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# THE Talisman

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*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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## THE TALISMAN

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# The Talisman,

A Monthly Magazine devoted to Practical Idealism.

Conducted by Geo. H. Bratley.

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## The Dream Life.

The hours given to sleep are generally supposed to constitute a period for the rest and recuperation of the body and mind. Primarily this may be the end in view, but there is another result within the reach of the sleeper which I consider of great importance. It is soul consciousness, or the art of dreaming, and subsequently being able to recall all details of the dream experiences. I do not mean, necessarily, the much mooted question of "dreaming true," so-called by recent novelists and writers upon the subject, but rather the ability to recall the details of all dreams, however unimportant or trivial they may at first appear. As to dreaming true, there are few people who do not do that already, but it is of little satisfaction and seldom does more than to excite momentary curiosity. "Dreaming true" will take care of itself and develop into great usefulness, if the system of recalling and carefully making mental record of all dreams is faithfully followed.

Were we able to establish the soul consciousness there is no environment so distasteful and no avocation so ill-suited to our spiritual natures that would not be forgotten in the joys which sleep discloses. There is no such phase in human experience as dreamless sleep. The soul is ever active, and dreams furnish evidence of her wanderings and contact with matters subjective. Our imperfect physical structures and our weak and superstitious mental organizations readily explain the almost impossible task of establishing consistent relationship between the soul and the external consciousness—the reason. When we consider how very hard it is to correctly relate an incident of every day life in such a manner that others may understand it as we do, it can be more readily comprehended how extremely difficult it is to bring dreams back to the reason in a consistent and connected experience. In dreamland the incidents occur in an altogether new world. Novel methods are used to secure a seemingly impossible end, and side issues are suggested which apparently have no bearing whatever upon the case, yet in the dream they work miraculous results.

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*All creative activities are the result of meditation—Besant*



The soul is destined to ultimately harmonize the triune nature. She is perfectly competent to accomplish this result, else the task would have been abandoned in early years of the present physical life. But I believe it is better to aid in this work and thus make the result possible in our present life, rather than postpone it several centuries or cycles !

It is a strange fact, but well known to all, that many of the incidents closely connected with our lives and environments are the ones most imperfectly understood. It requires a *new* thing to claim our undivided attention ; but possession of it, and daily repetitions of a fact soon urge us into a state of heedlessness. Thus with sleeping and its associate phenomena, from its very familiarity to all of us we smile at the first suggestions of anything of value coming from consideration of the subject.

In the first stages of development to the soul consciousness the student is surprised at the few dreams which he is able to recall. This is owing to a sort of an unconscious anxiety of the mind which makes it extremely difficult to act in harmony with the more subtle energies of the organism, rendering it (the mind) an unfit medium through which the experiences in the subjective state may become externalized. This unsatisfactory phase need not continue long if a feeling of passivity and resignation is cultivated before retiring.

My writing and teaching upon this line has always been negative and cautious, for many people grasp the idea in an aggressive, positive manner, and attempt to *force* a result which can come only from careful, patient attention to detail. To attain the state in its full usefulness one must purge the daily life of all impurities and inconsistencies and should know fully, right on the start, that it may be months or years before the first satisfactory evidencies of progress will be forthcoming. But when the degree is finally passed, our lives will be happily free from those mistakes and inharmonics which unenlightened man must endure. In sleep the body and mind (with their customary discordant associations, of internal and external origin) are in a protracted state of passivity and therefore most freely impressed with good or evil.

It entirely rests with us as to our conduct and state of mind in waking hours, as to what shall accompany us into that mysterious realm of subjectivity called sleep. Every correct action in waking hours and every obedient thought to the higher planes of living serve to assist the soul, the bride within, and give it strength and opportunity to more quickly accomplish the ultimate, namely the purification, redemption and harmonizing of the lower with the higher.

*(To be continued.)*

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*The right word is always a power.—George Eliot.*





## Astrological Department.

*By the Editor.*

## THE OUTLOOK FOR NOVEMBER.

This month's outlook is rather unfavourable for the Government in the first half. The King's health will need care. Many fashionable gatherings and weddings may be expected. Science will make some big strides, and a great discovery may be heard of. Many accidents on the railways and in travelling by land and water. Last half of month will be unfavourable for the money market. Not a good time for Russia, Australia, Japan, India, Algeria and our Colonies.

## 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 days in a general sense are, 3, 6, 9, 12, 13, 16, 18, 25, 27, 30.

Unfortunate are—1, 8, 10, 11, 20, 22, 23.

Mixed influences are—2, 4, 5, 7, 14, 15, 17, 19, 21, 24, 26, 28, 29.

Those born on the 1, 8, 9, 15, 21, 23, 27, will need care to avoid mishaps and quarrels.

Those born on the 1, 4, 7, 11, 17, 24, 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 7, 9, 14, 24, 29.

Love affairs are interesting to those born on the 6, 10, 15, 20, 25.

## "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, and builders on the 5, 12 to 1 p.m.; 7, noon. 12 and 19, 12 to 1 p.m.; 21, noon. 26, 12 to 1 p.m.

On brewers, fishmongers, oil merchants, and dealers in all kinds of fluids on 2, noon; 6, 9 to 4 p.m.; 9, 16, 23 and 30 noon.

On clothiers, woollen merchants, and provision dealers on 5, 9 a.m. and noon; 9, 3 p.m.; 12, 19 and 26, at 9 a.m. and noon.

On stationers, printers, lawyers, publishers and teachers on 4, 12 to 1 p.m.; 6, 1 to 2 p.m.; 11 and 18, 12 to 1 p.m.; 20, 1 to 2 p.m.; 25, 12 to 1 p.m.; 27, 1 to 2 p.m.

On artists, musicians, drapers, jewellers, and confectioners on 6, 10 a.m. and noon; 13 and 20, noon; 25, 4 p.m.; 27, noon.

On ironmongers, gunsmiths, chemists, smiths, cutlers, and barbers on 3, 11 to noon; 4, 10 a.m.; 10, 11 to noon and 4-30 to 5-30 p.m.; 13, 11 a.m.; 17 and 24, 11 to noon and 4-30 to 5-30 p.m.

On inventors and electricians on 3, 10 to noon; 12, 10 to noon; 21, 10 a.m. and 1 to 2 p.m.; 26, 10 to noon.

## GENERAL ADVICE.

Good days for pleasure seeking, marriage, and dealing with the opposite sex are, 6, 10, 13, 25, 30.

Ask favours on 6, 7, 9, 24, 29.

Travel and remove on 9, 14, 16, 19, 30.

Start new enterprises on 3, 7, 9, 18, 28.

---

*Foy is wealth and love the legal tender of the soul.—Ingersol.*



## What shall I eat?

Food only restores waste tissue, supplies heat and force, feeds the brain and nervous system. The brain and nervous system control and give power and action to all the muscles of the body including the stomach. This power of brain is derived from *rest and sleep alone and not from food.*—*Alkaloid Clinic.*

Our bodies are made up of what we eat, drink, breathe and think.—*Dr. W. P. Burke, in Health.*

These italics are mine. This is a great advance in medical thought,—this admission which means all that Mental Science ever claimed. Food is “feed” for the brain, but the power to use this feed does not come from food; It is found by the brain in sleep. This being true it comes from something outside the brain, and nervous system. The doctor does not tell us whence. His admonition that food does not give power is all that we need to understand the place of food. This same authority continues; “Digestion of food is a tax upon brain energy. *All curative power is brain energy.*” **BRAIN ENERGY CURES.** Note this well. What then is the use of medicine? Rather let the brain sleep and gather energy, us: it to cure and to regenerate the body. What is the use of food?

In this day of “food fads” and “health foods,” I have wished to write something sensible on this topic. This is my opportunity. This is the thesis I will advance: *Food never supplied one ounce of vitality to the body and never can. It makes not one atom of difference to the body what one eats.* In its last analysis, all food is ONE. Food is a manifestation of that original substance which we like to term God. Rock, plant, ox and man are all God. I eat God in peach and beef, in wheat and hog. It makes no difference to man what the kind of food is, then, it makes to plants what the soil is, but to unthinking man just as much. What soil is to plant, food is to the body. Each finds in soil that which they use in their way. Rose and lily, plum and potato, each takes from the same soil the colour, odour, and flavour that characterise the individual. From corn and wheat, fowl and beef, each man takes that which he needs, and brain energy is manifest in disposing of it. IF anything comes from food, it comes from all kinds. **BUT NOTHING COMES FROM FOOD.** Energy is infinite. It flows from the Original Source into expression in each individual. Only energy direct from the original source can any individual use. Therefore, food adds nothing to the body; food adds nothing to the power of the individual. Health does not come from food. Brain power does not come from food.

Food has a place, but it is not the place that has been assigned to it by the chemists, and less is it the place the so-called, and would-be reformers give it. Let me illustrate: Go into the gymnasium and note the clubs, bars, swings and other instruments. Do they add strength to man or are they for the development of latent strength? Note the sledge of the



blacksmith and the muscle he has developed by using it. Were the strength and muscle in the sledge? These are merely tools that Life uses to manifest still more of itself. Tools call life into expression. Muscle is only materialized Life. Brain is but materialised Life. Brain energy is Life. In sleep, Life builds itself into waste tissue. It does not build waste tissue out of food. It uses food to develop itself into tissue. It is not the tool, it is the thought that goes with the tool that is of value and tells in the body. The person who gets tired and breaks down with housework, finds rest and health in tennis or golf, though these are harder work. The boy, tired with his work, finds rest and health in a game that takes more strength. Football players enjoy an exercise that takes much more strength than the work of carman or paver. Why? Because all is Mind. In both cases it is Mind in expression. Mind free in one case; Mind under a "must" or a "have to" in the other. With a thought of liberty and love, there is growth, relief and strength. Under slavery of any kind, there is weakness, illness and death. In liberty, Life flows unhampered from the Original Source: under slavery of a "must," there is repression,—Life's channels are closed. The boy in the gymnasium who chooses and enjoys, grows strong. The boy who is whipped if he does not practise, gains not, but weakens and dies. Where there is freedom to choose toil, there is gain, where there is compulsion, there is loss.

(To be continued.)



## The Zodiac.

BY MANILIUS, B.C. 45.

(From Creech's Translation of the Five Books of Manilius.  
A.D. 1700.)

LIBRA, whose scales, when Autumn turns the Signs  
And Ruddy Bacchus treads the juicy vines ;  
In equal balance, poize the Night and Day,  
Teach how to measure, and instruct to weigh :  
And Rival Palamed (who Numbers found,  
And into letters framed unpolisht sound ;  
To him the Art of Words, and speech we owe,  
Till then men only spoak, but knew not how)  
Besides, Hell know the Niceties of Law ;  
What guard the good, and what the Guilty awe,  
What vengeance wait on crimes, with skill declare,  
His private chamber, still shall be the bar.  
What he determines, that for Right shall stand,  
As justice weighed her Balance in his Hand.  
This Rul'd at Servius's Birth, who first did give  
Our laws a being, rather than Revive ;  
The Tables seemed old, Reverend senseless Lines,  
Meer waxen things, and fit to serve designs,  
As tools mistook, or crafty knaves would draw ;  
Till He infus'd a Soul, and made them Law.

---

*We dread the blows we never feel.—Goethe.*



Bright SCORPIO Armed, with poys'nous Tail prepares,  
 Mer's Martial Minds, for Violence and Wars ;  
 His Venom Heats, and boyls their blood to rage,  
 And Rapine spreads o'er the unlucky age,  
 Yet, when the sun drives there, Men tear the earth,  
 And cast their seed to an increasing Birth,  
 As if he led mistaken men to toil,  
 And Sweat for matter for a future spoil.  
 Yet 'tis not prey they seek as much as Blood,  
 For e'en in Peace they fiercely trace the Wood,  
 O'er Forest Range, and every plain infest  
 Now Fight with man, and now engage with Beast.  
 To please the Crowd, they unprovoked engage,  
 And Sell their Lives to the dishonest Stage ;  
 And when calm Peace doth Publick rest bestow,  
 Yet still to Fight, each seeks himself a Foe,  
 They spend their leisure Hours in Fierce Alarms,  
 And all their Recreation is in Arms.

The double CENTAUR different Tempers breeds  
 They break the Horse and tame the Fiery Steeds ;  
 They love the Sounding Whip, the Race, the Rein,  
 And weirl the chariot o'er the dusty Plain,  
 Nor is their humour to the fields confin'd,  
 They range the woods, and tame the savage Kind :  
 Young bears they break, and tigers, heats assuage,  
 And hear young lions roaring without Rage.  
 Discourse the elephant, and teach the Mass  
 A mimick Action, and a decent Grace ;  
 To act in Plays, or raise the unwieldy load,  
 To dance, and be the darling of the Crowd.  
 For in the Frame, in double forms expressed,  
 The Man is uppermost and rules the Beast ;  
 His bow full drawn implies, his Rays impart,  
 Strength to the limbs, and vigour to the Heart.  
 Quick action Motions, full of warmth and heat,  
 Still pressing on, unknowing to retreat.

But sacred Vesta guards the fatal Fire,  
 And thence 'tis guessed, what Mindst the Rays inspire,  
 Contracted GOAT ; by thee that Art's infused,  
 Which Fire assists, and where a flame is used ;  
 By thee the miners burn the Womb of Earth,  
 And see the place of Metals fatal Birth :  
 By thee they melt ; by thee they work the Mould,  
 Rifine, and stamp it into mighty gold,  
 By thee, the Silver, Iron, Gold, and Brass,  
 The Forge dissolves, and forms the easie Mass :  
 By thee, the ovens heat, and Baths acquire,  
 And lappy chymists blow enriching Fire :  
 Thy Cold (for thou o'er Winter Signs dost reign,  
 Pull'st back the Sun, and send'st us Day again ;  
 Makes Brokers rich, for whilst you spread your Ice,  
 Their Wares go off, and they enhance the Price :  
 From thee our Youth unconstant Tempers prove,  
 And eagerly pursue unlawful Love,  
 'Cause Goat above : but these the fish behind  
 Corrects in age, and fixes the Soft Mind.

---

*Make yourself nests of pleasant thoughts.—Ruskin.*



AQUARIUS pouring out its urn, imparts  
 A useful knowledge in resembling Arts,  
 To find out Springs and with new streams supply  
 The Barren Countries, and refresh the dry,  
 To raise in pipes or to extend in Beams  
 And in High Rooms imprison Foreign Streams :  
 Affront the sea, for State, not use, restrain  
 The Waves with Moles, and curb the Raging Main ;  
 Or engins raise, whence Waters mount above,  
 And mix the lower. with the higher Jove.  
 A thousand other Arts which waters sway,  
 As channels lead, or else as pipes convey,  
 Depend upon the influence of his Ray.  
 And to his Births the World obliged shall owe,  
 Speres, Cycles, Orbs and turn new Skies below.  
 Soft, east Tempers, loving Coin for use,  
 Not sordid, but inclined to be profuse,  
 Not pincht, nor yet to swelling in Estate ;  
 Thus flows the Urn, and fixes this for fate.  
 Last double PISCES, from their shining scale,  
 Spread wat'ry influence, and incline to Sail,  
 To trust their livès to seas to plow the Deep,  
 To make fit Rigging, or to build a ship,  
 In short, whate'er can for a fleet be framed,  
 A thousand Arts, too numerous to be named.  
 Beside to steer, observe the Stars, and guide  
 As they direct, and never lose the Tide ;  
 To know the Coasts, the Winds, the Ports and Shores ;  
 To turn the Helm, or ply the bending Oars ;  
 To sweep the smooth seas with Nets, to drag the Sand,  
 And draw the leaping Captives to the Land,  
 Lay cheating wires, or with unfaithful Bait,  
 The Hook conceal, and get by the deceit ;  
 To fight at sea, to stain the Waves with Blood  
 Whilst War lies floating on the unstable flood  
 Fruitful their Births, of pleasure fond, engage  
 In Love, are quick, but changing with their age.  
 Thus rule the Twelve, these Powers they singly own,  
 And these would give if they could work alone.



### New Thought and Money-making.

The idea of "success vibration" has been overworked in the name of the New Thought. Material prosperity is desirable, and the higher individual developement tends to tone up and invigorate every faculty, including the efficient administration of business affairs.

But no one can sit down and think money into his pocket, and another cannot do it for him. If so, success would be so cheap as to have little value. The legitimate New Thought contains wonderful orderly power but no charm or magic. Material advantage must be incidental and subordinate. The law is : Seek first the highest, and that which is lower in rank will be "added." It is legitimate to "make money" in an honorable way, but it is a degradation to make the new philosophy a money-making scheme.—*Henry Wood.*



## The Natural Bath.

(FROM "RETURN TO NATURE.")

The nature-cure method was in the beginning only a *water-cure method*, and only *water-cure* institutions were at first established. Therefore it was my first endeavour to obtain from nature herself directions for the right use of water applications. In my endeavours I did not observe that an inner voice directed me to a special use of water,—namely the instinct, but I learned from foresters that the animals of free nature which follow only their instinct, take a bath according to definite rules. I began to observe them, and reached the following conclusions: The natural bath does not consist in jumping into the river and taking a full bath. *The full bath taken in the river or in the bath-tub is contrary to nature.* Land animals not only take no full baths, they are actually afraid of them. One need only to throw an animal (especially a monkey) into the water and see how eagerly it makes for the shore. To other water applications also animals only submit under compulsion and most unwillingly. Individual exceptions which occur among domestic animals that already lead unnatural lives prove nothing to the contrary.

On the other hand the higher land animals (mammalia), especially wild boars and deer, *in free nature* (in the forest) are in the habit of lying down in small muddy swamps or pools, at first only with the *abdomen*, and *rubbing* it to and fro in the mud. Hereupon the animals rise and generally sit for a while with their posterior, their anus, in the mud. After a while they roll in the mud for a moment with their whole body, and then rub themselves against the earth, trees, and other objects. Hunters call this bathing of the animals "wallowing."

The birds, on the other hand, go to brooks or springs, and by immersing their necks throw water over their bodies by means of the hollow that is formed between the neck and the trunk, and by splashing themselves with their wings. Then they *rub and scrub* their body with their head and bill and their wing-elbows, if I may so call the wing joint which corresponds to the human elbow.

It has always been vainly asked why it is, for instance, that the stag, the king of our forests, this beautiful, otherwise so clearly animal, that carefully avoids soiling his lair, and in many other respects shows himself most cleanly, can lie down in such muddy water to bathe while birds will bathe only in clean water. I am of the opinion that mammals bathe in the mud only *because they can thus rub and scrub the abdomen and the sexual organs*, which they could not do in clean running water with a hard bottom.

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*Make yourself nests of pleasant thoughts.—Ruskin.*



Birds, on the other hand, because they are built differently and can rub themselves with several limbs, do not require the mud for the purpose of rubbing and scrubbing. The explanation that the mud is required to *rub* themselves, is considered a most plausible one by all foresters, too. We see then that the more highly developed animals bathe. The roe, the chamois, etc., do not bathe, probably because these species have been placed by nature upon high mountains and rocky regions where water is not always to be had. Neither do beasts of prey bathe. It is likewise quite evident why they do not bathe. The bath has a quieting influence, but beasts of prey cannot allow themselves to be quieted; they must be bloodthirsty and wild; their place in nature requires it, otherwise they would lack the incentive and the capacity to win their prey. It is the meat diet that develops these bloodthirsty cravings.

There is no reason, however, why man, the highest creature, should not bathe. It must rather be assumed that nature prescribes a bath for the preservation and strengthening of his highest physical and spiritual powers. Men have, indeed, always had an instinctive longing for baths, and even if the inner voice no longer plainly indicates the right kind of bath, everyone still feels a need to cool the abdomen, the anus, and the sexual organs by means of water.

Thus we see that animals bathe in different ways according to the construction of their bodies. Mammals take their bath in a different way than birds. Now who ever has carefully watched animals at their bath, and has observed the pains they take to rub or cool the sexual organs in the mud or water, easily takes the hint of nature and comes to see what the natural bath for man ought to be, especially when he attempts to take a bath in the open air, where no artificial apparatus or other aids are to be found.

Our author then goes on to describe the natural bath, which consists of a shallow bath with two or three inches of water in it. The bather sits in this and water is vigorously dashed over the abdomen with the hollow of the hand, followed by brisk rubbing the organs under water, after which the entire body is washed with the bare hands. No towel is used to dry the body, this being effected by the rubbing with the hands, which a second person can do if desired.

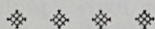
After the bath it is advisable to go about naked for a time in a cold room, with open windows, or, still better, in the open air, but care must be taken to restore warmth: rapid, vigorous walking or physical work are the best of means of bringing this about, or, where neither is possible, wrapping in woollen blankets or bedding must be resorted to. Restoring warmth through the sun, the best warming and invigorating agent we have, is highly to be recommended.

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*A Thinking Man is the worst enemy the Prince of Darkness can have.—Carlyle.*



Two to five minutes are sufficient to complete this bath, unless very hot weather, a few moments being added for the rubbing, or drying of the body. In summer two baths a day may be taken, but in winter it is better to have one every two or three days, or suspend bathing entirely for a short time. The water used in the natural bath is, of course, quite cold.



## Talismans, Amulets and Charms.

*By George H. Bratley.*

### QUALIFICATIONS.

In giving the following qualifications I do not wish to imply that the perfect attainment of them is necessary before any good results can be obtained through Talismanic Magic, though by steadily striving for their attainment the student will be better fitted for the work he seeks to undertake than if he attempted it while living a worldly life.

If the student desires to gain control over some of these powerful forces of nature he must be prepared to make some sacrifice, for there is no royal road, the pathway is one of hard work, fatiguing to body and brain.

The first qualification is a pure and healthy body, this is important for the body is the habitation of the spirit; therefore it must be kept clean and in no way neglected. Be careful about your diet, let it be a non-flesh one, for the flesh of an animal preserves the psychic characteristics of its kind besides building up a gross physical body. "Like attracts like," and as it is a literal fact that from every one of our bodies atoms are thrown out, to be replaced by others, it follows if the body is gross, so will the atoms attracted be gross, this is the physical result, without speaking of the mental and moral mischief. For the same reason alcohol should be avoided, for besides attracting atoms of a like nature, wines, spirits, &c., preserve the bad magnetism of all those who helped in their fabrication. Alcohol is also detrimental to the development of psychic faculties.

In eating, whatever the diet may be, remember the system can only assimilate a certain amount in a given time. Do not overtax nature, and if you do eat more than is necessary for a meal deny yourself and skip the next one.

Keep the body clean by bathing and to do this have a tepid, or cold sponge down every morning on rising, with a good rub down with a rough towel after; also have one or two hot baths during the week.

---

*Our thoughts and imaginations are the only real limits to our possibilities.—Ralph W. Trine.*



Get plenty of fresh air and exercise ; sleep with the bedroom window open ; practise the deep breathing exercises given elsewhere and walk two or three miles each day if possible

All pleasures which are not pure both physically and mentally must be cast aside ; anything that may bring about physical devitalization must be avoided.

In the training of the mind perfect self-control must be cultivated. The temper especially must be under control, so that nothing you may hear or see can cause irritation or worry.

Confidence and courage must be acquired, therefore the nerves must be in a healthy condition, for weak nerve force means weak will power.

It is also necessary that the thoughts and desires shall be under control, for thoughts are things, and very real things when created by a trained mind.

The practice of concentration and meditation are the two chief things for the training of the mind. The first will make the mind steady, or "one-pointed," and strengthen the will, the second will, if the subject meditated on is a high and spiritual one, help to purify the body and aura.

Until the student can concentrate there can be no proper meditation, for it is by concentration that the mind is fashioned into an instrument to be used for meditation.

To acquire concentration a good plan is to sit in a comfortable position, take any simple object and look at it for a few moments to impress it on the memory, then close the eyes and try to visualise it, keeping it before the mind's eye for at least two or three minutes. It is difficult at first for the mind will wander away, but must be brought back each time till the impression can be held for the time desired.

For meditation, which may be taken as partly intellectual and partly devotional, the student should fix his thought on some high ideal and meditate thereon. Let him remember that as he keeps this ideal before his mind he will reflect it, and, little by little, grow like it, he will thus see the importance of taking a high and worthy ideal for the pattern.

For the intellectual side of meditation let the student take himself in hand and pick out his chief faults, or weaknesses ; he should then meditate on its opposite. If it is impurity let him meditate on purity ; if he is given to speaking falsehoods, or exaggeration, let it be truth ; if to cruelty or selfishness, let it be compassion, or love ; if he gets fits of depression, if he is apt to worry, let it be fortitude. This should be done the first thing in the morning for at least twenty minutes, then when he goes out into the world he will be surrounded by good thought ; and if meditation is

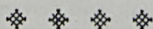
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*Nothing is at last sacred but the integrity of thine own mind.—Emerson.*



practised day after day the mind will make around the body a permanent shield which will repel all evil and undesirable thoughts. After a time the practice becomes easy, for he will be helped by the automatism of the body and mind. He will be able to keep the mind fixed on the higher planes without any effort and to mix in any company without danger of contamination. When the student has arrived at this stage he can, if so minded, seek the pathway of Talismanic Magic, and this with little danger, for he will have approached it from the right side.

*(To be continued.)*



## The Right Way to get out of Bed.

Don't jump up the first thing your eyes are open. Remember, that while you sleep the vital organs are at rest. The vitality is lowered and the circulation not so strong. A sudden spring out of bed is a shock to these organs, especially to the heart, as it starts pumping the blood suddenly.

Take your time in getting up. Yawn and stretch. Wake up slowly. Give the vital organs a chance to resume their work gradually.

Notice how a baby wakes up. It stretches its arms and legs, rubs its eyes and yawns and wakes up slowly. Watch a kitten wake up. First it stretches out one leg, then another, rubs its face, rolls over, and stretches the whole body. The birds do not wake up and fly as soon as their eyes are open, they shake out their wings and stretch their legs—waking up slowly. This is the natural way to wake up. Don't jump up suddenly. Don't be in such a hurry. But stretch and yawn, and yawn and stretch. Stretch the arms and legs, stretch the whole body. A good yawn and stretch are better even than a cold bath. It will get you thoroughly awake, and then you will enjoy the bath all the more.

Don't think you haven't time. Don't think you must jump up at the stroke of the clock or the first sound of the alarm. Take time. It only takes a minute. It will keep you young and add years to your life.

Wake up like the baby, like the kitten. Stretch every muscle in your body. Roll over and yawn and stretch, and stretch and yawn, and you will get up feeling wide awake, and the heart and the lungs and the stomach will resume their work without shock or jar, and the bodily functions start off, in a normal, healthful manner.—*Medical Talk for the Home.*

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*The world is his, who can see through its pretensions.—*

*Emerson.*



## Woman's Power.

(Continued from page 72).

This charm is that indefinable something, which for want of a better term has been named Personal Magnetism. How can it be attained? Primarily by character-building. Unless character be the basis of all desire for power the latter is useless, nay even evil. Life consists in *expression*; society of *repression*. Simplicity without inanity is rare, and where the former is found it is often assumed, and, sooner or later, is discovered to be such, when contempt takes the place of respect and interest. Begin at the beginning, and seek to eradicate first one weakness then another, and ere long the sweetness and light which Matthew Arnold so strongly emphasised will be a part of the actual character. Gentleness, sympathy, ever ready to listen to the troubles and help wherever possible, unobtrusiveness and sincerity, trustfulness and faith in the power within, which is exactly of the same nature as that whence all comes, and which has never had an opportunity to manifest itself because every second of the waking thoughts has been occupied with some thought or other of a material nature—all these cannot permeate the individuality without colouring the whole life. You will be natural, worry will have disappeared, because you will know how illusory it is *from experience*; that worry belongs to the surface of things; that what the world terms trouble is merely mistaken thought, real enough to them, just as a dream is real to a dreamer, *while in that state*; when he wakes he is able to see that it has been subjective, and *all life* is subjective when viewed from other planes. As imagination and will are cultivated one quickens certain currents in the body which have the faculty of drawing to them whatever is desired. As love (not that erotic feeling which passes between the sexes, but a concentration of sympathy, of an intense desire to help and diffuse happiness around) possesses the whole being it will establish a magnetic tie between the person from whom it emanates and the object it is directed towards. Let woman, then, return to her natural vocation, to be a medium for the spreading in every direction of happiness, cheerfulness and sympathy in a world which lacks too markedly these qualities of the higher life. In so doing all petty feelings, scandalmongery, envy, &c., will disappear; the body will take on the expression of the mind, the turned-down corners of the mouth, the lines which streak the brow, or trace themselves beneath the eyes, the sour expression overlaid with a conventional smile, will all disappear; youth will be retained, for the body is only as old as the mind, and nothing ages the mind so much as envy and covetousness and jealousy, and the remark so often made that it is rare to see a happy smiling face will no longer be heard, and woman will have entered the kingdom of her power.



## Books and Reviews.

In "Return to Nature!" we have a work which certainly does not err in running along stereotyped lines. The author, Adolph Just, has the courage of his convictions, as he has not only cured himself by the methods described with minuteness in his book, which covers some 300 pages, but he conducts an establishment where the "cure" may be practised. The *modus operandi* is sketched briefly elsewhere, from which the principle of the "cure" will be gained, and indicate the lines along which our author would lead us. It is a work which deserves to be more widely known than it is, for the crux of the whole matter is here found. It must be obvious to any thinking man or woman that the trend of modern civilization is to depart from nature more and more, that simplicity and vigour are giving place to luxury and effeminacy, which the reaction in favour of physical culture will not stem altogether. The book is not the result of an inspiration but is founded on observation, and is very comprehensive. For instance, in addition to the natural bath as a means of regaining the paradise man has lost the healing power of the earth which has well nigh been forgotten, is pointed out, and much that is interesting on earth bandages and compresses, nutrition according to nature, in which the advocacy of the ideal diet is pressed home, sexual morality, the use of cooked foods, the care and education of young children, dress, and a host of wise precepts, which both the healthy and weak will profit by if followed thoroughly. Much of the value of "Return to Nature" is the common-sense manner in which the purpose of acute and chronic disease is placed before the reader, and it will do much to allay the fears of those good people who, when illness in any form manifests itself, imagine that it is an enemy. Advice in many diseases is given, and the system can be carried out at home without expensive apparatus; in fact, if any serious objection could be urged against the system herein recommended it would be that it is so — costless! Readers should obtain the book (300 p.p.), however and they will be convinced of the efficacy of the method. It is published by the translator, Benedict Lust, 124, East 59th Street, New York, U.S.A. Price \$2.00. post free.

THE NEW THOUGHT SIMPLIFIED is the latest work which has issued from the pen of Henry Wood, the veteran author of so many helpful books on this movement. Complaints are constantly made, and not without reason, I think, that so many of the writers on Mental Science are so metaphysical, that they are beyond the average student, that it is a pleasure to find an attempt made to put into simpler language, teachings which must inevitably mean a new life to whoever takes them up. In this author extremes in either direction are always avoided, and one can feel that the

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*Our fate is in our temperament—Voltaire.*



whole work is permeated with truth, that too much is not advanced, and that it but remains for each reader to apply the principles laid down and benefit indisputably therefrom. The right selection of thought, the laws of life, how to get into the new thought, two minds in one, the comely human body, faith, the right idea of God, fear, scientific prayer, overcoming sleeplessness conscious and unconscious varieties of faith cure, are all dealt with.

As an unusual feature, some of the closing chapters are devoted to the relations of the New Thought with the Church Bible, Christian Science, hygiene, modern reforms, etc. In an Appendix, lessons or exercises for daily use are given which well may be termed mental and spiritual gymnastics. Its style is graceful and popular, and the advance demand already indicates a very large circulation in this and other countries. Readers will enjoy the volume, the fact of Mr. Wood's works reaching thirteen editions being sufficient evidence of their popularity. [Price, 80 cents net, or 88 cents post paid. Publishers : Lee & Shepard, Boston, U.S.A.

THE SECRET OF POWER is the title of a booklet written by Dr. G. Ralph Weston, Editor of "It," one of the bright New Thought Monthlies, 128, California Street, San Antonio, Texas. After describing clearly what man actually is, a useful conception of power, attention is turned to "Just how to Get Power," and the application of that power. Those readers who desire to get into closer touch with the higher aspect of their nature may be recommended to read the above. Price 50 cents, post free.

"THE KEY TO HYPNOTISM" is by the same author, and after giving instructions as to how hypnosis is brought about, what the author thinks as the "key"—and I quite agree with him, is then placed before the students. The price is the same as the above.

"Fred Burry's Journal" is filled with good things; "Anubis" still that high tone which has hitherto characterised this publication. "Medical Talk for the Home" is a journal on which I hope to say something next month. With regard to "Now", from which an article is taken, it is as ever brimming over with the spirit of the H. H. B.—"The Spiritualist", "The Herald of the Golden Age," "The Psycho Therapeutical Journal," "Oriental Mysteries," "The Morning Star," "Expression," "Soundview," "The New Life," "The Mental Advocate" are to hand, and well worth reading, though want of space this month prevents more than this passing notice.

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*We form ideals and they react and form us --Joseph le Conte.*



## You and I.

I have received many letters during the month from readers who find that do as they will they fail to make headway in their business affairs. This is a sample, which I quote, as it is characteristic: "I am struggling against all kinds of adverse conditions, and my surroundings are not always cheerful. I really *am* trying my level best to rise to a higher state, to gain that mental poise which leads to the Kingdom of Heaven within, and I do earnestly try to deny away all depression, want of confidence and fears, but—alas! that there should be a but—my hopelessness will reassert itself again and again. I am trying to work up a business, having been left a widow four years ago with little money and four big children, and times are not good."

Now before we can expect outward states to alter the inward, which are but expressions of the outward, a symbol, or sign of the thoughts, we must alter the current of our thoughts, and this cannot be done all at once. In the first place, scarcely anybody can keep his mind clear from undesirable thoughts, and so long as this is the case improvement in surroundings can scarcely be expected. Let all who are not satisfied with their surroundings cease *denying*, for denials mean fighting, and fighting means wasting energy. To deny an evil is to recognise it, which is the last thing in the world that should be done. Remember one of the principal axioms in New Thoughts: *Never recognise in thought that which you do not wish to see realised.*

Thought is an actual creator, but you cannot wear out all at once the creations you are already responsible for. There is unconscious thought as well as conscious thought, and your present negative environment is the result often of unconscious thought. Even what we term "accident," as in the shape of bereavements, are brought about in this way. Thought always precedes action, and an early death is evidence of actions which have slowly formed the recompense or result of those actions, resulting in death.

Thought being more subtle than ordinary substance the latter is subservient to it. Most of the thought-atmosphere is unorganised, as already hinted, and yet it is superior to matter, but when organised, its power is greater, and still more so when *collective thought* is employed.

As far as thought is concerned distance does not exist. Light travels at 186,722 miles per second, but thought is much more rapid. It is on this basis that "absent treatment" is carried out, and any sensitive person can feel a thrill pass through the system when these thought vibrations are sent out

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■ *A little fear is a great leak in power.—H. Harrison Brown.*



To help readers to organise their thought, to enable them to help themselves, therefore, I have decided to form as a premium to regular subscribers, a Success Circle, similar to those in existence in connection with other New Thought publications in the States and our own country. Those who wish to avail themselves of it should send their photo, and what they most desire, and set apart at least ten minutes each day, alone, rendering their minds passive for a few moments, then visualise, or image, exactly the conditions they desire to see around them, and *expect* to get what is asked.

The Mastery of Death and other articles are unavoidably crowded out this month.



### What Students Say.

I am very well pleased with your "Talisman."

*H. E. H., Rotherham.*

Have read your "Talisman" and am well pleased with its contents.

*W. P., Liverpool.*

I like the Magazine very much, and it should be more to English tastes than some of the literature emanating from the other side of the Atlantic; and I have read a good many New thought works during the last two or three years. I trust to receive some real benefit from your articles, &c.

*M. R., Cardiff.*

I like the "Talisman" very much.

*K. F., Ramsey.*

I am in receipt of your sample copy and should like to become a subscriber.

*T. R. S., Bristol.*

I feel quite in touch with your journal, and enclose subscription.

*R. F., Nelson.*

Your Magazine is useful and instructing, and food for the brain.

*Lady H.*——*London* takes much interest in the subjects dealt with in the "Talisman."

I much enjoy your writings.

*S. K., Devonshire.*

I like your journal very much.

*A. H. G., Malvern.*

I have your *little* book of *great* value. I consider it a grand work you have undertaken, and I shall be only too pleased to help you in any way I can.

*D. S., Nottingham.*

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*Inquiry from without is but the reaction of aggression from within.—Besant.*



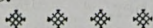
## Breathing Exercises & Muscle Stretching.

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.*

Lie on your back at full length on the floor with the hands under the head. Then using your hips as a pivot, slowly raise feet without bending knees until they are at right angle with your body. Lower them and repeat exercise for at least eight times. Repeat mentally:—"I am perfectly well, I get stronger each day, I am full of vitality." After doing this, go through the breathing exercise given in May Number. From the 23rd to end of month go through all those given in previous numbers.



## Talismanic League Notes

This is progressing satisfactorily, but the amount of work engendered by it has scarcely been taken into account, and members are asked to exercise a little leniency in regard to lessons, which it is hoped will reach each with more punctuality, but the constant addition of new members renders it difficult to allow the lessons to complete their round in the specified time, and some members would like even more than the four days specified for the copying and return of the papers.

One of our members sends us an interesting psychometric reading of one of our offices, obtained from holding the lesson to the forehead. Will other members of the Psychometry Circle kindly make experiments and acquaint us with the result?

Will members give ten minutes daily thought vibration for Lady J., whose health is not satisfactory?

Those who have not as yet the special instructions as to thought Vibrations can have same free on application, and there is no need to return these as some have done.





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