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Methods of Using Occult Power

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Ernest Loomis & Co.,

No. 4731 Champlain Avenue, Chicago, Ill.

TESTIMONIALS.

quote from a few of the many letters received during the past month, from those who have voluntarily expressed themselves regarding their

Character Delineations.

would recommend this important department of our work to students or those who wish to start the new year with good resolutions that are based on knowledge thus scientifically obtained. (See adv. elsewhere.)

Following is from one who is very widely known and whose brain measurements equal those of Webster. Both name and address are as either would identify him to many.)

Nov. 1st, 1897.

Delineation of my character was most satisfactory. Will remit the well-earned \$5 extra, send hand cast, brain measurements, etc., so that you may make a delineation for

Dr. ———

Grand Ledge, Mich., Oct. 3d, 1897.

Character delineation came Saturday, and to my delight does not express it. I re-read and find more each time. It is beautiful to last and true in every point. I will be able to make the most of the excellent which it gave. The back numbers of O. S. L. are also. I like them best of anything I have, and am learning much from them.

M. W. E.

Aurora, Ill., 10-12-97.

Delineation received. It is remarkably correct and helpful.

M. S.

Chicago, Oct. 24th, 1897.

I received the delineation and am much gratified on reading it. I feel most keenly the reflections you have hardly more than hinted at. It seems too good to be true that I have such possibilities. I hope you do not take a too pessimistic view of my character. Perhaps you will present that side of it most strongly because you know how discouraged I have been. I found the delineation most helpful, and will send upon you to indicate to me the next step.

M. D. B. B.

Blue Earth City, Minn., Oct. 30th, 1897.

The delineation was accurate and most remark-

A. H.

London, Gr. Pa., Oct. 24th, 1897.

Most gratefully do I acknowledge the receipt of character delineation. It is a source of great encouragement to me. At first, much of it seemed good to believe, but after a careful consideration I became convinced of its accuracy and truth. It has made me feel that there are possibilities for me, and my next thought is how to find the hereunto.

P. J.

Chicago, Oct. 6th, 1897.

Many thanks for your character reading which seems to be very true and accurate, and I think expresses very clearly what I might achieve. If I have the opportunity later on, I shall hope to come to you for a more complete delineation.

T. C.

Somerville, Mass., Nov. 4th, 1897.

The character delineation came just as I was leaving town. It was very satisfactory indeed.

A. K. M.

Bloomington, Ill., Oct. 3d, 1897.

My delineation was received in due time, and has been read and re-read many times. It has given me much to think of which I can understand. Allow me to thank you for the good advice which I can now see will give me much strength and help in my every undertaking.

The delineation, as well as your little O. S. L. booklets are more and more enjoyable and valuable after the first few readings.

C. H. F.

Allentown, Penn., Oct. 20th, 1897.

The delineation was received ten days ago. I have read and re-read thoughtfully its many pages. It affords me pleasure to assure you that I have derived great benefit from your words, and am convinced of a still greater profit to be reaped as time flows on.

Buffalo, N. Y., 10-4-'97.

The delineation was received this a. m. I have read and re-read it. Each time it takes on a deeper meaning. I ask myself again and again, how shall I fulfill the possibilities which it shows to be within my reach? I said to myself when I filled out the blank, "He will find me a puzzle, for I am so alone—so different from others." I will make a great effort to follow your advice.

H. E.

Mankato, Minn., 11-8-'97.

It might be inferred by my delay in acknowledging the receipt of the delineation, that I am lukewarm and indifferent in regard to it, but such an inference from my silence would be wrong. I was greatly pleased with it, and especially with those parts of it which pointed out defects and deficiencies in my character and thought methods, of whose existence I was more or less aware. I am terribly in earnest in my desire to profit by it in every possible way, and by speedily finding my place as a concordant note in the grand harmony of the Brotherhood and its work.

C. O. H.

Character Delineations

It is designed in this important department of our work, to offer students the safe means of obtaining that true self-knowledge which is at the foundation of all development of occult powers. It is only when one **fully understands** his individual talents and capacities, that he can **make** the **most** of them. To the degree that one lacks conscious omnipotence, does he need self-knowledge.

This department was originally intended, exclusively, for the somewhat advanced members of our Brotherhood. The entire cost of our first five degrees of the Brotherhood, which includes these delineations, two books, and the OCCULT SCIENCE LIBRARY MAGAZINE for a year, is \$7.50 (only \$2.50 more than the delineations alone), and, it is a **great advantage** to take the delineations in connection with the degrees; but, they will be given separately if desired. The five degrees may be taken at one time.

In these delineations we undertake by exhaustive and scientific methods, to ascertain what are the various esoteric undercurrents of the character question, and thus are we able to give helps and accurate advice for the development of the individual talents so discovered, such as could be obtained, haps, in no other way. Do you value business success and growth?

Your Business Adaptation

is the most important question you have to consider. You cannot **over-estimate** its importance. Failure, disappointment, regrets, and humiliations are the almost **certain** results of ill-chosen pursuits. Most persons **stumble** into business, or, are thrown into it by accident, temporary necessity, misguided ambition, or perverted fancy, without any serious **thought** as to their **real fitness** for the vocation they adopt. The natural consequence is waste of time and life's forces, loss of hope and courage, and a sapping of the very **foundations** of success and talent.

Success is Certain

in most cases where they get into the right place, and then work faithfully, ~~with~~ the earnestness which hope and adaptation inspires. Most persons have ten times more talent than they think, and waste their very **lives** in occupations which yield only about **one-tenth** of the money and happiness that would be possible in an occupation scientifically determined by their inherent constitutional biases.

Address

OCCULT SCIENCE LIBRARY.....Chicago, Ill.

NOTICE.

THE demand for back numbers of the OCCULT SCIENCE LIBRARY has been so great that some of the editions are already exhausted. As the first seven numbers, together with other matter, are now published in book form (silk cloth, larger than 12mo., price \$1.25) it is not certain that they can be had separately after the few remaining copies are sold. We can yet furnish separately the following numbers of Vol. I, viz: "Power of Co-operative Thought to Produce Results in all Business and Art," "Love is Power," "How to Rule Your Kingdom," "Useful Occult Practices," "Esoteric Laws of Happiness" and "Occult Helps," and of Vol. II we have "Occultism in a Nutshell," "Marriage" and "How to Create Opportunities." (Price 15 cents each.)

The tremendous importance of these publications, and of the practical occult helps which go with them, are now widely recognized. The Smithsonian Institute, at Washington, recently sent for them for their library, and many other of the highest scientific, educational and ethical authorities in the land have in many ways given especial recognition to their worth.

Thousands of individuals of more or less prominence have voluntarily expressed their gratitude for the helps it has been our pleasure to so render them. We are only too glad to help and regret that we cannot give individual advice to the many who write for it, but who do not conform to our simple rules. The first five degrees of our Brotherhood are for the purpose of giving helps, and if we give individual advice in personal affairs we must have the data which will enable us to base it on sound scientific principles. It is only right that we should decline to take the responsibility of giving it otherwise. All communications should be addressed to

ERNEST LOOMIS & CO.,

4731 CHAMPLAIN AVE., CHICAGO.

Methods of Using Occult Powers.

If occult powers were something that is far away from man, to utilize them in practical ways might be largely a question of long legs and the ability to reach high into the physical heavens with the physical arms. Instead of that it is a question of liberating the latent energies within man. The powers of electricity, heat and steam are made available by virtue of man's ability to liberate latent energies in accordance with natural laws.

It is chiefly a question of knowing how, and it is likewise a question of true knowledge which enables man to utilize, in his business and other affairs, the occult forces, which, through knowledge, are placed at his absolute command.

If we could but understand how great are these potentialities within us which through ignorance we are as yet totally unable to realize, our present helpless puerility would seem as pitiful as does the dying gasps of a consumptive, who, though perhaps surrounded with sufficient air for a million cyclones, is quite unable to avail himself of its life-giving powers.

From the standpoint of man's permanent being, "All persons are born equal" and have the inherent power to manifest uniformly perfect lungs, brains and characters, and unlimited success. It is through self-knowledge that such powers can be manifested, and it is

to differences in knowledge that all differences in manifestation may be attributed. To think "poor lungs" is to permeate the lungs with deadly vibratory thought-germs which will arrange the atoms (vibrations) of the lungs in accordance with that thought. To think "dyspepsia" while eating, is to so arrange the atomic vibrations of the stomach, that your food will disagree with you.

As every part of the body was really caused, or slowly evolved by the thoughts and desires of its soul principles or thinker, it is only natural that all parts of the body, being only "rates of vibration," should be ever responsive to the thought-vibrations of that thinker. That fact suggests the method by which you can give helpful thought-treatments to others who may need help. It is by first concentrating your mind until your thought-consciousness sinks within to its inner vibrations, and thus becomes in touch with your higher self; then by projecting your thought forces to the same inner principles in the one you desire to help, you will, by such vibratory infusions from *your* higher self, so stimulate the powerful and harmonious vibrations of *his* higher self, that instead of lying dormant as latent energy it will begin at once to infuse itself into his bodily "atoms" or vibrations, his every act, his every surrounding circumstance and his every avenue of expression, both physical and otherwise. When you thus project your thought to him you should steadily hold him in mind as he eternally is, in all the perfection of his higher self. To the extent that you are able to really reach the deep vibrations within yourself, and then to clearly outline and steadily hold your thought-

images of his higher self, will you be able to produce definite and helpful results. Do that and nothing more. It all sums up to a question of your ability to mentally concentrate and so reach the within of your higher self, for when you do there are no walls or obstructions which can prevent you from reaching, and so stimulating into activity the same powerful principles in others.

Your world is as you make it. By living in your surface vibrations you thus stimulate and become responsive only to the *surface* vibrations of external material objects, but it is not their *surface* vibrations which would cause or enable them to float into your life. It would be as difficult for them to do so through such causes, as it would for a large ship to float on the currents of a brook which was so shallow that the pebbles of its bottom would protrude.

It is when we reach the deep vibratory undercurrents within our higher selves that our thought forces can successfully penetrate to those undercurrents in external material objects which cause and enable them to act and to drift to us. They drift to those who so become responsive to their inner selves. By substituting the word "you" for "I" you can, in giving thought-treatment to others, use affirmations, formulas and recipes, such as were given in the last number for self-treatments, but in doing so you should confine yourself *strictly* to general principles and under *no* circumstances hypnotically suggest details as to what others shall do.

It is all-sufficient to awaken the higher self of another so that it will act, for that self is the essence of *wisdom* as well as of *power*, and to try to suggest too many details as to what it shall do when so awakened

or *how* it shall act or exercise its powers (except so far as those details and actions relate to general principles) is like trying to teach "The ten commandments" or preach a "Sermon on the mount" to a Jesus Christ. The intellect and selfish desires are but products and servants instead of masters of the spirit, and for them to presume to exercise authority over the spirit of another, is to handicap its efforts and get scorched in return. It would be an infringement of the laws of the spirit and would invoke severe penalties.

Even the "Devil" himself is not smart enough to dodge the penalties of infringed natural laws—the laws of man's permanent being, for those penalties are self-acting. The only "Devil" or "Tempter" is that self-deception which springs from ignorance. If we would find it we should look *within* instead of without. As it is ignorance we can successfully grapple with it, if we will but keep our thinking machinery in motion. It is no match for that God within which impels thought.

A Hypnotist who uses his will to enforce upon another the acts suggested by his own dominant and selfish thought, should remember that he is thus kindling a vibratory fire within himself which will tend to consume his very vitals, for the only method by which he can so use his will, with power and success, is first to sink the thought-consciousness within to the seat of power and thus awaken vibrations within those very vitals. Not only that, but such powers will be taken away from the one who thus willfully or ignorantly misuses them, as may be known by the fact that to use them is in reality a process of *devotion*. Devotion and wrong motives are "incompatibles."

These laws are wonderfully exact. They are as relentlessly invincible and self-acting in their punishments as they are in their rewards. Life is the result of those laws and therefore life (a living being) cannot misuse their powers except to a very limited degree. To use them is man's irresistible and permanent tendency. The power to use them in destructive ways, being self-destructive is therefore limited, but the power to use them in constructive ways is *self-constructive* and is therefore absolutely *unlimited*. Is it strange that the very essence of all power should be amply endowed with the means to enforce its laws? As *all* persons necessarily *must* use such powers, it is therefore only a question of whether we will use them ignorantly and unwisely, and thus invoke their severe penalties, or use them understandingly and wisely, which is to invoke their accompanying rewards.

The business man who wisely and fully applies them in his business will suddenly find that his business possibilities are enlarged to an almost unlimited degree. They are applicable to every action or circumstance which would better man's condition, and yet the secret of using them is a secret of first reaching the within instead of the without, and then of sending its vibratory infusions on the wings of thought in a way that will awaken responsive activities in the undercurrents of persons and external material things. It is the secret of the magical powers of the Christ which may best be reached by the holy and scientifically exact methods used by the Christ.

Would you have your neighbor, friend, relative, business customer or others, act in a way that would

benefit yourself? You can awaken in such persons the desire and power to do so by simply awakening their higher selves by a process within yourself. It is thus that you may get into those thought currents which will be found to characterize and control their future actions. It is thus that you may attract to yourself the benefits that their business patronage would yield to you. All outward events may be influenced by such interior methods.

The place in the future toward which you are drifting will be good or bad, and is now being determined by your present interior thought-polarizations. It is a method by which you may build and may also *know* your own future. Things occur in the spiritual, by virtue of these interior laws, long before they are seen in outward act and event. The underlying laws act with as much exactness in an individual life as in the life of a planet or of the whole. The law of correspondence is at one with the law of the universe. If it were otherwise, unity—an universe—would be impossible.

If you would be as a King should be, you must cooperate with this law within yourself. If you would be tossed about on the billowy uncertainties of nature's more savage vibratory elements, you may do so by simply drifting on the shallow surface currents of ignorance. If the Infinite had been "hard up" and poverty stricken in resources it would not have endowed each man with the Omnipotence of that law, which is fully represented even within each atom.

The man who is now self-forced to wear rags, live in a hovel and feast on the meager bounties offered by

free soup kitchens or on pickings from garbage-box refuse, should hasten to lift his aspirations to that law within himself which, on the one condition of self-knowledge, places all the bounties of nature at his command.

We cannot as yet, even comprehend, how great are the powers and resources within us and of the opportunities which, through self-knowledge, are offered to Prince and Pauper alike. Such powers cannot be exercised through mere physical activities. They are best exercised in times of stillness, through the power of silence, and when the body is inactive. They manifest through vibration and by the power of thought. It is by understanding the laws of thought and vibration that man can by then conforming to those laws, create opportunities for himself and avail himself of the unlimited resources from within. It is then that his gain becomes also the gain, instead of the loss, of others.

If success was dependent on mere physical activities and if "Early to bed and early to rise" necessarily made one "Healthy, wealthy and wise," our civilization would soon become overrun with sages and multi-millionaires, composed chiefly of those who are now but humble wives, farmers and day-laborers, and who would live until they reached the venerable age of a Methuselah. Though a person didn't go to bed at all it would be difficult for him to compete with even a coarse form of occult force, such as electricity, in the performance of its many uses. Thought becomes more powerful than electricity when its laws are understood and properly applied. Its battery is within the self.

It is therefore more available than electricity and can be put to an Infinitely greater number of uses. It is not confined to the control of any "trust," or "monopoly," and to utilize it requires no outlay of capital. Its central "dynamo" and "power-house," within the higher self, is subject to no limitations. Its Omnipotence is ever subject to its will, and as its will is only its laws, that Omnipotence can and will be invoked when and only when those laws are conformed to.

Students of Occultism are so sorely afflicted with the tendency to look for and depend upon outside helps, that they fail to comprehend how absolute in their action are the laws of thought, and how absolute and unlimited are the results which follow, when those laws are properly applied. There are definite and scientifically exact methods which *must* be followed if we would exercise such powers; nor can we demonstrate any very startling results so long as we continue to compromise the principle, by constantly making concessions and fixing limits as to what thought can accomplish. The principle is such that if we can accomplish *anything*, and that we can has been repeatedly demonstrated by our partial applications of it, then it follows that we can accomplish *all* things when we learn to FULLY apply its laws.

It is a proved fact that the higher self possesses *all* power, and that such power may be demonstrated and manifested in *each individual's soul-life* to the extent that the individual can carry his thought-consciousness to the within of the higher self and then act from that center in all his uses of thought. That is the one great principle involved and that is essentially the one great

method which must be, consciously or unconsciously, followed by each one of us before we can demonstrate our occult powers. That is the great purpose of our united noon-day thought. It is by sending each person home to the higher self at regular daily periods, that our Brotherhood helps each one of its members to help himself by thus opening the way. How often must this principle be repeated and emphasized? Why is it that students will so persistently overlook this one great essential until everything else has been tried and found wanting?

How many protests will be necessary before such students can be induced to depend more upon the within and less on their comparatively fruitless though refined and æsthetic dissipations, such as running to elementary lectures, classes, etc., where they get but little more than a tiresome repetition, over and over again, of the already understood primary teachings, etc., which are adapted chiefly to promiscuous audiences, where perhaps many of the listeners never have heard such teachings before? Basic principles teach that the higher self is the rich heritage from which your opportunities for knowledge, help, inspiration, power, success and happiness spring, and that to gormandize on the countless books, etc., which deal only with side issues, "intermediate states" and non-essentials, is to follow the foolish example of a certain Bible character who "Sold his birthright for a mess of pottage." It is to forsake an old and faithful friend and "Savior" for a hypocritical, pretending "Judas Iscariot." It is as foolish as it would be for a countryman to walk fifty miles and spend his last fifty cents to go to a circus,

and then permit himself to be side-tracked until the circus was over, in a mere side show that had nothing better to exhibit than he could find any day in his own barnyard.

The evolutionary tendency which is at the basis of all *unconscious* growth will remain the prevailing impulse within man, until through the voluntary exercise of his own thought he brings himself to that halt which is always the preliminary of his conscious or voluntary growth. Not until then will he govern his life by any basic principle which is sufficiently deep to insure rapid progress. Not until then will he habitually depend upon the within instead of the without, and not until then will he essentially better his condition in practical matters by the use of occult forces, except in a desultory and hap-hazard way and with uncertain and unsatisfactory results.

The source of power is our thought. "Thoughts are things." Everything which has form is composed of vibrations, and as is the thought which produces those vibrations, so is its vibratory form. If our forms do not suit us, we have within ourselves the occult power to change those forms to our liking, and that, too, without the use of a chisel, knife or axe. If our forms are too angular, we should through thought, draw on the rhythmic and harmonious love vibrations of the higher self. If our faces are too expressionless we should draw upon the thought vibrations of the beautiful characteristics which we would express. Every vibration and every thought has its corresponding form, and if we learn to wisely deal with thought causes we will soon lose all fear that those causes will

become detached from their corresponding effects. If we desire that our bodies should be beautiful, we should by thought methods, make them a fit dwelling place for the Divinity within, knowing that its radiance will then find in our every act an avenue of expression and opportunity to shine.

It is my purpose to unfold the principles of Occultism clearly and simply, so that even a child may understand; to formulate wise methods by which man can awaken the more powerful forces within himself, and use them in proper practical ways in his daily business and other affairs, and to show the disastrous consequences which will unavoidably come to him who willfully or ignorantly misuses occult powers, so that not even the Prince of Devils would dare to disobey occult laws. It is, of course, expected that the very simplicity of a presentation of these teachings, may cause many omniverous book gormands to discard them in their senseless and unceasing search for things difficult and complex. They cannot yet comprehend that Truth is always simple, and that the all-inclusive first principles of all things are not only simple, but when resolved to the last analysis are ever one and the same. The chronic exclamation, "Oh, this is too simple to be it!" becomes folly whenever it is applied to things which are true. That negative attitude may in time bring wisdom and growth, but it will be found too slow for sensible twentieth century Americans.

Occultism offers to every "doubting Thomas" the opportunity to test its merits by applying its methods, and that, too, though they measure the importance of every truth by the standard of its power to bring

health, bread, money and other material results. If they properly apply its laws for such purposes, they will gradually awaken to an appreciation of its higher meanings. The great end of creation is permanent happiness to man, and it can well be sought in answering those very utilitarian purposes, but by methods which are based on occult principles.

There are comparatively few students of Occultism who clearly understand how to apply its laws. They can perhaps talk learnedly and impressively of its mysteries and promises, or even of its principles, but if suddenly asked how to apply those principles, they hesitate, stammer and almost "spit cotton." To get thus unnecessarily into what to them is "deep water" is to also bring the philosophy into undeserved disrepute. Their spectacular predicament becomes even more ridiculously humiliating to them, if, without more clearly defined knowledge of the subject, they attempt to test and demonstrate practically their conglomerate mass of theories. One is forcibly reminded of a certain venerable would-be Occultist, who after getting but a smattering of what is termed "Christian Science," insisted that by merely eliminating from his conscious and sub-conscious mind all doubt of his ability, without instruction or experience, to ride a bicycle, he could then equal in dexterity and speed as a rider, the most skillful "professional." It was when he attempted to so "eliminate" that his trouble began. After repeated refusals of assistance in learning, and as many calls for assistance in disentangling his whiskers from the spokes and in overcoming other unhappy consequences of his attempts, he was led to postpone his efforts until

he could reconstruct or learn more of occult theories and how to apply them.

To eliminate doubt, though a negative, is unquestionably important to the Occultist, but it becomes more effective when harnessed to knowledge, understanding and affirmative principles. It is then that previous experience becomes unnecessary. The Occult student need not try to run the universe, or to at once and without help and experience, become unrivaled as a "trick" bicycle rider, at least until he has learned more of Occultism than its mere negations. The occult philosophy should not be judged by the mere failures of its superficial students. It will be found true and demonstrable by any and all who conform to its comparatively easy conditions. As it opens up tremendous possibilities to one and all, to learn and obey its laws should be the main study and object of our lives. Its laws are the laws of man's permanent being, and all the rewards which nature or nature's God can offer are for whoever will reverently obey them. Its laws are the laws of thought, and therefore to use our thought forces wisely is the very essence of wisdom. To use them unwisely or carelessly is the height of folly. It is almost as unwise as it would be for a dealer in gasoline, gunpowder or dynamite to throw matches promiscuously about, or to celebrate Independence Day where such explosives are stored.

It is a very common thing for well-meaning students to give thought-treatments for disease, etc., in very unwise ways. One of the most common mistakes so made is in the use of what is usually termed "denials." It is unwise to deny any discordant effects until you

have eliminated their cause. One difficulty so encountered by denials is that they tend to injure, paralyze and destroy the nerve centers and plexuses of occult force within the body, thus weakening their ability as servants. Denials tend toward disorganization. They are destructive in their effects. If, when suffering from a "headache," you deny that your head aches or that there is such a thing as a "headache" or even a head, you are practically saying that there is no such thing in manifestation as *discordant vibration*; you are practically saying there is no such thing as a discordant thought or a discordant thought cause; you are practically denying that such a thing as manifestation has any meaning, or that there even is such a thing as manifestation. If there is no such a thing, then why make such a fuss about it? Why bother with denials or even affirmations?

True Occultism teaches that there *is* such a thing as manifestation, and that it has its meaning for each one of us; that for one thing it aids in teaching us ourselves; that in manifestation there is such a thing as vibration; that a "headache" and all other inharmonious conditions are discordant vibrations, which were caused by discordant thoughts, and that they are to be remedied by replacing those thoughts by concordant harmonious thoughts direct from the higher self or thought center, and *not* by any denial of mere *effects*. "Headaches," and all other inharmonious vibrations, are but *effects*, and not causes, and to deny such effects is to drive the inharmonious conditions further within.

But do I hear someone say with great gusto: "Oh, but I have *demonstrated* the power of denials. I

have actually seen people healed through their use." I quite understand that the use of denials will frequently lead to better surface appearances. That would follow from the very nature of the case, but too often it is at the expense of the underlying realities, therefore, a disease so "healed" is likely to break out in a new spot with added force after months or years. Why? Because denials fight vibratory fire with vibratory fire; thought causes with counteracting thoughts, which carry with them the powers of thought.

The inharmonious vibratory conditions which cause "headaches" are produced through the efforts of the spirit to cast off or express discordant and low external vibrations. It is by infusions of the inner vibrations—the vibrations of the higher self—that equilibrium is gained. Health is equilibrium, therefore equilibrium is desirable and efforts toward that end should not be obstructed. Denials are thoughts which counteract such infusions. They sacrilegiously say to the higher self, "Here, you get back in your hole and stop kicking up such a rumpus in my head. Cease your efforts to permeate the body with your internal power and harmony." It is thus that the vibratory powers of your thoughts are arrayed on the side of your inharmonious external vibrations or "atoms," instead of on the side of your higher self. You thus deny effects before you have eliminated their thought causes. You thus counteract the powers of that cause (the higher self), in its efforts to remedy the undesirable effects.

Nature is at one with the higher self, and through its vibratory law, is remedial in its tendencies. You should help nature by affirming the eternal realities of that

higher self—of your permanent being—instead of hinderingly throwing obstructions in its way by your "denials." The chief plexus of vibratory force in your head is what physicians would correctly term the "pineal gland." You are liable to paralyze that, or other nerve centers by the promiscuous and chronic use of "denials." If, on the other hand, you wish to promote its healthful and powerful action as an organizing power, use affirmations, and not "denials." The rapid and harmonious interior vibrations of the higher self will constantly infuse your bodily conditions and surrounding circumstances with their life-giving powers, as you hold your bodily organism responsive to those interior harmonies.

There are other objections to denials which occultists would understand, and other "popular" methods by which students ignorantly help to disorganize themselves by the improper use of their thought forces, but the subject is too large to be included in this issue. I would caution students against being too readily deceived by appearances. The "Devil" comes stealthily in the name of virtue and from within instead of advertising himself by sending ahead of him any advance guard of horned monstrosities. Many people seem to expect some such advance warning.

The work within for each to do, is to gain wisdom through experience, and more particularly through self-knowledge, which is in reality the knowledge of nature's laws. Nature in all its manifestations is but the action of vibratory forces such as are within us all. To deny its existence as a manifestation is to try to counteract the purposes and stay the Almighty hand of

Omnipotence itself. Let us abandon such childishly fruitless attempts, and bend our efforts to the discovery of those paths of wisdom by which we may best co-operate with the Divine laws, which, when truly seen, are also the laws of nature.

All things, including man, are built on intelligent principles by Intelligence itself for the purpose of manifesting that Intelligence in intelligent ways. It is therefore plain that man's progress and success in the development and use of the powers within him, is dependent upon the method and wisdom with which he so uses them. Although these underlying forces in his nature will in time *compel* him to so use them with method and wisdom, his power to think and the absolute freedom with which he is at liberty to use that power, are such that he is something more than a mere automaton or puppet. His independence enables him to take an almost interminably long road or a short one, as he sees fit, in learning to understand and wisely use those powers.

Many persons seem to act on the false assumption that the Infinite forgot some things, and made a few thousand blunders when man and the world was created, but it is they themselves who forget that Divine Intelligence is an all-comprehensive and all-inclusive law or principle, instead of a mere giant man or mastodon. If they would but act on the principle that its law is complete and all-sufficient within each person, and in each part of the great whole, they might then better understand and more rapidly demonstrate their occult powers.

Man's thinking machinery indicates in its uses the

inherent power of perfect adjustment to his needs. That he does not get better results from his thought-efforts is due entirely to his ignorance of those uses. To think and to progress toward the right is his irresistible tendency, and the laws of his nature are such that he cannot carry his foolishness beyond a certain limit. Within himself is an automatic, self-acting tendency, which prevents him from ignorantly going to the point of absolute self-destruction. Nature's self-acting punishments are remedial and not vindictive and its resultant rewards cannot be separated from obedience to its laws. It is through self-knowledge that man can by his voluntary thought-acts, always substitute nature's prolifically generous compensations for his present pains, penalties and misery, and that, too, until the goal of perfection is reached. Man's goal of perfection is but the perfect adjustment of his thought-acts to the underlying laws of his nature. It is therefore in the pursuit of self-knowledge that repeated research most rapidly renders its richest rewards. It would be well to memorize those six R's in all their meanings.

The power and tendency within man to think, is the law of his life. We may know that within the depths of every heart is the sincere desire for Truth and Right. If we fail to find and recognize that sincere desire in others, as at least latent, it is an evidence that we have failed to find it within ourselves, and to the extent that we act from that standpoint of love and justice are we likely to awaken those principles in others, at least so far as their acts towards us are concerned. If we complain of the injustice of others toward us, it is

an evidence that we have not been sufficiently just to recognize within the potential depths of their natures the sincere desire to do right. The magnetic or vibratory laws of the universe are such that we attract to ourselves the permanent magnetisms of right and good, exactly to the extent that we become magnets of right and good, and to become such magnets is entirely a work within ourselves. We will be victimized so long as we are victimizable, but when we stay at home with the cause of things we will act from the soul, and the holy (whole) spirit will then lead us into all Truth.

Let us cease our senseless search for scapegoats (in others) on which to load our own shortcomings, but boldly face the facts and laws of our existence, no matter how outrageously we may have infringed those laws. To blind ourselves to the Truth because it may seem disagreeable is to refuse to recognize our best friend. It is as silly as it would be to stick only the head under the bed for the purpose of escaping the notice of a murderous burglar who might be in the same room searching for us.

Ignorance is the only thing toward which Truth is merciless. It is not merciless toward man, but is his protector, as may be known by the fact that his nature and very life is founded upon its laws. It is his only protection against the results of ignorance, and is that within which prevents him from entirely destroying himself by his gross infringements of those laws of Truth which are the laws of his life. It is by understanding those laws that he may have within his own grasp, the power to protect himself at will against the action of all the more destructive elements in nature.

It is by co-operation with the law of Love that he can best exercise the law of self-protection. No matter how powerful may be the arm which is raised to strike you, that arm being composed of vibrations must necessarily derive its power to act through that which controls vibration, and that first cause is Love and can always be reached, through understanding, by him who lives the life of Love. That great doctrine and law of non-resistance which was advocated by the Christ was something more than a mere self-sacrificing sentiment, as may be known by the fact that it is founded on the law of Love and derives its power through vibration and in accordance with the laws of thought.

When the wonderful law of true selfishness is fully understood, man will find that it is at one with the basic law of Love; that he cannot exercise fidelity to the whole self, or higher self, without answering his true relations as helper to the whole world. It will be found that nature is not wasteful in its methods for man's growth, and that to plant the instincts of so-called selfishness so strongly in the human breast was the only successful plan by which his progress through the slow process of evolution or manifestation could be insured. Man's selfish interests ever demand that he shall exercise his impulse to think, and, through self-knowledge, to constantly enlarge his powers; therefore it may be safely depended upon to in time lead him to that exhaustless fountain of Truth which is the essence of Love. Let us ever follow it in faith and trust, but with true fidelity to the higher self, which being related to all things will take the welfare of all persons and all things under the protecting wings of its tender and all

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