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VOL. 3. No. 26.

JUNE,

1905.

Published the
first of the
Month.

Price 3d., or 4d.
Post Free.

3/6 per annum,
book post, any
part of the world.

(Foreign Stamps
not accepted.)

All
Back Numbers
4d. each.

Edited
by
Geo. H. Bratley
(F.T.S.)

PRICE

3d.



THE New Thought Journal

And Occult Review,

(FORMERLY THE TALISMAN.)

A MAGAZINE

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

CONTENTS.

	PAGE.
YOU AND I - - -	389
THOUGHT THE BUILDER - -	391
SEPHER SCHIMMUSCH TEHILLIM ; OR USE OF THE PSALMS - -	393
COLOURS : THEIR POWERS & INFLUENCE	395
DOT DIVINATION - - -	397
"TIPS" TO TRAVELLERS - -	398
THE CREAM OF NEW THOUGHT AND OCCULTISM - - -	399

THE
Talisman Publishing Co
52b, Station Parade, Harrogate,
Yorks., England,
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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.

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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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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 26.

June, 1905.

Price 3d.

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

You and I.

Among the numerous letters which reached me last month was one from which I cull the following:—"I have a lot of New Thought and Occult works, which have cost me several pounds, but after four years' practice of their teaching, which time, by the way, would have been better spent on practical subjects, I find myself both as regards character and means, where I was when I commenced four years ago. I am affirming hourly, and as for concentration, well I come to regard it as a waste of time to spend any more time thus. Can you point out the cause of failure in this respect? I cannot."

There is obviously something wrong here. Of course, New Thought is no exception in having failures. It is the old case of the exceptions proving the rule. No system of cure has ever been instituted but what has its failure, but even failure has its lessons. In my correspondent's case it is possible that he may have been making progress in some part of his being, for the quick-rich method has many drawbacks. Our friend has probably come of race-thought-bound parents, and his environment has been of the same fossilized type, so that in his case it has been hard work to battle against such terrible odds. Most of us can take in New Thought, *but the difficulty is in getting rid of the old*, and one-half the so-called failures we hear of are due to this cause.

Success in anything is the result of complex causes, but in spite of this every man is alone responsible for his environment. Even our friend quoted has *earned* the parents and circumstances he has been bred and lived in. If this were not so where would be the justice of life, and we cannot surely doubt that "divine justice rules the world" in spite of whatever may be said to the contrary. In the case of humanity a single life is a very minute portion in which to watch the great Fate-maker at work. A man should live to be a thousand to conduct such an experiment, but we have history to guide us to some extent, and we have the whole of the manifested universe into the bargain. From Nature, when we interrogate her, we learn that a purpose exists in every piece of her handiwork, whether it be a pebble or man. That purpose may be summed up in a single word—evolution. There are cases in which poverty and physical suffering have been used to achieve this end, but I believe those cases are not the usual or normal course. Let us look at the question of fate and freewill for a moment. It may be perfectly true that you are not able to throw

off a long-standing disease in a few days : it took time to come and it will take time to go. But you are quite free to carry out some action to-day or to-morrow, and the fact that you are is a proof of man being a free agent. He is free within a certain area. He may be confined in a circle, but he is free to start out from its centre in a dozen different directions towards the circumference. We are all under some limitations: the absolutely free man does not appear to exist, but every man is on the road to freedom every day.

Look round you and note how man has overcome apparently insuperable obstacles. The very elements seemed his foes in the early stages of his evolution. All the forces of nature appeared to be against him, *till he came to understand them*, when they were his circumstances. As regards the grosser forces which man has not as yet learned to subdue we have the weather, and it is only a question of time that it, along with the rest, will succumb. Circumstances and health are forces, too, and these can be turned to our purposes, if we only learn nature's secrets. Everything is arranged that shall conduce to man's well-being, but he *will* turn from the light and go into darkness, the Good Law rapping his knuckles when he goes too far, but otherwise not interfering with him.

Of course, we can only learn slowly, but we can learn by our failures. It is infinitely better, however, to learn by the failures of others, and much useless suffering can thus be saved. It is not necessary that we touch a "live" electrical wire to ascertain that the current will injure us, when we read the cases of people killed or next door to it by so doing. So in mental science. It is no use a man desiring prosperity or health or strong character if he indulge in failure-methods, and that is evidently what our friend has been doing. Impregnated with pessimism the illuminating sunshine of New Thought has no chance of permeating the mind thoroughly, and men or women may be no nearer the ideal they had than when they first came in contact with the movement.

Then, again, common sense and tact must never be divorced from New Thought, as is too frequently the case. It must be obvious that a man could not take exactly the line he might have taken fifty years ago to obtain success. He must take circumstances into account and shape his plans accordingly. I hope to touch on this question at greater length next month. For the present let our friend calmly and judiciously review the last four years, and I fancy he will be able to put the blame where it ought to be.

The subject of vibrations is always an interesting one, and there are many phases of it. One of our lady members of the Talismanic League (which, by-the-bye, is doing excellent work in the occult subjects, though very unpretentiously, being designed more for students than the merely curious,) writes me that a small clear sound like a glass bell proceeds occasion-



ally from an antique mirror over her bedroom mantel-piece, sometimes in the night, sometimes in the early morning. The sound is like that produced by rubbing one's wet finger round the inside of a tumbler. My correspondent does not say whether it is heard by others or only by herself, but she sleeps alone in the room, so that it might be subjective, although it would be just as real. I can only attribute it to Elementals who have been connected with the mirror previously. The experience is almost unique, and worth investigating, as, if springing from non-human entities, some code of signals might be arranged, and then it would be seen that intelligence plays a part in the phenomena. I hope to hear further from the lady.

—o—

Thought, the Builder,

by A. Osborne Eaves.

LESSON 5.

(Commenced February, 1905.)

Everyone knows that success in study or the realization of any project or goal is never accomplished without concentration, just as a burning-glass is of no use unless its proper focus is obtained. When a wound occurs in any part of the body nature throws a protecting scaffolding around it so that nothing outside can interfere with the work of reparation going on within. So with thought : *creation is only possible in the centre.*

The plans of most people are like the edifices reared by children on the sea-shore which are washed away by the incoming tide. The thought-structures are not sufficiently fixed, because they are not made under the conditions that will give stability to them, exposed as they are to the thought-storms which are everywhere swirling about them. "A person should never lose the conviction that he owns himself, and that there is within his being a holy of holies to which God and himself alone may have access, except as a rare and sacred favour." This centre is the magical laboratory from which the whole of the future will be formed, or, altering the metaphor, the quarry from which will be carved the Temple of Success. Here alone is all power, and the foundation of all changes in the rates of vibration : it is the "latent God-power crystallized in matter."

Here you may begin to weave the future you think most suited for your happiness, but *know what you want first*. Too often do people imagine they desire something which when obtained they do not value. Is not nearly all experience the gaining of something which appeared just the one thing needful to complete our happiness, and yet which left us with another desire in the place of the last, showing that we had failed to gauge our real wants.

Whatever your ideal be, then, do not deviate a hair's breadth from it—for the present. When you have realized it and lived in it for a time you will

begin to expand your horizon and another will be made, but don't have one ideal one time, and another the next.

Then the difference between hope and expectancy must be settled once and for all, for until it is, little headway in thought-building will be effected.

People say "I hope to be successful in this venture, but I don't suppose I shall," or "I should like to succeed in this, but I don't expect to do so." The interior forces are in a state of indecision in these instances, and nothing is ever accomplished. There is the intense will to succeed, a yearning and a hope that you will, but at the back of the mind there is the settled conviction that the difficulties are too great. This comes about from "reason." Before it evolved man was like a child, imagining that whatever he attempted he must succeed in, but he lost this spirit, and doubt made its appearance. We must learn to expect as well as hope.

How this can be done has been told more than once in these pages, but as there are always new readers, and for the benefit of old ones, too, we will devote a little consideration to the subject. Learn to look upon the universe as a living thing, as life inhabiting every atom of it, whatever be its outer expression. Pain is only for those who break laws, and so all untoward circumstances are only protests to the man who encounters them that he has left the path of happiness, and that along the road he has chosen no good will be found. We have heard of the joy of living; poets have sung of the lark pouring out its soul in melody merely because the sun floods the landscape with his radiant light, and even the man in the street has felt a sense of quiet and happiness take possession of him in the presence of a spring or summer day in the country, out of the toil and moil of a great town. The very fact of being alive should bring joy to one; one should revel in it. As Elizabeth Towne says: "The first step towards getting rid of fear is to know that your source of power and wisdom is the same great and limitless source from which all men must draw, and that your point of contact with this boundless power is within you, not on the outside of you."

There may appear to be some ground for the tricks which the jade Fortune plays on people from time to time, but the grumbling is overrated, and it leads to being a characteristic. What we are being the result of the past, many of us live on the regrets of yesterday, and it becomes in course of time a natural food. Occasionally we may come into touch with jolly, hopeful people, but when they pass out of our sight we go back to the past. What the past has been suggests to many people what the future may be, and if they take the past as a model it assuredly will. To the thought-builder the past must be blotted out, if it be a series of pictures of misfortunes. The fact of passing through some train of circumstances of an unpleasant or sad nature brings sufficient grief

without living through it again and again. Apart from the re-opening of old sorrows it robs the present of its joys; the joy of living is dwarfed out of all proportion; it is shut out, in fact; it is not able to gain entrance to our consciousness, for the murky and sable pall of fear envelopes us in its gruesome folds.

Have done with the past. Start each day with bright, vigorous, optimistic ideals for the day. Have nothing to do with yesterday; each day is a new leaf in the book of life, and as such should be fair and spotless. Say: "Whatever be the outcome of to-day I will meet it fearlessly," and with this spirit, if troubles are met they will be conquered, and thus lose their hold over us. We do not see that all we have suffered we have silently drawn to us, that we have been busy manufacturing our present by our thought weaving. Remember the phrase: "I can and I will," and say it fifty times a day, if need be, as a mental pick-me-up. Of course, it goes without saying, we shall make mistakes from time to time, and pay for them too? but with the habit of depending upon the power within for guidance, instead of on the reason, we shall make fewer and fewer, while the optimistic spirit will surround us with a shell of buoyancy and gladness that will rebuff any pessimistic thoughts which may come in our vicinity, as there will be nothing in common with them.

(To be continued)

—o— Sepher Schimmusch Tehillim; or Use of the Psalms.

FOR THE PHYSICAL WELFARE OF MAN.

THE USE AND EFFICACY OF THE PSALMS, AND THE
MANY PURPOSES TO WHICH THEY MAY BE APPLIED.

Commenced last issue.

Psalm 1. When a woman is pregnant and fears a premature delivery, or a dangerous confinement, she should write or cause to be written, on a piece of parchment prepared from the pure skin of a deer, the three first verses of the above Psalm, together with the hidden holy name and appropriate prayer contained therein, and place it in a small bag made expressly for that purpose, and suspend it by a string about the neck, so that the bag will rest against her naked body.

The holy name is called Eel Chad, which signifies, great, strong, only God, and is taken from the four following words: Aschre, verse 1; Lo, verse 4; Jatzliach, verse 3; Vederech, verse 6. The prayer is as follows:—

May it please thee, O Eel Chad, to grant unto this woman, N., daughter of R., that she may not at this time, or at any other time have a premature confinement; much more grant unto her a truly fortunate delivery, and keep her and the fruit of her body in good health. Amen! Selah!

ADMONITION OF THE TRANSLATOR.

Before I proceed further with the translation of the Psalms, it is necessary to insert in this place an admonition, which the author, who wrote only for his own nation, deemed unnecessary, and which, nevertheless, should be addressed to every one.

"Each human being," says the celebrated Kabbalist Rabbi Isaac Loriga, "except only the ignorant idolator, can by a pious and virtuous life enter into the consecrated temple of the true Kabala, and can avail himself of its benefits without being able to speak or understand the Hebrew language. He can pray, read and write everything in his mother tongue; only the holy name of God and the angels that may occur in the experiment, must, under all circumstances be written and retained in the mind in the Hebrew tongue (for they must in no case be uttered) because, on the contrary a wrong direction might otherwise easily be given to the experiment, and consequently it would lose all its holiness, worth and efficiency.

With this pronunciation we must all be well satisfied, and, therefore, I must write all similar words and names from the letters of which the holy names are taken, in Hebrew. In order, however, that the reader may read all similar occurring names and words in his mind and retain them, I have written all the Hebrew words with English letters together with their meaning.

Psalm 2.—Should you be exposed to danger in a storm at sea, and your life threatened, then recite this Psalm without delay and with becoming reverence, and think respectfully of the holiest name contained therein, namely, Schaddei (which means, mighty God) then immediately utter the prayer belonging thereto, after which write everything together on a fragment of a pot, and in full confidence in the Omnipotent, who fixes the boundary of the sea and restrains its power, throw it into the foaming waves, and you will see marvellous wonders, for the waves will instantly cease their roaring and the storm will be lulled.

The words, the letters of which constitute this holy name, are taken from Rageschu, verse 1; Nossedu, verse 2; and Jozes, verse 9.

The prayer is as follows: "Let it be, Oh, Schaddei! (Almighty God) Thy holy will, that the raging of the storm and the roaring of the waves may cease, and that the proud billows may be stilled. Lead us, oh, all merciful Father, to the place of our destination in safety and in good health, for only with Thee is power and might. Thou alone canst help, and Thou wilt surely help to the honour and glory of Thy name. Amen! Selah!

This Psalm is also an effectual remedy against raging headache. The direction is as follows: Write the first eight verses of this Psalm together with the holy name and appropriate prayer, upon pure parchment, and hang it upon the neck of the patient; then pray over him the Psalm with the prayer arranged for it. Do this in humble devotion, and the sufferer will be relieved.

Psalm 3.—Whosoever is subject to severe headache and backache, let him pray this Psalm, with the leading holy names and appropriate prayer contained therein, over a small quantity of olive oil, annoint the head or back while in the act of prayer. This will afford immediate relief. The holy name is, Adon (Lord) and is found in the words, Weatta, verse 3; Baadi, verse 3; Hekixoti, verse 5, and Hascheini, verse 7. The prayer is as follows: Adon (Lord) of the world, may it please thee to be my physician and helper. Heal me and relieve me from my severe headache and backache, because I can find help only with Thee, and only with thee is counsel and action to be found. Amen."—Selah—Selah!

Psalm 4.—If you have been unlucky hitherto, in spite of every effort, then you should pray this Psalm three times before the rising of the sun, with humility and devotion, while at the same time you should impress upon your mind its ruling holy name, and each time the appropriate prayer, trusting in the help of the mighty Lord, without whose will not the least creature can perish. Proceed in peace to execute your contemplated undertaking, and all things will result in your entire satisfaction.

The holy name is called: Jiheje, (He is and will be,) and is composed of the four final letters of the words, Teppillati, verse 2; Selah, verse 5; Jehovah, verse 6; and Toschiweni, verse 9. The prayer is as follows: may it please Thee, oh, Jeheje, to prosper my ways, steps and doings. Grant that my desire may be amply fulfilled, and let my wishes be satisfied even this day, for the sake of Thy great, mighty and praiseworthy name. Amen!—Selah!—

(To be continued.)

—o—

Colours: their Powers and Influence.

By Geo. H. Bratley.

LESSON IV.—GREEN.

Green is often said to be the king of colours, probably for the reason that the Great Architect of the Universe chose it for the universal colour, and that of Nature's primeval garment. Generally speaking green has a soothing, restful influence, preserving the eyesight and quieting the nervous system, and this fact may account for the good effects produced on town patients by a change to rural surroundings. There is a great difference in the effect of the different shades of this colour, for though green is said to be calmative in its nature, yet it must not be of the dark shade or its quieting power is lost, neither must it have too much yellow in it for this would tend to irritate the nerves. The unsettled state of Ireland, the Emerald Isle, might be taken to illustrate the effects of these various shades of green. Light green indicates a sphere of satisfaction, and enjoyment. The eyes of the "green eyed monster, jealousy," are of the dark type or shade. It will be found that authors of works dealing with the country have for their favourite colour word, green,

and it is said to be the colour most used in the Song of Songs, also to have been that of Coleridge, Keats, Shelley, and Wordsworth.

The person who gives green a prominent place in his or her dress will usually be found to be fond of travel, and movement, no matter what the shade of this colour may be. The darker shades will give the land grabber, the man who travels or becomes unsettled through the spirit of envy, jealousy or greed, the lighter shades give travel for pleasure, or a profession where much activity is required, the commercial traveller, the entertainer, the athlete, &c. Who so fond of adventure and travel as the Irish, whose emblem is the green shamrock? What race of a more roaming nature than the Arabs who are always ready to follow the green banner?

Healing Power of Green. This colour is of a quieting nature in illness, but the darker greens should not be used where melancholia exists. It preserves the eyesight, and for eye troubles a green room is of great service. This colour will make a great difference in the length of an illness, for it helps the system to fight the disease, sage-green is a good shade for this purpose. For this reason many hospital wards have much green about them. Green glass and water will be found serviceable in cases of colds in the head, for boils, gumboils, influenza, erysipelas, croup, dysentery, &c.

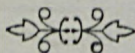
The Colour Green in Occultism. If this colour is prominent in the aura it must be read according to the shade; thus, olive green indicates deceit, and treachery; apple green, deep hope; Nile green, unsettledness, restlessness and a love of change; dark green, diplomacy, envy, jealousy and timidity, often too much caution in the nature. Medium or emerald green, hope, aspiration, wit, but the more the green approaches yellow, the more irritability and uncertainty of temper will there be found.

In divination or crystal gazing the lighter greens indicate coming pleasure, and are usually favourable. When seen with or surrounding an object or individual in the crystal it means good tidings, victory or success. The dark shades are not good and point to bad health, dull and trying times in business, or deceit and treachery, sometimes bereavement, disappointment and unsettled conditions.

Astrological. Green is the colour of Saturn and is related to the sign Capricorn. Where the aura shows green as the chief colour the planet Saturn will be strong in the Horoscope of the individual.

General. Green is the colour of the number 8, of the letters S, Z, of D in the musical scale, of the period of life from the age of 64 to the close. Of the Lower Manas or Animal Soul in the seven principles of man. It is related to fire in the four elements.

(To be continued.)



Dot Divination.

THE ANCIENT ART OF GEOMANCY.

By Asturel.

LESSON I.

There are known to be upwards of one hundred recorded forms of divination in the West, while those in use in the East and other quarters of the globe are probably innumerable. By tea leaves, by coffee grounds, by finger nails, by dead bodies, by rings, by smoke, by birds, by animals, by almost everything, divination has been performed. In Ireland and some parts of the Continent the peasants pour molten metal into water and predict by the shapes which result. In England we have those who go by the crowing of the cock, the flight of birds, the movement of animals, and many other equally common occurrences. Trivial as these methods may appear it must always be borne in mind that every effect in nature has subtle correspondences. The Kabalist looks upon all nature as built upon the Tree of Life and that wherever there is a manifestation of activity in any one unit of the system, to that activity the whole of nature responds. To Lord Kelvin has been credited the statement that the fluttering of a butterfly's wing sets up vibrations that shake the universe to its utmost bounds. In everything, no matter how small or how great, we find this law of vibration and correspondence, mankind, nature, everything are in some measure in the play of vast forces which emanate from the Absolute. The smallest matters of life may be the pointers of what men term fate, and may enable us to attain an insight into the workings of these mighty forces.

The significance of these finer forces acting throughout nature should be sufficient to prove that there is no room in the universe for supernaturalism and no need to class those who have a belief in the Art of Divination as superstitious. Man, as far back as history goes, has possessed a desire to look into the future, and in a wide sense Divination may be defined as the art of foreseeing events, either those of the past, present or future, and of ascertaining other people's thoughts, motives, and so forth.

We have only to turn to the Western scriptures to find mention of those who were Diviners, for what else were the prophets of old who divined through visions and dreams? They were men who lived clean lives and fitted themselves to vibrate with nature, that their minds might bring into focus the various rays of consciousness. Divination now, as it was then, is distinctly an intuitive process, and not one of calculation or reasoning. The method is of little consequence, for any instruments or symbols serve but to aid concentration, and steady the mind so that it may be as a mirror to reflect what is seen or sensed by the spirit. For this purpose a crystal, bowl of water, a tea cup, the cutting of cards, the casting of dice, &c., may all be used. In choosing the method of Geomancy

we have a mode of Divination which may be practised by anyone, for it is not necessary that their shall be any development of the psychic faculties as would be the case with crystal gazing and others of the methods in vogue.

Geomancy means Divination by the Earth, and in the olden times it was performed by the diviner taking a stick or wand in his right hand, and making punctuations in the earth with the point of this. These points or dots were made without any counting as to the number, that is in a hap-hazard way, and there were sixteen lines of these punctuations. A more convenient way at the present day is to do this with a sheet of paper and a pencil. To some this method will appear to be all a matter of chance, but to such it will be well to remember that we are all part of one Great Whole, that there is no such thing as chance or accident, but that the number of dots made depend not on mere chance, but are the outcome of forces which the majority of us are only dimly begining to sense. Speaking of these forces or elements, a great Occultist says:—"But that this element should choose friends and select favourites, obey their thoughts, answer to the human voice, and understand the meaning of traced signs, that is what people cannot realize and what their reason rejects, and that is what I saw, and I say it here most emphatically that for me it is a truth and a fact demonstrated for ever."

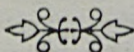
(To be continued).



"Tips" to Travellers.

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

- Call on brewers, fishmongers, oil merchants, and dealers in all kinds of fluids on the 5, 12, 19, 26, 12-30 to 0-30 p.m. ; also on the 13 and 27, all day.
- On ironmongers, gunsmiths, smiths, chemists, cutlers, barbers, on the 6, 13, 20, 27 from 9-30 to 10-30 a.m. ; also 5, 10 a.m. ; 27, 7 p.m.
- On stationers, printers, lawyers, publishers, teachers, architects, and booksellers on the 2, 14, 21, 28 from 1-30 to 2-30 p.m. ; also the 1, 10 a.m. ; 6, 6 p.m. ; 27, 4 p.m.
- On clothiers, woollen merchants, provision dealers, and clergymen on the 1, 8, 15, 22, 29 from 11-30 a.m. to 0-30 p.m. ; also the 10, noon, ; 19 and 24 early.
- On artists, musicians, drapers, jewellers, theatrical people, and confectioners on the 2, 9, 16, 23, 30 at noon, ; the 28, late.
- On plumbers, shoemakers, dyers, curriers, maltsters, agriculturists, builders, and landlords, on the 3, 10, 17 and 24, 9 to 9-30 a.m. ; 13, 2 p.m. ; 27, 10 a.m.
- On inventors, electricians, and engineers on the 2, 6 p.m. ; 9, noon, ; 13, 2 p.m. ; 22, noon, ; 27, noon.



The Cream of New Thought and Occultism,

SUCCESS LETTER.

Do you want to develop specially on one line, and do you find it a bit hard to hold yourself to it? Here is the way:

Reserve a special hour each day for cultivation of your ideal. Begin by reading for half an hour or so along the lines you wish to develop. Always use for this purpose the best and most inspiring authority you can find upon the subject, that you may come into rapport with those who have accomplished most in the field you wish to enter. Read that you may be enthused by their enthusiasm and enlightened by their accomplishment. Read slowly and *meditate upon each sentence*. To meditate is to be still mentally and let the *spirit of the writer* commune with your spirit, imparting to you the great things *which can never be expressed in words alone*.

Choose the highest reading on your special line, then "loaf and invite your soul" to *absorb what is beyond your present understanding*.

After reading and meditating thus until you are mentally and spiritually exalted in the desired realm, lay aside your reading and lie down (if possible) in a comfortable position, taking pains to give the lungs freedom for full breathing. Of course you have your windows well open. Never go into the silence, or go to sleep in a tightly closed room. The best position for receptive silence is to lie flat on the back without a pillow. Now breathe slowly and deeply through nostrils, filling the lungs comfortably full, beginning at the bottom; hold the breath as long as you can *comfortably*; then take pains to exhale very slowly and evenly. Breathe thus for six or eight minutes or more while the Divine Breath flows through you, cleansing and rejuvenating every cell of brain and body.

Then begin to picture yourself as developing on this desired special line. Think of all life as a school in which you are getting ready for your career. Think of everything that comes to you as a special lesson which is to be cheerfully learned in order to help in your development. Imagine yourself as making rapid progress. Dwell upon the idea that you are full of quiet, steady enthusiasm, *growing enthusiasm*, for your work on this line. Never mind how enthusiastic you may *feel* about it; just keep on *imagining* and *affirming* the growing enthusiasm and wisdom and power you wish to feel. Then relax and *let* the spirit work in and through you for the accomplishment of your special desire.

Allow no mental arguments against your desires. Dismiss adverse suggestions and give yourself up to the idea that all your desire is manifesting. *Take it all for granted. Get into the spirit of it as if it were a game you are playing. Silence, reason and PLAY.* "Play pretend," just as you did when a child. *Laugh at your fears and play with a will.*

Keep this up daily, allowing nothing to interfere. It is of the utmost importance if you really mean to develop on that special line. Time will prove the value of this practice; you will find yourself growing in that deep, quiet enthusiasm which really accomplishes things.

And you will begin to *see your way*.—*Nautilus*.

"N" RAYS.

A Collection of Papers communicated to the Academy of Sciences.

Under this heading a translation of the results of the researches of M. Blondlot, Correspondent of the Institute of France, and Professor in the University of Nancy, by M. J. Garcia, places before the reader in succinct form what may be regarded as the authoritative voice of science. Starting with the now well known X-rays the author was induced to study the action of light in another aspect, and found that the radiations emitted by a focus tube filtered through a sheet of aluminium foil were plane-polarized. This set M. Blondlot thinking, and a new species of light was obtained. These rays have a strengthening effect on the eyes, and knowing the action of coloured rays, as evidenced in chromopathy, this is not surprising; it is possible we may hear in the immediate future of the N rays being used for curative work. Quite a variety of experiments with the new rays are detailed, and a prepared screen accompanies the book, so that the action of the rays can be observed without undue preparation. If the luminous spots on the prepared screen are exposed to the light and then looked at in the dark they will be found to be quite luminous, and placing the hand near them increases their luminosity. It is evident that everything has not been discovered in connection with these rays, and as a text-book to the subject generally one could not do better than take up this work. It is published by Longmans, Green & Co., 39, Paternoster Row, London, E.C., price 3s. 6d.

THE HINDU-YOGI SYSTEM OF BREATH.

The importance that breath plays in the evolution of the individual has not merited the attention it deserves, and the book by Yogi Ramacharaka does much to point this out. Too many claims have been made in courses and books that certain methods of breathing were Yoga, but in these pages there is no doubt that actual instructions along Hindu lines are given. Its sub-title, "A complete manual of the Oriental Breathing Philosophy, or Physical, Mental, Psychic and Spiritual Development," perhaps gives the scope of the little volume better than a detailed review could. The style and teachings are closely akin to the well-known writer to whom the book is dedicated—Swami Vivekananda. The high, mid, and low breathing, with which all students of physiology are acquainted, do not comprise the "Yogi Full Breath," the practice of which cannot fail to lead to improved

health, increased mental power and an awakening of various chackrams, or centres of psychic activity within the body. The Cleansing Breath, The Nerve-Vitalizing Breath, The Yogi Vocal Breath, The Seven Yogi Developing Exercises, The Retained Breath, Vibration and Yogi Rhythmic Breathing are some of the headings which alone render the book worthy of a place on the shelves of those interested in the higher development of man. (The Yogi Publication Society, Oak Park, Illinois, U.S.A.)

RATIONAL MEMORY TRAINING.

Mr. B. F. Austin has laboured conscientiously in the compilation of the above work, having laid under contribution the writings of many psychologists like Ribot, and other writers whose researches in experimental psychology, the off-spring of the classical method, have done so much to render the processes of mental life familiar to us. When we are assured that "a bad memory is always a defect, frequently a fault, and sometimes a crime," one feels ashamed to admit that his memory is bad. Most people will, after due reflection, fully agree that memory training is a moral obligation, yet it is woefully neglected. The methods advocated by the author ensure a balanced rich mind, and no one will be disappointed with the book. (Austin Pub. Co., Rochester, U.S.A., 2s. 6d.)

PAHLAVI CARTOMANCY.

A pack of beautifully designed cards, with the signification clearly inscribed on each, accompanied by a handbook in which is furnished a novel and effective system, shorn of the difficulties attendant upon usual methods make a fascinating recreation. There scarcely seems to be a phase of life in which these cards could not be used. They are adapted from the Persian, and the astounding results often obtained by consultants of these cards frequently render them of service in some problem. Cartomancy will always retain its popularity, and it must not be forgotten that the playing card of to-day was originally derived from the Tarot cards, used exclusively for purposes of divination. In the Pahlavi pack we have the fine shades with meanings and variety in readings of the better known but still esoteric Tarot cards, and with practice there is no doubt more and more accuracy will be attained, the intention acting more intimately. The Cards may be used for games, for which instructions are enclosed. They were only introduced last year, so are thus quite new. (Book and cards 3s. 6d., free. The Pahlavi Card Co., Grand Rapids, Mich., U.S.A.)

THE ART OF BEING SUCCESSFUL.

By the Rev. Chas. Hall.

This is one of a series of neatly bound books which deal with the higher side of life in a helpful manner. It commences with the definition of success which "must involve the elements of permanency." Among the factors which make for success, Mr. Hall recognises mental attitude, and the right attitude is obtained by the holding of a positively affirmative idea that we are destined to be successful. Many people, he says, live in a constant dread of failure, which arises from erroneous ideas and selfish motives. If a man is engaged

conscientiously in what he knows to be a righteous calling, he has no reason to fear the issue of that calling. They who fear failure, court it. Finding the right sphere has much to do with success, and congenial work is not always found at hand, but must be sought. When found, or rather made, success is at hand. Clear Thinking, Observation, Memory, Determination, Concentration, Hard Work, Ambition, Courage, Honesty, Sensitiveness, Cheerfulness. How Success comes, are some of the headings of this manual, which should find a place in the library of every student.

THE ART OF BEING HAPPY,

by the same author, who is convinced that there is an art of being happy. While art cannot *create* happiness, the power of being happy, being in the possession of all as an invaluable right, it may justifiably and advantageously be introduced in the development of that power which is latent in all. It is the destiny of all to be happy, but the possession of one's cherished ambitions do not always bring happiness. If one is unhappy in one's self no outward circumstances can give the happiness one has failed to develop. One can be happy in all circumstances, if one will but introduce the happiness. The happy man creates the happy circumstances. Selfishness being at the root of unhappiness it is obvious how the latter may be banished, and Mr. Hall in the exercises in the art of being happy gives some pregnant hints which should cure unhappiness, and induce a calm and happy state of mind.

THE ART OF BEING HEALTHY,

is the third handbook by Mr. Hall, sent by the Progressive Publishing Co., Paisley, and is uniform in style as regards typography; the price, too, being the same, 1s. 2d., free.

The advice tendered does not err in being extreme, and if it is acted upon there should be little illness anywhere. In fact, the more works on health one peruses the more one wonders why people persist in being ill at all. Mr. Hall has no pet scheme, but impresses upon the reader the importance of obeying the laws of hygiene, and the hints which are so abundantly scattered about, make the little volume a complete guide to health.

FROM LAND'S END TO JOHN O' GROATS,

by Geo. H. Allen.

From the same publishers comes the above, which has only just been issued. It is an instructive record of a phenomenal walk accomplished on a vegetarian diet, and as long as writers, apparently educated; go on calmly stating that feats of endurance are not possible without meat it will be necessary to repeat the splendid performances which Geo. H. Allen has done. 420 miles in 7 days is not bad, and few meat-eaters would find themselves capable of doing it, any more than they could walk seven miles after going

without food for 34 days, or walking a mile after abstaining fifty days. Apart from the narration of the feat there are useful hints to pedestrians, and I hope I have not a reader, old or young, who does not take a decent walk daily. Cyclists will also find the handbook useful. A list of foods eaten during the last week of walk is added, and is useful as a guide. (1s. 2d., free.)

HYGIENIC MEDICINE.

by T. R. Allinson.

I know of no writer who has done more to spread common sense views of hygiene and medicine than the author of the little work before me. Couched in popular language, the reader who digests the 95 pages should derive much benefit. The arguments in favour of a non-flesh diet are convincing. Disease is shown to be an effort of the system to work in harmony with its surroundings. The over-taxing of organs means that force or vitality is drawn from less important organs, and if this over-taxing is continued illness must result. Looking at disease as a friend one gains a different conception of suffering. The unity of disease is another point on which Mr. Allinson (ex-L.R.C.P, Ed) is pronounced in views. Being diseased how may one get well? "As there is only one disease there is only one cure, which means an attention to the forces which govern us in a healthy state." Then follows much practical and simple advice for the removal of the artificial states induced by living wrongly. To those addicted to drugs some instructive remarks should break them from the habit. On the basis of prevention being better than cure, the book is worth reading. L. N. Fowler & Co., 7, Imperial Arcade, Ludgate Circus, London, E.C. 1s. 2d., free.

PERFECT HEALTH.

How to get it, and how to keep it, by one who has it.

The writer of the above is Mr. Chas. C. Haskell, of Norwich, Conn., U.S.A., and he gives a guarantee to every purchaser of the book, that if it fails to bring improved health after a month's adoption of its teachings, the price will be returned. The system treated of differs from nearly every other, and is based on four principles. (1.) Abstinence from breakfast. (2.) Never eat except with natural hunger. (3.) Mastication of every mouthful of food as long as there is any taste in the food. (4.) To abstain from all drink with the meals. All this is simple and costless. Further, Perfect health is said to depend on three laws—sleep, hunger and thirst, given in order of importance. "We do not, as many think, get our strength through eating, but through the law of sleep. We eat simply to repair the waste of the body through exercise. Perfect health depends on observing perfectly the laws of hunger and thirst." All have lost the sense of *natural hunger*, which is explained, *appetite* being something entirely different. The first step in attaining perfect health is to destroy this abnormal sense,

and the striking testimony adduced of the success system in so-called incurable diseases and poor health convince one that the author is on the right track. The confirmation which is given by medical men and others qualified to judge, apart from those who have gained robust health, strengthen the conviction. The praises of the book cannot be too highly sung, and I would not only advise every reader to send for a copy, but those who are in a position to benefit their fellow-men could not do so better than by presenting their ailing friends with a copy each. (Price 4s. 6d.)

MYSTERY: A PEEP BEHIND THE VEIL.

by Rhoda O. Coates.

"The conception of God to-day proves that we have progressed and can-progress." This sentence gives food for thought, because it allows a possibility of growth, and there is no finality to this growth. The writer further voices this idea, and teaches the use of involution apart from evolution. In the course of this going forward we may expect to do away with human laws, seeing that they are only expressions of imperfection. The writer is of opinion that environment and soul-power work hand in hand. A symbolical rather than a literal or material value being attached to the Christian scriptures we get a helpful and illuminating philosophy. (Gay and Bird, 22, Bedford Street, Strand, London, W.C. 3s. 6d.)

THE WORLD BEAUTIFUL.

by Lilian Whiting.

This is the first of the "World Beautiful" Library, and he is indeed past redemption who gets up from the perusal of the volume without being rendered the happier. The world, says our authoress, is beautiful, not through external scenery, but rather from our degree of receptivity to the influence of higher forces. As to how this may be cultivated, the factors determining happiness, how friends are made, the part played by exclusiveness and the inevitable consequences give view points on which meditation is bound to be fruitful. The aphorism of Mazzini is quoted: "Work in life is a duty; do good, without thinking of the consequences to yourself." Stimulating, too, are the words: "To recognise loss or pain, or annoyance, not flippantly nor with undue dread, is to assume the conquering attitude. No one is defeated till he gives up." There is much beautiful and practical teaching in the book, and for this reason it is sure of a wide reception. (Gay and Bird, Bedford Street, Strand, 3s. 6d.)

All books mentioned in these columns may be had from this office.



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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.

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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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