

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

