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by

Geo. H. Bratley

(F.T.S.)

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THE Talisman

And Occult Review,

A MONTHLY JOURNAL

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

The Official Organ of the Talismanic
League.

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THE

Talisman Publishing Co.

52b, Station Parade, Harrogate.

Yorks., England.

The Art of Fascination.

By GEO. H. BRATLEY.

The most practical handbook ever published on the transmutation of the Solar Rays into Personal Magnetism, should be in the hands of every man and woman who aims at widening his sphere of influence and securing happiness. Specially written for those whose time is limited. It is plainly worded, easily understood, being intended to help, not to please the literary critic.

56 Pages, 1/1 post free.

ENDORSE ENVELOPE:

Book Dept.,

Talisman Publishing Co., Harrogate.

SOME OPINIONS.

Fascination, no doubt, plays an undreamed of part in our daily life. Did not the redoubtable Mr. Mantalini in a transport of rapture call his wife a "Demnition Fascinator"? All who would become adepts in the art of fascination let them read the little volume. Fascination is not merely the charm that some women have over men, but the mysterious power that attracts both sexes towards a certain man possessed of an inexplicable personality. It deals quite in a practical fashion about will power, and the author evidently knows what he is talking about. *Topical Times.*

"The Art of Fascination" is a tastefully got up little volume issued from the "Talisman" Office, and written by Mr. Geo. H. Bratley, editor of that magazine. It is a very readable and instructive work. The price is 1/-, in stiff paper covers, or 1/6 in cloth. *The Spiritualist.*

I have received from the Talisman Publishing Co., of Station Parade, a little book written by a Harrogate author, Mr. Geo. H. Bratley, entitled "The Art of Fascination." I must say that I perused the little work with keen appreciation, dealing as it does indirectly with those occult forces which the man in the street knows so little about and is therefore anxious to express an emphatic opinion upon. By the term fascination the author does not imply personal charm, but rather personal magnetism. One chapter on "Worry" should be read by all predisposed that way. "The Art of Fascination" is published at 1/- net, and is a capital little work. *Harrogate Advertiser.*

"I am very pleased and interested in the book." Mrs. C., South Shields.

"I received the book and lessons, with both of which I am very pleased." J.B., Bromley.

"Your book is worth ten times the value of similar books on the subject." J.Q., Belfast.

"The little book, 'The Art of Fascination' pleases me so much that I wish you would send me another one and also one to a friend." Mrs. W., Paris.

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.

The Talisman,

A Monthly Magazine devoted to Practical Idealism.

Conducted by Geo. W. Hatley.

No 9.

January, 1904.

Price 3d.

The No Breakfast Plan.

It occasionally happens that we learn of someone who experiences considerable difficulty in going without breakfast. I have no doubt that many instances of this kind are due to suggestion merely. Those who have any form of indigestion are morbidly conscious of their digestive organs. They continually watch themselves for "symptoms," and of course the symptoms arrive per schedule. Any new system of diet or any change in methods of eating will bring on the "symptoms." Still there are some people so constituted that they can better regulate the supply of food which they consume by some other method than going without breakfast.

My idea concerning "no breakfast plan" is that its real benefits arise chiefly from the fact that less food is consumed and the stomach receives a much longer rest every twenty-four hours than it would under the ordinary three-meals-a-day plan. In many cases I think quite as good results may be obtained by eating a very light supper. Or the supper may be omitted instead of the breakfast. With some constitutions better results are obtained by eating three times a day.

The main thing is not to habitually over-eat, and each one can determine to himself how best to adjust his food supply. Eat plain food, and not too much meat. No meat at all is better, according to my notion. Keep your thoughts from becoming morbid on the diet question. Don't watch yourself for "symptoms." Decide what and how you will eat and then quit thinking about it. Your Real Self will take care of your food if you will relax and quit worrying. Do not spend time regretting past errors. Eat *slowly* and masticate your food *well*. Do not get the idea that you cannot eat this, that, and the other thing. Your appetite is a pretty safe guide as to what to eat.

I notice that my friend Rideout does not approve of whole wheat bread. In a recent article in this publication, *Ye Quaint Magazine*, he says "Whole wheat bread, contains more waste matter than white bread, is not so thoroughly digested and often leads to an increase in waste, through indigestion, in other foods."

That "whole wheat bread contains more waste matter" than white bread cannot be denied, but I am inclined to think this is beneficial in the case of bread, rather than otherwise, so far as the majority of people are concerned. Dr. Carr says in a recent issue of *Medical Talk*: "It is our opinion that nothing is more needed in this country than such foods as will excite the bowels to peristaltic action. There are doubtless a few people whose bowels will be injured by Graham bread, but the rule is the other way."

With this statement I agree. As to whether or not whole wheat bread "leads to an increase in waste through indigestion in other foods," I am not in a position to say anything definite. I simply would advise each one to test the matter for himself. To quote again from Dr. Carr: "If a thing tastes good and sets well on the stomach and furnishes strength and sustains health, that is all there is to it, white bread, brown bread or any other bread." I notice that Dr. Hanish, editor of *The Mazdaznani* recommends that white, and entire wheat bread be eaten in alternation at different periods. This is a good idea, I believe. My own practice is to alternate between Lust whole wheat bread, made without yeast, and the baker's whole wheat loaf which, of course, is much lighter than the other and contains a goodly percentage of white flour. The entire wheat used by the baker's is also ground fine. The real whole wheat (coarse) bread is much more hearty than white bread, and of course should be used reasonably. Anyone troubled with habitual looseness of the bowels should not use the whole wheat bread. The same applies where there is any tendency to irritation of the bowels. One other strong point in favour of whole wheat bread is that it does not ball into a doughy lump when chewed, as the white bread does. It thus becomes more thoroughly mixed with the saliva and digestive juices, and this, I believe, together with the fact that the whole wheat bread contains more nutrition than white bread, more than make up for the extra waste in the former.

The predigested breakfast foods are becoming a great fad now-a-days, owing to the extensive manner in which they are advertised. I have experimented with most of these foods, and in my opinion they are not desirable as steady articles of diet.

My objection to them is based upon the fact that they are concentrated—too much concentrated. They no doubt serve a good use for a time in cases of stomach trouble and great weakness, but what the average dyspeptic needs is food that is not too concentrated. Living on concentrated foods will weaken a healthy stomach and keep a weak stomach from

Victory breeds hatred, for the conquered are unhappy.



getting strong. The breakfast foods (predigested) if used continuously act as a stimulant upon the stomach and may produce over sensitiveness and irritation to that organ. Better teach your stomach to digest plain, substantial food like bread and butter, or bread and milk than to monkey to any great extent with predigested foods. If you want something really concentrated try a little pure strained honey. *Pure* olive oil is also valuable as a natural concentrated food.

The average dyspeptic instead of trying to find something "easy to digest" as is his natural tendency, should endeavour to educate his stomach to like plain, substantial food. By eating small quantities at a time, masticating thoroughly and assuming a healthy mental attitude, it will not be so difficult to accomplish this.

Here is a little verse on Breakfast Foods that I find in *Wiltshire's Magazine* :

Little Miss Muffett,
 Sat by her buffet,
 Eading some shavings and beans :
 It's a new breakfast food,
 Und I know it iss goot,
 But my stomach don'd know what it means.
 ——Dinkelspiel's Mother Geese Melodies.

To revert once more to the "no breakfast plan." Many people who take up the practice of this idea only carry it out a few days and then drop it because they experience unpleasant symptoms, such as weakness, dizziness, nausea, etc.

This is a mistake. These very symptoms indicate in the plainest manner the great necessity for giving the stomach some sort of rest. When food is withheld longer than usual from an overworked, overcrowded stomach, it naturally tries to relax, and this causes the unpleasant feelings. Such a stomach needs a rest of some sort, and needs it badly. The natural recuperative powers of the stomach and other digestive organs can be aroused in no other way than by withholding a portion of the daily work usually given to perform.

Absolute rest for several hours a day will also assist in restoring health. If you haven't learned how to rest you should begin at once.

W.E.T.

—*Nautilus*.

Books and Reviews.

By a coincidence Mr. H. Harrison Brown, editor of that racy little journal "NOW," has written a pamphlet bearing the same title as one produced by A. Osborne Eaves, viz: "The New Thought Primer." Mr. Brown's, which is published at 25 cents (postage extra) is the most comprehensive little work I have come across as yet, though the author modestly disclaims anything more than writing an outline of the "origin, development, principles and purposes of the ever widening movement comprehended under the term New Thought." The part played in this movement by heredity, evolution, ancient ideas, christian era, mediaeval thought, the German philosophers, idealism, the nineteenth century, abolitionism, Channing, Elias Hicks, Emerson, Parker, invention, transcendentalism, unitarianism, free religious associations, the Salvation Army, the higher criticism, political liberty, animal magnetism, suggestion, theosophy, phrenology, modern spiritualism, christian science, mental science, divine science, the Society for Physical Research, and other factors in the change which has come about have each a space allotted to them, while as an appropriate winding up the Soul Culture and Philosophy of "NOW" is added. As a book for purpose of reference alone it is useful. Published at 1437, Market Street, San Francisco, Cal., and L. N. Fowler and Co., Ludgate Circus, London, E.C.

From Mr. C. W. Daniel, Publisher, 5, Water Lane, Ludgate Hill, London, E.C., three dainty little pamphlets, 3d. each, reach me. The first is entitled, "Out of the Heart," by the well known character reader, Mr. R. Dimsdale Stocker. The author rightly insists on the necessity of character if life is to be worth living. It has been through the want of insistence on this point that nearly all the religious movements in the west have been so great a failure. We are all potentially perfect, did we but know it, and exercises for attaining this perfection are placed before the reader, the evils of wrong thought and want of self-control being punctuated.

"Christian Mystics," written by W. P. Swainson, form a series, of which so far Francis of Assisi, Swedenborg, and Fox have been laid under contribution, while Madame Guyon, Paracelsus, John Tauler and other mystics are to be added to the list. The student of the new psychology can gather many a useful hint here and there in these little sketches. Many will re-echo the opinion of Mr. Swainson: "While a theological training at college may develop the reflective, in no sense whatever does it quicken the spiritual faculties. Mysticism without metaphysics seems like water without moisture, yet this is claimed in the case of Fox, who was a firm believer in the policy of non-resistance to evil, like Tolstoy and others.

Wise people fashion themselves.

Of a different type is Swedenborg, who was also a seer, and who, with one or two notable exceptions, has given the world more insight into other planes of nature than all the preachers in christendom, for theory and practice *do* differ so widely. The author does not claim too much for his saint, pointing out that the Swedish seer was neither the Alpha nor the Omega of knowledge.

MEDICAL TALK also advocates going bare-footed, buttermilk for infants in preference for to sweet milk, and chronicles the formation of a Society of Musical Therapeutics in New York, to introduce musical treatment into the hospitals for the sick, each case of which is studied by itself to give the best type of music, temperaments differing so much. A soprano voice has been found to be mildly stimulating, and a contralto more soothing and relaxing. "Wagnerian Music produces good results because of its expansive and bracing qualities." The article winds up: "To electricity, baths, massage, and osteopathy, let music be added and we will have a list of natural curative agents to go further towards combatting disease and restoring health and making permanent cures than all the poisonous drugs of the physician or the mutilating instruments of the surgeon." The victims of vaccination, the value of massage and osteopathy are dealt with.

THE NATUROPATH, formerly The Kneipp Water Cure Monthly, is an exponent of hygiene, but along new lines in many respects, as would be gathered from the extract which appeared in our last issue with regard to the natural bath, which it advocates. The last issue to hand is filled with excellent matter. How to harden the body of children and adults is dealt with. It consists (in the case of adults) in washing the upper half of the body on going to bed, front and back, and arms and legs with a coarse towel dipped into cold water and wrung out, the process not to last more than a minute. Walking barefoot in wet grass, on wet stones, in newly fallen snow, in cold water are recommended as a good means of hardening. An informative article on the Rationale of the Hydro Therapeutic Treatment of the Brain and Nervous System, when it has lost its Equilibrium is written by R. Metcalfe, and the Nose as a guardian of health, How to take care of the Teeth, Regulating the Bowels, Hypnotism in Surgery are among other articles.

SUGGESTION. This is one of the biggest new thought publications published on the other side of the water. It is edited by Herbert A. Parkyn, M.D., C.M., Medical Superintendent Chicago School of Psychology. The contents are: Auto-Suggestion for the Formation of Habits, The Illimitable Power

of Mind, A New Study of the Brain, Steps in attaining the Physical Ideal, The Law of Suggestion, The Motions of Matter, The Vaccination Question, Is Radium the Philosopher's Stone? An extract is taken from this admirable exponent of Mental Science in this issue, which will give some idea of its scope. Price \$1. 50 post free per annum.

THE PSYCHO-THERAPEUTIC JOURNAL begins with the December issue its third year, and announces its sphere of work is steadily becoming wider. When this means that free treatment of disease by means of mental therapeutics is given some means of judging of its usefulness may be gained. Last month no fewer than 140 cases were treated in the Society's rooms in London. Like many other organisations going along the line of mental treatment, the value of some knowledge of physiology is being more widely recognised, and the above publication will contain reports of lectures on this subject by Dr. Krisch, who continues his articles on diet in the present issue. It is a pity it were not possible for every town to have its Psycho-Therapeutic Society along the lines this body goes. Readers interested in the work, or who would like to help in it should address the Hon. Sec., 3, Bayley Street, Bedford Square, London, W.C., or send 3d. for copy of the above journal.

THE NAUTILUS. In another part of our magazine will be found an article from this bright monthly, which will give some indication of its nature. The ruse of sandwiching solid teaching into fiction, which the most thoughtless is bound to read and understand, reminds one of Aesop, and this manner of serving up the fare ought to be acceptable to its readers. Common sense dominates the article by Mr. W. E. Towne on "The Relation of Food to Health," in which it is held that it is untenable because "all is mind," it is immaterial what we eat. Food has an inherent power apart from thought, it is a tool, and as a workman does better work with good tools than a man with bad ones, therefore suitable foods should be selected, though no two people will find the same food suitable. Mind must work by means, just as an aching tooth would remain in the head for ever were one to "will" it out. The dentist is the material employed, and in the same way food is the material or means the mind uses for its purpose. Many are dissatisfied with their present food and would make a change, but do not know how to set about it, and the experience of others in like straits may help. If "all is mind" then food must also possess the powers of the mind; to some extent food is negative to the body as a whole, yet it possesses a quality of its own, which leaves an impression upon the body. Every particle of matter (which is a form of mind) must influence to some extent every other particle with which it comes in

contact. It is the mind (the positive pole of being), which builds the body into health and strength, but as a means to the end the mind selects suitable food, which is therefore the means used.

THE NEW LIFE gives a much-needed hint to those seeking to develop their inner powers: "To develop your real selves, unfold your latent faculties, and be of *some real use in the world*; you must work for what you have; you must prepare the ground, plant the seed, cultivate and guard the growing crop, and when all this has been faithfully done, you reap the reward of your sowing and "gather in the wheat." Your "failures" are not failures, but growing seasons, just as necessary as the successes which are the harvest—the result of the season of non-success, when the successes were growing. You would not want to pluck green fruit, would you? neither would you get any benefit from unripe or premature success. I have learned this lesson by slow experience; many a time I have worked for a purpose, worked hard and faithfully, both mentally and physically, and for a time my efforts seemed of no avail; but always, if I did not chafe or fret, in a little time the result came—generally as I had desired it, but oh, *so much better* in details; if I had achieved *just* what I was aiming for, my success would not have been so good—it would have been green. Now, I have learned to wait patiently for the result of my efforts, for I know full well it will come, and come better than I asked for. So, dear friends, go ahead and do your very best at whatever you see to do, and fret not because the result is not immediately forthcoming; but rejoice in the seedtime, and the growing time as well as the harvest, knowing that one is just as necessary as the other. And beware of wishing for a continuous success, for if you had it you would cease to appreciate it, and your spiritual faculties would become enervated just as surely as the native of the tropic is weak and undeveloped in body and mind. And be sure that after a spell of success, there will certainly be a period of apparently non-success, which is just as sure as it comes the growing-time of the next crop of success."

ORIENTAL MYSTERIES contains in its December issue the first part of "Nedoure, the Priestess of the Magi;" an historical romance presenting a true explanation of white and black magic. This relates how the author, while looking over a selection of old books and rare manuscripts, in the Quai des Grand Augustine, in Paris, encountered the papyrus roll written in Pali, which he secured and had translated by an old Hindu. "Astral Forces" says the writer, "constantly urge me to place this remarkable narrative before mankind." Chapter I then

begins and gives promise of an interesting series. The "Higher Knowledge" appears to hold out a prospect as to how to project the astral body, but it is not given in this issue. Hindu Astrology for the month is useful to those born from November 22nd to December 20th.

FRED BURRY'S JOURNAL deals with the illusion of time and space from a common sense standpoint, these sources of perplexity being shown to be within us and not outside. "Self Help" gives useful hints, and an article on Sunday work attributes it to slaves who got out of all the work they could during the week, and the author contends if it is wrong to work on Sunday it is wrong to love on Sunday, showing that as we grow in mentality we cease to differentiate between the secular and the sacred. "An Original Man Needed" is very apropos, the scarcity of genius being attributed to wilful repression. Readers should ponder over the following: "you have your limitations, your phases of ignorance: that is to say, you don't know everything: and yet the learned "authorities" are only adepts in the art of making other people think their way. All the so-called great discoveries and theories touch but the outer edges of truth. In accepting them, you are receiving simply a few flashes of light." The way to originality lies through the evolution of truth and reason, which the making of new habits will permit.

VIM, the health culture journal, has just celebrated its birthday, and exhibits the vigour one would expect to find with a magazine possessing such a title.

YE QUAIN'T MAGAZINE goes in for fiction, and the "Soul of the Cat" occupies a large share of the space. Lucky and unlucky days and a "Quaint Poem" are other features.

The January issue of "The Spiritualist" describes "Heaven: what and where it is"? by the veteran writer J. J. Morse. "Experiences with mediums," and "Spirit Manifestations" are part of an excellent number.

THE ESSENE is a miniature but compact journal published in Denver, Colorado, whose motto is: "I have no creed, or if a creed, but this: I love humanity." The opening article points out that the only true way of attainment is to study one's self. Whatever kind of poverty we suffer from, the purse, mind, love, it is all our own fault, because we have within us all power, and everything needful is ours if we will only recognise it and take it. The use of gentleness is set forth with sweet reasonableness, and the nature of illusion is expressed in the article: "Appearances."

Want of space prevents the mention of many other publications.

There is no fire like passion.

The Art of Thinking.

(A Lecture delivered on November 22nd, 1903, by Mr. A. R. Orage, President of the Leeds Theosophical Society, before the Harrogate Branch of the Theosophical Society.)

What is thought? Primarily, from the standpoint of psychology put forward in theosophical literature thought is an activity, or a force exactly similar to the force of electricity, or light, or heat. It is as measurable as those forces, having quality, quantity and rapidity of vibration, precisely in the same way that any other force had, and I look forward to the time when it will be possible, by wires or without, to transfer thought from one to another mind; in fact, one may say that that has already been accomplished; it is being accomplished every moment of our lives, for each is a transmitter and a receiver of thought, which travels from one person's mind to another, by methods and rates exactly comparable to those of other forces.

The mind itself is a mirror and nothing more. Its capacity is determined by its power of reflection, and you will notice it is an exceedingly odd thing that almost invariably when you speak of the working of the mind you are driven to use precisely the same terms as when speaking of a mirror. Thus, you speak of "an illuminating idea," of "self-reflection," or of "reflection," terms you will see applicable to light, which have afterwards been applied to thought, and for a very good reason too, for they are one force of which all others are differentiations. Conceive then, of the mind as a mirror which has received in past lives innumerable images, primarily planted there by external phenomena, the Self or Thinker whose mind is merely an instrument by which he comes in contact with the external world, receives on this magic mirror the impressions, and endeavours to make some sort of organisation among them. As he succeeds in this he is a clear thinker or a diffuse thinker, but that is the activity, not the images received in the mind. Very few people think. We are one and all receivers of thought, and by a sort of sub-conscious juggling, or the influence of race, education, a certain amount of order is introduced, that is, a purely natural evolution of the mind, as opposed to a rational evolution of the mind. I doubt if more than one or two in every hundred have ever consciously set themselves the task of thinking. They have sat down and put on one side all physical activity, and allowed their minds to act, but that is not thought; it is merely restlessness of the images on the magic mirror, and as soon as one opinion comes up another comes up to take its place, and a person is tossed about by any chance opinion that comes along. Neither can I say that the power of thought is being at present time allowed to decay, because properly speaking the power of thought has never been exercised by the human race as a

whole, those so using it are exceedingly few, perhaps one or two in millions have definitely and rationally educated the power of thought. It is not an old faculty; we are at the birth of a new faculty so wonderful, so marvellous, that every single invention with regard to all the old forces, sink into insignificance before this new force—the power of thought.

Those few who in the past have possessed this power of thought have ordinarily spoken of it in terms of fairy tales. If you read them you will find under “shoes of darkness,” and the “cap of swiftness,” and the “sword of sharpness,” a disguised power of the mind, for all these wonderful powers are the equipment of the intellectually “fit” and trained. Every person with a capacity for thought must ask himself when he is going to give up being tossed about by the activity of the mind and go on his own evolution.

There are three definite rules of thought; they are simple, but do not imagine that they are to be ignored, or that they have no value, because invariably most important things in the world are the most simple. The first rule is this; every thought begins with a sense of wonder. That is the starting point, the germ or seed. All philosophy begins in wonder, says Plato, and you will find that wonder is an attempt on the part of the mind to grasp out into the dark, to lay hold of something not definitely conceived, but which would lie within its reach. You have heard of the amœba, an amorphous gelatinous mass capable of putting forth a false foot and then withdrawing it into its mass. If you conceive of the mind in all of us of that awakened type and see the wonder, the sense of something to be obtained, the putting forth of the elementary, temporary limb, grasping for something within its surroundings, then you are able to understand that wonder is in reality the expression, the appetite of the mind. It is the desire on the part of the mind to take food into itself. One can easily see why Plato described the mind in the way he did, for our modern clairvoyants say the same thing, for looking at the mind it appears precisely this amorphous mass, and when a question is created there is a putting forth of this mass, or an arm, or say, a tentacle which proceeds in the direction indicated by the sense of wonder.

If any of you have not that sense of wonder you may be certain that your mind is not growing. If you have people who have no problems, no questions, who take everything for granted, to whom the world is empty, you have minds ossified and indurated. They have ceased to grow, but where you have in the case of very young children, those who want to know the why of things, they have the sign of a healthy mind, a mind endeavouring to grow. We must resemble this attitude of children of the “why” type if our minds are to grow at all.

(To be continued.)

A Lesson in Vital Energy.

By Mae Marie Wilson.

Wherever you direct your attention there you send your force.

In vitalizing the body, then, the first great essential is to learn to direct and hold the attention within. As it is difficult at first to concentrate upon the body unless the thought is expressed in action, it is well to begin in the following manner :

Exercise 1. Lying flat upon the back, endeavour to express strength and power throughout the body by making tense each muscle. First, make rigid the toes, then the feet, ankles, lower limbs, upper limbs, muscles of the abdomen, waist, chest and neck. Now raising the arms slowly over the head, stiffen the muscles of the upper arm, fore-arm, wrists and fingers. Stretch evenly from toe-tips to finger-tips. Then slowly relax, beginning with the fingers. Repeat not less than five times, putting a little more force into it each time.

After relaxing, yield to the inclination to breathe deeply a few times, then become quiet ; so quiet that not a muscle moves, and note the effect upon the body.

This exercise equalizes the circulation, helps to gain control over the muscles, and trains the mind and body to obey the will.

Exercise 2. With the muscles still relaxed, keep the attention within and take the thought restfully and quietly through the entire body, beginning at the toes as in Exercise 1, slowly move up into the feet, ankles, lower and upper limbs, holding in for a moment the abdominal organs (keeping always a picture of perfect health), then in the stomach, solar plexus, lungs and throat. Now take the thought over the head, holding a moment at nerve centre at back of head, then move slowly down the spine, back of limbs down again to toes. Repeat until every nerve is relaxed and quiet.

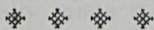
This exercise, if practised faithfully each day, will give you the mental control which will enable you to turn your attention promptly from the useless things that waste your energy and centre it upon that only which you wish realized in your life.

While the mind is in this quiet condition ask yourself whether or not you are in the habit of breathing deeply. If not, begin right now and practise dilligently.

Exercise 3. Place the hands on the sides just above the waist ; expel all of the air from the lungs, allowing the sides to collapse. Now inhale deeply, pushing out firmly against the hands. Watch the

breath carefully, keeping it steady and regular. This form of breathing (usually neglected) is of the utmost importance in increasing vitality and should become habitual.

These few introductory exercises in the "Vital Energy System of Health Culture," if practised carefully and with a quiet, steady determination to take control of your own instrument, will be helpful in bringing you into a fuller realization of your own power to express "a healthy mind through a healthy body."—*Medical Talk for the Home.*



The Mastery of Death.

By A. Osborne Eaves.

BODY BUILDING.

(Continued from page 97.)

Will, then, is to be used in conjunction with thought. To have a body full of stamina, vitality, or vigour and strength, we must imagine ourselves at all times as being so, and determine that we will remain so. It will be a great help to seek the company of healthy stalwart people, to associate only with the buoyant and robust as much as we can, for health is as infectious as disease, though this is not commonly known. To be in the company of the ailing, sickly, decrepit, is to surround yourself with an atmosphere of disease which will re-act unfavourably on you, unless you determine beforehand you will not allow your vitality to be drawn from you. It is a fact often mentioned that one finds oneself tired or lifeless after being in the company of certain people, while being in the presence of others, though no words may be spoken, revives and energises one. It will generally be found that people who are ailing are constantly detailing their symptoms to those with whom they come in contact, and as "birds of a feather flock together," groups of sickly persons discussing their diseases not only drive a nail into their own coffin each time they so discuss their ailment, turning the mind on the disease and thus helping to perpetuate it by the dwelling upon it, but they more firmly imbed the belief in disease, that it can control the body, that remedies cannot repel the attacks or ravages it makes upon the human system, and the whole atmosphere is tainted with a cloud of injurious thought force by which any sensitive person entering such a room after it was vacated by these invalids would be unpleasantly affected. Healthy people throw off etheric matter constantly from their "aura," or a fine substance invisible to the eye, which surrounds each person in an ovoid form, and depicted by painters as the aurore, or halo about the heads of saints, and as a body which lacks health, or vitality is like a dry

There is no fire like passion.

sponge, immediately it comes into contact with anyone with a superfluity of vitality it absorbs it as the sponge does water. Mental healers often get run down or exhausted to a great extent, but taking a drive, or a sea bath, or merely taking hold of iron railings has been found to recuperate their energies. There is thus no need to alarm oneself as to the propriety of using the health emanations of the robust man or woman, as they get their supply from an inexhaustible source-nature, which at a little stage the patient can manufacture for himself as he needs. While speaking on this point much benefit will be found by the company of healthy animals, such as the horse or dog. Not only so, but by frequenting places well supplied with healthy trees and shrubs health may be drawn in large quantities. In certain health resorts there are pinewoods recommended for consumptives and lung diseases, the good effects being ascribed to the physical emanations coming from the trees, but it is a much more subtle matter, and the best result will be obtained not by walking among them, but to rest the back against the trunk of the most healthy looking tree you can find and sitting there comfortably for half an hour, or longer if time, but we must leave the fuller consideration of this one over till next month, and those who feel satisfied with the normal age-limit may the more easily attain this by following out the instructions to be given.

(To be continued.)



Practical Yoga,

OR.

THE SCIENCE OF BREATH.

PART 2.

Exercise Three. Take the same position as in Exercise 1, and breathe in like manner, concentrating your mind on the centre of the tongue. Observe carefully the number of counts, which should be eight, during the inhalation and the exhalation of the air. By concentrating your attention in this way you will be able to taste the most delicious flavours that nature has within her secret storehouse.

Fourth. If you desire to enjoy fragrance, the rarest that are known in any country or clime, revert to the same posture as in the first exercise and concentrate your thought upon the bridge or tip of the nose.

Fifth. If you desire to develop your musical ability concentrate your attention upon the tympanum of the ear and wonderful melodies will be heard, and your soul will be uplifted by the swelling concourse of glorious sounds.

Sixth. In like manner direct your thoughts to the tips of the fingers and you will develop your sense of touch so as to go about in the dark avoiding all dangers. Always carry out this method while practising the breathing exercises.

Overcome evil by good, anger by love.

After a short time you will be able to adapt yourself to the breathing exercises naturally without actually making the counts, and your thoughts will assume a supernatural condition which will uplift you and carry you beyond the realms of sight, sound hearing and taste. You will be able to sense both good and evil without difficulty.

If you are interested in the arts and in the development and culture of your talents, all that is necessary to do is to practise these exercises and let your whole mind be perfectly calm. The first result to be obtained is a complete uplifting of yourself in every respect. You will feel free as if you were treading upon the air. You will be unable to feel the chair upon which you are sitting, and will be completely disassociated, as it were, from all physical sense of impressions or vibrations.

If your chief desire is to write literature, or beautiful verse, to hear and produce greater melodies than have heretofore been possible, to think out finer thoughts in regard to architecture, sculpture, or inventions, you must carefully follow the aforesaid rules.

Above all things it is necessary for you to combine your thought and your desire with the luminiferous ether which surrounds you and which you really partake of when you inhale the air, for this opens certain nerve centres in the brain which expand and are the mediums through which the force acts.

Seventh. The next step in order to develop your powers for a practical working basis is as follows.

Recline perfectly flat upon your back with your head and feet upon the same plan. Entirely relax your muscles and preserve a calm state of mind. Say to yourself "I will be able to attain the results I desire. My power for developing my special gift is now ready to assert itself in a practical manner." Breathe in the same fashion as indicated in Exercise 1, and your mind will become flooded with supreme and wonderful thoughts which you can immediately make use of. Rise from this reclining posture, and you will feel as it were a divine presence near you under whose influence your power will express itself in whatever direction you desire. This is really your true self which has become awakened.

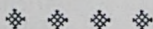
Eighth. Take the first position and breathe as formerly. Then send forth some message to a distant friend whom you desire to communicate with. Practise this daily for a week and a response will come. You will feel sure the first impression you receive is the correct one.

By this time your power will have so increased that you will be able to control the destinies of others as well as your own, and you will have overcome all your faults or failings.

Above all things remember that if you entertain or practise these exercises with the idea of doing harm or injury to any human being, it will react upon yourself and you will suffer proportionately as the person or persons who would be affected by your thoughts will gain the advantage.

The length of time of these exercises can be prolonged gradually, but this must not be done till you have practised them for three months as given here.

THE END.



Talismans, Amulets and Charms.

By Geo. H. Bratley.

TABLE OF PLANETARY SPIRITS.

According to the Kabala there are certain spirits set over the planetary spheres, called "Planetary Spirits," and by these spirits talismanic operations are helped or hindered.

Despite the Mosaic law against the practice of witchcraft, and in contradiction to the assertions of the New Testament, modern scientists assert that there never was any such thing as communication with the spirit world, yet all through the Scriptures the doctrine of the good and evil angels of the planets is to be found. In Psalm lxxviii. 49, we read, "He cast upon them the fierceness of His anger, wrath, and indignation and trouble, sending a band of angels of evil." St. Paul told the Ephesian brethren, (see Ephes. vi., 12), that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." In the Revised Version it is rendered "against the spiritual hosts of wickedness in the heavenly places." The spirit Gabriel is the angel of the Moon, the influence of the Moon on utero-gestation is well known. Accordingly we find in two out of the four instances in which Gabriel is mentioned in the Bible, he appeared to announce the birth of a son, first to Zacharias the priest, and next to the Virgin Mary. He also appeared twice to Daniel, on each occasion for the purpose of interpreting a vision. Raphael the angel of Mercury, appears only in the apocryphal book of Tobit, he says of himself: "I am Raphael, one of the seven holy angels, which present the prayers of the saints." The ancient Kabalists gave to the Prince of Darkness, Beelzebub, the ruler over nine orders of infernal spirits; they also give a corresponding number of good or angelic orders, and these good and evil spirits contend together for the mastery of man.

The spirits of the seven planets govern the hours of the day, and the following tables will enable the student to readily find which spirit has rule at any hour. The hours are of course the same as those

given in the previous table. The Spirit of Saturn is Cassiel; Jupiter, Sachiel; Mars, Samael; Sun, Michael; Venus, Anael; Mercury, Raphael; Moon, Gabriel.

The table from sunrise to sunset is as follows:—

| Hour. | Sunday. | Monday. | Tuesday. | |
|-------|-----------|----------|----------|----------|
| 1 | Michael | Gabriel | Samael | |
| 2 | Anael | Cassiel | Michael | |
| 3 | Raphael | Sachiel | Anael | |
| 4 | Gabriel | Samael | Raphael | |
| 5 | Cassiel | Michael | Gabriel | |
| 6 | Sachiel | Anael | Cassiel | |
| 7 | Samael | Raphael | Sachiel | |
| 8 | Michael | Gabriel | Samael | |
| 9 | Anael | Cassiel | Michael | |
| 10 | Raphael | Sachiel | Anael | |
| 11 | Gabriel | Samael | Raphael | |
| 12 | Cassiel | Michael | Gabriel | |
| Hour. | Wednesday | Thursday | Friday. | Saturday |
| 1 | Raphael | Sachiel | Anael | Cassiel |
| 2 | Gabriel | Samael | Raphael | Sachiel |
| 3 | Cassiel | Michael | Gabriel | Samael |
| 4 | Sachiel | Anael | Cassiel | Michael |
| 5 | Samael | Raphael | Sachiel | Anael |
| 6 | Michael | Gabriel | Samael | Raphael |
| 7 | Anael | Cassiel | Michael | Gabriel |
| 8 | Raphael | Sachiel | Anael | Cassiel |
| 9 | Gabriel | Samael | Raphael | Sachiel |
| 10 | Cassiel | Michael | Gabriel | Samael |
| 11 | Sachiel | Anael | Cassiel | Michael |
| 12 | Samael | Raphael | Sachiel | Anael |

The table from sunset to sunrise is as follows:—

| Hour. | Sunday | Monday | Tuesday | |
|-------|-----------|----------|---------|----------|
| 1 | Sachiel | Anael | Cassiel | |
| 2 | Samael | Raphael | Sachael | |
| 3 | Michael | Gabriel | Samael | |
| 4 | Anael | Cassiel | Michael | |
| 5 | Raphael | Sachiel | Anael | |
| 6 | Gabriel | Samael | Raphael | |
| 7 | Cassiel | Michael | Gabriel | |
| 8 | Sachael | Anael | Cassiel | |
| 9 | Samael | Raphael | Sachiel | |
| 10 | Michael | Gabriel | Samael | |
| 11 | Anael | Cassiel | Michael | |
| 12 | Raphael | Sachiel | Anael | |
| Hour. | Wednesday | Thursday | Friday | Saturday |
| 1 | Michael | Gabriel | Samael | Raphael |
| 2 | Anael | Cassiel | Michael | Gabriel |
| 3 | Raphael | Sachiel | Anael | Cassiel |
| 4 | Gabriel | Samael | Raphael | Sachiel |
| 5 | Cassiel | Michael | Gabriel | Samael |
| 6 | Sachiel | Anael | Cassiel | Michael |
| 7 | Samael | Raphael | Sachiel | Anael |
| 8 | Michael | Gabriel | Samael | Raphael |
| 9 | Anael | Cassiel | Michael | Gabriel |
| 10 | Raphael | Sachiel | Anael | Cassiel |
| 11 | Gabriel | Samael | Raphael | Sachiel |
| 12 | Cassiel | Michael | Gabriel | Samael |

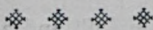
Breathing Exercises & Muscle Stretching.

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 erect, chest thrown forward. Inhale a deep breath through the nostrils; hold this, and standing on the toes, arms hanging down, let the knees bend, and with body erect drop downwards as nearly as possible to the floor. The heel must not be allowed to touch the floor till you return to the upright position, when you must exhale slowly. Repeat mentally while taking this exercise: "I am a magnet and attract health, I am strong, I radiate a strong healthy magnetism."



Astrological Department.

By the Editor.

THE SUN IN CAPRICORN.

Interesting to all persons born between December 21st. and January 20th, any year.

People born during this time are natural orators, thinkers and teachers. They are endowed with a persevering, ambitious, and persistent spirit, capable of enormous efforts. Usually self-possessed and of firm will, though at times moody and subject to fits of depression; are martial and warlike, and can be malicious and revengeful. The speech is brusque and often eloquent, but frequently there is some impediment or peculiarity. They are insatiable in their desire for intellectual growth and devotees to book knowledge. Capricorn people are not overstocked with self-esteem, and are apt to be self-conscious, shy, and reticent with strangers, but witty and good enter-

Sow kind acts and thou shalt reap their fruits.

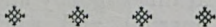
tainers among friends. They resent all interference and seldom meddle with the affairs of others. The temper is strong, forceful, and enduring, and there is more force than persuasion in the disposition. They are affectionate, but not demonstrative, and may show a cold side externally. Will prove a good friend, or an unrelenting enemy; a promise is sacredly regarded. Caution and prudence mark their actions, especially in all money and business affairs. The Capricorn man is a good planner and knows how to make both ends meet although apt to neglect the small things of life and go after the larger. They are ambitious of power. The will is liable to change, but generally affects its object at all hazards. These people are adapted to the carrying out of large projects. They are the most natural teachers in the Zodiac, this because of their patience with details. There is a lot of magnetism in Capricorn people, and they can attract others to them, they know when they are really liked and can generally sense whether a friendship is genuine or false. Are fond of solitude and anything mystical.

In marriage the happiest unions will be found with those born between April 21st and May 22nd, or August 23rd to September 22nd.

Their gems for luck are the white onyx, and moonstone.

John Morley, W. E. Gladstone, President Loubet, Rudyard Kipling, Duke of Portland, Dr. Talmage, L. Sambourne are prominent people who had the sun in Capricorn at their birth.

Those born any year on the 26th and 27th March, June, September and December will have to guard against deceit, much opposition if in business, and need great care in their affairs this month. If born on June or December the 19th and 20th they will have a very unsettled month, travel and more than usual movement. The health of those born the last three days of January, April, first week of August, and November will need care this month; they will feel depressed, and events causing sorrow and anxiety are probable. Some benefit, preferment and pleasant events this month to those born on the 10th to 14th of March, May, July, and November, while those born, February, May, August, and November, will feel rash and impulsive and must seek to control temper and guard against quarrels and mishaps all through January.



You and I.

I must thank my numerous correspondents who have sent me kind greeting, and trust they will accept my heartiest good wishes in return.

This period of the year is marked by innumerable resolutions, which show that most people have an ideal of some kind, but are not strong enough to realise it.

Be not thoughtless; watch your thoughts.

One always has the consolation of knowing that every effort tells ; nothing is lost, not even thought-force. It does not matter how far off your ideal may be it can be attained in time, if you will not be discouraged. One reason why ideals are not reached is that the man changes them before he has gone far, because he wakes up to the fact that after all they have *not* been the real thing he has been seeking, but he fancied they were. Ideals ever shift, and therefore are not brought into objectivity. This cannot be remedied in the early stages, because whatever our outlook may be it is always limited.

Will readers kindly note that the offers made to regular subscribers some months ago in this magazine with regard to hektographed designs of talismans and astrological, &c., readings were cancelled some time ago. It was necessary to make the magazine as widely known as possible, but it was obvious that this offer could not remain open for long, especially with regard to the first-named gift, which involved too much labour. In their stead, however, as a further inducement we make the following offer :— To all new readers sending in the annual subscription of 3s. 6d they will be entitled to either (1) a copy of the "Colour Cure"; or (2) a Talisman Calendar and a copy of "New Thought Primer"; or (3) join our Success Circle. The object of this is to help subscribers by sending out at certain periods of the day thoughts to strengthen their own, and thus enable them to achieve success. Each month special instructions are sent to every reader or (4) readers may receive both "The Talisman" and "The Naturopath," or "Fred Burry's Journal" for 6s. 6d. per annum. The offer to send the magazine free for one year to any one obtaining five subscribers still holds good. (5) Readers may have from one to six of The Eaves Home Course of Lessons on Mental Science at half-price. It must be clearly understood these offers hold good only to *new* subscribers, beginning from this month.

Arrangements have been made with Asturel to supply his Daily Guide or Chart to subscribers to the Talisman for 6s. the 12 letters, usual price 15s. These are sent the first day of each month and give the good and bad days, days favourable for undertaking any special work, buying, selling, speculating, visiting, seeking favours, when to guard against mishaps, &c., &c. Each judgment is based on Astrology and specially worked out for each subscriber. Those wishing to take advantage of this remarkable offer, which I may safely say eclipses anything ever yet offered by an editor to his subscribers, should enclose P.O. for 10s. which will secure the Talisman and monthly letters for one year. State year, month, day and time of birth ; sex and position. If the latter is stated it will enable Asturel to make the letters of more service and value.

A good man pervades every place.

Talismanic League Notes are withheld this month, the holidays banishing serious studies, quite naturally, and this will account, no doubt, for a number of lessons not returned by members, who will perhaps kindly accept this intimation?

—o—

What Students Say.

The Talisman Calendar is a marvellous production.
H. J. C., Sutton-in-Ashfield.

With reference to that bright little magazine, the "Talisman," it is indeed well worthy of the name. I can recommend it to anyone of any vocation; if they only follow your directions they cannot fail to benefit by it.

"The Talisman" shows a steady improvement, and seems to be winning its way into favour.—*The Spiritualist.*

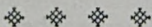
PRESS OPINIONS OF TALISMAN PUBLICATIONS FROM
THE "HARROGATE & CLARO TIMES."

A NOVEL CALENDAR.

"We have just received for review from the "Talisman Publishing Co.," Station Parade, Harrogate, the "Talisman" Calendar for 1904 (9d. post free). It is the ordinary monthly tear-off sheet, and in this it is not above the usual calendar. It is in the contents where the novelty comes. On each sheet there is birthday information of the prophetic order. Good days, evil days, and mixed days are given, and if the advice tendered is acted upon, it would seem that nothing but good luck will attend your labours. In addition to this information there is the month's national outlook, and some very valuable breathing exercises. These in our opinion are worth ten times the amount that is asked for the calendar. If they were systematically carried out there would be pounds saved in doctors' bills."

"THE ART OF FASCINATION."

"We have received from the Talisman Publishing Company, of 52, Station Parade, Harrogate, a handy little book on the subject quoted above. The book is written by Geo. H. Bratley, and is one which a thoughtful reader cannot go through without deriving some good by so doing. We should advise all our readers to lay out a shilling on the work, and they will not regret it."



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Back numbers may still be had price 4d. each, post free. Previous issues of the "Talisman" deal with:—May, No. 1: The Power of Will, Commencement of Astro-Chromopathy, Commencement of Mastery of Death, Commencement of Asturel's Memory System, Commencement of Breath Exercises, Commencement of Talismans and their Uses. June, No. 2: How to make a Start, How to Strengthen the Will, Why people grow Old, A Mental Scientist on Knowledge, Colour and Sun Baths. July, No. 3: How to Treat Brain-Fag, How to Use the Planchette, How to Prevent Old Age, The Genii of Talismans, Concentration and Memory. September, No. 5: Luck, Astro-Chromopathy, Crystal Vision, Mastery of Death, The Elixir of Life, Planetary hours, An Indigestion Cure, Colour Cure for 30 Diseases. October, No. 6: Brain Dust, Meaning of the Zodiac, Woman's Power, Talismanic Magic. November No. 7: The Use of Dreams, Food gives no Strength, The Natural Bath, Qualifications for Talismanic Magic, The Right Way to get out of Bed, Personal Magnetism and Woman's Power. December, No. 8: Body Building, Preventing Nervousness, Practical Yoga, Planetary Hours.

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