

PP 1556.00

VOL. 2. No. 22.

FEBRUARY,

1905.



# 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  
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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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*Published at Harrogate, England, by The Talisman Publishing Co., to whom all communications should be addressed. A stamp should accompany all enquiries.*

*All M.S.S. intended for publication should be written on one side of the paper only, and bear the writer's name and address.*

*The Editor will at all times be pleased to receive marked newspapers, books, magazines, or extracts therefrom bearing upon the subjects dealt with in the Journal, as well as original contributions, upon all New Thought matters.*

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# The New Thought Journal

## And Occult Review.

No 22.

February, 1905.

Price 3d.

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

### You and I.

"How can I commence New Thought, what must I do for a start, and are there any books you recommend?"

The above is a brief extract from one of many letters received, all the writers desiring to get started with New Thought, but not knowing when, where, or how to commence. Now, as to when you should start, this is easy to know. Just make a beginning the moment you realise that you want to know, the instant you feel dissatisfied with Old Thought, that very second when it flashes through your mind that you are not likely to advance far so long as you remain with the laggards of humanity, and are content to march along the pathway of evolution with these. When you tug and strain at the fetters of old notions, at the chains of superstition, the ropes made of the strands of what-will-they-say, when you dash against the locks and bolts of ignorance and know you are armed with the weapons of thought, desire, and will, then when you realise the least of these you are ready to start.

Where to start depends on where you are, when you determine to make a commencement and take yourself in hand. If it is in bed, in the kitchen, the nursery, the drawing room, while bathing, at the meal time, in the town, in a place of worship, or wherever it may happen to be, then start there, that is the place. Do not say, "I will make a try at this sometime, it will be best when alone," or "This may be worth thinking about sometime, I'll wait till I have more time." If in poor circumstances you will perhaps wish to wait until you are better off financially, or if in bad health, then you will think it better to wait till strong. This is all nonsense, and weakness, for it simply means that Old Thought has so hypnotised you, that you have no initiative of your own, no will, and are ready to be ruled as long as there is anything to rule you.

How to start, means to straighten up, shoulders back, chest out, abdomen in, head erect and if in bed do as near this as you can in a horizontal position. In any case affirm emphatically, 'I am free, FREE, FREE, I am going to rule now, no more will I be the slave of Old Thought, I myself am thought, I can and *will* mould my environment, I am not this body, but something far higher, a spark of the Divine, a spark or portion of That which brought the Universe into manifestation through Thought, Will and Desire. Through these forces I can manifest what I will, I use this body as an instrument, I *will* that it shall vibrate with health, success and love. I know my real self to be of God."

Of course your former master, Old Thought, will not stand idly by, but will try to regain the mastery. Strong forces of worry, anxiety, depression, will have to be fought; often you will think the day lost, but this cannot be, so long as you bring up reinforcements of happiness, loving thoughts and words, bright smiles, and above all have faith in the strength of the commander which is yourself, that I, the spark of the All. Gradually, it may hardly be noticed at first, you will find the Old Thought forces becoming weaker and weaker, then as you see this you will find your Thought and creative power gaining strength, a power will be yours not previously recognised as possible. You will stand free of fetters, chains, ropes, locks and bolts. You will see the purpose of existence that you are a god in the making, a creator, and that the material nearest to hand is what you must use, and that material is your own body, your own environment, your own Thought. This is New Thought, books may point the way, but you have to travel it your own self.

—o—

## Astrological Department.

*By the Editor.*

### THE SUN IN AQUARIUS.

*Interesting to all those born between January 21st, and February 19th, inclusive, any year.*

People who are born during this time are usually of a pleasant, humane and sympathetic disposition. They show strong likes and dislikes, and the temper is forceful, though not malicious. They are either very strong or very weak. They are naturally endowed with great possibilities, which, when understood and appreciated, take them to supreme heights of strength and usefulness, and when ignored or unrecognized, cause them to be impulsive and blown about by every wind of thought, will be easily influenced by kindness, but dislike being driven. An active, nervous temperament is shown, they are very magnetic and capable of controlling others through their silent will. Though fond of solitude at times, yet they will rejoice in bustle, activity and society. The mind shows large perception, they can be practical, studious, and often incline to the philosophic and scientific. They make good enduring friendships, but are apt to be sensitive, self-conscious, and nervous in company. Will be liable to hold blue blood in too high respect, and laud up connections. There is sufficient pride, and they think much of personal appearance and dress. These people are fair readers of character, clear, and logical, and gifted with considerable natural discrimination. They often play prominent parts in political, social, and ethical movements. Will be fond of art, music, literature, the drama, science, the water, moonlight, anything romantic or weird. The faults are vacillation, caprice, and the habit of procrastination. When undeveloped



they are often braggarts, and bury their better and higher selves by means of a dogmatic materialism, or allow the animal nature to have full rule.

These people are often found in positions where they have charge of others, for they have the ability of controlling insane people.

In marriage they love long and well, and the happiest unions are found with those born any year between May 22nd and June 21st, or September 24th and October 23rd.

The gems for luck are the sapphire, opal and turquoise.

Among the prominent people born when the sun was in Aquarius are the German Emperor, Sir H. M. Stanley, Bishop of London, Lord Salisbury, Sir Henry Irving, Sir Fred Treves, Earl of Clarendon, Duchess of Albany, Thomas A. Edison, General Wood, Chas. Dickens, W. H. Ainsworth, Lord Brassey, Li Hung Chang, M. Coquelin, Earl Dunraven, and Hugh Price Hughes.

Care and caution against deceit, and playing into the hands of others must be taken this month by those born in the last few days, any year, of March, June, September and December. An unsettled time with some unexpected events for those born near the 24th and 25th of March, June, September and December. Take care of health, especially against influenza if born the middle of February, May, August and November. Mishaps and contentions, loss and law threaten those born the first week of February, May, August and November. Better health, and some favour for those born the 12th to 17th February, 14th to 19th April, 15th to 20th June, 17th to 22nd August, 16th to 21st December.

—o—

#### "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 6, 13, 20 and 27, from 9-30 to 10-30 a.m., also the 8 at 4-30 p.m., the 10 and 24 from 3-30 to 4-30 p.m.
- On ironmongers, gunsmiths, smiths, chemists, cutlers, barbers, on the 7, 14, 21, 28, from 2-30 to 3-30 p.m., also the 1, 6, at 2 p.m.; the 16, 3 p.m.
- On stationers, printers, lawyers, publishers, teachers, architects, and booksellers, on the 1, 8, 15, and 22, from 2-30 to 3-30 p.m., also the 13, 6 p.m.; and 20 all day.
- On clothiers, woollen merchants, provision dealers, and clergymen, on the 2, 9, 16, and 23, from 10-30 to 11-30 a.m., and 2-30 to 3-30 p.m.; also the 7, 6 p.m.
- On artists, musicians, drapers, jewellers, theatrical people, and confectioners, on the 3, 10, 17, and 24, from 11-30 a.m. to 0-30 p.m., and 2-30 to 3-30 p.m., also on the 8, 4-30 p.m., the 27, 5 p.m.
- On plumbers, shoemakers, dyers, curriers, maltsters, agriculturists, builders and landlords, on the 4, 11, 18, and 25, from 11-30 a.m., to 0-30 p.m., also the 7, 2 p.m., 23, 10 a.m.
- On inventors, electricians, and engineers on the 3, 11 a.m., 10 late, 22, 3 p.m.; 24, 6 p.m., 28, 9 a.m.

## Thought the Builder.

By A. Osborne Eaves.

## LESSON I.

The want of some simple explanation to the phenomena of thought which plays so important a part in the world to-day has long been needed. Masses of people everywhere are beginning to think for the first time the thinking apparatus has not been evolved sufficiently up to now to do so ; a new tool has been placed in the hands of the vast majority, and as yet the mode of using it is not very clear. Thus we find intellectual people, apparently possessing a wide education adducing for some of the many facts in life reasons which are misleading to any student who has taken the trouble to study the mechanism of thought. There is nothing to be gained by a false view of life ; man has suffered too much already from ignorance to seek to perpetuate it any longer. There was an excuse for keeping silent on matters which affected the finer laws of nature, but much of this knowledge can now be safely given. Let us take one very common superstition, and note the result of it on mankind. The writer heard a lecture not long ago by Father Ignatius, the well known Anglican monk, who has toured the whole of the country, more than once, and whose views have been spread very broadcast. His subject was Marie Corelli's book, "The Sorrows of Satan," and he dwelt upon the power of the hypothetical enemy of mankind. How was it, he asked, that when he felt in a holy mood, when he had been aspiring to the highest, he found some wicked thought would come into his mind and poison it? It was the work of the devil! No doubt this explanation is the stock one given by preachers and theological writers, but this particular case is cited because the man making it has a reputation, and by many is believed to have an insight into the celestial knowledge. Of course, one could find the same statement scattered about in literature without any trouble, but it would have less weight, as it would be said that this *used to be* taught once but that now we knew better. Had Father Ignatius only taken up some primer on thought and its nature he would not have been so certain as to the origin of undesirable thoughts.

The effect of these assertions is to implant in the minds of many people an unreasoning fear that they are the victims of some malignant power ; that whenever they feel "bad" it is because the arch-fiend has implanted some sinful thought in their mind, and it is no use fighting against it, as he is more powerful than they. This method of reasoning appears logical very frequently, because they cannot drive out the offending thought, and they continue to wear their self-imposed chains. Sometimes the thin screen which separates our ordinary sense organs from the super-physical ones, rends a little, and a man hears voices

near him who no one else hears, or sees things which are invisible to others about him. Science has discovered the latter phenomenon, which it has christened "internal autoscopy": Occultism found it thousands of years ago, and its modern name is clairvoyance. Knowledge is truly power, in whatever realm of nature we look, as witness the triumphs of man over his environment, but nowhere is it truer than in the world of thought.

Take another example. A man has been suffering from some painful malady for many years which incapacitates him from following his employment. He hears of sufferers being cured at some well in some distant part of the county and he makes the journey and returns cured, the "miracle" being attributed to some blessed saint or other. Thousands of people in a like condition, but too poor to attend the spring, could have their diseases removed just as well at home, did they but know that the healing agency resided within themselves.

If we can arrive at the nature of thought, what laws govern it, and how thought may be used to bring to man just what he seeks, then there is a likelihood that that which everyone seeks by some means or other—happiness—may be within measurable distance. Few, if any writers, on New Thought, seem capable of throwing any light on its nature, nor do the psychologists make the matter clearer. For one thing the latter sedulously ignore any primary cause which has not its root in the individuality. True, they now recognise a sub-consciousness, and some of the later ones a supra-consciousness, but it is a very inadequate explanation for the phenomena of life. The fact is, the beginnings of thought require the exercise of faculties not possessed by the psychologist, and if our inferences are to be accurate they must be based on true premises, and by excluding factors of error in these premises we are not so likely to err in our estimate of the powers inherent in thought. The man who understands works along the line of least resistance, or least friction.

As usual, we are dependent upon the east for our knowledge of man's essential nature. From a study of its philosophies man possesses several vehicles to enable him to manifest at all. For instance, for the physical world he has a physical body, so that he can contact the former, the latter telegraphing the information by means of the nerves to the brain. The nerves are like the electric wires, and the knowledge which they convey is of two classes, that of sensation or feeling, as something hot, cold, pleasant, painful, &c., and thought. Hence a vehicle is needed for the sensation to manifest, and another for the thought. Thus we have the "astral body," and the "mental body," or sheaths which interpenetrate the physical. Both vehicles are fed by the addition of atoms, just as the physical body is. Note the use of the word *vehicle*; the vehicle is not the thing itself, but that

which permits the Thinker to manifest itself to the world. So the mental body is not thought, but something by means of which thought can be expressed just as a piano is not music itself, but the instrument through which we learn what music is.

Thus thought is often referred to the sub-consciousness, but the sub-consciousness is merely a phonographic plate which receives impressions automatically from events or contacts from the world, and these are stored up, sinking deeper and deeper into depths of memory until they pass into a region of beneath the threshold of consciousness, to lie for years and years, only to be unwound or reproduced under exceptional circumstances such as drowning, or in a state of hypnosis.

This definition is scarcely correct, and it would be more accurate to say that thought is the product of impacts from without on the Self, expressed through the mental body. These impacts from without are meant to teach knowledge, but for a long time they tend to mystify. The Bhagavad Gita states:—"By the delusion of the pairs of opposites sprung from attraction and repulsion, O Barata! all beings walk this universe wholly deluded, O Parantapa." Hence the play of vibrations which constitute all knowledge, or the manner in which all outside the Self (spoken of in philosophical parlance as the Not-Self) brings unreal as well as real knowledge (maya as it is called in the east, or illusion) to that Self. The quality of discrimination does not come into a lifetime at all very often, therefore the necessity of reincarnation, by which Truth may be intuitively grasped, and the unreal may be known as such.

It may be safely asserted that not one out of a hundred thousand persons—one lecturer on the subject puts it at one in a million!—ever thinks, the reason being that they allow thoughts to go through their heads like water through a sieve. This is because they have not begun to discriminate, and whatever their mental make-up may be it is a distorted one. The thousands of concepts which have been presented to the Self have been imprinted upon the tablets of the mind, but the truth or falsity of them has never been considered. Hence we have whole nations going century after century thinking the same thoughts—all on the surface, one individual breaking away ever and anon and standing out from his fellows, who name him a genius. The masses have lived without knowing what thought meant, existing more in the sensation body than the mental one, which as yet would be in a chaotic condition. As a result we have a race-thought, giving a certain dead level of mentality, and which expresses itself outwardly in the beliefs of mankind. This aggregate thinking is modified from time to time by its being affected by environment, or the conditions under which mankind find themselves.

*(To be continued.)*



## How to become an Automatic Writer.

In response to enquiries from readers who desire to learn how to write automatically we have pleasure in supplying the information. Very many people might acquire this art, (if such a term may be permitted), though it is open to many objections which will be touched upon in the proper place. To begin with, it may be worth while to quote from the experience of Mr. W. T. Stead, the Editor of the *Review of Reviews*, whose "Letters from Julia" gained such widespread popularity. These letters were supposed to emanate from a lady friend who had passed over, and the exact way in which they were given will prove of interest to intending experimenters.

"These communications," says Mr. Stead, "come to me at all times and places, but their arrival depends almost altogether upon my own volition. That is to say, unless I take pen or pencil, make my mind passive, and wait for the message, I do not receive any communication any more than I should receive a telephonic message if I never went to the telephone. The analogy between the method of communication and the telephone is very close, but with this difference—in this system it is always the recipient who rings up, so to speak, the transmitter at the other end of the line. Possibly others may have a different experience. But I am never rung up by the Invisibles. They do not seem to have any means of communicating with me when I am alone unless I first place my hand at their disposal. They often complain, when I have been too busy to let them write for some time, that I have never given them an opportunity of addressing them.

The *modus operandi* is of the simplest. As a rule, I write best automatically when I am alone, but I have had many messages when a friend has been with me. My hand writes almost invariably when it is disconnected, so to speak, from my conscious brain. Not that it will always write what is sought; Often it will merely communicate a few words, but with an intimation that no more writing will come just then. On one occasion, when I met a small circle in the West end, my hand refused to write anything the first two attempts, and when a third and final attempt was made later it only wrote, "It is time that this *seance* should cease," the alleged reason given by the Invisible being that it did not like the influence of another Invisible controlling an automatic writer who was present.

I hold my pen in the ordinary way, but when the writing is beginning I do not rest my wrist or arm upon the paper, so as to avoid the friction, and to give the influence, whatever it may be, more complete control of the pen. At first the pen is apt to wander into mere scrawling, but after a time it writes legibly. Unlike many automatic writers who write as well blind-folded as when they read what they write as they are writing it, I can never write so well as

when I see the words as they come.

There is danger in this, which is most clearly illustrated when my hand writes verse—especially rhymed verse—for the last word in each line suggests to my conscious mind a possible rhyme for the ending of the following line; this rouses up my mind, my own ideas get mixed with those of the communicating intelligence, and confusion is the result. That is the chief defect in my mediumship. I find it difficult to keep my mind passive, and when my own train of thought mixes up with the message, it spoils everything. The caligraphy of my handwriting automatically differs from that which I write naturally. It is always written either perpendicularly or leaning from left to right, instead of from right to left. At the beginning of a message there is often an attempt to imitate the signature of the alleged transmitter. But as soon as that is done my hand relapses into my usual automatic caligraphy. I do not have to wait more than a few seconds for a message, although at first most beginners will find, as I did, that they need to wait for some time.

When my hand begins to write it always begins with the name of the person from whom the message purports to come, and the repetition of the same name at the close is a sign that the communication has ended. I have never received any communication in any language but my own. But communications in foreign, and especially in Asiatic languages, are not infrequent with some writers. Mr. Glendinning, for instance, had a long message written by his hand in ancient Japanese characters, which remained undecipherable until the Japanese Exhibition, when a Japanese scholar to whom it was shown recognised the characters and translated it into English.

A Congregational Minister in Sheffield sent me the other day some sheets of automatic hand-writing which the pundits in the British Museum decided where partly in a corrupt Sanskrit. Other automatic writers have similar experiences.

As to the question of the nature of the communicating Intelligence, I think that even Mr. Podmore and Mr. Hudson would admit that their favourite hypothesis of telephathy would fail to explain how my subjective self could write of what was yet to happen. Whatever may be the *causa causans* of the automatic writings, my hand never for a single moment hesitates in affirming that it is being controlled by a personal intelligence. That, of course, may be merely subjective. But none of all those who write with my pen ever vary their assertions on this point. They with one consent assert that they are the spirits of the dead or of the living, as the case may be. Each has his or her own personality, which is quite as distinct as that of men and women whom we meet every day, and when these communications are frequent, as in the case of Julia, it is difficult to resist the conclusion that it is a clearly defined dis-

tinctive personality with which you have to do.

In printing the story of my experiences, I do not, for obvious reasons, give the real names of the persons concerned. They are given in full, with all corroborative particulars, in the statement I have prepared for the Physical Research Society. I need only say here that they are all persons of the highest character. The reputation of some of them is world wide, and I have not published this narrative before submitting it to them and receiving their confirmation of its accuracy so far as it relates to matters within their knowledge. I worked part of these experiences into my Christmas story 'From the old world to the New,' from which I have transferred them to their proper place.

In conclusion, I may say that I fully recognise that, as was remarked by a friend, my spook writes Steadese. I suppose it is almost impossible to prevent the colour in the stained-glass giving something of its hue to the ray of light which passes through it. But as my friend, as here on earth, was in almost perfect accord with me on most of the questions on which I have received communications professing to come from her, it is hardly to be expected that the character of her thought would be revolutionised by the mere putting off of the body. I claim no authority for her communications beyond what they deserve from their intrinsic truth. That my hand wrote them without my consciousness or volition—my own mind being quite passive—would seem to point to the fact that they reached me for some source outside myself, but that fact gives them no right to be regarded as authoritative or inspired. All automatic handwriting is of the nature of the anonymous letters written in a feigned hand, and I have uniformly treated them as such, judging them each and all solely by the evidence which their contents afford of the authenticity and accuracy of their statements.

*(To be concluded.)*

—o—

### **Occultism, False and True.**

If there is one thing more despicable than another it is the preying of one man on his neighbour's ignorance, but it is intensified a thousandfold when the cloak of religion, or those things which a man holds as revered are used as a bait. Probably no word has figured more conspicuously in chicanery, charlatanism and fraud than that of Occultism. Every age brings some new aspect of this, and the present one has been particularly prolific, because the public are beginning to awaken to the possibilities of the powers they possess latent within. Men unblushingly advertise themselves as "adepts," or "occultists," and will actually guarantee to raise others to the same elevated rank for a pecuniary consideration. Then there is the seer, no matter what his method, who by an infallible system can put us on

the roadway to fortune, either through the stock exchange, the turf, the state lotteries, &c. If the reader will think a moment he will find himself wondering why the discoverers of these infallible systems do not hie themselves to the nearest race-course, the brokers, or Monte Carlo, and come away with a fortune, which in any of these places is awaiting the man with this infallible system. Or if not of a sporting turn, this "occultist" might insure the life of a friend, the certain date of whose death he has worked out. Instead of this we find the possessors of these systems working some ten or twelve hours a day hard to make both ends meet, and offering to sell these wonderful systems for a few dollars. Bragg forms the stock-in-trade of this class, combined with a disregard for truth.

Of course it is not intended by this to assert that the future cannot be known, but no seer with any sense of honour, no matter what science or method he may use would for a moment asseverate the infallibility of any of them. Divination has its legitimate place and never arrogates to itself perfect infallibility.

Let us turn to the meaning of this much-abused word. It has its root in *Gupta-Vidya*, "secret knowledge," of which there are four kinds, according to the Hindus, and it is the last named of these, *Atma-vidya*, or wisdom of the soul, which the orientlists recognise. Hear the words of one who did not arrogate to herself the title so glibly used to-day—H. P. Blavatsky, the author of *Isis Unveiled*, and *The Secret Doctrine*, two of the greatest works which have appeared on occult subjects during the last hundred years. "There are not in the West," she says, "half-a-dozen among the fervent hundreds who call themselves 'Occult' who have even an approximately correct idea of the nature of the Science they seek to master. With a few exceptions, they are all on the highway to Sorcery. Let them restore some order in the chaos that reigns in their minds, before they protest against the statement. Let them first learn the true relation in which the Occult Science stand to Occultism, and the difference between the two, and then feel wrathful if they still think themselves right. Meanwhile, let them learn that Occultism differ from Magic and other secret Sciences as the glorious sun does from a rush-light, as the immutable and immortal Spirit of Man—the reflection of the absolute, causeless and unknowable ALL—differs from the mortal clay—the human body . . . . . For it has been said too often to need repetition, and the fact itself is patent to any observer, that when once the desire for Occultism has really awakened in a man's heart, there remains for him no hope or peace, no place of comfort in all the world. He is driven out into the wild and desolate spaces of life by an ever-gnawing unrest he cannot quell. His heart is too full of passion and selfish desire to permit him to pass the Golden Gate; he cannot find peace or rest in ordinary life. Must he then inevitably fall into sorcery and black magic,

and through many incarnations heap up for himself a terrible Karma? Is there no other road for him?

Indeed there is, we answer. Let him aspire to no higher than he feels able to accomplish. Let him not take a burden upon himself too heavy for him to carry. Without ever becoming a 'Mahatma,' a Buddha, or a Great Saint, let him study the philosophy and the 'Science of Soul,' and he can become one of the modest benefactors of humanity, without any "superhuman" powers. Siddhis (or the Arhat powers) are only for those who are able to 'lead the life,' to comply with them to the very letter. Let them know at once, and remember always, that true Occultism or Theosophy is the 'Great Renunciation, of SELF ALTRUISM, and it throws him who practises it out of calculation of the ranks of the living altogether. 'Not for himself, but for the world, he lives,' as soon as he has pledged himself to the work. Much is forgiven during the first years of probation. But, no sooner is he 'accepted' than his personality must disappear, and he has to become a mere beneficent force in Nature. There are two poles for him after that, two paths, and no midway place of rest. He has either to ascend laboriously, step by step, often through numerous incarnations and no Devachanic break, the golden ladder leading to Mahatmaship (the Arhat or Bodhisatava condition), or—he will let himself slide down the ladder at the first false step, and roll down into Dugpaship . . . . ."

Note, too, the words of an old student of Occultism, Dr. Wynn Westcott, author of recondite works, a Freemason, and an authority on Rosicrucianism: "There may be some among you to whom it shall come, that initiation for which I have longed, but, believe me, Adeptship is to not to be obtained by one life: as has been said you must have a birthright, in other words, in many previous existences you must have gained more and more footing in the Path. Secondly, you must be prepared to sacrifice all earthly ambitions. Thirdly, you must cast aside all earthly pleasures which are not pure, you must abstain from all bodily defilement, from all mental dissipation: it has been said that 'he who drinks beer, thinks beer,' this is the keynote; mental and moral elevation can hardly be obtained except by the sacrifice of very many habits deemed permissible by society: abstinence from alcohol is of the greatest importance, and animal food mars the purity of the body, and sensual enjoyment, even if we neglect the consideration of its physical devitalization, even by its mental claims to distract the attention of the mind as to render passion incompatible with Adeptship. Although you must exist on this physical plane you must live above it. The body is neither to be condemned nor neglected, but to be used only as a local habitation and a name. Fourthly, be ready to study at all times, be prepared to sift the true from the false, let no glamour deceive you, no prestige mislead you. Fifthly, recognise your faults, your own

special failings, seek for no reward, hope not for gratitude, for that only which comes unsought is to be appreciated. Sixthly, consider well before the Path be entered, and having begun—look not back, remember the allegory of the Pillar of Salt, pause not in your progress, for no sluggard can succeed; and Seventhly, proclaim not your progress as you pass the milestones of the Path, nor your communications with higher powers to the foolish. Contemplate the emblematic Sphinx of antiquity, that complex symbol whose claws and limbs as of a Lion teach audacity, whose loins as of a Bull denote strength and patient endurance, whose Human Head suggest the cultivation of the mind; and whose wings as of an Eagle may enable you to mount into those higher planes of thought and existence which are flooded with the radiance of the Incomprehensible One-All.”

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## The Cream of New Thought and Occultism,

IN BOOK AND MAGAZINE.

Under this heading will be given from month to month extracts from and reviews of the leading books and literature of these subjects.

### You and Your Forces.

“I continually treat myself. Can I treat myself too much?” M.G.

You can overdo anything, especially self-treatment. If you keep repeating affirmations to yourself your mental chattering interferes with the real healing.

It is not the conscious mind which heals you; it is the subconscious or soul mind and the super-conscious or Over-Soul-Mind.

Your soul's expression is guided and directed by your conscious mind. A mental affirmation is simply a word of direction to your soul mind. The soul hears your statements and then builds accordingly.

But what would happen if you called up your housemaids and told them over and over, just what you wanted done and just how to do it? If you spent all your time repeating your directions to them, when would they get the work done? And wouldn't they get your directions mixed too? Of course!

You don't do it that way, of course not; not if you are a wise housekeeper. You call up your maids and tell them quietly and kindly, and in as few words as possible, just what you want done. Then they go cheerfully away out of your presence and do their best to please you. If you later come across something which was not done right you call in a maid and repeat your directions, with perhaps a little further explanation. Then you go away again and trust her to do it aright this time.

What would happen if you tagged around after your maids and tried to watch and criticise and direct every little movement? Why, they would grow nervous and make foolish mistakes, and you would all give up in despair.

And what would happen if you directed them to do a certain difficult piece of work and then came back five minutes later expecting to find it all done? Oh, you can't imagine yourself doing such foolish things!

Perhaps you don't with your maids, but evidently you do with your own self. Your objective, every day consciousness is the mistress or master of your being. Psychologists say the objective mental activities are *not more than one twentieth* of all your mental activities. That means that the mistress mind has the equivalent of at least twenty maids under its direction. These "maids" belong to the subjective mind, or soul of you.

Then there is the great Over-Soul, of which your individual soul is but an atom; *but an atom whose every demand is heard*. That means that your little mistress mind not only has at her bidding the equivalent of at least twenty maids of the subconscious, but she has also at her call the equivalent of ten million billion other helpers of the infinite Over-Soul.

And all the mistress mind has to do is to *say the word*. All these helpers fly to do her bidding.

Perhaps you think all these helpers don't fly to do *your* bidding. *But they do*. The only trouble with you is that *you don't give your helpers time and chance to work out your desires*. You keep repeating your directions over and over, and you keep trying to tag around after all your twenty or more housemaids to see if they are doing the things you want done. You watch them in your stomach and your liver and your lungs, always fretting for fear they are going wrong.

No wonder you get nervous and fidgety and strained all over; no wonder your "feelings" are no better than they were!

Make your statement of health, happiness and success at certain regular intervals, say two or three times a day. Or make them at times when you can't get your mind off your conditions.

Make the statements plainly and positively. Then call your mind entirely away from the subject and give your soul and the Over-Soul a chance to work. *Make light* of your feelings and go get well interested in some good work.

*Take it for granted* that all your being and all creation besides, is working out for the things you desire. Rest easy and trust yourself.

*Don't let* your mind tag your feelings and symptoms; give it plenty of useful work and plenty of play, and plenty of rest, while your soul works things out for you as fast as it can. Just be as interested and happy as you can while the soul is working. Jolly yourself into having a good time.

Say the Word, and then be happy and do not allow yourself to doubt that the soul will do its work. This is the secret of quick healing. The nearer you can come to the mind and keep it pleasantly occupied between the times when you give yourself special affirmations and treatments, the more quickly you will realise health of mind, body environment as well

as soul.

*Thy faith* in thy soul and the Over Soul, will have made thee whole.

The faithless mind is a terrible meddler and creator of discords; and the idle mind, the mind not directed to useful purposes is always a faithless meddler.

MORAL. Get interested in some good work.—*Nautilus, Holyoke.*

—o—

## How to develop Psychometry.

### SENSING PHYSICAL CONDITIONS.

That the human body possesses something akin to radio-activity that will heal, is a well attested fact—*Henry Harrison Brown in "New Thought Primer."*

The psychometer is only more *conscious* of this influence in consequence of the peculiar sensitive organism. For Psychometry may be defined to be the *sympathetic* state, and the interior sensations belong to it. All may be affected in as great a degree! There is law here but imperfectly understood and not generally recognised, but which can be turned to good account.—Rev. W. F. Evans in "Mental Cure." (1879)

Familiarity with Vibration has taught you that the octaves from which you may recognise sensations are extensive. They include those from the physical, intellectual, physical (Soul) and spiritual realms of manifestation. You may, in coming into psychometric rapport with a person, sense his bodily conditions (mental conditions which have materialized his body), you may sense his thought, you may sense his soul unfoldment, or you may pass entirely beyond his individuality and sense him purely as a Spirit. When you sense his bodily conditions, you will sense any physical conditions he is in, and thus be able to tell him his aches better than he can himself. They are reflections in you of prevailing mental states in him: At one of Mr. Fould's telepathic séances, he requested them to imagine a pain in some part of the body of some person present. They selected a gentleman's knee for the location of the pain. He entered the room and went to a lady and touched her and remained there, declaring that was the place. The lady was a sufferer from a constant pain in the portion of the body he touched, though but few present knew of her trouble. The thought of the real pain was stronger than the thought of the sham pain, and he felt the real. This illustrates not only how the psychometer takes conditions, but how they are spread through a family or a community by mental contact.

Most likely you will first realise your sensitiveness on this plane and in the protective power this knowledge gives, you will find immediate reward for your attention to these lessons.

Practise until you convince yourself that the human body does transmit rays, and that you can do and feel them. They are possibly the n-ray of the scientist. Once this fact becomes familiar, you will as instinc-



tively protect yourself from any danger in walking along the street.

By understanding and developing your psychometric powers, you are learning the art of self-protection by learning not to recognise any unpleasant sensations. When not recognised they are, as far as you are concerned, non-existent. Because you can sense the pains of another, you are led to the recognition of the fact that you can feel sympathetically with another any mental condition. Thus you learn that you are submerged all the time in a sea of vibrations, consisting of the feelings and thoughts of all humanity, and that you are, at all times, more or less subject to them. Only by understanding your power to select or ignore, can you protect yourself from those that work upon you unpleasantly. This selective power lies first in your faith in the All-good, and then in living in that thought of Goodness. No thought of an unpleasant nature can touch one who lives in the faith of the All-Good.

Therefore your protection lies, first of all, in the knowledge of Unity and in affirming that Unit to be Good and all Its works good. In this faith, you are to be fearless in your conduct and in your investigation.

The next step lies in the knowledge that you, by selective power, can choose the pleasant. The Law of Suggestion has control here:—*I am that which I think I am*. Think protection, and you are protected. Think selection, and you select. Think individuality, and you radiate positively and protect yourself. In the fact of sensing the pains of another, lies the explanation of magnetic healing. You radiate forces that silently impregnate the atmosphere of others. They can be centred upon another by thought and by touch. When centred by touch you cure by what is called "Magnetic Healing." When centered by thought, it is "Mental Healing." When you teach, it is cure by Suggestion. All these are but the different methods of centering your Soul-forces upon another and awakening by this inspiration that other's soul forces into activity. Psychometry covers the whole range of spiritual manifestation.

Realizing the truth of the above statements, you may now test yourself. Sit by or take hold of the hand of your friend, and see what physical sensation you feel. Then tell him where he has pain. The fact is, he thinks pain there and to him it is there, but to you it is a thought in his mind. It is not the time to educate him, if you are now educating yourself. Learn to attend to your business. An important rule for you is:—*Mind your business*. When it is time to attend to your business, concentrate upon that. Later it will be your business to educate others and to heal.

After a little practice you will sense immediately the feelings of those whom you will.

In this practice you are also learning a most important lesson, i.e., to relax at will and to feel at will what you choose. Until you relax, that is, lay aside

all your own feelings and thought, and become a mental blank, you cannot sense another. This power to relax gained, you can use to wipe clean the mental slate, at will, of any worry, fear, or pain, and suggest to yourself any sensation you wish, by following directions in my little book on "Self-Healing through Suggestion."

To learn to recognise and interpret sensations not recognised by the five senses, is to gain control of the sense life and to make yourself, as far as you have this control, Master of Fate — *Now, San Francisco.*

—o—

*Medical Talk* advocates the placing of plants in a house, in spite of the adverse criticism passed on the practice. They should be kept in the bedroom as well as in the living room as they purify the air, especially during the daytime. "If one is confined to a room with a bad cold, influenza, bronchitis, or even consumption, there could be nothing better done than to surround the patient with any kind of plants that have a profusion of green leaves. As everyone knows it is the carbonic acid gas that we breathe from our lungs that causes the air of the room to become unwholesome and unfit to breathe. Now the leaves of these plants, under the action of light, will breathe in, or consume, the very poison that we breathe out into the air. They do exactly the reverse of what we do . . . . . Besides this they give off in the form of vapour, the water that is taken up by the roots. This keeps the air moist, and is very refreshing to the patient."

*Medical Talk.—Columbus, Ohio.*

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### Success Circle.

Those of our readers who believe in Telepathy, the power of thought, &c., will be benefiting themselves and others by following these instructions. The time required is little, and the work easy, the reward will be according to the will and thought put into the matter. We do not attempt to give here an explanation as to the law of affirmation, &c., suffice it to say that the Thought Waves set up by an individual cause certain vibrations which by any organised and trained mind, or minds, can be made beneficial to those who take part in the creation of these vibrations, and which are, so to speak, marshalled into proper order by the trained mind. Would-be members of this Success Circle should try to work with us each day for 10 minutes at noon—12 to 12-10, and 8 to 8-10 p.m., they can take both or one of these times. Be alone if possible, sit in a comfortable position, and hold the belief of success in the mind. Picture yourself as a human magnet attracting what you desire. At the same time the affirmation sent each month should be dwelt on and mentally repeated. Have faith, and know that to your thought is added the strength of that of many others, and that these form a circle which has its members throughout the globe. Members should send their photographs when possible, and state what they desire.



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