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

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League.

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The Talisman,

A Monthly Magazine devoted to Practical Idealism.

Conducted by Geo. H. Bratley.

No 8.

December, 1903.

Price 3d.

The Mastery of Death.

By A. Osborne Eaves.

(Continued from page 70.)

BODY BUILDING.)

There is what is known in nature as the law of periodicity, that is, a repetition of certain acts or states. Thus everything attains its maturity, passes into a state of quiescence, decay, and death. In its sublimity, however, it is in the heavenly bodies that this law is seen, and even so erratic occupants of the starry sphere as comets are under its sway, and it is known how long it takes one to complete a revolution, despite its apparent spasmodic wanderings. In a smaller degree we see what is termed "habit" in the body, an automatism, and good habits are as easily acquired as bad ones. If one gets up at a certain hour in course of time, however difficult it may have been at first to wake at that hour repetition renders it automatic, and at length it is done without thinking. In the same way most people have become so habituated to letting their minds do exactly what they wanted that they have lost the power of keeping it for long on any single point. Our current literature has done much to increase this, with its scrappy two-lined paragraphs, jumping from subject to subject and destroying sequence of thought. Readers of this class of papers are often unable to read an ordinary book through, they tire of it and call it dry; they have a difficulty in giving their attention to a lecture and of retaining the main points of it when they get home. In a week's time they have forgotten all about it entirely and their mind is ever on the run. This is probably true of your mind, though the degree may differ, but as a test sit down alone and place a pin, or a book, or anything, and make up your mind that you are going to think of that one thing for five minutes to the exclusion of everything. The idea that you and the article are the only things existing must be kept to. Now in nearly every case, the mind, which has always had its own way and allowed to go just as it liked, drifting at its own sweet will, will dart off first in one direction and then in another. Each time it does this it must be brought back and put on the object contemplated until it rests there. And this is the real meaning of resting the mind, of being able to bring it to a point as we wish, and having got it there we can in time

Extracts from Hindu Thought.

get it to think of nothing, i. e., not to think at all, but to rest. Could we expect to retain a machine which was always and for ever working? The tired body demands rest to recuperate its powers, and the mind does also. People imagine that when they sleep they are resting the mind, but it is a fallacy, for the mind is often just as busy planning, thinking of the past day's events, of the difficulties that lie ahead, of the pleasures that are to be enjoyed, &c. Now no success is possible until we can get some control of the mind. Of course, it is not expected that we in the west can imitate those in the east without considerable practice. for it has grown up with the people of the east to concentrate on whatever they do; concentration to them is natural, and the repose of mind they obtain renders insanity as rare as hydrophobia is in this country, if not rarer. Even they, however, recognise the restive quality of the mind, which they compare to the rushing wind in the "Bhagavad Gita." Assuming, then, that we have at length got some control of our mind we can proceed to build our body as we wish it to be, bearing in mind that whatever is possible to conceive is possible in reality.

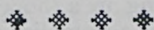
The world is what we each make it. To the pessimist it is a wretched place, to the optimist all is good, and though the end cannot be perceived, confidence that everything will "come right in the end" is held to. Therefore we make our world what we wish it to be, and of a truth, it is our own outlook that we are really judging. When we say "What a miserable world," it is because *we* are miserable, hence if we can bring about all we want in regard to health and wealth we shall at once designate our little planet as a happy one. Before re-building we shall have to pull down a little, and it is begun by denials. Denials are sometimes condemned on the score of recognising imperfection, but at a certain stage they are useful. Say to yourself as earnestly as you can and endeavouring to believe it in reality : *Disease has no hold upon me, for I am determined to have it no longer.* The fact of saying this will naturally bring the thought into line with the words, (which are repeated time after time with more and more firmness) and affect the atoms of the body, and the symptoms of disease will gradually disappear. Generally people read a thing over, admire the sentiments, and forget all about it. Now mental science is of no use until it is persisted in. It has taken years if not centuries to mould the body into its present form, so that its metamorphosis into robust health will take some time, but the time is insignificant when compared, as just said, with its building, because that was done unconsciously, and this is being done consciously and with set purpose. Still more subtle than thought and more powerful is the WILL, and the control over the body which can be obtained is **very** great. The strength of will shown by the Indian yogi who

The Mind is the slayer of the Real.



holds his arm out till it withers and has no feeling in it or sits in one position until creepers grow over him, or hangs by the head for years offers some evidence of what is possible, though from our standpoint not at all desirable and foolish in the extreme. But the Hindu has in mind the subjugation of his physical instrument, which in his eyes is of less moment than the mind or spirit which he wishes to liberate from the flesh. It is popular belief that people who have not a strong will cannot make it, that one must be born with it. This is not the case. Will is just as capable of growth as any faculty, and however weak, vacillating, undecided a man may be, he may improve himself bit by bit until he can accomplish whatever he seeks.

(*To be continued.*)



You and I.

The Press has been marvelling lately because a Hindu has the power of stopping the beating of his heart for a moment or so, and he is, in consequence, called a saint straightway ! This has been done in our own country and under the eyes of medical men : had it occurred in India or elsewhere, it would have been doubted, but as it is duly authenticated one is bound to accept it. Yet this is but child's play compared with the powers which lie within every human being. True, such an experiment is useful to show our western wiseacres that they do not yet know everything about the human frame ; that they will be more careful in dogmatising in future as to what is possible and what is impossible for man to do. The experiment is an instance of what the will can accomplish, that the so-called involuntary actions can be transformed into voluntary ones, the act of breathing also, and in fact, every involuntary action. While the westerner can complacently look upon his material comforts and pity the poor yogi, the latter is in no way affected, because he knows that the knowledge he has is permanent, while the westerner must leave everything he has behind when he quits his body.

This naturally leads one to the question of what constitutes success. In one man's opinion it means a lot of money ; in that of another the attaining of some coveted position ; a third would regard it as some scientific discovery ; a fourth as fame. And yet none of these four definitions would be accepted by many, because in each case only a certain part of the nature is taken into consideration. Real success and perfection are synonymous, yet in each of the four cases quoted above perfection would be absent. But a minute portion of the nature would be expressed. The mistake which has been made all along the line is that man has looked *outside* instead of *within*. Not

until there is harmony in all the vehicles can there be complete success. We may approach it, perhaps, but in a very imperfect way.

This is really the reason why so many find they do not obtain the success they seek. One part of the nature is pulling one way, as it were, and the other part the other, and, of course, their object is not attained. Students frustrate their own ends by their methods, so they must blame no one but themselves.

Readers who require strengthening and who desire to learn to use their inner forces are anxious to know how others at a distance can help them. Well, there is no secret about it. By concentrating and keeping in the mental field of vision whatever is wished for the desire must express itself outwardly sooner or later. The initial difficulty, however, is the keeping the mind one-pointed, or keeping in a hopeful frame of mind, for nothing can be accomplished while negative thought is supreme. If, then, a trained mind, or a few trained minds send into space strong thoughts of a bright, hopeful character, they are received by those who are waiting in confidence to be the recipients of such help.

If you have a plan, and nothing can be done without one, take every opportunity of nursing it, feeding it with thought, for by that means its vitality is kept alive and increased. Immediately a thought of failure crosses your mind send it flying, for it will undo what you have with difficulty built up. Never mind if the project is not materialised immediately, it will be if you will but persevere and will refuse to recognise failure.

An interesting article appeared recently in "Science Siftings" with regard to the taming of wild animals, and Mr. Bostock, whose name in connection with this subject is well known—said that courage was by no means so necessary as had been supposed in a tamer, but an indefinable something which the animals recognised, and that the latter were very quick to detect the use of tobacco or stimulants in a tamer, and would not be amenable to him. Purity and abstemiousness were essential to a successful trainer, which practically means that a man must have a fair amount of personal magnetism if he would control animals, just as he must in dealing with men, animals being very sensitive to auras.

Another instance of the recognition of mind over body is afforded by Sandow, the athlete. In an interview with a representative of the *Adelaide Evening Journal* he is reported to have said: "In time you can exercise yourself whilst you are writing or talking or sitting still. This is done by will power. I can exercise every muscle in my body whilst I am sitting talking to you. . . . You see I can contract my muscles like lightning without moving a limb of my body. This is a sign that the nerve between the muscle and the brain is strong and well developed. . . . You must use your *mind*, and do the exercise gradually.

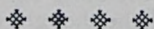
With regard to the success scheme referred to last month it has been decided to begin the new year with it, and all new subscribers will be entitled to participate, but further details will appear in the next issue. The need of such a scheme is evident from the letters received, but it is intended to add new features which will render it unique. Of course, those who have every thing they want and are quite content where they are will have no need of such a section, but many are not in this happy position, so will readers make it known among their friends? No one who does not fall within the above category can afford to be out of it.

A Belfast reader writes that he has received great benefit from "absent treatment," from the States.

It is intended to devote a page to answers to correspondents, in regard to the choice of employment, the most suitable localities, the best time for entering an enterprize, and other questions affecting the welfare of readers, shortly.

The exigences of space are inexorable, otherwise many interesting items would be dealt with this month, and this column must now close, and with it goes forth the editor's sincere wish that every reader will enjoy,

A MERRY CHRISTMAS AND A HAPPY NEW YEAR.



Preventing Nervousness.

For preventing nervousness in a child, nothing is so effective as the toughening of the body and mind.

A child who is made to have hard muscles, strong lungs and a vigorous digestion; who can bear changes of temperature and endure pain, is already a long way from nervousness. More important still is toughness of fibre. The child who can support disappointment, who can be "crossed" without a tantrum, and who habitually obeys, is building a bulwark against "nerves," and the one who is not easily frightened, has self-control and a budding courage has nipped half a dozen neuroses in the bud. But to procure this toughness, be it understood, a certain exposure to bodily discomfort and mental hardship is necessary. This world is no "Happy Valley," and children brought up like Johnson's Rasselas are as little happy and as little able to cope with the realities of life as was that peurile prince. Many a father whose rugged rearing has given him a robust frame and a sturdy nervous system, takes infinite pains and pleasure in denying to his sons the very training that made a man of him. His unwise love strangles in infancy whatever of sterling qualities he may have transmitted to them.—*The Clinic.*

Ye suffer from yourselves. None else compels.

Practical Yoga,

OR

THE SCIENCE OF BREATH.

PART I.

These practices are not dangerous to the Hindu with a long physical heredity behind and the practice of thousands of generations, but to Westerns a word of warning is necessary, for, if they are carried beyond a certain point, especially at the beginning, they may seriously affect the organs of the body and work more mischief than benefit. If these instructions are followed closely there is little danger of any ill result.

The student should be seated upon a chair in an upright position, spinal column straight, other limbs and muscles relaxed. He should be alone so as to concentrate his mind thoroughly and completely, for Yoga is for a definite purpose, the object is to shut out all external objects, and to withdraw the mind from the senses.

First. Sit as directed with the hands resting quietly on each knee. Then slowly inflate the lungs with air, inhaling it through the nostrils and exhaling it the same way. Practise this at first three times a day, morning, noon, and night, for a period of five minutes each time. Let the sittings be regular and at the same time each day. Let the mind be directed upon some good object and send the thought out into the world. Practise this for at least two weeks, then come on to the next exercise.

Second. Take the same position as in first exercise. Place the first finger of the right hand against the right nostril, closing the nostril thoroughly and count eight while you inhale the air through the left nostril. After the lungs have been filled and you start to exhale the air, place the first finger of the left hand against the left nostril, and allow the air to be exhaled through the right nostril, counting eight for this exhalation.

Then inhale the air as before, keeping the finger against the left nostril and taking the air in through the right, count eight, place the right finger to right nostril and exhale through the left. Do this alternately during the period of five minutes. This may appear rather difficult to be able to keep the count and at the same time keep the mind on the desire or thought you wish to send out, but if practised carefully you will soon find it can be accomplished easily.

Do this for two weeks and you will find an uplifting of the physical system and mental forces. Do not be tempted to prolong this exercise or the reaction will be too great for the body.

These two exercises will take the student over the next four weeks when we shall conclude this article by giving seven or eight useful and interesting exercises in Part II.

Man hath no jate except past deeds.

What shall I eat ?

(Continued from page 80.)

What tools are to hand, food is to the stomach. The body has no choice. It neither feels nor thinks. All is one to it. Life uses food in a body it has materialized out of itself. There can be no manifestation of one mode and infinite motion until it meets another mode. Life in the soul is one mode. It must meet with another mode that it may manifest itself. For this reason, the two modes of Motion in the one—Matter and Mind—are ever present to consciousness. The body is the resultant of the two forces. In the parallelogram of forces as taught in physics, we find our key. Life in man dissolves food into its original elements, and then expresses itself, and builds its body from itself. All creation is a manifestation of God. He built the universe out of himself. *Things* are materializations from the one;—are materialized spirit, materialized Mind. Mind, that can from Itself form anything, need not use anything it has materialized to build its body. It cannot do so. You can as well incorporate into your body the sunlight as the beef you eat. Sunlight causes Life to manifest by giving opportunity. Beef causes Life to manifest by giving it opportunity. Muscle and grey matter are Life's results after using food as gymnastics for self-development.

From continent to continent and from pole to pole, bodies are built from food so diverse and the results are so satisfactory that it is a piece of arrogant folly for a person to say that one kind of food is wholesome and another not. Food is a matter of habit; it is a matter of the Law of Adaptation. I sat at an Indian feast but could not touch cooked dog. The young Indian that ate it could beat me running and hunting. But they would have weakened under my civilized food.

No experiments have ever proved any kind of food unfit. The only experiment of value is one carried on for generations, till the system has changed to fit the food. This fitness, this adaptation, is Life making its body to fit condition, just as it has from monad to man. Race thought controls the stomach with its food just as it controls the hand with its weapon, and the brain with its thought. Thought is at the bottom of the food question. A workman in the Union Iron Works in this city had been a vegetarian for many years. Forgetting his dinner one day, he went into a restaurant and ate heartily of mutton soup. It poisoned him. His stomach had been so long unused to that kind of food that, like biceps that have long been inactive, it failed under the new strain.

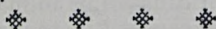
The only question for one is: WHAT DO I LIKE? And he is to ask this only when he is hungry. From fish, fowl, fruit, grain and nuts, either raw or

Within yourselves deliverance may be sought.

cooked, humanity has found unfoldment. It has made no difference with his mental or moral condition what has been his food. Civilization has developed under all. Criminals will never be made saints by compelling them to be vegetarians, nor will saints become criminals by feeding them on beef. But criminals and saints can both be changed by *changing their thoughts while eating*.

It is time this discussion on foods narrowed itself to what is most convenient, which takes least time, and which least insults the moral and esthetic nature of the individual.

The esthetic question is the most important, for in reality, all we do eat is Beauty. The choice of food is not a physical or a moral question,—it is one of esthetics. The only thing that feeds the Soul, that calls it into expression, is Beauty. Only food that satisfies the cravings of the soul helps the materialization of healthful bodies. To LOVE what you eat and eat what you love, to love what you do and do what you love, is Life's only rule. Follow this and you will never have any trouble with your body.—*H. Harrison Browne, in "Now."*



The Dream Life.

Continued from page 78.

The methods which we have always suggested in this connection are extremely simple. They are as follows: every night before going to sleep, maintain a well-defined wish to know all that occurs during the period in which the mental and physical are sleeping. Do not, however, concentrate in a positive manner, for this will bring insomnia, but rather muse upon the subject and thus you will quietly fall asleep.

To get the mind in *order* before going to sleep it is a good plan to go through the twelve functions of the body as per corresponding signs of the zodiac, compelling the mind to pause a few moments in each function. This practice is invaluable for the purpose in view.

Immediately upon awakening carry the reasoning function through every detail of what has occurred. Those who have leisure may put the dream experience in writing, but owing to the great rapidity of thought and the inability of the pen to satisfactorily keep pace with it, this idea may not be a feasible one to carry into practice, for the attempt to reduce a dream experience to writing often serves to put the whole matter out of the mind. We touch this matter lightly at present, for the purpose is, mainly, to create interest and invite attention to a matter thoroughly available to all, but most carelessly ignored.

C. H. M.—*The Oracle.*

Each man his prison makes.

Astrological Department.

By the Editor.

THE OUTLOOK FOR DECEMBER.

This month will be favourable for the Government and our Colonies. I fear the conjunction of Mars and Saturn will bring about great storms and atmospheric disturbances. The death rate will be rather high, and some epidemic is probable among children. The Navy is likely to come in for some criticism, while a mishap to a warship may be heard of. An advantageous treaty with a foreign power will cause some surprise. Sedition and bloodshed are to be feared in the East, especially in Russia and China, while strange news from Germany may be received.

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, 9, 10, 13, 17, 20, 23, 24, 25, 28, 31.

Unfortunate are—4, 5, 6, 7, 8, 11, 18, 22, 26, 30.

Mixed influences are—1, 2, 3, 12, 14, 15, 16, 19, 21, 27, 29.

Those born on the 1, 4, 7, 14, 18, 22, 26, 30 will need care to avoid mishaps and quarrels.

Those born on the 2, 5, 8, 11, 15, 22, 29, 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 9, 13, 24, 29.

Love affairs are interesting to those born on the 5, 10, 14, 17, 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 3, 10, 0-30 to 1-30 p.m.; 12, 6 p.m.; 17, 24, 31, 0-30 to 1-30 p.m.

On brewers, fishmongers, oil merchants, and dealers in all kinds of fluids on the 3, noon; 7, 14, 9-30 to 10 a.m.; 17, noon; 21, 9-30 to 10 a.m.; 24, noon; 28, 9-30 to 10 a.m.

On clothiers, woollen merchants, and provision dealers on 3, 1-30 to 2-30 p.m.; 4, 11, 10-30 to 11-30 a.m.; 17, 1-30 to 2-30 p.m.; 18, 10-30 to 11-30 a.m.; 22, 6 p.m.

On stationers, printers, lawyers, publishers and teachers on 2, 10 to 11 a.m.; 3, 10-30 to 11-30 a.m.; 9, 16, 10 to 11 a.m.; 17, 10-30 to 11-30 a.m.; 23, 30, 10 to 11 a.m.

On artists, musicians, drapers, jewellers, and confectioners on 2, 4, 11, 16, 18, 23, noon, to 1 p.m.; 9, 17, all day.

On ironmongers, gunsmiths, chemists, smiths, cutlers, and barbers on 1 noon; 3, 9 to 9-30 a.m.; 8, 15, noon; 17, 9 to 9-30 a.m.; 22, 29, noon.

On inventors and electricians on 4, 9-30 a.m.; 9, all day; 16, noon; 21, 9 a.m.

GENERAL ADVICE.

Good days for pleasure seeking, marriage, and dealing with the opposite sex are, 4, 5, 10, 12, 17, 20, 25.

Ask favours on the 9, 13, 20, 24, 25, 29.

Travel and remove on 9, 14, 21, 23, 28.

Start new enterprises on the 2, 15, 23, 28.

Sow kind acts and thou shalt reap their fruits.

Talismans, Amulets and Charms.

By Geo. H. Bratley.

TABLE OF PLANETARY HOURS.

This Table is given so that the reader may easily choose the proper period for beginning any undertaking. To find what planet rules any hour of the day, take sunrise as the commencement of any particular day you require and its ruler, viz :—Sunday—Sun; Monday—Moon; Tuesday—Mars; Wednesday—Mercury; Thursday—Jupiter; Friday—Venus; Saturday—Saturn. See the September number for the method of working out the hours for their length varies according to the season of the year.

Sun- rise	Hrs.	Sun.	Mon.	Tues.	Wed.	Thur.	Fri.	Sat.
	1	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
	2	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
	3	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
	4	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
	5	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
Day	6	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
Hrs.	7	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
	8	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
	9	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
	10	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
	11	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
	12	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus

Sun- set	1	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
	2	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
	3	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
	4	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
	5	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
Night	6	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
Hrs.	7	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
	8	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
	9	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
	10	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
	11	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
	12	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars

If you desire to know what planet rules the first hour on any Monday, say sunrise is 6 a.m., take the column with Monday at the top and you will see the first hour is given to the Moon. If the hours were equal and of 60 minutes each the Moon would rule till 7 a.m., then Saturn from 7 to 8 a.m. If you require the planet ruling the ninth hour of the day on Wednesday, turn to that column marked Wednesday and you find the moon ruling that hour. If a night hour commence at Sunset and proceed the same way.

(To be continued.)

That which ye sow ye reap.

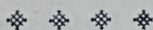
Breathing Exercises & Muscle Stretching.

A System for Physical Development based on Astrology.

By Asturel.

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

Stand upright with heels touching and toes slightly turned out. Bend forward from the hips until the upper part of the body is at right angles with your legs, your arms hanging downward; without changing position of body below hips, especially legs and knees, and with all the muscles relaxed swing arms squarely upward trying to make the backs of hands meet above your shoulders. Do this eight times and between each take a deep breath and exhale. Repeat mentally during this exercise "I am well and strong I am full of vitality, I get stronger every day." This exercise should be done daily from the 1st to the 22nd, then go through the previous exercises the remainder of the month



Talismanic League Notes.

One of our members has the happy gift of remembering in a morning the experiences he passes through during sleep upon the astral plane, being informed afterwards that he had visited them or had received benefit in health through his instrumentality. This kind of work is one of the purposes of the League, and we hope ere long that the number who are able to bring through to the waking consciousness the work done during sleep will increase. Not that this is essential to good work, for it is not, but it gives the helper a certain amount of satisfaction. Every one can help in this capacity, however unable they may be to help their fellows otherwise, and as their inner faculties open they will be able to link their consciousness up.

Have good will to all that lives.

A member sends a somewhat gruesome experience, which emphasises what has been dwelt upon in these pages more than once. People who know little of occultism are fond of advising the inexperienced to go in for Hatha Yoga practices. As a result certain centres in the body are quickened prematurely.

Our correspondent states that after meditating an hour he must have fallen asleep and he was then sitting in a room with his wife. The blinds had been drawn up and a number of people were looking in, which seemed to vex him and cause him to address his wife rather sharply. This distressed the lady, who gave way to grief. His attention was at this moment taken up by hearing the children crying in another part of the house, and he went to see what was the matter. On his return he found two "terrible looking creatures not more than two feet high, but awful to look upon, ugly broad faces resembling human faces somewhat, clothed in black gowns with white figures on, then I looked at my wife on the couch and saw they had done something at her, as she was going as ugly as themselves. On seeing this I rushed forward, placing my hand on each figure's head. I crushed them down into the floor, then I awoke with a very strange sensation. I did not feel any fear. This is the second experience of the sort I have had. I will relate the other, which took place about two months ago, at about the same time, and I think I was reading one of the books mentioned. I dropped asleep in my room, and opposite where I sat on the mantle over the fire is a mirror. While asleep I was gripped from behind on the shoulders, and held fast. As I became conscious of the power, I began to think and then found I could not move but knew the mirror was in front of me so I began to struggle with the power, not to shake it off, but to get up or rise a little so that I could see in the mirror what the thing was. As I gradually began to rise I was let go, then I sank back on the chair with the same sensation I had last night. It is this sensation that makes me wonder what it is. I can't describe it on paper."

The reason prominence is given to these experiences is because they are by no means unique, and because people who have them fear it is the forerunner of insanity. Unfortunately popular ignorance supports this view, and many a man in an asylum to-day is as sane as those who sent him there. If the laws of psychism were but a little more widely known we should have comparatively few of these sad cases. The writer of these notes has had some curious experiences, so have other members on the staff, and they can therefore sympathise with those whose astral senses are beginning to function imperfectly.

Govern the lips as they were palace doors.

For the guidance of any who may be similarly worried by these astral inhabitants and the strange power of glamour they possess, changing their shapes with protean rapidity, let the student remember that all he has to do is to have no fear and they will not come near him. In many cases they are but thought-forms created by the massed thoughts of individuals, floating about. An effort of will will dissipate them, and this is an occupation which some of the regular workers on the astral plane are often engaged in, for these loathesome creatures naturally cause a great amount of unnecessary fear and horror. Collective thought of an evil nature is responsible for many of the awful and hideous shapes which masquerade as living entities, possessing a peculiar consciousness of their own.

The delineations in connection with the Pyschometric Circle show that development is taking place with some of our students. No. 3c is right as regards the reading sent, in all points except sex. The typewriter has a cover more like a sewing machine than one belonging to that class of machine, hence the error. If members of this circle would be more punctual in their sittings and more persevering they would rapidly become more sensitive. It has been pointed out repeatedly that just as the body must be fed to maintain its functions, so must the higher nature be fed with meditation.



Books and Reviews.

What may be described as a classic, or a standard authority, so far as the art of scrying, or crystal-gazing is concerned, is Mr. John Melville's "Crystal-Gazing and Clairvoyance," which was published a few years ago. Beginning with a brief history of the art the necessary elements in the production of the phenomena are clearly laid down; more than this, our author gives a reason why the instructions should be followed, which implants a confidence and assurance in the mind of the experimenter which is half the way to the goal. Many people take up the crystal, and because they are unable to "see" after a few casual trials they are inclined to denounce the thing as a chimera. If they will take the trouble to follow the course laid down with regard to fasting, concentration, the use of certain herbs which stimulate certain centres of the brain and render vision easier, and note the care and use of the crystal itself—a thing which never enters into the calculations of the average seer—it will be strange if success does not result. It is one thing "seeing" in a crystal, but quite another thing understanding what is seen. For instance, one of the earliest phenomena is the appearance of clouds,

or the glass turning some tint. Now each colour has a meaning? just as it all depends on which side of the crystal a thing appears as to whether it is real or not. All this is explained. Magic also enters into the practice of the art, and succinct instructions as to the drawing of the magic circle, invocations, or prayers, &c., together with the proper planetary hours aid the student. For the above purpose the book can be thoroughly recommended.

The second part is no less useful. "Hygienic Clairvoyance" is the title, and a somewhat bizarre one too. Here again the same method is followed, and the historical side is supplemented by the physiological and the practical. The book is tastefully got up, and both paper and type are good, and the publishers are Messrs. Nichols & Co., 34, Hart Street, London, W.C.

"THE MYSTERIES OF MITHRAS" sheds a world of light on ever-recurring problems connected with religion, and to the student of comparative religion his work should be invaluable. It is the work of a learned Frenchman, M. Cumont, and he adds his quota to the rapidly-growing mass of evidence in avour of all religions having a common origin, as opposed to the theory of their having sprung from human ignorance.

"THE ART OF FASCINATION" by Geo. H. Bratley, is now in my hands. It is very practical: the training of eye, hand, brain, and body generally, is placed before the reader in unmistakeable language, shorn of technicalities, and from what I know of works dealing with personal magnetism I consider it the best, apart from price, which is one shilling. Every one of the 56 pages contains hints which every man and woman ought to be thoroughly conversant with, and poring through musty tomes, absorbing an enormous expenditure of time, to say nothing of cost, will not put the matter more clearly than our author has. The student who is familiar with American literature dealing with the new psychology will not grumble, as it is not an advertisement to a course of lessons, nor the forerunner of a four or five dollar book, but the whole secret is laid bare, and old or young can follow it. The book is a very handy form, as it can be slipped in the pocket and read at odd moments, for more study can be accomplished in this way than waiting till one has an hour to spare—which is seldom or never. As stated in the preface: "How many times in the course of a year,—how many times in the course of a day—do you lose an important quarter of an hour? It is said of Napoleon that he never wasted his time." The Talisman Publishing Co., Harrogate. X.

Make golden stairways of your weakness.

"THE NEW LIFE" calls attention to "The Silent Power of a Bright Face," with which I heartily agree. Other articles dealt with are "What is Happiness?" Astrological Reading, Chat, &c.

Humours in new psychology publications is often conspicuous by its absence, but it is not lacking in "SOUNDVIEW," a still smaller magazine as regards size of page, than our "Talisman," but excellent reading. It is the organ of the "Society of Evergreens."

Socialism of the highest and best type is preached by the "PHRENOPATHIC JOURNAL" for the current issue. "The Garden of Love," and some trenchant criticism on "poke-noses" make up a good number.

Readers will have some idea of the originality of "NOW: A JOURNAL OF AFFIRMATION" from the unique article reprinted in these columns, and will not be surprised to hear that the views have been criticised freely. The Affirmations are as usual soul-inspiring, the Soul Culture Lesson, "Ranch Philosophy" (poetry), "Phenomena," "New Thought versus Old Grammar," "Natural Law an Imagination," "I was! I am! Where?" "Without Money and Without Debts," are some of the contents of this publication.

Students of hypnotism should procure the November issue of the "PSYCHO-THERAPEUTIC JOURNAL," wherein the leading article deals with James Braid and his work. "How to arrest Insanity" is carefully written, an appeal for help in the useful work this the Psycho-Therapeutic Society does in regard to free hypnotic treatment. should enlist the sympathy of a wider public than is reached by its official organ. The magazine is 3d. and may be obtained from 3, Bayley St., Bedford Square, London, W.C.

"The Descent" is a mystical poem well suited to the tenor of the pages of "OUT OF THE SILENCE," in which appear "The Philosophy of Life," the meaning of "The Tau and Circle," "The Lonely Tree," a continuation of the discussion of Reincarnation, while Mr. W. Heal contributes an article on "Flora Clairvoyance."

Want of room prevents other magazines being reviewed this month.

Readers can now obtain any book published on occultism, new thought, hygiene, from this office, arrangements having been made with publishers in different parts of the world, and those desiring to become subscribers to magazines dealing with these subjects may do so more cheaply by obtaining them with the Talisman, by a "clubbing" system. Readers who have friends interested in mental science should get them to club together and subscribe for which ever they think will help them the most. Further particulars will appear later.

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