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Ernest Loomis & Co.,

70-72 Dearborn St., Chicago, Ills.

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.

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., 10-9-97.

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., 11-4-97.

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.

The Power of Integrity.

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Your soul is a force-creating bud of infinite promise. All the forces of the universe being potential within you are to be repeated through you. Before you lies a rich harvest field which is as wide as the universe. The reaper is that law of force which is within you. It will remain relatively inactive and do comparatively little reaping until through your growing knowledge you more and more fully recognize its omnipotence and put into operation its principles. One of its main basic principles, which contains within itself great powers and possibilities in the attainment of success, is the principle of Right, Justice and Good Will.

You have perhaps imbibed the popular error that dishonesty is more than a match for honesty, and that the one who is *strictly* honest thereby forfeits his chances of worldly success. If so one of the most profitable lessons from the standpoint of worldly success and from every other standpoint which you can learn, is this one of the power of integrity. It is believed that there are principles and thought laws

involved which can be made so clear, self-evident and conclusive that they will not only be convincing to your outer mentality, but will also permeate the subjective mind and thereby place the principle of integrity where it belongs as an unswerving rule of conduct, and the leading factor in an increased future success.

It is perhaps unnecessary to take up the ethical side of the question, because to clearly state the underlying principles and the thought laws involved is to thereby conclusively prove that even from every external standpoint, such as worldly success, etc., man cheats himself whenever he fails to comply with both the letter and spirit of the moral law. This proof should alone be sufficient to array on the side of right, all the selfish instincts, and thereby remove every incentive for disobedience. As it is now, the selfish factors of man's organization are almost constantly warring with the moral factors, and thus his mind becomes "a house divided against itself."

It may be clearly seen that this has an almost fatal effect so far as his occult development and his success in the use of occult forces is concerned, because the thought forces, etc., which are then so generated oppose each other and thus tear down as rapidly as they build up.

The interior law of force from which all your forces spring is the one fundamental law which is inherent in all persons and things. It must neces-

sarily be moral, for otherwise it would be but fighting against itself, which is impossible in philosophy and also impossible in fact, as is proved by the underlying unity which prevails throughout nature. Its resultant forces or parts can of course fight with each other, but can never successfully oppose the workings and final purposes of the underlying and causal law of force. It is this underlying unity which makes the harmony of the universe a possibility.

Then do you presume to think that you can successfully oppose this principle of morality and law of force which lies at the very center of your being, and from which all your forces and powers are derived? Do you think that this fundamental law of force would furnish you its product with sufficient force to bring about its own destruction? and yet that is the very thing which must be done before dishonesty can become a match for honesty. The very idea is absurd and ridiculous.

That law of force is the everlasting all of all things, and it would be as easy to *destroy* the mathematical "rule of three" or the self-evident principle that twice two are four. You may, perhaps, try to solve your life problems by acting from the false assumption that twice two are five, but if so, the results will be more and more unsatisfactory and false the farther you go with the example and with the life.

It is absolutely impossible for a thing to be

unsound at the base and yet permanently stand. The sooner this principle, as applied to honesty, is imbedded within the depths and throughout your nature, the sooner will you begin to make more satisfactory progress in the use of your occult powers.

This principle is of tremendous importance in occultism, as may be known by the fact that occult forces act chiefly as a result of true thought concentration. Such concentration is almost impossible until the mind acts with singleness of purpose, but how can it so act, so long as it opposes the everlasting principle of morality and the law of Love? Conscience and benevolence are written into the very constitution of the human mind and brain as is shown by the brain construction, etc., and you cannot permanently enlist their thought services, or fully satisfy them in any cause that is not right and benevolent, at least in its tendencies. Every time you try to do it these thought faculties will to some extent balk your efforts, thus leading to the creation of discordant and destructive forces and occult currents.

As you carry your thought activities to the plane of occultism their vibratory potency increases and the disastrous consequences to yourself of wrong motives and infringements of the moral law are correspondingly increased. These infringements spring from thoughts and from within yourself. There is where they have their greatest possibilities of destruction, because their forces spend themselves as they

go out. The vibratory potency of such forces is perhaps entirely spent before they reach their intended victims, in which event there is perhaps no harm done except to yourself; but the harm to yourself is not lessened, nor will it cease until the causal thoughts and wrong motives are entirely eradicated.

To be even *willing* to harm others, though the power and opportunity to do so be lacking, is sufficient to generate discordant forces within, thus bringing to you the penalties of dishonest thoughts and wrong motives. Such interferences with the action of the interior law of force also ties your hands and limits your powers to utilize that omnipotent force-creating law even in legitimate ways.

Your thoughts are constantly creating sympathetic conditions, which according to their kind carry you into thought currents good or bad. Thoughts of deceit, trickery and dishonesty create conditions which are sympathetic to thieves and tricksters, and if indulged in are liable to bring thieves and tricksters on the thought currents thus created. To habitually read the newspaper accounts of accidents, scandals, treachery, etc., is liable to attract such thought currents and events.

The world is made up of magnetisms which constantly act and react upon each other in accordance with such spiritual laws. Your present environments have been brought to you by your own soul thoughts and force-creating activities. It is your

privilege to live in a world which is free from hideous and disagreeable things. It is only through the powers of your own thought, and by due observance of the scientific principles of occultism, that you can create such a world of magnetisms, thought currents, etc., for yourself.

It is by living in the thought currents of Infinite good that you can attract environments which are uniformly good. Begin where you are. It is your privilege to at least live in thoughts of good and to abstain from pronouncing verdicts of evil upon the things which surround you. It is your privilege to be honest, and to thus attract forces and persons that will be honest, just and generous with you. So long as you hold the world in utter contempt it will give you its contempt in return. So long as you hold the spiritual laws which underlie it in such contempt, they will whip you with their scorn.

If at present you are down in the world so far as outward environment is concerned, you can at least be thankful that you are able to discern the spiritual laws which underlie such circumstances. You can thus make of them the stepping stones to something better. The spirit of condemnation sends out creative forces, thought currents and moods which are sympathetic to the things condemned. Remember those wise words, "Judge not that ye be not judged, for with that judgment ye judge that shall ye be judged." It is your privilege now to judge of all

things in the light of the all-wise law of force which underlies them, thus eliminating from your thought consciousness the evil thoughts and the evil things to correspond, which would otherwise come to you and which are perhaps yours now as the result of your past thought conditions.

The disagreeable things in your life will pass away when you have learned their lessons. If after renouncing the principle and habit of condemnation you find things do not outwardly improve as rapidly as you could wish, you may know that you have yet a lesson to learn from that which thus clings to you. If you still condemn as evil the slowness of those outward changes, it is an evidence that you have not entirely ceased to pronounce verdicts of condemnation. Perhaps that is where your further lesson may be found.

No matter what your circumstances may be, it is your privilege now, and without aid from any outside source, to gain that understanding of the meanings of life and of spiritual laws which will place ever-increasing occult powers within your reach. Such powers are born of reposeful, spiritual understanding. They come whenever the soul removes the obstructions of ignorance which prevent it from duly coöperating with its interior law of force. This understanding of the principles of life should become scientific, so that its occult forces can be governed and used with scientific exactness.

You should understand the final purpose of all life. It is to manifest that great aggregate of Truth, which is God, and to give happiness to individual man, the thinker, counterpart, likeness, reflection and manifesting agent of Truth—Omnipotence—God—The Infinite. The purpose of life so far as you individually are concerned, is happiness. If you wisely direct all your energies toward the attainment of that object, you will but follow the path of highest virtue, because your nature is so constituted that the complete fulfillment of its purposes will yield you the largest amount of happiness. That principle is self-evident. The law of force which is God is your life, therefore, to follow the true instincts of its nature is to manifest all truth, and thereby fulfill all the purposes of its Divinity.

The road of occultism is, therefore, the road of happiness and of power. Individual self-interest is founded on the law of Love, and is at one with it. Occultism teaches man how to wisely pursue happiness by exercising true fidelity to the whole or higher self; and that is true integrity, because it takes into consideration the welfare of the whole world as its own related parts.

Until your sense of duty thus obtains the backing of your selfish instincts, it will be comparatively impotent in its influence upon your life, because happiness is the real object for which you are working, and that too whether you now know it or not. Even

the principle of duty has for its standard the attainment of individual happiness, and if you truly do your duty to yourself, no other living being will ever have the slightest cause to complain. Your power to obey the moral law is comparatively limited, so long as you do it merely as a matter of duty, but when you learn to do it as a matter of true selfishness it will be pretty sure to be done. Until you understand that it is to your highest interest to observe the moral law, your duty thought forces will be opposed by the stronger thought forces of selfishness, which are backed by the fundamental, and therefore all-powerful desire for individual happiness.

It is extremely important, from the occult standpoint, that you should clearly understand that to strictly obey the moral law will bring you the greatest returns in occult power, worldly success and in happiness. It is through that understanding that you can remove every barrier of selfishness which now opposes your duty to the higher self, and thus you will attain that singleness of purpose and concentration of thought forces which leads to great occult powers. Money and worldly possessions are desirable only to the extent that they contribute directly or indirectly to your happiness by answering the needs and desires of your various thought faculties. In a sense there is no such thing as ethics, because happiness is the final object of all selfishness, which can be

gained only by the strictest observance of the moral law, as the deepest philosophy will prove.

Many persons, of course, deceive themselves with the belief that their acts of benevolence or of self-sacrifice for the sake of duty and right, are entirely devoid of personal objects and interests, but when closely analyzed they prove to be nothing more than an effort to gratify the individual nature and to yield it personal happiness by obeying its basic impulses of Love and sentiments of right. It had, perhaps, taken the experience of many lives to teach the soul that this was its best way to obtain personal happiness. Even the crimes and mistakes which blacken the pages of history, spring from man's mistaken methods of pursuing self-gratification or happiness. A crime may be committed in answer to an overpowering temporary impulse, but the gratification of that impulse is nevertheless an effort to gain happiness—perhaps through the so-called satisfactions of revenge. In fact, the permanent tendency of every soul is toward the final goal of happiness, which in time it must and will obtain.

It is an unvarying law of thought that whatever the human heart permanently desires that it will in time get. Man's thinking powers are so constructed that he cannot permanently desire anything which is contrary to the instincts of Love and right, and to the true welfare of others. You may rest assured that your desires for happiness will be finally grati-

fied. Every yearning and aspiration of the soul is a thought force which is carrying it nearer to that goal. No matter how great your mistakes and consequent sufferings have been, they were but the results of ignorance which is gradually being overcome at every step of the way. Each experience and each pain yields something in the way of knowledge at least in instinctive wisdom. Your desires are thoughts which have the inherent vibratory power to gradually satisfy themselves. These force-creating powers should be constantly used in desiring and demanding that wisdom which is able to see and rely on the right as the only safe means of obtaining true satisfaction.

The law of vibration, which is the law of force, explains why it is absolutely impossible to awaken vibratory forces of any great potency except by that process of devotion which brings the thought consciousness closely in touch with the higher self. Great occult powers are therefore incompatible with wrong motives or malign purposes. Man's benevolent impulses and instincts of right will sooner or later balk his efforts every time he tries to array their forces on the side of an unjust cause.

All true worldly success is based upon spiritual laws and all infringements of those laws are treasonable to the higher self and a "hoodoo" to a man's worldly interests. In the attainment of success man is dealing with force and nothing but force. If through ignorance he creates opposing forces he will

thus defeat the very objects he seeks. Dishonesty in one form or another is one of the main basic causes of these opposing forces. Remove the cause and the cure is complete.

When you thoroughly understand these laws you will be strictly honest as a mere matter of self-defense in gaining the largest possible amount of happiness, as well as for the sake of honesty itself. Honesty which comes in that way comes to stay and can be always relied upon.

Your brain faculties of benevolence, conscientiousness, etc., have during a long past been slowly evolved as the result of innumerable happiness and wisdom-seeking soul experiences, therefore their thought actions, even though opposed by selfish thought forces, have their due compensations; but their full satisfactions and compensations can come only when they are supported instead of opposed by the selfish instincts. This in turn implies that all the faculties be thoroughly instructed in these philosophic principles, so that they may convincingly understand that honesty *is truly* "the best policy."

Then let the lessons of this sermon of duty strike to the deepest interiors of your mentality and heart, and with a forcefulness that will never be forgotten. As the attainment of true occult power is chiefly a matter of understanding, you will thus make a long stride toward that enviable goal which is the legitimate heritage of each awakened soul.

One of the compensations of strict honesty is that it carries with it its own methods of expression. As you persist in its habit your very countenance will beam more and more with its spirit and with your sincerity of purpose. It is thus that the most skeptical person will be led to finally believe in you and to help you in outward ways as the opportunities thus made are offered. The thought currents thus created will also bring forces, things and events which can be made of almost inestimable value to you. The only way to attract such thought currents is to earn them by living in their realities.

There is no chance for humbuggery or dishonesty in dealing with the spiritual realities which underlie things, and it is with these realities that all are forever dealing, whether they are conscious of the fact or not. All things in life go according to their self-created interior affinities, with the same fidelity that the elements of a chemical compound go according to their affinities.

If your surrounding affinities of the present do not suit you, you have only yourself to blame, because they are but the effects of your own interior causal soul acts during a past which covers countless ages. If you want other surroundings and conditions you can get them, but only by earning them through the application of those spiritual laws on which your very being is founded.

The highest condition of heavenly order and har-

mony which you have the mental ability to crave is within your reach, and as soon as you earn it by establishing throughout your individuality the harmony and order which always prevail at the center of your being.

All the powers of the universe are inherent within you, but "all things evolve from within outwards," and you should adhere strictly to that method of developing those powers, and of building for yourself the right external conditions. It is all right for you to try to "set the world aright," providing you go about it by first establishing the requisite order and harmony within. When you have thus set right your interior conditions, you will no longer see anything in the external world that cannot be set right through the action of the optimism of its own nature. You will then understand that the best and only method by which you can stimulate into action that optimism in external things is to first develop and then use its occult forces within yourself.

Thousands of persons now seem to be engaged in a cannibal-like effort to devour each other. It is a case of "dog eat dog," in which the positive forces are arrayed on one side and the less positive or negative forces on the other. Until the soul is awakened it is apt to place too much stress upon the external surrounding forces, and to falsely believe that they are opposed to its individual interests. The result is that man uses his positiveness in trying to overcome

and dominate the less positive forces, persons and things which surround him. Hate, anger, envy, fear and its satellites are thereby engendered and then expressed in acts. So long as he is oblivious to his inherent omnipotence will the law of self preservation prevail and prevent him from fully overcoming these animal propensities and passions. To the extent that these lower propensities prevail in his life will he be prevented from exercising his inherent omnipotence. It stands to reason that a perfect law would not permit itself to be used in creating forces which would bring about its own destruction.

When the soul of man is duly awakened to a consciousness of its inherent powers, it will no longer fear this same law, which is its own reliance, in its workings in the lives of others or in nature. Man will then discontinue his childishly futile efforts to cheat omnipotence by trying to injure others. His own interior law of force is the law of all Being, and the law of omnipotence. Through his force-creating powers he is his own omnipotence. This one law is not only at the center of the universe, but also at the center of all of its separate parts, therefore, all things in the universe are fully represented in each of its separate particles, and you as a part cannot do an injury to another part without doing an even greater injury to yourself and to your interests.

Every destructive force which you generate has its point of greatest destructiveness at its source or

place of generation within yourself. This law is absolute in its workings, and if you infringe it you cannot escape the consequences because it itself has charge of the collection of its own penalties. Whenever you try to injure others you thus outrage the law of your being, and thereby interfere with its force-creating and force-sending activities.

Do you not see how presumptuous it is to try to get external benefits without paying their force-creating equivalent of virtue, reality, integrity and organizing force-massing power? You *must* in time base your conduct on the invulnerable principle of right. Any other foundation will crumble and fall, therefore any course of conduct which is not based upon such principles is a loss of force and time and is sure to lead to humiliations, external losses and final defeat.

The occultist could, of course, mass a great deal of force in an unjust cause and thereby create what the world would call success, for which he would dearly pay, but the success thus obtained would be only limited and temporary, and the true occultist is the last person in the world who would thus prostitute his powers.

The world cannot furnish a single example of true and permanent success based upon any but the foundation of right. Any seeming contradiction to this principle would be explained if all the facts and spiritual laws and forces which led to that seeming success were known. Even Napoleon in spite of his

brilliant abilities was finally defeated, and chiefly through his inability to perceive the immutability of right. He did not seem to understand that it is impossible to permanently oppose the workings of the universal laws. He got so he could not even appreciate or discern high and pure motives. His defeat was brought about by the very forces which he used and which refused to be abused. His massing of force might be likened to a great thunder storm.

There is a greater power which belongs to man and which need not so quickly collapse. It is the power of integrity, the law of which has unlimited force-creating possibilities. Anything less than absolute integrity is repulsion; it is fermentative, decomposing and destructive in its tendencies and results. Almost the entire world is now engaged in the vain effort to cheat that portion of omnipotence which is represented within others—their fellowmen. They are in reality but cheating themselves. They are tearing down instead of building up. They are disorganizing force instead of organizing it. They are eating up the force centers.

All true success is based upon man's power to mass force. It is by preserving the integrity of your interior law of force that masses of force can be most easily formed. You should understand how to mass force by scientific methods, and also how to overcome nature's disorganizing tendencies.

All outward activity is but a species of disorganization or dying, the object of which is to teach man the great lesson of his inherent omnipotence. It is a species of vibratory exhaustion, which through the instinct of self-preservation forces man to rely more and more upon his own force-creating vibratory powers. All things are vibratory in their nature. "The survival of the fittest" is but the survival of that which exercises the most fidelity to its own force-massing powers. It is he who looks to others for force instead of to the within who "gets left" in this life-and-death race for supremacy.

The things we see in nature, our own bodies included, look like solids but they are not even fluid. They are but organized magnetic forces and organizing force centers which spring from the central law of force, through which we become the agent of omnipotence in the manifestation of all Truth, hence the importance of that self-knowledge which is the understanding of these interior laws. Success must exist within yourself before you can satisfactorily externalize it. The conditions within yourself are its reality, the external being but its shadow.

As it is all a matter of massing force, it is important that each individual should understand the nature and uses of his own force centers, such as the heart, the lungs, the pineal gland, the solar plexus, the generative organs, and above all the central law

of force which is the origin of all these subordinate centers.

The word integrity is frequently and properly used with reference to the sexual conditions. There is a science of sex. It springs from the science of love. All life is the science of love. Sexual tendencies began at the beginning of motion or manifestation, and are of great importance in every stage of manifestation, and until the soul is finally evolutionized.

The main objective point in the science of sexuality is how to mass and conserve the forces which are generated through the sex functions (or center of force.) The work then becomes a work of transmuting into life results the vibratory sex potencies thus conserved. The two purposes must go hand in hand before they can become entirely successful; or in other words, it will be found impossible to entirely conserve the sex fluids until the thought forces are controlled and turned in the direction of the ultimate purposes of transmutation.

As man gets into the realm of occultism the things in nature at once begin to take on new forms and outlines. He learns to judge of them in the light of their underlying realities. He takes into consideration the unseen world as well as the seen, and it is chiefly because of the unseen world that thought control becomes necessary as a means of conserving the sex energies. The forms and outlines of external objects show the tendency of their interior currents

of force, but behind it all is a reorganizing tendency which is gradually building them into higher forms and with higher purposes in view. Their present vibratory forms are but the tents of a night in that eternity which is able to transform these transitory conditions into the likeness of that all-inclusive law which underlies things.

It is through the action of invisible psychic and other forces that man is so frequently drained of his sex force. It will be necessary for him to gain that thought control which bars out these psychic organisms from acting on the passional faculties of his mind in ways that lead to losses of sex force.

The intimate relation which exists between these sex forces and true integrity might be illustrated in the life of woman. It is generally the weakening of her spiritual integrity which makes sexual impurity possible, and as that impurity progresses in its outward forms, the effects of these drains of the sex forces are very quickly noticeable in her voice, her manners and in every way. The quality of the voice of course depends upon the vibratory tension of the atoms which compose the vocal organs, but if the atoms are robbed through sex exhaustion of that vibratory potency, the voice will of course disclose the secret. These results are not so noticeable in man's voice because it is coarser and differently keyed from the vibratory standpoint. There are also other reasons. When woman preserves her moral

standards of integrity, the losses of sex force which occur through the action of invisible forces or through wrong matrimonial habits, (which are made possible through her ignorance of consequences) are not so telling in their disastrous effects, because she thereby partially counteracts and greatly lessens the vibratory effects of such losses. This is done through the wonderful generating powers of that preserved spiritual integrity. Before man can attain to any great heights in the massing of force, he must avoid both the voluntary and involuntary wastes of sex force which are now so ignorantly permitted. It is largely in this way that man cheats himself of the success which belongs to him. The science of life is but the science of force, and it is through a scientific knowledge of the laws of force that the easiest method of true progress can be found. All true progress is but the action of the invisible forces through coöperation with their laws.

Man must build the structure of character on the principle of integrity if he would have it storm proof and permanent. Anything less than that is but a foundation of sand. It would be comparatively easy to destroy by invisible forces, the splendid steel foundations of our largest twenty-story buildings. It has been claimed by electrical experts that the ordinary traffic of the Chicago (electric) street cars will in time so charge with electricity the foundations of such buildings, that they will crumble under this

inductive process of electrolysis. The atoms which compose steel and all other substances are of course but organized vibratory forces and therefore must disintegrate or rearrange themselves to any higher organizing power which is able to change their keynote of vibration, and sufficiently charge them with forces of a higher vibratory potency.

True integrity is founded on the highest degree of vibratory potency. The ceaseless activities which prevail throughout nature are but the workings of these readjusting laws through which all things in nature become more and more fully polarized to the Truth of Being.

According to Holy writ everything in nature, from atom to man, has "its seed within itself," which means that it is fully representative of that interior and all-inclusive law of force which is ever ready to lend its omnipotence to whoever or whatever will learn and obey its principles of action. This interior law is such a "stickler" for completeness, integrity, reality and its own perfection, that its forces are ever penetrating to the foundations of all things, so that through disintegration and re-organization they may in time become sound and invulnerable.

Every soul is gradually undergoing these constant changes of spiritual electrolysis. The higher forces which are bringing about these changes are from within and are manufactured as a natural result of man's growing power to come into coöperation with

the law of force within himself. His possibilities of growth are as unlimited as are the powers of the law from which that growth springs. It is impossible to obtain the full satisfactions of permanent success except by due coöperation with the principles of that law. All shams and humbugs must in time succumb to the disintegrating power of this one great reality.

One available method of cultivating integrity is to try more earnestly to speak the truth at all times. We should avoid those shams and hypocrisies which make our social life but little more than a masquerade behind the gauze-like film of mere conventionality. We should avoid those exaggerations and inaccuracies of speech which are but species of lying. We must speak the truth if we would perceive the truth. Every lie we tell or act has its effect in blinding ourselves to the truth. Why should we be so dishonest or so distrustful of the omnipotent law as to fear to boldly speak the truth—even our deepest convictions—at all proper times? Many people become so saturated with the deceptions of their social customs, that their entire organisms become but an endless web of lies. They profess to be pleased when they are only bored. They profess to agree with others even when it necessitates the stifling of their deepest convictions. They profess friendships which they do not feel. They profess motives of good will even when their disgust and righteous indignation are deepest. They try to drown their common sense and

discrimination, and forever fence behind a bundle of shams, but they pay dearly for all such nonsense.

Nature's forces are now working with unusual rapidity and forcefulness. The shams, hypocracies and humbugs of our civilization are being electrolized and transformed by coming in contact with the greater potencies of higher truths. It is the ending of an important cycle in evolution, and the direct rays of its culminating influences are likely to bring into the coming few years startling events and readjustments such as our history has perhaps never known. The largest organizations are liable not to be proof against these culminating influences, except to the degree that they are founded upon the unchangeable principle of integrity. The time never was when it was more important for each individual and each organization to live from a principle that is sound and all-inclusive. One of the main factors which brings about these great changes is the general diffusion of the principles of occultism. Those are the principles which must prevail at least to a much greater extent in the coming cycle, and the one who does not voluntarily make, in advance, the proper adjustments (to such principles) of his conditions, is liable to be forced to it through the violent workings of natural law.