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THE Talisman

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 TALISMAN

aims at bringing permanent health, extended mental growth, success in whatever is attempted, the awakening and utilization of the forces latent in man, and though small, makes up, it is hoped, in quality, what it lacks in quantity. Lessons in Mental Science are generally expensive, and so, too, are text-books. To all readers who send the names and addresses of five of their friends, and these become subscribers, the magazine will be sent free for one year at the expiration of their subscription, if already annual subscribers.

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The Talisman,

A Monthly Magazine devoted to Practical Idealism.

Conducted by Geo. W. Bratley.

No 5.

September, 1903.

Price 3d.

Luck.

Is there really such a thing as luck? Common sense rebels at such a thought, because luck implies chance, and surely there can be no chance in a universe where the deeper we search the more universal is law found to be, yet does our experience agree with this finding? It does not! There is no gainsaying the fact that two men will start perfectly level, in every respect, so far as one can judge, yet at the finish of life's race one may be a millionaire and the other a pauper. "Just my luck" is a phrase heard every day, and the proverb has it "It is better to be born lucky than rich." Maeterlinck supports this, unphilosophical and illogical as undoubtedly the position is, and there are even religious bodies in which luck, though not known by this term, is a cardinal point. Men often regard themselves little better than puppets of fate, and calmly resign themselves to what they imagine to be the inevitable. Now it is here that the writer would disagree. While the past is irrevocable the future is man's, but he must shape it as he desires. When a man has had what is termed a "spell of ill-luck" it is not calculated to give him much confidence in himself. Scheme after scheme comes to naught, competition in business takes his business away. He sees rivals who have only just established themselves making a headway in a few months that it has taken him years to approach to, yet his competitor has no better position as regard premises, his prices are no lower, he can give his customer no advantages which cannot be given at the old-established firm. From this moment dates his ill-luck, which becomes more confirmed as time goes on, until eventually he finds his level at the bottom of the ladder. We hear on every hand that it is brains that spell success, that a man with new ideas is bound to make his mark? Does he? What romances could the patent records tell if they could but speak, of the years of unremitting and uncomplaining labour, buoyed up with the hopes which were never realised. No, there is a factor of greater efficacy than brains in considering this question, which will be dealt with directly. Let us for the moment take into account one common cause of ill-luck, want of faith. It is as true to-day as ever it has been that nothing can be accomplished without this. It is the one distinguishing characteristic of all self-made men, though it is not known by this name always: people call it conceit. The supreme belief in themselves which such men exhibit may call forth ridicule and contempt, but this does not in the least affect the

objects of them. The man with a belief in himself is saturated with his own importance, which he does not often take pains to conceal, and he is oblivious to that of others. When he plans out a scheme he does not see any possibility of failure attending it. He knows that he has nearly invariably succeeded in whatever he has previously undertaken, and not found it so difficult as he imagined at first, and the result naturally inspires him with increased confidence in his own powers, and he embarks upon still greater projects with every confidence that he will carry them out as successfully. This faith in himself becomes an integral part of his existence; it even stamps itself upon his features and he feels no qualms in coming in contact with "big" people upon matters affecting the business in hand. Contrast this attitude of mind with one adopted by the man who likes to work without being brought in contact with his fellow-men, who cannot screw up his courage to seek favours from others, whose "independence" is really at the root a dislike and fear of others. There is a want of community of interests between him and other men: he never becomes "popular," hence no one wants to do business with him: he repels. The conceited man while perhaps repelling a few really draws most men to him: qualities of mind are as contagious as an infectious disease or laughter, and the man who has sublime confidence in himself impregnates those with whom he comes into contact with his own spirit.

This faith does more, however. He has awakened, ignorantly, of course, the power of thought. As he has laid his plans, seeing in his mind's eye each item in the programme materializing as the canvas under the hand of the artist begins to depict life, beauty, form, brightness, where before had been a colourless surface, he has laid the foundation stone of luck. By refusing to admit the possibility of being unlucky in anything he touches he has set in motion vibrations of a certain order which can only be responded to by vibrations of a like nature, just as the vibrations emitted by the playing of a note on a violin will be taken up by a string similarly attuned on another violin near it, without being touched. Thus the man with his mind capable only of the conception of luck is brought into contact with many minds running along similar grooves. To unlucky people, then, we say, ignore failure in your plans, bring every scrap of faith you possess to your aid. Start, therefore, with the small things, and if this is done till our next issue, when other factors in luck will be dealt with, those who have been prone to regard themselves as unlucky will be surprised at the result. Remember, that the creation of faith is the creation of a faculty, that this faculty is rooted in the permanent, hence it is part of your highest being for all time. Faith is one of the positive virtues, just as its antithesis being a negative, like all negations, has no part in the actual cosmos, and this is one reason why virtues have been ever a little more difficult to build into the character. A helpful thought in this connec-



tion is that the power outside ourselves moves ever to righteousness, or, in lieu of religious phraseology, which is so distasteful to many, well-being and luck. Study previous articles in "The Talisman" along these lines, blend the practices there given with the one above and be sure the result will be in keeping with the force and energy imparted to them.

(To be concluded.)



Talismans, Amulets and Charms.

By George H. Bratley.

PLANETARY HOURS.

The importance of making use of the proper planetary hour has been mentioned elsewhere, for these are the times when the most favourable progress can be made. It will also add to the strength of a Talisman if the Moon is in her increase and "free from affliction."

There has been much controversy as to the correct measurement of these hours. The Rosicrucians taught that each planet had only one hour of the day during which it was very powerful, that was when the planet was on the meridian.

The Egyptians divided the day into four quarters; sunrise to noon; noon to sunset; sunset to midnight; midnight to sunrise. The planet of the day governed the first quarter. For example if we take Saturday, the first quarter would be given to Saturn, the second to Jupiter, the third to Mars and the fourth to the Sun.

The Hebrews gave the first hour to the planet ruling the day, thus,—

Sunday,

Sun rules the 1 8 15 and 22 hours.

Venus „ 2 9 16 „ 23 „

Mercury „ 3 10 17 „ 24 „

Moon „ 4 11 18 Monday.

Saturn „ 5 12 19

Jupiter „ 6 13 20

Mars „ 7 14 21

so that the first hour of the next day Monday was governed by the moon.

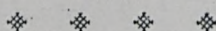
Some modern writers in order to simplify matters have made the hours equal, starting from sunrise and allowing sixty minutes to each hour. The following appears to be the correct method for all magical purposes, and those who make use of it have the authority of the Clavicle of Solomon, and most of the old masters who wrote upon this subject. The Sun does not rise at the same time in all places even in England, and here care is needed, for the Almanacs invariably give London, (Greenwich) time for sunrise, and as the method here given is not the ordinary sixty minutes of the clock time the reader must have the correct time of sunrise for the latitude wherein he is working. To find the

length of the planetary hours he must take the local time of sunrise and sunset, take the time between these and divide by 12, this will give the length of each hour of the day, for the hours of the night he must take sunset to sunrise and divided by 12. From this it will be seen that the length of the planetary hours vary according to the time of the year. In the winter the day hours will sometimes be as short as 40 minutes, while in summer they run to nearly eighty minutes. The first hour of each day is governed by its own planet and the following hours by the planets in the order their distance is from the earth. The outer planet is Saturn, then Jupiter, Mars, Sun, Venus, Mercury and Moon. Example:—The planetary hours and their length for September 15, 1903, will be as follows:—

Sep. 15th falls on a Tuesday. Sunrise London is 5.36 a.m. Sunset 6.14 p.m. This gives 12 hours, 38 minutes from sunrise to sunset. Divide by 12 and we get 1 hour 3 min. 10 sec. as the length of each day hour. From sunrise, 5.36 a.m. to 6.39 p.m. will be the hour of Mars which is the planet of Tuesday; from 6.39 to 7.42 will be ruled by the Sun and the next by Venus and so on in the order given. After the Moon give the next hour to Saturn. The last or 12th hour of the day will belong to the Moon, and the first hour of the night which is the one following sunset will be ruled by Saturn, the second Jupiter and the third to Mars, so that we get the first and eighth hour of the day given to Mars and the third and tenth of the night.

This should make the method of working out the hours clear. Had September 15th fallen on a Saturday then the first hour would be given to Saturn, the second Jupiter, and so on in their regular order.

(To be continued.)



You and I.

The movement which was initiated last month under the name of the Talismanic League is now under weigh, and before next issue should have a large number of members. Merely for those who have no higher ideal than that of acquiring knowledge for their own personal gratification, obtaining lessons at three shillings the course, or 3d. each, places a unique opportunity within their reach. The reason so low a fee has been fixed is to make the movement a world-wide one, so that no one shall be debarred through circumstances from participating in the benefits to be derived by membership. By the time autumn is really with us the League will be in full working order, as one is justified in summer in slackening one's zeal in occult matters, for it is notorious that the amount of mental activity engendered by such studies imposes a severe strain to the untrained at first.

It is probable that the Talisman will be enlarged ere long, and with the increased space at disposal it will be possible to devote more to the work of the League. At present readers can only be reminded of the advantages which it affords, and that it gives them distinct privileges in helping their less fortunate fellow creatures. Questions and difficulties bearing on the studies are answered, and the lessons are of a practical description. Those who care to induce their friends to become members will be entitled to the advantages of membership without payment of fees, particulars of which will be sent on request. It is aimed at establishing a branch in every town in the United Kingdom, so that students can help each other, and correspondence is invited from readers on this point.

On the title-page of that bright little monthly, "Fred Burry's Journal" are printed three sentences which should be written in large type and hung in every one's bedroom, so that they could be seen on waking, and thus instil their import into the inmost recesses of the human mind. These are the words referred to:—

"Our thoughts are powerful influences. Our actions are the extensions of our thoughts. Our life is largely made up of habits ; and these are born in the mind."

This central idea has been expressed repeatedly in these pages, and will be again, for it is not grasped in its inner significance all at once, and on its realisation depends very much the success of the experiments given in these columns, and the real mental growth of our students.

I may be permitted to thank my numerous friends who have recommended this journal to their friends, and those who have written in praise of the contents and the help it has afforded. If every reader has honestly carried out the instructions contained he or she must have benefited physically and mentally, and had more instruction been given it could not well have been practised unless one were very zealous and had unlimited time. This magazine is run for busy men and women of the world, who can spare a few odd moments daily, and improve themselves from the point of evolution. Were there a mass of conflicting articles and teachings a confused muddled idea would only result and little real work be accomplished. The Talisman travels over Asia, the United States, France, Germany, Italy, Canada, South Africa, India, New Zealand, Australia, and other countries, to say nothing of our own, but I want it to carry its message of hope to more hearts still.

I have received both personal visits and letters from readers who are invalids, who find it difficult to obtain the services of mental healers. Without in the slightest appearing desirous of detracting from the invaluable aid given by these mental practitioners I would remind the sufferers that any real cure must culminate in themselves. Like a skilful surgeon sets a bone, and leaves nature to do the recuperative work, so the

healer points out the way, but the patient must make the journey. There is no need to despair, whatever your condition may be. Don't dwell upon symptoms; try and ignore them entirely, dwell upon the picture of robust health, and as this image is constantly strengthened by your thought you will gradually become what you aim to be. It is hoped to organise a mind cure branch—in fact such a department is in formation in connection with the League—with regard to this journal for the benefit of readers who have not perfect health, but of this more later.



Memory without Mnemonics.

ASTUREL'S MEMORY SYSTEM—(*Continued*).

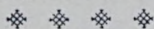
If the exercises given last month have been faithfully followed the student will have laid a foundation for further work, but the self-suggestions must not be dropped and should be used every night and morning. The next step for the student to take is the training of observation, for this can be cultivated, and will be found one of the strongest elements for strengthening the memory and clear thinking. It is said that Houdin trained his child to observe the contents of all the shops he passed while walking along the streets of London, until he could give the whole contents of a shop-front once having cast over it a passing glance. This is a useful exercise and might be adopted by all students while going about their ordinary duties. This faculty, once established is never lost, and things may be recalled which have perhaps not attracted your attention at the time of passing them, for the mental body acts automatically, and is always registering images which may be available later if wanted.

While taking a walk it is good practice to take a quick glance at a herd of cattle, let them be photographed on the retina of the eye; close the eyes and form a mental picture of the cattle, count them and then check the result on opening the eyes. The same may be done with a flock of sheep, or birds, a group of trees, or a crowd of people; there must be no attempt to count them, but simply let the picture be impressed on the brain while taking the rapid glance. After a few trials along these lines you will be surprised how near the actual number you can count, and after a time there will seldom be a mistake.

When leaving the house in the morning for business observe the chief things you pass. You meet Mr. A. and wish him "Good morning," the gate of No. 8 in your terrace is open; your friend B. has some fine carnations in his garden: the clock you pass registers eight minutes to nine. There are many more things you notice before reaching the office C. has just arrived and mentions some news in the previous evening's papers, etc. Keep your eye on all the events of the day; this can be done in such a manner that it will not interfere with your duties.

The student must be attentive and receptive. The mind must be at rest when it is receiving information, and with training this receptive state will be found easy, though at the same time nothing escapes the observation, which will act without any conscious effort. If two persons one trained and the other not walk down a street they may both witness the same events, may both hear the same news from a mutual friend, but afterwards it will be found that the trained observer can recall all the events and give word for word the news received, while the untrained man will only remember a few of the chief events and his version of the news received will be altogether different. In the hypnotic state a man will report a lot of small events which may have come before him in his ordinary state without having aroused his attention, but the fact of his being able to recall them in the hypnotic condition proves that they were observed and registered on the brain unconsciously. It must be remembered that in teaching accurate observation, it is not intended that the reader shall cram it with trivial events, for it is meant only to be one step in building up the memory, the training of the mind to become automatic in its action, in fact, only a means to an end.

(To be continued.)



Breathing Exercises & Muscle Stretching.

A System for Physical Development based on Astrology.

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.

AN INDIGESTION CURE.

Take the proper position, heels together, toes slightly turned out. Close the hands tight and have the muscles tense, arms hanging down. Inhale slowly and let the abdomen become extended, hold the breath and contract and extend abdomen a few times before exhaling. Repeat during the exercise. "I am healthy, my digestion is good, I am strong, I am full of vitality." From the 24th to end of month go through exercises in the June number of this magazine.

Astrological Department.

By the Editor.

THE OUTLOOK FOR SEPTEMBER.

This month promises to bring about an unsettled state of affairs with our Colonies and in our relations with foreign powers. Much criticism is directed against us, and some large outlay looks likely in connection with armaments. Insanity increases; the papers will be busy with a big libel or forgery trial. There will be more than usual perturbation in the Church. Some strange accidents on the seas.

An unfavourable time for Australia, Japan, France, and Turkey, while the outlook for Russia cannot be other than clouded for some time to come.

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 2, 6, 8, 9, 10, 16, 18, 21, 22, 29.

Unfortunate are—3, 4, 11, 14, 15, 17, 20, 23, 25, 27, 30.

Mixed influences are—1, 5, 7, 12, 13, 19, 24, 26, 28.

Those born on the 4, 8, 12, 14, 15, 19, 25, will need care to avoid mishaps and quarrels.

Those born on the 3, 7, 11, 14, 17, 23, 30, will be wise to pay some extra attention to the health: sickness and bereavement are around them.

Those in employ will benefit if born on the 1, 8, 12, 16, 21, 24.

Love affairs are interesting to those born on the 3, 12, 16, 18, 24, 29.

"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. They are also useful for the general public to do business in. Try them.

Call on plumbers, shoemakers, dyers, curriers, maltsters, agriculturists, and builders on the 3 noon; 8, 3-30 p.m.; 10, 17, noon; 21, 2 p.m.; 24, noon.

On brewers, fishmongers, oil merchants, and dealers in all kinds of fluids on the 7 and 14, 2-30 to 3-30 p.m.; 16, 11 a.m. to 5 p.m.; 21, 9 a.m. to 3-30 p.m.; 28, 2-30 to 3-30 p.m.

On clothiers, woollen merchant, and provision dealers on 2, 3, 10, 12 to 1 p.m.; 16, 11 to 12 a.m.; 17, 24, 12 to 1 p.m.

On stationers, printers, lawyers, and teachers on 2, 9, 16, 12 to 1 p.m.; 18 noon; 23, 30, 12 to 1 p.m.

On artists, musicians, drapers, jewellers, and confectioners on 4, 11, 12 to 1 p.m.; 16, 1 to 2 p.m.; 18 and 25, 12 to 1 p.m.

On ironmongers, gunsmiths, chemists, smiths, cutlers, and barbers on 1, 8, 15, 22, 29, 11 to 12 a.m.

On inventors and electricians on 2, 4, to 5 p.m.; 18, 6 p.m.; 29, noon.

GENERAL ADVICE.

Good days for pleasure seeking, marriage, and dealing with the opposite sex are, 2, 3, 16, 18, 24.

Ask favours on 1, 12, 16, 21.

Travel and remove on 2, 18, 22.

Start new enterprises on 16, 24.

Astro-Chromopathy.*(continued from page 48.)*

October 23rd to Nov 22nd, troubles with the generative system, infectious diseases, heart affections, hæmorrhage, stone, gravel, and throat.

November 23rd to Dec. 21st, pains in the limbs, sciatica, hip affections, bronchitis, baldness, eye trouble, colic pains in the bowels.

One may judge, therefore as stated in our last issue, of the type of disease to which he might be liable, and as prevention is better than cure he might be able to guard against disease by proper precautions.

Returning to the practical treatment of disease by means of the Colour Cure,

Indigestion will yield to purple (produced by placing a sheet of ruby-red glass behind deep blue) rays streaming upon the stomach, and doses of water which have been exposed to orange (produced by a sheet of yellow and another of red placed together, where orange itself is not procurable) light first thing in a morning or three hours after a meal.

Affections of the liver and biliousness will respond to "blue" water and purple rays; those of the kidneys, to orange light and water exposed to the same tint. Strips of yellow and red glass are found to be suited to diabetes. Blue and yellow strips with doses of water impregnated with blue rays will be found most effective.

Diarrhœa, toothache, palpitation, apoplexy, nervousness, sunstroke, inflammation of the brain, headache, sciatica, neuralgia, tumours, earache, sore eyes, sleeplessness, vomiting, erysipelas, baldness are all amenable to blue.

Paralysis, consumption, anæmia, cold in the head, want of tone, melancholy, &c. should be treated with red.

Chronic rheumatism will be benefited with amber, or orange, glass and water which has been subjected to similar rays. If acute, plain blue, or a blue with a greenish tinge will be found an excellent remedy.

Asthma and bronchitis require orange glass and water, but a "dry" cough is improved by indigo glass.

To ladies the question of a clear complexion is of the utmost importance, and by paying attention to diet—following the suggestions already made—an hour or two daily in a blue light will kill the bacteria which give rise to skin diseases, for it is now proved that strong blue light can penetrate the skin and kill microbes close under it.

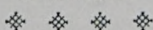
Small-pox, which is periodically causing almost a panic among people, is quite curable where a red room is used. A recent number of "Chamber's Journal," (April, 1902), contained an article entitled "Dr. Finsen's Red-Room Cure," which is commended to those who fear that disease. In it occurs the following sentence:—"Its efficacy can no longer be doubted,

for in no single case where it has been tried—and it has been tried in hundreds of cases—has the patient died; in no single case has the patient had the disease severely, nor has it disfigured him; this is a point on which continental doctors are practically all agreed.” How far could this be said of the orthodox treatment? Look at the results of the wholesale inoculation of our soldiers in South Africa as a preventive against enteric fever, where the poor fellows have died like flies! As well add more filth to a sewer and expect it to cleanse it as inject into the human body diseased matter and look for purity of blood after the operation.

Get plenty of sunlight whenever possible. The Italians have a saying: “Where the sun does not enter the doctor does,” and it is known that the sunny side of a street is always the more healthy. Such a policy together with a judicious use of colours as above will bring health to the invalid and maintain the robustness of the healthy man or woman.

With regard to the length of time required to produce a cure this will naturally depend upon the nature of the disease. At the London Hospital cases of lupus have been cured in a comparatively short time, and numerous cases are reported in Dr. Babbitt’s book of rapid cures being effected, but it must be remembered that these finer forces act in a less perceptible manner than the crude mineral substances used. Patience and confidence will bring their own reward. One fact is consoling; the treatment can do no harm, which cannot be said of ordinary drug methods. In very hot weather the head should not be exposed to red rays for more than ten minutes at a time.

Conclusion.



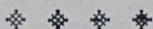
Crystal Vision.

A SIMPLE EXPERIMENT.

There is a prevalent belief that crystal gazing cannot be practised without an expensive crystal, but this is not really so. Certainly if a person is not psychic a crystal which has been in the possession of a good seer for some time will help in objectivising, because a certain amount of magnetism inheres in the crystal, and brings about hypnosis the more readily, for, of course, the pictures are not in the glass; but in the aura of the seer. As an experiment take an ordinary tumbler, not one of those fluted glasses, but without any ornament whatever, fill it with water, place it on a large sheet of white paper, to prevent its reflecting any of the objects in its vicinity, and place both on the table. Twilight is the best time to make the experiment, with soft dreamy music—valse, preferably, the rhythm being better suited than the time of other forms of music, and not too funereal to cause depression. Sit a couple of feet away from the glass, the water of which must not be disturbed, and look into the centre of the glass, rather than through it, as you might a magnifying glass, or on the surface, as

one generally looks at most objects. Often the magnetising of the water has a useful effect, and to do this hold the glass in the left hand, if right-handed, point the fingers of the right hand to the water, and determine mentally that your will shall actually travel along your fingers from your brain, as an electric current would travel along a wire, and charge the water, that is, will that whoever is to make the experiment shall "see" in the glass. This magnetising process takes about ten minutes and when concluded the seer should sit comfortably and gaze steadily for ten minutes at least, without once taking the eyes off it. This will no doubt tire the optics, unless one has previously tried the experiment, but never mind. Rather than look at some other object close the eyes for a moment to rest them, then open them again and direct the gaze steadfastly upon the water, but do not stare, or strain the sight, simply look calmly into the depth of the water. It is probable that after a time you will not be conscious of the surrounding objects in the room, but merely the glass of water, which will then assume a milky hue. This will only last a few minutes, when the "mist will roll away" and a picture will present itself to the seer. It is possible that it may take half-a-dozen sittings before this happy result is attained—nothing worth having is easily gained, however, therefore don't make up your mind never to try again. If there are any children in the house by all means let them experiment, as generally they are more psychic than adults, and if they see don't interrupt what they say impetuously, but ask them quietly what it is, telling them not to take their eyes away from the glass as it often breaks the charm and nothing more is seen. Clairvoyance is often developed in this way, and looking into a deep quiet pool often reveals pictures, but it is not a practice to be commended.

What the pictures mean is "quite another story." Often numbers, colours, left-handed writing, hieroglyphics &c., are seen, but a little practice will solve these riddles. There is, of course, a symbology along this line, but this is not the time to branch off into this aspect of crystal-gazing, or "scrying," to give it its more proper title.



The Mastery of Death.

By A. Osborne Eaves.

(Continued from page 46.)

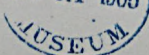
THE ELIXIR OF LIFE.

Probably no subject has exercised greater fascination over the minds of men of thought in the past than that of the Elixir of Life. It was asserted that Galileo made a discovery of this kind, and Lord Bacon, Paracelsus and other alchemists as well as Cagliostro, believed it possible to indefinitely prolong human existence by the use of a preparation. The science of alchemy by which "base" metals should be trans-

mutated into gold had as part of its scheme the transmutation of the nature of man, whom they regarded as having fallen from a state of purity in the golden age, when man was immortal. As Waite remarks: "The divine dream of its professors was to re-establish the harmony which once existed between man and his fontal source, so as to retrieve the individual, at any rate, from the miserable ruin of his race, and to restore him to his original condition. This indeed, was unmistakably their avowed object. A certain method of life and a certain medical regimen were the means by which it was deemed possible to secure this resplendent rehabilitation. To achieve immortality by a medicine which had the quality of renovating wasted tissues, of eliminating the germs of disease, and arresting the progress of decay, was a grand upward step, a substantial realisation of the dream; the possibility was universally admitted, the process was hoped for, longed for, toiled for, often died for; some claimed to have accomplished it, many pretended to possess the secret, a few, ravished out of sober reason by search, expectation, and desire, genuinely believed themselves to have attained to the grand way, the true path, and may have been encouraged in their sublime self-deception by the actual discovery of powerful healing secrets which are unknown to modern science. It is at any rate moderately certain that the Elixir of Life, the Universal Medicine, and the renewal of youth are conceptions which were understood by the mystics in a literal sense, and no modern interpretation must be accepted which does outrage thereto. But it also becomes evident by the study of the great transcendentalist that the double aspect of alchemy must be extended to the life-elixir; it was actual, it was physical, it was truly sought, there was neither pretence, nor allegory, nor subterfuge about it; but it included also another side, a larger scope, a deeper search; a higher meaning."

We are all familiar with the modern presentation of the Elixir of Life, but the Brown-Séquard principles have proved as futile as those of the Pseudo-Rosicrucian. Drugs which would lessen the waste thrown off daily, or eliminate uric acid might play a part in the process of prolonging the life, but those were merely incidental. There would be no difficulty in adducing numerous instances, well authenticated, of men living 200 years. The Rosicrucians, than whom no body of men have been more slandered and persecuted, held a few centuries in a man's life of little account, and those who have come in contact with members of this body have described them as impressing them with possessing the knowledge of centuries, yet looking no more than thirty. The Count de Saint Germain, who lived in 1770 at the Court of France, appeared to be about forty; some said he was ninety, and he himself gave his age as 370. Men learned (?) in some branches of knowledge suppose *all* the secrets of nature have been discovered, and "the public" accept their *ipse dixit* as the last word.

(To be continued.)



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