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(F.T.S.)

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THE

Talisman

And Occult Review,

A MONTHLY JOURNAL

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

The Official Organ of the Talismanic
League.

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THE

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Many thanks for copy of “Art of Luck,” which came to hand last Saturday. I have read it with much interest.—J. H. H., Sidmouth.

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The Talisman,

A Monthly Magazine devoted to Practical Idealism

Conducted by Geo. W. Bratley.

No 11.

March, 1904.

Price 3d.

The Art of Thinking.

(Continued from page 132.)

The lecturer here referred to one of Jack London's novels in which the views now expressed found confirmation; though not exactly in the same terms, of course. In this work the traits of a dog were found to go back to remote ancestors of the wolf family, and so in the mind, said the speaker, is contained all past generations of thought. Each of these "skins" of thought must be stripped off before the thought of one's own self can be made apparent, and thought is going to lead us far, because by thought the individual is going to discover himself, which was considered by the Greeks as one of the most desirable things. And this is the third rule of thought—the chipping away of answers, the refusing to be satisfied when these are imperfect, and of making repeated questions.

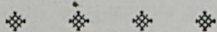
Genesis contains some of the most profound ideas ever expressed in the world by virtue of being one of the most ancient, and belonging to the same category as the other world-scriptures, and the key that opens the scriptures of the East opens those of the West. I look forward to the re-construction of the Bible, when historical criticism has done its worst, and the sooner we get rid of the historical, or the form side, the more we shall get of the mystical. Quoting the first few verses in chapter I of Genesis, the lecturer called attention to the oddity of the phrase "The earth was without form, and void." Notice, after it is created it still remains without form and void. I undertake to say no human being could conceive of anything without form; it is a mental something—metaphysical, which, when created had neither substance, form, nor fulness. Precisely in the same way that the oak tree is contained in the acorn, but not yet visible to the ordinary senses, for it has to be clothed with matter before it will become apparent. Every thought begins with just such a metaphysical centre, and that centre has its first expression in the question, the question being the germ image then in your mind. There is this centre of life putting forth a little energy in the direction of a germ, which afterwards the mind is going to clothe and make apparent, and the Art of Thinking is the clothing of a metaphysical idea with the ordinary rational garb.

From the writings of W. J. Colville.

I am going to leave this point and turn to the symbol of the egg, which has ever been taken to represent life, the germ within. And what is the egg that is going to develop and become a complete system, a complete thought within the surroundings; it is, as it were, the mind-stuff. When you have asked yourself a question you may endeavour to suppress it, but that question has begun to work, and work it will, until finally it evolves into something, which, if you pay careful attention will be a valuable product, but which, if neglected, will be distorted. Examine these three images and you will see that they are exactly of the same nature as those of the Egyptian and the Hindu, who know what they are talking about.

The speaker then propounded the old philosophical problem: "Is the pleasant the same as the good" and showed how from this apparently harmless, innocent, and child-like question the most subtle difficulties were soon made manifest. The whole basis of utilitarianism, said Mr. Orage, is based on that. I am going to propose that our question has aroused a sense of wonder, how shall we get on with our three rules? Is the pleasant the same as the good? Do you understand what you mean by the pleasant? What is the pleasant, what the good? What would you sooner have: A good dinner or a developed soul? What do you mean by "good to eat," "good to wear,"? You will see you have begun this process of questioning, and there will be a good many false impressions to get rid of. There is always something at the bottom.

(To be continued.)



Astrological Department.

By the Editor.

THE SUN IN PISCES.

*Interesting to all persons born between February 20th, to
March 21st, any year.*

This sign confers a kind, easy-going disposition; easily influenced by their surroundings, are very imitative and readily moved by the proximity or association of others. The nature is peaceable, harmless, and a bit too negative, they are difficult to know, being impressionable, romantic and imaginative, and easily tormented with curious fancies. Are very thoughtful, industrious, and persevering, anxious for knowledge on every subject and will ask questions in quick succession often not waiting for any answer.

We will be at your service.



The mind is creative and always in search of new ideas. They have a contemplative spirit, studious and poetical, are readily influenced to tears, and their emotions are quickly acted upon. The mind is upright, just, and kind. Can be critical but without ill-will. Slow to anger, but hard to appease, yet often content with a noble vengeance. These people have a strong will, but changeful, they can be firm while pleasant in manner. There is a deep hidden love in nature, the passions are strong but changeful. They have strong attractions and repulsions, and are loyal to their friends, defending them whether right or wrong, and sometimes express deep religious feelings, clinging to an early faith or belief. They are partial to the good things of life and have a capital idea of enjoying themselves, and are generally much occupied and undertake many pursuits; the mind is very broad on many subjects. They delight in society and good company. They are very fond of beautiful things in nature and art, and among them are to be found excellent art critics, artists, and writers. The faults come of worry and anxiety, a diseased imagination and living in expectation of unpleasant things, and this anxiety tends to make them prematurely old. If of the stubborn type they will say the most absurd things and stick to them, having neither logic nor consistency, and the more they are reasoned with the more obstinate they become. One of the greatest faults of this sign is intellectual dishonesty. They will often interrupt a speaker or a conversation with the most irrelevant remarks, plainly showing that they have not understood a word that has been said.

In marriage the happiest unions will be found with those born between April 21st and May 21st, June 22nd to July 21st, or October 23rd to November 22nd.

Their gems for luck are the moonstone, and chrysolite.

Lord Cromer, Pope Leo XIII, Miss E. Terry, Longfellow, George du Maurier, King Humbert, Princess Louise.

Those born on these dates, any year, will need to use caution and prudence in their affairs, and to guard the health, February 6th, May 7th, August 9th and 10th, November 8th, 9th and 10th. An unsettled time for those born on the 19th and 20th March, the 20th and 21st June; the 22nd and 23rd September; the 21st and 22nd December. Some benefit and a good month to push business for those born the last ten days of March, May, July and November. Persons born in January, April, July, and October, must beware of law, quarrels and mishaps this month.

Talismans, Amulets and Charms.

By Geo. H. Bratley.

THE POWER OF CHARMS.

In the foregoing articles I have touched chiefly on Talismans, this month I have something to say on Charms. There is a wide difference between the two, though they are related, the former with their construction are connected with the Planetary Spirits and the Science of Astrology, and are made especially for a certain purpose, while Charms may be anything from a bone or potato, to a precious stone, and are not constructed for any purpose but depend on vibration, magnetism, and certain qualities they themselves possess.

A little work has come to hand this month for review, and I shall draw on it for dealing with this part of my subject. It is the "Philosophy of Charms" by James Keith Tuley. He says: "In the middle ages many rings were inscribed with words of cabalistic power, such as anam zapta, or Caspar, Melchior, and Balthasar, the supposed names of the Magi . . . Every secret order has its charms in the shape of jewels engraved with the cabalistic signs of the order; Cramp rings were worn much during the middle ages as a preventative against cramp, and their use has not been entirely discarded even at this day by the enlightened people of our own land. Many little girls wear necklaces of amber beads to give them immunity from sore throat. I have known a good many men who carried a potato in their pockets in the firm belief that it cured them of rheumatism and kept them free from it."

Again, "The high priest of the Israelites was a magician pure and simple, Urim and Thummim being a combination of jewels by means of which he consulted Jehovah. . . ."

Speaking of their power, and whence it is derived he says: "Charms receive their power for evil by taking on the low vibrations of their evil-minded wearers. These evil-minded wearers suffered calamities and ill-fortune, and these evil vibrations were imparted to subsequent wearers rendering them susceptible to calamities and ill-fortune. The antidote to such vibrations is righteousness. The unrighteous man cannot be positive against evil. Charms receive their power for good by taking on the high vibrations of good wearers. Particularly is this true when one who understands and purposely "magnetizes" the charm. You receive the charm and wear it, and through it you receive the high rate of vibrations which brings health, good fortune and a contented mind—the peace that passeth understanding.

Conscience is the Divine voice inviting us higher.

If there were no further power in a charm than that of high associations, even that is something worthy to be prized. But I think that I have clearly shown the scientific possibility of a charm receiving, retaining and giving off perpetually a definite rate of vibrations corresponding to that of the first wearer or "magnetizer." I also believe that the rate of vibration may be changed by being passed under the conscious, positive influence of one who understands."

The ancients held that precious stones had great influence, Orpheus says of the loadstone—"With this stone you may hear the voices of the Gods." It was also said that if a sick person took one in his hand and shook it asking as to the future, the truth would be unfolded to him.

It is said to be a remedy against wounds, the bite of serpents, etc., weak eyes, deafness and headache.

The diamond, it is said by the ancients, has the power of depriving the loadstone of its virtue, and is beneficial to sleepwalkers and insane people.

The topaz, it is said, relieves affections of the mind, and cures bleeding wounds, hemorrhoids and sleep walking.

The agate disposes the mind to solitude. Amber cures dysentery and affections of the throat.

The green smaragd and the onyx prevent epileptic fits if wound round the neck. The red bezoar is a preventative against poison. The sapphire makes the body and mind cheerful and powerful if worn suspended round the neck.

The green jasper prevents fever, dropsy, and strengthens the brain.

The opal and the green chrysoprase are beneficial to weak sight. The chrysolite if held in the hand banishes fever, and the bole Armenian is a preventive against infection. The red coral stops bleeding and strengthens digestion if worn about the person, so also does the carnelian stone. The crystal is said to prevent bad and frightful dreams.

The hyacinth stone worn round the neck or on the finger will preserve the wearer from infection even if he goes into an infected place. Also he that wears it shall obtain honour, esteem, and support from his superiors.

The emerald according to Aristotle will prevent fits and epilepsy, round the necks of children it preserves from convulsions.

(To be continued.)

Ideals are glimpses of our involved destiny.

The Spiritual Business.

"Those who give their lives to the work of healing realise the divinity of man to greater extent than do those whose energies are largely expended in other pursuits."—*A. E. Marple.*

Healers make a business of dwelling upon the divinity of man. That is the healer's sole stock in the trade. It behoves him to take good care that nothing comes between him and the divine in all mankind. A little mote of materiality in his eye, a little worm of condemnation in his heart, and behold, he sees his fellow creatures as worms of corruption and disease. Only by seeing them as divine and whole can he hope to heal. If he cannot so see them he is quickly starved out of the healing business.

Healers are divinely human like other men. The only difference between the healer and the other man is that healing is to the healer a matter of bread and butter and clothes as well as sentiment. Sentiment is mightily strong and divine; but bread and butter are necessities and no less divine. When a man gets into work where sentiment and necessity point the same way, that man is going to join with a vengeance the procession of evolution.

We are divinely human in that we stick like a burr to our old beliefs until we are compelled to abandon them. Sickness, unhappiness and poverty compel us to go in for a realisation of our own personal divinity. We speak and write much of our "spiritual desire," but when we come right down to the bedrock truth, we find it is the ceaseless nagging of unsatisfactory things which wakes in us those much lauded spiritual desires. Necessity is the mother of spiritual desires as well of progress. Show me a New Thoughter who has not pushed into new thinking by stress of circumstances. I will put on my specs and carefully view him, for never have I seen such a one.

But after circumstances have pushed a man into finding his own divinity he is so pleased with his new found self that he straightway turns up his nose at the old self and all related to it. He repudiates it all and prides himself on his superiority to material things and people. Bless his little heart, he had to be material first before he could be spiritual, just as he had to be a boy before he was a man. And just as long as he entertains the vestige of an idea that he was ever material he continues to be material. "As a man thinketh." As long as he thinks there are material people or things in the world, does so long as there are material people and things in himself.

The fact of the matter is there is no matter. All is Spirit. He is and ever was. Money is spirit. I *am* spirit. The earth is pure spirit. Every act and thought is pure spirit. All the anger, malice, revenge,

Embrace gladly whatever may come.

jealousy, are just as pure spirit as are love, joy, peace, gentleness. There is only spirit in creation and uncreation. Man does not live in a physical universe, but in a physical conception of the universe. and a conception of any kind is pure spirit. The man who imagines he is now spiritual and turns up his nose at others whom he considers material, simply turns up his nose at his own conception which is of no existence except in himself. All this higher thought and lower thought business is all in your mind. It is simply a nightmare.

Wake up! Healers make a business of dwelling upon the spirituality of man. By dwelling upon it they grow to realise it.

I used to despise business as common material. But that I am of the universe compelled me to pick up this discarded thing; When behold, I discovered it made of spirit stuff. My physical conception of business has evolved from the grub state and unfurled its beautiful wings, a pure spiritual conception in a glorious spiritual universe.

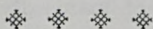
Now I have explained how mind unfolds from material to spiritual by balancing one material instinct with another, like a pair of wings enabling us to mount upward. I want likewise to impress you with another side of this truth. No man can afford to vibrate on the material plane. It is a poor business policy. You are all in the same boat with the healer. Every single lapse from the divine of you affects your pocket book. Everytime you condemn another in your thought, or come down from your high estate of divinity to indulge in material actions, you lose dollars. The man who prides himself as spiritual and yet lets the world or economic conditions compel him to engage in business which he despises, is a man divided against himself. He is neither spiritual nor material, but a general mix up and a downright slave to materiality. Either be spiritual—and starve to death; or else pick up that despised business and recreate it in your own spirit image.

A good, healthy, material business will pay in dollars and cents, because its creator is not a creator divided against himself. A good, healthy, spiritual business, will pay better for the same reason capped by the greater power of Spirit. But a two-legged business which attempts of straddle matter and spirit will simply split itself asunder—and starve its creator. An eye single to anything brings success, but deliver us from the cross-eyed spiritual business man.

Either get out of business and starve, or put your soul into creating spiritual business. Raise your business and put love and joy and kindness into it. It will pay you a thousand fold and teach you more than you ever dreamed of.

We cannot evade facts, but we can conquer them.

Your business is subject to the same law with the healer's business. The connection is not quite so apparent as in the healer's case, but it is there, and a little attention will reveal it to you. Every time you drop back from the spiritual to the material you not only impoverish your spiritual realization, but your purse as well. Get this connection firmly fixed in your mind and you will find yourself balanced by the same incentive as the healer's, and your realization of the divinity of man will be just as great and progressive.—*Nautilus*.



The Mastery of Death.

By *A. Osborne Eaves*.

(*Continued from page 137.*)

THE PATH OF LEAST RESISTANCE.

It is pretty well known that all forces seek to operate or express themselves along the path of least resistance. Place an obstacle in a running stream, and the water will find its way round it rather than over it, unless, indeed, it is beneath the surface of the water. Compressed air seeking escape will take the readiest means of doing so, however small the chink at its disposal and whatever may be the difficulties in the way. The reason, of course, is that resistance means opposition, a frustration of the end in view. If there is constant resistance it leads to a wasting of the force in aiming at accomplishing its object. Nature ever seeks expression, a pouring outwards and upwards; man seeks repression, a censorship, as it were, over everything, except the lowest part of his nature. He persists in running counter to the forces at work for his benefit. Strangely enough, he regards Nature as his enemy, and has an instinctive dread of her, shielding himself from her winds, from her sunshine, her rain, the products of the earth as they leave her hands, fighting against the efforts which she makes to burn up the filth he has allowed to accumulate in this body, disregarding the hints she gives him when he transgresses her laws—laws for his advantage, protection and happiness.

Life-force may be squandered like any other commodity, and as we are told a man cannot eat his cake and have it, so if we pay away continually bills of health we deplete our reserve capital in the Bank of Life. Conservation of life-force plays a prominent part in its being prolonged, and it may be conserved in many ways. Suppose one wished to reach some point a mile away which could be arrived at by two routes, one a pathway on the banks of a river, and the other the river itself, which was a swift current, and running in the opposite direction to that which the

Healing and Teaching are inseparable.

man wished to go. ... He would attain his goal whichever method he adopted, but, of course, it would be infinitely easier for him to go on foot rather than swim, as it is the path of least resistance.

Now the vast mass of humanity do not take this path of least resistance, and for several reasons. For one thing, in Western races, especially, action is looked upon as the highest virtue. Everyone wants to *do* something, rather than *be* something. Life is a constant outgoing, an activity, an ever pouring forth of a stream of activity, and it gives satisfaction. One likes to feel the resistance which this activity arouses, as it seems to emphasise the joy of living. Take the case of an angry word uttered. The first impulse is to call forth a retort on the part of the other person. To remain silent would give an impression of weakness, of subservience, and there is not the stimulus which is engendered by an angry response. There is more "feeling" when one lets one's temper loose. It has meant, however, an expenditure of force quite inadequate for the return made. Let us now place before the reader the two paths, the first of which is that of least resistance, and which should be followed by all who would live long and happily :—

Love.	Hate.
Joy.	Melancholy.
Brightness.	Grief.
Forbearance.	Grumpiness.
Balance.	Instability.
Hope.	Despair.
Generosity.	Avarice.
Fortitude.	Fear.
Toleration.	Intolerance.

All are travelling along one of these paths, but few who tread wholly in these of the first column. They make no resistance, may even appear very negative, but this is because of the want of perception to the higher on the part of those who have not yet reached that altitude.

The student should therefore set about the cultivation of the qualities given above, though not necessarily in the same order, as many of them will be incidentally acquired.

(*To be continued.*)

❖ ❖ ❖ ❖ Talisman Mental Tonics.

No. 2. POWER.

By Vio.

Have you ever felt hope ebbing from you at the end of the day's toil, ever experienced the feeling that everything was against you, that do what you might things *would* go wrong? Probably you thought at the time: Well, it's no use fighting against it, it has to come. It's a run of ill luck. If you have given way to this

Never fight a thing if you wish to subdue it for service.

train of thought, or are subject to it frequently think of the word POWER! There is a vast potential force in it, for *you* yourself constitute it. Electricity is present everywhere, but it is locked up, and certain processes have to be gone through before it can be liberated. So with you. Within you resides a dynamo which could give you all you ask, wealth, health, happiness, influence, if you can but awaken the force latent within you.

The initial step to accomplish this awakening is to *recognise it*. Don't believe that you are a miserable sinner, an object of wrath, but believe that for you the world exists, that the whole vegetable and animal creation around you prove to you that there is no finality, that all life is a progression, and that man stands at the apex. If he choose to ignore it, then he cannot blame others. He can either initiate happiness or misery, health or sickness, but his constitution necessitating action of some kind he has allied himself with the weakness so plentifully present on every hand.

Cut yourself adrift from it. Dare to depend upon yourself. If you have a plan of any kind see success only awaiting the outcome. Retire daily for ten minutes with this thought:

I am a centre of POWER, a magnet, to which is being drawn the success I claim from the infinite Source, of which I am a part. I am come to be built up in POWER, and I am absorbing it into the inmost recesses of my being.

With every indrawing of the breath try to experience the alliance of yourself to the force-centres which are around all of us. Have faith in yourself, that all you ask will manifest in circumstances, as it will gradually do as you persevere with these practices, but it is no use practising one day and thinking no more about it for several days. By your daily affirmations and attitude of mind you will bring together the materials which is to build a mind of a new type—one in which any idea of failure of any kind could not enter, because it would find nothing congenial to vibrate to, and the law of attraction and repulsion exists right through nature.

As you go about your daily work whatever it may be have at the back of the mind the above thoughts, and constantly picture the goal you have made for yourself. Vow that you will never allow your mind to entertain a depressing thought. Never mind if you fail occasionally at first, as is probable, go on with the determination, remembering that whatever others have done you can do, that the success is not always a matter of cleverness, which so damps the hopes of many. Let POWER be your watchword in whatever straits you may find yourself, and you will be surprised to find how light all at once your burden will become.

We find our fullest strength in quietness.

You and I.

Among the letters I have received since the last issue is one of a familiar type to me, and which I therefore deal with, and in the hope that it may help others. "I have never got on since I was married; he (presumably, the husband) is a man of very sulky, disagreeable disposition, which has made my life most miserable; never seems to study my comfort, nor my children. I have written after situations, got him good chances for more food, clothing, but no use."

Let all who are in like circumstances remember that the fault is their own. It seems an unfeeling remark to make, I know, but that does not lessen its truth in the slightest. Remember that whatever position you find yourself in is the result of your own actions. Were it otherwise where would be the justice which everyone is ready to admit in the abstract, but which he or she denies when brought into practical life? The belief in that alone will erase one-half of the disabilities we appear to labour under. Every circumstance of life has a lesson to teach. If we do not learn the lesson then we go through the experience again and again until we do. Let the correspondent in question go back to the time when she first made the acquaintance of her husband. Was her attitude towards him then what it is now? Is it not probable that she complains to him, or does not display the tact she might? Is it not probable that she has drifted into that "don't care" attitude, has lost interest in herself and the children, does not endeavour to render herself attractive as in the days of old? If she will look round she will find many cases far worse than her own, and that, at her present stage in evolution, will give her cause for thankfulness. Then let her rely upon the good Law, by which not a hair breadth's injustice can be done to any human being, and know that she will have no misfortune brought to her that is not deserved, that will not render the character the stronger for the experience it gives; that the mere body is but the lowest of the seven vehicles of which every human being is composed, and that it is the most transient. No doubt, my correspondent approaches these questions for the first time along such a path, but a little reflection will convince her that it is rational, and that it aims at the ideal, and is thoroughly practical to boot.

Try being bright, making light of difficulties, smiling in spite of troubles, cheering herself and trying to feel her feet, for every soul has to fight its own battles, and becomes stronger in so doing. Were we to go about on crutches for the first ten years of our lives instead of walking we should not be able to walk without their aid for the rest of our days.

Harmonious work will overcome competition.

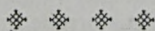
Breathing Exercises & Muscle Stretching.

A System for Physical Development based on Astrology.

By Asturel.

The twelve signs of the Zodiac represent the physical framework of man, each sign having rule over different organs and parts of the body. The Zodiac is a circle or rather belt, with the ecliptic passing through the middle of it. Along this belt the Sun takes its apparent annual path, entering the first sign each year on or about the 21st of March, it passes through a sign in about thirty days, then enters the following one, making the complete circle of the Zodiac in twelve months. This Luminary has great influence over that part of the body ruled by the sign it may be passing through. These exercises are based on the foregoing, recognising as we do, that it is always well to work with nature if the best results are sought for. The exercises given each month should be strictly adhered to, and from four to eight minutes devoted to the exercises night and morning. The window should be open top and bottom so that the air can circulate freely. It is a good plan to take a cold or tepid sponge down immediately after the exercises and finish with a good rub down with a rough bath towel.

Stand erect, feet together, then throw the arms forward, taking a horizontal position with palms of the hands and the toes resting on the floor. Inhale slowly and then lower the body by bending the elbows till the chin touches the floor. Raise the body by means of the arms exhaling as you do so. Do not let any other portion of the body touch the floor except the hands, toes and chin. Repeat mentally "I am full of vitality, I am strong and healthy. Every muscle is fit and in good condition."



Books and Reviews.

(All books &c. reviewed in these columns can be obtained at this office.)

I have received from the Doyen-Steward Co., Bangor, Maine, a booklet entitled "Healing Thoughts" by Chas. W. Close, Ph. D., the editor of the "Phrenopathic Journal." It is divided into six chapters, which are as follows:—The Ruler of Life, Spirit, Soul and Body, the Cause of Disease, Outward Influences, Heredity, and Suggestions for Self Healing. Like the writings I have seen of this author the brochure is practical. He contends that the power that heals is a positive mental and spiritual force that drives disease from the body, and is not derived from any of the various methods of mental healing. It is claimed, indeed, that it is an entity. The fact that as long as a

Rest is a state of inward repose.

man *grows* he will *live* is aptly pointed out, and that "as we spiritualize, *i.e.* vitalize the body anew, we come to see that immortality in the flesh is not a dream of the visionary soul, but a possibility to be realized." The price 10 cents, postage extra.

As a result of the lecturing tour made in the United States by one of the leaders of the Theosophical movement in this country, Mr. C. W. Leadbeater, the addresses have been printed, and the first of these, "The Rationale of Telepathy and Mind Cure" has been published. The Americans are generally credited with knowing anything worth knowing in regard to the physical constitution of the mind, but these lectures have been eye-openers, judging by the lengthy press notices and reports which have appeared, and the success which has attended them. There is, in fact, a dearth of really scientific and workmanlike treatment of these subjects, judging from the mass of literature I have perused in regard to them, and this partly arises from either a failure to recognise the complex nature of man with his various sheaths, and partly from not possessing the necessary etheric and higher sight involved in the examination, which the real students of occultism possess, but about which little is heard, as they do not go along the line of "hustle" which characterises our American brothers. The basis of the pamphlet in question is that the brain possesses its corresponding and interpenetrating astral matter, and then behind, or rather within that it has still finer mental matter. In the adept the connection between these three is perfect, but in the ordinary man it is only partial, which explains why some people have little taste or success with mathematics, or music, or art, the communications with the particular quality of the brain not having been opened up as yet. The three kinds of telepathy are touched on, which explains mind-cure, and it is shown that the claim of the mind-curists that they "discovered" the power of the thought is seen to be wrong, the very first chapter of the great Buddhist book, *The Dhammapada*, laying this down very clearly. Published by the Theosophical Society, 161, New Bond Street, London, W., price 6d.

"The Philosophy of Charms" by Jacob Keith Tuley endeavours to place amulets, &c, under the reign of law, but does not recognise the action of supra-mundane entities, which all occult students agree about. His position is that "The power of the charm lies between yourself and God." There is much that is interesting, however, and it is well worth reading. The Reasoner Publishing Co., San Luis Obispo, California.

"Rosa Alchemica" is the title of the official organ of the Société Alchemique de France, which has been in existence nine years. It is edited by M. F. Jollivet

Castelot, a Hermetist and Kabalist, who contributes the opening article (serial) in the alchemical departments, "La Médecine Spagyrique," and endorses the opinion of Crollius, viz., that the imagination is a veritable loadstone, having power to draw to it all man can desire. The attributing of the powers of talismans to imagination and faith, however, is not borne out by the researches of occult students, though one need not minimise the value of them as adjuncts. A recipe for the making of gold is given. Natural Sleep and Hypnotism, a translation of the address of Sir William Crooks before the Society for Psychical Research follows, and mysticism is represented by Jacob Boehme's "De Signatura Revum." The magazine, which is printed in blue type, is very readable, especially to the real student. L. Bodin, 5, Rue Christine, Paris, price 7d. post free.

"It" this month deals with "Ignorance, our crime and curse," in which old age is seen to encroach upon youth, and death the result, the violation of a law which knowledge would render it unnecessary to break. "Anger" is traced to fear, and its antidote appears in the same article. "Liberty" by Prof. M. F. Knot, tilts against fatalism and poverty, and shows how both may be fought. Why are you sick? asks the editor, who answers his own question by saying that as there can be only One, no part of that One can be sick. "The Ideal Brain" and "Crowd out Fear-Thought" are both very readable.

The part heredity plays in our evolution is shown in the "Nautillus," which contains "Selfishness Transmuted," "New Thought goes to Church," "The Family Jar," "Dr. Carr on Philanthropy," "Individualness."—Holyoke, Mass.

The "Psycho-Therapeutic Journal" in its new cover looks more important. The position of the new N-rays, which after all, are only the od of Baron Reichenbach or human radiation, is commented on, and in this we have one more illustration of the scientists jeering at the possibility of an emanation from the human body, but accepting it now because one of its own members "discovers" it. A re-print from the "Globe" on "Fascination" confirms all that has been asserted as to this mysterious power.

"The Logos Magazine" opens with "Individuality and Universality," which teaches that the individual grows out of the universal. An instructive article on breathing, a suggestive sketch, "Manara"—Apple-gate, Placer County, Cal.

New Thought Searchlight, Now, Fred Burry's Journal, The Spiritualist, Suggestion, Medical Talk, The World's Advance Thought, The New Life, The Logos Magazine, Harmony, The Mazdaznan, Light, Expression, Herald of the Golden Dawn, also to hand, but want of space precludes more than acknowledgment this month.

❖ ❖ ❖ More Appreciations.

Kindly send me another Calendar.—H. C. H., Hertford.

I have some friends who are anxious to read your books.—C. H., Kew Green.

Your Art of Fascination is an excellent little book and worth double the price.—M. C., Manchester.

I admire your work.—H. J. H., Rhuddlan.

I have just received your Art of Fascination, the praises of which I cannot adequately express here. I am deeply interested in your movement. It is simply wonderful.—A. E. W., Coventry.

Kindly forward another of this month's magazines.—E. W., South Wigton.

Your Talisman is just the thing for young and old, either sex. I am quite taken up with it; it tallies with my ideas and has given me an insight into nature I had no idea of—that more scientific lines.—G. S., Accrington.

Mrs. P. would be glad to know what are the title of the other books and how many there are as she likes so much the one she has (Art of Fascination).—Biarritz, France.

I received Art of Fascination and am very satisfied with it.—P.A.A., Maidstone.

I like the Talisman very much.—A. M. H., London.

I am very pleased with the little book, "The Art of Fascination."—W. R. D., Cardiff.

Miss B. is much pleased with the little book "The Art of Luck."—Southampton.

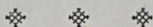
"THE ART OF FASCINATION."

"A little booklet for the pocket has reached us from the "Talisman" Publishing Company, Harrogate, entitled, "The Art of Fascination." It is best described as a collection of hints, drawn from various sources, for the control of the mind and body, and the development of that mysterious quality, personal magnetism. It recognises that man's mind is dual, and that the road to success is self-suggestion. Important aids are correct breathing, muscle stretching, and diet. The eye, the voice, and the hands are briefly considered, together with the culture of the will. The prominent characteristics of the seven types of temperament are described, and directions are given

for dealing with them in social and business intercourse. It is a useful and entertaining little work, treating of a subject, which, though generally recognised, is far from being thoroughly understood. The price is one shilling; cloth, one shilling and sixpence. To be obtained of the publishers.—*Light*.

SHALL WE RESERVE YOU ONE?

All our readers have not had a Talisman Calendar, and as we shall not reprint them applications for them should not be delayed. They are distinctly personal, that is, they apply to *your* daily life, and are excellent for the purpose of testing the truth of Astrology. The Press considers them worth ten times the amount, and many expressions of satisfaction have been received from readers. 9d. post free, haltpenny stamps preferred. Free copy to any reader inducing three friends to send for a specimen copy of the Talisman, 4d. free.



Talismanic League Notes.

The awakened interest in occult matters generally has resulted in many letters asking for information on the subjects dealt with in the League, it may be again pointed out that members have the privilege of having difficulties explained arising in the course of the lessons, which enhances the usefulness of the study, and gives an advantage which readers of books cannot avail themselves of. Subscribers to the magazine, therefore, who would like to join are requested to communicate with the Secretary, and pursue their favourite subjects at greater length.

It is gratifying to see the unfolding of the inner forces in some of our members, and to know that the lessons have been helpful to them. We cannot help thinking, however, that they would be aided in their self-development by exchanging views with each other and to that end we shall be pleased to place students in touch with each other, if they will only send in their requirements. Correspondents should state sex of students they wish to be placed in communication with, and the same Circles must be taken by each, of course.

A member of the Circle for Telepathy has been successful with some experiments and is now about to experimentalise with long-distance Telepathy. We should be glad if other Members would inform us of any results they may have had along these lines, as it may aid fellow students.

3 c has been awarded the 5s. prize for the best psychometric reading from a lock of hair. Members of this Circle should endeavour to put at least ten minutes a day to this subject if they wish to become really sensitive, following the instructions given in the Lessons.

Outward work must follow inward contemplation.



TO NEW READERS.

In place of the offers made some months ago, which are now cancelled, the following choice of free gifts is offered to *new* subscribers to the "Talisman," sending the subscription for one year, 3s. 6d. : (1) a copy of the "Colour Cure"; or (2) a Talisman Calendar and a copy of "New Thought Primer"; or (3) join our Success Circle. The object of this is to help subscribers by sending out certain periods of the day, thoughts to strengthen their own, and thus enable them to achieve success. Each month special instructions are sent to every reader (see elsewhere); or (4) readers may receive both "The Talisman" and "Naturopath," or "Fred Bury's Journal" for 6s. 6d. per annum. The offer to send the magazine free for one year to any one obtaining five subscribers still holds good. (5) Readers may have from one to six of The Eaves Home Course of Lessons on Mental Science at half-price. It must be clearly understood these offers hold good only to *new* subscribers, beginning from this month.

New Thought Lessons at Nominal Prices

The following back numbers may still be had price 4d. each, 4 for 1/2., post free. Partial contents :—May, No. 1 : The Power of Will, Commencement of Astro-Chromopathy, Commencement of Mastery of Death, Commencement of Asturel's Memory System, Commencement of Breath Exercises, Commencement of Talismans and their Uses. June, No. 2 : How to make a Start, How to Strengthen the Will, Why people grow Old, A Mental Scientist on Knowledge, Colour and Sun Baths. July, No. 3 : How to Treat Brain-Fag, How to Use the Planchette, How to Prevent Old Age, The Genii of Talismans, Concentration and Memory. September, No. 5 : Luck, Astro-Chromopathy, Crystal Vision, Mastery of Death, The Elixir of Life, Planetary hours, An Indigestion Cure, Colour Cure for 30 Diseases. October, No. 6 : Brain Dust, Meaning of the Zodiac, Woman's Power, Talismanic Magic. November No. 7 : The Use of Dreams, Food gives no Strength, The Natural Bath, Qualifications for Talismanic Magic, The Right Way to get out of Bed, Personal Magnetism and Woman's Power. December, No. 8 : Body Building, Preventing Nervousness, Practical Yoga, Planetary Hours. No. 9, January : The No Breakfast Plan, Hardening the Body, To Develop the Real Self, The Art of Thinking, A Lesson on Vital Energy, Table of Planetary Spirits.

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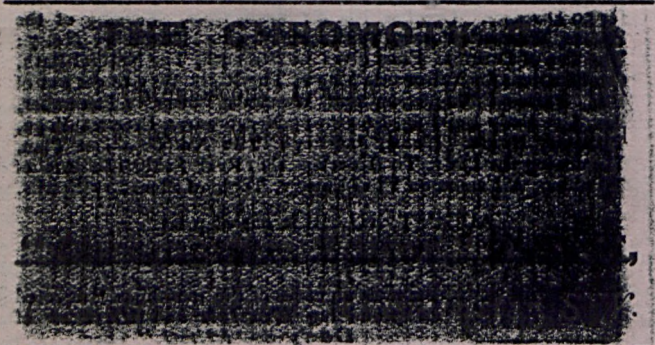
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