

Divination and Character Reading

C.C. ZAIN

**Divination and
Character Reading**

Course 11

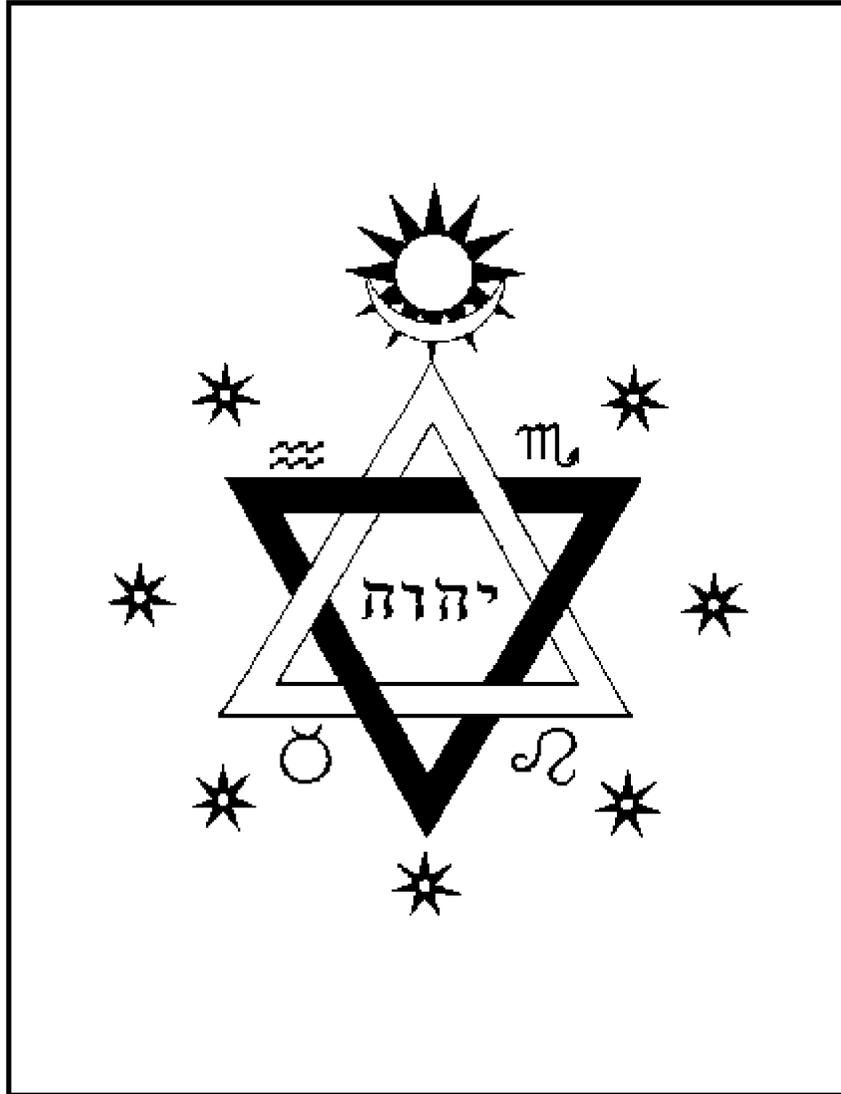
**Divination and
Character Reading**

Student Manual

C.C. Zain

The material contained in this book was originally published as a set of serial lessons. They are part of the 210 lessons written by C. C. Zain and published under the auspices of the Brotherhood of Light. Together they represent the complete spiritual and occult teachings which comprise the Religion of the Stars. The 210 lessons are currently published as 21 volumes or courses of study covering all three branches of occultism; Astrology, Alchemy and Magic.

See the back of this book for more information on the 21 Brotherhood of Light courses by C. C. Zain.



Emblem of The Religion of the Stars

The emblem on the facing page symbolizes the philosophy and aspirations of all seekers of Divine Inspiration. The two interlaced trines signify the involution and evolution of the soul through the Cycle of Necessity. The downward pointing trine, dark in color, indicates the descent of the soul into material conditions for the purpose of gaining necessary experience. The upward pointing trine, light in color, indicates the ascent, or evolution of the soul, back to the realm of spirit after gaining experience in matter. Inside the interlaced trines is the word of Deity, JodHeVauHe, written in square formed Chaldean letters. Thus written, it signifies the belief that there is a Super Intelligence Who interpenetrates and exercises a guiding power over the whole universe. It sets forth the four universal principles through which this Super Intelligence always operates. The joined sun and moon at the top of the symbol indicate that spirituality may best be reached, and still further evolution in spiritual realms accomplished, through the marriage of a male and a female soul. The seven stars and the astrological symbols around the outside of the interlaced trines indicate the belief that astrological energies powerfully influence all life. Knowledge of these forces will enable the aspirant to avoid many misfortunes, as well as guide the development of personal talents, thereby successfully advancing spirituality while, at the same time, enabling the individual to contribute his or her utmost to universal welfare. See Course 12, Volume 2, *Natural Alchemy: Evolution of Religion*, by C. C. Zain, for an explanation of the origin and historical development of this symbol.

Instructions for Using This Manual

This course, Divination and Character Reading is the 5th of seven in The Brotherhood of Light series on Magic. In it you will find the serial lessons originally referred to as Serial Numbers 118-124.

Who Can Submit Final Exams:

All seekers may submit a final exam for this course. If you do not have the final exam please request one from The Light of Egypt website.

Studying:

This course consists of 7 lessons. At the back of the book beginning on page 111, are Study Questions which may be used as a guide in preparing for the open book final exam.

We suggest that you carefully read the study questions so you can identify the most important topic areas. Next read the lesson, concentrating on the study questions. Recording the answer to each study question is optional, depending on each persons study techniques. Please do not submit the study question answers for grading.

Taking the Final Exam:

The Final Exam consists of 25 essay questions. Each answer is worth 4 points. Please limit your answers to 25 words or less.

Be sure to neatly print all the information requested on the first page of your answer sheet(s). Include your name, and email address. After the final exam is graded by a Hermetician your graded exam will be returned to you along with your Award Manuscript. This is an open book examination.

Time Limits:

There are no time limits. The Light of Egypt suggests that you pass no more than one exam per month.

Suggestions:

Some of our students have brought to our attention that they like to 3 hole punch their courses, along with the study questions and final exams, and keep them in a notebook for easy reference.

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RELIGION should give instructions in optimum living. Optimum living embraces more than a few hilarious days, a few enjoyable weeks, or a few years of health and material prosperity which are followed by a long period of illness and misery. Optimum living gets the best out of life relative to its entire span. Considering the tremendous accumulation of scientific evidence that life persists after the dissolution of the physical, religion must embrace both life on earth and life beyond the tomb.

For living to best advantage after life on earth is done, man must know as much as possible about the innerplane realm, about its energies and properties. And, it is becoming increasingly evident that for him to live to best advantage while still in the physical form, he must know as much as possible about these innerplane energies.

University scientists have demonstrated extrasensory perception. Man's soul often acquires information, usually unknown to himself, upon which he acts successfully to adapt himself to future conditions he could not have perceived through his reason and physical senses. This extrasensory perception, through which all information must be acquired after he loses his physical body, is equally valuable during and after physical life.

University scientists have also demonstrated psychokinesis. As man will have no physical muscles, and as objects of the innerplane do not respond to gravitation or physical pressure of any kind; after leaving the physical, to move or build anything, or to go anywhere, man must exercise psychokinesis. While still on earth he often is able to bring psychokinesis into play to heal the sick and amazingly demonstrate other desirable physical conditions. Because of this, the use of psychokinesis on earth is equally as valuable as its use after earthly life is done.

On the innerplane there is no air, no moisture and no molecular vibrations which constitute heat. Thus after he leaves the physical he is not influenced by physical weather. He is markedly influenced by astrological vibrations, which constitute the innerplane weather. Though he may not be aware of it while on earth, the innerplane weather has as much or more influence over his life as the outerplane weather. Therefore, knowledge of how to forecast these astrological conditions and what precautionary actions should be taken relative to them, is equally important to man in the afterearth life as it is while he still occupies a physical form.

It seems inevitable that the Religion of the Stars shall become the world religion of the future because it includes all significant demonstrated facts of both the outerplane and the innerplane, Not that these are as yet all known, or that we expect a day to come when all of them will be known. But as fast as they are discovered and properly verified, if they are sufficiently important facts, they will be integrated into The Religion of the Stars.

Mankind is becoming too well educated to be guided either in religion or in its political views by blind belief in propaganda. More and more it is demanding demonstrated facts from those who advocate some economic or political system. And in due time it will demand demonstrated facts on which to base its religion. In 210 Brotherhood of Light lessons the writer has striven to set forth as many of such significant outerplane and innerplane facts, and

the logical inferences to be derived from them, as possible.

The writer believes The Religion of the Stars will be the world religion of the future not merely from the facts and logical inferences presented in these 210 lessons, but because these facts will be supplemented by additional facts as fast as they are discovered and verified. The Religion of the Stars is not a static religion. It will progress as fast as there is progress in demonstrable knowledge.

This writer is not so foolish to believe that what has already been published in the 210 Brotherhood of Light lessons is the last word, or that no errors have been made in them, or that new demonstrated facts may not make necessary some revision of the ideas there presented. He all too well remembers that when he went to college, the atom of each of the many chemical elements was indivisible, unchangeable and indestructible. Einstein had not yet published his Theory of Relativity. And four things, which since his youth have so greatly changed civilization, as yet had no existence: automobiles, airplanes, the cinema and the radio.

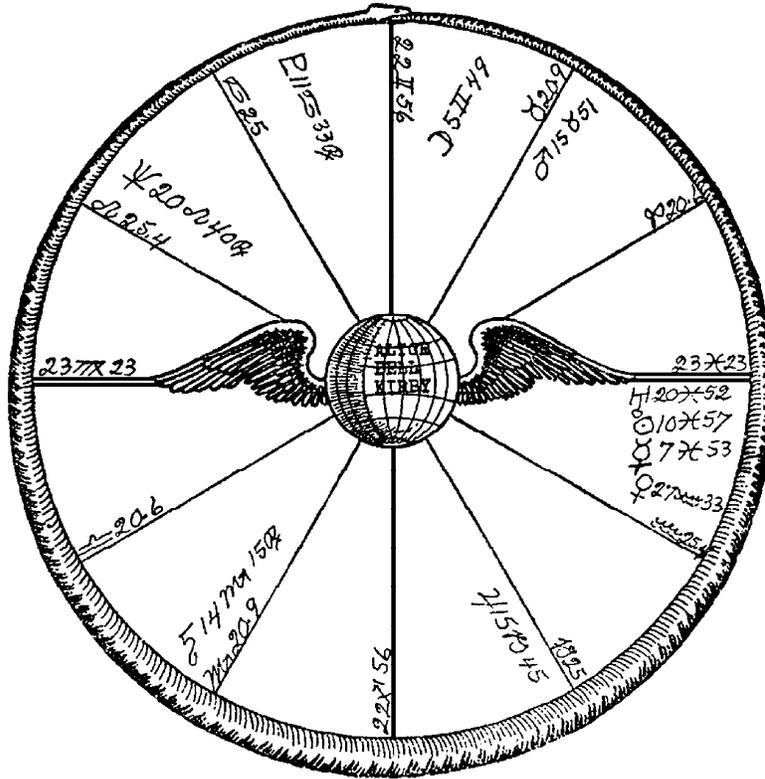
While he is still on this earth he will do all in his power to acquire new significant facts and revise The Brotherhood of Light lessons to include them. When he has passed to the next plane, undoubtedly new significant facts will be discovered that should be included in The Religion of the Stars. However, as orthodoxy will certainly try to get sufficient control to slant them into conformity with orthodox opinion, he believes the Brotherhood of Light lessons as he leaves them should remain unchanged.

It would be unethical for someone to insert opinions or discoveries in these lessons and not take both the credit and the blame for them. The writer does not want the credit for the ideas or the errors of some other person. He asks that the printed pages of each lesson be left as he has last revised it.

However, in reprinting, it is easy to increase any lesson to 36 or 40 or any multiple of four pages. He suggests, therefore, that any errors he has made, or new discoveries, or logical opinions derived from these discoveries, be set forth and elaborated in an appendix following the 32 pages of the lesson which it is thought should be thus amended. Before this is done, the writer of the appendix should submit what he has thus written to Light of Egypt and secure their approval. And his name should appear in the appendix as the author of such commentary.

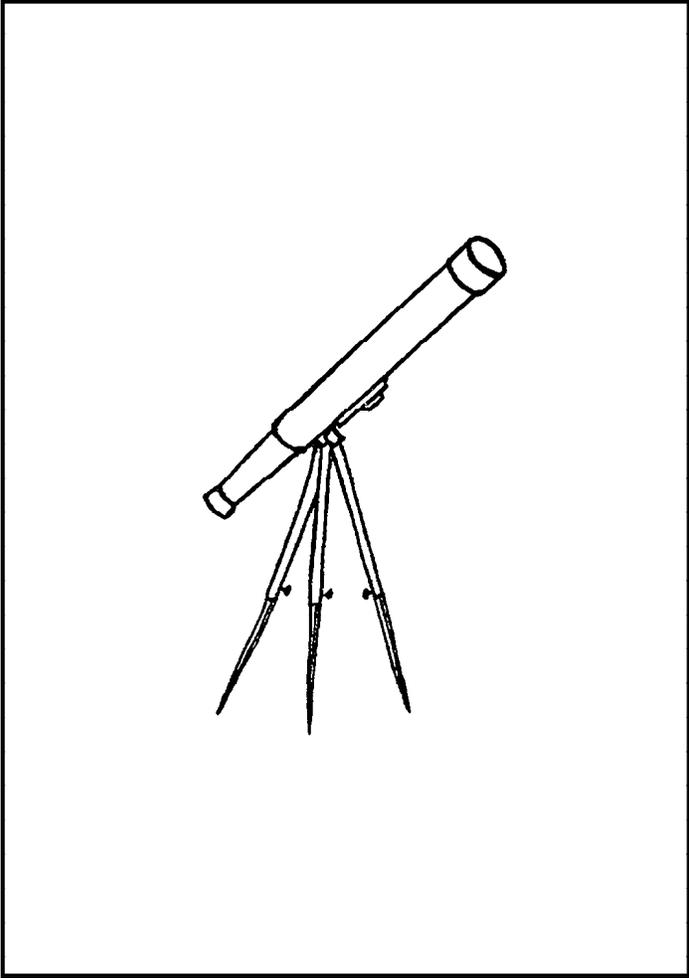
The author of the 210 Brotherhood of Light lessons desires that they be permanently retained as the Stellarian Beliefs as he has written them up to the date of his physical demise, and that subsequent amendments should be credited to the persons who make them.

C.C. Zain (Elbert Benjamine)
August, 1951



ALICE BELL KIRBY
 March 1, 1925, 7:00 p.m. 92W. 31:30N.
 Data from mother by W. A. Clemmons.

1938, early in year remarkable phenomena began to take place in her presence: "yes" or "no" answers from dining room table, rising of table three feet from floor at her request, similar elevation of piano, instruments play tunes without human hands. By November, brought her national notoriety and her picture on front page of most newspapers. She was taken from Louisiana to New York to demonstrate her powers to scientists: Sun sextile Mars r, ruler of those dead; Pluto trine Sun r, Venus trine Saturn r.



Chapter 1 _____

Doctrine of Divination

DIVINATION is the act of foreseeing or foretelling future events or discovering information not accessible through the exercise of reason and the ordinary physical senses. When this lesson was first issued, in 1923, there was a vast accumulation of scientifically checked evidence that man has faculties through which his mind can reach across space, and, irrespective of distance and physical barriers, perceive objects and events, and through which he can perceive events in the past and events in the future. But it was not until after the advent of the Pluto Period, commencing with the discovery of the planet Pluto in March, 1930, that mass methods applied to experiments gave irrefutable evidence of such faculties in not less than a dozen universities and gained for the process the now universally accepted name Extra-Sensory Perception—usually abbreviated ESP—and for its use in perceiving that which is yet in the future the name Precognition.

Although he may not be exercising ESP nor in possession of precognition, when the Midwest farmer sees dark clouds gather upon the western horizon and predicts rain, he is practicing a form of divination. The old rhyme tells us that, "A mackerel sky and mare's-tails, Make tall ships carry low sails"; and another that, "Red clouds in morning the sailor takes warning, Red clouds at night are the sailor's delight."

So too, here in California in winter, and elsewhere earlier in the season, when the nights seem cold but cloudy there is little fear of frost, but when nights become both cold and clear, frost warnings go out and the citrus growers prepare to light their smudgepots. In fact, out-of-doors people—sailors, lumbermen, stockmen and fruit-growers—have a wide assortment of signs by which they attempt to predict the weather. The woodsman, for instance, examines the thickness of the bark on trees, and the Amerindian examines the quantity of food stored by chipmunks and squirrels, in an endeavor to predict if the approaching winter will be severe. They also believe if the cocklebur ripens early and hibernating animals go into their dens before the usual time, that there will be an early winter. Whether or not such methods have any degree of reliability, any person using them in the attempt to foretell the future is practicing divination.

These efforts to foreknow are not prompted by idle curiosity. Frequently preservation of life itself depends upon preparations based upon such foreknowledge. If the seafaring man waits until the blast strikes before furling sail, it

**Knowledge of Future
Conditions Has Great
Practical Value**

may be too late. If the western stockman delays until the snow is falling to move his cattle from the high mountain meadows it is then usually too late; and many a huge band of sheep has perished thus in the High Sierras because it tarried a day or two too long. On the other hand the heavy snows may hold off another month, and if the stock can stay during this period on the free range, instead of being fed in the valley on costly hay, it may mean all the difference between profit and loss.

The lumberman may find it necessary to get in his winter supplies before the rains soften the roads, and he may find it necessary to have his logs in advantageous positions before the spring thaw and consequent freshets, that the stream may carry them to the market. The Amerindian must regulate his stores of food and his movements more or less in anticipation of weather conditions or he may perish. And the fruit-grower who fails to take warning of approaching frost may well lose in a single night the result of a year of labor. It will be seen, consequently, in these instances that success or failure, even life or death, may depend upon correct methods of divination.

Such observations are quite commonplace. But if we take a step further and examine any person's life, and every department of his life, we shall find that correct information as to approaching conditions and events may be made the means of making every such phase of his life more successful than it otherwise would have been. So often we hear the thought expressed that if one's foresight were as good as one's hindsight there would be no reasonable limit to what might be accomplished. There are opportunities surrounding every person, if the future could be clearly foreseen, that would lead on to worthwhile achievement. Doubt may arise as to whether the future may be foreseen and foretold, and doubt may be expressed as to the extent it is possible to foresee the future- yet no one, I think, will be so foolhardy as to deny that could the future be foreknown such knowledge would be of utmost value.

Evidence of Precognition

As the type of divination to be considered in this course depends upon the exercise of Extra-Sensory Perception in what science now calls Precognition, I shall pass over the voluminous literature issued by the world's greatest men of science giving conclusive proof of telepathy, clairvoyance, clairaudience and other supernormal sensing, to a consideration of this still more wonderful and useful phenomenon of perceiving that which is yet in the future. Fortunately there has been considerable effort made by men of recognized scientific standing in the larger universities of the world to collect and verify data bearing upon this subject. Bozzano has published what is said to be an excellent book on premonitions. Camille Flammarion in *Death and Its Mystery*, gives considerable attention to premonitions, and various other eminent writers on psychical research cite instances of premonitions that can be explained only on the basis of the existence of a supernormal faculty by which otherwise unknowable future events may be perceived.

As this is being written, a radio program which specializes in strange matters frequently presents to its audience some individual who relates his own experience with precognition. To be eligible on this program the person relating the experience must have documentary evidence such as would be deemed valid in a court of law, of its authenticity.

Joseph Banks Rhine, whose mass-method experiments with the ESP cards which he invented for the purpose, made the public conscious of the significance of Extra-Sensory Perception, reports numerous instances in his Duke University experiments which can be explained only through precognition.

In the winter of 1937-38 the Zenith Foundation put on a radio program in which search was made for authentic data on the little known powers of the mind, and telepathic experiments were conducted with its audience. After thirty weeks of such work, the sponsors had received and tabulated over a quarter of a million pieces of mail. And although I have quoted this part of their findings in Chapter 11, Course 4, *Ancient Masonry*, I will give the quotation again here:

Authentic personal experiences indicate time is not a factor in telepathic communication. Possession of the ability to visualize in detail events which have not happened, a phenomenon science calls precognition, seems but slightly less rare than telepathy itself.

The most systematic presentation of the evidence regarding premonitions, or divination of the future, that I have yet seen is in that notable book published the same year (1923) this course was first written, *Thirty Years of Psychical Research*, by Charles Richet, Professor of Physiology in the University of Paris. In this book Professor Richet has devoted fifty large pages to a recital and classification of carefully verified cases of premonition. As lessons on divination can only be justifiable when divination has been demonstrated to be possible, and as the presentation of the evidence by Professor Richet and his conclusions very fairly express the views still held by the many scientific men who have conducted unprejudiced investigation of the subject, I feel I should not only refer the student to his book for evidence, but that I should quote his summing up and conclusions on the matter fully:

A definite inference arises from these facts, whether they be important or trivial; an inference that no criticism of details can invalidate. It is that premonition is a demonstrated fact.

In certain circumstances not as yet definable, certain individuals (mostly, though not exclusively, hypnotizable persons or mediums) can announce events to come, and give precise details on these events that are not as yet existent; details that no perspicuity, no coincidence, and no chance can account for the prediction. We are therefore driven to infer that the special, mysterious faculty that we have called cryptesthesia, whose nature and modes of action are unknown, is not only manifest for past and present facts, but also for future ones.

After all, the metapsychic cognition of existing distant facts is so marvelous that cognition of the future is not so very much more extraordinary. A. knows B., six hundred miles away, is drowned. How can A. know this? We have not the least idea. A. announces that B. will be drowned tomorrow. It is only a little more marvelous. In the whole domain of metapsychic lucidity, so profound is the mystery and so impenetrable the obscurity that a little more or a little less mystery should not appall us.

Are we then to conclude that time is only a notion of our defective mental constitution, that the future is irrevocably fated, that free will is an illusion, and that there is no moral responsibility? Long discussions might be raised on that text. I shall not enter on arguments that pertain more to metaphysics than to metapsychics,

not allow myself to be led into vain speculation. I shall abide in the domain of strict facts. There are indisputable and verified facts of premonition. Their explanation may or may not come later; meanwhile the facts are there—authenticated and undeniable. There are premonitions

Are these due solely to human intelligence, or to other intelligent forces acting on our minds? It is impossible to decide. We must be content with exact observation of facts.

And it would be inexcusably rash to affirm, as I have boldly done, that there are premonitions, if abundant and formal proof had not been advanced. This abundant and formal proof has, I think, been given.

So long a quotation would hardly be excusable were it not that in addition to the evidence proving precognition that almost anyone can find by looking for it among his acquaintances, it seems well that the public should know that the phenomenon has been exhaustively and critically investigated by eminent men of science and found to be true.

Space-Time Relativity Permits Precognition

One of the most thoroughly established foundations of present-day physical science is that, as Einstein and certain physicists who preceded him pointed out time and velocity are always related to each other as a ratio such that when any new time condition is present the velocity on that time-level can be determined by inverse proportion, and when any new velocity level is present the rate of time-flow there can be determined by inverse proportion. In other words, as time increases, velocities slow down; and as velocities increase, time slows down. As explained in Chapter 9, Course 4, *Ancient Masonry*, proof of such slowing down of time when velocities increase has been provided experimentally, and the time factor in the operation of progressed aspects in natal astrology depends upon this space-time inter-relationship.

Man normally lives in two realms. He lives, moves and is conscious in a physical world in which time is rapid and velocities comparatively slow. But his soul, which is identical with his unconscious mind, habitually lives in a realm where velocities are greater than the 186,173 miles per second which light, radiation and electromagnetic waves travel when unimpeded. Yet the mathematicians, headed by Einstein, hold that physical velocities cannot exceed that of light, and that anything moving with the velocity of light no longer possesses length, has infinite mass and so is impervious to the pull of gravitation, and that for it time has come to a standstill. In other words, in the region where the soul chiefly functions, on the inner plane or astral world, velocities are greater than those of light and there consequently is a different order of gravitation, a different order of distance, and a different order of time, all of which is explained more fully in Chapter 11, Course 4, *Ancient Masonry*.

Connecting these two realms in both of which all incarnated life constantly functions, are light, electromagnetic waves and radiations which have velocities approximately those of light. And, as explained in detail in Chapter 6, Course 4, *Ancient Masonry*, the region where mind functions, the astral realm, can be affected by physical conditions only by first communicating its motions to this Boundary-Line energy; and vice versa, the astral realm and mind can contact and affect anything physical only through first communicating energies to this Boundary-Line electromagnetic energy which then passes it on to the physical.

When the attention, sustained by electromagnetic energies of the frequency of the Cerebral System, is directed to perceiving objects on the physical plane, there is objective consciousness of the reports of the physical senses; and when the Attention is directed to cerebral processes the energies stimulate and support objective thinking.

Sleep is a no-man's-land between such consciousness on the physical plane and consciousness on the astral plane. From that state, to the extent the Attention can mobilize electromagnetic energies of the cerebral frequency and direct them to happenings on the physical plane, is the sleeper aware of what is going on about him in the physical world. Physical sensations thus reaching his consciousness afford suggestions which give trend to his dream.

In this state of sleep, or a similar condition induced for the purpose, if the Attention moves neither out to become conscious of the material plane, nor in where velocities exceed those of light, the consciousness remains chiefly linked with electromagnetic energies, and because it is not fully conscious on either plane, but in the no-man's-land where Boundary-Line energies are dominant, it is highly susceptible to suggestion and devoid of discrimination. The subconscious mind referred to by many writers is a consciousness functioning almost exclusively in this Boundary-Line region.

Electromagnetic waves, as we see demonstrated in radio, have the power to move almost instantly to distant places on the earth. They have the power to make considerable impact on a suitably tuned instrument at a distance; but to do much work thus at a distant point the receiving set must itself provide electrical energy suitable to amplify the modulated carrier waves picked up.

Consciousness can be extended in association with electromagnetic waves. It can make an impact thus on those at a distance, and have considerable influence provided the receiver is tuned to the same frequencies and is generating electrical energies suitable for amplifying what is thus received. And consciousness thus extended in association with electromagnetic energies can become aware of distant happenings on the earth, and to a limited extent even of events yet to come. Extension of consciousness occurs in many degrees, all the way from the perceptions of the physical senses on the plane of matter, through the region of Boundary-Line electromagnetic energies, to the various ascending levels of the astral world into a region which has still higher velocities called spiritual.

In the no-man's-land of sleep if the Attention is turned to the inner plane the consciousness in some degree becomes aware of stimuli reaching it from the astral realm where, as velocities are greater than those of light, time relations, as well as those of distance and gravitation are of quite a different order than those either on the physical plane or in the electromagnetic Boundary-Line region. Almost anyone who will systematically endeavor to do so, and thus turn the Attention of his soul to the inner plane during sleep, and over a few weeks keep a careful record of his dreams, will become convinced that his consciousness has become aware of some events long before they happen or could be surmised from ordinary waking sources. To keep such a record, the dreams should be written down in full detail in the morning before thinking about them. In the state between sleep and waking there is usually remembrance of dreams, but it is largely destroyed as soon as cerebral thinking commences.

It is not to be expected that such dreams at first will give full and correct pictures. But fragments recorded will so amazingly coincide, either actually or through symbols, with some of the situations or events which occur a day,

several days, or even weeks later, that little doubt will remain that some portion of the consciousness has precognition of some events.

Such dreams should be regarded, not as complete inner awareness of the details of the future event, but as a distortion of the fantasy thinking common to the no-man's-land of sleep by the impacts of stimuli relating to the event from the astral plane. They should be considered in the category of imperfectly perceived conditions, just as stimuli coming from the outer world also distort the fantasy thinking common to sleep. Too many covers, producing the sensation of weight, may cause an individual to dream of being between the closing jaws of some huge press; or if they cause him to become too warm, he may dream of being in the tropics. The exact trend the fantasy will take depends largely upon the power of desires in his unconscious mind, his experiences in the preceding waking state, and past experiences in his life which have conditioned his mental associations. The stimuli reaching his consciousness in the no-man's-land from either the outer plane or the inner plane under such conditions is not powerful enough to displace the fantasies passing through the mind, but only to warp them from their course and to inject into them an occasional image, symbolic or real, pointing unmistakably to the source of the stimuli.

Yet just as consciousness can move out from the no-man's-land of sleep where Boundary-Line energy and suggestion chiefly prevail, to become vividly aware of the happenings on the space-time ratio which we call the physical world, so also can it, through diverting sufficient electrical energy to upper-octave electromagnetic radiations which are transformed into inner-plane energies, and holding its Attention there, move out on the astral plane where a new order of space-time relations prevails.

Unlike the physical world, this astral world has numerous levels of existence on each of which a wide variety of life functions. As explained in detail in Chapter 11, Course 4, *Ancient Masonry*, an astral entity, or the consciousness of an individual yet on the physical plane, is pulled to the basic astral level by its dominant vibratory rate, much as gravitation keeps physical objects fastened to or near the earth.

Every physical object has its astral counterpart, even though there are many astral objects and entities which have no physical counterparts. And as distance on the inner-plane, as explained in Chapter 11, Course 4, *Ancient Masonry*, is not of the same order as on the physical, but is the relation between vibratory rates, consciousness functioning on the inner plane can bridge the distance instantly to any object or person on the inner plane, including the astral counterparts of any thing physical, to which it can sufficiently adjust its vibratory rates.

Future Events Seen on the Inner Plane

Much experience with astrology and with prevision has brought the conviction, born of actual observation rather than of theory, that events which have not yet come to pass are not fixed unalterably along the time dimension. It is true that mathematically time can validly be considered as the fourth dimension. The soul, or unconscious mind of an individual, is the organization in finer than physical substance of the sum total of his past experiences. It and all objects, move along this fourth dimension we call time. The line of movement of anything thus through time is called its World-Line. All back of the Now point in each object's or soul's world-line is fixed in the time dimensions; its place at any moment of the past cannot be altered. And when the consciousness is extended to an object or person on the inner plane, this world-

line can be perceived, and if the attention can be focused on any particular point in that worldline, what happened at that time in the past, with details of the conditions affecting it can be perceived.

Atheistic materialism, with its view that life is nothing more than a mechanism, postulates that time in essence is not different from the other three dimensions. It holds to the attitude that what appears to our consciousness as the passing of time is in reality our consciousness moving along a fixed time dimension in which not only the past, but also the future, is unalterable. It takes this view because it denies the existence of a soul which functions apart from physical conditions and which possesses intelligence and initiative to change the future of its world-lines; for in a perfectly predetermined scheme of things, in a universe where all conditions are caused by purely mechanical reactions, the world-lines would thus be fixed throughout their total length.

However, it is easy to fall into the erroneous assumption that a mathematical formula which is valid for objects possessing neither intelligence nor initiative, is equally valid for intelligent life. But nowhere have we witnessed any work by these atheistic materialists which would prove any such unwarranted assumption. As a matter of fact, it is merely the extension of their prejudiced assumption that mind cannot exist apart from a physical body, and is merely one function of the material organism.

Yet there is a tremendous volume of evidence available to prove the survival of personality after physical dissolution, and to prove that the soul, even while still occupying a physical body, can exercise ESP and EPP (Extra-Physical Power) in violation of the very mechanical principles on which the atheistic materialists base their conclusions. Instead of time being a dimension in the same category as the other three, it has a unique quality of flexibility such that, within certain limits, world-lines extending forward from the Now point can be changed through intelligent initiative. In other words, in so far as the future is concerned, the position of a soul or object along the time dimension is subject to the power of mind.

This flexibility in response to the action of mind is due to the mind occupying a region where velocities are so great that ordinary time no longer exists and a new order of duration has taken its place. Consciousness on the astral plane has moved out and away from the ordinary time dimension—for according to the mathematicians, at the velocity of light ordinary time comes to a standstill—but is still able to view events along the ordinary time dimension.

By way of illustration let us suppose that equipped with a powerful telescope we leave the earth in an airplane capable of climbing into the stratosphere. At the time of making this ascent a recent fall of snow has spread its mantle over the landscape.

While we were walking about the surface of the earth unequipped with the telescope our view of things was limited by the weakness of our eyesight, by obstacles, such as trees and houses and mountains, and by the curvature of the surface of the earth. The tracks people and automobiles were making in the snow could be observed only over short distances.

But as we ascend toward the stratosphere the whole country spreads out before us. Buildings and trees and mountains no longer obstruct our view. By training our powerful telescope on the tracks in the snow—as we observe world-lines on the astral plane—we can trace the movements of pedestrians, automobiles and animals. If necessary we can move back long distances on a particular track in the snow, and through the higher velocity which our air-

plane gives us, follow the track up to the Now point, where the track maker is now located. Scrutiny of his track will give us considerable information about what he did at various points in his journey. And from observing the direction in which the track has come, and the direction the track-maker continues to move, we may be able with much accuracy to project the track—comparable to his world-line—into the future and state where he is going and about when he will arrive at a certain place.

Furthermore, by observing from our airplane the movements of others, and their world-line like tracks, we may be able to foresee when such individuals will encounter our track-maker, and come to a conclusion as to the probable result of the meetings as influencing his conduct. Or from our vantage point we may see ahead of him a raging river, with the bridge washed out, and decide he will be compelled there to turn from his original course. Before deciding this, however, we will probably look ahead of this trackmaker's Now point—which we can easily do with our telescope—and observe if, from some distant point a repair crew may be on its way to make crossing the river possible.

The action of such a repair crew, and the action of the track-maker, are not inevitable beyond their Now points. A message dropped by us from the airplane—or reaching them through divination or knowledge of astrology—readily could change the direction of travel—world-line—of either. Neither the repair crew nor the track-maker is aware of the existence of the other, and the track-maker is unaware that at a certain point in his future he will come to a raging torrent which he will be unable to cross unless a repair crew, of whose existence he has no knowledge, arrives on the bank of the river and through its work repairs damage he has no way of knowing about.

Consciousness functioning on the inner plane not only has the advantage of the wider view we enjoyed looking through the telescope in our imaginary airplane survey of conditions, but facilities for grasping in detail innumerable world-lines which may have some bearing upon the future of some particular world-line we are exploring, and tremendously increased powers of correct deduction from the multiple factors thus apprehended.

Looking along such a world-line and projecting it into the future it views a place where, due to the converging of other world-lines whose directions are plainly visible, a certain event, unless these worldlines are suddenly changed through the intervention of intelligently directed initiative, will take place. On the inner plane thought is the objective reality; that is, in a thought-built region, thought-created structures are as real as the astral counterparts of physical things. They may, or may not, according to the type of energy used in their building, be as permanent as the astral counterpart of such physical things. But so long as they last they can be seen just as the astral counterparts of physical objects, and the astral bodies of discarnate souls, can be seen.

I think all of us have witnessed conditions parallel to two autos speeding toward an intersection, the drivers for some reason oblivious of the approach of the other car from a street at right-angles. When the speeding cars—perhaps we were back-seat passengers in one of them—were so close that collision seemed inevitable, our imagination supplied the detail of the crash so that we visioned flying glass and battered iron, and bracing ourselves felt the shock of impact. Yet the crash was not inevitable until the cars actually met. Possibly our shout of warning called the attention of one or both drivers to the danger just in time to enable a quick swerve to avoid disaster.

On the inner plane where thought is the dominant force, the correct men-

tal imagery of the details of some event that seems inevitable because various world-lines are converging to make it happen, takes on a reality many fold more vivid than such mental images assume on the physical plane. They become temporary thought-structures which can be seen, or heard or felt, by the astral senses, and as such become the source of precognition.

Yet just as the cars in our illustration were not predestined to meet in a crash, events observed through precognition are not inevitable. In the first place, the deductions from the directions of their world-lines may not be perfect. In the second place, as occurred in our car illustration, the interference of intelligent initiative may suddenly alter the course of one or more world-line. Knowledge obtained through astrology or divination may not have been taken into account by the previsioning intelligence. The sudden interjection of information so acquired, and resolute acting based upon it, may so change the otherwise normal course of an individual's world-line that a given event apprehended through prevision will be markedly changed. The individual's reaction to a given set of conditions is not predetermined. The probability may be high that he will do a certain thing. But until his Now point has reached the event it is not inevitable.

Our power to alter conditions extends no great distance beyond our own reactions to the world-lines of other individuals and other things. Knowing that a storm, either physical or planetary, is on the way does not give us the power to make the storm turn aside or abate. We can warn others of the storm, and urge them to seek shelter with us before it breaks. With knowledge of approaching conditions—including those of what others almost certainly will do—we have full liberty to seek shelter or stand bareheaded and firm under the sky glorying in the raging wind and drenching rain.

We may be able to persuade a few to protect themselves from such a storm which, from the inner plane or through astrology we see approaching; or to take full advantage of fair weather and bright sunshine which we prevision. Yet the forces of nature are so stupendous, and the movement of the multitude so weighty that we cannot expect to change them to any great extent. But if we have precognition of the action of natural forces and the events which in great probability will befall our fellowmen, we are not subjects of blind fatality; for while not able to change such tremendous forces as exist outside ourselves to any great extent, we yet retain the ability to choose our own methods of meeting these environmental conditions.

We cannot keep the earth from turning on its axis and carrying us in its daily circle, but we can determine whether that diurnal circle we each perform shall be large or small, and whether under hot skies or cold. If we prefer the heat we may move toward the equator and travel farther, but if we prefer the cold we may move away from the equator of the earth, and the farther we move the smaller becomes our daily trip from noon to noon. Perceiving the future does not imply, for us, fatality; for so far as we are concerned our actions may be changed and the future altered at any time before the presignified event happens. But such freewill implies two things: a knowledge of what is approaching in the future unless we do something special to change the course of our world-lines, and intelligence and initiative enough to do the special thing required thus to alter world-lines.

Each person, by virtue of being human, has a soul, or unconscious mind, which is possessed of senses corresponding to those physical but which can be exer-

The Limits Set Upon Intelligence and Initiative

Senses and Faculties of the Soul

cised on the inner plane, and which is possessed of faculties for appraising what is sensed and drawing correct conclusions. But that does not mean that every person has ability without training to use these senses and faculties effectively; no more so than the fact that every person has a brain implies that every person can make correct observations and draw accurate conclusions from them. Most people have a brain that, if they trained themselves, would enable them to solve reasonably difficult problems in mathematics. And most people have faculties which, if they trained them sufficiently, would enable them to become rather efficient in precognition; but only a few people—mathematical prodigies—can master mathematics without training; and only a few people—natural psychics—can get precognitions consistently without training.

The training of the individual in the exercise of his soul senses—ESP—and in performing work on the inner plane—EPP—was a part of the work of ancient initiation. As much of the processes and principles of such training are set forth in Course 4, *Ancient Masonry*, as it seems wise to give the general public. Complete details and instructions are set forth in the NOT SOLD B. of L. lessons. This reserving of detailed instructions is not due to any desire to keep information secret. On the contrary, we desire as many as possible to have all the information we possess. But it is not wise to give formulas for making TNT and other deadly explosives to those who have no knowledge of chemistry; nor do we deem it wise to give too much instruction on the development of inner plane faculties to those who are ignorant of the principles of occultism. Any member who will through passing examinations demonstrate he has sufficient knowledge of occult matters safely to be entrusted with that knowledge, will be given, free of charge, the NOT SOLD lessons containing the designated information.

As set forth in Chapter 13, Course 4, *Ancient Masonry*, there are three methods of acquiring information from the inner plane. One of these methods—Mediumship—we do all we can to discourage. Another of these methods—Feeling ESP—we advise should be approached with caution. The third method—Intellectual ESP—in so far as our extensive observation with numerous students goes, seems both desirable and without danger.

More details of the distinction among the three methods are given in Chapter 13, Course 4, *Ancient Masonry*, but the chief differences are that in mediumship there is partial or complete control of the medium by some intelligence other than his own; in Feeling ESP the individual who tunes in on something or some entity has a lower potential in his nervous system or some part of it than that which is tuned in on, and picks up, radio fashion, the astral vibrations of that which is thus contacted on the inner plane, and “takes on,” or feels, the information sought; while in Intellectual ESP the individual maintains a higher potential than that contacted through extension of consciousness.

Either Feeling ESP or Intellectual ESP can be exercised with equal success without a divinatory instrument or with one; but in Intellectual ESP, which alone we can give our complete endorsement, feeling or hyper-sensitivity plays no more part in the search for the required information made by the unconscious mind on the inner plane than it does in a similar search by objective consciousness made on the physical plane, nor are the emotions more active. The examination of conditions is conducted by the unconscious mind, or soul, on the inner plane and may include an inspection of the world-lines as revealing past and probable future as well as aspects of the present about

which information is sought. It is an intellectual appraisal the results of which are not communicated to other sections of the nervous system, but, much as something is remembered even though seen but a moment before, is communicated directly to the brain as an Intellectual awareness.

Whether the less desirable Feeling ESP or the more desirable Intellectual ESP be employed, if information is not available through ordinary physical channels is to be acquired the soul must exercise its senses or functions on the inner plane to apprehend the wanted information. After the soul has acquired the information about past, present or future, this information then resides in the unconscious mind, or soul, as a memory. Soul senses are incapable of contacting physical conditions directly. But they can contact the astral counterparts of those conditions and sense their world-lines. Yet to be made available for physical use this information which has become a memory of an inner plane experience must be brought up into objective consciousness. The interval between the astral experience and its objective recognition may be imperceptible, but thus to gain for it objective recognition it must be able to communicate its motions to electrical energies generated by the nervous system in such a manner that these vibrate the physical brain cells.

All people have soul senses and soul faculties, and most have some ability to direct these senses and faculties into inner plane activities by which considerable information is apprehended by the unconscious mind. Occasional strong inner plane stimuli are sufficiently recognized by objective consciousness to be considered intuitions, hunches, or even undefined premonitions. And nearly everyone, even without the more exacting training by which ESP (Extra-Sensory Perception) and EPP (Extra-Physical Power) can be exercised independently of any external crutch, can, through the use of some divinatory instrument learn to get considerable information otherwise unobtainable, including some precognition.

Divinatory instruments vary, and are handled in different ways; but their function always is twofold: to direct the Attention and activities of the inner plane senses and faculties toward obtaining specific information, and to aid in bringing that information, when the soul has acquired it, through from the inner plane region to objective consciousness.

Psychics in reporting on their experiences sometimes refer to quite a variety of planes and substances. Some refer to etheric substance, to the emotional plane and emotional substance, to the astral plane and astral substance, to the mental plane and mental substance, and to finer substances of still higher planes.

Although our experiences are identical in most respects with theirs, we believe a different terminology is more scientifically accurate. Difference of plane does not depend essentially on vibratory frequency, or on coarseness of substance, but on the customary velocities of the region. Anything which has a velocity much lower than that of light partakes of the physical space-time relationships, and consequently can be considered physical. Anything which has a velocity greater than light no longer obeys the laws imposed by physical space-time relationships, and is astral or some higher order of existence. Velocities approximately those of light partake somewhat of the properties of both the inner and the outer plane, and are indications of the existence of what we call Boundary-Line substance, or electromagnetism.

Now consciousness and sensation, thought and feeling, cannot be com-

The Function of Divinatory Instruments

Outer-Plane Matter and Inner-Plane Substance

pletely separated in view of the fact that all thought is accompanied by some degree of feeling and all feeling is accompanied by some degree of consciousness which in turn depends upon mental activity. The individual while occupying a physical body is dependent upon electrical energies for both thought and feeling. It is only when these electrical energies impart their vibrations to his nervous system that he feels anything, and emotion is the feeling produced by voluminous discharges of electrical energy in response to thoughts relating to various emergency situations. Other thoughts develop their own characteristic electrical discharges, which vary, due to their frequencies, in the kind of feeling produced, even as do the different emotions, and are of different volume and intensity. On the physical plane thought and emotion are not reactions to two different kinds of energy, but are different expressions of electrical energy as affecting the nervous system and recognized by consciousness. Nor is there on the inner plane one substance which reacts exclusively to emotion and feeling and another substance which reacts exclusively to thought. Instead, on any plane or level where the soul functions, it is capable of both emotion and thought. Nowhere is it devoid of feeling or of some degree of consciousness; but the quality of either emotion or thought is different on different vibratory levels.

On the astral plane, as I have already indicated, there are a great number of levels on each of which conscious life can and does function. That which determines the level on which consciousness functions is the soul's dominant vibratory rate at that time. Emotion on any plane is a response to thought, and the dominant emotion or mood determines the level of the astral plane to which the soul then moves. And it certainly is true that a consciousness which habitually engages in cold reasoning functions on a quite different astral level than does a consciousness which is habitually dominated by gusts of emotion. It is also true that the coarser emotions drop the soul to astral levels where the vibration is comparatively slow, while protracted mental effort in the attempt to solve some difficult problem carries the soul to a level of higher vibratory rates, and religious ecstasy takes it into regions of great vibratory frequency.

Vibratory frequency, however, is not that by which different planes are distinguished, even though—as is illustrated between matter and Boundary-Line substance when material substance gains enough in molecular vibration to give off light-high frequency of vibration of lower plane substance may communicate energy to substance which, because of its velocity, belongs to the plane interior. That which distinguishes planes from each other are the velocities there commonly encountered. Mind functions in contact with various planes and various levels of those planes, and on them experiences emotion. And although until we arrive on the astral plane without physical bodies and through personal experience come to understand more fully how life performs its functions there it seems useless to say much about the plane still interior to it, yet there is a region of still higher velocities, which we call the spiritual plane.

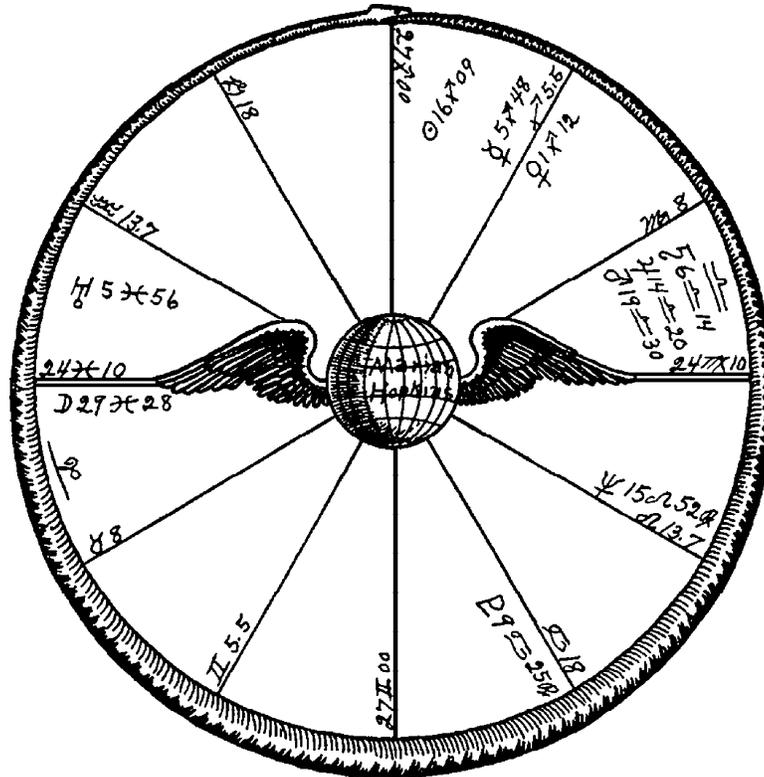
Most of that contacted by people who speak of the spiritual plane is really the higher, more spiritual levels, of the astral plane. And until we have had extensive experience with astral conditions, through actually living there without physical bodies to limit our conception, we can talk no more intelligently about condition on the spiritual plane than a student can talk intelligently about equations in calculus who as yet is only learning to add, subtract, multiply and divide the simplest kind of problems in arithmetic. I mean

that, occupying the low-velocity speedy-time plane of physical matter so much of our lives, the best we can hope to do in comprehending astral plane conditions is comparable to such simple arithmetical problems. However, just because as yet we cannot comprehend its problems, we need not deny the existence of regions to understand which requires an advance in our abilities comparable to that from elementary arithmetic to calculus.

The prejudice against the use of divinatory instruments is not without some valid foundation; for those who, instead of using Intellectual ESP, cultivate hypersensitivity, sometimes get so accustomed to picking up the feel of things from the inner plane that it is difficult for them to shut out that which they do not wish to contact. This is not the fault of divination, but of using the wrong technique.

To those who hold divination is the work of the devil, I would point out that all scientific investigation not so long ago was subjected to the same charge. But the churches today no longer consider the geologist, for instance, sinful for uncovering proof of the great age of the earth. And we may be sure, when the churches come to realize that through ESP people can acquire proof of the after-life, and not be compelled to accept or reject it merely on belief, that they will welcome it as the most effective weapon they can use to bring about the defeat of atheistic materialism.

**Prejudice Against
Divination**



MARIAN HOPKINS

December 8, 1921, 12:30 p.m. 87:45W. 42N.

Mother, who furnished data, had birth timed to the minute.

1932, March, first started swimming: Jupiter sextile Neptune p Venus sextile Jupiter r, Moon sextile Mars r.

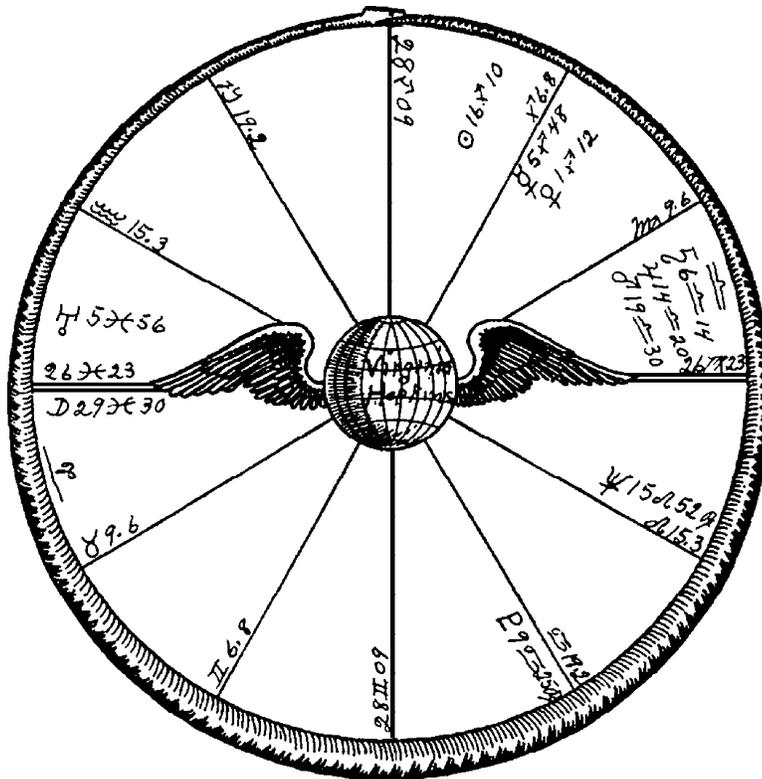
1934, June, shot accidentally in right arm: Sun square Moon r, Mars sextile M.C. r (not in orb in Virginia's chart, and she had no accident).

1935, June, won state swimming championship: Mercury sextile Mars p.

1936, March, broke Florida record: Venus sextile Mars r, Moon sextile Neptune r.

1937, February, won So. Pacific meet: Mars inconjunct Moon r.

1938, swam on national relay team: Mercury semi-sextile Venus r, M.C. square Jupiter r (not in orb in Virginia's chart).



VIRGINIA HOPKINS

December 8, 1921, 12:35 p.m. 87:45 W. 42N.

Mother, who furnished data, had birth timed to the minute.

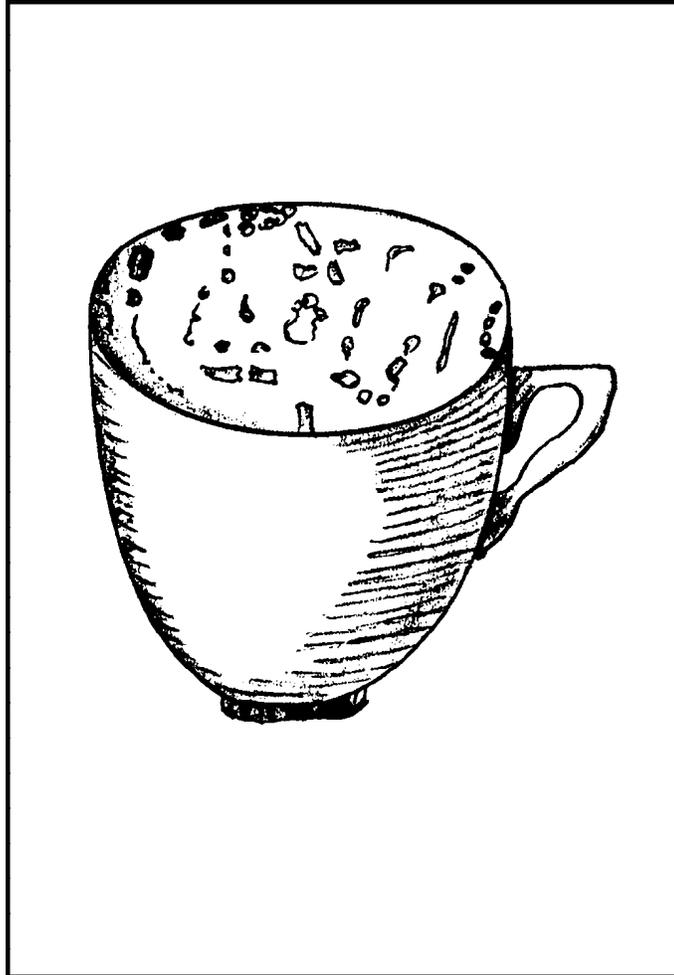
1932, March, first started swimming: Jupiter sextile Neptune p, Venus sextile Jupiter r, Moon sextile Mars r.

1935, June, won state swimming championship: Mercury sextile Mars p.

1936, June, broke three ribs, also disqualified from Olympics through lack of funds: Venus sextile Mars r, Moon conjunction Mars r, Mars sextile M.C. r (not in orb in Marian's chart, and she had no accident).

1937, June, won first national championship: Mars inconjunct Moon r.

1938, broke four world's records and one national record: Mercury semi-sextile Venus r. Did much better than Marian this year.



Chapter 2 _____

Tea-cup and Coffee-cup Divination

ALTHOUGH there are astrological methods, in which the trends of astrological currents and their influence upon events are employed, and methods depending upon the observation of natural phenomena such as out-of-doors people often use, most divination depends upon the exercise, in some degree, of that which now is called Extra-Sensory Perception, more commonly referred to merely as ESP.

This means that the diviner exercises, on the inner plane where they are not subject to the restrictions of time, gravitation and distance imposed by physical substance, the senses and faculties of his soul. Soul and conscious mind are synonymous terms for the sum total of an individual's consciousness as it persists upon the inner plane. His objective consciousness consists of such portions of this consciousness of his soul as, through electrical energies generated in the nervous system, can at the time impart their energies to the cells of the physical brain. Most methods of divination stimulate the senses and faculties of the soul to gain the desired information on the inner plane and then project it up into the brain in such a manner that it can be objectively recognized.

The ability of the senses and faculties of the soul to acquire information on the inner plane is as susceptible to development through training as is the ability of the physical senses and faculties to acquire information on the physical plane. Yet even as the normal individual with almost no training can acquire considerable information from physical sources, so the normal individual also has the power to acquire considerable information through ESP even though he has had no previous experience or special training. And although those specially gifted, and those who have had sufficient training, do not need such helps, others find some form of divinatory instrument a decided advantage. With it, much as a scientist can see things with a microscope or a telescope which are invisible to his unaided eye, they are able to bring information through from the inner plane of which they would be totally unaware without its assistance.

While the soul senses cannot contact physical conditions directly, they can contact the astral counterparts of physical things and trace their world-lines as well as gain access to information which belongs exclusively to the inner plane. But whatever information is thus acquired from inner-plane sources, before it can be recognized by objective consciousness, or whether it is ever

**Direct Perception and
Symbolic Perception**

recognized by objective consciousness, first resides as a memory in the soul, or unconscious mind. And to bring it through into objective recognition it is subject to the processes that enable physical perceptions or objective conclusions to be remembered.

Yet in comparison to physical experiences which the individual strives to remember these Extra-Sensory Perceptions are heavily handicapped. The physical experiences when they entered consciousness utilized electrical energies to modify the physical brain-cells. It was this impression of the physical brain-cells which constituted objective consciousness of the experiences. The electrical energy associated with the brain-cells thus impressed imparted some of its motions to the inner-plane substance of the soul. And this organization of energy within the soul persisted in the soul as a memory.

Now to remember some physical experience, or some thought which once has passed through the brain, requires that the inner-plane organization of energy within the soul which constitutes the real memory of the occurrence or thought shall connect up with electrical energies in the brain sufficiently that it can use them again to impress the brain-cells in the same manner they were impressed when the experience to be remembered first took place. But as channels for electrical energies of the required modulation already have been established to the brain-cells that originally registered the experience, and as the brain-cells have already been modified to accommodate objective consciousness of the experience or thought, the soul needs to command very little electrical energy to cause the experience or thought to be remembered. As soon as the experience or thought gains the attention of the soul and thus acquires some additional inner-plane energy by which electrical currents can be set in motion, these electrical currents find both an open channel and pre-conditioned brain-cells waiting to give the memory objective recognition.

But an inner-plane experience finds no such open channel, and no such electromagnetically preconditioned brain-cells waiting to register the impression. Instead, it must either command sufficient electrical energy to make its own path and impress brain-cells as they have not before been impressed, or it must follow channels already prepared by previous experiences and impress brain-cells in the manner they at some previous time have been impressed.

The electrical energies that more commonly can be commanded by an inner-plane experience are not vigorous enough to make new paths and impress brain-cells that have not previously been properly modified. When they move through the brain, there fore, they are deflected from the course which would register direct perception of the experience into channels which lead to brain-cells which have previously registered other experiences which are closely associated in the unconscious mind with these experiences. That is, they follow the line of least resistance.

Furthermore, this principle of following the line of least resistance applies also to the image or thought even before it communicates its energy to electromagnetic forces. There are conflicts and repressions and various forms of competitions between factors in the unconscious mind which make it easy for some thoughts and images to acquire much energy for purposes of expression, and which restrict or prohibit other images from acquiring energy for purposes of expression. Censorship or emotional accentuation exists for many images in varying degrees. Thus that which is recognized by objective consciousness after some Extra-Sensory Perception more frequently is not that which was actually witnessed on the inner plane, but quite different im-

ages which are tied, through the Law of Association, to that which was actually perceived.

The unconscious mind, for reasons fully explained in Chapter 3, Course 5, *Esoteric Psychology*, finds it easier to communicate whatever it has perceived to objective consciousness by means of symbols rather than by means of lately acquired arbitrary words. And it also, for the reason just explained, usually finds it easier to present to objective consciousness images which are linked through association with what it perceived, than to present the images it actually perceived, and as they reside in the memory of the soul.

Extra-Sensory Perceptions, therefore, are of two types, direct perceptions and symbolic perceptions. Direct perceptions are those in which the images and information are presented to objective consciousness as they are perceived by the soul. Symbolic perceptions are those in which the images and information presented to objective consciousness must be interpreted through converting them into other images and meanings to determine just what was perceived on the inner plane and its true significance.

Thus in gazing into a globe of glass or into a magic mirror, the globe will become cloudy, or white clouds will appear on the surface of the mirror, then they will clear and a picture will be presented to the diviner of certain happenings. Events will be seen much as they appear on the movie screen. The diviner may even see himself as one of the actors in this drama. Nor is it always a silent drama; for not infrequently he may hear the words that are spoken, and smell the odor of the flowers that are seen. The picture so beheld may be an event that is actually transpiring on the physical plane at a distance, or it may be an event which has not yet come to pass on the physical plane but which eventually will happen just as witnessed. In either case the divination is of the direct perception type, not because a divinatory instrument is or IS not used, but because what is seen needs no translating into other terms to be understood.

With training many people are able to practice divination without any manner of divinatory instrument. And in so doing they may see, hear and feel happenings on the inner plane just as they actually are occurring at a distance on the physical plane, or as they will occur in the future on the physical plane. Such independent use of ESP is greatly preferable in the higher phases of occult developments. But most will find it much easier, at least at start, to use some form of divinatory device. Almost anyone with a little practice can learn to get some results in this way.

Yet whether ESP is practiced independently of a divinatory device or with its aid, it will be found usually much easier to gain the desired information through Symbolic Perception than through such Direct Perception as has just been described. Even when a crystal globe or magic mirror is the instrument used, the first images seen usually are of the symbolic type, and often information of great value is obtained through them. Therefore, while here not treating specifically of crystal and magic mirrors, nor of the exercise of ESP apart from divinatory instruments, much that I shall say about other methods of divination, and particularly about the function of symbols, also, of necessity, applies to them.

In ancient times, moreover, the flight of birds was observed as a means of foreseeing the future. Another method, which has been abandoned, I am glad to say, was to slaughter an animal and cut it open and from the entrails discern that which was to come to pass. Dreams also, in olden times, as repeat-

Tea-cup and Coffee-cup Divination

edly recorded in the Bible and in ancient history, were looked upon as presignifying the future. And while they have a different significance to the psychoanalyst, they also may be made the means of gaming much foreknowledge at the present day.

But among the various divinatory instruments, none is easier to use than the teacup or the coffee cup; and either offers possibilities which are quite astounding.

A cup that is white and glossy inside is best. In pouring the tea or coffee, pains should be taken that there are enough tea-leaves or coffee-grounds that when they are shaken about they will fairly well cover the bottom of the cup. That is, if spread out on the bottom of the cup no large areas of the white cup-bottom should show through. It is not absolutely essential that there should be this many leaves or grounds, but this amount-say half a teaspoonful-seems to give the widest range in their subsequent arrangement. Neither is it necessary that the person whose cup is read should drink the tea or coffee. He should be, however, the only person to handle the cup after the CUD is drained of tea or coffee until the leaves or grounds have been distributed and the cup is handed to the diviner to be read.

As it is customary for tea and coffee to be strained as poured into the cups, it is quite permissible while a little tea or coffee remains in the cup to have half a teaspoonful of leaves or grounds added to it expressly for the purpose of having enough material for divination .

Nearly all of the tea or coffee liquid should be drained off, just enough moisture remaining that the leaves or grounds when shaken will stick to the side of the cup as well as to its bottom. Then the person whose cup is to be read should concentrate his mind on that which he desires to know from the cup. If there is some particular information he wants, he should hold the thought strongly that he expects the correct answer to this question to be found in the CUD. If he seeks a serious and intelligent reading he should be very much in earnest. If there is no particular information sought, he may hold the thought strongly in his mind that the cup will truthfully reveal the future. Whatever he seeks from the cup should be clearly and strongly formulated in his mind.

Then holding the cup at such a distance that he cannot see into it, and while keeping his mind on what he desires it to reveal, he should shake the cup about in such a manner that the leaves or grounds will be distributed over the bottom and side of the cup.

He should give whatever kind of motion, in the distribution of the contents, that he feels impelled to make. Then without looking into it to see how the contents are arranged he should turn the cup upside down in the saucer. Finally, to complete the ceremony, he should revolve the cup around in the saucer, while it is still upside down, turning it around thus from left to right-in the direction the hands of a clock move-three times around. No one, after this, should be allowed to touch the cup, or look into it, until it is given to the diviner to read.

The diviner may be the person whose cup is to be read, or another person. But for the best results it is essential that no person shall see the inside of the cup except the person giving the reading, until after the reading is completely finished. The reason for this is that another person seeing the symbols in the cup is apt to form conclusions. These conclusions may be perfectly correct and result in an accurate reading if -followed to their full

destination in the proper order of sequence. But the diviner in reading the cup contacts these conclusions projected from the other person's mind, through the symbols that have given rise to them, and thus approaches the matter from a point of view that is not his own. Such mental contagion as it is called by them, is well recognized as influencing the results obtained by academic experimenters in ESP. And unless the mentioned precaution is taken it may warp the diviner's usual method of interpretation. Thus do the best results require that no one but the diviner shall see what is in the cup until after the reading is completed, and that during the reading he should not be hurried or unduly interrupted.

The diviner then takes the cup into his hands and gazes intently into it. As a rule, the more completely his mind becomes absorbed in contemplating the inside of the cup, and the more oblivious he becomes to his external surroundings, the clearer the reading he is able to give. A state approaching abstraction, in which the contents of the cup are minutely examined, but in which thoughts unrelated to them are inhibited, is often found best. No hard and fast rules can be laid down as to this, however, for the conditions that permit the content of the unconscious mind of one person best to impress itself upon the everyday consciousness may not be the conditions that best permit another person's unconscious mind to register its thoughts on the everyday consciousness. Some even find it best to engage in conversation, only glancing into the cup now and then, and in this glance perceiving a symbol to be interpreted. In this case very brief periods of intent concentration interspersed with long periods of relaxation in conversation yield better results than a long period of steady concentration. A little experimental practice, however, enables a person to determine the manner in which he can perceive clearly the most symbols and get impressions concerning their interpretation.

The whole process of manipulating the cup, before it is given to the diviner to read, is for the purpose of arranging the tea-leaves or coffee-grounds into symbolic groups and forms. In this arrangement, when the person is very much in earnest, his thought cells working from the inner plane, and at times other inner-plane intelligences, exert an influence.

The tea-leaves or coffee-grounds, as they are agitated about in the cup in association with a small amount of liquid, are acted upon strongly by electromagnetic energies manipulated by the mentioned inner-plane intelligences. This tends to cause them to form groups and diagrams of proper symbolic import correctly and intelligently to answer the desire in the mind of the person in whose cup they are found.

The combined inner-plane intelligences present may act largely through the unconscious muscular movements of the person, in thus arranging the leaves or grounds, much as it may do in table-tipping, in using the Ouija board, or in automatic writing. Or, on other occasions, it may act more directly upon the leaves or grounds, their saturated condition facilitating their movement by the electromagnetic energies surrounding persons present.

A little experimentation, under proper conditions, joined to careful observation, will quickly convince the open-minded that, aside from the ESP ability displayed by the diviner, the leaves or grounds often take such form as unmistakably and intelligently to answer the thought in the mind of the person. It is certain that there is often present, when a person who has faith in cup-divination is manipulating the cup prior to a reading, some intelligent force that causes the contents of the cup to assume such forms as to answer correctly with the information the person desires. On occasions, too, there

will be perhaps but a single symbol stand out in the cup, and this symbol of such obvious form that anyone looking at it will see it as the same symbol, and this universally accepted as representing a certain condition or event; yet when the events come to pass they prove the verity of the symbol so seen. The world-lines which will converge in the production of definite events are perceived by the person's soul, and it utilizes such electromagnetic energies as are present to cause the contents of the cup to assume such forms as most readily will be recognized as presaging the events thus foreseen.

Reading the Cup

The diviner, when he takes the cup into his hands to read it, should permit his imagination full play. There may be symbols in the cup, so arranged by the inner-plane intelligences present, that they are obvious and their import may not be mistaken. But to rely solely upon these obvious symbols is greatly to curtail the amount of information that may be had. What is being striven for is to bring up into the region of everyday consciousness as many images as possible that are perceived by the soul regarding the person. To do this a large variety of trial images may be permitted to pass through the mind. That is, the imagination should be allowed full play in regard to the images the various groups of leaves or grounds suggest to the mind. It is not necessary for the purpose that the form in the cup have any real resemblance to the thing thought of, only that it suggests that thing in some manner to the mind.

Most of us at times forget the names of persons. In vain we try to recall the name of someone whose face is quite familiar. Then someone begins to go over a list of names, speaking them aloud. We know the names we hear are none of them the one we seek, yet we do not remember the right one. Then the name of the person is spoken, and we instantly recognize it as the one sought. It has, all the time, been present in the unconscious mind, or soul, but has lacked the right association with thoughts already in the brain to pull it to the surface of objective consciousness. But once we hear it we recognize it instantly, and we do not accept other names as the right one when they are heard.

Now this is just what happens in looking at tea-leaves or coffee-grounds, only that sight instead of sound is used, and what we are trying to remember, although it is as much in the unconscious mind as the person's name we tried to remember, yet it has never been in objective consciousness. It has never been recognized through the physical brain. We nevertheless use a similar expedient.

In going over a long list of possible names, we go over a list of images supplied by the imagination. A certain group of leaves or grounds may at once suggest the picture of a certain object. On the other hand we may look at it some time trying to ascertain what it resembles. It may actually look as much like a cat as like a duck. Nevertheless as we look at it we wonder if it can be a cat, or a monkey, or a horse, or finally, a duck. When we come to the image duck, we perceive that it certainly represents a duck. We see it as a duck because the soul recognizes the duck as the symbol of some of the information it is trying to impart to the physical brain. We recognize it as a duck instead of something else for the same reason that we recognize the right name as belonging to the person when we heard it. The name was in the unconscious mind, and the information that the duck symbolizes was in the unconscious mind. Both the name and the duck are mere symbols, the one for a person and the other for something perceived by the senses of the soul.

It follows, then, that a very free imagination which causes images of vari-

ous sorts readily to be suggested by the most superficial resemblance to what is actually seen, is often an advantage to a cup diviner. Not that the diviner usually is conscious of the trial and error method of determining what a group of leaves or grounds looks like; for with practice the line of association between the image in the soul and the arrangement of grounds or leaves in the cup becomes so strong that the right image may be recognized at once. Yet on those occasions when there is difficulty in forming judgment, and at other times when a diviner has had little experience, it is a decided advantage to have fertility of resources in the matter of the fancied likeness of the arrangements in the cup to animals and inanimate objects.

To persons of the more imaginative type, a host of symbols may be seen in the arrangement of grounds or leaves, one symbol crowding on another in the rapidity with which it is recognized. Such persons read the cup with great ease. But their readings are no more apt to be reliable than those of more deliberate minds.

Some persons must put forth a decided effort, and turn the cup this way and that, and scrutinize each group of leaves or grounds with minute care, before they can get the faintest suggestion that it looks anything like what they have ever previously seen. Their reading of the cup is very slow, quite laborious, and usually lacking in flowery trimmings. Yet those who divine in this painstaking manner are just as likely to divine accurately as those of the other type. Not the facility with which images are seen, nor with which symbols are translated into terms of events, determines the reliability of the diviner, but the correctness of his conclusions. And this can only be determined by comparing numerous cup-readings with subsequent events.

Let it be understood, then, that the cup is an instrument through which the soul of the diviner, by means of a code, transmits information to his physical brain.

It may be asked why a code is necessary. I ask, in turn, why is a code necessary in transmitting information by telegraph? It is because the telegraph instrument is a device suited to code communications, and not to such direct messages as may be transmitted by telephone. Likewise, the divining cup is a divinatory instrument suited for transmitting code messages from the soul to the physical brain.

It is quite possible that information may be communicated from the soul to the physical brain more directly, without the use of a code. In fact, those who use the cup for divination frequently use the cup and its code messages merely as a starting point, and after getting connected up, no longer pay much attention to what the cup contains, gradually drifting into the more direct perception type of ESP in which symbols are not used. This direct type of divination, however, is more difficult to attain.

Most people, in sending a quick message from Los Angeles to New York, use the telegraph. This does not imply that it is impossible to speak to a person in New York, from Los Angeles, by telephone. It merely implies that it is more convenient for many reasons to use the Morse Code of the telegraph system. The soul, in communicating with the physical brain in reference to matters of which the latter has no previous knowledge, likewise usually finds it more convenient to use the code of symbolism.

By now it should be clear why a definite and predetermined routine should be followed in manipulating the cup before it is given to the diviner. Not that turning the inverted cup from left to right in the saucer, three times around, is of much importance. That which is important is that the inner-plane intelli-

The Function of the Cup

Method of Interpretation

gence present at the time shall know the order of procedure; for knowing this facilitates the distribution of the tea-leaves or coffee-grounds so as to present appropriate symbols.

For the best results, also, the soul of the diviner should know beforehand the interpretation which is apt to be placed upon certain symbols and their positions in the cup. Such a prearrangement, perhaps, is not absolutely essential for good results, for the soul may perceive how a symbol will be apt to be interpreted. Also there are many symbols universally accepted as having a certain significance. But the information can be transmitted from the unconscious mind to the physical with more certainty, with greater facility, and with more elaborate details, if there is a complete understanding between them beforehand as to the precise meaning of the code, or symbols, used. Thus a diviner might read the bottom of a cup as that which will happen in the near future. And if his soul understood this- if the diviner habitually read the cup in this manner— he could give a correct reading. Usually the bottom of the cup is not so considered. But if it were read as the near future at one time, and as the distant future at another, in all probability the unconscious mind would become confused and the proper signal would not be given.

It is not so important that the diviner follow any particular code, or follow any one routine in preference to another, or interpret a certain symbol as a certain thing and not another. But it is exceedingly important that the same code be used at every reading, that the same routine of reading be followed, and that the same symbol always be interpreted in the same way. In other words, a system of signals should be decided upon, which by repeated use also becomes well recognized by the soul, enabling it to transmit messages to the physical brain with precision by the use of these prearranged signals, or symbols.

A symbol, or signal, may be chosen quite arbitrarily. This, however, is quite unnatural; for the mind when not forced permits one thing to represent another only when there has been some familiar association between them. This association may arise through their resemblance-likeness or unlikeness- or through the circumstance that both were presented to the mind about the same time. This Law of Association is explained in detail in Chapter 2, Course 5, *Esoteric Psychology*.

In divination people not only desire to know the nature of the events but they wish to know when they will transpire and where they will take place. Applying the Law of Association, because the contents of the cup closest to the brim is that portion first contacted in drinking, it is quite natural to think of the brim as the present and any emblems close to the brim as being significant of the immediate future. The bottom of the cup, then, is suggestive of the very distant future, that portion of the cup where it joins the bottom as the distant future, and the portion of the cup midway between the brim and the bottom as moderately distant in the future.

This gives five time periods:

1. The present.
2. The immediate future.
3. The moderately distant future.
4. The distant future.
5. The very distant future.

Then as the handle of the cup is the portion of the cup encircling the finger in drinking-a place from which the movement of the cup is directed-we

can readily associate the handle with the home, or residence, of the person. Distances from the handle, to the left or to the right, in the cup show at what distance from the home the event will take place.

People may be shown in the cup by groups of leaves or grounds that closely resemble people or their faces, or they may be represented by single tea-leaves, or small more or less perpendicular groups of grounds. If the symbol is forked at the bottom, or if there is no spreading to suggest a skirt, it is considered a man. But if the emblem is perceptibly wider at the bottom, even slightly suggesting a skirt, it is considered to be a woman. If the leaf or emblem is lighter in color than the average of the leaves or grounds, the person represented is a blond; but if it is darker than the average, the person represented is a brunette.

The various past experiences of the diviner, through the association of certain objects with these experiences, will, in all probability, have furnished his soul with many symbols that have a specific meaning to it, which would not be comprehensible to another person. Thus, if at some time he has had a misfortune come to him while under some conspicuous tree, the symbol of a tree in the cup will signify misfortune. Or if he has been bitten by a dog when he was a child, a dog among the emblems in the cup will signify danger. If some dear friend was killed by a railway train this strong association caused by the shock of the news of the accident may make a lasting impression, so much so that a railway train may become the symbol of the death of an acquaintance.

Each person has a large number of such symbols that have a meaning only to him, because somewhere in the past they have been more or less associated with his emotions. They are used by his soul through dreams and through divinatory instruments, such as cup-divining, as a part of the code by which it endeavors to impart information to the everyday consciousness. As no two persons have the same experiences, no two persons will have the same code in all its details. Therefore this private code, which springs from the individual experience, must be learned by each for himself. This may be done by reflecting on what kind of an experience in the past a symbol calls to mind, and by observing what events actually come to pass after observing a certain symbol.

By far the larger number of symbols used by the soul in its code messages to the physical, however, have such an obvious association in the ordinary run of life that they mean about the same thing to all who have not had some unusual experience that is associated with them.

Thus, the symbols above mentioned, to the person without such extraordinary experiences, have a very different meaning. The tree, because of its strength and long life, is usually interpreted as a symbol of health and vitality. The dog, because of its faithful companionship with man, is usually interpreted as a friend. And a railroad train, because it is commonly used for transit, is usually interpreted as a journey.

The student who has studied astrology will frequently find astrological symbols in the cup. These, of course, are interpreted according to their usual astrological significance. Both letters and numbers, also, are frequently seen in the cup, and may be interpreted by their significance as given in the Hermetic System of Names and Numbers Course 6, *The Sacred Tarot*. Any students who have given some study to the Sacred Tarot (Course 6) will have a great number of symbols added to their repertory by which their souls can transmit messages in code to their brains, for these symbols may be interpreted according to the significance given to them in tarot study.

Let us carry our interpretations a step further, using almost the Free-As-

The Meaning of Symbols Seen

sociation method of the psychoanalyst. To most, clear skies suggest good fortune, and cloudy skies suggest trouble. Therefore, what is seen in the cup in the clear spaces, not in the murky patches, may be interpreted as happenings without confusion or trouble, but the same symbol seen in the cloudy part of the cup signifies that the event, although essentially the same, was accomplished with difficulty and accompanied by much trouble.

Dots usually may be interpreted as money. They appear like miniature coins.

Dashes may be interpreted as enterprises that have started but that need time to mature. They suggest movement, yet reach no important destination.

A cross, because of its common religious association, is a symbol of hardship and suffering.

A circle is something completed, or finished, because the line of which it is composed has completed its cycle.

That which is found within a circle, or an enclosure, indicates that it is restricted or imprisoned.

A wavy line, like water-waves, suggests, and may be interpreted as, indecision-as changeable as water.

A line that is undulating, like a highway, may be interpreted as a road.

A long straight line, likewise, may be interpreted as a straight road.

A fox in the cup signifies trickery or cunning, and a cat signifies treachery, because of their common associations.

A rabbit, because of its common association, symbolizes timidity and lack of courage; and a snake, because of the biblical curse relating to its enmity to man, usually may be interpreted as an enemy.

An arrow, because of its flight and ability to wound, is interpreted as unpleasant news

A bird on the wing, seen in the cup, because of the association common to the carrier pigeon, and because migrating birds bring news of the approaching seasons, may be interpreted as a message. The direction in which the bird is traveling indicates where the message is going. If it is flying toward the handle of the cup it is approaching, but if flying away from the handle of the cup, it is going away from the person receiving the reading.

A horse, probably because in astrology Sagittarius symbolizes the higher mind, is usually interpreted as a mental condition. If it is a light colored horse it signifies the higher aspirations. If it is dark in color it signifies thought about more material things. If it seems to be drawing a load, it means success through careful planning. If it seem so be running away, it signifies that undue enthusiasm will carry the person beyond that which is the part of wisdom.

A mouse, because of its common association with small difficulties, may be interpreted as petty annoyances.

A rat, however, usually is interpreted as a thief.

Eggs symbolize plans, or ideas, that have useful possibilities.

A parrot, because it is commonly associated with much useless and sometimes annoying talk, may be interpreted as a scandal.

A dove, on the other hand, is a symbol of peace.

A horseshoe, seen in the cup, even as it is so considered by popular tradition, is a symbol of good luck. The object seen in the cup nearest to the horseshoe indicates from whence the good luck will come.

Fish, commonly, are not to be interpreted according to the astrological sign Pisces, because this significance is known only to astrologers, but according to the fisherman's notion, that of gain. Thus, more often than not,

they signify money, and the size of the fish indicates the size of the sum, and the direction it is going from the handle of the cup determines whether the money is coming to the person or leaving him.

A peacock is to be interpreted according to its common significance, being an emblem of vanity.

A butterfly, because it flits from flower to flower, feeding on the nectar, is to be read as pleasure.

A baby is to be interpreted as some enterprise just commenced.

A comet is the symbol of an unexpected event.

A fan, because it is sometimes used for clandestine signals, is the emblem of a flirtation.

An umbrella, because of its use in rain-storms, is the emblem of impending emotional stress.

A spoon, perhaps because of the colloquial expression "to spoon," IS the symbol of a love affair.

A tortoise, or turtle, because of the traditional race between the tortoise and the hare, is to be interpreted as success through slow, plodding effort.

A spider, because of the web it constructs in which to catch its prey, is to be considered as the symbol of a trap, or plot, which is set to catch the person to whom the- reading is given.

A ship, because of its common association in the mind with the saying, "when your ship comes in," may be regarded as a symbol of approaching wealth.

A gun or pistol is the emblem of a dangerous enmity; a person who desires to injure seriously.

A pair of scissors, because of their cutting edges and form, signifies two persons at cross purposes.

A ring, because of its use in the marriage ceremony, is to be interpreted as a marriage.

A ladder, because it is used to climb, is to be interpreted as a rise in position, or greater success.

A knife symbolizes a quarrel, and a broken knife that a quarrel is at an end.

Flies, because of the saying, "a fly in the ointment," symbolize disagreeable happenings that tend to spoil the plans.

A bottle, because of its usual association with intemperance, may be interpreted as dissipation.

Flowers, because they are commonly used to express goodwill and kindness, may be interpreted as happiness.

I might go on to mention almost every article commonly seen by man, and give its interpretation when seen in the cup. But this would serve no good purpose. Those symbols mentioned have been cited merely as examples of the manner in which the emblems seen in the cup should be interpreted. To the soul, in its code messages to the physical, an emblem symbolizes that which it is most strongly associated with in the unconscious mind. This usually, though not always, is that event, or quality, or thing, which most readily comes into the mind next after thinking of the emblem. Usually, as in most of the above examples, the relationship between the symbol and that which it signifies is quite clear after a moment's reflection.

The skilled cup-diviner, however, does not leap from one symbol to some other on the far side of the cup. He starts in with those symbols nearest the brim of the cup, and nearest the handle. Often there will be a chain of symbols reaching from near the brim down into the bottom of the cup; reaching from the present into the very distant future. He permits his attention to fol-

Some Other Divinatory Instruments

low these symbols in the order in which they occur, and strives to perceive the exact relationship of each symbol to the next one in the series, and perhaps how the symbols on one or both sides influence it. As he passes from one symbol to another, observing the influence of adjacent symbols, he endeavors to weave the whole into a connected story. He seeks to point out how one event follows another, and what causes each. Instead of a disjointed account he strives to knit together the influences and persons and events represented into such a connected narrative of the future that it brings out all the important facts and relationships.

In the early part of the lesson I mentioned that the ancients made forecasts from the flight of birds. Birds in their flight, when in flocks, by their relation to each other, present the outlines of symbols. These symbols, observed by viewing a flock of birds, may be interpreted after the same manner as when reading a CUD. In addition, birds sometimes fly higher than usual and sometimes fly lower than usual, and sometimes fly with more directness than at other times. Probably arbitrary meanings once were attached to these methods of flight, but of much more consequence than this was any peculiarity noticed by the observer. These peculiarities might be real or fancied, but they gave the soul a chance to impart code messages by attracting attention to these actions that seemed out of the ordinary.

The entrails of slain animals that were observed in ancient times as a means of divination also were read in almost the same manner that I have described for cup-divining. The viscera of the animal presented a glassy surface, somewhat similar to that of a china cup. The entrails as they lay before the observer were curled and twisted in fantastic designs, which prepresented many fanciful likenesses to the forms of creatures and objects. Such of these symbols as were observed formed the code message by which the soul of the diviner imparted information that it perceived, regarding approaching conditions, to the physical brain.

Clouds, also, to one well versed in symbolism, may be used very effectively as a divinatory instrument. They lack one factor that gives to the cup a decided advantage. Tea-leaves and coffee-grounds are influenced to take certain shapes by the inner-plane intelligence present. But we are hardly to suppose that clouds are so influenced to any appreciable extent. They do, however, offer an extremely wide, and everchanging, range of symbols.

They should only be consulted as a divinatory instrument when the mind is quite anxious about something, or after there has been a deliberate resolution to read them. Then the attention should be centered closely upon the first clouds seen, working from this center carefully, as a cup-diviner works from the brim near the cup-handle, in a gradually widening circle. The attention should not wander all over the sky at random, but each symbol should be interpreted as it is seen, in working out from this arbitrarily chosen center. The interpretation should be made in precisely the same manner as when divining by the cup.

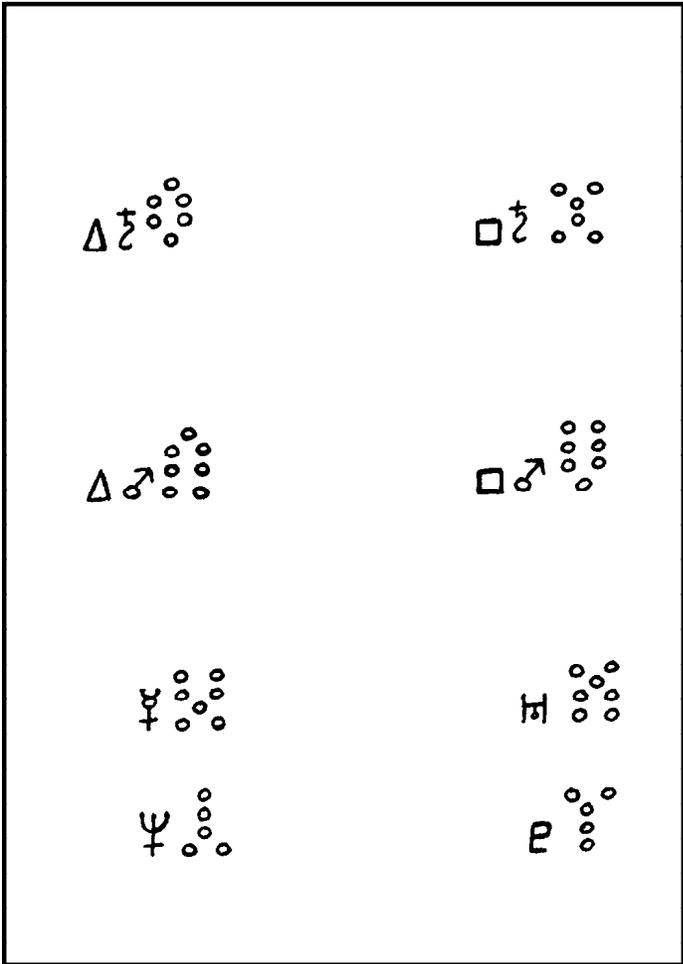
In the use of the cup, clouds, globe of glass or magic mirror, the diviner with practice will begin to get impressions apart from the symbols and what these symbols may reasonably be expected to mean. A name, or a date, or less startling information, may pop into his thoughts without any apparent connection with the symbols. He should not hesitate to express these thoughts, and subsequently to test their accuracy. He also may glimpse events apparently not suggested by-the symbols. By expressing these impressions and care-

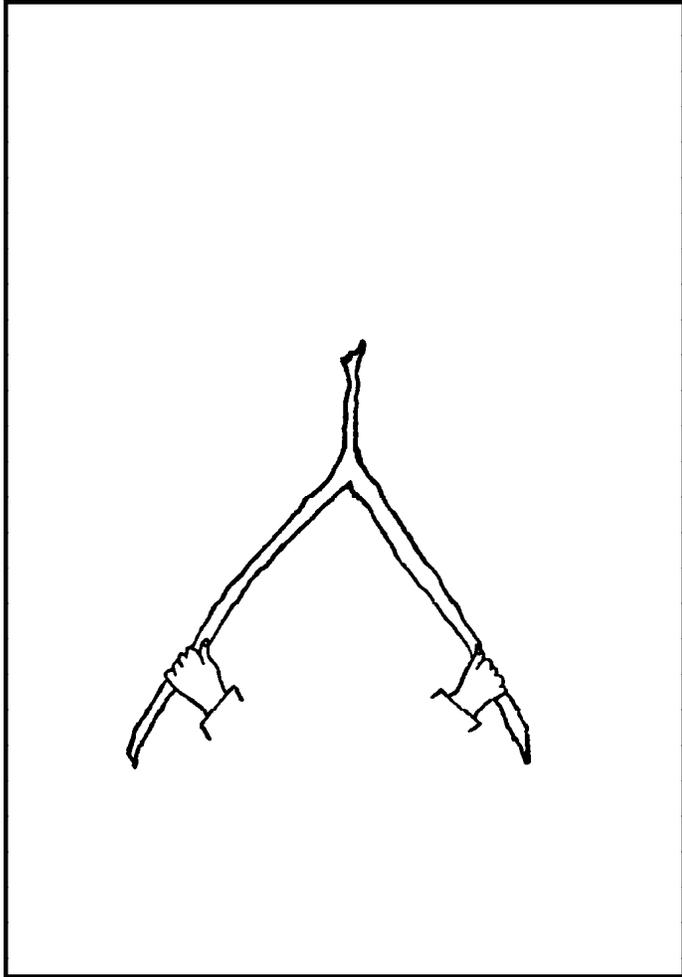
fully watching for them, he will gradually develop the direct type of Extra-Sensory Perception, in which that which he seeks to discern is perceived objectively just as his soul senses perceive it on the inner plane instead of objectively perceiving only their symbols. And he gradually will develop such facility in the use of Extra-Sensory Perceptions that he will be able to discern that which is transpiring at a distance, which has transpired in the past, or which will transpire in the future, without the use of a divinatory instrument.

Many people in reference to divining or other use of ESP have an erroneous idea of what to expect and how to proceed. As a consequence they do not get satisfactory results, and decide they have no such ability. Yet there are very few people who cannot learn cup-divining, although as in the exercise of inner-plane faculties by other methods, or, for that matter, as in the exercise of any other art, there is a knack to it. In almost every case all that is necessary finally to get this knack is to do considerable experimenting and persistently to practice.

Nor is there, as I have tried to make clear, anything unnatural or detrimental in such practices provided hypersensitivity or mediumship is not cultivated. There is a right way and a wrong way of doing almost anything. One can injure the eyes by reading in the twilight, and one can injure the ears by contacting noises that are too loud; but we do not jump to the conclusion from this that people should not acquire information through reading and listening to others. Nor should we condemn the acquiring of information through the exercise of the senses and faculties of the soul merely because it is possible to use them under conditions that are injurious.

Instead, we should realize that after a date not too distant, if we are to acquire information we will be compelled to rely exclusively upon ESP because, having passed from the physical, we will no longer have physical senses and a brain which we can thus employ. Such training in ESP and other soul activity as we can get before the transition, will make that much less training necessary when we move into the after-earth life.





Chapter 3

Divining Rod and Other Divination

THE MOST familiar use of the divining rod, and the one most people know something about through reputation if not through actual observation, is that of locating underground water. The divining rod of late years, however, has greatly extended its usefulness. In its different forms it is known to oil and metal prospectors as a "doodle-bug." And although the claims of those using "doodle-bugs" for such purposes should be taken with much caution, such doodle-bugs" at present are in rather common use, and at times with outstanding success, in the effort to locate mines, and in locating oil.

They have been employed, with varying degrees of success, in the development of the newer oil fields of the southwestern United States. Instances of their successful use in this region might be cited at considerable length, but as these have not painstakingly been investigated by men of academic standing as scientists, such citations would carry little scientific weight. Yet before explaining this form of divination and how to practice it, irrefutable evidence should be presented that it can be done. And, as more convincing than the experience of any layman, I shall call upon one of the greatest scientists of our times, Professor Charles Richet, who investigated the subject exhaustively, to present the necessary proof. In his noteworthy book, *Thirty Years of Psychical Research*, on page 230 he says:

The bending of the rod over water-springs or metals is incontestably true. It has recently been fully verified, with all possible care, and the phenomena can no more be denied than any fact of chemistry or physiology.

There was a series of trials published in 1913 by H. Magar, at the Forest of Vincennes at which it was clearly proved that masses of metals buried in the ground could be discovered equally well as moving water. The discovery of moving underground water has almost become a trade and cannot be doubted; the government engineers in different lands use the faculty of dowser {one who uses a divining rod is called a dowser) to discover water; this is done in various districts of France, in Tunisia, Algiers, the United States, and in German Africa. Differences of skill in dowsers are not due to the rod not turning in their hands, but to unequal ability in interpreting its movements as to the extent, depth, and direction of flow.

On page 231 he gives the results of still other investigations:

Summing up his results, M. Vire has sent me an unpublished note in which he give the figures below from fully verified trials since 1913 by Messrs. Pelaprat, Probst, Jouffreau, A. Vire, Colonel Vallatin, and the Abbe Mermet:

Subterranean water, number of experiments 19, successes 89%.

Subterranean cavities, number of experiments 23, successes 87%.

Metals and metallic veins, number of experiments 11, successes 80%.

Coal, number of experiments 9, successes 55%.

Calculation by percentage underrates the successes, for a remarkable positive result greatly outweighs many failures. The probability is not 1 to 2, but very much less.

For instance, M. Pelaprat and M. Vire (in an unpublished experiment) showed Mr. A.C., councilor of state, where to sink a well on his property at Juillac (Depart. Lot.). Several borings had been made without results. Messrs. Pelaprat and Vire indicated a thin stream of water thirteen metres below the surface; a well was sunk, and water was found in sufficient quantity for the purpose required.

These quotations from a book written by a man recognized throughout the world for his scientific attainments will, I believe, be sufficient to indicate not only that the divining rod actually may yield information regarding underground substances, but that in the hands of an expert diviner it may prove of great practical value.

In the past such divination has been practiced mostly by the ignorant. It has systematically been discouraged as a mere superstition. In consequence, it is an ability which has been cultivated by the few indeed, and this cultivation has not been approached in an intelligent manner. Therefore what has already been accomplished in this line is probably inferior and unreliable in comparison to what may be accomplished under intelligent training based upon a more thorough knowledge of the principles that must be utilized.

The Principles Involved in Using the Divining Rod

The principles underlying the use of the divining rod are the same in their general outlines as those underlying cup divination and other divinatory methods. Extra-Sensory Perception must be employed to enable the unconscious mind, or soul, to ascertain the position of the underground substance sought. Then, in order that this information, which after it has been acquired resides at least momentarily in the unconscious mind as a memory, shall be made available to objective consciousness, it must be projected into the physical world in a manner that can be recognized and given correct interpretation. It is the manner in which the information is thus imparted from the soul to objective consciousness which to a certain extent makes the divining rod unique; for in using it the unconscious mind utilizes control of certain nerves and muscles to cause the rod to turn in the diviner's hands in such a way as to transmit the information it possesses.

Now it might be thought that the senses of the soul could perceive the presence of one substance under the ground just as readily as they could perceive another. But experiments, such as the series just cited, indicate that it is much easier to locate underground water than to locate oil, and that oil is easier to locate with a divining rod than are metals.

A little reflection will show that this is what should be expected; for when these objects are above ground it is easier to detect some at a distance, by means of the physical senses, than it is to detect the presence of others. A horse, for instance, if thirsty, will smell water at a long distance. Also, in the amounts in which they commonly occur, water may be seen at a much greater distance than gold Pools of oil on the surface of the earth may be smelled at a distance, as well as seen. Silver, in the chemical combinations of its ores as usually mined would not be so readily seen at the same distance, and would not appeal to the sense of smell.

The astral counterparts of substances certainly do not all have the same properties; in fact, objects are as different on the inner plane as they are on the physical. Their properties vary as greatly. And as a consequence of their individual properties, some can be perceived by the soul senses much more readily than can others. This is just what experiments with the divining rod indicate.

Undoubtedly all objects radiate astral vibrations But in addition to these inner-plane radiations all physical objects also radiate Boundary-Line vibrations. As was explained in chapter 1, man normally lives in two realms; in a realm of slow velocities and fast time called the physical, and in a realm of high-velocity slow time which is called the astral world or inner plane. Connecting these two velocity-time regions, in one of which dwells his physical body and in the other of which dwells his soul, is a Boundary-Line region where velocities are those of light, electromagnetic waves and radiations. The realm where velocities are above 186,173 miles per second is the inner plane where mind resides and exercises Extra-Sensory Perception and Extra-Physical Power. The realm where velocities are below 186,173 miles per second is the outer plane where the physical body resides and exercises physical senses and muscular power. For the outer plane to affect the inner, or the inner plane to affect the outer, it must utilize energies of the Boundary-Line region.

As all physical objects have their astral counterparts, and can influence these only through Boundary-Line energies, and the astral counterparts can only influence the physical through Boundary-Line energies, it follows that material things radiate, in some degree, Boundary-Line energies. These greatly facilitate the detection of certain substances through ESP (Extra-Sensory Perception).

Material science is only now coming to recognize these Boundary-Line radiations which have been known to students of the occult for centuries. Let me quote from the front page of the *Los Angeles Times*, issue of December 30, 1939:

Columbus (O.) Dec. 29. (AP) A radio microscope, a new scientific instrument which has disclosed an entire world of unseen rays, was announced to the American Association for the Advancement of Science today.

Man himself as well as all kinds of supposedly inert matter constantly emits rays that this instrument 'sees'...

The radio device actually is a radio frequency spectroscope. It does the same thing for cool, nonflowing matter that the spectroscope does when it discloses the kind of atoms that make the stars...

It was reported by I. I. Rabi, P. Kusch and S. Millman of Columbia University to a crowded hall filled with eminent physicists who listened enthralled.

The Meaning of Symbols Seen

The existence of such rays coming from man and all living things, and probably from the inanimate world, has been suspected by scientists for many years. Today is the first experimental proof of their existence.

The discovery shows that every atom and every molecule in nature is a continuous radio broadcasting station. That hot atoms broadcast waves has long been a proven fact. But this new broadcasting is by atoms not only at room temperature, but in any degree of cold.

Thus even after death, the substance that was a man continues to send out its delicate rays. The wave lengths of these rays range from shorter than anything now used in broadcasting to the longest kind of radio waves.

The jumble of these rays is almost inconceivable. There are millions of them. A single very large molecule, Professor Rabi said, may give off 1,000,000 different wave lengths at the same time. The longer wave lengths of this sort travel with the ease and speed of radio waves...

There is one amazing difference between the new radio rays and familiar waves like light. This is the prolonged time, amounting to thousands of years, which these radio waves will keep on emitting from undisturbed matter. The more familiar rays, like light and heat, are all given off in a short time, as anyone can prove to himself by watching a fire.

The cells of the nervous system of the human body are specially adapted to the production of short-wave electromagnetic radiations and to carrying electric currents. Thus, as seems well demonstrated by experiments in telepathy, it is a radio broadcasting set. And as scientists have found these electrical phenomena of the nervous system are reversible, as is demonstrated when the cells recharge in sleep, this means also that the nervous system is a delicate receiving set, capable of intercepting short waves which reach it from other broadcasting sets.

Nerve currents which are given the frequencies characteristic of the influence of the upper-octave planets—Uranus, Neptune and Pluto—may be used for broadcasting or for reception by reversing the polarity. And while long distance telepathy often is accomplished through transforming high-frequency electromagnetic radiations into astral vibratory rates which have a still higher velocity, the more common short distance telepathy is accomplished through electromagnetic waves. For this reason the ancients classified thought-transference as one of the seven physical senses.

The senses of the soul are capable of perceiving on the inner plane, and quite apart from their electromagnetic radiations, the astral counterparts of physical objects, and acquire information thus about them. But objects and thoughts, and things which people have carried about their persons so that they have acquired the electromagnetic quality of their thoughts, radiate Boundary-Line energy. And a properly attuned nervous system within the radius of these electromagnetic radiations is capable of picking them up in the manner of a radio receiving set. It then requires only the ability on the part of the unconscious mind to interpret the significance of what is felt to acquire information not accessible to the physical senses.

Intellectual ESP gains its information more directly by an extension of

consciousness through which it contacts the astral counterpart of the object or condition. It does not depend upon picking up, radio fashion, either the astral vibrations or the electromagnetic vibrations radiated by that about which it seeks information.

Feeling ESP, on the other hand, depends exclusively upon picking up with the nervous system, or the currents traveling over it, either the astral vibrations or the Boundary-Line vibrations radiated by that which it thus contacts. And while Feeling ESP is capable of thus picking up and interpreting the astral radiations of objects and thoughts, those who practice it usually depend very largely upon feeling the Boundary-Line radiations of people and things. For the purpose of possessing very delicate receiving sets, capable of picking up and discriminating the difference between such waves as now are perceived by the radio microscope they hypersensitize their nervous systems.

Those who are good water diviners, and who as professional psychics are accustomed to give excellent personal readings to clients, usually are no better than others in tests with the ESP cards, or in acquiring information unknown to other minds or about matters which have no distinct Boundary-Line radiations. From a handkerchief carried by a person, or from a letter written by him, or from a lock of his hair, such a psychic may give amazingly accurate information not accessible through physical channels. But when the same psychic is asked to discern the symbol on a face-down card, if no other person knows what it is, that is quite a different matter. The electromagnetic radiations of these symbols are too weak and too similar for his nervous system to be able readily to distinguish one from another.

A stream of water under the ground, however, has powerful electromagnetic radiations, and to a person whose nervous system is even slightly attuned to pick up vibrations, radio fashion, its perception is quite easy. Oil, when in quantities sufficiency large to be commercially valuable, also has an electromagnetic radiation not too difficult to be felt by a hypersensitive nervous system. However, distance is a factor in the reception of Boundary-Line energies, and oil often is far beneath the ground. In locating things beneath the surface of the earth by means of Feeling ESP, both the quantity of the substance sought and the ease with which its characteristic electromagnetic radiations can be felt, as well as its distance from the diviner, are factors that enter into the degree of success in locating them.

But whether Felt through electromagnetic energies picked up by a sensitive nervous system or Intellectually perceived on the inner plane, the information to be of practical value must be in some manner transmitted to objective consciousness.

Now because the unconscious mind commonly directs the movements of the involuntary muscles, and those that perform their movements through habit, it is able to use unconscious muscular actions with facility in conveying its signals. Through the suggestion reinforced by tradition that the divining rod will turn down, or behave in a specified way, in the presence of the substance sought, it becomes aware of the nature of the signal it is expected to give. And thus in the use of the divining rod it employs unconscious muscular movements, even as much table-tipping, automatic writing, and many Ouija board messages may be attributed to not dissimilar manifestations.

From this explanation of the principles underlying the use of such an instrument it might be thought that the kind of a rod is unimportant. One might even be led to think that it would be quite as easy to locate underground

**Selecting the
Divining Rod**

treasures without the use of a rod or instrument of any kind through some arbitrarily chosen code between the soul and the physical brain. Experiments, however, show decidedly that this is not the case. They show that a rod made in a certain manner and of a certain material gives better results than one made otherwise and of a different material. Quoting again from *Thirty Years of Psychical Research*:

The Abbé Caubin, a very experienced dowser, was able to reveal the presence of divers metallic masses. The kind of rod used has some influence on the result. With a wooden rod there were eight successes out of eight trials; with a copper rod four successes in seven trials; iron gave two in four; and glass none in five trials.

The reason a rod of one material is not so good as that of another is much the same as that a microscope constructed of one kind of glass may be not so good as one constructed of another kind. Nor can one see without a microscope all that can be seen with one, even though in both cases the image is conveyed to the eye by rays of light reflected from the object. Certain substances, chiefly organic in nature, through the organization in their astral makeup, possess the power of collecting and transmitting inner plane and Boundary-Line vibrations more fully than other substances. They commonly are called mediumistic. Of them live ivory (as distinct from fossil ivory) has this power perhaps in greatest degree. Almost as mediumistic as ivory is witch-hazel. Next in value for this purpose is willow. Peach, almond and apple also are woods that are quite mediumistic.

The younger shoots or branches of the above named shrubs and trees are more mediumistic than the older growth. Also, the time when these shoots are cut has an influence upon their power to collect and transmit vibrations. It would seem that the general astral quality of the branch at the time it is cut from the main stem and thus exists independently is then somewhat polarized by planetary positions. The cutting of the branch from its parent, after a fashion is the birth of the severed branch, and the time it thus first exists independently is analogous to its birth time, from which a horoscope may be erected.

The one quality, however, which it is desirable that the branch so cut shall have, is mediumship. Therefore, for best results, a time should be chosen that will confer mediumistic quality upon the rod in the strongest degree. This time, as determined from astrological considerations, is just before midnight on the night of the full moon. That is, the night when the moon reaches its full after midnight, but before midnight of the following night. The moon should not have passed its full at the time the branch is cut. And if a month is chosen when the sun is in a negative sign, in which to cut the branch, so much the better. The most mediumistic time of year, and consequently the best time to cut a switch from which to make a divining rod, is just before midnight on the night of the first full moon after the sun enters the sign Capricorn. The sun then is in a negative sign in the fourth house of the chart, and the moon culminates in its own home, the most mediumistic of all the signs, Cancer.

After the shoots or branches are cut it is not necessary that they be made into divining rods at once. They may be put away until such a time as it is convenient to do further work on them, or they may be trimmed to the proper proportions at once.

The shapes of divining rods vary. The prevalent form, however, and the

one that seems to give best results in the hands of the widest number, is that of a prong, or fork, or crotch. The switch is cut some three or four inches below where it forks, and a foot or eighteen inches of both branches above the fork is left, the ends exceeding this length being cut off. This leaves a crotch, preferably forking rather widely, each of its branches at the largest place being about the diameter of a man's little finger, and about a foot or eighteen inches long, although the size of the rod may vary greatly from this.

The customary manner of using such a divining rod is to grasp the ends of the branches, one in each hand, with the thumbs and first fingers toward the crotch. This makes a circuit between the right hand and the left hand, yet the energy present also has opportunity to flow into the four or six inches of stub that has been left where the forks of the rod join, and which thus acts as a pointer.

The upper arms are held loosely close to, and parallel with, the sides. The forearms are held in front of the body at right angles to it. The divining rod, which is now directly in front of the solar plexus, is held with its point—the end where the two branches unite—turned toward the zenith. With the rod held in this manner, the diviner walks over the ground in the region where the substance sought is thought to exist. When he comes more or less close to the spot directly above the substance the point—the stub above where the branches join—will gradually turn toward the earth. The closer to the spot directly over the object sought he comes the more downward points the rod until, when he is directly over the spot where it occurs, it points perpendicularly downward to the earth.

By far the most potent force operating to turn the rod downward usually is the unconscious muscular action of the diviner. The involuntary muscular contractions, directed by the soul, are so strong often as to overcome any and all resistance the diviner may make to the turning of the rod. There are other cases, nevertheless, in which there undoubtedly is some psychic force present other than muscular contraction.

With a rod of the shape I have described, even though the rod turns in the hands with such force as to break it, and brings blisters on the hands of the diviner, it is difficult to prove that these results are not wholly due to involuntary muscular movements. Other forms of divining rods, however, are occasionally used. Sometimes a long, straight switch of hazel or willow is held with both hands near the large end. Such a switch will sometimes, in the hands of an experienced diviner, bend downward at the tip violently, much after the fashion of a fishing rod when a fish has been hooked. It will then continue with the tip bending down as if a weight were attached to it, a condition impossible to produce by any amount and kind of muscular movement of the hands where they hold the rod.

Another method of using a divining rod, although, I believe, not so good as the one I have recommended, is to grasp a straight switch of hazel or willow near both ends. The middle part, then, is supposed to bend downward when over the substance sought. This bending will sometimes take place when it is held so loosely in the hands as to make it impossible thus to bend it through muscular action. Then again, as shown by experiments carried out by Paul Memoine, when the ends of a divining rod are placed in sheaths, and these are held in the hands, the rod nevertheless turns in the sheaths. This could not happen if muscular action alone were responsible.

The novice at using the divining rod should not expect violent manifesta-

Using the Divining Rod

tions such as have just been described. With the first trials it should be sufficient if the rod turns down in a manner somewhat accurately locating the substance sought. The turning will probably be due to involuntary muscular contractions. Yet it should also be recognized, so the mechanics of the subject may be thoroughly understood, that even as when tea-leaves or coffee-grounds are being distributed in a cup, or when tarot cards are being shuffled, so also when using the divining rod there may be present a psychic intelligence which not only perceives the matter sought, but which also is capable of exerting an influence upon the movement of the rod quite independent of the muscles of the diviner.

Such independent movement is possible only when there is electromagnetic energy at hand in considerable volume, radiated from some person present. Therefore, these violent and independent manifestations of the rod usually occur only when the diviner is pronouncedly mediumistic. Yet a person not mediumistic in this sense may use the divining rod with quite as much accuracy. The movement of the rod may be only strong enough to act as a signal from the unconscious mind, yet give information of utmost value and precision.

Locating Substances Other than Water

When water is the substance sought the diviner commonly uses the rod without anything in addition to it. But when oil or the metals are to be located some system must be employed that will impress the information upon the soul that water is not wanted, and just what the nature of the substance is that should be located. This is accomplished in different ways by different diviners, but the method most in favor is to hold a portion of the substance sought next to the divining rod in the right hand of the diviner.

Thus if oil is to be located, a small cotton cloth is saturated with crude oil and wrapped around the portion of the rod where grasped by the right hand. If silver is sought, a silver coin is held in the right hand against the rod where it is grasped. If gold is the metal to be found, a gold coin or a gold ring is grasped next to the rod in the right hand. A portion of the substance sought should actually contact the rod in a manner as if it were expected that the energy from the diviner should flow through this substance and out through the pointer of the rod.

And, in addition to astral energy, it seems that electrical energy—associated with both the earth and the diviner—must flow through the rod for its successful operation. Thus it has been proven by various series of experiments that rubber soles on the shoes, or glass insulation from the ground, or rubber, woolen or silk gloves on the hands, destroy the power of the rod. The feet must contact the earth in such a manner that there is no pronounced insulation, and even very heavy leather soles on the shoes are not best. There also must be no insulating material between the hands and the rod held by them. It is unlikely that astral energies are hindered by insulating materials, but astral energies to affect physical substances, such as the turning of the rod, impart motions through Boundary-Line energies. That these shall be adequately present it seems that the diviner's body must be properly grounded. That these electromagnetic forces may act upon the rod, it seems there must be no insulation between his hands and the rod.

Estimating Depth and Volume

The mere matter of locating where there is underground water or underground oil or underground metal is the easiest part of a diviner's work. Were his work to stop here it would be of but slight value. It is his endeavor also to

determine approximately the amount of substance present, at what depth it occurs, and in the case of water the direction of its flow.

The amount of the substance present is approximately determined by the violence of the pull on the tip of the rod. Only experience will teach the diviner how much pull on the rod represents a given amount of the material sought. An angler who has caught trout has an approximate idea of the size of the fish he has hooked before lifting it from the water. Another kind of fish of equal size may not exert so much pull upon the line as a trout. Yet if he knows the kind of fish he has hooked he may be able to tell something about its size by its pull on the line. So, in using the divining rod, knowing the material sought, the diviner from his previous experiences with this substance seeks to determine by the amount of pull on the rod just about how much of the substance there is.

It is common for diviners to estimate the depth of the hidden material in this way: The point where the rod first starts to turn is noted. Then the point is marked where the pointer turns completely down, perpendicular to the earth. Usually the diviner goes to some distance, and in a different direction, from where the pointer turns completely down, and again walks toward the spot and notes where it commences to turn, and also if it turns completely down at the same spot. He does this from several directions. Then in each case the distance from the point where the rod commenced to turn to where it turned completely down is measured and the average taken. If the diviner is quite precise in his work, this measured distance is the depth the substance sought is under the surface.

The point is approached from several different directions and the average of the distances is taken to lessen the likelihood of error. Experiments with the diviners in the oil fields, where the depth to the oil may be well over a thousand feet, and is often several times that, have yielded some amazing results. The distance between where the rod commenced to turn and where it pointed directly down, when tried from various points has, with some diviners, varied not more than a few feet. If this were guess work it is remarkable that a person could guess a distance so great as this, after having established it at first trial, again and again, from different directions, with not more than two or three feet difference as measured later by a tape line. But when this also has been found to coincide as closely with the depth of the well when drilled, it is truly a remarkable achievement. It must be added, however, that such accuracy and precision, among those who divine for oil, while attained by a few, has been fallen far short of by the many.

In some places, notably in France, the divining rod has been used successfully to locate not only minerals, but also to locate underground crypts and caverns. In locating coal, a small piece of coal is held in the right hand against the rod. Likewise in locating other minerals, a portion is held against the rod. How, then, is the diviner to distinguish an underground grotto? He holds in his right hand, next to the rod, a small piece of clay tubing or a small hollow clay ball. This focuses the soul senses on hollow spaces under ground.

The approximate contour of the hidden deposit or cavern may be determined by using the rod at different points, and noting the amount of pull on the rod at each point. In the case of an underground stream the rod will point down almost immediately at any spot directly over its course. Therefore, to find its depth under the ground it is necessary to approach its edge from beyond its boundary, noting the distance from the point where the rod begins to turn to

**Determining the
Contour of
the Deposit**

**Many People Can
Successfully Use the
Divining Rod**

the point where it finally is perpendicular to the earth. If there is a distinct current in the underground stream, the direction of the current's flow will be indicated by a slight vibration of the tip of the rod. The vibration, or series of slight movements of the rod, will be toward the direction in which the current is flowing. It will be felt, perhaps, by the hands of the diviner as a tremulous tugging of the rod in the direction of flow, more distinctly than it is seen. He is thus quite definitely made aware of the movement of the underground stream and the direction of that movement. But if the underground substance is not in motion, no such vibration is felt in the rod after it has turned directly down.

Experiments indicate that rather a high percentage of people can use the divining rod with some success at the first few trials. Some who have studied the matter have concluded that all persons, with sufficient training, could have some success as rod diviners. When we reflect however, that some persons never seem to be able to learn a simple strain of music, that others never master, even after arduous practice, the simplest mathematical problems, that there are persons in considerable number who cannot distinguish between the colors red and black, it seems probable that there are many persons also who could not develop the ability successfully to use the divining rod.

When we bear in mind that the greatest naturalist of the nineteenth century, Charles Darwin, in his maturer years lost the power entirely of appreciating music, and that another great naturalist and scientist, Louis Agassiz, had a decided weakness in mathematics, we are not likely to make the mistake of considering those deficient in some normal faculty as necessarily mentally inferior.

It would seem that the power of communicating in some small measure what the soul perceives to the physical brain is a normal faculty. It is a faculty, however, which has received scant attention in the past, and for that reason it performs its function imperfectly with most. The ability of the unconscious mind to communicate signals to the physical brain by means of involuntary muscular contractions, also is a normal faculty; for it is not altogether dissimilar, although there is an element of objective consciousness present in them, from winking the eye involuntarily or Jerking the hand away from a very hot object or recoiling from a startling noise. In the case of many involuntary movements it is better to permit the actions to be controlled by the soul. Yet there are other instances, blushing for instance, where such control is inconvenient, and still others where it might prove dangerous. It is well, therefore, carefully to watch the effect of practice with the divining rod.

The distinction here between utilizing one's own faculties, and that of being under the control of some other entity should be kept well marked in the mind. The irresponsible medium permits whatever intelligence is present to use his brain and nerves and muscles. The diviner instructs his own inner-plane senses to perceive what is sought. He instructs his soul, or unconscious mind, to use his nerves and muscles to impart this information to his brain through turning the rod. He does this much as he would instruct his soul to supervise the function of digestion for acquiring better health, or instruct it to awaken him at a specified time in the morning, or instruct it to aid him in the performance of some work requiring exceptional skill.

When we thus instruct our unconscious minds to bring about certain results, and those results follow, we are still in command of ourselves. But when we vacate control and permit another to take charge we are breaking down

our power to direct and control ourselves in the future. Nevertheless, both Feeling ESP and employing involuntary muscular movements such as are present in rod divining, need to be approached with caution. The caution is necessary to insure that conditions which are well within the individual's control at start do not develop into conditions which are not thus completely under his control.

The faculty of finding substances may be cultivated by using the rod to find a portion of the chosen substance which has been buried, or which has been placed under the floor, by an acquaintance. In this way the rod may be used to locate the exact spot where a small portion of the substance has been hidden close to the surface. To practice estimating the depth of the deposit a dry well may be utilized, and the substance may be suspended in the well at depths unknown to the diviner. The rod should commence to turn at a distance from the well equivalent to the depth of the substance under the ground.

Another form of divining instrument occasionally used in locating hidden deposits is a coin tied on the end of a string. The prospector walks over the ground where the mineral is likely to be. The coin on the end of the string performs no unusual movements so long as there is no mineral deposit underneath. But as it approaches such a deposit it begins swinging around in a circle, due, no doubt, to the unconscious muscular contractions of the diviner. The swinging, and also the spinning of the coin, become more violent as the deposit is neared becoming most violent when directly over the deposit.

There are variants from the common usage, but it is usual to use a gold coin for locating gold, a silver coin for locating silver, etc. The coin, like the divining rod, is a means by which the soul signals objective consciousness what it has perceived by its inner-plane senses.

There are other rods, used by metal prospectors, in which a little chamber at the end of the rod farthest from the hands contains metals, or other substances, in various combinations. The principle on which they operate, however, is essentially the same as that employed in the ordinary divining rod as already described.

There is also a method of divination common in some sections which employs a small Bible to answer questions. No doubt there are many variants of the method, and that it can be practiced by one person, but as I have witnessed its use two persons acted as diviners.

The small Bible is tied to a string and the other end of the string is tied to the middle of a cane. One person holds one end of the cane and the other person holds the opposite end. The Bible is thus suspended about a foot from the floor by the string tied to the middle of the cane. The Bible is then permitted, by the movements of the hands holding the ends of the cane, to sway gently to and fro.

The question to be asked is clearly formulated in a manner that it may be answered by yes or no. One or more passage of Scriptures is chosen to repeat before the question is asked, such as two or three verses of the Twenty-Third Psalm. Then, after repeating the Scriptural quotation decided upon, one of the persons holding the cane, the Bible gently swinging meantime, follows the quotation with the question. If the answer to the question is no, the Bible will almost, or quite, stop swinging; but if the answer is yes it will begin to swing in circles that become wider and wider until this is recognized by the diviners as an affirmative answer to the question.

Coin on a String

Bible on a String

Geomancy

The religious element and the solemnity enjoined tend to direct the attention of the souls to the question. One question follows another, each preceded by the Scriptural quotations. In this manner, through affirmative and negative replies, considerable information of value occasionally is gained. Of course, as a usual thing, in this method of divining the unconscious mind merely makes use of the unconscious muscular contractions to signal what it has acquired through ESP to objective consciousness.

I have seen a native of Baluchistan give a divinatory reading, which subsequently proved quite correct even in detail, to another sorely perplexed native of the same country after the following manner:

He first brushed a space in the dust a yard or two square. Then he cut a switch from a nearby tree, trimming it so there were several prongs left at the smaller end. Grasping the switch by the larger end, he used the prongs to trace marks in the leveled dust. While making the marks on this dust blackboard he looked off into the distance in an abstracted manner and permitted the switch to perform whatever movements he felt impressed to make. He did not look at the design thus automatically traced in the dust until after such marks as he felt impressed to make were finished. Then he dropped the switch and directed his attention to the tracings.

The tracings, which presented a crazy-quilt effect, were interpreted much after the manner in which a divining cup is read. The combination of lines and spaces gave a bizarre resemblance to pictures of objects and animals. These were interpreted as symbolic of approaching conditions and events, the interpretation passing from one figure to another until the resemblances were exhausted.

On another occasion the same diviner was asked a question which could be answered by yes or no. In this instance one person was desirous of knowing if another person who had gone away would return.

He took up a small stick and looking into the distance made a row of marks in the dust, then below these another row, and below these a third row, without keeping track of how many marks were made in each row. He then counted the marks made in each row and by a single mark, or by two marks, made notation whether the marks in a row were odd in number or were even. These resultant marks then were counted and the number so found was seen to be an even number. His answer, therefore, was in the negative, that the person would not return. Had the final result been an odd number, he would have passed judgment in the affirmative.

This is but one of a great number of methods of divining in the earth, called geomancy. I will briefly give another method requiring a little knowledge of astrology for its interpretation:

Pencil and paper may quite as well be substituted for the earth. Four horizontal rows of marks, or dots, are traced on the ground, or on paper, without any thought being taken as to the number of marks made. The top row is then counted, and if the resulting number is uneven 1 cipher is marked down, but if the number of marks is even, two ciphers are marked down. Then the next row beneath is counted, and the cipher, or ciphers, designating whether the row is of even or uneven number is marked down directly beneath the cipher, or ciphers, marking the first row. The result of counting the third row is noted down beneath the others, and the result of counting the fourth row is placed beneath this. The result is a figure containing from four to eight ciphers, there being a possibility of sixteen different designs. These designs

have arbitrarily been assigned to the ten planets, certain of them representing planets well aspected, and others representing planets much afflicted by aspect. This arbitrary assignment is given on pages 30-31 in chapter 2.

Now if the answer to a question is sought, the diviner, while keeping the question in mind, makes four rows of marks as above instructed. He then determines which lines are even, and which uneven, noting down the result as ciphers. These ciphers thus jotted down present one of the sixteen designs shown at the front of this booklet, and thus represent one of the planets. If this planet is favorable to the proposition, the reading is thus given; if it is adverse, the nature of the affliction is made known.

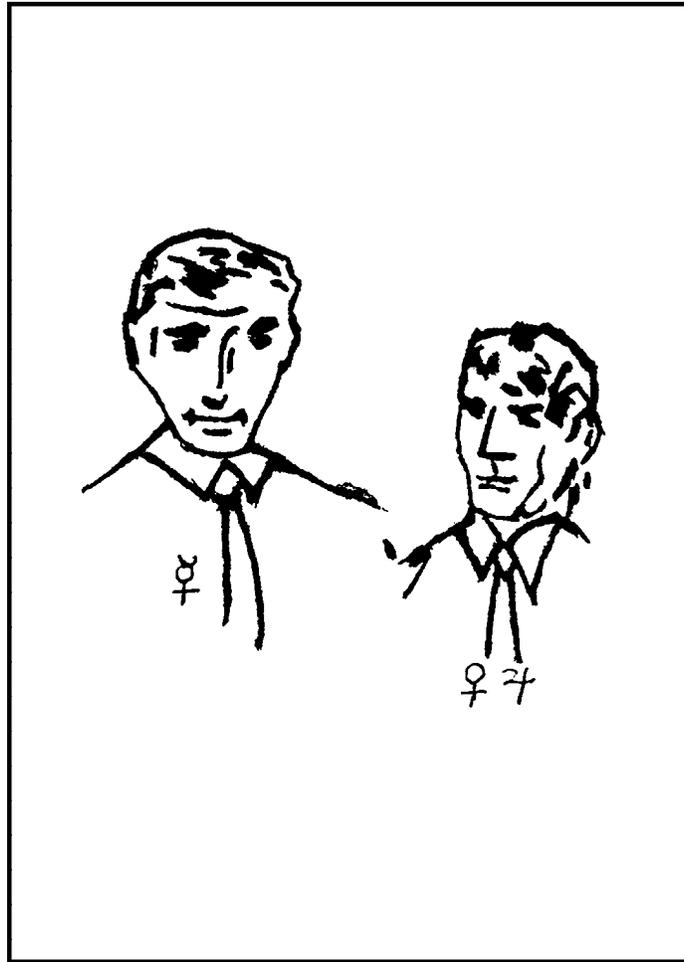
Should a complete reading be desired by this method of astrological geomancy, the diviner uses an ordinary blank astrological chart. The design resulting from the first four lines of marks corresponds to one of the planets, and he places this planet, with its aspect if it has one in the design, in the first house of the chart. He then makes four more lines of marks and places the planet and its aspect, if any, thus found in the second house of the chart. And thus he proceeds until each of the twelve houses contains a planet. These planets, by the nature and aspect of such as have aspects in the design, each indicate the events and conditions that are approaching in each department of the life. In this manner a very complete reading can be given covering all twelve departments of life.

Astrological geomancy requires that the diviner know something of the nature of the planets and of the houses of a horoscope. Such knowledge is not required, however, to consult other oracles, such as those commonly to be found in a Book of Fate. The designs formed by noting even and uneven lines, or the symbols found by some other apparently chance method of selection, then correspond to the answer to be found elsewhere in the book. The instructions often require that the resulting designs or symbols be combined, or that there should be other complex manipulation. The principle, nevertheless, is quite the same.

The accuracy of the information received by the methods of divination mentioned depends upon the ability of the diviner's soul to perceive conditions not known to the objective consciousness, and to communicate that knowledge, by means of involuntary movements of the body, to the objective consciousness. No one may say, without trial, to what extent reliable information may, or may not, be gained in this manner.

One thing seems sure: Now that man has conquered the air, the next realm to conquer is the astral. Had life in the past been content to function in a single realm there still would be fish in the sea, but no creatures on the land. I am inclined to believe that the conquest of the astral realm is no greater task for man, nor requires greater initiative nor courage, than the conquest of the land by creatures originally unable to breathe dry air, whose limbs were fins, and whose conception of what other environment than the sea is like could hardly have been more or less comprehensive than the conception now, of the majority of persons, regarding the astral region.







Chapter 4

Instantaneous Character Reading

SINCE the world entered the Pluto Period of the Aquarian Age with the discovery of the tenth orb of our solar system March 12, 1930, cooperation, which Pluto rules, has gained a position of importance which is far superior to that which it has held at any time in previous history. Cooperation among certain nations, in response to the Lower-Pluto influence, may be the greatest threat of destruction to civilization. But on the other hand, the eventual cooperation of all the important nations of the world, in response to the Upper-Pluto influence, is the only hope that modern civilization can be preserved and advanced to make the world a happy place in which to live. Yet any effective cooperation between individuals or between nations implies that each shall understand the character of the other.

Without cooperation between men, mankind would be like the spiders; for they are among the few animals that have with each other almost nothing in common, no two occupying the same web for long. Or they would be like the grizzly bears, who also are hermits, avoiding contact with their fellows. But we look upon neither the spider nor the grizzly bear as examples for human emulation. Each is the most ruthless savage, the spider of that phylum of animals containing more species than any other, the Arthropoda, and the grizzly of the highest class of animals, the Mammalia.

The history of human evolution is the history of forming cooperative groups. First the savages united in the family. When the family group became stabilized and various families united in a cooperative effort to repel invasion and procure food, another step had been taken toward civilization. Family life resides at the very core of human progress. Next, when various tribes composed of united families came together under a common leadership and for a common purpose, there was formed a nation. Then when such a nation had been stabilized over a sufficient period of time savagery vanished and barbarism took its place.

These steps in progress are clearly illustrated by the North American Indian. Existing in isolated groups he is found with little culture even for a savage. But where numerous tribes became banded together under a common leader, savagery vanished, and he rose even above barbarism; for ancient Mexico furnishes examples of culture and government that may well be styled civilization.

Undoubtedly the nation is a link in the chain of upward progress. But so long as each of the various nations of the world strives mightily for its own

advantage, with little consideration of the suffering it may bring to other nations who have thus been deprived, there will be periodic conflicts which will threaten the destruction of civilization. There can be no permanent peace in the world until all important nations find the common basis for cooperating, not to gain an unfair advantage for one or a few, but in the effort to produce and distribute in a manner advantageous to all, the material things people need for the most abundant type of life, and the spiritual doctrines which, based on the laws of nature as they actually operate, alone lead to happiness.

The greatest obstacle to taking this final step in cooperation, which is the only way periodic destruction through vast wars can be avoided, is the failure of each race and nation to understand the motives and characters and needs of the other races and nations. It is not, I believe, as some think, that people do not desire to agree—for the vast majority are convinced of the futility of periodic wars—but that they do not know how. They are not sufficiently versed in each other's characters, and hence cannot exercise the skill necessary to bring about agreements which otherwise could be made of advantage to all.

Nor, as a rule, do I find the people whom I meet—and I have met a most wide variety—desirous of antagonizing other people. Mostly they wish to get on well with their fellowman, and to do a small part at least, toward keeping the affairs of common interest to mankind moving in the proper direction. But some of them do not get on well with others, not so much through perverseness as because they do not know how. Having little knowledge of the indexes of character they persist in doing the very things, unwittingly, that annoy and arouse antagonism in those with whom, to be themselves successful, they should cooperate.

There can be no doubt that the ability to judge character quickly and accurately gives a person a great advantage. He perceives both the strength and the weakness of the person with whom he is dealing. He is able, through appealing to his likes or through taking advantage of his weaknesses, unduly to influence him. But this phase of the matter, so often emphasized by those who teach character analysis, and so often, alas, taken advantage of by the semi-confidence man who studies character analysis and practical psychology for the purpose of forcing a victim to buy what he does not need at a price several times too high, is the inversive, or Lower-Pluto, side of the matter. It is but another instance, of those increasing in variety, of a power that should be used for construction being used destructively.

The constructive, and more important, phase of the matter, is to impart such knowledge as will enable one person to cooperate to the highest extent, and with mutual advantage to all, with any other person with whom he may be brought into contact.

Few men rise to great achievement without the ability, in considerable measure, to read character. The person who employs others must be able not only to judge his employees as to their integrity, but he must know whether a particular person is fitted for a certain type of work. He must, when hiring a man, perhaps, pass judgment on whether the latter has the ability to think quickly and to carry responsibility well.

To the employee the ability to read character is no less valuable, for it enables him to avoid the inconsequential actions and words which may, perhaps, prove particularly annoying to men of the type of his employer. It not only enables him to render better service through avoiding friction with his fellow employees and his employer, but it enables him to determine just the

kind of service required and just how much initiative he is supposed to take, in order to rise rapidly to better positions.

In the home, also, the ability to read character is valuable. If husbands better understood the characters of their wives, and if wives better understood the characters of their husbands, there would be far fewer separations. Marriage, when successful, is a mutual adjustment of the tendencies of one person to the tendencies of the other. But anything like a satisfactory adjustment demands that both shall understand not merely what each states to be the likes and dislikes—for without character analysis few persons understand themselves—but that each shall have a comprehensive grasp of the true character of the other.

Having indicated how important in the lives of most individuals and in the destinies of nations and civilization ability to appraise character is, the next step is to consider how it may be accomplished.

I am convinced that there is no better index to character, no better method of judging ability, and no system more reliable in determining where success will be greatest for energy expended, than natal astrology. Natal astrology, however, requires that the birth data be known. It requires also considerable special ability, and the time to erect a birth-chart. Very frequently it is inconvenient, and sometimes impossible, to get the birth data. In the ordinary run of life one meets people under circumstances where an instant estimate of their characters and abilities must be made, which sometimes may, and sometimes may not, later be verified at leisure by the erection of an astrological birth-chart. And it is for the purpose of making such quick estimates of character, when it is not feasible to use birth-charts and thus acquire greater details, that these four lessons on character reading have been written.

As has been explained in a number of the B. of L. courses, and in considerable detail in Courses 5, 9 and 10, the character, or soul, is the sum total of all past experiences. These experiences, through their accompanying states of consciousness, have added energy to the astral body. They, of course, include those rates of energy imparted by the mother to the child's astral body during gestation; for the mother provides the environment during this period, and this environment—even as do both earlier and later environments—affords experience for the evolving soul. The character at birth, then, is the sum total of all the energies that have been added to the astral body during its evolution through innumerable lower life-forms before its birth into a human body.

In the course of its evolution through these lower forms of life the requirements of environment have evolved states of consciousness, or intelligence-factors, relating to its survival. One set of these intelligence-factors revolves about the universal urge for self-preservation through seeking safety, another set revolves about survival through aggression, another set revolves about the care of the offspring, etc. Furthermore, these intelligence-factors are organized into thought-cells and thought structures.

The astral body is thus composed of the psychoplasm of experience organized into thought-cells and thought structures; and these are mapped by the chart of birth. The prominence of a given planet in the birth-chart maps the power of the thought-cells of corresponding quality in the astral body.

The position of the planet in the birth-chart is not the cause of certain qualities of character. The cause of the qualities the planet's position and aspects indicate lies in the thought-cells and thought structures which it merely

The Fundamentals of Instantaneous Character Reading

maps. But it does map the strength of a particular family—one family of the ten—of thought-cells as they are present within the astral form, and their harmony or discord and relationship to others of the ten families of thought-cells that are also present within the astral body. The character, as we discern it, is the external expression of the energies of the thought-cells and thought structures which the planets merely map.

As will be explained in more detail in chapter 5, the physical body in its growth, and in the replacement of tissues in later life, tends, insofar as it has materials at hand with which to do so, to reproduce the astral body in physical substance. The physical body thus, in its shape and structure, is built according to the pattern of the various thought-cells and thought structures and their interrelations, as these at the time reside within the finer form. Therefore, by becoming familiar with the particular physical characteristics by which each family of thought-cells tends to express its power or weakness, we have a guide to the power or weakness of the given thought family. Then from knowledge of the relative power and intensity and interrelations of the thought-cell families thus revealed, we may form an opinion regarding what the person thus appraised will do under given circumstances, and can make a just estimate of his abilities.

It will now be apparent that the whole art of instantaneous character reading is based upon ability to judge by the external form and actions the intensity and relations of the various mental factors that persist as thought-cells and thought structures within the finer body and constitute the character, or soul.

Blonds or Brunets

Usually, when it is desirable instantly to form an opinion about a person's character or ability, the object sought is to determine if he is suited to fill a certain place, if he is a reliable person, or how he will react to a certain situation. Under such circumstances the requirements of the occasion do not call for a minute analysis of the character in all its aspects, but rather a judgment relating to a few qualities that have a direct bearing upon the matter at hand. And although practice will enable a person at a glance to note a wide variety of character expressions, and thus instantly form a very reliable opinion about the character and abilities even in minor details, yet the chief end sought in instantaneous character reading is to be able to single out those marks of character which indicate the qualities relevant to the matter at hand and pass instantaneous and correct judgment upon them.

In considering these external characteristics, by which the inner character may be judged, it will be advantageous, insofar as possible, to commence our studies with those that are most obvious and easily noticed, and proceed gradually to those which require more minute observation and detailed analysis.

One of the most familiar methods by which people describe each other is to class them as blondes or brunets. That this method of description is so popular proves that it is a distinction commonly and easily recognized. The races of the world readily fall into the category of light peoples and dark peoples. Likewise, among the white races, there are light whites and dark whites. The Nordic people are blond, the Alpine people and the Mediterranean people are brunet, yet these three races are all white, and the population of Europe as well as that of America is very largely a mixture, in varying degree, of these three white types.

Some people by their blondness, by the ranginess of build, and by the high-crowned, long, narrow heads, instantly show the characteristics of their

Nordic ancestry. Some people, by their brunetness, by their rather frailness of build, and by their long, narrow heads, show the characteristics of their Mediterranean ancestry. And still other people, by their brunetness, by the rather short and quite stocky build, and by their low-crowned, broad heads, show the characteristics of their Alpine ancestry. But unless we are very careful we are apt to get the cart before the horse and conclude that races have certain characteristics because they are fair, or rangy, or brunet, or thickset, when the reverse is the case.

There is a constant action of environment to produce thoughts of a certain type, and these thoughts influence the shape of the head, the form and size of the body, and the color. Environment has a temporary influence directly upon the body, as when abundant food nourishes, or lack of it depletes, or when the sunlight produces a darkening of the skin. But the more permanent changes in color, form, and structure, are due to the persistent thinking of a certain type of thoughts that have been stimulated by the environment.

For this reason we need not go, to any great extent, into the racial history of the people whose characters we wish to analyze. The racial history, insofar as it affects the character, reveals itself in the physical form. Of more importance than racial history is the history of the soul as it evolved through the various lower forms of life. Its character when born into the human form depends upon the states of consciousness organized in its astral body before human birth. Whatever tendencies were most strongly accentuated by the demands of environment previous to human birth will be most strongly accentuated—due regard being paid to it now functioning on the human plane—in the human character.

The human character is but the expression, on the human plane of endeavor, of all the characteristics previously acquired. But as through the Law of Affinity a soul is attracted to parents whose vibratory rates at union correspond to its own vibratory rates, it is attracted to a race corresponding to its own qualities. And as the same thought-cells that constitute the character likewise tend to give the physical body its texture and form, from the bodily form we can infer the type of experiences in the soul's past that have developed the character, as well as read the character itself.

We find in astrology that any thought-cell family may be quite as powerful in one person as another, yet manifest through different departments of life. For instance, one person may be selfish where money is concerned, but not selfish about his family and friends. Another person may be very selfish where family and friends are concerned, and not very selfish about money. The selfishness, in each instance, may be due to an overdevelopment of the Safety thought-cells—astrologically ruled by Saturn—but in one instance organized about finances, and in the other instance about friends and the family. Therefore, we must be cautious in our interpretations not to confuse the very weak development of a group of mental elements with its expression in a single channel, for the element may be there but express through a different department of life in one person than in another.

From the color white all the visible light rays are reflected. It is the Positive color. From the color black none of the visible light rays is reflected. It is the negative color. Furthermore, black skin through its absorbent qualities protects its wearer from the actinic rays of the sun. Fair skin is adapted to a region of less intense sunlight where such protection is unneeded. Blondes are blondes, however, because the Power thought-cells and the Aggressive thought-cells are powerful in the astral body. This means astrologically the

Sun and Mars are prominent in the birthchart. Brunets are brunets because the Safety thought-cells and the Domestic thought-cells are powerful in the astral body. This means that Saturn and the Moon are prominent in the birth-chart.

Blondes love power. They like to dominate others. They like to handle large affairs. They have executive ability. Brunets are more submissive. They do not like too large responsibilities. They are good managers where aggressiveness is not required, and excel in administration.

Blondes act quickly and have great strength. Brunets act more deliberately and have greater endurance.

Blondes are inventive, creative, resourceful and original, but dislike the tediousness of carrying out their plans. Brunets are more patient, painstaking and thorough, and tend to finish what they start.

Blondes are hopeful, fearless, restless, and ever willing to take a chance. Brunets are meditative, more quiet, careful, conservative, and cautious about a hazard.

Blondes love excitement and the crowd, They love to mix with people. They like change and variety, and this is true even of their affections. Brunets love the home, their friends, and their immediate associates, but are not so fond of crowds. They are more constant in their likes, and in their affections, and resent too much change.

Blondes love new friends and pioneer work, and are given more to generalities. Brunets love to remain at home and develop the immediate resources. They are given to specialization.

Blondes tend to express themselves in physical action, and in terms of concrete material results. They thus may become scientists. Brunets tend to express more through their emotions. They are more mystical, more religious in the devotional sense of the word, and may become philosophers.

Blondes have a genius for government. Brunets prefer to let others govern that they may have time and energy for something else.

Blondes are creative and inventive. Brunets are imitative, and improve and perfect the inventions of the blondes.

Blondes fall in love quickly, and out of love quickly. Brunets fall in love more slowly, their emotions are more intense, and their affections are more enduring.

Blondes tend to brilliancy. Brunets tend to painstaking and thorough accomplishment.

Blondes are much more apt to dissipate than brunets. Brunets are much more apt to seek revenge than blondes.

Blondes want action, they want facts, they have little patience; and concrete things and commercial interests appeal to them. Brunets are dependable, they want theories and reasons, they have patience and endurance; and art, religion, literature and philosophy appeal to them.

In sickness the blond tends toward the acute complaints, the brunet toward those that are chronic.

It should be understood, in drawing these comparisons between blondes and brunets, that blondness and brunetness constitute but one of several factors that always must be considered, such as the type of body, general proportions of the head, and the tendency of the profile. Nevertheless, blondness or brunetness will modify the character as judged by the other factors perceptible toward the traits enumerated above. That is, no matter what the other factors indicate, blondness or brunetness must be considered as modifying what otherwise is indicated.

**Interesting Blondes
and Brunets**

The typical blond has a fair or ruddy skin, flaxen hair, and blue eyes. The typical brunet has dark skin, black hair, and dark brown eyes. A person with dark brown hair, a skin neither dark nor light, and blue eyes, has some traits of both blond and brunet. Likewise a person with light hair, a skin neither dark nor light, and brown eyes, has some traits of both blond and brunet.

Which type of tendencies will predominate may be determined, if two of the three factors—hair, skin, and eyes—agree, by casting the deciding vote somewhat in favor of these two. But where hair or skin is neutral, being about halfway between, the predominance is shown by the eyes. That is, if the hair is light and the skin neither dark nor light, and the eyes are decidedly brown, it indicates more of the brunet tendencies. Or, if the hair is black and the skin is neither dark nor light, and the eyes are blue, it indicates that the blond tendencies are more powerful. The color of the eyes is a stronger index to the blondness or brunetness than the color of the hair.

Now having decided at a glance that a certain person is a blond or a brunet, and at the same time noting that the bodily build, the proportions of the head, and the profile—all factors that need but a single glance to ascertain—do not counteract, in any marked degree, the tendencies shown by the complexion, let us see what practical application may be made of these observations.

If a person applying for a position as a salesman is a blond, we decide that such salesmanship as he possesses can best be exercised through going out and getting business. If he is a brunet, we decide that he has not the kind of initiative to go out and hunt business, but that he has the patience, the desire to render service, and the carefulness, to stay in a store, or place of business, and successfully transact the business that comes to him.

Blondes, by temperament, are business-getters, but through impatience with details it often becomes necessary for them continually to hunt business, because they do not properly take care of what they get. Brunets, on the other hand, are business builders. They are steadfast and reliable, and take pains not to lose a customer. In management they are careful and systematic, and in their investments are conservative. They are consistent and persistent in their policies.

Neither should it be lost sight of that the blond likes the new, the novel, the exciting; and that adaptation to new circumstances is the very essence of his life. The brunet, on the other hand, cares little for new fields, and finds it most difficult to adapt himself quickly to changes in circumstances or environment. Therefore, a blond should not be given monotonous detail work, nor work that requires a set routine. The brunet loves routine and excels in it. He thus becomes a good mechanic and an excellent manufacturer.

Almost every broad field of endeavor offers certain positions that may best be filled by blondes, and others that may best be filled by brunets. Journalism, for instance, appeals to blondes in the department of getting news, or in the capacity of traveling correspondents; while it gives opportunity to the brunet to write sober articles, or editorials, that they have had time painstakingly to prepare.

In artistic and dramatic work blondes excel where short periods of strenuous work are required and where they influence people by their personalities. Brunets excel in those departments that require long tedious preparation, the monotonous work of developing technique over years of time.

In business, a partnership between a blond and a brunet is often greatly to the advantage of both. The blond develops schemes for expansion, and exerts himself toward the rapid development of the business. The brunet sees

the flaws in those of the blond's plans that are faulty, and curbs the tendency to overexpansion, at the same time giving the needed attention to the details of the business already built up.

Where quickness, alertness, adaptability and initiative are required, the blond finds his best field of expression. Where reliability, persistence, reflection, and carefulness are required, the brunet finds his best opportunity.

To interest a blond, talk to him of sport and adventure. Tell him something new and startling. Speak of the progressive side of your business. He is naturally optimistic, and will enjoy looking at the bright side of things. Material advantages appeal to him. If you have something to sell him, or something you wish him to do, appeal to his enthusiasm, to his love of power, of display, and of publicity, and then get his decision before he becomes interested in something else. Although he may change his mind later, he tends to make his decisions quickly.

To interest a brunet appeal to his emotions. His friends, his home, his religion, his philosophy, his sentiments, are interesting to him. Matters that have to do with the home environment and his safety, both now and in the future, will appeal to him. The artistic and the beautiful are themes that to him seem important. If it is to mutual advantage that he should follow a certain line of action, give him plenty of theoretical reasons, show how it will conduce to his ease and comfort, and give him plenty of time to think it over. He will not be carried away by enthusiasm like the blond, but he may be urged more, for the blond will quickly resent something forced upon him. The brunet, however, needs time to reach his decisions.

The blond employer likes to know he is the master, and he likes obedience from those he employs. He likes to see a good showing in the work at hand? and very much dislikes having his own mistakes pointed out. The brunet employer is not so fond of exercising his authority, but he demands system, thoroughness, and attention to details. The blond employer is more apt to change his opinion from day to day than the brunet.

These outstanding characteristics of blondes and brunets might be carried into every occupation and into every department of life, and the reactions, and abilities, and tendencies, of each type pointed out in connection with them. I believe, however, that the brief contrast in temperament already outlined will be sufficient to enable the student, by using a little ingenuity, to picture to himself the manner in which a blond would feel and act differently than a brunet under almost any conceivable situation.

This knowledge is of value in selecting a vocation, in employing others, in working for others, and in dealing with others in various ways. It is knowledge that may be used to influence others, but this may legitimately be employed only where it is of mutual advantage. Yet it is certainly of mutual advantage to know what one's employer wants, or how to converse with another person without stirring up antagonism. And the very things that please a blond are often those that displease a brunet.

The Five Easily Recognized Bodily Types

Another thing that commonly registers on our consciousness instantly when we meet a person is the size, contour and bodily proportions. One will hear persons described, rather vulgarly, to be sure, but nonetheless accurately, as a fat blond, a tall, bony brunet; a frail, nervous man; a florid, vivacious woman; a well-muscled youth; and so on. The universal use of such terms in describing people to those who have not seen them, or as a means of identification, indicates that these are physical characteristics that are most readily noted.

Consequently, as it requires no special development of the powers of observation to recognize them, we may well make them the objects of our next consideration.

Considering the human body very broadly we find that it embraces seven somewhat distinct systems, each presided over by one of the seven lower-octave planets and cooperating for the welfare of all. There is the bony system, presided over by Saturn, which affords stability and support for the body as a whole. The bones are the framework to which the muscles are attached, and without them man could neither stand nor resist pressure from the outside world. Then there is the muscular system, presided over by Mars, whose function, by virtue of its contractile fibers is to afford physical movement. The alimentive system, governed by the Moon, prepares the food taken into the body in such a way that it can be used for fuel or to restore wasted tissue.

The arterial system of the bloodstream, ruled by Jupiter, carries the food, and oxygen from the lungs, to the tissues where needed. The venous system of the bloodstream, presided over by Venus, carries away the waste products, delivering them to the organs whose duty it is to dispose of them. For character analysis purposes it is more convenient to consider these systems ruled by Jupiter and Venus as one circulatory system and thus related to one easily recognized bodily type.

The endocrine gland system, governed by the Sun, exerts a directing and controlling power over the other six systems. Its prominence, however, is more easily recognized by the height of the head above the ears than by a special type of body. But the nervous system, ruled by Mercury, at whose apex is the brain, whose organic wires carry messages to the other six systems, and which is responsible for all objective processes of thought, expresses its outstanding prominence in a characteristic type of physical body.

The seven complete systems of the human body as a rule are not equally prominent in one person. Instead—omitting the endocrine glandular system type and merging the arterial system and venous system into one circulatory system type—more often than not one of the five types is prominent enough to give a quick classification. Of course, some people are so nicely balanced that the preponderance of one of the five systems is not easily noted. But in the majority of people we meet, a first glance reveals the accentuation of one or more of them. Inelegantly we say that a person is raw-boned, meaning that the bony system is so prominent as at once to catch the eye. We say of another that he is decidedly muscular, or athletic, acknowledging the dominance of the muscular system. A third person we speak of as being heavy, or fat, indicating that the alimentive system is so active that it has produced a surplus of flesh. A fourth person we speak of as being vivacious, indicating that the strength of the circulatory system and the consequent supply and oxygenation of the blood is such that there is an appearance of unusual life. Of still another we say he is of the nervous type, or mental, indicating that the brain and nervous system are developed proportionately more than the rest of the body.

Now if the bones have developed proportionately more than the other systems of the body, it indicates that there are certain thought families in the astral body, which as the physical body grew, were powerful enough to select more material from the blood than other thought families were able to select.

The fact that the form is bony indicates that there are thought structures in the astral body of the particular type that correspond to this bony structure. In other words, the chief qualities of the character stand in the same

**How to
Recognize
Bony People**

relation to the average character of mankind as the chief system of the body stands to the average bodily structure of mankind. Therefore, as a preponderance of bony structure gives unusual rigidity, firmness, strength, resistance and awkwardness to the body; so do these imply thought-cells in the astral body which cause the character to be unusually unbending, strong, fixed, firm, conservative, and undiplomatic.

If we keep in mind that the external form is the expression of internal attributes we will not go far wrong in our judgment of character.

We might very well use more elegant terms than bony, muscular, fat, vivacious, and mental, to designate the types under which mankind may be classified due to the preponderance of one of the five great bodily systems. However, as our aim is to classify them instantly, it will be of advantage to have such a name to designate each type that it comes spontaneously to mind. The names mentioned do not need to be learned; they instantly suggest themselves.

The bony person, of course, is one in whom the bones are noticeably large in proportion to the rest of the body. He may be either large or small, although more often he is tall. His elbows, wrists, ankles, and other joints are prominent. There is an appearance of physical rigidity that is difficult to mistake. He looks rugged and immovable, and often has a prominent "Adam's Apple." When he sits in a chair he does not slouch, nor does he twist and turn when seated. He sits deliberately, and sits rather straight and immovable. When he walks he swings along with deliberation, without looking much to either side, and turning as little as possible from the direction he has chosen.

The face is rather angular also, tending to be long rather than broad. The cheek bones are often high and prominent, although not noticeably the widest portion of the face. The body and the face do not impress one as being triangular, round, hexagonal, or square. They give the impression of an oblong, and the general contour is rugged rather than smooth. The hands also are oblong and the knuckles of the fingers being large gives to them a gnarled appearance.

In astrology we find that Saturn rules the bony framework of the body. We find also that Saturn rules the Safety thought-cells. This does not imply that the bony person is timid, or that he avoids difficulties, for the Safety thought-cells obviously have not here been evolved under conditions demanding flight. In its evolutionary past the soul has had to provide for its safety through resisting the encroachments of environment. By its ruggedness, tenacity, fixity of purpose, and ability to endure hardships and yet live, it has provided for its safety.

Not by conforming to changes in environment, but by building up organisms that would compel the environment to adapt itself to them, has such a soul made progress. Plodding persistence in the face of all obstacles has so organized the thought-cells in the astral form that when human birth takes place they tend to the growth of a body of the bony type. And we shall find, in analyzing the character of the bony man and woman that the key-word best describing them is INFLEXIBILITY.

**How to Recognize
Muscular People**

The muscular person is one in whom the muscular system is more in evidence than any of the other four systems. He may be large or small, although when typical he is not over medium height. He has not the raw-boned appearance of the bony man, nor the plump appearance of the fat man, but a

certain well built appearance. His bones are well covered with muscles, but with little or no excess fat. His appearance does not so much suggest rigidity as physical force. And he confirms this by his actions. He speaks with a loud voice. When he walks, he steps with vigor. When he sits down, he does so solidly and with energy. His neck is not fat, neither is it long, but strong and thickset. His shoulders are square and his arms unusually long. When he shakes hands there is nothing half-hearted about it. In fact, in all his movements force and decision are discernible.

The face is not so rugged as that of the bony man, for muscles better cover the bones. Neither is the face so long. It has, when viewed from the front, a decidedly square appearance. This is the "iron jawed" man we sometimes read about, the jaw being decidedly square. Not only, as mentioned, are the shoulders square, but the whole contour of the body, instead of being long or plump, impresses one with its squareness; The hands also, instead of being pointed like the vivacious hands, or rugged like the bony hands, or soft like the fat hands, or frail like the mental hands, are well muscled, of the type known as useful, the tips of the fingers, and the outline of the hand as a whole, being square.

In astrology Mars rules the muscular system. It also rules the Aggressive thought-cells. In supplying the needs of the organism, as well as in repelling invasion, rapid movement is a great asset. Activity is also useful in flight, but those mental factors which are responsible for building up a proportionally large muscular system in man have largely been organized in the soul's past evolution through strife and conflict. The muscular man, tending to shortness and heavy-setness rather than to length and slimness, is better fitted by his strong muscular development to fight than to run away.

Not by fleeing from antagonistic factors in the environment, but by fighting and overcoming them, has such a soul made progress. Tireless energy and ceaseless movement have so organized the thought-cells in the astral form that when human birth takes place they tend to the growth of a body of the muscular type. And we shall find, in analyzing the character of the muscular man and woman that the key-word best describing them is ACTIVITY.

The fat person is one in whom the results of the activity of the digestive and assimilative functions are more markedly in evidence than any of the other four systems. Owing to the undue activity of the system that takes care of the nutrition of the body there is a surplus of fatty tissue. The bones of the typical fat person are not large, but are well padded with soft, spongy flesh. As a consequence, in sharp contrast to the bony type, the joints are the opposite of being prominent, being marked rather by depressions. The suggestion is that of plumpness, and often there is a large waistline or ample hips.

The lines of the fat person are neither oblong nor square, but are curves tending toward the circle. The body is rotund and largest at hips or waist, the shoulders are sloping, the face is circular. The hands are short, plump and soft. The fingers are round, the neck is short and round. These people do not move much, resent being hurried, and when they do move, take their time about it. They usually lack grace in action, and when they sit down, rather slump into their chairs.

In astrology we find that the alimentary system is governed by the Moon. The Moon also governs the Domestic thought-cells. These Domestic thought-cells relate to the home life, to providing for the family and to rearing the young and taking care of the helpless.

How to Recognize Fat People

These thought-cells have not been organized as structures within the astral body by seeking to resist changes in environment, or through activity triumphing over them. They have been organized through the utilization of materials for sustenance. The selection of an enjoyable home, free from the rigors and inclemencies of the weather, and the stocking it with ample provender, has been a decided factor in such a soul's progress. The recurring desire to procure these pleasurable conditions has so organized these thought-cells in the astral form that when human birth takes place they tend to the growth of a body of the fat type. And we shall find, in analyzing the character of the fat man and woman that the key-word best describing them is COMFORT.

How to Recognize Vivacious People

The vivacious person is one in whom the circulatory system of the body in proportion to the other four systems is unusually strong and active. Because the arterial stream distributes oxygen and nutrition so thoroughly, and because the venous stream removes the waste products of combustion so quickly, there is an unusual amount of buoyant vitality expressing itself continuously in thought, feeling, and action. To pump the large amount of blood to supply the vivacious person adequately with oxygen there must be ample room for heart and lungs, and as a consequence the chest is high and the waist long. The greatest circumference is that of the chest, rather than around the abdomen or hips. Also, on account of the strength of the bloodstream, there is considerable color to the skin. That is, the face and neck flush easily, or in extreme instances, there is a decided tendency toward being florid.

Either blondes or brunets may belong to the vivacious type, as recognized by the bodily form and the tendency of the skin to redden easily under emotion or excitement. More red-haired people, however, belong to this type than to any of the other four. The face is broadest at the cheek bones, which are unusually high. This gives the face something of a hexagonal (six-sided) appearance. It tapers above and below from the cheek bones, but not to a point, the top of the head and chin forming the top and bottom sides of the hexagon. The body, likewise, has something of this hexagonal appearance, tapering from the chest to the feet and from the chest to the head, the head and feet forming the two sides of the hexagon. The feet are long with high instep, and the hands are of the pointed type, the fingers long and tapering.

In astrology Jupiter rules the arterial system and Venus the venous system of the blood. They rule also the Religious thought-cells and the Social thought-cells respectively. These thought-cells have to do with responding by the individual to a complex set of relations governing his contact with other entities and forces in nature by which he is surrounded, and to a complex set of relations governing his conduct to other individuals of his own species. These thought-cells which externalize as the vivacious type have been largely organized in the soul's past evolution through ready and adequate response to complex stimuli.

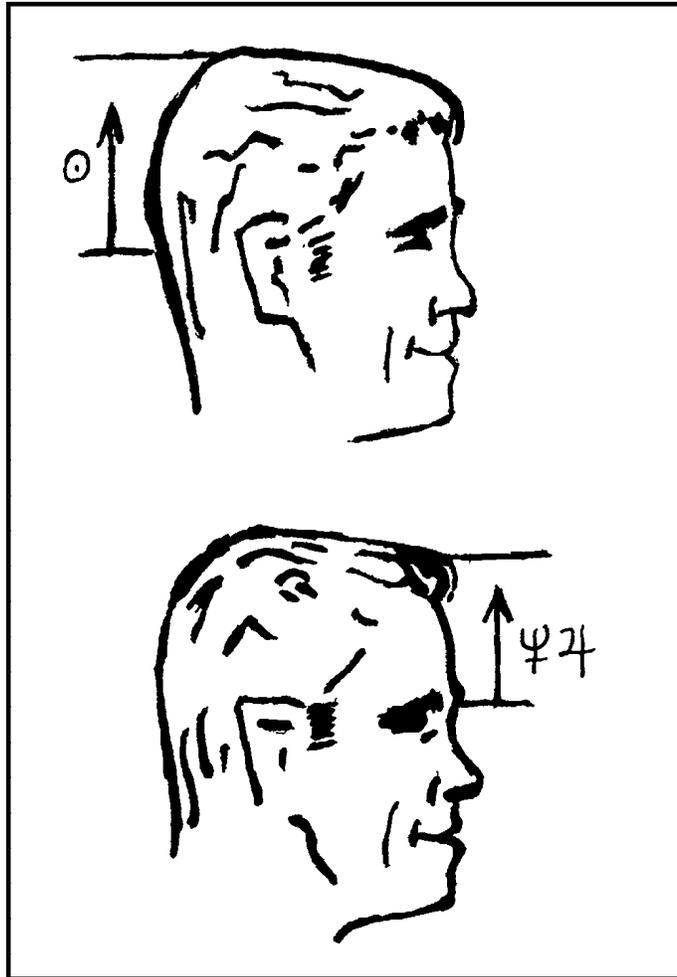
Through a rapid and temporary adjustment to ever-changing conditions in the environment has such a soul made progress. Instantaneous and energetic response to complex demands of the environment have so organized these thought-cells in the astral form that when human birth takes place they tend to the growth of a body of the vivacious type. And we shall find in analyzing the character of the vivacious man and woman that the key-word best describing them is RESPONSIVENESS.

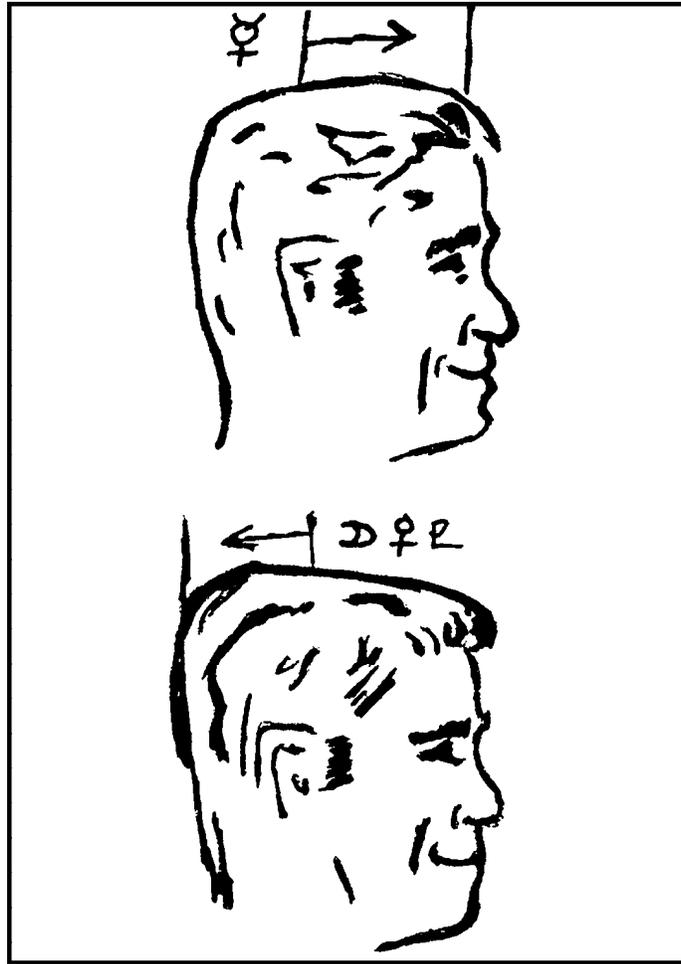
The mental person is one in whom the brain and nervous system are more fully developed than any of the other four systems. The head is large in proportion to the size of the body. The body tends to be frail. The fingers are smooth and the hands rather thin and delicate. The body appears widest at the shoulders, tapering toward the feet. The head appears widest near the top, tapering toward the chin. Thus the mental person suggests a triangle with the point down. The movements tend to be jerky and uncertain without the force of the muscular person or the elasticity of the vivacious type. There is discernible a certain lack of physical power.

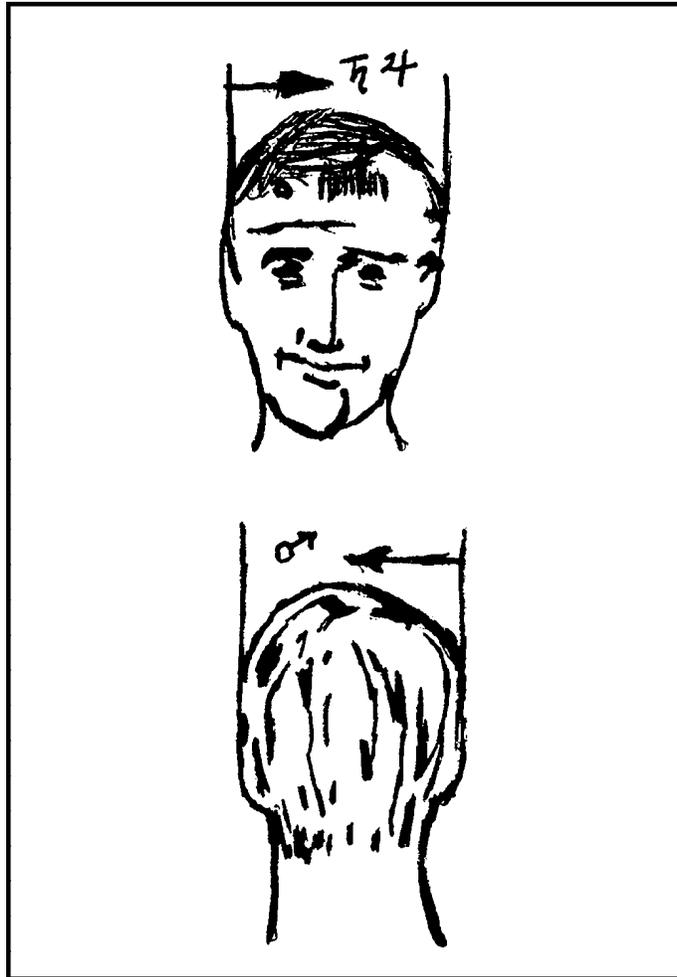
In astrology Mercury rules the nervous system. It also rules the Intellectual thought-cells. In adapting itself successfully to any condition of life, perhaps nothing is quite so valuable to an organism as intelligence. The repeated use of intelligence is responsible for building up those thought-cells in the astral body that when the human form is attained externalize as a large brain and exceedingly sensitive nervous system.

Not by fleeing antagonistic factors in the environment, not by enduring them stoically, nor by fighting them, has such a soul made progress. It has outwitted antagonists and circumvented obstacles. Through the ceaseless use of intelligence it has so organized these thought-cells in its astral form that when human birth takes place they tend to the growth of a body of the Mental type. And we shall find, in analyzing the character of the mental man and woman that the key-word best describing them is THOUGHT.

**How to Recognize
Mental People**







Chapter 5

Significance of Body and Head

IT HAS NOW become quite evident to material science that the conspicuous properties of the electrons, positrons, neutrons, atoms and molecules of matter are due to the immaterial Boundary-Line energy associated with them. Certain immaterial fields hold these particles apart and prevent the collapse of the matter composed of them. Otherwise the material of our earth, shrinking to a small portion of its present size, would be comparable in density to that of the white dwarf stars, and an amount such as could go handily into the pocket of a coat would weigh tons. Still other immaterial fields provide the chemical affinity of the atoms which holds them together in molecules. And immaterial gravitational fields attract the objects built up of molecules each to the other. Likewise it is the immaterial fields of the thought-cells which determine the form into which any living organism shall grow.

The thought-cells are composed of the psychoplasm formed on the astral plane by states of consciousness derived from any and all experiences. According to the type of experience which organized them, these thought-cells belong to one of ten thought-cell families. And these various thought-cell families have been organized by the experiences that brought them into existence into definite thought structures. The sum total of the thought-cells and thought structures associated with an organism, and their relation each to the other, constitutes the character, or soul, of that organism.

Thought-cells and thought structures, residing in a realm where the velocities are greater than that of light, cannot exert an influence directly upon matter which has a velocity much less than that of light. But where the essential conditions of contact are present they can, and do, exert a directing and molding force upon matter through Boundary-Line energy which has a velocity approximately that of light.

The physical body of living organisms is composed of protoplasm and its secretions. Protoplasm is a complex mixture in which the elements carbon, oxygen, hydrogen and nitrogen are always present, and in which many other elements such as sulphur, iron, calcium, phosphorus and iodine frequently occur. These elements appear in three complex classes of chemical compounds, and in many others which are intermediate, or which are waste products of organic chemical processes.

The three classes embrace the proteins, the carbohydrates and the fats. The proteins are composed of carbon, hydrogen, oxygen and nitrogen and usually sulphur. The carbohydrates and the fats both contain carbon, hydro-

gen and oxygen, but the carbohydrates contain the hydrogen and oxygen in the same proportion as does water, while the fats contain relatively a much smaller proportion of oxygen. In the muscular type of person the proteins are more in evidence, while in the fat type of person the fats have a more outstanding role. The proteins are chiefly materials of construction. The carbohydrates and fats are energy sources.

In protoplasm these materials are associated in that finely divided condition known as the colloidal state, in which the extensive surface contacts of particle with particle or with surrounding fluids facilitates all the chemical interactions of which they are capable. Some of the proteins in both the nucleus and the cytoplasm of a living cell are in a colloidal state in which matter is suspended as small drops having high electric charges which are variously distributed in the interior or the drop or on its surface according to the special kind of protein. In other words, the structural materials of the body, the proteins, as they are formed from the amino-acids, not only are in the special condition which facilitates every chemical change of which they are capable, but they are so charged with Boundary-Line energy that these chemical changes and the distribution of the proteins about the body most readily can be, and are, directed by the thought organization of the astral body.

Proteins from dead organic life when eaten by man are split up into amino-acids by the enzymes in the processes of digestion. The amino-acids are carried by the blood stream to every part of the body, and accompanying the lymph seep through the tissue walls and thus are brought into contact with the walls of all the cells. They penetrate the walls of every living cell and enter into its cytoplasm.

Twenty of these amino-acids are known, and they enter into combinations which build up an infinite variety of proteins. The proteins of the body are not all alike, some being suitable for building glands, some for building one organ and some for building another. To form them the amino-acids combine with each other not only in various amounts but in various relations to each other. And the thought organization of the astral body not only has all the facilities at hand for determining which proteins shall be formed, through manipulating the fields of the protein drops already present, but the high electric charges of the small suspended drops when formed permit them to be guided, and the form composed of them to be molded, with great ease.

In chapter 6 more about the electrical properties of colloids, and how fats are handled, will be explained. The information it is here sought to convey is that the thought structure of the astral body, or soul, determines—to the extent the physical building materials furnished are able to duplicate that thought structure—the form and structure of the physical body, through exerting an influence upon the electric fields of the particles of which the physical body is composed as tissue is built or replaced.

The circumstance that an individual is lean and lanky, therefore, indicates that his thought-structure on the inner plane, his character, has a quality which expresses through this particular type of physical form. And when an individual has poor health we may know also that this is the outward expression of discords within the thought structure of his soul. While the physical structure is limited to the material available for its building, such materials as are used will tend, in the shape they are given, to be an expression of the more pronounced traits of the character.

At first thought, and without investigation, one familiar with astrology might think that as there are ten distinct thought-families there should be ten

distinct types of people that could easily be distinguished from each other by their bodily proportions. And while it is true that the structure of the physical body responds in its shape to each of the ten families of thought-cells in relation to their comparative dominance, and thus reveals how prominent each family is in the character, the indications revealing the relative prominence of the Power thought-cells, the Individualistic thought-cells, the Utopian thought-cells and the Universal Welfare thought-cells are to be found in more special regions of the body rather than in its general proportions and contour. Thus in classifying the general build, we employ but the five types mentioned in chapter 4.

The five types of body chiefly relate to the prominence of the bony system ruled by Saturn, the muscular system ruled by Mars, the alimentive system ruled by the Moon, the circulatory system ruled by Venus and Jupiter, and the nervous system ruled by Mercury. Or to convert into birth-chart terminology, a dominant Saturn tends to the bony type, a dominant Mars tends to the muscular type, a dominant Moon tends to the fat type, a dominant Venus and Jupiter tend to the vivacious type, and a dominant Mercury tends to the mental type.

A dominant Sun does not express as a distinct type of body, but it does express height of the head above the ears. Responding not only to thoughts of the Mercury type, of which we are objectively conscious, but also to unconscious trains of thought and feelings aroused through the thought-cells receiving the energy of progressed aspects, the secretions of the endocrine glands exercise a controlling influence upon both bodily functions and the trend of objective thought. The system of ductless glands which pours these hormones into the bloodstream in response to the activities of the thought-cells within the soul, is ruled by the Sun.

Through the suprarenal glands it regulates the supply of blood that goes to the various organs of the body. Through the thyroid glands it regulates the vitality, and hence the rapidity of growth of the tissues. Through the thymus gland it regulates the development of the sex organs. Through the pituitary glands it regulates sex differentiation and the growth of the skeleton. Through the gonad glands it regulates the growth of those bodily characteristics associated with one sex or the other, regulates the sex instincts, and controls the mental and nervous vigor. And through the parathyroid glands it regulates the calcium and phosphorus in the bloodstream and through manipulating its chemical balance controls the stability and sensitivity of the nervous system. This system of ductless glands, only a few of whose functions I have mentioned, controls practically all the processes of the body. It is an expression of the Power thought-family within the astral form, mapped in the birth-chart by the Sun.

The three families of thought-cells ruled by the three upper-octave planets are related in their expression more closely to man's finer forms. The Individualistic thought-cells ruled by Uranus have a powerful influence upon the electromagnetic form. The Utopian thought-cells ruled by Neptune have a special affinity for, and influence upon, the astral form. And the Universal Welfare thought-cells ruled by Pluto are related closely to the spiritual body. The activity of any one of these three super-material systems, however, is difficult to discern from the physical form. To detect them we must look to other physical characteristics such as the brilliance of expression of the eye, the actions, and any other manifestations which will give us a clue to the strength of these thought-cell families as influencing the character.

As already explained in chapter 4, in our endeavor to read character instantly we utilize the principle that the soul's experiences in lower forms of life have built into the astral body groups of mental energies. The sum total of these mental energies residing in the astral form constitutes the character at this time. These mental energies, which comprise the character, are also the energies that mould the form of the body as it grows or as new tissue replaces old. Mental energies of a certain type, which are likewise phases of the character, tend to produce a physical form also of a certain type. We strive, then, to recognize such physical characteristics as may be observed instantly, that experience has shown us to be the manifestation of certain mental energies, and in this manner determine the character.

We must be careful, however, not to overreach and read into a particular form a meaning foreign to the soul's past experiences that now result in this structure. We are not justified, for instance, in drawing the conclusion that because a muscular body is the manifestation of strong aggressive thought-cells that the muscular person will always be courageous, and that the bony person, showing as he does strong safety thought-cells will always lack courage. The bony person may also have aggressive thought-cells strong enough in his astral body to give him resolute and dogged courage, which will externalize in the body as a deep square-set jaw (more common to the muscular type), yet these thought-cells not associated with active aggression and therefore not evident in the development of the muscular system. If we are to avoid errors of judgment we must try not to judge too many qualities from a single indication, but rather learn to look for the one special indication that signifies the presence or absence of the quality we are looking for.

People, by temperament and natural endowment, are adapted to certain kinds of employment, to associate with certain kinds of people, to take pleasure in certain kinds of amusement, to thrive under certain modes of living and in certain environments. They are not so well adapted to some conditions, and still others cause them suffering. To find where his natural abilities lie is not the only factor in a person's success and happiness, but it surely is a factor of the very highest importance. Let us consider, therefore, the peculiarities and aptitudes of the five common types of people.

Characteristics of Bony People

The typical bony person has a strong influence of Saturn in his birth-chart. Of all the types he is the most steady and reliable, the least apt to lose his temper at trivialities, and the least responsive to the ideas and persuasiveness of others.

He is punctual, orderly and extremely systematic. He is a plodder. Slow in his movements, he is thorough, and finishes what he starts. Change irritates him. Too many irons in the fire confuse him. He is the type that does one thing and does it well. He has concentration and does best specializing along some one line. Mining and agriculture and wholesale dealing in building materials and products of the soil are pursuits to which he is adapted. He also may become a hardheaded business man. He attracts responsibility and likes it.

He is not a good "mixer" socially, and his vocation should not require that he should entertain or be entertained. Instead, it should be something in which system and order may be used to advantage. He is not given to trying to please others of either sex.

Such a person cannot be influenced through sympathy, but he may be influenced through an appeal to justice, or to utility. He likes others to be thorough, neat and punctual. Above all else he dislikes to be hurried. He also dislikes to be opposed in either his views or his plans.

He is not particularly apt at acquiring money, but he is a good saver and seldom is without some funds. He tends to be close in money matters, drives a hard bargain and plans ahead for a rainy day. He is exacting with others, yet pays his own bill when due. If he is an employee he should be given the responsibility of one department and then permitted to do his work in his own way. He resents suggestions from others. If he is an employer, his employees to give satisfaction should be prompt in going to work, and should take orders without argument.

The bony person makes few friends, but is very loyal to that few. Triviality of any kind disgusts him. Display and flourish are annoying. He expects good service from others, and endeavors to render good service in his turn. He is thoroughly conservative in his views, and is the last to adopt new methods or new fashions.

He should not undertake work requiring versatility, responsiveness, or sociability. His work must be something in which system and persistence are the chief requisites. His viewpoint is that of utility, and he likes very much to have his own way. Therefore, in trying to persuade him, he should never feel he is being crowded into something? but that he has become interested in it because of the sound practicality of the proposition. He will take plenty of time to make up his mind, and will be more apt to look with favor on the proposition if he feels he has made the decision apart from outside influence. If unduly urged he becomes obstinate. When his mind is made up for or against a thing he will take his stand against the whole world. Of all the types he cares less for the opinions of others and is less moved by flattery or criticism.

The typical muscular person has a strong influence of the planet Mars in his birth-chart. The aggressive thought-cells thus indicated demand that he shall have a broad field for physical activity. He is apt to lose his temper rather quickly, and if he has been injured he will not forget it until there has been a settlement but he does not hold a grudge a lifetime as the bony person often does.

The muscular person is naturally a worker. He likes activity, and is always busy at something. He is dextrous with his hands, and those occupations, from mechanics to wielding an artist's brush or manipulating the keys of a piano, that require manual dexterity should be filled by those having the muscular element as at least the next strongest factor in their makeup.

All kinds of mechanical work, surgery, manufacturing, metal-working, and construction work, appeal to the muscular person. He loves the strenuous life, and gauges success by accomplishment. He puts force into all he does, and tends to overwork. If his work is somewhat sedentary it is unusually important that he have frequent vacations in the open. The strenuous sports appeal to him. He has little use for mere appearances. He demands that those who deal with him live up to their promises, and that those who work for him get their work done. Routine and detail do not seem particularly important to him. What seems important is that the work be accomplished. He therefore judges people not by their ancestry, but by what they have done. He resents snobbery, and will go out of his way to antagonize it. He is democratic at heart, and as a consequence, while not a brilliant "mixer" like the vivacious type, yet he gains considerable pleasure and profit in dealing with other people.

He is a practical person, and seeks durability and service rather than show and pretense. He wants necessities, not frills. At the same time he is generous to a fault, and often becomes a "free spender." He is inclined to argue, but has

Characteristics of Muscular People

a warm heart and may be moved by an appeal to his sympathies, or better still to his sportsmanship. He loves sports of all kinds. In this he is quite the opposite from the bony type and the mental type, who look upon sports as a whole as useless expenditure of time and energy. He likes very much actively to engage in sports as well as witness them, and in this he differs from the fat type) who likes to be entertained by watching the efforts of others.

The muscular type is a worker, a fighter, a builder, and often a driver both of himself and of those who work for him. Those who work for a muscular employer not only must accomplish what is required, but they must keep actively busy. He will not tolerate loafing, even when there is nothing to do. Those who have muscular people working under them will do better not to make their superior position too great a barrier. The muscular workman does not like to be bossed, but at the same time he likes to see his employer, and others, interested in his work, and he likes to talk it over with them, and give and receive suggestions as to how best his work may be done. He will take suggestions about his work if they are good, but he also expects his employer to adopt such suggestions from him as are meritorious.

To interest the muscular person, talk sport, action and work. To influence him treat him as an equal, and appeal to his desire for accomplishment. He will respond to enthusiasm, also to an appeal to his fighting qualities. He makes up his mind quickly. Therefore, in obtaining his support of any proposition, it should not be allowed to drag.

Characteristics of Fat People

The typical fat person has a strong influence of the Moon in his birthchart. This signifies that the domestic urges have largely been responsible for the form of his body. These domestic urges have to do with the home life and problems of nutrition and comfort. The fat person, therefore, whenever possible avoids strenuous work, avoids serious responsibilities, avoids strife and seeks comfort and enjoyment. Comforts and enjoyment, from his point of view, largely depend upon the things that money can buy. As a consequence, and because the thought-cells that have given him this particular form of body were largely organized in connection with providing nourishment and shelter, he is apt at acquiring money. It is the one thing to which he devotes considerable serious thought.

The fat man is naturally the middleman. He stands between the producer and the consumer as a go-between, taking a royalty for his services. He is a trader. He likes money, and dislikes hard work. So he finds a way to make money through dealing with others. He likes comfort, therefore he does not think about his troubles, neither does he tell them to others. He is an optimist, ever looking on the brighter (the more comfortable) side of things. He is a "jollier." He likes to joke and tell funny stories. He is deliberate and good-natured and people like him. And because people like him he gets along well in the world.

He has a pleasing personality and is a good "mixer." This helps him not only in business but in politics. When working for others he dislikes the hard work so strives to get a position as foreman. He is a good foreman, too, because he has a faculty of getting other people to do what he wants them to go. His strongest asset is his personality. His greatest fault is his tendency to self-indulgence. He will seldom take the blame for his own mistakes, usually passing the blame to another. He hates worry, loves to mix with people socially, does not hold a grudge long, and will have luxuries even when he cannot afford them.

To work successfully for a fat employer, save him as many steps as possible, and as much discomfort as possible. Do not tell him your troubles and do not worry him with difficulties, but solve them yourself. Do him favors when you can, and receive favors from him; for he likes to be helpful to others. If you have a fat person working for you, do not hurry him—as no fat person likes to be hurried—but at the same time insist on punctuality and adequate service. His tendency is to be late at work and to sidestep that which is disagreeable.

The fat person, unlike the vivacious type, is not a faddist nor a reformer. He is a leisurely, peace-loving, family man. He is good-hearted and sympathetic, and his best sphere of usefulness is where he can meet people both socially and in business. He thus often becomes a good salesman.

To interest him, talk about shows and entertainments, and good things to eat? and tell him funny stories. To influence him give him a good time. Take him to a banquet, to a good show, and in every way make him comfortable. He will then listen to an appeal to his heart, to his sympathies, or to a moneymaking scheme. But if there is an obligation on his part the agreement should be made binding enough so that he may legally be compelled to do his part.

The typical vivacious person has a strong influence from both the planet Venus and the planet Jupiter in his birth-chart. The social urges thus indicated demand constant intercourse with other people to satisfy them, and the religious urges demand an expression that will place the person prominently and favorably before the attention of others. These urges are not so much toward power, as toward seeking approbation and plaudits. The vivacious person likes to be in the spotlight, and the one thing he cannot endure is to go unnoticed.

He is the best “mixer” of all the types, because he not only enjoys being with people, but enjoys entertaining them. And the people he particularly likes are those who are responsive to his entertaining qualities, and the people he most dislikes are those who are cold and unresponsive. He likes variety and change, and is a great hand to lead in reforms of all kinds. Monotony kills him. In everything he does there is quickness and dash. He is fastidious in personal habits, lives well up to his income, and likes to dress in the height of fashion, adopting the very latest fads, and even inclining toward flashy dress.

He is buoyant, optimistic, rebounds instantly from reverses, and has a quality of elasticity and resilience that prevents him from taking his failures seriously for long. Consequently he suffers from few regrets. The present is too interesting.

Whatever he feels he shows for all the world to see. Whatever he plans or thinks he tells all his acquaintances about. He becomes confidential on short notice even to the point of telling all his family history and affairs. And because he is so interested and feels so keenly, people quickly become interested in what he tells. He is a great talker, and cannot endure to be alone long. Companionship is the essential part of his life.

He has a keen sense of humor, loves the dramatic, and is a seeker of thrills and excitement. He likes to hear about adventures, and because he enjoys variety, the vaudeville appeals to him as an entertainment. He is very sensitive to his environment, and must have his surroundings just right to do his best work.

In spite of being temperamental, he is the most popular of all the types

Characteristics of Vivacious People

because of his personality. His conviviality, frankness, and spontaneity win instant admiration. He has not, however, either the application or the shrewdness to succeed in the trades, in those arts requiring long training, or in business. Of the arts—for any of which he may have a flare—dramatic work comes easiest, and when there is some other type in his makeup almost equally as strong, he often succeeds in vocal work. His best field, as a rule, is in advertising, decorating, window display, or the professions. He is extremely skillful and quick with his hands, so that dental work and surgery come within the scope of his abilities. The main essentials in the vocation he should follow are that there should be plenty of variety and change—such as in traveling salesmanship—and that he may capitalize his personality.

To work successfully for a vivacious employer, dress neatly, keep things clean, make a good showing, and do not be too sparing of praise for him and his abilities. He likes to be appreciated.

The vivacious employee likes to do nice work, if there is not too much routine about it. Many barbers and beauty-parlor employees are of this type. He can make things look attractive, and if praised enough will work hard. His best efforts, however, are in short active spurts, not in sustained endeavor. Above all things he dislikes drudgery and any kind of work that soils his clothing, or otherwise detracts from his personal appearance.

To get the interest of a vivacious person, give him a Joy-ride, or other thrilling experience, entertain him, talk adventure, reform, and sports to him, and still more important, be a good listener and appreciate his ability as a “good fellow” and entertainer. To convince him, appeal to his enthusiasm and sociability. And if there is any matter of importance, get his signature at once, for if delayed he will change his mind.

Characteristics of Mental People

The typical mental person has a strong influence of Mercury in his birth-chart. This signifies that the Intellectual thought cells have largely been responsible for the form of his body. These Intellectual thought-cells have to do with ideas. Therefore, the mental person is more interested in knowledge and the exchange of ideas than he is in any physical accomplishment. As a secondary characteristic, or even as the strongest influence in his makeup with one of the other types almost as strong, the mental qualities are the most valuable of all; for they give the ability to plan and scheme how the ends sought by the other types may successfully be achieved. But, according to current standards, the extreme mental type is seldom a success. He is too much engrossed in acquiring knowledge, or in planning how things may be done, to have much time for anything else. Researchers in scientific lines, college professors, in fact, many of the brainiest men of the world, are notoriously impractical and underpaid. They feel amply rewarded for effort if they add something to the sum total of human knowledge; or if, in the capacity of teachers, they are able to communicate knowledge to others.

The true mental type cares little for dress, is indifferent as to his food, cares nothing for the opinions of more worldly people, tends to be unorthodox, and spends as much time in meditation and study as possible. He dislikes business because it takes time and energy he would rather spend learning something. He is clumsy in the use of his hands, and in his movements, because he lives so much in his thoughts. Social affairs are a bore to him. He cares nothing for ordinary conversation, and talks little. If he is asked questions about some serious subject he will talk endlessly about it in detail; but seldom ventures such discourse unless asked, as he feels it will not be comprehended, and furthermore, he is rather timid and lacking in aggression.

He is sympathetic and recognizes the rights of others. He is extremely sensitive, and discord and strife of any kind cause him great discomfort, from which he flees whenever possible. His great diversion is reading. He likes all kinds of reading, likes the serious drama, and the movies. He cares nothing for active sports, but has an interest in mental games. He avoids the spotlight, is shy and reserved, and lives so much in a mental atmosphere that he finds it difficult to adapt himself to the physical demands of life.

The only things the purely mental type has to offer the world are his thoughts. He has not the physique for physical work, and he detests it. It is therefore more important for him than for any other type that he should get an education. And he can educate himself, even if he starts late in life, if he but will. Teaching, lecturing, writing, journalism; anything that essentially is an exchange of ideas, is a vocational field open to him. Less congenial, but occupations that he can follow, are secretarial work, accountancy, typewriting and stenography.

To work successfully for a person having the mental qualities strong, show that you know all about your work, and why things are done as well as how to do them. He feels that people should know the theory as well as the practice of things.

If you have a person of the mental type working for you, do not expect much manual work from him. Give him work that depends upon using his brain, and that does not compel him to mix with people.

To interest the mental type, give him the history of the enterprise at hand, and plenty of theories and reasons. Tell him the how and the why of things. But do not think because he fails to offer argument that he agrees with all you say. Ask his opinion, and then meet it with a logical reply. Enthusiasm will have no effect upon him, but he will accept logic and reason.

To determine at a glance, the power of the Power thought-cells in a person's astral body-represented by the prominence of the Sun in the astrological birth-chart -insofar as they affect the qualities of leadership, rulership, and will-power, observe the height of the head directly over the ears.

The person who is high over the ears is ambitious, craves leadership, has self-confidence and dignity, loves to direct and control others, and dislikes very much being dictated to. He has a restless desire for authority, and if the head is extremely high may be self-willed and opinionated. Such a person, if he also has ideals and intelligence, may become a business executive, a political leader, or with less advantage a shop foreman. To make a good executive, much is required in addition to a head high at the ears, but do not look for an executive in one who is low at this point.

Those high at the ears like to direct and to be served, and they do not like to work in any inferior capacity. Position, honor, authority and power appeal more to them than money or other considerations. These other things, like money, are merely means by which they climb. Therefore, to interest or convince them, appeal to their ambition to rise in the world.

On the other hand, a person who is low above the ears is quite content to let the other fellow do the worrying. He is willing to serve, if thereby he adds either to his income or to his comfort. He views the struggles of the high-headed type for honor and position as futile efforts. A person low at the ears has little executive ability. If the head is at the same time wide, he will be stubborn and obstinate, but he is lacking in self-confidence and self-esteem.

In appealing to the person who is low above the ears, show him how he will gain materially, how he will have an advantage without increasing his

Height of the Head Over the Ears

Height of the Head Over the Temples

responsibility, for he shuns responsibilities, just as the man high above the ears seeks them. Successful politicians, and all those who govern others, are high above the ears.

When the Utopian and Religious thought-cells are powerful in the astral body—revealed in the birth-chart by the planets Neptune and Jupiter being prominent—insofar as they express through reverence, veneration, benevolence, philanthropy, philosophy, idealism, imagination and visualization, they cause the head to be high and dome-shaped directly over the temples.

The man who is high over the temples is the philanthropist, the idealist, the reformer, the truly religious man. He has both faith and vision. Such a person is ever seeking to live a better and higher life, and to help others live better lives. Whether he is preaching the doctrine of saving mankind from the flaming pits of hell, or, like an Ingersoll, trying to help mankind by banishing the fear caused by a belief in the aforesaid flaming pits, depends upon other things. But the person high over the temples is striving for spirituality as he sees it.

The person who is low over the temples, on the other hand, has little interest in ideals, or visionary projects, of any kind. He lives exclusively in the practical, and looks upon those who have untried schemes of any kind as mentally inferior.

Imagination, vision and planning capacity are great assets in almost any enterprise. The man high above the temples has them; but if the head otherwise is not well proportioned he will never get any further with his ideas than talking about them. He will spend too much of his life telling people just how the world should be run, without doing anything practical to help change conditions.

The successful reformer in any line has intelligence, and is high above the temples, giving him ideals, and high over the ears, giving him the ability to handle others.

To interest or influence a person high over the temples, talk philanthropy and present the religious, the ideal, the humanitarian, side of the proposition. To interest or influence one low over the temples, stick to practical and demonstrated facts, and waste little time telling how it will benefit anyone but himself.

The Width of the Head at the Ears

The Aggressive thought-cells—shown in a birth-chart by the position of the planet Mars—as expressing their influence upon the vitality and the constructive and destructive qualities manifest in the form of the head as the width at and near the ears.

A head wide at the ears indicates great energy and the ability for sustained and active effort. People who are advocates of “the strenuous life” are wide at the ears. They can work hard enough, and long enough hours, to kill a person who is narrow between the ears, and maintain fine health. Courage is indicated also by the height of the head at the ears—by the Power thought-cells—as well as by its width, and also by the set of the jaws. But people who are wide at the ears when aroused are furious, and it takes great punishment to stop them. They have physical vitality and energy in abundance. People who are narrow between the ears are weak in physical vitality and energy, and as a consequence require shorter hours of work, better food and more of the comforts of life, to thrive.

The width immediately above the ears, also slightly in front of them, is an

index of constructive qualities. The person who is wide here has mechanical ability, and the ingenuity and skill to build things. He may build a machine, or build a business, or build a political organization; but he has powers of construction and destruction.

The person wide-headed at the ears hammers his way through opposition, and pays not the slightest attention to discords. He is not sensitive, lacks in diplomacy, is blunt, forceful, and tends to crowd others out of his path with little ceremony. He uses force, and only greater force appeals to him. The person who is narrow-headed at the ears is sensitive diplomatic, considerate of the viewpoint of others and cannot endure harshness and discord. The person narrow at the ears is peaceful and easy-going, and must use tact and cunning when competing with the more aggressive person who is wide at the ears.

The Safety thought-cells and the Religious thought-cells existing in the astral body—indicated by the positions of Saturn and Jupiter in the birth-chart—insofar as they have a determining influence upon commercial transactions, express as width of the head at the temples.

Saturn and Jupiter are the two business planets, and when they are prominent in a birth-chart, the person is quite full at the temples, and as a consequence has a natural instinct for trading and for the value of things. The recognition of the value of material things, from a commercial standpoint, is a special ability. Intelligence in other directions has little or no bearing on it, and many persons almost totally ignorant in other matters have the business acumen to amass a fortune. These persons are wide at the temples. Yet the famous scientist, or artist, or philosopher, whose head shows slight depressions at the temples, has a hard time to pay for his food and clothing.

If you are dealing with a person, and you note that he is slightly full at the temples, it will pay you to be very careful how you trade. He is the man who, even though next minute he gives you part of it back, or turns most of it over to charity, glories in getting the best of a bargain, and knows how to do it. On the other hand, if you are choosing a man to handle your finances for you, either to invest your money, or to guide the financial end of some business in which you are invested, he is the very man. He feels a bargain, and can make money. He is not likely to be led into any wildcat enterprise. But the man narrow, or slightly depressed, at the temples, had better get some man who is full at this point to make his investments for him. He may be a good salesman, or an intelligent organizer and executive, but he does not know how to make money.

The domestic thought-cells, the Social thought-cells and the Universal Welfare thought-cells existing in the astral body—indicated by the Moon, Venus and Pluto in the birth-chart—in their expression as affecting family life and the affections between people, and ability to cooperate with others, tend to cause the head to be long from the orifices of the ears back.

A person who has a flat back-head, the back of the head seeming to be but a continuation of the neck, has neither sympathy nor kindness nor cooperation in his makeup. He is woefully deficient in his knowledge of human nature, and has no conception of what the Brotherhood of Man means.

A true humanitarian not only has a head high at the temples, giving him ideals and inspired theories, but he has a head long from the ears back, indicating that he feels acutely for the sufferings of others, and that he knows how to treat kindly those less fortunate than himself.

The Width of the Head at the Temples

The Length of the Head from the Ears Back

The person with a short back-head, especially if the head is wide, is a ruthless individual, caring nothing for the comfort of his family or anyone else. Such a man values his wife and children much as he does his horses and cattle, by the amount of use they are to him. In his contact with his fellowman he instantly arouses antagonism; for his bluntness, and lack of feeling, soon apparent, are resented. Such a person, therefore, should not be permitted to contact the public. He is better working at some trade where he works by himself, for he is often a good mechanic. He has no ability to cooperate with others.

The person, on the other hand, who is long from the ears back, through his sympathy and kindness, wins people. They like him and will cooperate with him. He is a good family man, and will deny himself that his family and friends may be comfortable. He may, or may not, be a success in life in other ways, but people will call him a good and kind-hearted man. He may, or may not, be a good "mixer" in the accepted sense, but at least he can successfully meet the common people, and thus is well fitted for the retail trade.

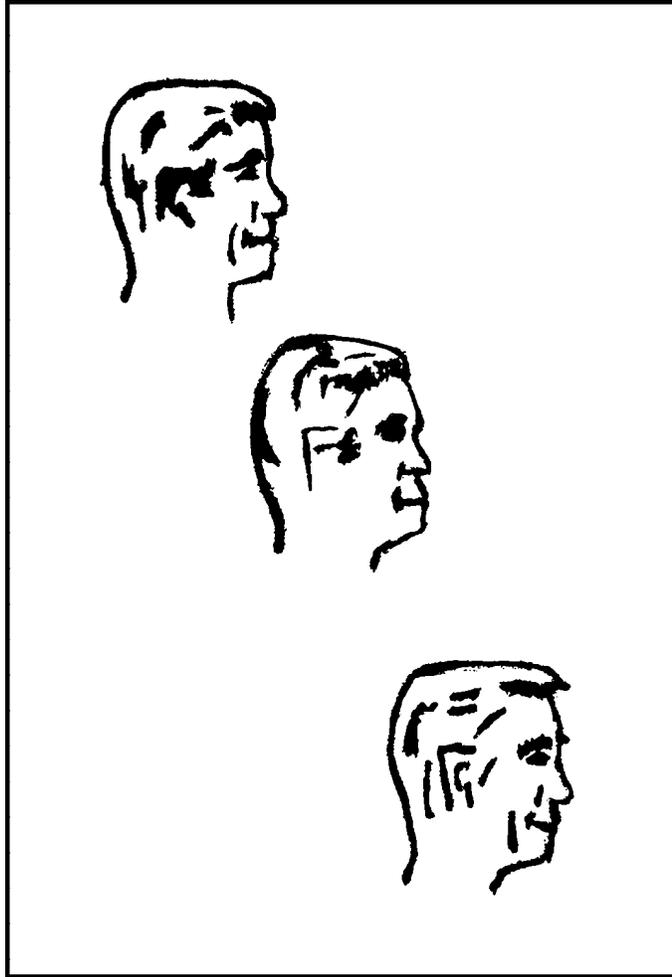
By the length of the head from the orifices of the ears forward may be determined the power of the Intellectual thought-cells in the astral body. These Intellectual thought-cells—shown in the birthchart by the planet Mercury—are in many respects the most important of all. They determine the capacity for expression of thought. The person who is long from the ears forward has the ability to think. To what extent he uses this ability depends upon other things, but the length of the head in this direction shows his capacity for intellectuality.

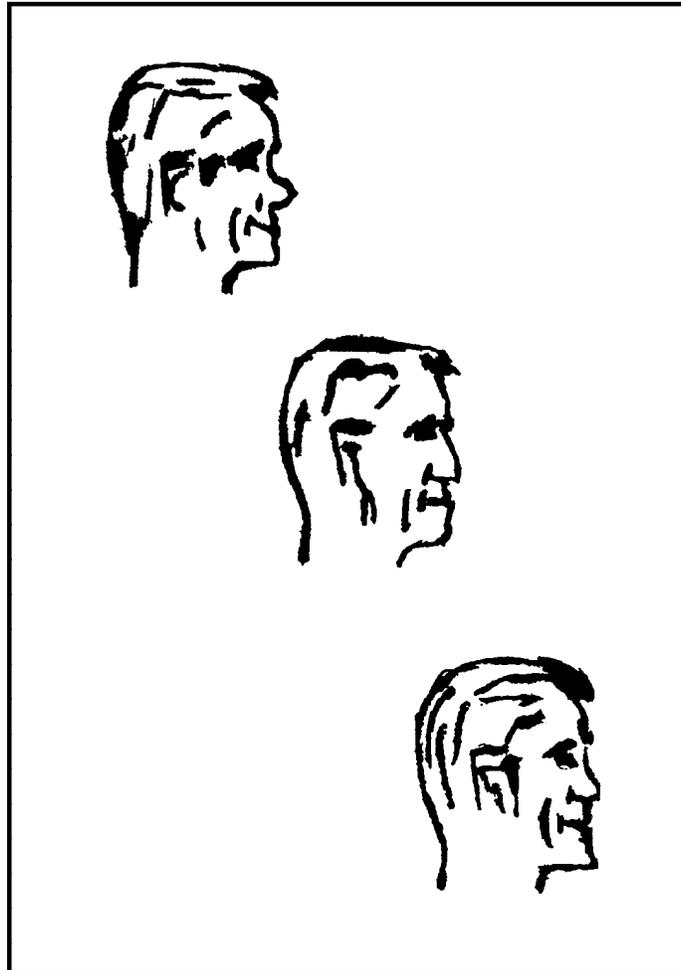
A person long from the ears forward, like the one long from the ears back, is of a friendly disposition. But his friendliness is based more upon the desire to exchange ideas, to learn and to teach, than upon sympathy and emotion. He also understands his fellowman, understands him not so much because he feels with him, but because he has studied his viewpoint. Just what turn his intellectual bent takes must be determined from other things. He may be a scientist, a business man, a philosopher, a preacher, or what not. But if he is long from the ears forward, whatever he does, he uses his brain in doing it.

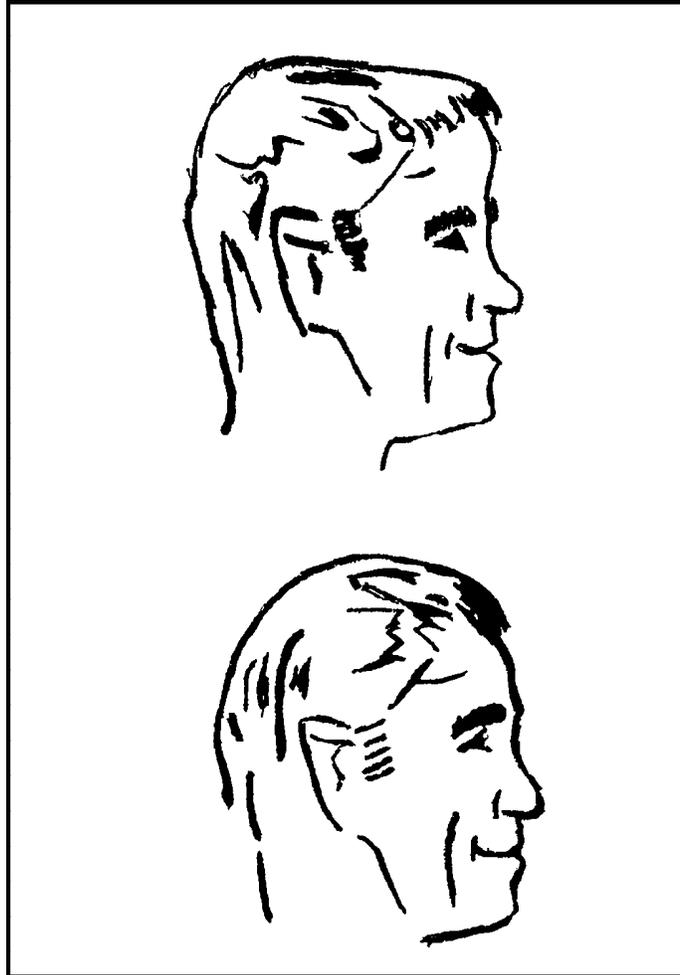
The person who is short from the ears forward is lacking in true intellectual capacity. He may be very skilled in some certain line, but he lacks the ability to think clearly and protractedly on a variety of subjects. Those short from the ears forward permit others to do their thinking for them.

The person who is short from the ears forward will not be interested in, or impressed by, learning. He must be appealed to with tangible and not to remote advantages. The person long from the ears forward can perceive the advantage of something in the more remote future, and he is interested in the exchange of thoughts and opinions. If a position requires a thinker, the man with a long head from the ears forward is the man.

The Length of the Head from the Ears Forward







Chapter 6 _____

Instantaneous Reading From Profile

FOR A CLEARER comprehension of the ease with which any pronounced change in the thinking also changes the structure of the physical body, and thus not only affects the health but the discernible characteristics of the form, it is necessary to understand more details of the electrical properties of colloids. Some of the physical characteristics, such as the blondness or brunetness and the general size of the bony structure, are expressions of thought-cells within the astral form that are so stable in their organization that only a different manner of thinking carried out intensely and over a long period of time can have an appreciable effect upon them. But through the constant replacement of outworn tissues by materials which reach them in the colloidal state, other factors of the bodily form respond with great alacrity to any change of the inner thought structure which comprises the real character.

Water is a chief ingredient of the bloodstream; and water carries the materials assimilated from food not only in solution but also in emulsion. Oil, or drops of fat, will not mix with water. To understand why, it is necessary to know that, according to late findings of material science, water in the liquid form consists of a mixture of inactive atoms and active atoms. The two atoms of hydrogen and the one atom of oxygen comprising a molecule of water, in the active molecules carry a positive electric charge on one end of the molecule and a negative charge on the other. Sugar is a carbohydrate which quickly enters the bloodstream. When it enters into solution with water, it is because the relatively large sugar molecules have electric charges sticking out of their sides. The active water molecules, because they have opposite charges of electricity on their ends like a bar magnet, are called polar molecules. Due to the large electrical charges of the sugar molecules, these rapidly moving polar molecules of water, also carrying electrical charges, through the attractions of their fields for the fields of the sugar molecules, quickly pull these molecules of sugar away from each other and the sugar thus becomes dissolved in the water. The hotter the water, the more quickly the sugar dissolves, because the active water molecules are moving faster and more readily contact the fields about the sugar molecules.

Not all substances possess polarized molecules. Fats and oils, for instance, whether taken into the system as such or converted from carbohydrates, have non-polarized molecules in which the positive and negative charges are so related that they neutralize each other. Carrying no appreciable charge for

the fields of the water molecules to act upon, the water molecules cannot mix with them, cannot tear them from each other and cause them to dissolve.

There are other substances, however, unlike water, part of whose molecules have a charge on either end, and unlike sugar, with charges on the sides of its molecules, and unlike oils whose molecules are non-polar. These substances have an electric charge at one end of the molecule, but the other end of the molecule is electrically neutral. Hence when they are brought into contact with the active, and therefore charged, molecules of water, if they are light enough to float the charged ends of their molecules stick down into the water, due to the attraction of the fields on the end of the water molecules. As the charged ends are down, this means that the neutral ends are up. And the attractive force of the down-pointing ends causes the substance to spread out as a film so that by occupying as large an area of contact as possible with the water more molecules can respond to this attraction between the two sets of molecules. Soap is such a substance, and this action of the fields of the water molecules on the fields of the soap molecules explains how a soap bubble is formed, and why, compared to its thinness, it is so very strong. It is strong because of the power of the fields of the two types of molecules composing it to attract each other.

Now as such substances as soap have one neutral end, when they are placed in oil, instead of water, their charged ends are not attracted to the non-polar molecules of the oil, but turn away from them, so that they float on the oil with the charged ends up. Then if water is added and the mixture is well shaken, the oil droplets are diffused throughout the water and we have what is called an emulsion.

The oil is not dissolved in the water, merely disseminated through it in a finely divided state. But it tends to retain this state because the soap, or similar substance, on the surface of each drop of oil, has the neutral end of each molecule sticking down into the neutral oil, and the charged end sticking out into the water and holding to the water molecule by the attraction between their mutual fields.

When the oil drops are very small, such as they are when taken into the human bloodstream in the process of assimilating butter, animal fat and vegetable oils, or the carbohydrates after they have been converted into fat, instead of calling it an emulsion, it is said to be in the colloidal state. And in the colloidal state these drops of oil which become fat, and the particles of protein which become muscle, are capable of carrying on their surfaces electric charges which are exceedingly large in proportion to the mass of the particles carrying them.

This means that the building and replacement material of the physical body, at the time it is being incorporated into the physical structure, is in that state which enables it to carry heavy electrical charges which permit it to be moved about and manipulated with the greatest facility by the electromagnetic energies generated in the nervous system. It is by means of these electromagnetic energies that the orders of the brain to the organs are delivered, that the thoughts we think reach the astral form, that we are able to remember past events by bringing them through from the soul, and that all control of our minds over our bodies is carried out.

The thought-cells and thought structures of the soul are at all times, while physical life lasts, in intimate contact with these electromagnetic energies generated by the nervous system. Through them they exercise a constant influence on the distribution of all materials furnished through the digestion

and assimilation of food. And this influence, which is exerted through the electromagnetic energies of the nervous system acting upon the electrically charged particles of the physical materials being incorporated into the body, is toward building just such a physical form- including both the harmonies and the discords which express as health and disease-as constitutes an exact replica of the thought structure, or character, of the soul.

In addition to noting the general form of the body—whether it is bony, muscular, fat, vivacious or mental, a first glance also gives an impression of the contour of the face. When we look at some persons the impression we get of their faces is of extreme pointedness, others impress us with the incurving quality of the countenance, and still others present faces in which all the lines seem straight and abrupt. These facial shapes, even as are the shapes of the head and body, are the expression of the internal mental forces that constitute the character. As true expressions of character they reveal to the discerning, only in less degree than do the acts, the qualities of character of the person possessing them.

Faces may aptly be classified into two shapes, and a third which is intermediate, even as nature's forces may likewise be classified into centrifugal forces, centripetal forces, and those acted upon by both of these and consequently intermediate between them. A centrifugal force is one which tends to move away from the center. It corresponds to the out-curving, or convex, face. A centripetal force- is one which moves toward the center. It corresponds to the in-curving, or concave, face. It is the centrifugal motion of the planets—their speeds—which keeps them from falling into the sun. It is the centripetal force, expressing as gravitation, that keeps the planets from flying from their orbits into outer space. It is the balance between the speeds of the planets and the force of gravitation that holds them to their orbits. And it is the balance between the speeds of the out-curving faces, and the more thorough, painstaking in-curving faces, that keeps civilization from dashing into exploits and ventures for which it is not yet prepared. For speed, look to the person whose features have an outward curve. For carefulness, look to the dish-faced person, the one whose features curve inward. For a useful combination of these two extreme qualities, look to the person whose features are straight, curving neither inward nor outward.

Some people, however, are quick to think and slow to act. Others are quick to act and slow to relinquish their endeavor. Then again, some are quick to speak, and slow to act upon what they promise, while others are slow to speak, but follow speech quickly with action. These and other combinations, are all revealed to the discerning in a single glance at the profile.

The profile, for practical purposes, may be divided into four distinct regions. 1. The forehead, embracing that region from the eyes up. 2. The nose. 3. The mouth. 4. The chin.

The shape of the forehead is an index to the rapidity of thought. The shape of the nose is an index to the rapidity of action. The shape of the mouth is an index to the rapidity of speech. And the shape of the chin is an index to the rapidity with which thoughts, actions, and speech are relinquished. It is an index to the general determination and tenacity.

A person's capacity for intelligence is not to be determined by the slope of the forehead, but by the length of the head from the ears forward. The kind of intelligence that a person possesses, though, may so be determined. A receding forehead is not the sign of a small intellect, it is the mark of a person who

The Three Types of Faces

thinks quickly, and who thinks almost exclusively about practical things. What he wants is results. He cares nothing whatever about theories. He demands action. He may be a scientist or he may be a manual worker, depending upon the length of his head and other things, but he is a "low brow," because he demands that things be demonstrated. He takes no stock in things that have not a practical value here and now. And the more sloping his brow the faster he thinks. He does not bother with meditation and reflection, but draws his conclusions instantly from the evidence at hand and lets it go at that.

The Receding Forehead

The convex, or receding, forehead is an indication of quick and accurate powers of observation. Such a person sees all that goes on about him, and instantly draws inferences from them. He is keenly interested in how things are done, not from a theoretical standpoint but from a visual advantage. He wishes actually to see all the links in the operation, and just how one process influences the next process. He is not content to be told about these things, he wishes to behold them with his own eyes. And seeing them, he remembers each step and object in its proper relation to other steps and objects. Therefore the best way to interest and convince such a person, is to give him an actual demonstration. If you cannot show him the thing itself, at least show him numerous pictures; so that he will be able to visualize the proposition as a concrete reality. Better still, if it is something of a nature that can so be examined, permit him to feel it, to smell it, and if it has taste, to taste it. Appeal to his mind through just as many of the physical senses as possible; for he depends upon his physical senses for information rather than upon his reason.

Life offers innumerable opportunities for the slow but careful thinker who can reason and draw conclusions correctly. There are other places—anything from driving a motor through the traffic to a political caucus—where quickness of thought is a better asset than precision. The concave forehead is not suited to quick thinking, and should seek a vocation where correct thinking is better than fast thinking. Where fast thinking is requisite, such is the place for the convex brow.

The convex forehead indicates that the Intellectual thought elements are not pronouncedly associated with the Safety thought elements insofar as they influence the tendency for reflection. In its evolutionary past the soul has met the requirements of environment by a quick perception of relations. This is indicated in the birth-chart by lack of pronounced associations between the planets Mercury and Saturn. The Key-Word for the receding forehead is PERCEPTION.

To make a successful impression with such a person, and keep up his interest, it is essential that things are not permitted to drag. He thinks quickly, and his mind passes from one thing to another, and unless kept occupied it will wander to something else. Give him all the concrete facts possible, but do not argue with him. Show him all there is to be shown. And do it quickly. By the time this has been done he will have drawn his conclusions, and if there is a decision to make he will have made it. Such a person will be little interested in the history of the enterprise, or the romance attached to its development but if you can show him that something is actually being done, and that there are results in sight, he will have confidence in it, and if he can see his way clearly to do so he will make a favorable decision toward it.

The Bulging Forehead

The person with a bulging forehead represents the opposite, or concave type. His head is built for reflection. Everything he does is duly weighed and every

detail thought out far in advance. He depends upon reason to apprise him of things. You may sit in his office and explain the working of a distant plant to him, show him a few maps, tell him the history of the enterprise, just how each process follows another, how, perhaps, something is manufactured, and the various hands it must pass through before it reaches the consumer, and he will be interested and impressed. You do not need to take him to the plant and show him through it, and permit him to handle the product in its various stages of construction. Such would be the proper course with the convex forehead type. But the concave forehead is a dreamer. He can see it mentally as you describe it. He visualizes it in his imagination. Then he thinks things out at leisure. He is not to be hurried. He must be given time to decide, and as many reasons "why and wherefore" as possible. His questions must be answered and his objections met.

The concave forehead indicates that the Safety thought elements have been very strongly organized in association with the Intellectual thought elements. In its evolutionary past the soul has met the requirements of environment not so much by the celerity with which states of consciousness have responded to outside influences, as by the exactness with which the correct response was given. In the birth-chart this is indicated by a strong association between the planets Mercury and Saturn. The Key-Word for the bulging forehead is REFLECTION.

The person with the concave forehead is the one that does most of the planning in the world. He is given to thinking of things and carefully working out means of accomplishment. His mental processes are slow and deliberate, but he can handle abstract notions in a way that will enable him to arrive at correct conclusions. These conclusions are sometimes scoffed at by the convex type, because they represent something that has never been attempted before, or represent methods that are different from common usage.

I have so far been dealing with extreme cases. The majority of foreheads are somewhere between these two extremes. The forehead that is perpendicular from the eyes up—the straight forehead—is just midway between the two extremes. There is not the unusually strong and pronounced association between the Intellectual thought elements and the Safety thought elements in such a person's astral constitution; nor are Mercury and Saturn so closely linked in his birth-chart as to excite comment. The faculties of perception and reflection are just about equally active. As a consequence he sees and then reflects upon what he has seen. His mental processes are neither rapid nor slow. He is to an extent practical, yet also perceives the value of theories and plans. He, therefore, is regarded by his fellows as a level-headed man, one whose judgment may usually be trusted. In all things he keeps away from extremes, and prides himself on being sensible.

He is not so set on getting things done as is the convex forehead, yet practical accomplishment has considerable appeal to him. He is not so desirous of having time for meditation and dreaming as the extreme concave forehead, yet anything that will give him some time for thought, and such theoretical and explanatory matters as are essential to make the situation clear, all have a certain amount of appeal. He is not in too big a hurry to make a decision, yet too much time spent in talking about a proposition seems a waste of time to him. He wants what facts are at hand. He wants to see what is readily seen. He desires also a reasonable amount of explanation. It must then appeal to his "common sense" if he is to make a favorable decision.

The Straight Forehead

Thinking, of course, is man's greatest asset. And because he thinks moderately fast and at the same time organizes his thoughts somewhat carefully as causes and effects, as reasons and results, the person with a straight brow tends to represent the all-around man. He thinks quickly enough so that he does not find it difficult to drive his car through the thickest traffic in the city, yet he thinks slowly and carefully enough that a reasonable plan, even though it has never been tried before, gains his attention, and if it has merit he will become a party to it. He has enough of the convex brow about him that he can understand science, engineering, mathematics, manual arts, surgery, agriculture and the occult sciences; and he has enough of the concave brow about him that he also can understand philosophy, theology, sociology, political economy, history and mysticism. He has not the capacity for specialization that either extreme has, but neither has he their limitations. Perception and Reflection are balanced.

The Nose

Now let us apply our principle—that the out-curving, or centrifugal, outline is the form indicating speed and that the in-curving, or centripetal, outline is the form indicating slowness—to the nose.

But first let us inquire about the function of the nose. The nose is the organ through which air customarily reaches the lungs. Its size and shape, undoubtedly, have been determined by the requirements of environment. A large nose indicates a copious air supply. A copious air supply, in turn, indicates complete and rapid oxygenation of the blood. Movement depends upon oxygenation of the blood. That is why a person pants when running—speeding up the activity demands an increased supply of oxygen. There must be sufficient draught that the fuel in the human machine may undergo combustion. Large combustion is indicated by a large nose, that is, a nose with large nostrils. Large combustion implies the capacity for much movement and rapid movement.

The air supply furnished through the nose is not dependent upon the length of the nose. A very short nose may furnish quite as much air as a very long one. What, then, is the meaning of a long nose?

It is the function of the nose not only to furnish an air supply, but to regulate its temperature so that it will not unduly chill the tissues of the lungs. In its passage through a very short nose the temperature of the air is little changed. But in passing through a very long nose the air tends to acquire the temperature of the passage through which it flows. In the tropics there is little need to change the temperature of the air before it reaches the lungs. Hence we find the negroid races whose home since time immemorial has been in the tropics, with short flat noses. We find also that the requirements of life in the tropics do not demand long periods of sustained activity. Short periods of activity are followed by periods of rest. A short nose indicates inability for sustained activity.

Peoples whose homes for thousands of years have been in the North have longer noses. The winter atmosphere must be cooled before it reaches the tender tissue of the lungs. And the requirements of life in the North, where there are long periods during which there is no vegetable food and man in the past has been largely dependent on the chase, have been such that sustained effort was essential to survival. A long nose, therefore, indicates a capacity for sustained activity.

It will be seen, now, that as activity is so closely dependent upon the air supply, and that as the amount of air supply may be judged by the nose, that

the size and shape of the nose is a gauge to the person's inclination and capacity for activity.

It will also be obvious that a sway-backed nose—one that is concave, or in-curving—no matter how long it is, cannot convey much air to the lungs. It indicates that the nasal passages are narrow and restricted. The air-supply of such a person is deficient. And as a result the person's movements are slowed down. If he has a convex forehead he will think quickly, but will delay about acting. He is slow to act. He tends to procrastinate. If the forehead is concave also, he both thinks slowly and acts slowly. The upturned nose indicates a tendency to deliberation where physical activity is concerned.

If you want a thing done promptly, do not depend upon a person with a sway-backed nose to do it. He may both think fast and talk fast, but in his physical movements he is slow and painstaking. He may be a good workman, but he is not a fast one.

The out-curving nose, on the other hand, indicates copious nasal passages, and an abundant air supply. The Roman nose, the eagle-beaked nose, the Jewish nose, as types are out-curving, and they indicate expedition in movement. The person to get something done quickly is the person with the large out-curving nose. He may think fast, or think slow, according to the shape of his forehead, but he acts immediately he has made up his mind. He either does a thing now as soon as he thinks about it, or he decides not to do it and turns to something else. His mental processes are followed by the execution of his thoughts instantly in action.

The straight nose—the Grecian nose—indicates a compromise between the person who acts swiftly upon the thought, and one who acts very slowly after deciding to do so. Such a person has not the fault of acting first and thinking about it afterward, as does the person with a convex nose when he is also a slow thinker. He is less impulsive. Yet he does not make so many good plans and then fail to carry them out as does the person with the extremely concave nose. His motions are moderately speedy, and he puts his ideas into action with moderate promptness.

Combustion, whether in a stove in the home, underneath the boiler of an engine, in the cylinder of a gasoline motor, or in the tissues of the human body, is a process of oxygenation, and in astrology is ruled by the planet Mars. The nose, then, is a very good index to the prominence of the Aggressive thought-cells in man's constitution and the planet Mars in the birth-chart, insofar as they influence rapidity of movement. The nose with large nostrils indicates large combustion, hence physical rapidity. A broad flat nose may also indicate a copious air supply accompanied by physical activity. Usually, however, the large air supply is furnished by an out-curving nose. The large flat nose being short also, even when indicating speed, shows that the speed will be short-lived. The large out-curving long nose indicates both speed and the ability to maintain it. It may well belong to an aggressive and dominant person. The merchant who goes forth from his shop and takes the pedestrian by the arm and persuades him to come in and buy something has a long out-curving hooked nose. The most aggressive business men in the world—those that dominate commerce and industry—have this type of nose.

But the sway-backed nose indicates lack of strongly organized Aggressive thought-cells in the astral body. The planet Mars in the birth-chart does not strongly influence physical activity. The straight nose indicates that Mars is moderately strong in the birthchart as associated with physical actions. If the straight nose is short there is an aversion to long periods of physical work.

The Mouth

If the straight nose is long, long periods of physical work can be sustained without much fatigue.

Some people think before they speak, and others speak before they think. Still other people act first and talk about it afterwards if at all, and yet others talk about what they are going to do and then take their time in doing it or fail completely to act. This readiness of speech is determined by the contour of the mouth in relation to the rest of the face.

The mouth may tend to project in relation to the balance of the face, or it may tend to set somewhat inward from what otherwise would be straight facial lines. In considering the mouth contour the lips should be included in the survey. It is the shape of the mouth as a whole insofar as it determines whether it is an out-curving or an in-curving or a straight mouth that we are here trying to decide. We are not now noticing whether the corners of the mouth turn up or down, if it is a cupid bow, a straight line, or crooked outline. To know if a person speaks quickly or slowly relative to his thoughts and actions it is but necessary to observe if the contour of the mouth is out-curving or in-curving.

The out-curving mouth is the quick talker. Whatever passes through his mind he tends to blurt out without thinking very much about how it will affect his audience. People with protruding mouths are incessant talkers and are never at a loss to find innumerable things to talk about. They may, or may not, talk well, and what they talk about may, or may not, be important or interesting; but they talk nevertheless. And it takes little encouragement to start them talking.

The in-curving mouth is a deliberate talker. When called upon to talk he may, or may not, talk well, and what he talks about may, or may not, be important or interesting, but it takes considerable provocation to get him talking, and he talks slowly and likes to think things out before speaking about them. In the extreme type he thinks things out and then never reveals his conclusions except in his actions. If his mouth is incurving to the extent of appearing to hold in his words, you may be sure he is what is known as close-mouthed. A secret that would be revealed by a person with a projecting mouth to the first person met is quite safe for all time with the person with the decidedly in-curving mouth.

In astrology the Intellectual thought elements are governed by the planet Mercury, and this same planet governs speech. When the intellectual thought elements are organized in the astral body through past experiences insofar as they influence speech closely in association with the Safety thought elements ruled by Saturn, we have the in-curving mouth. The less of this Saturn influence as affecting speech, and the more of the Mars influence as affecting speech, the latter being denoted by Mercury being associated with Mars where speech is concerned, the more out-curving does the mouth become. The careful talker has the in-curving mouth. The impulsive talker has the out-curving mouth. But whether the things talked about have value cannot be determined by the mouth, but by the head as indicating the trend and capacity of intelligence. The mouth but indicates one of the several avenues of expression of intelligence, and indicates the readiness with which the thoughts manifest through this avenue.

The Chin

It is an erroneous impression held by many that a person with a receding chin lacks in aggressive qualities and is slow to resent injury. The person with

a receding chin is as quick to fight as the one with the protruding jaw, but he is not likely to fight so long.

A study of the skulls of the cave men of the past shows that their heads were not as long from the ears forward as modern man's, and also that their chins were more receding. As primitive man advanced in intelligence two things were apparent in the proportions of his head. The head from the ears forward became longer, and the jaw became less receding. This does not imply that all men a hundred thousand years ago had heads less developed than modern man. It means that however developed some men of that day were, we have the remains of other men who have since become extinct who were more closely related in structure to the lower animals. And these men, such as the Trinil Man, the Heidelberg Man, the Neanderthal Man, and the Dawn Man, as do the apes, had less in the way of chin development than modern man. No one will say that a gorilla is less aggressive than modern man, or that the ancient extinct men just mentioned were less ferocious than moderns. They did lack, however, one trait that next to intelligence has been of utmost importance to man in his evolution, and that is the ability to follow out a predetermined line of conduct.

To follow out some plan once it is made and not be deterred from it even though it is disagreeable, and even though many interruptions come, and in spite of many incidents that tend to divert the attention elsewhere is the acquisition of highly developed humanity. Such ability is indicated by a concave, or well developed, chin. The Cro-Magnon, another ancient type of man, coming perhaps from Atlantis to rout the cave men and supplant them, not only had a good skull denoting intelligence in high degree, but he had a good chin, signifying that he would not be diverted from his purpose. He had will and determination. He overcame the people with receding or convex, chins that lived in Europe before his arrival.

It is usually recognized that a receding chin denotes a weak character. And this is correct. But the weakness does not reside in inability to act with great force—for some of the ancient men mentioned were far superior physically to any living men of today—but in the inability to maintain fixity of purpose. The receding chin indicates changeableness, and if extreme it denotes a fickle person, one who does not know his mind from one day to the next.

On the other hand, the person with a chin that protrudes extremely never knows when to let go either of an idea or of a project. He is consequently lacking in adaptability. When he gets a notion in his mind he holds to that notion, and is quite fixed in it. He becomes lacking in receptivity. It is quite as valuable to know when to give up an old manner of doing something, or to acknowledge a loss and forget it without, if it is a financial matter, throwing good money after bad, as it is to maintain a firm front when necessary.

The strength of the Power thought-cells in the astral body, as influencing Will and Determination, is shown by the chin. If the chin is prominent, or concave, it indicates that the Power thought-cells have a prominent influence in this direction. If the chin is receding, or convex, it indicates that they do not externalize strongly in this direction. Astrologically, the prominent chin indicates that the Sun in the birth-chart is powerful as affecting stability and determination, and the receding chin that the Sun has little influence in this direction.

If your adversary has a prominent chin, you may be sure there will be a long struggle. To convince such a person, do not argue with him, but lead him to believe he desired in the first place to do as you suggest. He is inclined to

be set in his likes and dislikes, in his opinions, and in his way of doing things. The Key-Word for the prominent chin is DETERMINATION.

The straight chin is a combination, or happy medium, between the two extremes. Such a person has considerable determination, but also yields when it seems advantageous to do so.

The receding chin indicates a trait of unreliability. If you have an important piece of work to have done and there are many obstacles in the way of its accomplishment do not entrust it to a person with a receding chin. For a short time he may put up an excellent struggle, or work very hard, but he soon loses interest and becomes discouraged when confronted with difficulties. It is hard to discourage a person with a prominent chin to a point where he gives up. But the receding chin relinquishes its object and its plans readily. The Key-Word for the receding chin is VACILLATION.

The Jaw

Now the gorilla, with a receding chin, may be quite as pugnacious as the bull dog with a protruding chin. The gorilla is faster, although he does not hold on so long. So in men also, the amount of pugnacity cannot be determined from an inspection of the chin. But it may be determined by looking at the jaw.

The jaw of the fighter drops well down below the ear, and where it turns forward there is a tendency to form a right angle. He has a strong jaw. It shows width, and angularity, and muscular power.

The person with a narrow jaw, which slopes from the ear forward in a mild rounded curve is not naturally pugnacious. But you can get a quarrel or a fight from the man with a strong square jaw any time you desire it, and on short notice. For fighting quality do not look at the chin, but at the angle of the jaw. The Key-Word for the deep angular jaw is PUGNACITY. The Aggressive thought-cells in the square-jawed person's astral body have in the past been organized through repeated conflicts with antagonists, and this is indicated in the birth-chart by the planet Mars exerting a dominant influence over the personality.

Coarse or Refined

There is still another matter of considerable importance in instantaneous character reading. It is to determine whether a person naturally is coarse and rough, or is sensitive and refined. The coarse rough-textured person does not do well in an environment requiring tact, delicacy, fine appreciation of values and an artistic viewpoint. Also, on the other hand, the refined, sensitive person always has a hard time in rough, uncouth and harsh surroundings.

Sensitiveness and refinement are not merely a matter of education. They are inherent in the character, and manifest in the texture of the body. Sensitiveness and refinement indicates that the Social thought-cells have been prominently organized within the astral body in such a way as to manifest through the character. This signifies that the planet Venus in some manner is closely and strongly influencing the personality in the birth-chart.

To judge of the natural tendency toward refinement, first observe the hair. Very fine hair has a silky quality, and usually lies straight. Curly, or wavy hair, is usually coarser. Some very coarse hair, however, like that of the American Indian, is quite straight. This quality of fineness of the hair may best be learned by comparing the texture of different persons' hair. Fine hair is one indication of a refined and sensitive nature. In astrology the hair is ruled by Venus, the planet that also rules refinement.

The planet Venus also rules the skin. Therefore we may look to the texture of the skin as an index to the prominence of Venus and the Social thought-

cells as influencing refinement. A soft, close textured, velvety skin is one indication of refinement in character. Coarse hair, and coarse, hard, or thick skin indicate that the Social thought-cells have been but slightly organized to soften the tones of the character, and that there is little appreciation of the finer and more artistic things in life.

Small hands and feet, and delicate, or finely chiseled features are other indications of refinement. Large hands and feet and coarse features indicate strength rather than taste and artistic quality.

Not only is the refined person uncomfortable in a rough or harsh environment, but he will enjoy numerous things that the coarse person will care nothing at all about. Consequently in pleasing or persuading the coarse person quite the opposite method must be used to that employed to gain the attention and interest of the refined person.

The refined person, if an employer, will require the place of work or business to be kept clean, he will require that the employees dress neatly, and that there is an artistic touch whenever possible. The coarse employer will care little about these things. He will care more about the amount of work being done and the immediate financial returns. Further, the fine man expects quality in all he buys, in his own work, and in the work of his employees. The coarse man demands quantity and utility rather than art and quality.

In entertaining the coarse man do not try too much for delicacy of surroundings, or for finer artistic effects. He will not mind if the conversation becomes boisterous, or if jokes are told that are none too elevating. He will like good food, but it does not need to be served delicately. Rich food in abundance pleases him.

But the fine man is repelled by boisterous conduct by unseemly jokes or language, by ugliness of any kind. He enjoys artistic surroundings, likes his food served daintily, even if there is none too much of it, and expects quality to be present in whatever form of entertainment is offered. The coarse man may enjoy the vaudeville, but the fine man will take greater pleasure at the opera.

To interest the fine person, do not offend by loud talking. He likes a soft, well-modulated voice. The more beauty and excellence of quality are emphasized the better, and if it can be done in nice language it will be so much the more effective.

To interest the coarse person, talk vigorously, and to the point. The fine man will understand subtleties and suggestions, but the coarse man needs to be told in plain, straight, forceful language. It is the only kind of persuasion he understands. Too much familiarity may offend the fine man, but the coarse man likes to be slapped on the back and observe heartiness and freedom in the conduct. Slang will not displease him, but is repugnant to the fine man.

To persuade the coarse man, emphasize the elements of popularity, show, utility, volume, and strength. These are the things that appeal to him. He likes contrast in colors, and showiness in his clothes. But the fine man takes to less conspicuous styles and to modest shades of color. The fine man is apt to be touchy and easily offended. The coarse man, although if once offended he will resent it more vigorously, is not apt to get insulted without adequate cause.

The fine man likes praise and flattery quite as much as the coarse man, or even more, but it must be more carefully veiled. Anything crude repels him. But the coarse man may be praised to his face, and in generous terms, without being offended, if this praise is not wholly unwarranted.

It is a mistake for the coarse man to try to handle or work with fine mate-

rials, or to be brought into contact with fine people, or to be compelled to live in delicately modeled surroundings. He is ill at ease here. He enjoys cleanliness, but respects utility and homeliness more than beauty. The coarse man likes to deal in coarse, rough materials, he likes to associate with other coarse persons, and he knows how to get along with them. A coarse foreman, by his forceful tactics, is able to handle a crew of coarse workmen, where a finer man would fail utterly. Coarse workmen have a contempt for the refined foreman.

On the other hand, the coarse salesman, by his mannerisms tends to repel the refined purchaser. Refined workmen look upon a coarse foreman with disgust. They feel immensely superior to him. So where the handling or dealing with fine materials are concerned, such as textile fabrics, jewelry, watch-making, or delicate work of any kind, the fine man should have preference. The tradition of the "bull in the china shop" has direct application here.

Hard, Soft or Elastic

People are not only fine or coarse, they are also hard or soft or elastic. Of course, broadly speaking the typical hard man is of the bony type, the typical soft man is of the fat type, and the typical elastic man is of the vivacious type. But in addition to the general type it is often worth while to note the quality of the flesh. It will be found that there is also a quality in the character of the individual that corresponds to it.

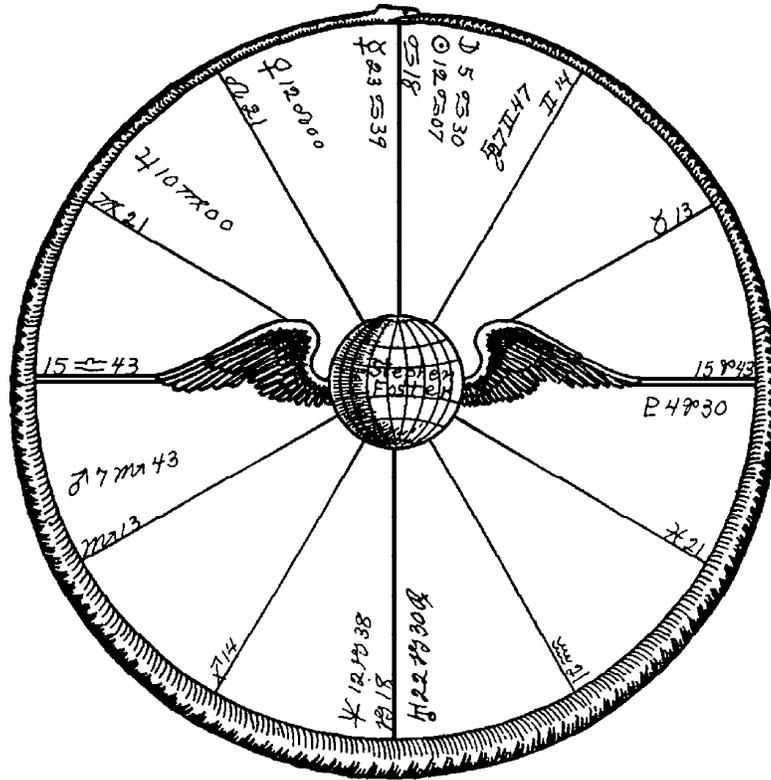
The person with very hard firm flesh tends to be hard and firm in his thinking and his acting. He is truly a hard-fisted man. He cannot be moved by sympathy, or driven by force. The appeal to which he responds is self-interest and utility. There is little use to talk about the beautiful, or the humanitarian, or of sentiment to the hard man. He believes in justice. He believes in "an eye for an eye, and a tooth for a tooth." He dislikes discipline, and drives ahead to his objective with little regard for people's feelings. Show him how he will gain by some transaction and he is at once interested. This is the chief avenue of appeal to him.

The person with very soft flesh needs an appeal of almost the opposite nature to arouse his interest. An appeal to his sense of ease, or to pleasure, interests him. Unlike the hard man, he is easy to convince, but tends to be unconvinced just as readily. He would rather agree with you than take the trouble to argue. He likes luxury and idleness and tends to self-indulgence in all ways. He has not the endurance of the hard man, cannot tolerate hardships, and while sympathetic, his feelings in any direction are short-lived. If you wish a soft person to do something, make it as easy for him as possible.

The person whose flesh is neither very hard nor very soft, but is exceedingly elastic, tends also to have an elastic quality in his character. In appealing to him do not emphasize its utility as you would to the hard man, or to the ease with which it can be done and the luxury which may be expected to follow, but to the love of accomplishment. The driving power of the elastic man is the love of doing something noteworthy. He is very adaptable and progressive and tends to put "pep" into all he does and to communicate this enthusiasm to his associates. The new and the original and the unique interest him. He wants something worth while to do, and liberty of action to get it done in his own way. The elastic man may have many a fall, but is seldom down long at a time. If he fails at one thing, or successfully accomplishes it, he soon takes up something else.

The quality of hardness, softness, or elasticity, is readily noted when shaking hands. If the hand gives the impression of softness and yielding,

the flesh in general will be found soft. An extremely hard unyielding hand is the hand of a hard person. And the springy, elastic hand is the hand of the elastic person.



STEPHEN FOSTER

July 4, 1826, 0:30 p.m. 80W. 40:27N.

Data recorded in his family Bible.

1846, some songs first popular: Venus sextile Moon r, Mercury semisquare Sun r.

1848, first successful songs published: Venus sextile Mars r.

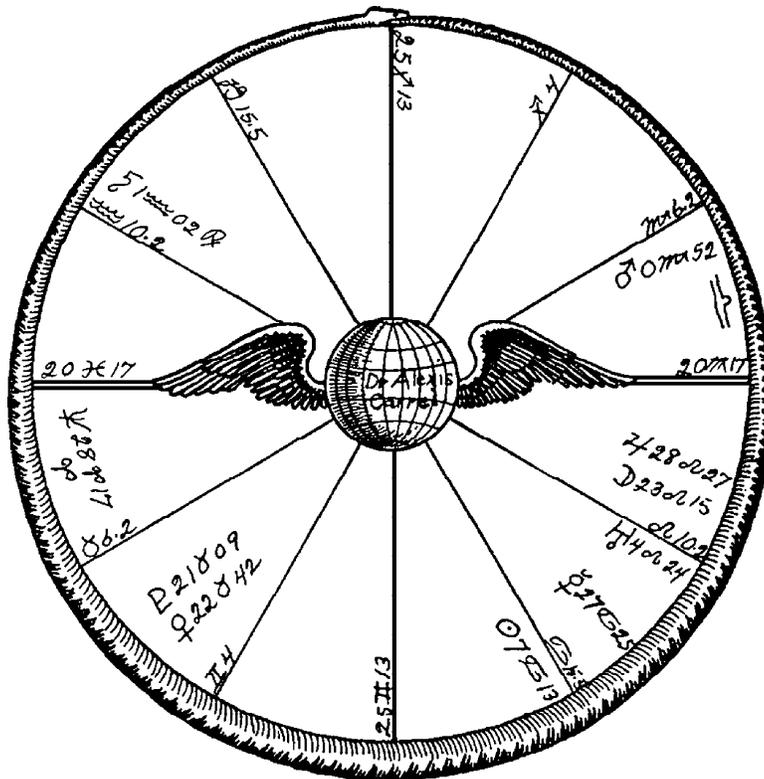
1849, Nelly was a Lady: Mercury sextile Saturn p, Sun trine Pluto r.

1851, Successful partnership with Christy; The Old Folks at Home: Sun sextile Moon r, Venus sextile Sun r, Mars sesqui-square Saturn p.

1852, Massa's in the Cold, Cold Ground: Venus trine Neptune r.

1853, My Old Kentucky Home: Mercury sextile Moon r.

1860, Old Black Joe: Venus trine Uranus r.



DR. ALEXIS CARREL

June 28, 1873, 11:11 p.m. 4:30E. 44N.

Data from Howard M. Duff,

1906, Member Rockefeller Institute for Medical Research, later became its outstanding researcher: Venus sextile Moon r.

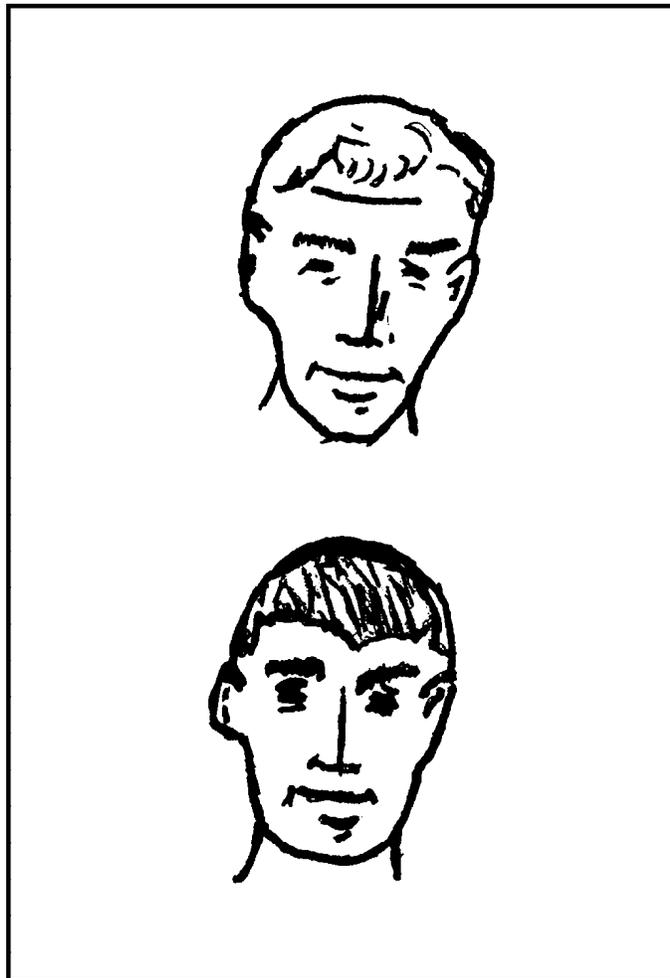
1912, winner Nobel prize: Venus trine Mars r.

1931, winner Nordhoff-Jung Cancer prize: Mars sextile Saturn p, Venus sextile Pluto r.

1935, published, *Man The Unknown*: Mars square Jupiter r, Venus semi-square Jupiter p, ruler of 9th.

1937, Newman Foundation award: Venus conjunction Mercury r.

1938, with Charles A. Lindbergh (chart on page 92 of Chapter 6, Course 10-1, *Natal Astrology: Delineating the Horoscope*) published, *The Cultivation of Organs*: Sun P Jupiter p, Mercury square Pluto r.



Chapter 7 _____

Instantaneous Vocational Analysis

BEFORE INDICATING how certain actions betray traits of character, and what points should be noted in determining whether or not an individual is suited for a given vocation, the relative width of the head at one more point warrants consideration. Already, in chapter 5, we found that width between the ears denotes an abundance of vital force, and that fullness just above or in front of the ears denotes constructive ability. We found also that the head wide at the temples indicates a person who has good judgment where material values are concerned. The person prominent just above or in front of the ears is a builder. He may build on the intellectual plane, or in a mechanical sense, but he constructs something. The man, on the other hand, who is wide at the temples is neither a producer nor a builder. He is a trader. He devises ways by which, through his services in handling what others produce, he gains an adequate income. But what about the man who is wide or narrow across the forehead?

A forehead may be narrow above the temples, or wide above the temples, whether it be of the convex or of the concave type. When the head is wide here it indicates an exceptional kind of intellectual ability. The thinking may be slow and ponderous if the forehead is of the bulging kind, or it may be quick and brilliant if the forehead is receding, but in either case there is the quality of cold calculating reason that is not influenced to any great extent by the emotions.

This kind of a head has the ability, moving swiftly or slowly, as the case may be, to synthesize facts, to weigh evidence, to form correct and just judgments from the factors submitted. It is the judicial head.

Such a head denotes a mind that may be predominantly perceptive or predominantly reflective, yet there is also a quality of imagination present that enables it to organize its thoughts. The Intellectual thought-cells are strongly associated with the Utopian thought-cells, somewhat associated with the Aggressive thought-cells, and quite dominated as a whole by the Safety thought-cells. But the Safety thought-cells, unless the forehead is bulging, have not the power unduly to slow down the processes of thought. The power of reflection here shown, is closely allied with both perception and imagination. Mars, Neptune, and particularly Saturn have prominence in the birth-chart. Whenever Saturn in a birth-chart is unusually prominent you may expect to find that person with a forehead above the temples broad in propor-

The Width of the Head Above the Temples

tion to the rest of the head. Such a person, consequently, does not pass judgment hurriedly, nor with too great slowness unless the forehead is bulging; but after some deliberation passes an opinion that from the evidence at hand is quite sound. Width of forehead gives what is very uncommon, yet is called "common sense."

It also is the type of head that can successfully handle mathematical formulas. It has both perceptive and reflective powers well developed, the stronger of these qualities being indicated by the shape of the forehead, whether bulging, straight, or convex.

For intelligence look to the length of the head from the orifice of the ears forward. For judgment, look to the width of the forehead. The judge, under whom legal trials are conducted, should never be a man with a narrow forehead. A man with a narrow forehead may specialize along some line and excel in it, but he has not the brain capacity for the pursuit of knowledge along widely varied lines, nor has he the ability to bring together in proper relations, and carefully weigh the influence of, facts of widely different and numerous kinds. The all-around thinker has a head wide above the temples.

This type of head is the common one among the purely mental type. The mental type, however, are thinkers and not doers. And for accomplishment in various sciences, in engineering of all kinds, and in certain types of manufacturing, in all of which the ability to handle complex mathematical formulas is an essential—work that is performed more often than not by others than the purely mental type—at least a moderate width above the temples is of paramount importance.

Influence of Habitual Thoughts

So far we have been dealing with those traits of character, organized as thought-cells within the astral body before human birth, that are so deep-seated that in general tendency they are seldom greatly altered throughout life. A person of the fat type may reduce through exercise, yet he is not apt to make such a change in his roundness of contour as to be mistaken for the bony type or for the vivacious type. The Domestic thought-cells are so strongly entrenched in his makeup that they constitute throughout life the dominant factor of his character. Even though a muscular person concludes that study is advantageous, and forces himself to gain a wide knowledge of literature, philosophy, and science, yet he does not thereby become a mental type. His general likes and dislikes, his spontaneous reactions to situations, will be those still of the muscular type.

Neither does a man with a wide low head become a long high-headed individual by any amount of thinking. He may, it is true, on realizing his weakness in a certain direction, cultivate in a superficial way some of the traits of the high-headed man. But it will be at the expense of great effort that he can attain even in moderate degree the power to direct the actions of others that the man high over the ears naturally possesses. Nor do we expect a person with a receding chin to cultivate a protruding chin, or a blue-eyed person by willing it to become a brown-eyed person.

The reason that cultivation will not bring about these changes in type, head-proportion, profile, and complexion is that the mental factors which express through these physical forms have been organized through all the soul's past evolution in countless lower forms of life. They are mapped by the positions of the planets in the birth-chart. They are the product of a long period of growth and have great permanency in the character. Human life is too short to make an energetic aggressive traveling salesman out of a sensitive,

retiring, stay-at-home type. The cost in energy necessary to bring about this result is too great. Consequently, where fundamental traits of character are concerned, it is much better to find a sphere of life for which the individual is adapted, than it is to try to adapt the individual to some sphere of life dissonant to his natural tendencies.

There are other traits of character, however, of a more transient nature. Even as in astrology the movements of the planets after birth add new energies to the thought-cells mapped by the birth-chart, so there are other traits of character which are cultivated, or which are the result of habitual modes of action rather than of deep-seated tendencies. Although the thought-cells in the astral body at birth may predispose an individual to think in a certain way, a variety of factors may combine to cause a certain type of thought to be present or to be absent in his habitual thinking. We may be sure of this though, that any type of thought or emotion recurring day after day will impress itself on the person's appearance and actions.

The person who habitually is cheerful and happy shows it in his countenance. The person who is habitually sad cannot hide this fact from the observer by forcing himself temporarily to be jolly. Happiness and cheerfulness tend to draw the corners of the mouth upward, to expand the chest and keep the shoulders back, to keep the body straight and elastic. Pleasure expands, and this expansiveness is apparent in the elasticity and freedom of the stride, in the poise of the head, in the whole attitude and appearance. Sadness, on the other hand, droops the shoulders, causes the body to sag, the feet to drag, the corners of the mouth to turn down, and the whole body to contract and fold in upon itself.

The straight mouth indicates a person of firmness and decision. The pouting type of mouth indicates petulance. The cupid's-bow mouth denotes affection. The sneering mouth indicates a person with whom it is difficult to get on well. Sourness, self-pity, discontent, irony, and secretiveness are all disclosed by the mouth. The man who keeps his lips tightly together and slightly drawn back is not one to tell a secret. He knows many things which he does not talk about. And the man who scarcely opens his mouth when he speaks, but talks through his teeth, is just as apt to lack freedom and generosity in other things. The mouth is exceedingly pliable, and any type of thought persistently held will have an effect upon its contour.

Eyes, also, show the person to be shrewd, deceitful, timid, suspicious, bold, intelligent, mirthful, visionary, curious or desperate. It is difficult to describe how to distinguish these qualities by the eyes, but is not difficult to do through observation. A very good way to determine what a certain expression of the face signifies, or what any characteristic pose indicates, is to assume the expression or pose. Imitate it as closely as possible and then note what thoughts and feelings come into the mind. If the imitation has been accurate, and the mind has been free to grasp the suggestion, the thoughts and feelings spontaneously arising from a gesture, or attitude, or facial expression, will be such thoughts and feelings as when habitually held cause the expression to become a permanent attribute.

A good deal about the character of a person may be learned from his walk. The hurried and worried business man has a hurried and nervous walk. The man who feels very dignified and important walks slowly and with head

The Mouth

The Eyes

The Walk

erect. A swaggering walk denotes a boaster. A strutting walk is the expression of vanity. The shuffling walk is the expression of a shiftless or dispirited character. The mincing walk indicates desire for attention. The affected walk is that of one who craves admiration. The gliding walk is that of the confidence man. The man of firmness and energy has a firm and energetic tread. The pugnacious person walks with chin out and shoulders forward as if to encounter an adversary. The nervous, high-strung man walks with a quick step. The gait of the vacillating individual shows hesitation and little changes in its direction. The step is so characteristic of the individual that we learn to know the foot-falls of our intimates before they reach our door.

The Handshake

Another index to character that may be noted instantly when meeting a person is the handshake. Of course, the temporary mental attitude of the person also will be indicated in the handshake. Yet the way a person shakes hands with a stranger becomes a good index to the person's reaction to people in general with whom he is not well acquainted, as well as his general attitude toward the person with whom he is shaking hands. The man who grips your hand as in a vise and pains it with his forceful squeezing is a ruthless individual who is hard in his dealings, who uses force in his efforts, and from whom little pity may be expected. The person of opposite extreme, who gives a drooping, lifeless hand, is a negative individual, lacking in stamina, courage and aggression. He has no more feeling and interest than his hand betokens. The hot hand indicates a fiery tempered individual. A cold hand indicates lack of warmth and enthusiasm. A clammy hand indicates lack of sympathy and affection. A warm hand signifies geniality, and a hand of moderate temperature denotes that the emotions are well under the control of reason. The person who shakes hands deliberately, is apt to be deliberate in other things. The impulsive handshake denotes general impulsiveness of conduct. The still, unyielding handshake denotes a conventional and unyielding nature. The warm, firm, elastic handshake in which the hand is not too quickly withdrawn, indicates a friendly nature. Usually the person who holds another's hand too long or in any way exhibits undue affection in his handshake is insincere and striving to make an impression for his own advantage.

The Voice

In the voice, also, we have another index to the character. The low-pitched voice is that of the man of action and that of the man of emotions. The high-pitched voice is that of the thinker, or that of the person under nervous tension. Coarse, harsh tones go with coarse, harsh natures. Hard tones and metallic qualities indicate hard qualities and irritability in the character. The complaining voice is high-pitched and has a suggestion of a whine in it. The thin voice of high pitch denotes lack of strength and virility. The loud voice is that of a person of energy which is not well controlled. Softer tones indicate better control. Resonance in the voice is an indication of reserve power.

The Handwriting

The art of reading character by handwriting is a study of considerable proportions, as is the study of character reading from the hand. It is not my aim here to teach chirography or palmistry, but to indicate character expressions that may be recognized at a glance. The types of hands I have already considered under the five types of people and in the remarks on handshaking. Therefore a few words on handwriting may not be amiss. A person of careless disposition shows carelessness in his handwriting. Neatness and order are shown in the neatness and regularity of the letters. Large letters and generous mar-

gins indicate a generous nature, or if very large, one who is extravagant. Unnecessary flourishes to the letters indicate pretense and affectation. Heavy vigorous writing indicates force rather than delicacy. Small neat writing indicates a careful, modest nature. And if the margins of the paper are used to take advantage of all the available space it indicates extreme economy. Rounded letters show love of ease, angular letters indicate aggression and impatience. Messy looking writing comes from the slovenly person. Every letter on the line and just the right height is the writing of the precise, even-tempered and conservative person. When the lines start large and get smaller toward the end it indicates the person is one who has a tendency to undertake more than can successfully be accomplished. When the letters commence of moderate size and are larger at the end the person is one who more than carries out his plans and obligations. Writing that slants uphill denotes optimism and buoyancy. Writing that slopes downhill indicates pessimism and despondency. When the letters are printed, or some unusual form is followed throughout, it indicates originality and independence tending toward radicalism. When the letters are often unconnected, and some of them run uphill and some down, and their size constantly varies, the writer is undependable and a changeable person.

A little thought on the matter will suggest to the student the general significance of any particular type of writing, what is signified by wearing a particular type of clothing in a particular way, and what is indicated by any habitual gestures. It is but a reasoning from effect back to cause, and then verifying the correctness of the judgment by further observation.

But, after all, the knack of judging character instantly, or more deliberately either, for that matter, is not an end in itself, but a means to an end. That end is to know just what may be expected of a person under any given set of circumstances. It is advantageous to us to realize the motives of those who try to interest and influence us. It is to the advantage of all that when we select a vocation it shall be one in which we can attain greatest success. It is of equal advantage to society that when we employ another we shall employ a person fitted for the work at hand, and that when we work for another we recognize just the kind of service with which our employer will best be satisfied.

There are by far too many persons following vocations for which they are totally unfitted. As a consequence they manage to eke out a meagre existence at some employment for which they have neither ability nor liking, when had they but chosen some vocation for which they were better fitted they would be much happier, much more successful, and of much greater value to society.

I know of no system of character reading other than astrology that can point out both the occupation for which there is the most natural ability and the particular department of it where the most harmony and the least discord will be attracted. Let me illustrate: A man may be fitted by natural ability to be a manufacturer. That is, his greatest ability is in connection with the manufacture of something. This can be determined by astrology, and it may be determined also by the methods of instantaneous character reading explained in the present course of lessons. But this man may have thought-cells so organized in his astral body as to cause him to be in great danger whenever he is associated with machinery. Or he may have thought-cells so organized in his astral body that in spite of his great ability as a manufacturer they bring him great and repeated financial loss through unforeseen conditions that crop up

Vocational Indications

in the market or through fires that burn down his factories, or through labor troubles. A man might thus be a great success as a manufacturer, but early lose his life through being associated with such work, or he might be a good manufacturer, but constantly embarrassed financially through heavy losses that could not be foreseen.

Astrology indicates not only where a person's greatest talents lie, but also through associating with just what things, and where, that talent may be exercised to bring the greatest reward and success. The manufacturer who is in constant danger of accident from machinery could be warned of this by studying astrology, and could engage successfully in the manufacture of something where the danger would be very small or none. And the manufacturer who suffers repeated loss through unfortunate circumstances, might have been warned of this by studying astrology, and have made a pronounced success, not in the actual business of manufacturing, perhaps, but, say, in editing a trade journal having to do with such manufacture. Astrology indicates the particular associations that increase the harmony and decrease the discord.

In determining the vocation there are two factors that should be considered. The first factor is to determine in what department of endeavor the greatest ability lies. The second factor is to determine in just what environment, in association with just what things, there will be the most harmony. Association with certain things increases the harmony within the astral body, depending on how the thought-cells in it were organized at birth. Harmony attracts what is called "good luck." Discord attracts what is known as "bad luck."

The natural aptitudes of an individual do not depend upon the harmony or discords of the thought-cells, but upon the Power and volume of energy possessed by the thought-cells within the soul the expression of which is essential to the required activity. And as the power and volume of energy of each of the ten families of thought-cells not only manifests as a type of natural aptitude but also as a type of the physical form, we can employ instantaneous character reading quite successfully in selecting an individual's natural aptitudes. Usually in employing another an employer is more concerned about the character of the person and his ability successfully to accomplish what the work demands than he is about whether, in the long run, the employee will be more lucky in such employment or in some other. And in working for another, it is usually quite sufficient to know just what the employer expects, and just what will please him and lead thus to advancement, without bothering about whether the employer has chosen the most successful line to follow. And for such purposes instantaneous character reading will suffice.

The fact still stands, however, that the so-called LUCK factor is about as important for outstanding success in any vocation as is ability. And I know of no method other than through astrology by which this LUCK factor as influenced by each particular type of environment or each factor of association can be determined.

As a consequence The Brotherhood of Light Astrological Research Department has set itself the task of ascertaining, through analyzing the timed birthcharts of 100 persons following each vocation, not only what groups of thought-cells must be unusually powerful to give an aptitude for the vocation, but also what degree of harmony must be present in the organization of certain groups of thought-cells to give sufficient LUCK to enable the individual to succeed in using such natural aptitudes amid the common surroundings of the vocation that he may make a success in it. The aptitudes are shown in the birthchart by the prominent planets, for these map thought-cells with

more than average energy. The LUCK which will be attracted through a given association is indicated by the harmony or discord of the planet ruling that which is associated with, and this is indicated by the aspects of the planet thus signified.

At the time this is written The Brotherhood of Light Astrological Research Department has covered in this painstaking and thorough manner 25 different vocations. The detailed analysis of each, including the statistical presentation of the analysis in terms of percentages, is published in the Supplementary Writings on *How to Select a Vocation*. More vocations are being added to the list of those thus astrologically analyzed as rapidly as we can acquire the 100 timed birth-charts of those following any one other vocation.

While these lessons on selecting a vocation through a careful analysis of the birth-chart indicate the best possible method of selecting a vocation, in hiring others it is not always feasible to employ the astrological method. Furthermore, the minor qualifications and traits of an individual, such as often are revealed to one familiar with character analysis in one swift glance, require for ascertaining them a consideration of the various aspects in a birth-chart, in addition to the prominence of planets and houses which so quickly denotes the individual's broader natural aptitudes.

In reference to these broader natural aptitudes as shown apart from any consideration of a birth-chart, I have already pointed them out as associated with certain types of body, types of heads, types of profiles, etc. A little thought will reveal the chief qualifications essential to following a given vocation. These qualifications may be ascertained by a glance at the individual who aspires to follow the vocation. Not only to indicate how the qualifications for the vocations which follow may be ascertained at a glance but also through these examples to indicate the method which may successfully be used relative to the many other vocations which are not here listed I shall devote the balance of this lesson to as many important vocations as available space will permit. And in so doing, in connection with each vocation here listed on which we have completed the analysis of 100 birth-charts of those following it, I shall note also the planets and houses which we have found must be prominent and more than usually active in the charts of those who have sufficient natural aptitude for it to be somewhat successful.

The analysis of the birth-charts of 100 teachers indicates that they must have the Intellectual thought-cells active, for Mercury is prominent in most of these charts. Also, both the ninth house, which relates to teaching and expression of thought, and the fifth house, which relates to schools and children, nearly always are outstandingly active.

It goes without saying that the educator should be predominantly of the mental type. Yet in our public schools there are far more of the muscular type acting as teachers, and even more of the bony type than of the mental type instructing the children of the land. This accounts for the very low efficiency of our public schools. Of course, to give a sympathetic understanding of human nature that will conduce to imparting knowledge, a teacher should have a full backhead; be long from the ears back. An instructor in science, and particularly one who does laboratory work, should have a receding forehead. If he is to teach history, philosophy or mathematics the bulging or straight brow is better. To speak readily, and thus give voice to his knowledge, he should be moderately full at the mouth. And if he is to be content as merely an instructor he had better be a brunet. to give him the ability to follow rou-

The Educator

tine, and his head should not be too high above the ears, else he will soon be seeking a more suitable outlet for his ambition. If he is a blond, and rather high above the ears, he will irk at the routine work of acting as instructor, and had better take up lecture work, where he can exercise his personality on the public platform, and find both change and scope for the exercise of whatever creative talent he may possess.

The Doctor

The analysis of the birth-charts of 100 doctors indicates that they must have the Aggressive thought cells and the Religious thought-cells active, for both Mars and Jupiter are prominent in 99% of their charts. This means they should be wide just in front of and above the ears, and high over the temples. In addition, the thought-cells mapped by the sixth and twelfth houses should be more than usually active.

First of all a doctor must be a scientist of no mean skill and have the ability to apply his knowledge practically. This requires that his head should be long from the ears forward, and that his forehead be of the receding type rather than bulging. Then, to get the confidence of his patients, and not undo by his personality and suggestions what he is trying to do with his science, he should be long from the ears back. This gives him sympathy and a knowledge of human nature. The doctor should not be low over the temples, for he needs imagination in the solution of the baffling problems he meets in his profession. Neither should he be too narrow between the ears, as there are constant drains upon his vitality. If he is also to practice surgery he should be wide just above and in front of the ears. He should not be too fine in texture, and while having a good intellect yet not be too strongly of the mental type, otherwise he will be affected too much by the suffering of his patients. The fat type and the vivacious type are not suited to this profession, for there must be strong application to order, system and detail.

The Lawyer

The analysis of the birth-charts of 100 lawyers indicates that they should have the Safety thought-cells, the Intellectual thought-cells, the Individualistic thought-cells and the Religious thought-cells active; for Mercury or Uranus was prominent in 100% of their charts, Saturn was prominent in 99%, Mercury was prominent in 96%, Uranus was prominent in 95%, and Jupiter was prominent in 89%, of them. In addition, the thought-cells mapped by the ninth house should be more than usually active.

The practice of law exercises varied talents. The preparation of briefs requires sustained application, and a mind given to research and the coordination of facts. Such qualities may be expected from the brunet who is long from the ears forward, and who has a slightly receding brow. If the forehead is also wide, so much the better, for he will have the ability to analyze and weigh the evidence at its true value. As a pleader the blond has greater natural aptitude, for he is resourceful and more daring. He is apt to see a point quicker and take better advantage of it than the brunet, but his intellect must be logical and orderly, hence his forehead should be wide above the temples. The man who is high at the temples and long from the ears back and whose mouth is out-curving often has much success in swaying a jury, for his imagination and understanding of human emotions enables him to make an appeal to the sentiments that completely dislodges logic, facts, and argument. Such a man, however, has not the ability to collect the material for argument based solely upon facts. A partnership between a plodder with a head long from the ears forward, even with a bulg-

ing forehead, and one who has no knack for facts and logic but who has the gift of oratory, as indicated by height over the temples, long backhead and prominent mouth, often proves a great success.

First of all, the clergyman must be idealistic, hence he should be high over the temples. If he is to be able to interpret his ideals intelligently he should have a good intellect, and should both be long from the ears forward and have width of forehead. This width will give him the ability to reason. If his head is too high above the ears he is apt to develop into a bigot, for he will then have no regard for anyone's views but his own. He should also be long from the ears back, to give him sympathy and an understanding of human nature. Otherwise he may be able to reach the intellect of those to whom he talks, but he will not touch their hearts. The mouth should not be in-curving, lest his talk prove laborious. And he should have a prominent chin, so that he will not desert his calling for some other field at the first adverse wind.

The Clergyman

Dramatic ability is ruled by Neptune. Entertaining of all kinds is ruled by the fifth house. The analysis of the birth-charts of 100 moving picture stars indicates that they must have the Aggressive thought-cells, the Individualistic thought-cells, and the Utopian thought-cells active and usually also the Intellectual thought-cells and the Social thought-cells active; for Mars, Uranus, Neptune, and usually Mercury and Venus are prominent in their charts. In addition the thought-cells mapped by the fifth house should be more than usually active.

The Entertainer

Those of the vivacious type make the best entertainers. The head need not be long from the ears forward, but should be high above the temples to give imagination and resourcefulness. It should be long from the ears back to give emotional quality and the knowledge of how to reach the emotions of others. This is work for the elastic individual. If there is also width between the ears so much the better, for it will endow a vital force which unconsciously others feel and to which they respond. Of those unsuited to such work the bony type and the mental type are least fit. Blondes do better in those roles that depend on spontaneity and personality, and brunets excel in those that require long periods of application and training.

The analysis of the birth-charts of 100 musicians indicates that they must have the Aggressive thought-cells, the Safety thought-cells the Domestic thought-cells, the Utopian thought-cells, and usually also the Social thought-cells active; for Mars, Saturn, Moon, Neptune, and usually Venus are prominent in their charts. In addition the thought-cells mapped by the fifth house should be more than usually active.

The Musician

The musician, to become successful, requires the ability to apply himself to sustained effort in the matter of practice. Such effort is better suited to the brunet than to the blond. The head should be long from the ears back to supply sympathy and human understanding that may be interpreted in musical terms. The head also should be high over the temples to give imagination and ideals. If the work be vocal the head should be quite wide between the ears, as great vitality is necessary for success in this field. If there is enough of the muscular type present also, the fat type succeeds admirably in the field of music. Being emotional, they love music, and have natural ability in its performance. But they dislike the effort and discomfort of persistent practice. If you will observe almost any large orchestra you will find by far the majority

of players to be brunets, and mostly of the muscular or bony type. Perseverance is the keynote to their success.

The Fiction Writer

The analysis of the birthcharts of 100 writers indicates that they must have the Intellectual thought-cells exceptionally active, for in 95% of their charts Mercury was prominent and in 91% of their charts it was in aspect to Sun or Moon. An active third house is helpful. In addition, the thought-cells mapped by the ninth house should be more than usually active.

The fiction writer needs imagination, therefore his head should be high over the temples. He needs sympathy and understanding of human nature, hence his head should be long from the ears back. He needs to be theoretical and visionary rather than practical, hence his forehead may well be of the straight or the concave type. He needs also a wide knowledge of facts and conditions, which requires that the head be long from the ears forward. And he needs logic to weave his incidents together in a plausible manner, and this suggests that a wide forehead is no disadvantage. The brunet is more suited to this kind of work than the blond, for the blond chafes at the confinement and inaction. This is hardly the kind of work for the pure mental type, but it is well to have the mental as the next strongest element.

The Engineer

The analysis of the birth-charts of 100 engineers indicates that they must have the Individualistic thought-cells, the Aggressive thought-cells and the Safety thought-cells active; for Uranus Mars and Saturn were prominent in all.

Engineering requires ability to construct, mathematical ability of a high order, practical considerations as well as those theoretical, ability to command others, and the ability for vigorous and sustained activity. The head should be long from the ears forward and wide above the temples if there is to be the ability to handle intricate mathematical formulas, for such mathematics are the very essence of the engineer's profession. Then, to insure constructive ability, which is equally important, the head should be wide above and in front of the ears. To be able to direct others effectively the head should be high above the ears. The nose should be large, and straight or convex, to enable him to enjoy vigorous sustained physical activity, and the chin should be prominent to give the tenacity and determination to push a venture to a finish in spite of obstacles. The bony type and the muscular type, when the intellect is sufficient, are best suited to this profession. The mechanical engineer need not be a lover of change and movement, and this field is better filled by the brunet. But civil engineering, electrical engineering, structural engineering and mining engineering all require much movement and change and are better suited to the inclinations of blond men.

The Machinist

The analysis of the birth-charts of 100 machinists indicates that they should have the Aggressive thought-cells, the Safety thought-cells, the Individualistic thought-cells, and preferably the Intellectual thought-cells also, prominent; for Mars was prominent in 99%, Saturn was prominent in 98%, Uranus was prominent in 96%, and Mercury was prominent in 95% of their charts.

Working with machinery is employment better suited to the muscular type. The bony type is next best fitted for such vocation, and the third choice is the fat type. The chief requisite is that the head be wide above and in front of the ears to give constructive ability, and that there be skill with the hands.

The Structural Worker

Much the same qualities are required in the structural worker. He may be an

iron-worker, a carpenter, a mason or a plumber. As he deals with practical things, it is better if his forehead is convex. It is work for the muscular type, and the head should be wide above and in front of the ears to give constructive ability. Tedious work, such as plumbing, is better suited to the more plodding brunet. The blond delights in outside work where there is plenty of room for action by which to work off his surplus energy.

The analysis of the birthcharts of 100 store clerks indicates they should have the Safety thought-cells, the Universal Welfare thought-cells, the Religious thought-cells, the Domestic thought-cells and the Intellectual thought-cells active; for Saturn was prominent in 100%, Pluto was prominent in 99%, Jupiter was prominent in 98%, the Moon was prominent in 97%, and Mercury was prominent in 96% of their charts. In addition the thought-cells mapped by the first house and those mapped by the seventh house should be more than usually active.

The type best fitted for retail merchant is the fat type. But if he is to succeed he should be wide at the temples to give him good judgment regarding material values, and he should be long from the ears back to give him knowledge of human nature and the ability to make his customers like him. If he is a blond he will draw trade by his qualities as a "mixer." If he is a brunet he will keep trade by the quality of service rendered.

The first requisite of a banker is that he should be wide at the temples to give him good judgment as to material values. Next he should be long from the ears forward to give him intellectual capacity, for he must have many facts stored in his mind, and finally he should be fairly broad above the temples to give the power of cold analytical reasoning. If he is to be content with banking and the handling of gilt-edged securities he may be a brunet. But if he is to venture into the realm of speculative finances his chances are better if he is a blond, for the blond has a natural aptitude for taking hazards and coming through unscathed.

As the jeweler constructs, he should be wide above and in front of the ears. As he handles fine materials he should be a fine-textured person. His trade requires the use of delicate tools and painstaking effort, all of which is better suited to the brunet than to the blond. The work is of an artistic rather than practical value, which indicates that the forehead should not be receding. Imagination and art must be employed, which would be furnished by height of the head over the temples. Artistic appreciation, constructive power, and detailed manual application are the chief requisites.

The dentist also needs artistic ability, and should be high over the temples as well as a person of refinement. He must have constructive ability of a high order, hence should be full above and in front of the ears. Further, to be successful he should be a "good mixer" and be able to turn quickly from working on one patient to work on another. This is employment for the vivacious type.

The analysis of the birthcharts of 100 farmers indicates that they must have the Safety thought-cells active, and that they should have also active Universal Welfare thought-cells and active Domestic thought-cells; for Saturn was prominent in 100%, Pluto was prominent in 92%, the Moon was prominent in 88%, and either Pluto or the Moon was prominent in 100% of their charts. In

The Retail Merchant

The Banker

The Jeweler

The Dentist

The Agriculturist

addition, the thought-cells mapped by the fourth house should be more than usually active.

Agriculture may be followed to best advantage by the bony type. The brunet takes better to raising crops, not minding the routine and drudgery. The blond likes better to raise cattle, which gives him occasion for wider movement and greater variety of experience, together with an occasional element of excitement. The mental type and the vivacious type should never try to follow agriculture.

The Politician

The analysis of the birth-charts of 100 politicians indicates that they must have the Power thought-cells and the Individualistic thought-cells active, and that it is better for them to have the Intellectual thought-cells and the Religious thought-cells also active; for the Sun was prominent in 100%, Uranus was prominent in 97%, Mercury was prominent in 86%, and Jupiter was prominent in 84% of their charts. In addition, the thought-cells mapped by the tenth house should be more than usually active.

The politician's greatest asset is his ability to influence his fellowman. His head, therefore, should be long from the ears back. And to give him the power to govern others his head should be high over the ears. In addition to this his head should be long enough from the ears forward to give him shrewdness and intelligence. The politician should be long-headed and high-headed. And if he is of the vivacious type, his success becomes so much the greater, for he will make everyone like him. Low-headed plodding brunets are not fitted for political work.

The Traveling Salesman

The analysis of the birth-charts of 100 salesmen indicates that they must have either the Religious thought-cells or the Individualistic thought-cells active, that it is better to have both, and also the Intellectual thought-cells active; for either Jupiter or Uranus was prominent in 100%, Jupiter was prominent in 92%, Uranus was prominent in 89%, and Mercury was prominent in 85% of their charts.

The traveling salesman needs a receding forehead to make him a quick thinker, and he needs a head long from the ears back to enable him to understand human nature and appeal to the emotions and sympathies of others. Blondes take to this work better than brunets, for they are greater lovers of action and change. The vivacious type excels in this field because of his ability as a "mixer." He should have a high head above the temples to give him imagination, for his is an art of persuasion in which it becomes necessary to create an atmosphere. And, because he sells through vocal expression, his mouth should be of the convex type to give him fluency of speech.

The Advertising Man

Very different qualities must be possessed by the advertising man than by the traveling salesman. Both must have originality and imagination, and so should be high over the temples, but there the similarity ceases. The advertising man must be able to think ahead and plan a campaign in detail. He must visualize human desires and scheme out a way through which by persistent effort and suggestion he can turn those desires to focus upon the thing he is trying to sell. He must be long from the ears forward to give him intelligence, and he must be wide between the temples to give him order and system and the ability to organize his thoughts. Such work is not for the vivacious type, but better suited to the bony type who also has the mental as his second strongest characteristic.

The analysis of the birth-charts of 100 aviators indicates that they must have the Utopian thought-cells, the Aggressive thought-cells and the Individualistic thought-cells active; for Neptune was prominent in 99%, Mars was prominent in 96%, and Uranus was prominent in 94% of their charts. In addition, the thought-cells ruled by the ninth house and those ruled by the third house should be more than usually active.

The aviator should be quick to think and quick to act, therefore he should not have a bulging forehead or a swayback nose. The out-curving face gives quicker adaptability to the changing conditions and emergencies he must meet. While considerable endurance is an asset, such as a bony framework denotes, elasticity such as the texture of the flesh may indicate, is even more valuable. To handle the various gadgets the head should be amply long from the ears forward; but this is not work suited to the extremely mental type. Height over the head is a good indication as it denotes imagination; and imagination is of assistance in handling a craft far from easily recognizable landmarks. For the required mechanical ability the aviator should be amply broad at and above the ears. On account of the initiative required, and the necessity of change, and the meeting of new situations, the blond is better suited to this work than the brunet.

The analysis of the birthcharts of 100 cosmeticians indicates that they should have the Aggressive thought-cells, the Social thought-cells, the Domestic thought-cells, the Universal Welfare thought-cells and the Utopian thought-cells active; for Mars was prominent in 99%, Venus was prominent in 93%, the Moon was prominent in 90%, Pluto was prominent in 90%, Neptune was prominent in 88%, and either Neptune or Pluto was prominent in 100% of their charts.

Because this work requires constructive ability, the individual should not be- too narrow at and just above the ears. The out-curving mouth often is an asset, as it gives ability to keep the customers entertained with ready conversation. The head should be long from the ears back, for the cosmetician should have sympathy for, and be able to deal readily with, people in general. While the others, except the extreme mental, can follow this occupation, it is particularly suited to those of the vivacious type.

The Aviator

The Cosmetician

Appendix _____**Study Questions****Doctrine Of Divination (Serial No. 118)**

1. What is the practical value of knowing what future conditions will be?
2. What is meant by the term Extra-Sensory Perception?
3. What is meant by the term Precognition?
4. What were the findings of the Zenith Foundation in reference to the frequency with which precognition occurs?
5. Do the Duke University experiments of Joseph Banks Rhine give clear evidence of precognition?
6. When velocities increase what happens to time?
7. In what manner is sleep a no-man's land?
8. In what region does the subconscious mind referred to by many writers function?
9. On what space-time levels can consciousness function?
10. Are distance, gravitation and time much different on the inner plane than on the outer plane?
11. Through what line of systematic endeavor can dreams be induced which bring conclusive proof of precognition?
12. What is meant by an object's World-Line?
13. What is meant by the New Point in an object's World-Line?
14. Can anything back of the New Point in an object's World-Line be altered?
15. Is the position of a soul or object along its World-Line in the future subject to alteration through the use of intelligent initiative?
16. Indicate by the illustration of using a telescope from an airplane how from the inner plane it is possible to look ahead along World-Lines and through ESP perceive the probable future.
17. Indicate by the illustration of an imminent automobile crash how consciousness operating on the inner plane builds a complete and accurate picture of an event as it probably will occur before it happens.
18. When through prevision we see difficulties ahead for our acquaintances what does this enable them to do when informed of what is on the way?
19. Does every person have inner-plane senses corresponding to the physical senses?
20. Does every person have the ability, without training, to effectively employ inner-plane senses and faculties?

21. What are the two-fold functions of any divinatory instrument?
22. Chiefly upon what space-time relationship depends the difference between planes?
23. Chiefly upon what space-time relationship depends the level upon a plane on which consciousness or an entity functions?
24. Commonly when people speak of the spiritual plane, to what in reality do they refer?
25. What is the essential difference between Feeling ESP and Intellectual ESP?

Teacup And Coffee Cup Divination (Serial No. 119)

1. To what extent is the ability of the senses and faculties of the soul to acquire information on the inner plane susceptible of development?
2. In what way does a divinatory instrument assist one with no training in ESP work to grasp information on the inner plane?
3. Where does any information acquired from the inner-plane sources first reside?
4. Why is it more difficult to remember, or bring up into objective consciousness, an inner-plane experience than a physical experience?
5. What part does censorship play in distorting or prohibiting the memory of inner-plane perceptions as the effort is made to bring them through into objective consciousness?
6. What are Direct Perceptions gained through Extra-Sensory Perceptions?
7. What are Symbolic Perceptions gained through Extra-Sensory Perceptions?
8. What are some of the reasons it is usually easier to get ESP information through symbolic perception than through direct perception?
9. In teacup and coffee cup divination what kind of a cup is best?
10. What attitude of mind should the person seeking information have while he holds the cup at a distance and shakes it about to distribute the leaves or grounds over the bottom and about the sides?
11. Why is it essential that no person other than the diviner see the inside of the cup until after the reading has been given?
12. Why is it necessary to manipulate the cup before giving it to the diviner to read?
13. Aside from ESP ability to read the cup, is there often some intelligence present which causes the grounds or leaves to assume a form which gives unmistakable information?
14. Why, in reading the cup, should the diviner permit his imagination full play?
15. Explain the principle which causes the diviner to select one object as being represented by a group of leaves instead of other objects which it quite as closely resembles?
16. Why is it better for the soul of the diviner to know beforehand the interpretation which is apt to be placed upon a large number of symbols?
17. Where, in the cup, are each of the five time periods represented?
18. How is the distance from the residence denoted in the cup?
19. Explain how a personal experience with something may give its symbol a special interpretation to the person who had the experience.
20. Why is a dog the common symbol of a friend?
21. Why is a horse the common symbol of a mental condition?

22. What do clear skies usually symbolize?
23. In what manner may clouds in the sky be used as a divinatory instrument?
24. Provided hypersensitivity or mediumship is not cultivated is there anything or detrimental in the use of a divinatory instrument?
25. Upon what will we have to depend exclusively for information after the dissolution of the physical body?

Divining Rod And Other Divination (Serial No. 120)

1. How extensive is the use of "doodle-bugs" at the present time?
2. Where can scientific evidence of the successful use of divining rods be found?
3. What part has ESP in the use of "doodle-bugs" and divining rods?
4. In what function is the divining rod different than most other instruments of divination?
5. Is it as easy for the soul to detect the presence of one substance under the ground as another?
6. Do the astral counterparts of all substances have the same properties?
7. What instrument of material science proves that, in addition to astral vibration, all physical objects radiate Boundary-Line vibrations?
8. Nerve currents of what frequencies may be used for broadcasting or for reception by reversing the polarity?
9. Why did the ancients classify thought-transference as one of the seven physical senses?
10. What ability has a properly tuned nervous system for picking up electromagnetic radiations from water, coal, oil and other underground substances?
11. Why are those who are good water diviners and those who are professional psychics usually no better than others in tests with the ESP cards, or in acquiring information unknown to other minds or about matters which have no distinct Boundary-Line radiations?
12. Why is it usually easy for the soul to employ involuntary muscular actions to give information to the objective consciousness?
13. What are the best materials from which a divining rod can be made?
14. What is the special quality sought in the materials from which a divining rod is made?
15. What is the prevalent form of a divining rod?
16. In what manner is the divining rod held when in use?
17. Is there sometimes a force other than the involuntary muscular contractions of the diviner present which turns the stick in the diviner's hands?
18. Should the novice at using the divining rod expect violent manifestations?
19. How should the diviner prepare to locate oil or gold or substance other than water?
20. In what manner is the depth of the deposit determined?
21. In using the divining rod what indicates the volume of the deposit?
22. How is the contour of the deposit determined?
23. How is a coin on a string used in divination?
24. What is the method of using a Bible on a string for divinatory purposes?
25. Explain a method of divination by geomancy,

Instantaneous Character Reading (Serial No. 121)

1. What is the greatest obstacle to cooperation between nations and between individuals?
 2. In what way does ability to judge character quickly give a great advantage to the one possessing it?
 3. How does ability to read character assist people to cooperate to the highest extent with each other?
 4. Of what special advantage to the employer is the ability quickly and accurately to read character?
 5. What is the best of all indexes to character?
 6. Upon what is the whole art of instantaneous character reading based?
 7. In reference to its evolution, of what is the human character an expression on the human plane of endeavor?
 8. Does a thought-cell family, even when equally developed in two persons, necessarily express in relation to the same department of life?
 9. Are the Power thought-cells and the Aggressive thought-cells more dominant in blondes or in brunets?
 10. Which have more executive ability, blondes or brunets?
 11. Which act more deliberately, blondes or brunets?
 12. Which are more apt to make new friends and more given to pioneer work, blondes or brunets?
 13. Which tend to express more in physical action and which in emotion blondes or brunets?
 14. Which want facts and which want theories, blondes or brunets?
 15. When hair, skin and eyes do not all three agree in determining whether a person is a blond or a brunet, how is it determined whether the person is a blond or a brunet?
 16. Which tends to excel in artistic and dramatic work, blondes or brunets?
 17. Why, in business, is a partnership between a blond and a brunet often advantageous?
 18. To which type, blond or brunet, is the appeal to his home, religion, his philosophy or his sentiments more effective?
 19. What are the 5 easily recognized body types?
 20. What are the 7 somewhat distinct systems into which the body is divided; each presided over by one of the seven lower-octave planets?
- How are the following people recognized?
21. Bony people.
 22. Muscular people.
 23. Vivacious people.
 24. Mental people.

Significance Of Body And Head (Serial No. 122)

1. What holds the electrons, neutrons and protons of an atom apart so that they do not collapse on each other?
2. What provides the chemical affinity that holds atoms together in molecules?
3. Of what are thought-cells composed?
4. Through what means alone can thought-cells and thought structures exert an influence upon matter?
5. What is the composition of the physical body?
6. What are the three chief classes of chemical compounds of which the body is composed?

7. What is the chief difference between the fats and the carbohydrates?
8. What are the chief structural materials of the human body?
9. What are the chief energy sources of the human body?
10. What special state, as the proteins are formed from the amino-acids facilitates them being distributed and organized by the thought-cells of the astral body?
11. In this handling, what part is played by the high electric charges on the small suspended drops?
12. What system of the body is under the special rule of the Sun?
13. What finer forms are more closely related to each of the upper-octave planets?
14. What two planets together rule the circulatory system?
15. In what way does a dominant Sun in the birth-chart express in the physical form?

Through what avenues can the following types be most readily influenced?

16. Bony person.
17. Muscular person.
18. Fat person.
19. Vivacious person.
20. Mental person.

What kind of work are the following best qualified to do?

21. Bony person.
22. Muscular person.
23. Fat person.
24. Vivacious person.
25. Mental person.

Instantaneous Reading From Profile (Serial No. 123)

1. What is meant by an emulsion?
2. In the active molecules of water how are the electrical charges distributed?
3. What action of the electric charges of the water molecules on the electric charges of the sugar molecules cause sugar quickly to dissolve in water?
4. How are the electrical charges distributed on sugar molecules?
5. Why does hot water dissolve sugar more quickly than cold water?
6. Do fats and oils have polarized molecules?
7. How are the molecules of such substances as soap charged?
8. What is the electrical relation between soap molecules and the active molecules of water which give a soap bubble such great strength and permit it to spread to such thinness?
9. When oil droplets are very small, such as when they are taken into the bloodstream, what advantage is it that in this colloidal state they are capable of carrying on their surfaces comparatively large electrical charges?

What is signified by the following?

10. A receding forehead.
11. A bulging forehead.
12. A straight forehead.
13. What is indicated by a large nose?
14. Is a person with a sway-back nose given to doing things promptly?
15. Does the person with an eagle-beak nose do a thing quickly or slowly?

16. What is signified by a mouth which is out-curving?
 17. What is signified by the in-curving mouth?
 18. What is indicated by a straight nose?
 19. Does the shape of the mouth indicate whether or not what is said is of real value?
 20. To a person with what type of mouth can a secret be confided with more assurance it will not be told to others?
 21. Does a receding chin indicate lack of aggression?
 22. Does the rough-textured person appreciate delicacy and neatness as does the person of more refined texture?
- What do the following indicate?
23. A receding chin.
 24. A protruding chin.
 25. A square jaw.

Instantaneous Vocational Analysis (Serial No. 124)

What is indicated by the following?

1. A head wide at the temples.
2. A head wide at the ears, or just in front of the ears.
3. A head wide above the temples.
4. What kind of head shows good powers of reflection which give rise to sound judgment?
5. What is indicated by the length of the head from the ears forward?
6. Should the judge under whom trials are conducted be a man with a narrow forehead?
7. What can be learned from a person's eyes?
8. What is denoted by the hurried walk; by the shuffling walk?
9. What is indicated when an individual uses great force in shaking hands?
10. What is indicated by a drooping, lifeless handshake; by a hot hand?
11. What is denoted by a low-pitched voice; by the high-pitched voice?

What is denoted by the following?

12. Unnecessary flourishes in the handwriting.
13. Large letters in the handwriting.
14. Handwriting that slants uphill.
15. What important factor in vocational selection cannot be determined unless an astrological chart of birth is used?

What physical characteristics indicate aptitude for the following?

16. An educator.
17. A doctor.
18. A lawyer.
19. A clergyman.
20. An entertainer.
21. A musician.
22. A fiction writer.

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 Benjamine 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 Benjamine 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 Benjamine 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 Magic Branch

Course 1, Laws of Occultism

The word “occult” means hidden or unseen. The Laws of Occultism is the study of unseen energies and the subjugation of these energies to human control insofar as we are able. There are in existence undeviating natural laws that are yet unexplained by physical science. In this course various types of psychic phenomena are examined and explained. The nature of the inner plane and how it affects human life and activities is revealed.

Course 4, Ancient Masonry

In this course the rituals and symbols Ancient Masonry are revealed. For the modern Freemason this is an unprecedented work enabling him to perceive the esoteric and spiritual significance of the symbols and rituals of the lodge room. The astrological significance of the symbolism and their relationship to soul development are thoroughly discussed.

Course 5, Esoteric Psychology

Of all the energies that influence man none have a more powerful effect than his own thoughts. Directing one’s thinking is the most potent of all forces to control one’s life and destiny. Commonly, our efforts to exercise control are hindered due to faulty conceptions or repressions that result from environmental conditioning. Whether this conditioning expresses in a subtle way or one that is more obvious, the consequence is an obstacle to progress.

Course 6, The Sacred Tarot

With this book the student may readily determine the astrological correspondence of any number, name, color, gem or other object. In this course the “Religion of the Stars” system of numerology is set forth, and divination by means of numbers is explained. It is also considered to be one of the most complete, detailed syntheses of the Tarot archetypes as they manifest in different areas of occult science and spiritual truths. Each of the 78 cards is elucidated and 11 tarot card spreads are illustrated.

Course 18, Imponderable Forces

Course 18 explains how much reliance should be placed on transits, minor

progressed aspects, major progressed aspects and other astrological conditions, and the proper attitude toward such astrological weather. It indicates how sympathies and antipathies work, and how much importance to attribute to birthstones, numbers, names and environmental vibrations. Since the greatest enemy of fear and superstition is understanding, this course explains in detail ceremonial magic, sorcery and witchcraft, and how to protect oneself against black magic of any kind. It shows how we are influenced by suggestion and inversive propaganda and how to avoid thus being influenced. *Impponderable Forces* gives a comprehensive survey of the wholesome pathway, and how to follow it.

Course 20, The Next Life

Life on earth is but one phase of existence. Physical life constitutes necessary schooling so that the soul can function effectively on a higher plane where it will be less restricted. By understanding the nature of the life to come, the individual is better prepared to live this life and the next. Course 20 gives a great deal of information about the conditions to be met, and the activities of life after physical death. It tells about the various levels of the inner plane world, about the three methods of birth into the next life, about the influence of desires there, of the effect of sorrowing for those who have passed to the next life and how they may be helped, of the work to be done there, and how education is handled. The Next Life is not only interesting, but the information it contains will be a highly valuable guide to anyone when he/she passes from the physical.

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

	Title	Serial Number
Astrology		
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
Cs. 4	Ancient Masonry	6–18
Cs. 5	Esoteric Psychology	56–67
Cs. 6	The Sacred Tarot	22–33, & 48
Cs. 11	Divination & Character Reading	118–124
Cs. 18	Imponderable Forces	183–189
Cs. 20	The Next Life	173–182

Award Manuscripts

	Title	Serial Number
1	The Safest and Most Effective Method of Psychic Development	226
2	How to Become Conscious on the Inner Plane	227
3	How to Contact Desired Information on the Inner Plane	228
4	How to Hold the Consciousness on the Selected Level of the Inner Plane	229
5	Breathing to Acquire Proper Electrification	54
6	How to Become Objectively Aware of Information Acquired from the Inner Plane	230
7	How to Use the Transition Technique of ESP	231
8	How to Control Inner Plane Activities	232
9	How to Develop Soul Activity	34
10	How to Direct Soul Activity	35
11	How to Travel in the Astral	94
12	Soul Mates	69
13	How to Use Personal Cycles For Soul Unfoldment	93
14	How to Use Talismans For Special Purposes	84
15	Customs and Habits of Elementals	68
16	Value of Totems	85
17	Contacting the Masters	163
18	Great Pyramid Interpreted	55
19	Symbol Reading Made Easy	70
20	Initiation	38
21	Practice of White Magic	37

