

# Occult

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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 thereto.

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., 11-8-97.

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.

## The Law of Attraction.

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The earnest practical mind naturally and properly inquires how the primal energies of the soul can best be resolved into useful life results.

In the search for an answer little if any satisfaction is likely to be obtained until those inquiries reach deeply within the realm of practical occultism, even to the casual law of attraction within the soul from which those energies spring. This necessitates that some of the principles and methods of occultism should also be understandingly practiced, because the mind must first expand before it can hardly more than begin to comprehend the possibilities which through the law of attraction are offered to individual man. This fact is shown by the law of vibration, which teaches that before the mind can even comprehend an *entirely* new idea a corresponding vibratory brain cell must first be created to receive it.

The high average brain shows by its vibratory conformations that it possesses much latent knowledge concerning the principles of occultism. In many cases some of the deepest esoteric principles are

received familiarly and gladly, as if they were long-lost friends; and so they are, because they were previously learned or at least imbibed—perhaps in former incarnations—and their present reception is little if anything more than a recurring memory. After these brain cells are once created, the mind will hunger and thirst for their correspondences in conscious knowledge until through its unconscious recurring memories and the occult power of desire that much-needed knowledge is again attracted.

It is through man's power to co-operate with and thus put into operation the law of attraction within himself, that all his opportunities in life and his only means of final perfection are offered. As we learn to marshall our forces in our efforts to fully co-operate with that law, it is only natural that we should find from time to time more and more before us in the way of knowledge, obedience and attainment, and that the final goal is yet far away. It is of course impossible for man the limited to immediately comprehend, much less to express in language, his own everlasting unlimited, and perhaps his nearest approach to such expression is, through a growing comprehension, to mutely express in natural language the impossibility of doing so, thus swallowing up all expression in the power of an occult silence which is beyond expression.

Man is his power to think, and it is through the action of that power that he can awaken slumbering



energies which create the right kind of brain or force cells. It is through the action of his power to think and thus put into operation the interior law of attraction that during a long past he has slowly gathered together the atomic forces, magnetic currents, brain cells, etc., which comprise his entire individuality of to-day.

This growth has so far been slow and almost wholly unconscious, but it need not always be slow and unconscious. It is likely to be slow so long as it represents only the results of blundering experiments with the law of attraction, made in entire ignorance of the omnipotence of that law, the scientific methods by which it can be put into operation, and the unlimited possibilities which it offers to each of its individual representatives.

We are all as yet but little, if any more, than mere experimenters with the law of attraction, and the fact becomes more and more evident as we gradually acquire the power to clearly comprehend our unlimited possibilities of the future, and then to more intelligently compare them with our limited powers of the present.

Attraction is largely a matter of creating the right kind of brain or force cells. The mind is so constituted that it must first create these tools or instruments through which it is to express that omnipotent Truth or principle for which it stands. That principle or Truth is representative of the all good.

One of its basic objects in expressing itself is to give happiness to individual man. That is a standard by which man can judge of the goodness of a thing, namely by its power to yield him true and permanent happiness. All happiness so far as consciousness is concerned is through vibration. Wherever there is vibration there is the possibility of sensation and happiness. Wherever there is vibration there is also power. It will be found that happiness and true power go hand in hand. The power to express good things may, therefore, be taken as a measure of the man, at least so far as his evolution or external development is concerned.

The practical question for man as a beginning could perhaps be simmered down to merely thinking of the good things he desires, but, of course, in accordance with the principles of occultism, and in ways which bring all of his thinking faculties into healthful activity. He should dwell upon good things in thought until they embody themselves in his outward life. That at least is a practical method by which he can better his conditions. It will serve as a beginning no matter where he now stands.

There is no one who should whine for an opportunity to make such a beginning, for it is impossible to be so unfavorably circumstanced that improvement is impossible. You can improve yourself and create advantageous brain cells by the simple act of desiring something better than you now have. To do

that is always easily possible for every one. Desire and aspiration are corner stones in this work of self-improvement, and that in turn is the foundation for improvement in external circumstances. It is worse than idle to grumble at a fate which is of your own making, for you thus would waste time and energy in intensifying the very conditions you desire to overcome.

Nearly the whole question of occultism is to wisely deal with those spiritual forces within yourself which spring from the law of attraction. It is by dealing with such simple things as your thoughts, desires, hopes, aspirations, etc., that you get at the very root of the whole question. All desirable things are governed by the law of attraction. They will come to you to the extent that you earn them. You can earn them only by putting into operation the law of attraction within yourself. There is no other method by which they can be obtained.

It is possible and should be your effort to create so many new force cells that you will multiply your capabilities and opportunities a thousand or even a million fold. The first step is to entertain the thought. The second is to aspire to the object, the third is to formulate methods of thought effort, the fourth is to dare to try for such results by putting those methods into thought practice. Does that seem too easy? Remember that you are now dealing with the potent forces of which the universe is built. There is no

occasion to at once set up limitations as to how much or what those forces can accomplish for you when backed by a working knowledge of that interior law of attraction which is omnipotent.

It is extremely important that you have a comprehensive understanding of the true purposes and possibilities of life as a means of knowing what to desire and how to desire wisely, for if you succeed in putting into operation the law of attraction you are likely to get exactly what you ask for. To desire is to ask. To entertain the thought of seeing your desires gratified is to put into operation the spiritual or thought forces which so long as those thoughts are entertained will act as aids in bringing you nearer the things desired.

If to begin with you do not know how to ask wisely, or if your thoughts are confused and muddled, their action will to that extent be confused, muddled and unsatisfactory in results. If they are clear-cut in their outlines their vibratory potencies will be incisive, penetrating and far reaching, like the unobstructed tones of a clear ringing bell. If you live in those thoughts until they become your habitual moods, their power to externalize themselves thereby becomes almost invincible.

Try to more fully awaken to the fact that this interior Godlike power or law of attraction belongs to you as much as to any other living being, and that it is possible for you, though acting single-handed, to



put it into effective operation. You are not likely to get on very intimate terms with this God until you shove it into a corner with a view to finding out what sort of a being it is, and just how it can best help you. This can only be done by getting and then keeping in such close contact with the higher self that you will act from it in all that you do. The law of attraction within you is that unchangeable and everlasting something through which it becomes possible in time to express your own unlimited.

The power to think, though seemingly simple, is that within you through which all Truth must in time become manifest. You should not allow your familiarity with it to cheat you of its powers. You should not even permit yourself to regard it with anything less than profound reverence. After having been endowed with this God within, it is your highest duty and should be your privilege to get on most intimate terms with it. Anything less than that is a dishonor to its omnipotence, at least so far as you, its representative are concerned.

With so much that is hopeful and good in the way of future possibilities, you should consider it a disgrace to ever become discouraged, hopeless, anxious or angry, because such negative thoughts and moods are impossible so long as you keep closely in contact with this most high law of which your entire external life is but the product. In fact, it is at all times your very life. Is not that omnipotent law within you ever

able to take care of you—its own? Then to indulge in any doubt on that point is little if anything less than an insult to it. If you thus disgrace yourself while in its keeping you are the chief sufferer, for every such thought creates or intensifies the action of a brain cell and force combination of its kind, thus throwing you into thought currents which bring you at least nearer the disagreeable and unfortunate things thought of. This is wildly extravagant. It is a waste of precious force. It is a method of traveling in the very way you don't want to go. It is to receive a "pearl of great price" and then to drown it in a sea of self-made limitation, thus following the example of certain "swine" whose escapades were recorded in Holy Writ.

The natural desire for association and sympathy is such that the unsuccessful seeker for happiness sometimes seems to become discouraged, as a means of so punishing those who are the unfortunate ones who surround him. He would immediately "right about face" and reverse the order of things if he could but realize what kind of brain cells, force combinations and resultant circumstances he is thus creating for himself. He would forsake all of his negative, disgustingly repulsive "hoodoo" habits and moods if he could but know how exacting is the penalty for every such thought.

The unseen elemental and psychic forces and conditions which are created and attracted by those and

other negative, discouraged, hopeless, anxious or sensual thought indulgences are almost sufficient to unsettle the stomach of a buzzard. There is such a thing as too much carrion even for a buzzard, and the psychic world is where it could probably be most easily found if seen when free from its customary illusions.

It is, perhaps, unwise to seek the intimate association of those who are habitually discouraged, unhappy and unsuccessful. Even if they seek you, you should give of your sympathy sparingly and judiciously, for sympathy is force. It is not necessary that you continually sermonize or belabor them with your views and principles, but you yourself should adhere strictly to your principles, and especially at such times.

When the slumped-out, down-at-the-heel, unsuccessful person pours into your ears his "tale of woe" as a means of awakening your sympathy, you can as a rule help him most effectively by proper and judicious efforts to bring him into closer relations with his own soul, so that he can better realize and use the interior powers at his command. Your efforts in this direction should, of course, be accompanied by good taste, judgment, common sense and kindly sympathy, but if it sometimes requires a few rough electric shocks to his negative conditions, or an occasional jar to the spinal vertebra, you need not fear, for even that is much better than to "whine with him for com-

pany," which, though likely to satisfy him even better for the time being, would actually intensify and strengthen the forces and thought conditions of discouragement that are at the seat of his difficulties, thus injuring him instead of helping him, and it would also pull you down toward the dead level of his slumped-out conditions. First of all you should deal from principle and be true to yourself—your higher self—as a means of bringing him into right relations with himself and you. If then, he feels sore and is unable to appropriate the help offered, you should let him go his way and you go yours without making any concessions of your principles. It is better to have even his enmity under such conditions than to drift from sound basic principles into his unwholesome, unfortunate and unhappy thought currents. So long as you thus keep out of his thought currents by refusing to absorb his misfortunes, his negative enmity and feminine rage is not likely to follow or harm you. In fact, if it does, its comparative impotence will be no match for your firm adherence to a positive principle which is right. Be sure that you feel right toward him and let the case rest at that.

The principle of Love which is at the foundation of occultism, being universal in the boundlessness of its charity, naturally leads many to suppose that those who are devoting their lives to the work of teaching such principles, are ever at the service of whoever has individual needs; and so they are, so far as the

teaching of general principles are concerned, but it is their duty to deal with the many instead of the few, or, in other words, to teach those general principles and methods by which all who are not too indolent to take the preliminary steps may be helped. If such teachers properly adhere to the basic principles of occultism they will refuse to overtax their strength and do an injustice to themselves in an effort to lend their sympathies promiscuously, or to do for the individual that which he alone can do for himself.

True help is self-help. Another can offer you but little more than a few suggestions for starting your own individual work. The great need of nearly all who would apply for help is to call up and then rely upon the forces within, which spring from the higher self. If when that is the crying need of the individual I teach him to rely upon me instead of upon this God within, I thus do him a positive injury instead of a good and for which I am responsible. My sympathy is thus misplaced and worse than lost. True sympathy, love and justice would scorn to do such an injury even though censure in return was the result.

One should hesitate to promiscuously offer individual advice except when backed by sound principles, safe and scientific methods, and the proper data upon which to base such advice. To do otherwise would be almost a crime, for the advice given might be acted upon. The wisdom of this has been proven by the experience of the Home Silent Thought



Brotherhood, which freely and gladly offers effective helps daily to tens of thousands, but through co-operative thought and in such ways that each individual member receives, to the extent that he gives of his good will and fidelity to the principle of looking within and to the higher self for his helps.

We receive many requests for help from persons who do not seem to realize the necessity of complying with the simple requirements exacted from those who wish to avail themselves of the individual helps offered through the degrees of the Brotherhood. They do not seem to understand that these degrees were with the greatest of care arranged according to the scientific principles of practical occultism, and for the sole purpose of giving the member the very best of such individual helps. Therein consists the effectiveness of those degrees. It is that which makes their helps valuable. If the advice and helps given were not based upon scientific principles and the requisite data it would not be worth having, because it would be unreliable.

It should be plain to see that it is much better that we give our life energies, in an effort through these publications and otherwise, to carefully formulate these important principles in a way that can be obtained and utilized by the many, and upon a basis of justice to self, rather than to spend the same time in laboriously writing them as carefully to but one or two individuals. In this way many thousands are

benefitted, while in that way we could help only a few at best. To give unscientific advice is to hinder instead of help. I would emphasize the fact that justice to self is one of the first and most important things for us each to aim for, and it would be a poor recommendation to the principles herein taught, if in this work those principles were constantly ignored or violated.

The life of the average individual is but little more than what Emerson would term a "mush of concession." We must learn to more thoroughly assert our native independence at all proper times and through our reliance upon the God within, if we wish to be successful in utilizing the law of attraction. That law itself is this God within. We can begin by adhering strictly to our own standards and principles. For our sickly and sentimental sympathies let us substitute that wholesome working sympathy which is willing to even be censured if necessary as a means of rendering a real service to him who needs it.

We need not fear that justice to ourselves will result in injustice to any living person or thing. We need not fear to try to better our external conditions through the proper use of our attractive powers. It is perhaps wise to begin by first attracting qualities instead of material things. We should reconstruct our principles of justice, self-confidence, faith, trust and love so that they will be based upon the true principles of Being. We should demand wisdom,

freedom, strength, courage, fearlessness and everything that would enable us to be better, greater and happier. We should demand freedom from psychic forces which would rob us of our power, freedom from the tyranny of other minds, the right companionships, plenty of rest and peace of mind. With this as a basis we can then use the law of demand in attracting to ourselves better material conditions, not only the comforts of life, such as proper homes, etc., but also luxuries such as horses, carriages, opportunities to entertain, to travel and to obtain for ourselves all of those associations which if used in the right spirit are helps instead of hindrances toward true progress in the proper expression of the opulence of infinity.

As we acquire true power our minds will naturally become less sordid and gross. We will be willing to accept with thankfulness and properly use the good things of life as they come to us. As the opportunities for more leisure come we will not fear to take advantage of them, for eternity is ours. The night time of the body is often the day time of the soul. It is during the times of rest that the soul often acts with its greatest effectiveness. It is then that we send out through the power of repose the silent forces of desire, aspiration and true prayer which bring nearer an enlargement of our outward lives. It is then that we set up causes which bring new and valuable ideas. It is then that we more thoroughly

concentrate our forces and thereby improve our powers in every possible way.

We should remember that these laws are uncompromisingly exact. We can cut off from undesirable things by closing our sympathies against them, and then by occupying our minds with desirable things. We can gain much through our associations. It is chiefly through our thoughts and aspirations that we bring ourselves to proper associations. As we persist in these simple methods of bettering our conditions we may know that we are constantly gaining ground and bringing ourselves nearer to the things desired, as surely as the proper number of steps will carry us a mile. This may be known even though no visible results should at once appear.

Things occur in the spiritual world before they are seen in outward act or event. By the simple process of governing our spiritual thought forces of to-day we help create the events which will come into our individual lives in the future, perhaps even in the to-morrow. Aspiration and educated desire are species of devotion which may be used as a potent means of bringing into action the law of attraction.

So far as is possible we should rule out fear, anger, disbelief and doubt, because of their counter-acting and withering effects upon the action of the interior law of attraction. We need not hesitate to aspire to the highest attainments. If through false teaching we have been led to believe in "the fall of

man," or in his "natural depravity," we should at once reconstruct our beliefs so that they will be in accordance with those true basic principles which teach the divinity and omnipotence of that interior law of attraction which is man—his permanent being.

It will be found that by simply entertaining the idea of rising to that degree of potency which represents the fullness of the powers of the higher self, that it is then only a short step to aspiring to that goal. Through aspiration comes hope, faith, trust, effort and power. This is one way in which these qualities can be strengthened and the character thereby improved. When these prayers, aspirations and heart's desires become thoroughly scientific they will answer themselves.

We are ever drifting toward our highest ideals of ourselves. To awaken the hidden forces within our hearts is to exalt instead of to degrade, for deep within us is ever the sincere desire for the right.

Man's efforts to overreach his fellow men are due to his lack of conscious power. Give him the full consciousness and certain knowledge of his powers and the desire to injure others will at once cease to exist.

Real power like real joy is not noisy. It is the pretense of power or counterfeit that is so often noisy. It is the noisy mirth which is due to the absence of real joy. When man fully understands his inherent powers he will have a supreme self respect which is



not noisy and which is based upon virtue instead of upon failings and defects. He must have a genuine belief in his powers before he will dare to make many practical efforts to manifest them. Positiveness which is based upon self-knowledge is almost unlimited in its powers for good in the individual life.

As your thoughts are the forces which carry you nearer to the things thought of, you should live in thought in things you desire. It is suicidal to neglect this simple method of bettering your external condition. This is where a large number of people make a serious mistake. They perhaps read with avidity the newspaper accounts of losses, accidents, scandals, burglaries, etc., and forget that to even think of such things is to form thought currents which connect with them and bring them at least nearer. If day after day, perhaps during their negative moods they continue to read of these things they thus intensify the thought currents until perhaps something of about the same general kind comes to them. It may not be an actual scandal or the same brick that falls upon the head, but it is pretty sure to affect them at their weakest points and can be classed in the same category, because the causes which led up to it were of the same world.

The thief or trickster acts in response to interior impulses, and is led by thought currents formed as a result of his daily moods. If you would avoid bringing him into your life, then stop thinking of the same

things. Those who persist in planning to overreach or in any way plunder their fellowmen, are sure sooner or later to be thus brought to account through the invincible workings of natural law which spring from the basic law of attraction.

To live in a world of purity, honesty and aspiration for the highest is the best way of attracting honest and cultivated associations. Employers who are strictly honest are the ones who are least apt to be cheated by thieving employees or dishonest customers. It may be regarded as a general rule which is capable of the widest application, that if you avoid disagreeable things you must stop thinking about them, "for thoughts are things."

As you learn to rule out thoughts which injure you and live in the thoughts which are advantageous, you will gradually gain better thought control. It is through thought control that true occult powers are derived. When you learn to set up the right thought causes, not one of your efforts will miscarry or be in vain. It is then that you can foresee the outcome of your every undertaking.

It is legitimate to desire good things, such as wealth and material blessings. They are blessings if rightfully gained and properly used. If gained through the methods of true occultism or through the creative law of attraction, the opulence of one does not mean the penury of another. The infinite law of attraction is opulent in its resources, and it is

with that law that true occultism deals. If after thus obtaining wealth you become owned by it instead of owning it, it becomes a curse instead of a blessing. There are many who have thus formed such psychic and vibratory ties which so connect them with their possessions that the ties are not at once severed at death of the body, and in some cases they are obliged to submit to the humiliation and pain of seeing these possessions wrenched from them and then squandered perhaps by those who remain to quarrel over them.

It is through a knowledge of spiritual laws and principles that man can best become kingly in the true sense of the word. His grasp of the true issues of life will then give him the lofty ambition to rule something more than an earthly kingdom or principality. It will become nothing less than the all-inclusive ambition to rule himself, for through the potencies of the higher self he then becomes the rightful master of all material things, they being its natural heritage.

Nature's kaleidoscope is likely to turn rapidly for the coming few years. It would seem to be the path of wisdom to prepare for it by becoming a true occultist, because it is he who must do the important work. It is also he who will then receive the corresponding rewards.

# How to Obtain a Situation.

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It is suicidal neglect, foolhardy and almost ridiculous to espouse a business for which you are constitutionally disqualified. A sure guide to success is a scientific delineation of your character, which shows to a **certainty** what you are best fitted for by your natural bent and inherent bias. Do you not know how mortifying and absolutely paralyzing it is to be tied to a loathed dead carcass business in which you can never hope to attain even mediocrity? Phrenology has stood the test for over one hundred years, and when conscientiously applied by one who has mastered it, offers a **sure**, because strictly **scientific guide**, to the right occupation and road to success. It shows your matrimonial adaptations, how to correct your faults and make the most of your talents, obtain suitable employment, etc., etc.

Horace Mann, that highest educational authority, said: "Young persons should spend their **last dollar**, if necessary, before starting out in life, in learning from Phrenology to what pursuit they are naturally adapted."

Palmistry and Astrological readings will also help by showing the periods in life which will be most fortunate and unfortunate, how to prepare for them and what you can reasonably hope for.

## Character Delineations, Palmistry Readings, Etc.,

are made by the author of Occult Science Library daily from 9 till 12 A. M. All character delineations are made from strictly scientific and occult standpoints. The power to make them with a reasonable degree of scientific accuracy and with absolute safety, has evolved from many years of patient, enthusiastic and exhaustive study, observation and experience, reaching to the very fundamental esoteric principles of Occult Science which explains the mystery of man's real nature. Related branches more or less occult and of widely varying interest, value and bearing on the subject, such as Cheirognomy, Cheiromancy, Graphology, Anthropology, Physiology, Physiognomy, Phrenology, Astrology, Astronomy, Theosophy, Eastern Psychology, Christian Sciences Raja Yoga, Hermetic and Vedanta Philosophy, as well as such fragments as Hypnotism, Clairvoyance, Spiritualism, etc., have each been sifted without prejudice and with reference to the light they throw on the constitution of man. The value, therefore, of such delineations and readings, conscientiously made by one who by nature reasons from first principles and who has covered the above field of study, etc., is at once apparent and can hardly be overestimated. It is at least not to be compared with the blunderings of those who pick up some single fragment of the subject (and then claim everything for it), and it is a great safeguard against mistakes and dangerous periods in the life (thus foreseen). Young people cannot make the most of themselves and their opportunities, or even understand their business or matrimonial adaptations until they thoroughly understand themselves. Mothers, Housekeepers, Teachers, Clergymen, Physicians or others who have the care of children, servants or others cannot make the most of their positions and opportunities until they understand their strong and weak points. Delineations can be made in manuscript form for parties who live at a distance. Send 15 cents for booklet entitled, "Powers of Silent Thought to Produce Results in All Business and Art." Address all communications to

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