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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 Talisman,

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An Outline of Theosophy.

By A. Hodgson Smith.

Theosophy, as its name implies, is in its abstract meaning Divine Wisdom, or the aggregate of the knowledge and wisdom that underlie the universe, and in its concrete sense as much of that knowledge as men and women are able to understand and make use of.

From time to time new presentations of this Divine Wisdom are made by those who are its guardians and custodians. Each of the great religions expresses a part of this Divine Wisdom, and while other parts are expressed in our sciences and philosophies, the latest proclamation of it was made by H. P. Blavatsky, who was a messenger from the Great White Lodge, to present as much of the Divine Wisdom as the world was ready to receive. She wrote books setting forth Theosophy, "The Voice of the Silence," "The Key to Theosophy," and "The Secret Doctrine," were the successive instalments of her teaching. Through her instrumentality were received the letters which formed the basis of "Esoteric Buddhism," and she with her colleague and friend, Col. Olcott, founded the Theosophical Society, and she also gathered round her a small number of devoted adherents to whom she gave instructions as to the development of faculties whereby some of the teachings might be verified and further details given. Among those pupils were G. R. S. Mead, Mrs. C. Oakley and B. and A. Keightley, C. W. Leadbeater and Annie Besant; of these Mr. Mead has followed the scholarly path and has enriched our literature by his works on Christian origins, etc., Mr. B. Keightley has devoted himself to philosophy and practical work. Mr. Leadbeater has developed the higher clairvoyance and has given us the result of his vision in his books, "The Astral Plane," "The Devachanic Plane," "Man Visible and Invisible," and "The Other Side of Death," while Mrs. Besant, although the last to join the Theosophical Society, has been the most active and influential of all, and in addition to lecturing and presiding over the Esoteric Section of the Theosophical Society, has written a small library of theosophical books and booklets. It is this last proclamation of the Divine Wisdom made through H. P. Blavatsky and her pupils that I purpose outlining. You will understand that the merest outline is here attempted, and for fuller information those interested are referred to "Esoteric Buddhism," "Growth of the Soul," "The Ancient Wisdom," or "The Secret Doctrine."

Perhaps the most common error about Theosophy is that it is an atheistic system, and it may be well to outline what I hold to be its teaching as to God and the Universe. There are according to H. P. Blavatsky three fundamental postulates upon which the whole system of thought rests.

The first is that there is an Absolute Reality, which antecedes all manifested conditioned being. This Reality is *omnipresent, eternal, boundless, and immutable.*

It is the Infinite and Eternal Cause, called in the philosophy of Hartmann, the Unconscious, more correctly the Superconscious, in that of Spencer the Unknowable, and is the Rootless Root of all that was, is, or ever will be. It is the root of matter in all its forms and gradations of density, the root of force or energy, the root of Life and the root of Consciousness. From this Source proceeds all manifestation, in this source all manifestation takes place, and to this does all return, all existences are alike in this, are united in this, if we call this One Existence *God* we hold that from and in God all proceeds, by God and in God are all evolved, upheld and sustained, and when in the process of time the manifested existence cease to be manifested they are all indrawn into the one source, this Causeless Cause, Rootless Root. We cannot express in language this "One Reality," this "Substance Principle," it is unspeakable and unthinkable in its utmost nature.

Now this One Existence manifesting periodically in its threefold aspect as matter, consciousness and force, is seen to be a wondrous and yet to us a limited chain of being. The Tree of Life has innumerable branches and leaves. To take our earth, we have the human, the animal, the vegetable and the mineral kingdoms with all their varieties, deriving their life from the one Life ; and we are told that beyond the men and women we are and to some extent know, there exist and are active higher and higher grades of Being, mighty Intelligences who rule the visible and invisible worlds, who guide the order of Nature, and watch over the destinies of men, the agents of the Supreme Will in every department of life, and in every stage of its manifestation. To be more particular there is a Being who has charge of our Aryan race of humanity, as also Another Who is entrusted with its spiritual teaching ; and higher still One from whom both of these take their authority, Who is the Ruler and Guide of our planet. Carrying this further and omitting many intermediate grades let us raise our thoughts to the presiding Will, Wisdom Intelligence, Life and Activity of the whole Solar System, whom we may call its Logos. His consciousness is active at every part and point of His Kosmos. His life sustains it, His power guides it, everywhere within it He is present. He represents to us all the highest ideas of a personal god with which we are familiar. He is the Father of our spirits, The Everlasting Son, and the Holy Spirit, the proper object of our worship, the source of our goal. Surely then



Theosophy is not in the sense of its rejection of idols only atheistic, but it is also theistic, and pantheistic. It recognises these terms as partial definitions of what is greater than them and contains all. Whether, then, you like the Buddhist without God, or like the Christian with a personal God, or the Hindu with many gods, you will find in Theosophy much to interest you and enlighten you, and nothing to contradict the essentials of your religion.

This rootless root projects its shadow upon itself; in other words, is subject to alternate periods of rest and activity. As in our early life we have periods of waking and sleeping, as the toil and stress of the earth life is followed by the rest and bliss of the Higher Wisdom, so also there are corresponding periods of outbreathing and inbreathing of activity and rest throughout the Kosmos. We seem to have here a general, if not quite universal process. The third basic truth is the identity of all souls with the Oversoul, and the obligatory pilgrimage of every soul—a spark of the former through the cycle of incarnation, in accordance with karmic law during the whole term.

We have then three basic postulates:

First One, Absolute, Reality, anteceding all manifestation.

Second, The Law of Periodicity.

Third, The Pilgrimage and Growth of the Soul and of all Souls.

With the first postulate all religions, philosophies, and sciencies are at one. Every religion that is worthy the name, has taught the existence of this Causeless Cause transcending human intelligence; philosophy teaches the relativity of all knowledge and also the necessary existence of the Absolute, and it shows that ultimate scientific ideas are all representative of realities which cannot be comprehended. Matter, force, space and time all pass our understanding.

When we claim that before our temporary universe came into manifestation, before it came from a state of latency into a succeeding series of states of greater and greater activity, greater heterogeneity, greater complexity, greater definiteness of form and consciousness; before this there existed a universal substance, a Principle infinite, present, eternal, and in essence unchangeable, containing within itself the sum total of experience gained in past universes, and all the potentialities of the universe that now is as well as those which are to be in the future, waiting only for the time to change those potentialities into actualities. When the time comes for manifestation this Universal Unity (containing within itself all the potentialities of consciousness, matter and force,) vibrates from the centre to the circumference, and this vibration creates difference where before all was alike. As one of the old scriptures has it: "I will multiply," or if you want a more detailed description of the process, read the third stanza of the Book of Dzyan.

This centre of energy springing within the Unity

contains the first or the manifested Logos; the second Logos Spirit, matter, life; third Logos cosmic thought or intelligence; all aspects of the manifested God, Father, Son and Spirit. Confining our attention to our own Solar system, we are told that the Great Being who is the Life and evolver of it - its Logos—before the system comes with being has in His mind, the whole existing in idea, all forces, all forms, all that in the slow process of time shall emerge into objective life.

(To be continued.)

—o—

Astrological Department.

By the Editor.

THE SUN IN LIBRA.

Interesting to all those born between September 23rd and October 23rd, inclusive.

Those born with the Sun in this sign are usually of a kind, and amiable disposition, courteous, agreeable and pleasant. They are ambitious and aspiring, and generally just and fair in their dealings. These people are ardent, enthusiastic, and will ride a hobby with great fervour for a time, but are apt to go to extremes either in work or in pleasure. They are sensitive, very intuitive and fond of all that is refined and artistic. Will demonstrate their feeling where love and affection are concerned, and will like to see others express their sympathy. Some impatience will be shown at times, and a peculiar form of depression, but this depends much on the stage of development and personality. There is love of justice, of equilibrium and order, and a striving to manifest compassion and sacrifice for others. They are imitative, always comparing and criticising, and have more perceptive than reflective qualities, are more intuitive than thoughtful, and apt to be influenced by friends and acquaintances, though they can be stubborn and obstinate when opposed.

This is a difficult sign to interpret, because liable to extremes, and apt to come under inspiration, while they come to realise that there is an unseen as well as a seen world. These people though ambitious are usually willing to share any responsibility with another, and will generally work with another person in all important undertakings. There is ability to gain occult knowledge through inner perception. Will be fond of art, music, poetry, speculation, society, sightseeing and anything humorous, while they are often fond of teasing and can be very trying in this way.

The women generally make good wives, trustful, contented, affectionate, clear-headed and patient.

In marriage they will find the best and happiest unions with those born any year between January 21st and February 20th, or May 22nd and June 21st.

The gems for luck are the diamond and opal.

Some of the distinguished people who had the Sun in Libra at birth are Cruikshank, Lord Roberts, General French, Marquis of Ripon, Dr. Nansen, Sir

W. Harcourt, Prince Alfred, T. P. O'Connor, and Signor Crispi.

Some caution and care will be needed this month by those born any year near January 1st, last two days of March, June, and first two days of October. An unsettled and anxious month for those born third week of March, June, September, and December. A dull, depressing time, and care with health needed for those born the 4th and 5th of February, May 7th, and 8th August and November. Control temper, take care against loss and mishaps if born last weeks of February, May, August and November, the first weeks of March, June, September and December. Favour, luck, and better health for those born middle 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 3, 9 a.m., and 4 p.m., 7 all day; 10, 9 a.m., and 4 p.m., 17, 9 a.m., and 4 p.m., 20 all day, 24 and 31 9 a.m., and 4 p.m.
- On stationers, printers, lawyers, publishers, teachers, architects and booksellers on the 3, 1 p.m., 5 and 12, 2 and 5 p.m., 17, 3 p.m., 19, 2 and 5 p.m., 24, 4 p.m.; 26 2 and 5 p.m.
- On ironmongers, gunsmiths, smiths, chemists, cutlers and barbers on the 4, 2 to 3 p.m., 8, 11-30 a.m., 11 and 18, 2 to 3 p.m., 20, 3 p.m., 25, 2 to 3 p.m.
- On clothiers, woollen merchants, provision dealers, lawyers and clergymen on the 6, 11-30 a.m., and 1-15 to 2-15 p.m.; 13, 1-15 to 2-15 p.m.; 15, 10-30 a.m.; 20, 1-30 to 2-30 p.m.; 21, 11 a.m., 27, 1-30, to 2-30 p.m.
- On artists, musicians, drapers, jewellers, theatrical people and confectioners on the 6, 4 p.m., 7, 10-30 to 11 a.m.; 12, 5-30 p.m.; 14 10-30 to 11 a.m.; 21 and 28, 11 to 11-30 a.m.; 31 noon.
- On plumbers, shoemakers, dyers, curriers, maltsters, agriculturalists, builders and landlords on the 1, 10-30 to 11 a.m.; 6, 1 pm. 8, 10-30, to 11 a.m.; 15, 11 to 11-30 a.m.; 17, 3 p.m.; 22, 11 to 11-30 a.m.; 27, 1-30 p.m.; 29, 11 to 11-30 a.m.
- On inventors, electricians and engineers on the 6, 5 to 6 p.m.; 10, 6 p.m.; 15, 10 to 10-30 a.m.; 20, 3 to 4 p.m.; 27, 10-30 a.m.



Harmony.

"Agree with thine adversary quickly."—Jesus.

I am Mind and I am one with the Eternal Mind.

Eternal Mind is ever wise, and all IT does is good.

No matter what IT brings IT is for my good and I will agree with all events that they are good.

Every day is a good day, and I contend not with aught it brings.

Each person is a manifestation of the All-Good, and I antagonize none of his manifestations.

Each experience grows out of my needs and I accept with gladness, and by agreeing with it find harmony and peace.

Should pain come from any cause, I know it is my friend, and by agreeing with it, I relax every nerve, and Life flows with healing power and I am at peace,

Should loss come to me, I will agree that such loss is best, and in this agreement find a peace of mind that will enable me to make good such loss. Should slander find me, I will, by agreeing with the good that lies in the persecution find strength to overcome the condition in myself and in him who uttered it.

I have no antagonism, for whatever is, is from the One Source and is good, and with the good within each person, place, thing or condition, I agree, and all is peace.

Harmony is Nature's one method of manifestation. All inharmony comes from my contentions. I make all discord by my unwillingness to agree with Nature. I now change my attitude, and in all Nature's manifestations I enter with agreement and become myself, Harmony.

"The morning stars sang together and all the sons of God shouted for joy." I am a son of God and enter into the rythm of Nature, and with stars and sunbeams with rocks and streams I sing for joy.

Rythm everywhere. Nature's undulatory motion like mother's cradle lulls me into peace when I lay aside all my contentions and am in concord with her, I am Peace.

Undulatory, rhythmic, melodious, are all the motions of Nature. In these God is music. I, a Son of God, now throw aside all conscious thought and enter into the Harmony of Nature, and all discord ceases, all fear passes, and all is one melodious life.

Life, thou art beautiful, thou art melodious, thou art rhythmic, for I know thee only as Harmony. I feel thee only in Peace.

I am one with, and I vibrate with, all Beauty and Goodness, I am at rest in the "Peace that passeth understanding"!

The Peace born in the agreement of the Individual with the One-that-is. I lose myself in Him and find Him in me, as Joy, Harmony and Peace.—*Now.*

—o—

Curative Hypnotism.

By Geo. H. Bratley.

LESSON 6.

Eye Troubles, Blindness, &c. Have the patient sitting, or to lie on his back with eyes closed. Use light passes over the eyes, starting at the eyebrows, and downward over the cheek bones, then make the throw off. Do this for about ten minutes. Use the hot breath on both eyes for five times, then hold the palms of your hands over the eyes. Keep them in this position and say:—"When you open your eyes you will find all this trouble gone from you, you will be able to see much better, your eyes will be restored to their normal condition, each day you will see better and better." Remove your hands and tell the patient to open his eyes. As he opens them you should point your finger at him and say—"You feel better, don't you?"

Diseases of the throat. The patient should lie on his back and close his eyes. Make passes with both hands over the throat, beginning at the lobe of the ear and making passes down to the chest, where the throw off can be made. Make the passes for about ten minutes. Then blow the hot breath over the tonsils and finish by making a few more passes. Place both hands on the throat, keep them there a few seconds, telling the patient to take a deep breath. Then place the right hand on the forehead and say: "When I bid you open your eyes all the trouble will be gone, your throat will be perfectly well, there will be no disease." Then say, "Open your eyes." As he does this, point your finger at him and say "You feel better, your throat is well."

Lung Troubles. All forms of lung troubles are better treated in the sleep condition, but you can do much good in the waking state. Have the patient lie on his back and close his eyes. Make passes with both hands, commencing at the upper part of the chest and continuing to the lower part, then draw them off at the sides of the body. Let the passes be used for ten minutes. The hot breath should then be used over each lung, five breaths to each lung. Then use the focussed magnetism over the lungs for three minutes. The mind must be concentrated on the cure during the whole time. Then place your right hand on the patient's forehead and say: "When you open your eyes you will feel better. After each treatment you will get stronger and stronger. The lungs are being built up and are becoming perfectly strong." Point the fingers in the usual way when you bid him open his eyes.

It is well not to treat advanced stages of consumption unless you can work with a physician.

Liver and Kidney Troubles. Both these organs are treated in the same way. Patient can lie face downward, or sit upright on a stool, or facing the back of a chair. Make passes downward over the liver and kidneys. Commence at shoulder blades and continue down the back and off at hips, where the throw off can be made. Make the passes for ten minutes, then blow the hot breath, first over the liver, then over the kidneys. Continue the passes for five minutes. Ask patient before you commence where he feels pain, then give him suggestions to counteract these pains during the treatment. If the pain is in the side, you must tell him he will have no more pain there, at the same time placing your hand on the spot. Place your hands over the small of the patient's back, telling him to take long deep breaths. Say to him: "All pain is leaving you, when you open your eyes you will feel strong and well in these parts, &c."

Stomach Troubles. The patient should lie on his back with the eyes closed. Make passes with both hands from the upper part of the chest down over the stomach, then across to the hips, where throw off. The passes can be made for ten minutes. Use the hot breath at the pit of the stomach. Then rub your

hands briskly together and rub or massage the patient's stomach with your right hand; repeat the passes. Tell him to take a long breath and exhale it quickly. Use similar suggestions as given for other ailments.

Tumours and Growths. In treating these the patient should lie or sit in such a position that the growth may be easily reached. Make passes over it with both hands downward. Start a few inches about the diseased part and come down about the same distance, where you should make the throw off. Do this for fifteen to twenty minutes, then blow the hot breath upon it for at least a dozen times. Then give focussed magnetism for five minutes. Tell him to take a long breath as you rest your hand on the part, as he exhales you should use slight pressure. Finish off in the usual way, giving suggestions suitable to the treatment and disease.

With cancer it is well to work with a physician.

St. Vitus' Dance. Let the patient lie face downward with eyes closed. Commence the passes at the back of the head and over the entire body, making the throw off at the feet. Make these passes for fifteen minutes, then turn patient upon his back and start at the head and down the whole body to feet. Do this for ten or fifteen minutes. Use the hot breath over the heart and Solar plexus, which is seated between the navel and pit of the stomach, also use it at the base of the brain and small of the back. Make a few more passes back and front. Suggest, &c.

(To be continued.)

—o—

Boundless Resources.

Selfishness is only another name for Ignorance—that is, selfishness of the ordinary contracted nature. For the real Self of the individual is as infinite and boundless as the universe: it is the universe: it is All. Life is One; Humanity is a unit expressing itself in a myriad forms or images.

And the resources for the welfare and development of this Self are equally without limitation.

We are living in the midst of untold possibilities and latent energies: and Human thought is to be the agency that shall unfold and express all this life—as it has in a measure done so in the past.

We have had our periodical waves of prosperity and depression—periods of sowing and reaping; but always there have existed the Boundless Resources—though man in his ignorance has kept himself in the misery of fear and uncertainty.

In fact, by organised arrogance and superstition, Human Thought has been kept fettered through long centuries.

We are now breaking away from these old fetters; we are opening our eyes; we are waking up to the resources within and without.

Only let us rise. Let us grow. Let us open out. Come out of your prison chambers, O Man; and breathe the pure air of heaven; and recognize the

bounties and opportunities around you.

Take them, such as they are. Of course, they are rough ; they are for you to refine.

Art is an improvement on Nature. Every man is a potential Artist, in some sphere.

As we grow, gaining age and experience, we come in more conscious touch with the infinite side of Life—that is the real side. We ascend thrones of mastery—over Space, Time, Conditions.

It is impossible to say where our mastery is to stop. There is no stopping-point in sight, yet ! Mastery has no limit !

The world is to be transformed by a congregation of Masters. Men and women who have dropped the silly prejudices and suspicions ; to whose vision only the divine Beauty, Love, Goodness, Truth shine forth ; who have allowed themselves expression, and taken down all barriers.

Resources meet us half way. As we expand, they expand, they are part of our being. Matter is negative ; spirit is positive ! Both are fluidic ; and both are one.

It is a great thing to utter a Truth ; and this is no difficult task ; it is only to hold a mirror up to Nature as expressed in man and materials.

But this capacity of interpreting Life requires experience. One must come in contact with many phases of existence, to be able to hold up a mirror. Consciousness is the extension of Feeling.

If we have felt and suffered in the past—now is the time to profit by old experience—entering the arena of new experience, without fear or trembling or sensitiveness, knowing that Mastery is ours through a simple act of faithful recognition.

Oh, Children of Earth, there is everything and everybody to love in this world ; there is nothing to hate ; there is no evil.

Let ours be the privileged part to improve conditions. To take the chaotic elements, the diffused forces—and by system and concentration transform conditions.

We shall never have any better material to work with than the present material. It will only in future have its form changed ; will you not be one of the transformers ?

At any rate, let change mark the circuit of your individual sphere. Don't meddle. Live up to the dignity of your individuality : that will be sufficient work for you.

For your individuality is interlinked with domestic and foreign affairs.

This is the day of ever increasing combination and co-operation—the one scientific mode of action. It is an age of conscious interdependence. An age when the rights of the human race and the individual are seen to be complementary and identical.

The master among men is only self-asserted in recognising his personal authority as a symbol of all other personal authority. A true leader endeavours to draw

others parallel with him in the vanguard. There is no envy or jealousy; there is felt to be no need for a narrow selfishness.

A master occupies his throne with easy dignity, and gentle grace; he creates and conquers without abnormal effort; his will is elastic; his control is not strained.

And Faith is the road to this goal of mastery.

Mental emancipation must precede material invention and discovery. Freedom of thought is at the basis of active liberty. Art is built from dreams and ideas.

Everything contributes. One should learn to place all conditions in some recognized position of value. Failure, even, opens the door for new and larger fields of effort. Ignorance may leave the mind clear for new and vital truths.

We do not need to have a multitude of accumulations locked up in vaults. Waste and extravagance is preferable to too much saving or economy; they at least fulfil the law of expression. Avoid extremes; but at all events—expend!

Expression is the sowing. We must sow more. We must enlarge our fields of work.

There are Boundless Resources. Our capacities are Infinite.—*Fred Burry's Journal.*

—o—

The Powers of the Personality.

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

No. 6. THE POSSIBILITIES OF THOUGHT.

The student will have gathered from what has been said that we have in the mind a more marvellous instrument than has ever been imagined. The body, in fact, is materialised thought, and when it is asserted that all is mind there is a great deal of truth in it. The world as we see it is a result of an ever becoming. The whole theory of evolution is based on this, and it is almost too palpable to need demonstration. Life ever proceeds from the simple to the complex, from the lowly-fashioned to the high, and all matter beneath man is but mind in a less awakened condition. Lessons have to be learnt along every step in the endless progression, therefore Nature hurries nothing, and long periods of time are spent in each kingdom. It must be obvious that as each upward step is taken, added powers accompany the step. Thus, the mineral chained by circumstances, and desiring to move or have more freedom, is transferred to the vegetable kingdom, or rather the life principle ensouling it, here to learn many new and strange lessons. It knows here somewhat of the relationship between light and air, of the interdependence, in fact, existing between itself and other factors in nature. Again the desire for more movement, more freedom, impels the life to stretch outwards, and entry into the animal kingdom is the result. In each case the nervous organisation has been becoming finer and more highly specialised, until we find in humanity a considerable portion of the body brain. It might be said that the trunk and

limbs were merely a prolongation of the brain, necessary for carrying out the behests of the mind. We hear much from time to time among people who have been brought up in a religious atmosphere, that the end of things cannot be far off, which is tantamount to saying that whoever was responsible for the creation of the universe had made a mess of it, and wanted to blot out the fact, because it is obvious that this world is not worn out, and nothing comes to an end until its purpose has been accomplished. All thinkers agree that there is very much in life unfinished, or almost in embryo as yet, which is seeking expression. Life is a wave which passes in cycles round the globes, and it is evident that the quickening process is not yet at maturity. All the preceding ages have been devoted to the enveloping of spirit into matter, or if the phrase is preferred, of the life impulse, and it has woven forms for this purpose. We in the west have been accustomed to think of man being a body and possessing a soul, whereas the fact is just the reverse. Man is a soul and has a body, and this body is his own expression for the time being. If this is so, one sees what ugly minds there are around, and how much yet has to be done before man can lay claim to the high position which thinkers assign to him.

The lower is invariably in subjection to the higher, so the body must be subservient to the mind. So far the building up process has gone on unconsciously, but, with many, body-growth is becoming a selective process, and people are beginning to take their own development in hand. It is at this point that the power of thought can be appreciated. Life is throbbing to find expression, but man will not present a channel for it to flow through. Too many have shut themselves up in their own little centres of thought—winding sheets—and have become deaf to the vibrations and pulsations which crave for recognition on every side. One class of person who has been guilty of this is he who denies possibility of further development. He does not make it, because he shuts off the forces which would otherwise do so; and the proof that he is standing still affords him infinite satisfaction, because it confirms his theory.

All growth means increase in intelligence and experience, and he must be very much asleep who has not noted the rapidity with which invention after invention, and important discovery after discovery has been made during the Victorian period. This activity means growth of thought, and all classes are rising to a higher level, but do not let us imagine progress is to stop here. No, we repeat, we are only at the beginning, and the next step is the understanding of the law that both our bodies and our circumstances can be moulded by ourselves, no longer in ignorance. How often has the believer been burned with indignation and yet kept silence when the sceptic has flung in his teeth the absurdity of man being made in God's image.

As a matter of fact no one is to blame for physical

ugliness except man, who is his own maker. No longer need forces outside man be blamed for the misfortunes of the latter. He has simply suffered from ignorance, which had its lessons, one being that as soon as man is tired of his old conditions Nature will co-operate with him and he can change them. The more closely man questions Nature the more definitely does she show him that interference from outside has no part in her scheme.

As man learns to take the helm of his own ship—his body—he will be less and less dependent upon the subconsciousness to which he has trusted himself in the past, and which is but the digested experiences he has passed through.

As the potency of mind grows, environments will be dispersed, and those which man places before himself will shape themselves round him as the scattered sand of the voice-figure slowly shapes itself into a beautiful pattern according to the persistency of the person singing the note into the instrument, keeping to the tone he has determined to produce. If he alters the tone the sand will hesitate and remain incoherent, and his efforts will be useless. So with the man who has not trained his mind. The reading of a book on New Thought will not straightway make his work a big success, or if he has been a sufferer for years from some ailment it will not eradicate it. But if he will take the seed and nourish it, watering it daily with his thought, his highest aspirations will one day be realised.

(To be continued.)

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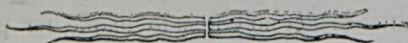
THE PRESS AND THE TALISMAN PUBLICATIONS.

FROM THE NORTHERN WEEKLY, AUGUST 27th, 1904.

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Some Occult Books.

Most people are anxious to know how to get on, how to have success in this life. The "Art of Luck," by A. Osborne Eaves, price 1s., gives advice on the matter. It deals with "thought" and "will," and the "magic" attached to talismans, etc., some very curious lore. The advice of being hopeful, and "willing" oneself to bring things about, is all right; as to the precious stones, etc., I do not know anything. But I think the best "magic" is a pure and honest life; which, I am glad to say, this book also heartily advocates. In the same line, and by the same author, is a book entitled "Modern Vampirism, its Dangers and How to Avoid them," price 1s. 6d., a very startling and uncanny book, with some wonderfully weird experiences in it. Both these books are published by the Talisman Publishing Co., 52b, Station Parade, Harrogate.



Reviews.

"The Sayings of Lao Tzu." This volume of "The Wisdom of the East" series, published by the Orient Press, 26, Paternoster Square, C.E., should fill a much needed place. The works of this publishing house have not yet attained that publicity they deserve to have. The editorial preface puts the *raison d'être* ably:

"The object of the editors of this series is a very definite one. They desire above all things that, in their humble way, these books shall be the ambassadors of good-will and understanding between east and west, the old world of Thought, and the new of Action. In this endeavour, and in their own sphere, they are but followers of the highest example in the land. They are confident that a deeper knowledge of the great ideals and lofty philosophy of Oriental thought may help to a revival of that true spirit of Charity, which neither despises nor fears the nations of another creed and colour. Finally, in thanking the press and public for the very cordial reception given to the 'Wisdom of the East' series, they wish to state that no pains have been spared to secure the best specialists for the treatment of the various subjects at hand."

The price of 1s. puts these well got-up hand-books within everyone's reach, and I quite endorse the efforts of the compilers of the series, for the more each nation understands the other, the closer will they approach. With few exceptions the sayings of the great Chinese sage are a sealed book to the majority of people, but there is no need why they should remain so any longer. The so-called virtues—which are often very negative—taught by Western religion are supplemented by very lofty teachings. In "The Doctrine of Inaction" like the Buddha, Lao Tzu recognises that the root of all discontent is desire—of the wrong kind, and he therefore says "Desire not to desire, and you will not value things difficult to obtain." There is, in fact, a very practical philosophy underlying the precepts and sayings of Lao Tzu, and I can only recommend every reader to get the booklet for himself.

Rational Methods of Self Treatment, by M. F. Clarke, is a little booklet containing many hints to the sufferer. It does not profess to cover the whole ground of mental therapeutics, but it is a capital introduction to the subject. The writer emphasises the importance of deep breathing, because by inhaling more air one can create more personal magnetism. Some exercises, which include a cure for constipation, are worth more than the price of the pamphlet (1s. 2d. post free English money.) The sun, vapour, and internal bath are touched upon, and "The Sand Cure," which is not familiar to all in the West is detailed. (New Life Publishing Co., Lewiston, Idaho, U. S. A.)

The Hon. J. M. Creed, M.R.C.P., has been placing his experiences of hypnotic suggestion as a therapeutic

agent before the New South Wales branch of the British Medical Association, and the paper has been reproduced in the current issue of the "Psycho-Therapeutic Journal."

The gist of the paper is that all sense of pain may be prevented in cases of fracture, and spasms and irritability of the muscles attached to the bones fractured can be avoided, "rest and sleep without the use of narcotics (which from the effect on the functions are always more or less detrimental) can be procured at will, relish for food can be created, and other emergencies insurmountable by ordinary means may be met as they arise." Further, recovery under medicines is often due to suggestion, often proved by the success which attends one practitioner as compared with another, both using the same remedies. Again are we reminded that hysterical women and weak-minded persons are anything but the best patients for purposes of hypnotism, but that "the more intellectual the person, the better hypnotic subject he generally is. Dull, heavy beings, of little intelligence, are often very difficult to hypnotise." Appetite has been regulated by suggestion where there has been none, it excels anesthetics, and is invaluable in dentistry. The article is lengthy, and I have no room for further quotations, but as a copy is only 3½d., readers will be able to peruse it at their leisure. The address is 3, Bayley Street, Bedford Square, London, W.C.

The World's Advance Thought is particularly good this month. Some of the titles of the articles will indicate the nature of the contents. Slander, All Fulfilled in Man, Obsession, New Thought, The Religious Sentiment, The Potency of Unity, Our Soul Companions, Realize Spiritual Consciousness, Life-lines, On the Wrong Road, Criminals, A Bit of Thought Food, The Philosophy of Eating, Dawn of the New Age. Ill Temper and Flesh Food, (Portland, Oregon.)

The Spiritualist for October deals with the question of Church Healing, which has come to the front again lately. Anointing being re-introduced must seem odd to the present age, but the suggestion underlying its use will bring about many a cure.

The Mazdaznan considers that "the great parasites that have fastened themselves upon the human race are priest, lawyer and physician, subsidized by the daily press. The first starts a lie, the other defends the lie, the third buries the lie." (3016, Lake Park Avenue, Chicago.)

"Animal Magnetism and its Phenomena" is running through the *Chromoscopist*, which also contains an account of how a cold was cured by colour, a description of the inhabitants of Mercury, Human Electrology and Human Nerve Centres.

In *Life Culture* the editor discusses The Science of Perpetual Life, in which it is shown that old age is a disease caused by a lack of co-operation with the laws of change and growth. To cure it bodily age must

be eliminated from the consciousness, learning to die continuously and be correspondingly re-born, prevent maturity by constantly evolving to a higher life, practise the principles of regenerative love and thus avoid the internal burial which causes old age and somatic death, or the death of the body as a whole. When man lives in harmony with these laws he will live for ever. The article is very interesting and is followed by "What is Life Culture?" (*Life Culture* office, San Francisco.)

The use of dreams is often a favourite subject with new thought writers, and there is a good reason why it should be. In *New Thought Search Light* the case of Daniel Webster is quoted. As is well known, this great man used to continually "speak his thoughts to the babbling brooks and the responsive winds to the day when it found its highest expression in his reply to Haines in the United States Senate." The value of silence is taught, also that of deep breathing and fasting. Two statements will be learnt with pleasure. One is that the nerves never grow old, and the second that germs are not the original cause of disease. (907, Irwin Avenue, Allegheny, Pa.)

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Helpful Hints Letter-Box.

To Correspondents: Communications desiring information on the 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, Eng.

F. O. B.—The book can be obtained from Dr. Babbitt, San Jose. The other pamphlet can be obtained from the office of The Theosophist, Madras. No, lantern slide paints do not keep their colour long in sunlight, but will do where not much light is needed. Mr. Wellby does not supply the glass now, but it can be obtained at this office, or a plumber might be able to get it, though the proper tints are kept here.

To numerous correspondents.—We thank those readers who have from time to time recommended our little publications to their friends, and beg to assure them that we appreciate their kindness and will endeavour to reciprocate it as opportunity offers. Other replies held over till next month.

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The Talismanic League.

As most of the work connected with the above is of a nature which concerns members only, all intimations and notices will be sent direct to Members.

Notice to Readers.

The proprietors are constantly receiving complaints, especially from abroad, about the non-delivery of the magazine or books. All that can be said by way of explanation, is that the greatest possible care to address every package clearly (nearly always with the typewriter) and made secure. As all parcels have the name and address of the sender printed, it is singular they are not returned. Readers who do not receive books, &c., after reasonable time should make enquiry at their post-office and communicate with us.

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Success Circle.

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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Jottings.

The value of a system of breathing as a means of regaining lost health is becoming more widely recognised, and those readers who have not as yet seen "The Mystery of Breath," issued from this office, should do so, as they will find it thoroughly practical, covering the ground fully as regards diseases affecting the various organs of the body and how to breathe for success. The price places it within the reach of everyone, and the amount of information is far away above the cost.

Pastor Howton, an ex-Leeds minister, has been creating a mild sensation by casting out devils in Glossop. One case was that of a lady novelist, but when the demon was exorcised the power to write had left her! Case 3 records how Pastor Greening of Leeds was relieved.—"Possessed, when a lad, of most horrible demon. Came to the home where I fought with demon, which eventually came hissing from patient's mouth, like a fierce serpent. In casting this devil out the room and everything in it shook, and the chairs danced about."



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NOT a book, not a lesson, but special instructions written for each individual by Asturel, the writer of "The Mystery of Breath," "Breathing Exercises and Muscle Stretching," &c. He has made this subject a special study, and all those desiring health, vim, success, and perennial youth should write for particulars. Remember originality is claimed for these instructions, and they are unobtainable elsewhere. As mentioned in his work on Breath, it is impossible to give instructions in book form to apply to the individual. Others may give general instructions by reading his book, but the Individual Breath system can not be copied, as it is based on the old adage, "What is one man's food is another man's poison," and from particulars required the Author is able to apply his system direct to the individual requirements. This system is not meant to develop muscle, but nerve and brain, but where specially desired, instructions for muscle development will be given.

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Chromoscopy Articles from the pen of Mr. W. Heald will appear.

Madame Sphaera Iris is also having published from this office her nice little work on "The Iris-Book of Colours, of Precious Stones and of Numbers."

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WHAT'S IN A NAME?

YOUR LUCKY AMULET.

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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"I have received your letter of the 19th inst., and on perusing it I find you have portrayed my character to an astonishing correctness. In fact, should I perchance have to write it myself, I should practically write it word for word as you have done.

As regards my health and constitution you have also stated these fairly correctly.

I write this letter in order that you may see how far your definition of my character, health and constitution are right."—G. C. D.

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