

Chapter 7

Phenomenal Spiritism

BEFORE discussing the weird subject of haunted houses, and the astounding discoveries recently made in regard to materializations, it will probably be best first to explain certain phenomena of more common experience.

Among these, and having occurred to some member of almost every family at some time, are monitions. Monitions differ from premonitions in that while they denote a recognition of some event or condition that could not be known by the normal faculties, they do not anticipate future events.

These monitions generally occur at the time of an accident to an acquaintance, at the time of the illness of some person not present, or at the time of some absent person's death. But sometimes they occur concerning trivial matters. They occur to persons who are not generally regarded as unusually sensitive, and who, perhaps, have had no other such experience in their lives.

More commonly there are no objective phenomena. The person receiving the monition sees the image of a distant friend, or hears the friend calling him, or hears a loud knock on the wall, or has a dream in which he sees the friend dying or meeting with an accident. Later the news comes that the friend actually has died, or has had an accident.

Thousands of people have had such experiences, and there is a multitude of authentic cases on record.¹

Premonitions, also, are of everyday experience. There are numerous authentic records² in which, without knowing a certain person is approaching, and perhaps not having seen him for a long time, other persons will commence to talk about him, and be very much surprised when he puts in an appearance. At times someone will see the phantasm of the approaching person so plainly for a moment as to think it an objective reality, and believe he actually sees the person in the flesh, until he appears and disclaims having been in that vicinity before. Sometimes a person usually normal sees a friend enter a distant building at a certain hour of the day, which he times, and later verifies from the friend that he actually entered the building about that hour. Sometimes an acquaintance is seen talking to a stranger, at a place beyond the normal powers to discern, and later upon describing the place and the stranger, the acquaintance verifies the description as accurate. Happenings seen in dreams, also, not infrequently are found to be records of what has actually transpired, or what actually later comes to pass.

Premonitions

Recorded cases of this kind are so numerous that a book might easily be filled with them. They reveal that the astral body has sense organs by which it may recognize that which is happening at a distance.

In the case of accident, or the death of an acquaintance, it is highly probable that there is a conscious or subconscious desire on the part of the person dying or hurt to communicate this information. The wave motions thus sent out are intercepted by the person receiving the information. In other cases it seems that the clairvoyant faculty, or other astral sense organ, has perceived the happening or condition and made the astral brain aware of it. Conditions then have been favorable for the astral brain to impress this information on the physical brain and obtain a conscious recognition of it.

Because of the difficulty experienced by the astral brain in impressing information perceived by it upon physical consciousness, it often makes use of symbols. Because of the association of thoughts, one thought, or image, suggesting another, the astral brain often finds much less resistance to presenting information in symbolic form than to presenting it as conversation or as an image of the happening. It is sometimes easier for it, for instance, to produce the sensation of smelling a strong pipe, to acquaint a person of the astral presence of someone who before death smoked a strong pipe, than to show a phantasm of the person, or to cause his voice to be heard. Symbolism is the easiest method, and the most common one, by which the astral brain transmits information to the everyday consciousness.

But whether it makes use of symbolism, or some more direct method of apprising the external consciousness of something, it is frequently not able to gain the recognition of the external consciousness at the time the information is first perceived. It may be hours, days, or even weeks, after the astral brain recognizes some important fact, before it finds suitable conditions—such as unusually sound sleep, or sufficient lack of alertness to facilitate some involuntary movement—for transmitting the knowledge to the physical brain.

Not all monitions, and not all premonitions are confined to subjective phenomena. Sometimes several persons present see the same vision, or hear the same knock or disturbance, and sometimes physical objects are moved with no one touching them.³ In such cases either an astral entity, or the astral brain of some person present, uses the electromagnetic emanations of those present to cause a movement of physical matter. Electromagnetic energy derived from organic substance, and preferably from a living person of mediumistic temperament, so far as is now known, is an absolute requisite for the psychic production of movement without physical contact.

In all cases the controlling entity, whether it be the astral brain of some person in the flesh, or some discarnate entity, or merely a strong thoughtform, does not generate the energy used. By establishing proper rapport with a source of energy it merely directs it into a given channel. It acts on much the same principle as the electrician who closes a switch that permits an electric current to flow through and set in motion ponderous machinery. The electrician need not be strong to do this, neither need the controlling entity be strong to produce startling physical manifestations of psychic phenomena. The entity needs a sufficient supply of electromagnetic energy that has been generated through organic processes, and needs to effect a rapport with the astral substance associated with it. The electromagnetic energy is directed by means of the astral substance associated with it, and when rapport has been established this astral substance may be controlled, if no opposing intelligence is also in rapport with it, with very little effort and in a surprisingly effective manner.

Similar principles are involved in cases of bilocation. Bilocation takes place when a person appears simultaneously in two different locations. The lives of the saints, and other legendary literature, abound with mention of such cases. Authentic cases are also known at the present day.⁴ The double, which appears at a distant spot and perhaps to several persons, and sometimes even moves objects, may be the astral body, or it may be a thoughtform.

A thought is primarily certain rates of motion in astral substance that assume a form. Such an astral thoughtform may, or may not, be vitalized with electromagnetic energy. That thoughts are capable of communicating such motions is demonstrated through the photography of thoughtforms by Dr. Baraduc of France and others. If one person thinks strongly of another, the image of the thinker will be conveyed through astral vibrations to the astral brain of the person thought of. If the person thought of is receptive, his astral brain will perceive this image of the thinker, and if he is accustomed to bring up into everyday consciousness the things he perceives in the astral—if he is sensitive—these rates of motion will be communicated to his physical brain and he will apparently see the person doing the thinking.

Another person, who is not a sensitive, may be present and perceive nothing. But if the thinker has the ability to impart strong electromagnetic motion to the thoughtform it is possible to set up such electromagnetic oscillations that it will register as a transparent image upon the physical organs of sight of those who are not in the least psychic. The person may thus be seen distinctly by many people at a long distance from his body. But really he does not leave the physical, only projects a thoughtform vitalized with electromagnetic force. By this means he may appear simultaneously in several localities at the same time.

Yet only a portion of the cases of bilocation can be explained as thoughtforms. In other cases, undoubtedly, the person is traveling in his astral body. The electromagnetic emanations of a person may be sent to a distance, or may be used by the astral body to build up a visible form at a long distance from the physical body, but the etheric body, being continuously dependent upon the life processes of the physical, never leaves the close proximity of the physical form. The astral body, however, is not so restricted, and during physical life may almost entirely leave the physical body. When so absent it is connected with the physical by a very thin line of force in astral substance.

The astral body when absent from the physical may visit the homes of the dead in astral realms, may attend schools on either plane and bring back the memory of what has been seen and heard, or may visit distant physical or astral lands. Full instructions for developing the ability to do these things are presented in the MS., *How to Travel in the Astral*, which is given without charge to all members of The Church of Light who pass the final examinations on eleven courses of study. This astral body, being occupied by the mind, or soul, when it appears at a distant place is able to carry on intelligent conversation, which a thoughtform can not do. The physical body, meantime, acts in a purely mechanical and automatic manner. In order to become visible to the physical sense of sight, or to move physical objects, the astral body utilizes the electromagnetic emanations of its own physical body, or the electromagnetic emanations of the persons to whom it appears, or who are in the vicinity of the objects moved.

It should be understood that these electromagnetic energies used by astral entities both in the flesh and out of the flesh to produce physical phenom-

Bilocation

Astral Travel

ena, are generated by organic life. They are emanations from the etheric counterpart. This etheric counterpart never leaves the physical replica. It is sometimes taught that an etheric "shell" may be drawn from the dead physical body and used to simulate the deceased person. I believe such teaching to be an error, and a close study of the biological processes that generate and maintain the etheric bodies of organic life leads me to conclude that the etheric body is so closely associated with, and dependent upon, the chemical processes of the physical that it never leaves its immediate vicinity.

At death the astral body of man usually severs its connection with the etheric body. The etheric body then has no more intelligence than the physical corpse. It is, in fact, the vitality of the physical body. After death there is still some energy radiated by the corpse until it dissolves, but as the physical body disintegrates so does the etheric body. It might furnish some energy to an astral entity if a point of contact could be established, but not nearly so potent as may be derived from a living person. Its organization is possible only so long as the cells of the body carry on their life processes, for from them it draws its energy. Until the body disintegrates it may hover over the corpse, and is often seen as phosphorescent light. But I have every reason to believe that it cannot be disconnected from the corpse and used as a vehicle for magical work, or control a medium for the purpose of impersonation.

Etherealizations

In a seance room, and sometimes elsewhere, an astral entity—which may be either a deceased person or one yet in the flesh or a nonhuman intelligence—by getting in rapport with a medium's astral body may be able to utilize the electromagnetic energy present to rarefy the atmosphere in limited areas and set the atmospheric particles in such rapid vibration as to produce a luminous effect. This luminous area may take the form of a hand or face, or even a human figure. Such a manifestation is called an etherealization.

Or the entity may set the ether to vibrating in a certain spot with the frequency of light. This light may then be moved about the room. Such lights are not infrequent at spirit seances, and are sometimes also seen elsewhere.

Spirit Photographs

From etherealization to spirit photographs is but a step. If there is a figure present luminous enough to be seen, it probably also can impress a photographic negative. In point of fact, faces of the deceased, messages written in their own handwriting and signed with their signatures, and relating things that only they could know, appear on photographic negatives even when they are invisible to the human eye. Some astral entity has succeeded in utilizing the electromagnetic emanations of those present to set up rates of motion in the ether that impress the negative much as light would do. A photographic negative is much more sensitive to certain high light vibrations than the human eye. So while it is not uncommon for the presence photographed to be seen by persons in the same room, yet it may also be photographed while invisible to the human eye.⁵

Other than human astral entities may likewise be photographed. There are myriads of magnetic elementals, nature spirits, and such creatures, so dense in their structure and so close to the earth that it takes only a moderate development of clairvoyance to see them. Fairies, pixies, and the like are not mere fables. Their power, no doubt, has often been exaggerated; for it is doubtful if they are able in any manner to affect human life and destiny except through rapport with, and at least partial control of, some human medium. Nevertheless, they exist as astral entities. As such, through rapport with a

human medium, they may collect about themselves sufficient of the electromagnetic emanations of the medium to become visible to physical eyes, and to impress a photographic negative with their pictures.⁶

Another phase of mediumship, one of the most common in fact, is inspirational speaking. A medium takes the rostrum and goes fully or partially under control. Some astral entity may direct the speech that follows, but far more frequently the astral brain of the medium simply receives the thought emanations from the astral brains of the audience. These thoughts—which are not only the conscious opinions of the audience, but also the information contained in their astral brains—are constantly radiating their energy through the astral substance. They are received by the medium's brain and become the source of his inspiration. He gives back to the audience their ideas and opinions colored by his own.

In test readings also, although the medium may have a wider source of information, it is common for the information to be gathered from the minds of the clients. The medium, of course, knows nothing about the source of information. Yet when a question is asked or written, whatever information about the subject is present in the astral brain of the client is radiating energy through astral substance. The medium then tunes in, unconsciously, on these wave motions and combines the various factors so received in a manner that will give a plausible answer.

Trumpet speaking is still another rather common form of mediumship. The controlling astral entity in such manifestations utilizes the electromagnetic force present to produce motions in the atmosphere within a trumpet or megaphone that give a rate of vibration similar to that used in speaking. These compressions and rarefactions produce the same effect as some one talking. The trumpet is often picked up by invisible hands and carried about the room, talking, singing songs, and laughing. It is probable that the astral vocal chords of the medium, or the entity, are actually placed in relation to the trumpet just as they would be in speaking through it physically. About these astral vocal chords are attracted compressed air or other atomic matter of sufficient consistency to be used to produce the effect of a physical voice speaking through the trumpet.

The carrying of physical objects long distances through no physical agency is a more rare phase of mediumship. Objects obtained in this manner are called *apports*.⁷

The most astounding phenomena in connection with such *apports* that have come to my attention were those produced some years ago at seances held in Australia under the leadership of the late Mr. Stanford.

The medium was stripped and searched and taken into a room specially prepared by the investigators with the view of making deception impossible. Under such conditions antiques and other objects of considerable volume and weight, upon demand, suddenly appeared in the midst of the investigators, apparently being pilfered from countries sometimes thousands of miles distant.

To produce such an effect it is necessary not only that the astral body of the medium be able to travel to the spot where the *apport* is located, but also that he organize lines of electromagnetic force from his physical body to his distant astral body. This electromagnetic energy, then, must be used as a mag-

Inspirational Speaking

Test Readings

Trumpet Speaking

Apports

netic force to polarize the protons and electrons within the atoms of the object to be transported. The object when thus reduced to its electronic state may be moved with the speed of electricity along the lines of electromagnetic force established by the medium. In this dematerialized state physical things would offer no resistance, no more so at least than to radio waves, and the object could be transported into a locked room as easily as anywhere else. Then when it had reached its destination, if the polarizing force were removed the object would resume its normal shape and properties.

Many years ago Zollner, professor of physical astronomy of Leipzig, experimenting with the medium, Slade, had proof of the movement of objects without contact, and also that matter could be made to pass through matter. This was set forth in his book, *Transcendental Physics*, now unfortunately out of print. At the present time, since it is known that the electrons of what appears to be solid matter are relatively as far apart as the planets of the solar system—there being about as much space for the particles to pass as there is in proportion to their size for the planets to pass each other—the mystery of matter passing through matter is not so great. If the force used to suspend the motion of the electrons were similar to an electric force, the electrons would not retain their original relative positions, and the form would be completely destroyed. But if the movement of the electrons can be suspended, say, by something similar to a magnetic force, then when matter has passed through matter and the magnetic force is removed, they again resume their original motions, and there appears the original object.

Materialized Flowers

It is difficult to say just what percentage of the flowers that so often suddenly appear, apparently out of space, in a seance room, are really apports and what percentage are materialized flowers. Probably the most of them have been culled from someone's garden and brought to the room by invisible agencies as apports.

On the other hand, it is not impossible that flowers are at times actually materialized. This is not more wonderful than that the materialized form of Katie King should give Crooks a lock of her hair, or that the materialization Phygia should permit Richet to cut hair from her head, or that Mme. d'Esperance should allow sitters to cut off pieces of the materialized draperies surrounding her.⁸

Perhaps I may here be pardoned for relating a personal experience: Many years ago some persons of my acquaintance held regular private seances at which they sometimes beheld wonderful phenomena. At one of these circles a person present wished a token from a loved one long dead. Slate writing was a common thing in the circle and slates were present. The controlling entity told the lady making the request to take off her wedding ring and lay it on the slate. This was done, and the slate kept in full sight, although given no special notice as some of those present were engaged in conversation. Presently, on taking up the slate, the lady found a beautiful golden rose painted on it. This rose, which expert jewelers pronounced gold plating, was as perfect twentyfive years later as on the day it was painted.

The discarnate person was very fond of roses. Evidently the electromagnetic forces of the medium were directed by some astral intelligence in such a manner as to overcome the cohesion of some of the atoms of the gold ring and place them in the desired arrangement to form a rose. It was a case of precipitation in which gold was the substance used.

This brings us to the most wonderful of all psychic phenomena—to materialization.

The evidence for the genuineness of materializations is voluminous and quite irrefutable. As a rule they do not form instantly, but gradually condense from a white nebulous vapor about a nucleus. This white vapor, called “ectoplasm”, from two words meaning “outside”, and “form”, is a condensation of the emanations from the medium’s body. It is really an extension of the medium’s astral body about which physical particles are collected in such a manner as to give it temporarily, and sometimes permanently, the properties of physical substance.

The startling thing about ectoplasm is that it seems capable of assuming the form, shape, and properties, not only of any conceivable inorganic substance, but also of any conceivable living organ or organism.

Quoting from *Thirty Years of Psychical Research*, by Richet:

In any case we can, thanks to the experiments of Crawford, Ochorwicz, Mme. Bisson, and SchrenckNotzing, form some idea of the genesis of these phenomena, and sketch out a kind of embryology. This embryogenesis may not be identical in all cases, but in some that have been exactly observed and illustrated by photography, a kind of nebulous, gelatinous substance exudes from the medium’s body and gradually is organized into a living, moving form. The ectoplasmic cloud would seem to become living substance while at the same time veils develop around it that conceal the mechanism of its condensation into living tissues (page 491).

I have also, like Geley, SchrenckNotzing and Mme. Bisson, been able to see the first lineaments of materializations as they were formed. A kind of liquid or pasty jelly emerges from the mouth or the breast of Marthe which organizes itself under degrees, acquiring the shape of a face or a limb. Under very good conditions of visibility, I have seen this paste spread on my knee, and slowly take form so as to show the rudiment of the radius, the cubitus, or metacarpal bone whose increasing pressure I could feel on my knee (page 467).

In the experiments of Sir Wm. Crookes with the medium Home, everything witnessed took place in the light, and materializations were frequent. His experiments with the medium Florence Cook and the materialization which called itself Katie King were even more conclusive. His letter of March, 1874, says:

I have at last obtained the absolute proof I have been seeking. On March the 2nd, during a seance at my house, Katie (the apparition), having moved among us, retired behind the curtain and a moment later called me, saying, ‘Come into the cabinet and raise my medium’s head.’ Katie stood before me in her usual white robe and wearing her turban. I went toward the bookcase to raise Miss Cook, and Katie moved aside to let me pass. Miss Cook had slipped down, and I had the satisfaction of seeing that she was not dressed like Katie, but was wearing her usual dress of black velvet.

Crookes says further:

Katie is six inches taller than Miss Cook; yesterday with bare feet, she was four and onehalf inches taller. Her neck was bare and did not show the cicatrice that is on Miss Cooke's neck. Her ears are not pierced, her complexion is very fair, and her fingers much longer than those of Miss Cook.

Richet, speaking of a seance he held with Eusapia Palidino, at which Mme. Curie was present, says:

It seems hard to imagine a more convincing experiment, for in twenty-nine seconds the element of surprise is eliminated. In this case there was not only the materialization of a hand, but also of a ring. As all experiments demonstrate, materializations of objects, garments, and woven stuffs are simultaneous with human forms, these latter never appearing naked, but covered by veils which are at first white semiluminous clouds which end by taking the consistence of real woven fabrics.⁹

Many scientific men of international reputation have experimented with numerous materializing mediums and found them genuine, as did Geley who, "after describing very precisely the variations in the gelatinous embryoplastic mass, adds: 'I do not say merely, There was no trickery, I say, There was no possibility of trickery. Nearly all the materializations took place under my own eyes, and I have observed the whole of their genesis and development.'"¹⁰

Baron Von Schrenck-Notzing in his book, *Phenomena of Materialization*, gives a critical account of his own very extensive experiments, and illustrates it with reproductions from 225 photographs of materialized forms in all their various stages of development as they exude from the medium and take human shape.

Although no further evidence is necessary to make certain the fact that materializations actually take place, still more recent experiments leave no possible loophole of uncertainty. I quote from Richet:

Geley and I took the precaution of introducing, unknown to any other person, a small quantity of cholesterin in the bath of melted paraffin wax placed before the medium during the seance. This substance is soluble in paraffin without discoloring it, but on adding sulphuric acid it takes a deep violet-red tint; so that we could be absolutely certain that any moulds obtained should be from the paraffin provided by ourselves. We therefore had certain proof that the moulds obtained could not have been prepared in advance but must have been produced during the seance itself. Absolute certainty was thus secured.

During the seance the medium's hands were held firmly by Geley and myself on the right hand, and on the left, so that he could not liberate either hand. A first mould was obtained of a child's hand, then a second of both hands, right and left; a third time of a child's foot. The creases in the skin and the veins were visible on the plaster casts made from the moulds.

By reason of the narrowness at the wrist these moulds could not

Plaster Casts of Materializations

be obtained from living hands, for the whole hand would have to be withdrawn through the narrow opening at the wrist. Professional modellers secure their results by threads attached to the hands, which are pulled through the plaster. In the moulds here considered there was nothing of the sort; they were produced by a materialization followed by a dematerialization, for this latter was necessary to disengage the hand from the paraffin 'glove'.

These experiments, which we intend to resume on account of their importance, afford an absolute proof of a materialization followed by a dematerialization, for even if the medium had the means to produce the result by a normal process, he could not have made use of them. We defy the most skillful modellers to obtain such moulds, without using the plan of two segments separated by a thread and afterwards united.

We therefore affirm that there was a materialization and a dematerialization of an ectoplasmic or fluidic hand, and we think that this is the first time that such rigorous conditions of experiment have been imposed.

I may add that the experiments were continued, and casts of folded hands were obtained. Reproductions from photographs of some of these casts are given in the *Scientific American*, for November, 1923.

It remains but to be said, in regard to the nature of the materializations, that once formed there is a circulation of the blood, warmth, perspiration, and the other functions exhibited by ordinary flesh and blood, as well as intelligent action. Small pieces of skin left behind when a form dematerialized has been found under the microscope to differ not in the least from ordinary human cuticle. A full formed materialization is actual human flesh and blood as long as it lasts.

In regard to the method by which materialization is accomplished, I believe in all cases the form condenses about a projection of the medium's astral body. The atmosphere contains all the elements of which the body is composed in minute states of subdivision. Such particles, no doubt, may be utilized to assist in building up the materializing form. But recent experiments go to show that in some instances, at least, the material is drawn from the medium's body. Mediums have been weighed before a materialization has taken place, and then again while there was a materialized form present. A comparison of the weights indicates that substance is subtracted from the medium's body. The materialized form, in such instances, approximates in weight the amount lost by the medium. Further, in some instances weighing shows that others present at the seance also lose weight during the manifestation, indicating that they likewise furnish substance for the materializing form.

It appears, then, in those cases in which the materialization is quite bulky, that commonly flesh and blood from those present, chiefly from the medium, is dematerialized, and then gradually materialized about an extension of the medium's astral body. This projection of the medium's astral body may assume any shape, and the materialization will conform to it in contour and texture. When dematerialization takes place the flesh and blood extracted from those present is returned to the original owners.

Not only at seances, but also where there are hauntings, a peculiar cool

draught, a draught that gives the impression of rapid evaporation rather than of moving air, is commonly felt just before there are physical manifestations. Such a draught is really the sensation felt when electromagnetic energy is drawn from the person to supply it for the manifestation. In the case of materializations this electromagnetic energy is used to dematerialize physical substance and with it build up a different form. So far as investigations have gone it would seem that all materializations are composed of substance that has not been created at the moment, but that has been drawn from some other already existing matter.

When a complete personality materializes, the astral body of the medium is almost wholly absent and occupying the materialized form. Even as when a person travels in the astral body, only a slight line of communication may connect the astral form and the physical body. Should this line be severed, death ensues. Therefore, it is quite dangerous to the medium unexpectedly to grab a materialized form, and quite dangerous to a person out of the physical body in sleep rudely to awaken him. In either case the shock if severe enough may sever the astral thread connecting the two bodies, or at least cause severe injury to the nervous system.

Hauntings

A different order of phenomena from any so far considered are hauntings.¹¹ Hauntings, while of numerous kinds, may roughly be classified in four categories. There are hauntings that only occur in association with some particular person or some particular type of person. There are other hauntings which are not associated with some person or particular type of person, but are associated with some particular locality. Both these phases of hauntings sometimes are obviously associated in some manner with a person who has died or been killed. Both phases, likewise, sometimes occur under such circumstances as to show no association with a dead person, and, indeed, to make such association extremely unlikely.

Localities that are haunted independent of the presence of a person of mediumistic temperament, and which indicate the influence of a dead person, usually are places where death has taken place under great stress of mind. More rarely the place haunted is a locality where the deceased long resided previous to death.

The intense emotion, or mental attitude, chains the astral body to the particular spot, which has become permeated with the electromagnetic emanations of the person during life. These electromagnetic emanations, with which rapport has never been completely severed, enable the entity to exercise considerable physical force. Doors may be opened, physical objects moved, or some tragic event may be performed in pantomime. When a person goes to sleep after working unusually hard at some routine employment he often repeats the work over and over again in his dreams. A ghost, such as I have mentioned, because something has been impressed strongly on his emotions, for a very similar reason repeats some act over and over again. He has not freed himself from a strain to his mentality. He is said to be earthbound.

Other ghosts appear only in the presence of persons of mediumistic temperament upon whose electromagnetic emanations they draw for force enough to make their presence known. They, likewise, may be earthbound human beings, not yet freed from some intense emotion. They may be attached to the locality of death, to the place where they resided before death, or occasionally can manifest themselves at other places through being able to use the electromagnetic emanations of a person to whom they are attached.

As a rule a ghost possesses almost no intelligence, because it is wholly under the control of and dominated by the idea that binds it to earth. It is like a hypnotized person who has been put to sleep and told to do some one thing over and over. The hypnotic subject does this, and pays no attention to anything else, being quite oblivious to the presence and questions of others. Ghosts of this class are deceased human beings under the influence of powerful autosuggestion.

If they can be induced to talk they may be convinced of the error of their ways and go about their business in the astral world and cease to burden the earth with their presence. But it is like trying to argue with a subject in the deep hypnotic state. Usually they can perceive only the idea that dominates them. If the idea is to perform some physical task, such as returning stolen money or giving some information, as soon as this is accomplished they haunt no more and pass into other regions on the astral plane.

Differing from the above in that they show no association with a person who has died are the so-called poltergeist phenomena.

Noises, uproars, the throwing of sticks and stones by unseen hands, the opening and closing of doors by invisible agency, the movement of furniture and breaking of crockery without physical contact, and other phenomena of a trivial or mischievous character are rather more numerous than most people suppose. This class of phenomena is usually due to nonhuman astral entities called elementals.

In far the more numerous cases of this kind the phenomena take place only in the presence of a certain person, who is often an adolescent boy or girl.

Mischievous astral entities are able to get in rapport with such persons of unusual mediumistic tendencies and use their electromagnetic emanations to manifest physical violence. In some instances it is also quite possible that the astral counterpart of the mediumistic individual has a part in directing the phenomena. When the mediumistic individual departs from the vicinity, in these cases, either the phenomena follow the medium, or cease.

In still more rare instances these poltergeist phenomena take place in certain localities irrespective of how many persons are present, and irrespective of any person being in the immediate vicinity. If people take notice of the phenomena, or of a human ghost, electromagnetic energy sometimes is drawn from them to strengthen the manifestation, their thoughts establishing a line of communication for the transfer of energy. Such phenomena are made possible through the electromagnetic emanations of people's thoughts being made use of by elementals. These thoughtforms may converge at certain places due to a variety of causes. A building so haunted, or one haunted by a human ghost, when torn down usually destroys the condition of rapport, and there being no adequate supply of electromagnetic energy to draw upon, the phenomena cease.

Let us now return to the subject of mediums. It should be understood that a demonstration of mediumistic power requires the expenditure of energy. The medium himself radiates a limited supply of electromagnetic energy, and other persons present also a limited amount. Enough energy is only occasionally available to make a thrilling demonstration. But the public, ignoring this fact, demands that the medium repeat the phenomena every time he is asked. This is just as sensible as to ask an athlete who has established a world record as a foot racer to repeat his best work on all occasions.

Fake Mediums

Certain conditions are necessary for the athlete to establish a record, and certain conditions are necessary for a medium to do his best work. If, because a medium cannot under different circumstances and at different times repeat his performance, we assert his claims are false, we also should demand that a world champion runner be able to make his record again any time we suggest, without going into training, without spiked shoes, and on the pavement or in the mud. As a matter of fact, an athlete is seldom able to reach his record more than once. Likewise, if a medium once produces genuine phenomena, about which there can be no doubt because all possibility of trickery has been guarded against, this establishes the phenomena as real.

It has been objected by some that the condition of darkness imposed at some seances is merely to facilitate fraud. Yet the same criticism might be leveled at radio operators. Radio messages do not carry so well in sunlight as in darkness, and strange to say some radio operators claim that moonlight is beneficial to radio work. They say that a message will carry farther from east to west when the full moon has just risen than at any other time. Yet why admit that a noon day sun interferes with radio and not admit that it may interfere with psychic phenomena?

It is related of the famed discoverer of photography that in order to bring his invention before the public he desired to take a photograph of a famous court beauty. He diligently explained the condition that was necessary: that he could only take the picture by sunlight. As the lady knew she appeared to better advantage by the false light of the evening ballroom, she insisted her picture be taken by lamplight. As the inventor could not take the photograph as demanded, he was laughed out of court, and his discovery called a hoax. All the evidence goes to show that it takes more energy to produce physical manifestations of psychic phenomena in the light than it does in the dark.

To be sure, it is probable that any good medium will perpetrate frauds under given circumstances. We might almost say that in negative mediumship unless the medium is sufficiently under control to be quite unaware of what he is doing the results are not of the best.

A hypnotized subject tries to do whatever he is told, and even though he is going through a lot of nonsense, believes he is performing as he is told to do. If he is told to smoke a cigar, and no cigar is at hand, he will proceed to smoke a stick, and if he has no match, goes through the motion of lighting one, and is unconscious of the fact that he is not strictly carrying out his orders.

Of course there is no excuse for mediums who premeditate fraud. But once a medium is in the trance state he is no more responsible for his actions than is a hypnotized subject. If those present demand a certain type of phenomena, this suggestion takes hold of the mind, and he tries to produce them. He may be able to produce genuine phenomena, just as the hypnotized subject would actually smoke a cigar if one were present. But if genuine phenomena are not forthcoming, the suggestion to produce them has the effect of causing him to stimulate them to the best of his ability. For this he is nowise responsible, for one of the essential conditions of this kind of mediumship is that the medium must be unconscious of and irresponsible for his actions while under control. If fraud takes place, which is not prepared for in advance by the medium, the only ones at fault are the experimenters, whose duty it is to make fraud impossible.

Even in clairaudience, clairvoyance, psychometry, telepathy, and prevision, the irresponsible medium only hears, sees, feels, thinks, or has cogni-

zance of, what is imparted to him by his control. Everything is second hand, and depends for its veracity upon both the integrity and the ability of the controlling entity. On the other hand, the person who develops these faculties by the integrative method is not dependent upon another for information. He uses his astral sense organs as he does his physical sense organs. He controls himself and his faculties. This is the difference between disintegrative mediumship and mastership.

1. Many authentic cases of monitions are given in *Thirty Years of Psychical Research*, by Richet, Ch. VI; and in *At the Moment of Death*, by Flammarion, Ch. VI.
2. For authentic cases see *Death and Its Mystery*, by Flammarion, Ch. IX.
3. Ibid.
4. *Thirty Years of Psychical Research*, by Richet, p. 156; and *Death and Its Mystery*, by Flammarion, p. 125.
5. For authentic examples of spirit photography see *The Case For Spirit Photography*, by A. Conan Doyle.
6. For authentic photographs of fairies see *The Coming of the Fairies*, by A. Conan Doyle.
7. For authentic instances of objects carried without physical contact see *Haunted Houses*, by Flammarion, Ch. IX.
8. *Thirty Years of Psychical Research*, by Richet, p. 476.
9. Ibid., p. 407
10. Ibid., p. 525
11. For numerous authentic cases of hauntings see *Haunted Houses*, by Flammarion.

Notes

Editor's Note:

The Coming of the Fairies.

This book is mentioned by the lessons as a proof of the existence of Fairies and certain Elementals. It was exposed as a fake by research from The Amazing Randi the materialist who said it was a hoax. Randi supported this by his experience with legerdemain and suggested it was a copy of pictures in a book in print at the time at which the pictures were being taken. Many years later the author of a book that also exposed the hoax obtained the confession of one of the girls who did the photographs. She said they manufactured the pictures which they made together in 1912. The details can be reviewed by the individual on the internet by looking up the book "The Coming of the Fairies" and the subsequent exposé by Randi and others. We are mentioning it to bring the facts to the student who might wish to look into current research on new facts brought to light on this and other subjects as proposed by the Brotherhood of Light author Elbert Benjamine.

One of the facts that has been thought about by the author of this note is the idea that the photographs were made by a camera that processes light. Since these creatures are not of the material plane it is not possible for them to be photographed simply by using a camera that processes from the field of light. They could be imposed on the photographic plate through the electromagnetic energies of a medium or a person of psychic ability, but not directly imposed by the light field. It is found in psychology that our material experience imposes ideas on our consciousness and thus wings on Angels and Pixies seem necessary. But since these creatures are not of a material nature

they do not need wings to move in the field of energy they live in. They can move like a hot air balloon that does not need wings to fly, but still flies and moves around. Just as the creatures who live in the higher plane velocity above the speed of light do not have wind or gravity to control their movements. That such creatures function on the inner planes is true. Souls inhabit the plants and mineral life in their various stages of development. These creatures perform a function in the lives of souls in plant and mineral life and assist them in living and transitioning to the next phase of their existence.

Linden Leisge 02-09-2014

Study Questions

Chapter 1, Occult Data (Serial No. 39)

1. What does the word occult mean?
2. Define Occultism..
3. Why is the common application of the word occult arbitrary?
4. When does any phenomenon seem mysterious?
5. How can the soul progress; and upon whom can it rely for correct information?
6. What is the first glimmer of consciousness?
7. Upon what undeniable premise must any correct system of philosophy start?
8. What is consciousness? And upon what does its expansion depend?
9. Is reason an experience?
10. What is knowledge?
11. Define truth.
12. Why must we rely upon experience, either mental or physical?
13. What is the relationship between adaptation and life?
14. Give an example in nature of a dependable faculty other than reason and the five physical senses.
15. How can the value of any conclusion be determined?
16. Why do we commonly rely upon the five physical senses and reason?
17. Under what circumstances should dreams be relied upon?
18. If there is a conflict between the reports of the physical senses and the reports of the psychic senses, how do we know which is accurate?
19. What two tenets of the Ancients have been verified by modern material science?
20. Cite an example of the transmutation of one metal into another.
21. How may the truth of any occult science be determined?
22. Mention 2 ways of educating the psychic senses
23. How is man's belief in immortality paralleled in the animal kingdom?
24. Upon what are occult truths based?
25. Why do we seek knowledge of the laws governing other planes?

Chapter 2, Astral Substance (Serial No. 40)

1. What is the difference between field and matter?
2. What is the difference between a positron and an electron?
3. What is a proton?

4. Of what are atoms composed?
5. What is the most essential difference between etheric energy and physical energy?
6. What is embraced in the term Psi phenomena?
7. What is extrasensory perception?
8. What is psychokinesis?
9. At the velocity of light what happens to an object's length?
10. At the velocity of light what happens to time?
11. At the velocity of light what happens to gravitation?
12. What kind of power is exercised by the thoughtcell groups of the individual's unconscious mind to mold his physical environment and bring into his life the conditions and events they desire?
13. What relation commonly exists between physical substance and its astral counterpart?
14. How do we know that nothing we learn is ever really forgotten?
15. Which of the 2 environments, inner or outer, has the most influence over man's thoughts, feelings and actions?
16. By what things of the outer world is man influenced?
17. By what things of the innerplane is man influenced?
18. Why can the person ignorant of the astral world and its energies live only half as successfully as if he understood and used knowledge of both planes?
19. From what one primal physical sense do biologists hold the 5 physical senses were developed?
20. Why is the sense of sight not strictly a physical sense?
21. What innerplane sense, widely diffused and universally possessed in some degree by animals and men, through specialization gives rise to clairvoyance, psychometry, clairaudience, spiritual communion, etc.?
22. Potentially, is anything in the universe beyond the range of extrasensory perception?
23. Can things in the past and things in the future be apprehended by the astral senses?
24. What is required by genius?
25. What distinguishes information which comes from some innerplane entity, from the conclusions reached by the unconscious from its own innerplane observations as well as information acquired through the independent use of its astral senses?

Chapter 3, Astral Vibrations (Serial No. 41)

1. What is the source of the energy of all life on earth?
2. What is the test of any theory?
3. If a bullet were given a speed greater than that of light, what would happen to it?
4. Why are so many difficulties in the way of explaining the behavior of light, radio and other electromagnetic phenomena?
5. Illustrate how substance manifests entirely different properties when its vibratory rate is speeded up.
6. Give two reasons why a knowledge of astrology is absolutely essential to completely master any branch of occultism.
7. What is the most perfect instrument in existence to determine man's relationship to the universe and to God?
8. How can man test whether or not he is influenced by planetary streams

- of energy impinging upon his astral body?
9. What determines the influence of planetary energies upon earthly life and destiny?
 10. How does the sun's energy reach the planets?
 11. From whence is the energy derived for the expression of things of a mental and spiritual nature?
 12. How far from us are the other known universes?
 13. What difference exists in the energy before and after it reaches the sun?
 14. Why do each of the planets transmit a different kind of energy?
 15. Describe astral light.
 16. Mention some commonly observed septenary divisions of nature.
 17. Why do certain objects transmit the force of one planet more readily than they do the force of other planets?
 18. Name one quality of the influence transmitted by each of the ten planets
 19. In human thought, how do each of the ten planets express?
 20. What affects the tone quality of a given planetary influence?
 21. What is the zodiac?
 22. Do the Constellations and Zodiacal Signs of the same name coincide in the heavens either in location or extent?
 23. Which angles of union of astral vibrations are integrative, and which are disintegrative?
 24. How are thoughts carried from one part of the universe to another?
 25. What are the four chief factors pertaining to the manner in which the planets affect life upon earth?

Chapter 4, Doctrine of Nativities Serial No. 42)

1. Does the destiny of the soul commence when it is born into human life?
2. What is the Hermetic Law of Correspondences?
3. What is the difference between a metal's sensitiveness and that of higher life? Why?
4. How is intelligence displayed by planets?
5. Why cannot the chemist make food to sustain life from inorganic elements?
6. What is the function of the heredity genes?
7. What is Personal Magnetism?
8. In the soul attracted, what depends upon the intensity of the union of the parents?
9. What determines the physical strength and vitality of the soul attracted at the time of union?
10. Which one of the parents furnishes the foundation for the child's vitality, and which one the foundation for its physical constitution?
11. Why do the mother's emotions and thoughts during pregnancy influence the character and destiny of the child?
12. What relation must exist between the child's astral body and the astral vibrations from the planets at that place for the child to be born and live?
13. Must the vibrations of the planets correspond precisely to the astral form of the child if it is to live?
14. All that happens in the life is the result of what?
15. What is the only manner in which destiny can be changed?
16. Through what can character be changed?

17. Name the four sets of factors dealt with in scientific astrology.
18. In the astral body, what do the Signs map?
19. In the astral body, what do the Mundane Houses map?
20. In the astral body, what do the Planets map?
21. In the astral body, what do the Aspects map?
22. In the astral body, what do the Birthchart Aspects map?
23. Name the three energy releases; compare them with the energy of a clock, and give their time ratio of release in the astral body.
24. In the astral body, what do Progressed Aspects map?
25. Of what does a complete birthchart reading consist?

Chapter 5, Doctrine of Mediumship (Serial No 43)

1. Illustrate how the passive is always the medium of the active.
2. What is the one great controlling power of all energies in the universe?
3. Give a common example of a distant controlling influence transmitting energy through space and setting up physical motions through a passive receiving medium.
4. The process of evolution is a schooling in what?
5. What constitutes the superiority of man over forms of life on earth?
6. What follows any tendency to relinquish control of the human body?
7. What is the first requisite to success?
8. What results from gain in control? From loss of control?
9. How is control gained?
10. What happens to man at large when he ceases to struggle against invasion?
11. To retain control, why must an invading astral entity break down the customary lines of force a person uses to control his own brain and body?
12. What negative states should be avoided lest irresponsible mediumship result?
13. What part do depraved human beings who have passed to the astral plane sometimes play in irresponsible mediumship?
14. Are there other than human forms of life on the astral plane near the earth, and what part do they play in irresponsible mediumship?
15. To what extent can the phenomena of irresponsible mediumship be duplicated by a positive method that produces no disintegrative effect?
16. Explain clairvoyance and how it may be exercised without negativity.
17. Explain telepathy and tell how thought transference may be exercised without impairing self control.
18. Explain clairaudience and indicate how it may be cultivated with no more injurious effects than to cultivate hearing.
19. Explain psychometry and show how it may be practiced without recourse to irresponsible mediumship.
20. Explain how prevision is possible, and indicate how it is not dependent upon disintegrative mediumship.
21. How is it proven that anything once known to man is never lost?
22. What is the storehouse of information drawn upon by those whom the world calls geniuses?
23. What does an unusually prominent birthchart Neptune map?
24. What is genius?
25. Upon what does the expression of Life, Light and Love depend?

Chapter 6, Spiritism (Serial No. 44)

1. Upon what depends the grade of intellectual and spiritual forces transmitted by a person?
2. In what two directions are the spiritual and intellectual energies transmitted by man radiated?
3. Mention a simple experiment which proves that the mind of one person may influence another person at a distance.
4. Explain the principle used when one person controls another at a distance.
5. When formed, what habit always insures that one is never dominated by any other person or entity?
6. Explain how stigmata are formed.
7. Explain the ability to talk in strange tongues.
8. Why can more people get psychic messages through the ouija board?
9. What is the source of most information given through the ouija board?
10. What three factors influence the veracity of spirit messages?
11. Do those who pass to the next plane of life immediately become wise?
12. Are there always wise spiritual intelligences eager to help the earnest neophyte?
13. How do wise spiritual intelligences impart information to their pupils?
14. Explain automatic writing.
15. What is meant by the term rapport?
16. Why does much misinformation come from those who occupy the astral plane?
17. Explain how table tipping takes place.
18. What is the chief energy used in table tipping?
19. What is levitation?
20. How are clocks stopped, or pictures thrown from walls, at the time of death of a relative in a distant land?
21. Explain how it is possible for some mediums to increase suddenly in weight.
22. How are spirit raps produced?
23. How is slate writing produced?
24. Explain the process involved in precipitated writing.
25. What danger is there to a mediumistic or sensitive person attending seances?

Chapter 7, Phenomenal Spiritism (Serial No. 45)

1. What is the explanation of monitions?
2. What is the explanation of premonitions?
3. What is the easiest method, and the most common one, by which the astral brain transmits information to the everyday consciousness?
4. How are premonitions produced that involve the moving of physical objects?
5. How may bilocations be explained?
6. What is a thoughtform?
7. What kind of life generates electromagnetic energy?
8. Explain how etherealizations take place.
9. Explain the phenomena so often witnessed in seances of lights moving about the room.
10. Explain spirit photography.
11. Why may fairies sometimes be photographed?

12. Explain inspirational speaking and test reading.
13. Explain trumpet speaking.
14. How is it possible to pass matter through matter?
15. Explain the phenomena of bringing flowers into a room as apports
16. What is ectoplasm?
17. What is the usual process by which ectoplasm becomes a materialization?
18. From whence does the ectoplasm draw its materials?
19. To what extent have materializations been critically investigated and photographed by men of international scientific standing?
20. How do the paraffin molds and plaster casts obtained by Geley and Tichet establish with certainty the genuineness of materializations?
21. After the ectoplasm has fully materialized, how does it differ from ordinary flesh and blood?
22. How may the haunting of a locality, independent of any person or mediumistic temperament being present, yet where some person has been killed, be explained?
23. Why is it more difficult to produce physical manifestations of mediumship in a bright light than in the dark?
24. Why is it unreasonable to demand that a medium who has once produced genuine phenomena should be able to produce it again under any conditions that may be imposed by experimenters?
25. What is the difference between disintegrative mediumship and master-ship?

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 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 11, Divination & Character Reading

Divination is a means to assist extension of consciousness on the inner plane to acquire the information desired. It is then brought up into the region of objective consciousness. Clairvoyance, precognition, telepathy, the divining rod, teacup and coffee cup methods, among others are discussed in detail. The last four lessons are devoted to learning to read character based on physical characteristics.

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

