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Ernest Loomis & Co.,

No. 4731 Champlain Avenue, Chicago, Ill.

TESTIMONIALS.

We quote from a few of the many letters received during the past month, from those who have voluntarily expressed themselves regarding their

Character Delineations.

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

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

Nov. 1st, 1897.

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

Dr. _____

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

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

M. W. E.

Aurora, Ill., 10-12-97.

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

M. S.

Chicago, Oct. 24th, 1897.

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

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

The delineation was accurate and most remarkable.

A. H.

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

Most gratefully do I acknowledge the receipt of the character delineation. It is a source of great encouragement to me. At first, much of it seemed too good to believe, but after a careful consideration I became convinced of its accuracy and truth. You have made me feel that there are possibilities before me, and my next thought is how to find the way 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., 10-1-97.

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

H. E.

Mankato, Minn., 11-1-97.

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.

SPECIAL.

There are many important occult and other reasons why each reader and each individual member of the Home Silent Thought Brotherhood should in their respective localities, begin at once to establish thought centers for the generation of helpful forces and occult currents, that will aid not only in their own affairs, but also in relieving and harmonizing the intense general conditions which are likely to continue for some time. This means you. Do you ask how to begin? You could begin by putting into practice some of the occult principles, formulas and observances, such as have been given in the Occult Science Library. If you have forgotten what they are, then re-read them at once, or better still, form a parlor group of two or more interested friends, and read them aloud and then discuss and put into practice the principles and leading points. The larger the number which can unite harmoniously in such a group, the greater will be the forces so generated. "Thoughts are things." There are thousands who are beginning to realize that fact, and to form groups as above suggested. The result has been marvellous. Just think for a moment how it is likely to grow, and the greater the growth the greater will be the power thus created for the benefit of the whole and of each individual member. It is something you can do. Begin now.

Readers are requested to ask their newsdealers for the Occult Science Library. We would make favorable terms with salesmen who would travel and place our publications with newsdealers and others. Those who desire to teach Occult Science, or to prepare for teaching, would do well to correspond with us.

We have a 50-cent, 400 page book on the marriage question, by Alwyn M. Thurber, entitled *Royal Hearts*, which on payment of the postage (15 cents) we will send free to any one who orders our Occult Science Library series, amounting to \$1.00 or more, and also to those who order one or more of the following publications, viz.: *Your Practical Forces*, by Ernest Loomis, price \$1.25; *Zelma, the Mystic*, \$1.50; *Power of Silence*, Dresser, \$1.50; *Old and New Psychology*, Colville, \$1.00; *Karezza, or the Ethics of Marriage*, Stockham, \$1.00; *In Tune with the Infinite*, Trine, \$1.25; *What All the Worlds A-Seeking*, Trine, \$1.25; *All's Right with the World*, Newcomb, \$1.50; *Sex Worship*, Clifford Howard, \$1.25; *The Three Sevens*, Phelon, \$1.25; *Supply*, McGowan, \$1.00; *Regeneration*, \$1.00; *How We Master Our Fate*, Gestefeld, 75c.; *Through the Invisible*, Tyner, 75c.; *Healing Thoughts*, Barton, 50c.

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Character Delineations

It is designed in this important department of our work, to offer students the safe means of obtaining that true self-knowledge which is at the foundation of all development of occult powers. It is only when one **fully understands** his individual talents and capacities, that he can **make the most** of them. To the degree that one lacks conscious omnipotence, does he need self-knowledge.

This department was originally intended, exclusively, for the somewhat advanced members of our Brotherhood. The entire cost of our first five degrees of the Brotherhood, which includes these delineations, two books, and the OCCULT SCIENCE LIBRARY MAGAZINE for a year, is \$7.50 (only \$2.50 more than the delineations alone), and, it is a **great advantage** to take the delineations in connection with the degrees; but, they will be given separately if desired. The five degrees may be taken at one time.

In these delineations we undertake by exhaustive and scientific methods, to ascertain what are the various esoteric undercurrents of the character in question, and thus are we able to give helps and accurate advice for the development of the individual talents so discovered, such as could be obtained, perhaps, in no other way. Do you value business success and growth?

Your Business Adaptation

is the most important question you have to consider. You cannot **overestimate** its importance. Failure, disappointment, regrets, and humiliations are the almost **certain** results of ill-chosen pursuits. Most persons **stumble** into business, or, are thrown into it by accident, temporary necessity, misguided ambition, or perverted fancy, without any serious **thought** as to their real **fitness** for the vocation they adopt. The natural consequence is waste of time and life's forces, loss of hope and courage, and a sapping of the very **foundations** of success and talent.

Success is Certain

in most cases where they get into the right place, and then work **faithfully**, **with** the earnestness which hope and adaptation inspires. Most persons have **ten** times more talent than they think, and waste their very **lives** in occupations which yield only about **one-tenth** of the money and happiness that would be possible in an occupation scientifically determined by their inherent constitutional biases.

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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 foreseen 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 marshal 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 confliotions 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 browse 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 coöperate 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.

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