

THE CHURCH OF LIGHT QUARTERLY

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No. 1



10 M ♃
16 XVI ♂



1 I N ♄
17 XVII II



D X ♃
18 XVIII ♂



Y O ♃



D F-P-PH ♃



Y SH-TS-TZ ♃

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The Arkansas Astrological Stone.—In the March, 1934, *QUARTERLY* I covered the more important factors of the Stellar Religion of the Indians west of the Mississippi Valley in an article on American Indian Blue Eagle Ceremonies. Here I wish to show that the same Stellar Wisdom was recognized by the prehistoric mound builders.

For that matter, if we are to judge from both the three-armed swastika and the four-armed swastika, such as those at right and left of the lower central figure in the illustration—which are forms commonly unearthed in Europe and Asia as well as in America—the essential factors of this Stellar Religion were once known and observed on various continents. And the inference is that, in each of widely separated areas, it was derived from a single still more ancient source; that it was, in fact, the religion of the more enlightened races of lands now submerged beneath the waters of the Atlantic and the Pacific.

As a naturalist, and a student of the development and dispersal of new life-forms on the earth, I find no evidence on which to base the popular conception that the inhabitants of these ancient lands were skilled in the construction or use of machinery. Nor do I believe they were the equal of present-day astronomers in making precise calculations.

They knew vastly more about the unseen world, about spiritual laws, and about the influence of astrological energies upon human life, than does the average scientist, because they had specialized in such research for innumerable generations. And they had been helped in their studies, as we often are helped, by those who no longer reside on the earth, but still continue their studies.

The present-day scientist knows nothing about these things because his prejudices, biased by orthodox religion even though he is a materialist, ignore them. We moderns owe a great debt to those who labored in the ancient past. But it is unnecessary to glorify them in achievements of which they felt no need and which they did not contemplate.

That which was their chief interest was human life and its possibilities, both here and hereafter.

Not being bound by narrow orthodox tradition, they were willing to believe the irrefutable evidence of experience that planetary energies have an influence over human life and destiny. And they studied this influence, not in the sense of helpless fatality, but for the same purpose moderns study the weather; to be able to take advantage of it.

Yet if they were to classify such invisible influences, and thus be prepared to take advantage of those which were favorable, and to escape the destructive power of those inimical, they must possess themselves of some means of locating their positions in the sky on any given date. And it is to their everlasting credit, not possessing intricate mathematical apparatus, that they devised and used a method which was adequate to meet practical astrological requirements.

The large central part of the accompanying illustration is such a device. It is a boulder, 15 inches long, 12 inches wide and 3 inches thick. The middle of the stone bears a highly polished disc, representing the Sun, in the center of which—as we now represent the Sun's symbol—a small hole is etched. The stone, photographs of which have been sent to the principal museums of the world, was presented to Colonel Fordyce. It was found a few years ago by a boat builder on the bank of Lake Hamilton, which is formed by damming the water of the Ouachita River near Hot Springs, Arkansas.

Below the stone is pictured, between the four-armed and the three-armed swastika, a date stone found on an ancient tomb in Tennessee.

Even as in Europe and provincial America, where a

churchyard was the choice of burial spots, the temples of pre-Columbian Americans were commonly associated with the bones of the dead. Several thousand large mounds, and uncounted smaller ones, all man-made, are scattered over two-thirds of the States. They rise above the plains from the Great Lakes to Louisiana, and from Georgia to Florida. From Florida they extend both west to Texas and north to the state of New York.

Limitations of space will permit no discussion of the copper breast-plates and copper ankle bands and wrist bands worn by the warrior, nor of his copper hatchets and magic ornaments, except to mention, in connection with the latter, that the evidence is conclusive that the builders of these earthworks believed in the efficacy of the power of thought.

Implements and food buried with the dead reveal their conviction of the survival of the personality, and there is abundant evidence that they practiced spirit communion.

Two of these mounds, both of which are in Ohio, are in the form of a serpent. The one in Adams County winds along the edge of a cliff beside a river to the length of 1,254 feet. In front of its mouth is an oval mound, like an egg which it is about to swallow.

This, of course, portrays the same conception as that of the Hopi Indian when in his dance he carries a snake in his mouth, as explained in the March, 1934, *QUARTERLY*. It relates to the eclipse period of the Triskelion Calendar; the tradition being—as yet employed in the common name of the Moon's nodes—that when an eclipse takes place the Sun is being devoured by a dragon.

In addition to the more common hill-like mounds, in Ohio and Wisconsin there are embankment mounds representing squares, circles, and other geometric figures. Mr. Henry Lee Stoddard has given these earthworks careful study. In his book, *When It Was Light* (price \$10.00) he points out, giving numerous calculations and diagrams by way of explanation, that they were built after the same astronomical ratios employed in the construction of the Pyramid of Gizeh in Egypt.

Since Mr. Stoddard's book appeared, steam shovel cuts through some of the hill-like mounds have revealed that the larger of these actually have within them a pyramidal structure.

Excavation shows that these mounds were started as small burial heaps. Then they were built into the form of a tall pointed pyramid. Only later were they covered with soil, and finally with a fine coat of gravel, into the form of a rounded hill.

On the summit of some of these mounds, high and flat-topped, were temples. Both the Maya and the Aztecs used the flat tops of their pyramids as stellar observations and for religious ceremonies. It may be inferred that these temples had a similar purpose. The largest is the Cahoka mound near East St. Louis, Ill. It covers 16 acres and is 104 feet high.

Instead of making surmise regarding the rituals of Stellar Import conducted on these mounds, or of further indicating their significance as places where the living communed with the dead, the evidence will be more positive if we examine the Arkansas Astrological Stone and the Date Stone from the Tennessee tomb.

Because in magazine articles to be mentioned I have covered that subject, it is not my intention to write concerning Aztec Astrology in the *QUARTERLY*. Yet neither the Date Stone from the Tennessee tomb, which is given at the center bottom of the illustration, nor the Arkansas Astrological Stone can be comprehended apart from some knowledge of the Triskelion and Swastika calendars. These, at one time, were probably used in many parts of the world as well as by the Aztecs.

The Aztec Triskelion Calendar, reproduction of which after Clavigero is pictured at the upper right-hand corner of the illustration, enabled those familiar with its use, as I explained in detail in the December, 1933, issue of the N. A. Journal, to determine any distance in the future or in the past, when an eclipse would occur and where visible; also when New Moons would occur, and which house of the chart they would occupy.

The Aztec Swastika Calendar, the detailed use of which I explained in the November, 1933, N. A. Journal, enabled those familiar with it, having located by means of the Triskelion any desired aspect between Moon and Sun as it occurred on some particular date, to determine the dates of recurrence of this aspect throughout the year. The date on the calendar arm itself indicated the degree of the zodiac held by the Sun. And the aspect made by the Moon to the Sun gave the zodiacal position of the Moon on the same date.

The Aztec Swastika Calendar, reproduced from a sketch by Diego Duran, in a book written by him before 1588, and for which the Spaniards burned him alive, as they had forbidden that any Aztec astrological knowledge should be preserved, is given at the lower left-hand corner of the illustration. The sketch at the lower right-hand corner of the illustration shows how it was used, as explained in the articles mentioned.

Thus the Triskelion Calendar, together with the Swastika Calendar, were quite sufficient to set a New Moon chart and to determine the exact days on which the Sun and Moon made every aspect to the planets throughout the month; for the Swastika Calendar gave the position of both Sun and Moon in the zodiac for every day. Not only so, but these positions of Sun and Moon could thus be determined ten, twenty, fifty, or any other number of years in advance.

I wonder how many can ascertain the zodiacal positions of Sun and Moon, and their house positions, just fifty years from the time they read this!

By this Swastika System there were four equal seasons embracing 364 days. As the year employed had $365\frac{1}{4}$ days to account for this discrepancy each year had at its end a festival day, and each fourth year contained two festival days, by the Aztecs called "enmontemi", or useless days, because on these days no work was done.

The year commenced at the winter solstice, about December 21, and each of the four seasons following contained exactly 91 days, composed of 7 weeks of 13 days each. Each week and each day had its own name.

As, except for the symbol indicating the season—1. Reed 2. Rabbit 3. House 4. Flint knife (see illustration)—each season repeated the weeks and days of the other seasons, it was the common practice to use but a single arm of the swastika, and merely repeat it for each season.

The famous Aztec Calendar Stone, together with a more detailed picture of the single season scheme as preserved by Veytia, forms the illustration on page 6 of the printed lesson No. 71. As explained in my article in the September, 1933, N. A. Journal, it, like the Arkansas Astrological Stone here pictured, thus covers but one season.

Around the central portion of the Aztec Calendar Stone—which was buried by the Spaniards because it was too ponderous to be destroyed, and was dug up by chance 200 years later—there are 20 pictographs. 13 of them are the names of the days of the week, as are those immediately around the circumference of the Sun in the Arkansas Stone. The other 7 are the names of the weeks in a season.

In the Aztec pictures the names of the week are 1. Tiger, 2. Eagle, 3. Bird, 4. Sun, 5. Flint, 6. Rain, 7. Flower.

On the Arkansas Stone, starting to the left of the

top after the Aztec precedent, the names of the weeks are (see illustration) 1. Turtle, 2. Bear, 3. Fish Duck, 4. Alligator, 5. Antelope, 6. Fish, 7. Whale.

In addition to these, just above the whale there is a phallic emblem, which is being energized by the lightning which descends from a scorpion.

As pointed out in the March, 1934, QUARTERLY, the present-day Hopi Indians believe the creative function only manifests through the sex-influence of the zodiacal sign Scorpio, which in its higher function they picture as an eagle, or Thunderbird, and in its destructive action by the lightning.

Among the people who used this Arkansas Astrological Stone, the scorpion is used to depict the constellation, in the manner most familiar to us. And as this desert denizen depicts the destructive action of sex, the lightning to them probably indicated all the creative energy ruled over by the 8th zodiacal sign.

At least, the lightning coming down from the stellar Scorpion to the lingam below, with a germ already developing, as they had seen it do when beans or corn were placed in the warm moist earth, indicates that they exalted sex to a position of unusual importance in their religion. It suggests that—as did the Ancient Masons (see Course IV)—they believed the creative energy could be employed not merely for grosser ends, but also to raise their vibratory rates to more spiritual planes of endeavor.

Between the phallic symbol and the disc of the Sun in the center of the stone are five portrayals of the Moon. These are not those of the modern almanac, but represent the actual appearance of the Moon when it makes aspects to the Sun as follows, reading left to right: First sextile after New Moon, First square after New Moon, Opposition Aspect, Last Square before New Moon, Last Sextile before New Moon.

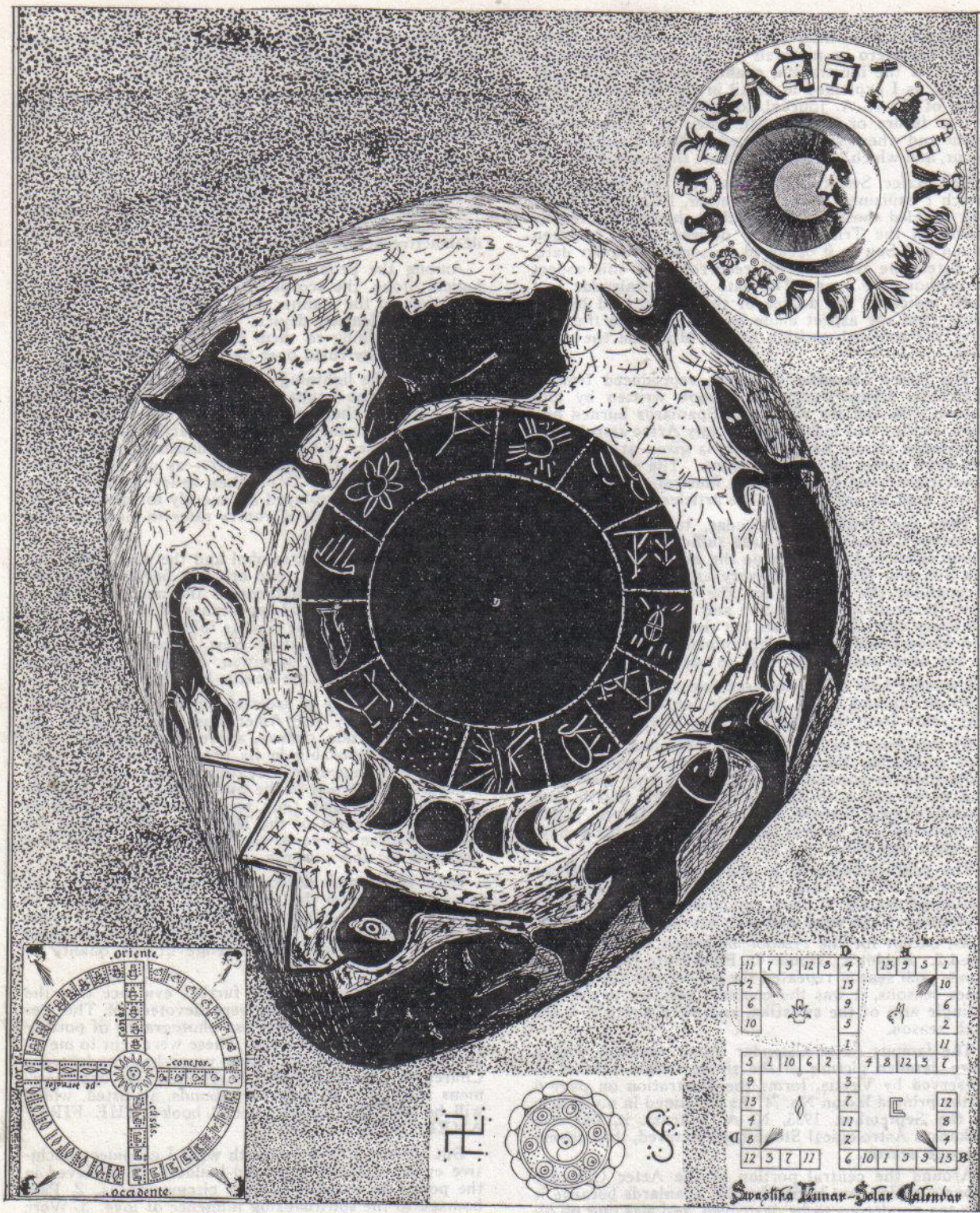
We have no way of ascertaining whether the astrology practiced by the Americans who designed this stone was a crude, clumsy, approximate science, or if it compared favorably in its precision with our own. We do know, however, that they recognized the major aspects of the Moon to the Sun, as these are pictured. And we know that they were able to ascertain in advance the aspect of the Moon to the Sun, and the house position of each, as the Arkansas Stone was designed for this purpose.

Both Maya and Aztecs, who used similar devices, were familiar with the planets also, and used them in their astrological practice. We may infer with some assurance, therefore, that this people also recognized the planets and had a knowledge of the quality of energy radiated by each.

Were there need here of further evidence that the pre-Columbian Americans were devotees of The Religion of the Stars, I could use photographs of pottery taken from Florida mounds. These were sent to me by Mr. J. J. Hall, who for many years has conducted a Church of Light CENTER in Tampa. He has specimens from over 40 different mounds, all listed, which will be published in his second book: THE FIRST AMERICANS.

But already I have set forth what I consider conclusive evidence that the mound-builders: 1. Believed in the power of thought to alter circumstances. 2. Paid homage to the spiritualizing influence of love. 3. Were aware of the after-life and held communion with those who had passed to it. 4. Recognized that the heavenly bodies exercise an influence over human life and destiny.

As these are the four outstanding tenets of THE RELIGION OF THE STARS I shall not encroach on Mr. Hall's forthcoming book. Suffice to my purpose here is the evidence pictured on the ARKANSAS ASTROLOGICAL STONE.



Information Wanted.—If you know of any teacher of astrology who is not using our lessons, please send us his name and address. We wish to show him the advantages of The B. of L. lessons.

Stellar Art Spreads to Kansas.—A Christmas card received from Miss Mildred Schuler who conducts a Center in Wichita, both in legend and picture, is a fine piece of Stellar Art.

Prayer: An Interpretation.—At 1.65 is another successful book by our Minister, Rachel Hartwell Long (Ray Hartwell), who also wrote Harmonics of Marriage.

It pleases us when our Ministers use their special talents to spread THE RELIGION OF THE STARS.

THE RELIGION of The STARS MEETINGS

California.—Los Angeles—CHURCH HEADQUARTERS, 818 Union League Bldg., 2nd and Hill Sts., open daily except Sunday. Classes at noon, except Monday, Saturday and Sunday, and every evening at 7:30 except Saturday and Sunday.

Canyon—CENTER—Saturdays; 9:00 a.m. natal astrology; noon, esoteric psychology (public); 1:00, horary astrology, Gabrielle Cooper, ordained minister.

Hollywood—CENTER, 5012 Franklin Ave., open daily except Sunday. Classes Tues., Thurs., Fri., 7:45, Lenora Conwell, Frances M. Kernan, Grove G. Breene, ordained ministers. Phone MO 129-23.

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

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

Oakland—Berkeley—CENTER, Memorial Library of Philosophy, 3121 College Ave., Berkeley; 1:30 to 4:30, mental alchemy, astrology, next life, Gabrielle Cooper, ordained minister.

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.

Ventura—CENTER, Astrology classes at home of Mrs. Mabel Edmiston, 1551 Thompson Ave., Hazel Hartsook, ordained minister.

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

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

Florida.—Miami—CENTER, Carpenters' Hall, 47 N.W. Third St., Sundays, 3:00, lecture and astrology, Edward Doane, ordained minister.

Miami—CENTER, 1452 N.W. Third St., Thurs. 8:00, beginner's astrology, Mr. and Mrs. Baessler, ordained ministers, assisted by Mrs. Markowitz.

Tampa—CENTER, 205 Hyde Park Place, Tues., 8:00, J. J. Hall, ordained minister.

Tampa—101 Parker St., Thurs. 8:00, beginners' astrology, R. H. Allen, teacher.

Tampa—CENTER, 1002 Horatio St., Thurs., 2:00, beginner's astrology, Mrs. Ella May Holder, teacher.

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

West Palm Beach—CENTER, 2005 Broward Ave., Thurs. afternoons, beginner's astrology, class now forming. Mrs. Crawford Alexander, teacher.

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

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

Indiana.—Elkhart—CENTER, 618 S. Second St., Lillian T. Reed and Nellae I. Wallace, ordained teachers.

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

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.

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

Minnesota.—Minneapolis—CENTER, 2624 Fremont Ave., So., Services Sunday; Astrology, Mondays and Tuesdays; Occultism Friday, 8:00; Gustave Ekstrom, ordained minister.

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

Nebraska.—South Omaha—CENTER, 4413 So. 21st St., Mrs. Mary Tarsikes, ordained minister.

New York.—Brooklyn—CENTER, Room 7, Hotel Granada, Lafayette Ave. and Ashland Place; Tues. 8:15, beginner's astrology; Thurs. 8:15, advanced astrology; 1st and 3rd Sundays 8:15; Aasta Fellstad, ordained teacher, assisted by Edward Rush and Dr. Jody.

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.

Ohio.—Canton—CENTER, R.D. 3, W. J. Toseland, teacher.

Oregon.—Portland—CENTER, Apt. 3, 1310 S. W. College St., 7:45, Weds., Occultism; Thurs., advanced astrology; Sunday Services; Zorine C. LaVar, ordained teacher.

Washington.—Seattle—CENTER, 4322 W. Charlestown, Thursdays, 8:00, Bryan B. Buffington, ordained minister.

Canada.—Toronto—OCCULT CHURCH OF LIGHT OF CANADA, 831 Pape Ave.; Mondays, 8:00, first three courses; Tuesdays, 7:30, astrology; Thurs. 8:00, advanced studies; Sunday services, 8:00. Students in Canada can take the work by correspondence from this Center. Rev. William F. Potting, ordained minister.

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

Canal Zone.—Colon—CENTER, 3034 "G" St. and Broadway, Tues. 8:00, occultism; Thurs. 8:00, astrology. Jas. C. Brooks, president; Lauton Small, teacher.

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.

WHAT MAKES A WRITER?

B. of L. Astrological Report No. 54

Birth-charts of writers analyzed.....	100	100%
Mercury prominent	95	95%
Mercury aspecting Moon or Sun.....	91	91%
Mercury aspecting Moon	64	64%
Mercury conjunction Sun	58	58%
Mercury conjunction Moon	08	08%

Conclusions About Writers.—The five cases in which Mercury was not prominent were of outstanding writers; and unusual prominence of Uranus, as in the charts of Dickens and Herbert Spencer, or of the Moon in those of a psychic turn, was present instead. The power and ability of the chart as a whole indicate the prominence of the writer; Mercury showing the avenue of expression.

Portent of the New Star.—Nova Herculis 1934 flamed into splendor December 13, increasing in brightness more than 150,000 times and reaching its maximum December 22. In 1572 the first such nova to be studied appeared in Cassiopeia, picturing the Vicissitude-decanate. The Huguenots were being persecuted; but immediately following the appearance of the star there was a change for the better. The one which appeared in 1901 in Perseus, picturing the Propaganda-decanate was followed by the Pan-American Exposition at Buffalo, and a panic in Wall Street. In June, 1918, another appeared in Aquila, picturing the Exploration-decanate, and was followed by American troops fighting on foreign soil turning the tide of the World War and soon bringing peace.

Following the ancient rules, as this one appeared in Hercules, picturing the Experience-decanate of the labor sign, Virgo; and as Hercules is noted for his great labors; its appearance signifies that 1935 will witness outstanding developments brought about by, or in relation to, labor.

The Occult Digest.—\$2.50 per year, \$3.00 in Canada, contains the following articles by Elbert Benjamin: December, Occult Significance of Thanksgiving; January, Music as an Agent for Recovery; February, Pluto and the New Deal, 1935; March, Composition of the Unconscious Mind. The four issues for \$1.00 if ordered at one time. April commences outstanding articles, with Stellar Art Illustrations, on the occult and spiritual side of astrology.

American Astrology.—\$3.00 per year, 64 full-size pages, a tremendous seller. Each issue contains one or more articles by our members, treating of astrology from our viewpoint.

National Astrological Journal.—\$3.00 per year, \$3.50 in Canada, contains the following articles by Elbert Benjamin: October, The Galactic Center; November, Saturn and the Dolphin; December, Telling Time by the Stars; January, Los Angeles Planetarium; February, The Ancient Astrolabe. The five issues if ordered at one time, \$1.25.

Personal Astrology.—\$1.50 per year, articles in each issue by our two members, Mrs. Lucie Disbro and Norma M. Forest, in which they present astrological teachings after the B. of L. method.

Canadian Astrology.—\$3.00 per year; articles by Elbert Benjamin.

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- XII. Natural Alchemy, 16 lessons.
- XIII. Mundane Astrology, 10 lessons.
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| Religion of the Stars Constellation Charts, 8½ x 11 inches, 25 charts for 25 cents. | |
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