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# THE New Thought Journal

**And Occult Review,**  
(FORMERLY THE TALISMAN.)  
A MAGAZINE  
*Devoted to Practical Idealism  
and the Study of Nature's Finer  
Forces.*

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## *The New Thought Journal*

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

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

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# The New Thought Journal, And Occult Review.

No 27.

July, 1905.

Price 3d.

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

## You and I.

Reverting to the subject of last month's "failure," which I promised to deal with at greater length, there are two points I wish to consider.

The first is concentration. Our friend said he was affirming hourly, and he had come to think concentration a waste of time. Can our friend point to a single great writer who has ever spoken so lightly of concentration? Did he ever come across a memory system or a work on psychology in which it was discounted? I make bold to say that there has been no concentration, but a playing with the subject. When we speak of man concentrating on a subject we mean that he is deaf and blind to all else around him. We have cases on record where momentous or tragic events have been taking place within earshot of men who have been so lost in thought as to have been perfectly oblivious. One scholar, outside whose house was being enacted the terrible massacre of St. Bartholomew, was not aware of the fact till the day after. It is an ascertained fact that but a small area of the mind is used in daily life; also that a man's actions and character are the result of the states of mind most predominant. Further, that daily a certain proportion of the thoughts pass into the sub-conscious part of the mind, where they remain dormant, to be called up later under certain mental states or moods and emotions. They may so remain for years, and even pass from parents to their children.

If a man could concentrate on success perpetually the energies would flow out seeking for a channel in which to expend themselves. Every opportunity would be utilized; no chance would be allowed to slip by, and success could not fail to attend their efforts. Of course, *ideas* are valuable, and the measure of success will depend upon them. A man could make a decent living out of hawking tea-cakes, if he were content to do so, but if he had ideas, which is another word for initiative, he would not be content. He would think that the customers who bought tea-cakes of him might buy bread and fancy confectionery if he brought them round. And why should they not, if the tea-cakes have given satisfaction? He tries the experiment, and it takes. Being a careful man he puts by what he can, and after a time gets a barrow, so that he can take more round. Nothing succeeds like success, says the saw, and the man's mind becomes still more active. The ambition begins to be awakened. He thinks: "What is to prevent my taking a small shop in the town? With the connection I have I could pay the rent, and no doubt I should get suffi-



cient custom from passers-by to meet incidental expenses." Meanwhile, his mind filled with big projects, he is even more anxious to please his customers than ever, and goes out of his way to do so. Everyone appreciates attentions and courtesies, and the man is unconsciously learning invaluable lessons in human nature. In modern phraseology he is "nursing" his business. His connection grows, and he finds it too much for his own unaided efforts, so he gets a boy to help. After a little waiting he sees a shop in a thoroughfare, which he thinks stands a chance of improving, and he takes it. He does not, however, stand behind the counter and wait for people to come, but continues calling personally upon his old customers. He informs these that he is now in a position to supply confectionery on a larger scale, and later his customers send their orders, and there is no longer any need to continue hawking. His business is at length established, and he takes his position among the respectable tradesmen in the town.

This is no fancy picture: I have seen it repeated many times in the very business I have cited. In one case the people are "retired" and occupy a large house in the most fashionable part of the town I have in my mind. One could fill pages with narrating the stories of wealthy illiterate men and women who became rich by work and a belief in themselves. These men, in fact, are those who rule the country. In every town and village the bulk of the local bodies are composed of such men. But I must close now, and will speak further next month.

A reader sends an odd fulfilment of a dream. She dreamt that a valuable cow she possessed had wasted to nothing when she touched it. A few days afterwards one of these special types of cow, the same the dream related to, was crushed between a gate and its ribs broken.

*(To be continued.)*

—o—

## The Passing of Sin.

A selfish Paradise I sought to win,

Thro' passion's storm I clasped my heart's desire,  
I kissed the lips and flaming eyes of sin,

And felt their fatal fire.

My love then changed to hate, I would have slain,

Sin's Protean form that brought my pride so low,

My blows renewed her strength, I tried in vain

To kill this subtle foe.

I who had seen her guilt, then saw her pain,

And learnt to pity her who could not die,

To hide her from the world's eye I was fain,

And an avenging sky.

But when I took the last step on the road

That leads to peace, the pure soul's guerdon rare,

I looked within men's hearts, sin's sole abode,

But lo! she was not there.

*Marchesa F. Alli-Maccarani.*





## Thought, the Builder,

by A. Osborne Eaves.

### LESSON 6.

The statement that the world is the macrocosm and man the microcosm is one which is hackneyed, but one which few people understand. Too much is taken for granted without attempting to verify it. If the above hermetic axiom be correct, man ought to have a power over circumstances and nature far exceeding that which he now has. It is quite true. He has, but the power is in latency rather than in actuality. Man has to *grow it*, in fact. Every seed is a tree or plant, according to its type, potentially, but conditions are needed to bring about this perfected form. One condition is *time*, and I want to show that time is an illusion to a great extent. Like the phrase we are considering the saying is quite respectable with age, but how few realize what it means, or believe it? All philosophies consider time and space unreal. Is this so? Let us see. Take one very common illusion about time. There is a proverb which states that "time flies." But this depends upon the nature of the activity. Where one is taking a holiday, spending an hour with a friend one has not seen for years, and who must part again directly, the minutes sweethearts are together—time does indeed seem to fly. But in moments of peril, or waiting for a train, when one wants to visit a dear friend or relative on the point of passing away, or in sad straits, how slowly time hangs! The express as it bears us onwards seems to crawl! The mind conjures up the possibilities fraught with momentous consequences. To the condemned criminal, waiting for an expected reprieve, how tardily must move the wheels of time!

Surely all the different values attributed to time must *reside in the consciousness of the individual*. A century ago the time occupied in travelling from one town to another a hundred miles apart might take a coach with relays ten hours to do, whereas the train to-day might cover it in somewhere about two hours. Thus eight hours have disappeared in that journey. Suppose railway travelling—or some other method as yet unknown—can bridge the hundred miles in a quarter of an hour, where will time be? If a message can be cabled round the world in three minutes where does the time come in again? Certainly, there is some, but how infinitesimal. Now in thought we have almost abolished time: a flash of lightning or a thought takes a certain amount of time to manifest, but it is so imperceptible to the senses that we say it is instantaneous. Thus, time, after all, is merely an expression which is purely relative, depending upon circumstances, and having no fixed value, and when it is known as it is now, that thought has a vehicle of its own, and a man in his thought-body might be present in London one minute and at St. Petersburg the next, how can we say time



really exists? Time can be annihilated by the higher forces, and thought is one of them. It is on record that the news of the battle of Omdurman reached the native bazaars of Cairo before it was received by telegraph. General Gordon's fate was also known at the other end of the empire before the English knew. In the Waziristan Expedition of 1894-5, where the transmission of news was only possible by heliography, the natives in Sheik Budin, 75 miles distance as the crow flies, but 127 by road over mountain passes and ranges, knew of an engagement which was fought in a mist when the instruments could not be used, and there was no telegraph. This fact was elicited by one of the officers being informed of it by an officer stationed at this place, by heliograph next morning, when the mists had cleared. The engagement took place at 5-45, and the news was circulating at 7 the same evening. It would be possible to multiply these examples, many soldiers who have served abroad testifying to their frequency. The phenomena of dreams and hypnotism furnish many such cases, some being of the nature of prevision.

With some people it may be a matter of many years or a life time before they can show forth their possibilities, whereas in others the potentialities unfold themselves comparatively quickly. The point we wish to emphasise here is, however, that *everyone* has this power within, and that each is a replica of the highest form of existence. Naturally such a conception has never entered the mind of one in a multitude: why should it, when everyone nearly is imbued with the pernicious religious teaching which misguided "good" people are for ever circulating. The truth has been lost sight of, and scarcely anyone knows that he is anything beyond his body and a vague feeling that possibly there may be such a thing as soul, but as to its nature or powers there is not the faintest idea. The ordinary man thinks it will come out all right somehow in the end, and that is all he cares.

(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 in May.*

If you wish to accomplish an undertaking by or through another, proceed in all things as already stated above, with this exception: you must change the prayer as follows: Let me find grace, favour and mercy in the eyes of N., son of R., so that he may grant my petition, etc.

Again, if you have a cause to bring before high magistrates or princes, you must pray this Psalm and the closing prayer arranged for it, seven times in succession before the rising of the sun.



## BY THE TRANSLATOR.

I must be permitted in this place to insert another caution. When it said N., son or daughter of N., it must be understood that we must first mention the name of the person by whom we wish to be served, and afterward the name of his mother, as, for example, Isaac, son of Sarah, or Dinah daughter of Leah.

Psalm 5.—If you have business to transact with your magistrates, or with your princes, and desire to obtain their special favour, then pray this Psalm early at the rising of the sun, in the evening at sunset: Do this three times over pure olive oil, while at the same time you think unceasingly, upon the holy name of Chananjah (merciful God,) anoint you face, hands and feet with the oil and say: Be merciful unto me, for the sake of thy great, adorable and holy name, Chananjah, turn the heart of my prince to me, and grant that he may regard me with gracious eyes, and let me find favour and courtesy with him. Amen! Selah!

The holy name is found in the words: Chapez, verse 5; Nechini, verse 9; Nechona, verse 10; Hadichemo, verse 12; and Kazinna, verse 14.

Still another peculiarity of this Psalm is, when you find, notwithstanding the utmost industry and care, your business does not prosper, and you have reason to fear an evil Masal, that is, an evil star, spirit or destiny is opposing you, then pray this Psalm daily, even to the last verse with great devoutness, and you will soon find yourself in more favourable circumstances.

Psalm 6.—With this Psalm all diseases of the eye can be healed. Read the Psalm for three days successively, and pray the prescribed prayer seven times slowly, in a low tone, and with this keep continually in your mind the holy name of Jaschajah (which means help is with the Lord,) believe without a doubt that the Lord can and will help you. The prayer is as follows: Jehovah my Father, may it please thee, for the sake of the great, mighty, holy and adorable name, Jeschajah Baal Hatschna, that is, Help is with the Lord, (for He is the Lord of help, He can help,) which name is contained on this Psalm, heal me from my diseases, infirmities, and from the pain of my eyes, for thine is the power and the help, and thou alone art mighty enough to help, of this I am certain, and therefore I trust in thee. Amen!—Selah!

Further it is said: If the traveller encounters danger by land or sea, he shall, when there is no other help or hope for, pray this Psalm seven times, and each time with full confidence in the mighty and sure help of the Almighty, and add thereto; Jeschajan, Lord of help, may it be thy holy will and pleasure to assist me in this extremity and to avert this danger from me. Hear from the sake of thy great and most holy name, for thine is the power and the help. Amen! Selah!



The five letters of this holy name contain, according to the prayer, the words: Jehovah al, verse 2; Schuba, verse 6; Oschescha, verse 8; Bewoshn and Vejibbahaln, verse 11.

Psalm 7.—When evil persons conspire to render you unfortunate, if your enemies watch for an opportunity to overthrow you, if they pursue you in order to harm you, then take upon the spot where you stand a handful of earth or dust, pray this Psalm and keep in your mind the holy name of Eel Elijon, great, strong, highest God, then throw the dust in the direction of your enemies uttering a prayer prescribed for this case, and you will find that your enemies will cease their persecutions and leave you undisturbed. The letters of the holy name are found in the words; Aisher, verse 1; Ode, verse 18; (according to the order of Al, bam, and the letters must be transposed,) Hoshenei, verse 2, Eli, verse 7; Jadin, verse 9; Jashuf, verse 13; Elijon, verse 18.

The prayer is as follows; Oh, Eel Elijon, great, strong, and highest God! may it please thee to change the hearts of my enemies and opposers, that they may do me good instead of evil, as thou didst in the days of Abraham when he called upon Thee by his holy name. (Gen. xiv. 22.) Amen! Selah!

If you have incurred the ill-will of an enemy, whose cunning, power, and vengeance you have reason to fear, you should fill a pot with fresh water from the well, and pronounce over it the twelve last verses of this Psalm, namely, the words; "Arise, Jehovah! in thy wrath!" Pronounce these four times, and at the same time think of the holy name of Eel Elijon, and of your enemy, and pray each time. "Humble and overthrow, Oh, Eel Elijon, mine enemy, N., son of R., that he may not have the power to provoke or to injure me." Amen! After this prayer, pour the water upon a spot at your enemy's residence, or at a place where he must pass over it, and by doing this you will overcome him.

If you have a case to decide before the court, and you have reason to fear an unfavourable or partial verdict, then pray this Psalm slowly before you appear in the presence of the judge, thinking at the same time of Eel Elijon and of the righteousness of your cause, and as you approach the judge pray as follows: Oh, Eel Elijon! turn thou the heart of the judge to favour my best interests, and grant that I may be fully justified when I depart. Give unto my words power and strength, and let me find favour. Amen! Selah!

Psalm 8.—If you wish to secure the love and goodwill of all men in your business transactions, you should pray this Psalm three days in succession after sundown, and think continually of the holy name of Rechmial, which signifies great and strong God of love, of grace and mercy. Pronounce at each time the appropriate prayer over a small quantity of olive oil, and anoint the face as well as the hands and feet. The letters composing the holy name are found in the



words: Addir, verse 2; Jareach, verse 4; Adam, verse 5; Melohim, verse 6; Tanis chilehu, verse 7. The prayer reads as follows: May it please thee, Oh, Rechmial Eel to grant that I may obtain love, grace and favour, in the eyes of men, according to thy holy will. Amen! Selah!

(*To be continued.*)

—o—

## Colours: their Powers and Influence.

*By Geo. H. Bratley.*

LESSON V.—BLUE.

In dealing with the colour Blue, we come to the cold, electrical and contracting potencies. There are three blues, the light, deep, and dark, yet all of these alike in the fact that they chiefly influence the Mind and Thought. Blue, as long as there is no trace of red in it, stimulates the brain, and helps it, but its effect on the nerves, if they are saturated with it, and cannot get away from it, is terrible. Scientists class blue as a kind of drug in its effect on the brain. Most people imagine the sky, in clear weather to be blue. It is really white tinged with green, but the distance and clearness make it appear blue. "Professor Langley," says an Italian paper "has demonstrated the accuracy of his theory that the sun is really blue, its apparent colour being the result of the absorption exerted by its vapoury atmosphere upon the rays of light as they pass through." That the sun is blue has also been claimed by some occult writers. This colour is a learned philosophical tint. The works of a blue writer rarely raise one's enthusiasm. The strong, human, red interest is lacking. Out of every hundred colour-words used by Shakespeare there are only four blue. In dress the thoughtful business man and the man of law and letters are indicated by blue, while it will usually be found that the colder type nations wear neutral coloured clothes, the northern nations wearing much blue and grey, and the southern or warm blooded people are generally fond of bright colours. The voices of the highly-cultured English or German are said to be blue. The light blue has chief influence over the intellect, while the deep blue influences the intuition and the higher mind. Dark blue has a shade of the negative black and is not so good as the other two.

*Healing Power of Blue.*—This colour is the microbe's special foe, it also appears to possess certain anaesthetic qualities and is being used by one dentist instead of drugs in the extraction of teeth. It is a nervine, astringent, and sedative. It heals on the same principles as do the drugs aconite, belladonna, foxglove, tannic acid, chloroform, nitric acid, &c., only in a less harmful way. Blue has been found of great value in all conditions of the system where there is inflammation, nervous ailments and in cases of rheumatism, neuralgia, hemorrhage, sun-stroke, cholera, &c., where it is of great service. In violent



cases of lunacy it has a very soothing effect, and this power has been well tested in a French insane asylum.

*The Colour Blue in Occultism.*—In examining the aura of an individual, the various shades of blue may be read as following. Light blue, intellect, thought truth; sapphire blue gives spirituality; deep blue, faithfulness, love of truth, constancy, and trust. A fine dark blue is very occult. Grey blue or black blue are not good and give depression and melancholia. Greenish blue will give a subtle and impetuous character.

In divination or crystal gazing read good news to anything you may be anxious about when the picture or scene is surrounded with blue, unless it is the grey or black blue, for these may indicate disappointment or even mental weakness and insanity. These two latter shades are not good for speculative and commercial undertakings. The light blue often denotes the beginning of psychic powers.

*Astrological.*—Blue is the colour of Venus, and is related to the signs Taurus and Libra. Where the aura is made up chiefly of the lighter blues the planet Venus will be strong in the Horoscope, some occultists have named the place of Venus the saving point in a birth figure.

*General.*—Blue is the colour of the number 6, of the letters N. U. V. W., of A in the musical scale, of the period of life from the age of 10 to 18. Of the Auric Envelope in the seven principles of man. In the four elements it is related to water.

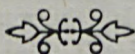
(To be continued.)



## “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 3, late; 8, from 9 to noon; 17 all day; 27, early; also the 10 and 24, 1 p.m.
- On ironmongers, gunsmiths, smiths, chemists, cutlers, barbers, on the 4, 10 a.m. and 5 p.m.; 7, early; 11, 18, at 10 a.m. and 5 p.m.; 20, 4 p.m.; 25, 10 a.m. and 5 p.m.
- On stationers, printers, lawyers, publishers, teachers, architects, and booksellers on the 3, 5, 12 at 2 p.m.; 13, 10 a.m.; 19, 2 p.m.; 24, early; 26, 2 p.m.; 29 noon.
- On clothiers, woollen merchants, provision dealers, and clergymen on the 6, 11 a.m.; 8, early; 13, 11 a.m.; 17, early; 20 and 27, 11 a.m.; 31, late.
- On artists, musicians, drapers, jewellers, theatrical people, and confectioners on the 3, late; 7, 11 a.m.; and 3 p.m.; 8, 2 p.m.; 14, 11 a.m. and 3 p.m.; 17, late; 21 and 28, 11 a.m. and 3 p.m.
- On plumbers, shoemakers, dyers, curriers, maltsters, agriculturists, builders, and landlords, on the 1, 8, 11 a.m. 10, late; 15, 22, 11 a.m.; 24, 2 p.m.; 29, 11 a.m.
- On inventors, electricians, and engineers on the 6 all day; 10 late; 11 early; 19, 2 p.m.; 20 and 25 early.





## Dot Divination.

THE ANCIENT ART OF GEOMANCY.

*By Asturel.*

LESSON II.

Geomancy is closely allied to Astrology, and there are sixteen figures employed in Geomancy which are related to the twelve signs of the Zodiac, the seven planets, and the Head and Tail of the Dragon, known in Astronomy as Caput and Cauda Draconis. Each figure consists of four lines of either dots or marks. These Figures are as Follows :—

Figure.	Latin Name.	Significations.	Element.	Planet.	Zodiacal Sign
o					
o					
o o	Puer	Boy	Fire	Mars	Aries
o					
o					
o o	Amissio	Loss	Earth	Venus	Taurus
o					
o o					
o o	Albus	White	Air	Mercury	Gemini
o					
o o					
o o	Populus	People	Water	Moon	Cancer
o o					
o o					
o o	Fortuna	The			
o	Major	Greater	Fire	Sun	Leo
o		Fortune			
o o					
o	Conjunctio	Conjunction	Earth	Mercury	Virgo
o					
o o					
o					
o o	Puella	Girl	Air	Venus	Libra
o					
o					
o o					
o	Rubeus	Red	Water	Mars	Scorpio
o o					
o o					
o o					
o	Acquisito	Gain	Fire	Jupiter	Sagittarius
o o					
o					
o					
o o	Carcer	Prison	Earth	Saturn	Capricorn
o o					
o					



Figure.	Latin Name.	Significations.	Element.	Planet.	Zodiacal Sign.
o o					
o o	Tristitia	Sadness	Air	Saturn	Ac-
o o					quarius
o					
o	Laetitia	Joy	Water	Jupiter	Pisces
o o					
o o					
o o					
o o	Caput				
o	Draconis	Dragon's		Jupiter	
o		Head	Earth	and Venus	
o		Entering			
o	Cauda	Dragon's Tail		Saturn	
o	Draconis	Going out	Fire	and Mars	
o					
o o					
o	Fortuna	The			
o	Minor	Lesser			
o o		Fortune	Fire	Sun	Leo
o o					
o	Via	The Way	Water	Moon	Cancer
o					
o					
o					

These figures are termed masculine and feminine alternately. Puer is masculine, Amissio feminine, &c. In my next lesson I will give further meanings of these figures.

*(To be continued).*

—o—

## The Cream of New Thought and Occultism,

—o—

### THE DIAGNOSIS FROM THE EYE.

Dr. Henry Howard Lane can be congratulated on having produced a book which cannot, at any rate, be accused of being hackneyed. This work opens paths to the "new art of diagnosing with perfect certainty from the iris of the eye the normal and abnormal conditions of the organism in general, and of the different organs in particular." The book is divided into three parts. The first part lays before the reader the theory regarding this method; the second gives us the practice of the diagnosis, and the third the natural method of healing. It is admitted that the eye is "the mirror of the soul," but it is usually known that "it also reflects every single part of the body with absolute clearness the physical and mental condition of man." It seems that the normal colour of the eyes of the Caucasian race is azure, and that allopathically treated diseases have darkened the iris. The discovery was made by a Hungarian boy through accidentally



noticing the difference in the eyes of an owl he captured and kept some years. The boy later made some cures through the discovery till the good old law, as usual, interfered and forbade his doing good because he was not qualified. The allopaths ignored the facts, but the homeopaths acknowledged its merits, and treatises appeared upon it. The Four Tenets show that the more the colour of the eyes change—and it does change—the more morbid matter there is in the system. Blue is said to have been the colour of the beauties who remained everlastingly young, and that of all long-lived people. Brown-eyed people are increasing, and it is these who are more sensitive, more nervous and more apt to be injured. Scabies is responsible for unnatural colouring of the eyes by the medical method of suppressing the efforts of nature to rid the system of the poison. Diagrams and the expounding of the theory follow, and in addition to each reader being able to detect what organ may be weak or defective, some readable chapters on the health are appended. The work is well bound, indexed, and printed in clear readable type on good paper and well worth the 8s., (post free). The Kosmos Publishing Co., and Hygienic Institute, 765, N Clark Street, Chicago, Ill.

#### HOW TO LIVE 100 YEARS, OR THE NEW SCIENCE OF LIVING.

It is unfortunate that this title has been done to death somewhat. There must be half-a-dozen books with the same title. The one under consideration is from the pen of W. I. Gordon, M.D., P.D., President and Medical Director of the National School of Manual, Physical and Suggestive Therapeutics, Cleveland, Ohio.

The doctor opens with a vigorous attack on animal food: "Meat has no food value after it is dead." This sentence should give pause for reflection among meat-eaters. Instances of disease and insanity spread by living on such un natural food are cited, and the law that all foods lose in digestibility and force by cooking is emphasised. Some valuable hints in the selection of foods ought to be more widely known, as should the information relating to the place of proteids, oats, carbo-hydrates, functions of food principles; the natural foods do not tempt one to over-eat. Recipes for using raw foods, and for more rational cooking would confer great advantages on those who would use them, immense variety being offered. The writer in speaking of salads says that "a simple salad should be seen on every table 365 times a year"! If people have to choose between dessert and salads they should select the latter. The constitution of fruits and nuts is dealt with at length, and much commonsense displayed with regard to the use of foods and drinks, and hygiene generally, as well as the value of suggestion. The illustrations are helpful, and the 326 pages eminently readable. 6s. 6d. free. Suggestive New Thought Publishing Co., Cleveland, Ohio.



## I SUGGEST! SUGGESTION &amp; OSTEOPATHY

by the same author, is a well-written work on the power of mind over matter, couched in homely language and with an evident desire to impart information that will really benefit humanity. Numerous letters from patients and others throw light upon the powers of the mind, and *The Mind as a Dynamic Force*; or *The History of Suggestion in Past Ages*," which is contributed by Dr. Geo. R. Patton, is of interest to all students. Those who wish to suggest for health to friends who are "below par," should see that all the clothing which restricts such as tight collars or shoes, &c., should be removed, as anything which will divert the mind from the work in hand lessens the probability of success. Perfect confidence between patient and operator is essential. Remind the patient that all diseases are curable by suggestion, this will make a mental condition on his part highly favourable. Now tell the patient to keep one thought alone in mind—sleep. The New Method, by which the voluntary mind assists the operator in impressing the involuntary mind is described for difficult cases. Then when the right state is reached, make the necessary suggestion. The Chapter on Auto-Suggestion will repay perusal, as so many people cannot suggest to themselves—it seems like a game of make-believe. Osteopathy is dealt with in over 100 pages—the whole book comprises 308—and as so many ailments give way to this treatment and it can be easily acquired, the book is one which is useful. (The Progressive and Osteopathic and Suggestive Therapeutic Publishing Co., Cleveland, Ohio.)

## SEX RADICALISM.

This is a pamphlet by Dora Forster which will scarcely commend itself to most people. Everyone recognises the evils arising from parents keeping children in ignorance with reference to the functions of sex, but the evils which the adoption of the author's system would bring about are worse. Price 1s. 2d., free, M. Harman, 50c, Fulton Street, Chicago.

## A KNOWLEDGE OF THE SELF, THE KEY TO POWER.

This artistically got-up dollar work, is by C. E. Patterson, M.D., D.S., Grand Rapids, Michigan, U. S. A., from whom it may be obtained. The material is the substance of three lectures, and there is much that will help all who are as yet walking in darkness. The author is convinced that the Almighty must have a means by which He can speak to His children, and this means is called the universal language, which is always in symbol or hieroglyph. "There are two ways God uses to instruct men, one through form, colour and nature of the things, of nature itself, and the other by means of man's guardian angel, which is ever with man, and working for his eternal good." A beautifully prepared coloured chart makes this clear.



The science of correspondence, which is the root of occult knowledge, has been requisitioned, and through it a reader could not fail to know something about himself. The sun corresponds to the heart, and the moon to the brain. Mercury corresponds to the lungs, and the positions of these bodies has something to do with the life. Further, the Sylphs, Gnomes, Undines and Salamanders enter into the composition of our bodies, our passionnal nature being the working of the last named. "When made to obey they are your greatest friends, but when you obey them, your greatest enemies—the real cause of man's original downfall."

#### WHAT SHOULD I DO THAT I WOULD BE WHAT THE ALMIGHTY DESIGNED.

This is by the same writer, and the price is 4s. 6d., free, like the first. This work places before the reader a mystical and symbolical rendering of the western scriptures as applied to man's so-called fall, and other subjects dealt with in the earlier books. In the second part the folly of men breaking law in regard to their bodies, and then praying to God to change His laws that they may be exempt from paying the penalty is touched upon. The pertinent question is asked that if men lived in former times 969, why cannot man to-day do the same? Why could not death be overcome, and Paul had affirmed it? The five senses must have a governor so that the soul will not be misled, but be guided by the soul, which knows no more out of the body than it does when within it. The taste is responsible for much ill, not being under control, and gluttony and its attendant diseases occur. Most of the diseases, in fact, come from the sense of taste, says our author, who gives a high place to Christian Science.

#### BEHA-ULLAH.

##### LES PAROLES CACHEES EN PERSAN.

Babaism has been making great headway in Mahometan countries, and Behaïsme, derived from the founder Beha-Ullah does not differ much. In the translation before me there are several "epistles," the first of which is known as the "Seven Valleys," addressed to a Sufi Sheik, which gives the essential conditions in order that man may know God. The second is an appeal to preachers to leave their monasteries in order to unite in a common effort to bring men to one belief. The latter part of the pamphlet is occupied with the esoteric teachings of Beha-Ullah, given in so striking a manner as to render the translation feeble. The high tone of these Persian teachings is worthy of so great a race, and Christians might with advantage peruse the "Paroles Cachées." (Price 2s. 7d., Ernest Laroux, 28, Rue Bonaparte, Paris, 1905.)

#### SPIRITUAL FORESHADOWINGS.

This book is anonymous, and the result of the search for truth which the writer sought; of her knowledge



of the life hereafter, like that of so many others, was brought to her through illness. The psychic nature of the writer, partly accentuated through a loving and sensitive personality, made her a prey to a species of vampirism which unfortunately too many people suffer under. How the writer obtained freedom from New Thought would take too long to tell, but the relating of her story will yield many a hint for people passing through a similar phase of life. (Gay and Bird, 22, Bedford Row, London 2s. 6d.)

#### A SHORT ESSAY ON INSANITY.

In a psychic age like the present, when the organism is so readily thrown out of balance, and a breakdown rendered more serious by the well-intentioned efforts of ignorant friends a treatise like the above is welcome. The author, Dr. Charles Williams, who has had some asylum experience, is of opinion that if the signs and symptoms which indicate the approach of insanity were only generally known large numbers of men would be annually prevented from becoming insane, and many a person saved from a suicide's grave. Sleeplessness, impairment or loss of memory, suspiciousness and self-consciousness, headache, loquacity and incoherence, deficiency, or absence of the faculty of judgment, loss of self-control, changed manners, and loss of affection for those loved, delusions (by which the writer means the belief that one has committed "an unpardonable sin," that he is eternally lost.) The last symptom of insanity adduced is that of hallucinations. I am glad to see our author has broken away from the rest of his profession here, for he recognises that hearing voices or seeing visions do not necessarily betoken the mind being unhinged, but a phase of mediumship, or super-sensitiveness. The booklet will fulfil a useful mission. (Henry J. Glaisher, 57, Wigmore Street, Cavendish Square, London, W. 1s. 1d., free.)

#### PHRENOPATHY, OR RATIONAL MIND CURE.

Dr. Chas. W. Close has compressed much invaluable matter into the 54 large pages comprising this volume. His classification of man's principles differs from that of others, but it is only a question of terms: it is the idea that is important, and here the reader can feel intuitively that the author has grasped the truth. He teaches that man is a magnet, and with one pole, the animal side, he draws matter for the sustenance of the body, while from the other pole, or the spiritual side, there is a constant influx of the universal life principle, or creative energy. The object of the soul—or one, at any rate, is to give visible expression in its present stage of development. The close connection between body and mind is explained, and how the action of the heart may be controlled, and the supply of the vital element to the different parts of the body and organs regulated. Any organ may be strengthened by directing the attention to it, while breathing properly. The stomach is compared with the Ego, and the lungs as the intellect, and from these



correspondences many useful hints may be derived. Food, for instance, must never be eaten while angry, if so it will devitalize the stomach. In Self-Healing one must identify oneself with the real Ego. To do this sit or lie in a comfortable position thinking of the organ to be affected, and use an affirmation similar to those found in the Talisman Calendar. The whole of the ten lessons composing the book, which is well bound, are quite worth the price (1s. 6d., free) charged. (Chas. W. Close, 124, Birch Street, Maine Bangor, Maine, U.S.A.)

### THE RATIONAL ALMANAC.

This book is almost unique. Mr. M. B. Cotsworth, of Acomb, York, is a pioneer in a little frequented field. The methods of reckoning time from the earliest ages is discussed, and he has satisfied himself that they are wrong, and the ancients were unable to arrive at the length of a year, which was an important item of knowledge, seeing that agriculture was based upon such knowledge. Famines might be avoided by it, and failing crops remedied. Then the inconvenience of the ecclesiastical method of reckoning time has led to endless perplexity in balancing monthly income and expenditure in large firms all over the world; business, parliamentary, law courts, college, school terms would be simplified, anniversaries on inconvenient days, leap year days in regard to salaries of officials, impeding just pension schemes, jumbles of festivals, dates, &c.—all this could be abolished and a scientific method substituted. Mr. Cotsworth has a herculean task in front of him, but if he can interest the right people we might have our dates on a rational basis, as we should have our money and weights and measures. (5s. from the author.)

### HUMAN MAGNETISM.

This work by James Coates has a sub-title of "How to Hypnotise, a Practical Handbook for Students of Mesmerism." It is perhaps not too much to say that in this work we find the author at his best. In the ten chapters which cover 246 pages the subject of Mesmerism, or if the reader prefers the later name of Hypnotism, has been thoroughly dealt with. In the introduction the history of Human Magnetism from the time of Hippocrates to the present is given. The headings of the chapters will give the reader an idea of the scope of this work:—Chap. I Trance, Dream Life, and Hypnotic States. II The Benefits of Hypnotism. III Objections to Hypnotism. IV Suggestion. V Human Magnetism. VI How to Hypnotise: Self-Preparation. VII How to Hypnotise: Actual Practice. VIII How to Hypnotise: Phreno-Magnetism. IX Higher Phenomena. X How to Heal-Hypnotic and Magnetic Methods. There are ten plates showing Induction of Phenomena, Experimental and Curative. In the chapter on "Objections to Hypnotism" we read "As to confining the practice to 'responsible medical men,' I may point out



that the personal character, reputation, moral, and other responsibility are not prerogatives of the Faculty exclusively. I therefore contend that hypnotism should be practised by the most fit, medical or lay." This attitude is the right one and the author quotes Dr. Wyld who says :—" It has been proposed that mesmeric and hypnotic experiments and cures should be legally restricted to the medical Faculty ; but this I think would be a great mistake, for although itinerant mesmerists have shown repulsive experiments, and sometimes damaged their subjects, yet on the other hand the view taken on the subject by medical men is almost entirely materialistic, while the experiments of the French schools have often been dangerous and degrading, and even criminal." That there are dangers in hypnotism is probably true, but it is doubtful if these are greater in hypnotism than in ordinary life and those who have made a study of this subject know that it is impossible to make a person do an act which he would not perform in the ordinary waking state. There must be the tendency in the individual before it can be fructified, and no hypnotist can plant the tendency, though if it is already there and latent he may by degrees rouse it into activity. The same thing may be observed every day in ordinary life where the latent germs of good or evil in a child are played upon by associates and surroundings, yet no one would be so foolish as to say that the child must be kept away, say from school, because of the dangers, the benefits derived from a good education overrule this. At the same time a wise parent will do all in his power to minimise the danger, and this is exactly what should be done in dealing with mesmerism or hypnotism. The book is published by Nichols & Co., 34, Hart Street, W.C. Price 5s. 4d.

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#### DAS MYSTERIUM DES ATEMS.

This is a German Translation of "The Mystery of Breath" by Asturel. The English edition will be found advertised in our catalogue. It is a treatise of the twelve breaths and has been adopted as a handbook by Asturel in his unique system of "Western Yoga, or the Individual Breath." Its value has been recognised by the German publisher, O. Georgi, of Berlin, who has acquired the rights of the author. Price 1 mark.

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#### MIND.

This is the leading exponent of New Thought in America and is conducted by Charles Brodie Patterson. The April number has many interesting articles, the chief among these being Desire—An Evolutionary Agent: Self-Confidence and Success; The Sacredness of Work, the Atomic Man, &c. It is issued monthly by the Upland Farms Alliance, Oscawana-on-Hudson, New York. The price is 1s.

Among our exchanges we find Medical Talk, Now, Reason, Harmony, &c.

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