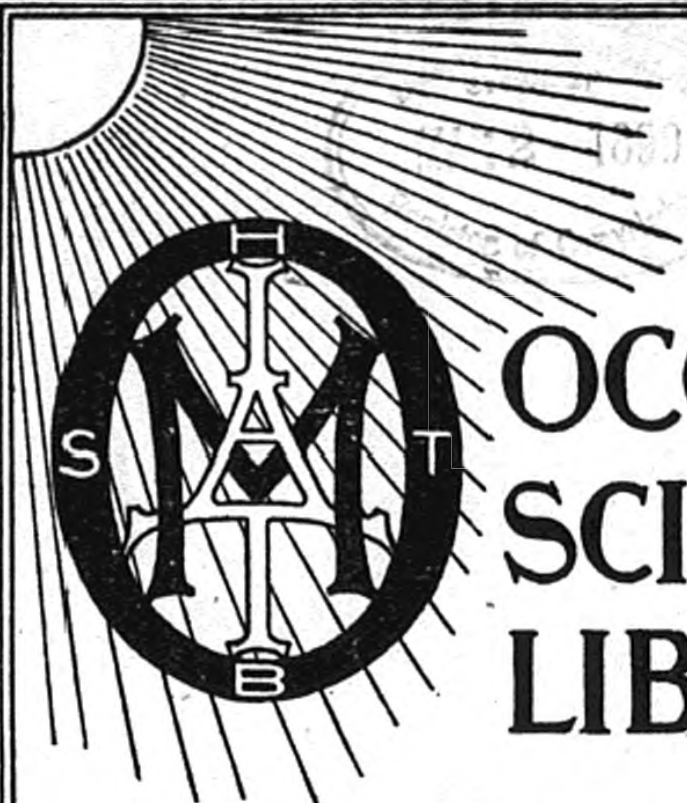


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# Free Correspondence Lessons

## IN OCCULTISM, By Ernest Loomis.

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

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## Noonday Helps for the Universal Church of Silent Demand.

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**1. Methods of Concentration.**—The central object of these Daily Subjects is to encourage the habit of concentration. When all the members of the Brotherhood fully realize the need of and will practice thought co-operation, the work accomplished will be fourfold. Concentration is the act of fixing the mind upon some certain object most desired, and seeking it without diffusion. Mind being at all times the master, and thoughts being things, and the object sought being a righteous one, is it to be doubted that when our entire Brotherhood hold a single thought in unison, marvelous results are to be expected? As these subjects are numbered to correspond with the day of the month, nothing is easier than for each member to know something of what is passing in the minds of the other members. Take for the first of the month, and during the noon-hour this subject of Concentration. It is a most prolific subject. If possible, after meditation talk about it, and try to evolve some new thoughts concerning it. Even if you are busy at work you can give a single thought to it. If you are sitting in private or in company with friends, you are all the more fitted to perform your part successfully. Thus giving forth a series of like thoughts in unison with the many others, you will soon begin to receive rich returns. If you are in trouble, the trouble will begin to grow less; if

ailing in body or mind, the ailment will begin to drop away, and in time you will find yourself healed or out of trouble. If you are an advocate of some worthy reform, after you have acquired the habit of concentration you can soon do that reform an inestimable service, because you are in fact sharing in the silent sympathy and support of thousands of others. We have been waiting for the time to come when these Subjects might be given out advantageously. We believe the hour has now arrived, and every member is requested to observe and report his or her experiences as time goes on, receiving in return our silent replies of kindly thoughts. Throughout each month cultivate the habit of concentration, not only during the noon hour, but in all the affairs of life, and do this with a well-directed fixedness of purpose. When this habit has been fully formed, results in business and social life will come to you and make you strong and self-reliant, and in time you will be able to affirm that you are at least a living factor in the world, able to stand alone as a shining light in aid of your weaker brethren. This is the law made manifest. Not some new and recently enacted law, but the law under which the entire universe has been built. As Love is the fulfilling of the Law, so is obedience to the law a sacred privilege. If you can no more than read several times over the day's subject, until you are thoroughly familiar with it, then evolve at least a thought or two upon it of your own, your work will be most admirably begun. In time you will no more do without the sustaining helps thus derived than you would miss your meals. Feeding the soul is quite as necessary as nourishing the body. Both of these when well done help to build up the soul and remove the wrinkles from the face. A warming spark of comfort comes into the heart, and the mind becomes trained to better things naturally.

**2. The Secret of Power.** Affirmation: *I-am-the-law-of power.* True occult power, though it exists everywhere without stint, is in reality appropriated only by the few. Why is this? Is it not because of the limited vision of the individual? or is it because the individual feels no special need of aspiring beyond his narrow field of action? Strong men and women in history have aspired, reached their zenith, and have fallen. They sought worldly gain by outward means. Their spiritual gifts were either unheeded or unknown. Within the realms over which they ruled humble philosophers may have lived, and thought, and worked perhaps as peasants. Love was their tenet of faith, and their religion was without pretensions of any sort. Their sovereigns, even at the zenith of their glory, were not as truly great as they. In the freighted silence a glow of heart comes to the philosopher and gives him hope. The ruler, proud and outwardly strong, feels upon victory the keenness of pride, but closely following this stalks the darkening shadows of remorse, for something—some vital supply of kinship—is missing, and his heart is heavy and complaining. Could we combine the outward rulership with the inward self-mastery, what a power would ensue! "He that ruleth his own spirit is greater than him that taketh a city." The potentate is prone to be dazzled by the glitter of court display; his lowly subject of the valley feels the glow of love-light in his heart and soul centers. That which is of the king's seeking is weakness; of the peasants's, strength. Must our occult powers, then, come to us clothed in purple and fine linen? or is it not well that they come to us in modest garb? Since men first existed, power in some form has been sought. With his limited vision the savage seeks his with the club and fire-brand. The mystic of all history has sought his in the holy silence, with love as his guiding star. The former is fleeting; the latter is eternal,

and therefore of God. Now, to discover the secret of power we need not scour the highways with flaming torch, but we ought rather to seek the genial retreats where, with a warm heart as guide, we can take up and follow the silken thread that leads to perpetual sunlight. Power thus found is ours by sovereign right.

**3. To Avoid Diffusion.** Affirmation: *I-now-concentrate all-my-forces.* One never enters a successful business establishment but he feels the tense atmosphere of concentrated forces. The words spoken are *finals*, and the employe obeys without a murmur of hesitation. For, had the directing mind to go into details and explain why such and such an order is given, how long would it be before his business would be shattered? Our daily lives are subject to these same fixed requirements. Were we to speak conclusions rather than effusions, there would of course be less words used, but there would be more service performed. The reason of this is, apparent. Less words mean more thought. More thought means greater conservation of the forces. When we give out prudently our acts and words have greater effect, because there is a further supply back of them. An immoderate talker wears a wan face and a nervous air. His business ventures are short and indifferent ones, because he diffuses his forces from his tongue's end; while a discreet and moderate use of words—kindly and firmly spoken—impresses the hearer and invariably commands attention. Many business men are unconsciously practicing genuine occult methods, because they seem to have been born with them. They perhaps could not explain why they succeed—they simply do—and an observing world must find out and understand why as best it can. Our purpose is to make a scientific rendering of this same practical Occultism, for the use and good of the student who expects to grow, and can grow, by the one practice of avoiding all useless diffusion.

4. **Daily Drill.**—Probably one of the best known occult practices is to repeat mentally or orally some sentence or text containing life-giving vibratory sound. For example, suppose you were to say this: "*My vision is perfect, and therefore without limit. My love is universal, and therefore without end.—Peace—peace—peace.*" The last three words are added, slowly and calmly, to make the mind more receptive to the interior meaning of the text. Or, each student may be able to formulate some sentence which may better suit his or her needs. Only, when you have fixed upon a text, use no other so long as it yields a due amount of rest and healing. It is not perhaps that the words have any great meaning—for sometimes one sentence will do as well as another—but it is the equalizing effect of the spirit of the phraseology that you need. Make it yours and repeat it as you work or rest, and it can be followed up quite as easily as any other habit. Thus habit becomes a servant rather than a master. Certain people find themselves humming mentally a strain of music, others repeating some couplet of poetry from a favorite author. In a way this is a direct proof that that very tendency of the mind into habit can be utilized to advantage. For, if our thoughts will wander about aimlessly, they can be directed by a slight systematic observance. Have you not had some experience bearing upon this subject which you can add to what we have written above? If so, kindly make that also a part of the day's lesson.

5. **Soul Presence.** Affirmation: *I-now-feel-my-soul's-sacred-presence.* Soul may be termed the true measure of one's past experience. A person whom we call a "great soul" is necessarily broad and deep in his nature. As he comes near you, though not a word is spoken, you somehow feel his presence. A "small soul" or one of limited experience, impresses you but slightly. Can it not be said that the primary purpose of our sojourn upon earth is the acqui-

tion of soul? Then the soul aura which surrounds each individual should be looked upon as so much spiritual capital. Not that our experiences must be manifold and always severe, but that we shall aim to get at least some wisdom out of every contact and thought of our lives. We find it hard to imagine a lost soul, though we must agree that certain people seem to be losing it faster than they acquire it. Then must not the individual soul at last lose its individuality from the very nature of things? Right living, right thinking, careful observation of all that is passing, making practical every aspiring thought, and right associations, must certainly build up the soul accretions, and then there is no loss, but a steady, legitimate gain. This is progress. Imagine the ultimate of a soul which grows in spite of the travail of terrestrial life!

**6. Evidence of Soul.** Affirmation: *I-am-my-higher-self, my-power-to-think.* In line with the foregoing, a word may be offered upon the evidences which indicate the extent of a person's depth of soul. After you have studied Occultism for a time, you very naturally form the habit of studying human nature. We all find that the successful business or professional man is not the blustering, theorizing, loud-talking, pompous citizen who spreads momentary alarm among his associates. Witness if you will the movements and style of the true man who has amassed a fortune. Quietly aggressive, calm in demeanor, steady in his habits, genial but never over-communicative toward his fellows; kind, and above all, conservative in his plannings. For a time the world loses sight of him because of his unostentatious ways, and he is considered dull by the plunging multitude which goes in for noise and sudden enterprises. He goes quietly on massing his forces while others follow up the mad whirl of civic display. Do we hear from him in the future? Study that certain gleam in his eye, which puzzles you the

more you see of it. It is a direct evidence of a growing soul. Out of those windows the inner man is peering at you and looking you through. He is the citizen who in time builds those palatial business blocks and gives millions to found art halls and in aid of charities. In another earth life, with his vast accretions of soul, that person will awaken to find himself a mystic indeed, providing, of course, that his motive for and methods of amassing a fortune were sufficiently altruistic.

**7. Thought, Contemplation, Revery.** Affirmation: *I-now-draw-on-interior-forces-only.* There is a certain harmful method of thought, as when the contemplative mind, losing itself needlessly, drops off into habitual, non-productive, thought-drifting revery. Victor Hugo says: Woe to the brain worker who allows himself to fall entirely from thought into revery. . . . Thought is the toil of intelligence, revery is its voluptuousness." In other words, dreaminess of self may become a species of idleness, while thought—either active or abstract—is its opposite. When engaged in meditation care should be taken not to permit the mind to drift. Sleep is nature's choicest revery. At such time the outward mind takes no cognizance of passing things, and the body and brain are in a state of rest. The habit of desultory day-dreaming revery has been the bane of many a worthy mind. The springtime, with all its awakening glories, may tempt the dreamer to bask in the very sunlight which is given him to further his active needs, while that same natural scenery might become the incentive to a needed revery and interior silence most holy. A purely dreamy state, therefore, is as much to be avoided as is a state of constant restlessness.

**8. The Troubled Self.** Affirmation: *I-will-arise-above-all-grief.* Certain members of our Brotherhood are to-day bowed in grief. Let us take a word of counsel in behalf of these. One of the hardest lessons to learn is the selfishness

of grief. A companion has gone away and tears spring to our eyes unbidden. Why these tears? Had we progressed so far that all wisdom was ours, would we grieve? Think of the mystical mind which sees the universe as one vast whole! Death to such a soul has been abolished, and all is life and activity. Two hearts which truly love are never separated. We mourn because *we feel uncomfortable*, not because the loved one has gone higher, and is therefore happier. To overcome grief a new and more rigorous habit of concentration is necessary. Each added experience broadens our field of action, and our eyes are the more inclined to wander afar over the widening expanse. Then arises the need of a greater focusing of the scattered forces. We now have thoughts of greater magnitude to concentrate, and therefore must be found equal to the harder task given us. Work—steady, untiring work—is the one certain remedy for all phases of grief, and Love, which is eternal, is the passport to the valley of peace wherein dwell the kindred souls which have gone before.

**9. The Power of True Faith.** Affirmation: *I-am-led-of-the-spirit*. When Paul made his appeal before King Agrippa, what less than an apostle's abiding faith could have moved the king to reply: "With but little persuasion thou wouldst fain make me a Christian." Every word spoken in the spirit has an occult meaning surcharged with power. That power is massed by the true apostle, perhaps, in the silent watches of the night, or it may fall upon one in the busy marts of the world. A merchant prince may be inspired to speak a word of kindness to one of his employes. That word may be the means of turning a doubting heart into the higher paths of life, and another soul is thereby saved. The Christ love was certainly back of that gentle word. So was this selfsame divine impulse back of Joan of Arc when she led forward her armed hosts. The merchant, by years of

patient discipline, perhaps, has learned the potency of an encouraging word. The maid of Orleans received her guidance from the still small voice from out the divine silence. Is there, then, a royal road to heaven? or is it not true that the most humble by-path often leads thereto in mysterious ways?

**10. Divine Training.** Affirmation: *I-control-my-thoughts, my-speech-and-my-actions.* When focusing the mind upon these daily subjects, how many realize with what magnificent forces they are dealing? How many of us reflect, that if the work were not for the whole world, but intended to benefit the few only, what a dynamic power for harm could be created? The Christ love was a universal love, the same in the highway as in the places of worship. Hence we ought all to bring our minds to one early, common understanding. Find, first, the true aim of our Brotherhood, which is Love. The Universal Church is to be founded upon love, pure and simple—that patient, undismayed love which in time surmounts the most difficult obstacles in life. Concentrate upon this all-important fact, then enter the inner temple of your being with complacent mien and an abiding faith. This done, you will begin to draw to you new friends, truer and more constant companions, and the light shining within will illumine your countenance with a new and surprising light. Yours is the same divine life that put healing into the hands of the mystics of old. Why not use your gifts in the same way to-day, even now at the present moment?

**11. Thought Photography.** Affirmation: *My-inner-vision pictures-only-that-which-is-real-and-perfect.* When we turn the eyes inward it is to focus upon the soul's retina a form worthy of expression. When this is found, the flashlight of circumstance must be forthcoming at the critical moment and the exposure made. The entire process throws a pic-

ture upon the sensitized plate previously made ready for it, and as the thought is steadily held becomes more and more thoroughly photographed upon the sub-conscious mind. With wonderful fidelity is every detail finally brought out, even to the tiniest shadow in the background. Here is a picture to be bequeathed to eternity for better or worse. If it be a holy one, sympathetic eyes will behold and respond with looks of reverence. If it be tinged with badness, the searching eye of the youth, perchance, catches it and the heat of passion at once enters his soul. The lover, more than the sage, involuntarily conjures up these photographic images and sends them adrift to tempt or elevate the maiden's heart. Upon the negative soul, not yet used to experience nor yet grown wise, these chance pictures fall indiscriminately. Who shall be responsible if they are not wholly true and deserving ones? Mind impressions are but pictures wrought by mental photography. Their suggestions may have been shapen ages ago, but were waiting for sympathetic affinities and a more distinct focusing of their forms ere they could be made fully manifest. One picture may be clothed in the red aura of anger, another in the pale blue of love and devotion. In either case it seeks expression and will find it only as we open the way by previous preparation. Considering the briefness of life, can we best afford to admit such mental images as retard, or those which make us better and wiser?

**12. Cleanliness of Mind and Body.** Affirmation: *My-spirit-is-clean. I-think-true-thoughts-only. My-body-is-pure-and-chaste.* Every act of our daily lives has a distinct parallel in the thought realm of the spirit. To say, "I will be clean in body," is to affirm, "My spirit is clean and therefore holy." When taking the daily bath the thought of absolute cleanliness should be engaged in, together with a mood of cheeriness and hope. The same when we take

food that is clean and nutritious. Knowing as we do that it is clean, the corresponding knowledge of the spirit gives it better assimilation and better building qualities. When the mind houses a thought that is unclean, there comes a parallel shadow across the spirit, and the soul becomes troubled and distrustful, for thought and soul is spirit in manifestation. These better methods of practice carried on constantly, gives an exterior beauty and sweetness to the face, graceful and deliberate movements to the body, and rest to the spirit. What an excellent habit of concentration can a person acquire who leads an ideal life of cleanliness! One's power, though of the quiet order, becomes that of the athlete, and the speaker's words are mellow and tempered with kindness and respect. Chaste thoughts, thought control and a thoroughly chaste life, by conserving the vibratory sex forces, at once improves the vibration and quality of the voice. We people the invisible realm with light or shadows constantly. These are the children of our bodies and spirit united. Ought they not to be clean and therefore godly?

**13. Transmutation.** Affirmation: *I-am-an-instrument-of-that-omnipotent-law-which-is-love. I-will-transmute-all-its-forces.* Force of character is indeed a spiritual inheritance. There exists the lower or grosser fibre, which may be called the external or personal self. The forcefulness of animal life manifests itself eagerly and impetuously. The spirit which has full control molds and guides these lower attributes which are very essential in the upbuilding of the human structure. When dominated over the beasts of prey become docile, and instincts of love for their keeper follows. By fixing the inner eye upon the ideal cosmic center, and holding it there steadily and with no eagerness for results, the transmutation of the lower to the higher becomes a daily process and pleasure. Passion, right enough in its place, can be transmuted into the higher vibrations of love,

evil into good, and hatred into tolerance. To-day let us give this important subject specific thought. Focus the mind carefully and note the change of motives which you can invoke even after a few honest attempts. When impulses come to speak unkind words, hold the lips firmly together until the moment of transmutation takes place. How easy, then, to speak with a spirit of kindness instead. A thought which carries a harsh vibration need not be spoken at all, but can be replaced by one of peace, which may be spoken with open eyes of good will and trustfulness.

**14. The Living Present.** Affirmation: *I-am-conscious-of-the-eternal-now*. One of the most difficult lessons to learn is to let go the past. Of the future we need know but little, but in the present there comes to us promise and fulfillment hourly. True, the past has been fertile with human progress. Every movement in the religious and moral world has been upward—and yet different. This is necessarily so during the various historic periods. And yet the past is past, and we cannot repeat it and grow. To grow is to so mass our forces that they will express more and more of that Infinite interior law from which they spring and for which we stand. We need not try to bring the past down to date and make it over. The material about us is limitless. It is only the lack of concentration of our inner forces that hinders us from grasping and making use of the vast resources which are ours by virtue of this power to obtain them. The seer's vision of what is yet to come to us may perhaps seem startling; yet it will be natural and commonplace when understood, because its essence is knowledge and truth. To prepare best for the future we need only to live the present with steady nerves, a discerning vision and willing hands. This makes it the living present, in no wise responsible for the dead past, which should be allowed to bury its dead.

**15. Example as well as Precept.** Affirmation: *I am-master-of-my-forces-and-conditions. I-live-for-the-eternal.* Those who live the true life need but few precepts, rules or maxims to corroborate what they teach. One whose life is an example can leave the precepts lying on the shelves and yet not forget them, for his life is precept and principle combined. The child's mind is like a sensitized photographic plate. Its surroundings are transferred thereon daily and hourly. These little observers are quick of eye and mellow of heart. A teacher who is living the life puts love unconsciously into the little soul, and respect into the immature mind. Teachers of our philosophy frequently fail because of the life they are leading. We are all children, and sense truth as much as children do. Somehow the inconsistencies of teachers are among the first things one observes. We are implored to give up gossip, love our neighbors as ourselves, and so on down the long lists of old-time maxims, and yet we perhaps find said teacher listening with eager ears to this folly or that when off duty, almost the same as ordinary people do. He or she who lives the life need not wear a badge to proclaim it; it will advertise itself in such teacher's every word and gesture. The good thought uppermost on duty or off bodes success to us all, teachers and lay members alike.

**16. The Prayerful Attitude.** Affirmation: *I-am-that-Infinite-law-which-is-all. I-am-free; I-demand-that-which-is-mine.* Our lesson to-day is a most important one. That prayer is never answered has everywhere been the thought of the doubter, and for a reason. In the first place, the one who prays in doubt and ignorance perhaps *asks*, but does not *demand*. If you are a soldier in the army and the sutler cuts short your rations, you can with right demand your allowance forthwith. If you are a part of the Infinite—mark this: *a part*—is not your demand as legitimate as that of any

other part? When you supplicate you express the negative side and perhaps weaken your cause. To pray is to deal with occult forces. It should be done understandingly and scientifically. Man was not born a beggar. When we live in an attitude of conscious oneness with the Infinite, every breath we draw will be a prayer, every thought a means of getting nearer to the great supply. Yet the demand should be, not merely for some personal gratification or specific thing, but that the consummation of the great Law, as suited to your needs, shall go on unimpeded; in other words, you should deal with principles rather than with the specific things which your intellect may deem wise. A positive affirmation draws from the akasa something tangible, if no more than a wave of solace which sweeps over the soul; while to ask merely, even with an humble (and therefore negative) meekness of the saint, is liable to put the supply farther from you, as a result of the negative forces thus set up. The above truths are important ones for the Universal Church of Silent Demand. Its adherents do not seek merely the negative but rather the positive and scientific side of worship. The discarding of the special pleas to suit our finite wishes makes the efficacy of prayer altogether possible. Along with our steady, unruffled, cheerful polarization toward a worthy end, if the demand is spoken or thought at the opportune moment, an answer must surely come in some form. But when the personal self does the praying, and even shouts its words into the ears of God as if he were deaf or far away, the answer will be problemetical, of course. Constant prayer is best, which is put forth in the prayerful attitude which builds with reverence and sobriety. This attitude can best be maintained by an unceasing love for our fellow-creatures—a divine and impromptu love—which does not need to bow to or recognize religious creeds or dogmas of any sort.

**17. The External Garb.** Affirmation: *My-life-is-eternal. I-am-clothed-in-the-glow-of-perpetual-day.* A leading occultist has told us that a smile is contagious, and therefore helpful. What, then, of the garb of mourning worn by fashionable woman, who thus draw to themselves gloomy thoughts continually? While it is true that many of the adherents of the new school have put aside this queerly-conceived notion of respect for the departed, there are yet some who, having never given much thought to the subject, little dream of the harm they do themselves as well as those for whom they mourn by wearing a badge so sombre. "Thoughts are things," which easily penetrate the narrow veil between the visible and invisible. If you go dressed in black, you say to every passer-by, "I am separated from those I love by a hand that is mightier than mine. I am sad and disconsolate, and must remain so the length of time prescribed by society usage." Directly in return the passer-by joins you in your negative admission of the law, and then you have an added amount of gloom thrown about you. The next pedestrian you meet helps to treble the gloom, and as you follow on down the street other eyes stare at you with sympathetic tremors; until there gathers about you a perpetual cloud of depressing thought force, something like the soft-coal smoke which frequently envelopes a railroad train. Just over the border our loved ones are perhaps waiting for this period of castigation to end, for they, being then negative, are receptive to painful thought forces. It should be remembered that this transformation is not death, but life. Death exists only in the worn out thoughts we carry about us. Your sadness (which is self) makes them sad, and so they, too, become parties to the harmful usage which society has imposed upon you. If ever you needed cheerful thoughts from others and a cheerful attitude of mind, it is immediately after the loved one has

gone away. "The inverse of this seems to have been the theory in the past.

**18. Religion, not Authority.** Affirmation: *I-draw-Truth direct-from-its-eternal-center-within-myself. I-am-not-dependent-upon-authority. I-and-the-Father-are-one.* The writer of this was once associated with a friend who was a very good man. So good was he that he had grown to discredit the general run of religious views, because of the tedium of formalities and restrictions which are imposed upon the churches. I was one day explaining to him that people born in his zodiacal sign were usually of a deeply religious turn of mind. A smile of incredulity at once crept over his face. In his estimation I had gone wide of the mark, for he had put himself down as a very irreligious man. "But," I protested, "do you know what is the true meaning of the term 'religious?'" I will tell you. It means among other things to be honest, or to be bound to the Truth. An honest man is said to be the noblest work of God, and the noblest man that walks the earth to-day must needs be a religious man, of course. The term 'religion' has no special or necessary relation to the term 'authority,' for there is no chosen standard for goodness except principle and Infinite law itself, nor never was." His smile at once became more tolerant, and if to-day he does not claim to be a Christian *per se*, it is because there is no one near to recognize that he is one. Authority is one thing, and true religion is another. If the Christ ever had an idea of establishing a creed, who can imagine what that creed would be like? The universe has many lights and shadows, climes and nations, large planets and small, and the cohesion of these does not depend upon racial belief or a fixed authority from any human source. The true Christian can well afford to be honest. "There is no religion higher than Truth." All else is but transient and from the standpoint of the eternal will die "like the flies of an hour."

**19. The Spirit of Eating.** Affirmation: *I-absorb-the-spirit-of-my-foods. I-eat-reposefully.* Nothing gives such relish to what we eat as a contented mind. Smiles and chatter about the table do much to aid digestion, but a strictly harmonious person can obtain strength from food with the keenest of relish. It depends a great deal upon who kneads the magnetism into that bread—mother's bread, for instance! Have you boys and girls eaten anything like it anywhere? Why? Because mother not only makes bread and pastry that tastes good, but she actually puts thoughts of love into it. Then when John and Lemuel get married their wives are told such marvelous stories about mother's cooking. What occult fact do we deduce therefrom? My dearly beloved and newly-married Benedicts, your mothers made no better bread than hundreds of other mothers. You imbibed of her love those golden days. Your doting parent responded to your needs with all the love that was in her generous soul, and whatever she touched received a loving benediction. When we are obliged to eat food prepared by a cook who is concealing bitter thoughts against her mistress, eat sparingly. Such food is hard to digest. You can abide sand-burrs in what you eat about as safely as you can the needles and pins of hate. Thus you see the law is ready to express itself in every avenue of life. The secret proneness to anger, the hidden plot to cheat, the stealthy deception, the underhanded scheme to outwit the inoffensive neighbor, all carry with themselves an occult message written in poison. Upon the sensitive heart the message is traced, and the pen spatters the poison to the other vitals. A semblance of disease at last appears, and rather than search for the first cause, the imprudent victim resorts to medicines and specifics to cure the trouble. No, the trouble began with the thought. The food, if it were not cooked under harmonious conditions, is never rightly or easily assimilated.

Dyspepsia is a common ailment among unhappy people, while health is the rule among people who laugh and think kind thoughts at meal time and between meals.

**20. The Sense of Separateness.** *Affirmation: I-am-one-with-the-eternal. I-attract-good-only.* The human race separates itself from the desirable things of life in ways almost without number. The love of sense excitement, when followed to excess, separates the man from a realization of his better soul qualities, from "that peace which passeth all understanding." For example, we will say a circumstance which is provocative of laughter comes unexpectedly about, and like children we try our best to reproduce its vibratory sensation. But we find its savor is lost, and somehow the whole thing seems insipid and out of harmony. On the other hand, had we let the incident pass without trying to repeat it, the circumstance would have filled its just place and none other. Then, with open heart and eyes we would be the better prepared for the next thing in order, the next circumstance which must come about and pass on naturally to be properly appreciated. When the habit of drink is humored for the sensation it produces, how far it tends to remove man from his divine inheritance! The illusion is brief, poisonous, and leaves the soul steeped in bitterness, and only a more frequent indulgence in the libation will allay the gnawing thirst. A love of entertainment, as if the hours of rest and meditation were to be overlooked entirely, is a common fault of the longing soul. Hungry is that soul indeed, but knowing no other way it unceasingly searches for every sensation within its reach, till the spirit cries out in despair, and the hard lines written on the face depicts the truth of what is going on at the seat of life. Then the earth is roamed over for a remedy to restore the wasted parts. In some extreme moment, perhaps, a gleam of the true light is let in upon that fellow-creature—another, then

another—the heart begins at last to feel the warmth of divine love, and the remedy is found, not in the far-away Himalayas, but in the very soul center, where all light and life is generated in fact. Then the feeling of separateness wears away, and in time a soul is saved through a knowledge of the interior source of its life and without the sacrifice called death.

**21. Harmony is Universal.** Affirmation: *I-rest-in-the-peace-and-harmony-of-universal-Truth.* Meditation upon this subject is both sustaining and educational. However rugged may have been your past life, is it not true that there is a vein of harmony running through it? if such and such a thing had not transpired, could you have attained to certain desired ends? Or, what, indeed, would you take for the wisdom gained in that one difficulty of life which perhaps cost you many hours of pain and unrest? Would you have been able to teach, to feel for others, to know what real life is had you missed that one experience? We should strive to gain a lesson from every experience, for with this attitude, no matter how bitter the experience, it will become a stepping-stone to something higher. As in our small lives there is harmony, so there is harmony throughout all creation. Astronomers can calculate the exact movements of the stars for any number of years in advance. Must it not be supposed, then, that all life, which is vibration, has a central keynote of harmony? Are we not parts of this one universal system? If all is harmony, why this struggle to outdo our fellows, this excessive effort to be famous, to be rich, or to sail in ships of splendor? Had we the one faculty of desiring only that which belongs to us by divine right, how soon would the church of fellowship be realized. Our demands would be largely silent, and therefore just; unselfish, and therefore without conflict with the rest of the human family. The Universal Church must be built in harmony

and in keeping with this Law, since it is self-evident that harmony is universal, nothing is to be feared from any source.

**22. Vibratory Centers.** Affirmation: *I-am-the-Infinite-law-made-manifest-through-vibration. My-soul-consciousness-is-polarized-to-that-unchangeable-law.* In the great arcana of Nature there exists a set of sensory nerves and force centers, corresponding with those of the human system. Every nerve related thereto has its use. Each planet, like the molecule in the circulatory organ, draws to itself, and gives out certain life-imparting qualities. To unbalance any portion of this exact and universal process, means an inharmony to the whole. The question arises, Can manifestation go on without the element of seeming inharmony? Is this not the needed friction of Discipline, under whose guardianship all nature is striving to attain an equilibrium and manifest its potencies? \* If so, even the inconsistencies of a body politic, a creed, a faith or dogma of any kind is but the workings of the law after all, the leaven in the bread which is eaten at the passover. And yet, is it not also an edict of manifestation that said inharmonious relationships shall be reconciled in time and ultimate harmony at last restored? Let us concentrate upon this thought to-day and each of us draw our own conclusions. We are in fact only self-taught after all. That which does not prove true does not stay by us. That which is truth and truth to us, no man can deprive us of by force of will or otherwise. Truth is a pleasant vibratory influence which pervades our organism like a lotion of love. Let us polarize, then, upon the thought of universal harmony; let us fix it in the sub-conscious memory ready for future emergencies.

**23. Science and Thought.** Affirmation: *My-will-is-in-harmony-with-Infinite-law. Its-boundless-resources-are-at-my-command.* It was recently the privilege of the writer to wit-

ness an instance of wireless telegraphy. There was assembled in a large auditorium a good-sized audience, and the exhibitor in charge, with instruments and batteries, sent a message over the heads of the people to the farther side of the room. No wires were used nor was there any sound emitted from the transmitter to produce vibration. How does this most significant performance border upon the promised uses of occultism? We were told by the scientific gentleman that the long sought discovery had positively been made, but that, like the first uses of the telephone, it is yet a question of distances. That when we are able to successfully focus and send in a straight-away direction the force needed to transmit the message across the room, which, because of the lack of sufficient discovery, was greatly diffused, the invention would be quickly made of commercial use. Do you ask how these discoveries are made? By constant, untiring concentration and subtle forethought. No class of people more than inventors need to learn the ins and outs of occultism. Their duty is to make the material subservient to the now unseen forces, by that species of evolution and involution which genius alone is capable of. It is now indeed logical to predict that the sending of thought messages will yet become a daily custom—aye, even more; the veil between the seen and the unseen worlds will yet be torn aside, and all being spiritually one, will be commonly understood.

**24. The Power of Silence.** Affirmation; *In-the-breathless stillness—there-is-a-holiness—which-is-beyond-words.* It is a well-attested fact that just after the crash comes in a railway disaster, there is a single instant of awful silence. Imagine if you will the tenseness of the vibrations crowded into that supreme moment. Consternation, pain, agony of mind—and yet not a cry is heard. A mighty power is generated during that one moment of suspense, a power made mighty

by the simultaneous thoughts of every victim. Every mind hurls its one terrible thought into space at once, and could the intensity of these thoughts thus corraled be measured, the savants of science would stand appalled. When the first shock is past, and the cries of the wounded fill the air, only a minority of that thought intensity remains. The confusion is great, but the power that has been so suddenly generated is almost wholly dissipated. Cannot a modification of this thought action be made to apply to everyday life? For, silence is a wonderful weapon against an antagonist. Rivet a calm eye upon the tigress, and speak not a word, and she crouches before you in fear. An opponent who attempts to belabor you with abuse is baffled by your measure of silence. Here we have an occult law which can be made use of almost hourly. To reply to a remark with a smile and a tilt of the shoulders will sometimes quiet a controversy. Argument is not often indulged in by the wise occultist. Is it not his vested power of silence and that which goes with it that is apt to make him master? Not argue, do you say? Certainly; who of the human family ever surrenders and owns up to defeat? If you do not debate the question there is a tolerable good chance that, if you are in the right, your dissenter will next week be advocating your opinions exactly. Had you opposed him in words he would have clung to his ideas for tradition's sake, if for nothing more. Thus is silence golden, indeed, and is sometimes a remedy for a much-overheated brain fermentation.

**25. Personal Presence.** Affirmation: *I-am-conscious-of-my-soul's-overshadowing-presence. My-every-act-springs-from-my-higher-self.* We come into the presence of one individual and are moved to talk with him fluently; in the presence of another we are perhaps tongue-tied and restive. Why is this? It is because of their peculiar gifts of soul-presence,

which have a harmonious or inharmonious blending with our own. The psychological effect of one person upon another is an interesting study. We could cite a case of a man whose acquirement of soul presence is so marked and peculiar that nearly every person with whom he comes in contact feels it. It is certainly not owing to personal egotism or aggressiveness, for he has a retiring and unassuming disposition. But clerks fumble and make mistakes while waiting upon him, and frequently give him too much change, necessitating repeated corrections. So many times have these things occurred that he has been obliged to put on an air of indifference to counteract the difficulty. Were the clerks versed in the law of magnetic contact they would not be thus affected. This is what occultism aims to teach. Such knowledge (which is power) would at once relieve the clerk and give him an easy freedom of mind and of movements. The man referred to carries an element of force which would stand him well in hand during an emergency; the frustrated servant feels but does not understand it. The successful clerk should have a well-balanced hand and mind, and his employer, even, may perhaps be at a loss to understand why his sales exceed those of other clerks. We call this unseen master Individuality—a psycho-mental acquirement that, being of the Infinite, is capable of unlimited growth.

**26. The Value of Truth.** Affirmation: *Infinite-Truth-is-the-law-of-my-Spirit; -it-is-therefore-absolute.* It is most important to know that the vibrations which surround a truthful word or thought are always those of harmony. To speak an untruth is like sounding two discordant notes of music at once. However smooth the tongue may be, however gifted with ingenious word-methods, a lie has no backing, but an indifferent effect upon those who hear it. Even though it be an honest conviction of the speaker, if it is not

truth according to universal law, it soon fades from our memory quite. So with a play upon the stage. Even though a work of fiction, if it has plenty of true human nature running through it, we remember it and cherish the memory always. But if the drama is false in its conceptions, and a made-up fabric of seemingly logical things merely, it goes from us, no matter how able are the actors who present it. It is this that tempts the refined mind to patronize the best dramas of the day. Instead of truth being the "best policy," it is the best investment in the long run they can make of their money. A story, though filled with fictitious characters and events, may be as truthful—even more truthful than the most authentic history. It is because there exists in the author's make-up an affinity for truth, and he attracts many lovers of truth to him. Music has this same sentiment of harmony running through it, and builds elevating thoughts into the hearers' lives according to the degree of truth which the composer invoked who wrote it. There is a spiritual force in Truth which the untruth can never personate.

**27. Overcoming Prejudice.** Affirmation: *My-heart-is-warm-with-the-spirit-of-eternal-love. I-think-only-that-which-is-wise-and-just-and-true.* Time will overcome all prejudice, if it be not of the egotistical kind. Youth loves to assert its vigorous self, and find flaws in the beliefs of others. The gray-haired sage listens to the strongly-asserted opinions of the youth, and smiles inwardly. He has discovered that the boy's self-esteem is little more than a matter of puberty; that however dogmatic a religion, however unalterable the opinions of a people, fond "hearts that beat as one" are ever to be found among them. He has discovered that God sanctions the religion of any people who have love in their hearts and courage to live their lives according to the dictates of conscience. Add a few years to the youth's

age, and he softens toward those with whom he has differed. A few years more, and his prejudice is found to be crumbling away, for, after all, there is no religion or community of souls that has no good in it. Not an egotist at heart, that young man grows at last to have kindly thoughts for those whose ways and beliefs he has formerly criticized. Could we all cast prejudice aside and substitute love in its place, it would be sooner discovered that the human race does not differ so much in the essentials, but in its many-sided conceptions of right.

**28. A Secret of Wisdom.** Affirmation: *I-aspire-to-the-highest-and-best-attainments. I-am-just-to-all.* To-day let us reflect upon the desirability of wisdom. There are few secrets more valuable than to know that when we give forth one thought, two will arrive to take its place. To keep a grain of knowledge pent up and away from those who hunger, is to impoverish the soul. By teaching we grow wise. The most humble among us can evolve some thought, and possessing that thought by dint of untiring concentration, can impart it to others who can add their mite to it and thus give it further impetus and expression. The bookworm gloats over dead men's thoughts and dares not evolve one of his own. What, then, of an entire Brotherhood whose members are evolving and interchanging thoughts daily and hourly, not for themselves alone, but for all mankind? Put forth your thought, if only in the silence, for there is ever a receptive mind waiting to receive it. This is the secret of profound wisdom.

**29. Our Two Lives.** Affirmation: *Infinite-powers-are-within-me. I-now-develop-them-through-realization.* Living as we do constantly in the world of sense and in the spiritual world, how vast are our resources for enlightenment! The inner illumination is the wisdom we get from a contact with the higher self as well as that which we find about us.

When we see or hear, we weigh, compare, and assimilate that which is good and elevating. The sum total of our wisdom partakes largely of the quality of our surroundings, and, we might say, our surroundings being but magnetisms, are more or less affected by the quality of our wisdom, spoken to others perhaps only in the silence. Then is life not well worth living? Heaven here and now, and rebirth daily and hourly.

**30. A Review.** Affirmation: *I-now-assimilate-the-essence-and-spirit-of-all-these-daily-meditations.* Now at the close of this number, it may be well to go over what has been given, in casual review. Note, if you will, what effect it has had upon your inner life. Has it inspired you to a single act more benign, or a thought more consecrated? If so, give silent thanks to the God within yourself.

**31. The Love-Coin.** Affirmation: *I-am-the-law-of-love. I-express-true-love-in-my-every-act.*

Pass it along, it is simon pure—  
 'Twere mined in the realm of song.  
 A talisman rare is this coin so fair;—  
 Delay not, but pass it along!  
 In the maiden's glance, in the mother's prayer,  
 In the beggar's thanks, as well  
 This love-coin lurks, and what good it works  
 To those who have love to sell!

No counterfeit here, nor beggarly stamp  
 To give it a current seeming—  
 The token is thine, or his, or mine,  
 Be we either awake or dreaming.  
 First coined when Jehovah's breath went forth,  
 When the cycle of time began—  
 This love-coin came without weight or name  
 And endured till the age of man;

And then, forsooth ! by the earthy hand  
It were fondled as if 'twere new :  
'Tis fondled to-day in the selfsame way  
For its purity through and through.  
Then pass it along, it is simon pure—  
'Twere mined in the realm of song.  
A talisman rare is this coin most fair ;  
Then for Love's sake pass it along !

ALWYN M. THURBER.

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[NOTE.—Mr. Loomis' duties in connection with this work have become so pressing, that he finds it necessary to decline consultations by letter or in person, except through the degrees of the Brotherhood, whereby he can base his advice upon scientific principles and the requisite data. To do otherwise involves not only the time but a responsibility which he is unwilling to incur.]

# The Latest

popular question is, Did you get the Five Dollar set of Occult Science Library books for ten cents? The offer seems to be either an endless chain or an attempt to secure members for the Home Silent Thought

Brotherhood which the New York and Chicago papers are talking so much about. In either event it is probably a good thing for those who use the ticket and get the books. Here is one of the coupons, which explains something about it. Perhaps you can use it or at least make out what it means. Those who do not wish to sell their seven coupons can give them away to whoever will agree to use them. In that way they will secure for themselves the five dollars worth of books at a cost of only seventy cents. Why not use one of the following four coupons, so your name will be registered and then give the other three away to friends who will use them.

## Send this Coupon      Send this Coupon

Together with seventy cents to Ernest Loomis & Co., 70-72 Dearborn St., Chicago, and it will admit you as a member of the first degree of the Home Silent Thought Brotherhood. You will then be sent a book of instructions showing how you may obtain practical helps, through this Brotherhood, whenever needed free of charge. Your name will also be registered as agent for the sale of seven of these ten-cent coupons (offering others the same privileges) which will enable you to get back the seventy cents expended. When all of your seven ten-cent coupons have been sold, and each one returned to us with seventy cents, you will then be sent, free of charge, the four volumes (worth \$1.25 each) by Ernest Loomis, entitled "Your Practical Forces," "Practical Occultism," "Methods of Self-Help," and "Force-Massing Methods." This offers you an opportunity to help others through these Brotherhood privileges, and at the same time to obtain four valuable books and the Brotherhood helps free of charge.

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