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Six Essays on the Subject

METHODS OF SELF-HELP.

**Showing How to Use the Thought Faculties
and Occult Powers of Mind.**

By ERNEST LOOMIS.

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Ernest Loomis & Company,
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The Infinite ever "helps him who helps himself" by obtaining a working knowledge of those now latent interior forces which are infinite and omnipotent.

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Gift
Professor George A. Morley
6-10-1934

Dedication.

TO THE HIGHER SELF OF EACH READER, THIS BOOK IS DEDICATED, AND IT IS HOPED THAT THE METHODS HEREIN FORMULATED WILL EVER SERVE AS AIDS IN AWAKENING THE TRUE OCCULT POWERS WITH WHICH THE HIGHER SELF IS ALWAYS ENDOWED.

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PUBLISHER'S PREFACE.

This book contains some of the deeper principles and truths of occultism. It is not expected that each reader will at once grasp the full significance of some of these truths, much less to immediately utilize their powers, but it is expected that the growing power to do so will come as the simple methods and rules herein given are faithfully practiced.

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INTRODUCTION.

Your progress and your safety depends upon a specific knowledge of your occult forces. True self-help is but the use of those forces. They should be understandingly used. There are many who have learned to dabble with these forces, and that is what they do to the detriment of others and unknowingly to the greater detriment of their own interests. Now that these occult fires or powers have been so thoroughly kindled, even by those who misuse them, it is the path of wisdom that they be understood at least as a means of defense against the harmful forces which many are unwittingly sending out, perhaps in your direction. This publication deals mostly with the affirmative side of occultism, and exposes the negative side simply as a means of showing what occultism is not, and how the dangers of an inverted occultism may be avoided. It outlines safe and practical methods which will enable readers not only to defend themselves against the dangers of the unseen, but also to utilize their occult forces in every practical way, in matters of business, in acquiring knowledge or riches, in governing their moods, their happiness and their health, or in helping others as well as themselves. In fact, there is no condition in life to which they are not applicable.

The methods are all based upon man's natural faculties; so, also, are all the powers which are claimed for occultism. For that reason many persons will doubtless consider these rules as incapable of awakening any unusual powers within man. It is, perhaps, natural that they should regard these faculties of mind as incapable of manifesting anything more than the ordinary powers. It is in the plainness and common sense of these principles that their powers, availability, efficiency and safety consist.

Much of the knowledge herein given is such as a public which would hang or persecute so-called "witches" would not be ready to receive. But the growing disposition to seek and demand the truth, regardless of religious dogmas and the shackles of tradition, has brought to the surface an entirely new order of things when the deepest esoteric truths may be safely made known. In fact, to give them out in proper ways is now the only path of safety. So long as a taint of occultism was considered worse than the contagion of leprosy, it would have done little good and perhaps much harm to promiscuously proclaimed esoteric truths such as are contained in this publication. Emerson evidently understood, that even in his time, the wonderful esotericism which he so skillfully shielded throughout his essays would thus be more hospitably received.

Methods of Self-Help.

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It is possible and should be your effort to realize those fond hopes, noble ideals and lofty aspirations which lead most directly to your highest possibilities.

You are not likely to realize them until you earn them by your own individual efforts. The one who waits for them to come through others is almost certain to have a long wait and to be disappointed at last.

It is because others who are *able* to help are the ones who are most apt to have ideals, aspirations and possibilities "of their own," and they are the ones who exercise such fidelity in trying to realize them that their time is *fully* occupied.

The Infinite has set an indelible stamp of approval on true methods of self-help; and to learn and apply such methods is man's highest path of duty. There is no limit to what you can do when you learn and apply such methods. It is because the Infinite will "help him who helps himself." The Infinite is a *law* which pre-exists with each soul, and it is its animating impulse which gives him the desire for self-help. Infinite possibilities are freely offered to whoever will regulate his conduct by rules founded on that law. To do so is therefore true self-help in its very essence.

METHODS OF SELF-HELP.

To live by such an unchangeable principle does not mean to suffer the prosy monotony of eternal sameness, because it brings to man the continual variety of eternal progress, and also the fullest, because the balanced gratification of his every faculty. Every faculty was given man for use, and the highest virtue consists in the harmonious activity of his faculties in efforts to accomplish wise purposes and thus obtain true happiness for himself.

It is not a crime to be happy. It is a crime against your higher nature to be unhappy. Unhappiness is possible only when you disobey some of the laws of that nature.

There can be no sensation either of pain or pleasure except through the action of the vibratory forces within. The harmony of those interior vibratory forces must necessarily produce pleasurable sensations and happiness. Painful sensations or misery is the inevitable result of their discordant and inharmonious action. An understanding of this comparatively simple principle of thought offers to you the opportunity to choose and follow for yourself either the path of happiness or of misery ; for when you learn the laws of that principle within which is the *cause* of vibration, you thus gain command of those interior vibratory forces which are its products. Nor will the benefits and rewards of obedience to those laws of your being, end with mere happiness. It also means health, power, fame, success in your every undertaking, the loving gratitude of all persons who know you, and in fact all the rewards that earth can offer.

Man is so constituted that *perfect* happiness can come only when he has thus tasted of every joy which he can desire or comprehend. The ability to think of a thing is evidence that that thing belongs to that kingdom which it is man's business to learn how to control.

That interior principle within man which causes vibration is his higher self. It was created perfect and naturally expects perfection of man. Its perfect standard of manhood is not only a possible ideal, but also one which each soul must attain, because it only means to live in perfect touch with the higher self. In other words, it means the normal activity of his every faculty. That is virtue, that is happiness, that is power, and that is the only standard of action which man will ever be permanently *willing* to obey, because it is his nature.

So long as religionists teach that man's permanent and real nature is depraved, and that he should abstain from doing everything that he *wants* to do, and on the other hand, force himself to do everything that he *don't* want to do; just so long as that is the standard of virtue which they preach, will he inwardly *rebel* against it, because it is a libel on his true nature, or higher self, and not his best method of progress. So long as he is falsely taught that true self interest and virtue conflict will he be trying unsuccessfully to "serve two masters." Such a "house" will "fall" because "divided against itself."

The occult philosophy teaches that the path of virtue is also the path of true self-interest, not only in another life but also in *this*, and it so clearly explains

the laws thus involved that if man will but listen he will no longer be that "house divided against itself," but will then have the *full* consent of *all* his faculties to that course of concentrated, and therefore effective and successful action which will prove to be the path of self-interest as well as of virtue. Blessed is the man whose higher self approves of the things he does. He then no longer suffers the agony of such conflicting emotions as would otherwise be his: The currents of his body then flow more harmoniously and healthfully because they are but the offspring of his thoughts. His thought vibrations have more far reaching power to effect results at a distance from the body. He thus draws to him, on the joyful currents of his then harmonious thoughts, the people who can most benefit him. His business judgment becomes more unerring and he is likewise benefited in every practical way.

The mind which is torn almost asunder by two conflicting desires of about equal power, viz: the desire to succeed and the desire to do right, will have but little power in action because it is then "neither one thing or another." Until you understand that self-help is not only *right* but the highest path of *duty*, you are liable to undertake it with only a half effort, and therefore with but indifferent results.

It is your irresistible tendency to desire benefits and progress, but so long as you are in doubt as to whether the path of virtue or the path of so-called *selfishness* offers the most benefits, your resultant actions at best, are likely to be nothing better than a compromise between the two. It would then be a

question with you whether to have your pleasures now or to postpone them to a future life, and in the meantime "sacrifice" yourself.

So long as you believe in luck or chance, or that there is any power external to yourself that can control you when the occult forces within yourself are, through knowledge, called up, just so long will you fail to reap the full benefits of your opportunities for self-help. Until you not only understand that all things and events have their adequate cause, but also that the things and events which come into your life, down to their smallest details, are caused by your past thoughts and by a vibratory law which is fully represented within your own soul, just so long will you fail to reach your highest possibilities.

All things are not only governed by a law, but that law "is all and within all."

You are the builder of your own environments, and every event or circumstance in your environment has come into your life as the result of a tendency which pre-existed within your own soul, and which, as a whole, represents your present degree of soul-growth or self-knowledge. The laws of your nature are such that you can never shirk the duty of building for yourself a future life and environment which will be truly representative of your higher self. A Jesus Christ may teach you the way by precept and example, and thus "save" you by contributing to your stock of self-knowledge, but not through any "vicarious atonement." Each person must make his own "atonement"—at-onement—by simply becoming at-one with his higher self.

“The things I do ye shall do,” and “not only ye but as many as hear my voice”—the voice within—were the words of the Christ.

Do not be discouraged by the vastness of the task which lies before you, which no one but yourself can do. Remember that the occult forces within you are the result of an unchangeable law, and therefore that they can, through knowledge, be called up at a moment's notice, and now as well as at any other time. It is because life's animating principle is that unchangeable law, that life is continuous. You will remain in essentially your present conditions until by your own efforts you work yourself out of them. Physical death can but slightly interrupt the process. There is a simple method by which each person may know his own future. It is a method of self-help by which he masters his own fate. When he learns that art of mastery he will be no longer cast about on his present sea of uncertainty.

It is a sublimely important fact that every human faculty can be improved simply by supplying it with its proper food. The way to master fate is to first form a true standard of the ideal character, and then offer such foods to the weak faculties as will bring them up to that standard. You then bring about balanced conditions of the mentality. Balanced conditions of the mental faculties can never come until those faculties fulfill the purposes of their nature in accordance with that law within which is their source and animating principle. That perfect law is the higher self, and is likewise the source of all things. Therefore, it is only

through that higher self that man can master his fate or control the external things which make up his outward environments. When he learns to control them by that power he will, by so doing, benefit others to the same extent that he benefits himself.

The term self-help truly implies that the self is able to help. That it does not do so to a much greater extent is because its nature is so grossly misunderstood. To understand it should, therefore, be man's first step toward the goal of self-help. Each person has a self which is weak, incompetent, and comparatively helpless, simply because it is only a reflex of the higher self. To confuse that self with the higher self is one of the most common mistakes which people make. It is sure to lead to defeat because it substitutes a partial image for that reality or thing imaged. It would be about like expecting great practical results from your shadow on the wall. That shadow is not likely to move or advance until you move, and is incapable of accomplishing results except, perhaps, to the extent of frightening the timid, or cooling the temperature of the wall. Something infinitely greater than that is man's province and birthright.

If you wish to really understand this important question and the most practical methods by which you can truly help yourself in all practical ways, you should, at least for the time being, lay aside all past beliefs, erroneous opinions and pre-conceived prejudices and follow the analysis step by step through the coming numbers to its conclusion. It can be made so simple and plain that even a child can understand. Until you are free

from all the trappings of prejudice and bigotry, you are not likely to so understand it. Try at least temporarily to lay aside such useless encumbrances, just as a country boy would lay aside his clothes while in the river for a "swim." Failure to so lay aside his clothes has caused many a promising boy to drown, but a much larger number of promising men and women have "drowned" themselves beyond recovery in erroneous thought currents and become swamped in the mire of prejudice. Physical death is about the only event which can bring relief to such prejudice-bound souls, after they have passed beyond a certain point.

Although it is true that the human mind is complex in its action, it is comparatively simple in its basic and underlying principles. To the extent that those basic principles are comprehended will man be able to understand and grasp the wonderful possibilities which are thus placed within his reach. Man's higher self, like its cause, is literally omnipotent; and to the extent that he acts from that center does his thoughts become potent in accomplishing external results. Do you ask why this is so? It is because that higher self, like its source, is unlimited as an organizing center for thought vibrations, of which all external results are but the manifested forms.

It is so difficult for people to understand that it is the thought forces within their own souls which have attracted them to their present environments, and that it is by generating new thought forces that they work themselves into better environments. The man who claims that the universe does not offer sufficient space

for every shading of individual character which is seen in the world, should remember that no human mind can fix boundary lines to that which is boundless, and to try to do so by saying that the universe has not sufficient space to represent every shading of soul growth, shows but a limited conception of what the universe offers in the way of boundless space. It offers an infinite variety of environments for its corresponding variety of souls in their every step of soul evolution. It is because the soul creates its own environment. Outward forms are but the habitual currents of the united thought vibrations of mankind.

Within every heart are not only the possibilities of every rate of vibration which has been manifested since the world was in its molten form, but also all rates which will be manifested from now until the time when the goal of final perfection is reached. As Emerson says, "Not a valve, not a wall, not an intersection is there anywhere in nature, but one blood rolls uninteruptedly, an endless circulation through all men, as the water of the globe is all one sea, and, truly seen, its tide is one." "The heart in thee is the heart in all."

It is through self-knowledge that man can get any uniformly successful results through the action of the laws of his nature. His nature can never be satisfied with anything less than perfection, as may be known by the fact that his strongest faculties are the ones most likely to act, and the stronger they grow the greater is their tendency and power to act. Therefore, that tendency will not cease, nor will they cease to act until they become "In perfect touch with the Infinite." This

outreaching tendency will continue until the evolution of each soul is complete. It is the prevailing tendency within man during his entire period of unconscious growth, and when combined with the processes of conscious involution which occultism offers, places within man's reach the opportunity to make very rapid strides toward the goal of perfect wisdom and its consequent power during his period of conscious evolution.

It is because Truth is the Omnipotent, that knowledge and wisdom is power. It is because man's power to think is his soul principle that the omnipotence of Truth is given to his thought. It is because Love and Truth are one that Love's vibrations are, through man's thought, the exclusive manifesting agents of Truth's omnipotence. Man can never exercise great power until he lives the life of Love; therefore the lesson of self-help is no less a lesson of morals.

Instead of trying to be less selfish, the effort should be rather to be *truly* selfish, to be true to the higher self; that is the path of self-interest and no less the path of duty. As that self is intimately related to all, you may know that any course of conduct which is an injury to others is to the same extent an injury to yourself.

Your instincts and earthly desires are but the ceaseless tickings of an immortal clock. They need education and proper direction instead of suppression. They cannot be permanently suppressed because their Divine origin is also a ceaseless cause. So long as that clock of so-called selfishness is given its impulse by that which is ceaseless, it is impossible for it to entirely run down.

No amount of din, discord or outward confusion can completely drown its tickings to him who duly listens and knows from within. Physical death may hush it into stillness for a time, but not permanently, because physical death is nothing more than the fading twilight of an evolutionary day, as it ushers man into the invisible but spiritually active shades of a night of involution, which is to be quickly succeeded by the dawn of a brighter evolutionary day. Its valley is only the shadow of death. There is no death except the death of ignorance, and it will take a good many such shadows to entirely release a soul from the bondage of self-ignorance. Until it is so released, such shadows should be regarded as a hopeful sign. A physical body will not die so long as it is kept in touch with the Infinite forces within which animate it. Your higher self will never discard your physical body so long as that body offers you your best means of growth in manifestation, for to manifest your soul principles is its purpose.

It is the purpose of this publication to offer means to man by which he may focus and maintain the largest possible amount of vibratory force within the body, and then use it in the accomplishment of practical purposes of self-help and of loving helpfulness to others. There is no purpose in life too great for you to accomplish when you have fully learned that great lesson of self-help.

Man's present methods of action are such that it requires much strain and useless effort to accomplish his present comparatively petty and insignificant purposes. His chief difficulty therefore in learning this lesson will

be to comprehend how anything so simple can be it—how a simple occult principle can, if applied, become absolutely omnipotent in its action. The principles and wonders of electricity in performing its many uses act with perfect uniformity and in accordance with established and unchangeable rules. The occult forces within you can act with uniformity and with omnipotent forcefulness now, if duly awakened and released by a thought process which all may learn. Strong horses sometimes remain tied until they starve, and by a simple rope that a child could break. It is only a rope of ignorance which keeps man from that absolute liberty and omnipotence, which would come through self-knowledge by the mere liberation of the energies which lie slumbering within him.

Did it ever occur to you that all the laws of the Infinite were required in building your soul, that all the laws and forces of the universe are represented within you, that all the resources of the universe will be ever at your command when you learn and obey all those laws, and that to learn and obey those laws is the one best way of advancement for one and all, because it places the matter of progress within the range of those natural laws which are represented in all alike, and therefore beyond the reach of accidents?

Man's present efforts toward self-help are like the frantic flounderings of flies in their efforts to go through a pane of glass, entirely ignorant of the fact that an open door or transom affords the only opportunity for their desired exit from the room. Mere physical activities may seem to offer man his best opportunities for

accomplishment, but when the laws of thought and vibration are understood, those appearances are seen to be as deceptive as is the transparent pane of glass to the fly which seeks its freedom. Until man understands the nature of his higher self he will, of course, be unable to even comprehend that any great amount of self-help is possible to him.

Thousands of bright minds have puzzled their wits to ascertain how physical existence could be indefinitely prolonged. That problem has been practically solved by Occultists who have, through self-knowledge, gotten command of the forces within the higher self. If man will first gain that knowledge which will enable him to utilize these forces in getting bread, butter, money, lands, houses, horses, carriages and other desirable material surroundings, as well as in helping others, he will by so doing find that they apply equally to the question of prolonging his physical existence so long as he desires it.

Life means progress, and when man has learned all the lessons of self-help, he will overcome that last great enemy, Death, and as a consequence pass to a stage of existence where physical life is no longer desired. When the world is fully conquered, its plane of existence will be no longer desired.

It is man's desire for knowledge which makes of him a natural-born conquerer. There is nothing to conquer except ignorance, because that is the only thing which can bind or limit man's soul principles or power to think. Such bondage is only temporary, because the power to think is caused and backed by Infinite Truth itself,

which is omnipotent. That great affirmative principle in nature is necessarily more powerful than any negative principle can possibly be.

The acquisition of knowledge is so important to man, that he should not be alarmed if his armor is attacked at every point. That within him which is founded upon the Truth of his Being is invulnerable and can never be successfully attacked, and all that is invulnerable should be attacked in order that he may stand out in all the glory and majesty of his omnipotence, thus fully manifesting his cause. There is nothing which can happen that is so much to your interest as to have every sham and falsity in your life not only attacked but ruthlessly torn from you. That great "Roaring Lion" which represents ignorance, deception and all other negative principles in nature, and which attacks error and weakness on every hand, is therefore a great friend of man when the nature of its work is fully understood. The muscles of that which is true in you can never be weakened by wrestling with that which is false within you.

There is absolutely nothing in nature that you should fear. It is by due coöperation with the forces which surge within you, that you will find that the Infinite made no mistake in creating strong instincts of selfishness within, and that by following in faith and trust the best leadings and teachings which come to your inner consciousness, you will come out safe at last in spite of all savage and forbidding appearances which seem unfriendly or to threaten your personal welfare.

God reigns, as the law of your heart as well as the law of the universe. In following the leadings of that

inner law you will act from the standpoint of what you are eternally, of what your permanent being was and is primarily, and of what you will be when the goal of final external perfection is reached, instead of from the standpoint of any one intermediate stage on the long road of soul evolution. It has been argued that as "Nature is always right" that polygamy must be right and natural for man, because practiced by so many male brutes, who without restraint, follow the inclinations of their brute natures. Then is not human flesh the proper food of man because so keenly relished by the cannibals, and how would it then be determined which human was to be eaten? Should man get down and creep or walk on all fours and eat grass and hay, simple because certain most amiable brutes do that? No, man though an animal, is also a God in inherent power, and should aspire and work toward his rightful condition of Godliness and Godhood, which is also the true standard of manhood, instead of degrading himself by accepting low, narrow, selfish brute standards which were, perhaps, discarded by his soul, ages before it was ushered into this life. To accept brute standards is to send out thought forces which tend toward the limited and slavish conditions of brutehood.

In the series of articles which follow this an effort will be made to show what man's nature truly is, and how through the use of occult forces within him he can best accomplish legitimate purposes in business and art, and satisfy the needs, desires, and all true aspirations of that nature by simply conforming to its laws.

This requires that knowledge and laws which are

more or less esoteric should be formulated into actual rules and methods such as are observed by occultists. The work involves great personal responsibility, for in teaching the selfish mind methods for its own gratification the teacher is also personally responsible if that knowledge is misapplied and misused with destructive results, for those who are able to give such knowledge have no business to do so except in careful and thoughtful ways which insure that it will not be misused. That is one reason why it has been withheld from the general public for so long, but the time is now ripe and to withhold it longer would be almost a crime.

To misuse the occult forces in nature, is to *worse* than burn your fingers, for it awakens within yourself through your thought, most destructive and self-consuming vibratory fires. In giving such knowledge great reliance is therefore placed not only upon the at least latent love of Truth, but also upon the active love of self which lies buried within each heart.

Reliance is also placed upon the stimulating effects of truths when presented, in awakening those leadings from within which are so imperative that they must be obeyed. Another safeguard which is also strongly relied upon is the daily thought helps given to our readers by the Home Silent Thought Brotherhood, and now that their membership has been increased by so many thousands of persons who have recently joined, and who are continually joining, the power increases day by day in accordance with the laws of coöperative thought.

It is believed that these potent silent influences will

so stimulate the hearts of members and readers, that they will be wisely led to only the right use of those forces within themselves which are helpful and holy, and thus be amply protected against harmful effects which might come through ignorantly and carelessly dealing with such all-powerful forces, the laws of which this publication aims to teach.

NOTICE.—We have arranged to add at once to the Occult Science Library Magazine a regular department on “Sex Subjects.” This is, of course, in addition to the regular article which will appear as heretofore. We also contemplate the addition of departments entitled “How Successful People Master Circumstances,” and “Occupations and Adaptations.” This may require us to quadruple the previous size of the magazine, and perhaps to increase its price, but those who subscribe now will be required to pay only the usual price, \$1.50, which entitles them also to the first two degrees of the Home Silent Thought Brotherhood, without extra charge. We are also arranging to send out a few teachers and lecturers, and are now ready to receive applications from students and teachers of occultism who desire such work. No previous experience is absolutely necessary for this work, as full instructions will be given in starting. Address,

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Self-Trust.

Well may we worship the true hero, for behind his disregard of that base prudence which seeks low benefits for an external self, is the true self-trust and high prudence which recognizes and acts from a self which is indestructible. That is why his self-trusting act of heroism touches a magic chord within the heart which brings a universal response.

It is possible for each individual to recognize, trust and act from the higher self. The most simple thought practices of occultism disclose the ever available processes by which this may be done. The importance of observing such practices daily can hardly be over estimated. This may through the Home Silent Thought Brotherhood be done in connection with trained occultists. In that way an important reflex benefit is also gained through the current-creating, force-combining powers of co-operative thought. Through these aids and simple methods it is possible for us to acquire that degree of self-trust and power which makes of us true heroes even in every act of our lives. We may be unable to immediately probe to the deepest forces and powers of that Infinity which is within, but we can at least draw upon its exhaustless resources for our daily needs. The power to do so is the measure of the man. The practice of doing so is a method of growth through which the man is measured for a larger place in the universe. The ultimate measurement is so great that it will fill the universe, hence it is far away, but the way to that ultimate is through the use of these self-trusting and self-helping methods and powers which may be ours now and forever.

Methods of Self-Help Through Self-Trust.

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It is from within yourself and through your natural faculties, that you may gain access to all the resources of Nature's exhaustless storehouse of universal good. The law of your nature is that all powerful and universal law of attraction which is basic throughout all nature. That law is fully represented in you, as it is in all persons and in all things which spring from it. It has its positive and negative poles. Your higher self is its positive pole and central point within yourself. Its negative pole is that "circle" of universal manifestation which has no circumference except to the mind which bewilderingly and vainly tries to comprehend it.

That limitless expanse of universal manifestation is the kingdom which your thought forces must in time rule, because they are the ties or lines of vibratory attraction which connect the two poles of your nature, and they therefore necessarily must in time manifest all that is even latent in its positive pole. Your kingdom of to-day may be measured by your present power to exercise the positive pole of this law within yourself. It is that positiveness which gives impetus to your thought. As your thought becomes more and more positive in its action, you will gradually extend and enlarge

the circumference of the circle which describes that kingdom of to-day. Your possibilities of growth through such ever increasing positiveness are unlimited. Your ability to become more and more positive in the use of your thought is measured largely by your ability to comprehend the nature and powers of that law of attraction within yourself from which your inherent powers and unlimited possibilities are derived. There is a positiveness which is but a high tension of fear. That is a kind which is not founded upon true self-trust, and it carries with it but little power.

Woman's nature, though negative, is fully as powerful as man's more positive nature. It is because she has greater ability to comprehend through faith and spiritual insight the depths and powers of that law of spiritual attraction with which her thought forces thus become charged. This negative positiveness of her thought, (which through faith and insight awakens the positive pole of her nature), though potent, is not to be compared in its possibilities with that positive positiveness which is founded on supreme self-trust and a supreme faith and absolute understanding of the principle or law on which all power is based. When you awaken to a full comprehension of the fact that your powers are your thought forces, you will no longer depend upon mere external activities to awaken those vibrations through which all power is manifested. Practical occultism is but the methodized process by which persons may in affirmative ways awaken within themselves the positive pole of their interior law of attraction and then send its powers on the wires of thought to external

things. Its first step is to awaken within the self a comprehension of that law and then to put it into active operation.

When you whiningly say I "can't" or "impossible," the positive pole of your law of attraction at once becomes more negative in its action, and you thus forge for yourself new chains of bondage or limitation which necessarily bind you to a narrower sphere of usefulness in life. There is only one way by which you can fully exercise the vibratory powers of your thought over things at a distance. In doing so you should first carry your thought consciousness within to that affirmative principle or pole of your thought which is the Divine I AM of your existence, and the reliance which should back your self-trust; then by starting from that unchangeable rock as your foundation, you can easily send its higher vibrations to things at a distance, and by a process of disintegration so act upon their rates of vibration that they will be reconstructed into the new forms thus projected by your thought. That is the method by which you may bring into active operation the positive pole of your law of attraction, and to yourself the results which thus become attached to you. It is a method by which you can draw to yourself every conceivable good from the unlimited resources of the infinite.

To come into conscious oneness with the cosmic energies within the positive pole of your interior law of attraction (your higher self) is to get into commanding touch with its negative pole and of all negative and external cosmic forces and things in the universe.

Through use, your thought will gradually become more and more positive. There is no set time when you are to exercise the full positiveness of your nature; your thought is absolutely unlimited now, if you will but make it so. There is no person or power which can dictate as to what you shall think. Your thought is at perfect liberty to exercise its full ultimate of absolute positiveness and independence now. The faculty within yourself which is most representative of this positiveness is your faculty of self-trust. Its influence in life is so great that to exercise it should be your constant effort at all times and in all seasons. Universal experience and observation teach that even in its impure action it is an important factor in man's success. It is generally the rule by which man's abilities and possibilities are measured by his fellow-men. Your neighbors, acquaintances and friends have so many duties and personal affairs of their own to attend to that they are likely to estimate you at the standard you place upon your own abilities. To do so is instinctive in man, and doubly so in woman, as is shown by the fact that her love for man is generally given to only those who through self-trust and its consequent independence thus command her respect, and become a safe reliance and anchorage for her more dependent nature. She is generally much more ready to excuse conceit and egotism in her beau ideal than she is undue humility. A thoroughly feminine woman is generally, and very properly, unwilling to depend upon or follow the leadership of one who is too humble and negative to depend upon himself. She would despise one she could rule by any

method except by her love. Woman is chiefly representative of the negative and feminine elements in nature. Therefore, it is only natural, proper and almost necessary that her life be balanced by one who is more fully representative of positive elements. The more feminine and womanly she is the more likely is she to demand that.

It is much better that a man should be even "raw" and almost offensive in his exhibitions of conceit, than it is to get in that maudlin condition which is willing to do things which are beneath the true dignity of man, or to be mopped about by every positive current or condition which surrounds him. Self-trust becomes offensive only when it is not properly balanced by sound sense. True self trust is *founded* on sense which is sufficiently sound to thoroughly understand the omnipotence of that law of attraction and manifestation which lies within the higher self. The instinct of self trust can reach its true depths only when it results from a realization of what the higher self truly is. Such self trust and such a realization could not come from mere deductions made from the facts of previous experience, but rather from the understanding of the first principles of things; of that law which is the first principle throughout nature. Deductions from experience and observation can then be advantageously used to substantiate the first principles discovered through such reasonings. Self trust which comes through the understanding of and reliance on that universal law which underlies *all* lives may be depended upon to awaken within the heart that responsive defer-

ence for others which only such knowledge could inspire. When our considerations for others become tempered with the sacred tenderness thus inspired, we will have no desire to trample on their rights, but will guard those rights as we would our own.

The main barrier to your advancement will be at once removed when you but understand beyond the possibility of a doubt that your thought forces and love forces through the law of attraction which underlies them, are absolute in their action, and through understanding may become unlimited in their power. You will then be able to constantly polarize your thought to that idea, and as a result will be carried to the ultimate of your thought powers on the resistless tides thus created by such thoughts. The strength and velocity of these tides will increase as you thus awaken into more and more activity the positive pole of that law of attraction which is the source of your external power. The currents of these tides will also be increased by the actual demonstrations which from time to time will come to you of the power within yourself, and you will thus feed such tides as would a tributary stream. It is from the ever increasing forcefulness of this tide within yourself that you will be able to eradicate from your thought consciousness the negative conditions within yourself which, as causes, describe the circumference of your present limited circle of manifestation. This understanding, and the higher and higher understanding of the principle of man's power, should be your main reliance in driving from your consciousness such negative conditions.

It is through the negative action of your natural faculties that every undesirable circumstance and condition in your life have been attracted to you; and it is through the positive and affirmative action of those same faculties that you will become able to gradually and rapidly enlarge the circumference of your life and its environments. As you progress you will no longer place your dependence on the puerile and negative powers of mere bodily activities. You will understand that it is your thought forces and the occult powers of your loving thought which give you your true possibilities of advancement. You will in time thoroughly rely on the action of your thought forces to accomplish everything in life which you undertake. You will realize that even during your sleep those forces are active and more and more thoroughly organizing and so connecting themselves to the source of power within yourself.

It is the deeply interior currents thus reached within yourself which connect you with the persons, events, circumstances and things both far and near which can best aid you in accomplishing your objects and purposes in life.

Your interior spiritual power will then so act on them that they will be drawn to you on the vibratory currents thus formed by those interior thought forces. The times of real activity are the times of repose, for real action is of the mind rather than of the body. The mind should be given plenty of time to thoroughly organize its forces, for it is only when so organized that they act with great power.

Incessant bodily activities have a tendency to scatter, weaken, diffuse and disorganize your powers of mind and interior vibratory forces. The drain and high tension of constant bodily activities necessarily keeps the thought forces centered on its limited range of external things, thus keeping it from properly drawing on the forces within. It is by drawing on the inner powers that the mind is strengthened and more thoroughly organized, therefore it can act with its greatest power only when kept closely in touch with the powers from within. That is why sleep is so necessary. Sleep is as necessary to your powers of accomplishment as it is to your very life itself; neither could be long sustained without it. You will not be able to get from sleep its full benefits until your attitude toward it is changed; until you learn how to fully utilize its occult powers; until you know how to so charge the mind at night when you retire that your forces of mind will concentrate on the within, and by reaching its higher vibrations of interior power, thus get into the undercurrents of spiritual causation which reach everywhere and which are the controlling powers of the things and events with which you have to deal in accomplishing the objects of your daily life. To thus get command of such undercurrents is to bring into your life the persons, things and events which they control.

If you would but take due care of the portion of your life which is spent in sleep, you would need to have but little if any concern as to the results of your external actions during the day. So long as you keep the mind properly balanced by drawing nightly upon the forces of its inner depths, there will be no danger that your

daily actions will be unbalanced or unfruitful in results. These are some of the objects which the higher exoteric degrees of the Home Silent Thought Brotherhood aim to assist their members in attaining. True occultists will understand the importance of keeping the mind from drifting round in the astral realms, which is to thus become a victim to those psychic vampires with which the invisible is fairly swarming, and they, therefore, keenly appreciate the significance of this organized effort of our Brotherhood to aid members in avoiding such consequences. To keep the mind well charged with the full powers of sleep and of thought concentration is to insure its progress and also the proper advancement of its every undertaking in life, however great.

New students of occultism or of metaphysical subjects are too apt to hail with delight the easily acquired power to drift into the astral realms; as if to do so were a new born power. Their delight would, perhaps, turn to dismay if they could but realize to what diabolical psychic influences they thus subject themselves. They would then avoid even dreams as they would a pestilence or famine. To project the thought consciousness while negative and receptive is too often to bathe in astral influences which, if understood, would be as repugnant to refined sensibilities as would be a bath in a stream which was seething with sewage and dead rats, and which would not be half so depleting to one's vibratory power. There is much in connection with this matter which relates to unconscious drains of sex force, etc., which cannot well be dealt with here. Those who

have lost health or sex power without knowing why, or who would avoid such losses, should enquire into and make a special study of the subject.

The psychic conditions in large cities are especially intense. They are not only charged with the selfish, grasping and over-reaching thought projections of those who are living lives of passion, greed and avariciousness, but also of the earth-bound principles of those who having lived such lives, died before their time, and are unable to entirely detach the vibratory ties which connect their lower principles from their previous environments. Such earth-bound principles naturally cling like grim death to vibratory environments of their kind, and as they then have no bodies through which to re-supply their waning vitality, they are only too glad to drain force from living persons who are so foolish as to open the bars of intuition by projecting their thought consciousness while negative and receptive, either in dreams or otherwise.

It is high time people learned something of the laws and tendencies of their own individual natures and of the love forces and thought forces within themselves which must be understood, controlled and kept in proper channels if their full powers are to be exercised and externally realized. You have powers of mind which are not acting with their full power. You are endowed with all the powers of omnipotence and they can be exercised only through your thought. To the extent that you are not exercising that much power are you in need of greater self-knowledge and better thought control. When you are able to keep your

thought forces busy during sleep in drawing on the interior vibratory powers which you possess, you will not be afflicted with dreams or other abnormal psychological conditions. Your self-reliance should be based on your powers of mind—on the forces within yourself, which are all yours and not subject to the fluctuations and uncertainties of any outward condition. It should be your constant effort to develop those powers into that standard of external character which the unspeakable dignity and true manhood of your Divine nature demands.

The average mind is inclined to place its reliance on property or other external things, which universal experience has taught are almost as unstable as water. It is, therefore, no wonder that such minds in their action often get in the confused state of a routed army of raw recruits. Your army of thought faculties needs constant leadership and discipline.

Nature designed that your faculty of self-trust should be ever kept on the throne of your will as the original and God-given leader whose duty it is to enforce and maintain thorough order and discipline among the faculties, and so prevent that disorganization and inharmony, which would tend toward their self-destruction.

There is a science of life which is mathematically exact. It is that method of nature by which each faculty faithfully performs its proper functions in accordance with the basic law on which all faculties are founded, and from which they derive their tendencies. It is, of course, plain that your highest possibilities of true success in life can be attained only by conforming your life

to the scientifically exact and unchangeable standard of your permanent nature. Do you know what that standard is and wherein your present individual tendencies conflict with its true ideal? If not, then to attain that knowledge should be your first step, and you should not rest satisfied until you are sure that you have attained it. You should not absolutely and unreservedly accept the simple unsubstantiated word of any one who professes the ability to faithfully delineate your character, but who fails to explain to you the standards on which he bases his calculations. You should require that he so state his standards, calculations and deductions that they will prove themselves. All truth is self-evident, and any standard of human character which professes to be scientific, and which is to be taken as a guide for conduct, should, so far as it is possible to do so, be subjected to scientific tests, so that its truthfulness to man's nature will become self-evident and not need the backing of dogma or authority. When you have acquired such standards, and also a knowledge of those points in your individual character which fall short of that standard, you will be able to conform your conduct more and more to its unchangeable principles.

Your self-trust will in that way be stimulated by the absolute knowledge thus obtained that you have much greater abilities, talents and opportunities than you have as yet been able to utilize, and you will then understand how best to utilize them.

When your self-trust thus becomes founded upon such knowledge and such principles, you will be no longer deceived by the falsities, shams and hypocrisies

of the world, however loudly and strongly they may be heralded in the name of truth by their blindly ignorant adherents. If they are untrue you will then be able to know it by their confictions with your principles of life, against which the testimony of the whole world would count for naught.

If you would build within yourself those bulwarks of human character and truth, which true self-trust demands, you simply *must* gain a deep insight into the permanent laws of your being. Self-trust so obtained, because of its source, is sacred and holy, and in its action will be able to inspire the reverential respect of your fellow-men.

It is those who do not look deeply into the subject who would regard self-trust and its consequent independence as a confiction with that duty of love to God and your neighbor, which is properly taught in the first commandment. On the other hand, it is but the true fulfillment of that great all-inclusive first commandment of love; for the only way that you can do your duty to God and your neighbor is to first do your duty to yourself—your higher self. That self and its tendencies is but the image or reflex of that God or law within, from which you derive your life and very being, as well as your powers. Your life is your power to think. The purpose of that power to think is to manifest the God—truth—which is within and from which you derive that power in its every impulse and tendency.

The reason that thought is powerful in action is that it draws on something within the self which generates and uses thought vibrations as its instrument of expres-

sion. That something is the God within called Truth, to which, through self-trust, we should reverently offer our daily prayers or heart's desires. It is, therefore, literally true that the God within—Truth—acts through man's thought upon the vibrations of which external things are composed, and revivifies all things in nature, thus becoming not only their creator but also their controlling power, their constant preserver and their very life. "God is all and within all." The way to become revivified, or to exercise power, is to become more closely in touch with the fountain of life and power within, from which flows the Divine ether of Truth's natural forces. Your "Garden of Eden" is your thought faculties, and your "Tree of Life" is those faculties of self-trust and intuition from which you draw the vibratory food of life direct from its source within. This "tree" is literally "In the center of that garden" of brain faculties, as may be proved scientifically.

It is very important that students should understand the cause of vibration, and also the entire chain of connecting links between external physical manifestation, vibration, man's thought, and its source—Truth—which is the law of man's thought, and through that thought and its vibrations is likewise the law of all things.

An effort will, therefore, be made to carry the subject into its deeper channels, that some of its esoteric undercurrents may be seen; then it will be easy to understand why man's thought may, through intelligent training, become omnipotent.

The original cause of vibration is Truth. There is but one Truth and that is the central law of all things

from which even the principle of Love (and its unity) springs as a result. But why does Love spring from it? Is not the principle of Love the original essence called God? In our efforts to obtain a clearly defined insight into that question let us carry the attention briefly to that time in involution when Truth, the eternal, was unmanifest. It was no less a reality then than now, for it is always the same. Although to become manifest was its pre-existing tendency, it was nevertheless almost a degradation for it to try to so manifest itself, just as it would be almost an insult for a man to be required to daily prove (or manifest) his identity to his own mother or wife. Why? because external manifestation necessarily implies forms, and there can be no forms without boundary lines, nor boundary lines without limitation and bondage. Bondage implies degradation. It is impossible for Truth unmanifest to ever become less a reality than it is and always has been, and therefore, at the point of its separation from the unmanifest into the limitations and bondage of manifestation is where that principle of Love began, and Love thus becomes a necessary factor in the work of holding together Truth's manifested and unmanifested principles; to so bind those dual principles is Love's work. That point of separation is where motion or vibration began; where the unmanifest and unlimited becomes the limited, for purposes of manifestation. It is where man, the thinker, began; it is where positive and negative poles become necessary as representatives of the dual principles of manifestation and unmanifestation which accompany all things.

It is where man, the thinker, through vibration awakened into consciousness and found that from his "rib" or positive pole and masculine principle had been created its natural counterpart or negative pole and feminine principle called woman, therefore it should not be difficult to convince him that "It is not good (or even possible) for man—the masculine—to be alone."

Although man's positive masculine outgoing evolutionary tendency is first in that degradation called manifestation, it is impossible for it to be or become greater than its corresponding and balancing negative, feminine, spiritually receptive, involutory, centripetal counterpart, woman. So long as Truth is manifesting there will be both positive and negative poles, masculine and feminine (dual) principles and their centrifugal and centripetal tendencies in *all things*. It is a necessity of manifestation, and Love is the tie which, because of its backing of Truth—the thing manifested—inseparably connects them so long as manifestation exists. Love will cease to exist only when manifestation ceases, and even then it is latent in Truth.

Sexual tendencies are a necessity of all physical life. The law of vibration explains where sex began and why to sexually unite man's and woman's physical beings is able to awaken those intense and deeply seated vibratory activities which take hold of every faculty and usher into physical existence a human soul, which had, perhaps, long been waiting on the threshold for such an opportunity to again enter external life. It does not mean that a soul has thus been created, but simply that a physical vibratory house or body has been furnished,

which for a brief period is to be used by that soul as its instrument of expression or manifestation. We all of us have lived on earth many times before, and will again. Our physical bodies, like the leaves of a tree, are ours only for a summer, but we—the tree—remain. Physical death gives us an opportunity to hibernate or temporarily become negative or inactive for purposes of concentration and the reorganization of our interior vibrations, but it is only for a brief period like that winter which, for the tree, is a period of interior activity and reorganization, and is that within the tree which makes the miracle of creating new leaves the coming spring a possibility. It takes ages for man's soul to organize its interior forces into its present plane of outward manifestation. The birth of his present physical body is not the beginning of his soul life. There is much on this wonderful subject which must in time be said, but time and space forbids my entering fully into it now.

Within the positive pole of man's instinct of self-trust is all the latent potencies of Truth the unmanifest. It is by virtue of these inherent potencies that he is insured the full manifestation of all its inherent positiveness, and the tendency to so manifest will never cease until that ultimate is reached. In the very attainment of that ultimate will he again become unmanifest, because then all boundary lines, limitation and bondage will vanish and become merged into that within himself which is boundless.

That vast expanse which is called the manifested universe is but the form produced by the first differen-

tiation of Truth. That man's thought creates vibratory power, is proved by science; that it has unlimited vibratory power is proved when man's connection with the underlying law of vibration is clearly seen. Science proves things only by inference, or by deductive methods, hence the importance of going back to first principles in reasonings, from which a guide to conduct is to be obtained. That Truth is everlasting—the same now and forever—is self-evident. Therefore we may safely start with it as our first principle. That the separation of Truth's dual principles into the manifest and the unmanifest would cause motion, vibration and also that attachment between these two principles, which may be called Love, attraction or gravitation, is also self-evident.

The existence of Truth, which is something to think about, implies a thinker and thought, and as man is that thinker, we may safely conclude that it is his business to think; that to exercise its full powers would be to gain his freedom; and as Truth is the cause of vibration, and vibration the cause of all manifestation, we may know that to gain full knowledge of the truth of his own nature, is to gain command over all manifestation by thus coming in touch with its cause. Ignorance is the only bondage, and the knowledge which is especially valuable is the knowledge by which he can better exercise his powers of thought. Those words of the Nazarene, "The truth shall make you free," are true in the fullest sense of the word, and for every individual soul.

All shackles which bind you must be broken by your

own force through the vibratory action of your own thought. You must build your own "mansion in the skies." You must suffer the bondage of limitation until by the use of your thought faculties you create new conditions and thus gain your own freedom. Science proves that matter is but a rate of vibration or mode of motion. All that has form is but organized vibration, and the vibrations of all things may be acted upon through man's thought. It is an easy matter to disintegrate the atoms which compose a physical object by striking within yourself, by your thought, the rate of vibration to which that object is keyed. It was not difficult for occultists in the time of Atlantis to awaken thought vibrations, which would change the magnetic poles of that atom called the world, and thus produce convulsions in nature. It can be done at any time by any thinker who is able to attach his thought to that sub-conscious plane within, which is in perfect touch with the cause of vibration, and thus of its every rate of vibration from highest to lowest.

The occultist is only a trained thinker. He necessarily exercises his vibratory or magnetic powers through thought. No one who can think can be barred against exercising such powers, except by his own self ignorance, and that in time must be overcome, because Truth, the omnipotent, is the Infinite polarity which gives its ceaseless impulse to every heart which beats. It is that which gives impulse to man's instinct of self-trust; it is his instinct of self-trust which gives him the tendency to say I am. Its esoteric voice becomes more and

more audible as he becomes more and more in touch with the great I AM of his interior nature.

Do you ask how, when and where to begin in exercising your inherent powers? Begin where you are, and now; do not put it off a minute. You can by virtue of your power to think at least affirm the inherent power to understand your own nature. Is there not some bondage, perhaps of illness, poverty or ignorance, that you are suffering to-day? Can you not at least silently voice your own heart's cry for liberation and thus make your bondage just a little easier to bear? I say, arise in the might and majesty of that Divinity within, which is your power to think. Refuse to longer drag in the dust that inherited power which makes of you a free man instead of a slave. There is no bondage for you except ignorance of how to use your natural faculties. Their powers are yours to-day as much as they will be when "Gabriel sounds his trumpet" at the last day.

The esoteric voice within every soul is more or less a ceaseless demand for liberation of its inner powers. When this silent though powerful vibration bursts forth in the ennobling words of a Patrick Henry, "Give me liberty or give me death!" the hearts of thousands respond, and as a result they make a long stride toward true freedom.

Your self-trust is an interior chord which vibrates to the slightest touch. Our very civilization is a monument to its glory, and throughout that civilization are thousands of individual monuments which stand in honor of persons whose great service to humanity was

inspired almost wholly by their fidelity to the promptings of that noble sentiment within themselves. It is within your power to earn and have such a monument, by simply making your demands for spiritual liberation so imperative, that you will inspire within yourself and others those interior powers, which are able to command the greater freedom and changes thus demanded.

It is, of course, possible to demand things which, when obtained, would prove to be only a "boomerang" and a curse instead of a blessing. Therefore, the first thing to persistently demand is the wisdom to know the best, the right and the true, so that you may never bring such disastrous consequences upon yourself. When you properly use the creative powers of your thought in demanding and thus bringing to yourself desirable material surroundings, such as the best clothing, foods, friends, or wealth in all its forms, your gain will mean also the gain instead of the loss of others. Wealth which comes in ways that mean a loss to others, would bring you more pain than pleasure, and would load your soul with the necessity of expiation, because before you could key yourself up to the wrong motives which would inspire such actions, you would by your thought, first sow within yourself destructive vibratory currents, which would bind you to even a greater extent than they would the ones on whom such unwholesome powers were exercised. You cannot enslave another without enslaving yourself to a greater degree. There is no way except obedience which is able to pacify the law of your nature.

As you get into the realm of occultism you will deal

with causes; and as all things have their adequate cause, you will be able to produce most any desired effect by simply setting up its thought cause. You cannot annul the vibratory effects of a once-set-up cause until that cause is annuled, or its vibratory effect spent. Your only chance for true advancement is through the growth of your natural faculties. It does not follow, however, that those opportunities are limited.

The power of thought to crave a thing is given you by that which caused thought, and it follows that whatever you persistently crave, that you will in time get, if not in this life then in some other which you yourself must build. If you wait for any Moses which is external to yourself, to come along and deliver you from your bondage, you probably will, in the meantime, get deeper and deeper in the depths, and flounder around without any clearly outlined plan of action, as would a horse with a broken leg, and who thus injures himself and increases his pain with each move. Your "Moses" is that law and law giver within yourself which ever beseeches you not only to demand your rightful liberty, but also to seek and enjoy all those laws and methods through which alone it may be obtained. Your "children of Israel" are your various mental faculties, and so long as they are without the "Moses" of self-trust and intelligent thought, just so long are they likely to remain in the "wilderness" of bondage. It is poor policy to *move* simply for the sake of moving, without any clearly defined method in your actions; that would be as foolish as it is for an army to fight when their guns were pointed in a way that would lead to destruction of

that army. As a means of further formulating clearly defined methods of self-help, which are potent in action because founded on the laws of your being, these subjects will be continued in the coming numbers of this publication.

NOTICE.—It has been found that the department on sex subjects cannot well be started at once, and at the same time be treated with that care and deeply philosophic thoughtfulness which should characterize the presentation of such subjects. As our motto is "quality instead of mere quantity," we will postpone for a time the publication of that subject matter. Those who previous to date (January 15, 1898,) may have subscribed on the strength of our promise to start that department, are at liberty to withdraw their subscriptions if they desire to do so.

Self-Knowledge.

Self-help has its beginning in self-knowledge. It is through self-knowledge that self-control is gained. It is through self-control that the unsuccessful moods of unhappiness are ruled out. It is by ruling out the moods of unhappiness, and by then living in thought in things we desire, that we attract such things and the thought currents which bring more of their kind. All misery is but the direct or indirect result of ignorance of our own forces, for in that way the thoughts, the conduct, the moods and the fortunes are affected. Power and happiness mean about the same, for power means the ability to maintain moods of happiness and success. It means the ability to drive from the mind everything which troubles it.

As the mood of happiness is maintained, things on the material plane will quickly shape themselves to correspond with the harmony of that mood. The correspondence between the material things which surround us and the spiritual conditions which cause and accompany them is wonderfully exact. These spiritual causes are produced by our thoughts, moods and silent powers of mind. Through nature's systems of correspondency we can obtain scientific self-knowledge concerning our individual tendencies. It is only when these tendencies are known that we can put into perfect operation all the laws and principles of our permanent Being. It is only then that we possess and become able to make of ourselves what we please. That is occultism.

Methods of Self-Help Through Self-Knowledge.

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The door of opportunity for each individual is but a door of self-knowledge, which when opened releases those interior forces and potencies in which his physical, mental and spiritual self or capital consists.

That door is reached by a process of thought, and it is through the medium of thought that those forces and potencies may become externally active in influencing persons and things which are at a distance and for the good of all concerned.

It is only in the light of self-knowledge that a person is able to even know what things are truly desirable, and in what direction his real opportunities lie, for until he fully understands his nature he cannot reasonably expect to fully understand its adaptations. An effort will be made to indicate a few of the things which in the light of occultism are seen to be the most desirable, and also to indicate occult methods by which they may be obtained.

All things are obtainable by rightful methods by him who is able to fully reach their causes by reaching the correspondences of those causes which are within himself. Therefore, in choosing the things that are desirable it is not necessary to exclude any on the ground that

they are beyond the reach of man to obtain. All desirable things are within his reach, and to obtain them is only a question of paying the price by setting up the right causes within himself. When the nature of those causes is thoroughly understood, it then becomes comparatively easy to measure the real desirability of any object or purpose, because it is then easy to see what would be its esoteric influence upon the self, whether of happiness or unhappiness. It is only natural that a person should desire happiness, and therefore when the effects of actions are thus forseen his desires undergo radical changes, and he gradually centers his interests on things which would be of permanent advantage to him.

Any ordinary student can understand that the law of cause and effect is absolutely universal, and that all things however small or great have their adequate cause. The real difficulty with students is in seeing that the events and circumstances, down to their smallest details, which come into each life, are caused by influences that were set up in this or previous lives of that soul-life and by that individual himself. Therefore an effort will be made to more clearly show those lines of connection which exist between the interior nature of each individual and the interiors of all external things. When those lines of connection are fully perceived, the student will understand how to obtain the most desirable things by a process within himself, that by dealing with the within he is dealing with the without, and that the most successful way in which he can deal with the without is to first deal with the within.

The question at once arises, of what does the interiors of all external things consist? It is a proved scientific fact that external things when resolved to their last analysis are but organized magnetic forces and potencies which spring from the law of motion. In other words, they are modes of motion—retarded motion,—rates of vibration. All external things are, of course, composed of atoms, but the atom is only a rate of vibration or mode of retarded motion, as may be proved by the microscope. If to any student this point is not self-evident, he should make it a study until it becomes so, or at least until he settles the question for himself; and when he accepts that principle as self-evident, he should do so without any compromise, concessions or reservations, and then also accept the deductions which necessarily spring from it. If he is continually doubting on this point he will not get far in the conscious practice of occultism, because his doubts, fears and uncertainties on this point will constantly sow thought seeds and create magnetic currents which will counteract any affirmative efforts which he may make to put occult principles into practice.

We will assume then that the student has resolved all external things to motion—to modes of retarded motion.

In the preceding article of this series an attempt was made to clearly explain that fact. It was also shown therein that motion in all its forms is also represented within the interior nature of each individual; that the law or cause of motion in both its positive and negative poles is fully represented within, and that by a process

of thought it is possible for each individual to reach that cause within himself and awaken its consequent forces into activity. Man's present external organization represents only the lower rates of motion or vibration which are within him, for only those have as yet become active. For that reason his sphere or external relations in life are but limited. The lower rates of vibration are retarded in their motions, and therefore individuals who, have ignorantly thrown obstructions in the way of their interior forces are controlled by their surface vibrations, and are consequently self-barred from exercising the wider relations and external correspondences in life which belong to those individuals who have consciously awakened within themselves the higher rates of soul vibration or motion which belong to all.

There is a point within each individual where motion is not retarded, and that point is where motion verges into its cause. At that point is the highest rate of vibration, motion and potency which can exist either in the within or the without. As the greater includes the less, it follows that all lower rates of vibration, down to the very lowest, are also represented within him, but at present the higher rates within him are latent only. As they become active they are continually creating within him interior currents which act and react on the interiors of all things which are on that plane, and which are keyed to that or a lower rate of vibratory speed.

If man could at will marshall into full activity those interior forces which are now latent within him, he could create a universe or could rule the universe in its every detail, because those forces have their correspondences

throughout nature, and there is no higher degree of potency which is possible. That is the ultimate which can and will be reached by each individual, but only by conforming to the eternal laws of motion, which are the laws of his life, or, in other words, only in rightful ways. The road to that ultimate will be long unless through understanding of those laws of motion and of his nature, in his relations to his fellowmen, he is willing to obliterate the lines of separation which he has ignorantly built between himself and them.

A low rate of vibration by being retarded separates or excludes itself from the higher vibrations or motions, but as its rate becomes increased its self-imposed lines of separation vanish. As the external or manifested life of each individual is founded upon the one law of motion the same rule is, therefore, true of him. He can exclude himself from others by living in his low surface vibrations, but as he gets nearer to the heart of being he becomes animated, impelled and dominated by that law of Love which binds together the positive and negative poles of motion within his interior nature and of all things, and gradually his walls of separation from his fellowmen vanish and his soul life becomes infinitely enlarged, and finally swallowed up in that cause or law within him where motion is not retarded, and where manifestation ceases and becomes the unmanifest.

It will be seen, therefore, that each one of a billion souls can in one universe awaken and fully manifest his omnipotent interior forces without any confusions in individual ambition, which would necessitate the logical absurdity of more than one universe (?) All are

founded on one law, and as that law (of motion) becomes externally active it brings with it the higher understanding and deeper insight, which is willing to dispense with walls of separation and ignorance, as would a high rate of vibration or motion toward other rates. The law is so perfectly constructed that such understanding and power necessarily go hand in hand. It is through man's tendency to throw obstructions in the way of the interior laws and forces which govern his life, that he is confined in his activities to the low rates of surface vibration. As the Bible story goes he excludes himself from his "Garden of Eden" and begins to brouse on the "tree of knowledge," instead of living from the "tree of Life." The "tree of knowledge" in its early stages is the long, slow road of experience and evolution. It is by dealing with the occult principles which underlie man's nature that his road of soul evolution may be greatly shortened.

If you desire that your thought should act and react upon the interiors, or the magnetic undercurrents, of all things in nature, you must reach and awaken into activity those high rates of motion within yourself, which are keyed to a very high rate of speed. When thought action is from these interior magnetisms, forces, potencies and motions within the self, the individual thus acts upon undercurrents which are the controlling powers of the things he seeks. For instance, if the desires of such a thinker were centered upon external possessions, he would thus form magnetic currents which connect with the interiors of such possessions, and it would then be their tendency to flow into his life by virtue of

the currents thus formed and without external effort on his part in obtaining them.

When this law is put into operation it can be made of much service to the business man in conducting his business; and it is unconsciously and unknowingly used by most all successful accumulators. It is thus that success may become based on unchangeable principles in one's character, and it thus becomes relatively unchangeable. Any one who obtains sufficient self-knowledge to open up these interior currents of potency within himself, is not likely to be so foolish as to allow his desires to become centered exclusively upon external possessions or mere accumulations, because he will thus understand that the magnetic effects upon himself in producing such causes within himself would be relatively undesirable. He would, of course, be able to reach a standard of success which the world would call great, but in reality his life would thus be made a dismal failure when compared with that which was thus made possible to him, and which could be clearly seen from the higher point of interior vision thus obtained.

A large number of those whom the world calls most successful are in reality sowing vibratory seeds within themselves, which will require the reaping of a rich harvest of retribution. It is not sufficient that these laws should be unconsciously used for purposes of success, for if the use of such laws is only unconscious and therefore a fleeting impulse, the success which comes with it is likely to be fleeting also. When the use of these laws becomes intelligently conscious, the success which comes as a result will, like the qualities from

which it springs, become stable and permanent and not subject to the uncertainties of any external condition or power. That is true independence. Therefore, man should first use the laws of thought, motion and occultism, as a means of gaining qualities and wisdom. The first effort should be to obtain that understanding and self-knowledge by which both qualities and possessions may be obtained. "The great study of mankind is man." As the laws and basic principles of occultism are made plain they should be at once put into practice, and that practice should be a daily habit of life rather than a mere intermittent and spasmodic impulse.

The student should, of course, avail himself of the opportunity to obtain self-knowledge from such scientific standards as would, through the law of correspondences, etc., show his present individual tendencies and biases of character, so that he may deal with them more intelligently and be able to strengthen his weak points and gradually work toward that ideal character which should be his fixed standard and object and the basis of his rules of life. There are various qualities which it should also be his effort to obtain, such as greater wisdom, more faith in the external possibilities of those interior laws which create all interior forces and powers. He should strive to acquire higher standards of self-trust and manhood, freedom from the tyranny of past conceptions which were founded upon ignorance, false teaching or tradition; fidelity to truth and the courage to be truthful at all times, and freedom from all forms of the negative action of his faculties, such as would result in fear, worry, anger, etc. These and other

desirable qualities should be acquired as a means of obtaining all true external objects in life, including the possessions which legitimately belong to man.

One of the external things in life which is unquestionably desirable is health. The desirability and necessity of self-knowledge as a means of gaining and permanently maintaining conditions of bodily health may be seen when it is known that self-knowledge is required as a means of awakening into activity those higher interior currents of motion which remove the surface disturbances, retarded motions or bodily obstructions, etc., which cause and constitute pain and disease. When the obstructions are thus understandingly removed, the uninterrupted action of those higher harmonious interior currents of motion are likely to continue, which means that the health becomes established on a permanent basis. It is possible through knowledge to fill each atom of the body with that vibratory harmony and pleasure which is sensational ecstasy. The means by which you can put the requisite law into active operation, is to get a more and more comprehensive understanding of your nature and a higher realization of the fact that your body is composed of magnetic forces and potencies, instead of mere materiality, and that it will always express health if through knowledge you "let loose" the right interior potencies. The simple realization of this fact, and nothing more, will have a strong tendency to awaken interior laws which will then create the right interior currents, and thus remove all obstructions which interfere with the rhythmic action of the higher currents of motion thus formed. Let your pur-

suit of health be largely a matter of such realizations, for as compared with that, all material methods are but makeshifts. As a means of obtaining such realizations, the formulas and recipes which were given in the October, 1897, issue of Occult Science Library, under the title of "Health Recipes," would doubtless prove interesting and helpful to many, and it is suggested that readers should review that number.

Another object in life which is truly desirable is the attainment of the right companionships and social relations. Many there are whose hearts are now almost starved by the soulless husks which are offered by society as it is, in the name of friendship. The highest conceptions of friendship of which the heart is capable of even desiring, are for you and for me, if we will but set up the right causes within ourselves. Let us not blame society for the friendships which have come to us, because they are of our own making. We have simply set up the wrong causes, and before we can obtain such soul friendships as we desire, we must set up other causes.

Do I hear the question, what are those other causes? First let us ask what are the true conceptions of friendship. For one thing, they are the formulated result of those deep perceptions of human character which are founded upon the true nature of man; upon the deeper currents—the undercurrents in the human heart; they come as a consequence of our perceptions of the ideal life and by awakening into activity the higher currents of motion or vibration within ourselves. When true conceptions and standards of friendship are so formed,

their natural tendency will be to stimulate into activity the same conceptions and deep undercurrents of soul force in those with whom we meet; and if we hold to our conceptions long enough we are sure to meet persons who can and will more fully respond to those standards and conceptions. When that response comes, true friendship is the immediate result, and that, too, without the necessity of words or ceremony. It comes as an intuitive perception which acts with the same unerring certainty that compatible chemicals act when they come sufficiently near to each other.

The principle involved may be easily formulated into a method for our actual use, namely,—first let us determine what it is that we truly desire—what it is that our hearts most intensely crave; let us form true conceptions, ideals and standards, and then hold to them until the currents thus formed bring us into actual contact with their corresponding external embodiments. Try to get the principle so clearly fixed in the mind that you will not continually set up counteracting currents of doubt and anxiety. It is sometimes advisable to repudiate those standards of friendship which have been ours. If in our actions we compromise too much with our standards and principles, we thus set up false standards, and the tendency will then be to crowd out or oppose the truer friendships that might otherwise be ours.

We need not fear permanent loneliness, for that is not in the order of nature. The whole universe and all its individuals are made up of vibratory potencies and motions, which all spring from the same root cause or

law, and as there is a constant interchange of interior vibratory potency between them, it is their irresistible tendency to unite on their respective and corresponding planes of action. It is the "birds of a feather that flock together," and it is natural for persons to be attracted to others who are living on the same plane of action, and who are thus setting up the same rates of vibration within themselves. In other words, they live in the same thought world. That is why to accept as our friends those persons who are unable to recognize such standards as we desire, is to compromise with our deeper convictions and live on their plane of action, instead of on the one we may desire. We thus bar the coming of those who would be more in accordance with our highest conceptions and standards. If we would gradually cut off from such associations, except to the degree that they recognize the higher standards we desire, we would in so doing either bring them to our higher realizations or attract other more congenial ones who would. We may have perfect faith that it would not result in permanent isolation. If we would have the better, we must clear the way for them by relying in perfect trust upon the law of demand. The law of friendship is the law of companionship in all its different phases, and it should not be difficult to make the application of that law to those companionships that are closer than our mere friendships.

Another thing which is unquestionably desirable, if rightly used, is money and other forms of external wealth, in that it offers us the means for the gratification of all our faculties. When the desire for money is based

on the mere instinct of accumulation, instead of upon its uses as the means to an end, it thus becomes a curse instead of a blessing, as may be clearly seen. The character of the vibratory currents set up within the self determine the desirability of acquiring, and those currents may be fully known. No true occultist would permit his ambition for acquiring to degenerate to the accumulating instinct alone. That money offers the means to gratify man's finer tastes and to do good, and, therefore, that it is desirable if rightly used, is unquestionably true. That point is not even debatable. It is also desirable that man's finer tastes should be gratified; that he should have the advantage of a good home, cultivated friends and companions, the best foods, the best books, the most convenient methods of locomotion, and, in fact, that he should be supplied with every external necessity, convenience and luxury that it is in the power of material possessions to purchase, and then he should become their master instead of their slave. He should use money as a means of doing good, as a means of relieving the wants of those who suffer, and are weaker than he, or who are in need, and especially as a means of helping them to help themselves, which is the true method of help.

There is a very pure instinct in man which is gratified by giving, but to give implies that he first receive. It is by the knowledge and intelligent use of his interior powers that he becomes able to do all of these things and to become a true benefactor to the human race. When money and material possessions are obtained through the creative process which is offered by occult-

ism, or by a knowledge of man's interior forces, the good fortune of one does not mean the misfortune of others, but quite the contrary.

The higher forms of motion both within and without are always rhythmic and harmonious, until they are interfered with by the obstructions which man ignorantly throws in their way. Self-help and true living is largely a question of knowing how *not* to interfere with this rhythm, which is the optimism of nature. The whole great manifested universe is but a magnet of organized motion, and which pulsates with the same life which impels the action of each individual heart. It is, of course, difficult for the individual to believe that every detail and every atom throughout that space called the universe, which is so incomprehensibly large, should have its correspondence with that which is equally potent and which is confined within the outlines of his own form. The full understanding of that principle is, however, a matter of great import to each individual, because it leads directly to the higher realizations which awaken those interior thought potencies.

You have drifted to your present conditions because of magnetic effects and causes which you yourself have set up, if not in this life, then in your previous soul life. Your soul has existed for countless ages. You will continue to drift and to suffer the disagreeable conditions of your environments, until through your own thought-acts you set up interior causes, which, by awakening interior potencies will carry you into other conditions. This may not be agreeable information for lazy people who are without ambition, but lazy people are the ones

who are almost certain to get ambition pounded into them by the hard knocks which they bring upon themselves, therefore, we may safely consider that all persons have ambition.

The fact that your fate rests in your own hands and is under your entire control, instead of being at the mercy of any capricious and uncertain external power, which might be unfriendly to you, should be a source of great encouragement. It should be encouraging to you to know that you can get good things by simply earning them; that your soul is so great that it has the latent power to demonstrate for itself perfect mastery over all things, and in time to overcome even death itself. The soul is deathless, and must in time become externally so. All doors, all opportunities, and all the magazines of Nature are open to you when you learn how to use your interior powers. Those powers must in time become active along right lines. It is an occult principle that the *right* door of progress is the only one that is wide open for you, and to the degree that your opportunities are not *rightly used*, will the greater opportunities be closed for you until right and justice is perceived and desired.

The law of cause and effect is absolutely universal in its action, which means that it governs every detail of your life with the same degree of accuracy that it governs our solar system. To fully cooperate with this law, which is fully represented within you, is to share all its benefits. You are reaping what you have sown, and cannot reap what you desire until you have sown the causes which underlie those effects. By your every

thought you are sowing causes. For that reason it is extremely desirable that you learn the art of controlling your thoughts, that you may thus sow only those causes which will bring to you results that are desirable. The law of success is a law of thought, which may be put into operation through thought control. Of the infinite number of degrees in the power with which thought acts, you have exercised only a few of its lower degrees. Your motto should be *Excelsior*, and you should not rest satisfied until you have reached and awakened those degrees of motion within yourself, which are the highest, even to the highest point of potency where motion verges into its cause.

If life were made a matter of being and becoming instead simply of getting and possessing, it would thus get at the true secret of external success, and no individual would be wanting in opportunities. The greatest good fortune and help that could come to you is not simply an inheritance in money or other material possessions, but rather the self-knowledge which places those and much greater things within your easy reach. Money in your hands is a very unreliable dependence, which is likely to cause more anxiety, worry and pain than pleasure, and is liable to go at the very time you need it most, unless its possession is based on fundamental principles of your character which were built as a result of your self-knowledge. That is the only reliable foundation for material fortunes, true success and happiness, and it is he who has it not who is poor indeed. The merchant who understands the powers and forces within himself can easily make money from most any mate-

rials, and is the master instead of the slave of his money bags.

Your life should be so lived that each day and each hour will fill your consciousness with the joy of new discovery—the discovery of new ideas which mean progression and true success as well as happiness. No matter how mean or insignificant your talents may seem to yourself or others, or to how insignificant uses you have in your past life devoted them, they are not only your main stock in trade, but are better than a large inheritance in money, and should be your chief reliance in your efforts to attain better conditions in life. If those talents are employed in just the right direction and to the best uses, they are capable of bringing you all that your heart can desire.

It is when you find and fill that particular niche in the universe which divine law designed for you, that you become most efficient in action. That niche was created by the action of your own interior soul forces in their endless past. It is only by finding it that you are able to reap the best that you have thus sown. You have been the maker of your own talents and opportunities, and may, by your thought, make the demand for that commodity which your talents can best be employed to supply. By discovering the very best that is now available within you, and then by availing yourself of the opportunities which are yours as a result, you thus secure for yourself the legitimate rewards and true success, which in the past of your soul life you have earned, and which is therefore your divine right. It is only when you find your right place in the world that you

can wholly fulfill your duty to humanity by ministering to its needs, or receive the successful results and satisfactions which come only from such a life.

The talent which can make money and thus obtain clothing or other material needs, is greater than that money or clothing. The present condition of your purse or of your clothing will matter little to you one hundred years from now; but it will matter a good deal at that time, of what use you make of your talents and forces by your actions of to-day, for those talents and forces were created for eternity.

It requires but a slight knowledge of occult principles to bring convincing proofs that all things in nature, including man, are founded on one and the same law. It is, therefore, true that all things in nature, down to their smallest details, have their correspondences and inter-relations with all other things. For instance, by knowing the form of the brain, face, hands, etc., of an individual, or by knowing the easily determined magnetic influences which prevailed at the time of his birth, we may know his tastes, talents and tendencies. As is the symbol, so is the vibratory soul forces which formed it. All vibration produces form, for motion was the beginning of form and manifestation. Vibration has its correspondences to all the senses and faculties within man. Each individual should carefully study every scientific method of self-help and self-knowledge which is founded on the laws of thought, vibration and motion, for in the study of nature's correspondences we ascertain our own individual tendencies and place in the world, and the methods by which we can best obtain

success, happiness and true advancement in the use of those talents for which we are responsible, and on which our future happiness depends. Each thought-act has its direct bearing upon your future and will add either to your happiness or your misery. Therefore, each act should be founded upon that self-knowledge which is true wisdom.

Methods of Self-Help Through Self-Culture.

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Your *self* is your life. To truly cultivate that self is to enrich your life as nothing else can. There is for you an elixir of life. Your thought forces are its dangerously powerful ingredients. By your every thought and act you are pouring those ingredients through the channel of your thought faculties, thus forming them into new combinations and compounds.

The nature of these resultant compounds depends upon the tendencies of your mind and on the emphasis and cultivation which you give to your various thought faculties. Whenever you strike a harmonious combination of the thought ingredients, the result is happiness and good. All misery and so-called evil are but the results of ignorantly dabbling in these powerful ingredients, thus forming them into inharmonious combinations. Each individual must in time learn to understandingly form combinations which are harmonious from the standpoint of universal good. His every act should be based upon the law of Love, for all persons and all things are intimately related. To injure others is to injure yourself. The acts of each individual must, therefore, be harmonious from the standpoint of

the general good before they can become entirely harmonious from his own individual standpoint.

The most direct pathway to an altruistic Love is the individual pathway of self-culture and self-help. That which underlies all things including human character is the exact and unchangeable law of Love, and in truly cultivating the self you are but cultivating the Love. That law of Love is the cause of vibration and is the generator of all forces and all thought ingredients. It acts with mathematical precision. Man has only to set up the thought causes which put this law into operation to thus insure to himself its consequent effects. The law of Love is the law of vibration. That law is, therefore, complete and all-inclusive so far as manifestation is concerned, for all manifestation is through vibration.

Occult science is but an esoteric system of higher mathematics. It is a statement of God's method of geometrizing. Mathematics is the only exact science that is known, and simply because it is all-sufficient. It is all-sufficient because all-inclusive. It is all-inclusive because it is founded upon the all-inclusive law of vibration. The purpose of this science of numbers is to register, number, classify and express the different rates of vibration of which all nature is composed. Every manifestation in nature, from the atom up to man or to the world, is but a rate of vibration. Every organism is a combination of vibratory forces or ingredients which were brought into action by its individual efforts to put into operation and so express its interior and underlying law of Love. Each of such organisms

has its own individual number or vibratory keynote, because it is composed of vibratory ingredients. The science of numbers is, therefore, so related and inter-related with everything which exists, that it becomes fully related to and expressive of the wholeness of its cause. That is why it is all-inclusive and all-sufficient. To fully understand this science of numbers which is so closely in touch with causes, vibrations and all manifestation, is to fully understand all things.

All manifested things spring from the law of vibration, and, therefore, have their correspondence to that. Those correspondences in an individual life may be known when the vibratory keynote of that individual is known, and vice versa. Each of man's thought ingredients and thought faculties has its own special keynote of vibration. To understand those various keynotes, both individually and collectively, is to form a basis from which the whole nature of the individual can be comprehensively understood, not only in its general trend but also in its individual tendencies.

There is no knowledge which equals self-knowledge, because it is only through self-knowledge that man becomes able to understandingly put into operation these interior laws of his life which produce all force, all motion and all power. So long as man misunderstands his own nature and tendencies, he will be unable to comprehensively take into consideration all the factors in his life problems or to so combine his thought ingredients that each will exert its full strength.

It should be plain that there are underlying principles or causes which govern life as well as all other

things, and that these principles can be understood and reduced to a scientific system of self-culture that is thoroughly practical because adapted to all the needs of an individual, no matter what may be his condition and place in the world. It is through the understanding and practice of such a system of self-culture that man may become able to produce any desired effect by simply setting up its thought cause within himself. It is through the mathematical and scientific system of correspondences that the individual tendencies of a character may be ascertained and from a basis of actual facts. It is thus that one's true place in the world may be determined. When it is so determined it becomes comparatively easy to prescribe a system of individual self-training which will enable him to live for his best and to thus attain the highest possible degree of life's enjoyment and life results.

Unfortunately our present systems of education do not sufficiently take into consideration these differences in individual character. The result is that too often the round man finds only the square hole, and thus his bright hopes and his chances of happiness, success and usefulness are ruined. The fact is that our educational systems do not even take into consideration the whole nature of man and, therefore, they do not, nor can they reasonably be expected to offer the best method by which he can work out his ultimate destiny. If a man could but fully understand the esoteric significance of such educational influences upon human character, they would grate upon his nerves and make him shudder as would the screechings of a complicated and uncoiled

machine whose most important screws were loose or missing.

Each soul is the builder of all its conditions. It is the chief sufferer if its methods of self-culture are wrong, and, therefore, should not depend upon priests or others who represent the present inadequate systems of education for his methods, but should give the matter careful personal study. It is the ultimate destiny of each soul to fully express the omnipotence of that interior law of Love which generates every force, every thought ingredient and every factor with which a system of education should deal.

It is important that man should understand that all occult powers come within the range of his thought forces and act through his natural thought faculties. Each faculty has its own special quality of thought force. That thought force is its natural food, and when supplied contributes to its power and healthy growth. It is the purpose of each and every thought faculty to express its own peculiar quality of that life force which flows from the law of Love.

The thought faculties are man's alphabet of expression from which he is slowly building words to express the interior meanings of life. Each faculty is a letter in that alphabet and represents its distinctive ingredient of thought force. Each thought and each act is a word in the language of life because it represents its own peculiar combination of letters or ingredients. Each letter in this or any other alphabet has its own peculiar vibration (sound) because it is founded upon the law of vibration. Its power is measured through the mathe-

mathematical science of numbers. In fact the science of numbers, and also man's thought faculties, have their intimate relations and correspondences to all methods of expression and to all things which exist.

Each word in a language is a combination of letters, and of their respective vibrations. The meanings of those words should correspond with the esoteric meanings of the combined numbers or vibrations of the letters of which the word is composed. In a perfect language that will be invariably the case, and, as a rule, will be found to be the case in the sacred books or Bibles of all languages and all religions, because they were written by occultists or adepts, who not only understood this law and its possibilities of use in expression, but who also *used* it to express the deep meanings which have so charged it with life-giving vibratory power and vitality. To become a true occultist is to become inspired with the deep truths, meanings and wisdom of the higher self or Lord—the God within—as was the Christ. That is true inspiration.

It is through the understanding of this law that to the occultist the Bible becomes perfectly luminous in its meanings. It is through the meanings thus and in other ways ascertained that the occultist is able to know to what extent the religious creeds and practices of the church are perversions of the true meanings of Christianity, because but an observance of the mere letter of the law instead of its spirit, which the Christ taught.

Many of the religious observances and true thought practices which are ignorantly or unconsciously observed by religionists are tremendous in their meanings. They

have supplied the vitality which has held together and so greatly enlarged the Christian church. The significance of these practices become greatly enhanced when one learns the laws of thought and the vibratory influences of words. The esoteric meanings of some words are simply tremendous, and especially so if oft repeated.

What occultists term the "Lost word" is that combination of ingredients or letters which *fully* expresses every vibration which springs from the law of Love. It is by pronouncing it that all of the meanings of life may be expressed, but that word will never be expressed nor the unspeakable vibratory thrill of its harmony be realized, until man learns how to set up those causes which fully call out the ultimate of power which belongs to each of his natural faculties. The thrill of that Lost Paradise can be regained only in that way. It is by no means an ignoble work for man to learn these the scientific principles which govern true self-culture. In fact, the true purpose of life is character building or self-culture. True character building is to so combine the thought ingredients of human character that they will express themselves through the natural faculties in that comprehensive and orderly perfection which faithfully represents the perfection and completeness of their underlying cause and law. The principle of Love is that law.

There is a science of Love. The formulated principles and rules of that science are true methods of self-culture and self-help for man because they outline the best possible processes by which he can develop his individual powers and gain that balance toward which all

things in nature must in time drift. Love is omnipotence itself. Its law is the law of man's heart. Its science is the science of power. Its principles are related to everything which concerns him. They created the forces which caused and which underlie his external conditions. His external conditions are but reflections which indicate to what extent he has become sympathetic and consciously awakened to the true principles of Love within himself. It is by becoming sympathetic to those principles in their wholeness that he can attract to himself external conditions which represent the perfection of that wholeness. There are definite methods by which that can be done, and by which he can avail himself of Love's interior but not latent omnipotence. To develop the interior Love forces is to develop power, for Love is power. All power manifests through vibration, and Love is the cause of vibration. That cause is interior and can be awakened by the simple process of thought hereinafter indicated, and through which self-culture and true self-help are ever available.

It is through the Love forces and the vibrations thus awakened that the human organism may become thrilled with the vibratory harmony and joy of human love, therefore there is no other pathway in life that is so delightful as is the pathway of Love, self-culture and self-help. Love is the law of the human soul, therefore joy and bliss are but that vibratory ecstasy and harmony which are its natural conditions. If your daily life is lacking in the thrill of that ecstasy, it is an evidence that you have not yet fully put into practice those rules and principles which govern the science of Love.

and through which Love forces may be awakened. To master that science of Love is to become anchored to your higher self. It is to find the Christ, the Christ powers and the Kingdom of Heaven within yourself, and, therefore, it is the true pathway to power and happiness. It is to envelop and overshadow every act and circumstance of your life with the awakened halo of Love's magic charm—with the charm of your higher self—with that manifested divinity and permanent reality which is something more than the counterfeits of passion, and more than the perhaps genuine but yet sensuous and emotional religious ecstasy which is so much in evidence at negro camp-meetings and revivals.

The interior forces of Love when sought from the persistent practice of Love's principles, become permanent like its principles, instead of a thing to effervesce with the very first thaw of the springtime. Religious ecstasy is not likely to be lasting until its vibratory thought causes are continued as a habit of daily practice. The Kingdom of Heaven must be found in the within before it can be manifested in the without, therefore each individual should deal first and chiefly with himself—with the matter of self-culture.

It should be plain to you that your opportunities and your possibilities of true success in life are based upon your physical, mental and spiritual endowments, and upon the use you make of those, your natural faculties. One of your chief aims in life should therefore be to so train and cultivate those faculties and mental endowments that the very best results will be obtained from them. It is thus that you may get at the real issues of

life. Until your efforts toward self-culture reach these issues they are thrown away. Hence the importance of getting clearer and higher conceptions of what your nature and your life really is, and what the real issues of life are. Your methods of self-culture should be chosen with reference to their influence and bearing upon your entire future.

Your first and highest duty is to yourself. That duty is the duty of self-help. It may well be done in the name of individual self-culture and self-love. When it is so done the hard word duty becomes softened into the word love. You can never fully pay your debt of service to your fellow men in the coin of duty. That coin has a false ring—it is counterfeit. It carries with it the vibratory thought poison of those hard moods and imperfections of character from which it springs. All gifts and all charities which spring from it are lacking in one essential of a perfect gift. That essential is the spirit of true Love. It can be infused into a gift of but "the widow's mite." Gifts however small, which are truly given in the name of love, represent something of the power and holiness (wholeness) of that spiritual centre from which the love sentiment springs. When you have first done your whole duty to yourself, you will understand your relations to your fellow-men, and through your very self-interest will be impelled to earnestly strive to answer these relations in full, by giving to others of your love, of your wealth, of your power, and of all the best you have, and in the true spirit of loving service.

If you could but fully realize your relations to your

fellow-men, and the wonderful possibilities which are within your reach, by reason of your inherent powers and natural endowments, you would awaken to the fact that though you may be living according to standards which by the world are now considered high and noble, you are in reality devoting your talents to comparatively ignoble objects and standards. Truly the human mind is "fearfully and wonderfully made." Its law is perfect. To each soul much is given, and much more will be required than man has yet been able to even comprehend.

The great difficulty with individuals is not that their talents are insufficient, but that they do not understand how to make the right use of them. The fact is, that they have, through their thought faculties, the available power to draw upon all of the forces of omnipotent Love which may be found within themselves. *

It is a universally accepted and axiomatic business maxim that judgments and business methods should not only take into comprehensive consideration but

* NOTE.—It is, perhaps, proper, even before I go further, that I briefly relate an occult incident connected with the history of several of the following pages. The pages in question were written during a period of unusually deep mental concentration, but afterwards were temporarily discarded as being a slight digression from the subject of self-culture. Immediately letters began to come from unknown and distant sources asking that those very questions be dealt with in this publication. It is, of course, not strange that the somewhat intense thought which is necessary in comprehensively writing upon these subjects, should send out thought vibrations to people at a distance and stimulate their minds to ask questions concerning the same subjects. Though that has been an event of frequent occurrence, the facts of which we have had convincing proofs, and in this case was not a matter of surprise, I at once reinstated the discarded manuscript, but as is my custom in such cases and in all important questions which concern this work, I silently demanded that further and more convincing proof should be given in regard to it. As such proof did not immediately come I again discarded the subject matter in question. This time I received a call from a member of the silent brotherhood, who personally requested that the subject be treated in this publication. Again I reinstated that which I had written, still demanding more convincing proofs, but it was again slow in coming, so I still again discarded that matter and sent the previous pages of this essay to the printer. Soon after that, as I concentrated the mind preparatory to doing other work, I quickly became conscious of unusually deep inner vibratory influences, and also conscious of the seeming presence of two groups of beautiful girls, one group being a little distance away. One of the girls gave me a small roll of papers, which proved to be manuscripts of short poems which she had written. The first poem was to the effect that her present life was greatly lacking in real interests, and had become almost unbearable, and that her heart was greatly burdened with these and other disappointments. It also stated that she had frequently been puzzled with glimpses of past

should also be formed with reference to all the facts and business objects which in any way pertain to that business. To leave out important facts in such matters is like leaving out the foundation bricks or stones from a large house or wall, and yet that is relatively the very thing which our systems of education do in their methods of self-culture. First they leave out of their consideration the fact of man's latent occult powers. Second, they warp and almost invert the methods by which those powers can best be developed. Third, they fail to recognize the ultimate destiny which is his by virtue of those powers, and also the methods by which he can

memories (in past lives) which she seemed to demand that I explain. In my surprise I gave no immediate answer, and soon the scene came before me of a large church, the vestibule of which was nearly filled with nice but very serious looking people, who had assembled seemingly for worship. Their attention was turned to me by one of the ladies who reprovingly asked why I had presumed to converse with that group of strange young girls. I hesitatingly explained that they had asked me something about the subject of reincarnation and how memories of past lives could be recalled. Before I could say more, several persons who were standing by spoke almost in a chorus, "Oh, you are a dangerous person to teach such doctrines; you should not come here to a Presbyterian church." Before I could answer them that I was most friendly to all churches and to all persons who were earnestly seeking the truth, and that I was a firm believer in the essential doctrines of the church and in the teachings of the Christ and of the Bible, an usher stepped up and diverted their attention from me by reproving them for their bigoted intolerance. With the exception of one person who remained, they answered him in silent scorn by withdrawing into the body of the church. The person who remained was an attractive, charmingly impulsive and cultivated lady who had heard the conversation, and who, with seeming concern, earnestly asked why I had sought to sow seeds of dissension among minds so young, stating that her daughter was a member of the group of young girls. I answered by asking her if she saw one of the ends of a small stick which I held before her. She answered, "yes." I asked her if she thought it possible that the stick should have one end without having another. She said, "Oh, no; that would be an absurdity." I asked if she believed in immortality or in the possibility for an individual soul to exist for an endless future. She said, "Most certainly I do, as that is a central doctrine of the Christian church, and is the final reward which every true Christian earnestly seeks." I asked her if it did not necessarily follow, then, that for such individuals there had also been an endless past, because if to them their future is endless their past must have been endless also. She pondered, and thousands to-day are pondering over the same questions, forgetting that the scientific truths of physical evolution also imply the evolution of the human soul. The religious truths which relate to the immortality of the soul, to the powers within man and to reincarnation, when truly seen, give to those who are groping in the darkness of mere physical science the missing link and a needed backing for their pet doctrines of physical evolution.

Two truths always harmonize with a third truth. When this third religious, scientific, evolutionary truth of reincarnation can in the light of occultism be recognized and understood, man's permanent nature will be also understood, his methods of self-culture will then be based upon the laws of that nature, and therefore be adapted to his needs, religion will become scientific, science will become religious and holy, and instead of opposing each other, science and religion will then *unite* in more successfully and rapidly pushing forward to that glorious time in evolution when the "lion and lamb will lie down together in peace." If the effort in the following pages to throw light on these important subjects, which so deeply concern man's needs, is to *any degree* successful, I will feel amply justified in having extended this essay considerably beyond its usual limits.

most directly and rapidly attain to that destiny. In fact, they do not even recognize his whole past or the true causes which have brought him into his present conditions. Is it strange, then, that they so signally fail in bringing out the very best that is in him ?

Let us consider these points one by one. First, the laws of man's life are those omnipotent laws of Truth and Love which through motion or vibration give omnipotence to his thought. Second, it is through his thought that he may understandingly come into active possession of those powers, and put into operation those laws in ways that will enable him to outwardly manifest their omnipotence. It is by a very simple process of thought concentration that the thought consciousness becomes attached to the within, and to those powerful interior vibratory forces which then flow through the avenue of man's thought into his external relations in life whenever the interior laws of his permanent being are thus put into operation.

Our present systems of education do not comprehend these principles and methods, nor do they even blunder into an adequate application of those principles. They confine themselves almost wholly to primitive external physical methods of education. So long as man is ignorantly oblivious to the very existence of several of his most important thought faculties, and to the definite methods by which they may be brought into action, he will hardly be able to prevent one faculty from opposing the action and forces of other faculties. It is through the counteracting currents and influences thus caused and set up that lines and furrows become so

common in the face, nor are these the only disagreeable consequences of allowing the mental faculties to run riot.

There is a wonderful significance to the scientific fact, that each and every brain faculty is improvable even by definite physical methods, or in other words, by giving each faculty its proper food; but before these methods can be made available, the action of all these faculties must first be at least understood. When they are so understood, still better methods will then become clearly apparent, and it will become unnecessary to deal with each faculty separately. Those methods of thought concentration by which man becomes more closely in touch with the higher self, brings out the harmonious action of all his faculties, because the higher self is always harmonious, and its forces are thus awakened into harmonious activity and sent coursing through its every avenue of expression. Man's real powers are interior, and can best be developed by interior thought methods.

Third, as man's powers are all founded upon that exact law of Love, which is everlasting and unchangeable, it is his *irresistible tendency* to come *more and more* into a conscious recognition of those laws, and also of the methods by which he can coöperate with them and so awaken and manifest their resultant forces. As this is an ever *increasing* tendency within him, he is certain in time to fully manifest the omnipotence of those laws. That is his ultimate destiny. The method by which it can be most directly and rapidly reached is through the scientific use of his thought forces and powers.

When man truly understands his own nature and the best methods by which character can be built, he will then understand the causes which have brought him into his present conditions and environments. It is then that he may know the history of his whole past. That birth which marked the beginning of your present earth life was not the original birth of your soul life. Nor will the death of your body be the *end* of your soul life. The soul is immortal, and by virtue of inherent powers which are yours now and which may be now exercised. That which has a beginning must have an ending. That within you which will have an endless future has existed during an endless past.

An educational system which places man at the mercy of physical evolution is an inversion of the true system and methods of self-culture. It has "the cart before the horse." That interior law which forms the basis of man's occult powers is also the basis of all evolution. Physical evolution is but a reflection of man's progress in soul building. Man may consciously obtain full possession of the law within himself of which physical evolution is but the effect or product. All such external products in nature have resulted from man's growing ability to put these interior laws of his nature into operation. There is a method of self-culture by which he can now put it fully into operation, and thus manifest the ultimate omnipotence of its resultant powers.

Man's dominion over all things is but the result of recognizing his intimate relations to all things. So long as he recognizes father, mother, brother, sister, aunts

and cousins *only*, as his relations, his powers of dominion will be correspondingly limited. It is through the understanding of his nature and of his endless past and future that he learns to fully recognize the whole world as his family. He will then no longer place so much stress upon his present standards of physical relationship, upon mere personality, or upon those systems of education which pertain to only a single earth life. All such things will then become baptized with the spirit of divinity, which is then seen to be within all.

Your character and present conditions and surroundings in life represent results which you yourself have attained during your almost endless past in your efforts toward self-culture or soul building. That plan of self-culture which takes into consideration only your one earth life, is not sufficiently comprehensive to include all the issues which pertain to the permanent principles of your being. The time will come, and by a process of thought can be made to come soon, when you can recall all of the events which have transpired in your past earth lives. The process by which those memories may be recalled is revealed, and can be made available when you understand how your present character has, through your own efforts, been built.

Every desire, every feeling, every emotion and every thought which you have ever experienced has had its influence in making you what you are. All such influences are thoughts and, therefore, are vibratory in their nature. These thoughts and emotions come and go, but their vibratory effects remain and sink into the character as would the sediment of roily water into the

bottom of a basin which contained it. These essences of past thoughts and past experiences are vibratory results which gradually build the magnetisms, forces and interior currents of your entire bodily organism. Every combination of so-called atoms, organic or inorganic, is in reality but a combination of these magnetic forces.

So long as you continue to sow vibratory thought seeds of earth desires, you thus form vibratory ties which connect you with earth, and which will never become entirely severed until, through the acquisition of the knowledge which earth experiences give, you outgrow those desires, and thus cease to set up such causes and vibratory ties. A desire is a thought. A thought projection is a vibratory organism which will live until its vibratory force is spent, and its vibratory cause or thought support withdrawn. Those thought projections and organisms will continue so long as your earth desires continue, for it is through desire that you supply those organisms with vibratory life. Your earth desires will continue until through knowledge you learn the objects of manifestation (external life) and by mastering manifestation thus outgrow and overcome those earth desires. Through self-knowledge and self-culture you get command of manifestation because the cause of manifestation is motion and the cause of motion is a law within yourself. That law of Love may be reached by your thought.

Earth desires are not only thoughts, but also are a species of Love. They are offshoots from the law of Love. To love an earthly thing is to desire it. That which underlies your love and desires for earthly things

is but the desire to know their meanings and your powers. You will outgrow those loves when you learn your higher powers, just as the child outgrows his love of toys when he awakens to the higher meanings of his manhood. As you learn the meanings of earthly things, you will become so attached to the realities of those meanings that you will lose your exaggerated interest for their mere symbols.

Those philosophers who teach that man should "kill out all desires" seem to forget that the God desire is that species of omnipotent Love which is the cause of motion and of manifestation. Manifestation has its deep meanings and purposes. To kill out desire would be to kill out manifestation. It will be impossible to entirely kill out desire by any process of self-crucifixion or until the purposes of desire and of manifestation have been fulfilled. It is impossible for manifested nature to cease until then. Man's desires should be educated but not crucified.

To center your thought too much upon those earthly things which do not contribute to the building of your permanent being, is to become so attached to mere symbols, that you cause the body to temporarily die. It dies simply because the mentality is thus withdrawn from that interior fountain of life which, through the channel of the thought, would otherwise have supplied that mentality, and through it the body, with force. It is only the bodily symbol of the real life that thus dies. Behind that symbol is a tree of individuality, which is the evolutionary product of an interior law which is deathless. That tree does not then die any more than

does the oak die because of the yearly shedding of its leaves, nor will it die until it becomes swallowed up in a still higher growth.

The essences of your experiences, being vibratory are never lost. They simply settle into the seeds of that character or higher self, which builds for eternity. The cyclic law of unity, gravitation, polarity, Love—call it what you may—which guarantees that whatever evolves or goes out will involve or come in, and that “whatever goes up must come down” not only insures to man a life beyond the grave, but also insures to him from time to time a growing repetition of his earth lives, until by tasting of every pleasure, experience and satisfaction that earth can give, he digests their meanings and builds their essences into his character. Through the knowledge thus obtained he gains command over all nature and the last great enemy, death, as did the Christ, and thus becomes “eternal” because fully representative of the law of Love within his nature which is all related and perfect.

Ignorance of the meanings of things and man's natural thirst for knowledge, causes his earth desires. Earth desires withdraw the thought attention to external things, and thus the vibratory thought energies are so diffused that frequent and intermittent death periods of involution or concentration become necessary. The law of evolution or reincarnation applies to soul building the same as it does to all physical life. In fact, the evolution of the powers within man is at the basis of physical evolution. Therefore, a system of self-culture which leaves out these powers, their laws, their adapta-

tions and their ultimates, is like trying to play "Hamlet with Hamlet left out."

Do you ask how it is possible to recall memories of your past lives? Your memory is the focusing power of your mind. It is within your power to attach the thought consciousness to the vibratory sediment (within yourself) of every past event which has been instrumental in building your mentality. It is by focusing the thought upon the interior vibratory tie which connects with the thought consciousness or memory, that these interior essences or sediments of past events and the experiences of the past may be recalled. To regain past memories is, however, of comparatively little use. In fact, to spend efforts in that direction is to attach your mentality or vibratory thought organism to a dead past. It is to draw toward yourself the inertia of that dead past. You thus gradually shut off the vibratory flow of new life from within, and as a result you hasten your death. You thus connect with a reservoir of death instead of the interior reservoir of Infinite life. The very forces of your life spring from an interior law which is perfect. The purpose of its consequent forces is to manifest that perfection, therefore it must be kept in constant operation if you would have that supply of life as constant. To thus shut off the supply of life by ever looking back is to invoke the self-acting punishment or penalties which it attaches to every violation of its laws and to every interference with its purposes. It should be your ambition to keep these interior activities of life constantly flowing.

The thought organism and its forces should not be

frittered away in simply focusing the memory upon the events of a dead past which have already served their purpose in character building. To thus keep the attention centered upon the carcasses of past experiences is like spending a life in the morgue in the meaningless purpose of idly viewing the remains of the poor unfortunates who are carried there. Death comes only through ignorance or through that excess of vibratory diffusion which is caused by centering the thought too much upon externals. The dead past always has its bitterness and should not be allowed to add to the burdens of the present even to the extent of being tied to the heels of conscious memory.

If to any extent you mourn, or brood over the bitterness of past experiences, you thus to the same extent gradually shut yourself off from the interior vibratory fountain of life. Man will forever have the instinctive and irresistible desire to know and manifest the truth of his being and that for which it stands. This is his undying hope, and to follow its leadings is his Infinite polarity.

The tendency to look back and review the experiences of a bitter past is already given too much emphasis in our lives. The Biblical allegory of Lot's wife, who by looking back suffered the penalty of turning into a pillar of "salt," faithfully represents the drying up consequences which always follow looking back, whenever that review is not based upon the purpose and desire to obtain wisdom and knowledge which may at once be made serviceable in affirmative ways as a guide to future conduct.

Your present character or vibratory organism is but the sum total of the vibratory sediments which represent your past experiences. They are your "Noah's Ark" in which is represented every animal (animal stage of growth) which you have impersonated. You have impersonated all animals not only from the monkey up but also from the monkey down. To see your past with the eye of memory, and this whole menagerie which you yourself have been, might yield you a little passing amusement. It might arouse your "sporting blood" to thus see the almost numberless efforts which you perhaps were required to make, before you finally succeeded in leaping across the evolutionary chasm which separated a past condition of monkeyhood from the beginning of your manhood. It might enlarge the range and intensify the tenderness of your sympathies for those who have but recently made that leap, and also for the animals which have higher rights than the mere privilege of being eaten by man. It might even cause you great joy to know that every soul who has made that leap will in time fully manifest the perfection of that law which underlies its life. But you should be able to understand all of these things without spending the time and life force necessary to recall all of these events. You cannot afford to deplete your powers and lose your very life for the mere sake of "placing your fingers in his wounds," as did the doubting Thomas. Life is too serious for that. It is too pregnant with meanings to be frittered away in anything less than the wisest methods of fulfilling its meanings. To so fulfill those meanings is the object of self-culture.

To understand those Infinite meanings is a necessary prelude to true self-culture. Infinity means so much that we should not be discouraged if we as yet fail to fully express it in a few words. Were this not so I should perhaps feel sorely disappointed to have so signally failed in herein expressing the Infinite meanings of true self-culture.

As I have hardly commenced to say what I desired and intended to say, and have not yet outlined those occult methods which are and are to be adopted by the Brotherhood, and which are within the reach of every earnest student, I will make those methods and a proposed plan of self-culture the subject of the next essay.

A Plan of Self-Culture and Self-Help.

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It requires much wit to quickly make a large fortune. It requires much more wit to keep it when once made. No man has as yet been able to carry his money bags with him into another life. Until that feat is accomplished you may safely assume that the best and largest part of your capital consists in your fund of accumulated thought forces. It is that which has made your mental endowments and your power to use them. Your power to hold, utilize and increase that and all other capital depends almost wholly upon your powers of thought concentration and thought control.

Your every mood has either an organizing or a disorganizing effect upon your thought battery and thought powers. The mood of reposeful effort is the mood of concentration, organization and power. The mood of anxiety, hurry, anger, fear, hopelessness, indecision and despondency is the mood of discordant vibration, disorganization and inefficiency. The largest part of your time is spent out of school, but in the still more important school of life; therefore, the moods which are most influential in determining the currents and course of your life are those everyday wayside moods

and day dreams which are the crystalizations of your various undercurrents of thought, emotion and character, and which include your hopes, aspirations, ambitions and purposes as well as your fears and other negative interior forces. By your every thought and act you are creating a mood, and are therefore training for future success or failure. By so governing your thoughts that they are concentrated upon some noble aim and purpose, you shut out those negative moods of fear, hurry, anxiety, etc., which bring failure.

The best part of every man's education is that part which he alone can give himself. One secret of the success of our self-made men is that their very necessities in early life forced them to concentrate the mind upon one object until the habit of thought concentration was formed. Mental concentration is in fact the main secret of all success and power, and yet that all-important point in man's training is the very point in which our present educational systems are most lacking. They crowd so many studies into the work of a day or hour that the mind forms the habit of scattering its forces instead of concentrating them. That is one reason the average American fortune is so fluctuating.

A fortune in money cannot offer its possessor any true and permanent independence until he has also acquired complete possession and thorough command of himself, of his mental faculties and thought forces. To dissipate the thought forces by sending them in a dozen or more different directions at once, is to create a corresponding number of little rills and currents of vibratory force which will require only a "fresnet" of

unfavorable circumstances to carry away the largest fortune. In fact, they themselves are thus creating such "freshets." These thought-scattering educational practices tend to so diffuse the precious thought energies, that though they may perhaps be able to awaken the mental powers to great activity, even to the point of "americanitis," they are unable to really contribute to man's success or to his real capabilities, because they greatly weaken his ability to act with power in reference to any one thing. If this and other similar defects in our present educational systems are not remedied, our pursuit of business, social and other proper objects will in time become as ridiculously grotesque as would be the spectacle of a grand national St. Vitus dance in which each individual in the nation was an overly active participant.

There are very many who have within them the elements of true greatness and the possibilities of great success, and who have been turned out of our schools with great expectations, but who in after life disappointingly split on this very rock of lack of concentration, and who, therefore, fall as far short of the fulfillment of those expectations and their real possibilities as the flash-light of a Fourth of July celebration is from the deeds of heroism and the actual fiery battles which it seeks to imperfectly reproduce, and for which it stands as but a weak and dying echo.

The main object of all education is to train the thought faculties for concentrated, united and therefore powerful action, and upon one thing at a time. It is in that way that a comprehensive and efficient mental

grasp is obtained. Of what use is it to awaken such precious thought energies and powers by any process which necessarily "lets down the bars" for them to as rapidly leak out in a hundred different directions? "Scatteration" of the thought energies has become not only a national defect in the "Jack of all trades" American character, but also the curse of American business life. "The wind never blows fair to that sailor who knows not to what port he is bound."

Success implies the preëxistence of distinct aims and purposes and unwavering fidelity and concentration in following the chosen methods of effort which lead most directly to the accomplishment of those purposes. Carlisle said that "The weakest living creature by concentrating his efforts on a single object can accomplish something; whereas the strongest, by dispersing his over many, may fail to accomplish anything."

It is largely the fault of our educational systems that many a youth who has sufficient ability to become a great man, by the wrong habits thus formed, divides himself up into several small ones, or perhaps even saps the very foundation of his physical life. It is therefore unwise to depend upon such systems to remedy these evil consequences which they have been perhaps the chief means of causing, at least until their methods are first remedied.

Even though their methods were corrected they would still be unable to reach the wants of that army of persons who through thoughtlessness or carelessness entered upon the activities and responsibilities of business life or home making before they were properly

equipped for the duties thus involved. These growing responsibilities naturally grow heavier and heavier, until in many cases the nose actually "touches the grindstone," and ten chances to one the burden then becomes such that they are held there until through the continual grind, grind, grind, the energies of life slowly ebb away and the worn out body topples over into a yawning grave.

It is confidently believed that this condition of things is entirely unnecessary, and that there are latent forces within man which when aroused are capable of entirely counteracting such consequences. These forces can in definite and scientific ways be awakened, and when so awakened they place many natural resources at man's command, and enable him to extricate himself from the most difficult webs of circumstances and bondage. To awaken these interior forces is necessarily a work of self-culture. The forces in question are mental forces, and therefore the main methods of awakening them should be mental also.

One mental method which is ever available in so awakening such forces is to simply *desire* something better, or in other words, to aspire to better conditions in life. No intelligent person can for a moment even question the right and ability of every individual however humble to at least *desire* something better than he now has. No one can prevent him from exercising that right, and no one who understands the laws and powers of thought can doubt that it has a helpful influence as a beginning, and a tendency to bring about the better conditions thus desired.

Second: Each individual whether high or low should make so bold as to *hope* that improvement and better things will come to him some day. It is possible to ever improve, and it is self-improvement that brings better environments. The creator would not be so unkindly cruel as to create legitimate hopes that could not be legitimately satisfied. The laws of vibration are such that the earnest and permanent desire to do a thing carries with it the thought power to do it, and therefore is a guaranty of the ability to do it. No rightful hope is ever lost, and the more positive it is, the greater is its power to gratify itself.

Third: Each person should silently and persistently *determine* to better his condition and to exercise every proper means of doing so that comes in his way. "Where there is a will there is a way," and the will is always the most potent factor in finding that way.

Fourth: As "Thoughts are things," the mind should form the habit of dwelling on the subject of true success. Thoughts are creative forces which thus become interwoven with surrounding circumstances. They not only recognize but actually create the means, ways, aiding forces and opportunities which make possible the success so desired. The mood of peace and calm repose always tends to create moulds which correspond to the object of its thoughts. As the thought dwells upon the subject of success in the mood of calm determination, those moods become vacuums which attract success with the same degree of unerring accuracy that cash finds its way to a common center through the

pneumatic tubes used in many large department stores in metropolitan cities.

Fifth: As the mind dwells on the subject of success it should and will instinctively watch for events, opportunities, aiding forces, etc., which bring nearer its desired objects. Sometimes they will come in the way of a new idea or impulse to do a certain seemingly unrelated and unimportant thing, which will prove to be the right thing at the right time and in the right place. Then again, it will bring persons or new plans and methods which will prove helpful. The mood is the main thing. The body should remain comparatively inactive until the time comes for action, according to promptings from the higher self.

Sixth: Each man is the "architect of his own fortunes." Those fortunes are the results of his mental capacities and thought activities. He should awaken to a deep realization of that fact and then act upon it by choosing wise objects of thought and wise methods of training and using his thought faculties.

Seventh: As all real and permanent help is from within, the individual should make a thorough study of his own nature as a means of understanding how to so use the forces from within that the best results will ensue.

Let us suppose, then, that you have arrived at the point of discernment where you comprehensively understand that through your own efforts life can be made to mean something of increased interest and value to you, and that you have earnestly determined to live each day for your very best as a practical means of attaining

to your highest possibilities. These good intentions are most excellent as a beginning, but it is only through wise plans and persistent efforts that they can be entirely fulfilled. "The road to 'hades' is paved with good intentions," which means that each person whose mental gymnastics get no farther than good intentions, is thus awakening thought forces that will create a hades of discordant interior vibratory currents which will last until they find an orderly outlet through earnest and systematic effort. He is also breaking down his moral powers by thus repeatedly breaking faith with himself. Moral power is essential to true success in life. Most any good intention can be carried out, providing an adequately willful effort is made to do so. It is important that such efforts should be made in accordance with clearly defined and well matured plans, for otherwise they are liable to carry the person in the wrong direction and farther away instead of nearer to his desired objects. To follow the above seven suggestions will do as a preliminary beginning.

The next step should be to prepare the mind for that concentrated and comprehensive effort which will be capable of forming wise plans. It must then act with concentrated power, for otherwise it would not take into consideration all the factors which enter into the question of its methods and purposes. This preparatory work of mental concentration also has its direct bearing upon every object of self-culture, every method he may finally adopt and every effort which he may afterwards make; therefore it is worth the while to

dwell upon the subject with considerable emphasis, and until its main points are clearly understood.

In acquiring the power of fully concentrating and holding the mind on one subject for any desired length of time, it is of course desirable to cultivate external methods, such as the habit of doing only one thing at a time; but something more than that is necessary. The mind should not be allowed to run ahead from an act in hand to a proposed act of the future, because it would thus cultivate a habit which would make it difficult or perhaps impossible to concentrate on the important act when its turn should come, and therefore it could not then act with its full power. It is during the unimportant acts that the mind has an opportunity to rest, reorganize its forces by coming more closely in touch with the higher self, and thus be able to act with power when the time of important action comes. The one who is continually active in body is comparatively incapable of deep thought.

Powerful action is the result of deep thought. The main reliance in gaining powerful mental effects through thought concentration should be upon mental methods. Let your motto therefore be, "mental powers and mental results mainly by mental methods." It is well also to watch your changing moods so you may know what is required for any particular mood. Try to remember that it is thus that you can in time produce at will and maintain the moods of success. To control your moods is to master your fate.

The following method has a wonderful significance which is not likely to be fully comprehended except

through long practice and its consequent demonstrations in power. It should be your main reliance in gaining thought control and thought power. Its simplicity and availability especially recommends it to those whose advanced years or pressing responsibilities in life make their need of its helps just that much more imperative, and who are thereby unable to utilize the regular public school methods of thought training, which, however, have proved themselves a hindrance rather than a help toward the object of thought concentration.

It is a proved scientific fact that all power or energy is exercised through vibration or motion. In the language of the celebrated scientist, Prof. Crookes, "thought goes in waves," which also means that it is a generator of vibration, for there can be no waves or sounds except through vibrations. Within each individual is the law of vibration or motion. It is through this law that man's latent omnipotence may become operative. It is through his thought activities that he himself has, during a long evolutionary past, covering many lives, created all the magnetic vibratory currents which compose his entire organism. This has been done simply as a result of his thought efforts to put that interior vibratory law of his being into operation. The wonderful power which may be acquired through thought concentration arises from the fact that through it man attaches the thought consciousness more and more closely to the higher self, or in other words, to that interior law or principle which is the source and cause of all motion and all power. Man's very life as

well as his mental powers arises from the fact that he is attached to this great central law or dynamo of vibratory power which is "all and within all."

To come through concentration into closer touch with this law within yourself enables you to awaken its interior forces within others. If after a period of deep mental concentration, you simply send the thought to another and then let the mind calmly dwell (and nothing more) on these principles within him, you will infuse his mind with the vibratory power of that thought and thus awaken the same conditions within him. You thus connect him with his higher self, which means that his entire physical organism will then become infused with its health-giving vibratory forces. You might try this sometime as a means of ascertaining if you have the power to "miraculously" heal disease in another. Dis-ease or lack-of-vibratory-ease can be easily remedied by thus mentally changing, into the harmony of the higher self, the vibration of the body. It takes but little practice in thought concentration to be able to do that.

There are scientific mental methods by which the wonderful art of deep thought concentration can be acquired. Those methods are so difficult to clearly explain that but little more than a few preliminary suggestions can at first be given. If the following simple and seemingly unimportant suggestions and practices are carefully followed for a short time the result will be to so open the intuitions that clues to its more important methods and esoteric meanings will soon be intuitively perceived; then by further fidelity to this prac-

tice and to the main and easily understood principles which are involved, the road to important objects and external results will be made clear and comparatively easy. The objects and results to be thus gained are so exceedingly important that no efforts should be spared to comply with all of the conditions and suggestions.

Stop, now, and try a simple experiment with a view to gaining better thought control. The first step is to steady the mind and thought until it becomes comparatively reposeful and steady. Then gradually carry the thought to that interior law or point of—paradise—within the self, where the Infinite peace, repose, power, serenity and silence reigns supreme—slowly—*slowly*—*s-l-o-w-l-y*—slower—*slower*—*s-l-o-w-e-r*—*s-i-l-e-n-t-l-y*—*r-e-p-o-s-e-f-u-l-l-y* listen—until you hear the very pulsations of your own heart. Yes, that is simple, but did you not divine therein one of the secrets of concentrated thought power, thought control and the esoteric purpose of the experiment? No? Then try it once more—still more slowly and reposefully this time. Slowly—*r-e-s-t-f-u-l-l-y*—breathe slowly—and reposefully—several times—simply do as I suggest—, there, that is better, but you did not quite catch the full significance of this practice, which if persistently observed at regular daily periods would greatly help to open to you the door to great concentration, great thought power, great peace, almost unlimited wisdom and that veritable heaven of happiness which is within.

There is a point of repose within the self where motion begins and ceases. That repose is equal in

power to all the activities in nature, therefore when that point is consciously reached it gives the thought power and command over all manifested nature. The reason is that it gets command of motion by going to that point of interior repose where motion begins. All the manifestations in nature are through motion as may be proved by scientific and microscopic tests with atoms and aggregations of atoms.

As you persist in this habit, you will at some unexpected moment reach that point of repose within the self, where the positive and negative poles of your nature and the resultant motion begins. It is the work of the principle of Love to hold in equilibrium these positive and negative poles of your nature until the end of their purpose of manifestation is reached. Therefore, when you reach that point of interior repose, where outward power begins, you gain perfect command over all vibration by thus coming into perfect touch with its cause—the law of Love. To cultivate spiritual Love is to cultivate organization and concentration. Perfect Love is that organization of magnetic currents where each part or current bears its true and natural relation to every other part. Your real self forever rests in this interior paradise of God. Self culture is only a matter of finding that self. As you come more and more closely in contact with the inertia of the physical external world, to that extent your own inertia increases, and your need of this interior calm of high spiritual or vibratory thought power increases. That power may be obtained through thought concentration.

It is an ever prevailing and universally acknowl-

edged philosophical law that every effort toward the *expression* or external manifestation of your interior vibratory life forces is a species of dying and a step toward physical death and disorganization, because you thus come in contact with the inertia of matter. You thus take on its conditions of stagnation and death. "Matter is retarded motion." It is for a purpose that man has the tendency to express the life that is within him, but he should guard himself against its consequent disorganizing effects by counteracting those tendencies through the reorganizing power of daily thought concentration. He should form the fixed habit of drawing daily and almost hourly on that interior reservoir of eternal life which through thought concentration is ever available to him.

The seven exoteric degrees of the Home Silent Thought Brotherhood are but formulated methods of self-culture and self-help. The term "degrees" is not used by them with the intention of mystifying students or of enshrouding their methods and objects in a veil of secrecy. In fact the very opposite is the case. Their object is to clearly distinguish from each other the simple, natural, orderly and successive steps to be taken in what they believe to be a scientific plan of self-culture and self-help. The most esoteric and advanced practices in occultism are but methods of self-development and thought control, the very keynote of which is the simple practice which is formulated and reduced to a working basis in the first degree of this Brotherhood, and which is then maintained as its basic principle to the very end. I refer to their noonday practice of daily

thought concentration which is given in their fifteen cent book of instructions, etc., which it is recommended that students should take as their first degree or step. It is believed that any part of the noon hour which is devoted to this simple practice of thought concentration will have its helpful influence in harmonizing one's various relations in life, and in generating those interior thought energies which are so potent in accomplishing results in all business and art.

The great advantage of uniting in thought with the thousands of trained thinkers and others of similar mental calibre in this Brotherhood who devote that hour daily to this practice and in this connection, is not to be overlooked by those who are at all thoughtful in the matter or who have investigated the comparatively recent developments which have been made in thought photography, etc.

The scientists have actually proved that "thought goes in waves," and have also invented a thought machine by which the powers of man's thought can be registered by purely mechanical means. Thought not only "goes in waves," but it also goes in currents; and one good way to get in currents which are free from accidents, emergencies and disaster, is to unite in thought with those who by long practice have become able to so strongly individualize their coöperative thought currents that such consequences are to a large extent avoided. All persons are bound to sail in some thought currents; if not in these, then in that conglomeration of chaotic forces and currents which are generated by the medley of persons who surround us.

These are scientific principles, and to the extent that you apply them will you get scientifically exact results.

The main advantage in thought concentration is the direct and individual advantage to be derived from awakening the latent vibratory potencies within yourself. In other words, by coming more closely in touch with the higher self; for by acting from the higher self you act with power. To the extent of your fidelity to this principle of drawing through thought concentration on the forces within the higher self, will you reap a correspondingly important reflex advantage, by thus getting into more direct and sympathetic thought coöperation with those who are doing likewise; or, in other words, the reflex advantages will be increased by being lost sight of at the time, viz., by your fidelity to the principle of drawing on the inner vibrations *only*. As the numbers increase who so concentrate, the resultant vibratory currents will grow stronger. As they persist in the practice the consequent benefits and potency will increase and the united power accumulate.

True coöperation is through coöperation. When thought coöperation becomes based upon a knowledge of those common laws of thought and of man's nature which unite all individuals into one universal brotherhood, each will in time find that all others are trying to help him along in every possible way instead of trying to "cut his throat" or injure him as is now perhaps the rule. Nature's method of teaching man the laws of universal Love is that method of self-help which teaches him the laws of his own nature, and that all

are so intimately related that the life of Love is the only true selfishness. It is through thought coöperation that each individual finds and answers his true relations to all by thus getting into currents which are harmonious from the standpoint of all.

Those who get even a slight glimpse of the wonderful advantages to be derived from true thought concentration and thought coöperation will not need to be solicited to make it a matter of daily practice. Man does not need to be teased to do that which it is so clearly to his interests to do. The Home Silent Thought Brotherhood does not need or require any vows or ties of secrecy, etc., from its members. The only ties which can really bind man are those ties of natural law which connect him with the basic principles of his permanent being. So long as our practices are based on those laws we can well afford to dispense with all artificial ties.

The second step or "degree" in this plan of self-culture and thought training is to offer means by which the student can gain a more thorough knowledge of the laws of thought and of vibration, so that this practice of daily thought concentration, as well as the daily life may become more and more intelligent, potent and effective. There is a wonderful art and power in thought concentration, and any new clue, idea, method or help toward the mastery of that art may, if faithfully applied, become worth hundreds or perhaps thousands of times as much as the \$1.50 which is spent by second degree members for the twelve booklets in this series, which are devoted to these subjects and which give

many clues, suggestions and rules. Thousands of members have voluntarily acknowledged that they have thus received such benefits. The special subject for daily contemplation at the noon hour which is given with the twelve booklets in question, is for the purpose of throwing members more distinctly *en rapport* with the coöperative thought currents, and that the individual reflex benefits to them may thus become greater. This also is the main object of the books and helps which are given (for \$1.00) as the third step or degree. It is believed these and other natural causes which are set up by members of the higher degrees have the effect of strongly individualizing the coöperative thought currents toward the polarity of the very deepest and best influences and powers which are within man and which may thus become externalized more and more daily throughout the year.

The fourth and fifth steps or "degrees" in the Brotherhood are the extremely important one's of ascertaining by thoroughly practical and scientific means, and through nature's systems of correspondency and the laws of vibration, what are the preëxisting individual tendencies of character which the individual member has within himself as his points of strength or perhaps of weakness, and which must be taken into comprehensive consideration before he is likely to make very rapid development in self-training, thought concentration, power and action.

How many there are who are on the wrong road simply through ignorance of their inherent powers, and which if thus righted could become brilliantly success-

ful instead of dismal failures. Each and every individual has some great power which if discovered and developed would lead him to that abundant success which is the right of one and all.

The life attainments of each one of us are but meager when compared with that which is possible for every soul. That we make perhaps even shipwreck on points of judgment, taste, success, health, matrimony, business, happiness, usefulness, etc., is because through ignorance we choose the wrong methods of life. It should be plain therefore that our special and lifelong study should be our inherent talents and powers and how to make the best of them, nor should our knowledge of principles, theories and methods be widely separated from their practice. Any individual can of course make this study and practice by himself without the aid of any Brotherhood or master, except the one true master or higher self which can be awakened by thought concentration.

It is perhaps unnecessary to go into a detailed explanation of the other degrees of this Brotherhood to substantiate the objective point that these degrees are but practical, scientific and common sense methods of self-culture and self-help, and the natural and orderly steps that each one, however, advanced or otherwise could profitably pursue in their work of self-development. These first five degrees can be advantageously taken at one and the same time.

The work for each to do is first and mainly a work of thought training. Thought training comes through thought concentration and through practice. Thought

practice at daily periods in coöperation with thousands of others who are more or less trained in occultism is sure to generate vibratory coöperative currents which will in time lead to great outward results. In October, 1896, this publication gave a brief outline of the plans and work of the Home Silent Thought Brotherhood. From a basis of the scientific principles and laws of thought, and the principle that "thoughts are things," it made prophecies concerning the future results to come from their daily practice of coöperative thought concentration, which so far have been more than fulfilled. Among other things it spoke of a proposed "school of philosophy which in time would become almost unlimited in its influence and powers for good." That prophecy is also rapidly nearing fulfillment. The work at first was, of course, a spiritual work, but it is ever the tendency of interior force and power to become external and objective. To create powerful coöperative thought forces and currents is to generate vibratory causes which are bound to arouse and externalize the deeper undercurrents which underlie the heart of humanity.

These preliminary and underlying coöperative thought forces and causes have already permeated most every avenue of the globe. It would be easy to offer convincing proofs of that fact. The time is almost ripe when outward work and results are likely to come to the surface. The methods have been such that each individual member who belongs to this outward work is likely to spontaneously drift to his true place in the work. The talents and services of hundreds and per-

haps thousands will in time be needed in such work. The world is greatly in need of an awakening knowledge of the laws of thought. Teachers, lecturers, preachers, writers, artists, musicians and others are needed in such work. Libraries, schools, colleges, churches, charities, reforms, amusements, publications and numerous other industries should spring from it as a result.

The great need of the world is true education, and education which is founded upon the whole nature of man. The limitations and crudities of our educational system, as it now is, are so apparent and even glaring, that it is unnecessary to enter into a detailed criticism of its shortcomings. The main question is, What are we going to do about it? What steps can be taken to remedy these mistaken methods which permeate our very civilization from center to circumference? The work of remedying it is so great that the services of every awakened soul might well be enlisted in carrying out the true educational methods. There is something that each earnest person can do.

The laws and forces that have been and are being put into operation will bring to the work those who should be in the work, and from these beginnings other steps will follow in their natural order as the demand may justify. To the extent that the methods of self-help, self-culture and mutual help which are offered by the Brotherhood are founded on natural law, and are faithfully and conscientiously put into execution, to that extent is it deserving of success, and to that extent will it be likely to attain success.

It has been the aim in previous numbers of this publication to give a somewhat comprehensive outline of these laws and principles; and in the last three numbers, as well as others, the attempt has been made to even outline the whole universal scheme of physical manifestation from its beginning to its end, so that each individual may more clearly understand how he can best reap the advantages of completely fulfilling his relations to external objects.

Who has before attempted to explain the cause of motion which has been the Sphinx of centuries? The scientist could resolve matter or manifestation to motion, and the religionist stoutly defend his external God, but the connecting links which were to harmonize religion and science by connecting motion and manifestation with that interior law, which is the One God, has been conspicuous for its absence.

The whole world is challenged to pick a single flaw or weak link in the chain of connections which these publications have outlined, and which not only clearly explains the nature of man, but also of external objects, and of their causes, and of man's relation to his cause and to external objects. When this can be done it will be very well indeed to adjust these methods to any higher or deeper principles which can be formulated and reduced to a working basis, but until then the course of wisdom is to follow the principles already formulated. It is believed that they will stand the severe test of time as being the true methods of self-culture which bring into action the highest and best

that is in man, and thus awoken to harmonious activity all of his faculties. Those faculties should then be devoted in wise ways to the service of humanity. There is much more concerning this work which would more fully explain its Chautauquan (correspondence) and other plans of self-culture and its Home School of Esoteric Philosophy, but time and space requires that it be reserved for later issues.

NOTE.—Beginning with the coming number a series of articles will appear on the subject, "Easy Methods of Scientific Character Reading."

Helps.

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The all-important "know how" of practical occultism is but the formation of a partnership with natural law, by which you derive the benefits of its unlimited power. It is through that "know how" that you become able without exertion to put into operation the machinery of natural law within yourself, and then win out in whatever line of legitimate effort you may decide to undertake, and that, too, without any wringing of hands or "gnashing of teeth." Your partner (natural law) thus supplies the power to do all the work while you amuse yourself by "seeing the wheels go round," or in counting the profits. As the Indian said, "It is easy work to see white man chop."

The Falls of Niagara should teach us the lesson, that through natural law it is possible to exercise great power without great exertion. If through a knowledge of practical occultism we put into operation its laws of thought, we then can no more prevent the consequent results, except by reversing or exhausting the thought currents, than we can counteract the laws of gravitation and thus stay the rapids of Niagara by a wink of the eye.

HELPS.

Power which comes through occultism is from within and under the absolute control of the will. It comes through exact knowledge and by the voluntary exercise of exact principles.

We get so used to the powers of steam, electricity, etc., that we thoughtlessly neglect to apply the same principle to the greater powers within ourselves. And what is that principle? It is the law of vibration. All power is exercised through vibration. Within the few innocent looking drops of water which we see by the wayside, are latent vibratory energies which if through heat were suddenly released and set in motion, would so suddenly expand that we would be blown sky-high. It is through knowledge that the vibratory powers of thought can be made to as suddenly expand, and in time carry us to the heights of our ambitions. There is no electric dynamo with power to produce an electric (vibratory) current, that would be sufficient to kill or even disturb the life currents of the occultist who, through thought, is able to key the vibrations of his body to the same rate of speed. It is thus that man may become proof against microbes, physical or mental weakness, or even death itself.

This is a day and age of the world when no one can successfully deny that the Omnipotent law of life, which is God, is literally "all and within all." In reducing by analysis to rates of vibration or motion those particles of matter called "atoms," of which all nature is composed, the scientist literally proves that our world is not a solid or even fluid, but that it is a pulsating

mass of organized magnetic forces, each "atom" of which contains within itself the perfect and omnipotent law of life, which in time will carry that "atom" to a conscious working realization of that fact.

These "atoms" being but magnetisms, can now be polarized to an educated will, or in other words, when through understanding we come into coöperative touch with that omnipotent law of our lives, we thus become the conscious master of every organized magnetic force which has not yet awakened to the same realization, simply because we can by thought, neutralize their underlying vibrations by arousing higher ones within ourselves, thus enabling us to mould their lower vibrations at will by our thought powers. This power is then ours to use but not to abuse, and will be taken away from us to the extent that we try to impose upon it any personal ambition which is not in line with its Divine and omnipotent will. As it is the law of our life, we will then have no desire to put obstructions in its way, for its way is our way. As this law is within, its powers which come through understanding must be found in the within.

It should be plain that he who through understanding gets conscious command of this law of motion within himself, will then be able to control the atomic magnetisms of his own body, and heal diseased conditions within himself or others. The same principle and rule would also apply to money-making, business success, power, happiness, etc.

The one who understandingly and habitually acts

from the higher self acts with power, and his every undertaking becomes successful. Thought is a proved generator of vibration and power. As we acquire the occult art of true thought concentration, we will be able to keep more and more closely in touch with the higher self, and thus in our efforts will cast for ourselves the dies of our future success instead of failure.

To learn and practice this art is one of the chief purposes of practical occultism and of the daily coöperative thought practices of the Home Silent Thought Brotherhood. It is through a thorough knowledge of thought laws and the laws of motion that you will be able to give your inherent but now latent omnipotence an opportunity to distinguish you in your chosen life work, and thus manifest its own power and glory; but it is so confident of its power that it will not condescend to hurry you into a demonstration through you of that power, at least until the proper time comes.

Why does not natural law interfere when the fish, which by the waves is washed upon the seashore, consents to lie there and die for want of the water which is perhaps only a foot away, and which through knowledge could be reached so easily? Is knowledge so precious that the fish can afford to obtain it at the cost of such experiences? Then is not the knowledge of occult laws through which man becomes able to manifest his divine powers worth all that it costs? Are you willing to be forever bullied by the little humbug of a word "can't" or even "fate," and at the cost perhaps of your very life as well as your success and happiness?

Then you are not sufficiently in earnest to become a true occultist, even though endowed with every other basic quality and requisite.

The law of power within you having endowed you so liberally, will calmly wait until through recognition and understanding you are ready to do its outward work of manifestation. Are you ready for that now? If so you may, if you wish, send to us your date of birth, brain measurements, and such other data as you may be led to communicate to us. If upon investigation of the nativity, etc., no objections arise, we will indicate to you a course of study and occult development, etc., which it is believed will be effective as a help in bringing you the desired results.

We make no claim of actually giving of occult powers, because our part is simply to show the way by scientifically analyzing for you your individual tendencies, capacities, etc., and by pointing out the comparatively simple and easily applied directions, methods and practices which will then awaken such occult forces within yourself and enable you to use them in all your practical or other affairs; or, in other words, it is a matter of showing you how to conform to natural laws in ways that will enable you to get the benefit of these forces and powers which already exist within yourself, but which perhaps you have not as yet been able to recognize and use.

Electricity in its natural state was as abundant before the time of Benjamin Franklin as it is to-day, but it was through him and his successors in that field of

inquiry that its laws were discovered and its powers brought into general use. There are greater powers than electricity within you which can be reached and utilized through your thought.

For years it has been our effort to explain and simplify the laws of thought, so its powers could be more fully utilized by one and all. Thousands have voluntarily expressed their gratitude for the helps which it has been our privilege to thus give, but unfortunately there are few if any of our tens of thousands of readers who have seemed to fully grasp the esoteric meanings which it has been our effort through our publications to convey. Those esoteric meanings are of course the main part, and as a means of more fully conveying that part and the general philosophy to the student, we are with great care preparing a somewhat exhaustive course of question sheets for the purpose of more fully bringing out and emphasizing the main points and basic principles which these publications already contain.

Those who show sufficient interest in these plans of self-culture and self-help to at once take the seven exoteric degrees in the Home Silent Thought Brotherhood, will be given the benefit of these question sheets lessons, reviews, etc., free of charge. The system of self-training, coöperative thought, self-help, occult development, etc., which is represented by these seven degrees or natural steps in occultism, was in all its details founded upon what it is believed are and can be proved to be, the sound, scientific self-evident basic principles of the occult philosophy. Therefore, each degree has its

meanings and intensely practical uses, which together with the twenty-one lessons, reviews, etc., could be made of almost inestimable value.

The fact of these advantages could perhaps be made clear and self-evident by a single point or illustration which I will attempt to give, so you won't have to take anybody's word for it, viz. : It is plain that as all physical or visible things are made manifest through motion, and are governed by the laws of motion, therefore, he who through understanding, thought control, etc., gets command of the law of motion within himself, thus gets the key to the whole situation; because, through the medium of thought and by occult practices, through concentration, self-training, etc., he can then arouse vibrations (motions) within himself which will in time give him the mastery over all manifested things, including "that last great enemy," physical death, which, according to holy writ, will be "overcome." He thus becomes able to control external things simply by neutralizing their underlying vibrations.

It is an indisputable fact which can I trust with due modesty be said, that to this work belongs the now recognized credit and honor of discovering, clearly defining and conclusively proving the all-important relations which exist between motion and its cause; between manifestation and unmanifestation; between limitation or retarded motion and unmanifestation, or that Divine principle which has within itself the cause of motion; between Truth the eternal and origi-

nal essence called God and its inherent Love principle and tendencies which create positive and negative poles, dual tendencies, centrifugal and centripetal forces, masculine and feminine principles, sex tendencies, etc.

These undeniable explanations have practically unraveled those enigmas which the scientific and thinking world have been puzzling over for ages. Scientists have had no difficulty in reducing by analysis all particles of matter, however large or small, to rates of vibration or modes of motion, but they were unable to go back of that and get at the *cause* of motion. at least with sufficient clearness for the chain of its philosophic connections to become unbreakable and applicable. This is what this work has recently done. It is not expected that the scientific and thinking world will immediately awaken to a recognition of the full significance of those proved connections, and if they go to sleep over them or even ridicule them, as is their habit before investigating anything which comes from an unexpected source or outside of their own lines, they will be the chief losers.

These stupendously important discoveries,—which through the aid of occult practices it has been our good fortune to make,—have opened up so many fields for getting the principles involved into concrete working form and into rules which can be applied by everybody, that we have work enough ahead to last us for the next ten years. The number of persons which we can teach through these proposed correspondence classes is

therefore limited. It is hoped, however, that many who take the course will in time become permanently connected with the work with a view to teaching others. The applications for these degrees, lessons, books, etc., will be given attention in their regular order. The books and several of the degrees can of course be given prompt attention, and the character delineations, personal instructions, etc., will follow with as little delay as possible and in their natural order.

The misconceptions, mistakes, etc., which have attached themselves to the occult philosophy, have been so pitifully appalling, that for the sake of those who through a gross misapprehension of the facts and philosophy, are prejudiced against it or fear it, or who perhaps ignorantly think they "know it all," it is eminently proper that a necessarily destructive effort should be made to detach the philosophy from these loads of misconception by showing what it is not. Then it may be easier to clearly see what it is, what it can do and how to escape some of the dangers which surround us in the unseen.

The laws of motion conclusively teach that force is literally everywhere, and therefore that the unseen is as full of living realities as is the seen. Those who are oblivious to the existence of these unseen forces little realize how malignant and perhaps poisonous are many of the unseen currents of force which pour in upon them, because of their unconscious infringements of the natural or thought laws, etc., which govern human life. A danger becomes all the more harmful and insidious

if its very existence is unrecognized and unknown. Unfortunately a large percentage of the investigators along the line of these unseen forces make matters still worse through their well-meant but unwise efforts to cultivate "psychic gifts" (?) and obtain psychic "development." They thus go directly contrary to the first principles of true occultism, and open up the mental pores, the intuitions, etc., to the whole horde of malignant elementary forces which swarm the invisible. It is bad enough to live in the vicinity of a swamp without trying to lie down in its sink holes, thus becoming all the more a prey to its miasma, rattle snakes, etc. It is a scientific and universal principle of philosophy, that all things evolve from within outward, and simply because the law of motion which is within each individual heart is likewise the law of all manifested life. Every physical thing is but organized vibration or motion and its interior law of motion is its organizing power.

All occult powers within man are developed simply by conforming to the exact principles of that interior law of motion, instead of in cultivating psychic gifts, by trying to absorb external forces. To absorb external forces is to sooner or later absorb good and bad alike, as will be clearly understood when the nature of the external forces are understood.

That sponge-like receptivity to the external forces, which comes through mere psychic development and the cultivation of that passive mental state which is receptive to the external invisible world, is an inverted occultism which is unsound in its philosophic principles

and extremely disastrous in its practical results. The "Kingdom of heaven," which is the kingdom of occult power, is within instead of without, and the mental sponge or fountain who tries to find it without will soon become clogged up with the dirty water of other peoples' thought refuse.

Let us try to communicate with the ever living spirit or law of life within, instead of with the "spirits" of the "dead," for in proportion to our ability to find that spirit and law of power (motion) within, will we free ourselves from psychic leeches.

So long as we revel in the grewsome delights of materializing seances, development circles, haunted houses, ghosts and what not, just so long will we foolishly furnish vibratory vitality for the "phenomena" thus seen, and for the lower earth-bound principles of executed criminals who perhaps died with oaths or lies upon their lips and hate in their hearts, thus becoming more dangerous dead than alive, and who for the sake of wreaking their vengeance by obsession, etc., or of re-supplying their waning vibratory powers by draining vibratory vitality from those who innocently submit to it, thus find the seance room their opportunity, and gloat over their victims who ignorantly hover around it, as would a buzzard or crow over a luscious piece of fresh carrion.

Still more insidious and dangerous are the lower and as yet undisintegrated vibratory after-death principles of sensualists, who approach the seance room or receptive mind in the name of love and goodness, per-

haps in the name of father, mother, wife, husband, child, relative or friend. It is not strange that they should shrewdly simulate goodness and benevolent motives, because for the time being they are partially divorced from their higher principles or selves, which, for purposes of reorganization, and through the process of involution or concentration, are then trying to detach these their lower principles from such unwise pursuits of prolonging their false and fictitious energies. It is thus made an actual struggle for a fictitious life by the lower principles of such souls, and it is not strange that they become conscienceless in their efforts to oppose the involutory workings of their higher soul principles.

It is of course true that by cultivating the negative, passive and receptive seance mood you can easily open the mental or intuitional door for little unseen "intelligences," or rather, psychic demons, to enter the mind. After thus paving the way they gain a passage of easy entry to the thought consciousness, so that during the semi-conscious moods of sleep, etc., they can stimulate the passions and drain you of sex force, perhaps entirely unknown to yourself. To allow that is not only a crime against your own nature, as is proven by the results, but is also a crime against such souls, because you thus waste on them your much needed vibratory sex vitality for the sake of prolonging their illusive passion pleasures, and that, too, in opposition to the true interests of such souls which need the quiet rest and inactivity of involution, for the purpose of concentration and reor-

ganization, instead of such disturbances of the workings of natural law. It is thus that many earnest and sincere but deluded people form these leagues with such unseen and conscienceless demons, and unknowingly furnish laughing stock to them and vitality to their false lives and selfish purposes, little realizing the injury they are doing to themselves and to the souls they so much desire to thus "help."

It should be remembered that passion has its origin in a mental faculty, as may be known by the fact that it can be stimulated by a thought, by a sight of its object which through that mental impression conveys a passion idea to the mind. The one who lives a life of selfishness, greed or sensuality (and there are thousands of such) is pretty sure to die before his time. As nearly all of his vibratory thought forces during life are sown upon the plane of greed or passion, these lower principles thus acquire a borrowed life or vibratory potency of their own, which takes time to exhaust, and which after death do not at once disintegrate or reorganize. The seance room and unprotected passive moods of finely organized people, largely women, offer them their opportunities for prolonging their passion pleasures.

Try to remember the philosophic principle, that motion becomes possible only through the existence of positive and negative poles, and that as all manifestation is through motion it follows, therefore, that positive and negative principles prevail throughout nature. Day is positive, night is negative. Man is positive, woman

is negative. The sun is positive, the moon is negative. It is also according to a philosophic law, that a psychic organism should instinctively seek the points of least resistance, which is the passive mood, of woman, at night, and during full moon periods, or at the periods when the moon passes into the zodiacal sign of her birth, when her life or sex forces run high. When through conservation instead of exhaustion, woman is able to transmute all of her sex vitality, she will be no longer troubled with monthly periods.

If she goes to the seance room with the desire to hear from the "spirit" of some relative, her thought vibrations send out advance forms or moulds which become especially sympathetic and receptive to invisible forces, and therefore become the points of least resistance, which are instinctively detected by psychic organisms who are then liable to surprise and win her confidence by relating incidents of past family history, which were perhaps unknown to any one except the departed "spirit" and herself. The coast is thus made clear and she receives with open arms whatever may come along, little realizing to what depths of spiritual prostitution or mental and perhaps physical free love it will finally lead her if unreservedly followed its whole lengths, providing, of course, that her sex force does not become so drained that no farther inducement is offered to the psychic vampires.

I do not dispute the possibility that the higher principles of a departed soul can communicate with the liv-

ing for a time after death, but I fear it is the exception instead of the rule.

The purpose of physical death is concentration and reorganization of the soul principles through involution instead of evolution, and therefore it is, or at least should be, a period of inactivity instead of activity. The higher soul principles being founded on the law of individual growth, have work of their own to do, viz., reorganization and concentration, therefore have little if any time to float around in the astral, even to help those who desire to lean on outside props, but whose chief need is the great lesson that "God helps him who helps himself."

Who ever heard of a seance in broad daylight? The successful ones are at night, in the dark, when the moon is full, in the midst of the harmonizing influence of soft music, peaceful thoughts, the union of voices, etc., etc.

Even physicians do not seem to fully realize how potent are the sex fluids in building up bodily health, talent, mental power, efficiency in action, etc. The fact that they are sufficient to reproduce physical life, and also the fact that sex perversions produce such sad effects should convince us that we cannot afford to be constantly drained of those fluids by ignorantly opening our minds through passive moods to the innumerable psychic vampires on the passion plane which constantly surround us. If we would avoid these unconscious drains we must learn to control our thoughts and to protect ourselves during sleep.

If you doubt these principles, then get facts to substantiate them. Study the shaky handwriting of spiritualistic mediums and confirmed habitués of the seance room, and then decide if you wish to practice their inverted occultism, or to even neglect the practice of true occultism, which by arousing a constant flow of interior vibratory force, is the only true protection against such external psychic forces, etc. How often do we hear the remark, "I didn't sleep very well last night and don't feel quite right this morning. It seems as though I dreamed all night," which generally means that you wasted your sex vitality on psychic vampires.

Then do you ask why the confirmed spiritualist (as well as the negative person) is often lacking in physical and mental power and individuality, why his handwriting is so shaky; why his fortunes so often suffer, etc? It is the natural consequence of allowing "spirits" to run his affairs. When a dozen different "spirits" step in and quarrel over the sex spoils it is only natural that the hand-writing of that unfortunate victim should partake a little of the characteristics of each "spirit" in the "medley."

Spiritualists are as a rule persons of rather more than the average individuality and natural ability, for otherwise they would hardly have the gumption to step out of the beaten track of religious investigation. They are generally kind-hearted, intelligent and true in their motives. Spiritualism was perhaps the first modern protest of the intuitions against the materialistic tendencies of the times at its beginning. Its endeavor

was to obtain material evidences of the continuity of life, which it did. It itself was also materialistic in its tendencies, for otherwise it would not have cared so much for materialistic evidences of a future life, but would have been satisfied with the inward conviction and the convincing self-evident proofs which, through reason and otherwise, could have been obtained. Its followers as a rule are sincere and earnest people, who have had their place and have done and are doing their important work, but it has been at great expense in health, vitality, mental ability, success, etc., to the individual investigators along that line. There is much more concerning this subject which could be said, but this must suffice for the present.

Hypnotism has also offered its evidence to substantiate the fact that there are forces which cannot be recognized by the five senses, but like spiritualism it is an inverted occultism, though of a somewhat different kind. There are other isms, such as Theosophy, Christian Science, etc., which I hope in time to pay my respects to, by showing their points of likeness and perhaps of unlikeness to the principles of true occultism. I do not combat spiritualists or any others as individuals, but simply their principles. Christian Science is strong in some of its basic principles, but in its efforts to stick to the basic principles of the Absolute, goes to the extreme of denying manifestation, etc., and in ways which lead to very disastrous results to the material fortunes of the individuals who conform to some of its practices.

Occultism sticks to basic principles with equal fidelity, but by clearly explaining the intimate relations which exist between the absolute (unmanifestation) and all manifestation, thus shows methods by which man can invoke within himself the powers of the absolute and then utilize them (instead of allowing them to defeat him) in all business and art as well as in matters of health. Many Christian Scientists innocently cultivate that passive mood which is almost as receptive to external psychic influences as is the psychic development moods of the confirmed spiritualists. There are others whose "treatments" are unfortunately telapathic and hypnotic.

The basic principles of Theosophy, though tolerably comprehensive and perhaps sound, are so lost sight of by its adherents in their desires to investigate the laws of Karma, reincarnation, intermediate and after death states, etc., that the load of misinterpretations which pass current among its students as theosophy, are like a millstone around its neck, and it is almost a wonder that it did not long ago sink under the undeserved burden.

True occultism teaches man how to free himself from such burdens as well as from psychic leaches. It teaches man how not to open the intuitions to the horde of diabolical psychic organisms which swarm the invisible, especially in large cities where the psychic conditions are intense. It teaches man how to strengthen instead of to weaken his individuality in its strong and weak points, so he will not be negative and receptive to

external vibratory forces. It advocates the principle of drawing on the inner vibrations only, and teaches how to generate and keep up such a constant flow of vibratory force from the within that there will be no opportunity for harmful external forces to enter the thought consciousness, or drain the body of its natural forces. It teaches how to ward off the poisonous forces which otherwise it would be perhaps impossible to escape. It teaches the universal principle that all things evolve from within outward and shows exactly how to keep the evolutionary law in working order.

You possess the interior law of motion. It is your main stock in trade, your opportunity, your very life itself. In fact, the Infinite has offered you every inducement to learn its laws of individual growth, and then to conform to them with absolute and unswerving fidelity. It is only through a thorough and working knowledge of these laws of motion, occultism, etc., that you can obtain for yourself this omnipotent backing and its consequent compensations; therefore, any time which is judiciously spent in learning those laws, rules, methods, etc., is the investment that will pay most handsomely in material, mental and spiritual dividends.

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We would recommend this important department of our work to students or others who wish to start the new year with good resolutions that are based on Self Knowledge thus scientifically obtained. (See adv. elsewhere.)

(The following is from one who is very widely known, and whose brain measurements equal those of Daniel Webster. Both name and address are omitted, as either would identify him to many.)

_____, Nov. 1st, 1897.

Your delineation of my character was most satisfactory. Will remit the well-earned \$5 extra, and also send hand cast, brain measurements, etc., of my wife so that you may make a delineation for her.

Dr. _____

Grand Ledge, Mich., Oct. 3d, 1897.

The character delineation came Saturday, and to say I am delighted does not express it. I re-read it daily, and find more each time. It is beautiful from first to last and true in every point. I will do all I can to make the most of the excellent teaching which it gave. The back numbers of O. S. L. came also. I like them best of anything I have read, and am learning much from them.

M. W. E.

Aurora, Ill., 10-12-97.

My delineation received. It is remarkably correct, and helpful.

M. S.

Chicago, Oct. 24th, 1897.

I have received the delineation and am much encouraged on reading it. I feel most keenly the imperfections you have hardly more than hinted at. It seems too good to be true that I have such latent possibilities. I hope you do not take a too optimistic view of my character. Perhaps you kindly present that side of it most strongly because you know how discouraged I have been. I have found the delineation most helpful, and will depend upon you to indicate to me the next step.

Blue Earth City, Minn., Oct. 30th, 1897.

The delineation was accurate and most remarkable.

A. H.

London, Gr. Pa., Oct. 24th, 1897.

Most gratefully do I acknowledge the receipt of the character delineation. It is a source of great encouragement to me. At first, much of it seemed too good to believe, but after a careful consideration I became convinced of its accuracy and truth. You have made me feel that there are possibilities before me, and my next thought is how to find the way thereunto.

P. J.

Chicago, Oct. 6th, 1897.

Many thanks for your character reading which seems to be very true and accurate, and I think expresses very clearly what I might achieve. If I have the opportunity later on, I shall hope to come to you for a more complete delineation.

T. C.

Somerville, Mass., Nov. 4th, 1897.

The character delineation came just as I was leaving town. It was very satisfactory indeed.

A. K. M.

Bloomington, Ill., Oct. 3d, 1897.

My delineation was received in due time, and has been read and re-read many times. It has given me much to think of which I can understand. Allow me to thank you for the good advice which I can now see will give me much strength and help in my every undertaking.

The delineation, as well as your little O. S. L. booklets are more and more enjoyable and valuable after the first few readings.

C. H. F.

Allentown, Penn., Oct. 20th, 1897.

The delineation was received ten days ago. I have read and re-read thoughtfully its many pages. It affords me pleasure to assure you that I have derived great benefit from your words, and am convinced of a still greater profit to be reaped as time flows on.

Buffalo, N. Y., 10-4-'97.

The delineation was received this a. m. I have read and re-read it. Each time it takes on a deeper meaning. I ask myself again and again, how shall I fulfill the possibilities which it shows to be within my reach? I said to myself when I filled out the blank, "He will find me a puzzle, for I am so alone—so different from others." I will make a great effort to follow your advice.

H. E.

Mankato, Minn., 11-4-'97.

It might be inferred by my delay in acknowledging the receipt of the delineation, that I am lukewarm and indifferent in regard to it, but such an inference from my silence would be wrong. I was greatly pleased with it, and especially with those parts of it which pointed out defects and deficiencies in my character and thought methods, of whose existence I was more or less aware. I am terribly in earnest in my desire to profit by it in every possible way, and by speedily finding my place as a concordant note in the grand harmony of the Brotherhood and its work.

C. O. H.