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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  
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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

**The Talisman Publishing Co.,**  
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# The New Thought Journal, And Occult Review.

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No 28.

August, 1905.

Price 3d.

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## You and I.

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

New Thought continues to make headway in this country; its hopeful teachings permeating the glum and sad views of life which old thought is so largely responsible for. The critic, like the poor, we have with us always, but even he will pass away in time; he is a kind of necessary evil, and at length disgusts the man who has any ideals about him at all.

Harry Gaze, of Los Angeles, the author of "How to Live Forever" paid a visit to London on the 18th June, but I was not in town at the time or I should assuredly have seen him. He was lecturing at the Higher Thought Centre, Cheniston Gardens, on "Life Culture" for the attainment of perpetual youth. Several class lessons are to be given, the last of which has not been delivered at the time of writing, as we go to Press several days before the close of the month.

Less and less is perpetual youth being regarded as a phantasy of a disordered imagination. The laws underlying life are more intelligently understood, and there has been no weighty reason advanced why man should not go on living as long as he wishes to.

I see Sir James Crichton-Browne has been unburdening his mind on the question of length of life, and tells us that "every man is entitled to a century of life." That is the worst of scientists and men of learning: they are so terribly orthodox and conservative. Why should this word "century," or the term "100 years" be so constantly employed? Does science, logic, or common sense prescribe a definite period. I suppose it is taking it on a par with the statement of man's age being three score and ten, though in the same book eight hundred years and more were not considered out of the way. Have the laws of nature altered within the last six thousand years? It is about time the idea of a hundred years as the limit of man's life were banished, because men unwittingly bar themselves from exceeding it. If Sir James had only said that centenarians might be more common and that there was no reason why any particular age should be allotted to those who obey nature's laws, and the help of twentieth century science, he would have given the surface-thinking masses food and superficial newspaper readers room for reflection.

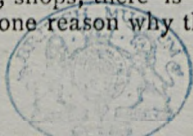
Reverting again to elements of failure in students of New Thought, there is the case of the man—far too common, nowadays—who has no time. He is enthusiastic about it. He sees the simplicity and beauty of the underlying truths, and he promises himself that he will take the matter up. I cannot too



strongly insist upon the absolute necessity of *regular daily practice*. People do not realise the importance of the task they have undertaken, and think that if five minutes are given now and then it will suffice. Other students think if they only *read* there is no need for practice. They seem to think it is an intellectual recognition, and that is all. This is very far from the truth. It is a matter of *growth*, and to grow, one must have something to grow on. Being growth there is no cessation: wherever there is cessation there is stagnation, and stagnation, as has so often been said, is death. It is not sufficient to simply read; the whole being has to undergo complete change. The nature of this change has formed the topic of many articles in these pages, so readers must refer to them. Steady, persistent practice must be carried out, and in this way the state of things sought to be realised will be brought about. Generally as soon as a man opens his eyes in a morning his mind mechanically turns to the work in hand; to what he will do after he has swallowed his breakfast, or, if he has no work, how he will get it. Sheer force of habit has rendered this process of mentation as regular as clockwork. Perhaps in one who has come across the new psychology it is more marked, because he realises what opportunities he has missed, and how, if he had only known he might have been working to better advantage. So he makes up for lost time and tries to do double the amount of work he used to do. He is on the look out for opportunities, or creating them, where in the old days he let somebody put him there. His initiative is beginning to show itself. All this is very well, but it does not go far enough, and the "failures" of New Thought are generally found in students of this type.

He will say, "Well, I have a lot to do this morning; I will give ten minutes to the thing after dinner." After dinner he finds plenty of work of one kind and another till evening, and he has a difficulty in getting the time in even then. His mind too, at the end of the day, is rather tired, and he does not concentrate except in a half-hearted manner, and does it more as a duty, as something disagreeable, perhaps even begrudging the ten minutes devoted to it. Now this is not the right attitude of mind at all. For one thing, a student should not practice concentration when he is worried or tired, for there are fewer things more tiring in themselves than it is. The morning is the ideal time, for then the brain is rested after the night's repose. For those who cannot possibly give ten minutes—some people give half-an-hour daily, and it is not too much—then get the time in as early on in the day as possible, but not immediately after a meal.

As to the importance of one's work each one must judge. I have watched with interest the work of "busy" men with whom I have been brought in touch. Of course, for those engaged in factories, mines, workshops, shops, there is not much chance, and that alone is one reason why the time should be





got in before beginning the day's work. But there are countless opportunities for concentration which could be utilised, if something less important were to be allowed to stand aside. The time of thousands of men is just frittered away. Men like Gladstone, The Bishop of London, and other statesmen, divines, barristers and literary workers appreciate the value of time as much as most men, and really do not waste a moment, but with the rank and file of the world much so-called "business" could well be dispensed with and the time more profitably spent. The student who is in earnest must learn to *make time*. He finds time to eat and sleep at fixed periods, and so he must with regard to the ideal life. It is for him to say which is the more important, but it is no use attempting to play with the subject.

—o—

## Thought, the Builder,

*by A. Osborne Eaves.*

No. 7

A medical writer says somewhere: "It is the mind, not the muscle, that is transforming the face of the globe. It is the supremacy of mind, not brawn, that rules the world to-day. It is the mind that brings the highest price in every market of the world to-day. May we not soon be quite all agreed that it is to the mind that we must look for the greatest cure and care of the body? To me psychological, physiological, and histological science, point inevitably toward this conclusion."

If this be so, there we have an instrument more potent and more marvellous than any wielded hitherto by man. It has been attempted to show that what we are is the result of what we have thought, and we may now consider how we may now rid the body of all that is inharmonious, and undesirable. Many people have not been able to avail themselves of New Thought because they could not make a beginning. The teachings have often lacked logic, and people could not make use of them. Very optimistic and ideal teachings do not interest a large class, because it is somehow felt that they are not intended to be put to a practical use. It is of no assistance to tell a man sick unto death that he is God, and therefore all powerful; that his disease is purely imaginary, and that he is as well as ever he was. If foul slimy ooze had been slowly passing along a sewer for years, pouring a bucket of the purest water would not efface the foulness. The reading of one book, or a dozen on the new psychology will not transform a chronic invalid into a healthy, robust individual, unless he takes care to lay the foundation well. Every tiny cell which composes his body, and there are millions of them, is a thought, with a consciousness all its own. Numbers of these cells think alike. Thus, if a man were to walk bare-footed in a fire, he would be burnt. Nature has taken this means of inducing him to take care of



his body, and the new cells which take the place of the dead and dying ones will be impressed with the same idea. But the fire-walkers are not injured when they pass through their religious ordeal. The central battery of their being has long since dominated the minor cells of the body. So, too, in the case of the ignorant fanatics who allow their limbs to wither, or permit themselves to be buried alive, and are later dug up. Truly the mind has subdued the body, but at a cost that few Europeans could stand, or would care to undergo. When the mind has only been used for considering purely intellectual problems, politics, mathematics, inventions, &c., no interference with the higher mechanism of the body has been made. Man has not quite grasped the notion that he could affect in a specific manner these molecules and atoms. Here in Europe, where competition has been the culminating and only object to absorb the attention of teeming millions—the problem among the latter being how to gain bread to live, and that of the well-to-do how to double their millions. Keener and keener has competition become, and nearly everyone is engaged in a struggle that is now international, and is the cause of wars and bitter feelings between different nationalities. In science the competitor is just as keen, though fame is substituted for gain. With this all-pervading fever, thought has been diverted from its proper channel. It has been turned to objects outside the man, and not the man himself, so that it is extremely irksome to fix the attention for long together. In our sports we have the same competitive element, which passes under the name of “friendly rivalry,” and in our literature, if it is not purely devotional, (and only persons of a certain type can peruse this) the competitive element tinges its pages. We are now all familiar with the idea that in the past the fight between man and man was waged on the physical plane, with physical weapons, but that now the struggle had been lifted to the mental plane. The higher one goes in nature, the more subtle and powerful become the weapons employed.

All power resides in man, there can be no question, and competition is an attempt to realise this power in one form.

Competition, while it is a means of growth tends to accentuate the evils of life. Take the case of disease, for instance. Men with ideas see that as scarcely a man or woman is whole, and a busy strenuous life is urging them forward, health being an essential to the “battle of life”—note, once more the notion of strife, and therefore the twining away from the true path of life—brainy men see that there is scope for a palliative or cure. Other men see the same thing, and it becomes a fierce and interesting struggle for the ear of the public. The poor public, turn which way they will, from book or paper at home, to hoardings and posters outside, and suggestive sermons, and pessimistic conversations with friends or acquaintances—in every direction disease is the one theme. The



claims made by each competitor become stronger and stronger, and the slightest symptom of discomfort is magnified into a fell disease. Thus, through competition, the ills of the people are grossly exaggerated, and they unconsciously reproduce the symptoms they read about in their own bodies. Add to this the worry which is so prevalent, arising from competition, the reports of bad trade in the country, and the dissatisfaction which permeates society, and it is not difficult to understand why the teaching of New Thought seems like fairy tales and unreal.

I disagree, therefore, with such teachings as are set forth by Christian Science, and only a small proportion of people can benefit by them. Everybody can understand that the mind exerts a powerful effect over the body, and if it can be shown how disease can be overcome there will not be wanting those who will persevere with the instructions, and effect big changes in themselves.

The practical outcome of this lesson is: Cease being affected by your surroundings as much as you can. Cultivate cheerfulness, sunniness and hope. It is no stretch of either the imagination or common sense to rest assured that the purpose of manifestation is good and beneficent, albeit the whole of the workings of Nature cannot be seen or understood as yet. This conception above will correct the false and distorted view of existence which European nations hold, and prepare the mind for further enlightenment and help.

(To be continued.)

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## Sepher Schlimmusch 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.*

Psalm 9.—The principal attribute of this Psalm according to the precept is, that it is an unfailing remedy in the restoration of male children who are feeble in health, when no medicines and help are at hand. This Psalm should also be prayed against the power and malignity of enemies. In the first instance write this Psalm, with its holy name, upon pure parchment with a new pen, and hang it around the patient's neck. Afterward repeat the prayer with reverence, and think at the same time of the holy name of Eheje Aischu Eheje, that is, I am he that will be and utter the following prayer: All-merciful Father, for the sake of thy mighty, adorable and holy name, Eheje Aischer Eheje, may it please thee to take away from N., son of R., the illness (here name the disease) from which he suffers, and relieve him from his pains. Make him whole in soul, body and mind, and release him during his life from all plagues, injury and danger, and be thou his helper. Amen.



In the second case repeat this Psalm and pray devoutly : May it be agreeable to thy will for the sake of thy most holy name Eheje Aischer Eheje, to release me from the power of my enemies and opposers, and to protect me from their persecutions, as thou once didst protect the Psalmist from the enemies who pursued him. Amen.

The letters of this holy name are in the words : Ode, 2 : Haojeff, verse 8 and verse 16, and in alphabetical order in the At Basch.

Psalm 10.—If any one is plagued with an unclean, restless and evil spirit, let him fill a new earthen pot with water from the spring, and, in the name of the patient, pour into it pure olive oil, and pronounce over it this Psalm nine times, keeping in mind constantly the adorable name of Eel Mez, which means Strong God of the oppressed, and at each ending of the Psalm, may it be thy most holy will, O Eel Mez, to heal the body and soul of N, son of R, and free him from all his plagues and oppressions, wilt thou strengthen him in soul and body and deliver him from evil. Amen.

The holy name may be found in the words Alah, verse 6, Lamma Anawin, verse 16 and Haasez, verse 17.

Psalm 11.—Whoever prays this Psalm daily with feelings of devotion, and with it keeps constantly in mind the holy name of Pele, that is Wonderful, and who besides utters a suitable prayer to God, he will be safe from all persecutions, and will not have any great evil to fear.

The holy name is in the words: Ofel, verse 2: Paal verse 3 and Aden. The closing prayer may be as follows : Adorable, mighty and holy God Pele with thee is advised, action and power, and only thou canst work wonders. Turn away from me all that is evil, and protect me from the persecution of evil men, for the sake of the great name Pele. Amen.

Psalm 12.—This Psalm possess similar power, action and worth as the foregoing. The holy name is Aineel, which means Strong God my Father, and is found in the words of the sixth verse of the Ewionim Akum Lo. The prayer is as follows : Almighty Father, my God Ameel grant that all conspiracies against me may be set at naught : turn away from me all danger and injury, and thine is the kingdom and the power. Amen.

Psalm 13.—Whoever prays this Psalm daily with devotion, together with the proper prayer belonging thereto, and that thinks at the same time of the powerful name of Essiel, that is My help is the mighty God, will be safe for the next twenty-four hours from an unnatural death and from all bodily sufferings and punishments. The prayer is as follows : Protect me according to thy good will and pleasure from violent, sudden, and unnatural death, and from all other evil accidents and severe bodily afflictions, for thou art my help and my God, and thine is the power and the glory. Amen.

According to tradition this Psalm is also a good cure for dangerous and painful diseases of the eyes.



The patient must procure a plant that is good for the eyes, and with this must pray this Psalm with a suitable prayer, trusting firmly in the certain help of the mighty Essiel, and then bind the plant upon his eyes. The letters composing this holy name are contained in the words: Ezoth, verse 3; Mismor, verse 1; Jarum, verse 3; Aneni, verse 4; Ojewi, verse 5; and Jagel, verse 6.

Psalm 14.—Whoso prays this Psalm in childlike faith and trust in the most holy name Eel enunet, that is, the true God or God of truth, and prays the prayer belonging to it daily, will find favour with all men and will be free from slander and mistrust. The prayer is as follows: May it please thee, On Eel summet, to grant me grace love and favour with all men whose help I need. Grant that all may believe my words, and that no slander may be effective against me to take away the confidence of men. Thou canst do this, for thou turnest the hearts of men according to thy holy will, and liars and slanderers are an abomination to thee. Hear me for the sake of thy name. Amen.

The letters composing this holy name are founded in the words: Elohim, verse 1; Ma skiel, verse 2; Echad, verse 3; Ammi, verse 4; and Azat, verse 6.

Psalm 15—Against the presence of an evil spirit, insanity and melancholy, pray this Psalm with the prayer belonging to it, and the holy name Iali, which means: My Lord or, The Lord, too, is mine, over a new pot filled with well-water that was drawn for this express purpose and with this water bathe the body of the patient. The prayer which must be repeated during the process of washing is as follows: May it be thy will O God to restore N, son of R, who has been robbed of his senses and is grievously plagued by the devil, and enlighten his mind for the sake of thy holy name Iali. Amen.

The three letters of this holy name are found in the word Jagur, verse 1; Ragal, verse 3, and Jimmot, verse 5.

He who otherwise prays this Psalm with reverence will be generally received with great favor.

Psalm 16.—This Psalm is important and can be profitably employed in different undertakings, as for example. 1st, if anyone has been robbed, and wishes to know the name of the robber, he must proceed as follows: Take mud or slime out of a stream, mix them together, then write the names of all suspected persons upon small slips of paper and apply the mixture on the reverse side of the slips; afterward lay them in a large and clean basin filled for this purpose with fresh water from the stream—lay them in the water one by one, and at the same time pray this Psalm over them ten times with the prayer adapted to it, keeping in mind at the same time the name of Caar, that is, Living, which name is found in the words of the sixth verse, as follows: Chabalim, and Alei, and if the name of the real thief is written upon the slips, that upon which his name is written will rise to the surface. The prayer is as follows: Let it be thy will, Eel Caar, the Living



God, to make known the name of the thief, who stole from me (here name that which was stolen). Grant that the name of the thief, if it is among the names, may arise before thy eyes, and thus be made known to mine and all others who are present, that thy name may be glorified : grant it for the sake of thy holy name.

(*To be continued.*)

—o—

## Colours: their Powers and Influence.

*By Geo. H. Bratley.*

### LESSON VI.—VIOLET AND INDIGO.

We will take these two colours together as for many purposes it is difficult to draw a line between them, and deal with them separately. What has been written in the previous lesson on dark blue will apply to both these colours in great measure. The Italian voice is said to be indigo and to be a darker shade than the French. Violet is the most spiritually suggestive of all colours, and can be used with benefit in rooms where people congregate for religious exercises and meditation. There does not appear to be a writer who can be mentioned as having had for the favourite colour word violet yet we find it is often chosen by painters where religious subjects are concerned and it is frequently the colour worn by martyrs, while indigo is dark blue with a dash of black and is not good but is that colour we refer to when we say a man has a fit of the "blues." The wearer of violet is usually inventive and often possessed of genius and literary ability.

*Healing Power of Violet and Indigo.*—The culminating point of electricity is in the violet indigo colour. These colours are refrigerant, astringent, nervine, soothing, anti-inflammatory &c, the violet being more directly soothing to excited nerves and is invaluable for inducing sleep in nervous conditions. Dry coughs are best dealt with by indigo rays and water, also pneumonia and phthisis. Cases of lunacy can be treated with violet. These colours should not be used where there are symptoms of expended vitality or exhaustion.

*The Colours Violet and Indigo in Occultism.*—These colours seen in the aura of an individual may be taken to indicate various certain characteristics. Violet love of truth, and all that is good, humility, zeal, spirituality. Mauve is good and gives affection of a spiritual kind. Lilac sweetness with some aggressiveness and intensity. Heliotrope gives seriousness, sadness and contemplation. Claret suspicion, distrust, moody and passion.

In divination and crystal gazing read the violet tints as good the indigo as evil or not to be depended on.

*Astrological.*—Violet is the colour of Jupiter, and is related to the signs Sagittarius and Pisces. Jupiter will be strong in the Horoscope of those where the aura is made up chiefly of the pure violet. Indigo is said by some writers to belong to Neptune.

*General.*—Violet is the colour of the number 3, of the letters T.D. Of B in the musical scale, of the period of life from the age of 52 to 64. Of the Higher Manas in the seven principles of man.

(*To be continued.*)



## Dot Divination.

THE ANCIENT ART OF GEOMANCY.

By Asturel.

LESSON III.

In the last lesson we gave the sixteen figures used in this form of divination. In this lesson we will give the nature of the figures, whether good or evil, also the colours and letters of the alphabet they rule.

*Puer*:—Very evil; quarrels, disputes, and accidents. Rules the letter K, the colour of fire, or golden yellow.

*Amissio*:—An evil figure denoting loss and misfortune. Rules the letter Q, the colour sky blue or azure.

*Albus*: Not to be depended on. Rules the letter D, of a pale colour.

*Populus*:—Indicative of a journey, but generally unpropitious and evil. Rules the letter T, the colour citron or orange.

*Fortuna Major*:—A fortunate character. Rules the letter F, the colour white.

*Coninunctio*:—Uncertain, not to be depended on. Rules the letter X, the colour is changeable, shots and plaids.

*Puella*:—Very fortunate, especially in love questions. Rules the letter P, the colour blue.

*Rubeus*:—Very evil in all things. Rules the letter C, the colour red.

*Acquisito*:—A figure most fortunate and indicating great success. Rules the letter L, the colour grey.

*Carcer*:—Very evil, indicative of illness, loss, poverty, unhappiness, disappointment, imprisonment, &c., according to the nature of the question. Rules the letter R, the colour black.

*Tristitia*:—Very evil in all things. Rules the letter B, black and very dark colours.

*Laetitia*:—Very fortunate in all things. Rules the letter N, the colour green.

*Caput Draconis*:—Fortunate. Rules the letter G, the colours grey and flaxen.

*Cauda Draconis*:—Very evil. Rules the letter H, the colour violet.

*Fortuna Minor*:—Good for dignity, &c., but evil as regards profit or gain. Rules the letter M, the colour vermillion or ruddy.

*Via*:—Evil in pecuniary matters, but indicative of changes in other senses. Rules the letters S or Z, the colour yellow.

The student must now draw a figure, having twelve equal parts, this may easily be done by making a circle and drawing six lines through the centre like the spokes of a wheel which will divide it into the parts required. Number each of these from 1 to 12. These divisions are read as follows:—

1 Represents the querent or person asking the question, his or her health, &c.

2 The querent's property or substance, and all expectations of a pecuniary nature, as also the acquisi-



tion of anything from another, except such as may be expressed by the other divisions.

3 Signifies brethren, near relatives, short journeys, letters, messages, rumours, messengers removals of business, &c.

4 Denotes houses, lands, mines, the home, the mother and all things relating thereto ; the end of any matter.

5 Refers to pleasure of all kinds, taverns, theatres, gambling, children, schools, love matters.

6 Represents servants, lodgings, small cattle, poultry, sickness.

7 Refers to all questions of marriage, dealings with others—not relatives—thieves, disputes, open enmity, partners in business, &c.

8 Signifies death, wills, legacies, finances of wife or partner.

9 Refers to long journeys, voyages, foreign lands, books, the church, dreams, and partner's kindred.

10 Is the division of honour, authority, preferment, business, profession, the father.

11 Represents friends, advisers, wishes, hopes, expectations, &c.

12 Refers to imprisonment, grief, persecution, private and secret enmity, affliction, large animals, magic.

*(To be continued.)*

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## The Cream of New Thought and Occultism,

—o—

### CHRISTOLOGY.

The sub-title of this work, which is by Oliver C. Sabin, is "Science of Health and Happiness, or Metaphysical Healing exemplified through Rules, Formulas, and Incidents." The title is sufficient to indicate its scope and tendency, and the fifty-eight chapters—covering 331 pages—teem with suggestions that cannot fail to be of service to everybody. The supremacy of spirit cannot be denied though it is tacitly put in the background in practical life, and Mr. Sabin rightly places it in its true position, and shows us that if we would only trust in it the difficulties of life would be light and few. All persons possess, says our author, the power of shaping their own destiny. Seeking first the kingdom of God all else is added. We are told that the kingdom is within, hence we must look within. People make themselves poor because they tell themselves continually that they are poor. "The only reason for poverty, the only reason for want, is in the mind of the person who suffers want. There is no more excuse for being poor than there is for being sick. Both are evils and both are sins. They belong to those evils which mortal mind has placed over mankind, by themselves adopting those mortal thoughts which are dragging mankind down." Pursuing this



train of thought the author points out that when God created man He gave him dominion over the world, but he had the power of selection, and chose unwisely. The chapters are short and to the point, and cover a very wide field. (News Letter) Press, Washington, D.C., U.S.A. Price 1 dollar.

### THE MASTER CHRISTIAN SERIES : BOOK THE FIRST.

This is one of two books which contain "Six Degrees" each, and consist of a "course of study embracing a scientific interpretation of life and practical instruction for the awakening and systematic development of mental, or spiritual powers, active or latent in all men." It is dedicated to the "Occult Order of Silent Evangelists," that Occult Brotherhood now scattered throughout the world, whose intense devotion to the knowledge and service of good, enables them to know and serve, preferring themselves unknown and unsought. The relation between the conscious and sub-conscious minds is dealt with, and the Will is attached to the former. If we wish to realise our ideals it must be done consciously, so that the importance of Will may be understood. Each man's life is his problem, and each must solve his own, and if the reader can see his life from the true standpoint he can work out this problem. This is what the author (Dr. Sylvester Arbor West) aims at, and in the subsequent pages he traces the effects of thought and the power of words as affecting our thoughts.

### BOOK THE SECOND.

Pursuing the same theme under the headings of of Natural and Hypnotic Sleep, Hypnotism : what it is, Healing through the Laying on of hands, The Magnetic Will, Magnetism, Telepathy, Concentration, similar teachings are given. Price £1 each. (The Master Christian Pub. Co., Council Bluffs, Iowa, U.S.A.)

### LIVING COUNTERPARTS: A STUDY IN VIBRATION.

Our life, our health, our salvation, our heaven is here and now. Such is the burden of the message the authoress, Minnie S. Davis, who knows, one feels indistinctively, what she is talking about. Taking Balsac's definition of God as being, in all probability, motion, then in vibration we have more than meets the eye. An atom (about which we may expect to hear much in the future from science, as it holds the secret of the universe) being a centre of force, or energy, and not matter pure and simple; it is unity, and "the grandest thought connection with this study of vibration is unity, the oneness of law, because of the oneness of purpose. If the universe is one, as the word implies, and is molecular in its constitution, then we must believe that movement in a certain place not only makes changes in certain other places, but affects the entire cosmos. This is a stupendous thought." We leave the reader to draw his conclusions on this, and also on this passage:—"The rose touches us with complex vibrations and we recognise its wonder-



ful form and colouring and inhale its delicious perfume. But in looking at the rose we are moved by something deeper than mere form and odour and colour. A subtle, mysterious power is in the rose—a soul, or incarnation of the Eternal Beauty, and we quicken and thrill to these more spiritual vibrations, and love and admire and take it to our hearts as though it were our very own. Were our ears fine enough we could hear the combined harmony of all the melodious movements of this glorious rose." (The Alliance Publishing Co., New York.

#### THE COMPASS.

A Metaphysical Treatment, by the same author, price 8d. free, a pamphlet in which is briefly stated how "one weary with the ceaseless struggles of life, that I have almost lost my will-power and am merely drifting in a hopeless, helpless way," is helped. Were it only for the help which writers of New Thought have been able to give to so many cases like these there would be sufficient justification for its existence. The consolation offered by the church is rejected on all hands, and men in perplexity and distress of mind have no where to turn: well might one of the lecturers of the Christian Evidence Society, which wages war against freethinkers and heretics say it was like battling with a ray of sunlight to tackle a mental scientist. He had done battle with them and knew from experience. I like the affirmations of the writer and no one could really utter them in all earnestness without experiencing a sense of power and peace. (Published by the author at 182, High Street, Hartford, Conn., U.S.A.)

#### IDEAL MOTHERHOOD.

That people otherwise equipped so splendidly in regard to education, wealth, happy surroundings, should launch themselves so ill prepared as many do, on the voyage of matrimony, has always puzzled many people, and if the hints given in Ideal Motherhood were known to parents, many lives would be the brighter for it. How often does it occur to parents that their children are by temperament what they have been made by the mental state of the former before birth? A child born while a couple are young, attached to each other, and life smiling on them, will be very different from the child born when the father is harassed by business worries, and the mother with family cares or ill-health. Yet it is possible to avoid passing on a luckless heritage to an unborn babe. Parents have much to learn. The author is M. S. Davis. (Messrs. Thos. J. Crowell and Co., 46, East 14th Street, New York, U.S.A.)

#### HELPS BY CHRIST'S WAY TO HEALTH AT HOME.

This is a blend of Scripture and New Thought, with much of the American spelling in it. Here is a useful thought, "We partake of the nature of those we live with, or think much about, because we are living their lives over and over again, and constantly imitating them." The chapter on "The Human Telephone" contains some excellent material for those



who wish to know more about themselves and the forces they are surrounded by. The one on "Silence," too, should be of service to many, as it occupies a prominent place in advanced thought, and is not always made as clear as it might be. The function of the little understood as yet solar plexus receives a chapter, and those who desire to heal their ailing fellows should find it illuminative. (Mrs. Excell-Lynn, Akron, Ohio, U.S.A. Price 1s. 8d. free).

#### THE SEVENTH SENSE—CLAIRVOYANCE.

By the same writer, daintily got up in art cover, 36 pages, 1s. 2d. Mrs. Excell-Lynn thus describes it: "Four wonderful chapters giving many phases of the unseen life that can be known only to those who have 'talked with the angels,' by the cultivation of the entire scale of being, from lowest physical to highest spiritual." The subject is treated from its highest standpoint, an earnest appeal to all to seek the highest they can conceive, as only by so doing is it possible to evolve the potentialities every human being has within him. Price 1/-

#### THE LOST PEARL

is an anonymous story of considerably literary merit, though sad in parts. It records the union of two souls after many sorrows which had purified the affection, but must equally be taken in a higher sense. Fame and ambition are subtle tempters, and sometimes lead men astray, and the dross is cherished for the gold. The story is suggestive. The book is printed on heavy paper, with artistic cover and illustrated. (The Lauriston Press, New York, price 5s. 6d free).

#### SOCIAL FREEDOM.

A pamphlet by Hulda L. Potter-Loomis, written in response to a request by the Social Science League of Chicago. The writer charges the clergy with being largely responsible for the restrictions under which men and women are said to be, but that they place the blame on the wrong shoulders. The utmost freedom in regard to sex matters is advocated, the writer believing that the time is ripe for it now. (Mr. M. Harman, 500, Fulton Street, Chicago. Price 11d. free).

#### OCCULTISM IN PSYCHICAL RESEARCH, SPIRITUALISM, &c.

"An Investigator" of the seventies, "whose knowledge has come entirely through non-Professional mediums" gives us the result of his experience in the above pamphlet. Although imposture and delusion always seem to have accompanied spiritualism from the beginning, says the writer, the severe examination of the Society for Psychical Research has shown the reality of the phenomena. Like so many other investigators, and I am at one with him, when he cautions his readers not to dabble in these things without knowing something of the dangers surrounding them, but he is unconvinced that occultism has a genuine basis, adducing evidence which, to him, appears unanswerable. The writer, whom I deem to be a clergyman, and not by any means a young man,



would burn all documents connected with occultism, except the annals of the S.P.R. (Mr. Elliott Stock, 62, Paternoster Row, London, 4d.)

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## Does Medicine Cure?

Again and again the utter uselessness of drugs to cure any disease has been asserted by the hygienist, who although he has not taken a degree is quite competent to watch the effects of medicines on the human system. The hygienist is not the only one who declaims against the poisoning of the system by inserting something into it which is not food, and must therefore injure it, but the more intelligent and progressive among medical men themselves decry them. There is no doubt that doctors generally would use fewer and fewer drugs, knowing that Nature invariably seeks to prolong life, self-preservation being the first law of nature. A little reflection would show those who think Nature does not know her business, how absurd is such a conception. It is Nature which is ever striving to adapt herself to the insane habits which men acquire, and who tries to avert evil. Doctor's however, are compelled by foolish patients to give drugs, otherwise if they were not drugged they would either go to another medical man who would prescribe the orthodox pill or draught, or take physic on their own account, and perhaps do themselves more harm still. Below we quote the opinions of physiologists, professors, and doctors, who may be presumed to know what they are talking about.

John Mason Good : The science of medicine is a barbarous jargon. My experience with *materia medica* has proved it the baseless fabric of a dream, its theory pernicious, and the way out of it the only interesting passage it contains. The effects of medicine on the human system are, in the highest degree, uncertain, except, indeed, that they have destroyed more lives than war, pestilence, and famine combined.

Dr. Evans, F.R.C.P., London : The popular medical system is a most uncertain and unsatisfactory system. It has neither philosophy nor common sense to commend it to confidence.

Marshall Hall : Let us no longer wonder at the lamentable want of success which marks our practice, when there is scarcely a sound physiological principle among us.

Prof. Gregory : Gentlemen, ninety-nine out of every hundred medical facts are medical lies, and medical doctrines are, for the most part, stark, staring nonsense.

Dr. Eliphalet Kimball : There is a doctorcraft as well as priestcraft. Physicians have slain more than war. The public would be better off without professed physicians.

Valentine Mott : Of all sciences, medicine is the most uncertain.

Marshall Hall : Thousands are annually slaughtered in the quiet sick room.



Sir Astley Cooper: The science of medicine is founded on conjecture and improved by murder.

H. C. Wood: What has clinical therapeutics established permanently? Scarcely anything.

Dr. Ramage, F.R.C.S., London: It cannot be denied that the present system of medicine is a burning shame to its professors—if indeed a series of vague and uncertain incongruities deserves to be called by that name. How rarely do our medicines do good! How often do they make our patients really worse! I fearlessly assert that in most cases the sufferer would be safer without a physician than with one. I have seen enough of the malpractice of my professional brethren to warrant the strong language I employ.

Prof. A. H. Stevens: The older physicians grow, the more skeptical they become of the virtues of medicine, and the more they are disposed to trust to the powers of nature.

Dr. Talmage, F.R.C.S.: I fearlessly assert that in most cases our patients would be safer without a physician than with one.

Alonzo Clark: Every dose of medicine diminishes the patient's vitality. In their zeal to do good, physicians have done much harm. They have hurried thousands to the grave who would have recovered if left to nature.

Wakley (Lancet): A system of routine or empirical practise has grown up, vacillating, uncertain, and often pilotless, in the the treatment of disease.

Horace Green: The confidence you have in medicine will be dissipated by experience in treating disease.

Dr. Cogswell (Boston): It is my firm belief that the prevailing mode of practice is productive of vastly more evil than good, and were it absolutely abolished, mankind would be infinitely the gainer.

Prof. B. F. Parker: Instead of investigating for themselves, medical men copy the errors of their predecessors, and have thus retarded the progress of medical science and perpetuated error.

Prof. Jamison (Edinburgh): Nine times out of ten our mis-called remedies are absolutely injurious to our patients, suffering from diseases of whose real character and real cause we are most culpably ignorant.

Sir John Forbes, F.R.C.P., London, Physician to the Queen: No systematic or theoretical classification of diseases or therapeutic agents ever yet promulgated is true, or anything like truth, and none can be adopted as a safe guidance in practice.

Oliver Wendell Holmes: Mankind has been drugged to death, and the world would be better off if the contents of every apothecary shop were emptied into the sea, though the consequences to the fishes would be lamentable.

James Johnson, F.R.S.: I declare as my conscientious convictions, founded on long experience and reflection, that if there was not a single physician, surgeon, man-midwife, chemist, apothecary, druggist



nor drug on the face of the earth, there would be less sickness and less mortality than now prevails.

Dr. Abercromie, F.R.C.P., Edinborough : Medicine has been called by philosophers the art of conjecturing the science of guessing.

Benj. Rush : The art of healing is like an unroofed temple—uncovered at the top and cracked at the foundation. I am incessantly led to make apology for the instability of the theories and practice of physic. Dissections daily convince us of our ignorance of disease. and cause us to blush at our prescriptions. What mischief have we not done under the belief of false theories? We have assisted in multiplying diseases ; we have done more, we have increased their fatality.

Henle : Medical science at all times has been a medley of empirically-acquired facts and theoretical observations, and so it is likely to remain.

Magendie : Medicine is a great humbug. I know it is called a science—science, indeed ! It is nothing like science. Doctors are mere empirics when they are not charlatans. We are as ignorant as man can be. Who knows anything in the world about medicine ? I know nothing in the world about medicine, and I don't know anybody that does know anything about it. I hesitate not to declare, that so gross is our ignorance of the real nature of the physiological disorders, called disease, that it would perhaps be better to do nothing and resign the complaint we are called upon to treat to the resources of nature than to act, as we are frequently called upon to do, without knowing the why and the wherefore of our conduct and its obvious risk of hastening the end of the patient.

A. C. Bernays : Ninety-five out of every hundred patients who apply at a doctor's office to be treated would get well anyway, if left to nature.

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### “Tips” to Travellers.

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

Call on brewers, fishmongers, oil merchants, and dealers in all kinds of fluids on the 3 all day ; 7, 2 p.m. ; 10 all day ; 14, 2 p.m. ; 21 all day ; 28, 2 p.m.

On ironmongers, gunsmiths, smiths, chemists, cutlers, barbers, on the 1, 11 a.m. ; 4, early ; 8, 11 a.m. ; 10, late ; 15, 11 a.m. ; 18, early ; 22 and 29, 11 a.m.

On stationers, printers, lawyers, publishers, teachers, architects, and booksellers on the 2, 9 a.m. and 3 p.m. ; 7, 4 p.m. ; 12, early ; 16, 9 a.m. ; 21, late ; 26, 10 a.m. ; 30, 3 p.m.

On clothiers, woollen merchants, provision dealers, and clergymen on the 3, noon ; 4, late ; 10, 17, noon ; 23, 4 p.m. ; 31, noon.

On artists, musicians, drapers, jewellers, theatrical people, and confectioners on the 2, 10 a.m. ; 4 and 11, 9 a.m. and 4 p.m. ; 16, 6 p.m. ; 22, 10 a.m. ; 25, 4 p.m.

On plumbers, shoemakers, dyers, curriers, maltsters, agriculturists, builders, and landlords, on the 5, 9 a.m. ; 11, early ; 12 and 19, 9 a.m. ; 25, 4 p.m. ; 26, 9 a.m.

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