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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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A Monthly Magazine devoted to Practical Idealism.

Conducted by Geo. B. Bratley.

No 12.

April, 1904.

Price 3d.

Talismans, Amulets and Charms.

By Geo. H. Bratley.

A MASTER OF MAGIC.

As to the virtue of minerals, metals, and Nature's products, I have thought it well to give an extract from that past-master of magic, Cornelius Agrippa, who says,—Magick is a faculty of wonderful virtue, full of most high mysteries, containing the most profound contemplation of the most secret things, together with the nature, power, quality, substance and virtues thereof, as also the knowledge of whole nature, and it doth instruct us concerning the differing and agreement of things amongst themselves, when it produceth its wonderful effects by uniting the virtues of things through the application of them one to the other, and to their inferior suitable subjects, joining and knitting them together thoroughly by the powers and virtues of the superior bodies. This is the most perfect and chief science, that sacred and sublimer kind of Philosophy, and, lastly, the most absolute perfection of most excellent philosophy. For, seeing that all regulative philosophy is divided into Natural, Mathematical, and Theological :—Natural Philosophy teacheth the nature of these things which are in the world, searching and enquiring into their Causes, Effects, Times, Places, Fashion, Events, their Whole and Parts : also
The Number and the Nature of those things,
Call'd Elements, what Fire, Earth, Aire forth brings
From whence the Heavens their beginnings had,
Whence Tide, whence Rainbow in gay colours clad.
What makes the clouds that gathered are, and black,
To send forth lightnings and a thundering crack ;
What doth the nightly Flames and Comets make ;
What makes the Earth to swell, and then to quake ,
What is the seed of Metals and of Gold,
What virtues, Wealth, doth Nature's Coffers hold.

All these things doth Natural Philosophy, the viewer of Nature, contain, teaching us according to the Virgil's muse —

Whence all things flow,
Whence Mankind, Beast, whence Fire, whence Rain and
Snow,
Whence Earthquakes are, why the whole ocean beats
Over his banks and then again retreats :
Whence strength of herbs, whence Courage, rage of
Bruits,
All kinds of Stone, of Creeping things and Fruits.

Thoughts from various authors.

But Mathematical Philosophy teacheth us to know the quantity of natural bodies, as extended into three dimensions, as also to conceive of the motion and course of Celestial bodies—

As in great haste
What makes the golden Stars to march so fast :
What makes the Moon sometimes to mask her face,
The Sun also, as if in some disgrace.

And as Virgil Sings :
How th' Sun doth rule with twelve Zodiac Signs,
The Orb that's measured round about with Lines,
It doth the Heaven's Starry way make known,
And strange Eclipses of the Sun, and Moon.
Arcturus also, and the Stars of Rain,
The seven Stars likewise, and Charles his Wain,
Why Winter Suns make towards the West so fast ;
What makes the Nights so long ere they be past ?

All which are understood by Mathematical Philosophy.

Hence by the Heavens we may foreknow
The Seasons all ; times for to reap and sow,
And when 'tis fit to launch into the deep,
And when to War, and when in peace to sleep,
And when to dig up Trees, and them again
To set ; that so they may bring forth amain.

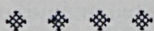
Now Theological Philosophy of divinity teacheth what God is, what the mind, what the intelligence, what an angel, what a devil, what the soul, what religion, what sacred institutions, rites, temples, observations, and sacred mysteries are. It instructs us also concerning faith, miracles, the virtues of words and figures, the secret operations and mysteries of seals : and, as Apuleius saith, it teacheth us rightly to understand, and to be skilled in the ceremonial laws, the equity of holy things, and rule of religions. But, to recollect myself, these three principle faculties Natural Magick comprehends, unites and actuates ; deservedly, therefore, was by the ancients esteemed as the highest and most sacred philosophy. It was, as we find, brought to light by most sage authors, and most famous writers, amongst which principally Zamolxis and Zoroaster were famous, that many believed they were the inventors of this science. Their track Abbaris the Hyperborean, Charmondas, Damigeron Eudoxus, Hermippus followed. There were also other ancients, choice men, as Mercurius Trismegistus, Porphyrius, Iamblicus, Polinus, Procius, Dardanus, Orpheus the Thracian, Gog the Grecian, Germa the Babylonian, Apollonius of Tyana. Osthane also wrote excellently in this art, whose books being, as it were, lost, Democritus of Abdera recovered, and set forth with his own commentaries. Besides, Pythagoras, Empedocles, Democritus, Plato, and many other renowned philosophers travelled far by sea to

God keeps a niche in heaven to hold our idols.



learn this art: and being returned, published it with wonderful devoutness, esteeming of it as a great secret. Also it is well known that Pythagoras and Plato went to the Prophets of Memphis to learn it, and travelled through almost all Syria, Egypt, Judea, and the schools of the Chaldeans, that they might not be ignorant of the most sacred memorials and records of magick, as also that they might be furnished with divine things. Whosoever, therefore, is desirous to study in this faculty, if he be not skilled in Natural Philosophy, wherein are discovered the quality of things, and in which are found the occult properties of every being, and if he be not skilled in the mathematics, and in the aspects and figures of the stars, upon which depend the sublime virtue and property of everything, and if he be not learned in theology, wherein are manifested those immaterial substances which dispense and minister all things, he cannot be possibly able to understand the rationality of magick. For there is no work that is done by mere magick, that doth not comprehend these three faculties.

(To be continued.)



Weaving Music in Colour.

A recent traveller through Northern India tells an interesting incident in connection which she made to one of the rule little houses in Cashmere, where the world-renowned India shawls are made. It chanced to be a very hot day, even for India, and when our traveller found herself being conducted through a dusty, dingy, narrow street toward a squalid little house, she almost regretted her thirst for knowledge.

However, upon retiring to a little room she found ten or a dozen men sitting on the floor, patiently weaving the richly-hued threads in and out, and evidently happy since, notwithstanding the general dinginess and heat, they were chanting some pleasing little melody.

While watching them at their careful, painstaking labour she noticed that each man had a little slip of paper pinned to his work, which she naturally took to be the design of his particular shawl. Upon closer investigation, however, she found that they all contained musical notes.

Fancy her surprise to learn that it really was the pattern expressed in musical notation and represented, in point of fact, the tune the men were then singing. She further learned that they had discovered a curious relation between colour and sound whereby they determined the colours they were to use by the way they harmonised the music—an inharmonious blending of tones always signifying inharmonious colouring.

We overstate the ills of life.

Mental Tonics.*By Vio.*

No. 3. RECEPTIVITY.

The average civilized man has a horror of "wasting time," and he may give so many minutes or hours a day to leisure or recreation, but that is not looked at, and quite right too, in that light, and he has no waste of time in following business pursuits or intellectual labour, so that he rarely has an idle moment. Where will you find a traveller who having ten minutes to stop for a train does not inwardly fume at the waste of time. He must be doing something, and if nothing better crops up he will take up a newspaper or magazine. He may possibly sit down and smoke and think, but over his business or social relations, or other matters, but in every instance body or mind is working.

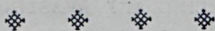
This is why the results of New Thought are not so apparent. Even its students go about its teachings in a spasmodic way. They have no fixed time for mind-building, but keep compromising with themselves by saying they will give ten minutes of quiet thought when they have done what they are doing or are not so busy. Time can be "made" like other things, and were a man to analyse at the close of the day the work he had actually accomplished he would be astonished at the paucity. Yet it would be said of him that he worked hard. The City man is generally taken as an example, writing or perusing a number of letters, having interviews, inspecting this or that, but had it been systematised how easily could that ten minutes have been squeezed in. Of course, one must not underrate the strong domination which old thought exercises over a man. It is not till a habit has been formed that a new duty ceases to become irksome.

Receptivity is as necessary to a man's well-being as his dinner, in fact, even more so. The body can be starved with more impunity than the higher nature. Look round at your friends. Nine out of ten will be connected with some religious body or other, and no doubt have been attending services for ten years or double, and yet how small is the difference in their character! It is not because of the inherent depravity in them, which is a voluble explanation for the facts, but because the surface of the higher life has only been touched. The preacher might be eloquent, an ideal character, but there would be no greater response. People say: The leopard cannot change his spots. No, that is true, but it is because the animal is a leopard and not a human being, and the analogy does not hold for a moment. Man, by reason of his inherent divinity, can change his nature completely, or his body either. He is only limited by his own mental capacity, and this increases but microscopically life after life. No wonder he should return to this earth repeatedly to

We ourselves create the beauty in which we live.

learn the lessons which life has to teach. St. Paul tells us of a state of consciousness wherein he saw things which it was not lawful to utter, and any man could get the same experiences were he but to set aside a few minutes daily to allow the higher nature to grow, to dominate the personality. *Remember it is in silence only that spiritual growth takes place*, and this growth is not to be confounded with the goody-goody feeling which pious people and preachers speak of. It is a growth of the larger self, the beginning of power, power over circumstances, power to help one's neighbour, power over disease, an awakening to new possibilities. It is the unlocking of the potentialities within us, which will never become actualised until this process of receptivity is begun.

To cultivate it get as far away from noise as possible, isolate yourself entirely, turn your thoughts inward, render the mind as blank as possible. This is quite preliminary, and will take most people a month or two at least before they can take the next step. Other people's thoughts which you have regarded as your own will have to be thrown overboard before you can give your own faculties a chance. When these accretions have been removed there will be experienced a delicious feeling of rest and peace which words cannot explain. Put no plan in front of you, for that is not being receptive: simply wait for some thought from your Higher Self to enter the mind. It will be as a flash when it comes, gone in an instant, but you will not be the same. You will not lose consciousness, and it may be repeated, till in the course of time it will be another stage of consciousness, which you may enter at will. This is synonymous with the phrase "entering the silence" about which so much is written. Slight aspiration may assist, but if it is too intense the increased rate at which the vibrations of the mind will move will prevent any impression being made. And thus in course of time what at first was sporadic will become normal, and this range of conscious will be permanently enlarged, a haven of rest when buffeted by stormy seas of life.



Development of Occult Power.

It is taught by the Hindu metaphysicians that "there exists in the universe, a pure, all pervading fluid, invisible, fiery, radiant, wholly divine, free from the taint of matter, purer than ether, stronger than the loadstone, mightier than the thunder-bolt, swifter than the winged lightning. It is heat, light, motion, force, the soul of being—not soul, but its power of life, being and motion. It connects God and men, heaven and earth. It is the strength, or cohesive element in minerals; the growing power of plants; the life of men and animals.

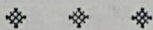
The fulness of life does not come from outside.

This fluid the Hindu designates as Akasa. In substance it is what the Rosicrucian calls the Astral fluid, in nature the Astral light, and in animate bodies the Astral spirit, and what we of the Western world would call Magnetism, or life principle.

The theory of the ascetic practices of the adepts of India rests upon the fact that the more the soul withdraws from worldly matters, and the more it seeks the things of the spirit the greater power it has of freeing Akasa, and drawing to itself this divine fluid from all nature.

It is through the abundance of Akasa and its power over matter that the wonder workers perform their seemingly wonderful feats, but which to the initiate are really not wonderful at all, but may be performed by any one who has the patience and perseverance to develop his own latent powers.

Akasa is pure force, and it is through a vast accumulation of it that heavy bodies may be moved, solids dissolved into fluids and again solidified. A magician by his powerful will may diffuse it through the atmosphere and picture upon it any image he pleases, and cause it to be seen by the whole assembly. It also enables them to obtain control over the elementals or spirits of nature. One important feature of this process of development is a series of breathing exercises to develop an excess of Akasa in the human organism, raising the rate of vibrations of the Astral spirit to the Astral planes. The devotees are also instructed in methods of concentration and meditation by which they are able to develop the will so that it may intelligently direct the vibratory currents as it pleases. The ecstatic who has reached this stage is called a Yogi or Adept.—*Jessie R. Barton, in Philomathian.*



The Mastery of Death.

By A. Osborne Eaves.

(Continued from page 157.)

FEELING AND WASTING.

We have seen that the path of least resistance means absence of contrary vibrations, and this in turn means harmony. All disease is inharmony, and there are mental diseases, and even higher. It is these diseases which wear out the organism before its time. Feeling itself wastes life, and the stronger the emotion the greater the waste, even if that emotion be of the highest, and this accounts for joy killing. It will be noticed that what are termed cold-blooded animals, like reptiles, live long, because there is little to the type of life led calls forth little action, and the nature is lethargic. Tesla, the electrician, is of opinion that were man to sleep more than he does he might

Thought is the speech of the spirit.

attain a very great age, and tries to account for the length of life reached by certain tribes of negroes. It is not desirable that man should imitate hibernating animals, for in his case it has been proved that too much sleep renders the action of the circulation sluggish and tendency to congestions. On the other hand, excess of feeling is worse. The molecules of the body move with a twisting, sidling, snaky movement between each other at an inconceivably rapid rate. When the mind is calm there is unison of movement, but if an angry thought arises there is instant disorder among the molecules, which are thrown into a state of instability, and like rubber balls they strike each other with velocity and rebound, until they appear like a perfect whirlwind in the system. There is friction immediately, and wherever there is friction there is wear. The tendency of states of consciousness to repeat themselves, whether good or bad through a semi-consciousness which the atoms possess, without the action of the mind, renders strong emotions liable to repetition frequently. These atoms are peculiarly susceptible to the presence near them of others of a like nature. It is a common experience for an irritable person entering a quiet household to "set it by the ears." It is only the trained mind that can withstand an inimical thought-atmosphere. In large crowds the effect of these surgings is very marked. A number of quiet inoffensive persons may be transformed in a few moments into beings which have no equal in the animal kingdom, capable of the most vile atrocities, as history bears witness to. Search the eastern scriptures and running throughout them will be found the placing of calmness, or indifference to surroundings, as the highest virtue. It is only in these states, they say, that the Self will be found. Balanced in pain and pleasure is the goal the yogi places before himself, and this not only leads to interior illumination, but to a wise conservation of life forces.

There is a subtle danger to be guarded against. In the minds of most people calmness is akin to indifference, coldness, and the becoming an image of stone, heartless. There is this tendency unless the right attitude of mind be observed, and better be inclined to fire up as smother the feelings and become exteriorly like a statue. Where feelings are pent up there is a more severe struggle going on underneath, and this seeking to quell it by force of will is far more exhausting than allowing it free play. Again we have the evidence and advice of oriental scriptures as to the futility of "killing out" any weakness; seek, rather, to transmute it. And to the student who would overcome Death all disintegrating forces, as already pointed out, must be changed into harmonising aids.

Where, therefore, there is constant letting go of the feelings there is, as it were, an electric discharge of force, which anyone at all sensitive is quite conscious

Grandeur of character lies in force of soul.

of, producing a sense of fulness and dizziness in some, and a peculiar sensation akin to hysteria in others. As a house divided against itself cannot stand, so a body, the members of which are in constant conflict can not stand the intermittent assaults made upon it. The incessant warring between the "flesh and spirit" is exemplified in nearly everyone, and this spells disintegration. Poisons are even generated in the system by states of feeling, as has been pointed out before, so that the importance of perfect balance if the life-forces are to be conserved must be patent to the most superficial. It is here we have the value of character training, irrespective of the changing of the viewpoint in regard to Death. It is well known by poulterers that if a fowl is chased much before being killed not only will plucking be more difficult, the feathers more firmly embedded in the skin, but the flesh is rendered tough and less palatable.

Further than this, these thought-cyclones render the aid of benignant and pure entities and noble fellow beings impossible, as there is nothing to take up the vibrations and absorb them. As like attracts like, so the man who is habitually "letting himself go" becomes a magnet drawing to him the thoughts of others like-minded the fuel which will reinvigorate his own passions and weaknesses. The jangle of vibrations is thus perpetuated *ad infinitum*.

(To be continued.)

—o—

Thought, Breath and Exercise.

Your thoughts are yours to command, and you learn by continual practice to command them satisfactorily—just as by continual practice you learn to play the piano. If you permit yourself to entertain depressing thoughts you must expect to *feel* depressed.

The only way to abolish depression is to entertain bright thoughts, enough to keep you *feeling* bright. Break off depressed feelings by bright, hopeful, resolute optimism, which will quickly produce its corresponding feelings. In time, by *persistent practice*, you can form the *habit* of thinking and feeling bright.

The *easiest* way to change the current of your thoughts and feelings is to devote your mind for a time to vigorous, resolute movements of your body, or to some piece of active work. Throw open the windows, or better still go out of doors and take a few moments of full breathing exercises with positive mental repetitions of such words as *Peace, Courage, Love, Freedom, Joy, Good*.

Ordinarily this will turn your thought current and give you full control ; but if not, then go, invent and perform with a will some new physical exercises, or better still go do some piece of active and necessary work, with all the interest and *ingenuity* you can muster. Do it *better* than it was ever done before. By

The way of wisdom lies between diffidence and termerity.

the time you have finished you will find yourself feeling better and brighter, and well able to turn your thought into chosen channels.

There is a physiological reason for all this, the statement of which will help you to understand and give you a *reason* for following these directions. It is this :

In all kinds of mental exercise, either good or bad, there is a gurgitation of blood to the brain. "Nature" sends a reinforcement of blood wherever it is needed to carry supplies *and carry away* the debris made by the extra activity. The debris is carried away to the lungs where it is expelled from the blood, at the same time fresh supplies are taken into the blood. When the circulation of blood is equal throughout the body you have good control of body and thought ; but a rush of blood to any particular portion of the body is like a rush of people to one spot—the greater the crowd the less control the authorities (the governing parts of yourself) have over it.

When you have a crowd of thoughts and blood in the brain, if you *sit still* the thoughts and blood keep on crowding like a senseless and excited mob of people, and the longer you sit the less power you have to scatter either thoughts or blood.

The only effective way to quell a mob is to draw it off on the side streets ; and the only way to quell an excited crowd of thoughts which have taken possession of your brain and *you* (the governing self) is to *draw off the blood, leaving the brain without cause of extra excitement*. In other words, restore normal circulation and you will find yourself well able to control thoughts and body.

The lungs are not the only portion of the body where the blood is cleansed and new supplies of oxygen and ether *and life* taken on, but it is a great bellows for regulating the circulation of the blood. A few extra *resolute* expandings and contractings of the chest will in ordinary cases prove sufficient to dissipate a gathering crowd of blood and thought, and restore to you your command.

Whatever part of your body is exercised draws an extra supply of blood. When your brain is over exercised just exercise your chest muscles resolutely and fully, and slowly, and you will draw off blood *and thought* from the brain. But if this alone is not sufficient to restore to you your lost command, proceed to exercise other portions of the body to draw still more blood, and often a drink of hot milk or coffee will help, because it draws the blood and energy away from the brain to the stomach. To *breathe* enough, and *exercise* enough, and *eat* enough (but not *too much*) to keep up a *positive* circulation of blood is the key to control the thought *and feelings* as well as body.

Do something—do it soon—with all thy might.

Healthy, positive thought cannot be generated in a body whose circulation is persistently uneven or sluggish; and you may depend upon it that the easiest way, and perhaps the *only* way to acquire thought control is to establish a *positive* circulation of blood. *Your body is all mind, and it is that part of your mind which is easiest controlled; and by the controlling of which you gain power of wisdom to control and direct to higher uses your so-called higher self.*

Body and mind are one, and neither can be controlled without controlling the other. So don't imagine that a few minutes a day of mental "concentration" will accomplish all you desire; and be not ashamed to supplement your mental self treatment with plenty of good "physical treatment in the way of breathing, exercise and sensible eating.

A chilly feeling means that the blood is crowding internal organ or organs. Uncomfortably cold hands or feet indicate that the blood is crowding some other portion of the body. It is not at all necessary for you to know *what* portion of the body is being crowded, nor why. All you need to do is to take the hint which cold feet or chilly feeling conveys, and restore positive circulation. If you do this, and persist in correcting circulation you will avoid the *kicks* of those organs to which the blood has been gurgitating, and which in time, unless the poor circulation is corrected, manifest some sort of disease. I surmise that *all* functional diseases and many organic ones result from poor circulation of blood and the consequent crowding of the particular organ affected. No organ could be overcrowded with blood provided the blood was *kept* moving *through* it, carrying into the organ fresh supplies of oxygen, ether and vril, and carrying out of it the refuse being thrown of continually by the cells. But the crowding of *stagnant blood* permits the generation of poison and disease. It is like the crowding of the great unwashed in the slums of New York—or in Havana before the American invasion.

Cold feet or a chilly feeling indicates three things: First, negative thinking or thinking too long continued in one line; second, shallow and uncontrolled breathing; third, too little active use of some part or parts of the body. (This last includes digestion, which is an active use of the body).

Not one of these three things can be normal of itself. Thinking, breathing and exercise constitute an independent sort of Siamese triplets, not one of which can bear neglect without injury to all three, and not one of which can be well cared for without benefiting all three.

Positive, healthy thinking tends to the full breathing and healthy body activity.

Full breathing inspires positive thinking and physical activity.

Physical activity induces full breathing and positive healthy thinking.

Neither thinking, breathing nor bodily activity can be healthy unless all are healthy; and anything which improves one improves all.

I wonder when mental scientists will really wake up to the fact that all is mind; that breathing and exercises are just as "mental" as thinking is.

We are not material creatures living in a material world, nor spiritual creatures in a material world; I wonder how soon we shall quit talking and acting as if we are.

We are mental or spiritual beings in a mental or spiritual world, and all our activities are mental or spiritual. I wonder how soon we shall wake up to the truth of our being? I wonder how soon we shall quit seeing double?

Nautilus.

—o—

Astrological Department.

By the Editor.

THE SUN IN ARIES.

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

Those people born with the sun in Aries are of a frank, outspoken disposition; fearless, persistent, and not easily discouraged, brave and venturesome, hardy and rash. They accomplish what they resolve to do against all opposition. There is a great ambition for honour, and they love display and publicity, like to take the lead in action in conversation. They have the pioneer spirit, and they are often found leading a crusade against existing institutions and bodies. The nature is sensitive and the intuition strong, so that they are much influenced by surroundings, and can sense without words the troubles and anxieties of their friends. Usually great talkers, gay, bright and witty, but will at times get depressed and serious. The temper of these people is strong and fiery, and they can be quarrelsome, petulant and bitter, but soon appeased. The mind is impulsive, impetuous and excitable; well informed, eclectic and free in opinions; keen in all intellectual pursuits, and fond of debate and argument. They are inclined to science, philosophy and literature, have occult power and metaphysical tastes. There is a love of beauty, order, harmony and elegant surroundings. Music and dancing will attract, while for inspiration they require plenty of light and fresh air, for these people are subject to inspiration, all currents and bursts of eloquence. The will is strong, and they dislike conventionality or restraint. The Aries man makes a first-rate soldier, and is generally a success as a teacher or spiritual guide.

Difficulty is opportunity.

The Aries woman is fond of her own way, and will rule her household wisely, though she is often too talkative, and very stubborn.

The dominant faults of persons born in this sign are selfishness, impulse, and irritability, and they can be fickle, capricious and whimsical to the last degree. They do not easily forgive their enemies, and will often stick to a point even though they know it is wrong. Ambitions and chances are often lost or ruined through temper and rash actions.

In marriage the happiest unions will be found with those born between July 23rd and August 23rd ; August 24th and September 22nd, or from November 23rd to January 20th.

Their gems for luck are the diamond and amethyst.

Those born on these dates, any year, will need to be cautious in dealing with others, and must keep out of the hands of cliques June 24th and 25th, September 27th and 28th, and December 25th and 26th. An unsettled time for those born the middle of March, June, September and December. This month will be a dull and depressing one, and the health need some care with those born second week of February, May, August and November. Benefit and good luck to those born last five days of January, March, May, July, November, and first five days of February, April, June, August and December. Care will be needed against mishaps, quarrels, and law by those born first half of May, August and November.

Among the many prominent people who had the Sun in Aries at birth are Viscount Milner, Don Carlos, Gambetta, Wm. Wordsworth, Cardinal Vaughan, Lord Lister, King of the Belgians, and Princess Beatrice.

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The Art of Thinking.

(Continued from page 150.)

I am very much afraid that if we took away education and civilization, nothing would be left, as in the case of Peer Gynt. Having asked your question, then you are in a position to think. What is the test between pleasure and pain? What is the good of anything? How do you measure pleasure? Is the pleasant always good? Why do you prefer the pleasant to the good? One by one you ask questions and *answer* them. You will put on one side all the answers ever given in the history of the world. If you were to take it as a high ceremonial function, a sacred exercise of power, and were then to write down all native answers that you give to your questions, you will have a definite answer, and you will always be able to give reasons if you will carry your reasons under your hat. I do not say you will find it in such and such a book or library, but in your own mind.

The source of happiness is work.

Now exclude everything from your mind except the two ideas referred to. Suppose you are particularly drawn to one class of pleasure. The moment you say the word "pleasure" you will find half a thousand phantom images will crowd in. You have uttered the word with which you associate them, and you will find it difficult to separate the word from the association.

You will find that these answers are arranged in a sequence of chronology ; such and such an answer was given in such and such a century, and gradually you will be able to prove to yourself the fact of your own past incarnations, and I suggest that that is one of the possibilities to those who would exercise the Art of Thinking. Turning up an old fossil of the mind we should say : Yes, we gathered that fossil in such and such an age. If you found yourself giving the same answers you could be sure you were a Neo-Platonist of Alexandria. You will find it interesting to ask why you find the thought in your mind if you did not plant it there, and whatever is found thus in the mind will lead down eventually to the earth's surface.

Linking up what might be termed shadows would in this way reveal the nature of the Self to self.

(CONCLUDED.)

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Success Circle.

INSTRUCTIONS.

Those of our readers who believe in Telepathy, the power of thought, &c., will be benefiting themselves and others by following these instructions. The time required is little, and the work easy, the reward will be according to the will and thought put into the matter. We do not attempt to give here an explanation as to the law of affirmation, &c., suffice it to say that the Thought Waves set up by an individual cause certain vibrations, which by any organised and trained mind, or minds, can be made beneficial to those who take part in the creation of these vibrations, and which are, so to speak, marshalled into proper order by the trained mind. Would-be members of this Success Circle should try to work with us each day for 10 minutes at noon—12 to 12-10, and 8 to 8-10 p.m. they can take both or one of these times. Be alone if possible, sit in a comfortable position, and hold the belief of success in the mind. Picture yourself as a human magnet attracting what you desire. At the same time the affirmation sent each month should be dwelt on and mentally repeated. Have faith, and know that to your thought is added the strength of that of many others, and that these form a circle which has its members throughout the globe.

Youth for ever sees itself in a glass.

You and I.

With this issue comes the completion of the first year of this magazine. We take this opportunity of thanking subscribers for their support, and hope they have derived benefits from the perusal of its pages.

Several new features will be introduced into the new volume, so as to increase its popularity which is growing satisfactorily, the Talisman going into nearly every part of the world. One of the attractions which will be commenced next month is a course of lessons on Personal Magnetism entitled "The Powers of the Personality" by Geo. H. Bratley and A. Osborne Eaves, which will be thoroughly practical.

The Success Circle will be continued, and the more who join in it the better for all. Some readers do not appear to see the connection between vibrations and environment, and several articles which will show the practical working of the idea, and the why and the wherefore, will appear later.

In response to requests "Tips to Travellers" will be continued in our next and succeeding issues.

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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.

Take position with heels together, toes slightly turned out. Extend the arms on a level with the shoulders, hands closed tight, facing downwards. Let all the muscles be rigid. Take a deep breath dilating the abdomen, hold a few seconds, then exhale by contracting the abdomen. During this time repeat mentally, "I am full of activity, my blood is pure, my mind strong, I radiate vitality."

The warder for the marches of the will—conscience.

League Notes.

That the lessons in our League are not altogether barren of result is seen from the letters we receive from time to time from the Members. The latest epistle of this kind details an interesting experiment in long distance telepathy. The writer says: "I have tried to transmit a line of poetry without success, while with small geometrical figures, numbers, names, I have scarcely had a failure." The writer goes on to relate a curious experiment in which in trying to transmit the colour red he pictured a soldier in a scarlet tunic walking along a wide road. The receiver did not get the idea of red, but of the soldier and the road.

The Ralston Club in America has a very large membership, its aims of health and longevity appealing to nearly every one. Its founder attained a green old age, and we have decided to form a similar organization, which will be a department connected with the League, and open only to its members, so that those desirous of emulating the patriarchs may learn how to do so. There is no fee for Members who wish to avail themselves of its benefits, particulars of which will be given to them. Of course, for those who are content with the normal span this section will not appeal.

In order to test the knowledge of our Members on the work they have been engaged in lately, and to stimulate thought it has been decided to submit a number of questions, answers to which it is hoped as many members will respond to as possible.

All the Circles will be dealt with in this way, and the next issue will contain the first batch of questions.

Will those members who have not returned their lessons kindly do so, as it means keeping others without theirs.

—o—

The Art of Luck.

There is much that is sound and helpful in this little handbook, issued by the Talisman Publishing Company, of Harrogate. The true source of Luck comes from within not from without, where, as a rule, it is generally sought. It is our attitude towards circumstances that is mainly responsible for the luck or ill-luck of our lives. The essential point is to think success—to persistently dwell upon it—and sooner or later we must, in the very nature of things, realise it. The author is a firm believer in the potentiality of vigorous and optimistic thought, and the subtle and far-reaching influence of self-suggestion. His teaching is entirely along these lines, with here and there a valuable hint for the culture of the will, the control of thought, or the moulding of character. The "Art of Luck" should be in the pocket of every despondent person.—*Light*.

Books and Reviews.

The New Science of Man is a pamphlet written by the Rev. C. A. Hall, author of several works running along New Thought lines. Mr. Hall is naturally optimistic and he does not therefore limit man's possibilities. Anthropology, philosophy, science, all stop short of the recognition of man's higher unfoldment, while religion sheds but an indifferent light upon the problems that are exercising the more thoughtful at the present day. The theories laid down by the author do not differ much from those taught thousands of years ago by the Gnostics, but their presentment will be much more acceptable to the modern reader and student, and a perusal of the booklet can be recommended. Published by the Systematic Publishing Co., 40, Warwick Lane, London, price 3d.

Epression, The Nautilus, Spiritualist, Psycho Therapeutic Journal, Paid, Now, It, Herald of the Golden Dawn, Suggestion, Medical Talk for the Home, The Mazdaznan, Harmony, Oriental Mysteries, Rosa Alchemica, Naturopath, and other magazines to hand, which want of space this month prevents fuller notice of.

—o—

FROM THE QUEEN.

A series of little paper-bound manuals dealing with various phases of New Thought, Mental Science, and Occultism is brought out by the Talisman Publishing Company, Harrogate, England. In these, for the modest sum of 1s. net, an attempt is made to provide busy men and woman with useful reading for their odd quarter-hours. Those who are interested in the so-called "New Thought," and who like it in a condensed form, will find these booklets worth the shilling. The first two are "The Art of Luck," by Mr. Osborne Eaves, which declares the true source of luck to be within man himself ("There is within each man a powerful force, which but requires liberating to make man lucky"), and "The Art of Fascination." The latter is not a book of physical culture, but has as its sub-title "A Popular Exposition of the Sun's Etheric Force, which, when transmuted, is Personal Magnetism." Among other hints which are given is one as to the most impressive and fascinating way to shake hands. Mr. George H. Bratley is the author.

—o—

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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.

AUGUST NUMBER out of print.

VIM, the most vigorous of the monthlies "devoted to promoting **Health** and **Vigour** of **Body** and **Mind**," offers
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See the JANUARY number (published on the 15th). It is the finest of VOL. II, and it contains an interview with

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WHAT'S IN A NAME?

YOUR LUCKY AMULET.

According to the daily press the belief in charm-chains and amulets is on the increase. It is said that the King favours those little charms in the shape of dogs, and has presented many of these to his friends; others cherish the black sweep as a mascot; others the Buddhist prayer-wheel. The gold horse shoe is worn by many, then there is the lucky pig, the gold ace, the spider's web and numerous other designs. Those who place their faith in these little enamelled or gold amulets should send their birth, date, and year, full Christian and Surname legibly written, with a

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The advertiser has made a special study of this matter, and will name the most suitable charms, the lucky gems, colours and day, with the character and mystic legend or message which is hidden in the name.

I received delineation of character and personality which I consider correct.—M.M., Weymouth.

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As regards my health and constitution you have also stated these fairly correctly.

I write this letter in order that you may see how far your definition of my character, health and constitution are right."—G.C.D.

**Dept. N., Talisman Publishing Co.,
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