

# THE CHURCH OF LIGHT QUARTERLY

Box 1525

Los Angeles, California

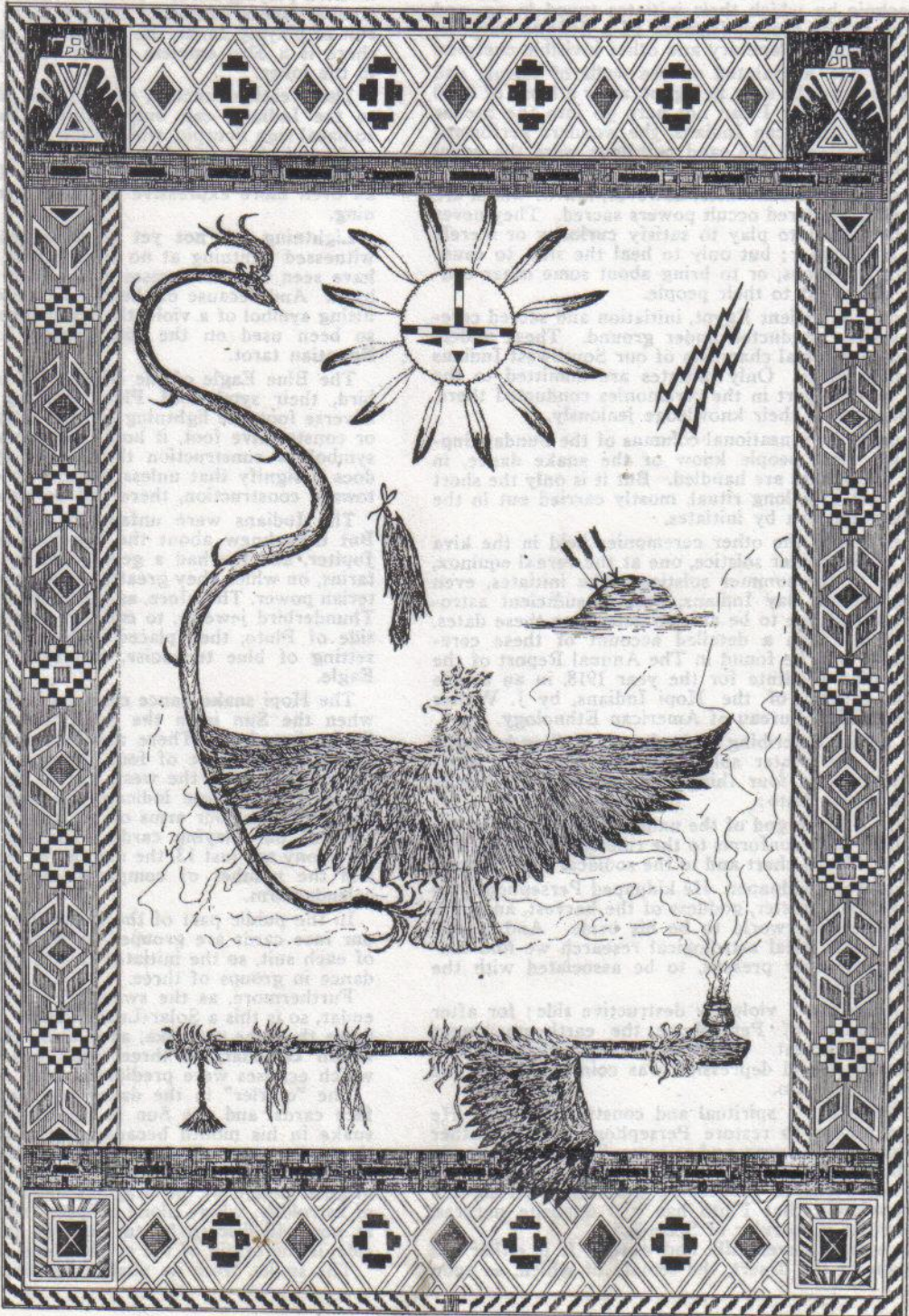
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Vol. 8

MARCH, 1934

No. 1





**American Indian Blue Eagle Ceremonies.**—It may seem a long step from the Stellar Art developed in Ancient Egypt by Akhenaten to the Sand Paintings of our Southwest Indians; but both had to do with astrological factors and the use of invisible force.

Both were developed about ideas inherited from the colonists of Atlantis and Mu, and both, each according to its own technic, was associated with healing. The technic of Akhenaten was briefly set forth in the last Quarterly, and is fully explained in Course XVI, **STELLAR DIAGNOSIS AND STELLAR HEALING**. But here it should be mentioned that the Sand Paintings of the American Indians were an essential part of the technic by which their initiates tuned in on, and directed to the accomplishment of a definite purpose, such as healing, planetary and other invisible energies.

Stellar Art, as painted on the walls of temple and tombs, may yet be seen in Egypt, after a lapse of 3,300 years. And while I can not here go into the Stellar Art of the American Indians, the wonders performed by the initiates of the sand paintings were the equal of any produced in India.

These American initiates, however, few of whom are now left, considered occult powers sacred. They never brought them into play to satisfy curiosity or merely to create wonder; but only to heal the sick, to cause rain for the crops, or to bring about some other condition of benefit to their people.

Even as in ancient Egypt, initiation and sacred ceremonies were conducted under ground. These underground ceremonial chambers of our Southwest Indians are called kivas. Only initiates are admitted to the kivas, or take part in the ceremonies conducted there, and they guard their knowledge jealously.

Through the sensational columns of the Sunday Supplements most people know of the snake dance, in which live snakes are handled. But it is only the short public part of a long ritual, mostly carried out in the underground kiva by initiates.

Chief among the other ceremonies held in the kiva is one at the winter solstice, one at the vernal equinox, and one at the summer solstice. The initiates, even among present day Indians, possess sufficient astrological knowledge to be able to determine these dates. Should you wish a detailed account of these ceremonies, it is to be found in The Annual Report of the Smithsonian Institute for the year 1918, in an article on Sun Worship of the Hopi Indians, by J. Walter Fewkes, Chief, Bureau of American Ethnology.

But before describing their rite of "Calling back the Sun", at the winter solstice, I wish again to draw attention to the four things which Greek mythology asserts about Pluto:

1. He was the god of the underworld, that is, of the after-life. This conforms to the rulership of the eighth house of a birth-chart and to the zodiacal sign Scorpio.
2. He was a kidnaper. He kidnaped Persephone, the daughter of Demeter, goddess of the harvest, and took her to the underworld to be his bride. And in our mundane and natal astrological research we find kidnapping, whenever present, to be associated with the planet Pluto.
3. Pluto has a violently destructive side; for after the kidnaping of Persephone the earth no longer yielded its harvest. There was a depression, even as the present world depression was coincident with the discovery of Pluto.
4. Pluto has a spiritual and constructive side. He was persuaded to restore Persephone to her mother two-thirds of the year, and as a result there were again abundant harvests.

All our research concerning it tends to strengthen the conviction that Pluto has two opposite natures, and that he is co-ruler of Scorpio.

This sign is never milk and water. It is either the Scorpion of the desert, the female of which, as soon

as her lust is gratified, devours her mate. Or it is the Eagle, soaring on the wings of spirit, even into the face of the sun.

Now anyone who has visited an Indian curio store, or who has dropped off the train for a few minutes at Albuquerque or Gallup, New Mexico, will have been struck by the fact that the two popular emblems of Indian jewelry are the Swastika and the Thunderbird.

The Swastika is an Aztec calendar, by which, on any day of the year, the relation of the Moon to the Sun can be determined. This Aztec calendar also indicated in an unmistakable manner the derivation of our modern playing cards. Each of the four arms contain compartments numbered from 1 to 13 bearing, like a suit of playing cards, the emblem of one season. And there is a 53rd emblem in the center, corresponding to the joker.

The creative function of Sun and Moon, according to the Indians, can only manifest through sex, the zodiacal sign Scorpio, which they pictured as an Eagle, or Thunderbird. And instead of using the scorpion to picture the destructive side of sex, or Pluto, they used an even more expressive universal symbol, the lightning.

Lightning has not yet been harnessed. We have witnessed lightning at no constructive work. But we have seen trees or houses which have been destroyed by it. And because of these associations it becomes a fitting symbol of a violently destructive force; and has so been used on the 16th Major Arcanum of the Egyptian tarot.

The Blue Eagle of the NRA is an Indian Thunderbird, their symbol of Pluto, holding in its left, or adverse foot, the lightning of destruction. In its right, or constructive foot, it holds the cog-wheel, universal symbol of construction through co-operation. Thus does it signify that unless there is co-operative effort toward construction, there will be violent destruction.

The Indians were unfamiliar with the cog-wheel. But they knew about the beneficence of the planet Jupiter, and the had a gem, ruled by the sign Sagittarius, on which they greatly relied to attract the Jupiterian power. Therefore, as witnessed in all their better Thunderbird jewelry, to call out only the constructive side of Pluto, they placed within the bird's breast a setting of blue turquoise, and made of him a Blue Eagle.

The Hopi snake dance ceremony always commences when the Sun is in the Sagittarius-decanate of the Sun's sign, Leo. There are four snake hunts, commencing at sunrise of four consecutive days; one to the north, one to the west, one to the south and one to the east. These indicate the four seasons represented by the four arms of the swastika and the four suits of our playing cards. The active days of the ceremony are just 13, the number of cards in each suit, and the number of compartments in each swastika calendar arm.

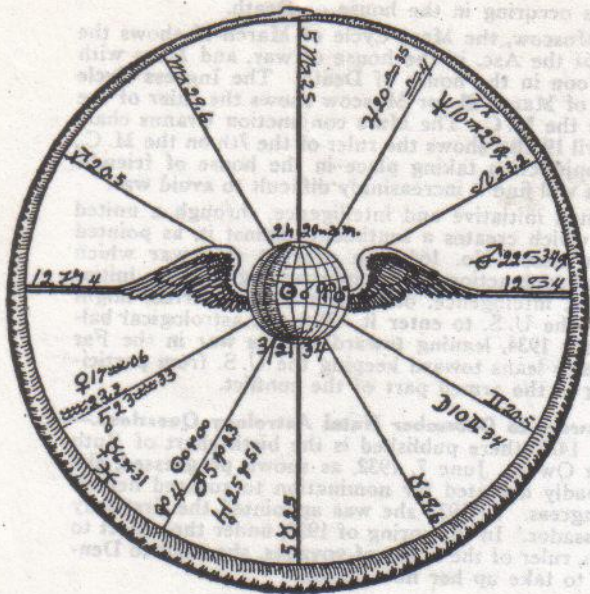
In the public part of the snake dance, also, even as our face cards are grouped as King, Queen and Jack of each suit, so the initiates always come forward and dance in groups of three.

Furthermore, as the swastika is a Solar-Lunar calendar, so is this a Solar-Lunar dance. But it embraces more than the swastika, as it also relates to the triskelion calendar, of three arms instead of four, by which eclipses were predicted.

The "carrier" in the dance represents the King of face cards, and the Sun in the sky. He carries the snake in his mouth because of the ancient tradition that when an eclipse takes place the Sun is being devoured by a dragon. The snake in his mouth is the original design of the dragon's head and dragon's tail of astrology, where alone eclipses take place. It also, as you will discern by turning the illustration on its side, is the origin of the symbol used for the sign Leo.

The snake, from its phallic significance, was sacred





to the Sun and the emblem of masculine creative energy on every plane of endeavor. Thus to indicate enlightenment, the Egyptians pictured the serpent at the brow of their greatest characters. But Typhon, who created only evil, was pictured with the serpent emerging from his belly.

Accompanying the "carrier" in the dance is his consort, corresponding to the Queen of face cards and the Moon in the sky. His left hand throughout the dance remains on the left shoulder of the "carrier", and still further to indicate his feminine attributes he soothes and pacifies with a feather the snake carried in the mouth of his dancing partner. He is called the "hugger".

The third member of the dancing trio, called the "gatherer", looks after the snakes as they are dropped, to see that none are stepped on. But here, instead of being concerned with him, we are interested in the circumstance that the snake dance ritual—through which the Indians contact their friends on the inner plane, and procure their help, among other things, in warding off the drought which frequently accompanies an eclipse of the Sun where visible—always ends after the Sun has passed into the first, or harvest, decanate of the harvest sign, Virgo.

Hopi Indian girls, from puberty until marriage, wear their hair in a carefully prepared representation of the squash blossom. But the Virgin Mother pictured in the sky is represented among our face cards by the Queen of Spades, who bears, not merely the blossom of virginity in her hand, as do the other Queens, but also the flaming torch which indicates the immaculate conception.

The Egyptians, in their pageants to the Motherhood of Isis, carried a musical instrument, called the sistrum, which they jingled. It was a thin metal frame, in the form of the uterus, through which rods were passed to represent the Solar-Lunar forces in union. And it was keyed, according to tradition, to the creative vibratory rate of nature, which, according to their ideas, produced not merely the material harvest, but mental genius and spiritual immortality as well.

The Indians did not have the horse until the Spaniards brought them to America, and thus indicated the Sagittarius-decanate of Leo, not by the Centaur, but by their fleetest four-footed animal, the antelope. And during the public part of the snake dance, antelope initiates on the side lines shake white gourds filled

with seeds, not tuned to any particular key, but identical in shape and symbolism with the Egyptian sistrum.

Now the snake, representing the Fifth House influence of Leo, indicated creative energy, which was given its particular constructive or destructive trend only through its association with Pluto, their Thunderbird, the ruler of Scorpio.

Both the deadly rattlesnake and the lightning painted on the bodies of the antelope initiates were meant to indicate the violence of its destructive trends. The Egyptians, to express this, commonly used the T with the point down, and this is the significance of the 22nd Major Arcanum of their tarot.

Birds, because they fly above the sordid earth, were symbols of higher influences, and their feathers represented spiritual trends. Thus we perceive that the feather used in the snake dance to soothe the snakes and render them harmless was the emblem of the spiritualizing influence of woman over man. And this indicates the true significance of the feathered serpent, which was used by the Indians and was of paramount importance in the religion of the Mayas. The feathers on the serpent revealed that the creative energy was directed to constructive and spiritual ends.

At the winter solstice, three days before Christmas, the Sun passes from Sagittarius, the archer, to its lowest position in the tomb of winter, at the commencement of Capricorn. The nights are longest then, and the earth is captive, bound by frost, in the hands of the evil forces of the underworld, where she can bring forth no fruit. To indicate this, the Hopi Indians kidnap, after the manner of Pluto in Greek mythology, a maiden and take her beneath the earth where initiates are assembled in the kiva.

She is seated back of a mound of earth to the right of an altar erected to the feathered serpent. Near the mound are some arrows.

The front of the altar has a disc-like aperture through which the effigy of a feathered serpent sticks its head and moves about. The Sun is always represented in association with this altar, and at the village of Oraibi is painted on a movable screen. The one in the illustration was of horse-hair, the disc dyed red. The T in the center with its point upward has the same significance it does in Egypt; creative energy turned to spiritual purposes.

Even as we, at Christmas adorn a tree with presents to indicate the fruits on the branch held in the hand of Hercules, picturing the middle decanate of the harvest sign, Virgo, in anticipation of the harvest which will follow this turning back of the Sun; so before the feathered serpent altar are ears of corn and seeds of such other things as the Indians hope to harvest.

The pipe is smoked, which signifies to the Indians who pass it from one to another, that all are of one mind, that is, in rapport, and seek guidance from the spirit world. Ceremonially smoking the pipe is their ritual of "Peace on Earth, Good Will to Men".

One of the initiates then starts blowing on a bone whistle, in imitation of an eagle's scream, and immediately on the roof of the kiva overhead something starts tramping about, and shortly, even as Santa Claus comes down the chimney, so an Indian dressed like the Thunderbird throws down a ball of sacred meal and descends the ladder.

He sits in front of the kidnapped maiden for a time, then leaps to his feet with a cry, grabs up the arrows and throws them into the mound of earth. These arrows, symbol of the zodiacal sign from which the Sun is passing, represent the beneficent influence of its ruler, Jupiter. Speeches addressed to the feathered serpent also indicate that the constructive side of Pluto, the Thunderbird, is being brought into action. The ball of sacred meal which he threw down the hatch into the kiva indicates his willingness to help procure a harvest.

This turning back of the Sun, and its correspondence



in the etheric energies of man, is pictured by the emblem held in the hand of the Jack of Spades, which is the card of Capricorn.

The victory, however, is not granted without a struggle, and the initiates, as in the degrees of the Cross of Ancient Masonry, divide into two contending ranks and stage a mock fight, to indicate the struggle between the forces of the Light and the forces of the Shadow.

But after a time the Brethren of Light gain supremacy. The violent and destructive side of Pluto has been overcome, and its constructive powers have been utilized to free the kidnaped maiden, and to restore fertility to the mound which symbolizes earth.

The harvest gained by those who espouse the cause of the feathered serpent as against the lightning, however, is not merely of this plane. To those who adopt the religion of the constructive side of Pluto—as signified by the religious sign Sagittarius, in the use of the arrows by the Thunderbird—physical existence becomes impregnated with the determination TO CONTRIBUTE THEIR UTMOST TO UNIVERSAL WELFARE, and this makes certain, both here and hereafter, a bounteous spiritual harvest.

## C. OF L. EXTENSION WORK

**The Threat of War.**—Astrology, as taught and practiced by THE CHURCH OF LIGHT, is not to foretell the future, but to make the future subservient to the highest human needs. Its function is to reveal the cause of difficulties, both material and spiritual, when they will arrive, and the most effective steps to overcome them.

Read again what was said in the September QUARTERLY, issued July 17, about the five aspects of Uranus to Pluto, the last one of which took place the middle of January. The diplomatic skill there mentioned to prevent armed conflict has not been forthcoming.

Instead, the attitude of the white races has been such as to encourage Japan in her dream of acquiring Eastern Siberia with which to feed her armies and to furnish raw materials, and of acquiring China, and later India, for additional man power, with which to subdue and make vassals of the white race.

Only a disaster precipitated by nature (this goes to the printer Feb. 1st, and there is an eclipse visible in the Pacific February 14) or a united front on the part of the white races which will cause the Japanese populace to refuse to obey their war lords, will prevent bloody conflict between Japan and Russia. And with such a conflict in progress Central Europe is about as safe as a powder magazine.

A Mars Cycle starts March 16, 1934, 8:36 a.m. L.M.T. Washington. In this chart for Washington the ruler of the 7th is on the cusp of the 12th, conjunction Moon.

In the Ingress Cycle Chart for March 21, at Washington, here published, Pluto is in the house of war. This does not so much indicate that the U.S. will engage in combat, as that the U.S. will be involved in various other ways by the conflicts of other powers.

As explained in lesson No. 147, the conjunction of two planets brings together and into prominence the things ruled by each. Mars rules manufacturing and warlike endeavors. Uranus rules invention and the right of people to be free from the dominion of others. These two planets are conjunction April 19, as shown by the chart here published, which is erected for the U.S.

This is the most critical period of the first half of 1934; and another world crisis may be expected.

The Mars Cycle chart for Tokyo, March 16, shows Neptune on the M. C.; signifying dreams of world-wide business dominion. The Ingress Cycle for Tokyo, March 21, shows Neptune on the Asc. square Moon on M. C., and Mars conjunction Sun in the house of war,

indicating dreams of military conquests. And the Mars conjunction Uranus chart at Tokyo, April 19, again shows Neptune on the Asc., and the ruler of the Asc. in the house of war; the conjunction of the two violent planets occurring in the house of Death.

At Moscow, the Mars Cycle of March 16 shows the ruler of the Asc. in the house of war, and Mars with the Moon in the house of Death. The Ingress Cycle Chart of March 21 for Moscow shows the ruler of the 7th on the M. C. The Mars conjunction Uranus chart of April 19 also shows the ruler of the 7th on the M. C., the conjunction taking place in the house of friends. Russia will find it increasingly difficult to avoid war.

Human initiative and intelligence, through a united front which creates a sentiment against it, as pointed out in lesson No. 164, can prevent this war which without such action is fast approaching. Human initiative and intelligence, once such a war started, might decide the U.S. to enter it. But the astrological balance for 1934, leaning toward serious war in the Far East also leans toward keeping the U.S. from participating in the armed part of the conflict.

**Answers to December Natal Astrology Questions.**—Chart 1477, there published is the birth-chart of Ruth Bryan Owen. June 7, 1932, as shown progressed, she was badly defeated for nomination to succeed herself in congress. In 1933 she was appointed the first lady ambassador. In the spring of 1933, under the aspect to Venus, ruler of the house of voyages, she went to Denmark to take up her new duties.

## WHAT INDICATES LONG LIFE?

### B. of L. Astrological Report No. 17

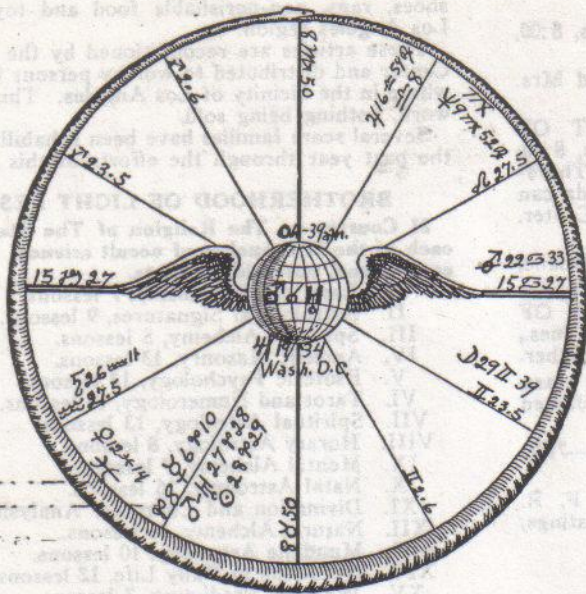
#### 70 WOMEN PAST 70 YEARS

	Sun sign	Rising sign
Aries .....	9	2
Taurus .....	4	2
Gemini .....	8	4
Cancer .....	11	7
Leo .....	5	8
Virgo .....	8	7
Libra .....	3	9
Scorpio .....	1	11
Sagittarius .....	3	6
Capricorn .....	4	4
Aquarius .....	4	8
Pisces .....	10	2
Sun in Angle.....	31	44%
Moon in Angle.....	28	40%
Sun aspecting Mars.....	54	77%
Moon aspecting Mars.....	18	26%
Sun good aspect Jupiter.....	27	39%
Moon good to Jupiter.....	17	24%

#### 80 MEN PAST 80 YEARS

Aries .....	5	5
Taurus .....	9	7
Gemini .....	6	6
Cancer .....	12	15
Leo .....	9	5
Virgo .....	4	11
Libra .....	6	5
Scorpio .....	3	11
Sagittarius .....	2	6
Capricorn .....	13	2
Aquarius .....	6	4
Pisces .....	5	3
Sun in Angle.....	38	48%
Moon in Angle.....	27	34%
Sun aspecting Mars.....	59	74%
Moon aspecting Mars.....	35	44%
Sun good aspect Jupiter.....	41	51%
Moon good to Jupiter.....	23	29%





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

**Conclusion About Length of Life.**—The object of these reports is to establish the facts; not to prove any theory. And the studies in the preparation of this report have caused us to abandon the idea, held by us and by most astrologers, that the Moon is giver of vitality to woman, or that it matters if Sun or Moon is above or below the horizon in judging vitality.

Statistics show that the vitality of both man and woman are ruled by the Sun. The etheric body is a combination of Solar and Lunar etheric energy: vital etheric energy ruled by the Sun, constitutional etheric energy ruled by the Moon. Space forbids discussion of our findings here, but they are explained in detail in lesson No. 198.

Another upset in ideas: Scorpio as a Sun-sign is usually considered vital, but while Scorpio rising conduces markedly to long life, Scorpio as a Sun-sign does not. Cancer, either as Sun-sign or rising-sign, gives tenacity to life. Capricorn gives long life to more men; and next to Cancer, Pisces gives long life to more women. There is much in these tables to repay careful study.

## THE RELIGION of The STARS MEETINGS

Brooklyn—CENTER, Room 7, Hotel Granada, Lafayette Ave., and Ashland Place, Thursdays, 8:30, Aasta Fellstad, ordained teacher.

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, 212 Richmond Ave., Wednesdays, 8:00. Chas. D. Roeder, ordained teacher.

Canyon, Calif.—CENTER, Fridays, 10:30 to noon, Beginner's Astrology; 1:00 to 4:00, Horary Astrology. Gabrielle Cooper, ordained minister.

Chicago—CENTER, 6759 Indiana Ave., (Grand Crossing Station), Beginner's Astrology, Advanced Astrology, Occultism, Fridays, 8:00; Walter Anderson, ordained minister.

Chicago—CENTER, 819 W. Adams St., astrology and occultism. A. D. Kalinski, ordained minister.

Chicago—CENTER, 1937 W. Madison St., Fridays, 8:00, E. M. Ball, teacher.

Colorado Springs—CENTER, DeGraff Bldg.; Mondays, 8:00, Natal Astrology; Zaved H. Strait, ordained minister.

Colon—CENTER, 3034 (E) St., Tuesdays, 8:00. Jas. C. Brooks, president; John T. Gage, teacher.

Denver—CENTER, 621 E. 17th Ave., Apt. 18. Clara A. Harrison, teacher.

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

Harrison, N. Y.—CENTER, 135 Webster Ave., Wednesdays, 7:30, private instructions by appointment. Vincenzo G. Passafume, ordained minister.

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

Houston—CENTER, Health Food Shoppe, 3311 Main St., Thursdays, 8:00; Stella North Couch, teacher.

Leon, W. Va.—CENTER, Dell Upton, ordained minister.

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, 1720 Congress Bldg., A. M. Ziegler, ordained minister.

Minneapolis—CENTER, 2624 Fremont Ave. So., Services Sunday; Astrology, Mondays and Tues., 8:00; Occult classes, Friday, 8:00. Gustave Ekstrom, ordained minister.

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

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

Portage, Wis.—CENTER, 201 E. Conant St., Tuesdays, 8:00. Free lectures given on request. Niles Stein, 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, Oreg.—CENTER, Thursdays, 7:45, writing room of Hoyt Hotel (new active group forming). Bryan B. Buffington, ordained minister; Mrs. Pearl E. Bergman, teacher.

Port of Spain—CENTER, 17 Prince St., Horary and Natal Astrology, Ellis Howard, ordained teacher.

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

San Antonio—CENTER, 3705 W. Martin St.

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

San Francisco—CENTER, Alhambra Apts., 860 Geary St., Phone ORDway 0992. Ramona Haines, 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, 405 Haight Bldg., Sunday serv-



ices, 7:45, Beginners' astrology Fridays, 7:45, advanced astrology Mondays 7:45. Bryan B. Buffington, ordained minister; Mrs. Enid Schultz, 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, 43 Aldwych 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—CENTER, see Edward Doane, ordained teacher, 518½ Clematis St., or Box 2143.

West Tampa—FIRST CHURCH OF LIGHT OF WEST TAMPA (colored), 924 Chestnut St., Tues., Thurs., Sundays, 8:00. R. H. Mann, ordained teacher.

Wichita—CENTER, Dial 3-7749. Astrology class, City Library, Fridays, 7:00, Mildred Schuler, ordained teacher.

Wichita—CENTER, 3309 E. 12th St., Phone 3-7198. Dr. Effa E. Dodson, ordained minister.

ENGLAND—Lectures can be arranged by F. R. Ward, ordained minister, 32 Milward Rd., Hastings, Sussex.

### NEWS FROM THE CENTERS

Third Volume German Ephemerides, years 1931 to 1950.—Expected by middle February. We will have a supply from first shipment to reach America. This is the first time in the history of astrology that students have been able to get a daily ephemeris for more than a year or two in advance.

Third Vol. (1931-1950) leather.....	\$12.50
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Pluto Ephemeris (1840-1940).....	1.00

**American Astrology.**—A 64 page, full size magazine, devoted to the popular and personal side of astrology. Timely articles, monthly forecasts, etc. The sale of this magazine by news stands during 1933 was enormous.

In the effort to get people properly informed on astrology, arrangements have been made to print, commencing with the January issue, sections from the B. of L. lessons by C. C. Zain. Subscription (14 issues) \$3.00; Canada \$3.50.

**The National Astrological Journal.**—\$3.00 per year, \$3.50 in Canada, contains the following articles by Elbert Benjamine: January, Significance of Hopi Indian Snake Dance and Swastika. February: Significance of Hopi Indian Snake Dance and Triskelion. March, The Dog in the Sky and the Shrine of the Nile (with STELLAR ART illustration). April, The Lion in the Sky and His Chaldean Lair (with STELLAR ART illustration). The four issues, if ordered at one time, \$1.00.

**The Occult Digest.**—\$2.50 per year, \$3.00 in Canada, contains the following articles by Elbert Benjamine: January, The Origin of the Tarot Cards. February, The Significance of Variations in Tarot Symbology. March, The Universal Symbolism of Playing Cards. April, Personal Magnetism Explained by the Face Cards (with STELLAR ART illustrations). The four issues, if ordered at one time, \$1.00.

**Egyptian Tarot Cards.**—As issued photostatically in Canada, have been greatly improved, and the price is now \$2.00. Instead of ordering from us, send postal order direct to Rev. William F. Potting, 43 Aldwych Ave., Toronto, Ont., Canada.

**Welfare Department.**—THE CHURCH OF LIGHT WELFARE DEPARTMENT solicits old clothing, old shoes, rags, non-perishable food and toys from the Los Angeles region.

These articles are reconditioned by the San Gabriel Center and distributed to worthy persons in need anywhere in the vicinity of Los Angeles. This is free-will work, nothing being sold.

Several score families have been rehabilitated during the past year through the efforts of this department.

### BROTHERHOOD OF LIGHT LESSONS

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