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THE  
**New Thought**  
**Journal**

And Occult Review,

(FORMERLY THE TALISMAN.

A MAGAZINE

*Devoted to Practical Idealism  
and the Study of Nature's Finer  
Forces.*

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THE

**Talisman Publishing Co**

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## The New Thought Journal

is an exponent of Practical Idealism. Its aims are to bring to every reader perfect and permanent health, mental expansion, without which there can be no true growth; success in whatever is attempted, and as a necessary consequence, happiness. In fine, it contends that the object of life is to be happy; that the place to be happy is HERE; the time to be happy is NOW; and the way to be happy is by making others happy. The New Thought Journal is not the organ of any school of thought, holding up the best in all lines of thought for emulation.

Lessons in every aspect of Mental Science, or the New Psychology will be found in its pages, for it is primarily intended to *teach*, superseding expensive courses of lessons.

The time is now ripe for the promulgation of the new ideas, and any reader having friends interested in the movement is invited to send their names and addresses, and a specimen copy will be sent; it will only mean a post card on their part, and will help us, and thus enable the magazine to be improved from time to time, so that ultimately the reader himself is benefited.

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### The New Thought Journal.

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# The New Thought Journal

## And Occult Review.

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No 20.

December, 1904

Price 3d.

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The ideals of to-day  
Are the circumstances of to-morrow.

—o—

### Our New Title.

My readers will probably wonder at seeing "The Talisman" no longer on the cover and above these lines. The reason the change has been made is that I have come to the conclusion that the aims of this little magazine are not sufficiently indicated by the name it has hitherto borne. The word "talisman" appears to convey little or no meaning to many people nowadays. To the scholar and purely occult student both the word and all that it connotes are pregnant with meaning, but my appeal is chiefly to the work-a-day world, to men and women who are not scholars, but those who have a strong desire to know more of their own selves, what they are, how they may forward their evolution, enter into a wider universe than they have up to now been able to participate in. They have not been fortunate, have not gained all they would desire, have not been blessed with either healthy bodies or purses. They have been limited, warped, stunted, and prone to creep away into the corner, believing they are no use to the world and are in the way. Alas! that the world should contain so many in this condition. We find them in every town, in every class: men and women who do not know their own worth, who, tainted with the Old Thought which has insidiously poisoned men's minds for hundreds of years have come to really believe that they are doomed to the ill-luck or ill-health or mental afflictions which follow in the train of worry or grief; who consider themselves grovelling worms, only fit to be crushed by the heel of a man-made deity. Readers of these pages know that my constant endeavour has been to teach that all things are waiting to be used and enjoyed by man, if he will but take them, and it is to dispel these murky fogs which the current religions of the world, (at their last gasp) have plunged mankind into, and are now strenuously endeavouring to chain him in, that this journal is published. The numerous expressions of thanks and goodwill which have been sent me unsolicited from many quarters, where before the birth of the magazine all had been dark, mysterious, unmeaning, and well nigh hopeless, are a sufficient indication that its mission has to some extent been accomplished.

The policy of the New Thought Journal will in no wise be altered, it will aim at keeping to the front, and it will continue to deal with the occult and psychological side of nature, so far as it bears on human problems. The object from the inception of the paper and up to the present has been to make it thoroughly *practical*, and to *teach*, and this object will be adhered to strictly in the future.

## The Science of Perpetual Life.

(An address delivered by Harry Gaze, before the International New Thought Conference in Chicago, November 25th, 1903.)

(Continued from page 281.)

The patriarchs who lived for nearly a thousand years, according to Biblical history, were regarded as children for the first few hundred years. The man who aspires to perpetual life must sustain for ever the same relation to nature as the unfolding child, the budding flower, the climbing vine, the growing tree. To live for ever, one must become a conscious factor in evolution. Some scientists advance the idea that man has reached the maximum of physical evolution. This theory is mistaken, for the body of man, to-day, is relative.

For instance, the man of the future will have greatly increased lung development, and will receive direct from the air far more nourishment than at present. There will be a corresponding decrease in the development of the digestive and excretory organs.

The most important evolutionary change will be in the creative nature. Marriage will be so consummated as to perpetuate the participants. There will be fear neither of race, suicide, nor of over-population to cause alarm. The perpetuation of the individuals will maintain the population of the world. The creative organs have regenerative as well as generative functions. A knowledge of the regenerative life is necessary for the perpetuation of youth.

The man of the future will evolve wings, and flying will be as natural as walking. The intense interest in flying machines prove that man desires wings. In picturing a future state, artists portray winged human forms.

As an alternative to death, the crown caterpillar changes to a chrysalis, and finally to a butterfly. From a lowly worm, it becomes a beautiful winged creature, and flies with noble independence from flower to flower. Scientists do not deny the possibility of man's evolving wings, though many think it improbable owing to the energy that would be required to sustain them. The vitality, however, obtainable in flight, through abundant air and perfect exercise, would amply compensate for this demand. By appropriating more elements from the air, and decreasing the use of heavy foods, a light body, favourable for flight, will readily be constructed.

This metamorphosis has a direct bearing upon the attainment of perpetual life, for only the man who rejects the idea of maturity and determines to grow endlessly will survive. To avoid maturity is to escape the form of death which destroys the entire body. The man determined to evolve wings is immature and youthful, while this ideal is being realised, even though it should take centuries. Before this ideal is realised, he can project another, and thus forever prevent maturity and old age. The result of this process of perpetual youth is illustrated



by experiments with the wonderful but recently discovered element called radium.

"The most startling experiment performed thus far at the Pasteur Institute is one undertaken by M. Danysz, February 3rd, 1903, when he placed three or four dozen worms that live in flour, the larvæ *Epbestia knuebniella*, in a glass flask where they were exposed for a few hours to the rays of radium. He placed a like number of larvæ in a control flask where there was no radium, and he left enough flour in each flask for the larvæ to live upon. After several weeks it was found that most of the larvæ in the radium flask had been killed, but that a few of them had escaped the destructive action of the rays by crawling away to distant corners of the flask, where they were still living. But *they were living as larvæ, not as moths*, whereas in the natural course they should have become moths long before, as was seen by the control flask, where the larvæ had all changed into moths, and these had hatched their eggs into other larvæ, and these had produced other moths. All of which made it clear that the radium rays had arrested the development of these little worms.

More weeks passed and still three or four of the larvæ lived, and four full months after the original exposure I saw a larvæ alive and wriggling while its contemporary larvæ in the other jar had long since passed away as aged moths, leaving generations of moths, eggs and larvæ to witness this miracle, for here was a larvæ, venerable among his kind, a patriarch *Epbestia knuebniella*, that had actually lived through *three times the span of life accorded to his fellows* and that still showed no sign of changing into a moth. It was very much as if a young man of twenty-one should keep the appearance of twenty-one for two-hundred and fifty years."

Maturity and old age, however, can be prevented without the arrest of organic development. The man who continually evolves, instead of growing old, will live eternally in health and youth. The fact that the body is incessantly changing demonstrates that old age is not caused by the passing of years, but by a lack of proper adjustment.

When man reaches maturity, nature commences to bury him from the inside. Instead of eliminating from the body all the earthly matter taken in food, a small quantity of calcareous and other substances gradually form a crust round the inside of the arteries, and the blood no longer flows freely. The disease popularly known as "old age," and in science as "arterio capillary-fibrosis," thus makes its appearance, the face, neck and brow become wrinkled, the hair loses its colour, and the limbs their elasticity. By using beverages which possess powerful solvent properties, and food which contains a minimum of earthy substance, this process may be deferred and life prolonged. But in spite of what he eats and drinks, nature will eventually bury the man who consciously or subconsciously accepts the idea of maturity.

The body has a selective power which enables it to accept the necessary elements for its reconstruction, and reject deleterious substances. Nature protects the arteries from ossification while man is growing, by rejecting an excess of bone-forming material; but when he reaches the accepted limits of growth she accepts from the food elements for excessive ossification or internal burial. In this way the persistence of useless forms is prevented.

The ever-changing character of the body makes perpetual enfoldment possible, and subjective forces are continually rebuilding it. Man is a sculptor in flesh and blood. The mind can form the body according to its ideal, and unfold new mental and physical powers. Some changes may take ages but others can be realised quickly.

Man's life should be like an everlasting stream, flowing and renewing. One considers the Niagara Falls as changeless, but the waters are for ever changing.

Man should be a human Niagara, freely expressing the magnificent powers of his being. The glory of the Falls is in its mighty giving, and in the myriad changes which are its very life. Niagara never grows old or wears out. So man's life must change, for this is the essence of perpetual youth and power.

Throw aside the mask of age, express in a resurrected body, here on earth, the triumph of the Immortal life. Incarnate the new thought in a new life. Forsake the traditions of the past that falsely preach the inevitability of decease, old age and grave.

Demonstrate the glory of renewed youth, power and beauty.

—o—

## An Outline of Theosophy.

*By A. Hodgson Smith.*

(CONTINUED FROM PAGE 279.)

(A Lecture given before the members of the Harrogate Branch of the Theosophical Society.)

Whether the Ego is born into the fourth or fifth root race, or if in the fifth into what subdivision: if born into the Teutonic sub-race, whether born rich or poor, intelligent or ignorant, of capable or incapable parents, into which of the many thousand families available is not a matter of chance or arbitrary decree. It depends upon its "Karma," i.e., its thoughts, desires, acts in its former lives. The family, the companions, the circumstances, the place, the position, into which the Ego is born, the physical world is the one which is the natural effect of his former living, and very soon by his thoughts, desires, and acts, he continues to weave his character, to create his opportunities, and to mould his circumstances. The law of Karma brings to each the exact effect of his acts. No mistakes, no partiality, no excess either one side or the other, but "utter true its faultless balance weighs." By its operation its life cycles are linked together; each is linked to all preceding it, reaping their results, and to all following it, sowing their harvest by a law which

cannot be broken and upon which we can always rely. Our life here, your life and mine, is a portion of a larger life, is a scene in a drama, is as a day of the life of the Ego, and but a part of the life cycle of this personal life, begun at birth, but which can only be understood when seen in relation to the larger whole of which it is a part. In our essence we are potentially of the same nature as the Logos whose life we share; both unmanifested and manifested Deity; and that potentiality has to evolve from latency to actuality by means of the various experiences during the life cycles on this and the other globes during the rest of the Manvantoara. For this cause more even than to give intellectual knowledge about the system to which we belong, was H. P. Blavatsky sent as a messenger from the Great White Lodge in order that all who were able to hear and perceive might take their own evolution in hand and quicken it by persistent, energetic efforts in the right direction. When General Booth came to Harrogate he said to his audience, "What are you doing with your lives?" a question which comes home to each of us. What indeed? To each who has ears to hear, Theosophy brings the message: You are all sons of God, partakers of the Divine Nature; live as befits such relationship, and although the path to the Divine Powers and Characteristics winds uphill all the way to the very top, yet the Mount of Vision and of Attainment may be climbed if only we are in earnest about it.

The Lord Buddha proclaimed the way to all, who, in all ages would tread it, the noble eight-fold path. The great teacher Zoroaster brought the knowledge of the Divine Purity and its symbol Fire, and taught his followers purity of thought, speech and act.

The Lord Jesus spoke to the multitude in parables and called His disciples to follow Him, in He taught the essentials of well being, and now again by the words and writings of the theosophists the way to union with God, knowledge of God, becoming God, is again proclaimed. What a privilege to live and to take part in the beginning of so great a movement.

The Science of the Soul is no longer left vague and indefinite, but as the result of generations of practice, clear and precise rules are available for its development. What in the writings of religions and other mystics is left so unintelligible that a plain man is often more puzzled than enlightened is now in the writings of theosophists treated of experimentally, intelligently, and scientifically, so that all who are in earnest may set about the search for the soul and the path to its knowledge. Surely, if Theosophy does this, it deserves the careful study of all thoughtful, earnest men and women, and it is because I feel certain that it does, that I spend time and thought gladly in spreading it. But I must leave this to your own deliberation; Mrs. Besant's "Outer Court" and "Path of Discipleship," sufficiently indicate the goal to be attained, and the means to reach that goal.

The nature of the life here determines its nature in the life after death. As we are, as we have made ourselves during our life here, so we enter upon the life to come, when at death we withdraw from our physical body and are upon the astral plane in the appropriate body we made for ourselves by our desires and emotions. The nature of desires indulged in during our life here determines the quality of the matter forming our astral body; high desires draw in fine matter, low desires, coarse matter; we are daily wearing our astral and mental garments or bodies by the desires we allow or cherish, and the thoughts we think. We cannot carry out of this life any of our material possessions, they are but lent to us for a time, but we do carry with us our characters, and the ego is able to express more of its emotions and desires when free of the physical body than when hampered with it. From about the age of 40 to 50 years of physical life the ego begins to draw itself upwards and inwards, and after death, and a short or long stay upon the astral plane, gradually rising through the sub-planes, the personality has a long period of joy and rest in the Heaven World. Thus indeed he first fully knows the bliss and delight of life, he is living in the region of the Divine Mind, in the realm of thought, and there whatever is thought of is present. The main idea I want to convey is that each makes his own Heaven by selection of the unspeakable splendours of the thought of God Himself, and that selection depends upon the nature of his last earth life. As Mr. Leadbeater says in his pamphlet on the Heaven World, "Here upon the plane of the Divine Mind exists all beauty and glory conceivable, but the man can look out upon it all only through the windows he himself has made. Every one of his thought-forms is such a window, through which response may come to him from the forces without.

(To be continued).

—o—

## The Powers of the Personality.

*By A. Osborne Eaves and Geo. H. Bratley.*

(Continued from page 287.)

### No. 8. WILL AND IMAGINATION AND THEIR TRAINING.

In this, the last of the series of articles dealing with the Powers of the Personality, we have to consider how the suggestions already given can be put into practice. It may be asked, for instance, how certain circumstances can be built into the surroundings. If the student has practised the controlling of the thoughts he will be able to take the next step of forming conceptions, or making images and retaining them to the exclusion of other images or pictures. As is well known the keystone to magic are Faith, Imagination and Will. "Imagination is the creative or Formative power of the mind by which a matrix or mould is delivered to nature for the reception of the vitalizing element of the will, for of these faculties the



imagination is female and receptive, while the will is masculine and projective. What in the common mind operates as desultory thought and desire, the thought taking form and the desire giving life to it, in the mind of the magician is replaced by an ardent imagination and conscious will directed to the creation of definite ends." Again, Paracelsus wrote: "The power of the will and the intention of the soul are the main point in magic as in medicine. A man who wishes every well will produce good effects. One who begrudges everybody all that is good, and who hates himself, may experience *on his own person* the effects of his poisonous thoughts"

A man who has no imagination within his mind is not likely to make a success of life in any direction. Even the money-getter imagines himself being prosperous through a line which he maps out for himself in his mind. "Reasoning a thing out" is frequently nothing more than the use of the image-making faculty, so that it is difficult to conceive anyone in whom the imaginative faculty is entirely absent, though our prosaic age certainly places the cultivation of the faculty at a discount. Let us advise the student here, that if he has not as yet indulged in the luxury—a very inexpensive one, except so far as time is concerned, and foreigners often point to our English ideas as to its great importance from our motto: Time is money"—of day-dreaming, he should at once set about it, for dreaming must precede action or actuality.

The attitude of day-dreaming is one in which all tensing of the mind is relaxed. The very tensing is an effort which destroys imagination, and brings about irritability very frequently, a state of mind which renders abortive any success along the line we are now considering. It has been well said that "Romance is the quality which distinguishes the human from the animal. Romance is a product of the imagination, and animals, so far as we are aware, have no imagination. The period of life in a species, barring accident and disease, is about the same duration in all the individuals. All dogs, for instance, die of old age after having lived about the same number of years. But this is not true of humans. Some people live to be one hundred, or one hundred and twenty-five years old before they die. Others die of old age at fifty or sixty, or seventy-five. The reason of this is that people are capable of living more or less in the imagination—of being more or less romantic."

Spend ten minutes, then, daily in quietly building castles in the air. Make up your mind what kind of picture it is that you desire to make, then imagine all the details as clearly as possible. Now keep to these details, because the periodical return to these thought pictures will tend to make them permanent, and making them permanent they will assume a familiarity which will make them appear almost real. This image and its contents will have now become *your own*, and nature can not withhold from you what is your own,

Bear in mind however, that this picture must not be something which belongs to another, as this would mean inflicting injury upon another for which you would be responsible, and a debt to nature would be incurred which could only be repaid by suffering. The world is wide enough and there is enough in it for all. Nature is extravagant, and squanders her gifts right royally. The only difficulty is *how* to claim it.

This has been made clear to some extent. What has not been recognised is that a relationship exists between the thing desired and he who desires it. The moment a picture is made this relationship commences, and it is cemented by the daily picturing of the image. Remember that imagination is the creative power of the soul, and Pythagoras held it to be the remembrance of precedence spiritual, mental and physical states, and to have little in common with fancy. The imagination, then, actually creates, and if it is found that pictures can be seen in the crystal it may be used, and the images placed there.

Faith is an important element, too, in bringing about the desired conditions, as it will prevent doubt entering the mind, than which nothing is more deadly, Faith will bring about a placidity which will be restful and comforting, and an implicit confidence, because one knows one is relying on the Law, and there can be no failure on its part.

Will produces force and it does this in virtue of its connection with the Divine, and being of the highest faculty which we possess. In it reside all powers of the man. We can help forward our evolution by using it to keep ever in mind the goal we have set before ourselves, to keep the mind on the ideal, to determine nothing shall come between us and it, to determine that we shall achieve the end in view.

But do not overlook the fact that scarcely one person in a hundred has a will worth talking about. It may be latent; it is, in fact, but it is not actual. Pigheadedness and obstinacy have no connection with the will, nor has the ability to dominate other people often. A really strong will is only to be found in those who can *conquer themselves*. Do you easily get in a temper? do you rise late in a morning because you can't persuade yourself to get up earlier? do you procrastinate, and do many things which you don't like to do? then you have some splendid material on which to exercise your will. The lessons gained by learning to be silent when a hot word is ready to burst forth, to withhold a sharp and bitter criticism where you have the opportunity to indulge in it, to be cold and cutting to those whom circumstances have placed in an inferior position—to be brave when the world turns its back upon you, to take with perfect equanimity the scathing reproaches of others, to smile when all is dark and frowning, to defy the power of Fate, to be cool and collected in the hour of danger, be it physical or moral; this it is to possess a strong will.

When you have practised strengthening and training the will in little things, you can try on the greater,

and with each victory comes *power*, so that when next similar circumstances arise you will have the added strength gained in the last conflict to combat the difficulty. Where others fritter away their magnetism in grief and fuss and worry, you will be unmoved—not with a supercilious indifference, but the knowledge that nothing can overcome the man who has trained his will. You know that you are massing your forces, by this attitude to all troubles, that not an ounce of *vril* escapes, and that by this fact alone you can accomplish difficulties which others would sink under.

And now, in conclusion, let the reader who would evolve the powers latent in him, and which are closely allied to those of the real man, being, in fact, the reflection of them, take up point by point the subjects which have been dealt with in these articles. It is possible that only one type of psychic faculty may manifest itself: only experience can determine this, but be pretty sure that either one or the other described in the foregoing pages can be acquired by those who will give the necessary time and provide the conditions demanded.

Do not, however, imagine that the possession of these powers are an end in themselves; rather are they the means to an end—the service of others.

The added powers will enable much assistance to be given to those who have passed away from this plane of existence, as well as those who remain here. As to the manner in which this help can be remembered it will be suggested to those who develop these powers at the proper time.

—o—

## Curative Hypnotism.

By Geo. H. Bratley.

### LESSON 8.

For the curing of habits through Suggestion it is necessary that the operator should constantly keep in his mind the importance of any suggestions being positive, and of a specific character. Always localize your suggestions by placing your hands on that part of the body you desire the suggestion to act upon. Unless you are able to give good, strong, positive suggestions you cannot expect to meet with much success.

*Insomnia.* To treat this, you must endeavour to induce sleep in your patient, but even if sleep is not entered into, you may go on with the suggestions all the same. Say to the patient:—“You will find you will not be nervous at night, you will be able to sleep well. You will go to bed at ten-thirty, and sleep soundly till six or seven the following morning; the nerves will be at rest and you will feel strong and full of health and vigour during the day. Repeat these suggestions four or five times after you have tried to induce sleep. In any case the patient should be sat in a comfortable position with the eyes closed. The suggestions can be made while you are making the

passes, but it is best to commence the passes at least ten minutes before you start with the suggestions. With some subjects you may find that when you commence to speak it as a tendency to rouse them, with such after the first sitting you should commence passes and suggestions together.

*Dipsomania.* Your suggestions to a patient who desires to be cured of the alcohol habit should be very empathic. You should make suggestions to him in the following manner:—"You have a power within you which is now being brought into activity. This power will enable you to keep off drink. When I awaken you your desire for liquor will be entirely gone. You will hate beer, wine or spirits, or any harmful liquor. You will despise it. The very idea of using it as a drink will make you very ill. Should you attempt to drink it you will vomit. Each day you will detest it more and more, each day your will becomes stronger and stronger. You will never again crave it, never again. You will feel perfectly well without it."

*Cigarette Habit,* or excessive smoking. Similar treatment to that given for Dipsomania, using appropriate suggestions.

*Morphine or Drug Habit.* Put the patient into a deep sleep, or into a suitable condition for treatment. Then say:—"When I awaken you, your desire for morphine will be entirely gone. You will find it impossible to use it. There will be no craving for it. You will not feel nervous or restless. You will feel well, much better than with it. You will hate the sight of it, it will give a feeling of disgust, so much so that if you try to use it, you will be very, very sick; you loathe and despise it."

Go over these suggestions five or six times. With very bad cases, and this may be applied to drink, &c., it is often well to suggest that the patient will care less and less for the drug, &c., and in this way you do not stop the use of the drug at once, but gradually.

*Stammering.* When you have placed the patient in the proper condition suggest as follows:—"You will be able to talk just as well as anybody when I awaken you. You will not stammer again. Your nerves are strong and healthy. There is nothing whatever the matter with you. You will now talk fluently and without the slightest trace of stammering." If the patient is asleep or in a very slight degree of hypnosis you can ask him to repeat a verse or a few lines after you, if asleep open his eyes and give him a book to read. Treat him every day for about half an hour each time.

The examples given here will enable the reader to treat any habits, for in all cases the treatment is very similar, the only alteration being in the suggestions used which must of course be suited for the habit you are desirous of ridding the patient of.

(Concluded.)

**Astrological Department.***By the Editor.*

## THE SUN IN SAGITTARIUS.

*Interesting to all those born between November 23rd, and December 21st, inclusive, any year.*

Sagittarius gives an active, enterprising disposition ; usually frank, honest, generous, and sincere ; loyal to attachments, jovial and cheerful. There will often be found a double nature, one side showing the foregoing qualities, the other expressing introspection, impressionability, suspicion, timidity and irritability. Where this double nature is manifested the good side will be shown to the world and in the outside life, while the opposite will be found in the home. These people are fretful and rebellious under restraint or anything which seems to menace their freedom, but this generally passes away when independence and liberty are enjoyed. They are keen in speech, and can cut and bite to great effect, this, especially, when pushed to extremes. When personal they are blunt, fault-finding, brusque, and can sense the weak spots in others, and know just how, and where to strike and wound. They like one thing at a time, and to accomplish what is undertaken. The mind inclines to be intuitive and they are often prophetic. There is a quick, restless, and unsettled manner. They are fond of physical exercise, sport, travel in society, animals, good living, and anything bright and lively. There is some inclination for music, art, science, and literature, also the occult and mystical. The mind is progressive and they have a decisive way of expressing themselves, they get clear mental pictures and can usually rely on their first impressions. They are neat and orderly and have sufficient pride. There is a tendency to fly all to pieces over a small matter, they are quick to anger but soon get over it. The faults tend to make them very exacting and domineering, they are unwilling to wait for proper times and seasons, but desire to rush through every piece of work as soon as it presents itself. The natives of this sign make the teacher, clergyman, inspector, lawyer, and in lower spheres the advance agent, horse dealer, &c.

The women are usually devoted to their children, they are capable, discreet, industrious, and faithful, but if they are deceived or ill-treated it is apt to embitter their future happiness.

In marriage the happiest unions are found with those born any year between March 21st and April the 20th, or July 23rd and August the 23rd.

The gems for luck are the carbuncle, diamond and turquoise.

Among those who had the Sun in Sagittarius at birth we find the following prominent people. King Alfonso, Prince Albert of Wales, Queen Alexandra, Lord Armstrong, General Buller, Andrew Carnegie, John Milton, Carlyle, G. Grossmith, Major Arthur

Griffiths, Sir Noel Paton, Beerbohm Tree, and Dr Joseph Bell, the original of Sherlock Holmes.

Some caution and care against deceit and opposition will be necessary this month by those born any year in the last seven days of March, June, September and December.

An anxious and unsettled time for those born near the 20th and 21st of March, June, September, and December. The health will be poor, and a dull time for those born first week in February, 8th and 9th May, 9th and 10th August, and November. Mishaps, contentions, loss and law threaten those born first half of January, April, July, October. Better health, favour, and preferment for those born about the 10th February, April, June, 13th August, and 12th December.

#### "TIPS" TO TRAVELLERS.

Commercial travellers and the general public will find the following days and times of special value for doing business with the trades mentioned. Travellers should use them for calling on firms where little or no success has hitherto been met with. Try them.

- Call on brewers, fishmongers, oil merchants, and dealers in all kinds of fluids, on the 5, 10 to 11 a.m., 7, all day; 12, 10 to 11 a.m.; 17, all day; 19 and 26, 10 to 11 a.m.; 31, all day.
- On ironmongers, gunsmiths, smiths, chemists, cutlers, barbers, on the 6, 3 to 4 p.m.; 13 and 20, 3 to 4 p.m.; 21, late; 27, 3 to 4 p.m.; 26, 9 a.m.
- On stationers, printers, lawyers, publishers, teachers, architects, and booksellers, on the 7, 11 to noon; 8, 4 p.m.; 14, 11 to noon; 19, 10 a.m.; 21 and 28, 11 to noon.
- On clothiers, woollen merchants, provision dealers, and clergymen, on the 1, 3 to 4 p.m.; 7, 11 a.m.; 8 and 15, 3 to 4 p.m.; 19, 5 to 6 p.m.; 22, 3 to 4 p.m.; 26, 5 to 6 p.m.; 29, 3 to 4 p.m.
- On artists, musicians, drapers, jewellers, theatrical people, and confectioners, on the 2, 3 to 4 p.m.; 5, 10 a.m.; 9 and 16, 3 to 4 p.m.; 21, 2 to 3 p.m.; 23 and 30, 3 to 4 p.m.
- On plumbers, shoemakers, dyers, carriers, maltsters, agriculturalists, builders, and landlords, on the 3, 9 to 10 a.m.; 9, noon; 10 and 17, 9 to 10 a.m.; 22, 2 to 3 p.m.; 24 and 31, 9 to 10 a.m.
- On inventors, electricians, and engineers, on the 3 and 12, late; 13, 4 p.m.; 27, 10 a.m.; 31, 6 p.m.

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The two facts—the desire to live, and the belief of the people that it is impossible to prolong life eternally in the body under present conditions—are at the foundation of all religions. Every creed in the world has been projected by the human brain, because, first, the desire to protract life was an unconquerable thing; and secondly, because it did not appear possible to attain it here.—*Helen Wilmans.*

—o—

The race takes the consequences of its beliefs; a thing it could not do but for the fact that it is all mind, and that every man's body is a statement of his beliefs, either acquired by himself or inherited from his parents, or both; modified in nearly all instances by the beliefs of those about him.—*Helen Wilmans.*

## Books and Reviews.

"Sub-Consciousness : Studies and Lessons in the Larger Life," by R. Dimsdale Stocker (Modern Medical Publishing Co., 57 and 58, Chancery Lane, London, E.C., 3/6 net.)

The title of this work might appear to the reader as a book of stiff reading and "dry." It is neither. It is not an elaborate disquisition on the lines of the luminaries of the Society for Psychical Research, and interminable in length, but deals with various aspects of that wonderful region of the mind—the sub-consciousness, though I am inclined to think that many of the phenomena attributed to it now-a-days really come from the supra-consciousness. The author, whose name is well-known as a writer upon cognate subjects, divides the book into parts dealing with Thought Currents ; Telepathy, Thought Transmission ; Imagination, its Use, Abuse, and Culture ; The Sleep-World—Our Dream States ; Hypnotism ; The Wonders of the Will ; Healing, and the Law of Mental Medicine ; Genius. The importance of seeking first the "kingdom within," and other things being added is dwelt upon, and the chapters upon the above subjects are treated in a practical manner that carries conviction with it. The hints on concentration, the value of rest, difference between hypnotism and suggestion, and why the latter is superior ; these and many more points find space in the work, and render it more interesting. It is a book I have every confidence in recommending.

"Food, Drink and Drug Frauds" (The Gutenberg Press, Ltd., 123, 124, 125, Fleet Street, London, E.C., 1s.) in 227 pages, sheds much light upon the subject of adulteration of our foodstuffs, and the reader who would know what the various comestibles he uses are composed of, should read this useful book. Many popular breakfast drinks and foods are analysed, as are soaps, and other toilet requisites, their effect upon the body, and the question of the amount of food necessary, and the kind and proper proportion. A useful little work of reference.

"The Apple Tree Cookery Book" by Andrew Glendinning, published at 34, London Wall, London, contains over 300 recipes of a meatless character. Apart from the excellent modes given of preparing the dishes, each section is prefaced with some information having reference to the type of food under consideration. Those who have determined to try a rational vegetarian diet, but who have had difficulties through the want of a cookery book need hesitate no longer. Price 1s.

"Mind, Soul and Spirit" is the title of a little pamphlet by J. Ball, M.D., published at 1073½, Market Street, San Francisco, at 10 cents. The aim of the author is to clear the air of mental confusion among writers as to the meaning to be attached to these words, which have perhaps given rise to more controversy than any other terms in our language. "The

mind is the source of all deceit, hypocrisy and lying." Will is also held not to be a force or a power. "The will merely directs, guides, or reverses the forces with which it deals"—a definition which modern psychologists will be inclined to challenge. Passing on to the soul the definition is that it is the real man, pursuing its own way and purpose, which is the object of gaining experience. The spirit is apparently the vehicle in which both mind and soul reside according to our author. "Vengeance is mine, saith the Lord," was not spoken by the soul nor by God. It is the language of the mind, for the soul never harbours revenge."

*The Nautilus* appears in a new dress—the usual magazine size, and it is an improvement. The articles in the number before me are varied, a lengthy one detailing the history of the paper and its presiding genius—Elizabeth Towne, though it is rather invidious to leave out Wm. E. Towne. Readers of *New Thought* matter will probably have noticed that personalities are a somewhat large factor in the literature, and perhaps the explanation of this is to be found in the fact that people or most of those who take to mental science are the despondent, and those tired of the old, fossilized ideas which were all very well for the time for which they were intended. A man somehow feels more helped by hearing how another fellow climbed from poverty to power, or stifling circumstances to perfect freedom, where a scholarly disquisition on metaphysics would not appeal to him: it would not have the charm of the human touch, the personal equation.

*Suggestion* is valuable this month if only for the "New Psychology of Shakespeare," because it is a timely reminder that the dicta of *New Thought* have been voiced by the greatest writer the world has any history of. A weighty article is from the pen of the well-known author, Thomson J. Hudson, LL.D., on "How to prepare the Mind for Success," which should be read by all students. He traverses Shakespeare (or Bacon?) when the latter tells us there is a tide in the affairs of men, &c., because it has tended to "produce more vagrants and tramps than has any other equal number of words in any language." The pith of the article is that man's soul is governed by the law of suggestion. The next point is that every child of God has a mission to perform, which is amply discharged if he so lives that when his last hour comes he can truly say that the world is better for his having lived. "That is success in the highest and best sense of the word. The most successful man that ever lived was the poorest and the humblest. He had not where to lay his head." Another factor in success is the attitude with which a man meets misfortune.

*The Faithist* in a little magazine "devoted to the teachings of Faithism, the universal religion of the new cycle." From what I can gather it is an attempt to revive the worship of the old Hebrews, though the God they worship is named Jehovih. From this, one



might suppose it was connected with the Jehovah, with whose love of bloodshed and slaughter we in the west are but too familiar. If this is to be the universal religion there is not much evidence of it at present. The religion of the future, if I mistake not, will not be based on any traditional teachings of east and west, but will arise from the needs of humanity. Those interested would do well to write for further information to Mr. W. H. Wilson, 2, Wofington Road, West Norwood, London.

*Soundview*, a "magazinelet" (our American brothers have not the slightest respect for precedent or grammar), devotes some space to the paradoxical title of "The Failure of success." "Much of the success of to-day is simply sugar-coated failure," says the writer. Those who succeed by unfair, dishonorable actions, will assuredly be punished for their sins. Honesty of purpose must be made the basis of success.

The lecture which found its way into a number of periodicals lately, by Mr. A. D. Deane, on "Why I joined the Psycho-Therapeutic Society" is narrated in the journal which represents that society. "My Experiences of Hypnotic Suggestion as a Therapeutic Agent," by the Hon. J. M. Creed, M.R.C.S., are continued. In a remarkable article on "Psychology of Chinese," the writer, an M.R.C.S., contends that the Boxers are practically hypnotised, and that they did not feel the pain of wounds or fatigue. The way these men were placed under hypnotic influence was that a man would take a stand in a street, fire a gun and ask anyone else to let it off at him if he could. The bystander could not. Then the hypnotist would preach hypnotism and convert many to become Boxers.

An appeal to men to work individually is the burden of the song of the editorial in "New Thought Search-Light." Discouragement and laziness are nearly synonymous. When people tell you they have reached a plane where everything is pleasant you are not to believe them. Every step upward and onward tries your strength to the utmost. Though there be new foes there are new victories. Failure is a danger signal, and we should look within and find the cause and correct it.

The effects of a twenty days, fast are retailed in the *Mazdaznan*, which cured a torpid liver and other derangements. "How best to find One's-Self" is the chief article this month, and makes good reading.

A lengthy article on appendicitis and its hygienic treatment characterises the *Naturopath* this month. In "Discontent," the writer says: "people were fairly satisfied with this world until they heard of another one where loafing was fashionable, and the gold paved streets were irrigated with ditches overflowing with strained honey." Discontent sours the secretions and poisons the circulation, and the paid agitator among working men comes in for his share of vituperation.

## To Talismanic League Members.

Considerable inconvenience has been caused through Members failing to return their Lessons, which they tacitly do by accepting the Rules of the League. Will Members kindly co-operate with us, so that each may receive his Lessons punctually. Several have had to be entirely re-written.

—o—

## You and I.

I am sorry the magazine was delayed last month. It was not my fault, altogether; my printer was overworked, and did not let me have the first batch till 6 o'clock p.m., on the 5th, which meant setting to work there and then, and even putting in a fair amount of work on the Sunday, so as not to disappoint readers. One of the occult magazines to which I subscribe, which is published in this country the first of the month, hardly ever arrives till the 10th or the 15th. The November issue reached me on the 24th—only a matter of three weeks and a day or two late! Had this magazine had a similar record there might have been some excuse for the vituperative epistles which strewed the mails the early part of the month. It showed conclusively how ill-governed and unevolved were the writers. It was a splendid lesson in character-building. All new thoughtists should be characterised by a philosophic calm that nothing short of some terrible catastrophe can shake. Of course, the handwriting showed these weaknesses of character, but one would have supposed they were taking themselves in hand a little, and had left behind the old childish, petty spirit. But there! I hope no reader will have ground in the future to complain of the lateness of The New Thought Journal.

With the closing days of this month another year has been passed away. Like its predecessor it has witnessed an ever increasing growth of the mentality of the people, and there is every reason to believe that this growth will be still more remarked during the next twelve months. One indicator is the public press, and day by day it is recognising the reality of the inner powers latent in nature, and those inherent in man.

I hope that the coming year may be a bright and happy one for all, that it will result in still more expansion of thought and ideals. Let the coming year be a starting point for every reader to achieve a further conquest over self, to conquer old habits, to let in new thoughts, entertain new possibilities, make new plans which shall increase his further usefulness to the world.

Once more I take leave of readers and wish them the ever-fresh greeting of

A MERRY XMAS  
AND A HAPPY NEW YEAR!



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## BACK NUMBERS.

Those requiring back numbers, of "The Talisman" should not delay in sending their orders, as these are now becoming scarce. In fact, there is not a single copy left of the January (1904) issue, but to keep the volume intact it has been typewritten.

Single Copies 4d. each except January, which can only be supplied with complete volumes at 3/6 post free.

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## Books Wanted and For Sale.

Prepaid advertisements are inserted on this page at the rate of 1d per word, with a minimum of 12 words.

WANTED, "Isis Unveiled." Vol. 1 and 2 by Blavatsky. Will exchange New Thought and Occult Books.—X.V., Talisman Publishing Co., Harrogate.

WANTED, "Secret Doctrine" Vol. 1, 2, 3, or any odd Vol. by Blavatsky. State price, or will exchange other works. Address, 'Mystic' c/o, Talisman Publishing Co., Harrogate.

WANTED, books on the Rosicrucians and Magic. Will purchase or exchange. Address, S.Z., Talisman Publishing Co., Harrogate.

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