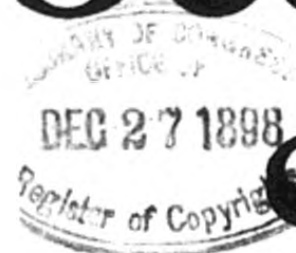


Occult

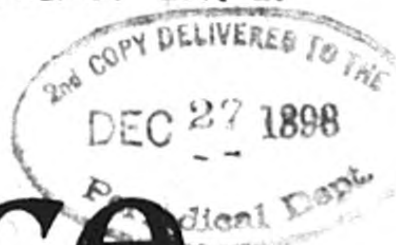
Dec. 1898

Vol. 5. No. 1.



COPIES RECEIVED

DEC 27 1898



Science

Published Monthly.

Per Year, \$1.50.

Per copy, 15c.

Library

SUBJECT: The Coming Universal Church.

List of Subjects for other Months.

Obtainable at 15c each.

Vol. I.

1. Power of Thought.
2. Love is Power.
3. Woman's Occult Forces.
4. How to Rule Your Kingdom.
5. Useful Occult Practices.
6. Esoteric Laws of Happiness.
7. Occult Helps.

Vol. II.

- No. 1. Occultism in a Nutshell.
- " 2. Marriage.
- " 3. How to Create Opportunities.
- " 4. Your Talents.
- " 5. Health.
- " 6. Health Recipes.
- " 7. Methods of Using Occult Powers.

Vol. III.

- No. 1. Methods of Self-Help.
- " 2. Methods of Self-Help through Self-Trust.
- " 3. Methods of Self-Help through Self-Knowledge.
- " 4. Methods of Self-Help through Self-Culture.
- " 5. A Plan of Self-Culture and Self-Help.
- " 6. Helps.

Ernest Loomis & Co.,

70-72 Dearborn St., Chicago, Ills.

Free Correspondence Lessons

IN OCCULTISM, By Ernest Loomis.

This department of our work is for those who wish to thoroughly develop their occult powers and then to use them not only in all business and art but also in matters of health, in helping others, in the acquisition of knowledge, in the formation of business and other plans, in character building, in judgments of human character, in the pursuit of happiness, in fact, in the accomplishment of every practical affair in life.

The average student's inability to properly apply the principles and methods of occultism and thus to adequately demonstrate through results, its magical powers, is due, first, to his failure to fully grasp the esoteric meanings of some of the underlying principles of the philosophy. Second, through failure to comprehensively understand the relations which each of its esoteric principles sustain to all the others. Third, through lack of that true self-knowledge which teaches the relation of the interior forces to the Infinite and to the external world. Fourth, through opposing unknown esoteric undercurrents of the individual character. Fifth, through peculiarities of temperament and misunderstood individual tendencies. Sixth, through wastes of force, through lack of thought control, through unknown psychic influences, through the sex functions, and otherwise. Seventh, through his consequent inability to properly govern the moods, marshal the faculties and mass his occult forces.

Our Methods of remedying these difficulties and of thus training the student in accordance with those occult and scientific methods which enable him to multiply his powers and capacities many fold, are as follows, viz.:

First. Through our four books, "Your Practical Forces," "Practical Occultism," "Methods of Self-Help" and "Force Massing Methods" (price \$1.25 each) he is given a thorough general knowledge of the principles and methods of occultism, and also how to use his occult forces in all business and art.

Second. Through the co-operative thought practices which are taught in those books and which are then practiced daily by the student, and in connection with thousands of the members of our Brotherhood.

Third. Through others of the \$17.00 worth of books which are given to the members with this course of correspondence lessons.

Fourth. Through a thorough character delineation which is given the member by our Mr. Loomis. These delineations show by exhaustive scientific methods the various esoteric undercurrents, peculiarities and individual tendencies of his character, and offer him helps and accurate advice for the development of his occult powers and the individual tendencies so discovered.

Fifth. Through helps to be used daily in the conservation and transmutation of the forces.

Sixth. Through special daily thought helps and co-operative helps, to be also used with the above objects in view.

Seventh. Through question sheet correspondence lessons and correspondence reviews of the student's answers and covering the twenty subjects treated of in "Practical Occultism," "Your Practical Forces" and "Methods of Self-Help" (all of which were written by Ernest Loomis). These twenty subjects cover the whole general philosophy, and by aid of the question sheet lessons and reviews the esoteric points contained therein are more fully brought out and in a way that adapts them especially to the student's peculiarities of temperament and individual needs which are revealed through the character delineation which is made for him. In fact this course teaches esoteric points of philosophy (such as the cause of force, etc.), which the scientists and great thinkers of the world have stumbled over and tried in vain to solve during all historic ages. The usefulness of this course is greatly increased by getting the whole philosophy including the student's answers and our correction (if any) of those answers all in permanent form: which can be referred to or reviewed.

There is at present no charge for these lessons, the only charge being \$21.00 for the \$17.00 worth of books, the character delineations, etc., and which are a necessary part of the course.

**Send to Occult Science Library,
70-72 Dearborn St., Chicago, Ill.**

The Coming Universal Church.

Copyright, 1898, by Ernest Loomis.

The day and hour is almost at hand when as a result of extraordinary astrological conditions and other powerful seen and unseen combinations that have slowly evolved from far-reaching causes, there will be focused upon the earth and its inhabitants certain magnetic rays or currents of force which will bring to individuals, to classes and to nations, the ability and inclination to accept advanced ideas which will necessarily lead to great changes and readjustments in their working forces and in their general methods of action.

In connection with this work, and in fulfillment of prophecies contained in Holy Writ, important books will appear and the chosen one hundred and forty-four thousand leaders or workers (twelve thousand from each of the zodiacal signs) will finally arise to forcefully proclaim the great Christ principle which St. Peter referred to when he said "On this rock I will found my church and all the gates of hell shall not prevail against it."

Let each reader stop and ask himself this important

question, Am I to be one of these chosen workers?

This Christ principle has an equally important application to individual lives, and fortunate is he who in the coming days of trial, of outside pressure and of quick effects, is able to say "on this principle I have understandingly founded my character, therefore 'all the gates of hell cannot prevail against it.'"

The church is but a combination of individuals, and the value of a principle as a foundation for the church is necessarily derived from its value as a foundation for individual character. The uses of the church are to offer individuals the strength of unity in their efforts to progress. These uses are based upon the principle that "In union there is strength." The church should offer its individual members all possible co-operative, esoteric and external aids and advantages in their efforts to come into perfect oneness with their own higher selves or interior soul principles, and so that through the strength thus obtained they may then manifest the knowledge, the wisdom, the growth, the powers, the success, the usefulness and the happiness which result as they act more and more from that self, or law of force within themselves.

Through occultism the church can and should be made a co-operative force-massing center or "Solomon's Temple" that is able in time to offer the wisdom, the power and the glory of a Solomon to each earnest searcher for that omnipotent and interior force-massing law which underlies man's being. This underly-

ing principle of Truth is ever willing to be transmuted into wisdom, active power and life results. In fact it is its pre-existing tendency and destiny to carry each of its individual representatives to that ultimate, for it is only thus that its own glory can be made fully manifest to the individual consciousness. Life manifest thereby becomes the monument of Truth. Your real life may and should and must become such a monument either in this embodiment or afterwards.

Neither the individual nor the church can ever manifest the power of Truth until its search for power is also consciously based upon the morality of Truth. Life becomes manifest only through action, force or vibration, all of which are but forms of power. All the impulses of life in man are but "a search for power" through action, force or vibration. Those impulses can never be satisfied until they become moral, for power and morality are one in their origin and ultimate. The human consciousness is but the vibratory sensations which result from man's power to think. Manifested man *is* this consciousness or power to think. His thoughts are the vibratory forces which flow through that power and from its underlying vibratory law. All happiness is vibratory or sentient in its nature, for consciousness is but sensation. Man's sole source of happiness is therefore his power of thought including of course the vibratory forces which directly or indirectly flow through it. The harmonious action or flow of those vibratory forces

is necessarily happiness and power, and their inharmonious action is as necessarily misery and misused power. The law from which they spring is exact in its workings. If this were otherwise it could not even be considered a law, much less a basic law. The unity in nature and the integrity of its cause is dependent upon this perfectness and exactness in the workings of natural law.

As this evolutionary law which governs our forces is exact, so also are the principles and methods by which that law can best be brought into full and harmonious action. The life of the Christ in thus bringing it into action was a practical example in the science of devotion and love. It was the Christ principle applied.

That Divine principle is fully represented, at least latently, within each of us, and the hope and advancement of humanity and of the individuals who compose it, is to find and awaken this principle within themselves and then to understandingly apply it in their daily lives. All its powers and all its possibilities are freely offered to whoever will but do this, hence its value as a foundation for the permanent church.

All the promises in Holy Writ being based upon this Christ principle can be fulfilled here and now by him who is able to understandingly apply it. As this principle is within, to apply it is a matter largely of devotion. Devotion becomes uniformly successful when it is the result of occult knowledge scientifically

applied. The coming universal church must not only be founded on the Christ principle, but it must offer scientific methods based on that principle which can be made helpful to individual members in their efforts to more fully awaken it within themselves. It should offer every possible spiritual, intellectual and external help toward that end. Or in other words it should be made a spiritual gymnasium having all the appliances for scientific devotion.

It was necessarily a principle instead of an ordinary rock or stone that Saint Peter referred to as being impregnable under all circumstances, on all occasions and for all time. Nothing less than a universal and basic principle that is everlastingly true would be able to permanently survive the ceaseless play of universal elements, much less to permanently satisfy the needs and cravings of the human heart; its cravings for liberty, for knowledge, for love, for power, for progress and for permanent happiness.

The evolutionary law or Christ principle is not only the cause in each and every individual of the power to think or the manifesting soul principle, but is also the cause of every separate particle in that great evolutionary system called the universe. This entire universal system being composed of forces, and forces only, is ever under the absolute dominion of the cause of force, and it is when we can attach the thought consciousness so closely to this interior causal law that we become one with it, that our individual

thought forces may gain absolute dominion over all external forces and things. This rightful dominion of man, the highest work of creative law, can come to him only when it becomes a loving dominion, because it can come only by getting into interior oneness with that law which is Love.

No one who has even a slight conception of these facts and of the principles involved can for a moment doubt that there is great virtue, great power, and great possibilities in scientific devotion; nor can they doubt that a church founded on these principles would offer to man his best possible opportunities for scientific devotion. The work and methods of the occultist are often ignorantly considered dark, gruesome, malign or even criminal, but instead of that they are the very opposite. His methods of thought concentration are but methods of devotion, and the consequent thought control is but an evidence of his ability to manifest the powers of the higher self.

The highest virtue consists in so attaching the thought consciousness to the higher self that we act from it in all we do. Then let us not fear to use true occult methods of thus connecting our thought direct with the primal vibratory source or law from which all force flows, for in doing this we are but endowing our power to think with the full authority of Omnipotent Truth, of which that power is the counterpart and the divinely chosen manifesting agent.

The purpose of the true occultist is through scien-

tific devotion to fulfill that all-inclusive law which is Love. Love is the fulfilling of the law and therefore by getting into perfect oneness with Love (which is the interior law) we become Love manifest. This is the atonement,—at-one-ment—which all must in time make.

To the occultist there is a tremendous meaning to the first great all-inclusive commandment "Thou shalt love thy God (the law of thy life) with all thy heart, with all thy soul, with all thy mind and with all thy strength, and thy neighbor as thyself." To do the former is to likewise do the latter, for when through scientific devotion we get into perfect oneness with that God within or law which is Love, we thus fulfill the law and become entirely incapable of hating; and that is likewise one method we may use in determining whether or not we have entirely made this atonement. He who governs himself from this direct standard of Love is in no need of the restrictions of external laws as a means of inducing him to do his duty to others.

From the standpoint of power, the occultist knows to a certainty that if he "Seeks first the kingdom of God and its righteousness"—its rightness with the eternal law—that all of these external things will then be added unto him simply because they are thus brought within the dominion of his thought powers. This is an unchangeable scientific law and fact. Therefore to seek that kingdom or interior law from

which all force and power springs, is in no outward sense a matter of sacrifice. It is getting, not merely giving.

Do you wish Love? then seek that interior law which is Love, and at once the body becomes infused with its loving vibrations until the heart almost overflows with its warmth-giving satisfactions. Do you wish power? Then seek that law from which all power springs and at once your thought forces gain more and more of its omnipotence. Do you wish for success in business? Then seek this interior law as a means of infusing your business and surroundings with its warmth and customer-attracting glow. Do you wish rest or peace of mind? Then seek that interior kingdom of peace which is perfect harmony, and at once your consciousness becomes thrilled with its restful harmony, joy and peace. Do you wish greater bodily power and vigor? Then seek that interior law or source of life which is able to send its life-giving potencies into your every atom. Do you wish to help others or perhaps to gain fame or renown? Then seek that interior kingdom which is real, for by thus dealing with realities in yourself and others you not only give lasting benefits but also obtain in return the lasting respect, confidence and gratitude of others. Do you desire knowledge, mental power, intellectual keenness, etc.? Then seek that law of power within which is Truth itself and it at once becomes transmuted into knowledge, wisdom

and power to be and to do; and how could it be otherwise after you thus reach the primal source of your own power to think.

If you seek your satisfactions through the body or through any external source alone, you will in time be brought to a realizing sense that all outward things are but transitory and that only this interior Christ principle of Love can offer love and other outward satisfactions that are changeless, perfectly pure and entirely satisfactory.

Every human affection and instinct within man should become spiritualized and transformed into a perfect gift, and so will it be to him who through self-control follows faithfully and to the end this interior pathway of scientific devotion. It is he who gains powers and satisfactions that are not fleeting, and simply because he follows methods which are force-massing instead of force-scattering.

Then do you ask what are the uses of a church which is founded upon this great principle? No matter what your purposes may be, if you wish to see them rightfully fulfilled you cannot afford to cheat yourself of the privileges and opportunities which the coming universal church will offer. If you desire that your life efforts should be one grand train of triumphant victories you should organize victory in advance through those occult methods of scientific devotion which knit together your working forces in a way that makes them irresistible in their action

because they thus become fully representative of their omnipotent backing.

Can the orthodox or other churches of to-day offer all of these privileges and advantages? Are they conscious of the unlimited possibilities which by virtue of the interior Christ principle belong to each individual man? Are they scientific or even intellectual in their methods of devotion? Can a church which is founded upon the doctrines of hell, the natural depravity of man and the vicarious atonement (of a select few) through a Christ which is outside of themselves, succeed in properly bringing out (by awakening and training) the Christ powers which are latent within each man? No, these are libelous toward the wise, just and tender Father—creative law. They are degradations of the true teachings of the Christ (and of the Bible) which they profess to follow. His nature was the same as ours only more highly developed. Therefore he was a possible, instead of an impossible and differently constituted, example for us.

It would be unreasonable to suppose that the omnipotent and all-wise creator of the universe would send his "only begotten son" to die for (but finally fail to *entirely* save) the world; and at the same time let all the other countless billions of worlds and systems of worlds, which are presumably governed by the same laws, go to destruction for want of an "only son" or of a sufficient number of "only sons"

to go around. The unity which prevails throughout nature, and which enables the astronomer to predict with scientific accuracy the minute when a distant planet will appear, should be sufficient to convince us that essentially the same laws prevail throughout this universe, and that the construction of the whole is likewise the construction of each of its separate parts. The law of evolution likewise substantiates and conclusively proves this principle.

There is but one Truth or but one basic evolutionary law, and we each are representatives of it. It is of course unnecessary to go into detailed proofs of these commonly accepted scientific principles which the church has so persistently fought, but which are now so generally accepted.

The church has of course had its uses, for otherwise it could not have existed. It is an unvarying law that use determines the quality and existence of all things, whether good or bad, and a thing must necessarily cease to exist the moment it becomes entirely devoid of use. This is because use is founded upon the law of Love or service. Use is service, and the law of Love is the creator of all forces which make manifestation or existence and all uses possible.

One of the great uses which the church has had is its efforts, blundering and imperfect though they were, to adhere to the principles of devotion. And they have undoubtedly made much progress in finding better methods of devotion. It is a law of

thought that to dwell in mind upon a thing, even though that thing be in no wise comprehended at the time, is to awaken sympathetic forces which will bring into manifestation the qualities and principles which first brought that thing into expression; and the efforts of the church in the direction of devotion and in finding out the principles and teachings of the Christ and of the constitution of man, have greatly aided in bringing more fully into expression the true principles which underlie man's constitution.

Their efforts were a search for Truth and therefore served to bring them more nearly in accord with Truth. Although they have fought the progress of Science and of other even more materialistic methods of finding the Truth, they themselves have in their keen desire for the Truth helped in stimulating the growing intellectuality which has worked so persistently in the realm of Science.

This growing intellectuality has now become almost a disease, and the provings of Science have overthrown so many of the erroneous dogmas of the church that it is now rapidly losing even its devotion, which is the one great virtue which has so far held it together and enabled it to grow.

Now this "pearl of great price" must not be lost; it must be restored, and to do so necessitates the founding of a new church; a church which represents intellectuality as well as devotion. In short a

church founded upon the Christ principle of scientific devotion.

The history of orthodoxy shows conclusively that it is with great reluctance that even a single one of its most absurd dogmas is discarded. Therefore the church can hardly be expected to wholly and properly reconstruct its creeds and methods to conform with this scientific Christ principle of devotion because it would take away the very foundation of the entire structure. It must be begun all over again, or in other words, the work must be done by a new church; and if properly done, that church is bound to become the universal church. There is absolutely no question but what the universal church will be founded upon this one Christ principle, which must be understood by its members instead of being kept secret from them, namely, the principle of man's inherent divinity, not of his depravity, and of the scientific methods of devotion by which he is able to evolve as rapidly as he is able to make this interior at-onement of becoming at one with the evolutionary law within himself on which his permanent being is based.

This principle shows that true help is self-help. It is based upon the fatherhood of that interior law which is God. But as that law is the law of Love, it therefore follows that the brotherhood of man is as basic as is the fatherhood of God. And it follows

that man can get better helps in his efforts toward self-help if he co-operates with others.

True co-operation should begin in thought. For years we have silently put into daily operation as an organized body the laws of co-operative thought and the effort to get and keep more closely in touch with the higher self. As a result this universal church is already spiritually built. In fact, there are tens of thousands who have been and are now uniting with us in these efforts, and who doubtless will unite with us in our efforts to further embody these principles into a universal church, which will set up every possible occult and other condition which would be of advantage to its members.

We have already formed the nucleus of such a church in Chicago and in other places, and are rapidly setting up intellectual and other causes which we believe will greatly aid in uniting Science and Religion under the one banner of Truth. In fact we are undertaking methods of making the truths of scientific religion so self-evident that they will be almost universally accepted.

The signs of the heavens are with us and the present ending of a hundred year clycle, of a larger twenty-one hundred and forty year cycle and of a still larger five thousand year cycle, also offer almost conclusive proof that these things *are to be*. In fact that it will be no less than the gathering together of

the hundred and forty-four thousand chosen workers and of the innumerable army of followers who are spoken of in the book of Revelations.

The great pendulum of human events has long been swinging in the direction of materialism and of intellectuality, but now that these great intellectual questions even of the cause of force and of the scientific methods with which man may lead the regenerate life, have through our work and otherwise been answered, that great chapter of the past will become as a sealed book, and the events of the near future will surely show that the great pendulum has already begun a tremendous impulse or returning tendency which will carry it higher and in the direction of that scientific devotion through which all may gain the anchorage of the unchangeable Christ principle within, on which the proposed church *must* be founded.

There is, perhaps, important work for you to do in connection with this church. If so, you will perhaps be led of the spirit to make the fact known to us and to take the preliminary steps toward getting down to actual work.

Cyclic law ever prevails. Its mighty sweep may bring to many a pressure which will for a time be difficult to bear, but let us rest in the assurance that it will be but the beginning of a brighter day, and that the overshadowing law from which this light springs also has under the wing of its tender compassion the

cyclic wave of darkness which may begin at the end of this coming, "little golden age."

We each are representatives of this law, and in our efforts to come into oneness with it, should not forget that one of its basic principles is service, and that it is only through service to some of the other parts of the one great whole that we can become truly representative of its tender compassion and reap its full rewards. Let us at least awaken to the existence of this Christ principle, and if possible find it within ourselves as a Christmas gift, and in memory of Him who through a realization of its importance was willing to give his life for it. Thus may we comprehend the esoteric significance of the day which is named and observed in his honor.

NOTE.—Our question sheet lessons, consisting of over four hundred questions (with reviews) and which cover the whole general philosophy (as given in the first twenty O. S. L. booklets), are now ready and for the present will be given free of charge to those who finish or take the seven exoteric degrees of the Brotherhood. This exhaustive and intensely practical course of study, etc., can be made almost invaluable, financially as well as in every other way, by each earnest student, and especially so by those who are to do the Brotherhood work in connection with the coming universal church (it being the preparation they will necessarily require). This booklet contains essentially the subject matter which was announced to appear under the title "A Church of Silent Demand;" therefore those who have or may order that booklet will understand that this is the one referred to.

cyclic wave of darkness which may begin at the end of this coming, "little golden age."

We each are representatives of this law, and in our efforts to come into oneness with it, should not forget that one of its basic principles is service, and that it is only through service to some of the other parts of the one great whole that we can become truly representative of its tender compassion and reap its full rewards. Let us at least awaken to the existence of this Christ principle, and if possible find it within ourselves as a Christmas gift, and in memory of Him who through a realization of its importance was willing to give his life for it. Thus may we comprehend the esoteric significance of the day which is named and observed in his honor.

NOTE.—Our question sheet lessons, consisting of over four hundred questions (with reviews) and which cover the whole general philosophy (as given in the first twenty O. S. L. booklets), are now ready and for the present will be given free of charge to those who finish or take the seven exoteric degrees of the Brotherhood. This exhaustive and intensely practical course of study, etc., can be made almost invaluable, financially as well as in every other way, by each earnest student, and especially so by those who are to do the Brotherhood work in connection with the coming universal church (it being the preparation they will necessarily require). This booklet contains essentially the subject matter which was announced to appear under the title "A Church of Silent Demand;" therefore those who have or may order that booklet will understand that this is the one referred to.