



THE CHURCH OF LIGHT QUARTERLY

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Vol. 8

DECEMBER, 1934

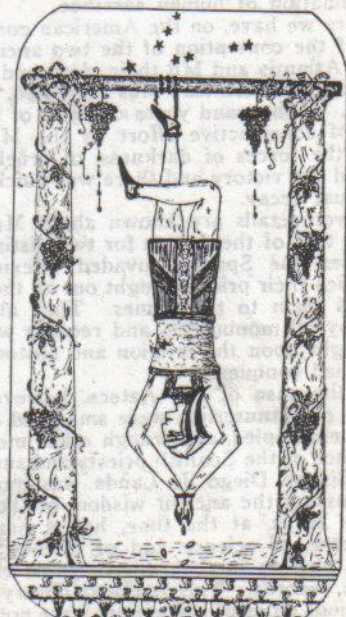
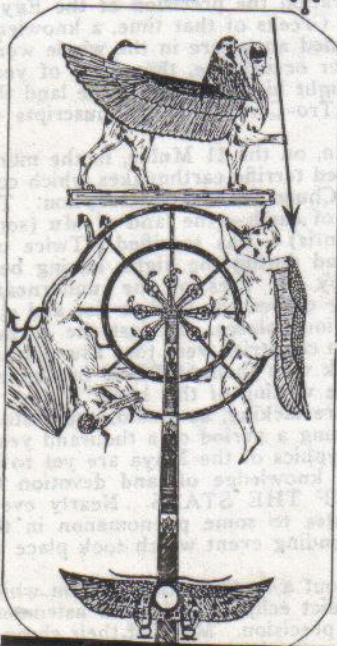
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10 X ♉

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Itzamna, Great Initiate of the Maya.—I begin to suspect that when present researches by archaeologists in Yucatan and Guatemala reach completion my statement, made in the June, 1934, QUARTERLY, will need considerable revision. I there stated that the only time since the sinking of Atlantis and Mu when THE RELIGION OF THE STARS was adopted by a nation as a whole, and its light shone full strength, was during the reign of Akhenaten in Egypt.

But researchers in Mexico and Yucatan are fast bringing to light convincing evidence that the same brilliant illumination of ancient truth shone in much of its glory, not for the period of one man's reign, but for a thousand years, over the history of the whole Maya empire.

No one as yet can prove definitely where this people came from. Their own traditions hold that they came from some region in the sea to the east; but why they came is not in evidence. Their ancestors, no doubt, had their origin in Atlantis or Mu; but these ancient lands had sunk thousands of years before the Maya arrived in the last land of their adoption. Certainly they did not wander about on the open sea from 9,000 B.C. until a hundred years before the commencement of the Christian era.

As yet we do not know from whence they came to Guatemala and Yucatan; but their own account tells of their leader, who piloted them to safety, taught them writing, architecture, agriculture, astrology and the civilized arts and kept them faithful to THE RELIGION OF THE STARS for a thousand years, until a foreigner, through military power, gained dominance over them. The name of this great Maya initiate, whom they held to be a white man, was Itzamna.

The Spaniards, when they arrived, took great pains to destroy the Maya libraries, so that the details of their history and of THE RELIGION OF THE STARS as they observed it are lacking. Yet on their stone monuments, which the Spaniards could not destroy, we have the precise dates of the chief events and practices covering a period of about 1500 years.

During this time only two names stand out as of unusual and universal significance. One is that of Itzamna, the great initiate who led them to safety and gave them their arts and religion, and the other is that of the black-bearded Toltec military leader, Kukulcan, who, after intertribal wars had weakened them, imposed his will, crushed out the pure practices of THE RELIGION OF THE STARS, and introduced barbaric Toltec religious customs, including the savage abomination of human sacrifice.

Here we have, on the American continent, an example of the contention of the two ancient forces which gave Atlantis and Mu their glory and which, when the constructive element was defeated, ultimately sank them. A thousand years of light, of joy, of happiness and of constructive effort by the Maya people; and then the forces of darkness, of cruelty and of greed gained the victory and there was quick intellectual and spiritual decay.

Fewer details are known about Maya history than about that of the Aztecs for two distinct reasons:

When the Spanish invaded Mexico and Central America their priests sought out all the books and consigned them to the flames. They also attempted to destroy all monuments and records which might shed any light upon the religion and customs of the people they had conquered.

In the case of the Aztecs, however, almost forty books or manuscripts were smuggled out of the country, were copied, or through other means escaped the vigilance of the Spanish priests and survive to this day. But Bishop Diego de Landa was more successful in suppressing the ancient wisdom of the Maya.

The Maya, at the time, had a national library of literature, of science and of history in the form of books written in their hieroglyphic characters, as de Landa records. This national library, and the books in various cities of the empire were not available to the

public; but only to the Maya priests and rulers, who were greatly esteemed for their wisdom.

The books were written and painted on a paper of fibre composition coated with stucco, which made exquisite art work possible. De Landa had a systematic search made of the entire Maya nation for all such books, gathered them in a great pile in the public square of Mani, and burned them while the populace looked on, powerless to prevent the vandalism.

Thus of all the Maya books, invaluable treatise on their beliefs and sciences, only three escaped, no one knows how, and persist to this day. They are, the Peresianus Codex now at the Biblioteque National, Paris; the Dresden Codex, now at the Royal Library at Dresdent; and the Tro-Cortesianus Codex, now at the Royal Academy of History, Madrid. Parts of the Tro-Cortesianus appeared in two different countries, and each for a long time was believed to be a separate book. They are now considered as halves of the same book; perhaps some soldier in pillage tore the book in two and gave one-half to his buddy, both parts being smuggled to Europe as souvenirs.

Then again, the Aztecs in addition to ideographs, used phonetic writing. 90% of their characters are known, so that such records as are still left in the Aztec language have largely been translated. But the Maya people used only ideographs, such as we commonly refer to as universal symbols, just a step removed from the simplest of all, the pictograph. There are 400 basic elements, and about half as many more compound characters; and up to the present time only enough work has been done on these hieroglyphics to make about 50% translations.

But even as the calendar stone of the Aztecs further north was too ponderous to be destroyed, and was buried by the Spaniards to get rid of it, so the vast cities of Yucatan and Guatemala, with their carvings in stone, were so extensive that their records could not be erased. Each year new cities are discovered, and new information gained, about the highly civilized people who dwelt after the beginning of the Christian era in Southern Mexico and Central America.

If their history is ever fully recovered it will reveal, no doubt, much about that most remarkable of all initiates to set foot on American soil. Itzamna taught his people not only an architecture the equal of any to be found in the Old World, a hieroglyphic written language, and an unshakable belief in astrology; but, even taking into consideration the precision of the Egyptians, Chaldeans and Greeks of that time, a knowledge of astronomy unrivaled anywhere in the whole world.

As to a still earlier occurrence, thousands of years before Itzamna brought his followers to the land that became theirs, the Tro-Cortesianus Manuscripts records:

"In the year 6 Kan, on the 11 Muluc, in the month of Zac, there occurred terrific earthquakes which continued until the 13 Chuen without interruption. The country of the hills of earth—the land of Mu (some translate it as Atlantis)—was sacrificed. Twice upheaved, it disappeared during the night, having been constantly shaken by the fires of the underneath. Being confined, these caused the land to rise and sink several times in various places. At last the surface gave way and the ten countries were torn asunder and scattered. They sank with their 64,000,000 inhabitants 8060 years before the writing of this book."

Although details are lacking, as I said, every stone and monument covering a period of a thousand years in which the hieroglyphics of the Maya are yet to be seen evinces a high knowledge of, and devotion to, THE RELIGION OF THE STARS. Nearly every such inscription relates to some phenomenon in the sky and the corresponding event which took place on earth.

They had worked out a mathematical system which enabled them to predict eclipses and other astronomical phenomena with precision. Much of their chronological data is as yet undeciphered; but their calendar

had been adjusted with such nicety that it was superior in accuracy to the Julian Calendar, which was in use in Europe at the same time. The dates of the monuments on which they are engraved are precise enough that no confusion exists between any two days within a period of more than 370,000 years.

This does not mean, of course, that their dated events go back any such vast period of time. But it does mean that from some source they had obtained a superior knowledge of astronomy. Their oldest date, in which this people gave each consecutive day its own number so that the subsequent records are complete, as worked out by Dr. Spinden of Harvard, is August 6, 613 B. C.

The oldest object actually dated is a little jadeite figurine known as the Tuxtla statuette, after the place where it was found, bearing the inscription in Mayan chronology, May 16, 98 B. C. However, still older dates are implied.

One of their most inviolate sacred customs was to set up in the various cities, amid a pompous ceremony, a date stone every 1800 days. When we moderns shall have discovered the exact significance of their Venus calendar, we shall have learned important facts at present unrecognized in reference to mundane astrology.

A "tun" is the Maya year of 360 days. Five "tuns" make up a "hotun" of 1800 days, and marks the time on which a stone monument was erected bearing the date and recording the most important event of the past period.

So prevalent was this custom of setting up date stones at the end of each "hotun" that in their search when archaeologists have been unable to find a certain date stone in any important city they have felt certain in predicting its existence, and searching for it until found.

The oldest of these date stones was discovered in 1928 in Uaxactun, and bears the date 97 A. D. The Maya also had a cycle of about 400 years which appeared on the date stones. This oldest date stone bears the record that it is the 8th cycle of the Maya. Dr. Martinez concludes that somewhere in their history, before coming to this place, they had seven previous cycles, commencing with 3113 B. C. At present, however, any date earlier than May 16, 98 B. C. is inferential.

Itzamna, who led them from the region of the rising sun, was not only a benevolent ruler and wise legislator, but so skilled was he in STELLAR HEALING, even reviving the so-called dead, that he was called Kabul, meaning, the Skillful Hand.

This Maya culture is not the oldest of the region. Concrete evidence of this pre-Maya culture has been found at Uaxactun, where by digging into the Maya pyramid a smaller pre-Maya pyramid has been found inside, already there before the Maya date stone of 97 A. D. was erected. This pre-Maya pyramid, some 25 feet high, had been sheathed by the Maya to make a pyramid 50 feet high, with a platform on top painted red where the priests stood during sacred ceremonies.

This new pyramid also served admirably as an astronomical observatory. Three temples were built near it in such a manner that the days of the solstices and equinoxes could be determined from them. When the sun rose behind the northern front corner of the first temple, the observer on top of the pyramid knew it was the summer solstice, June 22. When the sun rose exactly behind the middle of the second temple the equinoxes were at hand, March 21 or September 23. And when the sun rose from the southern front of the third temple it was the day of the winter solstice, December 22.

Water was scarce in this region, and the various cities of the Maya were built about wells in the limestone from which the population could secure it. Each city and the section surrounding it had its ruler, or king. But during the time of Itzamna they all looked to him for instructions. Their records clearly show that the religion was monotheistic, strictly the worship

of a single all-pervading, benevolent intelligence, who, because he was immaterial was never portrayed by picture or symbol. He was called Hunal-Ku, the One and Only God.

The priests of this benevolent Deity looked to the positions of the heavenly bodies to give them information which should guide their affairs. They taught purity of thought and action, exalted deeds of kindness and helpfulness, were averse to war and bloodshed, and urged their people to cultivate the arts. They believed in the power of divination, and, according to their own belief, were expert astrologers. At least we know from the Spaniards that Chilán, Balam, and others, foretold the coming of the Whites and the downfall of their empire.

Wherever he gained his knowledge, it seems that Itzamna was fully conversant with THE RELIGION OF THE STARS in all its branches, and was successful in getting the people whom he led to live according to its precepts. When a new city was established; therefore, in the 5th Century, by the tribe which called itself Itza, after this initiate, it commemorated his name.

It was a great asset for a city to have one good well, but there were two good wells about which this new city was built. It was called, therefore, Chichen Itza, meaning, the Mouth of the Wells of the Itzas. This most renowned ancient city of Yucatan became the capital of the Maya Empire.

If, as the available records and traditions all show, there was a highly cultured, peace-loving people who worshipped the Only God, and whose priests were well versed in THE RELIGION OF THE STARS as we now know and practice it; who followed the precepts of Itzamna for a thousand years; what was the cause of their final degradation?

First of all came Indian tribes from the west, driven by scarcity of food, seeking relief from starvation. The Maya gave them aid and permitted them to till the land close to Chichen Itza. Later these Tutul-Xius, whom the Maya had befriended, combined with other Indians and some disgruntled Maya groups in a war through which, about 642 A. D. the inhabitants of Chichen Itza were driven from their city into the desert. They were not allowed to return until about 987 A. D.

Although they then recovered their city other Maya groups and Indian tribes were still hostile. Thus arose, through internal strife, the opportunity for a statesman of sagacity and power, who came from the west, across the Mexican Gulf, to gain complete dominance over their thoughts and customs.

This black-bearded Toltec, Kukulcan, called a meeting of the various kings, elected one of the old-line Itzas emperor, and formed in 1027, the league of Mayapan.

This league was successful for a time in suppressing intertribal warfare, but the temporary peace it brought was purchased at an enormous price; for the soldiers of Kukulcan thrust to one side the incorporeal God of Itzamna and substituted the many Toltec gods; and there came into vogue, instead of the harmless and devout ceremonies of the old Maya priests, the vicious rites and gruesome practices of Toltec religion.

Thus once again we find evidence of a nation rising to a noble culture, only, after a time, to sink into barbarism. And this process, so often repeated in the history of the past, is not so strange.

To maintain a high cultural standard requires many factors. In our United States, for instance, with its pride in education, the present year has brought a situation in which three million children will be unable to attend school because of money shortage. Such a state of affairs, if increased for a few years would make a nation of illiterates.

But of even greater significance in holding to a high level of civilization is the ability, or its lack, to produce men of exceptional ability and power, who, in-

stead of seeking personal ends are willing to work with unflinching zeal for Universal Good.

In his instincts man has but recently evolved from the realm of the brutes. Any lack of effort to keep himself on a spiritual level is quickly followed by a dropping back to concern only for his immediate friends and family. Ever present, to those who have ability and power, is the temptation to exploit the less intelligent and less powerful.

It is only through the happy combination of an exceptional and unselfish leader with a people capable of putting aside less worthy desires to cooperate for the common good that a high level of civilization can be maintained; and because a culture following the precepts of THE RELIGION OF THE STARS, in which the highest devotion consists in contributing the utmost to universal welfare, is the most lofty and most satisfactory of all, it is, for that very reason the most difficult to retain.

Thus it was, as with other people who in more or less degree had lifted themselves to the lofty knowledge and spiritual practices of THE RELIGION OF THE STARS, when selfishness crept into high places—in this case giving rise to internal strife for power—it heralded the sinking back into far less admirable beliefs and practices.

Even as Itzamna, coming with his followers from the East, betokened the rise of Maya spirituality and power; so the warlike Kukulcan, arriving from the West, heralded the setting of their sun. Both figures, the latter through Toltec influences, were glorified; and are to be seen side by side in Maya architecture down to the time of the Spanish conquerors.

Smoothing out political differences, and guiding affairs in the empire with a strong hand, Kukulcan, while he remained, was able to maintain peace. But when he grew old and his powers began to fail he realized that the responsibility was too heavy and he yearned for leisure and the land of his birth. Thus it was that about the year 1087 he again embarked to sail across the Mexican Gulf, leaving the port by which he had entered, never again to return.

The confederation of states due to his genius persisted until about 1200 A. D., and then, as was sure to happen sooner or later, again broke up into warring tribes and kingdoms. It was this bloody strife, continuing over a period of more than three-hundred years, which reduced the Maya to a state of helplessness that made their conquest by the Spaniards an easy matter.

The last of their 1800 day date stones was erected in 1541, and the following year they were conquered by the Spanish and such knowledge as their priests yet possessed destroyed.

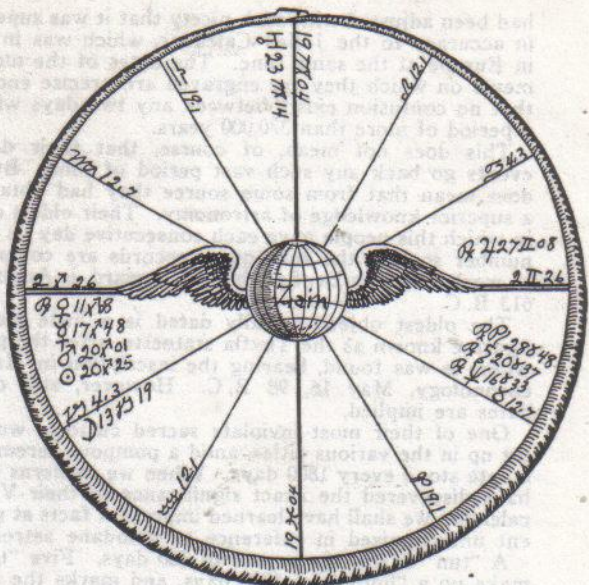
Although, like other things of earth, the knowledge and spirituality of the Maya proved impermanent, and although only an outline rather than the details of their practices are available, a thousand years of THE RELIGION OF THE STARS seems to be an honor which further excavation will accord to the influence of Itzamna, Great Initiate of the Maya.

Vocational Guidance.—Except doctors, a Report on whom already has been published, we desire the birth data of those following the different occupations, and especially at this time those in some profession. This data will enable us to ascertain the BIRTH-CHART CONSTANTS for vocational guidance, for publication in the QUARTERLY. Only when the approximate time of birth, at least, as well as the date and place, is known, is data of use to us in this work.

Natal Astrology.—Birth-chart of Elbert Benjamine (C. C. ZAIN), Dec. 12, 1882, 5:55 a.m., 94W. 41—39N. 1898 (autumn), began occult studies, Mercury conjunction Moon r, Mercury sesqui-square Pluto p.

1900, contacted The Brotherhood of Light and commenced serious study of astrology, Mercury trine Neptune r.

1902, after trying out all methods of Directing in



common use, adopted the Hermetic System of Progressions, Mercury trine Saturn p.

1908, made changes to enable the life to be devoted exclusively to occult and spiritual research, Sun trine Neptune r, Mercury trine Pluto r.

1909, urged to prepare for publication a system of occult education, but declined to do so, Asc. square Uranus, r.

1910 (spring), gave promise to write the 21 Courses of B. of L. lessons, Sun semi-sextile Mercury r.

1914, March 21, started to carry out promise regarding B. of L., Mercury sesqui-square Jupiter p, Mercury sesqui-square Uranus r.

1915, May, started B. of L. in Los Angeles, and classes that still continue without interruption, Sun trine Uranus r.

1918, Nov. 11, opened B. of L. membership to general public, Mercury sextile Venus p, Sun inconjunct Jupiter r.

1932, Nov. 2, incorporated as THE CHURCH OF LIGHT, Sun sextile Venus r.

1934, Feb. 20, finished writing the 21 Courses of B. of L. lessons, received a fine engraved gold watch from students as a token of their appreciation, Mars trine Pluto r, Mercury trine Jupiter p.

NEW BOOKS

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- Unveiled Mysteries—Godfre Ray King..... 2.75
- Cosmic Forces as they were Taught in Mu—Churchward 3.55
- Theoretic Arithmetic of the Pythagoreans—Thomas Taylor 5.00
- Great Pyramid in Fact and Theory—Kingsland.....10.00
- American Astrology.**—A 64 page, full size magazine. Subscription \$3.00; Canada, \$3.50.
- The National Astrological Journal.**—Monthly articles by Elbert Benjamine, \$3.00 per year; Canada, \$3.50.
- The Occult Digest.**—Monthly articles by Elbert Benjamine, \$2.50 per year, Canada, \$3.00.
- Personal Astrology.**—Monthly articles by B. of L. students, \$1.50 per year; Canada, \$2.00.
- Canadian Astrology.**—Monthly, \$3.00 per year.

THE RELIGION of The STARS MEETINGS

Brooklyn—CENTER, Room 7, Hotel Granada, Lafayette Ave., and Ashland Place; 8:15, Tues. Beginner's Astrology, Thurs. Advanced Astrology; Sundays, Mental Alchemy, Aasta Fellstad, ordained teacher, assisted by Edward Rush, Mrs. Wysong and Dr. Jordy.

Brooklyn—FIRST CHURCH OF LIGHT OF BROOKLYN (Colored) 1722 Fulton St. Sunday services, 11:00, 3:00, 8:00, classes Tues. and Friday evenings, Mme. I. R. Jones, ordained minister.

Buffalo—CENTER, 512 Massachusetts Ave., Wednesdays, 8:00. Chas. D. Roeder, ordained teacher.

Canyon, Calif.—CENTER, Thurs. 1:00 Astrology; 2:00 Esoteric Psychology. Private Horary class 10:00 a.m. Gabrielle Cooper, ordained minister.

Chicago—FIRST CHURCH OF LIGHT OF CHICAGO, 6759 Indiana Ave., Mondays, 8:00 Advanced Astrology; Thursdays, 8:00 Occultism; Sundays, 3:00 lectures. Walter Anderson, ordained minister.

Colorado Springs—CENTER, DeGraff Bldg.; Mondays, 8:00. 1st and 3rd, Beginner's astrology; 2nd and 4th Public Lectures. Zaved H. Strait, ordained minister.

Colon—CENTER, 3034 G St. & Broadway, Tuesdays, 8:00 Occultism; Thursdays, 8:00 Astrology. Jas. C. Brooks, president; Lauton Small, teacher.

East St. Louis—CENTER, 2541 Caseyville Ave., Haidee U. Brooks, ordained minister.

Elkhart—CENTER, 906 Harrison St., Lillian T. Reed, ordained teacher.

Fredonia, N. Y.—CENTER, 8:00, first Wed. of month, R.F.D. 1, Fred O. Dalrymple, ordained teacher.

Harrison, N. Y.—CENTER, 135 Webster Ave., Wednesdays, 7:30. Dr. Vincenzo G. Passafume, ordained minister.

Hartford—CENTER, 47 Mulberry St., Sundays, 8:00, Drs. Ruth and Ruth, ordained ministers.

Hollywood—CENTER, International Language School, 923 S. Burlington, Tues. 7:45, Astrology, Phone DR 0016. Lenora Conwell, ordained minister.

Hollywood—CENTER, various classes in Astrology, tarot, occultism, etc. Lenora Conwell, Frances M. Kernan, Grove G. Breene, ordained ministers. For location and time of classes Phone FE 6558.

Jacksonville, Fla.—CENTER, 620 Professional Bldg., 8:00, Mondays, Advanced Astrology, Fridays, Beginner's Astrology, E. E. Seiderman, teacher.

Kansas City—644 So. Hardesty Ave. Mrs. Patricia Baird, teacher.

Long Beach—CENTER, 2025 E. 7th St., Thursdays, 7:30. John Simcoe Smith, ordained teacher.

Los Angeles—CHURCH HEADQUARTERS, 818 Union League Bldg., open daily except Sunday. Classes at noon, except Monday, Saturday and Sunday, and every evening at 7:30 except Saturday and Sunday.

Marysville, Calif.—CENTER, 1718 "C" St., Mondays, Thursdays, Saturdays, 1:00 to 5:00; public lecture last Thurs. of month, 8:00. Mrs. Adolf Loebel, ordained teacher.

Miami—CENTER, 808 Professional Bldg., 8:00, Mondays, Advanced Astrology, Fridays, Research Astrology, A. M. Ziegler, ordained minister, assisted by several teachers.

Miami Beach—CENTER, 342 Washington Ave., Thursday afternoons, Astrology. Mrs. M. C. Baessler, ordained minister, assisted by Miss Tressie Gunsaulus, and Mrs. R. F. Pruhfert, ordained teacher.

Minneapolis—CENTER, 2624 Fremont Ave. So., Services Sunday; Astrology, Mondays and Tues., 8:00;

Occult classes, Friday, 8:00. Gustave Ekstrom, ordained minister.

Oakland, Calif.—CENTER, 434 60th St., Weds. 6:00, alternate The Next Life or Esoteric Psychology; 7:00 Beginner's Astrology or Lesson No. 86; 8:00, Natal Astrology Delineation or Mental Alchemy. Gabrielle Cooper, ordained minister, assisted by Mrs. Ebi and Mrs. Ashley.

Omaha (South)—CENTER, 4413 So. 21st St., Mrs. Mary Tarsikes, ordained teacher.

Opa Locka, Fla.—CENTER, study groups 8:00, Mondays and Tues., Josephine R. Foster, teacher, P. O. Box 204.

Orlando, Fla.—CENTER, Neva Scott Newton, teacher, write P. O. Box 1468.

Ponca City, Okla.—CENTER, 312 W. Chestnut Ave. B. M. Townsend, ordained teacher.

Portland, Me.—CENTER, 231 High St., Astrology, Mina T. Lombard, teacher.

Portland, Me.—Charles F. Hart, 49 Dartmouth St., ordained teacher, on request will give free lectures on THE RELIGION OF THE STARS.

Portland, Ore.—CENTER, 1133 S. W. Taylor, Thurs. 8:00. Mrs. Alice Lewis, leader.

Pueblo—CENTER, Egyptian Tea Room, Broadway Arcade Bldg., 8:00, 2nd and 4th Tuesdays of month, Astrology; Zaved H. Strait, ordained minister.

Regina, Canada—Branch of Occult Church of Light of Canada, class at home of Chas. S. Husk, ordained teacher, 1828 Angus St.

San Francisco—CENTER, 792 32nd Ave., Phone, Skyline 7946. Catherine Ahlstrand, ordained minister.

San Francisco—ASTROLOGICAL SCHOOL, 693 Sutter St., Studio B. Numerous classes and an exceptionally fine astrological library. Mrs. Mertle Cline, librarian.

San Gabriel—CENTER, 118 W. Las Tunas Drive, Phone AL7885, Astrology, Gloria Beresford, ordained minister.

Seattle—CENTER, 4322 W. Charlestown, Thursday, 8:00. Bryan B. Buffington and Mrs. Enid Schultz, ordained ministers.

St. Petersburg, Fla.—CENTER, 937 Fifth St. N. 8:00, Weds., Beginner's Astrology; Thursdays, Advanced Astrology; Doris B. Leavitt, teacher.

Tampa—CENTER, 407 Cedar Ave., Tuesdays, 8:00, J. J. Hall, ordained minister.

Topeka—CENTER, 1034 Quincy St., Mr. and Mrs. Kraege, teachers.

Toronto—OCCULT CHURCH OF LIGHT OF CANADA, 24 Sammon Ave., classes Mondays, 8:00, First three Courses; Tuesdays, 7:30, Astrology; Thursdays, 8:00, advanced studies. Students in Canada can take the work by correspondence from this Center. Rev. William F. Potting, ordained minister.

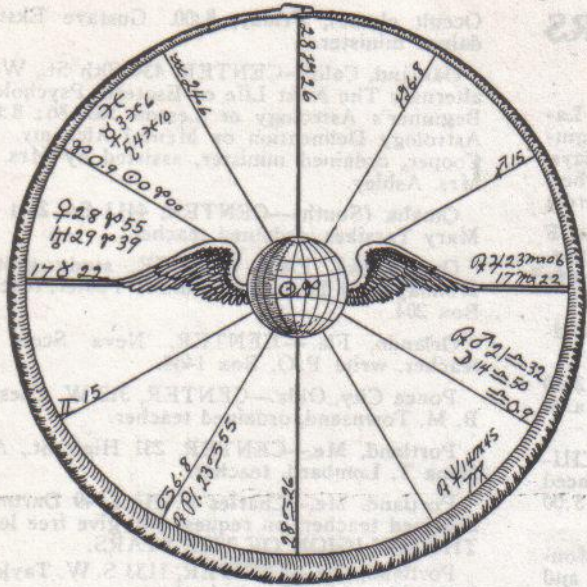
West Palm Beach—901 So. Olive Ave., Mondays, 8:00 advanced; Thursdays, 8:00, beginners. Edward Doane, ordained minister, home address, 518½ Clematis St.

West Tampa—FIRST CHURCH OF LIGHT OF WEST TAMPA (colored), 924 Chestnut St., Tuesdays, Thursdays and Sundays, 8:00. R. H. Mann, ordained minister.

Wichita—CENTER, Dial 3—7749. Astrology, City Library, Tuesdays, 7:00. Mildred Schuler, ordained teacher; home address, 3004 E. 13th St.

Wichita—CENTER, 127½ N. Topeka Ave., Weds. evenings, Natal Astrology. Sunday evenings, Spiritual Astrology. Dr. Effa E. Dodson, ordained minister.

England—Mr. Fred Ward, 32 Milward Rd., Hastings, Sussex, ordained minister, is starting study groups in various localities. He is glad to hear from all interested, and will order lessons for students.



Mundane Astrology.—Ingress chart, March 21, 1935, 8:10 a.m., Washington, here published, shows Mars in conjunction with the Moon in the house of labor (6th), in opposition to Uranus and Venus in the house of charity and crime (12th).

Apparently the president's plea for a truce between labor and industry will have little weight in 1935, as this figure indicates militant labor. Next to this, crime, and drastic relief measures are indicated.

Turn again to the NRA figure, published in the June QUARTERLY, in the light of subsequent events.

WHEN DO WE LOSE EMPLOYMENT?

**B. of L. Astrological Report No. 53
MAJOR PROGRESSIONS WHEN EMPLOYMENT WAS LOST**

(Progressions of Moon Not Here Considered)

Birth-charts analyzed	100	100%
Charts with progressed aspect to ruler of 10th	97	97%
Charts with bad progressions to ruler of 10th	65	65%
Charts with good progressions to ruler of 10th	19	19%
Charts with good and bad progressions to ruler of 10th	16	16%
Charts with progressed aspect to ruler of 6th	100	100%
Charts with bad progressions to ruler of 6th	70	70%
Charts with good progressions to ruler of 6th	17	17%
Charts with good and bad progressions to ruler of 6th	13	13%
Charts with bad progressions dominant	91	91%
Charts with good progressions dominant	9	9%

Conclusions About Securing Employment.—Seasonal employment may be terminated by a progressed aspect of the Moon perhaps, although in the above all were taken as they came, including short jobs.

The outstanding feature of the analysis is that under dominant heavy afflictions by progression jobs are lost readily, even when the progressed aspects to ruler of 6th and 10th are weak. The important other factor, how the birth-chart is aspected in reference to 6th and 10th, has not been considered. Loss of employment

seldom comes except there are outstanding progressed afflictions.

We wish to acknowledge the collaboration of Lenora Conwell in the preparation of this report, and that all charts used were erected by her.

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