself with thinking in this way, and it has always given me the satisfaction that was necessary for peace of mind on that point :—

There must have been a beginning to our bodies. The beginning of them was in consequence of our

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parents having been the possessors of minds, without which no creation would have been possible.

When the necessary conditions had been complied with we were launched into this world with two things, or as a combination of two, viz. :—life and (and in) our bodies. Everyone who has seen a newly born child will have noticed that it had only the *channels* for the manifestation of its mind and not the mind itself. Its helplessness and inability to go through any mind action shows the deficiency clearly. Its little body, although in embryo, is perfect, and it is full of life, but it has only the *foundation* of mind and it has to be perfectly developed. It will depend entirely upon the parents into what kind of a child it grows. If fear and forebodings are ever in their minds the child will naturally take on those conditions and will always be ill and nervous. If they are optimistic, the child will take on the quality of their better thoughts. It is by this method that the mind of the child is developed at first. Until it is able to think for itself, it will be subject to the thoughts current in its surroundings, and their moulding influence will show clearly in the child's life. Some never grow out of that condition and some do. As soon as one begins to think independently then real progress begins, the mind, instead of being moulded, grows. Between these two conditions there is a mighty difference. Minds that are moulded are those of the people generally. The minds that grow are those who become philosophers, scientists, inventors, statesmen, leaders; in these you have men of mind. In these you have MEN—in these you have MIND.

Thus you will see that mind is first and last so far as we are concerned. We owe our present existence to the fact that our parents possessed minds, and the last development in each case is individualised mind. That is the true man. The man is not all spirit, nor all matter. It appears so far as I can see that he is a combination of both, and his mind is the result of the experiences he has which are as varied in every case as it is possible to be; hence the variety of opinions on all subjects. †

(To be continued.)

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Psychometry.

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R. W. T. PITCHERS, Station Road, Haslemere, has been awarded the prize for the September delineation. The work sent in by this student, although brief, was singularly correct, and he gave one or two dates which were excellent. It was with considerable pleasure I made this award. Mr. Pitchers has been trying hard for a long time, and I trust he will now begin to understand his own powers. Mrs. Buckmaster was not quite up to her usual good form, but she is a marvellous sensitive, who will surely come to the front rank; like all really good mediums her power varies, and she is very susceptible to planetary influences or disturbing surroundings. The prize for November will be Mrs. Gestefeld's "Reincarnation or Immortality."

* * * *

In former lessons I have largely dealt with the influences coming from people, their histories, surroundings and tastes. There is another and distinctive phase of psychometry which is not so easy as that of sensing surroundings or past events, I allude to "Prevision," or the ability to foresee coming events. It is a curious fact, that for every psychometrist who can thus see into the future, there are four or five who can see no further than present conditions; nor is the reason far to seek. They are sensitives, but not initiates; they can feel and even see past conditions, but they have not learned to *concentrate*, nor do they recognise concentration as the pivot upon which all things occult turn, the one key which can open the door to nature's wonderful secrets, the lack of which proves an insurmountable barrier to our comprehension of Truth.

It is so simple, but there is no royal road; it is the key of a lock which cannot be forced. Patience, Perseverance, and Purity will alone enable you to overcome the difficulties besetting this path.

Always *listen* when sitting for experiments with the expectation of hearing the "voice;" it will come at length, and by and by you will be able to unlock the

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door at will, and enter into the Holy of Holies, the Inner Temple of Light, whenever you need help.

This habit of continually listening for divine guidance grows upon the student daily, and is the easiest means of attaining the power of concentration, and the ability to enter the "Silence" anywhere.

What is the "Silence"?

I can best describe it as a great peaceful calm, almost oblivion, when the student can *shut* his senses to material matters and enter into the spiritual

A few deep, quickly drawn breaths often enable the psychometrist to come into touch with the experiment sooner than in the ordinary way, and care must be taken *never* to psychometrise after a meal. Sometimes it is a little difficult to "get on to" the right influence immediately, and taking into consideration the *reproductive* power of the aura, it is hardly to be wondered at.

Everything that is reflected upon the object leaves an impression; upon all it comes in contact with it imprints an indelible autograph. These must be disregarded in the attempt to get at the true history required. And now, putting aside the subject of prevision, I am coming to that of another phase—*self-knowledge*. To know self truly means a gradual turning over *back pages* and unfolding the memories of past births.

In a very interesting experiment tried the other day I had a curious proof bearing upon a past existence. A pupil of mine brought me a tiny piece of grey stone and asked me what I could get from it. I took the specimen in my hand, and instantly there rose up before my eyes a stately Gothic pile, *at first* in ruins, afterwards whole. Arched windows and delicate stone tracery seemed ever before my eye, and anon a feeling as of sanctity stole across my senses. I described the whole scene; then going farther back, I seemed to know the place, was familiar with every stone and buttress, the buildings connected with it, and the people who had dwelt there. She had brought away a tiny piece of the stonework of Melrose Abbey, so my description exactly tallied; but the curious part was that I know quite well I was

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there before, and I have never been in Scotland in my life, nor even seen a picture of the Abbey. When I have time I am going to try the stone again, and I cannot help thinking that we should all, in this way, find psychometry a valuable aid to unravelling former existences. A glimmering knowledge of these steals early across the senses of the esoteric student, but the story seems unreal, disconnected. Still, it affords a clue, and I believe the clue can be followed up by procuring some specimen from the probable neighbourhood—better still, obtain specimens from every available source, and so learn your lesson the more surely. One thing I am convinced of, in each successive incarnation we still bear a decided resemblance to our former physical body ; the *soul* is merely re clothed in, undoubtedly, a finer tissue. I think we certainly go forward, and I much doubt if, in the progress of the Soul, any retrograde movement ever takes place. We may suffer in the present for the sins of the past, but that suffering is the refiner's fire, and purges the spirit of all evil. I should much like to hear from *all*, professional or amateur, who would care to attempt similar experiments to the above.

EXPERIMENT V.

Describe the locality this stone comes from, and give, as far as possible, the history connected with it, including people who have come near it.

At the suggestion of Mr. Darley, I intend to print the prize delineation for this experiment. It must not be less than 100 words, nor exceed 200. Stamped addressed envelope to be sent as usual to the Editor.

O HASHNU HARA.

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“Can we have a National Church of Independent Thinkers?”

BY THE REV. HENRY FRANK.

I THINK we can safely conclude, on the basis of recent events, that the life of Independent churches within the ranks of orthodox believers is very brief and unstable. It occurs to me that there is but one promising field for independent church work.

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That exists among the vast multitude of people who have been voluntarily ostracised from church relations because of their conscientious scruples concerning the dictum of the creed to which they must swear allegiance if they desire to remain within the fold. This great multitude have heretofore scrupulously avoided all church associations, because they believed there existed no church to which they could attach themselves without self-stultification and manifest hypocrisy. They believed that religion represented the antithesis of science ; that swearing allegiance to the church was swearing away one's birthright of freedom and violating the authority of reason. They have turned their backs upon the established church, never again to darken its doors. They believe that the church is retrograding intellectually, whereas the trend of mankind, unrestricted by the assumptions of authority, is progressive. They cannot be argued out of this belief. The church refuses to relinquish the creed. They refuse to stultify their conscience. The gulf cannot be bridged ; the separation is complete.

Must these people for ever remain without a church home ? It is my belief that they can all be gathered in, provided such a church be established as shall at once satisfy the spiritual yearnings of the soul and the mind's pursuit after scientific verities. This church must stand for a positive and well defined philosophy ; for a religion that can be stated in exact and scientific terms, and yet be sufficiently soulful to inspire the communicant with rational enthusiasm and universal sympathy. It must stand for a religion from which reason shall not revolt, while the heart is satisfied and the soul is awakened. If such a new religion can be discovered and clearly stated, then a new, independent and indestructible church can be reared on its foundations.

Inspired by the firm conviction that there is such a religion and that it can be clearly and convincingly set forth, I have ventured to found the Metropolitan Independent Church. It does not presume to stand as the antithesis of the existing church, but rather as its rational correlate. It does not even assume to

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oppose the legitimate labours of the established church, but to correct its errors and to present to the earnest thinker that mental food which the church does not believe it is called upon to offer. This church stands not so much for agitation as for aggregation. It seeks to gather together the lost and wandering threads of human thought and aspiration and to weave them into a new woof of beauty and consistency. Its ambition is not to destroy, but to construct anew the temple which some think has been demolished. It invites every shade of belief and unbelief. Its only bond of union is unity of purpose and freedom in research. It seeks to establish no autocracy. It merely desires to teach men how to think correctly, that they may learn to love their fellow man wisely. It believes that liberty is the nursing breast of truth; authority, the dungeon cell of error.

It is now the hope and ambition of the founder of the Metropolitan Independent Church that it may prove to be the earnest of a national movement which will result in fulfilling the desire expressed by "*Fra Calvinus*" in the July issue of the *Independent Thinker*, that some organisation be effected throughout the union among liberal religionists. As he said, "In most places we are too few and scattered; let us at least have our names enrolled on some branch of the Independent Thinkers' Church." In order to initiate such a plan, I will have prepared a Roster of Independent Thinkers throughout the world, upon which will be inscribed the names of all persons who desire to be enrolled under the banner of intellectual independence. Send in your names at once. Address, Roster of Independent Thinkers, 30 and 32, West Twenty-seventh Street, New York City, U.S.A. Let all persons who desire to publish to the world that they are free, and not slaves in religion, politics or morals, have their names and *correct addresses* inscribed upon the Grand Roster.

—:o:—

WINGS OF TRUTH IN MANY BOOKS are supplied by Ruben Webb, 27, Alma St., Blackburn. Send stamp. Very interesting. Mention *Wings of Truth*.

Wings of Truth.

Easy Lessons in Clairvoyance,

BY O HASHNU HARA.

V.

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SOME confusion appears to have arisen concerning the symbols of numbers and their attendant colour clouds.

First of all, to clear this up, the numbers appear in the crystal in their usual form, thus : 1, 2, 3, 4, 5, 6, 7, 8, etc., but the clairvoyant often interprets these numbers as time ; thus : one week, two weeks, one year, etc., or as the date of a month, when all the time there is a symbolical meaning attached to them instead of a literal meaning.

All forms appearing in the crystal are more like actual scenes, seen through the wrong end of an opera glass ; generally they are full of life, colour, motion ; *sometimes* grey and still, indefinite, like a badly developed photographic proof.

When I give the meaning of each number I divide it into three phases, distinguishing them by the letters A, B, C.

These letters do not appear in the crystal at all, but are used to show that if the number is attended by pure, pale colours, and the person for whom you are looking is spiritual, that you assign it to A, or the highest meaning attached to the number, since each number is capable of three interpretations, Spiritual, Intellectual, Material. "A" always indicates the highest phase of each number ; "B," the intellectual, or second phase ; "C," the material, or lowest phase.

You know at once to which phase your symbolical number belongs by the colour surrounding it, and by the nature of the person for whom you are looking.

Moreover, if you study carefully you will in time find of how great value these figure symbols are to you, and how much they disclose which might otherwise remain unknown. The symbols will be continued in the December number, and if students who find any further difficulties will kindly write to me I shall know how to go on.

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