

Chapter 8

How to Delineate a Horoscope

ONE who reads a birth-chart for another should be grounded in the conviction that the success of the reading given is to be measured by the amount of assistance it affords his client to be happier, more spiritual, and more useful to society.

These are the three worth while objectives of human life; and to the extent the advice of the astrologer conduces to their maximum attainment is that advice of value. If this is kept in mind, and the astrologer strives, to the limit of his ability, to aid his client cease drifting on the blind tides of fruitless endeavor, it will raise astrology from the rank of cheap fortune-telling into that of a dignified and exceptionally useful profession.

It is of very little value to any individual to be told that, according to the indications of his chart, he has certain faults. A cheap fortune-teller can tell him this. But the real astrologer, if worthy of the title, can, and does, also tell him just what step he can take to overcome these faults.

Any Gypsy along the road can point out to the individual that he is unsuccessful in making money. But it takes real talent to analyze a chart, pick out its weaknesses and its strong points, and indicate to this same individual how he can fortify his weaknesses and take advantage of such natural strength as he possesses, and thus so direct his efforts that he no longer is a failure, but becomes a financial success.

If a chart is so hopelessly afflicted in the 7th house that marriage can bring nothing but tragedy and unhappiness, it is better for the client to realize this and direct his energies wholly into other channels. When marriage is denied, it is always indicated by heavy afflictions in the chart. That is, the absence of marital experience in the life is always a real affliction. But if the chart is inimical enough in this respect, to avoid marriage may be the less of the two evils.

Yet as a matter of practical observation, few charts are so hopeless in this respect. Instead, they indicate that the individual needs special educator. and the development of more harmonious thought-cells in relation to affectional matters, and perhaps, some special kind of partner, or some unusual arrangement in reference to the partnership. And it is when the astrologer can take a life which is miserable in its affectional experience, and direct it into channels of its maximum happiness in this respect, that he deserves to feel some pride in his work.

Some women, for instance, abhor merely taking care of the home. Their

energy is such that they can only be happy when out in the business world striving with others, meeting others, and feeling that they are accomplishing something in the world's work. For such a woman to marry a man who feels that a woman's only place is in the home is to wreck the happiness of both. But there are many men who are not so much interested in a home as in having a pal and a lover with whom they can converse and with whom they can go places. A business woman with such a man may make of marriage just as great a success as the homebody wife with the home-loving male. And these are the things about which the astrologer should be able to give the correct information.

U. S. Grant was a failure in business. It was not until the war came along that his particular talents, which later placed him in the president's chair, were discovered. Every person has more chances of rising to honor, or at least making a greater success, along some line than along other lines. It is the astrologer's business to determine the field of work, and the circumstances under which it should be followed, to enable his client to gain the highest success.

Progressed aspects are not the writing of the hand of inevitable fate. They indicate that certain thought-cells, at predetermined times, will receive planetary energy of a particular quality, and, unless something is done about it by the individual, will become active in attracting a particular kind of event. The knowledge that such an event will transpire is of some advantage to the client, as it will enable him to arrange his affairs to meet the approaching conditions.

Yet indicating when such events will transpire, if nothing is done about them, is the less important work of the astrologer. His real function is to point out in detail just what his client should do to prevent, or mitigate, events which he does not desire, and to take fullest advantage of those he does desire. Progressed aspects are not events, they are astral storms and astral sunshine, arriving at predetermined dates, which hinder or favor events. This hindrance or favoring is brought about through the energy, darkness or light, which they add to the thought-elements within the astral body having to do with the department of life where the influence is felt.

Just as a man protects himself from rain by umbrella and slicker, from cold by steam-heat, and takes advantage of the sunshine and fresh air by his morning walks, so the individual can protect himself from adverse progressed aspects by selection of physical environment, by diverting Rallying Forces of a genial nature into the channels of the adverse aspect, and by the use of Mental Antidotes applied directly to the thought-cells receiving the unwanted planetary energy. And he can take full advantage of favorable progressed aspects by mentally walking in the stream of their benign influence.

Delineating a horoscope is not just a matter of telling the individual the facts about himself as they exist. What he is now, as mapped by his birthchart, is the foundation on which must be built what he is to become. It is important to understand this foundation. But a foundation is not a building. The important thing is the building. And it is the function of the astrologer, taking the foundation which already has been built, to indicate to his client how, in every department of life, he can build a future structure upon this foundation that is superior to any which could be built without the astrologer's services, and which is as near to realizing all his worthy desires as possible.

Follow the Rules

As this is written our school, in which teachers have been trained who are now conducting classes of their own in nearly every large city in America, has been in continuous operation thirty years. And the thing we have noticed as the most sure indication that a student will eventually become a good as-

trologer is not brilliance, but the ability to learn the rules set forth in these lessons and follow them closely.

It is not that there is any intention to limit the student's knowledge to our teachings. On the contrary we believe every student who masters our system should persist diligently to find, and prove out, additional astrological information. But we have found many rather brilliant minds who attend our classes that in reading a chart jump to the first thing they see in it, and flit from that to the next point, as a bird flits from limb to limb, with no system and no order. And instead of applying the rules set forth in the lessons, and modifying them as the chart indicates, they judge each position in the chart by what happens at the moment to enter their minds as a proper interpretation.

In thirty years teaching astrological students, I have never known one of these hop-skip-and-jump readers to become a reliable astrologer. To them a position at one time means one thing and at another time it means something else, and in the end means faulty judgment.

My advice to every astrological student is to learn the rules thoroughly, and always think of the rules first in every reading. Contradicting conditions in a chart often will prevent the application of a given rule; but in such instances the student should say to himself that the rule is so-and-so, yet in this particular instance it is modified or abrogated, and on that account must be read in the manner finally given.

In Chapter 3, Course 8, *Horary Astrology*, I have indicated the system, as seven steps which should be taken in the same order of sequence in judging any horoscope, which we have found most advantageous not merely in natal astrology, but also in other branches. Some such definite system should be adopted and followed by every astrologer.

The first step, as there given, consists in gauging the Power of the chart by the distribution of the planets among the houses. In natal astrology, planets in an angle indicate thought-cells in the astral body with sufficient vigor to accomplish something. Unless there is energy present in volume nothing of importance, either good or bad, is attracted. Planets in an angle, or at least prominent, indicate thought-cell activity.

Thus in Lloyd George's chart (chart on page 110 of chapter 7), four planets are in angles; in Jean Harlow's chart (chart on page 94 of chapter 6), five are in angles; in Charles Lindbergh's chart (chart on page 92 of chapter 6), four are in angles; in Anne Lindbergh's chart (chart on page 93 of chapter 6), eight are in angles; in Henry Ford's chart (chart on page 61 of chapter 4), four are in angles; in Thomas Edison's chart (chart on page 124 of Chapter 8, Course 2, *Astrological Signatures*), five are in angles; and in Upton Sinclair's chart (chart on page 109 of chapter 7), four are in angles.

This means that the thought-cells in the astral bodies of these persons, as mapped by the angular houses thus occupied by planets, were vigorous enough to enable them to accomplish something if these energies were directed toward accomplishment.

To attract even good luck or bad luck in any marked degree takes energy. Nothing of consequence happens in the lives of people whose thought-cells do not possess, as mapped in the birth-chart, or as acquired through Mental Alchemy, more than mediocre energy. Therefore, if a chart is weak, the astrologer should tell the individual how, through cultivating desires and a proper line of thought and action, to give his life more power.

**Follow Some
Definite System**

**First General
Consideration**

Second General Consideration

The second step is to observe the Quality of the influence which the most active stellar cells exert through noting the signs the planets and Ascendant are in. This Quality of the most active thought groups in the astral body is an important factor in determining the capacities and abilities.

In Lloyd George's chart (chart on page 110 of chapter 7), for instance, we find four planets and the Asc. in fixed signs, indicating fixity of purpose and ability to handle details. Four planets in movable signs enable him to branch out, pioneer, and when necessary enter untrodden paths. Two planets in mutable signs give adaptability, which is heightened by the adaptable planet, Mercury, in conjunction with the Asc.

We might judge, therefore, from the dominance of the fixed signs, that such an individual would be active and daring in carrying out his policies, that he would be agile in adapting means to attain his ends, but that once he had decided on the end to be attained he would not swerve, and would only surrender it when overwhelmed by insurmountable difficulties.

People with too many of their most active thought-cells indicated by fixed signs tend to be stubborn, to lack adaptability, and to hold on to investments and other things too long. They, therefore, should be advised how to cultivate a more elastic attitude.

People with too many stellar structures in the mutable signs, as indicated by the planets, permit both people and obstacles readily to deflect them from their purpose. They should, therefore, be instructed how to cultivate stamina and the ability to withstand being pushed about.

Those with too many active stellar cells of the movable type, are good starters. But they are so keen on pioneering that they tend to take up new projects before the ones already commenced are sufficiently under way. They should be instructed how to take pleasure in finishing what they start, and in not starting anything that they are unwilling to see through to its completion.

Third General Consideration

The third step, also as having a bearing upon temperament and ability, is to note the triplicity in which the planets are found. This indicates to what extent the stellar cells and stellar dynamic structures tend to express through inspiration, emotion, aspiration, or as influenced by practical considerations.

As in Lloyd George's chart (chart on page 110 of chapter 7), six of the influences are in airy signs, he would move largely upon the intellectual plane. Practical considerations also would play an important part in his decisions, as three planets are in earthy signs. Two planets in fiery signs indicate considerable zeal and enthusiasm. But as he has no planets in watery signs, he may well know how to move others to tears, and may appeal to their sympathies, but is himself moved only by logic and reason.

People with too few planets in the fiery signs should be taught how to cultivate zeal and enthusiasm. If the watery influences are deficient they should cultivate sympathy and kindly emotions. An increased interest in mental activities should be advised when the airy signs are lacking in planets. When the earthy signs have too little influence in the chart, the individual should be instructed how to cultivate a more practical attitude.

And in his vocation and other endeavors, these should be selected with a view to his abilities and shortcomings as thus indicated by the triplicity distribution of the more active thought-cells in his astral body. To do the things which are compatible to the Quality and Triplicity of the more prominent influences in his chart he merely will need to utilize thought-cells which al-

ready are within his astral body; but to do the things which are not compatible to them, because the thought-cells are not thus already in his astral body, he will have to work hard to build them into himself. While not an impossible task, this means the systematic expenditure of an immense amount of energy over a long period of time to be able to do what another person, with the proper thought-cells already built, as indicated by his birth-chart, can do with almost no effort.

The fourth step is to note which houses are accentuated by containing planets. As planets indicate active thought-cells built into dynamic stellar structures, the houses holding planets indicate the departments of life in which the thought-cells have enough energy to attract events.

In Jean Harlow's chart (chart on page 94 of chapter 6), three planets in the 10th gave her much public notice, and the two planets in the 7th made partners an active factor in her life. Luther Burbank (chart on page 125 of Chapter 8, Course 2, *Astrological Signatures*), with the only two angular planets in the 4th, gained fame in farming. Thomas Edison (chart on page 124 of Chapter 8, Course 2, *Astrological Signatures*), with five planets in the 4th in a different sign, gained fame from work done in his laboratory. Conan Doyle (chart on page 77 of chapter 5), with six planets in the 12th was active in stories of crime detection and in psychic research. Charles Lindbergh (chart on page 92 of chapter 6), with four planets in the house of travel, the 3rd, was most active in flying. And Anne Lindbergh (chart on page 93 of chapter 6), with seven planets in her 10th-including the ruler of her 7th in conjunction with the ruler of her 1st-gained public recognition by accompanying her famous flying husband on perilous trips of exploration.

To build entirely new thought-cells into a compartment of the astral body which will have the vigor and therefore the same power to attract events. as would be indicated normally by several planets in the house of the birth-chart, is probably a larger task than most people can accomplish. Therefore, the compartments of the astral body that already have the most numerous dynamic structures, as mapped by the planets, should be considered as representing possibilities either for fortune or misfortune. And the client should be instructed how to avoid indicated misfortune, how to turn the discordant thought-energy shown into constructive channels, and how to take greater advantage of such compartments of his astral body as show unusual stellar cell activity of a harmonious nature.

The fifth step is to note the influence of each planet in the house it occupies. That is, each dynamic structure is composed chiefly of the thought-elements indicated by the planet mapping it, and these give their characteristics to the department of life mapped by their house position. This should be appraised before proceeding to the detailed delineation.

The public notice Anne Lindbergh (chart on page 93 of chapter 6), receives, for instance, is influenced by each of the seven planets in her 10th. Jupiter gives abundance, and as it is ruler of the 4th, it associates her in the public mind with a wealthy father. Pluto is both the planet of universal welfare and the planet of gangsters and kidnapping. In the 10th of Upton Sinclair (chart on page 109 of chapter 7), it brought him fame through unceasing toil for universal welfare. But in Anne Lindbergh's chart, being square Saturn, ruler of her children, it brought her notoriety in connection with the kidnap-

Fourth General Consideration

Fifth General Consideration

ping of her baby and its murder and the \$50,000.00 ransom paid without avail. Mars, the ruler of the 3rd, in the 10th, conjunction the flying planet, Neptune, also brings her honor as a darling aviatrix.

In addition to the planets in his 3rd, Charles Lindbergh (chart on page 92 of chapter 6), has both Pluto and Neptune in the 7th; house of open enemies. Neptune is the planet of aviation; and early in 1934 the cancellation of air-mail contracts by the Postmaster General brought him into sharp conflict with the administration. In 1932 the kidnapping of his child brought a nation wide search for the gangsters, as indicated by Pluto in his 7th, who took ransom money from him, although the child had been murdered by someone almost immediately after it had disappeared.

Jean Harlow (chart on page 94 of chapter 6), had Jupiter, the planet of abundance, in the 5th, house of love affairs and entertainment. It is one member of a grand trine, and her outstanding success was in the realm of entertainment. But she had Mars and Uranus in her 7th, house of marriage, and her marital life was an outstanding example of strife, disruption and tragedy.

Lloyd George (chart on page 110 of chapter 7), Calvin Coolidge (chart on page 93 of Chapter 6, Course 2, *Astrological Signatures*), Franklin D. Roosevelt (chart on page 79 of Chapter 5, Course 14, *Occultism Applied to Daily Life*), Wm. Jennings Bryan and Anne Lindbergh (chart on page 93 of chapter 6), get the widest publicity for such events as come into their lives, because the Moon, representing the common people, is in the 10th. Their actions and their affairs are perennially of public interest.

The house position of each planet, in addition to indicating the type of influence surrounding the department of life mapped by the house, also is a guide to the Mental Antidote which must be applied to overcome the misfortune, if such should be denoted, relating to the department of life.

Sixth General Consideration

The sixth step is to note the relation which exists between the house occupied by each planet and houses the cusps of which it rules; how many planets are above the horizon, how many are east, if the Asc. is fast or slow, and such matters.

When a planet is not in its own sign, but is in some other sign, it indicates that the thoughts about the department of life which it rules by size have become subordinated to the department of life indicated by the house in which the planet is found.

For instance, if the ruler of the 7th is in the 1st, it indicates that the experiences before human birth with other life-forms have been such that they have built thought-cells into the compartment of the astral body relating to personal power with a type of activity which gives the individual the ability to dominate and overcome partners and open enemies. But if the ruler of the 1st is in the 7th, it indicates that past experiences have built into the compartment having to do with partners and open enemies a thought-composition which enables the partner or open enemies to have more influence over the individual than he has over the partner or open enemies.

This relation between two departments of life, in which one has a preponderance of influence over the other, may be to the individual's advantage, or it may be to his disadvantage. Yet it is not something inevitable. It is a condition due to the organization of thought-cells in his astral body. Therefore, if it is a condition of considerable disadvantage, the astrologer should instruct his client just how to go about it to build thought-cells into his as-

tral body which will alter the influence thus shown in the birth-chart and enable him to attract conditions which are more to his advantage and to the advantage of society.

By way of illustrating what is meant: Jean Harlow (chart on page 94 of chapter 6), with the ruler of her 1st in the 10th, was dependent for success upon popular approval. Anne Lindbergh (chart on page 93 of chapter 6), with the ruler of the 7th in the 10th, gives her honor some power over her husband. Grau San Martin (chart on page 62 of chapter 4), with the ruler of the 10th in the 12th, is dependent for honor upon secret plots and the relative power of secret enemies.

The first six steps in judging any horoscope, as applied to natal astrology, will be seen to be in the nature of a preliminary survey in which, to be sure, important information is gained and beneficial advice is given, but in which the precision of detail is omitted. That is, no attempt up to this point has been made to determine all the factors relating to any special department of life, nor to give all the advice regarding it which should be given.

That most important matter of the aspects has so far been completely neglected. And it is noting the number and nature of the aspects received by each planet in the chart which constitutes the seventh step in judging any horoscope.

When, therefore, in delineating a birth-chart, this seventh and final step is reached, the best plan is to take up each distinct department of life in orderly succession, consider what bearing each of the first six steps or general considerations, have upon it, and then to this add the influence of each aspect affecting it. and state the findings in as much detail as seems desirable.

The order of sequence which should be followed is not as important as it is to have some definite system always to follow so that no phase of the life will be overlooked. The order in which the activities and interests are presented in the bold-faced subheadings of the chapters 3 to 7 inclusive we believe to be a good system to follow. But if thought more desirable, the detailed delineation can be commenced with the things ruled by the first house, considering the various things ruled by each house in turn moving on around the chart to the twelfth house.

But in whatever order the departments and phases of human activity are considered, no delineation of any department of life or type of anticipated endeavor should ever be considered complete until definite and detailed advice is given to the client as to the very best course of action to pursue regarding it. What he needs to know is not so much what will happen, as what he can do about it, and just how to do it.

If we start, for instance, with temperament and disposition, a statement of them as they exist is valuable to indicate adaptability to certain types of endeavor. But when the details of the disposition are revealed, as indicated not merely by signs and planets, but also by aspects, it is likely that certain characteristics are shown which are a detriment to the individual and which detract from his usefulness. These traits, therefore, should be pointed out as requiring correction.

Even so nothing constructive has been accomplished. And not until the astrologer gives his client instructions in detail just how to go about it to correct the undesirable trait, by diverting its thought-cell energy into constructive channels, should he consider he has given a complete delineation regarding this phase of life.

The Detailed Delineation of a Birth-Chart

Before passing from the first house of the birthchart the health will most appropriately come in for consideration. It is not judged, of course, exclusively from the first house, but according to the rules given in chapter 4.

It is scant comfort to the client to be informed that as the Sun in his birth-chart is not in an angular house, has no aspect to Mars, no good aspect to Jupiter, and is severely afflicted, he has so little vitality he will probably die at a time most people are in their prime. If such positions occur in the birth-chart it is the obligation of the competent astrologer to tell him just how to go about it to build up a vitality far more vigorous than indicated by his birth-chart, so that he may live and accomplish the things he wishes to do.

The birth-chart reveals the diseases to which an individual is subject. But this information is of little value unless the astrologer advises his client what thoughts to think, what foods to avoid and what ones to use abundantly, and what environmental circumstances to cultivate, that he may avoid these diseases. They are attracted by the unusual activities of certain thought-cells which are discordant. And the client should be given detailed instructions in transforming these discordant thought-compounds into harmonious compounds and on using Rallying Forces to supply them with harmonious energy instead of that which is discordant.

Should poverty be indicated in another birth-chart, instead of advising his client he must always remain in want, the astrologer, by keen analysis of the chart should be able to find the best possible field for acquiring money, and give his client specific instructions on cultivating those attitudes and experiences which enable him to attract a competence.

The astrologer should be able to select the vocation which his client should follow to be of greatest benefit to himself and others. When thus advising an adult, there are other considerations than those shown in the chart. A child can be educated to fill any place in life for which it has natural ability as shown by the chart. But already part of the life of an adult has flowed by. He can only with great difficulty start in the manner of a child. His educational background, and acquired handicaps must be taken into consideration.

Some have energy enough to gain an education after thirty; but to most it would be useless to advise an occupation requiring a good education if at that age they were still comparatively illiterate. One who in his own country might have been a good public speaker, but who has arrived in America after maturity, may find his accent too great an obstacle for him to overcome to follow this occupation here.

Thus in advising an adult in regard to activities where education and acquired habits are important, his cultural background and experiences since birth, as well as the chart for the time of birth, should be given proper consideration.

Affectional matters have considerable bearing upon the happiness, usefulness and spirituality of nearly every life. If the birth-chart indicates much disappointment and discord throughout life where these interests are concerned, the astrologer should not be content merely to tell his client that marriage will be disastrous, that love will be unrequited, or whatever the condition shown happens to be. He also should instruct just how to overcome these conditions indicated. Often if a certain type of person is avoided in affectional matter, or another type cultivated, or the affectional relation be on a prescribed basis of mutual tolerance, happiness may be gained from an otherwise discordant affectional life.

And even more frequently the assiduous cultivation of certain habits of thought and action, which the astrologer should be able to point out, will

convert this, or any other department of life, from an intolerable situation into one of satisfactory expression.

After all, the condition attracted, whatever it may be, is due to the energy and activity of certain easily ascertained thought-cells within the astral body. These thought-cells have been formed by states of consciousness; and they can be added to, or altered by other states of consciousness. To do this requires the cultivation of new feelings, impulses, and thoughts, about the department of life in which a change of fortune is desired.

Habits of long standing, such as those which have built powerful dynamic thought-structures into the astral body, are not changed merely by willing them to change. They are altered only by resolutely following the law of new habit formation, as set forth in Chapter 7, Course 14, *Occultism Applied to Daily Life*.

No impossibility is involved in changing a birthchart opposition into an effective trine, or a birthchart square into an effective sextile, as will presently be explained. But even partially to succeed in such an effort new habit-systems must be formed to displace those indicated by the discordant aspect, and this is difficult enough even when the best method is followed. Therefore, the astrologer should be able to instruct his client not merely in the habits of thought and action which will build the desired new stellar cells into his astral body, but also the method by which most readily the new habit-system can be established.

The best planet in each chart delineated should always be selected, as it indicates those things with which the fortune will be best. And in this selection, prominence of the planet should receive attention as indicating its power to attract events and circumstances.

The worst planet in every birth-chart also should always be selected; but as indicating those things with which, by adding their character vibrations discordantly to the astral body, association will conduce most to misfortune.

However, aside from any one planet thus selected, most charts present an appearance which at once attracts attention to certain outstanding configurations. Such a combination may be a close square from angles, a close trine from prominent planets, a grand square or a grand trine.

A grand square gives just as much ability as does a grand trine, but to the extent the individual lives in the department of life indicated by the harmoniously aspected planets he will be lucky, and to the extent he lives in the department of his life indicated by the afflicted planets he will attract misfortune.

Before illustrating this, as so little has been written about Pluto, I should point out he is co-ruler of Scorpio, and on his adverse side is the planet of gangsters and profiteers, while on the higher side his laws are: Know Yourself; Master Yourself; Be Yourself; Give Yourself.

Now look at the chart of Thomas A. Edison (chart on page 124 of Chapter 8, Course 2, *Astrological Signatures*), and you will perceive standing out an unusual square and an equally unusual sextile. Sun, Mercury and Neptune are conjunction in the 4th, in close sextile to Pluto in the 6th. So long as he worked in the laboratory, as indicated by the 4th, and with his employees as indicated by Pluto in the 6th he was a most lucky man, benefiting himself and contributing to universal welfare, as indicated by the sextile to the Universal Welfare planet.

But when he ventured into the department of life mapped by the 5th he often met heavy losses. This square contributed to his great inventive ability as strongly as if it had been a trine; but in his financial ventures, especially those of a speculative character, he was anything but fortunate. Yet in spite of

recurrent financial loss, at his death he left an estate of proportion commensurate with the benefic influences in his 4th house.

Reference can be made advantageously to the grand trine to Venus in the 5th in the chart of David Belasco (chart on page 109 of Chapter 7, Course 2, *Astrological Signatures*), the theatrical producer; to the grand trine to the Moon in the 11th in the chart of Professor Nicholas Murray Butler (chart on page 15 of Chapter 1, Course 1, *Laws of Occultism*), president of Columbia University, and at times National Chairman of the Republican party; and to the grand trine of Pluto in the 10th in the chart of Upton Sinclair, whose novels have given him fame and money in spite of the fact that he has fought all predatory interests constantly in the interest of public welfare.

Next in power to attract good fortune is a planet which connects by a sextile and a trine two planets in powerful opposition. The dynamic stellar cells in the two compartments thus connected by an aerial are unusually active. The aerial mapped by the opposition picks up energy in great volume, but imparts to it discordant static. But when another planet through a sextile and a trine reach each terminal of the opposition with an aerial, these harmonious aerals are able to drain the great energy of the opposition harmoniously into the stellar cells of the dynamic structure which this planet maps. Such a planet, and the department or life it maps, consequently, are commonly called the best in the chart, and attract the most spontaneous good luck.

In the chart of Charles Lindbergh (chart on page 92 of chapter 6), for instance, the opposition of Pluto and Neptune in the 7th to Uranus and the Moon in the 1st, is connected by both Sun and Mars in the 3rd (house of journeys), sextile Moon and Uranus, and trine Pluto; Mars also being trine Neptune.

In the chart of Anne Lindbergh (chart on page 93 of chapter 6), the opposition of Uranus to Sun, Moon, Mars, Neptune and Mercury, is connected by Saturn in the 6th, sextile Uranus and trine the five mentioned planets. On their flights of exploration she is not merely a passenger, but an efficient helper.

Next to the grand square in its power to attract misfortune is a T, in which two planets in opposition are connected by a third planet which is square to both. Henry Ford has such a T-square in which Pluto, although trine the M.C. and conducing to business success, is square Mercury and Sun, and to the Moon. This has not merely brought labor difficulties, but afflicted him in court when he attempted to expose Wall Street racketeers.

The Three Methods of Planetary Energy Control

These grand squares, T-squares, oppositions and squares all map definite stellar aerals which pick up the energies of the planets involved in such a manner that they are given a definite quality of static discord. The aerals they map are present in the astral body because feelings, emotions, and impulses of the discord implied have been repeatedly present when the departments of life connected by the aspect have been associated.

What the astrological client wants, and what the competent astrologer should furnish, is a method by which these discordant thought-compounds can be handled so that they will cease to attract misfortune, or better still, will attract good fortune, in the department of life which their house position in the birth-chart indicates.

There are three distinct methods by which such control of planetary influence over the life may be gained. They may be used singly, or in combination. And it should be a part of every birth-chart reading to instruct the client

just how to go about it to prevent the heavier afflictions in his chart from bringing into his life the misfortune indicated.

With a chart like that of the late Jean Harlow (chart on page 94 of chapter 6), it was not enough to tell her she would always be unfortunate in marriage and should stay single. She plainly was one who did not wish to remain single. Marriage was important to her. And the astrologer should have been able to tell her how to change the thought-compounds in the compartment of her astral body mapped by the 7th in such a manner that she could have had at least a reasonably happy marriage.

When the individual's thoughts and feelings are tuned to a certain vibratory quality, the nerve currents, which are electrical energies, become conductors of this quality of astral energy and carry it readily to all the stellar aeri-als of the astral body. So long as this state of feeling is maintained the chief astral energy received by the stellar cells at the terminal of all the aeri-als is of this type, and of this harmony or discord. If the energy thus picked up and transmitted to the various dynamic stellar structures is pleasant, it causes thought-cell activity, to the extent the energy has volume, and of a character which is fortunate.

If, in the birth-chart there is some favorable aspect, it is much easier to tune the consciousness to its harmony and hold it there persistently than to tune in on some quality to which no stellar aerial in the astral body is tuned. The more outstanding and powerfully harmonious the aspect, the easier it is to tune in on its harmony and pick up its energies in volume.

An individual, for instance, who has a grand trine in his chart finds it easier to tune in on its harmony, and to hold that state of feeling, than on a less pronounced aspect. And by the same token an individual with a grand square has more difficulty in keeping from tuning in repeatedly on this grand square than on less powerful aspects. To the extent the person lives in the environment and conditions indicated by the aspect it is easier for him to tune in on its vibrations, whatever they may be.

So long as he keeps his consciousness and feelings tuned to the best influence in his chart, its planetary energies are picked up and added as Rallying Forces to the various thought-cells reached by aeri-als. It is because those who have grand trines in their charts thus, without premeditation, live in such vibrations, that their lives in other departments than those reached by its aeri-als are often so successful.

By establishing the habit-system of keeping tuned in on the best influence in the chart the individual can minimize the amount of discordant planetary energy that reaches the thought-cells in his astral body, and at the same time furnish them with a type of energy that stimulates them to activities toward attracting more fortunate events.

Rallying forces, to the extent they are accompanied by thoughts and feelings, also tend to change the thought-composition of the stellar cells. To the extent the thought-compound is thus altered will it tend to attract a different fortune in the department of life where it functions. But the use of Rallying Forces is too general to be most effective in this respect.

The most effective way of changing the thought-composition of a stellar cell from a discordant compound into one harmonious is through the application of its Mental Antidote. The thoughts of the Mars type most readily enter into harmonious compounds with those of the Moon or Pluto type. The

Rallying Forces

Mental Antidotes

thoughts of the Saturn type most readily enter into harmonious compounds with the Venus or Neptune type. Thoughts of the Jupiter type enter most readily into harmonious compounds with those of the Mercury or Uranus type. And in applying these thoughts and experiences it is essential, if strongly harmonious thought-cells are to be re-made from those inharmonious, that there be pleasure in the association.

As Course 9, *Mental Alchemy*, is largely devoted to finding and applying such Mental Antidotes, the details can be acquired there.

Conversion

Conversion, also a mental alchemy process, does not contemplate changing the thought-compounds in the astral body through adding to them other thought-elements than they already possess. Instead, realizing that planets connected by a heavy aspect, regardless of the nature of the aspect, map dynamic stellar structures possessing an immense amount of energy, it proposes to utilize all the energy present harmoniously through a rearrangement of the thought-elements already present, and perhaps adding more of the same planetary type.

It is possible, through the conditioning process described in Course 14, *Occultism Applied to Daily Life*, to learn to take pleasure in almost anything, even though always heretofore it has been most distasteful. Such work requires the establishment of new habit-systems. And a new habit system can not be established merely by willing to do so. There is a definite technique, as set forth in Chapter 7, Course 14, *Occultism Applied to Daily Life*, and the astrologer should be able to tell his client not merely what new habits of thought he should adopt to convert a discordant aspect into a source of harmonious power, but also just how to go about it to establish the required habit-systems.

A discordant aspect implies that the thought-elements of the two planets involved, because the things indicated by the departments of life revealed by their house positions have been present in the mind under disagreeable circumstances, have combined in a thought-compound of definite discord. As a consequence, unconsciously, and usually also consciously, whenever these two departments of life are present in the thoughts there is a feeling of dissatisfaction or annoyance.

As these thought-cells were formed by discordant states of consciousness in relation to definite departments of life, they can also be reformed harmoniously by harmonious states of consciousness in relation to the same departments of life. It is all a matter of giving to them harmonious energy of greater volume and intensity than was originally given discordantly in their building. Harmonious thinking and feeling about the things mapped by discordant planets rearranges the thought-elements in the stellar cells relating to these things, and if the things thus brought about belong to different departments of life, an aerial capable of picking up corresponding energy harmoniously is built across the astral body connecting the two compartments.

That is, instead of thinking about things mapped by the favorable aspects in the chart, as in applying Rallying Forces, Conversion is accomplished by thinking about the things mapped by the most discordant aspects in the chart. But the association between two departments of life thus thought about must be free from discord and charged with pleasurable feeling. As the stellar cells are thus altered in the arrangement of the thought-elements of which they are composed the pleasant association between the departments of life dissolves the stellar aerial across the astral body mapped by the discordant as-

pect, and builds a new one which picks up energy free from static and gives it a harmonious trend.

Conversion is far more difficult in practice than the application of Mental Antidotes; for when the things mapped by a discordant aspect are thought about there is an almost irresistible tendency for the thoughts to warp around to a viewpoint which has elements of discomfort. Often there is something like a mental argument with the person so signified, or about the matters indicated. Therefore, Conversion is not something which can be accomplished by an untrained mind. For its success the departments to be harmoniously united must only be thought about in a pleasurable way.

Yet to one conversant with the technique of forming habit-systems in reference to thoughts and feeling, who at the same time has sufficient resolution, any stellar aerial present in his astral body at birth, as mapped by an aspect in his birth-chart, can be dissolved.

Furthermore, its energies can be fully utilized in a manner that will attract fortunate conditions, instead of those unfortunate, by building across the astral body a stellar aerial, not mapped by the birth-chart, but nevertheless quite as effective, such as customarily is mapped by a sextile or a trine.

Through Conversion, which every astrologer should understand, an opposition can be transformed to exert the influence of a trine, and a square can be rerouted so that its effect in the life is that of a sextile.

Appendix

Study Questions**First Eighteen Decantes Analyzed (Serial No. 103)**

1. What decanate is pictured by the Hare?
2. What is the scientific decanate of the sign of thought?
3. What constellation pictures the middle decanate of Virgo?
4. Just what does a birth-chart represent?
5. What indicates that which will be attracted into each department of life if nothing is done about it?
6. What does the constellation Eridanus signify?
7. What decanate is pictured by Perseus?
8. What decanate relates to twin souls?
9. By what constellation is the middle decanate of Cancer pictured?
10. What is the natural field of endeavor of persons born under the first decanate of Gemini?
11. What is the decanate of struggle?
12. What decanate is pictured by the Charioteer?
13. People of what decanate quickly sift the grain from the chaff of learning?
14. How can the fortune of any department of life be improved?
15. Just what does a progressed aspect represent?
16. What decanate is chiefly given to service?
17. What viewpoint is it very essential that people born under the last decanate of Leo should cultivate?
18. What constellation pictures the middle decanate of Leo?
19. Which is the decanate of rulership?
20. Which is the decanate of research?
21. Why should a person receiving an astrological reading be given a chart correctly erected for the time of day, as well as for the year, month, day, and place of birth?
22. What is the decanate of activity?
23. Why is it necessary that the house positions of the signs and planets of a birth-chart be known?
24. Why is natal astrology quite different than divination?
25. Why should each person learn to erect, progress and read his own chart?

Last Eighteen Decanates Analyzed (Serial No. 104)

1. What decanate is pictured by a queen on her throne?
2. People of what decanate reach their greatest efficiency only in harmonious association with a kindred soul of opposite sex?
3. What is the decanate of Martyrdom?
4. People of what decanate should at all times have some definite work to accomplish?
5. People of what decanate are the most religious of all?
6. People of what decanate are capable of leading the strenuous life at its maximum?
7. People of what decanate are "Wise as serpents" in worldly affairs?
8. How is the Polarity of the Mentality determined from the birth chart?
9. What does the Sun-decanate in a birth-chart indicate?
10. How does man secure his greatest happiness?
11. What does the sign where the Sun is located in the birth chart show?
12. Do the constellations symbolizing the decanates always picture the thing persons born under the decanate should attain?
13. How is the Polarity of the Personality determined?
14. People of what decanate sometimes use the brilliance of their minds to enslave their fellowmen?
15. What decanate is pictured by the sacrificial altar?
16. People of what decanate become the best managers in the world?
17. Persons of what decanate are alert for the new and unique?
18. People of what decanate have the natural ability to gain information from an invisible source?
19. What is the decanate of Self Sacrifice?
20. People of what decanate are natural detectives?
21. What is the decanate of Idealism?
22. People of what decanate have the power to attain the highest states of consciousness?
23. What is the decanate of attainment?
24. How does a man usually become famous?
25. People of what decanate usually find some opposition to their views to conquer?

Stature, Temperament, Disposition And Mental Ability (Serial No. 105)

1. Illustrate that the birth-chart does not indicate the evolutionary level of the creature for which it is erected.
2. Why is it much easier to determine the type of ability possessed by an individual than to determine how far he will go in the development and expression of the qualities thus so clearly indicated?
3. Of what is the psychoplasm of the astral body formed?
4. By what agency are the stellar cells which compose the astral body organized?
5. Through what process have the stellar structures within the astral body at birth been built?
6. Just what is it that the positions of the planets at the time of birth map?
7. What is it that attracts events into the life?
8. Through the operation of what law are events thus attracted into the life?
9. Name, in the order of their importance, the four factors which indicate stature and appearance.

10. What is the most important factor as indicating temperament and disposition?
11. What maps the most-deep-seated and permanent of all the thought-elements comprised within the astral body?
12. In what respect do the four factors which indicate character differ from the four factors which indicate temperament and disposition?
13. What are the five factors which indicate mental ability?
14. What dynamic stellar structure is the most open avenue by which impressions and information find access from the outside world to the astral body?
15. Are the inharmonious aspects to Moon and Mercury to be considered as afflicting the mental ability?
16. Why is it more important to know the best and worst quality of a sign or planet than merely to know the usual influence?
17. In what way can any planet or sign which is unusually prominent in the birth-chart, even when afflicted, be turned into an asset?
18. When a planet or sign is unusually prominent in the birth-chart what happens when an attempt is made to suppress the manifestations of its energies?
19. When a planet or sign is unusually prominent in the birth-chart is it feasible to make it express in terms other than its own nature?
20. What is the easiest way to remember the best and worst qualities of each sign and planet?
21. What is the best way to remember the type of thoughts and experiences ruled by each sign and planet?
22. What unusual quality has the Pluto person?
23. What is the best quality of the planet Pluto?
24. Is the planet Pluto ever milk and water?
25. What is the worst quality of Pluto?

Vitality, Health, And Disease (Serial No. 106)

1. To what extent is the physical body a replica of the astral body?
2. Why is the state of consciousness which accompanies an event usually more significant than the event itself?
3. What is retained by the astral body of every living thing on earth, from bacteria and amoebae to man, that determines the kind of physical organism it occupies?
4. Is the astral body of man dependent, except for physical expression, on the astral form of the cells of his physical body?
5. What, in the birth-chart, maps the zones of the astral body?
6. What, in the birth-chart, maps the compartments of the astral body?
7. Thoughts about health and the physical body add their astral substance to what compartment of the astral body?
8. Is the zone embraced within a compartment the same in different persons?
9. Of what is health the expression?
10. The disease, or whatever condition of life is under consideration, is attracted by what? 11. What constitute the receiving sets of the astral body for picking up astral vibrations?
12. What performs the functions of aerials for the receiving sets within the astral body?
13. What is the difference between a permanent stellar aerial and a temporary stellar aerial?

14. Indicate the difference between health and vitality.
15. Explain the composition of the etheric body of man.
16. From what position in the birth-chart is vitality to be gauged?
17. Next to the Sun, what planet is most important in judging length of life?
18. How is the strength of the constitution to be judged?
19. The weighing of what two factors against each other indicates the length of life?
20. In what way does Mercury have a profound influence over the health?
21. What significance have the First House and the Sixth House in matters of health?
22. State under what conditions, and why, a planet is considered Prominent?
23. What, is meant by the Birth-Chart Constant and the Progressed Constant of a disease?
24. Are the conditions mapped by Birth-Chart Constants and Progressed Constants unalterable?
25. Through what process can the same type of energy be added to the astral body, and produce the same effect on external environment, that can be added by any planetary position?

Business, Finances And Vocational Selection (Serial No. 107)

1. By what standard should the success of a birth-chart reading be judged?
2. What are the three worth-while objectives of human life toward which the advice of the astrologer should assist his client as much as possible?
3. Instead of indicating his faults, in what should the astrologer instruct his client?
4. Instead of merely telling his client that a certain event will transpire about a certain date, what should the astrologer do?
5. Rather than inevitable fate, how should progressed aspects be viewed?
6. In delineating a horoscope what is of far more importance than merely telling the individual the facts about himself and his future?
7. To what extent should the rules carefully be followed?
8. Should some system be adopted and always followed?
9. What significance as related to the thought-cells in his astral body are planets which are powerful in the birth-chart?
10. When a chart is weak, what advice should the astrologer offer?
11. When too many planets are in mutable signs, what advice should be given to the client?
12. When too many planets are in movable signs, what advice should be given to the client?
13. When too few planets are in fiery signs, what advice should be given to the client?
14. When too few planets are in the early signs, what advice should be given to the client?
15. What is signified by the house containing the most planets, and what advice should be given concerning this department of life?
16. What birth-chart position is a guide to the mental antidote which should be applied to benefit some particular department of life?
17. When the relation between two departments of life indicates a prepon-

derance of one which is to the individual's disadvantage, what advice should the astrologer offer?

18. When the seventh step of delineating is reached, in which the aspects are considered, what order of sequence should be followed in the reading?
19. In each department of life, as considered, what should be the astrologer's task, whenever undesirable traits or weaknesses are discovered?
20. Why should the astrologer thoroughly understand the technique of establishing new habit-systems?
21. Why should the best planet and the worst planet in each chart always be selected?
22. Explain through what process rallying forces are able to reach stellar aerals and thus compartments in the astral body which are not directly connected with the stellar aerial which picks them up.
23. Explain how this same principle can be utilized, when there is some favorable aspect in the birth-chart, to supply all the compartments with its energies, and thus make the whole life fortunate.
24. Explain the application of mental antidotes to improve life.
25. Explain the process of conversion, by which an inharmonious aspect may be changed, in so far as its effect is concerned, into a harmonious aspect between the same two planets.

Friends, Enemies, And Associates (Serial No. 108)

1. Upon what depends the power of the various objects and persons which an individual contacts to influence his life and destiny?
2. Why, in the control of his life and its most effective direction into the channels of his choosing, should there be care in selecting friends and inanimate associates?
3. Through what device do the invisible energies from objects and the thoughts of others add their activities to the stellar-cells within his body?
4. Any stellar aerial is capable of picking up how many types of astral energy?
5. What determines whether stellar aerals picking up invisible energies will give them a harmonious trend or impart to them discordant static?
6. What ever energy comes in over an aerial mapped by a square aspect has what effect upon the stellar-cells which it thus reaches?
7. When the stellar-cells are prodded in this way what do they do?
8. Explain the principle of sympathetic response through which the thought-cells in a certain compartment not reached by the aerial may also be given similar activity.
9. Only under what special conditions are events of noticeable importance attracted into the life?
10. What in the birth-chart indicates a group of thought-cells within the astral body which are in a high state of activity?
11. When the stellar-cells of a compartment surrounding a dynamic stellar structure becomes active, how does this affect the dynamic stellar structure?
12. When there is a planet in a sign, and the energy is added to the stellar-cells mapped by the sign, which is more important, the ruler of the sign or the planet actually in it?
13. Associating with an object ruled by a planet adds energy most pronouncedly to which compartment of the astral body?

14. Associating with an object ruled by a sign adds energy most strongly to which compartment of the astral body?
15. What determines whether the energy so added will tend to attract fortune or misfortune in the department of life indicated by the compartment?
16. To what circumstance is it due that the thought-cells in the astral body act harmoniously or discordantly?
17. What is it in the birth-chart which indicates how the thought-cells within the astral body have been compounded?
18. Can these thought-compounds be changed?
19. What is the significance of a Grand Trine?
20. What is the significance of a Grand Square?
21. How, from a birth-chart, are the type of friends attracted determined?
22. From what consideration in the birth-chart are to be judged if the hopes will largely be realized?
23. What is the significance of many planets in the twelfth house?
24. From what must the type of religion which an individual embraces be determined?
25. What, in the birth-chart, indicates the chief motive which prompts others to become open enemies?

Love, Marriage, And Partnership (Serial No. 109)

1. Indicate how different people use various yardsticks to measure the success of marriage.
2. What are the four chief factors that must be considered as contributing to the success of marriage?
3. Illustrate how a planet in the 7th indicates the type of person attracted into partnership.
4. How is it determined what effect on the life such a partner will have?
5. What is signified by an aspect from the ruler of the 7th to the ruler of the 2nd?
6. What is indicated when a planet which aspects the ruler of the 7th is unusually prominent?
7. If the planet ruling the 7th is more prominent than the planet ruling some other house with which it makes an aspect, what is indicated?
8. What is the significance of Uranus or Neptune in the 7th house?
9. What planet indicates the influence of men in general upon the life of a woman?
10. What planet indicates the influence of women in general upon the life of a man?
11. To what planet must we look to determine the success of the affections in general?
12. From what position in the birth-chart should love affairs both in and out of marriage be judged?
13. What positions in a man's chart, and in a woman's chart, indicate the various opportunities to marry?
14. Of what value is it thus to be able to determine the planet which signifies each person with whom there will be opportunity to marry?
15. What three factors are particularly important in selecting a marriage partner?
16. What position in the birth-chart indicates the quality of the positive etheric energy?

17. What position in the birth-chart indicates the quality of the negative etheric energy?
18. What acts as the ground-wire, and in what manner does it influence the quality of the personal magnetism which reaches the outside world only through flowing over it?
19. Why is it that people's magnetisms that fuse nicely during the special conditions of courtship may refuse entirely to blend after financial worries and other irritations impose themselves in marriage?
20. Why, in marriage or other close personal association is it so essential that the permanent magnetic vibrations should be similar?
21. From what positions is to be judged the mental harmony between two people?
22. From what positions is to be judged the spiritual harmony between two people?
23. When should people marry?
24. How should be time for children to be born be selected astrologically?
25. How may the effect upon the life of the father and the mother be determined?

How To Delineate A Horoscope (Serial No. 110)

1. By what should we gauge the spirituality and success of a life?
2. What, therefore, should vocational selection have for its object?
3. Illustrate that the amount of revenue obtained from a given type of work is seldom proportional to the benefit it confers upon others.
4. That which we call luck is in reality the habitual manner in which what performs when the individual is brought into conflict with certain environmental conditions?
5. Upon what depends the intelligence with which the thought cells within the astral body work from the four-dimensional plane?
6. Why are some persons. or for that matter some dogs, born with one kind of ability and fortune, and their fellows are born with a different kind of ability and different fortune?
7. Whenever the astral body contains a powerful group of stellar cells, as mapped by an unusually prominent planet, what does this indicate as to previous experience and present ability?
8. What kind of ability is denoted by each planet?
9. What, relative to ability, do the aspects of the planets denote?
10. What part have temperament and disposition to play in the selection of the abilities which can be used to greatest advantage?
11. In the selection of a vocation why is it so important to select the proper surroundings in which the abilities may be expressed?
12. To what extent are the character vibrations of objects and the thought vibrations of people similar in their effect to the vibrations from astrological sources?
13. What happens when the stellar structures within the astral body which are composed of discordantly compounded thought-elements are given additional energy from the thoughts, from the planets, or from character vibrations of objects?
14. What is the influence of associating with those things the character vibrations of which are ruled by a harmoniously aspected planet in the birth-chart?
15. What is it within the astral body which so readily picks up the character

- vibrations of an object with which we associate and adds them to the thought cells of our astral form?
16. Where the information has been compiled, what is the best way to determine the suitability for a given vocation?
 17. What is the more general method of determining the suitability for a given vocation?
 18. What are the three factors to be considered in judging business success?
 19. What, in the birth-chart, maps the sharp blue line which acts as an amplifier?
 20. In what compartment of the astral body are located all the thoughts, impulses and feelings of the past which have to do with credit, honor, business and promotion?
 21. A temporary stellar aerial leading into which house is always present when there is any marked change in the matter of labor?
 22. Why do people sometimes lose their jobs under a good progressed aspect to the ruler of the tenth house?
 23. What are the four factors to be considered in judging the ability to make money?
 24. What house in the birth-chart indicates the most favorable source of wealth?

Appendix

History of The Brotherhood of Light

To trace the origin of The Religion of the Stars, recourse must be made to tradition. Pseudo occultists and charlatans are only too ready to appropriate a name and use it to deceive the unwary. Hence a name and boasted lineage mean nothing in such matters. When genuine they rest upon secret tradition. And such documentary evidence as can be submitted for the genuine may easily be imitated by the spurious.

The only safe criterion of the genuineness of any esoteric teaching is the amount and accuracy of the information contained therein. The Brotherhood of Light lessons are now accessible to all. We welcome investigation with a view to proving their value. The lineage here given is not to claim infallibility or to prove authority, but to disclaim any originality in the ideas set forth beyond their method of presentation. Upon the *prima facie* evidence these lessons contain as expositors of THE RELIGION OF THE STARS, The Church of Light is well content to rest all its claims.

According to tradition, in the year 2,440 B.C., a group separated from the theocracy of Egypt, and through subsequent times, as a secret order, the name of which translated into English means The Brotherhood of Light, has been perpetuated, and has exerted a beneficial influence upon western civilization.

During only one period of Egyptian history did the teachings of The Religion of the Stars have a great influence on Egyptian civilization. This was during the reign of Akhenaten. This king was influenced by The Brotherhood of Light and broke completely with the corrupt priesthood of Amen. He moved to his City of the Horizon and spread stellar art and wisdom throughout Egypt. He died before the establishing of a new civilization could be completed; so the priests of Amen did the best they could to destroy his city and philosophy.

With the ascension of the Greek civilization, the influence of The Brotherhood of Light is seen in the astrology and mythology of Greece. Many of the Greek Mysteries take their basic rites from the ancient Egyptians.

The Greek philosophers, Thales, Pythagoras, Plato, Euxodus, and a score of others famed for learning that might be mentioned, received initiation directly at the hands of the Egyptian members of the fraternity.

At a later date this venerable order gave the impetus to learning in Alexandria, which made the city so justly famous. One of The Brotherhood of Light, the noble Hypatia, who, after the decline of the colleges in that city,

was the last to withstand the onslaughts of superstitious ignorance, and died endeavoring to spread the light of ancient wisdom.

It was The Brotherhood of Light that preserved the taper of learning from complete extinction during the dark ages, and that was responsible for kindling with it the fires of science and philosophy in Europe, even in the face of ruthless persecution.

The Brotherhood of Light not only has persisted as such on the innerplanes, but the line of succession has been kept alive, although at times it became exceedingly thin, also on the physical plane.

Much of our written history is lost in the mist of time. The thread of modern day existence on the physical plane picks up with the following.

M. Theon, for years, was the head of The Brotherhood of Light in Europe. The teachings came to America and were published in two books translated and edited by Emma Harding Britten, *Art Magic* and *Ghost Land*. The original edition of *Art Magic* bears this legend at the bottom of the title page, "Published by the author, at New York, America, 1876."

T.H. Burgoyne was the son of a physician in Scotland. He roamed the moors during his boyhood and became conversant with the birds and flowers. He was an amateur naturalist. He was also a natural seer. Through his seership he contacted The Brotherhood of Light on the innerplane, and later contacted M. Theon in person. Still later he came to America, where he taught and wrote on occult subjects. We find articles on the tarot, written by him, for instance, during 1887 and 1888, in *The Platonist*, published by Thomas M. Johnson at Osceola, Missouri. This was more than a dozen years before Genevieve Stebbins translated the work of P. Christian.

Captain Norman Astley, an officer in the British Army, had traveled extensively. In the performance of his duties he had lived in India and there had pursued occult studies. He also resided a short time in Australia. Later he returned to England to meet M. Theon, having previously contacted The Brotherhood of Light in his travels.

Astley was also a surveyor. Retired from the British Army he surveyed, among other places, what is now Carmel, California. It was such a beautiful region that when he married Genevieve Stebbins, a member of The Brotherhood of Light and a Delsarte teacher in New York, they decided to build their home in Carmel. That was in the 1860's.

As T.H. Burgoyne was a member of the same organization, it was natural he should pay them a visit. Captain and Mrs. Astley, who had contacted a number of earnest students suggested to Burgoyne that he write the basic Brotherhood of Light teachings as a series of lessons. This he agreed to do provided the students would enable him to live while he did this work. The Astleys made contact with students he knew and 12 were found who were willing to donate \$5 per month to this purpose.

Burgoyne lived in the home of the Astleys while he wrote *Light of Egypt*, Volume I. He wrote and issued as a manuscript lesson, which the 12 students were permitted to copy, one chapter each month. He had a white pony which would come at his whistle and follow him as if it were a dog. Each morning the weather was clement, he and his pony would leave the Astley domicile and go to a certain wild spot on Point Lobos to commune with the Monterey pines, to listen to the birds, to caress the flowers, and to hear the noisy surf boil into a little rocky cove above which in spring wild asters grew in profusion. Overlooking the charging and retreating waters, always sitting at the same spot, he wrote the whole of *Light of Egypt*, Volume I.

For reasons set forth in the preface to *Light of Egypt, Volume I*, it was later decided to publish these private lessons in book form. That this might be done it became necessary to finance the venture, and to have some kind of an organization which would resist the attacks it was anticipated would be made by those opposed to the purpose of the book.

Dr. Henry Wagner and Mrs. Belle M. Wagner (both with Jupiter in the tenth house of their birthcharts) agreed to finance the venture, and did so to the extent of \$100,000. And a branch of The Brotherhood of Light called the Hermetic Brotherhood of Luxor, was formed for the express purpose of seeing to it that the *Light of Egypt* and its teachings should receive wide distribution.

The Hermetic Brotherhood of Luxor was governed in all its affairs by a council of three members consisting of a scribe, or secretary, an astrologer and a seer. Burgoyne was the original secretary. He passed to the next plane in March 1894, while residing in Humboldt County, California. Belle Wagner, Sun in Pisces, Aquarius rising and the Moon in the first house in Aquarius, was elected to take his place on the council. Minnie Higgins, Sun in Gemini, was the astrologer. Mrs. Anderson, Sun in Sagittarius, Moon in Cancer, Libra rising, was the seer. Meetings to decide issues were held on the second floor of Mrs. Anderson's large home in Denver, Colorado.

The bylaws of The Hermetic Brotherhood of Luxor made it impossible for any person under 21 years of age to join; made it impossible for a married person to join unless the spouse also joined, and made membership possible only after the individual's record had been thoroughly investigated.

Early in 1909 Minnie Higgins passed to the next plane, and in the spring of that year Elbert Benjamin was called to Denver and elected to take her place on the Council as the astrologer. At this meeting on the second floor of Mrs. Anderson's home, the other two members of the Council did their utmost, as the official minutes of the meeting show, to convince Elbert Benjamin that he should undertake the job of preparing a complete system of education that would enable a wide public to become conversant with The Religion of the Stars. But it was not until April of the following year that he consented to do this work.

Meanwhile he had contacted personally and through correspondence not only members of the Hermetic Brotherhood of Luxor, but members of The Brotherhood of Light who had remained aloof from the organization with headquarters at Denver. But it was chiefly by his becoming more closely associated with The Brotherhood of Light on the innerplane that he overcame his reluctance to take over so imposing a task.

In 1913 the three members of the Council of The Hermetic Brotherhood of Luxor, after due deliberation, voted unanimously to close The Hermetic Brotherhood of Luxor, and since then no members have been accepted.

During the period, 1914 to 1934 that The Brotherhood of Light lessons were being written, there was never any spirit other than that of helpfulness shown toward this work by any member of The Brotherhood of Light or by any person who had been a member of The Brotherhood of Luxor. And, in particular, Captain and Mrs. Astley were helpful. Elbert Benjamin visited them in their home on various occasions, and some of the extensive and encouraging correspondence he received from them helped him in this work.

In 1918 classes were first opened to the public. In order to carry out its objective of reestablishing The Religion of the Stars on earth, The Brotherhood of Light was incorporated as The Church of Light, on November 2,

1932, 9:55 a.m. PST at Los Angeles. The three founders of The Church of Light were Elbert Benjamine (C.C. Zain), who served as President until his demise November 18, 1951; Elizabeth Benjamine, who served as Secretary Treasurer until her passing in 1942; and Fred Skinner, who served as Vice President until his demise in 1940. From the 1920's through the 1940's much astrological research was carried on which has become standard reference for many astrologers.

Much of the history of The Church of Light in years between 1915 and 1951 involve the history of Mr. Benjamine's efforts. His mission on earth being completed through the writing, rewriting and printing of The Brotherhood of Light lessons, he felt that his physical form was worn beyond repair and that he could better serve the cause of Universal Welfare by leaving that body behind and moving to the next phase of his work in God's Great Plan.

In accordance with Mr. Benjamine's instructions, there was no public funeral, and his body was cremated. Because of his desire to be free from thoughts and emotions of grief so he might make a speedy adjustment in his new life, the announcement of his passing was withheld until the Response Day dinner in Los Angeles on December 18, 1951.

He left a priceless heritage in The Brotherhood of Light lessons, which must be preserved and passed on unchanged to succeeding generations.

The Light of Egypt is a consortium of advanced students and Hermiticians who seek to carry on the high traditions of the Brotherhood of Light by contributing our utmost to Universal Welfare without thought of personal gain or recompense.

It continues to work toward fulfilling these purpose by meeting the needs of a new world order with its progressive philosophy of soul development. As always there is a determination that each individual should have the opportunity to Contribute his or her Utmost to Universal Welfare to the end that all people may live with freedom from fear; freedom from want; freedom of speech; freedom of religion, and to be enlightened to the extent they wish by the soul uplifting teachings of The Religion of the Stars.

Appendix

Declaration of Principles

We are a Religious altruistic association. We consider all humanity as equal in the higher sense, and utilize our resources for the purpose of assisting each individual to fulfill their part in the Divine Plan. Our Hermetic Philosophy indicates that each soul is responsible for its spiritual progress; and our lessons provide the best information possible for the attainment of true spirituality and happiness on the physical plane and on each higher plane of progress.

There cannot be Two Orders of Truth in the Universe. Therefore, we deny that there is any antagonism between true Science and true Religion. We accept but one book as infallible in interpreting the Will of Deity. That is the Book of Nature. We worship but one Religion, which is also a Science: Nature's laws.

Students are under no obligation to accept our teachings. We encourage them to investigate all existing religious and occult organizations, and our course on *Evolution of Religion* gives details on how our philosophy relates to many of the religions of the world today.

We teach that the family and the marriage relationship are the most powerful aid in building the spiritual body. It is through the sacrifices of the parents for the children that they give up selfishness and then transfer that love to higher planes of work. Our course, *Ancient Masonry*, gives more detail about this process, as well as the course on Spiritual Alchemy and the one on *Occultism Applied to Daily Life*.

Our view of the reason for existence upon the earth is discussed in the book, *Astrological Signatures*, and the book *Organic Alchemy*. We know from tradition and scientific experiments that the soul and personality survive the transition called death and live on higher planes of existence. This is outlined in the book *The Next Life*. We also have lessons on healing and alchemy (psychology) both from the spiritual and physical plane.

Our philosophy is grounded in two basic studies: The Golden Key of Astrology and the Silver Key of the Sacred Tarot. Only with a thorough knowledge of these two keys may the sanctuary of Nature's Temple be opened. Astrology is the science of finding and utilizing the natural potentialities as indicated by the planetary chart of birth. It becomes a religion when it shows the individual how these natural tendencies can be utilized for the benefit of all humanity and furtherance of the purposes of Deity. This is why we are called The Religion of the Stars.

The *Sacred Tarot* is the pictorial form of the spiritual ideas of our world as viewed by the spiritual giants of the past and checked by subsequent illuminated ones as to accuracy. Initiates of all ages have added their contributions. It is the esoteric presentation of the Hermetic Philosophy, and provides each Neophyte with many sources of meditations and inspiration. Our courses on *The Sacred Tarot* and *Spiritual Astrology* give much insight on these two foundations of Knowledge.

The Religion of the Stars is dedicated to the unfoldment of the Universal Plan for this Aquarian Age. A Nine Point Plan provides the framework for this work. The Nine Point Plan is:

That everyone should have:

**Freedom from Want
Freedom of Expression
Freedom from Fear
Freedom of Religion**

That to obtain these in proper measure, people must have the freedom to become familiar with:

**Facts of Astrology
Facts of Induced Emotion
Facts of Extrasensory Perception
Facts of Directed Thinking**

And, that instead of working to take all that he can for himself, each must learn to find pleasure in

Contributing His or Her Utmost to Universal Welfare

The Brotherhood of Light teachings are presented in 21 courses covering 21 Branches of Occult Science. The courses have study questions in the back of each book for every lesson. If you request them, you will receive a final exam for each course. Upon passing the final exam, the Award Manuscript will be sent to you. These give information on the safest method of developing higher states of consciousness and other information of value to the neophyte.

Appendix

Home Study Program

About The Home Study Program...

The Brotherhood of Light lessons offer the safest and most reliable information concerning occult studies found anywhere! Many are interested in investigating the occult sciences but cannot find a suitable teacher or are unable to find a practical approach to such matters. To meet this challenge the Home Study Program was designed.

Much information about the outerplane environment can be had in public schools and universities. Of equal importance is knowledge of the innerplane. Since this information is not yet available in our public institutions, The Brotherhood of Light lessons are published.

With the dawning Aquarian Age, our planet is undergoing a new dispensation of knowledge. Manifestations of this knowledge are evident in the scientific and technological growth experienced since 1881. So that development may be along the most constructive channels, it is important that we work to align personal and community intention to the Will of Deity. It is the role of religion to facilitate this alignment.

The Religion of the Stars teaches that the most reliable evidence of God's intention is obtained by observing Nature. To do this requires not only effort, but the process of trial and error. Sometimes standing on the shoulders of those who precede us can be helpful. May we suggest that you will find The Brotherhood of Light lessons to be a reliable guide, as well as some of the most uplifting material you will ever encounter.

Who can enroll in the Home Study Program...

Anyone can study the 21 Courses by reading the material contained therein, and may submit examinations for correction. Upon receiving a passing grade, members will receive the "NotSold Manuscripts." They contain information which we believe to be safest and most reliable methods for psychic unfoldment.

While the reason for each person's study is highly personal, there can also be an organization goal. That is, to become a Hermetician. A Hermetician is a person who has passed final exams on all 21 Courses and thereby demonstrated physical knowledge of all branches of the Hermetic Sciences (Astrology, Alchemy and Magic). As a Hermetician one is eligible to participate more fully in the religious and educational aspects of the organization.

How does the program work...

Recognizing that each person begins his/her course of study with a particular area of interest we have structured the program so you may pass courses in any order you wish. We strongly encourage you to undertake the passing of examinations in sequence from Course 1 to 21.

You can request that we send you an a Course 1 (Laws of Occultism) examination.

After receiving a passing score (exams are open book) we will send you the "Not Sold Manuscript." This process is repeated until you reach the Hermetician level by passing exams for all 21 courses.

Appendix

Other Brotherhood of Light Courses

Other Brotherhood of Light Courses in the Astrology Branch

Course 2, Astrological Signatures

For those only vaguely acquainted with Astrology, this course provides a genuinely complete starting point. For those thoroughly conversant in the effects of the stars and planets, this course explains the connection Astrology has always had throughout the millennia with the Religion of the Stars. The religion's Hermetic Traditions concerning where the soul had its origin, through what processes it reached the earth and why human incarnation was necessary are related. Of special interest is the explanation of the purpose of joy and sorrow. Also included is a description of the aspect of the Religion of the Stars evident in the Mysteries of Ancient Egypt—from a translation by Genevieve Stebbins of Iamblichus's description of the ancient initiation ceremony.

Course 7, Spiritual Astrology

The ancient Wise Ones, when they had discovered some great and vital spiritual truth, looked about to find some material object which would explain, in terms of universal symbolism, this truth to generations to come, of whatever land and of whatever subsequent time. Doctrines of the Religion of the Stars thus formulated were pictured in the sky as the 48 ancient constellations. Each of these constellations is a spiritual text and by their means every story in the Bible or any other Sacred Book may correctly be interpreted.

Course 8, Horary Astrology

This course is most often chosen by beginning students of Astrology for its technical Lesson, "How to Erect a Horoscope," as well as for its clearly organized, easy-to-understand system for judging any given horoscope. More advanced students quite frequently refer to this volume for details concerning the delineation of a horary chart. For students of the Religion of the Stars and/or Hermetic Astrology, the Lesson, "Doctrine of Horary Astrology," is of special importance, with its explanation of just how and why this branch of occult science can solve a problem relating to events past, present and future. Also included for beginning students are C.C. Zain's chart erection shortcuts, for which he designed the Church of Light #2 chart pad to further facilitate this process.

Course 10-2, Progressing the Horoscope

A technical manual on the Hermetic System of Progressions, major and minor. Some of the best proof of Astrology's validity and effectiveness (especially for those extremely skeptical of the science) can be found in this area due to the ease of observing the influences of properly timed major progressions. Hermetic rules regarding the delineation of progressed aspects assist the student in avoiding erroneous assumptions concerning the progressed chart. To round out this study of Natal Astrology, a Lesson on the Hermetic System of rectifying the horoscope is included for use in erecting a birthchart when the exact birth-time is undetermined.

Course 13, Mundane Astrology

The sign occupied by each of the planets in our solar system, and the aspects they form from time to time, have an influence over the trend of world events. Where these events will chiefly take place, however, must be determined from specific natal charts and progressions. When these natal charts are unavailable, though, astrological influences can be determined through the Cycle charts of the nations, cities, groups, etc., in question. This course is not only one of the few technical manuals available on the erection of Cycle charts and delineation, but, by way of numerous examples, provides a fascinating and enlightening account of the effect of planetary cycles in the 1800's and early 1900's on the United States and the world.

Course 15, Weather Predicting

A complete treatment of the subject and the only text available entirely devoted to astrological influences on the weather. The inner-plane weather mapped by astrological positions has an influence on all earthly things and enterprises and physical weather is no exception. Weather predicting according to the Hermetic System here set forth is exclusively astrological. The attention is directed to the manner in which the inner-plane weather tends to change the physical weather from its normal trend during the season at any place selected. This is particularly useful information for those involved in agriculture, aviation, travel or planning a social event. It is an aspect of the science that should surely not be neglected by anyone seeking a complete, working knowledge of Astrology.

Course 16, Stellar Healing

This course entails what is probably the most effective method of spiritual healing: treatment according to birthchart indications. Natal and progressed constants have been determined through years of extensive research for 160 of the more prevalent diseases; these are included along with the appropriate stellar treatment for each. For ease of reference, the latter six Lessons are devoted to an alphabetical arrangement of the diseases, from abdominal troubles through yellow fever. A most important inclusion is the method in Lesson 197 for calculating astrodynes, harmodynies and discordynies, the unsurpassed mathematical formula for the measurement of astrological power developed by Elbert Benjamine and W.M.A. Drake in 1946.

**The 21 volume Brotherhood of Light series
on the occult sciences by C.C. Zain includes:
3 Branches of Study**

Title	Serial Number
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Cs. 2	Astrological Signatures 1-5, 20, 21, 46 & 47
Cs. 7	Spiritual Astrology 71-83
Cs. 8	Horary Astrology 36, 86-92
Cs. 10	Natal Astrology 19, 103-117
Cs. 13	Mundane Astrology 141-150
Cs. 15	Weather Predicting 190-196
Cs. 16	Stellar Healing 197-208
Alchemy	
Cs. 3	Spiritual Alchemy 49-54
Cs. 9	Mental Alchemy 95-101
Cs. 12	Natural Alchemy 125-140
Cs. 14	Occultism Applied 151-162
Cs. 17	Cosmic Alchemy 164-172
Cs. 19	Organic Alchemy 209-215
Cs. 21	Personal Alchemy 216-225
Magic	
Cs. 1	Laws of Occultism 39-45
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Cs. 5	Esoteric Psychology 56-67
Cs. 6	The Sacred Tarot 22-33, & 48
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