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Ernest Loomis & Co.,

No. 4731 Champlain Avenue, Chicago, Ill.

TESTIMONIALS.

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

Character Delineations.

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

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

_____, Nov. 1st, 1897.

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

Dr. _____

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

The character delineation came Saturday, and to say I am delighted does not express it. I re-read it daily, and find more each time. It is beautiful from first to last and true in every point. I will do all I can to make the most of the excellent teaching which it gave. The back numbers of O. S. L. came also. I like them best of anything I have read, and am learning much from them.

M. W. E.

Aurora, Ill., 10-12-97.

My delineation received. It is remarkably correct, and helpful.

M. S.

Chicago, Oct. 24th, 1897.

I have received the delineation and am much encouraged on reading it. I feel most keenly the imperfections you have hardly more than hinted at. It seems too good to be true that I have such latent possibilities. I hope you do not take a too optimistic view of my character. Perhaps you kindly present that side of it most strongly because you know how discouraged I have been. I have found the delineation most helpful, and will depend 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 remarkable.

A. H.

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

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

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., 10-1-97.

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., 11-1-97.

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.

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.

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 in 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, perhaps, 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.

Methods of Self-Help Through Self-Trust.

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It is from within yourself and through your natural faculties, that you may gain access to all the resources of Nature's exhaustless storehouse of universal good. The law of your nature is that all powerful and universal law of attraction which is basic throughout all nature. That law is fully represented in you, as it is in all persons and in all things which spring from it. It has its positive and negative poles. Your higher self is its positive pole and central point within yourself. Its negative pole is that "circle" of universal manifestation which has no circumference except to the mind which bewilderingly and vainly tries to comprehend it.

That limitless expanse of universal manifestation is the kingdom which your thought forces must in time rule, because they are the ties or lines of vibratory attraction which connect the two poles of your nature, and they therefore necessarily must in time manifest all that is even latent in its positive pole. Your kingdom of to-day may be measured by your present power to exercise the positive pole of this law within yourself. It is that positiveness which gives impetus to your thought. As your thought becomes more and more positive in its action, you will gradually extend and enlarge

the circumference of the circle which describes that kingdom of to-day. Your possibilities of growth through such ever increasing positiveness are unlimited. Your ability to become more and more positive in the use of your thought is measured largely by your ability to comprehend the nature and powers of that law of attraction within yourself from which your inherent powers and unlimited possibilities are derived. There is a positiveness which is but a high tension of fear. That is a kind which is not founded upon true self-trust, and it carries with it but little power.

Woman's nature, though negative, is fully as powerful as man's more positive nature. It is because she has greater ability to comprehend through faith and spiritual insight the depths and powers of that law of spiritual attraction with which her thought forces thus become charged. This negative positiveness of her thought, (which through faith and insight awakens the positive pole of her nature), though potent, is not to be compared in its possibilities with that positive positiveness which is founded on supreme self-trust and a supreme faith and absolute understanding of the principle or law on which all power is based. When you awaken to a full comprehension of the fact that your powers are your thought forces, you will no longer depend upon mere external activities to awaken those vibrations through which all power is manifested. Practical occultism is but the methodized process by which persons may in affirmative ways awaken within themselves the positive pole of their interior law of attraction and then send its powers on the wires of thought to external

things. Its first step is to awaken within the self a comprehension of that law and then to put it into active operation.

When you whiningly say I "can't" or "impossible," the positive pole of your law of attraction at once becomes more negative in its action, and you thus forge for yourself new chains of bondage or limitation which necessarily bind you to a narrower sphere of usefulness in life. There is only one way by which you can fully exercise the vibratory powers of your thought over things at a distance. In doing so you should first carry your thought consciousness within to that affirmative principle or pole of your thought which is the Divine I AM of your existence, and the reliance which should back your self-trust; then by starting from that unchangeable rock as your foundation, you can easily send its higher vibrations to things at a distance, and by a process of disintegration so act upon their rates of vibration that they will be reconstructed into the new forms thus projected by your thought. That is the method by which you may bring into active operation the positive pole of your law of attraction, and to yourself the results which thus become attached to you. It is a method by which you can draw to yourself every conceivable good from the unlimited resources of the infinite.

To come into conscious oneness with the cosmic energies within the positive pole of your interior law of attraction (your higher self) is to get into commanding touch with its negative pole and of all negative and external cosmic forces and things in the universe.

Through use, your thought will gradually become more and more positive. There is no set time when you are to exercise the full positiveness of your nature; your thought is absolutely unlimited now, if you will but make it so. There is no person or power which can dictate as to what you shall think. Your thought is at perfect liberty to exercise its full ultimate of absolute positiveness and independence now. The faculty within yourself which is most representative of this positiveness is your faculty of self-trust. Its influence in life is so great that to exercise it should be your constant effort at all times and in all seasons. Universal experience and observation teach that even in its impure action it is an important factor in man's success. It is generally the rule by which man's abilities and possibilities are measured by his fellow-men. Your neighbors, acquaintances and friends have so many duties and personal affairs of their own to attend to that they are likely to estimate you at the standard you place upon your own abilities. To do so is instinctive in man, and doubly so in woman, as is shown by the fact that her love for man is generally given to only those who through self-trust and its consequent independence thus command her respect, and become a safe reliance and anchorage for her more dependent nature. She is generally much more ready to excuse conceit and egotism in her beau ideal than she is undue humility. A thoroughly feminine woman is generally, and very properly, unwilling to depend upon or follow the leadership of one who is too humble and negative to depend upon himself. She would despise one she could rule by any

method except by her love. Woman is chiefly representative of the negative and feminine elements in nature. Therefore, it is only natural, proper and almost necessary that her life be balanced by one who is more fully representative of positive elements. The more feminine and womanly she is the more likely is she to demand that.

It is much better that a man should be even "raw" and almost offensive in his exhibitions of conceit, than it is to get in that maudlin condition which is willing to do things which are beneath the true dignity of man, or to be mopped about by every positive current or condition which surrounds him. Self-trust becomes offensive only when it is not properly balanced by sound sense. True self trust is *founded* on sense which is sufficiently sound to thoroughly understand the omnipotence of that law of attraction and manifestation which lies within the higher self. The instinct of self trust can reach its true depths only when it results from a realization of what the higher self truly is. Such self trust and such a realization could not come from mere deductions made from the facts of previous experience, but rather from the understanding of the first principles of things; of that law which is the first principle throughout nature. Deductions from experience and observation can then be advantageously used to substantiate the first principles discovered through such reasonings. Self trust which comes through the understanding of and reliance on that universal law which underlies *all* lives may be depended upon to awaken within the heart that responsive defer-

ence for others which only such knowledge could inspire. When our considerations for others become tempered with the sacred tenderness thus inspired, we will have no desire to trample on their rights, but will guard those rights as we would our own.

The main barrier to your advancement will be at once removed when you but understand beyond the possibility of a doubt that your thought forces and love forces through the law of attraction which underlies them, are absolute in their action, and through understanding may become unlimited in their power. You will then be able to constantly polarize your thought to that idea, and as a result will be carried to the ultimate of your thought powers on the resistless tides thus created by such thoughts. The strength and velocity of these tides will increase as you thus awaken into more and more activity the positive pole of that law of attraction which is the source of your external power. The currents of these tides will also be increased by the actual demonstrations which from time to time will come to you of the power within yourself, and you will thus feed such tides as would a tributary stream. It is from the ever increasing forcefulness of this tide within yourself that you will be able to eradicate from your thought consciousness the negative conditions within yourself which, as causes, describe the circumference of your present limited circle of manifestation. This understanding, and the higher and higher understanding of the principle of man's power, should be your main reliance in driving from your consciousness such negative conditions.

It is through the negative action of your natural faculties that every undesirable circumstance and condition in your life have been attracted to you; and it is through the positive and affirmative action of those same faculties that you will become able to gradually and rapidly enlarge the circumference of your life and its environments. As you progress you will no longer place your dependence on the puerile and negative powers of mere bodily activities. You will understand that it is your thought forces and the occult powers of your loving thought which give you your true possibilities of advancement. You will in time thoroughly rely on the action of your thought forces to accomplish everything in life which you undertake. You will realize that even during your sleep those forces are active and more and more thoroughly organizing and so connecting themselves to the source of power within yourself.

It is the deeply interior currents thus reached within yourself which connect you with the persons, events, circumstances and things both far and near which can best aid you in accomplishing your objects and purposes in life.

Your interior spiritual power will then so act on them that they will be drawn to you on the vibratory currents thus formed by those interior thought forces. The times of real activity are the times of repose, for real action is of the mind rather than of the body. The mind should be given plenty of time to thoroughly organize its forces, for it is only when so organized that they act with great power.

Incessant bodily activities have a tendency to scatter, weaken, diffuse and disorganize your powers of mind and interior vibratory forces. The drain and high tension of constant bodily activities necessarily keeps the thought forces centered on its limited range of external things, thus keeping it from properly drawing on the forces within. It is by drawing on the inner powers that the mind is strengthened and more thoroughly organized, therefore it can act with its greatest power only when kept closely in touch with the powers from within. That is why sleep is so necessary. Sleep is as necessary to your powers of accomplishment as it is to your very life itself; neither could be long sustained without it. You will not be able to get from sleep its full benefits until your attitude toward it is changed; until you learn how to fully utilize its occult powers; until you know how to so charge the mind at night when you retire that your forces of mind will concentrate on the within, and by reaching its higher vibrations of interior power, thus get into the undercurrents of spiritual causation which reach everywhere and which are the controlling powers of the things and events with which you have to deal in accomplishing the objects of your daily life. To thus get command of such undercurrents is to bring into your life the persons, things and events which they control.

If you would but take due care of the portion of your life which is spent in sleep, you would need to have but little if any concern as to the results of your external actions during the day. So long as you keep the mind properly balanced by drawing nightly upon the forces of its inner depths, there will be no danger that your

daily actions will be unbalanced or unfruitful in results. These are some of the objects which the higher exoteric degrees of the Home Silent Thought Brotherhood aim to assist their members in attaining. True occultists will understand the importance of keeping the mind from drifting round in the astral realms, which is to thus become a victim to those psychic vampires with which the invisible is fairly swarming, and they, therefore, keenly appreciate the significance of this organized effort of our Brotherhood to aid members in avoiding such consequences. To keep the mind well charged with the full powers of sleep and of thought concentration is to insure its progress and also the proper advancement of its every undertaking in life, however great.

New students of occultism or of metaphysical subjects are too apt to hail with delight the easily acquired power to drift into the astral realms; as if to do so were a new born power. Their delight would, perhaps, turn to dismay if they could but realize to what diabolical psychic influences they thus subject themselves. They would then avoid even dreams as they would a pestilence or famine. To project the thought consciousness while negative and receptive is too often to bathe it in astral influences which, if understood, would be as repugnant to refined sensibilities as would be a bath in a stream which was seething with sewage and dead rats, and which would not be half so depleting to one's vibratory power. There is much in connection with this matter which relates to unconscious drains of sex force, etc., which cannot well be dealt with here. Those who

have lost health or sex power without knowing why, or who would avoid such losses, should enquire into and make a special study of the subject.

The psychic conditions in large cities are especially intense. They are not only charged with the selfish, grasping and over-reaching thought projections of those who are living lives of passion, greed and avariciousness, but also of the earth-bound principles of those who having lived such lives, died before their time, and are unable to entirely detach the vibratory ties which connect their lower principles from their previous environments. Such earth-bound principles naturally cling like grim death to vibratory environments of their kind, and as they then have no bodies through which to re-supply their waning vitality, they are only too glad to drain force from living persons who are so foolish as to open the bars of intuition by projecting their thought consciousness while negative and receptive, either in dreams or otherwise.

It is high time people learned something of the laws and tendencies of their own individual natures and of the love forces and thought forces within themselves which must be understood, controlled and kept in proper channels if their full powers are to be exercised and externally realized. You have powers of mind which are not acting with their full power. You are endowed with all the powers of omnipotence and they can be exercised only through your thought. To the extent that you are not exercising that much power are you in need of greater self-knowledge and better thought control. When you are able to keep your

thought forces busy during sleep in drawing on the interior vibratory powers which you possess, you will not be afflicted with dreams or other abnormal psychological conditions. Your self-reliance should be based on your powers of mind—on the forces within yourself, which are all yours and not subject to the fluctuations and uncertainties of any outward condition. It should be your constant effort to develop those powers into that standard of external character which the unspeakable dignity and true manhood of your Divine nature demands.

The average mind is inclined to place its reliance on property or other external things, which universal experience has taught are almost as unstable as water. It is, therefore, no wonder that such minds in their action often get in the confused state of a routed army of raw recruits. Your army of thought faculties needs constant leadership and discipline.

Nature designed that your faculty of self-trust should be ever kept on the throne of your will as the original and God-given leader whose duty it is to enforce and maintain thorough order and discipline among the faculties, and so prevent that disorganization and inharmony, which would tend toward their self-destruction.

There is a science of life which is mathematically exact. It is that method of nature by which each faculty faithfully performs its proper functions in accordance with the basic law on which all faculties are founded, and from which they derive their tendencies. It is, of course, plain that your highest possibilities of true success in life can be attained only by conforming your life

to the scientifically exact and unchangeable standard of your permanent nature. Do you know what that standard is and wherein your present individual tendencies conflict with its true ideal? If not, then to attain that knowledge should be your first step, and you should not rest satisfied until you are sure that you have attained it. You should not absolutely and unreservedly accept the simple unsubstantiated word of any one who professes the ability to faithfully delineate your character, but who fails to explain to you the standards on which he bases his calculations. You should require that he so state his standards, calculations and deductions that they will prove themselves. All truth is self-evident, and any standard of human character which professes to be scientific, and which is to be taken as a guide for conduct, should, so far as it is possible to do so, be subjected to scientific tests, so that its truthfulness to man's nature will become self-evident and not need the backing of dogma or authority. When you have acquired such standards, and also a knowledge of those points in your individual character which fall short of that standard, you will be able to conform your conduct more and more to its unchangeable principles.

Your self-trust will in that way be stimulated by the absolute knowledge thus obtained that you have much greater abilities, talents and opportunities than you have as yet been able to utilize, and you will then understand how best to utilize them.

When your self-trust thus becomes founded upon such knowledge and such principles, you will be no longer deceived by the falsities, shams and hypocrisies

of the world, however loudly and strongly they may be heralded in the name of truth by their blindly ignorant adherents. If they are untrue you will then be able to know it by their confictions with your principles of life, against which the testimony of the whole world would count for naught.

If you would build within yourself those bulwarks of human character and truth, which true self-trust demands, you simply *must* gain a deep insight into the permanent laws of your being. Self-trust so obtained, because of its source, is sacred and holy, and in its action will be able to inspire the reverential respect of your fellow-men.

It is those who do not look deeply into the subject who would regard self-trust and its consequent independence as a confiction with that duty of love to God and your neighbor, which is properly taught in the first commandment. On the other hand, it is but the true fulfillment of that great all-inclusive first commandment of love; for the only way that you can do your duty to God and your neighbor is to first do your duty to yourself—your higher self. That self and its tendencies is but the image or reflex of that God or law within, from which you derive your life and very being, as well as your powers. Your life is your power to think. The purpose of that power to think is to manifest the God—truth—which is within and from which you derive that power in its every impulse and tendency.

The reason that thought is powerful in action is that it draws on something within the self which generates and uses thought vibrations as its instrument of expres-

sion. That something is the God within called Truth, to which, through self-trust, we should reverently offer our daily prayers or heart's desires. It is, therefore, literally true that the God within—Truth—acts through man's thought upon the vibrations of which external things are composed, and revivifies all things in nature, thus becoming not only their creator but also their controlling power, their constant preserver and their very life. "God is all and within all." The way to become revivified, or to exercise power, is to become more closely in touch with the fountain of life and power within, from which flows the Divine ether of Truth's natural forces. Your "Garden of Eden" is your thought faculties, and your "Tree of Life" is those faculties of self-trust and intuition from which you draw the vibratory food of life direct from its source within. This "tree" is literally "In the center of that garden" of brain faculties, as may be proved scientifically.

It is very important that students should understand the cause of vibration, and also the entire chain of connecting links between external physical manifestation, vibration, man's thought, and its source—Truth—which is the law of man's thought, and through that thought and its vibrations is likewise the law of all things.

An effort will, therefore, be made to carry the subject into its deeper channels, that some of its esoteric undercurrents may be seen; then it will be easy to understand why man's thought may, through intelligent training, become omnipotent.

The original cause of vibration is Truth. There is but one Truth and that is the central law of all things

from which even the principle of Love (and its unity) springs as a result. But why does Love spring from it? Is not the principle of Love the original essence called God? In our efforts to obtain a clearly defined insight into that question let us carry the attention briefly to that time in involution when Truth, the eternal, was unmanifest. It was no less a reality then than now, for it is always the same. Although to become manifest was its pre-existing tendency, it was nevertheless almost a degradation for it to try to so manifest itself, just as it would be almost an insult for a man to be required to daily prove (or manifest) his identity to his own mother or wife. Why? because external manifestation necessarily implies forms, and there can be no forms without boundary lines, nor boundary lines without limitation and bondage. Bondage implies degradation. It is impossible for Truth unmanifest to ever become less a reality than it is and always has been, and therefore, at the point of its separation from the unmanifest into the limitations and bondage of manifestation is where that principle of Love began, and Love thus becomes a necessary factor in the work of holding together Truth's manifested and unmanifested principles; to so bind those dual principles is Love's work. That point of separation is where motion or vibration began; where the unmanifest and unlimited becomes the limited, for purposes of manifestation. It is where man, the thinker, began; it is where positive and negative poles become necessary as representatives of the dual principles of manifestation and unmanifestation which accompany all things.

It is where man, the thinker, through vibration awakened into consciousness and found that from his "rib" or positive pole and masculine principle had been created its natural counterpart or negative pole and feminine principle called woman, therefore it should not be difficult to convince him that "It is not good (or even possible) for man—the masculine—to be alone."

Although man's positive masculine outgoing evolutionary tendency is first in that degradation called manifestation, it is impossible for it to be or become greater than its corresponding and balancing negative, feminine, spiritually receptive, involutionary, centripetal counterpart, woman. So long as Truth is manifesting there will be both positive and negative poles, masculine and feminine (dual) principles and their centrifugal and centripetal tendencies in *all things*. It is a necessity of manifestation, and Love is the tie which, because of its backing of Truth—the thing manifested—inseparably connects them so long as manifestation exists. Love will cease to exist only when manifestation ceases, and even then it is latent in Truth.

Sexual tendencies are a necessity of all physical life. The law of vibration explains where sex began and why to sexually unite man's and woman's physical beings is able to awaken those intense and deeply seated vibratory activities which take hold of every faculty and usher into physical existence a human soul, which had, perhaps, long been waiting on the threshold for such an opportunity to again enter external life. It does not mean that a soul has thus been created, but simply that a physical vibratory house or body has been furnished,

which for a brief period is to be used by that soul as its instrument of expression or manifestation. We all of us have lived on earth many times before, and will again. Our physical bodies, like the leaves of a tree, are ours only for a summer, but we—the tree—remain. Physical death gives us an opportunity to hibernate or temporarily become negative or inactive for purposes of concentration and the reorganization of our interior vibrations, but it is only for a brief period like that winter which, for the tree, is a period of interior activity and reorganization, and is that within the tree which makes the miracle of creating new leaves the coming spring a possibility. It takes ages for man's soul to organize its interior forces into its present plane of outward manifestation. The birth of his present physical body is not the beginning of his soul life. There is much on this wonderful subject which must in time be said, but time and space forbids my entering fully into it now.

Within the positive pole of man's instinct of self-trust is all the latent potencies of Truth the unmanifest. It is by virtue of these inherent potencies that he is insured the full manifestation of all its inherent positiveness, and the tendency to so manifest will never cease until that ultimate is reached. In the very attainment of that ultimate will he again become unmanifest, because then all boundary lines, limitation and bondage will vanish and become merged into that within himself which is boundless.

That vast expanse which is called the manifested universe is but the form produced by the first differen-

tiation of Truth. That man's thought creates vibratory power, is proved by science; that it has unlimited vibratory power is proved when man's connection with the underlying law of vibration is clearly seen. Science proves things only by inference, or by deductive methods, hence the importance of going back to first principles in reasonings, from which a guide to conduct is to be obtained. That Truth is everlasting—the same now and forever—is self-evident. Therefore we may safely start with it as our first principle. That the separation of Truth's dual principles into the manifest and the unmanifest would cause motion, vibration and also that attachment between these two principles, which may be called Love, attraction or gravitation, is also self-evident.

The existence of Truth, which is something to think about, implies a thinker and thought, and as man is that thinker, we may safely conclude that it is his business to think; that to exercise its full powers would be to gain his freedom; and as Truth is the cause of vibration, and vibration the cause of all manifestation, we may know that to gain full knowledge of the truth of his own nature, is to gain command over all manifestation by thus coming in touch with its cause. Ignorance is the only bondage, and the knowledge which is especially valuable is the knowledge by which he can better exercise his powers of thought. Those words of the Nazarene, "The truth shall make you free," are true in the fullest sense of the word, and for every individual soul.

All shackles which bind you must be broken by your

own force through the vibratory action of your own thought. You must build your own "mansion in the skies." You must suffer the bondage of limitation until by the use of your thought faculties you create new conditions and thus gain your own freedom. Science proves that matter is but a rate of vibration or mode of motion. All that has form is but organized vibration, and the vibrations of all things may be acted upon through man's thought. It is an easy matter to disintegrate the atoms which compose a physical object by striking within yourself, by your thought, the rate of vibration to which that object is keyed. It was not difficult for occultists in the time of Atlantis to awaken thought vibrations, which would change the magnetic poles of that atom called the world, and thus produce convulsions in nature. It can be done at any time by any thinker who is able to attach his thought to that sub-conscious plane within, which is in perfect touch with the cause of vibration, and thus of its every rate of vibration from highest to lowest.

The occultist is only a trained thinker. He necessarily exercises his vibratory or magnetic powers through thought. No one who can think can be barred against exercising such powers, except by his own self ignorance, and that in time must be overcome, because Truth, the omnipotent, is the Infinite polarity which gives its ceaseless impulse to every heart which beats. It is that which gives impulse to man's instinct of self-trust; it is his instinct of self-trust which gives him the tendency to say I am. Its esoteric voice becomes more and

more audible as he becomes more and more in touch with the great I AM of his interior nature.

Do you ask how, when and where to begin in exercising your inherent powers? Begin where you are, and now; do not put it off a minute. You can by virtue of your power to think at least affirm the inherent power to understand your own nature. Is there not some bondage, perhaps of illness, poverty or ignorance, that you are suffering to-day? Can you not at least silently voice your own heart's cry for liberation and thus make your bondage just a little easier to bear? I say, arise in the might and majesty of that Divinity within, which is your power to think. Refuse to longer drag in the dust that inherited power which makes of you a free man instead of a slave. There is no bondage for you except ignorance of how to use your natural faculties. Their powers are yours to-day as much as they will be when "Gabriel sounds his trumpet" at the last day.

The esoteric voice within every soul is more or less a ceaseless demand for liberation of its inner powers. When this silent though powerful vibration bursts forth in the ennobling words of a Patrick Henry, "Give me liberty or give me death!" the hearts of thousands respond, and as a result they make a long stride toward true freedom.

Your self-trust is an interior chord which vibrates to the slightest touch. Our very civilization is a monument to its glory, and throughout that civilization are thousands of individual monuments which stand in honor of persons whose great service to humanity was

inspired almost wholly by their fidelity to the promptings of that noble sentiment within themselves. It is within your power to earn and have such a monument, by simply making your demands for spiritual liberation so imperative, that you will inspire within yourself and others those interior powers, which are able to command the greater freedom and changes thus demanded.

It is, of course, possible to demand things which, when obtained, would prove to be only a "boomerang" and a curse instead of a blessing. Therefore, the first thing to persistently demand is the wisdom to know the best, the right and the true, so that you may never bring such disastrous consequences upon yourself. When you properly use the creative powers of your thought in demanding and thus bringing to yourself desirable material surroundings, such as the best clothing, foods, friends, or wealth in all its forms, your gain will mean also the gain instead of the loss of others. Wealth which comes in ways that mean a loss to others, would bring you more pain than pleasure, and would load your soul with the necessity of expiation, because before you could key yourself up to the wrong motives which would inspire such actions, you would by your thought, first sow within yourself destructive vibratory currents, which would bind you to even a greater extent than they would the ones on whom such unwholesome powers were exercised. You cannot enslave another without enslaving yourself to a greater degree. There is no way except obedience which is able to pacify the law of your nature.

As you get into the realm of occultism you will deal

with causes; and as all things have their adequate cause, you will be able to produce most any desired effect by simply setting up its thought cause. You cannot annul the vibratory effects of a once-set-up cause until that cause is annuled, or its vibratory effect spent. Your only chance for true advancement is through the growth of your natural faculties. It does not follow, however, that those opportunities are limited.

The power of thought to crave a thing is given you by that which caused thought, and it follows that whatever you persistently crave, that you will in time get, if not in this life then in some other which you yourself must build. If you wait for any Moses which is external to yourself, to come along and deliver you from your bondage, you probably will, in the meantime, get deeper and deeper in the depths, and flounder around without any clearly outlined plan of action, as would a horse with a broken leg, and who thus injures himself and increases his pain with each move. Your "Moses" is that law and law giver within yourself which ever beseeches you not only to demand your rightful liberty, but also to seek and enjoy all those laws and methods through which alone it may be obtained. Your "children of Israel" are your various mental faculties, and so long as they are without the "Moses" of self-trust and intelligent thought, just so long are they likely to remain in the "wilderness" of bondage. It is poor policy to *move* simply for the sake of moving, without any clearly defined method in your actions; that would be as foolish as it is for an army to fight when their guns were pointed in a way that would lead to destruction of

that army. As a means of further formulating clearly defined methods of self-help, which are potent in action because founded on the laws of your being, these subjects will be continued in the coming numbers of this publication.

NOTICE.—It has been found that the department on sex subjects cannot well be started at once, and at the same time be treated with that care and deeply philosophic thoughtfulness which should characterize the presentation of such subjects. As our motto is "quality instead of mere quantity," we will postpone for a time the publication of that subject matter. Those who previous to date (January 15, 1898,) may have subscribed on the strength of our promise to start that department, are at liberty to withdraw their subscriptions if they desire to do so.

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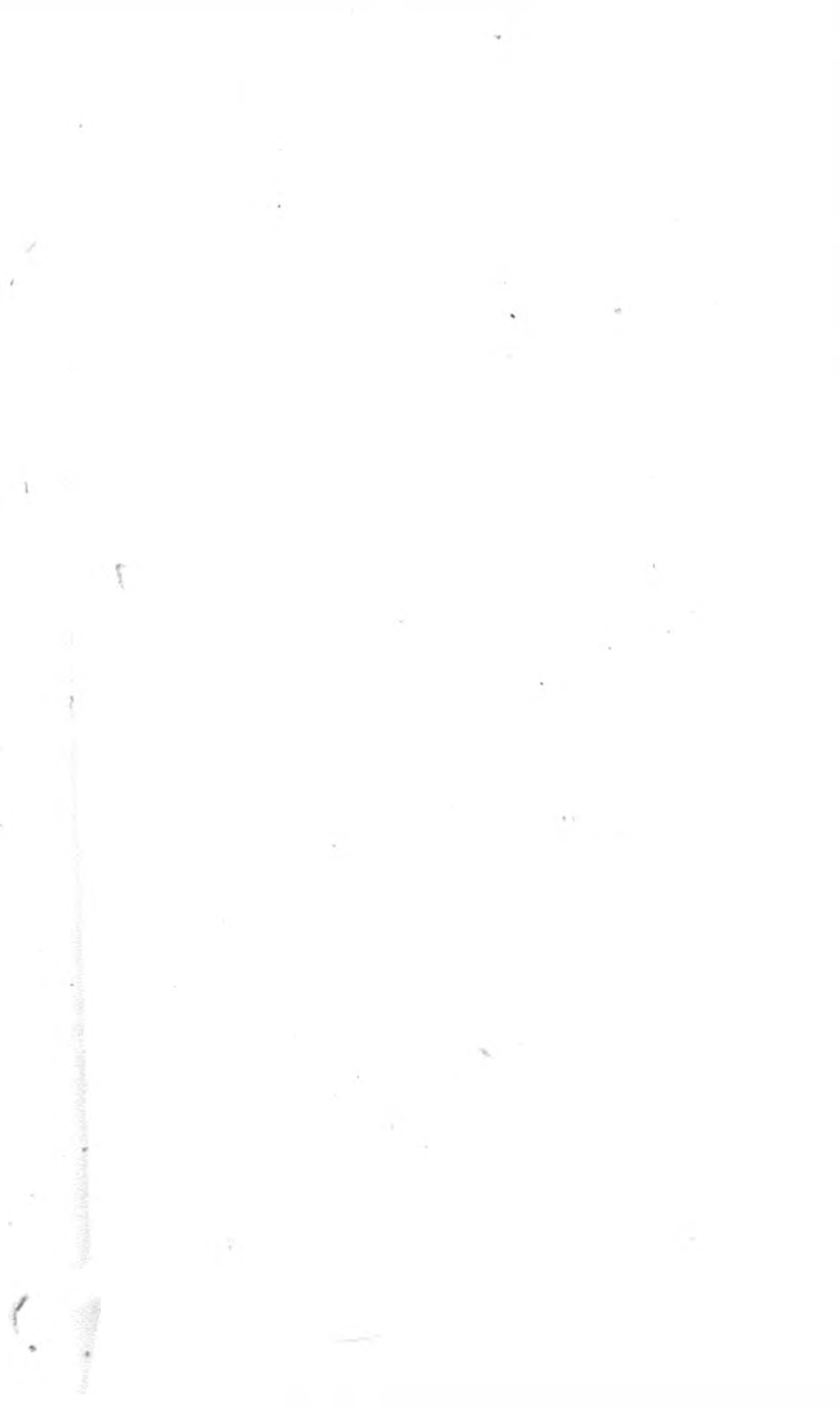


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