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THE Talisman

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

The Official Organ of the Talismanic
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THE

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The Talisman,

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An Outline of Theosophy.

By A. Hodgson Smith.

(CONTINUED FROM PAGE 264,

(A Lecture given before the members of the Harrogate Branch of the Theosophical Society.)

As the architect thinks out the plan of his building, as the author thinks out the plan of his book, so the Logos has the whole of the plan of the Universe in the idea. First the thought, then, slowly and through the enormous periods of time which follow the gradual realisation of that thought. He circumscribes himself to be the life of the universe within the limited area he has willed to manifest. Could we so raise our consciousness to the plane upon which the plan of the whole exists, or turn back the aeons of time we should see arising within the matter of the field of manifestation strata of more and more density until there finally appeared seven, the densest being the last to manifest and being interpenetrated by the other six. These strata are not one above another but the finer interpenetrate the denser. We speak of them as planes—the seven planes of the system to which we belong. These planes are not only metaphysical distinctions but also represent definite regions of the Kosmos. Coming downwards or outwards towards the denser matter each successive plain veils the life of the Logos with one more material covering on the physical plane, that on which we now live. The Life has to work through seven sheaths. Each plane or region of the system is built of its own atoms, these atoms being the bricks of the building or the threads of the web, and all the atoms of all the planes are vivified by the outpoured life of the Logos.

If I said the regions of the Kosmos are again subdivided into seven sub-planes it is not to confuse you with multiplicity of detail, but in order that you may understand that each of the regions is similar to our physical and to remember that according to our teaching there are besides the solid, liquid, and gaseous states of physical matter, also the etheric, the superetheric, the sub-atomic, and the atomic, each state capable of being changed into any of the others by appropriate methods. Leaving the sub-planes and returning to our supposed observer he would gradually see arising upon these regions of the system, seven great planetary chains, each consisting of seven globes. It is upon the three lower and denser planes, that the seven planetary chains carry out their evolution, each under the guidance of a planetary Logos; for as the whole system is the expression of the life and thought of the Solar Logos, so within that life and thought each planetary chain is the expression of the life and thought of the Planetary Logos. These seven worlds or globes of the chain are arranged on this fundamental principle. There are seven great

stages of evolution. During three, the Spirit descends into matter, giving to that matter qualities, attributes; the characteristics of matter are the result of the three descending stages. The fourth stage is the stage of balance, the stage of conflict, which great contest lasts until the contest is over and the ascent begins, and is continued in the fifth, sixth, and seventh stages. As Mrs. Besant puts it: there are seven stages:—

Three downwards	Qualities materialising,
One balance	Relations conflicting,
Three upwards	Organisms spiritualising.

And this main principle is repeated at each stage in each chain, in each Round, in each Globe, in the Races, and in each Race. The next point for us to clearly understand is that the Planetary Chain *as a whole* forms the seven bodies in which the Life of the Planetary Logos reincarnates seven times, each chain beginning with the results of its predecessor and passing on its experiences again to its successor.

Remember that a Planetary Chain consists of Seven Manvantaras and Pralayas, and that a *Round* means that the Life wave has passed over each of the seven planets of the chain in succession, carrying with it the results of all its experiences and activities. Coming to our Earth Chain, we learn that it consists of seven planets, three of which are on the physical plane, two upon the Astral, and two upon the Mental plane: that we are now in the 4th Manvantara, our Earth is the 4th planet, this Round is the 4th time the Life wave has circled round the seven planets, and that our race is the fifth race, although the greater part of existent humanity is of the fourth race. If this is so, this Round, this Planet, and the 4th race of humanity are engaged in the great conflict between Spirit and Matter, the ever recurring strife which must last until the Spirit finally triumphs and is able to use all the forces and vehicles of the planes which it inhabits. Upon these globes is involving and evolving three elemental kingdoms, mineral, vegetable, animal, and human, besides other schemes of evolution, some of which are *hinted* at, and one other like that of the nature spirits and devas spoken openly of, but naturally we are the most interested with the evolution of humanity upon our present globe. "As above, so below" is an old and true saying, and if it be true that the whole of the Divine Life gradually involves itself in matter, and evolves with the result as spiritual capacity and characteristics, it is also true of mankind in general and each individual man in particular. We have our origin as individuals, as egos not here upon the physical plane but upon the mental plane. Our home is there, but we have our root, our source, in the monad, a spark of the Central Fire, a seed of the Tree of Life, upon a much higher plane; and in us three streams of evolution meet, the spiritual and intellectual, and the physical. This individual which is our permanent self is only *self* conscious upon the physical plane in the great majority of persons now in physical bodies; and the stage of their evolution is



marked by the extension of their consciousness and by the control of the vehicles in which that consciousness is expressing itself. Humanity has come during the first three races into gradually denser physical bodies, and now for us in the fifth root race, and for the rest of the world period the human bodies will become more and more refined and more expressive of, and more responsive to the in-dwelling life. The sixth and seventh Root Races have to appear and run their course, and the life wave passes to the planet Mercury and so gradually to the other two planets on the ascending arc when the fourth round will close all, and there will be a long period of rest and assimilation, until the life wave again circles round the seven globes. It is during this fifth round that occurs the critical period for humanity. The course of evolution is progressing towards more and more spiritual states of consciousness. Only those who have then developed their spiritual faculties can remain conscious during the remainder of the great journey. Many will drop out, those who have not spiritualised their intellect, to come in again however in the next Manantara. At the end of the seventh round humanity will have become perfect—its vehicles will then effectively express its enormously extended consciousness on all the planes, and man will be truly divine, master of all planes.

But turning our attention now to the individual we find that the same process takes place in his life. The home of the ego is on the higher sub-planes of the mental plane, and the ego grows by a series of life cycles which repeat the process of the descent into matter, and ascent towards spirit. When the time comes for another manifestation of the ego—which happens only after all the higher experiences of the preceding earth life have been extracted in the Heaven World—the ego sends out a portion or ray of itself outwards or downwards: this gathers to itself gradually matter of the lower levels of the mental plane fitted to express the stage of its mental evolution, a sheath of matter, differing from every other mental sheath as the mental qualities of the ego differentiate it from every other ego. When this mental sheath is prepared, the ego still moving outwards draws round this mental sheath another sheath of astral matter, which sheath is capable of fitly expressing his emotional and passional stage of evolution. How long a time this process of clothing or sheathing occupies, whether one year, or ten years, or one hundred years, I cannot tell, but it is said to be a shorter process than that of unclothing, which takes place after death on the return journey home. Whether this process is consciously and purposely done by the Ego, I do not know, perhaps much depends upon the age of the Ego, at any rate the Ego clothed in his causal body, and with a portion of itself sheathed in mental and astral matter is ready for birth in a baby's body upon earth.

(To be continued.)

The Science of Perpetual Life.

(An address delivered by Harry Gaze before the International New Thought Convention in Chicago, Ill., November 25th, 1903).

Life, enriched by ever-increasing health, strength and beauty, may be perpetuated by co-operating with the known laws of change and growth. One might search for the elixir of life in California in Florida, in Porto Rico, in India, but this would not bring it nearer, for the Fountain of Life is within man.

The study of prolonging life indefinitely is engaging the attention of many of the foremost scientists in the world. Many interesting discoveries have been made. Unfortunately, few realize that "the proper study of mankind is man," and the scientist delves in vain for an elixir of life in the domain of electricity and chemistry. While these scientists have been experimenting with lymphs from goats and alligators, a very different line of investigation has led others to discover the true principles of perpetual life. Man has now so evolved that he can perpetually renew the body.

Old age is a disease caused by a lack of co-operation with the laws of change and growth. This disease can be even prevented or even cured by proper methods.

Eliminate bodily age from the consciousness, learn to die continuously and be correspondingly reborn, prevent maturity by constantly evolving to 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.

Bodily life cannot be perpetuated by preserving the body with its present component particles. Scientists once estimated that continual molecular change produces an entirely new body every seven years. Modern biologists teach and demonstrate that in about eleven months the entire body is changed even to the hardest bones. The body of man is always new. It does not grow old in spite of passing years. The body that one inhabits to-day will have completely perished before another year. A year ago, one did not possess a single molecule of the body he has to-day.

The material for the constant reconstruction of the body is supplied by breathing, eating and drinking. The failure to co-operate with this process of reconstruction produces old age. While many know that the body is renewed by molecular change, they do not apply this to their own lives. The man whose legal age is fifty regards his bodily age as also fifty. In reality, his body is as new as that of a child.

It is usual to regard birth as only the beginning of life, and death as the end. In reality, life is a union of birth and death, for the body one inhabits to-day has been born within the last few months. Age is estimated according to the period of time that has

passed since physical birth. If fifty years have passed since birth, one is fifty years of age. As birth is unceasing in the individual life, bodily age is impossible.

The first step in co-operating with the process of change is the elimination of age from the consciousness, by the concept of bodily newness, and the recognition of present birth.

The new thought teaches the influence of mind in determining bodily conditions. Science demonstrates, and the experience of thousands confirm, that thought has a definite chemical effect upon the body. Hence, the thought of bodily age tends towards decrepitude, and the thought of bodily newness toward the expression of youth.

This is well illustrated in a remarkable case reported in the London "Lancet." An English lady, disappointed in love in her early years became insane, and lost all account of time. She constantly sat at a window waiting for her lost lover to return. In this state, unconscious of age, she literally grew no older. Some American travellers who saw her at seventy-four supposed her to be a young lady of twenty.

This proves that youth may be preserved by a condition which prevents the consciousness of age. Man should, therefore, realize the falsity of bodily age. In this case, oblivion to age was caused by an abnormal frame of mind. Age should be eliminated from the consciousness by a realization of the constant renewal of the body.

The body is subject not only to continuous rebirth, but also to continuous death. Death is commonly represented as the enemy of mankind. In reality death is a friendly scavenger whose office is to remove all that is unfitted to persist. Death is therefore a vital process. Life is abundantly manifested when birth and death are in equilibrium. The art of living for ever does not consist of the conquest of death, but of co-operation with the process of bodily destruction. Do not resist death. Let it carry away all the worn-out particles of the body, and all useless thoughts and memories. There are no enemies to conquer in the attainment of perpetual life. Death is a friendly and necessary factor in the economy of nature.

Perpetual youth will be realized when man learns to die freely and intelligently, and to be correspondingly reborn. This attitude of mind brings one into harmony with life, and is therefore, essential to success. This is the second step in co-operating with the law of change.

To perpetuate life, one must also co-operate with the process of growth. The vitality necessary for perfect bodily renewal is only attainable by growing. The object of life is increasing evolution. The full-grown flower is doomed to fade. Maturity is the sign of approaching decay. Continual advance in the quality of life is essential to the attainment of everlasting existence. While one advances to higher bodily development, his life will be renewed. Nature has use for the individual who is unfolding, but no permanent use for one whose unfoldment is completed.

(To be continued.)

Astrological Department.

By the Editor.

THE SUN IN SCORPIO.

Interesting to all those born between October 24th and November 22nd, inclusive, any year.

This sign confers a naturally strong character, dignified, proud, and rarely feeble or vacillating. These people often show much fidelity, added to great tenacity, and possess a strong will, and are usually self-possessed. There is some reserve, and the nature is determined, secretive, firm and decisive. They can be pleasant and sociable, and make themselves much liked or disliked. Scorpio people are often considered unfeeling and unsympathetic, and this chiefly comes about through their resolute and unflinching attitude. Deep down there is often much emotion, and a strong love nature. They have grit and backbone, the ability to raise themselves, and must be to the fore, and will go through much, and sacrifice a lot toward the attainment of an ambition. These people know how to use friends, and will throw them over with little compunction when they are no longer necessary, later, if the cast-off friend should be thought of use, they will use much tact in re-building the friendship. Those born under this sign are possessed of a fair share of self-esteem, and approbateness and flattery is the most powerful weapons that can be used against them. Their faults tend to make them exacting and disagreeable, fault finding and inquisitive. They are very observant, and little escapes their scrutiny. Usually brave, daring and reckless, they make ideal soldiers, pioneers, and anything where some danger and adventure may be found. They have the "eagle eye," and therefore make good detectives, analysts, doctors or surgeons. The temper is slow, but furious when disturbed. The mind is remarkable for criticism, of keen judgment and shrewd. They are fond of adventure, sport, recreation, travel, martial subjects, and anything weird and uncommon.

The women are fond of luxury, though they can be indifferent to ease and comfort when interested or excited. Some of the worst "naggers" are found under this sign.

In marriage the best and happiest unions are found with those born any year between February 20th and March 20th, or June 22nd and July 22nd.

The gems for luck are the topaz and malachite.

Among the distinguished people who had the sun in scorpio at birth we find the King, Mikado of Japan, King of Italy, President Roosevelt, Sir W. Butler, John Burns, Lord Dundonald, General Gough, H. Labouchere, Nathan Meyer Rothschild, and Lord Rayleigh.

Some caution and care will be needed this month by those born last few days of March, June, September and December, any year. An anxious and unsettled time for those born third week of March,

June, September and December. Health will need care, the mind be dull and depressed if born first week in February, 7th and 8th of May, August and November. Mishaps, loss and contention threaten those born the latter half of March, June, September, and December. Some good luck, better health, and a favourable time for those born near the 11th and 12th of February, April, June, 14th and 15th 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, noon: 7, 9-30 a.m., 12 a.m.: 14, 9-30 a.m. : 17, noon : 21 and 28, at 9-30 a.m.
- On ironmongers, gunsmiths, smiths, chemists, cutlers, barbers, on the 1, 8, 15, 22, and 29, at 1 to 2 p.m. : also the 10, 3 to 4 p.m.
- On stationers, printers, lawyers, publishers, teachers, architects, and booksellers, on the 2, 9, 16, 23, and 30, 10 to 11 a.m. : also on 18, in the evening.
- On clothiers, woollen merchants, provision dealers, and clergymen, on the 3, 10, 17, and 24, from 2 to 3 p.m. : also on the 12, all day : 25, 11 to noon.
- On artists, musicians, drapers, jewellers, theatrical people, and confectioners, on the 4, 11, 18, 25, 11 to noon, and 2 to 3 p.m. : the 9 and 23, from 1 to 2 p.m.
- On plumbers, shoemakers, dyers, carriers, maltsters, agriculturalists, builders, and landlords, on the 5, 12, 19, 26, at 9 a.m. : also the 9, 5 to 6 p.m. : 24, morning.
- On inventors, electricians, and engineers, on the 2, 16, 9 a.m., 9, 2 to 3 p.m. : 23, 2 to 3 p.m. : 29, 4 p.m.

—O—

Curative Hypnotism.

By Geo. H. Bratley.

LESSON 7.

Heart Troubles. Place the palms of your hands upon the left breast over the heart, hold them there for about five minutes, then make passes with both hands in a half circle on the body, over the heart. Make these passes for about ten minutes, starting at the shoulder, and leaving off at the pit of the stomach. Use the hot breath over the heart, and repeat passes finishing with pointing the fingers at the heart for two minutes. Tell the patient to take a long deep breath and exhale it quickly. Let him do this three times. You may suggest strength and health while making the passes.

Constipation and Bowel Troubles. Have the patient lie down on his back. Make passes with both hands from the side of the body, over abdomen, down lower regions of the body, passing the hands over the hips and throwing away. Rub the abdomen with the right hand in the direction of the hands of a watch. Make the passes fifteen or twenty times, then place the right hand on the abdomen and the left on the back opposite the abdomen. Hold them there a few minutes, and then repeat the passes and rubbing of the abdomen again.

Blow the hot breath upon the part where any pain is felt. In bad cases this treatment can be given twice a day. Suggestions may be given.

General Debility. Have the patient lie on his back. Make passes with both hands from the forehead over the face to the chest. Do this for ten or fifteen minutes, then make passes for ten minutes down the spine turning the patient over for this purpose. The hot breath can be applied to the heart, the base of the brain and small of the back. Finish by making the passes over the whole body, back, front and sides. Suggest strength and complete cure to patient.

To Stop Hemorrhage. To stop the flow of blood, passes should be made upwards. For a cut on the hand either across the back or palm you should ask the patient to be seated. Make passes with both hands upwards, letting the right hand pass over the upper part of the arm and the left hand pass up the under side of the arm. Start the passes about an inch above the cut, passing over it and continuing the passes as far as the shoulder where the throw off should be made; then close the hands, and bring them back and repeat. Make these fifteen to twenty times. Use the cool breath, blowing this from just above the cut and upwards along the whole arm. All the time you are making these passes, say:—"This blood will stop. You are feeling better. The wound will contract, it is healing rapidly. The blood flows less and less." When the patient is on the point of opening his eyes at your command, say:—"It has ceased to flow." If it has not, you can try again. If the cut is in the stomach make the passes upward to the chest, if in the back, make them from above the wound upward to the shoulders. If in the leg, upward to the hips. In very bad cases where the flow of blood is liable to cause death, then it is advisable to call in a surgeon.

Contracted Muscles. The patient should lie down. Make passes over the contracted parts for ten minutes starting three or four inches above the affected part and continuing down over it to several inches below. Make passes in contact along the muscles and cords, massage these by rubbing them with the right hand and keeping them straightened with the left hand. Use the hot breath over the parts five or six times. Let the patient exercise the muscles as much as possible and try to straighten them several times during the day. Use the suggestions while making the passes.

Burns. The patient should be in as comfortable position as possible, but so resting that you may reach the affected parts. If the hand is burned make passes with both hands without contact, starting about four inches above the burn and continuing down the hand over the burn to the finger tips where the throw-off should be made. Do this for ten or fifteen minutes. The cool breath should be used over the burn and to the finger tips for five or six times. Similar suggestions may be used as for "Cuts." All burns can be

treated in this fashion, always making the passes toward some extremity.

Nervousness. The treatment for this will be similar to that for General Debility. The patient should lie down. General passes are made over the entire body, giving special attention to the spine and nervous centres. The hot breath may also be used.

Dangerous Cases and Contagious Diseases. Without working under a doctor, in no case is it wise to treat a patient who is dangerously ill, for though you could certainly benefit such a one, yet if he should die you would be severely criticised. Neither should you treat contagious diseases, for there is the danger of contracting the disease yourself, also of communicating it to other patients.

(To be continued.)

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The Powers of the Personality.

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

No. 7. THOUGHT AND ENVIRONMENT.

Thought grows with practice. It is not the reading which we do which enlarges the intellectual capacity, but the time given to thinking over what has been read. Previous issues of "The Talisman" have gone pretty fully into this aspect, and the hints there given should be carefully gone over and the salient points noted and acted upon. Anyone who will consciously give three months for the improvement of his health or financial position, setting aside half-an-hour a day for the purpose will not be disappointed with the result. As we are constantly pointing out the present conditions of every man have not been made in a day, but have been the result of growth, of antecedent causes, and so to realise new circumstances means growing into them, and time is necessary, for Nature abhors miracles as well as a vacuum. Students will not recognise this, and while constantly asking for new books and more information neglect to put into practice what they already know, and thus never make headway.

As a muscle will never develop unless it is used, so the mind will not grow without *daily* practice. It must not be taken up in fits and starts, missing a day or two, and then imagining that if double the time is put in it will make up for the days omitted. It will do nothing of the kind. The analogy of the muscles is here again helpful. A muscle will only stand a certain amount of strain, and if any more than this amount is imposed upon it, it will tax and injure it. So with the mind. Growth is a result of regular persistent practice. A man says: "I have no time, I lead a busy life." Very well, don't attempt it, if you can't get up ten minutes or half an hour earlier in a morning or cannot squeeze the time in during the day, but consider whether what you contemplate is of more importance than the pottering about at what you call "business." Take stock of your time, totalling up at the end of the day how much you have actually

accomplished, and how you could with a little system have economised and got that half-hour in. At least one-fourth of the so-called necessary things are absolutely paltry as compared with the task you have set yourself.

What could not be done with a more perfected mind? It is in the mind that the creative intelligence exists. Through it came into manifestation all we see around us: the difference between the amoeba and man is one of degree, not kind, a progression from lowly evolved to complexity of structure and increasing intellectual perception. Man may be termed a mode of expression which varies according to his experience, and this experience can be hastened incalculably.

Now coming to the question of thought and environment a man finds himself where he is because his outward circumstances are the result of his past thinkings. If his surroundings are not what he would have them, he must change his thoughts and his circumstances will follow suit. It may be asked here why this should be so. Because the body and mind are the result of thought. Thought becomes actualised in denser matter, which we call the body, or our surroundings, or the material world. And as has already been pointed out the destiny of man is not yet finished. We are, as a matter of fact only emerging out of bondage and limitation to greater freedom. One factor in humanity is proof of this: hope. Of what use to implant in the human heart ideals which it could not realize, or schemes which are too grand or impossible for Nature to grant her children? Is man so much greater than Nature that he can conceive any scheme or ideal, however stupendous or transcendental that she cannot accomplish it? Nature and man are one, they are merely different aspects of the same thing, and as a well known writer of New Thought says:

“Every hope is the sure prophecy of its own fulfilment. And why? Because hope is related to the thing hoped for; this being so, it is inseparable from it. Suppose that there is a God that made us, and that He is great and wise, and above all things good and true, then how would it be possible for Him—our Father—to plant a lie deep down in the first impulse of our individual lives, that would prove a most deceptive allurement, holding out promises that He never intended should be realised? Could any one believe in God and accept this fact?

But suppose we reject the belief in special creation, and dwell for a moment upon the theory of evolution, there will be no difference in results. If the life cell, or the first principle of individualised life, whatever it may be, contains the essence that later, under higher development, expands into this hope, then the hope points to the time of realisation, and to the conditions that will render realisation possible, as surely as the grain of wheat planted in the ground will germinate and unfold itself until the full prophecy of its being is

fulfilled.

Hope, which is an expression of the law of growth in a man, cannot possibly point to that which does not exist. It always streams forth in the direction of the object which is correlated to it; of the object which is its complement, and the acquisition of which fixes it in living substance as a new creation."

The fact that one is dissatisfied with his surroundings is a sign that he has out-grown them; in other words that he has learnt the lesson which they had to teach, and he is ready to be moved up to a higher class.

How shall I begin? it may be asked. By putting clearly before you the ideal you aspire towards, and never deviating from it, you create a picture in the ether. This picture is a mass of vibrations of a certain quality and pitch, and has the peculiarity of drawing to it all vibrations of a like character. The elements which are necessary to render material the ideal, begin to shape themselves in obedience to the law of thought, aided by hope. Most people build these castles in the air, but the first adverse wind blows them into nothingness immediately. This is because there is a lack of faith in the inviolability of law, which is as immutable in the mental world as in the physical. Then there is always the bugbear of Fate, or the notion of some outside ogre who delights in wrecking the highest human hopes. Heed it not, however, but nourish the new found hopes, and in proportion to the steadfastness and amount of thought put into the ideal will be the actualisation of whatever has been demanded.

Remember that *you* are the law, that no one can rightfully keep you out of your heritage, and you will begin to find that circumstances will shape themselves about you in accordance with the silent demand. A thing becomes your own as soon as you grow to a realization of your relationship to it, in other words, as soon as you desire it. Emerson said:—

"And all that nature made thy own,
Floating in air, or pent in stone,
Will rive the hills and swim the sea,
And like thy shadow, follow thee.

Guard yourself, however, against coveting the success of others. They have earned it, and so must you. Love is as essential in success as it is in anything else worth having in this world. Without a strong current of brotherhood and sympathy with all men thought will avail little.

(To be continued.)

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The Law of Attraction is the law of gravitation raised from a basis of unconscious life or ignorance of life, to a conception of life in which the will becomes the principal factor, and elects for itself the direction in which it shall be attracted. Intelligence refuses obedience to mere bulk and weight, and follows any attraction that seems good to it.—*Helen Wilman.*

You and I.

I see, according to Archbishop Usher, the birthday of mankind was celebrated the 21st of last month. He calculated that man was created at nine o'clock, on October 21, 4004, B.C. Dear me! Then we are younger than we thought, and history, archeology, geology, have been telling wicked stories about the age of humanity. Figures are supposed not to lie, but after this they can do anything.

One result of the palmist prosecutions has been the engagement of two of the defendants by a London company of drapers, who are to give them £90 per month for reading the hands of their customers. Much nonsense and learned ignorance were displayed by the legal luminaries concerned in the cases referred to. An art as old as the hills is scarcely likely to disappear even with the introduction of council schools.

Readers of the Talisman Calendar would remark in the National Outlook for October that the Government would experience a lot of anxiety; that the trade of the country would suffer, and that "A foreign power will need some careful handling."

Speaking of the Talisman Calendar, it will be issued again shortly, and will contain in place of the Breathing Exercises, New Thought Affirmations, suitable for each month. Hanging against the wall, they will be more accessible than in a book, which is always liable to be misplaced. If these affirmations are regularly practised they will bring about great changes in health, surroundings, and higher growth.

Science Siftings—a periodical which readers might with advantage peruse—referring to the above cases, cites the writings of Richard Sanders, who as far back as 1653 confirmed what every modern palmist knows, viz., that the lines of the hand show denote biliousness, gouty and other tendencies. In fact, students have frequently detected heart disease where medical men have been unable to find any trace of it, and to say from which side of the parents it has come. My contemporary also raises the question "Can Astrology fortell Cancer"? and does not speak as disparagingly of it as one would suppose a scientific paper would.

In the same paper they fully justify their claim of being progressive in health propaganda, by urging medical men to include psychic means in their war against disease.

It appears, according to a contemporary, that the opal is losing its unlucky character. Some more ancient sayings have been discovered which attribute to this lovely stone, "its original significance of good luck." It was once called the jewel of hope, each colour it contained representing the luck of the stone from which that colour was borrowed. Fiery opals contained the ruby's strength and courage; blue, the prosperity of the turquoise; green, the emerald's faithfulness. Whatever superstition of ill-luck may cling to the stone, it ceases to hold good when the opal is the stone of one's birthday month!

It appears that a litter of black foxes have been born in the adjoining North Riding of Yorkshire, and according to tradition a run after a black fox means disaster in some form or other. According to the *Daily Mirror*, some pack of hounds somewhere has a spectral huntsman horseman, who appears from time to time at the meet, which has more than once been hurriedly dissolved. In the same column we are told "Hairs from a fox's brush are regarded in some parts of the country as a talisman against untoward happenings, and some riders keep a few tied together with green ribbon on their hunting saddle." Which show that the belief in talismans, as stated in these columns frequently, is not yet dead.

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Books and Reviews.

"Ye shall know the Truth" is the title of a work, well bound, with symbolic cover, dedicated "To the Truth-seekers of all Classes, all Colours, all Nationalities." Its object, the author, Peter Albert Petrie, explains, is to show "that there are latent powers within every soul." Our author then goes on to show that we are seen to have "within us a machine far more wonderful than Marconi's; that the true man is the kingdom of God within." The purifying of the marriage institution, relaxation, and natural sleep, are dealt with. The meaning and importance of prayer, and the place and value of love. The writer raises his voice against the meretricious taking up of Personal Magnetism, which he apostrophises as "monkey clothing," and prescribes for those who wish "to be charming, loving, attractive, and to be loved by others," they must seek "first the kingdom of God and His righteousness, and all these things shall be added unto you." A chapter is devoted to food, but the modern doctrine of humanitarian principles—the barbaric nations of the past, except the Buddhists, knew nothing of kindness to animals—does not find a place. Drugs come in for a share of condemnation. The writer has evidently drunk deeply of the writings in the western scriptures, and does not consider a moral life sufficient to bring out the best in man, and thus disagreeing with his fellow countryman, Lowell, who says:—"He's true to God whose true to man." He also finds great comfort out of the ancient ideas held with regard to hell, and the science of comparative religions does not trouble him. The book should interest those who have been brought up along orthodox lines. (Price 1 dollar, postage extra. The Standard Publishing Co., Cincinnati, O., U.S.A.)

"Elizabeth Towne's Experiences in Self-Healing" is a booklet which will be read with pleasure. In the majority of books dealing with this subject the theory is admirably laid down, but the writer's personality is suppressed, and the reader lacks the thing he is seeking. Here we have it. Mrs. Towne lays her hopes and fears, her faults and failings before her critics, and relates in an informative manner how light

dawned at last. One practical outcome of her struggles was to recognise that there is in human life an ebb and flow, and that it is useless making efforts when the ebb sets in, but rather to reserve all strength till the flow tide comes in, and the swimmer reaches the shore with his forces undiminished. It was not by affirmations, though these do much for some, but a growing into a recognition of the spirit within. *Quick Healing*, and *How I Healed my Purse* are chapters that will repay studying. (Price 50 cents without postage).

From the same publishing house, Elizabeth Towne, Holyoke, Mass., U.S.A., and the same price, I have received a sort of companion booklet: "*Happiness and Marriage*." This apparently threadbare subject is treated in the fresh and breezy manner characteristic of Mrs. Towne's writings. In these it is laid down as an axiom that the first principle in a happy marriage is equality: the second mutual confidence. "The sure way to have your wishes consulted is to exalt and appreciate the other party—Married people 'grow apart,' for the one reason that they find fault with each other." Another cause of unhappiness is the class of woman who delights to bear trouble that she may have the pleasure of grumbling about it. The cultivation of love by auto-suggestion is counselled, and the making of oneself a magnet, changing the quality of the magnetism, and thus change the environment and "attract different treatment from Tom, Dick, Harry and Fan." The *Family Jar* comes in for a chapter all to itself, and if the hints scattered about the book so plentifully are acted upon, there should be more brighter homes than there are.

"*Self-Healing through Suggestion*," by Hy. Harrison Brown is divided into two parts, in the first of which the principles of mental healing are placed before the reader clearly and without unnecessary verbiage. The part played by thought in the process is carefully set forth, and in the second part a number of affirmations, *Working Hypothesis*, *The Truth Song*, *The Time Factor*, *Worry Cure*, *Will Exercises*, *The Art of Letting Go* are some of the headings, and as the author has had some thirty years' experience in drugless science, it is a work which may be thoroughly recommended. It is rather more tastefully got up than one usually finds, with old Cheltenham antique type. (Price 25 cents, "Now" Folk, Publishers, 1437, Market St., San Francisco, U.S.A.)

Quaintly bound (boards) and designed, "*How to Prolong Life One Hundred Years on Earth*," by S. Marcus Rothschild, Lt., D., H.D., is a work (279 pp.) which will find many sympathetic readers. More and more is the desire for prolonged life evident on every side, though unfortunately medicine does not contribute much towards the solution of the problem. In the preface the author informs us that his book is founded upon the teachings of Kneipp, Biltz, Evans, Kuhne, and others. Ordinary hygiene naturally receives a great deal of attention, and gymnastics, open

exercise, muscular exercises, swimming, skating, tennis, and other games and recreations, the value of change of air, and advice to sedentary workers to take trips to the seaside frequently have their place. Much importance is attached to sleep, pure air, the position of the bed, unrestricted clothing, the value of walking barefoot, and massage. In the chapter on diet the author is exhaustive, advice as to the type of fruit or nuts, the injury caused by the use of animal food, and the delusions people are under as to the great strength in a meat diet. Some useful food tables are given, and the question of quality and quantity fully gone into. The Cause of Old Age and Natural Death (Ch. III,) is held to be caused by the deposition of liny substances in the system, so that by choosing food of the proper character, this ossification can be avoided. Intoxicants, tea and coffee, are tabooed, and water recommended, especially distilled. Buttermilk and koumiss are recommended, just as the first is by the Russian scientist, Menchnikoff. I can thoroughly recommend the work. (Price two dollars, postage extra, Prolong Life Book Co., Chicago.)

Pressure on space prevents the acknowledgement of various books, pamphlets and magazines received this month.

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Rest.

Among the absolute essentials to the life of the human being are the two seemingly widely varied conditions of exercise and rest.

These conditions are not opposite, however, as all rest is not repose in a sense antagonistic to exercise. Still is repose an essential.

Repose of the body, however, is not always a true rest to the complete organism we know by the name of man, and with the effect of whose complexities we have the familiarity of experience.

The familiar couplet:

"Rest is not quitting this busy career;

Rest is the fitting of one's self to one's sphere,"
intrudes itself upon our attention and we give it our sanction.

Yet is repose of the animal organism necessary, and complete relaxation necessary for full recuperation. How to attain this perfect relaxation often becomes a problem.

On it philosophers have delved—scientists searched their inexhaustable realms.

Yet often as regards the individual, the search is made too late to avoid all disaster.

The human mind is ever restless for achievement, and the voice within and the voice of handed-down inspiration are listened to, if at all, amid such din of excitement, and at such distance from Nature that they are exceedingly "small voices."

We therefore have need, having so far departed from our birthright of environment, to apply to those who by their pristine nearness, or the aid of science, have somewhat of information to impart that will aid us in regaining the habit of true relaxation and repose.

In the first place, the truest rest is only to be found in a condition of harmony with Nature, in life in the Spirit. It is the "water of Life" which brings recuperation to soul as well as body, and there should ever be effort to attain this harmony, restful repose of mind upon the source of all life.

Toward the bringing of the body into a state of repose, exercise may be taken that will greatly aid.

Sleep is, or should be, a true rest and recuperation.

In order to induce the relaxation necessary to healthful sleep, should this require to be especially invited, the individual should lie as nearly in a horizontal position as his condition will allow, then the hands each in turn may be raised and allowed to drop by the force of gravity in what we term a lifeless manner. The same process may be used with the limbs. Then the head may be very slightly raised, and allowed to submit to the action of the same force, rolling into the easiest position on the pillow, in the same lifeless manner.

Then deep breathing may be practised for a few moments, care being taken that the state of perfect relaxation of the extremities be retained.

This is usually all that is necessary, but a still farther aid may be given by the gentle manipulation of the relaxed tissues at the hand of an attendant.

This in itself is rest, and sleep of a healthful order is induced, while if the patient had continued in a tense condition, and the mind in an excited state, up to the time of falling asleep, the mind and body might not gain from the ensuing sleep the needed recuperation.

One great help towards perfect rest is obtained by a little vigorous exercise preparatory to the indicated relaxation, that congestion may be relieved.

Possibly some parts of the body may have been unduly fatigued by the work of the day, and others undoubtedly will have had little if any exercise.

Congestion will have resulted, and should be relieved by exercises equalizing the circulating.

The conditions of life in the state of civilization of the present day are such that congestion is bound to be the case. We do not live in all respects near to Nature's heart. We have needed to look well to the physical man from infancy to the tomb, or the journey will be all too short, and have much of unneeded distress.

Most of the ills of life ought to be dispensed with. They were not a part of the design of the Creator except to bring us back into the Kingdom of true life, to keep us in the straight and narrow path of true happiness. But this should be brought about by their avoidance, not by their experience.

In avoiding the ills of life there is no more powerful aid than that of true rest—rest of the body, repose of the mind, reliance of spirit.

Would that all mortals might be enfolded in the Kingdom where "He giveth his Beloved rest."

Elizabeth Perry Howland.



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