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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 30.

October, 1905.

Price 3d.

You and I.

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

Among the letters received since last month is one from a reader who gives a list of ailments which have been companions for some years. How few people there are who appear to be free from these weaknesses! The conversion of an ailing body into one of strength and beauty is a big task to those who have gone for thirty or forty years under the domination of the idea that their body was themselves. Of course, they have invested it with all their ideas, until it has come to reflect and become the sum total of their conceptions, and though these may have varied there has been a predominant idea—the body was the man, and being mortal was liable to disease. There was the notion that the body was a separate entity, with a mind or a soul behind it. Have not all religions said something like this? Has not a certain St. Paul, whose teachings weigh more than those of his Master with many good people, made man a tri-part being, and is it not agreed that man is in miniature what the world is—threefold, a lower trinity? Well, man is not to blame for looking with reverence to authority, and leaving it to others supposed to be gifted in this direction, to decide what he actually is. Any thought beyond the most simple subject is unpalatable to the mass of mankind, and the individuals who have risen to a height where they can think, do so in a fashion of their own. One does not complain of this, however; better be definitely wrong than vaguely right, because in the former case one has got hold of something from which one can base future conduct or thought, whereas in the other case one is in the dark.

It is quite true that man can be divided into three, or seven parts, or principles, but nevertheless all these parts are merely parts—they are not the whole, the totality, and it is this for which we plead in New Thought. We students wish to implant the fact—for fact it is, beyond cavil—that man is not a body with a something behind it, but that he is now and here spirit, or to those who dislike the word, and the writer is one, as it has been used so loosely, and undesirably, consciousness is a better word. This consciousness expresses itself in form, or rather a part of it does so. This part is being re-made moment by moment, the prime factor in its manufacture being the will, so that provided the thought be persistent any form can be altered in time. As the Hindus express it: Man is a soul and has a body "You have a body," as a writer says, "yes; and that body was perfect when it was given you, but for years you have watched and waited for evil symptoms in it. You have literally made it

weak by thinking it was weak. You know the proverb, 'Give a dog a bad name and then hang him.' When you have slept and ceased to be fearful, your heart beats restfully, pumping the red blood through your veins. Let each organ do its work as restfully as while you are awake. Expect the rest, and you will have it. Say, 'I am well, I am fearless;' say it believingly. There, do you not feel the glow of health? Look at yourself in the mirror. Your eyes are bright, your cheeks pink and your body lightly poised. You say you 'cannot keep it up;' the glow lasts a few minutes, but the 'blue feeling' comes again, 'bluer' than ever? Yes, it may; do not fight it, however; do not give it the importance of being an enemy. Fill yourself so full and so continually with the glow that there will be very little room for the blues. To-morrow it will be easier, and next week easier still. Talk to yourself of your heritage, for are you not God's child? Made in his image? Spirit, because He is spirit? Love, because He is love? Are you not a 'joint heir with Christ?' 'I and my Father are one.' 'It is the Father that worketh in me.'

Let the past go. Do not regret it. If it had not been for those sorrows and mistakes, you might not be so far on the road as you are to-day, *realizing* your heritage. 'As the starry worlds swing free in space, so am I poised in divine love.' You want success? Very well, work for it. Do not say, 'I shall never succeed, no matter how hard I work.' Say, 'I am sure of success.' 'And what happiness it is just to do the work we love, knowing that *reward surely crowns our efforts.*' Work, but do no wrong. Stop occasionally, take a deep breath and say, realizingly, 'Peace, I am a child of God, and God is love.'

Mon sort n'est pas à plaindre,

Il est à désirer ;

Je n'ai rien à craindre

Car Dieu est mon berger.

—o—

How to Control Thought.

The thoughts of the mind are identities with an Ego. By this we mean that every thought has a centre around which all its elements revolve, and to which it is obedient, when no higher power is in evidence. Thus thoughts are capable of expressing themselves — they think. Man thinks, and he thinks unto his thoughts all that he is, hence those thoughts must be endowed with power to think in manner similar to their author.

There is, however, a difference between the original thinker and the thought. One has its animating centre in Spirit, and the other in thought. One is Son of God, and the other son of man.

The one essential fact to understand is that there can be no manifestation without intelligence as a fundamental factor and constituent part. Every form in the universe, every function, all action, and all substance has a thinking part, which is receptive to,



and can be controlled by man. Edison says that he has observed that every molecule has three things: intelligence, substance and action. It has form, it moves, and it knows where it wants to go. This *intelligence* principle in all things is the key to the metaphysician's work. He does not concern himself with the action and reaction of the chemistry of matter, nor does he care to know all the intricate laws of electricity and magnetism in order to get the very highest use of them. They are susceptible to thought, through the knowing factor in their construction, and to this he appeals. It is through this all-pervading intelligence that man exercises his highest power. The Scripture statement of man's power and dominion over all things is true only when he is estimated mentally.

It is the testimony of all philosophers that everything is in a state of construction or destruction. These two forces are all-pervading and appearing essential in building the universe. The metaphysician discerns the cause of these two movements to be the "Yes" and the "No" of mind. These dual attributes of mind are in evidence everywhere, yet not understood by those who observe the form instead of the Spirit. The positive and negative poles of the magnet are states of mental affirmation and denial. In acid and alkali, sour and sweet, chemistry is proclaiming "Yes" and "No." Night and day, heat and cold, sunshine and shadow, intelligence and ignorance, good and evil, saint and sinner, all reflections of mental affirmations and denials. Thus the common denominator of all manifestation is found to be "Yes" and "No."

It is found by the use of these mind forces that man can dissolve things by denying their existence, and build them up by affirming their presence. This is a simple statement, but when it is applied in all the intricate thought-forms of the universe, it becomes complex. Yet when one knows it to be the key to mental power, and persistently uses it, its truth becomes axiomatic.

This power of the mind to build or destroy, through affirmation and denial, is exemplified most strikingly in the human body. Whatever we persistently affirm as true of us, in due season manifests itself somewhere in the organism. Whatever we persistently deny is taken away, when the law has had time to work itself out.

The body is made up of cells; some in radiant state, and some crystalized into form. The visibility of these radiant thought-forms is the result of an affirmation of the ponderability of substance, or, we might say, that it is the belief in man's mind that his body is material instead of spiritual. The affirmative state of mind is a binding, holding process, and it involves all thoughts, and their manifestation, that come within its scope. If man affirms his unity with the life, substance and intelligence of God, he lays hold of these spiritual qualities, but if he affirms the reality of matter and the physical body, he attaches his Ego to the gross instead of the spiritual.

Affirmations and denials do not have to be made in set terms, like, "I affirm my body to be material," but the general trend of the mind, the sum total of thought in all its aspects, aggregates the affirmation that fixes and crystalizes thoughts into forms. The great desire and striving of men and women for material possessions is the strongest kind of affirmation, and affects both mind and body in marked degree. Stomach troubles and constipation are almost universal complaints with those who are financially grasping. The tense state of mind which this affirmation sets up extends throughout the body, and all muscles, nerves and organs become fixed and almost unmovable. This was forcibly illustrated in a certain banker, who was so grasping that his right hand closed up, and he could not open it. Again a set ambition and intense desire to excel in some chosen field of work, will produce like results. A dominating will, fixed in any direction, is a form of affirmation, and it affects the life-action in the organism according to its intensity. Inactivity, stiffness, rigidity, may well be traced to excessive affirmation.—*Unity.*

(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.

Psalm 21.—During the existing storm at sea, when there is danger at hand, mix rose-oil, water, salt and resin, pronounce over it slowly this Psalm, and the holy name Jehaen, and then pour out the consecrated salve into the foaming sea while uttering the following prayer: Lord of the world: Thou rulest the pride of the foaming and roaring sea, and calmest the terrible noise of the waves. May it please thee, for the sake of thy holy name, Jehach, to calm the storm, and to deliver us mercifully from this danger. Amen. Selah!

The letters of this holy name are contained in the words: Jehovah, verse 2; Duma, verse 14, and Ki, verse 13.

If you have a petition to present to the king, or to some other person in high power, pronounce this Psalm over a mixture of olive oil resin, and at the same time think of the holy name of Jehach, anoint your face, and pray in faith and in confidence a prayer suitable to your circumstances, and then you may comfort yourself with the assurance that you will be favourably received and receive grace.

Psalm 22.—If a traveller prays this Psalm seven times daily, with the appropriate divine name, Aha, and a prayer arranged according to surrounding circumstances, in full trust in the mighty protection of our exalted and most merciful God, no misfortune will happen to him, should he travel by water neither pirates

nor storms can harm him, and if he travels by land he will be safe from harm by beasts and men.

The letters of this holy name are found in the words : Eli, verse 2 ; Assah, verse 33.

Psalm 23.—Should you desire to receive reliable instructions in regard to something through a vision or in a dream, then purify yourself by fasting and bathing, pronounce the Psalm with the holy name Jah seven times, and pray at the end of each repetition : Lord of the world ; notwithstanding thy unutterable mighty power, exaltation and glory, thou wilt still lend a listening ear to the prayer of the humblest creature, and wilt fulfil his desires, hear my prayer, also, loving Father, and let it be pleasing to thy most holy will to reveal unto me in a dream whether (here the affair of which a correct knowledge is deserved must be plainly stated) as thou didst often reveal through dreams the fate of our forefathers. Grant me my petition for the sake of thy adorable name, Jah. Amen. Selah !

The letters of the holy name of Jah, contain the words : Jehovah, verse 1 ; Napschi, verse 3, and according to the alphabetical order Aasch Bechar, according to which the letters He and Nun become transposed.

Psalms 24 and 25.—Although the contents of these two Psalms differ materially, in respect to their mystical uses, they are equal and alike in power and action.

Whoever repeats these Psalms daily in the morning with feelings of devotion, will escape from the greatest danger, and the devastating flood will not harm him.

The holy name is called Eli, and is found in the words of the twenty-fifth Psalm : Elecha, verse 1 ; Lemann, verse 11 ; and Mi, verse 12.

Psalm 26.—When imminent dangers threaten, whether by land or by water, or if some one should be called upon to undergo severe imprisonment, he should pray this Psalm with the indicated holy name of Elohe, and with an appropriate prayer, and he may confidently look forward to an early release from prison.

You will find the letters of this holy name in the words Aischer, verse 10 ; Lischmoa, verse 7 ; Lo, verse 4 (after the order of At Basch) ; and Chattaïm verse 9.

Psalm 27.—If you wish to be well and kindly received in a strange city, and desire to be hospitably entertained, repeat this Psalm upon your journey again and again, with reverence, and in full confidence that God will dispose the hearts of men to receive and entertain you kindly.

Remark by the Translator.

Since the author has neither a holy name nor a prayer for the above Psalm, it may be presumed that the frequent repetition of the Psalm, is sufficient for all purposes intended.

Psalm 28.—Do you wish your enemy to become reconciled to you, pronounce this Psalm, with the appropriate holy name of He, and a suitable prayer, trusting in the power and readiness of the Great Ruler of hearts, and so your wish will be fully realized.

The two letters of this holy name are contained in the words : Ledavid, verse 2 ; and Haolam, according to the order of At Basch.

Psalm 29.—This Psalm is highly recommended for casting out an evil spirit. The manner of proceeding is as follows : Take even splinters of the osier and seven leaves of a date palm that never bore fruit, place them in a pot filled with water upon which the sun never shone, and repeat over it in the evening this Psalm, with the most holy name of Aha, ten times with great reverence ; and then in full trust in the power of God, set the pot upon the earth in the open air, and let it remain there until the following evening. Afterward pour the whole of it at the door of the possessed, and the Ruach Roah, that is, the evil spirit, will surely depart.

The two letters of this holy name are contained in the words ; Jehovah, verse 11 ; and according to the alphabetical order called Ajack Bechar and Habre, verse 2.

Remark by the Translator.

With this Psalm also there is no prescribed prayer given.

Psalm 30.—Whoever prays this Psalm daily, shall be safe from all evil occurrences. The holy name Eel and may be found in the words : Aromimdha, verse 2, and Lemaan, verse 12.

Remark by the Translator.

This Psalm and the following are also without a prescribed prayer.

Psalm 31.—Would you escape slanders, and are you desirous that evil tongues may do you no harm or cause you vexation, repeat this Psalm in a low voice, with commendable devotion, over a small quantity of pure olive oil and anoint your face and hands with it in the name of Jah.

The letters constituting this holy name are found in the words : Palteni, verse 2 ; and Hammesachlim, verse 22.

Remark.

The translator regards it necessary once for all, that prayers especially adapted to these as well as many of the following Psalms are wanting, and that the author undoubtedly thought that the prayers already given would enable each one to extemporize a suitable prayer. This presumption is the more probable, since we find further on in the work, that the author exhorts all to engage in prayer to God, without prescribing any particular form. Another circumstance, however relates to the holy names, and if these are wanting it was so ordered by the ancient Kabalists, and on this account it should be particularly noted at all times.

Psalm 32.—Whoever prays this Psalm daily receives grace, love and mercy. With this Psalm will be found neither holy name nor prayer.

Psalm 33.—Have you been unfortunate in respect to the constant death of your children at birth, pronounce this Psalm with the holiest name of Jehovah,

over pure olive oil, and anoint your wife therewith, and the children born to you thereafter will live.

At the time of a general famine, the inhabitants of the afflicted districts should pray this Psalm with united hearts and powers, and they will surely be heard.

The letters of this holy name you will find in Lajehovah, verse 2; Hodu, verse 3; Azath, verse 9; and Hejozer, verse 14.

Psalm 34.—Have you resolved to visit a prince or another person high in authority, pronounce this Psalm and the holy name Pele, that is, Wonderful, briefly, before appearing in their presence and you will be received pleasantly and find favour.

The letters of this holy name are found in the words: Paude, verse 23; Lifne, verse, 1; and Kara, verse 7;

Even so this Psalm is highly recommended to each traveller, for if he prays it diligently he will surely finish his journey in safety.

(To be continued.)

—o—

Dot Divination.

The Ancient Art of Geomancy. By Asturel.

LESSON V.

This month we will ask the question:—Shall I obtain the situation desired? and see what the dots will say on this.

We commence by making haphazard sixteen lines of dots as shown in last month's lesson. We will take it that the figures derived from these dots are as follows:—

4th.	3rd.	2nd.	1st.
o o	o	o	o
o o	o	o	o o
o	o o	o o	o
o	o	o o	o

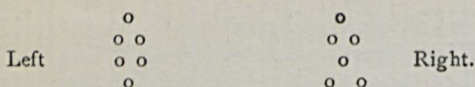
Take the first upper row of dots of these four figures for the fifth figure, the second row for the sixth and so on, commencing at the right hand of line as previously mentioned.

8th.	7th.	6th.	5th.
o	o	o o	o
o o	o o	o	o
o	o o	o	o
o	o	o o	o o

The next four figures are made from the eight figures given above i.e., ninth from one and two, tenth from three and four, see previous lesson. We thus get:—

12th.	11th.	10th.	9th.
o o	o	o	o o
o o	o o	o	o
o	o o	o	o
o o	o o	o o	o

These figures are all that we require for placing in the twelve divided circle mentioned in Lesson III, but there are other figures used which are sometimes of service when there is a doubt as to judgment. These are the two witnesses: the Right witness made from Figs. 11 and 12 and the Left witness from Figs. 9 and 10, these will be as follows in this case:—



From these, in the same manner, we form the Judge:—



For placing in the circle which has been numbered from 1 to 12 the method of procedure is as follows:—

Place figure 1 in No 10 division.

"	"	2	"	1	"
"	"	3	"	4	"
"	"	4	"	7	"
"	"	5	"	11	"
"	"	6	"	2	"
"	"	7	"	5	"
"	"	8	"	8	"
"	"	9	"	12	"
"	"	10	"	3	"
"	"	11	"	6	"
"	"	12	"	9	"

The Judge can be placed underneath the circle for reference if required.

The divisions of the circle are related to each other and this either good or evil. The good we name those divisions which are sextile or trine to each other, the evil those which are square or in opposition, thus we find that Nos. 1, 4, 7, and 10 are always in square or evil aspect to each other, so are Nos. 2, 5, 8, and 11 to one another, and Nos 3, 6, 9 and 12. The other evil aspects are No. 1 opposition to 7, 2 to 8, 3 to 9, 4 to 10, 5 to 11 and 6 to 12. The good or sextile divisions are 1 to 3, 2 to 4, 3 to 5, 4 to 6, 5 to 7, 6 to 8, 7 to 9, 8 to 10, 9 to 11, 10 to 12, 11 to 1, and 12 to 2. The trine aspects are 1, 5, 9, also 2, 6, 10; 3, 7, 11 and 4, 8, 12. To give an example from our circle now filled in with the figures, we find that Fortuna Minor in the first division is in sextile aspect to Cauda Draconis in the third division, and also to Cauda Draconis in the eleventh division. It is square to Puer in the fourth division and to Puella in the tenth: trine to Carcer in the fifth and to Albus in the ninth, while it is opposition to Fortuna Major in the seventh. This will give an idea of how to judge the aspects.

The question:—Shall I obtain the situation desired? is one dealing with the 10th division which rules business, profession, situations &c. In this division of our figure we find Puella which is very fortunate and promises well for obtaining the situation: in sextile or the twelfth division we have another fortunate figure Caput Draconis and in the eighth division we have this strengthened by Puella. The trine aspects give Laetitia in the sixth, this is good, and in the second we have Conjunction which is uncertain, and as this is a money division there appears to be some uncertainty over the salary or financial prospects. The square aspects taking the first division gives Fortuna Minor

which is good for dignity, but bad for profit, and as the first has rule over the person asking the question it will indicate any financial bother or anxiety to be due to himself; the seventh division is occupied by Fortuna Major and as this is good we pay little heed to that division, the worst aspect is the fourth where we get Puer in opposition to the division ruling our question, this shows some opposition, which may come from a parent or some discord in connection with the situation, and as the fourth and first are the only two evil divisions badly occupied we may read that the situation will be obtained, but through some temper or negligence there will be danger of losing it. The Judge is not necessary here as all the indications, or a strong balance go in favour of securing the situation. If it is used then the figure is Fortuna Major which is another strong testimony for the desired result.

(To be continued.)

—o—

Building the Good Within.

(Continued from September.)

For in a previous verse Christ said, "Take no thought, saying, What shall we eat? or, What shall we drink? or, wherewithal shall we be clothed."

For though necessary in our civilization, eating, drinking and dressing are only incidental matters of the flesh and not the main things of life.

True, one who would be truly spiritual must take care of the castle of Godliness, the palace of spiritual beauty, the mansion of uprightness, the perfect temple of chastity and wholesomeness (holiness) which he has built; and this he can do by a correct system of diet, of eating and drinking the proper ingredients and at the proper times, body-building physical exercises, deep breathing inspiration, a system of bathing that will help to rejuvenate and beautify the physical man. Then the spirit is more fully freed to do its work and as we have obeyed the good within ourselves, and by conforming to that old Oriental saying, "Be pure and the phenomena will come," so beings to arise in the truest and highest sense various forms of phenomena such as clairvoyance, clairaudience, mental and magnetic healing, inspiration, ability to read people's thoughts and even smell spiritual aromas. All these things have come to me; although not in as perfect form as I shall have them in the future; and they have come through building into myself the proper ingredients of nutritious life, physical, mental, and spiritual.

One of the experiences I have had (and only one among many) is concerning the power of magnetism given to one through learning and practising the deep-breathing system of exercises. Not only that, but I am able to do with much less of physical food than before, and go longer between meals with much less discomfort. I am more healthy than before, living a strictly vegetarian life, with two meals a day of body-building food and liquid, and take deep draughts of

pure California air into my system as the third meal of the day. Often after I retire to my couch, giving myself no supper, clairvoyant vision comes, and in this vision I see most beautiful scenes, that were I an artist, in colours would entrance the spectators to gaze upon, reproduced. Sometimes the vision comes with all sorts of beautiful colours, sometimes the most lovely flowers appear before me, their colour blending and harmonizing in a perfect panorama of entrancing picturesqueness; and then come the most fragrant perfumes ever known to mortal man to refresh and delight my nostrils; music breaks upon my ears of the sweetest and most melodious kind imaginable, the peal of bells, the glare of trumpets, the shrill notes of the fifes and others of a distinctly ravishing nature. And in these trances or visions, call them what you please, poems often come that when I waken into objective sensibility become forgotten or blurred so that I cannot repeat the words that come to me in the full strength of the night-time trance.

I consider these psychic powers are being developed within me largely through the kind of life I lead, for as I am trying to seek only that which is good in its essence and entirety the good comes to me in the subjective state through the development of high or sublime gifts from the infinite side of life, and it was found necessary, either to give me instructions as to what to do in a business way or to warn me from doing things of a harmful nature, such warning when disobeyed causing me to injure my physical structure and compelling me to work with mighty will-power for months ere their restoration to health.

Let us then consider this search for the kingdom of God as the kingdom of the good within ourselves, and develop it in the way outlined above, realizing that it is the kingdom of Health, the kingdom of Joy, the kingdom of Prosperity, the kingdom of Concentrative Powers; and all things necessary to our benefit while on the physical plane of being will be added unto this—for through the development of this power we draw or attract, as the magnet draws the steel, all things that are necessary to our welfare.—*Mind.*

—o—

The Cream of New Thought and Occultism.

(All books mentioned can be obtained at this office.)

HUMAN NATURE EXPLAINED.

This is from a phrenological standpoint, and the author, Newton N. Riddell, holds that a knowledge of man is a prerequisite to the proper solution of all the many questions which confront mankind. Plants are simple, he says, because their life is simple; man is complex because his organization is complex, and the complexity of physical, mental and higher forces in the body, the part played by atoms and their currents, how disorder creeps into the organism, how it may be abolished, how tendencies are produced, how "hot

stuffs in the stomach inflame the base of the brain and thereby set the passions on fire" are a few of the many questions debated with moderateness. Mr. Riddell puts in a forcible manner the absurdities of modern eating and drinking habits, and when an individual has abused his organs and wonders why he has neuralgia in the stomach after dinner, the author wonders that the man has any stomach to have neuralgia in, seeing that "Had he placed the plaster (of pepper and mustard) that he put on the beefsteak on his arm it would have blistered it in fifteen minutes." The following sentence will strike English ears as being new: "The backbone of the liquor traffic is built of gold coin, interlaid with government bonds, protected by a periosteum of high license." Purity, which is almost the prerogative of the Parsee, is pleaded for eloquently, as is a clean life altogether. The phrenological indications are explicit, and illustrations elucidate whatever difficulties may arise. (The Health-Culture Co., 151, West 23rd Street, New York.)

UNCOOKED FOODS.

This is a useful handbook to those who are giving the uncooked method a trial. The reasons why uncooked food should be used in preference to cooked are clearly stated, and the author makes out a good case. All the nutritive elements the body requires can be found in less than half-a-dozen foods, so that there is no need to multiply our edibles. The notion that so few a number may be unappetising is a mistake, and the recipes given by Mr. and Mrs. E. Christian show this. Foods are divided into five classes, there are five different digestive organs, five digestive fluids, all of which points are duly dilated upon. The authors have given public banquets, and are food experts, so that they have not penned this manual, which is strongly bound, without knowing whereof they speak. The publishers are as the same as the previous book.

THE DEMONISM OF THE AGE.

Dr. Peebles has not written a work which will raise more antagonism, perhaps, than this. The author of "Modern Vampirism" shows some of the dangers of promiscuous "sittings," but Dr. Peebles is much more emphatic, and the large book in front of me teems with examples culled from every quarter of the globe, and witnesses to the indefatigable labour which the venerable writer must have undergone to compile it. Blackstone's celebrated queries are claimed to be here solved, and certainly the subject has been dealt with in a very exhaustive and complete manner. The evil wrought to persons who will use tobacco or alcohol is sad to contemplate, and it is only by drawing attention to the havoc played that any hope of improvement will be likely. Auto-suggestion, will-power and hypnotism are remedies which will relieve these and other cases. Dr. Peebles holds that the view that evil spirits cannot harm human beings unless there is active or latent evil in them is "not only false and illogical, but absolutely silly." Again, the passing into the unseen at physical death does not change the nature. "Does

it make a liar truthful to throw off his overcoat" asks the doctor. Many questions that arise before the student from time to time are here answered. (The Peebles Medical Institute, Battle Creek, Mich, U.S.A., price 5s. 6d.)

HEALTH AND BREATH CULTURE.

This is according to Mazdaznan, or Parsee philosophy, and is expounded by the Rev. Dr. Otoman Zar-Adusht-Hanish, the editor of *The Mazdaznan*. In this guinea work we have several points which strike us as decidedly novel, and practical. The use of silk stockings under the ordinary ones is recommended, and the twelve (not five) senses are developed by following the rules laid down by the doctor. If people only knew the value of a proper mode of breathing there would be more brightness and morality in the world, for breath has much to do with both. A number of illustrations make the numerous breathing exercises more readily understood, and if these exercises are religiously carried out, together with the instructions relating to other matters, health is practically a certainty with anyone, old or young. Like the Hindoos Dr. Hanish is a believer in the drawing up of water through the nostrils, and ejecting from the mouth, and the value of the method cannot be over-estimated. Our ordinary dietary comes in for some plain speaking. If a lion were fed on such for a week it "would stretch out its all fours, and call out 'Good Lord, deliver me.'" "We ought to have been dead long ere this, but nature is constantly evolving, and is making us better, stronger, more powerful, even though we are unconscious of the mysterious operations of nature." There are nearly 200 pages of instruction, and the book is well got up, and should be a help to any who seek more life, more health, more light. (The Mazdaznan Publishing Association Co., 3016, Lake Park Avenue, Chicago, U.S.A.)

THE ATTAINMENT OF WOMANLY BEAUTY.

This is a handbook on the cultivation of personal beauty, based on hygiene and health culture, by twenty physicians and specialists, edited by Albert Turner. Nearly 300 pages are occupied to show how beauty may be the possession of practically every woman. First we have the elements and requirements of womanly beauty, showing the proper proportion of the human figure. Then Dr. C. H. Stratz, of Holland, tells us why the beauty of womankind fades, and why it lasts. After fifteen years of investigation he has reached the conclusion that the way of beauty lies through a decreasing of causes of ugliness—bad clothing, poor parents, faulty feeding, improper modes of life. Put these away, and the human body will reach ideal beauty, for perfect beauty and perfect health are one and the same. A beauty table is given, which every woman, ambitious to approach Venus, should study. Sarah C. Turner writes a chapter on "Breathing and Beauty," with several commonsense exercises, which ought to banish any weakness. Donna Madixxa also speaks of the value of breathing,

and Ella van Poole also has something to say about the value of sleep. Some cuts graphically show the effect of thought on the countenance, and the part played by facial massage on the prevention of wrinkles and age in the face makes an interesting chapter. Massage rollers are recommended not only for the complexion, and for obtaining a beautiful neck, but for improving the figure, and their use all over the body would undoubtedly be attended by good results. Skin foods are only beneficial when they are absorbed by the tissues. Much more that will interest woman finds a place in this useful handbook: (The Health Culture Co., New York.)

SUCCESS AND HAPPINESS SERIES.

Under this title Mr. Alex. Verner, of Vernon St., Bolton, Lancs., has written six booklets, price 6d. each on topics which should interest students of New Thought and allied subjects. The first of these has suggested the title of the series—Success and Happiness. Herein will be found sufficient instructions for acquiring personal magnetism, increasing the will power, success in friendship, love marriage, healing by magnetism and suggestion.

In Clairvoyance and Crystal Gazing methods are laid down by which the faculty may be gained, and one chapter is rather unique, being a collection of biblical passages relating to second-sight.

Practical Psychometry contains a table of influences, with their definitions, and the neophyte is advised to speak out whatever impressions he receives when psychometrizing—an unpleasant thing to do, but the only way to be accurate.

Table Rapping and Automatic Writing gives a good introduction to spiritualism. I am often asked for rules relating to the formation of circles, and this handbook should meet the want. In automatic writing it is shown that drawings often have a prophetic significance.

Medical Hypnotism and Suggestion is illustrated in a helpful manner, and the letterpress is up to the point. A useful hint to operators who take on the pains of their subjects is to wash the hands in hot water in which some salt has been previously put, rubbing down each arm and hand, and throwing off the vitiated magnetism. The treatment of cancers, tumours and growths is briefly touched upon.

How to converse with Spirit Friends is a handy little book to have for those to whom the subject of spirit intercourse is new, many hints and advice rendering it simple.

THE SERMON ON THE MOUNT.

This is an interpretation on a well-worn theme by Annie Rix Miller, whose writings have been mentioned in these columns before. The language of symbolism is very elastic, and the author has as much right to attach the values she does to the different passages quoted as anyone else. If what is put forth is not true it deserves, and I do not see that I can pay it a greater compliment. Parallel passages

from the writings of Buddha, Lao-tze, show how the teaching of all the great Teachers is really the same, but suited to the needs of a particular people and time. (The Absolute Press, New York.)

THE PSYCHOLOGY OF FINANCE.

This is a typical New Thought booklet, by Nancy McKay Gordon, and the following quotations from the work will repay thought :—

The picturing of success is the secret of success.

When the soul desires success it must picture success.

Success is grasped by constantly mastering the situation.

Success is the realization of the estimate we put upon ourselves.

The desire of the individual is the need of the mass.

The need of the mass expresses itself in the cry for bread—more bread—better bread !

Financial success is to be desired; but the financial reward alone cannot satisfy the longing soul.

The expected reward comes with the consciousness of effort carried forward to a successful issue.

It is labor given in excess of value received that constitutes the unearned increment of the capitalist.

It is an attribute of genius to intuitively know what to do, when to do it, and how to do it.

The success of the past has not been essentially financial: nor has it consisted in the mere art of making money and spending it.

The necessary embodiment of a successful man or woman is the ability to combine mechanical genius with executive skill.

There is a visible and an invisible work-shop. The visible work-shop is man's bodily environment. Man's imagination is his invisible work-shop.

Every nation reflects in its development the mental strata of the individual. The entire system of economics and all the methods of finance are based upon psychological law.

The special commodity of to-day and the commodity which produces the most value to the employer, the landlord, the broker, and the banker is the power that labors.

There is a Universal Store-house wherein are contained all the treasures of the world. It is free to all. Each one is capable of drawing from it according to his ability to image his desire and not lose sight of the image.

The struggle for power has been the ultimate motive of the ages. Spiritual power by the church: political power by barons and kings: financial power to control the money market by the Rothschilds: to the modern politician it is the office; to the labor boss it is the success of his strike.

The price is 2s. 3d., and it is well worth it. Every unlucky reader should possess a copy. (The Author, 241, Dearborn Avenue, Chicago, Ill.)

THE WAY, THE TRUTH, AND THE LIFE.

Dr. Dewey has rendered good service to humanity in the way of commonsense methods of living, and he does the same in regard to thinking. The sub-title of the above work (436 pp) is New Education based on the Ideal and Method of Christ, and it has now reached its 12th edition. The doctor pleads for a return of faith, but faith based on knowledge, and he places self-surrender before occultism, because he believes the latter leads to selfish love of power. Therefore the theosophy of the Christ must come before that of the orient. In regard to mental healing the pertinent question is asked: "how can one ignore disease or its power, while suffering, for instance, the pangs of gout, neuralgia, inflammatory rheumatism?" "While the body or any portion of it is acutely suffering from disease in any form, we cannot, of course, regard it as sound and free from suffering. But we *can* think of what we would be if free from

disease and pain, and therefore what we ought to be and may become, through the application of this law of faith and diverted attention.....just as surely as we recognise the supremacy of life and its healing potency, and thus throw away all fear of disease, we co-operate with the healing action of life and give it the victory. The specific influence of fear contracts the vessels, causes congestion, and thus creates and holds disease. Casting out fear by restoring the confidence, and relaxes the congested vessels, restores the normal circulation, and thus the health. Remember, there can be no disease where there is no life, *and where there is life there is the healing power always*, and charged with the potency of God, or that supreme energy that moves the world and maintains the balance of creation." If one wishes to help another sufferer let him approach him with confidence, and if this be done with tact it will restore the confidence of the patient, and half the battle is won. Formulas are inserted which will be of great value for this work. The second half of the book relates to spiritual supremacy and illumination, which is accomplished by the union of the external and internal man, to do what is set forth at length. Altogether the book is well calculated to help anyone to an understanding of higher nature—a perpetual problem with so many of us, though many of us may have been treading the path for years.

(The Dewey Publishing Co., 151, West 24th St., New York.)

MYSTIC ART.

The part played in the evolution of the individual by music and art is only beginning to be recognised by the majority of people, and in this connection the drawings and studies I have received from Herr Jacob Deml, the editor of the Austrian art journal—"Studium," Babice, Post Lesonice, Mahren, Austria, should appeal to all students of the mystic and occult. They are the work of Franz Bilek, and are issued in six parts, price 2 kronen, 50 heller, or English money, about 2s 4d. post free. In one drawing there is the Christ with outstretched arms, pouring forth on the heads of His devotees spiritual wisdom. In another are female figures standing on pinnacles far above the earth, clouds rolling upwards at their feet, and some of the figures supplicate the world, it is presumed. In a third mankind is being ministered by sisters of mercy, or their equivalents, and a mother is being consoled by a veiled figure, in whose arms lies a babe. Another series is semi-ecclesiastical, and opens with a broken wooden cross on which is a figure of the Christ, but it is draped, and across it flit large butterflies, these being faintly discernible beneath some texts. The study of an angel bending over a figure and raising it with stars for the background and a suspicion of the astral currents, is an exquisite piece of work,—in fact, all are, but one finds difficulty in describing them. The ideas of Materlinck, Dante, and the world's visionaries here find expression, but

in a hazy undefined manner, which but adds to their charm, for truth has ever been misunderstood on account of endeavouring to materialise it. The contemplation of spiritual studies such as these will appeal strongly to many natures, but merely judged as works of art they merit a place on one's walls or tables.

THE PATENT BREATHING TUBE.

This is not a book, of course, but a booklet accompanies it, which gives much interesting information in regard to breathing, and the booklet is free. The tube itself is intended to develop the ability to breath more deeply, and this should be accomplished if the instructions are followed. The price of the tube and instructions is 2s. 6d. free, from The Breathing Co., 687, Fulham Rd., S.W.

THE TORCH OF EROS.

So as a torch can set the world alight,
And cause a cosmic conflagration dire,
Yet unconsumed nor lessened in our sight,
Be its consuming fire.

So though thou lavish love thy heart has stored
On base and evil souls, in eager haste,
Thou art no poorer for the treasure poured
Like water on the waste.

Warm with thy love the little souls and cold,
The hard ones melt and see thou dost not tire,
So all the great ones, all the hearts of gold,
To love thee will conspire.

Marchesa F. Alli-Maccarani.

—o—

"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 2, 2 p.m. ; 7, 10 a.m. ; 9, 2 p.m. ; 14, all day ; 16 and 23, 2 p.m. ; 24, all day ; 30, 2 p.m. ; 31, all day.
- On ironmongers, gunsmiths, smiths, chemists, cutlers, barbers, on the 3, 10, 17, 24, 31, at 1 and 2 p.m. ; also the 6, late ; 9, noon ; 24, 7 p.m. ; 31, early.
- On stationers, printers, lawyers, publishers, teachers, architects, and booksellers on the 4, 11, 18, 25, at 10 a.m. and 5 p.m. ; also the 2, 2 p.m. ; 7, 4 p.m. ; 19, 1 p.m. ; 24, 10 a.m.
- On clothiers, woollen merchants, provision dealers, and clergymen on the 5, 12, 19, 26, at 10 a.m. and 2 p.m. ; also the 7, 10 a.m. ; 12, 4 p.m. ; 17, early.
- On artists, musicians, drapers, jewellers, theatrical people, and confectioners on the 6, 13, 20, 27, at 11 a.m. and 6 p.m. ; also on the 5, 11 a.m. ; 16, 9 a.m. ; 21, 4 p.m. ; 30, 6 p.m.
- On plumbers, shoemakers, dyers, curriers, maltsters, agriculturists, builders, and landlords, on the 7, 14, 21, 28, at 11 a.m. ; also on the 4, 10 a.m. ; 11, noon ; 27, early.
- On inventors, electricians, and dealers in the uncommon on the 2, 2 p.m. ; 9, 10 a.m. ; 14, 10 a.m. ; 17, 6 p.m. ; 24, all day ; 28, all day.



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