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# THE New Thought Journal

And Occult Review,

(FORMERLY THE TALISMAN.)

A MAGAZINE

*Devoted to Practical Idealism  
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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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All the above are written by **A. Osborne Eaves**, and may be obtained from

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HARROGATE.

# The New Thought Journal,

## And Occult Review.

No 25.

May, 1905.

Price 3d.

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

### You and I.

It shows a peculiar spirit when one human being cannot relieve another from pain. As usual it is the "vested interests" that are the moving genius in the matter. To cure a man from some disease only certain methods must be used. Could bigotry go further? For centuries the physicians have had it all their own way, and bled, drugged and poisoned people by tens of thousands, and yet disease is as rife as ever to-day. Here and there a brave and dauntless young practitioner leaves the ranks and strikes out on his own line only to incur the ostracism of the strongest trade-union the world knows. Well is it that the Great Healer were not present to perform His marvellous cures, as He would have shared the same fate as His less illustrious types, like Schlatter and others. There ought to be a definite line laid down by the faculty, so that they might be bound by it themselves. If their boasted "science" is based upon reason, they should stand by the result of their cures, but this they dare not do, and perhaps the smartest skit which a modern writer has treated them to is J. M. Barrie's play, "Little Mary," which all new thought people should certainly see. In it big cures are made without the help of physic, and, awful to relate, by an "unqualified" person. Truly it is by their fruits that the world will some day judge the work of the drug doctors, and the least they could do at present would be to remain silent, instead of trying to veto the practice of psycho-therapeutic and other forms of healing. Laws are being passed by different states in America to prohibit it, and when it really becomes popular here we shall see the same thing. At present the number of students who heal their fellow by the agency of thought is very limited, the movement being young, so that it is not thought worth while to recognise it, but sooner or later action will be taken, no doubt, possibly even to the extent of people not being allowed to cure themselves.

Naturally some outcry would be made when a man's bread and butter is taken out of his mouth, but there is no more need to deprive doctors of a living than other sections of the community. Taking its members individually there would probably be found no other profession where a man has worked more for his fellow without hope of reward or thanks, or where more self-denial and unselfishness have been shown. It is the spirit of exclusiveness which has grown up within the body as a whole that is to be deprecated and opposed, if need be, in the interests of humanity.

All that has to be done is to adapt themselves to the changed views, which are already in evidence. The harm which drugs can do is now beginning to be recognised, for in the "Medical Press" the other day the following paragraph appeared:—"Medical men know only too well from experience the terrible evil to the community arising from the habit of taking narcotic drugs. Of recent years there is good reason to conclude that this pernicious fashion has increased to an alarming, nay, indeed, to an appalling extent." This warning has been voiced in other quarters, and the injury from drugless cures could not be as marked as that attending the use of medicine.

If medical men, then, wish to retain in their own hands the curing of disease, let them banish their ultra-conservatism, and introduce in their practice the principles underlying new thought, instead of trying to put it down as an infringement on their rights.

I see Daniel McCleughan has just died in Ardvale, co. Tyrone, at the age of 110, and it is said he had never had a day's serious illness in his life, and kept his faculties to the end. Mrs. Ann Johnson of Sunderland, has also died, having reached 104. If to simple habits had been added a knowledge of nature's finer forces these ages might have been doubled. It will be noticed that in the first case the man had never been seriously ill. This is what one would expect; the balance of life has never been really interfered with, and it has gone like clockwork. There are not many men or women of sixty who can honestly say they have never had a day's serious illness in the course of their lives, and the surest way to longevity is to stop being ill, for each illness is an inroad which cuts off the life stream for the time being.

The latest elixir is said to be formic acid. Two doctors have found that this substance, which is obtained from ants, gives immense lifting power, or abnormal strength, and it remains to be seen whether the claims made for it are permanent. If it is merely a stimulant then it will do more harm than good, but if the power is inherent in the formic acid we may have got hold of something good.

The healing properties of colour are gaining more and more adherents every day, and blue has now been found to be anesthetic, dentists removing or extracting teeth without the patient's experiencing any pain. It will be remembered that in the articles which ran through these pages on Astro-Chromopathy attention was drawn to the value of blue in cases of toothache, and colour might be used at home more widely than it is.

Judging by the letters received, the information contained in the instructions issued to members of the Longevity League is novel, and bearing fruit, and complimentary epistles in reference to the Talismanic League are gratifying. If students would only be a little more thorough they would derive much more benefit from both the above.



I must thank those who have kindly replied to my invitation to send in suggestions by which the magazine could be improved, and also those who have sent in newspaper cuttings bearing upon the subjects dealt with in these columns. I am always glad to have extracts relative to these topics, and where it is not possible to forward the cutting if the date and source are sent I can obtain it. Some of the suggestions are good, and will be adopted in due course.

—o—

## Thought, the Builder.

By A. Osborne Eaves.

LESSON 4.

(Continued from page 361.)

Acknowledging the limitations of men's minds, we have to train the power of Thought carefully, and this must be our work for the present lesson. The emotions and thought are so intimately mixed that it is difficult in the initial stages to separate them. The student should commence, therefore, to train both, but paying more attention to the Thought itself, seeing that feeling is subordinate to it.

We need not go out of our way to obtain this training: every little act of the day will furnish a useful example. It was a maxim of the late Prentice Mulford that when tying a shoestring the mind should be kept on the piece of work and not allowed to think of anything until it was completed. There is an element of discipline in this which is useful for its own sake, otherwise there would be no harm in indulging in some train of thought while some mechanical operation was being done. The minds of most people are "set" by the action of those about them, or by circumstances, rarely being determined by themselves. This task we shall now essay. If anger is manifested by those round the student he will take no notice of it, or, if he is obliged to do so, he will not let his own feelings be affected in the slightest. He will determine beforehand that his mind not being himself, but one of his various vehicles which he must use, to express himself, he will not allow it to dominate his real feelings. He will be greatly assisted in this decision by giving a few minutes preparation. On rising he will remain quiet for a few moments, stilling the mind. By bringing the mind to a focus, or one point, a storm will be created for the moment, through the thought currents being stemmed in their course. There has been no centre up to now, so the ebb and flow of Thought has proceeded as it listed. The student is now *making a centre*, and when he can hold to this nucleus for a few seconds without wobbling he has laid the foundation of Thought Building. Even if this practice is difficult it is well worth the trying for, for the fruitage from it will place a weapon in the hands of the man which will be worth more than a fortune. Money without brains is of little use. Ideas are the real source of wealth, and the student is laying the foundation for their birth.

Having succeeded in stilling the mind somewhat, proceed to choose some subject on which to feed the mind, and a subject which shall re-act upon the vehicles of Thought, and assist in its evolution. Suppose a man be placed in a household where the members of it are constantly jarring; where the biting retort or the heart-searing cynicism is common. Let "peace" be chosen as the object on which the mind shall be kept.

Vague thinking on this or any subject will only defeat the object, which is primarily to keep the mind from wandering. It will be well, therefore, to watch the mind, which is continually running off at a tangent, and see that unconsciously it has not been wandering at its own sweet will.

The result at first will not be very satisfactory, but the student must not be disheartened. He must bring the mind back again and again to the subject it is dealing with. Some people have experienced a sense of power while dwelling upon the thought of peace; indeed, they have found themselves in a state of consciousness not easily put into words, but it has meant added strength, an inrush of power, an indifference to outward worries and disappointments in many a dark hour, which many would give much to possess. This state may be brought about in a week or it may take a year or more: much depends upon the temperament, and the earnestness which is infused into the exercise.

We see, then, that apart from Thought-building, we have gained a very material power, which all of us will need now and again, if we are to grow at all. We have put the machine into something like order, and we ought to be able to accomplish something. We have done one big thing—whenever we want to escape from our surroundings we can do so, and it is difficult to realise all that this means. Have you never heard people fret and fuss because they had ten minutes to spare at a railway station, or waiting for a tram? They have called it a waste of time, and they were so busy and had so much to do, important business to attend to! They would spend the time looking at the posters, or pacing the platform impatiently. Now all those moments could be utilised if we would but take the advantage, and the building up process could be indulged freely, without tearing oneself away from civilisation and wanting to rush off to the jungle like a yogi. True, it is a little more difficult, but *obstacles are the food of growth and should never be shirked*. All we have to do is to retire within, to the most precious mine any man can lay claim to: within is all power, whatever the nature, and we must learn to quarry the rich ores it holds.

What shall we do, then, now we have gained access to the "silence." Begin building. We have roughly outlined how Thought forms itself, and it remains for the student to put what he has read into practice. First, what do you want? Health, money, influence, to improve yourself morally, to build up a strong

character, or what? It is wise to begin with the last named first, though it may seem very superfluous. All efforts which have not had as a basis a fairly strong character, or, to use a more accurate term, a well balanced nature, have come to grief sooner or later. It has long puzzled many good people why man being at the apex of visible creation should have the power to sink lower than the beast, that he should show a refinement in cruelty, as witness the ingenious instruments of torture invented by the tender-hearted religious monks to persuade those who did not see eye to eye with them on certain intellectual lines, or the modern descendant, the vivisector—which no animal could descend to. It is because of the presence of this very mind we have been discussing, which should transform man into a god, but which through a want of training has been allowed to dominate the nature and make a creature of him than whom no more brutal living thing could exist. Well may those entrusted with the training of humanity have held back knowledge which would but have the better enabled these beings to wreak still more havoc among mankind, and this is the sole reason why to-day many secrets have been withheld, and among these secrets are some relating to the retaining of the body at one age, as long as man wishes, or the complete changing of it at will.

Apart from the real value gained by this character building it is essential from the purely money-getting and sordid motives. For instance, what successful man could become so without a fair share of self-reliance. Looking round at humanity, it will be found that this is the primary want among the great majority of people. Of course, there are other factors in success, but this is the chief one, and when it goes hand-in-hand with knowledge, failure along a material line is well nigh impossible. There are many who would only be too happy to acquire this quality for its own sake, and we will therefore take it first.

*(To be continued).*

## —o—

### Sepher Schimmusch Tehillim; or Use of the Psalms.

FOR THE PHYSICAL WELFARE OF MAN.

A fragment out of the Practical Kabala, together with an Extract from a few other Kabalistical Writings.

Translated by Godfrey Selig, Lect., Publ., Acad., Lips., 1788.

This eminent publisher and translator insists stringently that only persons of a moral character can expect success in the use of the foregoing method.

### From the Preface of the Translator.

It cannot be denied that true, wise and enlightened Kabalists lived at one time, and that some still live. But such do not wander from place to place, offering their art for sale, in order that they may accumulate wealth, but they are satisfied to remain quietly in the pillared palace of Solomon, where they are constantly employed in gathering divine wisdom, so that (as they

express it), they may finally become worthy to receive the hidden gifts from above. I myself know such a man, who obtained exalted wisdom from the Kabala, and who, notwithstanding his extreme poverty never undertakes a kabalistic process for money. When I once asked him why he refused to write a desired amulet for a noble lord who offered him a large sum for his services, he answered me with an adage from the well-known Pirke Awoth (Extract or Fragment from the Fathers,) "Deitschtmassch Betaggo Chalof," that is to say, "Whosoever accepts the crown for his reward, will perish suddenly. Not for all the money in the world would I do such a thing. But if I can assist my needy neighbour therewith, then I will do what I can, trusting in the omnipotence of the Most Holy, without looking for a reward. For my necessary support I do not feel any concern, for the Almighty has methods to support me if I trust in Him. Why, He even cares for the sparrow."

It is particularly remarkable that the greatest and most genuine Kabalists of the Jewish nation were nearly all followers and disciples of the blessed Saviour of the world, and they are so still, as I can prove satisfactorily, by numerous passages from their writings and prayers. Let this suffice for this one kind of men. But that Kabalists live, and still live, who engaged in experiments, and who performed wonderful works, and who will yet do wonderful things, is also an undeniable fact, unless we are prepared to condemn all that was ever said upon this subject by renowned men of wisdom.

The celebrated and well-known Prussian Hussar, Lord of Archenwood, declares, in a description of London, that there lives a man in that city, whose name is Dr. Falcon, who is known to be a great Kabalist, and who is visited and consulted by the most honourable and intelligent people of London. He states further, that this same Dr. Falcon lived not very long since in Brussels under the name of Jude Chayim Schmul Fulk, who according to the evidence of the French Duke of Nancy, in his published memoirs of kabalistical processes, performed the most astonishing feats.

I confidently hope and trust, and I can assert without hesitation, that my little book cannot have a tendency to foster superstition. Take it for granted that one of my readers should choose to employ one of the methods described in these pages in order to accomplish a desired object, his eagerness to satisfy curiosity will soon disappear when he takes into consideration the hard terms and strict morality which are required to avail himself of them in order to derive any benefit or be successful in their use.

Before concluding my preface, it is necessary to give the reader some instruction concerning the arrangement of this volume. We find in it, for instance, single words, names, sentences, and indeed entire experiments, printed in the Hebrew and Chal-



dean languages. This fact should not prevent any one from purchasing the book. Because all the words printed in Hebrew and Chaldaic, which are intended to be impressed upon the mind, are also printed in English in plain terms, and they have been carefully translated. So far as the Hebrew passages are concerned, the meaning of each passage and experiment follows immediately in English, or it is placed beneath the Hebrew expression. I have made this arrangement in compliance with a request from a number of prominent persons, to make sure that the translation is genuine and correct. The chapter and verse of Holy Scripture, where all passages quoted may be found, are also correctly recorded.

EXTRACTS FROM THE PREFACE OF THE KABALISTIC PUBLISHER.

It is universally known and acknowledged, that we are named after the most holy name of the Ruler of the World, and that we receive the holy decalogue of the written law from him. It is further well known that in addition to the laws which he gave to Moses engraven upon stone, he also gave to him certain verbal laws, by which, through his protracted stay upon the mountain Sinia, where all the doctrines, explanations of mysteries, holy names of God and the angels, and particularly how to apply this knowledge to the best interest of man, were entrusted to him. All these doctrines, which God pronounced good, but which were not generally made known, and which in the course of time were called the Kabala, or Traditions, Moses communicated, during his life, to Joshua, his successor: Joshua handed them over to the elders, the elders gave them to the judges, and from the judges they descended to the prophets. The prophets entrusted them to the men of the great synagogue, and these gave them to the wise men, and so the Kabala was handed down from one to the other—from mouth to mouth—to the present day. Therefore do we know that in the Thora are many names of the Most High and His angels, besides deep mysteries, which may be applied to the welfare of man, but which, on account of the perverseness of humanity, and to guard against their abuse, have been hidden from the great mass of human beings.

Everything that I have here stated is as clear as the sun, and needs no further proof, and it is equally clear and incontrovertible that the Allmerciful gave the Thora in the beginning to promote the best interests of the soul and the body of the man at the same time. Therefore has God endowed her with exalted talents, powers and virtues that, with a rational use of her, man may protect himself from danger when no other help is at hand and save himself simply by uttering the words of the living God. On this account, the expression. "For it is Thy life," occurs frequently in the Thora. And Solomon says in his Proverbs vi. 22: "When thou goest it shall lead

thee, and when thou sleepest it shall keep thee." That the Psalms and the Thora are equal in holiness and worthiness, will not be called in question. Our wise men declare, "He who will daily live closer to God, who deserves to unite his soul with Him, and who is willing to live in the closest communion with him, should often pray the Psalms with fervour and devotion. Happy the man who does this daily and hourly, for his reward will be great." The Psalms are formed and divided into five books, just like the Thora. We can, therefore, implicitly trust in the doctrines of the enlightened Kabalists, when they assert that the Almighty accorded equal talents and powers in the Psalms as he did to the Thora, and that in many names of the Most High Majesty of God and his angels, besides, many mysteries, are hidden.

Yes, dear reader, you must not doubt. Through a pious life and by a rational use of the Psalms you may obtain the grace of God, the favour of princes and magistrates, and the love of your fellow men. You will be enabled to protect yourself from danger, to escape suffering, and to promote your own welfare.

That this is all true, the contents of the prayer with which we end each Psalm, and which we are in duty bound to pray, will amply demonstrate. But the correctness of it is also established by the teachings of the Talmud and of the old wise men, who assure us, that many of our famous forefathers availed themselves of apparently supernatural means from time to time, to protect their best interests. The truth of this I can establish by the most trustworthy witnesses, yea, I could even mention some great men, who, by a proper use of the Psalms performed great works. Such examples are rare. Let it suffice, I present you with a few passages out of standard books through which you will become fully convinced that the Almighty has given his revealed word true and unexampled talents and power, and that, in an extreme case of necessity, we are permitted to make use of this gift of God, for our own and our neighbour's welfare. As for example, to cast out evil spirits, to relieve deep melancholy and to cure grievous diseases, to set free prisoners who have been unjustly imprisoned; to arrest and resist enemies, opponents, murderers and highway robbers; to quench the fiercest fires, to resist floods of water, to defend innocence and to reveal it, and to foster good fortune, well-being and peace in a general manner.

Read the treatise on this subject, of the excellent Rabbi Schimschon bar Abraham, in his book entitled "Responiones Raschaba." Examine the words of the enlightened Rabbi Jochanan ben Sackas in his Treatise of the Talmud and Sannedrin, Chap. ii., where he treats of magical conjurations, and where he asserts and proves that it is allowed, in dangerous and incurable diseases, to make use of words and passages in the Holy Scripture for their cure. You will find more or less similar references in the treatise of Sabbath in the Talmud, as well as in the Respon-

sonibus, by Zemach, son of Simonis, in which the Ninety-second Psalm, with certain prescriptions added, are highly recommended as a certain means to avoid suffering and danger, even in cases of war, fire and similar instances, enabling us to escape unharmed, free, secure and without hindrance.

Under such happy circumstances, it is surely right and proper, that such wholesome knowledge, which up to this day was known but to a few men, and they only the learned, was yet free to all, but found only in the libraries and cabinets of the great, although not generally known, should at least in some degree, be brought to light.

Since, however, I cannot gain my object in any other way than by giving these pages to the world in a printed form, and since they will unavoidably fall into unclean hands, I feel myself constrained, in order to prevent an unworthy use of them, to extend this preface, which might otherwise very properly have ended here, in laying down a few rules and limits. Do not, however, be discouraged, for I am really endeavouring to promote your best interests and shield you from harm.

1. If you are willing to avail yourselves of the means indicated, I warn you not to attempt it only in a case of extreme necessity, and when there is no other help at hand.

2. If this be so, in experimenting, place you trust in the goodness and power of the Most High and ever blessed God, upon whom you may perhaps have hitherto called under an unknown holy name.

3. The ordained Psalm, for this or the other undertaking, besides the appropriate prayer, you must pray with a broken and contrite heart to God, and in addition to this keep in mind the added holy name with its letters, which are given to the wise Kabalists. At the same time you must have your undertaking continually before your eyes.

4. I must say to you, if you wish to console yourself with this help, that you must live in such a manner that no crime or wilful sin can trouble your conscience, for it is well known, that the prayer of the ungodly is not acceptable to God. And herewith I commit you to the protection of the Most High.

*(To be continued.)*

—o—

## Colours: their Powers and Influence.

*By Geo. H. Bratley.*

### LESSON III.—ORANGE AND YELLOW.

These two colours are so closely related that it will be better to consider them together than as separate colours. The orange may be termed yellow with a dash of red added. These colours appear to be in sympathy with the nervous system, hence the fruit called May apple, senna flowers, sulphur, magnesia, olive oil, &c., all of which act upon the nerves in some form or another are of these yellow or orange tints. Writers of fiction as a rule make a distinction between

yellow and orange, for most people feel a natural antipathy to the jaundice hue of yellow; but this colour loses its evil reputation if it possesses a suspicion of red and becomes orange; thus we find the novelist will call the heroine's hair golden, but give it the name of yellow if she is an objectionable character. These colours have much to do with imagination and originality, and the weird writer, Poe, had these for his favourite colour words. It has been shown how the jovial fellow thinks red, or looks through rosy coloured glasses, but should the liver be out of order he thinks yellow, and looks through glasses of that colour.

Those who lean to yellow tints in their dress or decorations are usually ambitious and intellectual, full of invention and original ideas. There will be an inclination towards speculation and a fondness for the grand and beautiful, with some pride and self confidence if orange is the favourite colour, but if it is yellow then the inclination may be towards science and metaphysics, or even spirituality. This may have something to do with the yellow robes of the Buddhist priests, for the ancient knew the true power of all colours. The pure yellow gives intuition, aspiration toward the spiritual, and this was a favourite colour of the Sun-worshippers, while as it departs from this purity we find a love of life and pleasure, which means the worship of the golden calf. The pure orange gives a spirituality of a different nature than the yellow, and those who give either of these colours a prominent position will usually be found to be worshippers of something, and to possess a fair amount of intellect, though the shade of colour will determine what line these things may take.

*Healing Power of Orange and Yellow.*—It has been said that these colours act upon the nerves, this may be through the principles of being included in the substance of the nerves themselves. Dr. Babbitt says:—"In all cases yellow is the central principle of nerve stimulus as well as the exciting principle of the brain which is the fountain head of the nerves." Yellow or orange water used as a compress in cases of cold will be beneficial, while water charged with the yellow rays is good for constipation; bronchitis is often benefited by orange water charged with these rays; chronic rheumatism can be treated with the yellow light, so can paralysis with the orange. Yellow may be found injurious to a person whose nervous system is already very active or irritable.

*The Colours Orange and Yellow in Occultism.*—If in the aura of an individual orange predominates, it indicates aspiration for the Self; yellow gives intuition and wisdom; straw colour the growth of spiritual consciousness; melon colour indicates vivacity and energy; lemon-yellow, cheerfulness; canary colour, a love of spiritual things; yellow ochre, sensual attractions and vehemence; pale yellow, a seer dreamer or mystic; dull orange, love of life.

In crystal gazing or divination by colours, pure bright orange indicates that the ambitions and aspirations are affecting the life, social improvements and attainment of position. Yellow, clear and pure, shows spirituality and artistic abilities, and a very refined and psychic character. When these colours are dull or muddy then look for disagreeable changes, trouble, danger, sickness, loss and deceit.

*Astrological.*—Orange is the colour of the Sun, and yellow of the planet Mercury. The signs Leo, Gemini and Virgo, are related to these colours. Where the aura shows orange as the chief colour then the Sun will be strong in the Horoscope, if yellow the planet Mercury will be prominent.

*General.* Orange is the colour of the number 5, of the letters A H O, of C in the musical scale, of that period of life covering 18 to 37 years of age, of Prana in the seven principles of man. Yellow of the number 5, of the letters I J Y G, of E in the scale, of the years 4 to 10, of air in the four elements, of Buddhi or Spiritual Soul in the septenate man.

(To be continued)

—o—  
**The Cream of New Thought and  
 Occultism,**

IN BOOK AND MAGAZINE.

—o—  
**Ready Money.**

BY GEORGE H. KNOX.

This volume of 317 pages, well bound, issued by the Personal Help Publishing Co., Des Moines, Iowa, U.S.A., price \$1. 68, or with postage about 7s. 6d., post free in English money. While being based on new thought lines, there are scattered here and there capital business hints, showing the author to be acquainted with the laws of commerce. He has foreseen one great stumbling-block to all who would tread the path to success—the beginning, and a very helpful chapter is devoted to “Getting Started.” The idea that money is everything in taking an appointment has always been overrated, and Mr. Knox is of this opinion. He says:—“Getting started is the greatest of all steps toward success, and a man or boy should get the position regardless of the salary in order that he may gain experience and fit himself for any salary. It is an inspiration to a man to be in business even if his salary is unreasonably small. If the salary were the only thing that he was in business for, he might as well quit, perhaps, and become a tramp, but the salary has absolutely nothing to do with it. I repeat it, it is the *position*. Get the position. Put into it twice as much as is expected. Rejoice that you can get that experience without having to pay tuition as you would in a college. Rejoice that you are a part of the world’s workers and becoming useful to humanity, and just as surely as the sun rises in the morning your salary will rise.”

Another cheering reflection: "It's no disgrace not to be a success at thirty or thirty-five years of age, or even forty. A man may not have done anything very much when he is thirty-five years old, and yet not have wasted much time either: He may have unconsciously been storing away energy and reserve power that will some day make him famous...Men do not all discover themselves at the same age." Chapters on Doing things when you are not busy, Only half-doing things, Being businesslike, Right thinking as a business-getter, Why people fail at first, Making up one's mind, Stroking the fur the right way, Get results, Self-mastery, Finding One's self, Getting into a rut and getting out, Initiative, Things to think about, are all worth cogitating over, and no one can read the book without feeling the more fitted to fight life's battles.

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### Forty Future Wonders

OF SCRIPTURE PROPHECY,  
BY THE REV. M. BAXTER.

The real meaning of the puzzles to be found in every bible, whatever nation it may be connected with, has a fascination for many people, and the inferences drawn from the western scriptures, comprising some 530 pages of close reading, will be sure to interest many, if only from the prophetic standpoint. The fact of the work being the 11th edition in 1903, and being the 110th thousand is a proof of its popularity. The author appears to have made a close study of the documents from which he has so copiously quoted, and readers who have any interest in the affairs of the world at all will find the book well worthy of perusal. Among the prophecies the most striking, after the division of the earth into various kingdoms, is the descent, physically, of Christ upon Mount Olivet, at about 3 p.m., on May 2, 1929, or April 9, 1931, when the end of what is called the "gentile age" will be reached, and the millennium begin, Satan being bound for a thousand years. Thus there is a chance of the great bulk of the people now living of witnessing what will undoubtedly be the greatest event yet chronicled in the history of mankind. If it does not take place it will be said that the figure-values have not been accurately ascertained, and in all probability we shall have the "second coming" placed to a more remote date. Again, if Mr. Baxter is right in his suppositions, then the various religious cults in the west are all hopelessly at sea. (Christian Herald Office, 6, Tudor Street, New Bridge St., London, E.C., 1s. 2d. post free.)

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### What is a Horoscope and How it is Cast?

This work is No. 2 of the Astrological Manuals, price 1s., published at the "Modern Astrology" Office, 9, Lyncroft Gardens, West Hampstead, N.W. It is written by Alan Leo, who has done much to

popularise astrology, and who is the Editor of the above magazine. These manuals are designed for beginners. The one before me is divided into nine chapters, while an example horoscope is given. Chapter III deals with "The Aspects and how to Calculate them," making what is often a difficult matter to students easy. Chapter IV "The Symbolism of Astrology," is very interesting not only to students of astrology, but to occultists in general, dealing with the circle, half-circle and cross, which comprise the whole of the symbology connected with the planets. There are also some helpful suggestions in connection with the 12 houses and their nature. Other chapters are "The Ascendant or Rising Sign," "The Ruling Planet," "Predictive Astrology," &c. The writer has for many years worked hard to purify astrology, for he believes that it is destined to become a universal religion. No one with an inclination to astrology or occultism should miss sending for this little work.

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### One Year in Spirit Land.

A description on the "other side" by a girl of fifteen who has been there a year will commend itself to many who would not care to peruse a book written in a severe strain. To those who are new to literature of this type it will strike them as decidedly bizarre to read of being engaged in making altar cloths, celebrating saints' days, household duties, romping with dogs, and many other unheavenly actions and occupations, judged from a purely orthodox standpoint, but, as a matter of fact, the account strengthens one's conceptions and beliefs of what the states after death really are. The girl, telling her story through the hand of her mother, is oblivious to her existence being subjective, and her surroundings being created by her own imagination, but it is none the less real or sweet on that account. People should try to grasp the idea that heaven is exactly what one conceives it to be; that one has only to imagine what one desires, and his thought immediately moulds the plastic matter around him to the conditions he expects. To the multitude of people who have been brought up along conventional lines this book must give great comfort, and open out an entrancing vista for the future, while to those to whom the notion of other planes is familiar, many new view points will be gained. The get-up of the book is dainty, and the publishers are Gay and Bird, 22, Bedford Street, Strand, London, W.C. Price 2s. 6d.

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### The Bridge of Light :

A MESSAGE FROM THE UNSEEN.

Running along somewhat similar lines is the above work, by "Aster," and issued by the same publishers, (2s. 6d), we have cast in the form of a story much that will comfort those in need of sympathy. No appeal is made to the case-hardened sceptic, but

“Rather to those who have experienced that supreme anguish in the death of a beloved, and to those who, out of the fulness of earnest thought crave for yet more light, do I send forth the following, in the hope that it may bring comfort to those aching hearts who are racked with doubt or sorrow.” The teachings have been gathered mainly from spirit-writings, and they are worth tons of sermons and hypothetical views expressed by people who have derived their notions of the hereafter from half understood reading of sacred books. The impossibility of annihilation is asserted in no uncertain voice, and the simple but all-fulfilling joys of the after life are drawn in a manner which will captivate the reader, who cannot help being convinced that but a tithe of existence is passed upon this planet, and that whatever we deem its joys they are but vapid compared to those which await mankind. One hint is worth giving here: those who would know more of “the other side” can learn about it by cultivating automatic writing, a subject to which we devoted some space lately. “The power to receive messages,” says one of the communicating entities, “is latent in many.” Inspiration is seen to be the result of thought vibration between ethereal beings and mankind. “There must,” continues the writer, “of course, be certain conditions on the other side, in order to make this spiritual telephone a reality. The force we employ passes all human method. It permeates thought and space as ether permeates matter. If mortals held the key to this, one of our greatest secrets, they would understand the mystery of prayer. The love of God pervades all the universe, and as ether is light, so our medium of communication is love—divine love.” Many such hints will be found here and there.

### **When the Golden Bowl is Broken**

is a sequel to “The Bridge of Light” by the same writer, price 1s. 6d., cloth. The story in the previous volume is continued, and further higher teachings are given, especially illustrating the law of reaping and sowing. Even those who are not of a mystical turn will derive instruction. The author has a taste for verse, and the specimens which occur in various parts of the book possess distinct merit in them.

### **The Story of a Literary Career.**

This a helpful little manual by Ella Wheeler Wilcox, whose name may be said to be a household word in the States, and in it we have, in her own inimitable style, the story of her life. Like so many geniuses, had not Necessity been an early companion we should have heard little of “America’s greatest poet and foremost woman writer.” Her early struggles, her home surroundings, and how they influenced her, will give the aspirant for literary honours many a bright idea. Many people have the faculty for writing, but it is by no means easy to find out or know how to get their efforts accepted. Luckily, Mrs. Wilcox had an ambitious mother, who did what she could to en-



courage her daughter to persevere, and the natural optimism of the latter did the rest. It is breezy reading, reminding one of another pioneer of New Thought—Helen Wilmans—and showing what indomitable pluck will do for any man or woman who will not be denied. A description of her summer home, written by her life-long friend, Ella Giles Ruddy, gives us glimpses of the artistic and literary life, led by the optimist. The little book is daintily got up, and all interested in the movement should send 54 cents to the publisher, Mrs. Elizabeth Towne, Holyoke, Mass., U.S.A.

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*Destiny* continues "The Truth about the Pre-Natal Epoch;" instructions as to calculating Lunar directions are contained in "Predictive Astrology"; "Nemesis: an Astrological Romance," is continued, in which the study of astrology and pursuit of fiction are pleasantly blended; "The Planets"; "Lessons in Astrology"; "A Famous English Political Astrologer," and "Predictions Fulfilled."—The Occult Publishing Co.; Hadleigh, Suffolk, price 5d. free.

*Harmony* relates how a physician who had accused himself of causing poor patients to suffer in a hospital he was connected with, and who felt the remorse, was lifted to a higher plane of thought through the teaching of Divine Science, of which, as most readers are aware, this publication is the organ. "The Science of the Life Divine" is very readable, and the daily affirmations are very helpful.—3360, Seventeenth Street, San Francisco, U.S.O., 5s. year free, or 9d. per copy.

*The Nautilus* for April number contains articles on "The Pruning of Desire," "Mental Images," "How to Assimilate Beauty," "Individualisms," "Briefs," and "Catching Things," all bright and practical.—Holyoke, Mass, U.S.A., price 7 cents per copy free.

*The Psycho-Therapeutic Journal* maintains its professional tone, and raises the subjects dealt with above the usual level. Irrespective of several commendable articles one alone, reprinted from *Science Siftings* on "Serious Consequences of Over-Feeding," should be printed broadcast. The gist of it is that by eating too much, some of the food is undigested, decomposes and poisons the system. If drugs are taken in this condition the sense of fulness is removed, but the poison remains in the blood, and so does the drug—a point those addicted to taking medicine would do well to ponder over.—3, Bayley Street, Bedford Square, London, W.C., price 3½d. free.

*The Mazdaznan* for April occupies itself with Easter, and advises little being eaten, unless to still absolute hunger. "Grass blades, lilac blossom, leaves of dandelion, tender rootlets, or even the bark of willows" are advocated as food when the feast following the fast comes round. One of the teachings of this cult is to remember that each season brings forth its own kind, and if this is followed little ill effect will follow.—3016, Park Lane Avenue, Chicago, Ill,

U.S.A., price 5s. od. year post free, 3d. per copy.

Several volumes from Messrs. Gay and Bird, and a number of other books have been received, but held over till next issue ; also *Medical Talk, Suggestion, The Mystic Magazine, The Ghourki, The Herald of the Cross, Science Siftings, Naturopath, Now, The Spiritualist, &c.*

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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 1, noon ; 3, all day ; 8, 15, noon ; 17, all day ; 22, noon ; 26 all day ; 29, noon.
- On ironmongers, gunsmiths, smiths, chemists, cutlers, barbers, on 2, 9, 16, 11 a.m. and 6 p.m. ; 22, early ; 23, 30, 11 a.m. and 6 p.m.
- On stationers, printers, lawyers, publishers, teachers, architects, and booksellers on the 3, 3 p.m. ; 8, early ; 10, 3 p.m. ; 12, late ; 17, 24, 3 p.m. ; 25, 2 p.m. ; 31, 3 p.m.
- On clothiers, wollen merchants, provision dealers, and clergymen on 2, early ; 4, noon ; 9, 2 p.m. ; 11, 18, noon ; 22, 10 a.m. ; 25, noon.
- On artists, musicians, drapers, jewellers, theatrical people, and confectioners on the 3, 6 p.m. ; 5, 12, 19, at 9 a.m. and 4 p.m. ; 25, 6 p.m. ; 26, 9 a.m. and 4 p.m. ; 30 late.
- On plumbers, shoemakers, dyers, curriers, maltsters, agriculturists, builders, and landlords, on the 6, 9 a.m. ; 8, 1 p.m. ; 13, 20, 9 a.m. ; 23, 1 p.m. ; 27, 9 a.m.
- On inventors, electricians, and engineers on the 3, late ; 6, 2 p.m. ; 13, 10 a.m. 17 noon ; 26, early ; 31 early.

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### To Readers.

This month appears the first instalment of a curious literary compilation known as “The Sixth and Seventh Books of Moses,” printed in the fifteenth century, and containing much that is valuable, in spite of its archaic character. The teachings have some magical properties, and the work is not readily obtainable, although the Talisman Publishing Co. have made arrangements to supply the work, as well as a number of the American books on New Thought and allied subjects, so readers wanting any book of this class should send on to this office.

I am sorry that the article on geomancy must be held over this month, but it will appear in the June issue.

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The world pays those best who push ; hundreds of inventors and artists fail because they do not cultivate the art of pushing themselves before the world. To think persistent resolve, to think persistent push in your own one aim and purpose—to simply think it and nothing else—will create for you a power as certain to move and effect results as the jack-screws placed under the heaviest building will move it upward.—*Prentice Mulford.*



## The 'Talisman' Publications:

### **The Mystery of Breath.**

The only book of its kind. Shows how health and success depend upon the twelve breaths, and the earth, air, fiery and watery breaths supplement these. 2s. 1d., boards; 1s. 7d. paper.

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The most practical book on the art of transmuting the Solar Ethers into Personal Magnetism. Quite complete. Boards 1s. 7d., paper 1s. 1d. post free.

### **The Art of Luck.**

"Every desponding person should have this book in his pocket" says the Press. Luck is held to be capable of being brought under the reign of Law. 1s. 7d. boards, 1s. 1d. paper, free.

### **Modern Vampirism.**

This work has been described by the Press, as a "very startling and uncanny book, with some wonderfully wierd experiences in it" The dangers are pointed out, and how to avoid them. 2s. 1½d. boards, 1s. 7½d. paper, free.

### **Memory without Mnemonics.**

A system of growing a mind, and making a reservoir for the storage of facts without an artificial system, invaluable to the successful business man, the student, and everyone, in fact. 1s. 7d. board, 1s. 1d. paper, free.

### **The Colour Cure.**

A popular exposition of the home treatment of all diseases by Chromopathy. 64 pages, 1s. 8d, free.

**'The Talisman' Publishing Co., Harrogate.**

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## BACK NUMBERS.

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

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

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## Both Charmed and Charming

is everyone who reads, realises and lives "*Return to Nature.*" If you could never be sick again in body, mind, or soul, you'd call that a charmed life, wouldn't you? And surely any personality is charming that radiates Health, Power, Beauty, Joy, Hope, Peace, Love. This describes you, when you once become natural. There's nothing occult about it—except perhaps the marvellous ease, wherewith Health comes. Just simple, clear, explicit directions for curing *at home* any ailment that ever existed; and for developing the kind of self-confidence that moulds fate, and wins the world. Puts Nature Cure, Vegetarianism, Physical Culture, Medical Science and Popular Education in a new light; revealing inner truths of Life and Destiny in a wonderful way. Solves finally all those perplexing problems of eating, drinking, clothing, sleeping, bathing, and exercising. Gives you the splendid body of a healthy animal, *plus* the glorious consciousness of a growing god. Harmonizes physical and metaphysical in a manner never before conceived. You ought to read what Elizabeth Towne, O. Hashnu Hara, H. Jaylord Wilshire, and other original thinkers say about it. "*Return to Nature*" costs 8 shillings, cloth, 6 shillings paper cover.

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**Benedict Lust, Naturopath,**

**124 East 59, New York City, U.S.A.**

Books for sale at office of this Magazine.

# WHAT'S IN A NAME? YOUR LUCKY AMULET.

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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I write this letter in order that you may see how far your definition of my character, health and constitution are right."—G.C.D.

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HARROGATE.**

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