

THE
New Thought
Journal ◆◆◆

And Occult Review.

A Magazine devoted to:—

PRACTICAL IDEALISM AND THE
 STUDY OF NATURE'S FINER FORCES,
 NEW THOUGHT, HEALTH AND OCCULTISM.

EDITED BY ...



GEO. H. BRATLEY,
 (F.T.S.)



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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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Benedict Lust, Naturopath,

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

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The New Thought Journal

And Occult Review.

No. 31.

November, 1905.

Price 3d.

NEW THOUGHT.

You and I.

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

I hope readers will like the new form of the magazine. The idea of one which could be slipped into the pocket appealed to many and I know some who will be disappointed, but I think the majority will welcome the change.

There will be three departments, New Thought, Health and Occultism, and any topics dealing with practical idealism, will find a place. Questions relating to these will be answered free to readers, but the coupon must be cut from the current issue and enclosed.

The part played by food and hygiene generally in enabling one to realise one's ideals has induced me to give a little more space to the subject than has been done hitherto, and this department ought to be useful.

With the approach of winter I should like to appeal to every reader to help one of the many excellent movements which abound in this country, the Children's Dinner Fund in connection with the London Vegetarian Association. The fourth report and balance-sheet have just been issued, and from it I gather that 400,000 hot dinners have been provided for the poorest children in the worst parts of London, as well as many of the unemployed being supplied with food. One regrets that so much money should be used annually for endeavouring to get people to alter their conception of things in general. I have seen it figured out somewhere that it takes £30 or £40 to "convert" a Jew to some other way of thinking, and "heathen" cost almost as much. This misguided energy and money could remove a lot of real misery in the world if people could but see it, but it is no use regretting: one should rather try to help in a practical way. A post-card would bring the report from the untiring secretary, Miss Florence I. Nicholson, Memorial Hall, Farringdon Street, E.C., London, by whom any little donation however small, will be gladly accepted.

As it is impossible to reply to the letters fully which reach me, I shall endeavour to do so by means of these pages, so those who do not

receive a line from me will know that their communication is receiving attention through the N.T.J.

—o—

THE APOTHEOSIS OF SELF.

I strove long years to kill,
The love of self, with no result but pain,
Of my own world I was the centre still.
All efforts were in vain,
The self can not be slain
By its own self, for part of self is will,
The world were incomplete could we but gain,
Such remedy for ill.
The self must grow until,
Its ever widening centre touch attain,
The one great circle which is God, and fill
The all its home again.

Marchesa F. Alli-Maccarani.

A SECRET JOY.

"What cheer old Slobber?" the dismounted
carter
Asks as he slaps his horse between the ears,
And some may think the slave of price and barter
Wonders what neighs could answer him, what
tears.

Yes, some may view that sentient machine,
Sweating upon the gritty June-baked lane,
Deep in the maze of London, with mere teen,
While I observe them fastened to a wain.
Their wain is filled with petrified despairs;
Their wain is filled with tombstones, and they
drag

The load they prize, with unbelieving prayers,
Until they topple over life's last way.
But Slobber, though emasculated, knows
A joy more dazzling than the first embrace
Beneath the multi-petalled marriage rose,
And shows it on his strapped and blinkered face.
For here, just here, where Edith used to turn
Into that square which was our rendezvous,
He breathes a scent as strange as falls on fern
From Sirius through oceanic blue.
I see his nostrils quiver, and my eyes
Announce with loving envoy to my soul:
There's that in him which unto her replies
And daily thrills though wheels behind him roll.

W. H. Chesson.

The Wonders of Thought Currents.

By Dr. Mary E. Sellen, in the *Naturopath*.

Thought is the creator of things and conditions. It is the prime factor of health and success. Thought educated from the world's past beliefs in human weakness, breeds disease, for all disease has its origin in that lack of self conscious power, that causes a man to feel his helplessness, unworthiness and smallness, which holds him in the realm of self engendered fear. They who believe in man's inherent weakness are without knowledge of the law of life, the energy that infuses and vivifies all creatures, that renders them in proportion as they understand, diseaseless, powerful and happy. A man then is happy, is strong, when he recognizes the truth concerning himself, his relation to the great law of life. If he sees himself as weak, helpless, it is because he is ignorant of the laws which brought him into existence; because, to understand these principles is to render himself at one with them; a part of them; and as free from the disease as are they.

Man, being a creature of intellect, and living from his intellect, he must admit that there is no law of disease, and no foundation in absolute truth for its existence, yet, because he does not believe this he takes the consequences of his belief, and shows it both in his mind, and his body, also in his surroundings. Here, then, is the opportunity for the mental healer who knows that a belief in the power of disease is the only foundation for its existence. "As a man thinketh, so is he." Thus saith the Scriptures—what a sermon they teach. The true Mental Healer must study the law of life, until a comprehension of it becomes a part of her own life, before she can impart the harmony to others. What a grand mission. Distance is absolutely no barrier to such a one; by this knowledge she can, and is able to correct the erroneous belief in her patients, by a power of telepathy and also in teaching the patients these powers by correspondence or personally, systematically, persistently adhered to. Transmission of thought has always been, yet kept in check owing to man's materiality and dense volition of brain power.

In writing this I but briefly state this grand subject can as yet be but conceived of by the brighter and more spiritual realization of this mighty power. There is no limit to its possibility. All I claim for the truthfulness of this thought

is in work I have done for the past sixteen years of my life. I have been a close observer of the cause of disease and a thorough investigator of the power of mind over matter, often defying parental commands to be "About my Father's business," meeting from the parental fold the greatest opposition to my work; but energy, indomitable will, the knowledge of the Laws of my Being, carried me through, and I am to-day a living example of what mind will do, lecturing, teaching and healing from one end of the continent to the other. I believe that thought trained in a knowledge of its power can control disease, also many other conditions in life, the power to transmit this healing force is a scientific fact beyond all dispute. The mind has absolute, and (with proper training given by the Healer) perfect control over the body, and of course, is positive to the body, the body being negative, the mind positive.

I have at the present time hundreds of letters from people all over this land, and some in Europe, relative to my work.

The old, old story, so often said and repeated. "I have tried all the best physicians in the country without success;" every Healer is accustomed to these words, showing the fallacy of the old system, and the increased responsibility of the true Healer. Physicians, like poets, must be born, not made; natural aptitude and ability must soon take the place of theory, when people begin to think for themselves. The power of thought is not the vapoury cloud once believed in as the graduates themselves (the more progressive ones) are beginning to find out. This etheric fluid, or odyllic force that our Eastern teachers so often have conceived it to be for many centuries, not only generates in the brain cells, but surrounds the entire body, and is affected, intensified by our thought force; the same power that Christ had, and which He generated when healing the sick. "Oh ye Christians," when will ye not believe on Him more and the wonderful things that He did, and His promise to us: "Greater things shall ye do because I go hence." And then, again, hear His complaint: "He could not heal some because of their unbelief." The power is with us to-day. How are we to attain it? Live Health, Breathe Health, and demand the best conditions and environments to come to you.

A Healer who allows his body to become fat, ungainly, coarse and vulgar, depend upon it, he is not living the life he is pretending to teach; hence, the power for him to heal and come in touch with his patients is lessened thereby.



Simple foods, right living, right thinking and a proper knowledge regarding harmonious relations in the married life, proper poise of the body; are all necessary to perfect the mental forces. No Healer should treat a patient without giving the best knowledge on these things possible; unwelcome children, criminals and insanity can be a thing of the past when people seek the right kind of knowledge, that will remove the cause of these existing evils; and it is the work of the true physician, no matter of what school, to bring this about. The first principle of life is to be born right in order to dispel disease, and harmony altogether, and thus hasten on the emancipation of the race.

I have frequently been asked if I recommend the use of herbs and roots for the certain ailments, I wish to state that I do believe that all herbs taken in their simple form, are just as much a food as any vegetable, it is only the lobsided person who rejects nature's remedies. It is just as reasonable to reject baths, physical culture, as to refuse herbs if you think you need them; we are not all on the same plane of thought, hence, what is necessary for you would be quite out of place for another. The Christian Scientists claim there is no matter, yet eat matter to sustain the body. Let us be reasonable—the happy medium is always the best. A vapour bath is just as much a necessity as any other kind of bath, and the scientific application of water in its different forms should be one of the requisities in any home set apart for the recuperation of the sick. If vegetables are essential to our well being, why not include all foods, such as sage, dandelion and other vegetable foods? The danger is in destroying the nutriment by adding alcohol and other compounds, making them unfit for food. The Indians use these agencies in their natural state, and when in their primitive way of living are their own best physicians, because they intuitively know what is best for their needs.

Women's diseases, surgical operations would be a thing of the past did we use the same good common sense these natives exercise, and at the same time seek to know the cause of these troubles. We hear too much about disease, yet are kept in ignorance often as to the cause. Let us ever seek to remove the cause.

How to Control Thought.

(Continued from the last issue.)

The metaphysical remedy for this state of

mind is denial. "Deny thyself and follow me." The "me" here referred to is the higher self, the Christ. Denial is a putting away of the mental error, and conscious relaxation of both mind and body. The healer does not tell the patient audibly that his constipation is caused by his grasping or stingy state of mind, but he mentally denies it, and holds the patient open and receptive to the Great Unselfish Mind of the Universe. People do not realise how they are bound by their selfishness, and it is not wise to tell them openly, until they are in understanding of the difference between their real being and this mortal personality.

Where the "No" phase of mind is too much in evidence, the whole consciousness is in relaxation. This excessive negation makes the thought indefinite and vacillating, and the body weak and flabby. Prolapsus, dropsy, certain forms of kidney complaints, and nearly all relaxations in body and functions, are the result of the "I can't" state of mind. A business man, who has for years been intent on money-making, who meets with a large loss, and mourns over it, is apt to have kidney trouble of some kind. He believes that he has lost his substance, and a void thought begins its dissipation of the very tissues of his body. One who has been very ambitious for the attainment of some office or position, and defeated, will usually "let go" the positive mental pole and drop to the negative. The result is bodily weakness somewhere. We speak of such people as having "lost their grip." This is exactly what they have done, their mental relaxation has loosened their grasp upon the organisation, and it is in a condition of dissolution. Physicians have marvelled that so many public men have diabetes and Bright's disease. It is because they have been defeated in their ambitions, like Blain, and given up. The "failure" state of the mind throws the whole organism into a panic, and its functions are weakened in their life-action. Instead of the tonic of aspiration and hope, there is the enervation of discouragement and despair.

These are conditions that come to those who trust in the arm of flesh. When the mind of man is set on high, he never gets up, nor allows defeat to thwart his righteous ambitions. His thought is not set on selfish attainment, consequently he does not experience a mental vacuum when he meets with loss. To one in spiritual understanding there is no loss. The going and coming of material and intellectual things is but change in the panorama of life.

This is constantly taking place, and will continue so long as we live in the consciousness of duality, the "Yes" and "No" state of existence.

The object of man's existence is to demonstrate the Truth of Being. This demonstration takes place through experience. But there are two ways of working out experience. The first is through knowing the law underlying every process, and the second is through blindly testing the process without understanding the law.

In the allegory of the Garden of Eden we have the illustration of the choice, the race to which we belong, made when a certain stage of discretion was attained. Adam represents generic man.

(To be continued.)

—o—

Absent Healing, and How to Do It.

It is assumed in this lesson that absent healing is a fact. The back pages of this magazine should be looked through by those who have not come across it, as in a movement like New Thought people who have never heard of its tenets are continually coming into touch with it. Those who perused the sworn documentary evidence contained in a pamphlet sent out by Helen Wilmans before her trial for practising mental healing, would find plenty of cases where cures had been made. Outside this pamphlet there are numberless instances, but these have not been attested by lawyers and others as in the cases referred to, and so they might not carry as much weight.

Try to get a photograph of the person you desire to help. There is a two-fold reason for this: first, there is an actual connection established between you through the photograph, through magnetism, and it is easier to treat a person so connected; and, secondly, a photograph will enable you to concentrate the better. Now sit in a comfortable position, in a well-lighted, warm room, for very cold or intensely hot temperatures have a distinctly retarding effect upon the brain and mechanism of the mind. If you have been worried about anything during the previous hour, or have anything on your mind of an unpleasant nature better postpone the experiment, for there is a likelihood that you will not help your friend much, and may even hinder him. There should, in point of fact, be hardly any tendency to be affected by circumstances, for if one is a prey to fear in any form, it is scarcely to be

expected he can dismiss disease, which is but the result of fear.

Now look steadily at the lineaments of your ailing friend for a few minutes, trying to imagine that he is actually present with you. He will be directly, though you will not be aware of the fact unless you have an extension of normal eyesight. It is immaterial, of course, as to whether you think he is present or not. Now say (aloud preferably) as though you were speaking to him face to face: "You are getting better rapidly, your pain has almost gone, there is no room for it, you have within yourself reserve powers for transcending those of the every-day mind you use, rely upon them. Do not allow yourself to think that your body is all you are, and that you can be ill. Now you are beginning to feel the latent power acting, your pain and weakness are departing." Draw a deep breath, and slowly exhale through the partly-closed lips upon the photograph. As this is done, imagine that your breath is a cloud of electric force, which is saturating the whole being of the man you are treating, permeating every particle of the body with health. See disease or weakness sinking down from the head and shoulders, till the feet are reached. Will, with your whole heart that this out-going breath of yours will have the effect of driving the disease away, and that you will charge him with your own superior vitality. You may even invoke your own higher Self in the work of healing, and appeal to his at the same time, but this is best left to those who have gone on the path of self-development for some time, to whom the higher life is a reality: along the lower physical road alone, many cures may be made. Readers know—I really ought to apologize for supposing they do not—that the health aura streams out at right-angles to the body from every pore in the skin, and in disease this aura droops. What you are doing by your breathing is suffusing your friend's body with your health aura, and it will send the diseased atoms to the right-about. Repeat the sentences a dozen times or more, and the breathings also. Fifteen minutes is long enough to spend at a time, and the sitting can be repeated daily till the patient is better. The closing thought should be that the work of recuperation may go on during the night. Never mind failures. Success will crown repeated attempts, and there is no reason why the percentage of success should not be as great as in the case of Mr. Evans, whose standard work on mental healing should be read by all students.

HEALTH.

SOME RULES FOR HEALTH.

J. W. Lowe, M D., Mentor, Ohio.

In answering the question, "What is the secret of good health?" I would state that the most essential part of the secret is the old injunction "know thyself." The next step is the exercise of wisdom in the observance of Nature's law. The following rules may serve as a guide :

First.—Develop the chest, increase the lung power and breathe an abundance of fresh air.

Second.—Drink water freely the first thing in the morning, between meals and on retiring.

Third.—Never partake of food till the appetite calls for it. Masticate thoroughly. The less number of articles at a sitting the better. Have the mind and body rested, and at ease, before, during, and after each meal. Remember that the great tendency is to eat too much and too fast.

Fourth.—Rise early, retire early, and fill the working hours of each day with a moderate amount of mental and physical labour.

Fifth.—Have an aim in life with a reasonable conception of right and justice, together with moral courage sufficient to execute.

Sixth.—Cultivate placidity, cheerfulness and hope, control inherited passion, nervous fear and any desire for stimulants, anodynes or anything injurious to health.

Seventh.—Be moderate in all things. If any doubt on any question go slow, feeling the way cautiously. When sure that you are right and safe then go ahead.

Eighth.—Never encourage the thought of ill-health, old age, weakness or fear of contagion. Avoid drug medication as much as possible.

Ninth.—Never forget that "cleanliness is next to godliness," and that a vast amount of waste matter passes off unobserved through the pores of the skin. Each time after taking a full bath the skin should be rubbed to a gentle glow.

Tenth.—Remember that the machinery of the human system is designed by its architect to run at a certain rate and that it requires a reasonable amount of care and attention. If managed as outlined by these rules it should run, be healthy and useful, for one hundred to one hundred and fifty years instead of forty to sixty years.—*Medical Talk.*

The Healing Power of Nature.

I am constantly asking my readers and patients to stop drugs; some few then want to know how they will get well if they take no medicines. So far, I have asked them to take my advice; now I give them reasons why they should take no physic. First, then, I must tell them that all curative and healing power is inherent or natural to the system; and, secondly, that disease is most often a curative process of itself, and when an upset occurs the system is clearing itself and setting all to rights. To those who are living wrongly, disease is thus a most salutary process. It clears their systems for the time being of all waste material, for they tell you, "I was better after that illness, and was in better spirits than I have been for years;" and if they have sense enough, it warns them that they have been living wrongly. If everyone would take disease as a good warning it would be well for them, as they would then find out what they have done or are doing wrong, alter it, and so keep in good health. Our systems are furnished with alarms, which warn us when we do wrong. The alarms, instead of ringing bells, give us pain or uncomfortable feelings.

The healing power of Nature is stored-up vitality, by means of which we recover from illness and accidents. Let us suppose a man cuts his finger, and suppose he does nothing to it—not even wrap it in a piece of rag—will that finger get better of itself? Certainly, and quicker if left alone than if meddled with. This healing power first stops the bleeding by shutting or blocking up the mouths of the divided vessel; this occurs in small vessels, because the blood coagulates when it comes in contact with the air. Next, from the cut parts, serum, or the colorless fluid of the blood, is poured out; this forms a seal over the injured part, new blood-vessels and nerves shoot into the part, and in a time, varying from one to two weeks, the part is whole and entire, with a little scar to show where the cut was. If the cut is a large one, then more time is required, or if the system is in bad condition, then it may require months to heal. From this we see how Nature heals, and it leads me to ask, What is the result if we treat wounds with various ointments, etc.? In many cases the results are bad. Do we use carbolic acid lotion, we may destroy some of the growing cells, and retard healing besides; and the

carbolic acid may be taken up and absorbed by the system, and give rise to symptoms of poisoning. Such cases have occurred again and again. Let us now say that such a wound has become a sore, as, for example, knocking the skin off the shin may cause an ulcer of the leg. Will Nature cure this? Undoubtedly, if you will only give her a chance, and live correctly. Wrong living weakens the vitality, weakens the lives of the body cells, and so they cannot grow to their full maturity. Correct living, on the contrary, increases their strength, and they can fill up a wound quickly, and then the skin cells grow over it. There are two ways of treating these cases—first, the ordinary method, by means of lotions and ointments; second, putting the system into good condition. When you use the lotions and ointments you may stimulate the cells to increased activity, and it may possibly heal; but as you have not cured the bad condition of the system, the result often is that, having cured the sore, the patient is ill from some other complaint, and may die, because the sore was daily discharging waste matter, which is then pent up in the system, and upsets it. When you cure a chronic ulcer by correct living, you first clear the system of waste matter; this improves the condition of the blood and of the cells of the body; their vitality is increased, they grow better, fill up your wound, the skin grows over it, and, what is better, the system is left in a good condition, and no illness follows after. This is the process by which Nature cures abrasions of the skin, and on the state of our systems will depend the length of cure. Are we in good condition? then our wounds heal quickly; are we in a bad state of health? our wounds heal slowly. Too much meat, too little exercise, bad air, dirty skins, and the use of tobacco, with the drinking of beer, wines, and spirits, produce a low form of vitality, and the result is lingering illness and slow recovery from wounds and accidents.

Article II.

In the former article I showed how Nature cures wounds and sores. In this I propose to show how she cures our diseases. Let us take, for example, a simple fever. Here the pulse is 120, the tongue furred, the bowels costive, the urine scanty, great headaches, feverishness, thirst, loss of appetite, sleeplessness, etc. Now, if we left this person alone to himself, would Nature cure him? If the proper conditions were observed, yes. How would she do it? In the first place, by taking away his strength for her own purposes, she would make

the person lie down; she then banishes appetite or desire for food, and the person would take none. This results in no more wrong material going into the system. There is thirst, the person would drink freely, the water would be absorbed, dilute the thick blood, and allow the system to set up violent perspiration. By this means, and also by free excretion from the kidneys, the waste material is got rid of. Then, as the body gets rid of its waste, the organs naturally resume their former health, and all goes on right again. Man being an animal, if he were under proper conditions he would be out in the open air whilst this was occurring. This is Natural cure. Now how is this process interfered with by ordinary doctors? Very often instead of giving the stomach rest, they order vile concoctions of grease and waste from some animal, which they call broth, and which would make a well person heave almost. They then wrap the burning hot patient in heavy bedclothes, order the window to be kept shut, give no water, but send some poisonous medicine instead. The result is that your patient throws up the greasy broth when given. He tosses and turns in bed, first on one side then on the other; he jumps and starts, and wakes up from horrible dream with an anxious look on his face; his body burns, his tongues is parched, he feels on fire, and the drugs given may increase these symptoms. This may go on for a week or two until Nature cures the patient in spite of doctor and drugs, or else he dies, not so much from the disease as from drugs and improper hygienic conditions. On the contrary, the hygienist would act thus:— He would order the windows to be opened a little and a fire kept burning, so that thorough ventilation would be secured in the room; next he would order two tepid baths a day, to cool and cleanse the surface of the body and assist skin excretion. Cold water would be allowed in plenty, and acid drinks, if the patient craved for them. The food would be of the lightest, as gruels, simple nongreasy soups, fruit drinks, and fruit itself. As for drugs, the hygienist never uses any, except as poisons for parasites. The result of this mode of treatment is a comparatively mild attack, quick recovery, and few or no complications afterwards. I treat all my cases of fever thus, and get most quick and remarkable cures, be they cases of smallpox, scarlet fever, measles, or typhoid fever.

Inflammation of the lungs, acute pleurisy, and bronchitis are to be treated much on the same lines. Nature cures all these complaints if

you will only give her proper conditions. Chest complaints always require plenty of as pure air as possible.

Stomach complaints, in addition to these conditions, must be treated very carefully with regard to diet.—*From The Naturopath.*

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Edison's Rule of Health.

"I keep my health by dieting; people eat too much and drink too much; eating has become a habit with almost everyone; it is like taking morphine, the more you take the more you want. People gorge themselves with rich food," he said, earnestly. "They use up their time and ruin their digestions and poison themselves. Diet is the secret of health. I eat almost nothing. I eat less than a pound of food a day; three meals, and just enough to nourish the body."

"It is not the labourer who has gout. A man must eat according to his work. A labourer needs more than a man of intellectual pursuits. My diet consists of meat, vegetables, eggs; in fact, anything that I want, but in small quantities. I don't really care whether I eat or not; it is not my pleasure. One soon gets out of the habit of caring much about his meals. If the doctors would prescribe diet, instead of drugs, the ailments of the normal man would disappear. Of course, if the body is not all right, if something organic is the trouble, that is different; but half the ills come from over-eating; then drugs, so that people can eat more. Half the people are food drunk all the time. I never had an out-door craving. Diet is the secret of my health. I have always lived abstemiously. It is a religion with me. My father before me practised dieting and he instilled the idea into me. I am hardly what you call an out-door man."—*Thomas A. Edison, in Outing.*

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Breath.

Always bear in mind the lungs are the dynamo of the body, while the breath is the motive power.

If you breathe short and rapidly you are excitable and tense, therefore sick or cross most of the time.

If you breathe full and long breaths you are cool-headed and fairly well.

If you lie down on your back your mind becomes dreamy. When lying on your face the breath becomes irregular, and the ideas you entertain at such times are of a flighty nature.

When you sit erect your breath is easy and your mind is calm and serene.

When you stand up with the weight of the body thrown upon your stomach your breath is heavy and you become negative, so that your mind can be swayed by anyone. You become receptive to any man's ideas. You are powerless to think for yourself.

When you stand erect, with chest well thrown out, you naturally suspend breath action, you are on the alert and ready to meet your enemy.

Just watch these different positions of the body, watch your breathing and the ideas that follow such attributes. You will soon determine the source of your troubles, mental and physical, and wherein you have failed all these years.—*The Mazdaznan.*

—o—

Neurasthenia.

By George Thomason, M.D., in Good Health.

This is a high sounding word, and one calculated to profoundly impress the patient who may be so unfortunate as to suffer from the group of symptoms present in this condition. Whether or not it is a distinct disease has been a matter of much discussion, but at least there has never been discovered an organic disease of any portion of the body in neurasthenia. Nerve-exhaustion, as the condition is commonly called, is a term more definitely indicating the real state of the body.

The exhausted condition of the nervous system present in neurasthenia is not the result of a day or a week, but of many weeks' or months' drain upon the reserve nerve energy. It represents the ultimate result of the daily overdraft of nerve force above the income, namely, physical bankruptcy. The so-called "strenuous life" now seemingly so necessary to keep the pace in the business world is to a considerable extent responsible for many cases of neurasthenia. Overwork, worry and depressing mental emotion are also strong factors in causing this condition. But these are of themselves not sufficient to cause profound neurasthenia. Digestive disturbances, constipation, lack of sleep, insufficient exercise, and dietetic indiscretions are one and all necessarily an important part of the foundation of this condition.

The absorption of self-made poisons from the digestive tract benumbs the nerves, interferes with their nutrition, and thus renders them liable to more rapid exhaustion. Tobacco poisoning contributes its share in producing neurasthenia, as do especially tea and coffee.

Any task that is made possible only by the taking of an artificial stimulant or unnatural tonic had far better be left undone. Its performance means a mortgage upon energy meant for future use. They may act as a whip to tired nerves and persuade them to expend further energy without in any wise contributing to its store, but persistence in such a course brings its sure result.

A neurasthenic tires quickly, often upon very slight exertion, or may constantly feel tired without any exertion whatever. There is often palpitation of the heart with a rapid pulse, leading to a fear of heart disease. Profuse perspiration, especially at night, gives rise to the suspicion of tuberculosis. The memory weakens and it requires constantly a greater effort to apply the mind to accomplish mental tasks. Morbid fears often arise, as of impending death.

Many persons suffer from frequent attacks of nervous exhaustion following an unusually taxing mental effort, but find relief in a few days' rest and recreation. Many men habitually go beyond their strength in business efforts, and both men and women are often greatly overtaxed in responding to the demands of society, depending upon a vacation and change of environment periodically, during which to recover the borrowed energy. Far better to live each day well within the limits of endurance.

Sleep is of greatest importance to the neurasthenic and must be secured. It is during sleep that the exhausted nerve centres regain and store up energy, there being during undisturbed sleep little demand for the expenditure of nerve force.

Sleep, which is often difficult to secure in neurasthenia, may be favoured by a neutral immersion bath at 92 to 96 degrees F. for twenty minutes to an hour just before retiring, and still further by wrapping the patient, immediately upon leaving the bath in a sheet wrung from cold water, and then in just a sufficient number of blankets to maintain gentle warmth of the body during the night. Alternate application of heat and cold to the spine in the morning followed by a cool or cold friction are of great service.

An abstemious diet of fruit, grains and nuts, such as frequently recommended in this journal, is of very great importance, especially in those cases originating in disturbed digestive function. An ocean voyage with its fresh, invigorating airs, its rest and isolation is often of great service. A correct dietary, hydrotherapy,

electricity, massage, and later carefully regulated exercises are recognised as the best means of dealing with this condition, and fortunately it practically always yields to these natural methods of treatment.

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Fruit as Food.

Were we to judge by the way they are generally used, we would be led to believe that they were unimportant, or a mere incident in Nature, while the facts are they occupy probably the second most important position in the world's bill-of-fare. This is especially so in a warm climate or during the hot season in Northern latitudes. There is a striking analogy between the percentage of water contained in fruits, and that of the human body, which shows that in very hot weather when the body demands an excess of water, it can be obtained from fruits in about the right proportions, and in its purest form.

The potential powers of disease germs are neutralized when brought into contact with fruit juice, or fruit acids. Fruits do for the interior of the body what a bath of pure water and pure air do for the exterior. Fruits are highly germicidal, and if used liberally they render one to a great extent immune from usually contagious and infectious diseases. A perfectly healthy body, however, need have no fear of contagion, but by the liberal use of fruits the system may be doubly safeguarded. Fruits contain certain organic salts, and elements which are taken in from the earth, air and sunshine, and which are highly nutritious in the best sense, while their acids are the real police of the blood; and the water they contain is distilled by Nature's most perfect process.

During the hot weather, or when the temperature ranges from 70 to 90 degrees, one entire meal should be made upon fruits and nuts each day. In making an entire meal upon fruits, some judgment should be used. Not more than two or three kinds should be partaken of: they should be confined as near as possible to the same family, that is, the acid or non-acid class.

Two ideal meals in their respective classes might be selected as follows, writes a correspondent:

NON-ACID CLASS.—(1) Bananas, melons, pears.
(2) Huckleberries, cantaloups, fresh figs.

ACID CLASS.—(1) Peaches, apples, plums.
(2) Blackberries, pineapples, oranges.—*Science Siftings*.

OCCULT.

Dot Divination.

THE ANCIENT ART OF GEOMANCY.

(By Asturel.)

Lesson VI.

If the description of a person is required, this may be found by reference to the following table:—

- o o Represents one of middle stature, full face and eyes, fair complexion, light hair, hazel eyes; modest and of a good disposition and temper.
- o A mean stature, fleshy body, large head and shoulders, small dark eyes, pretty mouth, broad forehead: of a gay and lively nature, lovers of ease and comfort.
- o o A fine stature, large body, broad chest, comely complexion, grey or blue eyes, dull brown hair: fickle mind, fond of change, travel and romance, timid and sensitive.
- o Rather tall, long neck, large head, full face, little mouth, dark eyes, broad shoulders; sanguine complexion and brown hair: ambitious, talkative, fond of the opposite sex.
- o Short stature, small head, long neck, rather stout, dark or swarthy complexion, hazel eyes, brown or auburn hair; a sharp hot temper, fond of debate and argument, ambitious and aspiring.
- o A tall person, long neck, large face and head, sad brown hair, grey or blue eyes, pale or whitish complexion: rather mild, sensitive, mediumistic, careless and inactive.
- o o A long face and dark complexion, large nose, slender body and legs, dark hair and eyes: a crafty person, apt to flatter, merry in company and talkative, ingenious and active.
- o A thick and heavy made person, pale complexion, short arms, dull or swarthy complexion, dark hair and eyes. Ambitious, subtle, reserved, determined and persistent.
- o o Middle stature, full face, long or great nose, wide mouth, a lot of hair, good complexion, chesnut hair and blue eyes.
- o Courteous, cheerful and usually good behaved, fond of sport and pleasure.

- o o Middle stature, compact body, full face and eyes, sanguine complexion, light hair, grey eyes, quick sight; active, lofty mind, free and courteous, determined, proud, fond of sport.
 - o Middle stature, large face, sanguine complexion, light hair, grey eyes, large hands: rather conceited, fond of authority and honour, firm, and a decided character.
 - o Rather tall, well made body, round face, dark eyes, sanguine complexion, brown hair: modest, just, easy going, sensitive, and not cared for by their own sex.
 - o o Tall stature, long face, cloudy or dull complexion, light brown hair, hazel eyes.
 - o o Envious, a bit malicious, and much influenced by friends and associates, given to pleasure and ease.
 - o o Above middle size, white complexion, large head, clear eyes, brown hair, long arms and hands: active, lively, merry, ingenious, and clever with the hands and arms, good company.
 - o o Mean stature, high coloured complexion, stout, broad face, red or auburn hair, blue eyes, a strong voice, boastful, yet a coward and scoffer, a dangerous tongue.
 - o Short body, full face, little head, swarthy complexion, hazel eyes, dark hair, a lowering look, proud, immoral, and one not to be trusted.
- For the description of a relative, messenger, &c., you must take that given from the symbol found in the third division of your figure, for a thief, &c., from the seventh division, private enemy, the twelfth division, and so on.

(To be continued.)

—o—

Sepher Schmimusch Tehillum, &c.

From the Psalms which have been given it will be seen that nearly every phase of life has been covered, and every drawback or evil touched upon, so that it is not necessary to repeat the invocations. It is therefore proposed to add two psalms in this instalment and conclude the articles, feeling sure that if the instructions are carried out in the right spirit good results will follow. To

those who are greatly interested in the subject "The Sixth and Seventh Books of Moses" can be obtained from The Talisman Publishing Co., price 5s. The original plates for making amulets, &c., are given therein, and this work is getting very scarce and rare.

Psalm 94.—If you have a hard unyielding and bitter enemy, who oppresses you sorely and causes you great anxiety, repair to an open field on Monday, take some incense into your mouth, turn with your face toward the East and West, and repeat first the Psalm and then the 92nd seven times, keeping in mind at the same time the holy name Eel Kanno Taf, which signifies great, strong, zealous and good God, and pray each time at the ending of these Psalms: "May it please Thee, O great, strong, zealous and good God, to humble my enemy N., son of R., as thou once did the enemies of our great teacher Moses, who rests in peace, and who completed this Psalm to thy glorification. Let my prayer arise to thee as did the sweet of incense from the altar of incense, and let me behold thy wonderful power. Amen.

Psalm 98.—The holy name of this Psalm is also Jah, and should be pronounced in order to establish peace and unity between families. The letters of the holy name are taken out of the words: Israel, verse 3; and Haschiah, verse 1. (Concluded.)

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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, & dealers in all kinds of fluids on the 3, 2 p.m.; 6, 3 p.m.; 10, 6 p.m.; 13, 3 p.m.; 18, early, 20, 27, 3 p.m.

On ironmongers, gunsmiths, smiths, chemists, cutlers, barbers, on the 2, early; 4, noon; 14, 21, at 2 p.m.; 22, 6 p.m.; 28, 2 p.m.; 29, early.

On stationers, printers, lawyers, publishers, teachers, architects, and booksellers on the 1, 3 p.m.; 2, 4 p.m.; the 8, 15, 22, at 3 p.m.

On clothiers, woollen merchants, provision dealers, and clergymen on the 2, 11 a.m.; 3, 2 p.m.; 8, 4 p.m.; 9, 3 p.m.; 13, early; 16 and 23, 11 a.m.; 24, 2 p.m.; 30, 11 a.m.

On artists, musicians, drapers, jewellers, theatrical people, and confectioners on the 3, 3 p.m.; 4, noon; 10, noon; 15, 4 p.m.; 17 and 24 noon, and 3 p.m.; 25, early.

On plumbers, shoemakers, dyers, carriers, maltsters, agriculturists, builders, and landlords, on the 2, late; 4, noon; 10, early; 11 and 18, noon; 24, early; 25, noon.

On inventors, electricians, and dealers in the uncommon on the 1, early; 6, 10 a.m.; 10, 6 p.m.; 16, 10 a.m.; 20, noon; 21, early; 25, early; 30, 6 p.m.

Prophecy of the Burning of London in 1666.

By Nostradamus.

The following extract is striking when it is remembered that this remarkable person wrote in 1558, more than a hundred years elapsing between the writing and its fulfilment. He was an Astrologer, and this is shown from the preliminary epistle prefixed to the seven first centuries of his stanzas, addressed to his son Cæsar, where he expressly says that "it is by Astronomical observations that he has been enabled, through the divine power of God, to foretell that which should afterwards come to pass." The prediction seems pointed as a retribution for the cruelties perpetrated upon the Bishops Cranmer, Latimer, Hooper, Farrar, Ridley, and a host of individuals less distinguished by rank, but whom the history of that period has named: many having suffered for the simple possession and use of the Scriptures in their native language. The original French of Nostradamus runs thus:

Le sang du juste a Londres fere faute
Bruslez per feu, de vingt et trois, less six.
La dame antique cherra de place haute,
De mesme secte plusieurs seront occis.

Translation.

The blood of the just requires,
Which out of London reeks,
That it be raz'd with fires,
In year three score and six;
The ancient dame shall fall
Down from her place on high,
And of the same sex shall
Many another die.

—o—

The Worship of the "Sun."

Mankind in former ages worshipped the Sun, astounded, as they were, by the greatest work of the Almighty, suspended before them in the Great Temple of the Universe. This idolatry, no doubt, arose from awe and reverence towards the Creator whom they worshipped through their senses—not their spiritual intellect; thus, instead of worshipping the Almighty in spirit and in truth, they adored the symbol of the supernal and eternal light of the ever-creative energy of God.

As science increased, this worship must of necessity have ceased; for every fact absolutely necessary for man's belief, either for his soul's or body's good, must of necessity have been made by an all merciful God, cognisable by

man's reason, senses, and the perceptions which are common to all men. We can now trace the Sun to its origin, when it was a mere central point to a vast quantity of wandering matter. We can understand the construction of that marvellous chemistry, whereby it imparts to us what is for our natural life—our all in all; and yet "while it imparts so much, it is imparting to us but a 230,000,000th of its own force." We can not only trace back its long history, but we can trace forward its future until that time when—unless God introduces some elements of change—it will become a cooled-down solid mass, hanging lightless in space, like the extinguished lamp of a sanctuary. What an oracle does the Sun thus become to us of that Eternal Mind that guides the planets in their courses!

A magnificent symbol easily becomes an object of worship. We could not now worship the Sun as God, for we know the vastness of creation, and that there are suns innumerable. But in ages when creation was supposed to be limited to our Earth as the centre, and the Sun, Moon, and Stars visible to the naked eye—can we be surprised, if, whilst the Sun became to the religious philosopher his sublimest type and reminder of God, it became to the popular mind the very incarnation of God in Light?

Therefore, whether as symbol of God, or as God, the sun became the centre of all the religions of antiquity. The world was full of Nature-worship; but the nature of the Sun seemed to radiate forth the Deity.

We all know that it is the motion of the Earth which gives to us the appearance of solar motion; but formerly the Sun was supposed to move, and its apparent course was called "The Ecliptic;" as the Royal Palmist sang, "In them hath he set a tabernacle for the Sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of heaven, and his circuit unto the ends of it."

An imaginary band drawn round the Earth is called the Equator. Suppose that band extended up into the firmament, and we have what is called the Equinoctial, or celestial Equator. When the Sun, in its apparent motion, seems to be at the point the most remote from the Equator, or at the Equinoctial, it is called the "Solstice," or the Sun's standing-point. There were two of these, therefore—one which occurred on the 21st June, and the other on the 21st December. The first was dedicated by the early Christians as the "Feast of the Nativity of St. John the Baptist," the fore-

runner of Christ; the other as the "Feast of the Nativity of our Saviour Jesus Christ";—the first of these occurs the 24th June, the latter the 25th December. The Vernal Equinox, March 25th, (Lady Day), was dedicated as the "Annunciation of the Blessed Virgin Mary"; the Autumnal Equinox (Michaelmas), was dedicated as the "Feast of St. Michael and All Angels." The shortest day of the year is December 21st, the 25th is the first day that shows any lengthening, and is therefore the actual commencement of the New Year. On the 21st, the Sun reached its lowest remotest point, and the nation mourned—they *doubted* if the sun would rise again. Christians have dedicated this day to the doubter "St. Thomas." Sir Isaac Newton was one of the earliest of our countrymen to direct attention to the fact that the Christian festivals appeared to be arranged as of astronomical origin.

The Sun's place at the Vernal Equinox slightly alters in the course of centuries. It is now in Pisces. At the beginning of our era, it was in Aries, the Ram, or Lamb; previously it was in Taurus, the Bull. Christianity makes use of the Lamb as a religious symbol, an earlier religion used the Bull as a symbol.

It is quite clear that the Evangelists did not know the year or day of the birth of Jesus Christ. "Jesus began to be about thirty years of age," says St. Luke, as to his baptism. St. Clement, of Alexandria, in the third century, says, "There are those who, with an overbusy curiosity, attempt to fix not only the year but the day of our Saviour's birth—some say May 20th, others April 20th, both selecting the spring." He gives no opinion.

Thus, at the present time, we accept the popular myth, and combine the unknown birthday of Jesus with the ancient festival of the Sun's annual infancy; and like the old worshippers of nature, we still bring our green branches of holly and myrtle and laurel, and weave garlands and wreaths of joy in honour of the Sun of Nature—aye, the glorious Sun of Righteousness.

The Sun has been the fundamental symbol of every religious worship known to us; even to this day, its course controls both our secular and ecclesiastical calendar. Persia, India, Egypt, Syria, Greece, and many other countries of the ancients would place themselves at our disposal the moment we seek to explore the mysteries of the solar worship. I will commence with Persia. The Persian Magicians accounted to the populace for the introduction of evil into the world by a fable of a serpent

tempting the first woman to pluck a forbidden apple. This act, as the apple ripens late in the autumn, was, of course, followed by the prevalence of winter, with darkness and cold—the kingdom of the evil principle, and necessitated the adoption of clothing. The mischief thus brought about could only be remedied by the agency of the Sun, whom they identified with the principle of Good. Hence they supposed the incarnation of the Sun in the person of Mithra. This Mithra was set forth as born of a virgin, in a cave at the Winter Solstice, and as accompanied by a retinue of twelve persons who represented the months. Having vanquished the Prince of Darkness, who, under the guise of a serpent had seduced the woman, and, having lost his life in the contest, Mithra descended into hell, or the grave, the underside of the earth, and, at the Spring Equinox rose again and ascended into heaven, opening to mankind the gates of light and life, and redeeming them from the oppression of Evil, or the Evil One, or thing.

Mithra was represented as born of a virgin, because the constellation Virgo was on the horizon at the time of the Sun's birth, and because the Sun was then in the sign Aries, at that time known as the Lamb, at the Vernal Equinox, which governs the year. Mithra was called "The Lamb of God," and "The Lamb that takes away the Evils of the World." The serpent that causes all the mischief by bringing in the winter is Scorpio, the constellation of the later autumn.

Zoroaster, the reputed author of the sacred books called the "Zend-Avesta," when this system of Theogony was founded, is variously reckoned to have lived from one to six thousand years before the Christian era. He was a pure and ardent monotheist, but was compelled by way of solving the problem of evil to ascribe a dual nature to Deity.

Like all the great men of antiquity, from being an historical, he grew into a dogmatical personage—an immediate emanation from the Divine Being. Such also was Alexander—such also was Plato, who was said to be the child of Apollo, and born of a virgin named Parietonia. Ariston, who was betrothed to her, postponed his marriage, because Apollo appeared to him in a dream, and told him that she was with child. The philosophy of Plato is acknowledged as so sublime, his morality so pure, and his views of the Divine Being and a future state so clear, that he has been thought to have a knowledge of the Mosaic writings—a supposition which, considering his long

residence in Egypt, is not improbable. Genius was for the ancients ever associated with a Divine origin.

The religion founded in honour of Mithra was provided with the sacraments of Baptism, Penance, the Eucharist, Consecration, and others. Chastity and Virginitv were accounted sacred; and it contained the Christian doctrines of the Fall, the Incarnation, the Atonement, and the Resurrection.

Passing on to Egypt, we find the Sun-God Osiris a member of a Triune Godhead—product of Egyptian metaphysics—coming on earth for the benefit of mankind, and gifted with the titles, Manifestor of God—Revealer of Truth. Born of a Divine origin, he was persecuted and put to death through the malevolence of the Evil One, viz., Winter and Darkness. He was buried and rose again, and, returning to heaven, became the judge of all men. Such was the Man-God of the Egyptians, based on the worship of the Sun, which gradually paled and died out before the ascendancy of Christianity.

In drawing this short paper to a close, I would remark that, wherever there is life, there is love in some sort; and the joys of love are a compensation for many woes. If we love God the Eternal, we must worship Him; but love and worship are impossible while the mind is clouded by distrust. Nature veils its origin from us, but we can see through the veil the master-hand, God, our Father—Him whom we can see and approach only through the ideal, and who, thus approached and sought for, will manifest Himself to us, each in our own souls, though not to the world that lieth in sense; and who, if we love Him with all our heart, and with all our mind, and with all our strength, and keep His commandments, will come to us and love us, and make his abode with us, and teach us to be perfect, even so as He, our Heavenly Father, is perfect. Thus we shall find a God who will be to us a refuge and strength, and very present help in trouble. Man's heart will as certainly rid itself eventually of all falsehood and corruption, and embrace love and the truth, as the rivers flow into the sea, and the buried seeds spring upwards and seek the light of day. Astronomy and astrology will yet be the means of exhibiting more clearly to mankind the invisible, but ever-present, working of the Almighty in the circumstances which occur to men and nations in this sub-lunary sphere.

Nil sine Deo.

CREAM OF NEW THOUGHT.

(All Books mentioned herein may be had from this office.)

HOW TO OBTAIN HEALTH AND HAPPINESS.

John J. Snyder is the author of this book, which covers about a hundred pages of big very readable type, and which though appealing principally to Christians, can well be read and studied with advantage by free-thinkers and those of other faiths. The author believes that when man lives up to the faith which the writers of the New Testament had similar powers will be manifested through him. Prayer is regarded as an essential to health or happiness, and humility alone need precede it, not metaphysical courses of study or reading. Passage after passage is cited from the Christians scriptures to the effect that those who will believe in the power of God will receive all they ask for. "If the time and money that was uselessly spent on the tables of professed Christians were given to the poor who are in want, I do not believe there would be any poor." Medicines are regarded as unnecessary for the cure of disease, and the writer remarks: "Some people who claim to be Christians have more faith in medicine than they have in God." Our friend Cornaro is quoted, as an example of what can be accomplished by abstemious living, but his teachings will bear repetition in a country like our own. The basis of both happiness and health, however, is prayer. (The Author, P.O. Box 427, Chicago.)

THE WORLD'S RELIGIONS.

A good service has been done mankind by the publication of a series of little books, issued at the modest sum of 6d., (64 p.p.) on the great religions of the world, placing before the reader, in a brief form, the essentials of each faith, so that points of agreement or difference may be easily seen. There are to be six, when completed, and four have been published so far. It appears that the first, Religion, is the result of the writings of Robert Blatchford, who has had such a warm time at the hands of religious people lately for his out-spoken, trenchant criticism of current religion. The author informs us that it is his desire to present religion to the ordinary mind, so that it will appeal to his reason, and he argues his case out very well. Small and unassuming as the booklet is, it covers more ground than many a more pretentious volumes does, and it should be in everyone's hands, who wishes to take a rational view

of life. The other three handbooks are issued as follows:—Hindoo Religion, Greek Religion, Babylonian Religion—not that the author has any preference, as he tells us, but they are arranged in chronological or evolutionary order. Apparently it was intended to include Zoroastrianism with the Babylonian religion, but this has not been done possibly because it was deemed that the great Parsee religion was worthy of a volume to itself, I hope there will be a big demand for the little books, as they deserve it (C. W. Daniel, 3, Amen Corner London, E.C.)

THE CHRISTIAN MYSTICS.

Scarcely less excellent are the little works written by W. P. Swainson on the above subject. They are brief resumés of the lives of men and women about whom but few English people know anything. Books on saints and holiness do not appeal to the mass of people—only to certain organisations, hence the facts of the spiritual life never travel far. The value of such a knowledge is immense: it shows a side of man's being undreamt of in a materialistic age like our own; it gives hints on how one may get into touch with the verities of existence; that illumination and spiritual insight are more than vague impressions, and that after all the life we lead is but a fragment of the real existence, and the joys of life are sweeter than we have as yet realized. If the publication of these handbooks lead to the reading of the works of the characters dealt with the writer will have accomplished his purpose. Madame Guyon, Jacob Boehme, Francis of Assisi, and Emmanuel Swedenborg have been sent me, and one who reads the four will see the same force working through them all, and gain information which could only be obtained after a course of reading and study along these lines. (C. W. Daniel, 3, Amen Corner, E.C., 3d. each, postage 4d.)

MY LITTLE BOOK OF PRAYER.

Muriel Strode is the writer of this dainty little volume, which is published by the Open Court Publishing Co., 1322, Wabash Avenue, Chicago and Kegan, Paul, Trench, Trübner & Co., London. On each page is a prayer or pithy expression designed to awaken the highest in those who meditate over them. The form of presentation aids in excluding extraneous ideas, and should be a useful addition to the

student's library. The price is 2s. and postage.

PRIMARY LESSONS IN CHRISTIAN LIVING AND HEALING.

I have already mentioned other works by the writer of the above—Annie Rix Militz, who states in the introduction that during twelve years of practising the teachings the sick have been healed, people redeemed from vice, and prosperity come to those who "never dreamed that there is a law in mind, which gives fortune and freedom from debt." The twelve lessons cover much ground, and are strictly on a biblical basis, which should render them acceptable to the orthodox, who are shocked to think people can obtain what they ask for, without any reference to Western religion. The publishers are The Absolute Press, New York. Price not stated.

LESSONS IN SPIRITUAL HEALING.

A shilling pamphlet by H. Alymer Harding, and published by Whitehead Bros., St. John's Square, Wolverhampton. The writer is reasonable in his theses, and like the previous work it runs along Christian lines. Purity of thought, food and life, are essential if success is to be reached. A useful pamphlet, which I can recommend.

THE MYSTERIES OF SPIRITUAL HEALING.

The same writer has here blended or reconciled religious and scientific principles, and touched more fully points which were not specifically dealt with in the first work. Not least in value are some affirmations for business and healing purposes. Also published at Wolverhampton, 2s. 8d., free.

NEW THOUGHT AND OCCULT MAGAZINES.

The chief articles in the principal periodicals are as follow:—

Mind: In which realm shall we dwell? Correlation, Differing Planes of Consciousness, The Inner Light, Charles Brodie Patterson on Religion.

Medical Task for the Home: The Slavery of Every-day Life, Influence of the Unborn Child, Good Health and Happiness, The Education of Girls, A Victim of the Psychic, Drink Habits of Europeans.

Destiny: Notes on Horoscopes. Astrology and Horse-Racing, Horoscope of an Heiress, Fate or Free-will?

The Wise Man: Causative Images, The Philosophy of Religion.

Practical Idealism: Warren Felt Evans, M.D., Remarks on Healing, Be still, and know that I am God—Good. The Law of Right Living, Evolving a Spiritual Body.

The Nautilus: By Crooked Paths, Joy, Always Joy, Don't Worry, Child Development, Harmony in the Home, Knowledge and Wisdom.

The Balance: Faith and Reason, The Soul Emerging from Darkness, There is no Death, Memory and Intuition, The Weighing of Words.

Expression: The Light of Life, Four Rules for a Happy Life, Our Vocabulary of Thinking.

Health Culture: Secret of Vitality, Drug Delusions, The Art of Sleeping, How not to Worry, Musical Therapeutics, The Vital Organs.

Psycho-Therapeutic Journal: Where are we? A year's Retrospect, Nerves and their Action, The Trouble of To-day.

Vedanta: Pre-Existence and Immortality, A Missionary's View of the Vedanta, Vedanta in America.

Luce E Omera: La Sedute col Medium Bailey, I Limiti della Memoria, Cremazione? La Regressione della Memoria, Le Ombre Tramonto, Note e Commenti Alle Sedute di "Villa Carmen."

Echo du Monde Occulte: Notre Programme, Cours Pratique d'Astrologie, Voyage aux Indes Inconnues, Chez Satan, Paracelse et les Parfums.

Also Received: Unity, Truth-Seeker, The Evangel, Herald of the Cross, Now, Harmony, Scottish Health Reformer, Spiritualist, World's Advance Thought, The Mazdaznan, The Naturopath, The Ghourki, and others.

Science Siftings.

—o—

I have received from Wm. Towne, of the Nautilus, Holyoke, Mass., a pretty production, "The Walt Whitman New Thought Calendar." There is one page for each month, some of the poet's choicest aphorisms accompanying every month. It may be hung up, or used otherwise, and should be very acceptable as an Xmas present. Price 1s. 1d.

—o—

For Success.—Our thoughts and imaginations are the only real limits to our possibilities.

Don't Worry.

By Eleanor Kirk, in *The Nautilus*.

Advice impossible to follow unless one knows why one need not worry. Your child is ill, and your mother's heart is torn with anxiety. Remembering what you have heard or read on the don't worry subject, you declare your freedom from fret and fume, and perhaps hum a little tune as you go about your work in attestation of your deliverance from fear.

This mental condition will last if the child improves, but if an opposite phase appears, worry seizes the reins and goes off galloping with you.

The bare declaration of "I will not worry" is uttered without power except when there is nothing at hand to worry about.

That your friend is in trouble and you are powerless to help. You go all over the intellectual arguments against worrying, and make vigorous protestations concerning the sin and foolishness of it. You tell yourself that each individual must work out his own salvation, and that it is good for him to do so.

Why should you worry about something you cannot help? You will not spend another anxious moment over the trouble. You are quite sure you are on the top of it. Nobody will ever induce you to worry again. You feel quite chipper for a little while after this, but by and by the man who needs the money or the position, takes a notion to drop in for a few minutes and you hear the woeful story all over again. There is nothing now between him and his family but starvation or suicide. Disgrace stares him in the face, &c., &c.

You listen to all this stuff, and then wipe your eyes, and poke round for a five dollar bill. To keep your caller out of disgrace or from goal, perhaps he requires a hundred times that amount, but the five which you need yourself will keep starvation at bay for a spell, and you feel somewhat better. You tell yourself that you have done your duty, and this performance ends all your worry, and perhaps you add to your statement—all your interest. We are often very brave after having given what we cannot afford, in order to make *ourselves* feel more comfortable.

This is one of the most subtle forms of selfishness and self-delusion.

"I have got through worrying," says the neophyte, after reading with great interest some eloquently-worded advice on the subject. "Why, that's what's the matter with me. Worry has made my eyes dull, and my chin

flabby, and it has never done one bit of good. Just see how I took on when John was going through that strike, and when the baby had scarlet fever. They both came out alright, and here I am looking like a woman a hundred years old. Now let me tell you one thing: I have got through worrying."

Yes, till next time, as everyone who reads this article will testify, unless, happily, there be not one who understands and practises the scientific method of disposing of negative appearances.

To begin with, a condition of security is not reached by an effort, or by repeated efforts of the so-called individual mind. Mortal will sometimes stand the strain of protesting, fighting, and kicking the pricks for a long time.

"I will and I will not" seems to act as a protection against sickness, and the invasion of other sins. But it is fight and no peace. The smoke of battle is always in evidence.

Such are mental boasters.

"Behold! what have I done," they say: and if I can ward off disease, and poverty, and old-age, other people can do the same. But they must be everlastingly alert. They must stand sleepless warders at their own gates."

(To be continued.)

Black Butterflies.

By Bertha St. Luz.

We have here a novel along occult lines, and incidentally some Hindu philosophy in the character of Emocler-Houssein Rao. That he should be brought in among people who represent that large class who have no work, no aims and live only for the pleasure of the day, was a masterly stroke. It also shows that this Hindu, with all his power, has the vanity, ambitions and desires of the average man after all. The conclusion is most happy, and much of the author's development is shown in these paragraphs:

"This is an epoch of coming wonders—their shadow casts itself before us. Man is slowly transforming, improving upon nature, and the miraculous achievements to be performed by human minds, human hands, are incredible.

"There are mighty secrets hidden, slumbering deep within the heart of nature—nature at whose lips the ever inquisitive ear of science eagerly listens for the faintest whisper, to immediately impart those secrets to its ally,

man, whose supernatural powers will awaken, and magic touch develop, draw it forth to the gaze of the astonished world.

"Who can foresee from this era the wonders to come? Time and patience will work miracles in a scientific way, which we of the present cannot realise. The approaching future will far eclipse the petty wonders of the past, and everything that has been, or what our puny minds can conceive; for nothing can exaggerate that which is possible and will be eventually accomplished by man." (R. F. Fenno, & Co., 18, East 17th St., New York, price 6s. 4d. free.)

—o—

Fresh Air at Night.

The principles of living as much as possible in the fresh air should, as we have often urged, extend to the bedroom, although there is a common but erroneous impression that night air is unsuitable, if not dangerous, for respiration during sleep. As a matter of fact, as the 'Lancet' points out, night air is generally purer than air by day, since it is freer from suspended particles of dust—bacteriological entities which arise from the disturbance of the day's traffic. Night air is, moreover, comparatively free from the pollutions of the chimney, but it is naturally cooler than in the daytime, and often deposits moisture, especially on an unclouded night when the radiation of the earth proceeds rapidly. Such moisture is, however, deposited on rapidly cooling surfaces, and is not likely to be formed in the bedroom. The sleeper is, as a rule, adequately protected against changes of temperature by the powerful non-conducting property of the bedclothes, and, of course, it is desirable that no part of the body should be directly exposed to a cold draught. There can be no doubt that the inspiration of fresh, pure air during sleep gives a much stronger sense of recuperation than when a supply is excluded, and the majority of persons sleep during a third part of their lives.—*Science Siftings*.

—o—

A woman should never wash her hands without drying them perfectly. Half-wiped hands are sure to become rough and coarse. Red hands are generally due to one or two causes—either too tight clothing or impeded circulation due to misused nerve force.

Our Correspondence Club.

We are constantly receiving letters from correspondents who ask to be put in touch with others interested in some aspect of New Thought, &c We shall be glad to enrol all readers in this Club, free, as we think it will be of help. All it is necessary to do is to send name and address, sex, and subject upon which it is desired to correspond, adding a *nom de plume*, or initials. We will then insert the notice, and readers can send replies to us with stamp to forward them; or if preferred a reader when using this column can put his name and address and replies can be sent direct. We are convinced that many readers know far more than we do along many lines, and they could teach others and learn from them in exchange. In this way the Correspondence will do a useful work.

Letters intended for insertion should reach this office not later than the 27th. of each month.

A reader desires to correspond with someone interested in New Thought.—Address X., New Thought Journal.

—o—

WITH READERS.

Questions may be asked on any topic dealt with in the preceding pages, and they will be replied to in succeeding issues. Letters should be brief, to the point, and one side of the paper only should be written on.

H. P. (Birmingham)—Spiritualism has very little to do with table-rapping, though this crude method of communication is not to be derided, many useful facts, relating to missing relatives, stolen or lost articles, &c., being given through it. You may pass over the references made to it in the Talismanic League Lessons, and take the other teaching, which will be quite in accord with the views you express.

—o—

To assist the growth of the eyebrows, paint them every night with a camel's hair brush dipped in sweet oil. Warm the oil, but do not heat it. If you prefer it, use vaseline slightly warmed. Do not use much oil, but just enough to lubricate the eyebrows.

—o—

For Health.—Strength and vigour are characteristics of the One Force which permeates the manifested universe. As a part of that Force I demand that more and more force shall permeate my being,



Dreams Interpreted.

Asturel has for some years made a study of Oneirology, that science practised by the ancient Egyptians, Persians, Arabians, Hebrews, and other Oriental nations: a science which Napoleon, Bismark, Moltke, and many other notabilities had great faith in. From this study he had worked out a method of interpretation, and hopes by this to be of benefit to his numerous clients. Those wishing to test his method should state the dream, give year and date of birth, sex, whether married or single, and enclose P.O. is. 7d. Foreign postage extra.

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