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by

Geo. H. Bratley
(F. T. S.)

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THE Talisman

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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. 16.

August, 1904.

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We Get What We Deserve.

It is a senseless thing this fighting and worrying and fretting against Destiny : this fear, doubting, apprehension.

Are not our desires and aspirations, our thoughts and feelings part of the INFINITE PLAN—are not Mind and Matter, the Spiritual and Corporeal, all ONE.

We can look back, and see that we have had experiences of pain and pleasure—and we know we have grown and developed. Events have transpired which were unexpected ; things have come our way from the most unlikely sources ; and on the whole we have not done so bad, have we.

Surely, the great Future will open out with more benedictions and educational conditions for us. Of course, we shall have some more friction, yet it is well that we should : if we can only keep calm we shall realize the goodness of all negative as well as positive experiences.

But in the Future we can experience more easily : we can even suffer with gladness, knowing the value of it all. And, moreover, the right mental attitude will make us gravitate to more harmony and pleasure and profit.

For success and not Failure is the end of existence. This wonderful Universe is not here for the fun of the thing : a glorious purpose is over all.

When one considers what wretched and miserable actions this ungrown Man of to-day is guilty of, is it any wonder that Nature gives him such hard knocks ? How else could his slumbering Divine Forces be aroused ? He requires nothing short of a bomb of spiritual dynamite.

Do not think that an unknown Power exists, whose object is to do you injury, or to withhold the Joys that you so much long for.

And yet some act as though there was such a tantalizing and malignant Influence.

Do not be afraid. There is nothing to fear : there is everything to be joyful over.

Have patience : be kind and loving : express your deepest convictions. You will find all sorts of visible and invisible influences only wait for your faithful act of expression, your personal practical Recognition.

Have patience with yourself—also with others. Your Success depends upon Patience. Do not idly wait : be active, though mere waiting is the right course at times.

You will be compensated—rewarded, you can lose nothing. Take a wider view of what constitutes success. Remember there can be no actual Failure—since everything leads somewhere.

The Talisman.

Do you not want to be on the Move? But you would never move, if you were always satisfied.

People are looking for paltry Satisfactions : they lack energy and ambition : hence their Mediocrity.

In the face of every man I can see lurking a GENIUS of some sort. It is there, in every creature : no one need be afraid of being done out of something by another.

Only a few, however, have so far even attempted to give birth to their native Genius. The majority have been humble and meek, consequently mean and poor in general. They have been afraid to think, breathe, move, act.

But it is getting different. We are just commencing to LIVE, as a Race.

A million Geniuses are coming to the front.

YOU BE ONE OF THE MILLION !

This Journal is published as an Incentive and Impulse for the awakening Genius.

My readers and subscribers are all Great Men and Women : never mind what the popular standard of Magnitude may be.

Still further Expand ; Aim higher ; Be Unique : a King in the infinite universe of your Individuality.

—*Fred Burry's, Journal.*

—o—

Discard Black.

Why do people dress in black and surround themselves with the "trappings of woe" when their loved ones die, if they really have "gone to heaven," as they claim? This then should be a joyous occasion, more joyous than the celebration of birth or marriage. The very fact of donning black at the death of the body of a friend, and enshrouding one's self in woe, misery and grief, is positive proof that we are far from sure of a happy spiritual existence hereafter, for no one is ever miserable over a good that he is positive about. Where there is no loss, but consciousness of gain, it is natural to feel happy, and show it in our dress and appearance.

Black is not a symbol of life but represents negation of life. In fact black is detrimental to healthy, vigorous life, as can readily be proved. Put a yard of black cloth and a yard of white cloth over the grass on the lawn in summer, and at the end of a few weeks, the grass under the black cloth will be dead and withered, while that under the white cloth will be alive and green.

Black is the material of symbolism—the colour of the mud ; and the very opposite of the sunshine of heaven. If the loved ones have "gone to heaven"—the abode of light and joy—why not strive to conjoin ourselves to that supernal sphere? Sorrow severs the connection between ourselves and friends who have entered this heavenly sphere, for "sorrow cannot enter there."



The average funeral, with its trappings of woe and the despairing looks of the attendants, could certainly not be improved upon, in its horrible and discouraging features, if the departed had gone to the orthodox Hell.

The fact is that people, generally, have not the least conception of spiritual existence. They know only the physical body, and when that is gone they have no actual belief in a state of existence apart from a physical body. Some of them hope that they may live hereafter, but that thought is coupled with living again in a flesh body and satisfying physical wants.

The wearing of mourning is also a sign of thoughtlessness—of adherence to custom, without thought or question. Even the “heathen” Chinese are ahead of us in the white garments—the white wedding robes—they don at the transition of a friend.

Black is the symbol of the night of existence—the realm of shadow, nightmare and sensual sleep, the storm and the cyclone.

If you want to be healthy and happy and enter into the spiritual life of your translated friends, do not put on garments that represent regret and misery. If you want to manifest a heavenly spirit do not dress in black. If you want to be cheerful and courageous, do not put on that which represents woe and discouragement.

We often hear the expression: “Oh, I am too old to put on so light a colour!” So they make themselves appear old and hideous by trying to dress old.

Take a woman seventy years of age and let her be dressed in pure white and she will look at least forty years younger than she would when dressed in black.

If you would be young, dress young, look young and feel young.—Lucy A. Mallory.

—o—

Astrological Department.

By the Editor.

THE SUN IN LEO.

Interesting to all those born between July 22nd to August 21st, any year.

These people are naturally of a jovial, sympathetic, free and friendly disposition. They are ambitious and persevering, have some pride and dignity; a self-possessed and masterful nature, thorough, and seldom discouraged. The temper is hasty but does not last. They are animated and convincing talkers, excellent story tellers, and excel in repartee. Can readily adapt themselves to any people or circumstances, and are naturally comical and imitative of manners and customs. Their influence is strong for good or evil, for they are forceful and magnetic, ardent and enthusiastic and have great faith in themselves. There is a love of art, science, music, display, and all that is grand and magnificent. Much natural independence is shown, like to take the lead and have others confide in them; they appreciate flattery and love approbation. The emotions are strong and liable to extremes, and the actions come largely under

impulse and emotion. If the character is undeveloped it is easy for these people to be tricky, cunning and find it difficult to distinguish truth from falsehood. They are inclined to be fixed and dogmatic in opinion and are usually decided characters, more observant than studious, and can learn anything quickly when they apply themselves.

The women make splendid nurses but are a bit whimsical, and can easily make themselves liked or disliked. Where they love they are passionately loyal, fond and true.

These people are fond of creature comforts and luxuries, and are apt to be self-indulgent and a bit indolent at times. They are often full of prejudices and delusions, a chief one being that they are invariably right and those who differ from them are of course wrong.

They make excellent doctors, surgeons, writers, and engineers.

In marriage they will find the happiest unions with those born any year between March 21st and April 20th, or November 23rd, and December 21st.

Their gems for luck are the ruby and diamond.

Alexander Dumas, Duke of Devonshire, Sir E. Bradford, Emperor of Austria, were all born with the Sun in Leo.

Those born on these dates any year should use caution in dealing with others this month, March 26th and 27th, June 27th, September the 29th and 30th, December the 27th and 28th. An anxious and unsettled time for those born March, June, September and December third week. Health poor, mind dull, and depressed for those born near 6th, 7th, and 8th of February, May, August and November. Care must be observed against mishaps, law and rash conduct if born last half of January, April, July, and October. Some good luck, better health and a time to push affairs for those born near the 19th, 20th, and 21st of February, April, June, August and December.

"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 1, 8, 15, from 1-30 to 2-30 p.m. on the 22 and 29, 2 to 3 p.m., also 3, all day; 11 9-30 to 10-30 a.m. the 25, 5 to 6 p.m.
- On ironmongers, gunsmiths, chemists, smiths, cutlers and barbers, doctors, surgeons, and dentists on 2, 9, 16 from 10-30 to 11-30 a.m. 23, 30, noon to 1 p.m., also 5 noon, 12, early.
- On stationers, printers, lawyers, publishers, teachers, architects and booksellers on 3, 10, 17, from 2-30 to 3-30 p.m., the 24 31, noon to 1 p.m., also 4, 5 p.m., 15, 3 p.m.
- On clothiers, woollen merchants, provision dealers, lawyers, and clergymen on the 4, 11 from 11-30 a.m., to 0-30 p.m., 18, 25 noon to 1 p.m., also the 3, 2 to 3 p.m., 12, 5 to 6 p.m., 30 late.
- On artists, musicians, drapers, jewellers, theatrical people and confectioners on the 5, 12, from 11-30 a.m., to 0-30 p.m.

19 and 26, 4 to 5 p.m., also 2, noon to 1 p.m., 16, 4 p.m.
 On plumbers, shoemakers, dyers, carriers, maltsters, agriculturists,
 builders and landlords on the 6, 13, 15, from 11 to noon,
 20, 27, 8 to 9 a.m., also 2, 3, to 4 p.m., 29, 6 p.m.
 On inventors, electricians and engineers on the 3, early; 12,
 6 p.m., 19, noon, 25 noon, 26, 11 to noon, 30 1 to 2 p.m.

—O—

Talisman Mental Tonics.

By Vio.

No. 7. "DOLLARS WANT ME."

The above heading will be familiar to many persons now, for the little pamphlet has attained a good deal of notoriety which is well deserved, though some teachers of new thought who boomed it at first have gone over to some other system, but there are some who only grow by holding a thing temporarily, and then flying off at a tangent to something else.

The basis of all evolution has been recognised by most of the thinkers of the past and the present as Desire, but in reality this is only a partial expression of manifestation. In the initial stage of man's pilgrimage there is a perpetual policy of grabbing, of taking in, of getting; and looking round even to-day, one might be inclined, looking at the surface to say that human nature had not changed much. Yet there is a reason for this everlasting grasping: it is based primarily on FEAR FOR THE FUTURE and secondarily on the pampering to the lower self.

It must never be forgotten that WILL can accomplish almost anything, but it is the expression of the individual at a certain stage of growth related to the first phase. The second phase of a man's evolution is that of giving, or sacrifice. We may describe the first process as involution and the second as evolution. Now Hy. Harrison Brown, the author of the little pamphlet referred to, and the editor of one of the brightest new thought monthlies, has taken up a crusade on this line. His whole thesis will be found well worthy perusal. We are only concerned with one or two points which confirm our own standpoint.

The dollar by Mr. Brown is synonymous with personal liberty, for so long as a man wants any material thing he is hampered, and he does not express himself fully. He is careful to add, however, that "in the popular mind the dollar confers liberty. In soul culture a mental attitude of superiority to the dollar results in personal freedom." It was in the old competitive thought that man sought business and wanted the dollar: everything was a struggle, and the man of wealth was the veriest slave to his possessions, one well known financier giving it as his opinion that it was more difficult to keep money than get it. The late Earl of Shaftsbury was credited with saying once: "It is easier to get than to give, and Baron Rothschild said that money was like water: the harder one tried to hold it, the more easily it slipped through his fingers. Here is one of the secrets of opulence: regard yourself as a magnet, which draws to itself whatever it requires,

without any volition of desire of its own. It is so constituted, and simply cannot help it. Its force may be termed Love, and this is the greatest drawing power of which the world knows anything. Fear repels, a strong will compels unwillingly, hence anything is given grudgingly, but when love is poured out it touches a responsive chord, and what could not be obtained otherwise would be now. But it must not be supposed that a love created for the purpose will effect its purpose: we are here dealing with a reality, which does not express itself on the surface, but permeates the nature. What we term love is but a reflection, for true love is not given forth for what it can get, as though it were a commercial transaction. It is one of the most difficult things to cultivate in the character on account of the erroneous idea which nearly everyone has of it. Sometimes it is called The Law of Attraction, though one may have, as in the case of the writer, to peruse some hundreds of pages before one learns what that law is.

In "Dollars Want Me," we have a similar attitude taken. Where there is perfect love, there is perfect trust, a reliance on the law. But one must come into oneness with the law first, and this is the barrier. It can become a fact by being built up into the character, and this takes time, but it has taken years to be what you now are, so that it is unreasonable to expect that a complete transformation is going to be effected in the course of a few weeks.

Begin just where you are. It is no use trying to get up an affection for any and every individual you know: that is impossible and undesirable. The usual sentimental attitude must be rigorously excluded, and a feeling of sympathy and kindness as far as possible fostered. Begin where you ought to start all reforms—at home. Show a little more consideration to those around you, avoid the sharp retort, the cruel stab which one is only too ready to inflict when one has another in a corner. See only the best side in the characters around you, and your own nature will begin to lose its acerbity, the critical spirit will be eliminated as regards others, and your frame of mind will fit it to receive the vibrations which are seeking to pour in from the outside, and also from within. Harrison Brown's idea is couched in a phrase from the western scriptures, which he and many new thought writers seem to have a weakness for quoting. It is: "Seek ye first the kingdom of God, and his righteousness, and all *things* shall be added unto you." Those who find the phrase useful should keep it constantly before them as the goal to be attained if they aspire to material success, or success of any kind. Personally, I recommend the placing of an ideal before one, but different temperaments require different methods, and one must choose which ever appeals most strongly. In any case no one can find the "kingdom of God" within oneself until the character has undergone thorough purification, and

that is one reason why occultism—which must not be confounded with religious systems of either East or West—has invariably laid down a *perfect character* as a *sine qua non*, usually beginning just where religion leaves off. Mark what this perfect character implies: it is a power equal to that which can be attributed to any man-made deity. If the old occultists wished for gold they obtained it in sufficient quantities to satisfy their needs, but they did not become rich, as the perfect man has risen far above mammon, dwelling in the mind or ego, rather than the merely physical.

What is your ideal? Have you got one? If not get one, for you will never accomplish anything without it. Then having got it, build towards its realisation. It is an axiom among the followers of the divine science—occultism—that whatever a man desires than he can have—but upon the use he makes of whatever he obtains through his desires hangs his future. This is a law, but like all laws of nature is complex in spite of apparent simplicity. By altering your character you will alter your outlook. No longer will you regard things from the competitive standpoint. As has so constantly been taught in the "Talisman" man sees himself as really a part of the one, and therefore all outside himself is really himself, but he does not know it. He is blind from the higher standpoint, and knows nothing of the relationship between himself and Nature, the infinitesimal portion he has been taught by his religion being misleading, and so he goes on believing in death, poverty, old age, sickness, trying to think that in some unknown, unthinkable sort of way, it is all for his own good, and that by passing through all these things he will be happy.

View your own short-comings as due to ignorance, and that now you know that they can be remedied, you are going to set about it in earnest. This will get you in line with the ideas given above, and you will have made some headway in attaining to the "kingdom." While so doing however, change your attitude towards things. Do not be ever seeking to grasp, but in the ideal which you build (see previous articles on this aspect) see things as gravitating towards you. If in very truth you are part of the One, all round you is your own, part of yourself, and simply awaits your call. This call can be made when you have made your ideal, and daily strengthened it by set meditation. Do not see yourself as initiating everything, but rather as carrying out details which have arisen apparently without any action on your part. There is in reality very little difference between this use of the imagination and the daily round of thought which most men undergo. With them they picture the gigantic schemes "catching on," and everything being eminently successful, but the next moment they entertain the possibility of some part of the scheme not being perfect, and with this vacillating frame of mind they tear down as quickly as they build up. The dreamer, on the other hand, does

splendid building, but does not vivify his structures. Dreamers and business are generally divorced.

Do you, therefore, affirm daily and constantly, in fact :

I AM SUCCESS ; ALL I ASK FOR FLOWS TO ME ; I DO NOT WANT MONEY, BUT MONEY WANTS ME, BECAUSE WITHOUT BEING USED IT IS USELESS.

Spend freely ; fear stops men from doing so nearly always, not the idea that it is a sin to spend, but that if they spend what they have there is no likelihood of more coming to take its place. Being part of everything around you, you can attract just as much as you can utilize—not save, or hoard. Next month I hope to expand some of these ideas a little.

—o—

Curative Hypnotism.

By Geo. H. Bratley

LESSON 4.

I have found the following method successful in most cases. It is a combination of Hypnotism, Mesmerism and Suggestive Therapeutics, and will be found invaluable for the treating of disease, and especially bad habits, such as the liquor habit, excessive smoking &c.

It is well to mention here that you should never under any circumstances treat contagious diseases, as you are liable to contract such diseases yourself, and also to communicate it to any other patient you may have on your hands. There are also cases where the patient is dangerously ill which you should not accept, not that you could not give relief and possibly cure, but because if the patient should succumb you might be severely criticised. If you think a patient is in a dangerous condition, work with a physician, then you will not be responsible.

In the treatment of a patient it is important that he should be in a comfortable position, whether sitting or reclining, the position of course depends on what the ailment may be. Never see patients when you are at all excited or worried, for they will be apt to take on your condition. Of course you must train yourself to remain cool and have the emotions under control under all circumstances, for next to health comes self-control, a strong will, and the power to concentrate.

A male practitioner should always require a female patient to be accompanied by a friend.

Try to gain the confidence of all patients. Never do anything to belittle the science, nor to give the idea of insincerity.

Be tidy in your habits and careful to have the hands and nails fresh and clean. See that the breath is not offensive : let the mind be clean and pure.

Never lose the temper whatever happens. Respect the confidence of all patients, and do not discuss the ailments of a patient with others.

Little headway can be made without giving some attention to the eyes and voice, these can be cultivated in the same way as the passes, and the following will be found useful exercises.

The Gaze: The power of the eyes is in their ability to express or convey your thoughts to the patient. Think your thoughts as well as speak them. Remember the eye must be steady and capable of looking at an object or another person for at least ten minutes without watering or winking. Do not stare, but let it be a steady gaze, expressing command, compassion and penetration. To cultivate this, place a piece of white paper on a mirror and keep the eyes on this as long as possible without winking, but under no circumstances must you strain the eyes. Another good plan is to look every one in the eyes whom you may come in contact with, for any inability to do this would be prejudicial when treating the patient.

The Voice. This must be cultivated for giving Suggestions. Do not speak loudly or drawl your words, but speak clearly in a low voice, positively and distinctly. Do not whisper or allow the voice to tremble, but give Suggestions in the following manner:—"Your eyes are closed tightly—you cannot open them—everything is dark to you—you are going sound asleep—sleep—sleepy—sleepy—sleep—sound asleep—you hear nothing but my voice—you are asleep—asleep—sound asleep. When I awaken you all this pain will be gone." Try various tones upon different persons and see which is most effective. You can go into a room alone and practise giving orders to an imaginary person. Valuable hints on the cultivation of the Voice, Hands, and Eyes will be found in my little work "The Art of Fascination."

I generally use a small disc to lessen the brain activity of the patient and keep the mind from wandering. These are usually made about the size and thickness of a florin, they are of zinc with a copper rivet in the centre. Another kind, which I prefer, is made of dark wood with a small crystal or piece of cut glass in the centre. One of these can be placed in the left hand of the subject in the centre of the palm, and the left hand placed in the hollow of the right hand about a foot from the subject's eyes. Tell him to look steadily at the disc until you give him permission to do otherwise. If he is sitting in the correct position his head will be leaning slightly forward, and his knees and feet together. Now stand before him and make about a dozen long passes which may be alternated by relief passes. Keep your eyes fixed on his, or the organ of individuality, which is between the eyes at the root of the nose. When his eyes are observed to look heavy you can make a few local passes over these till they close. At the same time you should repeat the sleep formula in low, positive, monotonous tones:—"Your eyes are closed tightly—your arms feel heavy—(here remove the disc and place his hands on his knees)—you cannot feel any—

thing, all is dark—you are going sound asleep—asleep—sleepy—sleepy—sleepy—sleepy—sound asleep—sound asleep—you are sleepy—so sleepy—asleep—sound asleep—sleep—sleep—you are sound asleep—asleep.”

All the time during this formula you should keep making local passes over the head, down the sides of head to shoulders, over the face to chin, and reach forward so as to take the hands down the back of head and off at shoulders. If the breathing becomes too heavy or distressed, make two or three full length passes, and placing the hand back to back with fingers pointing to the chest separate them quickly, taking them off at each side.

If you do not observe a successive downward nodding of head, repeat the formula for five minutes longer. A nodding of the head with the usual signs of sleep is usually the beginning of the magnetic coma. If at the end of thirty minutes from time of commencing, signs of sleep are not observed you can discontinue the sitting until next day.

When you have induced sleep you may step to the back of patient and make a few long passes down the spine.

Remember each successive sitting will bring about a deeper sleep each day.

Even if sleep does not result you may in most cases and for most diseases go on with the curative treatment and obtain good results, but I think it best to devote the first sitting to the passes alone, without any special treatment, as this will establish harmony between yourself and patient. In the second sitting use the same formula and passes, then give the suggestions and passes for treatment whether sleep has been induced or not.

Of course there are cases where it is not necessary to endeavour to bring about sleep, but where passes are all that is required, such as cuts, burns, bruises, headaches, and other minor complaints.

(To be continued.)

The Powers of the Personality.

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

LESSON 4. HEARING AND ITS POSSIBILITIES.

“Thou shalt hear a voice behind thee saying, this is the way, walk ye in it.”

We have mentioned in a previous lesson on sight, that Clairvoyance is the ability to sense a more rapid vibration than can be done with the ordinary sight. Similarly, perfection of hearing called Clairaudience is the ability to sense sounds of a much more rapid vibration than those to which the tympanum of the human ear will respond. There is no hard and fast rule to man's power of response to these vibrations, for there are some who have the faculty of sight and hearing to a much larger extent than others. It is an interesting experiment to go out on a summer

evening when the whole air is full of the shrill, needle like cries of the bat; these cries are on the very verge of audibility, and a large number of people will be found to be unable to hear of them.

One of the Norse sagas tells of a giant, "Fine Ear," who must have been a human microphone, for his sense of hearing was so acute that he could hear the corn growing and the flowers opening. This case does not stand alone, for there are many who can hear voices, and who receive clairaudient messages from an invisible source. Numerous instances are mentioned in the Christian scriptures, while all along the ages down to the present, there have not been wanting those who bear witness to this faculty. We have Joan of Arc, George Fox, and other less known mystics.

Mr. C. W. Leadbeater mentions how his life was undoubtedly saved by a voice of an invisible being. He says:—"I was walking one exceedingly wet and stormy night down a quiet back street near Westbourne Grove, struggling with scant success to hold up an umbrella against the savage gusts of wind that threatened every moment to tear it from my grasp, and trying as I laboured along to think out the details of some work upon which I was just then engaged.

With startling suddenness a voice which I know well—the voice of an Indian teacher—cried in my ear, 'Spring back!' and in mechanical obedience I started violently backwards almost before I had time to think. As I did so my umbrella, which had swung forward with the sudden movement, was struck from my hand, and a huge metal chimney pot crashed upon the pavement less than a yard in front of my face."

This voice was that of one whom Mr. Leadbeater knew to be thousands of miles away at the time.

To acquire Clairaudience there must be perfect quietness as a commencement. If one has been in a weaving factory and tried to speak to a friend, one knows how impossible it is on account of the din set up by the machinery. The operatives themselves shout, and even then do not make each other hear, but learn from the motion of the lips of the speaker what is said. The finer mechanism of the ear is rendered coarse by being in such an environment, and it will be found that people whose hearing is the best are those who work in quietude and solitude. Therefore seek quietness wherever possible, for before the inner hearing can be awakened there must be a quietening of the more tumultuous vibrations around one.

Speaking of noise, and how one may raise his hearing to a fine art, one of the writers is acquainted with a foreman in a large machine works, who can on entering the room where several machines are working at the same time, detect by the sound if one is not working properly, and locate the exact spot.

A good way is to watch the movements of a cat in

a house who hears a mouse. See if you can detect any noise yourself, for evidently the cat can, and there is no reason why man should not become as keen in his ordinary hearing as any animal. In the prehistoric days he could move his ears backwards and forwards like horses and other animals do to-day, and even later heard the approach of animals or enemies at a distance which appears incredible at present. This ground must be re-trodden to some extent, and the missing links with the past must be gathered up afresh. It is to enable one to pick up these links that quietness in the initial stage is recommended. In a busy town the various noises are very complex to unravel or allocate, so begin by sounds of a simple, rather than compound nature. Cultivate speaking in a low tone, and when being addressed, instead of looking at a person—which is only polite, it must be admitted, but for the sake of these experiments, may be departed from at times, using discretion—and thus divining from the expression and the lips the words he utters, try and let them enter the senses by the ear. After a time you will be surprised how you will be able to catch phrases which otherwise you would have asked to be repeated. Conversation in another part of the room will be heard as distinctly as though spoken close to you. Of course, it is unnecessary to deprecate eavesdropping.

Your keenness of ear can also be cultivated by taking up the study of languages. Compare your own pronunciation with that of a native (a well educated one, naturally), and you will discover far more niceties of sound than ever struck you could exist. Again in music, the overtones will afford excellent practice. Note to what a pitch of perfection adjudicators in choral or band competitions can instantly hear the slightest flaw or mistake.

Now go out-of-doors and see what you can hear of nature's music. It is said that one great note predominates, the central one of the gamut—fa—listen to brook and waterfall, cataract and mill race, breakers and ripples. Listen to the songs of the birds, far and near, the hum of the different insects, trying to differentiate them, their language in fact. Then lie with the ear to the earth for at least a quarter of an hour, closing the eyes and keeping the senses as still as possible, and it will be found that this old earth is not as so many suppose, "dead matter," but is pulsing with impatient life, striving to break through the trammels which dame nature thinks fit to impose upon it before it shall manifest. The walking of persons a little distance away, or the rumbling of wheels will be located, but if far from traffic of any kind, away up in some of the mountainous districts of Scotland or Ireland especially—these two countries lend themselves peculiarly to the subtler sights and sounds of nature—the growing of vegetation, the yawnings of the soil, as it were, and many other sounds will be detected.

The student will now be in a position, if he has practised any of the foregoing experiments, to turn to the higher side--Clariaudience proper.

Go carefully over previous articles under this series, and observe the same receptivity and passivity as recommended for both psychometry and clairvoyance, with the exception that you must *expect to hear*, instead of sensing and seeing as in the powers referred to. Often as not voices will be heard when least expected, and in that case night is more frequently a favourable time than daytime, because the senses are stilled. The voice may appear above or close to you, or as in the case of one of the writers, within the body, not the ear, and this latter case may be understood when it is known that the mere physical organs are not the real centres of the forces which manifest through them. These sporadic cases of Clairaudience, which are more common than is usually supposed, often lead to Clariaudience, in which one is the recipient of messages which will come from various voices, and which may later, or perhaps at the time be recognised. Remember that you are to "listen," and do so intently, concentrating all your attention on your ear, and if of a devotional nature and can aspire to a high level, approaching ecstasy, you are the more likely to get successful results quickly, though time will differ with the individual, in some cases a few months, and in others a few years being necessary. It is a high gift, however, and well worth acquiring, and there is no doubt that if one would cultivate it it could be done. We in the west lack perseverance when results are not seen quickly, and hence rarely rise much higher than those who do not pretend to have any leaning for occult subjects.

As to the source of the messages, they may come from friends dead or living, or from non-human entities, or from persons seeking help of some kind, so that the student who acquires Clairaudience may be a veritable helper to humanity through this Power of the Personality. (*To be continued.*)

—o—

You and I.

Holidays! How many hardworking, broken-down brain-fagged men and women indulge in a yearly holiday, I wonder? I see I have from force of habit employed the verb "indulge," implying that only people of means can afford to take an annual outing. This is an inappropriate word. People are always saying: "I can't afford a holiday." In reality they can't afford to do without one. Did you ever peep into the interior of one of those large cotton mills with which Lancashire and Yorkshire abound? If so they would notice that immediately a loom or other machine was not needed it was promptly stopped, and if allowed to run while no work was being turned out, or if the attendant was not in her place just at the moment of starting the machinery a fine was imposed,

The reason of this is that running a machine means it is wearing it, and if it is not allowed to rest, its life will be shortened. Besides, metal and machines it is well known, become "tired" if overworked and refuse to do their work properly. Yet how much more capable of feeling tired is a human being who is only a bundle of nerves strung with astonishing fineness and responsiveness to the slightest stimuli impinging upon it! Why is the stereotyped advice of the doctor to "take a change" so common if there is not sound reason in it, and the wisdom of the course has not justified it again and again? Believe me, you cannot do without a break at least once a year, yet there are thousands who labour with their noses to the grindstone day in and day out without such a break, and who do not see the necessity of it.

The reason is not far to seek: they fear they would lose too much. If they had sufficient money in the bank they dare not withdraw it in case sickness should arise, or they might fail, or be thrown out of employment suddenly. And these people are admired for their forethought! There is one basis for all these qualms—Fear! Yes, there is the head and front of the offending. Thus the human frame is treated worse than many of the animals in domestication, while the life of a wild animal is paradise compared with that of its lord and master. Mental Science and commonsense are synonymous, or, at any rate, ought to be, and both proclaim the necessity of change from whatever the occupation may be from time to time.

Make up your mind to have a holiday, and the more you set your mind upon it the more certain you are to get what you want, but—don't vacillate; don't hope, yet fail to expect: the two must go together. You must have perfect faith that what you ask for will come, asking for what you can really *use*, not hoard. The success of the appeal will depend upon the factors referred to and nothing more.

The rut which one gets into in the daily round begets certain types of thought, a wearing away of certain portions of the brain and the entire disuse of other portions. Going away takes the interest into other channels, and gives the old brain time to recuperate, and breaks new ground, as it were. Other muscles are exercised, new thoughts are generated, new auras are encountered, new thought currents are sensed, new vitalizing ethers due to climate play upon the physical body, and years are lifted off the shoulders. Holidays, therefore, are not to be reckoned by what they cost in hard cash, but the benefits derived to body and mind.

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Helpful Hints Letter-Box.

To Correspondents: Communications desiring information on any occult, new thought, or health, will be answered in this column free, instead of replying direct, as heretofore, as time is too limited to deal with letters in this way. Those requiring a reply by

post must enclose stamped envelope and 2s. 6d. No replies relating to personal horoscopes can be answered in this column, as they would entail too much work. Name and Address of writer must accompany every communication, not necessarily for publication, but as a guarantee of good faith. Nom de plume or initials can be used.

Address—LETTERBOX, "Talisman Office," Harrogate, England.

A.H.G. (Herts)—For success in any undertaking let it be commenced at a lucky time. In choosing a lucky day from the "Talisman Calendar" for consulting a person at a distance, you must write the letter and send it on the lucky day. Do not write it on a bad day, so that it shall be received on the lucky day. Of course if you can find two lucky days following, then it would be a good plan to write on the first of these, and let it be delivered on the second, but in any case choose a good time for the writing.

E.W.O. (Leeds)—Yes, the idea of dotting down the names of customers and reading them aloud once or twice a day will form a connection between you and them, and strengthen the bond.

A.H.K., (Birmingham).—The origin of the "X-ray Faculty" arose from the case of a boy who was found to be clairvoyant, but which the doctors did not like to admit, so it was called "X-ray sight." The system differs little from other systems of Yōga.

—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 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.

Talismanic League Notes.

The holiday season being now in full swing, not much study is being done, and our Members will be glad to take a well-earned rest. The League was formed about a year ago, and has been satisfactory. With few exceptions the whole of the subjects have been taken up for study, and the result of the labours has opened up many a little suspected avenue of knowledge which Nature readily reveals to the seeker, but carefully hides from the merely curious or unappreciative. The future holds out still greater possibilities to those who would rise above their fellows—not for their own aggrandisement, but to qualify themselves to help their less favoured brethren. The present is an opportune time to join the League, and those who have done, and completed the year are now in a position to go further.

The question of a badge for Members has been broached more than once, and it may be said that the matter is receiving consideration, more details being published in these columns next month, it is hoped.

—o—

Book Reviews.

These are unavoidably held over this month.

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