

Chapter 7 _____

Discerning God's Great Plan

We have become familiar with the Hermetic Axiom, "As it is below, so it is above," as witnessed in the construction of the material universe and in the relation of man to the stars, but few are familiar with the operation of this axiom as applied to all those intelligences which we designate as souls.

We recognize that the Solar System consists of planets revolving around a central nucleus, or Sun. Chemists offer proof that an atom of matter is built on a similar plan; due allowance being made for the vibratory level of the atom. It consists of a central nucleus of protons, around which revolve one or more electrons. That is, an atom is a miniature solar system. As is the large so is the small. And a galaxy, like the Milky Way, composed of perhaps two billion suns, also revolves.

There are more members in a galaxy than in a solar system or in an atom, yet these suns apparently move around a common center. Other such galaxies, seen at a distance, are known as spiral nebulae. Due allowance being made for plane of action, in this case rapidity of motion, a galaxy, or universe, performs much as does a solar system. And, no doubt, due allowance being made for the vibratory level, or speed, the universes, galaxies, or spiral nebulae, also revolve about some unknown center, comprising a stupendous atom in the cosmic anatomy.

We who study astrology have proof from day to day that the movements of the heavenly bodies correspond accurately to the movements of mental factors within the finer body of man. The whole science of astrology is based upon the correspondence between factors in the Grand Man and similar factors in the life of individual man.

Most occult students have recognized the foregoing; but all too few have recognized that intelligences of lesser magnitude, due allowance being made for plane of action, have a correspondence to intelligences of greater magnitude. But this is revealed through a study of organic alchemy.

Within the body of man are a wide variety of intelligences, all performing their individual functions, all evolving along the lines of their own development, and yet at the same time all contributing more or less to the welfare of the human form of which they are a part.

The single cells of the human body are not all alike in structure, nor do they all have the same type of intelligence, nor perform the same functions. They are specialists, some performing one work and some another. But they

all belong to the intelligence-level, or vibratory rate, of single-cell life. That is, while there is specialization for the purpose of division of labor, there is great similarity between them.

But the intelligence which has dominion over some organ of the human body is not on the same intelligence-level. It had traveled a long way in its education, as compared with any single cell, before it gained the ability to move in from the astral and take charge of a developing organ. Pleasure and pain in connection with its experiences with obstacles to be overcome gradually developed it to a degree where it now governs some organ. It is a specialist. It knows how to govern some particular organ and knows very little about certain other organs.

Yet, due allowance being made for intelligence level, it corresponds in its activities to the intelligences occupying single cells. I do not mean that the intelligence directing the activity of an organ operates in exactly the same way that the intelligence does occupying a single cell; but that the correspondence is quite as close between these two types of intelligences as it is between the organization of an atom and the organization of a solar system.

Now all solar systems are not alike in size, in activity, nor in function. Within our galaxy they perform functions based upon the plan of division of labor. And the organs of the human body, and the intelligences occupying them, likewise are different, and perform various functions, all of which are essential to physical man. Yet the intelligences of these organs occupy a certain intelligence-level, which we might term the organ intelligence-level. And it is very easy, when the function of an organ is known, to perceive its correspondence to a certain group of people. The heart, for instance, corresponds to the dominant political groups, the brain to the scientists and thinkers, the stomach to the grocers and restaurant keepers, etc.

Of course, because people occupy a very different intelligence-level than do organs, they do not behave just the same as organs do. The ruling intelligence is not so superior in intelligence-level to the lesser intelligences ruled over or directed. But for that matter a galaxy does not perform in just the same way a solar system does; yet its behavior is of a similar pattern, due allowance being made for the speed of movement. And groups of people who perform a given function in the social economy, due allowance being made for intelligence-level, behave in a manner which corresponds to the actions of the organs of the human body.

People, in time, and usually on a higher plane than earth, evolve to a point where they unite with their soul-mate, as explained in detail in Chapter 10, Course 20, *The Next Life*, in a definite soul-mate system. By virtue of forming such a system, they have powers far surpassing any they could have hoped to reach as individuals. And each such soul-mate system becomes a part of a larger system, taking charge of its own department by virtue of the function it has been evolved to perform. At the intelligence-level which I am now considering, the soul-mate system can no longer be termed human, but has a right to be called Angel.

These Angels band together, upon the plan of specialization and division of labor, for the bringing forth of new universes. How this is done I have not the intelligence to hazard even a good guess. But I am confident that each Angel (highly evolved soul mate system) constitutes the directing authority of lesser intelligences banded together in a manner corresponding somewhat to the intelligences that are embraced within a single human organ. Yet even as the body of man has the soul of man in charge of the intelligence directing

each organ; so in this larger Man, all the Angels, corresponding to organs, are under the leadership of an intelligence still higher than the Angels.

Such Angels do not perform exactly as do the groups in human society, but due allowance being made for vibratory level, their behavior corresponds as closely to social groups on earth as the performance of a galaxy corresponds to the performance of the larger organism of which it forms a part.

Beyond this I cannot go in detail, because my mind is too puny. But I do sense that there is a still larger organization of these exalted ones who direct the activities of a universe through Angels.

There are many types of intelligences within the cosmos of which as yet we have not the slightest notion, and there are intelligences, and physical functions too, for that matter, within our own bodies, about which as yet we have no information. But if we are to judge what is as yet unknown by what everywhere is apparent we must conclude that the cosmos is an interlocking organism, system within system, intelligence within the domain of intelligence; and that the whole scheme functions on the plan of specialization of parts and division of labor.

Having discerned that the Hermetic Axiom, "As it is above, so it is below", is as applicable to organizations of souls as it is to organizations of a more mechanical nature, we are in a position to learn considerable about the way the universe is directed by a study of the way man directs the activities of his body.

The intelligence, or soul, of man envisions some activity through which something is to be accomplished. The necessary orders are passed along to the various organs which should take part in these activities. These, in turn, direct activities of the cell-life within their dominion toward the end in view. And as a result the whole body of the man moves toward the accomplishment of the desired thing.

It is quite unlikely that the intelligence of a single cell within an organ is sufficiently developed to be able to discern that the man, for instance, is constructing a mechanical contrivance called a watch. Even the organs which take part in the work can hardly be expected to know how the mechanism works that goes into the construction of an intricate time-piece. Yet both the cell-life and the intelligence of the organs have sufficient intelligence to be able to discern, at least in a general way, what is required of them. That is, they are sufficiently aware of how the human body is run to feel that certain actions on their part are in the direction which the superior intelligence of the man is desirous of moving.

Not only so, but a single cell, or group of single cells, can become convincingly aware that some unusual activity on their part is needed. A man can talk to a certain group of cells within his body, and tell them just what to do. By repeatedly talking to them thus they are made to understand the kind of activity required. We say, commonly, that in this manner the unconscious mind of man is able to direct the activities of any group of cells, or any organ, within the body.

But in order to elicit the desired activity from the single cells, or from the organ which customarily directs them, it is necessary, through suggestion, affirmation, or talking to them, that the unconscious mind of the individual tune in on the unconscious mind of the cells or the unconscious mind of the organ. The unconscious mind of the individual is not the unconscious mind of the cells, nor the unconscious mind of the organ concerned. Each cell, and

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each organ, has its own unconscious mind, or intelligence; as much so as that each individual in the United States has a mind, and each city has a mayor, but all together they do not comprise the mind of the President of the country.

To arouse the activity of a cell or organ, in some manner its consciousness must be reached. But it is not to be supposed that because a cell or an organ responds to the thought or desire of the individual inhabiting the body, that it knows all about what the individual is trying to do. It can only perceive what the desire of the superior intelligence directing the body is in relation to its own activity and the activities of its associates. It does not know the exact meaning of the words given it by suggestion or affirmation, but it feels their general import, and as a result endeavors to carry out the activities that thus have penetrated into its consciousness.

Nor can we expect man, with the modicum of intelligence which he can attain on earth, to have any very comprehensive idea of what is to be accomplished by the universe in its movements. Our scientific men have now concluded that our cosmos is expanding, and that the outer spiral nebulae, or universes, are moving away from us at the rate of 12,500 miles a second. This is supposed to be a part of the expansion set up within the universe about ten billion years ago, that is, at about the time, according to Einstein, our earth was born.

They say also, that within the blood-stream of an average man there are 25 trillion red blood cells, which is a number probably greater than all the suns within our own galaxy, dark ones included.

Those blood cells, when a watchmaker moves his arms about, might be convinced by the way they feel, that there is an activity of magnitude going on about them in the larger structure which constitutes their universe. But they would be unable to comprehend the nature of the watchmaker's work, and would be as ignorant of the mechanical thing being devised as our scientists are of the ultimate object to be accomplished by the apparent expansion of the cosmos.

Yet these blood cells, being tuned in somewhat on the consciousness of the man thus working, would be conscious that something is required of them. They would feel that they should carry all the oxygen possible from the lungs to the tissues, as they journey about, and should carry as much carbon dioxide from the tissues to the lungs as possible. They would not know just what it is all about, in the larger scale of being, but they would be convinced of the nature of the work required of them to help it along.

Man on earth cannot be expected to know all about the ultimate purpose of the cosmos. But, through observation, the exercise of intelligence, and through tuning in on the consciousness of superior beings, he can get a very clear idea of just what is required in his own little corner of the universe, and how best he can aid in bringing to pass what is there required. After all, if he can clearly discern the direction in which action should be taken to aid the Plan of the Supreme Mind he has taken a decided step in the unfoldment of his own possibilities; for such intelligences as cooperate with the Divine Plan are cherished by still higher intelligences, and helped by them, because of their willingness and usefulness.

There are higher intelligences, existing on the inner planes, whose work it is to direct certain types of activities. Often times these are banded together as an organization on the inner plane that, because it performs a definite function in the scheme of things, may be compared to an organ in the human body. That is, there are intelligences of a degree vastly superior to man on

earth, who band together, under a still higher head, to perform needed work on the inner planes. Some of these groups background image are composed of those who once lived on earth but who have developed far beyond what can be attained on the physical plane. They are cosmic workmen of a definite order, cooperating to bring some needful thing about. For the cosmos does not just advance without effort. Its eternal progress depends upon the initiative and effort of the various individuals and groups who comprise it.

While we cannot know the details of how certain work on higher planes is performed, and while the ultimates of cosmic progression are too vast for our puny comprehension yet, if we will but depart from orthodox notions sufficiently to try to learn for ourselves something of universal law and purpose, it will not be difficult to discern, at least in a general way, the direction in which the cosmos is moving. And having discerned this, we can join our efforts to those of others, and become cooperative workmen in the Universal Plan.

This universal plan, as I have taken some pains to make clear, requires the development of specialists to perform given functions. It contemplates the development, also, of initiative in a high degree. It has in view no stopping point, no place where of any individual shall it be said, thus far and no farther. What an individual does, and how far he travels, depend upon his own intelligence and developing ability.

Were it not for the power of the ideas already strongly entrenched in the mind to dominate all information received, and either to suppress them completely or to warp them into conformity with themselves, the best way to discern what God wants would be to tune in on the Universal Mind and try to get the information directly from Headquarters. But unfortunately for the common application of this method each factor already in the mind exercises a force of its own. And the amount of force exerted by an idea is dependent upon the energy contained in it, which in the case of dominant ideas has been supplied by their emotional associations.

Very few people have minds so evenly balanced that no particular ideas have undue enthusiasm that tends somewhat to warp the soundness of the judgment. And other people have some one idea, or some one group of ideas, thus so firmly entrenched through the emotions imparted to them, that they dominate the whole mentality. What happens in the external world is reported correctly, and appraised soundly, so long as it does not run counter to the dominating, or fixed, idea. But no matter how obvious to other people a fact may be, if it runs counter to the fixed idea of such persons the fact is considered to be a falsity.

When the mind is thus dominated by some thought which has the power to warp all happenings out of true proportion to make them conform to it, the person is said to be suffering from paranoia. And if the paranoia is severe enough it becomes necessary to restrain the liberty of such a person. He is called crazy.

But between those who suffer from an obsession, or from paranoia, and those having a finely balanced and adjusted mind, there are all degrees of gradation. Emotional disturbances that thus warp the true appreciation of the individual's relations to society, emotional disturbances that usually transpire in youth, because then the mind is more plastic to such impressions, are thought to be the cause of most juvenile delinquencies. And the most successful method yet devised for correcting juvenile incorrigibility of various kinds

How Perceptions Are Warped

is based upon the effort to find the cause of the emotional maladjustment, and divert the energy, which has become too greatly centered about some thought, into other and more constructive channels.

Those who are crazy, and those who are incorrigible are, of course, extreme examples of the condition of which I speak. But the early experiences of most people have brought them into contact with ideas under circumstances that imparted to these energy out of all proportion to their importance. The religious doctrines which have been absorbed at the mother's knee, which later have been reenergized through evangelical meetings and conversion, and which finally have been hammered into the unconscious mind through the suggestion offered by rituals and services each Sunday; such doctrines often are so fed with energy that the evidence of the senses, reason, or any possible external circumstance, could not change them. They are fixations as strong as are those of a paranoiac; although, being based upon ideas not anti-social, they may lead to actions that benefit rather than injure society.

Also we must recognize that there are three classes of special privilege many of whose members, to retain these special privileges, resort to every measure within their power to foster various popular fixations. These embrace:

1. Academic materialists, who wish to maintain the fiction that they are the one infallible source of knowledge.
2. Religious bigots, who wish to maintain the fiction that they alone should have the privilege of interpreting the will of God.
3. Those who exploit others for unjust political or financial advantages.

The leaders of intolerant religious groups realize that to maintain their special privilege their followers must keep convinced that they alone should be permitted to interpret the will of Deity. Their followers look up to them as superior to ordinary human beings. And not only do the leaders of these intolerant religious groups try to suppress the teachings of astrology and extra-sensory perception, which would reveal their pretenses to be without foundation, but they struggle for a political power that will enable them eventually to suppress all religions but their own.

Whenever opportunity offers, these intolerant religious leaders follow the method which resulted in the death of the first Christian martyr. If we are to believe the sixth chapter of Acts, Stephen had helped a great many people, and the priests were jealous of him. But he had broken no law. Therefore, "they suborned men," and "set up false witnesses", and thus through lies they incited the populace to rush upon him and to kill him with stones.

Stephen threatened the special privileges of the priests of his time, and in so doing drew their wrath upon him. But today, in addition to intolerant religious authorities there are equally intolerant academic individuals. These atheistic materialists stand before the world as the final authority. Their special privilege is not that of wealth, but that of prestige. Whatever they say is true must not be disputed. If they say there is no inner plane, no one must produce proof that life survives after physical dissolution on such a plane. If they say the planets cannot influence people, no one must be permitted to present statistical studies proving they actually do influence human life. And these atheistic materialists will stop at nothing to discredit any who produce proof they are wrong. For to show them in error is to destroy their special privilege.

A correct appraisal of God's Great Plan shows that all the people of the

world should have Freedom From Want. But the steps necessary to obtain such a desirable condition would deprive some of the means of profiteering, and others of their practice of exploiting backward peoples. Therefore those who thus would be deprived of their special privileges resort to many cunning devices, including the spreading of lies, to prevent people from learning facts which would lead to such economic freedom.

In early days the Christians thus threatened the profits of the traders and priests of the temple; for they worshipped neither image nor shrine. And, horrors upon horrors, if we are to believe Acts 4:34-35, "Neither was there any among them that lacked: for as many as were in possession of lands or houses sold them, and brought the prices of the things that were sold. And laid them down at the apostles' feet: and distribution was made unto every man according as he had need."

As such contempt for current financial practices jeopardized the economic system that yielded to a special privileged class great wealth, something had to be done about these Christians. Laws were passed against them, and they were persecuted.

The methods used by special privilege include the subtle use of suggestion, by which certain doctrines are so made to appeal to the emotions that they build up, even in adult life, such a bulwark of energy that they defy both fact and reason to route them. And some doctrines are even launched in a manner deliberately designed to reach and dominate those who are somewhat negative, or who tune in on the thought-waves of those radiating these thoughts. That is, just as the press is used to influence public opinion, often to gain support for a given political candidate regardless of his lack of worth, and as the radio is openly or subtly often used for the same purpose, so also thought-radio is quite extensively used to force the public to accept certain ideas that are to the advantage of the special privileged few.

Because there are apt to be some of these factors in the mind which have a certain power to warp what is received into conformity with them, it is not wise to place absolute reliance solely upon what is received when the attempt is made to tune in on the purpose of God. Nevertheless, with proper checks used, by which the accuracy of what is received can be tested, such tuning in is a valuable daily practice. If it is remembered that in the effort to tune in on the station radiating God's Plan that some other station may be tapped instead, much of value may be gained in this way.

It would be rather difficult, I presume, for an industrial magnate of the old school to bring anything through which would indicate that his wealth was held in trust for the use of all the people. Yet from our studies of the function of life-forms, and of the nature and attributes of the soul, it must be apparent to anyone that the cosmos is not being run for the benefit of just a limited few, but to give opportunity for the expression and development of all.

In this day and age of the world, when socialistic ideas have considerable popularity, it is not so difficult to cause the common man to believe that the world is not the property of a favored class, but that the development of God's Plan is in the direction of providing prosperity and the opportunity to develop his intellectual faculties and his spiritual attributes, by every man, woman and child in the world. Of course, to some such common men it is hard for them to realize that an Australian Bushman has a soul, and has need of the opportunity to develop his abilities and his spirituality. It is hard for such men to realize that a Bushman is not quite different in his

The Rights of Less Developed Souls

essential nature; but at least, as an abstract theory, they offer no great antagonism to the conception.

But when the thought is presented that every life-form on earth, and every life-form in the cosmos, both great and small, has certain inalienable rights, there is apt to be a mental rejection. What right has a wild animal, say, even a ferocious beast of prey? Well, what right has man, who as a killer has no rival in the brute world. The tiger has not the same privileges as man, because man has advanced further, and consequently is more useful to society. But neither has man the same privileges as an angel; for the angel is of more use in the universal organism than the man. The foreman of a department is of greater importance, and has certain privileges that those working under him have not, because he is more essential to the success of the organization.

Yet even the tiger is a developing soul, gaining experiences which, in time, will lead it to a position where it will do constructive work in the great scheme of things. The tiger, the mosquito, the invisible elemental that answers the impulse of our thought, these all are life-forms occupied by evolving souls. But what their privileges are, in reference to other life-forms, must be determined by considering various factors.

Nevertheless, all the souls occupying the innumerable forms in the cosmos, have some right to consideration. What this consideration is must be determined by the circumstances. It may even be, as in the case of the anophles mosquito, that it is for cosmic advancement that this life-form be eradicated from the earth, that man may not have malaria. Yet in the wider sense, in which the welfare of the whole organization is considered the one thing of paramount importance, the true prosperity of every soul in the universe is a matter which should be of concern to everyone. An organization depends upon the ability, health and prosperity of the various individuals composing it; and to the extent the true welfare of any individual in the organization can be advanced, to that extent the whole organization is benefited. To the extent any soul in the cosmos is benefited, to that extent God's Great Plan is forwarded.

How the Cosmos is Managed

I believe the clearest and most accurate conception of the cosmos that can be had is to consider it analogous to a huge corporation which not merely manufactures many products, but also handles them all the way from producing the raw material until they are used by the ultimate consumer. It is thus an organization which embraces all the functions.

Every single life-form in the universe is doing something in this complex organization. Some may not be doing anything constructive; because in a corporation of this size and complexity there are sure to be some loafers on the pay-roll, and also sure to be some individuals who are malicious, and who do not wish the concern to succeed. Yet whether doing something constructive, or something destructive, whether doing something important, or merely some routine necessity, every intelligence that has an existence is doing something in this huge corporation.

Now I am sure that the General Manager of the corporation, being a wise manager, does not wish harm to come to any of His employees. He needs every one of them, and He needs them constructively employed, and not destructively occupied. Yet novices in any firm usually make mistakes. Sometimes these mistakes are costly, but they cannot be avoided. They are just charged up to the cost of educating new employees.

It may be that the new employee needs a severe lesson, and that he must pay for his mistakes. But we cannot imagine so just an employer becoming angry and taking vengeance upon the unfortunate who through clumsy effort breaks some machine. In order to educate this particular employee he may be required to pay for the machine, or otherwise make amends; but all such is merely as an aid to the education of the employee, and not in the spirit of punishing him.

While there are teachings to the contrary, and some of them quite venerable with age, that souls who do certain things—especially those who practice black magic—are on that account really lost souls, I cannot concur in this opinion. I do not believe there is an unpardonable sin. I do not believe that a soul is ever so far lost, even in the lowest hells of the astral world, that the possibility of redemption is gone.

It is true that anything which can be built up can be torn down. And as the soul is something which has been built through experiences I have no doubt that a soul can be destroyed. Nor do I doubt that when the tides of astral life flow on, the soul which is unable to raise its vibration to a rate where it can function on the still higher-velocity spiritual plane is in a bad way. Survival, anywhere, anytime, depends upon the ability to adapt the form to the environment. And one who has never built a spiritual body, and has only an astral form, could scarcely be expected to survive after the astral forces had dissipated, and there was no longer an astral realm which was accessible to him in which to function.

Yet, as I perceive it, who have made some exploration in astral realms, the matter is not so different from the old orthodox conception of the ruined girl. Not so many years ago any girl who was known to have taken a single misstep was considered irrevocably lost to decent society. And it is true that so-called decent society shut its doors on such an unfortunate girl, and made it almost impossible for her ever to marry, ever to live any life except a life of prostitution. In those days, and even now in some localities, the mother of a child out of wedlock was not only considered forever lost, but every avenue toward regaining her self-esteem was closed upon her by an indignant society.

And it is true that, in those days at least, a girl who had taken a misstep, and it had been found out, was usually forced into a life of shame. It was the usual thing that she died in not many years from the life of prostitution into which she was forced. It is true, in this sense, that often such a girl was lost to the redeeming influence of a self-righteous society. Yet, even in those days, and even among such people, an occasional woman was found who did manage to live an upright life after taking such a false step and being found out.

As a matter of fact, when a man has become hardened as a criminal, has been a drunkard for years, or a woman has steeped herself in wanton dissipation, it is usually a heartrending task for such to win his way back to a more constructive type of life. Yet while it is difficult, who can say that it is impossible? On the physical plane, who can say with certainty that an individual has sunk so low that he cannot possibly regain control of himself and live a respectable life?

I believe on the physical plane the statement that a certain individual is lost to decent society is an unwarranted assertion. We are more and more learning the emotional reactions of such individuals, and how to set up emotions that will redeem them to normal and constructive lives. An individual

No Soul is Lost

who may be lost today may, because he contacts someone who has learned more about such problems, tomorrow become one who can be redeemed to normal avenues of endeavor.

And I believe the same principle holds true on the inner plane. Those who, through magic, entwine their lives with vicious elementals, sink very low in the after life. They exist in surroundings created by themselves, and have a terrible form of existence. And, in time, unless they do make an effort, and extricate themselves from their situation, I must admit that the soul itself is dissolved. But who shall say that such a soul, before dissolution, is beyond redemption?

Observing the creatures of the slums of earth it is easy to believe that they are lost to all that is good. But the facts remain that many fine and useful citizens have been resurrected from the denizens of such places. Who can, and who cannot, be brought to constructive citizenship depends upon the skill and knowledge of those doing missionary work in such regions. There is more knowledge and skill today, and more rescues.

Likewise, of those who sink to the astral hells, after living fiendishly on earth. They do not go there because of the desire of any being to punish them, but because they have built the conditions into their own souls. The soul, after death, gravitates to the basic vibratory level corresponding to its own dominant rate, and to the environment on that basic level corresponding to the vibratory combinations within itself. The soul goes to the place where its vibratory affinity attracts it; and if it undergoes pain, that pain serves the function of an educator. If there were no pain in the horrible situation where it finds itself, there would be no incentive to leave the place.

Whether or not a soul can ever be delivered from the depths to which evil magicians sometimes sink is not something to generalize about. With increasing knowledge on the part of the missionaries who visit these astral hells, new and better methods are being devised to stimulate these denizens to make the necessary effort by which they can escape to higher levels of existence, and gradually ascend the ladder of progress, down which, on earth, they slid.

Just as I do not believe there is a person on earth who has sunk so low that it can be said that he is irrevocably lost to decent endeavor, so also I believe that no soul in the after-life ever sinks so far that there is no hope left of his redemption. Probably souls are destroyed, just as we know that people on earth drink of life's dregs and destroy themselves. But while there is life on earth there is still hope. And while the soul still exists on the astral plane I believe also there is still hope of its redemption. In other words, I do not believe there is such a thing, in spite of much occult doctrine to the contrary, as a lost soul.

The Cosmic Plan

The General Manager of a corporation, I am sure, would not be pleased to observe many of his workmen in sorrow and distress. If they could be educated only through experiences that brought these things, such suffering would not be done away with. But I am sure that the head of a huge corporation, such as we have been considering, would greatly prefer that his employees should get their education through the technique of joy and happiness rather than through the avenues of sorrow. And I am sure that the General Manager of the Universe does not want man to suffer grief and sorrow.

I am quite sure also that the intelligent manager of a corporation, starting an employee in running errands, and then advancing him, due to increasing

ability, to a point where he was doing some more highly specialized work, would not then remove him from the higher type of work and start him running errands again, and repeat this over and over again. And I am equally confident that God does not cause a human soul to be born as an infant, learn to walk and talk, pass through the kindergarten and grade schools, out into business for himself, where ability of some consequence is acquired; and then when the business man dies, start him in as an infant, to go through the kindergarten, grade school, etc. all over again. God has need of ability among His employees, and when that ability has been developed, the individual possessing it is placed in a capacity where it will accomplish something.

Nor does God, as General Manager of cosmic affairs, seek blind obedience from those working under His directions. No workman is of the highest type who must be told everything that should be done, and who can do nothing without asking if it should be done, and how to do it. Any really good plant expects the more intelligent of its employees to do a lot of thinking on their own. A big corporation always needs men who can work out new and better ways of doing things. There must be, of course, the fullest cooperation with others, and all endeavors should be directed toward the ultimate advancement of the corporation. But ideas and initiative are the most valuable assets an organization can have; and I am sure that the General Manager of the cosmos does not wish to discourage independent thought and action.

Those who work in an organization can never know too much about the organization, about the personnel, about the plans and method of operation. And I am sure that God has no desire to discourage His employees in making the effort to learn all they can about the universe, about other life-forms, and about everything they can. The more accurate information His workmen possess, the better fitted they become to cooperate in bringing about the aims of the organization.

But in this cosmic organization, the workmen operate from different floors, or vibratory levels. The work on one plane, or level, compares with that performed on a lower floor, or level, but each higher station requires greater skill in workmanship, and the performance of more complex work. The work is thus of a finer, more intricate, nature.

And because God needs employees who are skilled in the quality of work they can perform, as well as workmen on lower planes, I am sure He does nothing to discourage the refinement of the thoughts, emotions, and actions of His employees, as through such refinement they are able to move to higher planes, or levels of production. Such refinement is spoken of as spirituality.

If, in the industrial corporation we have been considering, the general manager and his superintendents were known to exercise partiality and unjust favoritism, how do you think it would affect the morale of the various employees? And you may be sure, superficial appearances to the contrary, that God exercises no such favoritism.

Instead of such favoritism, the Cosmic Organization is run under the universal law of compensation. Under this law, every individual receives reward in proportion to the effort he makes. The reward is made in terms of increased ability, but implies also that, to the extent such increased abilities are used for the advancement of the whole organization, the individual is promoted to positions of increasing importance. To use whatever of energies and abilities one has for the advancement of the cosmic concern is always amply rewarded by the progress of the soul to new points of vantage. Real ability and effort are never overlooked in the cosmic organization.

Nor, in this cosmic industrial corporation, are there different codes of conduct laid down for various employees. The lowest in the line of production and ability cannot live up to the moral code, as can those of wider experience; but a single code of conduct, nevertheless, is a rule for all. This universal code, to which every life-form in the cosmos must subscribe is that A SOUL IS COMPLETELY MORAL WHEN IT IS CONTRIBUTING ITS UTMOST TO COSMIC WELFARE.

To the extent that you and I do not live up to this principle, we are violating the universal moral code, which is the one and, I believe, only important consideration by which God as General Manager of this vast going concern, passes judgment upon His various workmen.

This organization is so vast that there are types of workmen of which we have never heard, and there are departments so far removed, from where we labor that we are quite out of touch with them. With the intelligence we now possess, about all we can hope to do is to understand about our own department, the earth, and the realms immediately above it where we will perform more intricate work when we have gained enough refinement; that is, have gained enough spirituality that we are capable of working there.

But let us not forget that this cosmos is not just a mechanical contraption, not just an inanimate machine. Instead, it is an organization of intelligences, and the exercise of intelligence is the most important thing about it. For the performance of the best type of work it becomes necessary that the various intelligences cooperate, that they unify their aims and do not work in antagonism to each other. We hope that the time will background image come when the people of the earth will no longer make war upon each other, and instead will cooperate to the end of providing the necessities and luxuries for all. Want need not stalk the earth if people would only thus cooperate. The earth can easily be made to produce amply for all. But at present we have not arrived at that stage of cooperation.

In this cosmic organization the same principle holds. To produce the highest type of condition it becomes necessary that the various intelligences within each department cooperate with each other, and that the various department cooperate. As yet we have so little information about some of the distant departments that we hardly know how to start cooperating with them. And some of the life-forms right at hand are as yet mysterious to us. We do not yet know how to treat them for best results.

But in any large corporation just such difficulties arise, and year by year, studies are made how individuals and departments can better cooperate. And we, who are so far down the ladder of existence, yet at that are so far above others, we know so little. We can do this, however: We can study other life-forms, we can study our fellow-man, we can investigate other levels of existence, such as those of the astral and spiritual realms, and we can even work to gain some knowledge of departments far off in space and far off in their velocities.

Then, to the best of our knowledge, which we increase as we can, we can exert ourselves along the line of the universal moral code; which is to do that at all times which we believe will contribute most to the furtherance of God's Great Plan. And recognizing the universal law that all souls in the universe are in process of progression, we can feel sure that such effort, due to the universal law of compensation, will lead us, step by step, to the highest and best destiny which it is in the power of man to imagine he could attain.

Appendix

History of The Brotherhood of Light

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Appendix

Declaration of Principles

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

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

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

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

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

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

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

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

That everyone should have:

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

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

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

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

Contributing His or Her Utmost to Universal Welfare

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

Appendix

Home Study Program

About The Home Study Program...

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

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

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

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

Who can enroll in the Home Study Program...

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

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

How does the program work...

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

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

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

Appendix

Other Brotherhood of Light Courses

Other Brotherhood of Light Courses in the Alchemy Branch

Course 3, Spiritual Alchemy

Every person, as well as every object, has an astral body-but a truly 4, spiritual body is only built through living a spiritual life. The spiritual body is not attained vicariously; each must earn it for himself. Every event of life affords the opportunity for the creation of spiritual values, for building up the spiritual body. Making use of the opportunity requires the proper attitude toward the event. Spiritual Alchemy differs from material alchemy in that the metals used by the spiritual alchemist are the experiences of his life; in light of this, the "Seven Spiritual Metals" are explained so the reader may recognize his opportunities for spiritual growth. Also explained from the spiritual alchemist's standpoint: Transmutation, the Philosopher's Stone, the Great Work and the "Elixir of Life."

Course 9, Mental Alchemy

What we have within us, we attract from without. To change a diseased condition of the body, or an undesirable condition in any department of life, including the financial, the discord within the astral body must be transformed to a harmonious center. A condition of our environment is but an external manifestation of a condition within our astral body. As "Esoteric Psychology" explains, no power to influence is greater than our own thoughts; thus, by reconditioning our thinking, we can recondition our astral body. The author elucidates, in simple terms, the scientifically accepted methods of Free Association and Self-Psychoanalysis as ways to fill your own life and others with health, success and happiness.

Course 12-1, Natural Alchemy, Evolution of Life

Though many orthodox religions are at odds with scientific discoveries concerning the Creation and evolution, the Religion of the Stars has ample room to incorporate the observations of biology, archaeology, et al., being fundamentally based on observable, proven laws of Nature. For those unfamiliar with the scientific history of evolution, a highly interesting and readable account of each important evolutionary step is included with an explanation of the important part played by inner-plane (astrological) influence, ESP and psychokinesis in adaptation and natural selection.

Course 12-2, Natural Alchemy, Evolution of Religion

This second part of Natural Alchemy provides an account of the evolution of those ideas which constitute man's many religions and the processes by which both primitive and modern religions have developed. A very logical and enlightening, step-by-step portrayal of the evolution from simple Naturism to Hero Worship is the basis of "The Foundations of Religion." In this course will also be found information concerning all significant religions throughout history, including the Religion of the Stars; an excellent groundwork for further study. This book provides a comparative thesis of information on the present-day Stellar Religion and is invaluable for those who desire to disseminate today's Religion of the Stars.

Course 14, Occultism Applied

This book is a distillation of the most practical aspects of the Religion of the Stars. All that physical science can contribute, that psychology can aid, and everything of an occult nature that may be used to make your practical endeavors more successful are here explained. All the knowledge you can acquire, including occult knowledge and even the information contained in the Religion of the Stars, won't help you nor anyone else if you don't apply it. This course doesn't require that the reader already possess any occult knowledge; it is a straightforward, common sense approach to overcoming life's practical, day-to-day problems, based on the author's intimate knowledge of Natural Law.

Course 17, Cosmic Alchemy

In the complex, ever-changing world in which we live, it's often difficult to discern right from wrong, true from false and what may be "spiritual" from what is not, especially in terms of national policy and world events. Cosmic Alchemy differs from other branches of alchemy in that it seeks to transform the energies of society as a whole into channels most beneficial for all—and, as such, is an absolutely tremendous aid to anyone desiring to "get involved" and be of service to the community and the world. As timely today in this era of high technology and the danger of nuclear war as it was when first published in 1946 because it is not merely a treatise on being a citizen of a nation, but on being a citizen of the Cosmos.

Course 21, Personal Alchemy

Personal Alchemy embraces the various changes which the devotee of the Religion of the Stars must make in his manner of living as he ascends in his effort to become an adept. Just what steps to take, and in what order, are set forth in this final course to assist the adherent in developing his own powers and possibilities in the quickest and most effective manner, to the end that he can be of greatest benefit to others. The last five Lessons of this course are often of special concern to healers, health-seekers and astrologers, being devoted to a most effective method of illness prevention: Stellar Dietetics.

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

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Cs. 2	Astrological Signatures	1-5, 20, 21, 46 & 47
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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		
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Cs. 4	Ancient Masonry	6-18
Cs. 5	Esoteric Psychology	56-67
Cs. 6	The Sacred Tarot	22-33, & 48
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