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Geo. H. Bratley

THE

Talisman

A MONTHLY JOURNAL

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

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THE

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The Talisman.

To Our Readers.

"The Talisman" aims at promulgating the truths of Mental Science in clear terse terms, avoiding as far as possible the terminology which so many of the subjects embrace, and which mystify rather than elucidate.

The matters dealt with will include Practical Metaphysics, Astro-Chromopathy (the colour cure), Science of Breath, Therapeutic Mesmerism, Vital Food, Dreams, Palmistry, Graphology, Astrology, Birthday Information, Asturel's Memory System without Mnemonics, Lucky and Unlucky Days, General Predictions, Talismans, Theosophy, Yóga, Spiritualism, &c.

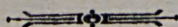
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The Talisman.

A Monthly Magazine devoted to Practical Idealism.

Conducted by Geo. B. Bratley.

No 2.

June, 1903.

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Making a Start.

Probably the greatest difficulty which besets the student of New Thought is knowing where to begin. He takes a course of lessons or reads a book which appears to give him just what he seeks, when he encounters some other book which appeals more strongly and convincingly to him. While beginning to put into practice these newer teachings he comes across writings which seem still more applicable, and he either abandons the first or tries to graft the latest acquisition in with it. No wonder the result is not very happy. The reason why allegiance is given first to one author or system, then transferred to another, arises primarily through the chaotic nature of what we are pleased to term a "mind," but which might be more correctly described as a collection of other people's thoughts interspersed with one's own. The Hindus recognise three classes of mind and as many lines of study: (1) the intellectual; (2) the devotional; and (3) the practical. When the student begins to take himself in hand, to transform his nature he does not always consult his inclinations and his fall is swift and sure. For instance, a man of practical common sense takes up a devotional work, like, say, "The Imitation of Christ," and tries to model his life along these lines, sad havoc resulting, simply because he has not arrived at that point where these teachings are applicable to his case, and so with the two other lines.

Let the student determine where he is standing and don't force himself into any channel which is distasteful or foreign to his nature. Of course, the perfect ideal is where all three lines blend, or converge to a single point, and this it is which will be reached in due season. Meantime, there is no harm in a little mental dissipation: the student should read all the literature bearing on Mental Science that he can get hold of without seeking to carry out all the teachings therein contained, otherwise he is sure to find contradictions and inconsistencies in consequence of the writings being by authors running along exclusive lines.

The difficulty of finding out just where one stands is confessedly great, because we have never been trained to think properly. When one has learned how to think, half the battle has been won. All may therefore commence to put their mental house in order, and having accomplished this—the best methods will constitute much of the teaching of "The Talisman"—a judicial review of those systems will reveal to the student what he has been seeking.

Exercise till next issue, for all those who wish to learn to control the forces without and develop those within : Take any article, say, a coin, and sitting alone, place the coin in the palm of the hand and gazing steadily at it endeavour to think of nothing else for three minutes, the object being to learn to concentrate, to think as one will, not be the tool of thoughts, as heretofore.



Will Power.

The keystone to all occult science, whether it be Personal Magnetism, Hypnotism, Telepathy or Magic is the Will. Many people imagine they have strong wills, but as a rule they have mistaken stubbornness or a high temper for this, and the fact that the temper is ungovernable shows that the will is not strong enough to control it. Then again, to wish for a thing and to will for it are two different things. If you can learn to will instead of to wish you can exert much influence for your own success and that of others. The will can be developed in the same way as any other organ or faculty ; exercise alone will develop it. Start with simple things, determine on something to be done and do it. Remember you must have confidence in yourself to do what you will to do. Don't worry about results, but take things calmly. The strong willed man projects an invisible something, he has no need to use words, for his silence commands more respect than all the words that may be spoken. Learn first to exercise your will upon yourself ; strengthen it by maintaining an absolute control with it over the other faculties of the mind. Take a simple exercise, determine each day to have a strong will power. Say to yourself mentally " My will power is strong, I have a strong will." Think of this several times a day, and especially when retiring at night ; let this be the last thought before going to sleep. Do not expect to accomplish much in a day, or a week, but persevere. There is no royal road to attain power over self or others ; the will can only be developed by simple exercises and till this is done it is little use sighing for Personal Magnetism, that power held and used by all the great leaders in history and all the prominent men and women of to-day. Undoubtedly some come into possession of this power hardly knowing how they acquire it, but it is latent in all to a larger or lesser degree and can be developed along the lines suggested so it is no use to say that one cannot become magnetic and strong willed if not born so. Let your motto be " Do it now," for those readers who start developing the will to-day will be able to make more use of lessons and ideas they may come across in the future.



Astro-Chromopathy.

By A. Osborne Eaves, Author of the "Colour Cure."

The modern theory of disease naturally supplemented the atomic theory, that all organic bodies are composed of atoms, in fact, all matter. The human body consists of millions of tiny lives, leading an independent existence, thousands dying daily, and their place being taken by other microscopic creatures. Disease, then, is held to be caused by these bacilli, or atoms, or others which are often taken into the system, and being foreign to our bodies, cause in-harmony, or throw the body out of balance, by lack of uniformity with their surrounding neighbours.

Now light, as is well known, is most inimical to these germs, hence the popularity of the open-air cure for consumption and kindred complaints. While light brings destruction to these minute forms some of them have the power to resist its rays. In these cases specialized rays, those in which other properties are present, or where the light has been deprived of some properties, are found to kill those bacteria which have so far bid defiance to sunlight. Growth has been stimulated by these coloured rays, both in plant and animal life, while the ravages of disease have been stopped, the germs which could not otherwise be reached have at length succumbed to the penetrative effects of tinted light, if such a phrase may be employed. As the Hon. S. Holland, Chairman of the London Hospital, in response to an enquiry as to the ascertained results of the light treatment, said: "Wherever the light can penetrate we can cure", and Dr. J. H. Sequiera, who is in charge of the department at the great institution in the Mile End Road, giving a cautious estimate, reckoned that between 40 and 50 patients out of the 150 odd who were at the time the enquiry was made, under treatment, were cured.

It is curious to note that only after the appearance of the "Colour Cure" was much reference made to the subject, and appeals were made through the medium of the Press for funds to enable the London Hospital to instal another of the Finsen apparatus, which cost £1000. Of course the book afforded material for that species of humour so familiar to readers of newspapers, but this gave place to a more serious attitude, and the "Daily Mail" gave an illustrated article showing the colour cure at work in the institution referred to. Prof. Finse, of Copenhagen, found, as Dr. Babbitt and others, that certain tints obstructed the passage of the heat rays, and the concentration of these rays upon any surface of the body which was subject to the action of bacteria killed the microbes, and he was enabled to cure small-pox in a remarkable manner. For ten years scarcely any notice was taken of his researches until Queen Alexandra took the initiative by presenting the Hospital with the apparatus bearing the name of the now famous professor. As a medical writer recently wrote in one of the magazines, respecting our conservative fossilized habits, "We are all more or less in a

state of decadence, if our foreign critics are to be relied upon, but none of us have fallen quite so low, it seems, as those of us who are doctors. The English doctors are openly scoffed at in France and Germany for their unscientific methods and antediluvian ways; they are taunted with having gone to sleep some twenty or more years ago, and have never learnt anything since." The writer then goes on to put forward the claims of chromopathy, especially for small pox, lamenting the fact that it has been tried in all countries except our own, although we know from experience how inadequate are the present methods to remove this scourge.

It is not necessary to give here the theories which led up to the principles on which the Colour Cure is founded; they can be studied in detail in Dr. Babbitt's work, which though ponderous is interesting, and this aspect is dealt with in my own brochure. What we are at present concerned with is the practical application of the treatment. We employ for our purpose sheets of coloured glass. These may be a foot square, or there is no harm in having them larger, according to the nature of the case. These squares are so placed in a window that the rays of the sun shall pass through them and fall upon the patient.

Twenty minutes to an hour constitutes a "sun bath," and this should be taken daily when circumstances permit. In the case of invalids who are unable to leave their beds or obtain direct light a much larger size of pane than the one spoken of should be obtained so that the whole room shall be suffused with the colour selected. As the sun moves (or, to be correct, as the earth moves) shift the chair to follow it. Where the whole naked body can be exposed to a large sheet of glass the effects will be much more rapid and more marked. Dr. Ponzo used to have the walls of certain rooms in his asylum coloured certain shades to produce certain mental characteristics, at in the case of reducing the violence of maniacs, and in chronic or severe cases this plan might be resorted to. Another aid is to fill white (or plain) bottles with water, and placing them behind sheets of glass for a couple of hours the liquid will be charged with the sun's rays. The water may be drunk, two tablespoonfuls constituting a dose, at intervals of several hours, or it may be used for the purpose of fomenting or bathing. Foods may be impregnated in this manner.

Coming to the question of colours for general treatment it will not be necessary here to give more than three or four. The principal tints are red and blue. The former is used wherever there is a want of vitality in the system, deficient nutrition, cold inflammations, paralysis. Blue is applied to all conditions of the system where there is inflammation (except cold, as above specified) inward bleeding, nervous conditions, being cooling, sedative, and healing generally. Yellow acts as a laxative, and is therefore a capital remedy in cases of constipation. As those who know who have had recourse to drugs there is always a return to more aggravated symptoms of the complaint after their use, but this is absent in the colour cure.

(To be continued.)

Talismans, Amulets and Charms.

By George H. Bratley.

WHENCE COME THEIR VIRTUE AND POWER?

The magical power of Talismans, amulets, etc., is classed by many as a superstition of bygone days, yet there are to-day those who know the power of magic, and the exact value of talismans, and these assert that there is truth in assigning power to metallic and other substances prepared under certain planetary influences and impressed by their symbols and characters.

There is a potent energy concealed in precious stones, in charms and Talismans, which gives to the wearers having the same elements concealed within themselves sympathy and affinity with the influences presiding over these. This force of spirit, it matters not by what name it is called, is spoken of by Barret, in his work "*The Magus*," as the spirit of the world. He says:—"This spirit is, in the same manner, in the body of the world, as our spirit is in our bodies; for as the powers of our soul are communicated to the members of the body by the medium of the spirit, so also the virtue of the soul of the world is defused throughout all things, by the medium of the universal spirit, for there is nothing to be found in the whole world that hath not a spark of the virtue thereof. Now this spirit is received into things, more or less, by the rays of the stars, so far as things are disposed, or made fit recipients of it. By this spirit, therefore, every occult property is conveyed into herbs, stones, metals, and animals, through the sun, moon, planets, and through stars higher than the planets."

Speaking of this force, and the efficacy of talismans, Baron du Potet in his "*Manuel de l'Etudiant Magnetiseur*," says, "How did I come to find out that art? Where did I learn it? In my thoughts? No! it is Nature herself who discovered me the secret. And how? By producing before my own eyes, without waiting for me to search for them, indisputable facts of sorcery and magic. And what is it determines these attractions, these sudden impulses, these raving epidemics, antipathies, and crises, these convulsions which one can make durable? What, if not the very principle we employ, the agent so decidedly well-known to the ancients? What you call nervous fluid or magnetism the men of old called occult force, the power of the soul, subjection, magic! An element existing in nature, unknown to most men, gets hold of a person and withers and breaks him down as the fearful hurricane does a bulrush. It scatters man far away, it strikes them in a thousand places at the same time without their perceiving the invisible foe or being able to protect themselves. All this is demonstrated. But that this element should choose friends and select favourites, obey their thoughts, answer to the human voice, *and understand the meaning of traced signs*, that is what people cannot realise and what their reason

rejects, and that is what I saw ; and I say it most emphatically that for me it is a truth and a fact demonstrated for ever."

Every Talisman properly constructed under the power of a certain planet will have either a good and fortunate effect or the reverse. If the planet is in a fortunate position in the heavens, well aspected and dignified, then the effect will be good, but if produced under opposite circumstances then the effect will be evil. The evil Talismans need no special mention and are best left alone, for besides the evil they may work on others, they are certain to bring misfortune to the maker sooner or later.

In the construction of the Magical Squares and Pentacles of the Jewish Kabala the maker had an intimate knowledge of Astrology and the working power of planetary influence in mundane things, a knowledge of the sigils and names of the celestial hierarchies and their powers. They selected suitable places for their work, choosing the day and hour of that planet under which the talisman was to be made, taking care that the planet was in a proper house, sign, and aspect.

In Agrippa's "Occult Philosophy" he says,— "every star has its peculiar nature and property, the seal and character of which it impresses through its rays upon inferior things subject to it," and quoting Saint Augustine, he goes on to say, "that an image rightly made of certain proper things, appropriated to a certain angel, will certainly be animated by that angel."

This is why in the making of Talismans under certain planets it is advisable to employ those Divine Names and Symbols which have affinity with, and rule over the operations of the particular planet under whose beams it is constructed.

The right method of wearing the Talisman is to enclose it in a covering of black silk, or the colour of the planet it is constructed under, and to suspend it upon the breast by a thread of red silk. No one should be allowed to see or touch it except the person for whom it is made. Any number of talismans may be worn at one time without detriment. Its efficacy is exhausted in the fulfilment of its action and it should then be discarded.

(To be continued.)



Astrological Department.

By the Editor.

THE OUTLOOK FOR JUNE.

The sign Capricorn will arise at the time of the New Moon on the 26th ult. The figure is beneficial for the trade and commerce of the country. There will be much sickness and many sudden deaths, accidents, suicides. A propitious time for schools, sports, and amusements. We shall probably hear of some new naval invention, also a mishap to a warship, or in the navy. Unfavourable for the Government at end of month. It is not good for miners, and I fear some colliery disaster. Arabia and Russia will feel the evil effects of Saturn; a war-like spirit in Japan, China, and Austria. Stirring and warlike news in the daily Press on the 8th, 22nd, and 23rd.

BIRTHDAYS.

The following remarks are for those born in this month, any year, and will cover the following twelve months, *i.e.*, from now to birthday of next year.

Fortunate birthdays in a general sense are—1, 4, 7, 8, 12, 17, 19, 20, 22, 23, 26, 29.

Unfortunate are—2, 3, 5, 6, 9, 10, 11, 14, 18, 21, 24, 25, 27, 30.

Mixed influences are—13, 15, 16, 28.

Those born on the 4, 7, 11, 15, 19, 22, 25, and 28 will need care to avoid mishaps and quarrels.

Those born on the 3, 6, 10, 14, 16, 17, 18, 21, 24, 27, 30 will be wise to pay some extra attention to health; sickness and bereavement are around them.

Those in employ will benefit if born on the 4, 15, 20, 23, 29.

Love affairs are interesting to those born on the 3, 8, 19, 26, 28.

"TIPS" TO TRAVELLERS.

Commercial travellers will find the following days and times of special value; they should be used when possible for calling on firms where little or no success has hitherto been met with. Try them.

Call on plumbers, shoemakers, dyers, curriers, maltsters, agriculturists, and builders on the 4, 9-30 to 10-30 a.m.; 3 to 5 p.m.; 9, 9 a.m.; 11 and 18, 9-30 to 10-30 a.m., and 4-30 to 5-30 p.m.; 23, 3 to 4 p.m.; 25, 9-30 a.m. and 4-30 p.m.

On brewers, fishmongers, oil merchants, and dealers in all kinds of fluids on 1, 3-30 to 4-30 p.m.; 2, 2 p.m.; 8, 3-30 to 4-30 p.m.; 15, 11 a.m. and 3-30 p.m.; 22, 3-30 to 4-30 p.m. 26, 2 p.m.

On clothiers, woollen merchants, and provision dealers on 2, 2 p.m.; 4, 10-30 to 11-30 a.m. and 5-30 p.m.; 15, 11 a.m.; 18, 10-30 a.m.; 19, 9 a.m.; 22, 1 p.m.; 26, 2 p.m.

On stationers, printers, lawyers and teachers on 3, 2-30 to 3-30 p.m.; 9, 4 p.m.; 12, 9 a.m.; 17 and 24, 2-30 to 3-30 p.m.

On artists, musicians, drapers, jewellers, and confectioners on 3, noon; 5, 1-30 to 2-30 p.m.; 8, 2-30 p.m. 12, 1-30 p.m.; 19, noon up to 2-30 p.m.; 26, 11 a.m. and 2 p.m.; 30, 4 p.m.

On ironmongers, gunsmiths, chemists, smiths, cutlers, barbers, on 2, noon, 6, 9 a.m.; 9, noon, 12, 10 a.m.; 16, 11-30 a.m.; 23, noon and 2 p.m.; 30, noon.

On inventors and electricians 1, 9 a.m.; 4, 11-30 a.m.; 6, 11 a.m.; 15, 3 p.m.; 20, 10 a.m.

GENERAL ADVICE.

Good days for marriage, pleasure and dealing with the opposite sex are 3, 8, 12, 16, 19, 26.

Ask favours on 4, 7, 15, 20, 23, 29.

Travel and remove on 4, 19, 23.

Start new enterprises on 1, 4, 12, 20.

The Mastery of Death.

By A. Osborne Eaves,

WHY PEOPLE GROW OLD.

"What a man thinks, that he becomes," albeit a truism will bear repetition ; trite sayings are taken for granted too much ; there is too much assumption in the manner in which they are bandied about, so that it is well to critically examine them from time to time. Especially is this true of the adage which prefaces this article. Certainly the longer one dwells on the idea the less one marvels at the absence of personal beauty, high ideals, perfect characters. When a woman reaches forty, fashion has decreed that she shall no longer wear what her younger sisters wear, and being taught from an early age never to think for herself, it is not surprising she should dutifully lay aside the symbols of youth and don those appropriate to her years ; in other and more customary words, she must dress "becomingly." Every woman knows how heinous a crime it is to "dress young." With a man too, the case is similar. Want of exercise, over-eating and eating the wrong kind of food build up a body of "too, too solid flesh." He becomes more leisurely in his actions under the notion that it is more in keeping with his appearance and age. He is designated by his friend : "old Mr. So-and-so." The athletic practices of his youth have long been relegated to the past ; he associates with men his own age, or perhaps older even, and if he is inclined to forget his own age for the time being there are those among his circle of acquaintances who will not, and the "good times" they had all tend to fix the hall-mark of old age more deeply and indelibly upon both mind and body of the victim.

While people are expected to grow old after a certain limit is passed, old age begins to be looked forward to in much the same manner that "making provision" for one's family does. Fear of poverty and the question of old age are curiously connected. If a man believed he would always be in a position to work, to work at some calling he liked, could enjoy, and without following it arduously this "putting by" for old age would never occur. This same fear, then, which eggs on a man to save hastens on the process of ageing. He voluntarily, although unconsciously, binds himself by his songs and hymns, his pictures, his books, the manners and customs, social and religious, of his country.

"Thoughts are things" is the sentence which is printed in heavy type at the bottom of one of Prentice Mulford's intensely practical and admirable books on "Your Forces," and he hit upon a capital expedient to emphasise the importance of the fact. This is not the place to describe the experiments which have been made, demonstrating Mulford's assertion ; those to whom the idea is new can find plenty of evidence

elsewhere, and some will be adduced in the course of these articles, but for the moment the postulate must remain. As drops of water on the hillside by unity may become a cataract, of immense dynamic power, so a number of like thoughts drawn to each other from the fact of their likeness coalesce, and hence gain increased power. The Jesuits before establishing a mission anywhere, used collectively to picture their brother proselytising vigorously and meeting with great success in his work. To the extent that they could vividly reproduce the desired result mentally, was the mission a success. The stories of answered prayer both by single individuals and bodies are similar.

When, therefore, a person reaches a certain age he is regarded by all as "old," and he becomes what is expected of him, unless he be a man of strong will or individuality, the united thought acting on and reinforcing his own.

In addition to all this he has the incubus of heredity to battle with. He is not at liberty to think what he would, for a long line of ancestors have been firm believers in old age and death, seeing each other age and pass away. Thus an inheritance of what is termed "negative thought" is left as an heirloom, and this heirloom receiving additions daily from all sources it becomes as it were an organism.

(To be continued.)



I wish to emphasize one important point, namely, that there is that in the Universe which has succeeded and is succeeding and will continue to succeed—it has produced worlds and peopled them with evolving life; it has revealed to us a body of actual knowledge; in the very fact that evolution has taken place, it shows the triumph of good over evil—the victory of knowledge over ignorance—of pleasure over pain. And that which hath succeeded in mind, or consciousness; and mind is part of the universe, is immanent in it, has eternal nature expressed in it; and you and I have inherited that nature and are possessed of the spirit, meaning and promise of that greatest mystery of existence—consciousness—and by means of mind all possibilities are open to us; and when we study its nature we are studying the nature of the supreme mind, and are directly conscious of that which has been eternally regnant in Cosmos. Whatever problems are solved by the future will be solved by consciousness, whether these problems relate to the objective or the subjective world. All possibilities are opened to consciousness, and the possibilities are infinite; and among these possibilities, as I hope I have shown, are those of endless progressive existence in a Universe at whose head is an infinite mind, of which we are functional parts.

Professor Elmer Gates,

Memory without Mnemonics.

ASTUREL'S MEMORY SYSTEM.

A memory system which does not make use of mnemonics may be regarded as something analagous to making bread without flour; inventor after inventor frames some scheme by which facts can readily be recalled, but in nearly every case such schemes depend upon a table of words which represent numerals. For instance, if it be desired to remember a string of figures or the date of some historical event, (the figures being so unconnected and therefore removing the chief law of the lower mind—association—by which the thinking of one fact or idea recalls another) the date is converted into a word or words which can be tacked on to the fact which it is desired to remember, and the repetition of the phrase will give the date. This is done thus: Suppose we wish to remember that the battle of Waterloo was fought in 1815, we shall convert the digits into consonants, determined beforehand, by assigning one or more consonants to each unit. Some authors affect phonetics, and p, b might be used for 1; t, d, 2; k, g, 3; ch, j, 4; f, v, 5; s, z, 6; th, 7; i, m, 8, h, sh, r, 9; q, x, o. The thousand need not be provided for, which leaves the figures 815 to be translated into words—"all above", the vowels not counting, so that by thinking of "Waterloo all above" one has the date of the battle. But, it will be objected, what connection is there between "Waterloo" and "all above"? There is none, and hence it is as difficult to remember the key-phrase as it is the date. Sometimes a happy phrase may be constructed, but to do this requires some ingenuity, which everyone does not possess, and one may often see absurd phrases tacked on the facts as in the above example. For those who have to remember strings of dates this method or the use of rhyme is not bad, but this represents but a tithe of things one has to recall from time to time, and even then the method is purely artificial and does not aid the memory.

The first law of ordinary memory, which we shall transcend in the course of these lessons is that of association. Single ideas refuse to inhabit the mind. If you think of the name "Epps" the word "cocoa" will immediately present itself to the mind. In the same way "horse" suggests "cart," "fire" suggests "water," "judge" suggests "jury," and so on.

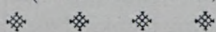
Another law of memory is that of attention or concentration. We know it is possible that while people are talking to us, especially when it is something in which we have not the slightest interest, to be thinking of something else entirely, and mechanical answers are given by us here and there in response to our friend's interrogations. We say our mind "wanders," and this is quite true. In the same way one may be so engrossed in reading some exciting episode that it is only by being addressed repeatedly that one hears. The ears have been there just as usual, but the mind itself has been far away and

quite deaf to the appeals. Other laws there are, but these will be dealt with in due course. What I would impress on the student just now, however, is that a good memory can be developed as easily as can any muscle of the body. If we wish to strengthen the muscles it is of little use to make spasmodic efforts to exercise one day and miss the next, yet at the same time it is not necessary to visit a gymnasium, and go in for lifting heavy weights with a risk of overtaxing the heart and system; better by far is it to gradually build up the body by regular and simple exercises which can be done at home. Similarly memory may be cultivated by one's own efforts and amidst one's ordinary pursuits. By patient effort and regular work the memory can be made a useful and reliable instrument, and this without the aid of the artificial devices which are both harmful and unreliable where permanent good is sought for. There are many of these systems, but the best only succeed in building up a "carrying memory" which may be of some value for children at school, speech making, and such like, but there is no permanency, and the information gained is "here to-day and gone to-morrow."

As I am writing for the general student, I will only mention in passing that there is a good deal to be said on temperament, but this can only be applied when dealing with individual cases.

We have in common a great centre of nervous matter called the brain, and from this a network of nerve-threads radiates in every direction throughout the body. This centre is easily affected by slight variations in our general health, and especially by any change in the flow of blood through it. A normal flow allows the brain to function in a proper and efficient manner, but should the flow of blood be accelerated, or retarded, the brain is thrown out of its normal condition and irregularity is the result. If the supply of oxygen be deficient, which means that the quality of the blood is below the standard, then heaviness and lethargy are experienced. A very common cause of this is bad ventilation or too little fresh air. Thus we see the value and importance of a healthy diet and proper exercise, for without these the machinery will soon be thrown out of gear. Let there be a moderately healthy body and a healthy brain, then there is no need for anyone to suffer from a bad memory; each one can be his own physician, and his memory rests in his own hands.

(To be continued).



Breathing Exercises & Muscle Stretching

A System for Physical Development based on Astrology.

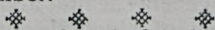
By Asturel.

EXERCISE FOR JUNE 1ST TO 22ND.

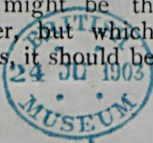
The twelve signs of the Zodiac represent the physical framework of man, each sign having rule over different organs and parts of the body. The Zodiac is a circle or rather belt, with the ecliptic passing through the middle of

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 with heels together, toes slightly turned out. Close the hands tight making the muscles perfectly tense, and have the arms parallel with the body. Bring the right hand upward from the hip to the shoulder so that the hand stops on a line with the shoulder. As you bring the hand upward slowly inhale, so that the lungs are filled to the utmost capacity when the hand reaches the shoulder. Then bring the hand back to original position, keeping the muscles perfectly rigid and exhale as the hand returns to the downward position. Then take the same exercise with left hand, while doing this exercise repeat mentally the following, "I am well and strong, I have great vitality. My shoulders are strong, I am well developed." Exercises for the 23rd to end of month should be the two given in May number.



We must thank our friends for the kind expressions received with regard to our little magazine, which has grown since last month—a process which we hope will be repeated very frequently. All true growth proceeds slowly, not by leaps and bounds, and if the hints already given in these pages have been faithfully observed by those who aim at becoming truer expressions of themselves, the proportions of "The Talisman" will become a very immaterial point. For as was pointed out clearly and unmistakably in our first number, and as the sub-title indicates, it aims at being something more than merely interesting: there are innumerable organs which do this, and admirably, too; it would show how every one may in some measure individualise himself, bring himself into harmony with nature, learning to control it instead of being controlled by it, and become a co-operator in the great work, which consists in fitting mankind for the fuller outpouring of light and life which is immanent. However little one may know he can always find someone who knows less, and it should be his aim to give them of the best he has; not that he need go about proselytising, of which there is far too much, as though the whole of the wisdom of the universe were centred in us, and that our neighbour were but a dim reflection, and very dim at that, but that where an opportunity occurs where light might be thrown upon some problem to the seeker, but which is no longer so regarded by ourselves, it should be taken.



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