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

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THE

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The Talisman,

A Monthly Magazine devoted to Practical Idealism

Conducted by Geo. W. Bratley.

No. 14.

June, 1904.

Price 3d.

The Divine Architect.

There is a divine architect within every person capable of building a perfect structure. This architect will respond to your will if it accords with his. Behold this designer walking up to a block of granite. He chisels away for days. Little can be seen as to the design of this divine architect. By and by the form of a face appears. Each day it becomes more perfect, until the highest ideals of the architect are reached. Then the beautiful features and lovely form are developed. You say, "behold the Angel."

Another divine artist walks up to a piece of canvas ; with pigments and brush he begins his work. The designer is working away, putting a little paint here and a little there, thus forming the beautiful background with all its living scenes. In the midst of this grand scene there stands in bold relief the form of a man ; beautiful in the highest degree, of all men the most manly, of all beings the most beautiful and lovely. Behold the Messiah. Back of mallet and chisel is this divine architect directing the workman ; back of the paint and the brush is the divine designer.

You are your own architect, your own body builder. What kind of a temple are you building, and what degree of perfection have you reached? What kind of material have you been using? Are you building like the man who collected much sand, cement, brick, stone, marble and wood, and put the material together promiscuously, and as a result had no house? He had no design. Or are you like the man who had the masons do the brick work and the carpenters do their part, &c, and at last a beautiful edifice was reared? Many people are building their bodies just as the man who threw the material together in a promiscuous way. Your body is affected by every thought you think.

If you follow the pattern of Divine Science you will build correctly. Then your body will last for *centuries*.

Divine Science obligates you to pour out all the acids : fear, jealousy, worry, hate, malice and anger. When these acids act upon your face they make wrinkles and crow-feet. They scratch, burn and completely disfigure the surface of the angel within, which should shine forth from every living person. Practise the fruits of the spirit : love, joy, peace, happiness and brotherly kindness. Do these things, and instead of a tiger inheriting your body there will come forth the ideal which all the world is looking for—God.—
E. T. Bunting in Harmony.

Mental Tonics.

No. 5. INDEPENDENCE.

There are two kinds of independence; one is that attitude of mind in which a man asserts himself as being all-sufficing, in which no co-operation is required from any other human being. Some people glory in being identified with this type because there is an absence of the sense of weakness, and in that respect there is something to be said. Isolation can accomplish little, however, and the independence which should be cultivated is one in that self is relied upon, but the co-operation of others is welcomed and in fact sought.

It is not sufficiently recognised that the one attracting force in the universe is Love, and no one should seek to be independent of this factor. Independence of the wrong kind acts like the negative pole of a magnet; it repels, and the man who would be a success in life, in whatever capacity must be able to attract rather than repel. There is nothing to be gained by isolation; quite the opposite. In a universe where all are parts of one whole the parts must act in consonance to secure the highest results, thus any holding aloof from mankind is an egregious mistake.

Do not be afraid of making friends, then, and you never know what your relationship with the person whom you casually meet may be. Daily life brings some peculiar experiences to many people, and among them is the fact of being brought into some personal contact with someone whom we had previously snubbed, and we can scarcely wonder if the favour we had hoped to secure is not granted.

Be independent in the sense of depending on your own inner forces—in the highest part of yourself. If you have been accustomed to depend on your friends for nearly everything you wanted, no wonder you should feel helpless when that help is suddenly withdrawn. Have you ever remarked that in the biography of nearly every millionaire or every wealthy or successful man he began with practically nothing? Place a fortune in the hands of a young fellow and there is a strong temptation to live an idle life because there is no need of initiative. There is nothing he wants. All he has to think about is how to enjoy himself. He simply becomes a "gentleman" and the world often loses a brilliant inventor or writer.

All leaning on others implicitly destroys belief in oneself, and once that want of self-reliance is lost as soon as the extraneous help is withdrawn then flop we go! You see, the actual source of help has been in the friend, not ourselves, and when that friend leaves us, or dies, we are thrown upon our own resources and an entirely new situation arises, which we are not prepared to meet.

Never forget that a help at one point may be a positive hindrance at another. Thus if a man broke a leg, a couple of crutches would be indispensable. He would be able to make far greater progress with



them than without. But suppose he never put them aside ; how they would hamper his every movement ! And so it is when we put our faith on anything outside ourselves. All props hinder our progress. Further than that, we leave opportunities to others which we should utilise ourselves when they occur, and it is not always possible for others to act at the precise moment to gain success.

Why do people rely on others ? Because they have no faith in themselves, and if a man has no faith in himself it is certain he cannot be a success in anything. Don't rely on the promises of others, but make your own opportunities and take them when they come. Knock all props from under you and stand alone ; unless you have tried the experiment you can't think how exhilarating it is. The eternal Micawbers by whom we are 'surrounded' will be looking for something turning up to the end of their days.

When you come across a man who does not believe in himself and who yet wants help you make first one suggestion and then another. To each and all of them he will offer some objection, for there is only one step between the man with no faith in himself and the pessimist, and it is always taken sooner or later. If he wants a situation he will depend on a friend getting him one, if it is suggested he should call and see a firm he will reply, "I don't think it will be any use." Thus primed it is not odd that it won't be of any use, for he carried an atmosphere of disbelief or want of faith in his walk, his eye, his voice, his manner and everything else. When he asks if there is a vacancy it is generally in a negative form thus : "I suppose I should scarcely be suitable for the vacancy you offer?" clearly implying he does not think he is, and who should be a better judge than himself. As stated in the previous lesson the world always takes a man at his own valuation, and so a man who thinks he is no use to society impresses others with the same opinion.

This attitude must be altered. No man is useless. There is something which the world wants and which you can supply, therefore be independent ; assert your rights, the rights of yourself as part of one whole to enjoy the abundance which nature has provided on every hand, but which man fears to claim. What you have to do is to recognise this relationship, and in proportion as it is recognised so will be the measure of success.

It may be asked why this should be so. Because as you gain belief in yourself and therefore become independent you look at life in a new light. The word "failure" ceases to be a bugbear as before : in fact, it is never recalled, and the barrier to the latent power which every human being possesses begins to assert itself. Hence there is nothing to check, to retard, and man becomes independent.

It means more. It means that he begins to plan, that he is dissatisfied with present conditions, and "where there's a will there's a way." Following the

hints already given in previous pages he does not neglect daily silent thought, and in this retreat of the mind he pictures those conditions he would have round him. This act of sitting down and meditating on his ideal brings to him thoughts related to similar conceptions—thoughts of an ideal, which want to be set to work, for all thoughts after being added to a few times by different persons acquire a semi-consciousness, have implanted in them a desire to work along some particular line, the one by which they have been built up chiefly.

By dwelling upon the idea of independence, by seeing yourself in thought as independent, as possessing faith in the Law that it will bring you whatever you demand, you will become the embodiment of your wishes. Compare the attitude of the man who depends upon others for his promotion, custom, &c., how he has to trim, to put his principles in his pocket, to curry favour, to play the sycophant and to be what he would not be. The finer feelings, but above all the spontaneity of the mind or spirit—I am using the terms interchangeably here—is stifled and dwarfed. Yet this is the source of growth and freedom, and when this part of our nature is thus degraded we become the puppets of circumstances. This should never be lost sight of by those who would be independent.

If you are an employee place before yourself the ideal of becoming an employer, or if you are employed by a large firm in a subordinate position aspire to one of responsibility. This can only be attained by rendering yourself indispensable to your employers, by studying all the details of the business, and thus be of real value to the firm. It does not take a business man long to see if a workman is worth his salt, and when you show that his interest is yours, then advancement will not be long, though this recognition is less tardy in the States than it is here.

Nothing short of freedom, however, should be aimed at. If you are engaged in work that is not congenial there is no freedom, and no real independence can be possessed till you are free. Claim from your mind the right to be free, and ignore all limitations, and most assuredly these limitations will fall away.

A useful affirmation for independence is as follows, and it should be said over and over again every day until more strength has been gained :—

As a part of the whole I claim absolute freedom to make my circumstances what I will, and I have perfect faith that my wishes will be gratified.

After five minutes' affirmation call up in your mind the kind of circumstances you would realise, in as clear a manner as possible.



Talismans, Amulets and Charms.

By Geo. H. Bratley.

THE HEBREW SCRIPTURES AND CHARMS.

Many charms for various objects were drawn from these and held to possess great virtue and power. They are either written on parchment or repeated as occasion requires.

A charm against furious beasts is said to be Job, Chap. 5, v. 22, 23. "At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth.

For thou shalt be in league with the stones of the field: and the beasts of the earth shall be at peace with thee."

The instructions are to repeat this earnestly and with sincere faith."

Against trouble in general, Job, chap. 5, v. 19, 20 and 24, this reads: "He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee.

In famine he shall redeem thee from death: and in war from the power of the sword.

And thou shalt know that thy tabernacle shall be in peace: and thou shalt visit thy habitation, and shalt not sin."

Against enemies, Isaiah, chap. 12, v. 2, chap. 13, v. 10, chap. 17, v. 14, or against peril by fire and water, Isaiah, chap. 43, v. 2.

The following are taken from a large collection in the writer's possession:—Psalm 56 against passion &c. Psalm 58 safety from furious dogs. Psalm 112 and 113 for increase in might and power. Psalm 133 for daily gain and friends. Psalm 121, v. 2, Ps. 65, v. 23, Ps. 37, v. 37, Ps. 37, v. 3. Ps. 118, v. 13 to be said daily for prosperity and blessing.

Other methods are used in connection with the Scriptures, thus by taking the letters from the beginnings of words or their ends and also by other means the names of Spiritual Powers are extracted.

Psalm 65 and the name JAH repeated persistently will give fortune in all undertakings.

Psalm 72 written on parchment with the name AHA and worn round the neck will make the wearer a universal favourite, and he will never come to poverty.

To overcome passion and gain self-control repeat Psalm 59 from second verse to end and the name PALTIOEL. Do this at noon and evening for three days; saying the following prayer:—"Lord my Father, and the Father of mine, Mighty God. May it please thee for the sake of thy great, holy and adorable name, Paltioel to release me from the Jezer Harra (evil desires, thoughts, &c.) as thou didst the author of the Psalm when he prayed to thee. Amen.

Psalm 13 is a charm against sudden death, it should be read and the name ESSIEL thought of, or "My help is the mighty God," while the following prayer must be said. "Protect me according to thy good will and pleasure from violent, sudden and unnatural

death, and from all other evil accidents and severe bodily affliction, for thou art my help and my God, and thine is the power and the glory, Amen." This is good for twenty-four hours.

If success and good fortune is desired from a removal or on entering or opening new premises repeat the 61 Psalm and the name SCHADDEI before opening or entering.

For Divine protection write the great name of God, AGLA on parchment and carry continually.

Psalm 134 should be repeated daily by all students who wish to gain honours and success.

Lastly, all those who receive benefit or good through the use of these scriptural charms, or those who have any prayer answered should repeat in thanks Psalm 150.

(Concluded.)

—o—

Astrological Department.

By the Editor

THE SUN IN GEMINI.

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

Those who are born during this time are vivacious, restless and anxious, always on the move and never really satisfied, there is a restless want of something, they know not what. Are liable to extremes in everything done. The nature is kind, willing, humane, and sympathetic, easily worried and irritated, and as quickly calmed. Will be quick in anger, have a strong will, and love positions of responsibility, but are without pride or tyranny. They have the faculty of making the best of themselves, of other people and things in general. There is a tendency to quickly take offence, and what will be one day looked upon as a joke may be the cause of offence at another time.

The mind is active and inspiring, and they possess some mental vigour which often impels to large enterprises, chiefly of a mental nature. Among the chief features are intuition and rapidity of thought; these manifest in originality of ideas, fondness for science and literature, ability in legal matters and negotiations. There is often a strong religious nature and many Gemini people must have a creed or they cannot be happy.

Gemini women usually make good wives and good mothers, they are neat, clean and tactful, are witty and make good companions.

These people may be said to have a dual nature in active operation, one trait contradicts the other, happy and unhappy, satisfied and dissatisfied at the same time.

In marriage the happiest unions will be found with those born any year between Jan. 21st and Feb. 20th : Sept. 23rd and Oct. 23rd.

Their gems are the beryl, aquamarine and dark blue stones.

The Prince and Princess of Wales, Lord Wolseley, Sir Edwin Arnold, Princess Christian, Mr. Alfred Austin, Sir C. Macdonald are among the prominent people born with the Sun in Gemini.

Those born on these dates any year will be wise to use caution in dealing with others, and must guard against deception this month, March 24th and 25th, last days of June, Sept. and Dec. An unsettled time for those born in the third week of March, June, Sept., and Dec. A dull and depressing month with health below the standard for those born second week Feb., May, Aug., and Nov. Better luck and some benefit for those born the second week of April, 13th and 14th June, third week of Aug., and 13th to 16th Dec. Mishaps and quarrels must be guarded against by those born first half of March, June, Sep., and Dec.

"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 6, 13, 20, 27 from 4 to 5 p.m. On the 8 and 18 all day. On the 9, 4 to 7 p.m.

On ironmongers, gunsmiths, chemists, smiths, cutlers and barbers, doctors, surgeons, and dentists on the 7, 14, 21, and 28 from noon till 1 p.m. On the 3, 9 a.m. On the 8, 5 to 6 p.m. On the 22, 11 a.m.

On stationers printers, lawyers, publishers, teachers, architects and booksellers on the 1, 8, 15, 22, and 29 from 5-30 to 6-30 p.m. On the 16 about 5-30 p.m. On the 21, 11 a.m.

On clothiers, woollen merchants, provision dealers, lawyers, and clergymen on the 2, 9, 16, 23, and 30 at 1-30 to 2-30 p.m. On the 10 and 24 at 9-30 to 10-30 a.m.

On artists, musicians, drapers, jewellers, theatrical people and confectioners on the 3, 10, 17, 24 at 9-30 to 10-30 a.m. and 7 to 8 p.m. On the 2, 2-30 p.m. On the 22, 2-30 p.m.

On plumbers, shoemakers, dyers, carriers, maltsters, agriculturists, builders and landlords on the 4, 11, 18, 25 at 3 to 4 p.m. On the 6, 5 p.m. On the 13, 6-30 p.m.

On inventors and electricians on the 9, 7 p.m. On the 16, noon, 18, 11 a.m. 22, 5 p.m. 29, 2 p.m.

—o—

Thinking and Being.

The mind is a great machine—the control of which means a grasp of all resources and capacities.

Thoughts are dynamic forces.

But we must not fall into the error that set thoughts or words have a magic power in themselves—these are only symbols—it is the attitude of one's character that is creative: in this New Thought, there has often been a certain superstitious bondage to the mere Letter of the Law, which we may with our maturer knowledge well discard.

People have interpreted Concentration to mean a kind of some "ideal"—a mental treatment has been understood as a strained holding of a certain thought—will power has been looked upon as a bull-dog tenacity.

Instead of all this mental wear and tear let us now ascend to the throne of Faith and Love, and with cheerfulness and calm self-reliance build better conditions.

Instead of holding on so tightly, why not let go—give a chance for the expression of the infinite potencies.

The rare consciousness has been narrow enough during the past centuries: creeds have everlastingly barred human progress: we are foolish if we do not absolutely cut away the old standards.

For habit is a great factor in our existence. We must therefore establish new habits. We must simply act as well as think as rational beings.

The thinking machinery of our being should not be daily run down over inconsequences. We need peace and repose, without becoming tired and worn out. A composed healthful state rises out of economised thinking.

The control of one's thoughts should be undertaken easily—no impatience—no hurry—no strain. What is there to strive for? We are NOW heirs to celestial conditions: happiness is immediately ours if we will keep quiet. And it is not so difficult to be thus balanced and concentrated. Unselfishness will promptly give one peace.

People are afraid they will lose something if they are unselfish. But they gain far more. For do not they widen their consciousness? All is One: we have but to recognise this unity to partake of infinite benedictions.

The object and subject are one: there is no division in this universe: all is ruled by the law of attraction.

Sooner or later everyone must reach a universal consciousness—thinking and acting all the time from a universal basis.

What a change this will mean in every day affairs. And how much both the individual and the community will be benefited.

Yes, our attitude of mind—our character—is contagious. Let us not think that periodical exercises of mental treatment are sufficient to seat one on the throne of mastery.

Habits count the most—though these may be moulded by periodical retreats into the silence.

We must live our ideals. Our lives must be constant mental treatments. The brain must be exercised reposefully. And the Spirit must be recognized above the Letter.

Words are well enough in their way: affirmations and positive statements have their place: but better and more vital than either thought or word or even deed is the BEING of one's ideals.

It is not easy to shake away the ruts of canonical standards of conduct, whether old or new. Systems and schools are established—and people become their slaves. We have been and are still hypnotized by

popular names and titles.

And all the while Originality and Intuition are superior to all other sources.

How much longer shall we temporize? How much longer put off our intentions to be strong and self-reliant?

Come to the front, O pioneers of a new consciousness: live out your ideals of liberty: express your inspirations and rational convictions—now-to-day—even as you have never done before. Be yourselves in serene defiance of the ignorance and arrogance of dead religions, sciences, philosophies, or what not.—*Fred Burry.*

—o—

Curative Hypnotism.

By Geo. H. Bratley.

LESSON 2

The difference between the Mesmerists and the Hypnotists is that the former believe in a vital fluid which proceeds from the operator and acts upon the patient. The latter believe that the subject just goes to sleep himself in consequence of the affirmations made to him or through a tiring of the optic nerves and exhaustion of the muscles of the eyes.

That there is a subtle life force in mankind and in animals was known by the old magnetisers centuries ago and to-day our scientists can no longer deny such; they have to now recognise that which for years they repudiated. Mesmerists owe much to the observations of M. Blondlot, also to Dr. Charpentier, whose re-discovery of human rays goes to prove that Mesmer, Reichenbach and their followers were not charlatans, but only men who sensed the truth and dared to assert it.

This subtle force has been known to the world for years by the name of Zoo, Organic or Animal Magnetism, Od, the Aura, &c; to-day it is the N-rays.

Modern scientists say these rays escape from the angles and sharp points of bodies; they can be transmitted to a distance by means of a wire, they can also be photographed.

Mesmer used "passes" to perform his cures, the magnetism flowing from his fingers: Reichenbach's subjects described it as a blue flame emanating from the fingers; Mesmerists say it can be transmitted by the human will through hand, feet and eyes, and directed to any part of a subjects body; occultists assert that it exists as a luminous envelope round human beings, animals, minerals, plants, &c., while artists of all times have pictured it as a halo over the heads of saints and holy men.

This is the force or influence which is the main agent in all mesmeric phenomena and rightly held by Mesmerists to be a strong curative agent.

Dr. Braid, who may be said to be the founder of the modern school of medical psychology in Great Britain, disavowed all belief in the transmission of any kind of force between operator and patient. His mode of

procedure was to take any bright object, often with him a lancet case, between the thumb and first and second fingers of the left hand. to hold it about eight to fifteen inches from the eyes of his patient, at such a position above the forehead as would produce the greatest possible strain to the eyes and the eyelids, and at the same time enable the patient to maintain a steady, fixed stare at the object. The patient was made to understand that he must keep his eyes fixed and steady. Dr. Braid noticed that owing to the consensual adjustment of the eyes, the pupils at first contracted, then began to dilate, then after they had done this to a considerable extent they assumed a very wary position. At this point he carried his right hand with fingers extended and a little separated, from the object toward the eyes, and usually the eyelids of the patient would close involuntarily with a vibratory motion. If this did not happen he would begin again instructing the patient to allow the eyelids to close when the fingers were again carried to the eyes, but that the eyeballs must be kept fixed on the same position and the mind riveted to the one idea of the object held above the eyes. He found that his new discovery could be used for curative purposes, and says:—"I am quite certain that Hypnotism is capable of throwing a patient in that state in which he shall be entirely unconscious of the pain of a surgical operation, or of greatly moderating it, according to the time allowed and the mode of management resorted to." Rheumatism, and paralysis of long standing, diseases of the skin, lumbago, spinal troubles, deafness, neuralgia, St. Vitus' dance, and many other diseases were treated and cured by this ardent investigator.

Readers will see the difference between the foregoing hypnotic treatment and the following mesmeric as given by Captain James. He writes:—"It is recommended that the mesmerist should direct his patient, either to place himself in an easy-chair, or lie down on a couch, so that he may be perfectly at ease. The mesmeriser then, either standing or seated opposite his patient, should place his hand, with extended fingers, over the head, and make passes slowly down to the extremities, as near as possible to the face and body without touching the patient, taking care at the end of each pass to close the hand until he returns to the head, when should extend the fingers and proceed as before. It is also useful, after making several of these passes, to point the fingers close to the patient's eyes, which procedure has in many cases more effect than the passes. This simple process should be continued for about twenty minutes at the first séance, and may be expected to produce more or less effect according to the susceptibility of the patient. Should the operator perceive any signs of approaching sleep, he should persevere with the passes till the eyes close, and should he then observe a quivering of the eyelids, he may be pretty certain that his efforts will be successful."

(To be continued)

The Powers of the Personality.

By A Osborne Eaves and Geo. H. Bratley.

LESSON 2. SIGHT AND ITS POSSIBILITIES.

The Powers of the Personality are extensions of the ordinary senses to which, however, may be added others which will be dealt with in their place.

Taking the sense of sight first, if a dozen persons were tested it would be found that scarcely two would agree as to what they saw. One, for instance, would be able to detect a delicate shade unobserved by the others, while in a dye-house many shades would be recognised as distinct which to the eyes of most people would appear the same. Again, many of the so called invisible rays, such as the X-rays and N-rays are seen by some people. Many emanations which can be photographed on the sensitive plate are invisible to eyesight except in the case of some sensitive people. This was shown to be so many years ago in the case of numerous experiments carried out, but the idea was laughed at at the time. Many persons were able to see the aura which surrounds every object in the universe, which takes the form of tiny flames in some cases and a luminous mist in others. We thus have matter which is too subtle for the camera but not for human sight, and we have the reverse.

An interesting experiment often given to test the limitations of eyesight is to take a piece of chandelier glass—that is, a prism, and letting the sunlight pass through it on to a sheet of white paper ask your friends to mark the point where the colour stops. It will be found that this point will differ in nearly every case, and that some will see colour where others see nothing but white. In the same way colour-blind people will be quite oblivious to certain colours as such. Now beyond the farthest point marked on the paper there will be colours, but the eye will not be sufficiently developed to see them, and it is in the region of these invisible colours or rays that we have clairvoyance (from the French *clair*, clear, and *voyer*, to see).

We can extend our powers along this direction to a considerable extent. Would we know what other spheres of nature contain, what is taking place far away from us, where those who have passed away from this plane are? By pursuing our investigations along this line we shall gain this knowledge.

This clear-sight is divided by some writers into three parts: simple clairvoyance, in which whatever may immediately surround the seer will be visible; clairvoyance in space, wherein scenes some distance away are perceived; and clairvoyance in time, in which past and future are presented to the student.

Several methods are given for the acquirement of this extended vision, but most of them are reprehensible on the ground of the injury caused to the optic nerve through the strain imposed on it. It is no part of our programme to go into a long detailed account of the why and the wherefore of the subject, interesting

as it may be to some : we are more concerned with the practical aspect at present, reserving the theory to some future period.

A glass which is not "cut," that is, a plain surface, should be filled with water ; place in a darkened room, or better still, wait till twilight. A dark tablecloth or piece of black velvet makes a good base to shut off the reflections which will only give us the objects of the room.

If the mind is pre-occupied it is not much use trying the experiment : some people who are excellent crystal gazers are not able to exercise the faculty for weeks sometimes. In the same way if the mind is worried or the seer is upset over anything the results will not be worth much. Presuming an absence of all irritations, gaze quietly into the depths of the water, not on the surface. Do not stare hard nor strain the eyes, rather wink or look away for a second or two when the eyes become tired. Gaze quietly into the depths of the medium and call up some scene, a simple landscape, or you can have a well outlined view or picture which you should look at a few moments so as to get it well impressed on the mind, then place it aside and visualise it in the water, or whatever medium you may be using. Do this for ten minutes every day for a fortnight and note the results. If water is used it will often be found of advantage to magnetise it before the sitting. To do this place the glass in the left hand and point the fingers of the right hand towards the water, willing that the water shall be charged with your magnetism and picture this flowing from the fingers into the water. Do this for about ten minutes.

It is generally found that previous to any picture being seen in the water, it assumes a milky, or cloudy appearance, in a few seconds this rolls away and the picture presents itself. Often the first things seen are clouds of colour and these should be taken note of, for these colours are usually symbolic and foreshadow future events.

If the colours violet, green, or blue are seen you may read it as a favourable sign, some benefit, coming joy, or if you are seeking an answer to any query it is good and means excellent results.

When red, yellow, orange, or crimson are seen you may infer danger, sickness, deceit, slander, trouble and things of a disagreeable nature.

White clouds signify good favour and benefit, or the affirmative. Black clouds indicate bad, and caution and prudence should be used in any matter where such appear.

Ascending clouds are said to give affirmative replies to any question asked : descending clouds the reverse.

If the water or crystal instead of becoming hazy appears to contain a lot of bright pin-point like spots of light it is a good sign, and the student may be assured that he is progressing.

If figures or faces of people are seen and these appear to be surrounded with colours, or clouds of

colour are hovering over them then from these colours you can judge of the character or disposition of the person seen, for these colours are the aura.

Dark red, black, green, are not good in an aura, while orange, violet, blue, white and light red are favourable, but you will seldom find colours alone they are generally mixed and have other colours running through them so that you will need care in the blending and reading of these, and must learn to interpret by perseverance and practice.

The word "visualise" has been used. It is not everybody who has this faculty, but it can be cultivated. Think of the house where you live when away from it. Try and picture it in all its details; or try and imagine people whom you know, filling in details of dress and manner of walking. Places which you have visited some little time ago can form material for experiments, and when they are again visited you can compare and see in what your visualisation may have differed from the original.

If you are fortunate enough to possess a crystal by all means use it instead of the water, as there is an element in it which is common with the magnetism of the human system, and this establishes a bond of sympathy between you. It is possible that a black crystal may suit you better than a clear one, or that a magic mirror may be still better; this will be determined by experiment. Try the visualising in these media as in the other cases.

When using either a tumbler of water, a mirror, or a crystal, try and avoid thinking of any particular thing, or there is a strong possibility that the picture will be the result of the thought. This may be avoided, the method of which will be given in the next issue.

(To be continued.)

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Books and Reviews.

(All books reviewed in this column can be obtained at this office, but odd magazines should be ordered direct from the publishers themselves, except in the case of the Naturopath and one or two others, odd copies of which will be mailed on receipt of price.)

"The Mastery of Fate" in two volumes, each 50 cents, or 2s. 3d., post free, is one of the works of Dr. P. Braun, and probably his best, from a new thought standpoint. They have met with a ready sale among students, and they well deserve it, for they are practical, stimulating and illuminative. In volume 1 we have a carefully reasoned out statement of the relationship between man and God, then chapters on the power of thought, good and evil, what disease is, the healing power, the nature of desire, faith and the silence, how to demonstrate the powers, methods of treatment, suggestion and its place, with a supplement dealing with the care of the skin, internal baths treatment of the stomach, the cure of the tobacco and liquor habits and bad habits generally. Volume 2,

deals very largely with the question of sex. Here some very valuable suggestions are made, and it is shown how necessary is one sex to the other. An interesting chapter on pre-natal child culture should be read by all parents, while the cure of poverty appeals to all poor in purse. Other aspects of Fate and how we may conquer it are dealt with, and the books deserve to be more widely known than they are.

Among the latest of occult magazines is *The Chromoscopist*, a 3d. monthly, published by William Heald, and dealing with the influence and meaning of colour. The philosophy of colours is explained by means of fiction as well as articles.

"Reason," a journal of new thought and psychic research and progress, edited by B. F. Austin, B.A., Toronto, is a little monthly with biblical tendencies, but broad. The editor discourses on "The Right Use of Difficulties" while psychic science is presented by some examples of premonitory dreams. 2s. 8d., post free, per annum.

"Self Culture" a journal "devoted to a rational development of man's capacities and powers" reaches me from The New Man Publishing Co., Omaha, Neb., U.S.A. "The Philosophy of Mastery" enunciates some principles as to the forces inherent in man, but "eschews speculation concerning ultimates, such as the ultimate nature of God and Man."

"Now" for May preaches a much wanted sermon to those who are constantly repeating "I can't afford it." Such an admission is a "species of self-excuse, and this is as vicious a mental condition as possible." "What and How to Think" is a helpful article.

"Paid" is probably the smallest magazine ever published, being about the size of a post card. It aims at bringing the coloured and white races into closer touch. It is printed in Los Angeles, and occasionally new thought subjects find room in its pages.

The difference between a mystic and a psychic is given in *Oriental Mysteries* as follows: "The mystic exercises intelligence in investigation, induction and intuition, while the psychic exercises sense in attraction, perception and inspiration."

It seems superfluous to teach people to do what they have been doing ever since they came into the world—breathe, but when it is considered that man will shut himself up in stuffy houses and workshops instead of being out of doors like the animals, then there is some excuse for treating this important subject. Thus the May issue of "Suggestion" is called the Pure Air Number, and it does battle in support of this universal element. A much needed article among new thought students is *Common Sense Philosophy*, the exaggerated claims of the new psychology being questioned and with reason.

"Medical Talk for the Home" defends going bare-foot, objects to punishment in the home, substituting a system which will render it necessary and not spoil

the child. Over one hundred paragraphs and articles complete an excellent number.

"The I was and the I am" is breezy, and suggestive of the "Nautilus." The gist of the article is that to live the new thought one must recognise the I AM as permeating everything, and not to live in the past or to identify one's thoughts with what at one time was good enough.

"Palmistry and its Benefits," is a readable article in the May issue of the "Spiritualist."

"The Mazdaznan," "Harmony," "The Logos Magazine," "Fred Burry's Journal," and "The Naturopath" are all excellent this month, but I must defer notices till next month.

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You and I.

There is a revival of interest in Talismans. The Daily Mail, for instance, gives the pentagram, and remarks that each talisman must be made for the wearer, as each person attracts different elements.

Yvonne Lamor, the young Spanish protégée of the late King of Servia, wears a curious tortoiseshell brooch, which has an interesting history, says the Daily Mirror. It was, it seems, given to King Milan by his mother. He in turn gave it to King Alexander. A few days before his assassination the King sent for Miss Lamor and gave her the brooch. "Wear it as a mascot," his Majesty said; "when you have it on you will have good luck." She has worn it daily ever since.

An acquaintance of the writer's has proved that the burning of certain herbs and the carrying out of certain rites which are concerned with magic cannot be entered into with impunity. After performing the carrying out of some instructions with regard to the above there was a distinct feeling of someone standing behind the experimenter, although unseen, and a precipitate retreat was inevitable.

One of the features of the "Nautilus" is the "Experience Corner." In one of these "experiences" one writer says: "I find the word 'harmony' thought of if there seems to be a scrap [a row?] makes a deal of difference right away *quick*; and I can hold myself pretty well with it. I speak of it as it has been a good thought for me."

Another claims to have averted many a death in twenty-five years practice by saying: "This person can and will recover." "Last October I signalled a car to stop, and placed my foot on the side platform to descend. When rounding a curve at 23rd Street and Broadway, the momentum of the car threw my feet off, yet I retained my hold of the upright bar of the car. For three quarters of a block I was dragged in this way, when letting go by necessity, I fell on the back of my head, right hip and shoulder, all three of which were black and blue and swollen and inflamed. Before any man could touch me I got up and said, "I am not a bit hurt; "I am all right." The men

were white-faced with terror, and a lady accompanied me to 22nd street, between 5th and 6th Avenues. She said "You'll surely die if you don't have a doctor or go to the hospital; you will be a corpse if you don't have medical attention." My reply was, "I am myself a physician and know just what to do; the most important thing in my case is to assert my freedom from injury or danger." I have not lost a day's time, and though I have experienced some effects from the injury, I feel assured my prompt assertion that I was not hurt had much to do with my escape from a series of miserable and painful sensations. All my friends think my escape miraculous, but I am sure it was due partly to auto-suggestion and assertion of freedom. Never say die—never sit down and despair. Life is motion. Action will keep you young. Circulation of blood prevents disease. The mind can control the circulation. Thought is a force the value of which is little known or appreciated. Children can be governed by suggestion, and when we understand this truth, wilful or disobedient children will disappear.

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Success Circle.

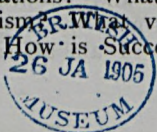
INSTRUCTIONS.

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 to your thought is added the strength of that of many others, and that these form a circle which has its members throughout the globe.

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League Notes.

This month the questions relate to Circle 12. They are as follows: What is it that thinks? How do we think? What are the Three States of Consciousness? What are Man's Sheaths? What are the Planes of Expression? How can we train ourselves to receive finer Vibrations? What food is impregnated with bad Magnetism? What value has Quietism in Mind Building? How is Success in Life achieved?



How is the Memory strengthened? What are the Limitations of every day Consciousness?

The answers sent in to last months questions were satisfactory, but more might have replied, as it is only by tests of this kind that knowlege can be acquired.

One or two of our Members have written us saying they have experienced benefit through the absent treatment given by fellow-members. We are glad of it, and if those who desire help for ill-health will send photos it will render the work easier. No Member should suffer from disease of any kind, unless it be some long-standing ailment which is somewhat obstinate. Dr. Allinson used to say that it was wicked for anyone to ever be ill, and he is not alone in that opinion.

I still have one or two Members who are willing to be placed in correspondence with others interested in the occult.

Will members give their thoughts to the healing of a member, 20b, kidney trouble.

The Chromoscopist,



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According to the daily press the belief in charm-chains and amulets is on the increase. It is said that the King favours those little charms in the shape of dogs, and has presented many of these to his friends; others cherish the black sweep as a mascot; others the Buddhist prayer-wheel. The gold horse shoe is worn by many, then there is the lucky pig, the gold ace, the spider's web and numerous other designs. Those who place their faith in these little enamelled or gold amulets should send their birth, date, and year, full Christian and Surname legibly written, with a

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