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and the Study of Nature's Finer
Forces.*

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The Talisman,

A Monthly Magazine devoted to Practical Idealism.
Conducted by Geo. H. Bratley.

No 13.

May, 1904.

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The Powers of the Personality.

By A. Osborne Eaves and Geo. H. Bratley.

LESSON I.

Has the personality any powers? is it anything more than a "fortuitous concourse of atoms," more than brain, or mind and body? Before answering the question let us see what experimental psychology has to say. It is recognised that consciousness is not a unity, or rather that it may exist in various degrees of intensity. Further, it is conceded that the laws of mind are not really derivable from the laws of man's physical body, and that there is an area of sub-consciousness, or unconsciousness. This is necessary to explain the fact of memory and perception. Further, the fact of the mind being dual has been proved again and again. One writer put this clearly by using the simile of the iceberg. "Fully seven-eighths of its bulk," he says, "are below the surface. The portion of which the observer is ocularly aware is comparatively insignificant. It is thus with the conscious and the unconscious brain. The mental processes of which we are conscious at the moment of their exercise, reveal but a very small portion of the real activities and faculties of the intelligence. It is not a mere theory, but a scientific truth established by myriads of examples, that the submerged mind—that which in terms of science we call the subliminal—is absolutely incapable of forgetfulness."

This area of the submerged mind has been explored most painstakingly by many men, and the results have more than justified the vast expenditure of labour and time. For instance, one writer alone (Mr. W. F. Myers,) devoted some 320 pages on some aspects of the mind, while a later work is still more voluminous, although it does not profess to cover the whole ground as to man's nature even then.

Taking some of the curiosities of the mind we find that events of which we have no recollection, relating to the past, are brought to the level of the consciousness. Where have these mental images been stored during the years which have intervened between the receiving of the first impression and the reproduction?

There is, too, memory of things we have never known. Then everyone has had examples in his or her own life of a familiar name which refuses to come beyond the tip of one's tongue, that is to say, the difference between potential and evocable memory. Psychologists are pretty well agreed that this potential memory is a much vaster, far-reaching faculty than we were formerly aware: phases classed as hypnotic and auto-suggestive

have done much to make us aware of this. It has been found that there is hereditary memory, in which an impression strongly impressed upon the brain of a parent is transmitted to a child, there to remain latent for years and be suddenly recalled by some association. This is seen in the case of a gentleman, who, during all his childhood, had been haunted by two pictures of places. One of these turned out to be Adderbury, in Oxfordshire, which he first visited when an undergraduate at Oxford. In each case he found his previous conceptions as to the localities were quiet correct, and he felt as though he knew them intimately. His mother had been closely associated with it in her childhood. The other place was Clovelly, in Devonshire, which he had never seen till late in life. His maternal ancestors had lived there for many generations, but in neither case had his mother described either place to him. Of course the theory of reincarnation would explain such examples, but if this is rejected there remains but the hypothesis given above.

Again, the annals of anaesthesia supply us with instances of memory of an apparently unconscious state: Dr. Theodore Green relates two such cases, which illustrate this phenomena. On November 3rd, 1893, a middle-aged woman was operated upon for a bony tumour of the upper jaw. She was placed under an anaesthetic, of course, and after the operation said she had no recollection of it, but the same night she said she had had neuralgia in the situation of the operation, and could follow each step of it—in fact, it seemed to her that she went through the whole operation again. In the other case a lady took “gas” for a tooth extraction. She felt nothing, but on a subsequent occasion—in the night—she felt all the sensations of pain. The doctor adds that he has often seen people who while declaring they felt nothing under operations while under some anaesthetics yet groaned and struggled as though they were perfectly conscious of the pain that was being inflicted.

The phenomena exhibited in drowning, where the whole of the previous life passes in review before the eyes is too well known to need recapitulation, but it is necessary to draw attention to it, as it serves to remind us of the powers of the personality.

Then we have cases where the mind, or some part of it, seems to wander about and collect information unknown to the man himself, or where it remains so to say, at home, and receives information of a heterogeneous character from nowhere, apparently, much of which is afterwards verified. Thought-transference would be a far-fetched theory to account for many of these instances, though that in itself is evidence of the latent possibilities which the human mind possesses. In this connection Commander F. M. Norman, R.N., J.P., of Berwick, tells how in February, 1890, he dreamed of being driven out in an open one-horse cart, and a man passing called loudly: “Look out, take care.” On looking over the edge of the cart he saw the wheel had come off, apparently owing to the loss



of the linch-pin, and was rolling away by itself towards the bank. The next morning a farmer named Anderson well-known to him, called and said he had found one of the linch-pins belonging to one of his carts, lying on the ground, the cart itself having been driven off by his son, who was evidently ignorant of the danger. Anderson had run half a mile and restored the pin before any damage was done.

It would be easy to fill pages with similar instances, but this is not our intention, the only reason that these cases have been cited being to show, without the employment of the usual terminology of psychology, important facts connected with the human mind.

Those who wish to pursue the subject in a more complete manner than either our space would permit or our readers desire are referred to the mass of books under the heading of psychology. The aim of these articles is to explain in as simple language as we can some of the phenomena of being, and how they can be made of service, for any knowledge which cannot be rendered of use to a man is worth much in the opinion of the writers.

(To be continued.)

—o—

The Mastery of Death.

By A. Osborne Eaves.

SUMMARY AND CONCLUSION,

Casting a glance at the suggestions made up to now, the careful student will see that The Mastery of Death depends upon unbuilding, before the new edifice is reared; this means the overthrowing of old beliefs, which in turn involves an intense struggle with heredity, and here we have a very subtle difficulty, and that is that this difficulty is not realised. Hence for years a student may imagine he has no stumbling-block before him, while all the time this Maya, or universal illusion which blinds nearly every human being more or less, veils his discernment. The power of Maya is rarely recognised. For instance, when looking at a picture, in which perspective enters we lose the feeling that we are looking at a flat surface: in fact, not one of our senses can be relied upon, as experiments from time to time have proved.

Then there is the imbibing of current opinion, and the bowing of the knee to public views. The "they say" overwhelms private judgment, and one may be convinced of the wrongness of a thing which may be perfectly right. Hence the habit of growing old, and with the decline of the body there is less tendency to display intellectual activity unless this has been the tendency of the nature.

The part played by following the ordinary hygienic laws and the advisability of limiting the food supply have been touched upon, and the local death which is taking place within the body every second. The law of periodicity, and its effect upon the body is again a dead weight which it requires every nerve tensed to move out of the path, and the part played by the will

has been spoken about in sufficient detail for the purposes of these articles.

There but remains one further point to consider in conclusion. There is a consensus of opinion among advanced thinkers that old age is but a culmination of disease, and the logical outcome of the latter is "death," seeing that disease being inharmony it must end in disruption or disintegration. It must have been obvious to all readers that if health and youth can be maintained there is no room for disintegration of forces. Disease may be termed the thin end of the wedge, and if kept at bay the impairment of the natural forces can find no place in the economy of the organism. Health is oneness, as totally opposed to disease, which has a thousand forms, and therefore the former is an essence, belongs to the permanencies of nature. By the taking of drugs, or poisons (the two terms are synonymous), an impress or mark is invariably left behind on the organ or part affected, and only in cases where the nature is robust can that effect leave no consequences behind it. From this impress springs what is called a constitutional disease or weakness, and the sum total of such infirmities, accumulated gradually in the course of an ordinary life gives us what we know as "premature old age." This state gives a peculiar proneness to take on diseased conditions, and the vitality running low we have the "early death."

Although this question of disease has formed much of what has preceded this article it is here referred to again on account of its supreme importance in the problem before us.

Reference has been made to a critical period in the life, and it can only be hinted at here; its fuller working out must be left for future consideration. It is sufficient to say that in the life of every person there is a critical point determined by previous existences—for a one-life theory is quite untenable—when the causes which set the life in motion come to a culminating point; if that point can be passed, well and good. One reason why so many of the world's heroes, reformers, and brave men have failed to take advantage of the point at the right moment is the reason of their passing out of the world at the time they have. If when the point is reached the body has been carefully prepared for it by obeying the laws of health and the will has been trained to a high degree, it is possible to resist the incursions made upon it by Nature in her desire to draw the atoms belonging to her to their source—dust. By that mysterious affinity in the universe whatever elements are held, as it were, in suspension, return when the power holding them together no longer exercises its function. So long as a vigorous vitality suffuses the system, death from old age is impossible, but as this vitality decreases the negative aspect of the Law of Attraction increases and the body succumbs at length.

Though countless human beings attempt and fail it will not prove the impossibility of indefinitely prolong-

ing the span of human existence. The history of civilisation is a history of repeated failures ; so, too, is that of invention, and be it noted that not one thing that has been deemed impossible has remained so. It was said to be impossible to number the hairs of the head ; science has done this long ago : the action of the heart has been restarted after it has stopped ; the breath has been suspended long after the period at which death was said to be inevitable ; and with the aid of the microscope much more formidable tasks have been undertaken. It was also said that no man could add to his height ; this has been done : the victories of science, in fact, fill the mind with amazement, and the days of miracle are returning ; the next century, without doubt, will witness marvels before which all that the wonderful Victorian era—itsself said to be more wonderful than all the seventeen that preceeded it—produced, will pale like mist before the rising sun. Those to whom the hypothesis of physical immortality appears chimerical may, by following up the hints given in these papers, derive considerable benefit, and find in aiming at a lower ideal, the realization of a goal still far ahead of the average man. It has been said that the end of philosophy is the ending of pain, and in like manner the end of all knowledge should be the helping of mankind, and if this has been attained to even a small extent the writer will be quite satisfied.

(Concluded.)

—o—

Mental Tonics.

By Vio.

No. 4. DRESS.

We are all ready to acknowledge that it is not the clothes that make the man—in theory—but how many of us would be willing to carry it out in practice? Which of us would feel quite at home walking up the street of our native town accompanied by a man in rags? Why not? Well, we feel somehow that we shall “lower” ourselves in the eyes of our friends, who will associate us with our companion. “Poverty is no crime,” we mutter in an outburst of heroics, but with an air that belies our assertion. I affirm that it is, and no human being has a right to be poor, but I will deal with this aspect later. At present we are concerned with Dress.

We unconsciously shrink from a poor wretch out at elbows. Clothes are an index to character, and we all tacitly admit it. The well-groomed and faultlessly-attired man—not the fop, which is an extreme—will certainly command more attention and respect than the shabby individual, other things being equal, so that really, as has been very truly remarked, only the very poor and the very rich can afford to dress badly. *Remember that the world takes you at your own valuation*, and that appearances are everything ; they are the standard by which you are judged, and whether it be a true one or not is not the point at issue. You

may be wealthy, but if you dress poorly you cannot blame people if they think you *are* poor. Shabbiness never gives a man an air of prosperity, and the world likes the prosperous. For one thing the prosperous are those who have made a success of life—looked at from the usual viewpoint—I am not discussing the ethical and spiritual aspects for the moment, though if I were I could make a good case out. Prosperity is always associated with ease, happiness, comfort, absence of worry, refinement, pictures, music, congenial environment, travelling; threadbare garments suggest adversity, difficulties, *failure*, and no man likes to be considered a failure. It is something to be shunned, pitied, looked upon as something inferior, even by those whom we despise; few men can stand contempt, except those lofty souls who are far above the weaknesses of ordinary mortals, but I have not attained that height as yet, and I am writing for those who stand at about the same level of evolution.

Put a badly-dressed man in an assembly of well dressed gentlemen, and he cannot but feel small, to say the least, or out of his element. He may be treated with the same courtesy as the others receive, and no visible sign be shown that the man is not as his fellow-men, but he will have the inevitable feeling within himself that there *is* a difference.

In business, when you have an important interview you make a careful toilet, because you *know* the value of first impressions, and that it plays an essential part in the matter, though again you might not confess it to any one in so many words. In fact when you wish to forward your interests, or seek to make a good impression you pay some regard to your get up.

We all know something nowadays of the power of suggestion, and can old, worn-out clothes suggest anything but a similar condition of the exchequer, unless the wearer be a local celebrity of eccentric habits? Look poor and the world thinks you are poor, and will have nothing to do with you, for poverty is unlovely, in spite of all that poets may say to the contrary.

Few people would prefer ugliness to beauty, and what beauty is there about boots down-at-heels, patches and darns, and faded cloth? You would not care to place a thousand pound order with a man who solicited it if he were of the class designated fifty years ago "shabby genteel," because such an appearance would have no connection with a good business house. You would in voluntarily associate his dress with small means, and you would be very dubious as to his ability (or his firm's) to execute the order satisfactorily on that account. In the business world proper the value of dress is fully appreciated, and it is a necessity, because the traveller or the employee is brought into contact with the firm's customers; they are a reflection, in fact, of the firm, a criterion of its stability, just as the dressing of a shop window proclaims the kind of business carried on behind it. Everyone avoids dealing at a shop where a poor display is made.

Have you never noticed how much more important you felt in a new suit than an old one? In old clothes you feel a certain amount of liberty, an untrammelled kind of attitude. But in a new suit you put on a new attitude of mind; there is the idea of discipline, yet of comfort. Your deportment alters. You are a little more erect than usual, your shoulders are put back, you feel "as good as anyone else" as some would phrase it, and if you had been down in the dumps before it has to a great extent disappeared.

Economy in clothes is a misguided economy; do not dress "loudly," but quietly, unostentatiously, and you will create a far deeper impression in the world than were you to wear anything. While dress does not make the man it often makes success.

—o—

Curative Hypnotism.

By Geo. H. Bratley.

LESSON I.

It is only a few years ago that to apply the word Hypnotist to anyone was to stamp that individual as an agent of Satan or one who dealt in the "black arts," and even to-day we find that there is a cloak of mystery and romance attached to one who is known to have made a study of this science.

Many of our readers will no doubt have received circulars from those who advertise expensive courses of lessons on Hypnotism, Telepathy, &c., in which they have held out to them for so many dollars the opportunity of attaining a wonderful power through which they may influence others silently and without their knowledge to act as they suggest, no matter whether the suggestion be for evil or good. Such circulars as these, imaginative scribblers in the Press, and writers of romance are greatly to blame for the general public's open-view on this subject. If we take those who are entitled to an opinion through long years of investigation we find them unanimous in the belief that no evils result from it, and that a subject cannot be made to perform an act or do that which he will not do in a normal state.

Now we are well aware that there is such a thing as evil in the world and that most of us have a few seeds which may probably be lying latent. If through Hypnotism we can bring suggestion to play on these seeds they can either be killed or fructified so that any possible danger through Hypnotism must come through stimulating an evil which already exists. Here we see the wisdom of only placing ourselves in the hands of a high-minded Hypnotist. His work should be to kill out what is evil and to stimulate the good; to develop those latent qualities which are desirable; to transmute the Universal Life Force into healthy magnetism and focus or impinge this into the diseased parts of his patient, or replace the vitiated magnetism of his

subject with his own. For this reason a Hypnotist should be one who lives a healthy, moral and clean life.

It is not the writer's intention to claim originality for these lessons, yet the reader will have hints given here and there which are the outcome of his own experience.

There is a conception that Mesmerism and Hypnotism are one and the same, but there is a difference, though they are closely related. Mesmerism is the name given to an art which long antedates the days of Anton Mesmer, for it was known and practised long before his time, and though Mesmer met with little but scoffs and jeers we find him spoken of as a man who was undoubtedly a mystic, and who was honest in the belief that the phenomena produced was real. (Oxford Encyclopaedia 9th edition.) It was in 1787 that Mesmer went to Paris and met with much success in curing disease. When treated with contempt by the leaders of science he departed, but left behind a disciple, the Marquis de Puysegur, whose theories were tested and examined, mainly through the instigation of Dupotet, by Dr. John Elliotson, who was consulting physician to St. Thomas's Hospital, and later on physician and clinical lecturer. In 1838 the Council of University College where he was then senior physician, ordered him to cease his experiments. Elliotson resigned his appointments and pursued his work elsewhere. We next find James Esdaile pioneering the cause and doing good work in India. He made a convert of Dr. Fraser Thompson, surgeon to the Perth Infirmary, but after performing several successful operations on patients in the mesmeric trance his colleagues promptly promised to resign if the practice were continued. It was not until about 1840 in the time of Braid that such practice came to be regarded as in any degree reputable. Probably this was owing to the fact that he altered the method of inducing sleep and called his discovery Hypnotism. In 1843 he published a volume in which he says:—"I have now entirely separated hypnotism from animal magnetism, I consider it to be merely a simple, speedy mode of throwing the nervous system into a new condition which may be rendered eminently available in the cure of certain disorders." This appears to have mollified the medical world somewhat, who now admitted Braid's phenomena, and Chambers' Encyclopaedia takes Braid as having settled the character of the mesmeric phenomena all round. After this we find Baron von Reichenbach, who experimented with magnets, and who discovered through his subjects that the human fingers projected little flame-like emanations from the tips which science has rediscovered and christened the N rays, after ridiculing the idea. After this we get a long list of names including those of Dr. Rudolph Heidenhain, Dr. W. Carpenter, M. Liébeault, Charcot, Albert Moll, Binet, Fèrè, &c.

The result of all these years of experimenting has resulted in three systems:—First, that of Mesmer, whose disciples teach that a subtle fluid emanates from

the body of man ; that this fluid can be projected by the will through the hands and eyes of the operator. Second, we have the followers of the Nancy system or M. Liébeault's teaching, that Suggestion is the basis of phenomena and that it can be made a healing agency, mental, moral and physical. Third, the Paris system or that carried on at the Salpêtrière, whose head was Charcot, who taught that the hypnotic condition is the result of hysteria, really a form of disease.

With Charcot, Hypnotism was a method of inquiry, with Liébeault of cure. It is with the first and second we shall concern ourselves.

(To be continued.)

—o—

Talismans, Amulets and Charms.

By Geo. H. Bratley.

DIVERS CHARMS.

The ancients had charms for almost every purpose, and the following are collected from various authors whose works are now scarce, and if obtainable it would only be at great outlay. Of course it cannot be taken too literally, though with a knowledge of the sympathies and antipathies much might be explained that might be ridiculed otherwise.

A charm for healing diseases is the famous Abracadabra, this is written in the form of a triangle on virgin parchment. The ancients say of it :—"You may cure the party without their knowledge by scraping out one line each day with a new knife kept for this purpose. As each line is erased, say" :— So as I destroy the letters of this charm, Abracadabra, so by virtue of this sacred name, may all grief and disease depart from (here mention the name of patient) in the name of the Father, and of the Son and of the Holy Ghost. In the name of the Father, I destroy this disease, in the name of the Son I destroy this disease, in the name of the Holy Ghost I destroy this disease. Amen. When the last line of the triangle is erased the diseases are said to be cured.

A comb to cure headache :—"If the pain be on the right side of the head make a comb out of the right horn of a ram ; if the pain is on the left side then make the comb out of the left horn."

"The little bone in the knee joint of the hinder leg of a hare doth quickly help the cramp if you touch the aggrieved part therewith."

"A small piece of the tongue of a fox being moistened and made soft in vinegar, after being dried, draweth out a thorn or any other thing deep in the flesh by laying it thereon."

"The heart of a kite worn about the neck or finger, mitigates choler, wrath, contention, and preserves the wearer from all evil effects thereof. It also stops bleeding of every kind, or in whatever part of the body it may chance to be."

"The asparagus root being applied and kept upon the tooth where toothache is present draws it forth without pain."

"The tongue of a beaver dried and often smelt of, will cure the apoplexy."

"The heart of a hare, dried and worn about the neck will cure the cramp, and drank in wormwood water will cure and strengthen the stomach or intestines."

"Take the skin of a marten cat and burn it, and then take the ashes and steep them in white wine, or clear water, and throw it upon an adder or toad, or any venomous worm, and it will die immediately."

We also find that warts may be cured by saying:—
"Vanish inflaming ether, salamander! Flow together, step forward and finish thus in the name of God the Father, God the Son, and God the Holy Spirit." Repeat three times; while saying the three Names blow over them.

Pliny says, that if a man who sets out on a long walk carries a popular wand in his hand, he will not get his legs chafed.

"An amulet of the seed of tribulus cures varicose veins: and tertian fever may be relieved by tying on the patient a root of autumnal nettle, provided, when the root is dry, the sick man's, and his parents names are duly pronounced aloud."

Alexander of Tralles (A.D. 550) writes:—"Then again for the gout, some henbane, when the Moon is in Aquarius or Pisces, before sunset must be dug up with the thumb and third finger of the left hand, and must be said, I declare, I declare, holy wort, to thee; I invite thee to-morrow to the house of Fileas to stop the rheum of the feet of M. or N., and say, I invoke thee the great name, Jehovah, Sabaoth, the God who steadieth the earth and stayed the sea, the filler of flowing rivers, who dried up Lot's wife and made her a pillar of salt take the breath of the mother Earth and her power, and dry the rheum of the feet or hands of M. or N. The next day before sunrise, take a bone of some dead animal, and dig the root up with this bone, and say, I invoke thee by the holy names Jav, Sabaoth, Admai, Eloï, and put on the root one handful of salt, saying, "As this salt will not increase, so may not the disorder of M. or N." And hang the end of the root as a periapt on the sufferer, etc." For agues he writes:—"The little animal that sits and weaves with the view to catch flies, tied up in a rag round the left arm, is good."

Albertus Magnus in his treatise "De Virtutibus Herbarum." Writing on the herb heliotropion, says:—"If one gather it in August, and wrap it up in a bay leaf with a wolf's tooth no one can speak an angry word to the wearer. Put under a pillow it will bring in a vision before the eyes of a man who has been robbed, the thief and all his belongings."

The mandrake is said to be engendered under earth of the corpse of a person put to death for murder. It is supposed to bring love; wealth and health to its possessor, and to restore life to the dying. Pythagoras mentions the qualities of this vegetable. Joan of Arc is said to have owed her victories to a mandrake root

(To be continued.)

Astrological Department.

By the Editor.

THE SUN IN TAURUS.

Interesting to all persons born between April 21st to May 22nd, any year.

Taurus people are usually slow, careful, plodding and self-reliant. They are gentle, silent and firm, have much patience and can wait for their hopes and aspirations. Are determined, and often stubborn, refusing to be convinced. Opposition will soon irritate them, and when angered they are furious and perhaps the most bitter in enmity of the twelve signs. There is much caution, patience and perseverance. The sign is a most sensitive and intuitive one and the first impressions of these people are generally correct. One side of this sign expresses selfishness, materialism, pride, a love of flattery, and much natural conceit, even indolence and depression; the other a zealous, persistent nature, with great mental and physical endurance and an idealism which will take them far above the ordinary individual. Taurus people are controlled greatly by their emotions, are very kind when their sympathies are aroused, but their treatment of a person depends much on their sentiment and feeling at the time than upon any fixed regard, hence, they are not at all times reliable and steadfast. They are, however, quite magnanimous to friends, and are very fond of good living. The memory is good, retentive, patient and practical. If studiously inclined they are natural collectors of book knowledge, and are unrivalled as scientists, thinkers, and philosophers, or anything which requires great memorizing and not much originality. They are receptive centres of the mental influence of more projective minds and should never decide any important matter when in the midst of business excitement, but for these matters they should be entirely alone. They are usually lucky, and though things may seem to go far from smooth with them for a time, in the end they straighten out and all is well. There is a fondness for music, art, science, pleasure, luxury, society and the good things of life. The faults belong to anger, and a spirit to domineer and be too exacting, to be cunning and wary and sport with truth. Often the Taurus man will let the wife bring in the living, and it is not wise for a female who marries a native of this sign to take a prominent part in the business or to start to increase the income by any effort on her part. If she does it is often that he will be a mere hanger on. The Taurus men are good soldiers, keen, bold, cautious, and full of strategy. As doctors they shine, being gentle, humane and skilful.

In marriage the happiest unions will be found with those born any year between Aug. 24th to Sep. 23rd; Dec. 22nd and Jan. 20th.

Their gems for luck are the emerald and moss agate.

Among the prominent people who had the Sun in

Taurus at birth are General Grant, Henry Fielding, Shakespeare, Herbert Spencer, Lord Avebury, Sir John Lubbock, Emperor of Russia, King of Spain, Earl of Rosebery, Miss Florence Nightingale, Sir Conan Doyle, &c.

Those born on these dates any year will be wise to use caution in dealing with others, and must guard against deception, June 26th and 27th, last five days of Sep. and Dec. An unsettled time for those born the middle of March, June, September and December. Dull and a depressing month, with health below the standard for those born the 8th and 10th Feb., 11th and 12th May, 13th and 14th Aug. and Nov. Some good luck, better health and a month to push affairs for those born the second week of April, June, and Dec. Care should be observed against mishaps, losses, quarrels and law by those born during Feb., May, Aug. and Nov.

“TIPS” TO TRAVELLERS.

Commercial travellers and the general public will find the following days and times of special value for doing business with the trades mentioned. Travellers should use them for calling on firms where little or no success has hitherto been met with. Try them.

- Call on brewers, fishmongers, oil merchants, and dealers in all kinds of fluids on the 2 all day; 7, 10 to 11 a.m. 9 and 16, 10-30 to 11-30 a.m. and 3-30 to 4-30 p.m. 20, all day; 23 and 30, 10-30 to 11-30 a.m. and 3-30 to 4-30 p.m.
- On ironmongers, gunsmiths, chemists, smiths, cutlers and barbers, doctors, surgeons, and dentists on the 3, noon to 1 p.m. and 2 to 3 p.m. 5 and 10, all day. 17, noon to 1 p.m. and 2 to 3 p.m. 20, all day. 24 and 31, noon to 1 p.m. and 2 to 3 p.m.
- On stationers printers, lawyers, publishers, teachers, architects and booksellers on the 4 at 9 a.m., noon to 1 p.m. and 5 to 6 p.m. 5, all day. 11 and 18, 9 a.m., noon to 1 p.m. and 5 to 6 p.m. 23, all day. 25, noon to 1 p.m. and 5 to 6 p.m.
- On clothiers, woollen merchants, provision dealers, lawyers, and clergymen on 2, all day. 5, 9 to 10 a.m. and 1 to 2 p.m. 10, 12, 17, all day. 19 and 26, 9 to 10 a.m. and 1 to 2 p.m.
- On artists, musicians, drapers, jewellers, theatrical people and confectioners on 6, 13, 9 to 10 a.m.. 1 to 2 p.m. and 6 to 7 p.m. 14, all day. 20, 9 to 10 a.m. and 1 to 2 p.m. 23, all day. 27, 9 to 10 a.m., 1 to 2 p.m. and 6 to 7 p.m.
- On plumbers, shoemakers, dyers, curriers, maltsters, agriculturists, builders and landlords on 2, all day. 7, 9 to 10 a.m. 10 and 12, all day. 14, 21, 28, 9 to 10 a.m. 30, all day.
- On inventors and electricians on 1, 9 to 10 a.m. 13, noon. 26, 1 p.m. 30, 9 a.m.

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Books and Reviews.

(All books, &c., reviewed in this column can be obtained at this office.)

That sex is the basis of creation is a contention ably sustained by Mr. C. W. Close, in his “Sexual Law and the Philosophy of Perfect Health.” Love being the supreme power then love in some one of its forms is the basis controlling the sex relation. The sympathy or repulsion of sex magnetism is explained upon this theory by the author. In regard to health as the

supreme human ego can neither be diseased nor die, it is obvious that ill-health is of the body alone. Chapters on What Heals. Vital Healing, The Electric Will, Concentration, and a Statement of Individuality follow, in which the theory is elaborated. This pamphlet is worth perusing.

C. W. Close, 124, Birch St., Bangor, Me., U.S.A.

"The Power of Thought in the Production and Cure of Disease" is a pamphlet compiled from a paper read before the American Institute of Homeopathy, by W. H. Holcombe, M.D., ex-president of the Institute, and author of other works on mental science. The absurdity of the theory held some twenty-five years ago that thoughts and affections were produced by chemical action is commented upon, and the real nature of them shown. Diseases are seen to be not the "products of our fleeting external thoughts, but of the deep-seated errors and illusions which are planted in the unconscious mind. The author recognises the *vis medicatrix naturae* and the unconscious mind as one and the same. The cause of disease is aptly set forth in the following paragraph: "The bad health and morbid conditions frequently engendered in male and female students in schools and colleges are not fully explained by over-study, deficient hygiene and bad sanitation. It is the pride, envy, ambition, dissatisfaction, selfishness, excitement and worry developed in the desire to carry off the prizes, which must slowly but surely demoralise the spiritual nature derange the nervous system, impair all the functions, and lay the foundation of chronic disease." The principles and practice of mind-cure are not aimed at being taught in this pamphlet, but the thoughts on the subject will make a good foundation upon which a sensible system may be built. 15 cents.

"The Influence of Fear in Disease" is sufficiently descriptive to need little comment. Like the pamphlet referred to it is clear, forcible, and rational, and merits perusal. "Fear produces disease by paralyzing the nerve centres, especially those of the vasomotor nerves, thus producing not only muscular relaxation, but capillary congestions of all kinds. This condition of the system invites attack, and there is no resilience or power of resistance. The gates of the citadel have been opened from within, and the enemy may enter at any point." 10 cents.

B. Howard Moore gives the reason "Why I am a Vegetarian" in the booklet before me. The aesthetic sentiment is not the only one which weighs with Mr. Howard, strong as that is. The definition of the reform diet is novel: "Vegetarianism is the neglect by one being to suppress another for nutritive purposes." The use of animals for food is considered to be an exploitation. "In the ideal universe the life and happiness of no being are contingent upon the suffering and death of any other" The passionate appeal made for a bloodless diet could scarcely fail to covert the Phistiline, irrespective of other arguments

which Mr. Howard brings to bear on the case. I wish the book every success. 1s. 1d.

"It" answers the oft-asked question as to why there are failures in the mind cure, and answers gives the same reason as the Hindus have ever assigned to the cause of pain—the Curse of Separateness, which brings as a result disease and death.

"Adam Finding his Rib" has an unconscious touch of humour about it, but a pretty story is connected with it. Much homely chat and discussion on Mazdaznan matters occupies much of the space of the "Mazdaznan." "Pre-Natal Duty," in four chapters, is concluded, and should be read by all women who desire to bring into the world healthy children.

Chock full of interesting paragraphs is "Medical Talk for the Home." Its title might lead one to suppose it consisted of receipts for various diseases, but this is not the case; valuable hygienic suggestions take the place of these, and as usual weighty articles on subjects of interest to most people

"Suggestion" gives an invaluable article on "How to Cultivate Optimism" by the Editor, Through Auto-Suggestion, which the depressed should read. Dr. Latson contributes "The Psychology of Suggestion," in which a clear definition is drawn of the conscious mind and the sub-conscious mind, the first being aware of itself and its activities and the latter work automatically. "Thought Force as a Factor in Muscular Development" shows that concentration of mind is the fundamental law that governs the growth of tissue.

"Air Baths Make Good Blood" is the contention of the writer of this article in the "Naturopath" the use of sun, light, and air baths is emphasised, the Effect of Vegetables on Health points out how beneficial spinach is for the nerves, celery for the same purposes, garlic and olives for improving the circulation.

The use of the pentacle and its meaning are explained in "Oriental Mysteries." Mysticism in the shape of an article on the Sankhya philosophy, and "Man's Occult Power," "Obsession" and other matter complete the number.

"Fred Burry's Journal" has altered its cover but not its style. We are seen to get what we deserve. Success is said to depend upon patience.

"Now" signalises its entry into the fifth year by adding several pages and dressing the youngster in a new cover. It was started as an eight-page paper and now numbers some 26. The material is as stimulating as ever. New lessons commence on several subjects, and the other articles are varied and eminently readable.

"Harmony" opens with "The Redeemed Body," and continues with "Lessons in the Delight of Life," "Doing too much Business," and a miscellany of excellent matter.

"The Psycho-Therapeutic Journal" discusses the "Psychic Side of Therapeutics," "Medical Pedantry," "Science and N Rays," the effect of radiant heat v. drugs.

"The Nautilus," "Expression," "True Word," "New Thought Searchlight," and several other magazines received too late for notice this month.

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You and I.

I welcome all "old" readers, if I may so call them, seeing that this journal has but completed its first birthday, and hope they will find the Talisman more interesting than the first volume. Other features are in preparation, and these will be announced in due course.

Those readers who would like to be put into communication with others interested in any aspect of New Thought or the occult are invited to send their names to the editor, and to state sex of correspondent they would like to communicate with and subject. Many strong and lasting friendships have been made in this manner, and mutual benefit received.

One of my numerous correspondents wrote as follows the other day "I find the articles of much help; they often brace me up when I am feeling discouraged, as I am apt to do too often. I always look forward to the date of receiving the book." This letter does not stand alone by any means, but one is sufficient for my purposes, and the fact of finding the articles of help shows how infectious optimism is. Generally people imagine that only pessimism "takes on," but this is a mistake. Now those people who are inclined to feel despondent at times and are cheered up by some word or act should try and reproduce in themselves the sensations they experienced in reading or hearing as the case may be. Then again, one can often reason oneself out of depression by realising that bodily and mental conditions are the result of thoughts entertained, and that according to the thought indulged in to-day will be the state of the mind to-morrow. Of course, some unexpected piece of news may upset the equanimity of the most stout-hearted, but they will soon regain their balance. Summon to your aid the most vigorous proverbs you know, or the most inspiring writings you are acquainted with when these fits of melancholy come on. If you have found some author stimulating, mark the most trenchant passage, and keep it within reach, and when deep in the slough plunge yourself into it for all you are worth, and your thought will soon be keyed with his, and you will feel strengthened. Many persons have found this stimulus and have often wondered how it has been imparted. Well, the answer is not difficult. When you *think*—not imagine you do—about a writer's work your thought is *en rapport* with him, whether in or out of the body; death cannot alter the mind, and you share in his thought currents. Distance is practically annihilated, and the more virile the writer the more intense the connection between him and those who sympathise with him.

League Notes.

A member interested in the Occult generally desires to enter into correspondence with another one for mutual advantage. Will readers kindly send their name and address and we will put them in communication with our friend?

6D desires helpful thought, suffering from an attack of rheumatism.

The first batch of questions with regard to the examinations are given below and we hope that members who are on these Circles will answer as far as they can.

Circle 1.

1. If the Moon is in the 22nd degree of Pisces and the Sun 22nd degree of Cancer what aspect do they bear to each other?

2. What will be the M.C. and Asc. for a person born in London on December 31, any year at 11-55 p.m.?

3. Draw a Horoscope for a person born 1904, June 3rd at 3 a.m.

Circle 2.

1. If a person appears in the crystal surrounded by a pale or clear red cloud, or this colour is prominent, what disposition would you give to such a person?

2. If the figure 2 appears in the crystal what would you read it as a symbol of?

3. If clouds appear to be moving to the right hand side of the gazer what does it indicate?

Circle 6.

1. What is the Ego?

2. Where is the Ego during sleep?

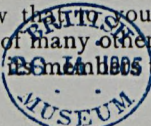
3. What is the prophetic dream?

—o—

Success Circle.

INSTRUCTIONS.

Those of our readers who believe in Telepathy, the power of thought, &c., will be benefiting themselves and others by following these instructions. The time required is little, and the work easy, the reward will be according to the will and thought put into the matter. We do not attempt to give here an explanation as to the law of affirmation, &c., suffice it to say that the Thought Waves set up by an individual cause certain vibrations, which by any organised and trained mind, or minds, can be made beneficial to those who take part in the creation of these vibrations, and which are, so to speak, marshalled into proper order by the trained mind. Would-be members of this Success Circle should try to work with us each day for 10 minutes at noon—12 to 12-10, and 8 to 8-10 p.m. they can take both or one of these times. Be alone if possible, sit in a comfortable position, and hold the belief of success in the mind. Picture yourself as a human magnet attracting what you desire. At the same time the affirmation sent each month should be dwelt on and mentally repeated. Have faith, and know that your thought is added the strength of that of many others, and that these form a circle which has been in effect throughout the globe.



TO NEW READERS.

In place of the offers made some months ago, which are now cancelled, the following choice of free gifts is offered to *new* subscribers to the "Talisman," sending the subscription for one year, 3s. 6d. : (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 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 (see elsewhere); or (4) readers may receive both "The Talisman" and "Naturopath," or "Fred Bury'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.

NOW READY.

Aphorisms of Mental Science.

This is a collection of the cream of Mental Science and the New Thought taken from the works of the leading writers, such as Chas. Brodie Patterson, Horatio Dresser, Ralph W. Trine, Henry Wood, C. W. Close, Prentice Mulford, Helen Van Andersen, Helen Wilmans, Eleve, W. J. Colville, Lucy A. Mallory, Ella Wheeler Wilcox, Elbert Hubbard, Fred Burry, H. Harrison Brown, &c., and other brevities from Plato, Buddha, Chas. Reade, Marie Corelli, Emerson, H. W. Beecher, Carlyle, Voltaire.

This little pamphlet is waistcoat pocket size, and is intended for the busy man and woman, who cannot grasp in a sufficiently practical manner much of the teaching of the new psychology. But its daily use the kernel of many a truth will be committed to memory and act as a stimulant during the day, and in a short time the gist of many books will thus be retained, to be worked up and assimilated, and become part of the mind of the reader. These tit-bits should thus be possessed by all students, as it will prove helpful to those who seek to become Living Magnets, drawing Health, Success, and Happiness. Compiled by A. Osborne Eaves, and Geo H. Bratley. (7d. post free.)

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- "IT." =

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