

Wings of Truth.

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"Wings of Truth."

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

Shelley.

—:O:—

Editorial Notes.

"AND singing still dost soar, and soaring ever singest." These words so well express the object of the new magazine. We wish to both sing and soar, to bring light and truth, health, happiness and riches to the homes of those who are sad and weary, and to help those who thirst for knowledge toward heights they fain would scale. The lines upon which WINGS is laid are practical, instructive, and based upon solid common sense ; plain, easily comprehended lessons upon divinity, psycho therapeutics (mental healing), psychometry, clairvoyance and kindred powers of the spirit, and a question and answer column, in which all who wish for enlightenment will receive practical aid from a prominent metaphysician, Mr. George Osbond.

Every endeavour will be made to present the magazine in a concise and attractive form, and as it is to be published at a popular price we trust not only occultists but the general public will support it nobly.

To those who are initiates we say do not be impatient because we cover ground you already comprehend. This magazine is intended for *all*, and

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there are many thirsting for knowledge who cannot afford expensive tuition, and who know nothing of the erudite terminology which we comprehend so clearly.

WINGS is to reach the hearts of these ; to carry to them a true knowledge of life ; to show them in a plain, easily comprehended course of practical teachings the infinite possibilities which lie locked within the breast of every man and woman ; to show them how to cast sickness, poverty and misery behind them for ever.

Man, as a race, has grown to regard ills of the flesh as his birthright. He expects sickness and sorrow, death, poverty and evil ; and man, being a creature of mind, gets all he expects ; nay, not only gets these things, he creates them.

What we want our readers to do is to turn round and put all their wasted energy to creating life instead of death ; health rather than sickness ; happiness in the place of misery and evil ; wealth instead of grinding, wretched poverty. "Why," we hear you say, "if you can do this you can transform the world." Exactly, and that is what we seek to do, and for this purpose we invite your hearty co-operation, and ask each one to become a light shining through the darkness, dispelling the old ignorant beliefs in evil and death, and to give forth instead the infinite blessing of life.

Friends, let us join hands in an earnest endeavour. Let each one put his heart in the work, and, in all charity—that great love of mankind for man—lift the cloud that hangs over the race.

With your aid we can do so much, for each one becomes a living sign-post of the great Truth, and so points out the way to others.

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Easy Lessons in Clairvoyance,

BY O HASHNU HARA.

I.

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OCCULTISTS and others repeatedly urge that clairvoyance is a rare gift and cannot be taught. This is wrong ; by means of judicious tuition the

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power of clear-seeing may be developed in most people.

These gifts of the spirit are universal, and really potent in all beings. There are certain types better adapted to clairvoyance than others, and our first lesson may well be devoted to the most likely soil in which to cultivate the seed of this much sought for and but little comprehended power.

First of all, we contend it is an attribute of the strong nature rather than the weak.

To dip into astrological terminology, the best normal clairvoyantes have Mars very strongly developed in the character. It is the powerful, self-reliant, magnetic nature that can best live the life and resist the temptations which, if indulged in, are deadly to clear-sight, that is to say, clairvoyance in its best and highest sense, where the noblest aspirations are given forth, and the desire is ever upward and onward. The ability to "tell fortunes," or, literally speaking, *mind reading*, is easily acquired, and bears the same relation to true clear-sight as chalk to cheese.

Assuming the character to be strong, possessing power of self-control and concentration, with the desire to unfold the spiritual powers, we have every chance of developing clear-sight. The power of concentration is shown by the eyes wide apart and deeply set. Eyes that are shallow and set close to the nose seldom manage to concentrate successfully.

Again, the fair, languid, lackadaisical type seldom attain the same high level as the dark, quick, and active nature which is ever struggling for new light. They become *passive* seers, often trance mediums, and we cannot sufficiently condemn the habit of giving up the individuality to any chance spirits that may be hovering in the atmosphere.

Truer knowledge, greater truths, more astonishing results can be obtained by concentration, and by concentration without any medium, such as crystal or bowl of water, as an aid.

This power of genuine seership—clear-reading of the auric currents alone—is given to only a few; and yet, with the necessary aspiration, *all* may attain this plane of spirituality.

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These lessons are for beginners, so it is our intention to make them as clear and concise as possible, explaining all difficult terms as we go along, thus providing each lesson with its own complete glossary.

Having shown the best type in which to develop this power of the spirit we must now proceed to explain the first step towards development. This is, curiously enough, a very prosaic and every-day affair—diet. A vegetarian diet, as far as possible, is absolutely necessary; meat causes heat and in-harmony in the blood, it disturbs the system, and has a very bad effect upon the highest principles—in a word, it generates an irritating condition, emitting a red aura (the aura is a spiritual atmosphere or emanation given off from all substances, human, animal, mineral, etc. It is visible to the clairvoyant eye, and in this atmosphere the seer can both see and read the characteristics, material and spiritual, of all things and all beings. The Greek word "aura" means "air," but occultists use it rather to denote a flowing forth or effluence), which is intensely material and opposed to all harmonious, spiritual conditions. For the same reason alcohol must be avoided *entirely*.

A vegetarian diet does not necessarily mean slow starvation. Certain roots, cereals, and fruits contain every element necessary for the nourishment of the human body. Bananas are far more sustaining than a heavy meal of meat. Dates, figs, almonds, and other nuts contain an immense amount of nutriment and do not heat the blood.

The next point is daily ablution. Most people are clean, but they do not realise that real cleanliness means a good scrub all over in plenty of water every day.

Regularity of breathing follows; so much depends upon healthy lungs. Draw in a deep, slow breath, hold it for two seconds, then exhale as slowly as possible, repeat this continually.

As a means of concentration a ball of crystal, green or blue beryl, a black mirror, or a large glass bowl filled with clear, cool water may be used.

A clean, sweet room, absolutely free from any

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impurities, plenty of fresh air and sweet flowers are to be recommended.

Do not touch the crystal (or glass), sit at least three feet away from it, and gaze steadily into its depths. The room may be half-dark, but this is not a necessity.

It is quite wrong to touch the ball, or to sit over it, or shade it in black velvet, as so many clairvoyantes advocate. The plainer and more direct your methods the greater the result, and no charge of humbug can be laid at your door.

Sit at regular intervals, either every day or three times a week, for about twenty to thirty minutes for each sitting.

Take regular exercise and avoid all worry and excitement as far as possible.

(To be continued in our next.)

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The Symbolism of Colours.

WHITE, represented by the diamond or silver, is the emblem of light, religious purity, innocence, virginity, faith, joy and life. Our Saviour wore white after the resurrection. In the judge it indicates integrity, etc.

Red, the ruby, signifies fire, divine love, the Holy Spirit, heat or the creative power, and royalty. In a bad sense red signifies blood, war, hatred, punishment. Red and black combined are the colours of the devil.

Blue, the sapphire, expresses heaven, truth, constancy, fidelity. Yellow or gold, the symbol of the sun; of the goodness of God. In a bad sense yellow signifies inconstancy, jealousy, deceit. In this sense it is given to the traitor Judas, who is generally habited in dirty yellow.

Green, the emerald, is the colour of spring; of hope, particularly hope of immortality, and of victory, as the colour of the palm and the laurel.

Violet, the amethyst, signifies love and truth, or passion and suffering. Hence it is the colour often worn by the martyrs.

Grey, the colour of ashes, signifies mourning, humility, innocence accused.

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Black expresses the earth, darkness, wickedness, negation, death.

White and black together signify purity of life, and mourning or humiliation.—Jameson, Vol. I.

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Concentration.

THERE are few novitiates who at all comprehend the meaning of this word "concentration," by what means to attain it, or the results when attained.

Yet without concentration the student can never unfold into the mystic and the adept. His experiments must be upon the objective, or material plane, instead of the subjective or spiritual plane.

Concentration is the means whereby we soar into the world of spirit, closing the door, for the time being, upon all materiality.

The student or adept, when sitting for concentration, should face the east, and should be free from anxiety or worry. He must then make his body positive to all earthly or material matters, leaving the mind negative or passive, ready to receive whatever the spirit may impart, either clairvoyantly or otherwise. He should think entirely of the point in view, shutting his senses to all else. *Immortality for March* gives some rules for concentration which may interest and help our readers.

1. Sit upright, facing the east, without leaning against the chair; place both feet on the ground, and the left hand upon the left knee, the fingers of the right hand closing the right nostril.

2. Breathe slowly through the left nostril, counting each inhalation and exhalation; count to thirty the first day, increasing to eighty.

3. Gaze steadily at a piece of white cardboard with a black spot the size of a florin painted in the centre. Place this about six feet away from you, and watch the disc of luminous white which floats across the board, and the interplay of colours which appear at the back of the black spot. These give way, and faces, scenes, names, writings, etc., appear and disappear in rapid succession.

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Of course, this experiment is not necessary to the adept, but it may certainly help the student, yet, personally, we would advocate the longer and more arduous method of attaining concentration by earnest practice, without any external aid. It is safest and best in the long run.

The morning hours are best for this exercise; at night, however, it may be tried in a dark room, when the play of colours, faces, forms, writings and then whole scenes will be revealed.

On one occasion a scene from a previous existence was revealed to the writer with startling clearness.

(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.
—

INTRODUCTION.

WHAT are your credentials? What have you done with the theories you advocate? What practical results have been obtained? Where are the English people who have derived benefit from this system of new thought? All we hear about it (except the failures which are reported in the English press) is from people in America. Such are the statements everywhere when the subject of Metaphysics, etc., is hinted. It is evidently because we are a thoroughly conservative and practical people. We do not move at the rate of the Americans—probably it would be better if we had a more liberal spirit and thus obtained a better balance. If we cannot see practical results immediately we are apt to throw away the whole concern, and in so doing part with a hidden treasure.

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It is right that everyone on entering a new home or business should give his credentials. If he has none he is very unlikely to command a hearing, or may be looked upon with a suspicious eye as a quack, or a charlatan until he has vindicated his position. This is all the more necessary as to-day there are many who are writing what is called forward-thought-matter who know absolutely nothing of the practical application of the truths which they have learned (only) to repeat. They write merely what they have read or have heard from others. Their words are not with authority, but as the Scribes.

In writing this series I am giving the results of practical experience, and know therefrom what is useful and what is not. I have read largely and practised with success. I have taken the trouble to investigate the means by which cures are wrought, and have experimented exhaustively, proving the truth of conclusions previously drawn. The results given are from cases which have come under my observation, and the truths revealed will be sufficient to heal anyone who will take the trouble to put them to the test by proper practice.

This magazine will be run upon original lines. Those who are writing for its columns intend, first of all, *to teach*. In order to do this we shall begin at the alphabet and progress by steps to the higher problems. If you are not prepared to learn the A B C don't read any more. You will never know anything unless you become as a child, who has to learn the rudiments of all knowledge. If you are not well grounded in first principles you will never be sure of yourself in the higher stages of life. To become firm, steadfast, and always abounding in good works, you must, absolutely must, *know* the truth which can make you free. All mathematics are truth, but the higher problems are worked by figures and signs, which if not rightly used and understood will never give correct results. *Therefore it is imperative that you be thoroughly grounded in the laws which underlie all occult healing.* These I shall endeavour to show as I proceed.

If I give you some of my personal experiences it is

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probable that, as many of you know me, you will gain more confidence in me as a teacher and in yourselves as patients or students. That we should have confidence in one another is one of the first essentials, lacking this we shall not get the advantages we seek.

It is about seven years ago that I first heard of Metaphysics and Mind healing; since then I have followed the literature closely, have taken courses of lessons until I have quite a library of them. I will not detail them all, it would only weary you; but I will say that I have not yet found any course or system which has given me the full truth as I now see it.

Many are excellent, but I cannot agree as to the entire correctness of any of them. It is because we are all on different planes of consciousness (which I shall explain hereafter), and for this same reason I do not expect anyone to entirely agree with me in all I shall write. (In this department I shall be very pleased to receive any inquiries from readers of these lessons in order that I may deal with them in future numbers. These inquiries will not be replied to through the post except by arrangement.)

After I had read much I began to find the weak points, and after very considerable attention to systems innumerable I finally decided that all these must go. I could not, at any cost, advocate any of them; I could not adhere to any of their teachings as a whole, hence could not become a member of any society or sect. What mental companionships I had previously formed with these seemed severed; I felt isolated. Mentally I felt like a child with only a few toys. My world seemed very small, but I awoke to the fact that although it was tiny it was all my own, and in that respect I was very much better off mentally than those who were living in a mental world created by some one else. I also became conscious that as it was very small I could fill it, which was better than being an automatic machine reiterating what other people had thought and said. I do not depreciate what others have done, on the contrary, for it was on that I was able to first start, and but for that start the better development would not have been possible. Hence I would like to acknowledge the great and lasting

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good I have derived from others. Still I do not adhere to any system. There comes a time in the growth of every one when he must either break away from all existing conditions and set out by himself or for ever become a fossil, a parasite living on the life of others, a burden on the world. I felt this intuitively, and determined at great inconvenience, mentally and physically, to stand alone, to make up by degrees my own philosophy, to weave into it what appealed to me as being right and true, omitting all that was not scientific or that disagreed with common (or uncommon) sense, and was incapable of demonstration. As far as I am able I intend to place this before you, with the hope that you will find it profitable. I shall not expect you to agree with me in all details, but I do hope that it will lead you to eventually adopt the course which I (and others) have done; think independently, to be untrammelled, to become fearless. It is not easy to break away from the beaten tracks; to become conscious of one's *own* powers it must be done. To become master, one must be placed in combat or in a position where he is bound to do his own building. To become a leader, one must be self-conscious, self-dependent, and fearless. Only to lead one's self (which is the first thing to be done) is better than being number one in the ranks that are led. To thus lead yourself, you have to learn how to command your forces and how to gain obedience. The object in these lessons is to teach you how to do this. If you are at present sick, unhappy, poor, or in other negative unpleasant conditions, I will show you how to reverse them and the way to obtain the opposite conditions, which are pleasant, from which you will never wish to depart; conditions which will make you say, "Life is worth living."

In order to perfect my system and to discover the practical results, I have regularly met several friends for informal teaching and development. A few have properly followed the matter to a successful issue, and have gained mastery over their bodies and conditions. One of them, a mere shadow, was ready for the grave, and given up by the doctors as hopeless. He was a Spiritualist. The mediums told him that he would

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die soon. There was every psychic or Astral evidence (and physical too) that he would soon pass away from this stage of action. I taught him what I knew, and lent him many books on the subject, and he is not dead yet. From all appearances he will take some killing; he *works* as a carpenter, and is able to walk a dozen miles. He has built himself a new body. He has forgotten his old worn out, grumbling, badly nourished body, and is now as cheerful a man as you will meet in a day's march. His family have caught the health infection, with the result that they have had no medical attendance nor physic since.

A lady who has been subject to bronchitis from early life called me one day to assist her in an attack of bronchitis and pleurisy. She knew something of the science, but had not been able to demonstrate sufficiently. I gave her mental and physical assistance in her extreme condition (prior to which the doctor had said if there was not a decided improvement before morning she would die) and it effected a great change in less than an hour. The pleurisy has not since troubled her.

These are not cures of yesterday and reported to-day, as many are. We have given them time (from four to six years) to recur, if possible, but they don't. The longer these people live the stronger they become, simply by living in the new and true way. They are not bound to this or that. They live their own life, think their own thoughts, and assist one another.

Here are two other cases, not so old. Early last year a schoolmistress applied to me for assistance. She was in a very bad condition, mentally and physically. Mentally she had some of the worst ideas of religious matters that anyone can have. Physically she was a wreck, with indigestion and kindred troubles, accompanied by severe pains in the head which had caused her to quit her vocation much against her wish. She had not been free from headache for seventeen years. In less than a week after treatment the headache was gone and has been felt no more. In three weeks she was able to walk four miles; in three months she was ready for work;

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in five months she was at her former calling at the same school, having been invited by the managers to return. Her last letter reported "All well."

This was a case which one of our best physicians could not even relieve, and she thought death only could end her sufferings. However, she is very much alive now, and has the true philosophy *in* her mind which will keep her well and happy.

The other case is that of a young man who was suffering from a complaint upon which the doctors did not agree. They could not cure him, so he was discharged from the hospital as incurable, and refused admission to several other institutions to which he had applied for help. He returned to his home in a perfectly helpless condition, unable to stand alone for one moment, and having no sensation whatever in his legs. He thought he was doomed to die. I was asked by a friend to see him. I gave him a few new ideas and a little instruction. He followed my teachings exactly. Within a week he walked downstairs. He gradually increased in strength until he covered seven or eight miles in a day, and has walked as much as twelve miles. He is gradually improving, and will soon return to work. I shall never forget the dejected look on that poor emaciated face when first I saw it. He is a different man now.

Now these are *some* of the credentials of the New Thought. Do they appeal to you as being genuine? They are all English—Devonshire—cases, which can be testified by the people themselves, seen in the flesh, or communicated with through the post.

If you wish to pursue this matter further and desire to know the simple system by which they were healed, read the succeeding numbers of this magazine. Send in your subscription early and get it by post. I shall not make them difficult to understand, nor be constantly referring to mythology or past traditions for support of the theories advanced. I shall keep abreast of the times, and when reference is made to any work it will generally be that of a living witness; someone whose works have not been translated or become antiquated. I do not study fossils, but Life.

(To be continued.)

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Reviews.

[All these Books and Magazines may be obtained from Mr. George Osbond, Scintor House, Devonport.]

"CLAIRVOYANCE" (J. C. F. Grumbine, 12/6).—These teachings are inspirational and should be in the hands of all who take any interest in the unfoldment of spiritual powers. It is the book of the century, a work beautiful in conception and practical in application.

The writer soars boldly into the depths of the "unknown," and the result is almost startling in force and in truthful rendering of matters not revealed, as a rule, except to initiates. Mr. Grumbine is a Rosicrucian, and President of the American College of Psychical Research and Unfoldment.

"A CONQUEST OF POVERTY" (Helen Wilmans, 1/6).—We cordially recommend this book; it is just what the title claims, and having put the teachings to a practical test, we say to our readers, "go and buy!"

"MEN AND GODS" (C. C. Post, 1/6) is a valuable treatise upon Mental Science, pointing out the right path, and showing how to overcome the negative conditions of mind which have such a fatal effect upon the health and happiness of all who indulge in such miseries!

"IMMORTALITY" (a quarterly magazine, "An Exponent of Universal Religion," 1/6). This is the journal of the Rosicrucian Order of the White Rose; the current number is devoted to "Realisation." A valuable article by Swami Abhayananda is well worth reading. At the same time we must be pardoned if we suggest that *Immortality* would gain greatly in value if it followed the plan of the editor's teachings, and omitted the mythological terminology, which is so confusing to the general reader. It is remarkable that Mr. Grumbine himself *always* avoids this pitfall; his writings are lucid, and, though profound, written in ordinary every-day English, with, of course, the exception of certain metaphysical terms which are unavoidable.

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"THE RADIANT CENTRE" (6d. monthly), a new paper edited by Kate Atkinson Boehme, is devoted to Mental Science. The editor wisely refuses to "label" herself, and really it is quite unnecessary, for she is so clever, so earnest, and her paper is so full of vitality, it requires no label. We wish her all good fortune in her venture; she deserves it!

"PSYCHE" (A journal of Spiritualism, etc., 1d. monthly, 26, Paternoster Square, E.C.).—There is something very hearty and practical about this magazine, one of the few English papers dealing with this subject in a clear and lucid manner.

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"Psychometry."

IN the April number of *Psyche* Mrs. Russell-Davies deals with the above subject, objecting to the term "Psychometry," or "soul measurement," and preferring that of "soul reading."

We agree with her in that the *usual* psychometrical delineation does not consist of a measurement of soul, but then, too often, neither does it consist of a "soul reading"!

The American term, "Psychiscope," for these delineations comes nearer to the mark; but still we hold that the esoteric meaning of the word psychometry is absolutely correct. It *is* soul measurement; it leads to the highest development of divinity, and is a realisation of all that relates to soul, an illumination from within, outward. By means of this sense the adept can actually measure the percentage of psychic powers, showing in what manner they can be best utilised, and assisting in the unfoldment. Unfortunately, too many psychometrists "aim low"; psychometry deals with both the *objective* and *subjective* side of spirit, but the subjective conditions are too rarely sought after or understood. As Mr. J. C. F. Grumbine remarks, very few become "*adepts*" in psychometry. We may be pardoned if we venture to express the opinion that genuine psychometry is more difficult to unfold than clairvoyance, but that both are equally common, the possession of all

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beings, only calling for proper conditions to be made manifest.

In a subsequent issue we will deal more fully with this subject, and indicate the best way to develop the gift.

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Poverty a Disease.

PROF. Robert Bailey, of the North-Western Institute and School of Magnetic Healing, of La Crosse, Wis., U.S.A., declares, in an exhaustive treatise on the subject, that poverty is not only a disease, but that he has found a remedy for it. Out of a dozen test cases that were made at the Institute recently every patient has thrown aside the burdens of care and wants to enjoy the fruit of life's abundance.

The Institute has now opened to the public a course of treatment which can be secured by mail. In this treatment it guarantees to cure poverty, to relieve persons in financial distress and to give a key to success in business and the vocations of life.

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Education.

WHAT constitutes education? Is it merely the school drudgery, the brief college triumph, the three "R's" and Co.? An acquirement of facts, necessary evils to be forgotten as speedily as possible?

The word itself comes from the Latin, "*duco*," to lead; a leading forth, unfoldment, training up of every brain faculty, the mental powers acquiring the condition of an athlete's muscles.

Frequently people who have had but little schooling are more highly educated than many who figure in the honours' list.

Emerson says, "What we do not call education is more precious than that which we call so."

Books are an *aid* to progress, but the mind itself does not require books.

The truly educated mind finds its lessons in sky and sea, in a blade of grass unfolding into renewed life

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after the winter's sleep, in man, in the animal world, in the very rocks and stones.

"Sermons in stones, and good in everything."

Once even the ability to see *only good* in both man and nature is acquired, the first step towards true education has been taken.

Man is not "vile," all is good.

To come into a proper understanding of that sentence may take you a few months, but it will have taught you to think, to reason, and to dip a little below the surface of things.

Then identify yourself with nature ; this is another step. The Law of Love or Attraction permeates us all ; the sun and its worlds, the atmosphere, the warm sweet earth, the rocks and seas and rivers, man and beast, we are all one, all joined in universal brotherhood, all filled with the same divine essence.

The Indian Yoga does not say, "the sun shines," he says, "I shine ;" he does not murder his fellow-creatures for food, because in their soft brown eyes he sees the human soul, and he knows the dumb brute is one with all nature, therefore one with himself.

Try to realise this, and you are again stepping forward.

Then, no matter if you work or play, learn to concentrate your thought entirely upon the subject in hand ; shut the door of outer consciousness to all else. In this way you gradually acquire the ability of turning every mental faculty full upon your work, and thus gain enormous power, because instead of thinking of a dozen things at once your consciousness can only perceive one, and that, for the time being, of paramount importance ; you exchange your little mental tack hammer for a great mental sledge hammer, and the force you gain by this concentration is more than worth the patient effort necessary to attain it. There is no "Royal Road" to this power, only practise, practise. Education really means observation and concentration, a training of the mental faculties ; not a parrot-like acquisition of other people's knowledge, but the searching out of new truths, and seeing God, nature, and the universe, not in a glass darkly, but face to face.