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THE New Thought Journal

And Occult Review,

(FORMERLY THE TALISMAN.)

A MAGAZINE

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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.

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The New Thought Journal.

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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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Dept, H., 3016, Lake Park Ave., Chicago, III, U.S.A.

The New Thought Journal, And Occult Review.

No 24.

April, 1905.

Price 3d.

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

You and I.

This month completes the second volume of this magazine. I am thankful for the support we have received and hope that all old readers will continue to subscribe, also that each reader will endeavour to help to increase the circulation by finding one or two others who are interested in New Thought or kindred subjects. By this means, not only would you be helping me, but also doing yourself a good turn, for I should be able to make the magazine more interesting, and probably larger than it is in its present form. Have you any suggestions to make? I shall be pleased to receive any, which should reach me before the 20th of this month. They will all be considered, and those feasible will be adopted.

The New Thought movement has taken hold, and people are beginning to identify themselves with mind and spirit which possess a physical instrument, the body, to work through, whereas formerly they looked upon themselves as the body, or instrument, and in a hazy sort of way they thought this body was connected with a soul or spirit, which was of less importance than the physical encasement. The change in mental attitude comes of that step which leads from Old Thought to New Thought. If the magazine will lead to the taking of this step for one person it may do it for another, and this is why I think that if you can get a friend to subscribe, he or she will not be disappointed but really derive benefit. If you know anyone whose health is not as it should be; anyone who spends half of his existence in the "blues," one whose very presence casts a shadow on all with whom he comes in contact, a veritable "wet blanket," then introduce The New Thought Journal to such. There will be the continuation of subjects, viz., Thought, the Builder, and Colours: their Influence and Powers: while under the heading of "Tips" for Business Success, will be found the times to deal with various tradespeople, either for buying or selling. The leading American magazines and books on New Thought and Occultism pass through this office, and I shall endeavour to give the real kernel of these under the heading of The Cream of New Thought and Occultism. Remember that more subscribers means more pages, which means more articles and matter.

The Longevity League is fairly started now, and I hope to see our members giving the newspapers of the future some paragraphs which will easily top the following which appears in the "Daily Mirror" of March 20th: "Ivan Kolnikoff, overseer of the village of

Duburo, on the Don, is the Tsar's oldest subject. Although 120 years of age, he is still an active man." I also note that an active man of 102 years has just been sentenced for committing a burglary; it is to be hoped he will know better when he gets to be well on in years.

These are not the only interesting items in the daily press, for I read that the Rev. J. P. Sandlands, of Brigstock Vicarage, Thrapston, says: "I am nearly 67 years old. We have two churches three miles apart. I frequently take five services and three sermons all myself; I have walked from church to church in 30 minutes—a feat no other person here, so far as I know, can perform. I eat nothing till one o'clock, and then only a few apples. I could live well on 3s. a week. May I also say this is the way to enjoy life? As a rule we enjoy nothing but its accidents. And life is the greatest thing in the world; its enjoyment the greatest."

Speaking about diet, the Rev. Canon E. Lyttelton, head master of Haileybury School, said, while addressing a meeting of men at Manchester, recently: "One great result of the Russo-Japanese war is that we are beginning to think seriously about diet, because the Japs, who eat no meat, are proving their prowess so plainly; but there will have to be several more wars before we do much about it. The menus of the well-to-do are on the topsy turvy system. Instead of being so arranged as to appease hunger they stimulate appetite. If the cheese and the sweets came first, far less meat would be eaten."

Before leaving the clericals I must just mention that the Dean of Westminster, addressing a congregation of city men on "Science and History," urged that in addition to welcoming new truth, we ought to exercise patience in the presence of new difficulties. A miracle might be only the calling into action of latent forces at present undiscoverable, and answers to prayer might be the result of the agency of a will which controlled hidden forces.

I find two paragraphs which cannot help being of interest to those readers who have given any thought to Astrology. The first is of two old ladies, twins, who have just celebrated their 84th birthday at Arnold, Notts. They were married to brothers on the same day, by the same clergyman, lost their husbands in a similar way, and both married again. This is not the first case by many where the lives of twins have run throughout on parallel lines.

The other item is that the Mikado, like the Czar, is a believer in the stars, and so far it would appear that his faith in them has been justified. Before the present war began, he consulted his astrologers and learnt from them that Saturn, the great malefic, would pass into the sign of Aquarius in 1903-4. According to Astrologers every country is dominated by a certain sign of the Zodiac, and Russia's sign is Aquarius. Hence the bad luck of the Russians, of which the



Mikado, a provident collaborator with the planets, is taking advantage.

In the next issue a series of articles on geomancy or divination by dots will be commenced, which I think readers will be interested in.

—o—

Thought, the Builder.

by A. Osborne Eaves.

LESSON 3.

It is difficult to convey an adequate conception of the manner in which Thought builds, and is an actual substance like any other material. Perhaps we can do so by illustration. Probably most people have heard of the Eidophone. In the year 1787 Chladni found that by drawing a violin bow across the edge of a metal plate some powder which was spread upon it began to separate, and from a pattern, different notes producing different patterns, which are known as Chladni's figures. Quite recently Professor Sedley Taylor exhibited by his Phonedoscope the crispations of a soap film set in vibration by a vocal sound; still more recently Magaret Watts Hughes has produced voice figures of a more elaborate character than one usually sees with the Eidophone. These experiments show that every note, or even an overtone, produces a definite geometrical figure, sand and the seeds of lycopodium being used for this purpose, liquids have been spread over the disc of the instrument, and as notes are sung into it, wavelets form, in straight or curved lines, that form complex and beautiful patterns. These vary according to the number of vibrations of the notes sung, the little waves diminishing in size, but increasing in number and complexity of design, as the vocal pitch rises. Roots and branches are formed, or figures very much like them, when moistened colours and lycopodium seeds are used. With a smaller disc and the same materials quite a different result is produced. Some of the figures suggest nebulous matter coalescing and arranging itself in a certain order. A larger quantity of powdered water-colour gives geometrical figures, very small and star-like, something like snow crystals, having six points, and upwards, and varying in appearance, delicate markings and curved lines distinguishing some. A resemblance to these little figures is seen in the combinations made by the kaleidoscope. Twenty-four of these beautiful little patterns are given in "The Eidophone Voice Figures," by the writer referred to. Some are as small as a pin's head, and are produced by high tones (lying between the upper G of the soprano, and C sharp) and a high tension of the disc. The forms are difficult to preserve in their original form after the vibrations cease. By heating colours on the disc a suitable note sets it in motion. The note being continued for a time the paste takes the form of a little flower with petals. Unlike the last mentioned class which change even while one note is

being sung, these flowers retain their shape till the diminuendo of the note, when they seem to fall back, only to re-appear with each renewal and slight crescendo of the note, becoming more developed each time in shape. More colour added and a careful crescendo causes "beautifully-shaped petals to dart out, with perfect regularity and symmetry, in a floral form, which, when fully developed, closely resembles a daisy. Some of the most perfect daisy forms are delicately marked on their petals with vein-like lines, both straight and curved." A number of illustrations and flowers would deceive the eye from the illustrations given. The lines and curves produce marvellous figures, ferns and catkins being conspicuous, and suggesting the frost-flowers on our window panes in winter. Smaller discs and thin coatings of colour yield figures like trees. Some of those given in the book are as natural as possible, and it is probable that with systematic experiments, it would be easy to produce pictures. The prime factor to be remembered that is at work producing these figures are vibrations. There are various types of vibrations, besides those connected with sound: light is produced by vibrations, so, too, naturally, are colours. Thought has its own peculiar sets, and the range of them is much wider than the average brain can respond to. Everyone now knows that there are colours beyond those thrown by the spectrum on a sheet of paper, and hardly any two people would agree as to where the colours ceased on the sheet, showing that some will see further than others, or, speaking more accurately, they will cognise rates of vibration which do not exist for others.

It is this limitation which prevents people from thinking the thoughts they would like to entertain. You take an habitually miserable, melancholy man, and whatever subject you converse to him about he will instinctively turn to the gloomy side of it. If it has not one he will find one. You will say: "He cannot help it; it is his nature." It is quite true, it is his nature, but he *can* help it. He can alter his nature, not in a day or two perhaps, because he has brought much of his character with him from his parents, and he will undoubtedly carry this character with him to the end of his life unless he makes efforts to change it. This is one reason why one sees all ethical teachers impress upon their fellow-beings the necessity of trying to leave the world better than they find it, recognising that if a man is no better at the end of the journey of life than when he began it, the world is the poorer. Each one should add to the beauty, joy, happiness of mankind, not from a selfish purpose, but for the satisfaction of knowing that he has at any rate contributed something to the well-being of his race.

It is the fact of knowing that Thought is a builder that fills one with hope for the future. Looked at from the highest standpoint it means that every man can help his fellows to an incalculable extent; viewed from the lowest, it shows us what a man calls "success" is

within the reach of everyone, whatever be the nature of that success.*

We are concerned for the moment, however, with the action of thought. The more responsive a brain is, the more vibrations it can receive, and the more vibrations it can receive, the fitter it is to undertake thought-building. "Everyone sends beating against his brain," says the author of *The Ancient Wisdom*, "millions of thought-waves, to which it cannot respond, owing to the density of its materials, and just in proportion to its sensitiveness are the so-called mental powers of each." This sentence is worth pondering over, for it contains truths and suggestive lines of thinking which can be expanded into many volumes.

Thought is an activity of the inner man—some people would call it soul or spirit, but we need not trouble ourselves about the name, so long as we know to what we refer, but this inner man has become so effectually blocked out by the thick screen or wall built round the personality that few have the chance of thinking. Thought being matter, and much more subtle than physical matter, moves with intense quickness, truly like lightning, or, using the well-worn saying, "as quick as thought." The space about us is filled with what some modern writers have well designated "Mindstuff," which is in ceaseless motion, very plastic, taking form under every impulse and therefore changing rapidly. This surging matter, permeating space, comes in contact with brains of every type, and portions of it—really atoms, or thought-forms, as they are more commonly known as, detach themselves from the general stream, attracted to brains in which similar vibrations are present. Thus, thoughts of crime will be insensibly drawn to those of a criminal type. Sometimes when a man, otherwise high-minded, gives way to passion or evil, a mass of mind-stuff will rush to him as two chemicals of like nature will coalesce when brought near each other. Thus evil thoughts are reinforced. Much of this may be old, but there is no harm in its repetition as students are apt to overlook teachings of this class.

(To be continued)

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Colours: Their Powers and Influence.

By Geo. H. Bratley.

LESSON II.—RED.

The colour red is related directly to the human organism, it is the colour of the arterial blood. It is well known that in nature, heat associates itself with red, thus we find that fire is more or less of this colour; so, too are cloves, capsicum, balsam of Peru, red cedar, &c, all of which are noted for their heat producing properties and stimulating qualities, while red also predominates strongly in iron, another power-

*See "The Art of Luck,"

ful tonic. Some astonishing results have been obtained by experimenting with red glass and plants. Those placed under this coloured glass grew four times as quickly as those grown under ordinary sunlight. Red is styled a warm colour, and people seem to recognise this, hence it is a favourite tint in clothing during the winter months. Those who possess red or auburn hair have usually strong passions and a warm nature. In my previous article, I mentioned that many writers have their favourite colour words, so that their character and style may be judged by these. Red was the favourite colour-word of Shakespeare, also of Tennyson, Swinburne and Whitman. Red is no doubt the most pleasant and vigorous of colours to the majority. It is a joyous colour full of vril and life, and as such it must always be a favourite colour in writings dealing with the stronger passions, with love and war, but it must not be forgotten that there are various shades of this colour, from the refined pink to the dark ugly red. The jovial fellow looks at the world through glasses of red, and it depends on his development whether these are pink and rosy or the dark blood coloured. If the latter, then his ambitions will be of a sensual nature, and his stage low down in the ladder of evolution.

The person who chooses red as a colour in dress will be full of energy and "go." Will be fond of movement and adventure. If this is worn constantly, especially the dark shades, you will find such a one an enthusiast or pioneer. This colour is favoured by military men and helps to arouse the fighting element, while with the cowboy and adventurer, the red shirt is common. Again we find the red jersey of the Salvationist; perhaps General Booth knew the emotional power of this colour when he gave orders for the uniform. The woman who is fond of dark red is impulsive and passionate, and the type we usually associate with full red lips. Lamps which are used to indicate danger are of this colour, and so are those placed over the doors of doctors: It is curious that the red planet Mars is the violent planet and the cause of war, strife, and accident, while doctors and surgeons are those who fight disease, and their profession is classed under Mars by astrologers.

Healing Power of Red.—Some colours lead to insanity and suicide, and red is one of these. No matter how strong the brain might be, it would not stand the strain of red walls and red tinted windows for a month. It produces what is termed homicidal mania, a madness that drives the victim to kill relatives. How this colour will excite a bull is well-known, and the knowledge made use of by the bull fighters of Spain. Red should be used where there is a lack of vitality in the system, where emancipation is noticeable, where there is deficient nutrition and circulation, cold, inflammation, paralysis. In cases of influenza and severe colds, a red silk handkerchief placed over the chest next to the skin is of much service. It is also good for rousing the nerves, and in cases of

melancholia. Of course, it is injurious when there is already too much of the red or inflammatory condition of the system, or an excited state of mind observed. The correct way to derive benefit from this colour or any other is to allow the Sun's rays to pass through a sheet of red glass into the organ it is desired to treat. Red should not be allowed to play for too long a time on the brain or heart. The red room treatment for small-pox is now well known and it has also been used with great success for cure of measles.

The Colour Red in Occultism.—The predominant colour of what is called the "aura" by occultists and the 'N' rays by scientists is the key to that individual's character: or stage of development. If this is a dark red, or red which appears to have a dash of black in it then the nature will be coarse, for the mere passion element will rule. Dark red is very passionate, earthly, and malevolent. Scarlet indicates temper, hate, and lust. Red Brown is destructive, and evil. Light Red gives love of sex, or human love in all natural forms. Pink is good, denoting gentleness, pure human love, buoyancy, amicability, and fondness for others. The nearer the red approaches to black, or brown red, the more evil and gross the character or indications.

In crystal gazing or divination by colours, Dark Red indicates danger, trouble, passions, lust, fires, fevers, and warns against impulse, temper and loss.

Light Red denotes love, peace, affection, restfulness, and points to happiness in love matters or betrothals. *Astrological.*—Red is the colour of the planet Mars, and the signs Aries and Scorpio have much affinity with this colour. Where the aura shows much red it denote Mars to be strong in the Horoscope.

General.—Red is the colour of the number 9, of the letters K. L. R. C. Q, of G in the musical scale, of earth in the four elements, of that period of life covering 37 to 52 years of age, of Kama-rupa in the seven principles of man.

(To be continued.)

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How to Become an Automatic Writer.

(Concluded from page 352.)

Then, again, when the guides are writing in reply to a private question put by some friend of mine they write wrong side up, so that the friend sitting opposite to me can see the writing and I cannot. They seem to write this way just as easily as the other. Sometimes there is mirror-writing. Sometimes each word in a sentence is written backwards, and sometimes the whole sentence is written backwards, beginning with the last letter of the last word. When the 'spirit' or 'control' or whatever it may be leaves me, I cannot make it come again, and writing to spirits known to us on earth is rare in comparison with writing from the guides, or from the unknown spirits giving fantastic names."

This extract is useful, inasmuch as it gives hints from a writer who has had a fair amount of success, and at the same time shows the possibilities of writing done without one's volition.

The same writer had drawings, and automatic writing often turns to drawings, sometimes painting, in which cases, sketches and landscapes are produced in an incredibly short space of time. The writer has seen pictures which had been produced in a few moments by such means. In short, the possibilities of this writing are almost unlimited.

Frequently it will be found that the adult members of a family are not able to obtain this writing, but that one of the children can do so.

A Mrs. Underwood, writing in the *Religio-Philosophical Journal*, adduces some questions which have an interesting bearing upon the subject. She says: "I have been asked if during this writing I have any abnormal sensation? if I am perfectly conscious? if my hand or any portion of my system is insensible to pain at the time? or the phraseology used is impressed upon my mind, &c., before it appears on paper? To which I reply: I have no recognised, no 'abnormal' sensations, unless I should so designate the gentle thrill which announces the presence of the writing force, and which comes often to me when even I am so situated that I cannot respond by trying to get writing. This descends upon the top of my head first, and if I am trying to get writing, moves down through neck, shoulder, and arm into the hand holding the pen. It is, as near as I can describe it, like a gentle spray from a magnetic battery, pleasant and agreeable, never harsh or violent. Otherwise I am as normal as at this moment, and alert in mind and ready to question, criticise, or enjoy and admire the bright unexpected answers given through my hand to questions propounded by Mr. Underwood or myself, mainly by Mr. U., as often these unseen friends refuse to answer my enquiries, unless he voices them, and their chief interest seems to centre in him. At first I often felt half provoked at his excusing himself from further question on the plea of tiredness, but before long we both began to observe that if the writing continued more than a short time had always this effect upon him, and coupled with the fact that I can get no writing without his presence, and that it had been written that the 'power' was drawn from him, we could not help coming to the conclusion that the writing did exhaust him in some mysterious way. This is no insensibility of my hand or any part of my body. The words written are never previously impressed upon my mind. I follow the words with my eyes, but cannot always read them at once, as they are often written more rapidly than my own normal writing could be done, and there is no stopping to dot the i's, or cross the t's. I do that after in reading them over."

Mrs. Underwood said that after three years' experience, her health has not been affected by the practice.

The nature of the information, as will have been gathered from the above, differs widely, and medical advice of a sound character, evidently emanating from men with a knowledge of drugs and diseases, has frequently been given, as has advice with regard to perfectly mundane affairs. There is little difference, in fact, between the information obtained by means of automatic writing, that given by the Planchette and the utility of the practice will well repay any who devote themselves to it.

—o—

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.

Astrology.

How to make and read your own Horoscope. This handbook of 126 pages is well bound in boards with a symbolic design. The book is divided into four sections, headed: "The Alphabet of the Heavens;" "The Construction of a Horoscope;" "How to read the Horoscope;" and "The Stars in their Courses." Altogether there are twenty-six chapters, and I need only say that it is written by the well known Astrologer "Sepharial," Editor of Old Moore's Almanac, and the writer of several works on this subject, to insure its hearty welcome among my readers who will find in it all that is necessary to cast their own Horoscopes after securing an Ephemeris for the year of their birth. The Tables of Houses are given for London which will serve approximately for the South of England and Midlands. What is worth the price of the whole book is a valuable Table of Transits from 1905 to 1916. It may be news to many to know that there are something like 480,000 of astrologers and students of Astrology in the West. This may come as a shock to many, but yet this goodly number of students have no cause to blush, for such men as Sir Isaac Newton, Bishops Jeremy and Hall, Archbishop Usher, Dryden, Flamstead, Francis Bacon, Haley, Ashmole, John Milton, Steele, Sir George Mitchell, and a host of other mighty intellects were fascinated by this science. I note that "Sepharial" gives the Fourth House to rule the mother, and the tenth the father, this I am pleased to see. For many years I have held this belief, and it has much to strengthen it in the fact that the moon rules the mother, and in the natural Horoscope the Moon's sign Cancer has rule of the Fourth. It has also rule of the earth's produce, nature, or Isis the goddess Virgin-Mother. There is a table of Eclipses for the next 12 years, and various methods of working directions. For all this the price is 1s. (Messrs C. Arthur Pearson, Ltd., Henrietta Street, W.C.)

The Habit of Settling Down.

Don't settle down. Settling down will put you into a rut quicker than anything else. It may be a wide rut, but nevertheless a rut is a rut and not a good thing to stay in.

Some people buy a house or rent one, furnish it and settle down with the thought that there they will remain all the rest of their lives. If anything happens that makes it necessary for them to change it is tremendously hard for them to do so, because they had it fixed in their minds that they were going to stay there. In other words, they had settled down.

Some people find themselves employed in a certain kind of work, in a position that gives them a fair living and they proceed to settle down to stay at it as long as they live or as long as they are able to work. Better opportunities may offer, but they are afraid to venture out, they dread to make a change, simply because they have settled down.

Such people often times put up with all sorts of inconveniences and even hardships, because to them a change is such a fearsome thing. It is a great bugbear to them, a horrible incubus that weighs them down and keeps them in the same old place, at the same old task, when they might be launching out into more congenial, more comfortable surroundings, wider fields, greater opportunities. But they hesitate and fear to do it because they have settled down.

Don't settle down. Keep yourself open for changes. Welcome them as good things. Many people settle down, not to contentment, but to endurance, simply because to them a change would be appalling. They have lived in a certain place all their lives, and their fathers before them, and their grandfathers and their great-grandfathers, and so they have settled down to live and die there, too. For them to move into another locality would be like breaking up the foundations of the universe.

It is wrong, all wrong to settle down to the thought that we are going to spend our whole life in a certain place or in doing a certain work. Adverse circumstances may drive us to a change, and then it is horribly hard to adjust it, or favourable openings may beckon to us, and just because we have settled down we permit them to slip by us.

The place we happen to be in is not the only spot on the globe. The world is full of fair and beautiful places, teeming with loveable and congenial people, overflowing with honest and remunerative work.

Now this doesn't mean that a person should be forever discontented with the work he is doing, or with the place he calls home. Not that. But while he is enjoying the home where he now lives, and is getting all the comfort and joy out of it that is possible, while he is doing with his might the work he has to do, doing it cheerfully and conscientiously and contentedly, from day to day, yet he can do all this, and enjoy all this, and still not be a fixture. He can live and work each

day as though he would live and work the same every day forever, and yet be ready to make a change tomorrow if need be.

Don't settle down. Better far be an Arab ready to fold up your tent and steal away, any moment, than be a stick stuck in a hole, which can only be removed by some providential upheaval. Of course, your tent may be a heavier, more complicated affair than that of the Arab, but you have as good facilities for transporting your more cumbersome tent as the Arab had to transport his more simple one.

No, don't allow yourself to be tethered to any certain place, or any particular work simply because you have settled down. Keep yourself free in thought. It isn't things that bind you, and limit you, and hold you—it is your thought. You are compelled to stay in a certain place, or do a certain work only because you think so. You are just as big as your thoughts are, just as free as your thoughts are. Don't settle down. Don't limit yourself. Don't fear changes. Be free. Be an Arab, rather than a stick in the mud.—*Medical Talk.*

—o—

Water as Medicine.

In a recent article an English specialist on nervous diseases writes of the great benefit derived from pure water drinking for those afflicted with nervous diseases. All neurasthenics—that is, people with overwrought nerves—suffer because an insufficient amount of liquid is taken into tissues. We may drink enough of clear fresh water. We all know that the different parts of our body are so closely connected that one part cannot suffer without affecting the whole body in a greater or less degree. When the nerves are dry, other tissues at once show symptoms of sickness from the same cause. The machinery of the body will stop if it is not supplied with sufficient liquid to wash away objectionable matter that has accumulated.

Water does three things for us; it nourishes, it cleanses, and it relieves us by its judicious inner use, from all the bad matter which by accumulation can become so dangerous to our well-being, yes, even to our life. When the nerves are too dry, the blood becomes thick and sluggish through the accumulation of bad matter, and this condition is called auto-intoxication or self-poisoning.

In order to get from water the greatest possible benefit, seven rules must be observed, although what is good for one may not be for everybody else. Everyone does not need the same amount of liquid in his system; but everyone with common sense can very easily find out for himself what he needs, provided he has not led an unnatural life, nor got out of touch with the laws and teachings of nature. If he has done either of these things he should be taken by the hand to a good Naturopath.

At meals only a limited amount of liquid should be taken. It is as great a mistake not to drink at all at

meals, as it is to wash down the nutritive matter with too much water, and hinder the process of digestion.

The best times for drinking water are early in the morning, and before going to bed. It is well to drink a little at a time and often. While taking a bath and dressing only cool fresh water should be taken; in no case ice-water. One glassful taken before breakfast and one before going to bed cannot fail to quickly show good effects, especially when hand in hand with it go a natural method of living, a splendid digestion, good health and a blooming face.—*The Naturopath.*

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Destiny.

The Magazine of Astrology. Edited by E. H. Bailey, The Occult Publishing Co., Hadleigh, Suffolk, 5d. per month, post free. This is a clever, well written monthly, run on purely astrological lines. Through its agency an attempt is being made to form a society of astrological students, and in this we wish it every success, and think that all our readers who are really interested in this science should lend their support. The annual subscription is only 2/6.

Among the interesting articles in the April number will be found "The Truth about the Pre-natal Epoch" which contains an interesting table of sex degrees. Under the heading of "Predictive Astrology" the method of working lunar directions is given, while all students should read the article on "The Planets" which deals with their nature, personification, virtues, vices, mental and moral characteristics.

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Human Radiations.

This is an attractive title, and the pamphlet goes out of the ordinary course, for it presents the reader with two small screens, with which he may test these oft-quoted radiations, which Baron Reichenbach experimented with when orthodox medical science and orthodox scientist laughed at him. Several experiments are given so as to offer variety, and they are easily made. With different persons the results will differ, according to temperament or psychic development. Naturally the reader will like to register his own emanations, and convince himself of the reality that rays do proceed from the human body, and the letterpress give the rationale and a resumé of the subject. The price is only one shilling, postage 1d., and the pamphlet can be obtained from the author, Edward Romilly, 142, Brecknock Road, London, N.

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The Practical Hypnotist.

Few writers have done more to popularise hypnotism than James Coates. Years ago when the subject was a sealed book to the general public his little manual "How to Mesmerise" made thousands acquainted with an aspect of nature they little dreamt existed. In "The Practical Hypnotist" (cloth,) we have seven chapters, dealing with suggestion, its

influence on the body, how to suggest, what not to suggest, the co-ordination of mental and physical impressions, treatment for dipsomania, drug habits, &c. In fact, as the author points out, the book takes up the curative aspect, and in this he is wise. He entertains the opinion that all persons can be hypnotised, and considers that while hypnosis for self-treatment is not altogether desirable it is laudable in cases of insomnia.

The last few pages are devoted to self-cure, and the advice is common-sense and practical, fully bearing out the title of the book. It may be had from Nicholls & Co., 34, Hart Street, London, W.C., 1s. 2d. post free, or from this office.

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The Law of Success.

One of the prime requisites in gaining success is a recognition of the fact that success and failure in life are under the law of cause and effect. One of the great difficulties in starting young people on the road to success is the prevailing idea in the popular mind that success and failure in life are to a large extent, the result of chance; of good or ill luck. One's heredity, environment and the conduct of others, may together form a factor in life's product which seems entirely outside our own effect, and appears to be the result of fortuitous circumstances, but these are, at best, only one element, and in most lives, only a very fractional element, of life's success or failure. The statement life is what we make it, is substantially true of all. One's character may be changed, one's condition in life reversed and the attitude of our fellow-men changed from hatred to friendship.

So long as a person believes that fortune, fickle goddess, is opposed to him, and therefore his effort are vain, or that fortune smiles upon him, and therefore his efforts are useless, so long will he drift, the victim of circumstances, and fail to summon his soul forces to that supreme effort which makes so-called fate leads to the heights of success.

The law of success is a fixed principle in nature, and as unchangeable as the law which governs seed time and harvest. *Success as inevitably follows a certain line of thought and action as effect follows cause.* If we sow the seeds of success in right thought, sentiment, will, and act, the harvest follows as naturally as the ripened wheat follows the spring sowing of wheat.

True success is the outcome of personal development. Successful lives grow from within. Every man is rich in thought, purpose, desire and will, before he becomes so by his own effort. There is, there can be *no time success* which is not the natural outgrowth of mental and spiritual infoldment.

Our present character and environment being the direct, natural, and inevitable result of our own thoughts, of our parents, we must learn the mighty potency of thought power—not only over our own lives but over nature. We must learn that thought

has magnetic power to attract to the thinker the good desired, or the evil feared. As these thought forces operate according to laws of the mental realm we should study diligently these laws that we may control and direct these mighty thought forces.

To realize one's self is the first necessity of every life. Self-knowledge is the road to power, because it leads men into channels of universal law. When a man realizes himself he finds he is related to all the universe, and as each atom serves a universal end, so he must live for the universal good. Broad aims, noble altruistic purposes and an earnest spirit bring a man into touch with all nature and cause streams of power to flow into and through his being from the four quarters of heaven.

Every soul must come to realise that the greatest talent, power and wisdom man has yet attained, await discovery and use within his own being. Every man should destroy his belief in his own limitations, expel his doubts and fears, and cultivate the mood of success. He should cease all wasteful expenditures of soul force in hate, worry and anxiety, and cultivate the love element of his nature. He should live happily and believe in Nature's evident intention to make him happy and prosperous, and should develop the occult powers of the soul by inner calmness and repose, and cherish lofty ideals.—*Suggestion.*

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“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 3, 3 p.m.; 6, 6 p.m.; 10, 3 p.m.; 12, early; 17, 2-30 p.m.; 24, 2-39 p.m.
- On ironmongers, gunsmiths, smiths, chemists, cutlers, barbers, on 3, early, 4 and 11, noon; 17, early; 18 and 25, 11-30 a.m.
- On stationers, printers, lawyers, publishers, teachers, architects, and booksellers, on the 5, 9-39, a.m.; 6, 4 p.m.; 12, 9-39 a.m.; 19 and 26 at 9 a.m. and 3-30 p.m.; 28, noon.
- On clothiers, woollen merchants, provision dealers, and clergymen, on the 6, 1 p.m.; 11, 6 p.m.; 13, 1 p.m.; 20, 0-30 p.m.; 24, noon; 27, 0-30 p.m.
- On artists, musicians, drapers, jewellers, theatrical people, and confectioners, on the 7, 1 p.m.; 14, 1 p.m.; 21, 9-30 a.m.; 24, early; 28, 9-30 a.m.
- On plumbers, shoemakers, dyers, curriers, maltsters, agriculturists, builders and landlords, on the 1, 8 and 15, at 10 a.m.; 19, late; 22, 20, 9-30 a.m.
- On inventors, electricians, and engineers on the 1, noon; 6, 4 p.m.; 13, late; 19, late; 28, late.

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Applied Knowledge.

If the students would but use the amount of knowledge that they have this moment, they would soon have more knowledge to use.

For example. In the very first lesson a student grasps the fact that his thought is very powerful, and

that unloving thoughts, anxious thoughts, thoughts of dislike and weakness, are untrue thoughts and are to be stopped. I do not mean that he is told not to, but he himself sees that such thoughts must not be encouraged.

He understands quite well that when he has a sad thought and keeps it, that very soon he may have a very bad attack of melancholy. Now this is the point: if the student went home and used this little bit of knowledge which he has gained about his thought, he would be in the state of mind of receptivity to learn more when the time for the next lesson arrived.

This is the one great difficulty with nearly all students. They do not use what they have learned, and then complain that they "do not understand" and "have not the power to do"

Imagine what a difference it would make if every student began to use his knowledge at once! He is tempted to feel sad, but says, "I must not think sad thoughts, they are not right"; or, when tempted to think anxiously about anything, "No, no, I must not have anxious, worried thoughts, they are not true thoughts"; or, when someone aroused thoughts of dislike, he said, "I must not think so, it is not a true way to think."

To think in this way about his thinking would be *using his knowledge about thought*, and would make him ready for more knowledge about thought. One thing is as absolutely sure in the study of the Science of Life as in the study of mathematics—if a student of arithmetic does not use what he learns of notation and numeration, he will never learn to add, subtract, multiply, or divide, to say nothing of fractions and the higher branches. Neither will a student of the Science of Being be able to gain more knowledge of himself until he faithfully uses the knowledge he already has. Students have been learning certain facts about thought—their thought—all thoughts. Let them put these first facts learned and understood into practice. If the lessons are twice a week, or once a week, it does not matter, what matters is, that the students use between lessons what they have learned in the lessons.

Let students attend to this one requirement, and they will not have to complain of non-advancement.

"But how am I to use my knowledge?" has been said to me many times by students who had taken many lessons and read many books.

Students find it difficult to realise that they are *using* their knowledge, if they only change their way of thinking. They do not think they have *used* their knowledge unless they have done some outside thing with their knowledge. And this is the very first misuse they make of the knowledge they have gained concerning thought and its influence and effect upon the outside actions.

Changing the thought changes the actions.

This is the first lesson about thought, and must be put into practice at once.

Changing the actions without the preceding change of thought will not necessarily change the thoughts.

This thought-changing can go on under any circumstances—walking, driving, riding, working, and talking, nothing need hinder the steady use of this knowledge of thought.

For example. A student is driving, and begins to think of some sad happening. He knows that he is thinking sadly about this sad happening. Remembering what he has just learned about thought he checks this sad thinking. How?

In many ways. He may think about building a new house, plan a trip abroad, plan a drive, a ride, a walk. Any way, in fact, which is easiest for this particular student to use to turn his thoughts from sadness.

If it be a thought of weakness, the same changing must be gone through, according to the student's possibilities.

Any student who will do this faithfully *all the time* until the next lesson, will find that he is ready for the next lesson, and will gain immense help from the lesson hour, and will take away with him a great deal more knowledge than he had when he came.

Students take years to learn what can be learned in a few weeks, *from this one cause alone*. They do not use the first little knowledge they have gained.

I have been a teacher for a good many years, and I know whereof I speak.

Students are not held back by stupidity, by non-readiness, by lack of time, by lack of opportunity, by circumstance, by friends, by enemies, by lack of power, by work, but simply and solely by not using the first bit of knowledge gained in the first lesson.

I constantly receive letters like this: "You do not remember my name, because you never knew it, but you will remember talking to a woman you met when walking in——about a year ago, who told you that she had much trouble with the kidneys. I want to tell you that I am not only well, but happy. What you said made such an impression upon me that I could not forget it, and I did what you told me to do."

I could quote from many letters, all telling the same story. The writers *used* what they had learned.

People go to lectures, take lessons, read books for years, and seem to make no progress whatever, all because they do not use what they already know.

And again, when I say, by using their knowledge, I mean the knowledge of thought and how to use thought. They do not change their thoughts. They expect their actions to change and their ill-health to disappear, but they do not use their knowledge about thought to change sad thoughts, worried thoughts, hateful thoughts, and weak thoughts, to their opposite. This non-use of their knowledge is the only thing which keeps students on the road years, instead of days or weeks.



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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 mimeographed.

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According to the daily press the belief in charm-chains and amulets is on the increase. It is said that the King favours those little charms in the shape of dogs, and has presented many of these to his friends; others cherish the black sweep as a mascot; others the Buddhist prayer-wheel. The gold horse shoe is worn by many, then there is the lucky pig, the gold ace, the spider's web and numerous other designs. Those who place their faith in these little enamelled or gold amulets should send their birth, date, and year, full Christian and Surname legibly written, with a

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