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[NOTE.—This series of daily subjects began in the March, 1899, number, the opening issue of volume VI. All back numbers can be obtained at 15 cents each.]

Daily Subjects and Drills for the Universal Church of Silent Demand.

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I. Home. Let us use together the syllable OM as a means of acquiring occult power. This syllable and its sounds as you perhaps know, carries with it a wonderful vibratory influence, and we suggest that it be used to-day in connection with the breathing, both in exhaling and inhaling. Its meaning is the All, the Omnipotent, and whenever we inhale let us think of awakening and obtaining through the medium of breath the all of force which springs from the omnipotent law of our lives which is within ourselves. Then when we exhale let us also silently pronounce this syllable, and thus infuse its omnipotence into every relation of our lives. Let us in thought image our breath as going entirely around the globe, acting as the carrying power for those laws and thought-energies. When we inhale let the breath also act as a carrying medium to attract all that is needful in our lives. This simple practice is suggestive of the way we can use our occult forces in the attainment of all just objects. Let us beware how we attempt to invoke these powers for other purposes than for good. The cross currents thus engendered would be dangerous and self-destructive. The Occult Science Library is devoted almost exclusively to teaching these laws and how one's powers may be safely invoked. We should first demand wisdom and qualities rather than things, and should particularly

study the principles and laws of occult force, so that we will not ignorantly play with the fire. It would be well in this connection to re-read essay on "The Power of Integrity," also the one entitled "Methods of Using Occult Powers."

2. Home. Let us again silently use the word "home" or the syllable OM, in connection with our breathings and meditations to-day. The external home or place where we live is of course important, but still more important is the interior home of the soul which is an Infinite and Omnipotent law within ourselves. This is the home to be kept in thought while silently pronouncing the syllable OM, both in exhaling and inhaling. Let us image this home as the ultimate of our daily experiences, the more sacred at this time for coming to us on a day of rest. We should bear in mind that the purpose of these noonday meditations is to put us each more thoroughly in touch with the higher self, and that to carry the thought to the real interior home of the soul is to accomplish this result. This done, we can safely use our acquired powers in every act and hour of our lives. During this period of concentration, it is best to so mold our life purposes that they will put forth such creative forces as will attract true success. First of all we should aim to preserve that unbroken silence which finally enables us to become conscious of the overshadowing presence of the soul, and which is typified by the word OM, above given.

3. Home. Some have wondered why the song "Home, Sweet Home" has had such a lasting and increasing popularity. To the occultist that fact does not seem at all strange, because he is aware of the vibratory forces which are contained in its words and melody. First of all is the electric word "home," which includes the syllable OM, and the vibratory emanations of that for which the home should stand, viz, Love. To-day let us silently use some of the words and melody of this song in our meditations. We will

each be led to those words which best answer our individual needs, and above all things let us not forget that interior and all-important home of the soul which it is our sacred privilege now to enter. When we have entered it we can send on the wings of thought its creative forces of love as a potent means of harmonizing the conditions in our external homes, or in the lives of those whom we may desire to help. Love is a chord to which the human heart will always respond, however feebly.

4. Silence. It may be well upon this date to give some thought to the important subject of vibration. All-life, or manifestation, is vibratory, and therefore vibration is universal. When the period of absolute silence is reached there will be no vibration, for the ego and all mundane life will have returned to its eternal dwelling place before vibration began. Yet we have in this life of ours a comparative silence, which we can invoke while dwelling in the interior home. This may be termed "Silent thought," or thought-revery into which words need not enter. It is a breathing and inbreathing of soul qualities which can be acquired only in the silence. Not that it is necessary to seek absolute solitude. The adept can withdraw within himself amid noise and confusion, and successfully commune with his higher self. Nature affords us some notable examples. There is the period of rest, or winter, in plant life; daylight and darkness, giving us the hours of sleep. Days in our lives when our activity of self is lacking, just before there comes to us a period of awakening. Silence to us is the medium through which we are to obtain our highest spiritual knowledge. Hence it is not what teacher we may have, but the quality of silence we invoke, that brings us wisdom. Let the effort to-day be silent—absolutely silent. Let us still the senses and thereby seek that power which comes through repose. Re-read the essay "Useful Occult Practices."

5. The Silent Act. Suppose for the twenty-four hours to come the readers of this were to observe, among their everyday associates, which act is most potent—the one that is done with few or no words, or the one which the doer performs with many words. It is an interesting study of people. There are those who have plans—unspoken ones—but they seldom voice them to others. The first we know an act is done, and usually well done, because the vitality the doer wastes telling of his plans beforehand, is reserved for the act itself. Were the writer of a story to unfold his plans fully to another mind, some of the savor of the book would be lost. Only the occult student knows how much of his strength is parted with by habitually narrating to others what he “is going to do.” By the time he gets to it, at least one-half of the utility of his plan is vitiated, and the chances are that the act is never performed at all. The above is only another way of advising a more strict economy of our forces, that we may further our desired spiritual welfare. Much is lost by an overuse of words. Observe closely this fact for a day or even a week, and it may fall to your lot to make an important discovery, one which you can put to a profitable use. Let the thought for to-day’s meditations be, “*That-silence-which-is-golden.*”

6. The Omitted Word. It is quite in line with our foregoing subject, to offer a word on the use and misuse of the mere pronoun “I.” One of the first lessons given out by occult teachers, is to set the student to watching himself to see how often he uses it in his daily conversation. It is rather startling what a discovery can be made. Let us try it for a brief time, at least. It is not to be supposed that the one-lettered word can or should be dispensed with entirely, but a too frequent use of it is an indication of seeming egotism. Many very good people are egotistical. Also in this line are certain phrases we use from habit. Some of

them are even productive of bodily or mental difficulties. You say, for example, "I can't see how that is;" "I don't see it that way; or, "I don't see what has become of my spectacles." These innocent affirmations of "don't see" or "can't see" will in time impair the eyesight. It is a very deserving feature of soul culture to gradually lay aside these queerly constructed and negative phrases, which have not the directly affirmative qualities of speech within them. Let the silent thought for to-day be, *I-AM*.

7. The Prayerful Silence. In our zeal to do, and be, and to overcome obstacles, there comes into each of our lives certain moments filled with what might be termed, a prayerful silence—a silence when hope seems to falter, the clouds to gather, and our hearts beat with deep expectancy. Into our meditations to-day we can invite much of this element of harmony better known to some as faith consciousness, or an expectancy that only the best will come to us. Hold if you will this thought of perfect oneness, and breathe into the silence the prayerfulness of absolute faith. When fear knocks at your door, disregard the summons, and command all negative visitants to depart. This is a drill which is fruitful of much strength if followed out either during the day or nighttime. An attitude like this will outpicture itself in our daily lives, and will serve to heal and encourage those around us. It is the theory of thought associations carried into practice, which in time becomes voluntary, as if from habit. This in turn is taken up by those around you, and thus the element of harmony becomes habit, and the home is made more secure from the unwelcome thought forces and conditions. Hold the thought, *I-am-led-of-the-Spirit*.

8. The Silence of Loneliness. It may be well before we leave the subject of Silence, to devote a thought or two upon the experiences many of us have passed through after a loved one has been born into the higher life. A wife and

9. The Silent Worship. There is a certain sense of sacredness to the Sabbath which is felt by the many, but understood by the few. The shop whistles are still, the world is at rest, and the thought atmosphere is more quiet than on any other day of the week. There sweeps into the gifted soul an influx of things spiritual, because of the universal cessation of the great wheels of trade and competition, and because of the thousands of uplifting thoughts which are being told forth from pulpits and rostrums, as well as those which come to the awakened spirits in every clime. The home building done on the Sabbath sometimes outweighs all the home building of the week. Why should not the capable occultist go into his temple daily and invoke to some extent this same sacred inheritance of spiritual capital? It can assuredly be done on a day of rest, with signal effect. Suppose we keep in mind the following words of Emerson: "I the imperfect adore my own perfect."

10. Thought. What we have given thus far this month has been in line with the vibratory and far-reaching significance of the name, "Home Silent Thought Brotherhood." We have briefly considered the terms "Home" and "Silence." Now let us assume that the word "Thought," as indicative of the product of the mind, is logically a necessary factor in the home, and during all silent meditations. Thought steadily held, carefully guarded from impure features, and therefore of a high spiritual order, is the power made manifest. Did we not know its potency, we would not have the patience to so persistently advise co-operation, or to expect favorable results therefrom. Of the many who are to-day meditating upon this all-important subject, only those will get direct benefits who have been previously prepared by habitual, daily focusing of the mental activities. As we attempt to compass the magnitude of the results attainable by, say, ten

thousand people thinking upon the same thoughts at the same time, let us not overlook the fact that the results are not for the moment only, but that a thought once held, and sincerely held for a certain number of minutes, fits the thinker to grasp that thought again at some future time and use it with added power, because it has been thus photographed clearly upon the subjective mind. We read of literary men jotting down their thoughts here and there lest they forget and lose them. The occult student does not often do this. Thoughts come to him and they pass in pleasing review through his mind. He does not snatch at them, to hold them, but rests in the abiding assurance that when he needs them they will be ready for instant use. In fact, all thought impressions are not expected to be used instantly, but are to be put away in the mental storehouse by a method of daily habit, for future use. This is a very important lesson, and will bear much earnest consideration. To polarize our forces successfully to-day, let us use the words, *I-am-the-center-of-omnipotent-thought.*

II. Thought Economy, like word economy, is always desirable. Mind reading is becoming so common nowadays, that it is being noticed everywhere, and is practiced, sometimes unconsciously and harmfully, by the many. There are times when it is best to keep a thought as our very own. It may be a secret we wish to keep. If so, keep the hands closed. We give off from the ends of our fingers many a message we ought at times to keep. A hand constantly open is easily read; the same with an open mind. True, a constantly closed hand, or, we might say, a clinched fist, denotes a miserly person, who keeps not only his thoughts to himself, but his money as well. The lesson we wish to impart to-day is that of legitimate thought economy. Our thoughts which run at random or are allowed to crowd in one upon the other in confusion, are wasteful. Try to-day,

if you will, to hold your mind fixed upon one thing one minute. No other thought must for that minute enter your consciousness. When you can successfully do this, you can scarcely estimate the value it will be to you. Very few persons as yet have accomplished the feat. But it can be done and is done by those who have followed up thought concentration daily. The wonderful mechanism of the mind and its effect upon the body can thus be tested as in few other ways. Try it.

12. Thought Renewal. A thought that is out-of-date, or, a thought once current and suited to the days gone by, and not to this, and which has been worn threadbare by over-reiteration, is as much to be deplored as any other symptom of mental desepsia. There are those people well along in years who can quote the ancient writers glibly, but who seem to forget that writers so much as exist to-day. They forget that most thoughts in current literature, as well as our pulpit thoughts, are best intended for the day in which they are put forth. It is true that there are classics, some of them far in advance of their day, like the truisms of Emerson or Marcus Aurelius, which have enough of thought renewal in them to last for ages. This is because they are born of the spirit, and contain eternal truths which only the sage or occultist is able to evolve. But what is to be deplored is the reiteration of old-time sentiment and theologies not adapted to our present needs, and which is frequently insisted upon by scholars and orators who have grown old in their cherished memories of the past. Coming together to-day, is it not possible, even during the noon hour, to so center ourselves that we can entertain some truly live and current thought, that, being of the present, and for the present, will find live, receptive minds somewhere ready to receive it? It is best to put the conscious self into a reposeful, harmonious state, and try to demonstrate, in-

mother, perhaps, is absent, and the silence in the home speaks volumes to the husband as he enters and greets not her loving face and cheery words. Yet with a knowledge that true love knows no separateness, the message he catches in the wordless silence is one of sacred, yes, heavenly import. The world calls it a period of grief, but the awakened husband and father feels and knows that it is only the uses to which a higher love can be put to teach a simple lesson, made necessary by the ever-recurring law of change. Of this silence it can be said that there is none other like it. Some of those who read this have entered the deep, yet sacred presence, and though tears come to the eyes and a pang of loneliness to the heart, the great Watcher of the night bids one look up and catch the glimmer of hope which comes tremblingly through the lattice, telling of the coming day. When we truly know that no separation has in fact taken place, the silence is made even holier. If we grieve and refuse to be comforted, the silence becomes oppressive and filled with disquieting shadows. Who of us during the next few hours will be the first to drop a word of cheer to the loved one who is in trouble? For such we can at least send out encouraging thoughts during the noon-hour meditation, and thus help create an atmosphere of kindly help for those who need it. But,

Think not with sadness, for the day will bring
The olive branch beneath the plumaged wing.
Love is the passport, faith the robes of white;
Thoughts fondly centered travel day and night.

Meditate to-day upon the thought of that oneness with the Father (within) which knows no separation from all his works, and which is always able in time to bring on the wings of co-operative thought those true companionships which best satisfy the soul.

wardly, the fact that thought renewal is but the evidence of the sumptuous love of the soul finding a happy mental balance. Hold the thought, *I-constantly-receive-new-thought-and-new-life.*

13. Thought Association. There is a species of thought association which the oculist, above most intellectual thinkers, can observe with considerable profit. To find what plane you are on, do this: observe the kind of people who affect you most. Are you easily moved in your sympathies and loves by those who live purely for the world—for worldly effect or for worldly recognition? or are you most affected by those who live deeply conscientious and moral, and therefore spiritual lives? If by the former, you are on the material plane; if by the latter, you are inclined to things spiritual and beneficent. A very good test is this for those who do not quite know where they stand. Some very good people do love to eagerly scan the gossipy columns of the papers in search of scandals and sensations, while another class take up their papers and read them through and will not catch more than a headline or two of these questionable subjects. The thought associations of some people bring unrest, of others, peace of soul. Let us to-day spend a few minutes in self-searching. It is not a very difficult question to decide, for you are pretty apt to belong to one class or the other. Perhaps you can in some way discover why you are not altogether happy, or why you are happy while others are despondent. By thinking a certain class of thoughts you attract like thought from others, but you can oftentimes let them tangle you up in a web of difficulties before you are aware of it. After you have discovered what plane of being you are on, and have decided which is best, will it not be wise to observe that best when you choose your future thought associations? Let the spirit within ask of you, "*Where-art-thou?*"

14. Fineness of Quality. As the sparkling diamonds, hid away in the bosom of mother earth, can be likened to the tears of love dropped by the Infinite during the great day of creation, so can the gems of thought which are hidden here and there in the unknown be said to glitter even in their solitude, only awaiting the faith-loving hand of him or her who cares to seek the inner life to find them. Is it not possible for us to-day to so fathom the ocean of love and bountiful thought, that amid the dross we may discover the watery gem and hold it up to view, so that it will glisten in the perfect sunlight of manifestation? Turn the eyes inward, and wait. Concentrate your mind forces with restful absorption upon the Infinite love which has placed these gems of priceless worth all about us. Command that which is best and rarest, and you will somehow be led to uncover the sparkling treasure, purposely hidden, and therefore all the more precious. Let the word for the noon hour meditation be: "*Love-is-the-fulfilling-o-the-law.*" *I-am-the-law of-Love.*

15. Healing Thoughts. Thoughts that can and do heal are many times wordless, and partake of those soul qualities which move strong hearts to deeds of love. If to-day we would be healed, we must blend as harmoniously as possible with our surroundings. Discord disturbs, while harmony tends to arrange our polarizations in parallel order, so that the vibrations become attuned to a correct musical scale. Thoughts that heal are of two kinds, those which are projected, and those which are receptive. If we are the ones to receive, instead of expecting that another person can heal us, we should take that person's thought offerings as suggestions merely, and then make use of them interiorly. That is, we should formulate in our own thoughts the expectation that all that is ours will come to us, not from outer, visible sources, nor from the mind of another, but from the

one great Infinite supply within ourselves. When in this way we shall open our ears and hearts to sermons and addresses, and consider them not as direct messages from above, but as suggestions to awaken the forces and latent knowledge within us, it will result in better interior lives. They will not only heal us, but become strength to us after we are healed. Out from the depths sparkles the real fountain of life, while the surface waters are often tainted with many personal magnetisms. For those who are to be healed to-day, let us hold the thought of assurance that of health there is an abundance for all. That the laws of healing are fixed, unalterable, perfect and permanent, and therefore their forces are ever ready to be administered to those who need them. Healing thoughts are born of the spirit, and are full of silent, undemonstrative emotion. Hold in prayerful repose this sentence: *I-am-that-perfect-vibratory-law-which-is-all,-and-within-all-here-and-everywhere,-now-and-forever. I-am-now-conscious-of-its-holy-presence.*

16. Thoughts of Reverence. Even the coarsest type of mankind will at times evince a reverence for the gray-haired sage, and men will do and dare in the presence of woman, and revere her name with kindly and patriotic thoughts and words. The dumb brute's reverence for his master is none the less marked. In the human heart there are traits which bid us believe that all is not bad, but that good exists in everybody. The peaceful soul reveres his Sabbath, and the churchgoer his privileges of worship. The countryman has thoughts of reverence for his national emblems, and the soldier reveres and obeys his commander without a murmur. In brief, we find the reverential thought about us everywhere. To-day the calm of the Sabbath ought to add something to our store of reverence. Would it not be well to look inwardly as we inhale and exhale the evenly-tempered atmosphere of love, and yet stand erect in

spirit, and recall to mind some one or more thoughts of reverence that will add, if only in the slightest degree, a finer quality to our inner beings. Remember that the day of rest is also a day of spiritual activity. We can grow then as on no other day. Let us concentrate upon the affirmation: *I-will-love-my-God (the interior law of my life—my higher self) with-all-my-heart-and-mind-and soul-and strength.*

17. The Unwelcome Thought. This is a truly proper term to use for the thought which intrudes. Unwelcome because it produces unpleasant vibrations, and because it overshadows our better and more productive thoughts. We have met with some experience, and for a time the result therefrom hangs about us like an ever-present trouble. If, perchance, we forget it during some momentary entertainment, when it returns it seems to have doubled in its severity, and we wonder how we could have forgotten it at all. Here is a lesson most instructive. We do not banish the sombre thought because of the self. Our sense-self demands continual indulgence, and our sorrows, like our joys, find places uppermost in our consciousness for the time being. One of the best tests of our powers of concentration is to find to what extent we can banish the unwelcome thought. If we can do this for three minutes at a time, and can supplant it with a life-building thought, we are growing spiritually. The person who meets the shock of personal loss, and has a store of withstanding qualities left, is the master always. But when the experience outweighs and overshadows one's supply of holding power, the result is often lamentable. A thought that lowers our standards of right is truly an unwelcome one. To-day let the entire Brotherhood unite in a trial to banish some unwelcome thought. Think reposefully, and do not exert the mere will in a personal way, but call upon the higher aiding powers to enter and illuminate the inner being. This accomplished, there

will be an immediate effect upon your exterior, visible self, as well as upon your surroundings. Concentrate upon the words: *I-control-my-thoughts*.

18. Thought Habit. Thoughts that renew or destroy our bodies must indeed be vital ones. But observe if you will the effects everywhere of the thought habit. You will be able with very little study to read the quality of thought of every person you meet. If the thoughts be of fear or of lowly things, certain angular lines show upon the skin, an unsteady, apprehensive look is in the eyes, and there are uncertain and hesitating movements about the body. If the thoughts be lofty ones, honorable, and filled with charity, sobriety and reverence, you discover a winsome something on the person's face that attracts you and bids you look again. A heart that is set to palpitating at every noise or happening, will soon outpicture upon its owner's countenance many traces of suffering. The object of these daily lessons and drills is largely to bring about improved thought habits. A person cannot engage in metaphysical thinking without changing in some degree his thought polarizations. Change implies a better or worse condition. Can we not for the next twenty-four hours so mold our thoughts that we will at least notice some slight improvement in ourselves? Do not expect to get your thoughts wholly from others, but try and evolve the best of them from within, as your own individual capital. In keeping with your worthiest effort, your body and brain forces will soon begin to respond favorably, and the habit continued, health and peace of soul are assured beyond a shadow of doubt. During the hour of meditation, fix the mind intently upon some one thought that is renewing. Hold to it silently, and do not attempt to impart it to others. The thought, "*I-am-divine-and-at-one-with-the-eternal-law*," is a very helpful one. Others you may suggest yourself, however, may be fully as good.

19. Thought Methods. If one's methods of thinking lacks system, or continuity, or the quality of order in any way, the results obtained are far from satisfactory. Some of our most successful story-writers rely almost wholly upon a certain subconscious thought method which is sometimes startling in quality and far-seeing effect. For example, if the writer of a story has such implicit faith in the great supply of ideas, that he can go to bed at night knowing, from habit, that the next succeeding events in his story will come to him in the early morning, they will come with scarcely a variation as to the hour, and there will somehow be in his work a smooth and most methodical run of events and character blending which the mechanical thinker can not easily produce. In other words, writing that is inspired needs comparatively little outward thought. Somewhere exists that inner thought action which never sleeps, and which if we do not worry, will provide us with ideas and promote results in the visible realm to a surprising extent. But it takes a faith only acquired by earnest souls—souls which live much above the mere material things of life. A person whose life is consecrated to a chosen work thinks a sort of faith-thought not couched in words and sometimes wholly imperceptible to the outer senses. This can be acquired in all daily thinking which requires system to produce results. There can be no better drill during to-day's noon hour than for each of us to seek to find and make use of this subconscious mode of thought. Do not sit with the expectation that your thought is influenced by contact with other minds, but that it comes from the great Supply direct. Affirm, with frequent repetitions, the sentence: *My-thought-comes-to-me-in-the-perfect-order-of-that-interior-law-from-which-it-springs.*

20. Thought Moods. In business life we find traces of negative thought moods almost if not quite as much as in

social life. A merchant opens a letter during such a mood, and tosses it lightly aside; whereas, had he been in a different mood it might have received a more fitting and perhaps a more profitable treatment. It is surprising to learn to what extent people act during these momentary thought moods. It has become a part of the commercial salesman's tact to avoid the undesirable moods of his patrons. He knows that if the buyer is in a comfortable, pleasant mood it means large orders; a depressing mood, even though it be for the moment only, means small orders or none at all. Now, an important purpose of the occult student is to so become master of himself and his surroundings that unsuccessful moods, or the effects of such, do not enter into his dealings. It is rash and unprofitable to humor them. Could every business man or woman insist upon the privilege of a noon-hour rest and meditation—absolute rest and relaxation from all cares and worry—all such indifferent moods would soon disappear. During this noon hour more than the equivalent of the forces needed each day could be massed and held in store for any emergency. Thus one could have vital energy to spare when night comes, to induce sleep. Habit is quickly formed, and an hour or so set aside becomes in time an imperative necessity in the successful following of any pursuit. Let us to-day demonstrate this fact by holding the affirmation: *I-am-master-of-my moods-and-my-forces.*

21. Impressions—How to make use of them. An impression is the vibratory shadow of our own or another's thought cast before. We all get them, but are sometimes unable to find practical uses for them. Approached with a proposition from another, we somehow weigh that proposition at least to some extent, by the impressions we first receive. Sometimes we allow later impressions or self-desires to creep in and overrule us in deciding what to do.

It is a very good method to observe, when negotiating a deal, that if you feel any undue anxiety, it is an indication that the transaction is liable not to result favorably to you. If you feel restless, and if, after you have done your part, you nearly or quite forget it, you will frequently find the deal is very likely to culminate to your advantage. The reason for this is apparent. Right doing is an important means of inducing harmony. The vibratory law of causation is an established law. If it is best that we do a certain thing, and the law is conformed with, it will also be in harmony with our aims and highest motives. We frequently find it best not to follow up a trade that backs away from us. If it is best it should meet us half way with an open countenance. These may seem like very commonplace examples of daily living, but has the occult philosophy anything more deserving to offer than practical, everyday hints one can easily grasp and use? For to-day let us affirm: *I-am-the-Image-of-God-and-a-servant-of-the-law.*

22. Thought Enthusiasm, rightly directed and controlled, is a sure indication of a growing soul. When it is scattered and without the quality of moderation, it sometimes retards the truth-seeker's progress. We are so organized that when a little wisdom comes glimmering through our skies, we feel at once the thrill of delight, and we are prone to believe we have the whole aggregate of knowledge and religious inspiration. But wait. It is the after effect that tells the story. Too much enthusiasm sometimes leads us to catch at this and that teaching with hungry eagerness, and stay by it only as long as the novelty lasts. The trained occultist knows that the swelling and over-joyous heart must be curbed and not allowed to spend its vital energy in wasteful indulgence. Seek the balance between the two extremes, and remember that in the broadest sense all is day and that there is in fact no night. Affirm in meditation: *I-am-the-unchangeable-image-of-God.*

23. Brotherhood. Upon this day of rest let our efforts be to find in the silence and from within our own souls, the esoteric meanings of the word Brotherhood. To the extent that we thus perceive its esotericism will we awaken to some of the higher meanings and purposes of the Home Silent Thought Brotherhood. To what extent do we now perceive its esoteric purposes and thereby appreciate its force-massing helps? It is from within that we will find this force, the peace, the repose, the inspiration and the vibrations of loving companionship which the Brotherhood practices serve as helps in awakening. Let our hearts now be filled with its interior religion of love. Use the affirmation: *Brotherhood-is-but-Love-in-manifestation.*

24. Objects of the Brotherhood. Mankind is stimulated to better endeavors by the life which puts into practice a mutual helpfulness to all. The word "Brotherhood" implies the exercise of human love in its broadest sense. While it is wise that we stand alone as individuals, it is also wise that we stand united for the strength which comes to us through unity. Kindly vibrations emanate from true brotherhood relationships, for we are as parts of one great whole. It has been shown us that there exists a need for secret, resourceful ways of getting away at times from the exactions of old-time fellowships, and seeking in one's retreat a contemplative communion with each other and with the great First Cause which is a law within ourselves. We need a unity of the minds which are awakening to the needs of the hour. Since the foundation of brotherhood is love, its future offering must necessarily be a purely-conceived religion of the heart. Can we not to-day so blend our common thought interests that the world's standards of morality shall be positively elevated thereby? Combined thought makes great things possible. Earnest souls are constantly sending out fervent prayers into the livid silence.

These ought to find sympathetic fellowship with our best thoughts and desires. To help make this possible, let us take for our noonday meditation: *The-Fatherhood-of-God-and-the-Brotherhood-of-man.*

25. Brotherhood Co-operation. The burden of the teachings of this magazine have been, self-help, self-mastery, and self-building. When every brotherhood member shall have attained to all these, the co-operation of our common interests will have reached an ideal state. At first thought one might say that the benefits of a brotherhood should go to the weak and dependent. If this were all, a brotherhood would not last. Imagine, if you will, a conclave of strong, thoroughly individualized minds. While there may be some weaker than the rest, it is the strong ones upon whom we rely. A united thought sent out from a bevy of well polarized minds can move nations to acts of beneficence. Let each of us to-day center our thoughts upon the one important fact, that in individual strength lies the possibilities of true brotherhood co-operation. Admit only the positive assertion of self-mastery. A solid front can vanquish all undesirable intrusions. Re-affirm with restful, confident thought, the truth: *I-am-the-law-of-God-made-manifest.*

26. Organization. There is organization in all vital life. When a body of thinkers begin to put forth thought, the tendency is to organize to give that thought greater currency. When a brotherhood has been organized without the affiliations of creed, and on a basis of absolute good will and mutual helpfulness, students who become its members enter the life with better prospects of success. This is evidenced by the many who have taken the degrees in the Home Silent Thought Brotherhood. Their powers are becoming centralized and of greater practical use. Their forces, organized for better results, are less scattered, while the spiritual benefits derived are such as can not well be

estimated. A brotherhood which seeks and finds harmony of thought and precept becomes not only a powerful organization, but a church as broad as the firmament. Is not the Universal Church of Silent Demand already an existing fact in the cosmic law under which we live? There is no doubt of it whatever. Then to help this to seem more manifestly true, let us to-day give the subject some serious, contemplative thought. Seek the light from the center only. Use in connection with your thought the affirmation: *All-life-is-inseparable-and-eternal. I-am-that-I-am.*

27. The Obligation. There exist in every walk of life the customary obligations between friends and neighbors, of courtesy, helpfulness and love. Who can afford to neglect them? It is a fact in social science that the more steadfastly we stand upright in our independence the better prepared are we to honor a just obligation. We evolve thoughts that are good and thereby cancel our obligations to those who need their beneficent influences. We can each become self-reliant examples of the human family, and thus discharge our obligations to the oncoming generations who are to profit by the legacies of thought and independence we leave them. Suppose we each strive to fit ourselves to discharge some one wholesome, fraternal obligation, either in thought or action, which we may owe to mankind at large. Concentrate with extreme fidelity upon this privilege and duty throughout the noon-hour, and hold to it with equal composure of self until the morrow. Make more potent the thought by using the affirmation: *I-answer-my-true-relations-to-all-mankind. I-give-of-my-love-in-loving-service.*

28. Brotherhood Ties. Next to the ties of family kinship are those of brotherhood and church. In touch in spirit as well as in mind, the ties we are forming have a spiritual value untold. They can rarely be broken. The passing of the spirit does not sever them. Life is sweeter

when we know that we are each an important link in the great chain of being. To aid in bringing nearer to us this code of fellowship, let us meditate upon the thought and endeavor to realize, that we are members of one great family, living above the mere bickerings of materiality and the self. It might assist the spiritual union of our interests to affirm: *I-now-draw-my-true-companions-to-me-by-the-ties-of-spiritual-love.*

29. Father and Son. Since the teachings of the Christ in ancient times, brotherhood plans and objects have abounded everywhere. That these have not always been published broadcast, gives more weight to the belief in the potency of silence. The universal Father gave to the sons of earth the parables of the scriptures. It has taken centuries for these to be understood, until now it is gradually dawning upon the minds of multitudes that what the Christ did not say more than equals what he did say, as is evidenced by the deep, often very deep, occult meanings of his words. It is to gather together and make plain and practical these hidden pearls of great price, and to outwardly establish the true Christ principles, that The Home Silent Thought Brotherhood has come into existence. By an exhaustive plan of united thought alone can its aims be accomplished. It is the work that has been set by the universal Father for us to do. Are we indeed capable of performing our several parts with willingness, and thoroughly? Lastly for the month let us affirm: *As-a-devoted-child-of-the-Father-I-conform-to-the-true-Christ-principles-and-give-forth-only-that-which-is-good.*

30. Review. It might be well to give the entire month's lessons a careful reading, and thus try to discover how many of these teachings you are able at the present moment to make use of in your daily life. Has the series of helps been a benefit to you thus far; and how? Meditate upon this.

ALWYN M. THURBER.

CHARACTER DELINEATIONS.

It is designed in this important department of our work to offer students the safe means of obtaining that true self-knowledge which is at the foundation of all development of occult powers. It is only when one understands his individual talents and capacities that he can make the most of them in business, home life, matrimony, social life, etc., etc. For instance, in business-life, failure, disappointment, regrets and humiliations are the almost certain results of ill-chosen pursuits, therefore the scientific question of the business adaptation is of almost unequalled importance. Most persons stumble into business or are thrown into it by accident, temporary necessity, misguided ambition or perverted fancy, and with little if any serious thought as to their real fitness for the vocation they adopt. The natural consequence is waste of time and life's forces, loss of hope and courage and a sapping of the very foundations of success and talent. Success is almost certain to those who get into the right places to begin with, and who then work intelligently and faithfully, with the earnestness and enthusiasm which hope and adaptation inspires. Most persons also have ten times more talent than they themselves think, and waste their very lives in unsuitable occupations which yield only about one-tenth of the money and happiness that would be possible in an occupation scientifically determined by their inherent constitutional biases. These principles apply with almost equal force in matters of matrimony or of growth, etc.

This delineation department of our work was originally intended exclusively for the somewhat advanced members of the Brotherhood. While the delineations are best taken in connection with the exoteric degrees of the Brotherhood, they can, if desired, be taken separately, and at the regular cost of \$5.00. The almost inestimable advantage of taking these degrees and the delineations together and all at once is, that through the books and the twenty-one question sheet lessons and individual reviews, covering the first twenty Occult Science Library booklets (by Ernest Loomis), it places the whole subject of occultism before the student in a permanent form that can be referred to or reviewed, and reduces its principles to an actual working basis which is especially adapted to such needs and individual tendencies as would be shown by his delineation. All this would hardly be possible were the lessons given orally to a general class even at great expense, because the teachings would go in at one ear and perhaps out at the other before having time to be digested. These question sheet lessons are absolutely free to those who take the degrees, and are not given except in connection with the degrees. The entire expense of the seven exoteric degrees, which may and should be taken at once, is \$21.00. That expense covers the delineations, the special thought helps for a year (used for conserving the forces), the co-operative thought helps, the question sheet lessons and reviews, the \$17.00 worth of books on occultism which go with the degrees, and other important advantages which can hardly be explained or fully appreciated except in connection with the degrees. These books are all our own publications and were written mostly by Ernest Loomis. (The delineations are also made by him personally.) Those who desire it can dispose of \$10.00 worth of these books in connection with the degrees, and thus get back that much of the \$21.00 expenditure.

In these delineations we undertake by exhaustive and scientific methods to ascertain what are the various esoteric undercurrents of the character in question, and thus are we able to give helps and accurate advice for the development of the individual talents so discovered, such as could be obtained, perhaps, in no other way. Send date and place of birth (also the hour, if possible), the circumference of the brain, the chest measure, the waist measure, the height, the general weight (with ordinary clothing), the color of hair, of eyes and of complexion, the sex, the extent of the previous education, the present health, the occupation, if any, and whether married or single, also send at least one photograph (three-quarter view preferred) and the full address with remittance to

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