

Cosmic Alchemy

C.C. ZAIN

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Alchemy**

Course 17

Cosmic Alchemy

Student Manual

C.C. Zain

The material contained in this book was originally published as a set of serial lessons. They are part of the 210 lessons written by C. C. Zain and published under the auspices of the Brotherhood of Light. Together they represent the complete spiritual and occult teachings which comprise the Religion of the Stars. The 210 lessons are currently published as 21 volumes or courses of study covering all three branches of occultism; Astrology, Alchemy and Magic.

See the back of this book for more information on the 21 Brotherhood of Light courses by C. C. Zain.



Emblem of The Religion of the Stars

The emblem on the facing page symbolizes the philosophy and aspirations of all seekers of Divine Inspiration. The two interlaced trines signify the involution and evolution of the soul through the Cycle of Necessity. The downward pointing trine, dark in color, indicates the descent of the soul into material conditions for the purpose of gaining necessary experience. The upward pointing trine, light in color, indicates the ascent, or evolution of the soul, back to the realm of spirit after gaining experience in matter. Inside the interlaced trines is the word of Deity, JodHeVauHe, written in square formed Chaldean letters. Thus written, it signifies the belief that there is a Super Intelligence Who interpenetrates and exercises a guiding power over the whole universe. It sets forth the four universal principles through which this Super Intelligence always operates. The joined sun and moon at the top of the symbol indicate that spirituality may best be reached, and still further evolution in spiritual realms accomplished, through the marriage of a male and a female soul. The seven stars and the astrological symbols around the outside of the interlaced trines indicate the belief that astrological energies powerfully influence all life. Knowledge of these forces will enable the aspirant to avoid many misfortunes, as well as guide the development of personal talents, thereby successfully advancing spirituality while, at the same time, enabling the individual to contribute his or her utmost to universal welfare. See Course 12, Volume 2, *Natural Alchemy: Evolution of Religion*, by C. C. Zain, for an explanation of the origin and historical development of this symbol.

Instructions for Using This Manual

This course, Cosmic Alchemy is the 5th of seven in The Brotherhood of Light series on Alchemy. In it you will find the serial lessons originally referred to as Serial Numbers 164-172.

Who Can Submit Final Exams:

All seekers may submit a final exam for this course. If you do not have the final exam please request one from The Light of Egypt website.

Studying:

This course consists of 9 lessons. At the back of the book beginning on page 155, are Study Questions which may be used as a guide in preparing for the open book final exam.

We suggest that you carefully read the study questions so you can identify the most important topic areas. Next read the lesson, concentrating on the study questions. Recording the answer to each study question is optional, depending on each persons study techniques. Please do not submit the study question answers for grading.

Taking the Final Exam:

The Final Exam consists of 25 essay questions. Each answer is worth 4 points. Please limit your answers to 25 words or less.

Be sure to neatly print all the information requested on the first page of your answer sheet(s). Include your name, and email address. After the final exam is graded by a Hermetician your graded exam will be returned to you along with your Award Manuscript. This is an open book examination.

Time Limits:

There are no time limits. The Light of Egypt suggests that you pass no more than one exam per month.

Suggestions:

Some of our students have brought to our attention that they like to 3 hole punch their courses, along with the study questions and final exams, and keep them in a notebook for easy reference.

Contents

	<i>Emblem of The Religion of the Stars</i>	vii
	<i>Instructions for Using This Manual</i>	viii
	<i>Foreword</i>	xi
1	The Conquest of War	1
2	The Abolition of Poverty	17
3	Cosmic Politics	33
4	Heredity and Environment	49
5	How Tto Be Spiritual	65
6	The Spiritual Value of Education	81
7	How To Appraise Spiritual Values	97
8	Minor Aids To Spiritual Advancement	113
9	Major Aids To Spiritual Advancement	129
	<i>Study Questions</i>	141
	<i>History of The Brotherhood of Light</i>	149
	<i>Declaration of Principles</i>	153
	<i>Home Study Program</i>	155
	<i>Other Brotherhood of Light Books</i>	157

RELIGION should give instructions in optimum living. Optimum living embraces more than a few hilarious days, a few enjoyable weeks, or a few years of health and material prosperity which are followed by a long period of illness and misery. Optimum living gets the best out of life relative to its entire span. Considering the tremendous accumulation of scientific evidence that life persists after the dissolution of the physical, religion must embrace both life on earth and life beyond the tomb.

For living to best advantage after life on earth is done, man must know as much as possible about the innerplane realm, about its energies and properties. And, it is becoming increasingly evident that for him to live to best advantage while still in the physical form, he must know as much as possible about these innerplane energies.

University scientists have demonstrated extrasensory perception. Man's soul often acquires information, usually unknown to himself, upon which he acts successfully to adapt himself to future conditions he could not have perceived through his reason and physical senses. This extrasensory perception, through which all information must be acquired after he loses his physical body, is equally valuable during and after physical life.

University scientists have also demonstrated psychokinesis. As man will have no physical muscles, and as objects of the innerplane do not respond to gravitation or physical pressure of any kind; after leaving the physical, to move or build anything, or to go anywhere, man must exercise psychokinesis. While still on earth he often is able to bring psychokinesis into play to heal the sick and amazingly demonstrate other desirable physical conditions. Because of this, the use of psychokinesis on earth is equally as valuable as its use after earthly life is done.

On the innerplane there is no air, no moisture and no molecular vibrations which constitute heat. Thus after he leaves the physical he is not influenced by physical weather. He is markedly influenced by astrological vibrations, which constitute the innerplane weather. Though he may not be aware of it while on earth, the innerplane weather has as much or more influence over his life as the outerplane weather. Therefore, knowledge of how to forecast these astrological conditions and what precautionary actions should be taken relative to them, is equally important to man in the afterearth life as it is while he still occupies a physical form.

It seems inevitable that the Religion of the Stars shall become the world religion of the future because it includes all significant demonstrated facts of both the outerplane and the innerplane, Not that these are as yet all known, or that we expect a day to come when all of them will be known. But as fast as they are discovered and properly verified, if they are sufficiently important facts, they will be integrated into The Religion of the Stars.

Mankind is becoming too well educated to be guided either in religion or in its political views by blind belief in propaganda. More and more it is demanding demonstrated facts from those who advocate some economic or political system. And in due time it will demand demonstrated facts on which to base its religion. In 210 Brotherhood of Light lessons the writer has striven to set forth as many of such significant outerplane and innerplane facts, and

the logical inferences to be derived from them, as possible.

The writer believes The Religion of the Stars will be the world religion of the future not merely from the facts and logical inferences presented in these 210 lessons, but because these facts will be supplemented by additional facts as fast as they are discovered and verified. The Religion of the Stars is not a static religion. It will progress as fast as there is progress in demonstrable knowledge.

This writer is not so foolish to believe that what has already been published in the 210 Brotherhood of Light lessons is the last word, or that no errors have been made in them, or that new demonstrated facts may not make necessary some revision of the ideas there presented. He all too well remembers that when he went to college, the atom of each of the many chemical elements was indivisible, unchangeable and indestructible. Einstein had not yet published his Theory of Relativity. And four things, which since his youth have so greatly changed civilization, as yet had no existence: automobiles, airplanes, the cinema and the radio.

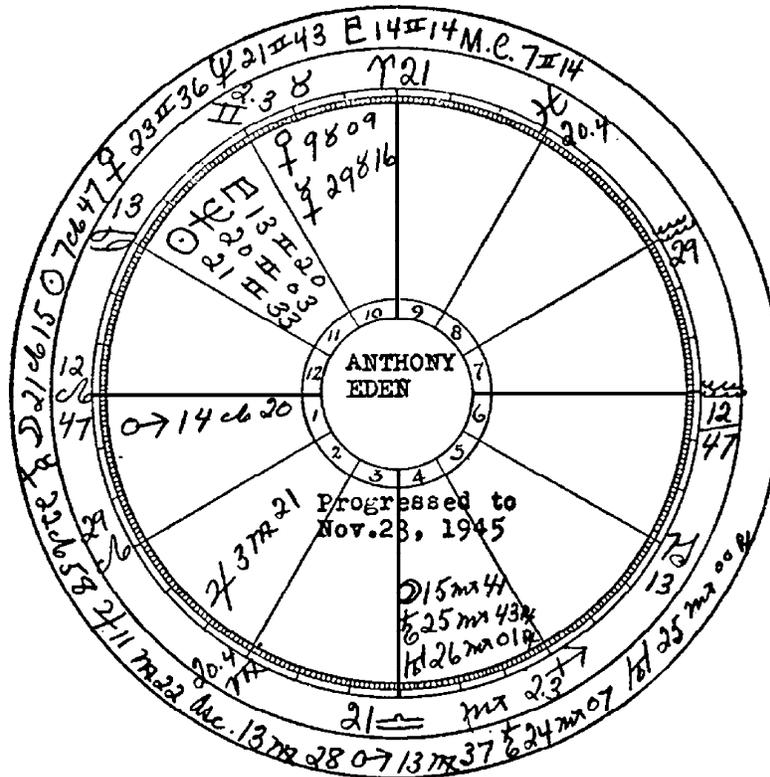
While he is still on this earth he will do all in his power to acquire new significant facts and revise The Brotherhood of Light lessons to include them. When he has passed to the next plane, undoubtedly new significant facts will be discovered that should be included in The Religion of the Stars. However, as orthodoxy will certainly try to get sufficient control to slant them into conformity with orthodox opinion, he believes the Brotherhood of Light lessons as he leaves them should remain unchanged.

It would be unethical for someone to insert opinions or discoveries in these lessons and not take both the credit and the blame for them. The writer does not want the credit for the ideas or the errors of some other person. He asks that the printed pages of each lesson be left as he has last revised it.

However, in reprinting, it is easy to increase any lesson to 36 or 40 or any multiple of four pages. He suggests, therefore, that any errors he has made, or new discoveries, or logical opinions derived from these discoveries, be set forth and elaborated in an appendix following the 32 pages of the lesson which it is thought should be thus amended. Before this is done, the writer of the appendix should submit what he has thus written to Light of Egypt and secure their approval. And his name should appear in the appendix as the author of such commentary.

The author of the 210 Brotherhood of Light lessons desires that they be permanently retained as the Stellarian Beliefs as he has written them up to the date of his physical demise, and that subsequent amendments should be credited to the persons who make them.

C.C. Zain (Elbert Benjamine)
August, 1951



ROBERT ANTHONY EDEN
 June 12, 1897, 8:00 a.m. 1:40W. 54:56N.
 Data published in The Seer.

1915, served in World War I: Mars square Saturn p and Uranus p, rulers of house of war (seventh).

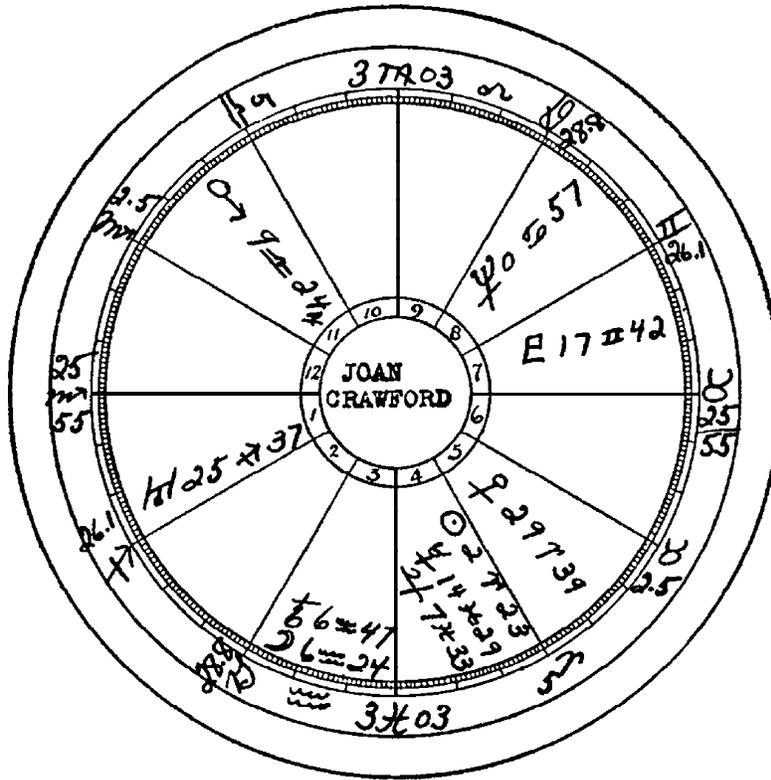
1920, Member of Parliament: Sun (politics) semi-sextile Pluto r (friends) and semi-sextile Mars r, ruling position (tenth).

1933, Lord Privy Seal: Sun trine Uranus r, Mercury sextile Mercury r, in house of honor (tenth).

1935, British Minister for League of Nations Affairs: Sun sextile Mercury r, in house of honor.

1945, April, assisted in drafting United Nations Organization Charter at San Francisco: Mercury sextile Neptune p.

1945, November 23, in Commons advocated abatement of present ideas of sovereignty: Moon sextile Neptune p.



JOAN CRAWFORD

March 23, 1903, 10:18 p.m. LMT. 98:30W. 29:30 N.

Data given by her in 1929 to a Hollywood astrologer.

1922, on stage as dancer in Chicago: Mars, co-ruler of stage (fifth), opposition Sun r; Mercury in prominence (conjunction) aspect with Sun p.

1924, first screen appearance: Mercury trine Uranus p; Mars square Neptune p, planet of movies.

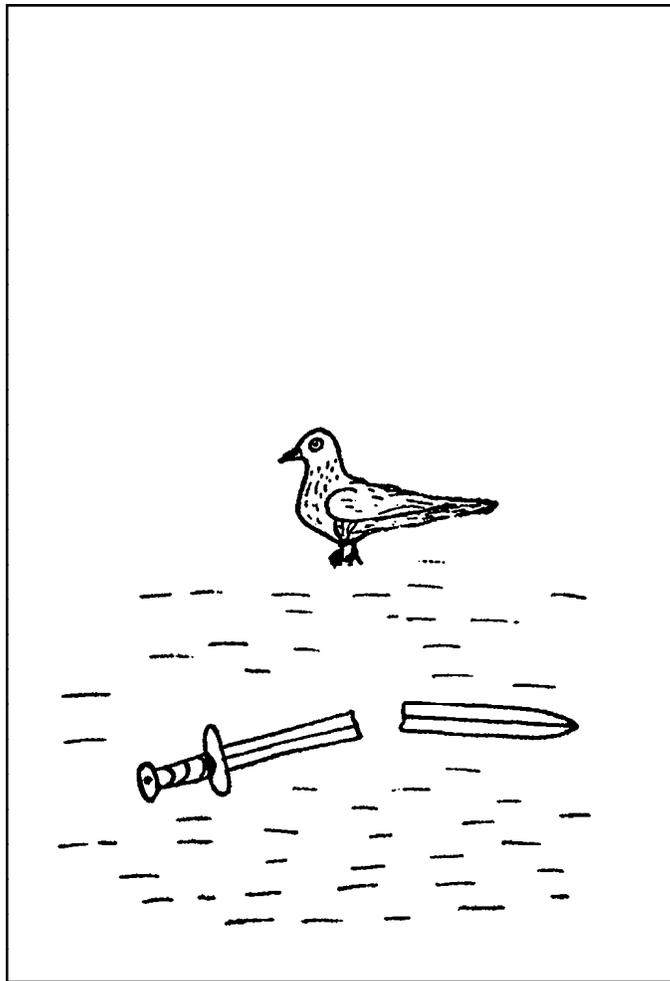
1925, made several pictures, became outstanding movie star, and for the next 20 years appeared successfully on the screen; Sun in house of movies (fifth) trine Uranus p.

1929, married Douglas Fairbanks Jr.: Venus sextile Sun r.

1933, divorce: Sun semi-square Pluto r.

1939, adopted daughter: Venus square Mercury r.

1941, adopted five-month old baby: Venus square Jupiter p.



Chapter 1

The Conquest of War

COSMIC alchemy differs from each of the other six branches of alchemical science in that it seeks to transform the energies of society as a whole into those channels of action which are most beneficial to it, that most effectively assist in the highest development of its members, and that most completely cooperate toward the realization of God's Great Evolutionary Plan.

The other branches of alchemy, one and all, recognize the desirability of mankind as a whole steadily advancing toward greater perfection, and they give very definite instructions for the individual to follow in perfecting his character and abilities, and thus increasing his usefulness both to himself and to society. They also indicate to him how, for legitimate ends, he may best influence the course of actions followed by others; and they point out certain occult sciences it would be well for society to recognize and study, and certain spiritual principles that mankind would do well to understand and utilize.

But they offer no suggestion in reference to many important problems that society must face. They do not indicate, for instance, for what measures a citizen should vote when he goes to the polls. They do not advise him whether the installation of television in homes is to the best interest of the public. They do not inform him whether he should encourage or discountenance the development of automatic machinery. They shed little light on whether or not it is truly advantageous to the race for more people to gain an appreciation of the beauties and grandeur of nature, or to cultivate love of poetry, literature, music and art. If these and other things are to the detriment of the race, the spiritual individual should exert as much pressure as possible to discourage their popularity; but if they lead in the direction of real race betterment, he should work tirelessly to develop a wider and increasing interest in them. Such is the field embraced by cosmic alchemy.

Cosmic alchemy gains no support from materialism, however; for materialism cuts off from humanity all spiritual light. It denies the existence of Deity. It denies there are other forces than those physical. It denies there is an inner realm of existence. And it denies that personality survives the tomb.

It not only denies these things, but it goes to great pains to convince people that there is no evidence whatever that favors the belief of any reasonable person in any one of these four. And some of its advocates have resorted to trickery to discredit such belief. They have made fake tests of astrology, and

they have employed experts in legerdemain to make it appear that all psychic phenomena are produced by deception.

So determined are they that their authority must never be challenged that they have even tried to get laws passed which would keep people from learning about astrology and from learning about extra-sensory perception. If it is permitted that these subjects may be taught, they have argued to themselves, more and more people will try them out.

And they have succeeded in their object in so far as the radio is concerned. To quote from an article by J. Hugh Pruett, Astronomer, General Extension Division, University of Oregon, appearing in the December 11, 1945, issue of *Signs of the Times*:

But Astronomers are universally intolerant toward astrologers and bitterly resent any insinuation of amity. A few years ago the American Astronomical Society, with the aid of the American Society of Magicians, persuaded the Federal Communications Commission to rule astrological broadcasts off the air. This seems almost like intolerance, yet to many of us it was a desirable move.

To many materialists, fostering such intolerance is a desirable move. They do not want people to try out astrology for themselves; for progressed aspects prove conclusively that there are non-material energies which upset the whole scheme of materialistic philosophy. And these materialists do not want people to try out extra-sensory perception; for it enables people to contact the inner-plane sufficiently that they become convinced of its existence, and often are able to gain for themselves conclusive proof that personality survives the tomb.

And through extra-sensory perception many people are able to tune in on the all-pervading intelligence of Deity and sense the general outlines of His evolutionary scheme. They thus perceive that all souls are being educated to perform a function in carrying out this universal plan, and that the more people there are on earth who make satisfactory progress, the more souls will there be who have developed some skill and obtained the knowledge which furthers them on the road to becoming effective workmen doing their own particular job in the realization of God's Great Plan.

The cosmic alchemist, therefore, rejects the idea that only the special privileged few should be permitted to enjoy such advantages as earth has to offer. Instead, he works to the end that all the people of the world should have as ample opportunity as possible to make both intellectual and spiritual progress. Such opportunity is made possible only under favorable economic, social and political conditions.

However prosperous a people may be, if religious intolerance prevails they are limited in their spiritual progress. Religious intolerance, whether it is exercised by some orthodox hierarchy or by some group of materialists, strives to keep the people from having access to facts which are incompatible to its tenets.

For instance, throughout the years 1943, 1944 and 1945 it was only through great effort and sacrifice on the part of those whose religious teachings would have been suppressed by such laws that the effort was defeated to get laws passed in California prohibiting teaching either extra-sensory perception or astrology.

These laws were framed as models later to be enacted elsewhere, and it was the expressed hope of their sponsors that the whole United States even-

tually could be blanketed with them. It was even suggested that the sale of literature on these subjects be prohibited. Had these efforts succeeded, people in this country would thereafter have been prevented from learning about the inner-plane.

Because to make the most intellectual and spiritual progress people must have access to facts of both the inner-plane and outer-plane, and be permitted to live in the manner indicated by these facts, the cosmic alchemist works vigorously to enable all the people of the world to have **FREE-DOM OF WORSHIP**.

A people, however, who are sadly undernourished, or a people who must toil each day until exhausted in order to keep the body alive, have too little energy left for effective study. If they cannot spare the time to get an education, or if educational facilities are unavailable, they are curtailed in their intellectual and spiritual progress even though they have freedom of religion. And if they are too poor to acquire or otherwise contact the physical things from which spiritual values can be gained, their progress is retarded.

Because to make the most intellectual and spiritual progress, people must have sustenance, must have some leisure from arduous toil, and must enjoy certain social, recreational and physical facilities, the cosmic alchemist works energetically to enable all the people of the world to have **FREE-DOM FROM WANT**.

Such freedom from want can be obtained for all the people only under the most favorable political conditions. It cannot be obtained if the privileged few are permitted to exercise censorship over the views expressed by those who believe in equal opportunity for all. And it can be attained in full measure only when each individual is given opportunity to use his natural aptitudes.

Because to make the most intellectual and spiritual progress people must be permitted to select, without interference by special privilege, their own leaders, and must be permitted to use their special talents, the cosmic alchemist works strenuously to enable all the people of the world to have **FREE-DOM OF EXPRESSION**.

Fear restricts activities, impairs the health, and chains the attention to images which engender a dominant vibratory rate which is too low to permit contact with the higher inner-plane levels. It thus not only hinders the development of spirituality, but it hinders clear thinking and the most satisfactory intellectual progress.

Knowledge of after-life conditions should banish the fear of death, the economic conditions of the world should be handled in such a way that abundance will banish fear of want, and proper organization and cooperation between nations should banish the fear of war and the atomic bomb.

Because to make the most intellectual and spiritual progress people must know about after-life conditions, must not be faced with the spectre of want, and must not be compelled to sacrifice time, energy or their lives to war, the cosmic alchemist works ardently to enable all the people of the world to have **FREEDOM FROM FEAR**.

No truly spiritual individual can put any one of these four freedoms aside with a shrug and the platitude that he is not his brother's keeper. He should recognize that he is an intelligent cell in the body of the Cosmic Man, and that as such he has a part to play in carrying out the Divine Plan of universal progression. It is his mission to exert his energies, to the fullest extent he is

**Spirituality Carries
a Responsibility
to Society**

capable, toward assisting other cells in the body of the Cosmic Man to develop to their highest possibilities. The deific objective calls for the fullest cooperation of all in its attainment. And every individual has a responsibility, that rightly he cannot shirk, to exert as much pressure as he is capable toward advancing the real interests of other members of society. To the extent of his abilities and opportunities each is responsible for the progress of society as a whole.

But before the individual, no matter how spiritually inclined and energetic, can be of service toward the advancement of the race, he must know what things really contribute to race advancement, and what things are detractive.

If he permits his opinions to be directed by popular vogue, or if, in the erroneous belief it is spiritual, he supports fanaticism; no matter how good his intentions, instead of assisting human progress, he is a hindrance, and often a nuisance besides. Our popular reformers, no doubt, find great self-satisfaction; but more often than not, in their ignorance both of human nature and of what constitutes real welfare, they make a sorry muddle of their own and other people's lives.

Before we can advance the interests of the race through publicly and privately advocating right measures, through the ballot box, and through personal example, we must know what things rightly may be expected to benefit society. It is the province of cosmic alchemy to supply this information.

Of some things, without further investigation and discussion it can be said that they are beneficial to the race, or that they are not beneficial. But of other things, because they are as yet so incompletely understood, or because their influence under one set of circumstances is quite different than under other conditions, no such flat statement should be made. About these things it is better to make judgment provisional upon additional experience.

Take, as an example, the form of government best adapted to human progress. It is probable that a form quite suitable for a nation at one period of its development is equally unsuitable at another period. And it is probable that a form that is successful with one race of people, because of cultural and temperamental differences, may with another people prove a rank failure. Nor is it likely that any group of individuals is so wise that it can foresee all the contingencies that would arise from the adoption of a system not as yet thoroughly tried.

Such wisdom is not expected in the world of mechanics; for even Edison remarked how unusual it was for an invention, or new device, to perform at first trial as the originator had been led to expect. So seldom does it do so that Edison said he was always suspicious of anything that worked according to the original plan. Nearly every one of his more than a thousand inventions had to be brought into final working condition through the method of trial and error. At first it was defective; but constant application to finding the cause and remedy for these defects at last brought it to a state of final utility.

Whether we interest ourselves in mathematics, in chemistry, in biology, or in other sciences or professions, we find with each that in its application, unless they have been modified from their original form through observing the effects in actual operation that fine spun theories fail to get the expected results in their practical application. Why then, if the human mind in its capacity to predict by reason alone in all other fields is known to be so fallible, should we expect it to perform with perfect precision in predicting the effect upon human conduct of some untried political system? Did those, for instance

Experiment Rather than Theories Needed

who forced prohibition on the United States in 1919 anticipate that it would be followed by far the greatest crime wave the country had ever had? Does anyone actually know whether there is more graft and corruption under private ownership or under government ownership?

It seems to me that it is far better to admit that as yet we do not know enough about the practical workings of certain advocated changes to be sure just how they would result. This does not mean that they should be rejected; but that they should be subjected to experiment as well as further study. In time, if we try them out experimentally, we will have definite and accurate information as to their practical value.

Thus the boundary line of conjecture recedes, and that of knowledge equally advances, as human experience widens. That which once was supposed to be an impenetrable morass yields to man's ingenuity, has its bogs and sink-holes sign-boarded, and a trail through found that offers firm footing to human feet. But beyond the frontier reached by this safe road there always lies other uncertain ground. Should we completely shun this, saying that mankind has traveled sufficiently far, and that we should leave good enough alone? Or should we, after mapping a theoretical path, leave firm footing and plunge ahead on this speculative route, to survive or perish as our theories are correct or false?

I think the example of the chemist, the physicist and the inventor can help us here. They never rest content with present accomplishment. If they did mankind would enjoy far fewer conveniences. But neither do they risk their all on untried theories. Instead, they devise means by which in some manner their theories may be tested experimentally on a small scale.

The chemist, devising a formula to make some new substance, does not at once sell stock and build a huge plant for its manufacture. Not if he is a successful chemist. He first tries out his process on a very small and inexpensive scale. Usually, at this first trial, it does not work as expected; but not having exhausted his financial resources, he makes one change after another in the process until finally it works as desired. Then, and then only, does he risk his all on a plant. So also the physicist, before risking his theoretical calculations of stress and strain resistances of materials, devises experiments that in a small way demonstrate the degree of accuracy attained. Only after the practical application of his calculations have been put to the test in various lesser ways does he turn them over to engineers as safe tables to follow in the construction of vast dams, huge skyscrapers, and impressive bridges.

The most important problem facing the world today is how to provide that all the people of the world shall be able to enjoy freedom from want, freedom from fear, freedom of expression and freedom of religion. The attainment of these freedoms seem, logically enough, to be the next great strides in race development. If anything needs doing on a world scale, one might think from the brief summary previously given, it is the attainment of these freedoms. Yet before discussing possible means to such ends we first should be sure that they would actually conduce to human progress. And as war is so potent a cause of fear, let us give it first consideration.

Biologically war is the transference toward members of one's own species of an impulse as old as life itself. All creatures have natural enemies from which they must escape, or escape being impossible that they must destroy if they are to survive. As a general thing the ability to fight is a prime requisite either in a race or in an individual. Those not possessing it usually perish.

Even among the members of a species, those possessing unusual ability to destroy their opponents are commonly most favored. The strongest wild stallions whip the others and gather to their leadership and protection the most mares. Thus few colts, in the wild state, are sired by weaklings. The most powerful bulls, the strongest stags, the most pugnacious cocks, are fathers of the most offspring. And even among monogamous animals, those skilled in combat hold the safest retreats and gain the choicest supply of food. By virtue of these advantages the strong, the courageous, the skillful and the cunning more often live to reproduce themselves, to pass these attributes on to their progeny.

Man, emerging from bestiality, also found it advantageous to be a good fighter. He was surrounded by predatory creatures that were a constant menace to his existence, and he must destroy them to survive. As family expanded into community, and community enlarged into tribe, and tribes banded together as a nation, the effectiveness of concerted action against an enemy became apparent. And because, as yet, large groups of men had not learned how to cooperate with each other to the mutual advantage of all, there was rivalry for choice of habitat and food supply. Even when society had progressed to a point where it no longer tolerated the settling of personal differences through the slaughter of one individual by another, it still glorified the slaughter of the enemy in the prosecution of war.

At a time when war was largely a matter of personal combat, unusual skill and strength tended to prolong the lives of the hardy and valorous. Sagacity and alertness also permitted escape from a too numerous enemy. Such qualities, because they aided the survival of the individual, were perpetuated in the children, and contributed to the development of such qualities by the group.

The Survival of Weakest

But exactly the reverse was true in World War I and World War II. Strength and courage and keen intelligence were attributes that spelled almost certain doom to any individual. The first to reach the modern battlefield are the flower of the land. As call after call for additional troops arrive, finally defectives are all that remain. Nor does the strength and intelligence and courage of those who go prevent their extinction. Against machines and chemicals and atomic energy the strong perish as quickly as the weak.

Political affiliations of chance or design are of more importance today than the individual ability of the soldier. And scientific developments that can be utilized to wipe out a large part of the population of a whole nation in a single night before they are aware an attack is contemplated, are possibly more important still. This state of affairs may encourage political adroitness, and it may encourage scientific discovery, but it does not save the life of the fighter. The ten million men who fought and died in World War I, and the greater number who fought and died in World War II were not inferior to those who stayed at home. They were the best examples of health, strength, intelligence and ability the world could provide. Did they live to perpetuate these sterling qualities? Not so. And the race as a whole is sadly weakened by their loss.

Nor is it likely that the over-all picture would be changed by the use in war of the binding energy of the atom. Civilian populations would be wiped out, it is true; but those who would do the fighting, and who also would die in great number, would be the most capable men and women that could be found. Nor would there be any guarantee that the nation making the most scientific progress would survive; for the discoveries of its scientists

no doubt would be used by any ruthless and barbaric aggressor group seeking world domination.

But, after all, is it desirable that more than a few of the most intelligent, strong and courageous should survive? Just before each of the first two world wars a philosophy was popularized in the aggressor nations that found no place for compassion, that looked upon morality as weakness, and that exalted ruthless selfishness to the throne of superman. It advocated that the strong should climb the hill of progress by trampling under foot the bodies of the weak. The masses were to be but cattle to do the work of their overlords, to be housed and clothed only because of their usefulness, to be educated only sufficiently to be good servants, but not enough to make them dangerous rivals. Thus, it was taught, the superman would rise above mercy, would have no morals but his own ambition, and would develop courage, strength, cunning and leadership to the end of vanquishing his enemies and dominating a servile human race.

In such a materialistic scheme the only important thing is victory. If it enables the more cultured few to survive and propagate their offspring, and thus perpetuate the race of overlords, what matter that tens of millions of the world's finest perish on the field of battle? Their only usefulness, according to this culmination of materialistic philosophy, is to do the work and fight the battles that give more power to their masters. And if some of the masters also perish in the fight, that is the chance the masters must take. It is their job, at any cost to themselves and others, to be victorious.

Yet in its application such a philosophy would yield only a temporary and material advantage to these devilish supermen. Unless skill, originality, initiative and intelligence are encountered among those who do the work of the world, that work becomes shoddy. A man who is intelligent enough to make a valuable discovery in chemistry, in physics, or in astronomy, is intelligent enough to plan means to end serfdom. A man who is engineer enough to construct bridges, aqueducts and skyscrapers, is capable of engineering the downfall of oppressors. The inventor who has the ability to construct a new device is not so lacking in ingenuity that he fails to invent a way to gain freedom.

The things that add to human comfort and prolong life do not originate in the minds of ruthless military or political leaders. Without the development of high intelligence and skill among the masses those things upon which progress depends would not be forthcoming. Almost every family today possesses conveniences that were not even dreamed of by royalty a few generations ago. Yet the same intelligence that brought the motor car and the radio is the intelligence that found a way to decrease the power of aristocracy.

We cannot cut off one end of a stick and have a stick possessing only a single end left. Nor can any group of men decrease the welfare of other large groups of men without, after a time, finding themselves less advantageously situated.

The world needs leaders to be sure, just as it needs various other types of ability. But leadership alone is unavailing. In addition to competent leadership and organization, to travel far there must be the cooperative effort of highly trained specialists. Competition between business firms has demonstrated this. Intelligence, initiative, skill, loyalty to the concern, and friendly cooperation are the outstanding qualities of the individual working for the most successful institutions.

**World Advance
Depends Upon the
Progress of All Men**

Such institutions prosper and advance beyond their competitors by encouraging the development of the utmost in ability, and affording ability opportunity to work. The world also is just an institution, only on a larger scale. As yet a vast number of its individuals are ignorant, unskilled and incompetent. But give them proper training along the lines of their natural aptitudes as revealed by their charts of birth, encourage the use of the abilities thus developed, raise the level of intelligence, and the whole organization is benefited. Every backward person in a business slows its pace, and every undeveloped person in the world retards its progress. Those at the top can reach only so high as standing on the shoulders of others permits, and if these shoulders are low, so is the highest reach.

Einstein, with his theories, is valuable to the world only because there are others who sufficiently understand them to put them to practical use. Excellence in authorship is encouraged because there is a reading public sufficiently educated to appreciate better writing. Better music, better art, better movies, better television, will be forthcoming when the people have developed a taste demanding them. Thus do those of exceptional ability stand on the shoulders of the masses, and without such support their efforts prove futile.

From our standpoint as cosmic alchemists, therefore, we view the world as one big organization of workers in which the success of the organization depends upon the development to his highest possibilities of every person, and upon the opportunity to exercise his full abilities. World progress depends upon the advancement of all people.

War Breaks Conservatism

Due to a peculiar conservatism of the human mind this advancement in the past often has been hastened by war; and in some directions, notably in the perfection of chemical substitutes for natural resources that may be lacking, and in the invention of engines of destruction, war acts as an accelerator even today. But because chemistry and invention are already far ahead of economic organization and social control, to hasten their further development through the agency of war is to pay for these things that are not vitally needed now the enormous price of destruction of the most treasured possessions of society.

Among primitive peoples living today, however, and among those of the past in so far as their records reveal, we find a condition well illustrated in the migratory flight of birds. In more ancient times there were rivers and lakes where none now exist, and various natural barriers that long since have disappeared. But the birds in that time in their flight were compelled to detour to avoid the barriers, and to gain more ample food supply followed the streams. Thus were migratory routes established; much as human beings become accustomed to do something in a particular way. Yet in the long course of time streams dried up and mountains were leveled. Nevertheless, the birds still keep to the customs established by their ancestors. They follow the course of streams that no longer exist and dodge what once were highlands but now are level plains.

And thus it is in primitive society. Whether it is the making of an arrow, the painting of a piece of pottery, the building of a home, or the manner of wearing the hair; once a custom is established it tends to remain. Even the simplest matter of household routine, because of custom, takes on religious significance. Among those more highly organized, penalties are prescribed for anyone so injudicious as to depart from the established methods; and among those with no centralized authority for enforcing the will of the group,

the individual who thus Haunts the sacredness of group tradition is promptly ostracized. No one speaks to him, no one gives or trades him food, no one extends him succor in sickness, no one even recognizes him as having existence until he retracts in suitable manner and returns to the methods prescribed by his ancestors.

Nor is this slavery to habit confined to primitive peoples of the present and the past. It stands today, even among the foremost nations, as the greatest single obstacle to racial progress. Because we are all too apt to think this tendency to crystallize has been routed, let us consider a few rather modern examples. They appear ridiculous today because the innovation that then seemed such a menace has now become the accepted custom. Yet innumerable things are opposed today on quite as flimsy grounds, and the arguments so seriously advanced against them now will seem just as ridiculous tomorrow.

The use of anesthetics in surgery, for instance, was stoutly condemned at the time of its introduction. It was held immoral, to be in violation of God's holy ordinances. God had decreed that man should suffer, and to lessen this suffering by artificial means was held to be sinful. Only after a struggle was the opposition gradually worn away. And even now similar arguments are advanced with considerable success against contraconception and against modern painless methods of childbirth.

Quite as vigorous an opposition arose to the introduction of the bath-tub in America. A great controversy ensued, and an ordinance was passed in at least one large city against the use of this newfangled idea of cleanliness. It threatened, for a time, to become a political issue, but was finally elbowed to one side by other matters. Almost everyone is aware of the struggle necessary to introduce the telephone, and the fight that developed against the use of the steam engine. The British Admiralty went so far in 1804 as to declare it their duty to discourage the use of steam vessels, because the introduction of such vessels was calculated to strike a fatal blow to the naval supremacy of the Empire. (*Energy of the New World*, by Slosson.)

About the same time there was a vigorous opposition to the use of coal as fuel, and Colonel George Shoemaker was threatened with arrest for endeavoring to sell a few wagon loads of it in Philadelphia. Going back still further, we find that in 1306 King Edward I issued a proclamation making the use of coal as fuel in London a capital offense, and for this crime one man was executed. (*Energy of the New World*, by Slosson.)

Usually whatever has been sanctioned by custom, however inadequate it may be, is defended upon religious grounds. Not to draw down displeasure of the gods, primitive man must dress in a particular fashion and use only certain weapons in the chase; or if he had arrived at the agricultural stage, he must plant his crops and tend them only with tools such as were used by his forefathers. One more example, quoted from *Energy of the New World*, by Slosson, this time giving the arguments in detail, will suffice to show this at all times numbing influence of conservatism:

A German paper, in 1816 (*Koelnische Zeitung*, March 28) condemned the project of street lighting on six points: (1) Theological, as blasphemous, since God had divided the light from the darkness; (2) Judicial, people should not be compelled to pay for gas they do not want; (3) Medical, the emanations were injurious to health, and people would stay out late and catch cold;

(4) Moral, the fear of darkness would vanish, and crime would increase; (5) Police, the street lights would frighten horses and embolden thieves; (6) Economical, great sums would be sent to foreign countries.

Such great pressure is brought to bear in support of ancient customs that races often live side by side in almost daily contact without adopting conveniences and better methods from each other. Such being the nature of the human mind, marked steps in progress often are taken only as a last resort in dire extremity. Such a situation has frequently been furnished by war.

A people threatened with extermination at the hands of an enemy will grasp desperately at any means that offers hope of survival. When greatly outnumbered and thus sure to be defeated if they use only the old war-club, they will take the only chance left open and use the new-fangled bow and arrow just invented by some young radical. Slaying their opponents at a distance, living through the agency of this new contraption, they retain it as a part of their equipment henceforth. Or, faced with starvation due to siege, one more adventurous than the rest tries out a vegetable that hitherto has been considered inedible. He does not die as expected, so others try it, and thus it becomes after a time a staple of food. Harassed by enemies, with their lives in constant danger, even better tools are developed; for there is the necessity to make things in haste, and no opportunity to indulge the taste for precedent and decorum.

In time of war, or in time of other great crisis, civilized peoples often bring about changes quickly, both for good and for ill, that otherwise would be held back a hundred years. The abolition of slavery at the time of the Civil War, the introduction of nation-wide prohibition made possible by World War I, and the utilization of atomic energy during World War II are examples in the history of America. It is probable also that both chemistry and aviation were advanced at least half a century of their normal development during World War I, and that radar and the use of plastics made equal strides during World War II.

But for these advances we have paid far too great a price. The brutalizing effect alone, to say nothing of the lives lost, the maimed and diseased, and the loss of vigor to coming generations, far outweigh any chemical or mechanical advantage.

Once the Greek city-states were the glory and the envy of the world. Yet in spite of their magnificent culture, these city-states, led by Sparta on one hand and by Athens on the other, so weakened themselves in warfare with each other that within a little over one hundred years after the repulsion of Persia they could offer almost no resistance to Macedonia. The fragments were gathered in with little adieu by Phillip and Alexander.

Today, aviation and radio have brought the nations of the world as closely together as were those little warlike Greek city-states. And because the world is capable of producing and distributing abundance for all, there is no more real need for war than there was for those little Greek city-states to decimate each other.

With the production of atomic bombs, we have reached a point in the development of mankind where we must divert our aggressiveness, initiative and ingenuity into constructive channels if the race is to escape extinction. The wars of the future must be against disease and other obstacles to human progress and happiness. Never before has there been such opportu-

nity to exercise talent for human betterment. And the most valuable talent of all just now is that which can unite the nations of the world into a cooperative whole.

The amalgamation of business concerns has reduced duplication of effort, effected economies in management, and increased total output, thus benefiting both business and the buying public. The difficulties in the way of forming such combines have often seemed insuperable. Traditional jealousies and hatreds have had to be overcome. It is the outstanding business achievement of the last half century that these difficulties have been surmounted.

Likewise among nations, there are bitter feuds, temperamental dislikes, suspicions, and hereditary animosities. To draw them into one great cooperative organization is a Herculean task. Yet it must be accomplished. It is the only way to preserve and foster civilization. And the advantages to be gained by all are so tremendous as well to repay every possible effort.

Nor do I minimize the importance of competition. Unity and peace have their dangers. When Babylonia, Egypt, and the Roman Empire had for some time attained immunity from their neighbors, there set in a species of dry rot in each that corrupted their institutions and led to downfall. But these were absolute monarchies, imposing their will, by means of adequate standing armies, upon their subjects. The independence and initiative of the subject peoples were crushed out. In a world of cooperative peoples, however, it would not be difficult to encourage competition among individuals and among races, even as modern business encourages competition among its employees and among departments, to devise and develop ideas and things that are beneficial to the whole organization.

It would seem that the only practical manner in which to attain this worldwide unity and freedom from wars is through a United Nations Organization. The peoples of the world at present have customs so different, and the education they have received is so unequal in different areas, that at first the authority of the United Nations Organization will need to be limited to certain essential functions.

First of all it must have at its command a military force of sufficient power to impose its will on any nation, or any likely group of nations that otherwise might go to war. This military force, at all times under the command of the United Nations Organization, would perform for the world the duties of the police force of a city. It would simply be a law enforcement agency. And to be effective, it must have its units so deployed, and possessed of such powerful weapons, that any nation or likely group of nations would realize it would be suicide to make a sneak sudden attack on any other nation. It must possess the power and be given the duty of preventing war in any section of the globe.

And even as in a city or nation there are secret police whose activities help prevent crime and apprehend criminals, so must the United Nations Organization have under its direction investigators with authority to examine activities in all countries of the world and reveal the production of such destructive weapons as are forbidden to be produced by any nation, but which may be produced and owned only by the military force of the United Nations Organization.

When, through the competition of other nations a nation finds itself deprived of access to materials on which its very life depends, it goes to war. And the foreign policies of some country or group of countries may work

To Conquer War

other unbearable hardships on the peoples of some land, Therefore, even at start, the United Nations Organization should have the authority to regulate the foreign policies of all countries in the world.

As the present backward peoples of the world gain in education and experience in self-government, the governing functions of the United Nations Organization should gradually be increased. National sovereignty in certain matters other than foreign policy, armament and the making of war, should then gradually be relinquished in favor of the authority of the United Nations Organization, even as certain state rights were gradually relinquished to the Federal Government when the 13 colonies banded together to form the United States of America.

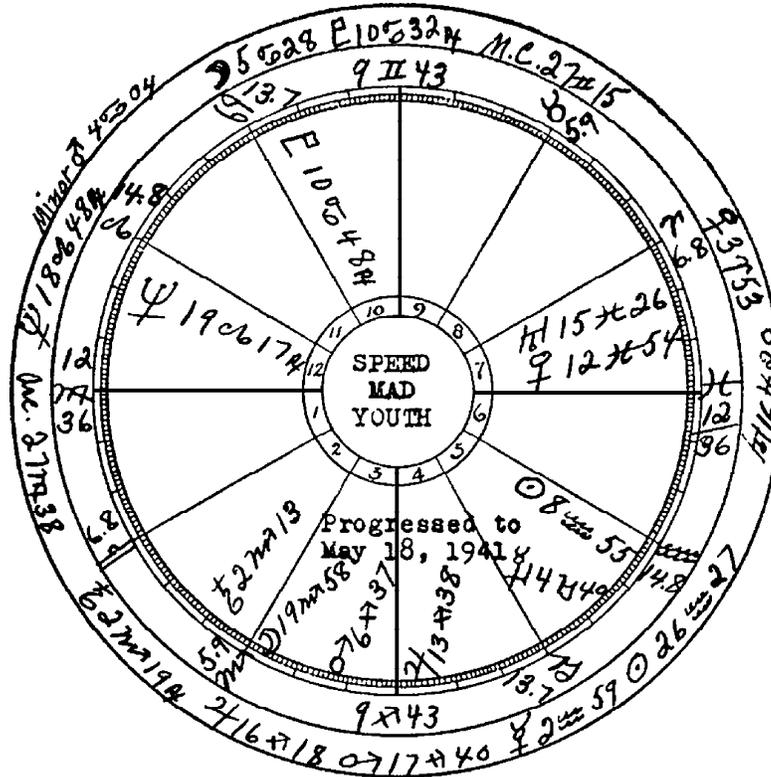
As time passes, the nations of the world, while retaining the independence possessed by the various states within the U.S.A., should permit the United Nations Organization to exercise much the same function in world affairs that at present the Federal Government exercises in the affairs of these United States. This not only will abolish war and increase the prosperity of all, but will provide the machinery through which any nation can seek just treatment from any other nation or group of nations without going to war. There will be no more incentive or opportunity for one nation to go to war with another than there is for one of our 48 states to go to war with another of these states.

The United States of America affords a working model that long has passed the experimental stage It worked. But in building a world organization following a similar pattern new and serious problems are sure to arise. These problems must be faced and solved as they appear. It is not necessary that they all be solved now. But the cosmic alchemist knows what the initial step must be to prevent much of mankind being exterminated by the tremendous power of present-day weapons of war, and he knows toward what ultimate goal the peoples of the world should be working.

In spite of leaving the details to be worked out step at a time, he knows what kind of a world he wants. And he realizes that the only way to build such a world is first to create a public sentiment favoring it. When public sentiment throughout the world is insistent enough, leaders will be chosen who have the skill to build a cooperative world organization.

Long before a world can be built in which there will be freedom from want, freedom from fear, freedom of expression and freedom of worship, and long before a world organization can be constructed in which specialization of parts, division of labor and effective cooperation between the parts contribute to man's physical, intellectual and spiritual progress, an organization can be formed to perform the essential functions necessary to prevent further wars.

But such an organization, or one providing still greater benefits, can only be constructed if there is sufficient public sentiment throughout the world favoring it. If public sentiment is strong enough, leaders will be found and selected with sufficient skill to form and handle such a United Nations Organization. Therefore, the cosmic alchemist works with unflagging zeal to create a worldwide sentiment for a United Nations Organization that can and will abolish war.



SPEED MAD YOUTH

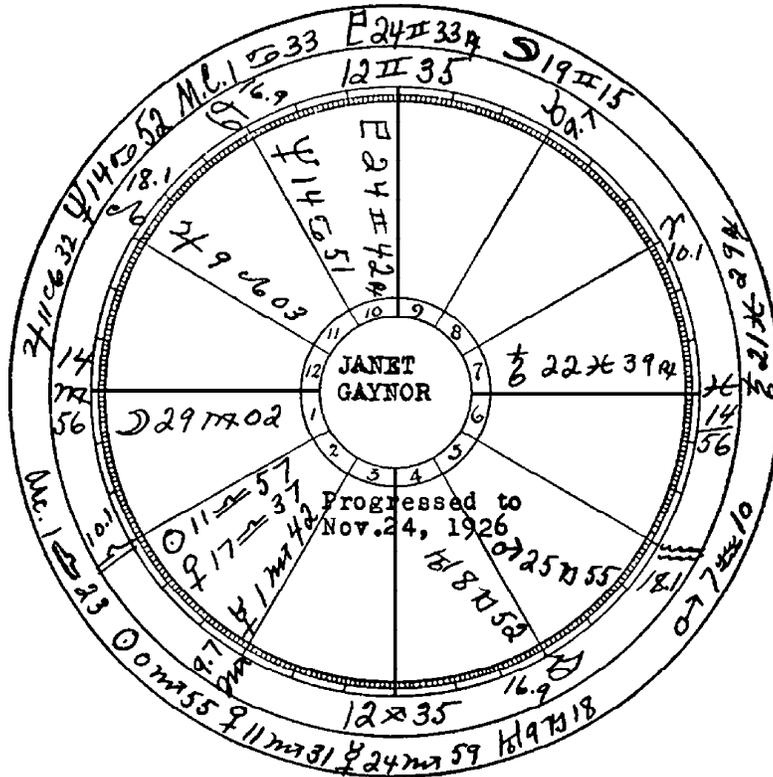
January 29, 1924, 8:00 p.m. 90W. 40:41N.

Data obtained from his mother.

1941, for birthday present mother gave him car with additional gadgets for great speed: Sun sesqui-square Pluto r, ruler of mother (tenth); minor Sun inconjunct Mars p (speed).

1941, May 16, after receiving 7th traffic citation since birthday his driver's license revoked: Venus, ruler of judge (ninth), sesquisquare Neptune r in house of restrictions (twelfth).

1941, May 18, racing on highway, 7 boys in one car, 2 boys in another car, and this boy in his own car (Pluto rules groups), there was a serious accident (Mars) involving a fourth car: Mars semi-square Saturn r. This boy given five months in road camp: Sun sesqui-square Pluto r, minor Mars semi-square Neptune r.



JANET GAYNOR

October 6, 1907, 3:50 a.m. 75:15W. 40N.

Data published in Wynn's Magazine.

1926, first attracted notice of movie public by her portrayal in Johnstown Flood: Mercury sextile Mars r in house of movies (fifth) and inconjunct Pluto r in house of career (tenth).

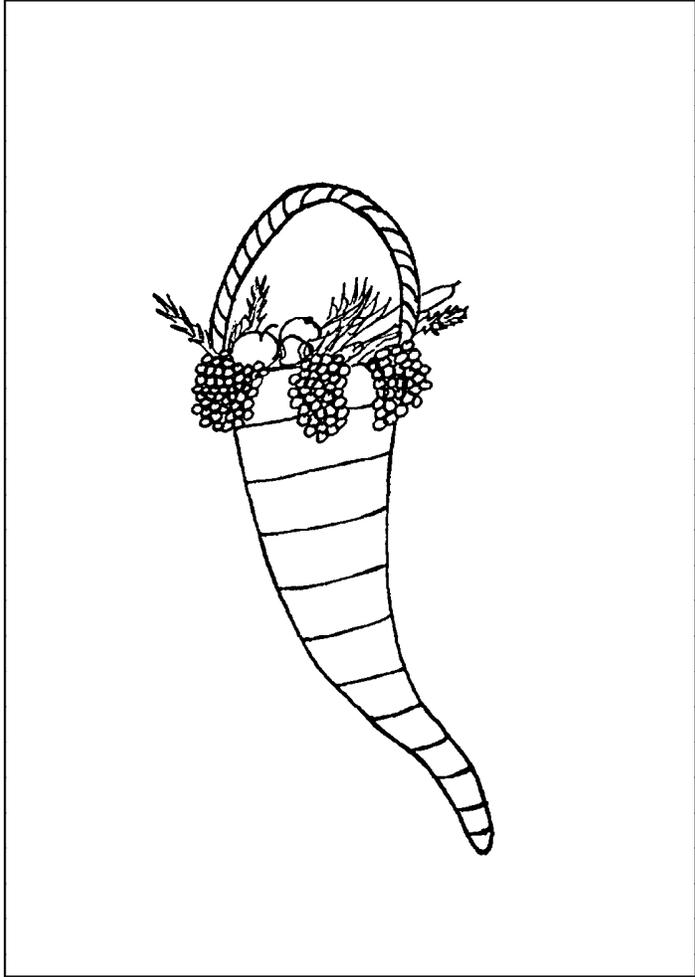
Progressed Jupiter remained sextile Sun r during her whole very successful screen career, being 12 Leo 43 when she retired.

1929, made 6 pictures: Mars (activity) opposition Jupiter r (abundance).

1937, A Star is Born: revolving around the moving picture industry (Neptune): Mars inconjunct Neptune r.

1939, second marriage, retired to domestic life: Sun trine Neptune r, planet of renunciation.

1940, baby born: Venus sextile Moon r, M. C. inconjunct Mars p.



Chapter 2

The Abolition of Poverty

THE cosmic alchemist, almost as soon as he has decided to cooperate to the fullest extent in carrying out the Divine Plan, is abruptly halted by the wall of economic want- The easiest course for the ordinary man is for him personally to get over or around it as best he can, and then hope that others also will be able to pass it without his assistance. But the cosmic alchemist cannot do this; for as such he has taken upon himself the responsibility of assisting the advancement of all other members of the cosmos, and particularly, because he understands them better, the advancement of the members of the human race. It is, therefore, an essential part of his work to assist others to pass the economic barrier and to enable all the people of the world to have FREEDOM FROM WANT.

Yet even as we previously discussed the benefits and detractions of war, so also before discussing possible means to attain freedom from want let us first be sure it would actually aid intellectual and spiritual progress.

It is undoubtedly true, as explained in detail in Course 3, *Spiritual Alchemy*, that any and every situation offers opportunity for creating spiritual values. But he is only the rare individual, who has already made enough progress to become skilled in spiritual alchemy, who is able to convert privation into strength of character. And even he may not rise to what otherwise would be possible in the refinement of his conceptions, the exaltation of his emotions, and the elevation of his works through lack of adequate leisure for meditation, and through inability to contact the thoughts and works of others.

Whatever is spiritual in this earthly life rests firmly upon an adequate physical foundation. Doctrines emanating from the Orient tend to discountenance this; but in spite of theoretically spurning material things, their most saintly men are dependent upon things physical. Even the Lord Buddha had to have leisure in which to think. He deserted his wife and child with a clear conscience because he felt assured their material needs would be provided. But if, instead of sitting seven years under a banyan tree, he had supported his family by the arduous long hours of toil customary to his less prosperous countrymen, it is doubtful if he should have had enough energy left for much thought of any kind, let alone the protracted clear thinking and extension of consciousness that led to illumination.

According to tradition, he consumed very little food. But even the single grain of rice a day had to be raised by someone's toil, and brought to him at

the expense of other labor. Someone, likewise, raised the grain that Jesus allowed His disciples to pluck and eat as they passed the field, and about which there was so much disturbance because it was plucked on a Sabbath.

No one should object either to the Nazarine's corn or to Buddha's rice, as both rendered to society infinitely more than they took. They were specialists, each doing a valuable work, and it was quite proper, on the plan of division of labor, that they should share in the fruits of the work of others. The point is that each required physical sustenance both before and after commencing his life work, and that while preparing for this work there seems to have been freedom from unduly severe, grinding, heartbreaking toil.

Furthermore, if we scan the periods of history closely in which the advancement of man is recognized to have been most marked, we find without exception-Egypt, Babylon, Greece, Rome-that these were times in which there was a rather large leisure class. Freedom from constant drudgery gave this class the opportunity to develop philosophy, literature, music, art, astrology, alchemy and the social niceties. But when this leisure class fell, in each instance there followed a period of stagnation; for the common people had not gained enough leisure to develop an appreciation of cultural advantages.

From these and numerous other considerations it seems clear that through affording more leisure, not merely to a special class, but to all the people of the globe, industrial development may be made a means to intellectual and spiritual advancement. Those thus freed from too long hours of numbing labor may, or may not, take advantage of the time so gained to advance themselves. It is not compulsory, but there is opportunity. Anything, therefore, that lightens the labor and shortens the hours that man must devote to gaining a livelihood is certainly beneficial to the race.

It may be objected that man can live without a multitude of the things by which he now surrounds himself. This is undoubtedly true; but the quality of life would not be the same. To understand and make use of these things require considerable skill and intelligence. They thus afford an incentive to mental development. Contact with any of them enlarges the vision by that much, and adds something to the sum of the individual's knowledge. Still others are more directly and intensively educative. The auto, through popularizing travel, the radio and press through the information they bring, and the movies through familiarizing the people of each nation with the customs and living conditions of each other country of the globe, are tremendous engines of enlightenment.

Yet gain of information is but a single side of human progress. Another and equally important side is emotional appreciation. If, as students of ancient art infer, because their literature contains no words for such colors, the Greeks were unable to see the orchid shades, they missed something in their emotional experiences that adds richness to present-day life. Even the multifarious and seemingly useless gadgets that are manufactured to entice the buyer to part with his money must appeal to some human want to find a sale. Such as add to man's comfort or afford him recreation increase his ability to work and think efficiently. Such as afford non-destructive pleasures, through building thoughts into harmonious combination within his astral form enable him to render better service to himself and to humanity. And those that appeal to him through their beauty tend to refine his emotional nature, and thus contribute to his spirituality.

New things are being invented every day. More and more things are coming into use. There is danger, therefore, that people will so burden them-

selves with variety of possessions that their time and energy will be consumed in caring for them. But the penalty of 211 advance is the opportunity to use it for destruction as well as for construction. Every gain in knowledge gives man more power to injure others. Every mechanical invention can be put to some subversive use. So, likewise, an ever increasing abundance of material things is not without its dangers. But with this, as with other steps in progress, real gain implies discrimination.

The opportunity for the individual to select those things his development needs increases with the number of material objects available. Just because his neighbor has a car, a radio and a new-fangled ultraviolet lamp, he is under no compulsion to own them. He may prefer a comfortable and quiet library; where he can read and meditate at length, or the apparatus with which to carry out original scientific experiments.

We may be sure of this, that whatever continues to be made appeals to some human want. If it is detrimental, experience with it will make this evident. If not, it serves a purpose in man's welfare. Too many possessions may encumber the individual; but only by having the largest assortment from which to choose can those most suitable to individual progress be selected. We should not, then, discourage the production of material things. On the contrary, as cosmic alchemists, we should encourage production and invention, not only of those things which save labor, but also of those that conduce to man's pleasure, to his convenience, and to the development of his finer tastes and more exalted emotions.

From this viewpoint, work is for the purpose of providing people with the things they want. Yet there are those who seem to take the view that one of the main objects of society should be to keep everyone employed. That is, they seem to think employment is an end in itself, instead of a means to an end.

As frequently takes place, suppose a machine is invented that may be operated by one man that does the work previously performed by ten men. Some would have it that such a machine is a disadvantage to society because it throws nine men out of employment. Yet if we hold the view that the object of industrial work is the production of things to satisfy human wants, there is no loss to society even should the nine men remain idle, because just as much in the way of goods is produced to satisfy human wants.

But as it actually operates, the nine men thus thrown out of employment do not remain idle. They are really freed from the work previously performed so that their energies may be devoted either to their own cultural development, or to producing other things to satisfy human wants. Every machine or device, therefore, which lessens the amount of human labor necessary to produce something used by mankind is an advantage to humanity and its use should be encouraged. It liberates human energy that may advantageously be applied in some other direction. But any effort to enslave human energy needlessly, by using more human labor to accomplish a task that can be done with less, should be discouraged. The effort of human industry should be to produce as much to satisfy human wants as possible with the lowest consumption of human time and strength.

There is now the promise that the binding energy of the atom may become available for industrial use. If this promise is realized, energies will become available which if used for that purpose, rather than to give special privilege still further selfish advantages, will quickly free the people of the world from

**Civilization Measured
by Surpluses of Energy
and Materials**

want. For that matter, as production and distribution during World War II amply demonstrated, even without atomic power there is enough energy available to provide freedom from want in a properly organized world economy. But let us review the part surplus energy has played in the development of civilization.

Before the time of the building of the great pyramids of Egypt, it is believed that man made almost no use of mechanical forces, work animals or slaves. He had, therefore, at his command almost no energy other than his own. As a consequence, progress was very slow. There was too little surplus in the way of either time or accumulated goods. The people of this early day were able to carry only the heavy burden of economic necessity.

It was the habit, at that time, to put a vanquished enemy to death. But later certain peoples found that they could retain some of those conquered and force them into service doing menial work. These were slaves. An individual having one such slave found himself with double the energy at his command that he had before. This gave him some leisure either to think or to produce goods that previously he had been compelled to do without.

In time, also, animals were domesticated and pressed into service. The burdens of their masters, to the extent they were capable of assuming them, were shifted to their backs. This released still more human energy to be used in other enterprises. Only as man made available for his own uses the energies of other creatures or other things did civilization advance.

Egypt, Babylon, Greece and Rome each moved forward by these steps while adjacent nations, failing to take advantage of such additional energies, remained in primitive stagnation. Historians believe that each of these nations at times had available for each freeman the energy of one human slave plus combined animal and mechanical energy equivalent to still another slave. Is it any wonder, then, that the people of these nations, each freeman with the energy of two slaves at his command, should forge ahead of other peoples with no additional energy supply?

Another group also made unusual progress, not so much through the steps mentioned as through appropriating from peoples who had taken these steps. Moses found ready at hand a culture and material surpluses built up by the Egyptians. And when the Jews were in captivity in Babylon they also made great strides; because they were able to borrow from the culture of their captors, and because the material surpluses ready at hand afforded them sufficient leisure to develop a written literature. The Jews were able to make a remarkable advance then, and seem to continue to make advance through the same means, by availing themselves of the surpluses of other peoples who have developed some additional supply of energy.

Starting with the ancient civilizations that made some advance through each man having additional energy at his command the equivalent of his own, then taking Egypt, Babylon, Greece and Rome at the height of their ancient power when each freeman had at his command energy the equivalent of two slaves it could be shown, step by step, how what we term civilization advanced through the centuries in proportion to the energy available. This would take us through feudalism and the early development of the present machine age.

Here we might pause an instant at a census at the close of the Civil War, after human slavery had been abolished in the United States. This census of 1869 reveals that the combined power of draft animals and machines gave to each man, woman and child in the U. S. on the average, an additional energy

supply the equivalent of 12 slaves. That is, the additional energy available for productive purposes was six times as great as that of the ancient civilizations at their height.

Yet since the Civil War the amount of energy made available to man has increased amazingly, the 1930 Census indicating that at that time there was serviceable energy of 853,015,755 horse power in the U. S., which works out as the equivalent of 177 slaves for every person in the country. The greatest source of power at that time was the automobile, next came the locomotives, then manufacturing plants, with central power stations fourth on the list, and horses and mules taken together constituting a poor fifth. It will be seen, therefore, that the burden of labor has not only been lifted from the backs of slaves, but is rapidly being lifted also from domestic animals.

Statistics are not yet available as to the amount of additional energy supply that was used during World War II. But in the U. S. it was far more than the equivalent of 177 slaves for every person in the land, and it was ample throughout the globe that had it been so used it could have afforded every person on earth freedom from want.

We know from the success of the effort to produce for war that, even without atomic energy which promises so much, the people of the world are quite capable of turning out sufficient foods and goods that no person anywhere need suffer privation. Freedom from want actually can be a reality for every person in the world if the people and the nations will but cooperate sufficiently in the effort to banish want.

Surveys of the natural resources of the world and the aptitudes of its manpower, and how these resources and aptitudes best can be utilized for the benefit of the people of the world so that all may enjoy physical and educational advantages is not beyond the ability of present-day engineers. Technical experts are available who could without much delay blueprint such a plan of effective world production and distribution. The great problem is to induce people to abandon their desire for selfish advantage sufficiently that they will permit such a plan to be put into operation.

Freedom from want requires abundant production and adequate distribution. The greater the amount of production to supply human needs the nearer does freedom from want approach. Utilizing new energies, improved machinery and better management can produce more for each man-hour employed. But in addition to these generally recognized methods of increasing output, production probably would be doubled if each person were placed, not in the job chance forces him into, but in the job where he has most opportunity to exercise his natural aptitudes.

There is an unpardonable loss of production through people trying to do work, or engaging in business, for which either they have no talent or in which, due to the inharmonious organization of certain thought-cells within their finer bodies, they are just unlucky through continually encountering unfortunate events.

The birth-chart shows unerringly both the natural aptitudes and the environment within which these aptitudes can be employed that will result in the attraction of fortunate events. Taken with the training and experience of the individual, the birth-chart indicates the kind of job or the business in which each individual will be most efficient and content. Thus placing each individual where he can best exercise his talents is an important step toward freedom from want.

**Opportunity for
Full Employment
is Essential**

But whatever talents he possesses, he is unproductive during periods of idleness. The nation and the world is deprived of wealth that otherwise would be produced for every day an individual seeking work is unable to find employment. Strikes, lockouts, and economic conditions that result in unemployment deprive people of products or services they otherwise might have enjoyed.

Furthermore, any system which permits either raw materials or the machinery of production to fall under the control of a special privilege group which, for the sake of larger profits, curtails production and causes unemployment, is a detriment to the nation and a detriment to the world. It deprives people of the things they want and which otherwise they could have.

Full employment is essential to abundant production not merely from the standpoint of output, but also to enable employment to continue. That which is produced by one group must be exchanged for that which is produced by another group. And if the other group is idle, and has nothing to exchange, the first group has no incentive for further production.

It is said the Khufu, or Cheops, employed 100,000 men during the three months of the year that the population otherwise would have been idle due to their farms being flooded by the Nile. It took him three years to build the road over which the stone was hauled, and another 20 years to build the Great Pyramid. He was able to accomplish so large a task because he could avail himself of concentrated energy. Those who accomplish large tasks today also require concentrated energies and material surpluses in large amounts. But for the most part they face a very different problem than did Cheops; for Cheops was unhampered by thoughts of how he would dispose of what he produced.

The modern industrialist, however, is entirely dependent upon his ability to dispose of his products, just as the professional man or the laborer is dependent upon disposing of his services. In order for a product to be sold or exchanged, the other person to the transaction must have something to exchange or with which to buy. Cheops needed to take no thought of the lack of wealth of his slaves; but our modern producers, whether they be one-horse tenant farmers or wealthy manufacturers, know that they can dispose of their products only as others have wealth to exchange for them.

Because the energy at the command of industrial leaders is now so enormous, if they are to keep busy they must have a very wide demand for their products. That is, their products must be such that a great many people can secure them. But these people can secure them only if they have enough wealth to afford them. Thus it is that what is produced with the enormous surplus energy now at our command is dependent upon the buying power of the masses.

The buying power of the masses, in turn, is dependent not upon the amount of goods they produce, but upon the amount of goods, or their equivalent, that they receive. That is, they can exchange for other goods only the share they receive of that which they produce.

In the olden days, before the development of mass production, it required only that a small fraction of the public should possess some wealth to be able to dispose of what was produced. But today the wealthy industrialist is dependent upon the buying power of a wide public. If the masses cannot buy his products he can no longer produce them; for they are of value to him only as he can exchange them for various things others produce.

A few of the more brilliant industrialists have already realized that only

as people have money to buy with can such industrialists dispose of their products; and that only as they are able to get employment and receive a larger measure of what they produce do people have the money with which to purchase. No longer can the output of goods be absorbed by the few. Instead, it requires the combined consumptive power of the whole public. The more wealth the people of the world have the more goods they can purchase, and the more goods purchased by the people of the world, the more demand there is for what the industrialist has to sell.

Wealth thus is a complete circle which is kept revolving only so long as the public has the ability to secure what is produced. But if the buying power of the public is hampered by receiving an inadequate share of what it produces, by many of its members remaining unemployed, by being swindled out of its wealth, or through its wealth being tied up in unprofitable enterprises, the circle is broken. That is, if from any one of a number of causes the purchasing power of the public is reduced, everyone engaged in productive enterprises is injured, the wealthy man as well as the laborer. It is, therefore, advantageous to the wealthy individual, even from the most selfish standpoint, that there shall be no poverty.

Some hold that the poverty of the many may be cured by taking the wealth of the rich and dividing it among the poor. But the wealth of the world is not a constant factor. When things are produced they add that much wealth to the world. When things are used up this detracts that much from the wealth of the world. If there is greater production there is greater wealth. Therefore, that there shall be wealth in the future, production must continue.

Production, in this industrial age, is not merely a matter of unintelligent labor. Production, to be efficient, depends upon intricate machines, proper organization of men, and skillful management. Such efficient management is possible by comparatively few men in the world. If more men had high skill in management there would be fewer failures in business and more outstanding industrial successes.

That production and distribution of wealth may be efficiently accomplished, the world must enlist the services of the men who have this unusual ability. And that they may exercise this ability to the highest extent, there must be some inducement offered. The unusual efforts of these men to meet and overcome competition, to produce something better, or more cheaply, or to distribute it more efficiently, at the present time is called forth largely by the offer of personal reward in the form of money.

We have a right to hold that a man should put forth just as tireless energy to better the conditions of his fellowman as to advance his personal interests and those of his family; but at the same time we must concede, from observation, that only a very small minority have been educated as yet to a point where they follow this in the practical affairs of life.

With many individuals the attainment of honors is quite as strong an incentive as the making of money, and affords an inducement to productive work. To what extent this may take the place of the money incentive in causing people to work ceaselessly to develop higher abilities to produce and be of service probably largely depends upon the type of education they receive. In those regions which for over a quarter of a century have been experimenting with a system of equal pay for everyone, this appeal to the Drive for Significance has not been 100% successful. To stimulate maximum effort it has had to be supplemented with certain material advantages not available to

**Skillful
Managers
Needed**

those of less ability. Nevertheless? it has played a large part in stimulating high productivity.

The thing that should be emphasized here, however? is that freedom from want depends upon the continued activities of men who have unusual ability in leadership and management. Freedom from want depends upon both the production and the worldwide distribution of abundant good; and this adequate production and distribution requires ability of the highest order. Those who have this ability must be kept on the job using it; and to keep them as active as they are under the present system some ample incentive must be offered.

It is undoubtedly true that the undue appropriation of wealth by certain people is a sad handicap upon its wide distribution and the abolition of poverty. The real question is not so much a matter of right or wrong, as to what extent it is possible for mankind to utilize the maximum productive and organizing ability of those with this kind of ability, without permitting them the opportunity to take altogether too large a share of the wealth they help to produce.

Nor is this the only side of the situation that needs consideration; for men work to the limit of their powers not merely to accumulate money for themselves, but also to provide for the security and luxury of their children. Would the person with unusual productive ability, as soon as he had acquired all the money he could use, retire from work and deprive society of his usefulness if he were prevented from leaving wealth to his children?

Here again it is not so much a question of right or wrong as of expediency. We cannot afford, if we can retain them at any reasonable cost, to deprive society of the continuous and maximum efforts of certain exceptional individuals. As a matter of human rights, there is no reason why one child should inherit more in the way of material wealth than any other child. The right of bequest could well be done away with were it not that it would discourage the productive activity of parents. Parents, very frequently, will work more arduously to provide for their children than to provide for their own wants. If this incentive is removed through society prohibiting the inheritance of wealth, society will suffer unless some other equally strong incentive be substituted.

Accumulations of Wealth Essential

Then again, to what extent should society permit wealth to accumulate in the hands of any one individual? To build machines, to harness power, and to conduct the distribution of goods economically, requires the concentration of vast wealth. Freedom from want requires that such accumulated wealth be available for the use of those possessing the technical and managerial skill to devote it most effectively to the production of still further wealth.

There is a tendency today thus to handle accumulated wealth through corporations. Shares are issued and sold, and profits are distributed on the basis of the number of shares owned. Often wealthy individuals purchase 51% of the shares, or manage to control the votes of 51% of the shareholders, and the balance of the shares are sold to as wide and numerous a public as possible. The influence of the many shareholders is depended upon to block legislation unfavorable to the corporation. But the one or a few wealthy individuals controlling 51% of the stock are able to determine the policies of the corporation.

Such a corporation often is able to produce and distribute far more economically than can enterprises with less wealth at their command. But some have been known to buy inventions which would enable a superior

product to be produced far more cheaply, or which would give the public some great convenience, and neither use the invention nor let anyone else use it, because its use would make the equipment or some product of the corporation obsolete.

Big business may, or may not, be beneficial to the public interest. Just as this is being written, at the end of World War II, there is a great paper shortage. The paper mills have attempted to supply their old customers on the basis of a percentage of what each used before the war. But, to be able vastly to increase their circulation, a few of the big magazines have purchased the paper mills producing coated papers, and the orders of other firms have been canceled. This means that many worthwhile books will not be published for a long time to come. People will get more of certain magazines, but will be deprived of other magazines and will be deprived of books badly needed.

Because great wealth often is not used to benefit the public, some advocate that only the government be permitted to accumulate wealth on a large scale. Everything then, requiring much wealth to handle, would be done by the government. Yet the general experience has been that as soon as there is a monopoly in any activity, efficiency rapidly deteriorates. Competition between rival firms leads each to exert its utmost efforts to develop its product to the highest quality, to devise means to lower costs, and to manage its affairs with the utmost economy. There is a realization that any slackening of effort will be followed by personal loss. Each also strains itself to the utmost to think of improvements, both in the product and in the efficiency of methods, that an advantage may be gained over the rival.

Such competition, undoubtedly, is wasteful in the sense that there often is duplication of effort, and that the incompetent are forced into failure and loss. But it does work to promote efficiency of operation and excellence of product. It is, after all, the method Nature has used throughout the ages. Forms of life unable to adapt themselves to changing environment have perished, even as obsolete machinery and obsolete business methods are now being pushed into the junk heap. This is hard on the individual who owns the old type machine, or who follows old time business practices; but it means better conditions for society as a whole. It was hard on lower types of life when man appeared upon the earth. Dangerous beasts and reptiles had to go, and many types of insects are putting up a losing fight; being forced aside by the competition of man. Yet as the result of this competitive struggle the world as a whole has made marked progress.

And we may be sure that so long as there is strenuous competition between business firms, between manufacturers, and between other forms of productive activity, that those dependent upon the gain derived from such undertakings will see to it that they are run at maximum efficiency. Stockholders and a board of directors care little whether the manager of a firm is, or is not, a good fellow, or if his private life is according to approved standards. What they require is that he run the corporation at a profit. If he does not, in spite of excuses and alibis, he is removed and a manager hired who can make the enterprise a success.

But when there is a monopoly the firm continues in business in spite of obsolete methods and inefficient management. Its stockholders and directors have no adequate standard of comparison with which to gauge its performance. It is in a position to force the public, regardless of the quality of its product or services, to yield it an adequate return.

Government Ownership

If the government were to go into the various lines of business, as it would be compelled to do if it alone were permitted to accumulate large-scale wealth, or as it would be compelled to do if labor unions and private management were unable to reconcile their differences, it would be a monopoly of the most powerful kind. Through more complete organization of its resources much duplication of effort would be eliminated, and much of the waste now due to individuals entering business with inadequate capital, or failing because new competitors enter the field, would be saved. But at the same time, the leading positions in any government enterprise are usually obtained, not because of unusual ability in handling such an enterprise, but because of unusual ability to make friends, or because of usefulness to political candidates.

The number who make outstanding successes in large-scale production, compared with the number who fail even to escape business failure, implies that very few men have the qualifications successfully to manage large industrial organizations. There is serious question if the few really competent men, who seldom are good politicians, would be chosen to head any business conducted by the government.

Then again, there is the question whether or not the government can be induced to spend money for the development of worthwhile projects, or with complete efficiency in the alleviation of human distress.

Our President during most of World War II, under the stress and uncertainties of that war, set aside two billion dollars for nuclear research and the development of the atomic bomb. Under peace-time conditions such a gamble would have been unthinkable unless taken by private enterprises.

At their inception, from the locomotive, steamboat and telephone on, our congressmen have had a habit of scoffing at new inventions. Kings and emperors, likewise, have been scoffers. It takes a very different kind of ability to be a politician, or even a statesman, than it does to perceive the commercial possibilities of some new device. Consequently, not only in the development of inventions, but wherever there has been a hazard, government officials, in fear of condemnation if there should be failure, have declined to offer government's support. There are always ultra-conservatives with enough voice to block the government from entering any enterprise where they, because temperamentally so inclined, fear a loss. Such hazards have been taken, as a rule, by optimistic individuals who have risked their own capital. Many times such optimism is followed by failure and loss. But those who do make a success of something new not only are recompensed more or less financially, but also contribute to the advancement of society.

The elimination of the hookworm in America and the sleeping sickness in Africa, as well as numerous other diseases which lower human efficiency, should have had immense government appropriations. The educational requirements of the country called for government expenditures to install numerous libraries. This was perceived by various politicians; but they were also well aware that their constituents at home would withdraw their support if, for any such purposes that were commonly considered visionary, they increased taxation.

But the Rockefeller Foundation not only saw the need, but was supplied with the capital to fight these diseases; and Andrew Carnegie saw the need and devised a way to furnish libraries. Many other individuals who have had the peculiar ability necessary to accumulate wealth also have used quite as exceptional ability in spending it for the benefit of the public.

Whether private ownership or government ownership of wealth is more

effective in giving freedom from want depends not so much upon the form of ownership as upon the kind of individuals that in each instance have control of the wealth. If it should become a universal habit of wealthy men, who have acquired their wealth through the exercise of initiative and ability, to devote most of such wealth to bettering the conditions of their fellow man, private ownership seems to offer the most hope of advancement. But if such men withdraw too great a portion from accessibility to their fellow man, it is better that the government alone should possess great wealth.

Not only national planning, but world planning and considerable control by some central authority is necessary to free all peoples from want. But the extent to which government ownership should or should not replace private ownership of industry and wealth varies with the human attitude toward responsibility to others. And this is in a constant state of flux. Private enterprise can be made to abolish poverty in the world if those of unusual wealth-accumulating ability can be induced to perceive their responsibility to their fellow man. On the other hand, if the government conducted all business, poverty could be banished in the world if those who now make a success of private enterprise could be induced to work as hard and be given the responsible positions.

The world has become so narrowed in recent years that what affects one nation affects all nations. We cannot afford to have backward nations in this world, no more than we can afford to have illiterate regions within the United States. We cannot afford to have poverty stricken nations in this world. No more than we can afford to have poverty stricken areas within the United States. Poverty stricken people cannot buy what we produce, and poverty stricken nations cannot buy -either with dollars or the things they produce and we need-the things we produce. Poverty in any section of the world restricts distribution. People must have products or services to exchange-at first perhaps turning them into money-for the products and services of others. Provided the variety is sufficient, the more that is thus produced and exchanged the nearer they come to freedom from want.

Every case of poverty represents an individual who under more fortunate circumstances would be a potential customer. Over-production is merely a lack of customers; and with an increase of customers there would be no over-production. Even if the world want for one article were completely satisfied, production readily could be turned to the output of something else that still was wanted. There is thus no real over-production, only a lack of people with wealth enough to buy. For until every human want for material things is satisfied there is still underproduction. Therefore, the cure for so-called overproduction is the cure of poverty. And the cure of poverty lies in opportunity for full employment in which the great run of mankind receive as great a share as possible of what they produce.

Idle individuals are unproductive of wealth. No one is permanently benefited by the enforced idleness of those desiring to work. Nor is anyone permanently benefited by the existence of a class of individuals that receives so little for energy expended that their purchasing power is confined to the bare necessities. In fact, it narrows down to this: so long as there is a poverty stricken individual in the world, other people suffer through the lack of this individual's purchasing power.

Consequently, it should be a chief function of government to devise whatever means may be necessary to enable every individual willing to work to

Banishing Poverty

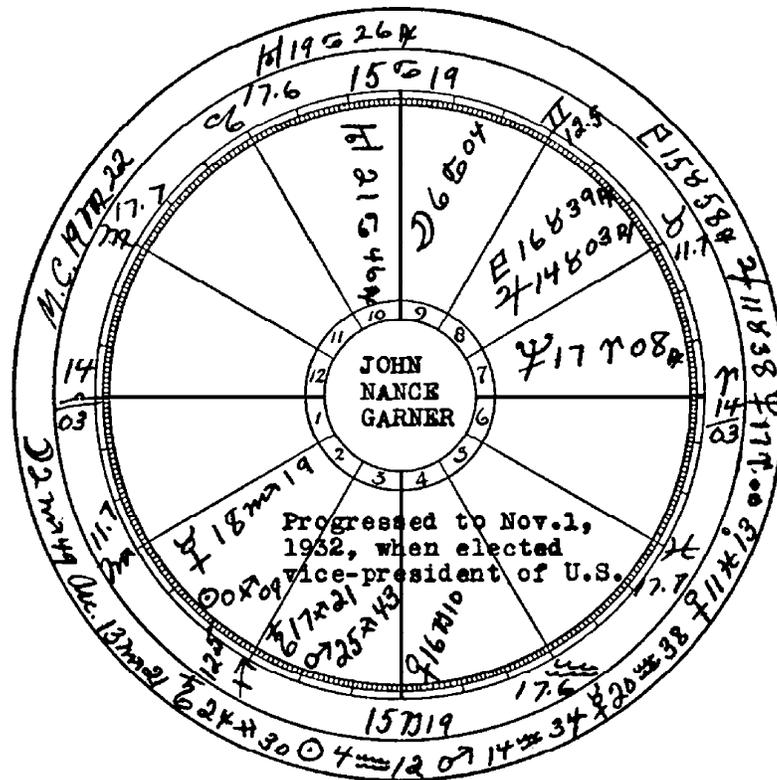
have as remunerative employment as possible. There should never be lack of opportunity for any individual to produce wealth. And it should be another function of government to make it possible for every person to receive training in the use of the natural aptitudes indicated by his chart of birth, thus increasing his skill, and enabling him to produce a maximum of wealth.

With wealth at hand, there must also be sufficient leisure for those possessing it to use it. Leisure to make intellectual and spiritual progress is essential. Furthermore, whatever is produced must be used if it is to create a demand for more. Everyone thus should be both a producer and a consumer.

At all times there is work that needs to be done, because human wants are never satisfied. But the money-chain that exists between the person who wants and the person who has the ability to provide may be inadequate to meet the strain placed upon it. It may be weakened or completely broken through certain individuals hoarding too great a share of wealth, through raw materials or the machinery of production falling into the hands of those who restrict production to gain greater profits for themselves, through numerous individuals ceasing to spend through lack of confidence in their ability to continue gainfully employed, or through any number of other causes that decreases public purchasing power. When such a situation arises an unusual number of persons are thrown out of employment. And even at other times the wealth-distributing system is now so ineffective that numerous individuals who desire employment are idle.

To banish poverty and provide freedom from want every person in the world should have opportunity at all times for productive and remunerative activity. Such full employment is possible only when the worker gets as large a share as practicable of what he produces so that there is buying power to purchase the things produced. And that this buying shall be adequate, the greatest possible facilities of trade between the nations of the world must be established.

Thus the cosmic alchemist works vigorously to create an overwhelming public sentiment for full employment everywhere, at as great a share of what is produced as practicable, and for measures to facilitate trade between all the inhabitants of the earth; for through these three all the people of the world can have Freedom From Want.



JOHN NANCE GARNER

November 22, 1869, 3:00 a.m. 94:35W. 33:40N

Data given by a member of his family.

1890; admitted to bar: Sun inconjunct Uranus p, ruler of house of honor (tenth).

1895, married: Sun conjunction Mars r, co-ruler of house of marriage (seventh).

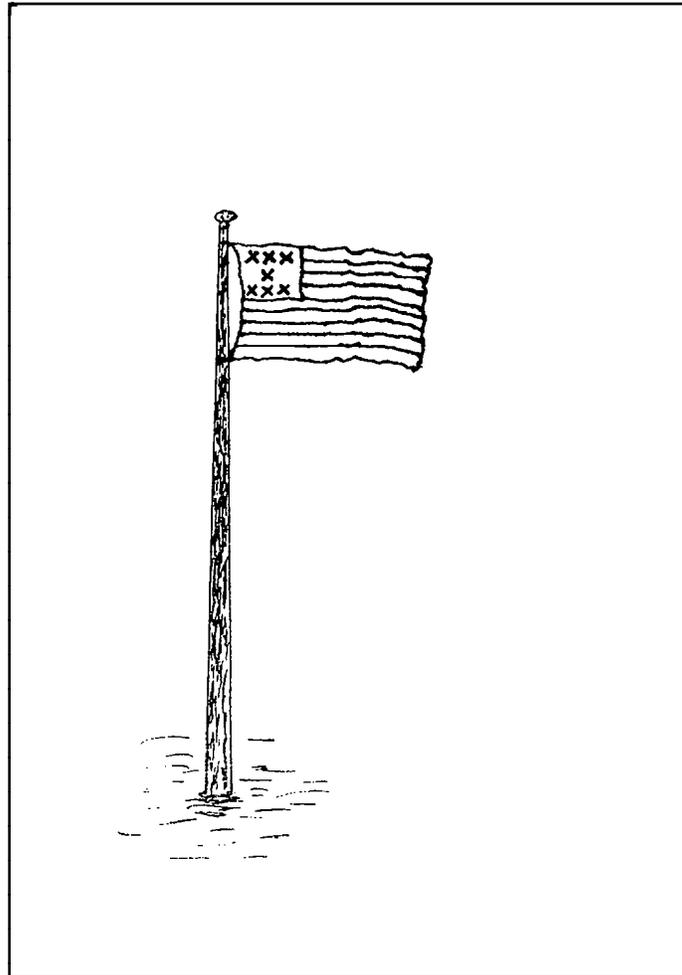
1898, member Texas House of Representatives: Mars sextile Mercury r.

1903, member U. S. House of Representatives for 30 years: Mars opposition Uranus p, Mercury trine Jupiter p.

1931, Speaker House of Representatives: Mercury inconjunct Uranus p.

1932, November, elected vice-president of U. S.: M.C. sextile Uranus p, Venus sextile Jupiter p.

1936, reelected vice-president: Mercury inconjunct Uranus p.



Chapter 3

Cosmic Politics

BECAUSE all too often politics has been used by the unscrupulous to acquire advantages for special privilege at the expense of public welfare, it has gained for itself, in the minds of many, a noxious odor. Yet this is merely one more example of the principle—exemplified by aviation, and still more recently and forcefully by atomic fission—that anything which can be used for good can also be used for evil.

Cosmic alchemists must be realistic, willing to face facts without being influenced by popular prejudice. And the fact concerning important changes in the social structure, by which people can be benefited, is that the only way they can be brought to pass is through politics. Under a democracy, those elected to office are supposed to enact legislation that will carry out the desires of the people. If they pass laws disapproved by the people, it is likely they will not be returned to office at the next election. But even in a dictatorship, the dictator, to remain in power, must be able to sell his ideas to his immediate henchmen, and if he is to be successful in any really large enterprise he must have the willing support also of a large portion of the people.

It is the desire of the cosmic alchemist that all the people of the world shall make as great intellectual and spiritual progress as possible, and for reasons briefly stated in chapter 1, he believes this can be accomplished only by providing freedom from want, freedom from fear, freedom of expression and freedom of worship to all the people of the world.

These freedoms, or any one of them, can only be gained by the people of the world exerting sufficient political pressure upon their leaders to cause them to strive to devise means to attain them.

Already, in the two preceding lessons, it has been shown that only through proper organization can poverty and war be abolished. And such organization is possible only under governments which permit it. That is, they are dependent upon politics.

The fear of want and the fear of war are not the only fears harbored by man. There is the fear of death, the fear of disease, the fear of failure, and many other fears. Nor can there be freedom from fear among a people who are persecuted because they have different religious views than those advocated by the state. And the only manner in which man can be freed from these other fears is through adequate knowledge and freedom to govern his actions by this knowledge.

When he understands after-death conditions, he should no longer fear

death. When he understands how to protect himself from disease, and gains the viewpoint of the spiritual alchemist relative to it and other disagreeable experiences, he will no longer fear them. But to gain the knowledge which will thus banish fear, he must have access to the facts. And this he can have only where there is freedom of expression and freedom of worship.

From the standpoint of the cosmic alchemist the best kind of government for a people is one that gives no undue advantage to any group or class, but which affords the greatest opportunity for every individual to develop his highest talents, and which affords him an incentive to use these talents in a manner that will benefit others as well as himself.

As any astrologer quickly can demonstrate, people are not born equal in the sense that they have equal natural aptitudes which can be developed into abilities. But all should be given the opportunity to develop into abilities such natural aptitudes as their charts of birth show they do have. Regardless of race, sex, creed or color, people should be given equal opportunity to work, equal pay for doing the same work, equal political opportunities, equal educational opportunities, equal social opportunities and equal recreational opportunities.

But they cannot have such equal opportunities if they permit the form of government under which they live to be selected for them by some hereditary strain, by some special privilege group, or in any other manner than through self-determination. And even when there is self-determination there are always individuals seeking special privileges and always groups striving to gain unfair advantage over other groups.

Here in democratic America, for instance, groups which largely submerge their selfish interests in time of war in the all-out struggle for national victory, in time of peace work almost exclusively for their own advantage with little regard for the effect upon other groups or upon the nation. Many of these groups subsidize press publicity and maintain political lobbies in the effort to gain the advantages they desire. Other groups work as energetically to thwart these efforts and instead gain advantages for themselves.

Agriculture works vigorously for high prices for agricultural products, and vigorously opposes high prices for the products of industry; while industry works for high prices for industrial products and low prices for the products of agriculture.

The labor unions struggle continually for full employment and to raise wages; while organized capital seeks a condition where enough people are unemployed that it can always hire help and force wages down.

Those on the public pay roll work for higher taxes, so that money may be available to enable them to retain their jobs; while the general public works to have taxes, which they must pay, lowered. And states compete greedily for government appropriations which will benefit themselves at the expense of the tax payers of all the states; and cities and counties strive to grab as great a share as possible of the available tax money.

The movies organize to find means of drawing patronage that otherwise would spend their money on sports or other forms of entertainment; and other types of entertainment form groups to draw trade from the movies.

These groups too often ignore the public welfare and exert political pressure to get legislation passed that benefits themselves at the expense of the nation. In other words, they enter that class of individuals which we term special privilege. And special privilege means that others are deprived of the equal opportunities which are essential for the greatest intellectual and spiritual progress of the people of the world.

To correct or prevent the injustices of special privilege, people must have the opportunity to select their leaders and to bring pressure to bear to get just laws made. But this opportunity alone suffices little until a people are educated enough properly to reason correctly from facts, and have access to all the relevant facts.

It has often been pointed out that the backward peoples of the world are not yet ready for self government. These peoples, it is urged, are so ignorant of what kind of government is good for them that they can readily be induced to place in power individuals who would rob and enslave them. And it is undoubtedly true that having had little access to facts, and no experience in self government, they would make mistakes. But Germany was not considered a backward nation when it was robbed and enslaved by Hitler's cunning propaganda, nor was Italy considered a backward nation when Mussolini was given power of life and death over its people.

The United States was not considered a backward nation when in 1943 it permitted two special privilege groups—the American Astronomical Society and the American Society of Magicians—to get astrological broadcasts ruled off the air. Nor when, as at present, the big newspapers and magazines are either owned, subsidized, or otherwise largely under the control of big corporations which are interested in suppressing or distorting facts which if widely known would prevent them making huge profits.

Yet if self determination is to result in proper benefits to the people who exercise it, the people, whether of a backward nation or a progressive nation, must have access to as many facts as possible relative to what will give them the most opportunities, and, instead of being led into slavery or poverty by some demagogue or some self-seeking group, must have the intelligence to discern invasive propaganda and to recognize and work for conditions which will really benefit them.

In the attainment of these benefits they should enlist the services of capable leaders. Government should be managed, not by individuals who muddle even their own small affairs, but by the best possible ability obtainable. For that matter, the fact may as well be faced that under any form of government that has existed in the past or is discernible in the future, the many are always governed by the few. So long as there are those with more energy, intelligence and ambition than their fellows, these will find some means by which to direct the destinies of other people. The ability of the cleverest to influence and manage the less clever cannot be abolished by law. But proper legislation can prevent the clever from gaining too great power and wealth at the expense of others.

When a person is taken to a hospital because of a serious accident, the relatives do not gather and take a vote on what shall be done for the patient. Instead, they select as good a surgeon as they can find, permit him to do what he thinks is best, and hold him responsible for results. Realizing that the surgeon is a specialist in his line, they make no attempt to dictate to him what to do. Such undue interference would jeopardize the life of the patient.

Nor is any successful business of size conducted by permitting numerous share holders to vote on the many decisions that from time to time arise. Instead, a board of directors is elected, or a group of men of ability selected, to pass judgment on policies; and these commonly select some one individual to hold responsible for the administration of these policies.

In the San Joaquin Valley some years ago a farming colony was promoted in which every individual was to have an equal voice in every decision affect-

**Capable
Leaders Needed**

ing the colony. They had a huge tract of land, part lying on one side of the road and part on the other side. It had been decided to use practically the whole tract for raising small grain. No difficulty arose until the plowing had been finished and the time for seeding was at hand.

An argument then started whether to seed the north side piece first, or the south-side piece. As the result of the argument a meeting was called in the assembly building to put the matter to vote. A few more practical men implored the rest to get the seed in the ground with no delay as already it was time for the rains. But there were numerous longwinded speakers, and they did not finish on the first evening, so that the vote was postponed until the next formal meeting a week hence. Nor did the speakers finish on this occasion. It took three weeks, with a meeting but once a week, to get the matter settled. In the meantime the rains arrived and mostly passed. Adjoining farms had splendid crops that year; but the seed put in the ground three weeks too late failed to mature a crop. As a consequence the colony disbanded and the land was taken for its debts.

What every business concern needs, and what every government needs, was needed by this colony. It needed men of exceptional knowledge and ability in positions of responsibility, with sufficient authority to enable them to carry out their decisions. This much certainly should be clear: To have a good government, we must have the best possible brains to run it.

This brings up the question as to how the best possible brains may be secured for such tasks, and how they may be prevented from using their authority for the advancement of personal interests rather than for those for which they were selected. Large business concerns seem to have solved this difficulty rather well. For important positions they customarily pick men with training and experience along the line of the position they are expected to fill. These men are judged, not by their vote getting ability, but by their past performance in other positions of some responsibility.

A railway president may have started with pick and shovel on a section gang, and have worked up through the various departments. Through long experience and arduous training he is a specialist in railroading. So, likewise, the superintendent of a manufacturing plant often makes his start as a mechanic, then becomes foreman of a department, and finally achieves still higher. There is, no doubt, some favoritism shown in business advancement; but the competition of other concerns is so keen that favoritism is largely routed in the interest of self-preservation. Consequently, we find the men at the head of present-day large business and manufacturing concerns, almost without exception, to be men of outstanding ability.

But can we say as much of those we select to run our government? Are the governors of our various states as thoroughly trained in the principles and practices of sound administration, as the presidents of railroads are trained in the principles and practices of railroading? Or take the men at the head of our national government and compare them in ability with the men at the head of nation-wide merchandising concerns, at the head of nation-wide banking systems, and at the head of manufacturing organizations with nation-wide distribution.

Merchandising, banking, or manufacturing cannot be successfully carried out on a large scale by men who have spent most of their lives occupied with something entirely different. Yet the science and art of government is more difficult than any of these. An M.D. must pass four years at medical school, must pass examinations, and usually must serve a considerable period as in-

tern at some hospital before he is permitted to practice. A lawyer also must have requisite schooling and pass certain tests before being admitted to the bar. But a jack-of-all-trades who turns his hand a few years to politics, if he is a convincing talker and a hail-fellow-well-met, need know nothing of governmental principles nor have had any experience in administration, to win enough votes to get him a post where he exercises much influence over the destinies of his fellow man.

This is common knowledge; but what can be done about it? It is to be hoped that legislation and political administration may be critically studied and formulated before long into definite sciences to be taught in colleges. Any individual, then, who becomes a candidate for a given office, should be required to show, by his college certificate, or by passing special examinations prepared for those who have studied at home, that he is thoroughly familiar with what already is definitely known about government. Instead of having to experiment on the public with every idea that enters his mind, to find out if it actually will work, he should be thoroughly familiar, through his studies, with ideas that already have been tried out, and to what extent, and why, they have or have not, succeeded. The starting point of every political career should be a thorough schooling in the science of government.

But because a man or woman has a diploma that entitles the holder to practice a given profession is no assurance of real ability. Ability is tested out and increased by the actual application of knowledge. No one would think of giving a newly graduated engineer charge of some great project. He would be tried out, and given opportunity to gain experience, in connection with smaller and less important ventures. As he demonstrated actual ability through doing, he would be advanced to more important positions. If past performance warranted, in time he might be placed at the top. Because he had proved himself the best man for the position, the position would be his.

Of all the forms of government, when an unusually talented man is at its head, a dictatorship or an absolute monarchy is the most efficient. In either case authority is so centralized that the man-power and the material resources of a country can be organized and directed in a manner that is quite impossible under other forms of government. There is one man at the top whose word is law. Making a survey of the country's needs, he decides how much acreage shall be placed in this or that crop, and how many men shall be engaged in the production of each commodity. Without red tape or long delays the energies and the man-power of the country are thus completely mobilized and directed into channels of production that yield the most in the way of goods and public improvements for the nation.

Why, then, are not dictatorships more popular?

This we can perceive readily, not merely from theory but by reviewing the conditions in this and other countries during each of the World Wars. Because of the threat to the existence of the country, in war time there is necessity for the utmost efficiency; and to gain this efficiency the authority of those in high position is increased until there is virtually a dictatorship. Those who were not engaged directly as combatants were told what to do. Factories that had been built to manufacture peacetime articles were commanded to manufacture war products. There was conscription of men. People, regardless of wealth, were regulated in the amount of various foods they might procure, and in the amount of various products they might buy. Very little account was taken of the desires or inconveniences of individuals. The only

Dictatorship and Aristocracy

thing considered of consequence was whether it helped or hindered the nation as a whole.

Thus it is under a dictatorship the freedom of the people to decide the kind of lives they will live is taken from them. They are slaves of the state. A man, or group of men, at the top decide what is good for people, and force them to live according to this decision. And under competent guidance such a dictatorship may make for the utmost in industrial advancement. But it tends to prevent the development of talent and individual initiative except such as has the approval of those in authority. The dictator may determine what religion alone is to be permitted in the country, may decide that all facts shall be suppressed except those favoring his regime, and may divert the wealth and resources of the nation to furthering his own ambitions.

The slave, in the olden days, was usually well taken care of; and when he exhibited promise often the opportunity was given him to develop his talents. But in spite of being parts of a more efficient industrial machine, men find both slavery and rigid dictatorship irksome. A dictator has the power, and it was thus used by both Hitler and Mussolini, to deprive people of the things they otherwise could have had, to encourage fear, to curtail expression and to prevent religious freedom. Either a dictator or an absolute monarch has it within his power to thwart all the things for which the cosmic alchemist works, including freedom from want, freedom from fear, freedom of expression and freedom of worship.

When a man, or a group of men, gain absolute authority over others, they are very apt to abuse their power to their own selfish advantage. As a matter of fact there have been only a few monarchs, such as Napoleon, Louis XIV, Ivan the Terrible, Peter and Frederick who have been real rulers. Most of the others, like Kaiser Wilhelm who merely voiced the thoughts and policies of the Junker crowd, and Hirohito who was but a front and took orders from the Japanese military caste, have been the tools of dazzle, display and seeming authority through which a powerful and secret group has been able to work its will upon the people. And this will, as revealed by the history of monarchies, with the gaining of complete authority by the few, has almost always been to practice oppression on those less fortunately situated.

The aristocracy of the past not only despoiled the people of their wealth, but it used them, as hunters now use dogs in the pursuit of dangerous game, in the sport and pastime of war. Nor do we find, with rare exceptions, that aristocracy has nursed and developed the highest in culture. The Greek drama was encouraged and supported by the business men of that day. The fortunes of Roman gentlemen also made possible the literary works of Horace, Lucretius and Virgil. The merchant guilds erected the Gothic cathedrals, and the treasures of the banking house of Medici were largely responsible for the renaissance. Very seldom has aristocracy contributed either influence or ability toward the development of those things that make for higher standards of living, or for an appreciation of art, music and literature among the people.

Socialism or Private Enterprise

The only safeguard the people have against exploitation and oppression is to retain in their own hands the power to select their leaders and to change their leaders and through these leaders to form and administer just laws. And even when such democratic processes prevail there are always present those who seek to have laws passed which will give them special privileges. The only safeguard against them is an enlightened and vigorously interested public opinion.

Thus while it is perfectly clear that the cosmic alchemist should work to establish democratic processes throughout the world, and for the enlightenment which prevents special privilege from using democratic processes to exploit the people, it is not yet clear to what extent government ownership and management of natural resources, industry, agriculture, business and all other economic activities should supplant private enterprise. But this is the great issue before the world today, and a struggle for supremacy between the two systems is inevitable. It is a struggle that relates not only to the manner in which the affairs of a particular nation are to be conducted but, unless each system is modified to embrace many features of the other and thus presents a modified form acceptable to all important nations, it is a struggle that inevitably will pit nation against nation and system against system in a contest for world mastery.

Agricultural people are dependent upon their land for a livelihood. It is quite natural of them, therefore, to desire to own the land. Owning the land gives them a feeling of security, a feeling that they have control of the source of their living. For this reason a farming population resists socialism which would deprive them of the private ownership of their lands.

As a people turn from agriculture to industrialism they wish to retain the same feeling of security that they had in the past. Now, however, instead of being able to raise what they eat, and what they wear, they must purchase these with the returns from industrial work. Such employment, however, unlike the work they did upon the land they owned, must be furnished by some organization. Unless they can find an organization willing to employ them they cannot secure the necessities of life. In the past private enterprise even in normal times has not been able to furnish jobs for all willing to work, and under exceptional conditions the distress resulting from unemployment—some 14 million being forced into idleness in the U. S. a few years after the commencement of the Pluto Period in 1930—has been intolerable and widespread.

The worker feels, and rightly, that he is entitled to security. A job is not to be owned in the same way that land is to be owned; but he feels that he should have quite as much control of it. The socialist solution is for the government to own the resources and control the organizations and the jobs. Instead of being initiated and conducted by privately owned organizations in competition with other privately owned organizations, all would be conducted through the avenue of politics.

As opposed to this political method of conducting affairs we have the development of corporations, trade associations, trade unions, syndicates, and chain groups. In competition these develop a high degree of efficiency, the most efficient often absorbing the others until, like J. P. Morgan and Co., which exercises a governing power over huge groups of railroads and industries through its banks, they are so powerful that they have little to fear from competition. At this stage, unless these great organizations take unusual care to function for the general welfare quite as much as for profits, it is necessary for the government to establish regulatory measures.

We have the Sherman Anti-Trust Act, the Interstate Commerce Commission, the Federal Reserve Board and the Federal Trade Commission, all empowered to prevent unfair practices of huge organizations. Yet it certainly is an unfair practice for the great privately owned and managed enterprises to acquire either so much of the raw materials or the machinery of production that millions are made poverty stricken through inability to have access to

these essentials for production. And in addition, this enforced idleness and unproductivity detracts from the wealth and prosperity of the nation and of the world.

While there is full employment it may be wise for the government to permit private enterprise to handle business and industry, subject to certain government controls. But it certainly is not wise to depend entirely on private industry to furnish that full employment which alone can give freedom from want. Here government should step in. Instead of abolishing the private ownership of business, which is the method of socialism, the government could set up adequate reserves, to be used in the construction of roads, public buildings, canals, dams for flood control and generation of electrical power, irrigation systems, reforestation, erosion checks and other things beneficial to the whole population. Such a reserve set aside for the purpose of absorbing the unemployed in constructive government work would, through keeping money in circulation, be of advantage to everyone, and be an insurance against hard times.

But whether accomplished through this method or through a still wider application of the principles of socialism, full employment must be insured. Those who are dependent upon employment will then have that feeling of security that all people demand. Not only will it make for freedom from want, but people will not live in fear of being deprived of a means of getting a livelihood. And we may be quite confident that they will never cease struggle and agitation until, either through the wisdom of those engaged in private enterprise, through governmental regulation, or through the application of the principles of socialism, they have this security.

Whatever prosperity now exists in the world is largely due to organization by which leaders or managers have the control of large resources. Under either system of government, then, unless the benefits that so largely determine prosperity are relinquished, the managers must be given access to vast material means that they can induce labor to function, and that raw materials and machines may be had in quantities and handled in such ways as to afford economical production. Under any system, to free people from want sufficiently that they may develop higher standards of life and culture, there must be huge concentrations of wealth and vast groups of well organized men. The problem that confronts each political system therefore is the same: how to secure the most efficient managers, how to insure that these managers will perform their functions in the most efficient manner, and how to insure that they will utilize the products of combined wealth and organization for the general welfare instead of for the selfish ambition of the few.

Because competition weeds out those with less ability the managers of big corporations in this country usually are efficient. But too often the corporations are managed to insure immense profits to their stockholders rather than for the benefit of a wider public. Large oil interests are accused of attempting to gain, through corrupt public officials, vast holdings that belong to the people. Power interests are believed to be engaged in grabbing natural resources and making the public pay usurious profits for their development. It is charged that there is a monopoly on the production of aluminum. To the extent private enterprise, whether through gigantic corporations or through smaller groups, shows the desire to benefit themselves unduly at the expense of the public, to that extent will the political method have to be invoked to restrain them.

In this country, up to the present time, the political method has been ap-

plied through politically appointed groups given legal authority to exercise a certain amount of control. That is, when people or groups do not exercise their functions in a manner conducive to public welfare, laws are passed and agents appointed to administer these laws. Thus as affecting the well being of the consuming public we have the pure-food act, the drug act, meat-inspection laws, fire prevention regulations, building regulations, and laws of sanitation. In the interest of the employee we have laws regulating the hours of work, the conditions surrounding work, the amount of compensation, and safeguarding against dangerous machinery. Then there are laws governing the employer's liability and determining how and when wages shall be paid. Other regulations are imposed on banks and institutions of trust. Those who enter certain professions and callings also must, in the interest of the public, prove their qualifications.

This political method of regulating affairs is on the increase. Wherever and whenever an industry or a group fails to control itself in the interest of the general public, the public, through the political method, is compelled to assume the responsibility of that control. Thus in this country it would seem that the amount of control exercised by the government, and the extent to which it takes over and manages business and industry in the future, will depend upon the department of private enterprise and the department of organized labor.

Telephone service throughout the nation can be completely paralyzed by the strike of the 263,000 members (1946) of the National Federation of Telephone Workers, lack of steel can cause a shut down of the majority of the factories in the nation should the 800,000 C.I.O. steelworkers (1946) go on strike, a strike of the Railway Brotherhoods can tie up transportation, a strike of the A.F.L. and C.I.O. packing house workers can cut off the supply of meat from the nation, a strike of the 500,000 members (1946) of the United Mine Workers can deprive the nation of coal, and strikes of other unions can prevent the people of the nation from getting clothing, groceries, gas, light, local transportation and other things on which life directly depends or upon which the ability of people to continue productive activity depends.

It is not in the public interest, and should not be tolerated, that one group should starve all the other people of the nation, cause illness and hardship to many thousands through lack of heat, or prevent the other people of the nation from continuing the productive activities upon which their subsistence and the welfare of the nation depend. Therefore, when a strike or a lockout seriously threatens the welfare of the nation there seems to be no recourse but for the government, at least temporarily, to take over the industry under dispute.

The danger under the system of private enterprise is that big business will control the government to its own advantage and to the disadvantage of the people as a whole. Think, for instance, of the power to influence public sentiment of such an organization as the National Association of Manufacturers with a membership (1946) of 14,500 corporations employing 10 million workers.

The danger under the system of politics (socialism) is that the government will be controlled by a few whose good fellowship, wire-pulling and political strategy are able to influence the greatest number of votes, and that productivity and distribution will be handled by cumbersome bureaus and politically appointed managers whose ability is chiefly confined to getting votes for the higher-ups.

Under any system of government the many will be ruled by the few. But the few who run things under socialism may be wire-pullers and their friends who are unable efficiently to handle production and distribution, while the few who run things under private enterprise (capitalism) may be efficient but use their abilities for their own advantage instead of for the benefit of the public.

Socialism thus has its disadvantages, and private enterprise has other disadvantages. In each case the disadvantages chiefly relate to the personal equation of its managers. Not only does this personal equation change from year to year, and not only is it different in different countries, but just now it is difficult to determine the effect atomic fission and perhaps the utilization of the cosmic ray will have on industrial, political and international relations.

If we look back in history to the end of the Stone Age, we find that the use of iron changed not only methods of warfare, but also radically changed society. Then, at a much later date, gunpowder again changed methods of warfare, political boundaries, and the economic situation of many countries. Within our own time aircraft have once more changed the methods of warfare, narrowed the world to a space which makes of it, relative to the ease of reaching any part, merely a small country, and has revolutionized industry. And now comes atomic fission, a great new force to be used for good or evil.

In view of great changes which lie immediately ahead, and in view of the as yet unknown personal equation of the leaders in that near future, it seems wiser to place reliance on observation rather than on untried theory. Each system is now being tried out on a large scale in different parts of the world. It should be apparent, therefore, before too long, from the actual results attained in these areas, whether private enterprise or socialism will do most to insure all the people of the world freedom from want, freedom from fear, freedom of expression and freedom of worship.

**Every Nation, Every
Group and Every
Individual Should
Get a Square Deal**

In a properly organized world, even as in a properly organized nation or in a properly organized industry, there must be division of labor, specialization of parts, and cooperation between those parts. Certain areas of the world are better fitted to grow or manufacture certain products, and other areas are more suited to producing other things. Each type of merchandise should be produced where conditions are best suited to its production. And it should be a function of the United Nations Organization to provide facilities for the equitable exchange of the products of one region for the products of other regions.

When world planning or national planning is supplemented by compulsory measures which regiment the people and force them into narrow grooves of activity, it interferes with freedom of expression. But lack of world planning and national planning is highly wasteful and interferes with freedom from want. It is not the planning which is distasteful, but the compulsion which forces people to follow activities they do not desire.

Through lack of national planning many of the natural resources of the U.S. have been squandered. Timber now sadly needed for paper pulp and for building homes was logged off in earlier days with no provision for reforestation. Oil was pumped from the underground reservoirs and used up with needless extravagance. Farm land was single-cropped to death until much is now worthless. In other areas the top soil was loosened with no provision to keep it from blowing away, or from being washed into the rivers. Ponds and swamps were tilled that crops might be raised on the land thus made avail-

able, and the water no longer retarded, but drained into the rivers almost as fast as it fell, caused the rivers to overflow, inundating and destroying not only vast areas of farming land, but villages also.

It certainly contributes to want when car loads of oranges are dumped into the Pacific Ocean, when peaches and apples are left to rot on the trees, and when wheat and corn are used as fuel in the regions where raised, because they cannot be exchanged for the products of other areas. And it certainly would not contribute to freedom from want were all manufacturing concerns to concentrate on producing washing machines, and neglect to produce other things.

Without compelling people to follow occupations distasteful to them, and without curtailing either initiative or independence so long as they work no injury on others, the government should make a survey of needs and make recommendations based on this survey. Its recommendations should follow the quota system. Certain areas should be called upon voluntarily to produce some crop in quantity such as indicated, with plantings large enough to leave a margin of safety in case of unseasonable weather. Different areas should be allocated other crops, and other regions called upon for manufactured products of a type for which the area has production facilities.

What would people think of an auto manufacturer who, with no demand for his engines except in his completed cars, built three or four times as many engines as he could build or procure car bodies or chassis? World planning and national planning, through the widespread dissemination of information, through tentative quotas whose fulfillment depends upon the voluntary activities of people having regional organization, and through inducements—including public opinion—to discourage quotas being exceeded, but to encourage their being met, can prevent such unwise use of time, materials and energies in world production as is illustrated by the inefficient auto manufacturer.

Whether in time the resources, productivity and business of the countries of the United Nations Organization are chiefly state owned and managed, or are chiefly owned and managed by private enterprise, there will be, as now, division of labor. Whenever there is division of labor there are groups which perform different tasks. Some of these tasks take much preparation and a skill acquired only by many years of application. Some require patient mental training and unusual intelligence, and some require little but brawn. The most obvious groups today are the capitalist, the merchant, the professional, the farmer, and the industrial worker. But within these broad categories are lesser classifications. And between such groups, as previously indicated, there is always a struggle for advantage.

Even should it come to pass that the members of all classes receive equal pay, some groups, because of the greater strain, would feel that they should work shorter hours than those under no such strain. There seems to be no prospect, therefore, under any kind of regime, of everyone being satisfied. One coterie, for instance, may be able to get more significance, or to exert greater political pressure than another group. Until everyone becomes wise enough to strive to contribute his utmost to universal welfare, and wise enough not to overestimate his own importance, there will be some who struggle to gain an advantage in some manner over others.

The common method of solving such problems is for the stronger to ignore the claims of the weaker. When there is a dictatorship, the less popular are shoved to one side with little ado. In the representative form of govern-

ment, the minority are voted down by the majority. Right at the end of World War I a "dry" majority ignored the desires of a "wet" minority. As a result there was prohibition that failed to prohibit, because it was forced upon an unwilling group.

In any country there are always many groups, and these often pull in opposite directions. And in the United Nations Organization there are many nations, some of which will seek their own advantage at the expense of other nations. Yet when any person has a grievance, and feels unjustly treated, he is in a mood to stir up trouble. When any section of the human mind is repressed, it finds some outlet for its energies through a destructive, and often subtle, channel. A repressed proletariat, a repressed merchant class, a repressed professional group, a repressed religious sect, or a repressed nation, are always a potential source of disturbance and dissention.

But psychologists find when adequate recognition is made of a repressed emotion or thought, and some pains are taken, not necessarily to permit it to have its way, but to reconcile it to the rest of the mental structure, that its power for damage ceases; because it then works with, instead of against, the larger organization. They find, also, in settling labor disputes, and even in larger political issues, that a minority recognized, and such measures taken as will convince it that at least it has had a fair hearing, tends to remove the animosity, even though the minority is not given that for which it asks.

In any form of government, therefore, if it is to remain stable, it becomes fundamental that every group—in the United Nations Organization, every country, and in the U.S., every state—and in so far as possible every individual in it, must be given ample consideration and a square deal. In the modern world, disputes must be settled through all the relevant facts being discovered and made public, with conciliation and just arbitration based on these facts instead of violence or war.

As political measures arise, the cosmic alchemist will work for those that promise an increase in productivity, for those that give assurance that there will always be remunerative employment for every person who will work, for those that tend toward the widest practical distribution of wealth, for those that will give economic and cultural advantages to the greatest number of people, and for those that insure adequate consideration of, and a square deal for, everyone, including even the disfavored individual and the unpopular minority.

At all times he will work vigorously for these and other measures which, to the best of his knowledge, will advance all the people of the world toward freedom from want, freedom from fear, freedom of expression and freedom of worship.

Illustration of hereditary combinations.
 Open circles represent normal genes.
 Shaded circles represent defective genes.

Diagram No. 1.

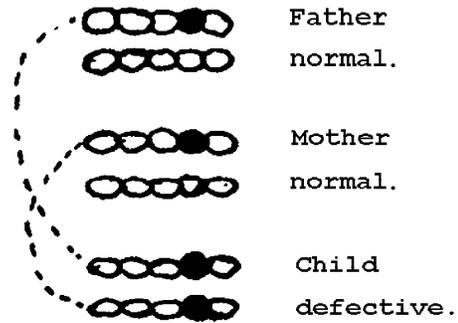


Diagram No. 2.

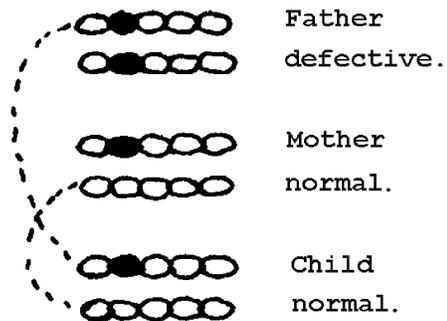


Illustration of hereditary combinations.
Open circles represent normal genes.
Shaded circles represent defective genes.

Diagram No. 3.

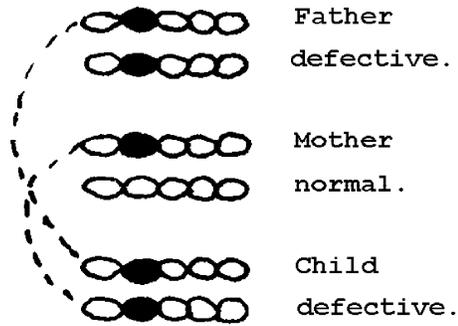


Diagram No. 4.

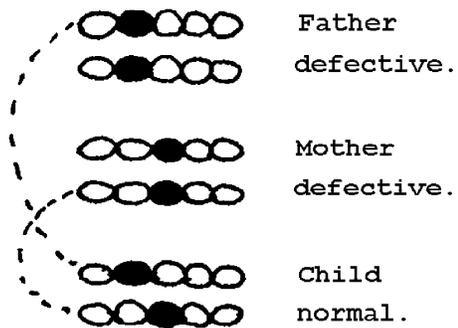
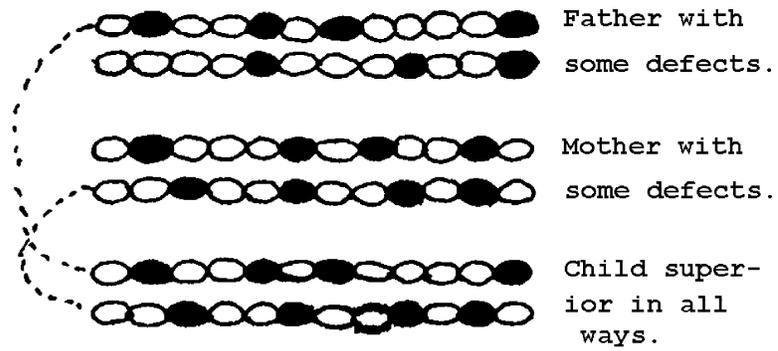


Illustration of hereditary combinations.
Open circles represent normal genes.
Shaded circles represent defective genes.

Diagram No. 5.



Chapter 4

Hereditv and Environment

MANY theories for the betterment of the human race seem so plausible that they strongly seize the imagination of the partially informed and are rushed into legislation on the tide of well-meaning enthusiasm. Already certain eugenic measures have been seriously considered by some of the law-makers, and the future may well bring to pass a demand for legislation aimed at bettering the human stock through permitting only a favored class to bear children.

Not only is this method highly impractical, except for weeding out a very small group of defectives, as will later be explained, but it may be used by the politically unscrupulous as a club held over those who fear being deprived of parenthood. And what is even more significant, it may also be used to blind the people to the importance of superior living conditions as a far more effective means by which may be developed a higher type of man.

It is true that Nature has made use of selective breeding to perfect her various forms, and that stockmen use it successfully in developing superior strains, as do florists and nurserymen. Why, then, the layman has a right to inquire, cannot the same methods be used to produce finer strains of humanity?

Undoubtedly they could if as ruthless methods were applied to human breeding as to the production of other stock. The first principle of successful selective breeding requires innumerable individuals from which to select only the few individuals which show qualities in the desired direction. All the rest must be prevented from propagating. Out of twenty thousand young plum trees, for instance, Burbank would select not over a dozen, and the balance would be consigned to the flames. From these picked individuals, as large a number of offspring would be produced as possible, and from these only a few showing desired tendencies would be selected. The others would be destroyed.

By inbreeding, outbreeding, and constant selection, it is possible to build up in animal stock such qualities as are desired. But only by prohibiting the reproduction of any but a very few picked from as large a number of individuals as possible. These selected few also must then be united to produce progeny, not just as they choose, but between such individuals as the breeder indicates, and he must be able to bring about union between any individuals that fit into his plan.

To start with, he must have a clear idea of the qualities for which he works.

Selective Breeding

Then he must apply his methods with complete thoroughness over a long period of time. Selecting a few individuals showing a tendency in the desired direction, he will mate only these. Then he inbreeds the result, mating brothers with sisters, and parents with offspring, to bring both the strong points and the defects into prominence.

As a result of this inbreeding, a great number of deformed and defective individuals will result, along with a few that show no defects. This host of defective individuals is eliminated, and the more perfect specimens are bred again with close relatives. Again the vast majority are dwarfs, cripples, or in some manner decidedly inferior; a few only showing superior traits. In fact, his object in inbreeding—which is the breeding of close relatives—is to bring the defective traits together, that they may be eliminated from the stock by removing the individuals in which they appear.

Humanity, however, discourages mating close relatives for the very reason that in this manner the defective qualities are brought to the surface and many of the resulting progeny tend to be deaf, blind, crippled, insane, or otherwise defective; even though in a limited few of the individuals so produced certain strong traits are usually accentuated.

But the practical stock breeder unites close relatives deliberately to bring defectives into the world that they, along with the weaknesses they carry, may be eliminated from the strain. Continuing this process to get rid of defects, at intervals he also crosses the few superior individuals left from the discarding process to strengthen the qualities desired, and then for a few generations again inbreeds the progeny to still further get rid of the undesirable qualities by producing and restraining from reproduction other defective individuals. Given such complete control over his stock, with time enough a marked improvement can be brought about.

But I cannot think, at least in our time, that humanity will consent to the deliberate production of defective children, through inbreeding, for the purpose of eliminating them, and the defects they carry, from the human race. Nor that it will consent to prevent all propagation except that of a few individuals selected by a practical breeder, nor that it will permit this breeder to determine whom among these few thus selected may unite. As a preliminary hindrance, I think it would be unusually difficult, with the diverse ideas afloat as to the purpose of life, to get people to agree even on just what qualities for which it would be best to work. Yet with these qualities selected, and a practical breeder in charge, with power to compel breeding as he chose, and to prevent all other breeding, it seems quite certain that a new and superior human type could be built.

Biological Basis of Heredity

Just why inbreeding tends to bring the defects to the surface requires an understanding of the biological basis of heredity. The microscope and the laboratory, during the last two decades, have yielded a vast amount of definite information on this subject, so that what previously was surmise is now definite knowledge. It is knowledge of the kind that enables the experimenter repeatedly to get a specific result from a specific combination. A very wide literature has developed, dealing with these experiments and microscopical studies; but the limitations of this lesson enable me to touch only the more salient points. And even so, as World War II has now ended, and scientific men can return to the research closest to their hearts, any detailed experiments I might cite will no doubt soon be outdated by others made possible by more highly specialized apparatus.

In B. of L. Chapter 5, Course 1, *Laws of Occultism*, Physiology and Correspondence, I have already made some mention of the chromosomes as the physical carriers of heredity, of how these filaments within the reproductive seed reduce to half their original number before fertile union with a cell of opposite polarity, and how the new cell, which by cell division produces the offspring, thus obtains half of its chromosomes from the mother and half of them from the father.

It is now further known that these chromosomes, which in each species are of a definite number, are composed of many hundred bead-like bodies strung together in a very definite order. That is, the nucleus of the reproductive cells carry filament-like chromosomes, which in turn are made up of bead-like strings of smaller bodies called chromomeres. These chromomeres not only are the physical carriers of heredity, but in a given species of animal each bead in the string always governs some particular characteristic, and always occupies the same position in the string. Thus bead No. 3 may govern the color of the eyes, No. 4 the shape of the nose, and No. 5 the texture of the skin; and it may be depended upon that the given characteristic is governed by the bead of this number, and not by some other bead.

The definite hereditary characteristics which are carried by the chromomeres are called genes. But the foremost biologists do not assert that the physical beads, or chromomeres, are the actual elements of heredity. They say that the actual elements of heredity, whatever they may be, always seem to be associated with these physical beads according to a definite plan. From the standpoint of occult science, the actual elements of heredity are the vibratory rates in the astral substance associated with the beads. But because the elements of heredity are so associated, it is convenient to use these physical beads, that may be seen with a strong microscope to be strung along the filaments of the chromosomes, as the actual genes.

One string of genes is supplied by the mother, and one string by the father, so that for every hereditary characteristic there are two beads, one of the pair furnished by each of the parents. And No. 3 in each string has to do with the same characteristic, so that both members of the pair always have an influence, let us say, over the color of the eyes. Each member of any pair of genes, one of the pair being furnished by each parents, thus always has the same general function.

This doubling of the genes is nature's insurance against defectiveness; for commonly if one member of the pair is defective, the other sound gene has strength enough so that no defect appears in the offspring. That is, if the gene from the mother governing hearing is defective, the mother being deaf, and the same gene from the father is sound, the offspring would show no weakness in this respect. But if both members of the pair were defective, the offspring would be deaf.

The normal gene, because of its strength to impress its qualities on the offspring, is called dominant; and the defective gene, because it has much less power to influence the offspring, is called recessive. As a matter of experiment it is found, according to the long recognized Mendel's Law, in random matings when the dominant genes and the recessive genes for the same characteristic are equally numerous that the offspring show the characteristics of the dominant genes three times as often as they show the characteristics of the recessive genes. This results because when a dominant gene pairs with a recessive gene the dominant characteristic shows, as it does also when a dominant pairs with another dominant. Only when two recessive genes

governing the characteristic are paired does the defective trait commonly appear in the offspring.

Dominant genes that are a disadvantage do occur, but are extremely rare. One, for instance, is that which causes the fingers to have only two joints instead of the normal three. But usually the dominant gene of a pair determines a characteristic that is beneficial to the individual. In a state of natural competition between forms of life there is thus a gradual weeding out of the recessive genes through the failure to live and propagate of those individuals that are weakened by the possession of two defective genes of the same pair.

CHILDREN INFERIOR TO BOTH PARENTS (See diagram No. 1 on page 46, chapter 3): This also explains why children sometimes possess characteristics that are exhibited by neither of the parents. In both parents, and perhaps in the more remote ancestors as far back as can be traced, because in each instance a recessive gene was paired with a dominant gene, the characteristics were strong and normal. In their children, likewise, it would be possible that the dominant gene of one would unite with the dominant gene of the other to produce normal results. Also, if the dominant gene of one united to the recessive gene of the other, the result would be a normal child. Or if the recessive gene of the one united to the dominant gene of the other the result would be normal. Any one of these three combinations would produce a child normal like the parents.

Averages, where human reproduction is concerned, according to the teachings of occult science, are upset by the mental attitude of the parents previous to, and at the time of, conception. But if we disregard mental and emotional factors as having an influence, on the average of one child out of every four, from parents such as we are considering, would be defective, and thus unlike either parents, because it would get the one recessive gene from the father and the one recessive gene from the mother in the same pair. Thus from two sound parents can be born, through the known laws of inheritance, a child that is feeble-minded, deaf, blind, lame, lazy, irritable, or incorrigible.

CHILDREN LIKE SUPERIOR PARENT (See diagram No. 2 on page 46, chapter 3): If one parent has a pair of genes composed of one dominant and one recessive, and the other parent has the same pair composed of two recessives, the one parent will be normal and the other parent will be defective. Under such circumstances a child may receive a gene that is recessive from one parent, and a gene that is dominant from the other parent, and thus be quite normal, like the superior parent.

CHILDREN LIKE INFERIOR PARENT (See diagram No. 3 on page 47, chapter 3): Or from the same parents a child may get a defective gene from the father and a defective gene from the mother, both in the same pair, and thus exhibit the weakness of the inferior parent.

CHILDREN SUPERIOR TO BOTH PARENTS (See diagram No. 4 on page 47, chapter 3): Feeble-mindedness, indolence, incorrigibility, irritability and other deficiencies often arise in different people from genes that are not of the same pair. That is, two people may both be feeble-minded, but not exactly feeble-minded in the same way. Two people may be deaf or blind, and the deafness, or blindness be a slightly different kind of deafness or blindness, arising not from the same, but from adjoining pairs of genes. Of course, in people who are closely related, a defect affecting a given part usually arises from the same pair of genes, but with people not closely related it may well arise from genes lying in quite different pairs.

The defect for feeble-mindedness may come from one pair of genes that

are recessive in one individual, and from another pair of genes that are recessive in another individual. These two, when they unite, may then contribute one dominant gene to each defective pair of the other, so that both pairs of genes in the offspring have one normal gene. Thus from two feebleminded parents it is quite possible to get children who are bright and intelligent, superior to both parents.

GENIUS (See diagram No. 5 on page 48, chapter 3): Defective genes are scattered very thoroughly throughout the human race. When the happy combination of genes occurs in which the defective genes of one parent are paired with normal genes of the other parent, they become supplementary, and bring forth a strong trait. And sometimes the defective pairs of one string may be united only to normals in the other string, and the recessives in the other string only to normals in the one string. Thus the strong points are all brought out, and the weak points from both parents are entirely submerged. To the extent this takes place, we have an individual who in all respects is superior.

We have discussed these strings of genes as if they were each an unbroken string, when as a matter of fact there are a number of sections of filament, each section called a chromosome. From the father, then, a child may get a certain segment from either the father's father, or the father's mother. Certain genes that do not give much evidence may come from still more remote ancestors, and be carried along unnoticed until brought into combination with another segment that permits them more pronounced expression. That is, in outbreeding, such as is the custom of humanity, the hereditary genes of the 48 distinct chromosomes that are contained in each human reproductive cell have opportunity to make an infinite number of different combinations, producing very diverse individuals. And when certain unusual combinations occur that afford supplementary genes that cover up common defects, and that bring a number of striking dominant genes together as qualities in a single individual, we have the physical requirements for genius.

Tall parents have more tall offspring on the average, because the genes giving tallness are more numerous than those giving shortness. Yet on the average some short offspring will occur, because the parents nearly always have some genes giving shortness. So with eye-color, with facial resemblance, and with traits of character. People of the same family more often resemble each other, because they have more genes in common than people not of the same family. Yet, on the average, because of the diverse manner in which genes combine, the difference between members of a family are about one-half as great as the differences between those not closely related. That is because, and not in violation of, the known processes of inheritance, certain members of a family are unlike other members of the same family.

Furthermore, because the method employed in the human race to improve it has been to cover up the defective genes through marriage with another who has the same genes normal, we find about the same genes, or inheritance factors, scattered throughout the human race. People, mostly, who are inferior, delinquent, criminal, stupid and otherwise defective because of inherited traits, merely happen to have two defective genes in the same pairs, while the normal individual has more normals paired with the same defective genes, and the decidedly superior person has a happy combination in which the defective genes in both strings are largely supplemented by a dominant of the same pair.

This covering up process has gone on from primitive times. The laws of

Like Produces Like

the tribe usually do not permit individuals of the same clan to marry. A man of one totem must marry a woman of a different totem. The utmost pains are taken by savage people, and laws are passed in civilized countries to prevent close relatives from marrying. The marrying of close relatives, because the genes are so similar, tends to bring the defective genes into pairs, and the dominant genes together in other pairs. This pairing of recessive genes results in defective individuals. But when by marriage with one to whom there is no close relationship, a dominant is paired with a defective, the defective gene is not removed from the race, for it will still persist and will be passed on to the next generation. Yet it is covered up, and the individual who carries it, and who passes it on, is normal.

Because the various genes, both normal and defective, have been so thoroughly scattered throughout humanity, the eradication of deficiency due to recessive genes is too slow to make the claims of eugenics very attractive. Although the time may come when by chemical analysis, or by other means, it can be determined what genes an individual carries that are dominant and what genes he carries that are defective, there is no way at present to determine this except in the small class of individuals who have both members of a pair recessive, and are therefore deficient. Yet these represent but a small number of those who possess at least one of the defective genes, and who therefore are carriers of it, so that in the next generation it may pair with another recessive, and defectiveness result.

According to the latest statistics available, the feeble-minded make up about 1/3 of 1% of the population, say 440,000 in the U. S. A. Supposing these all to be due to heredity, they each have a single pair of defective genes, and by calculation the known proportion of those who have a single gene to those who have both members of a pair alike, it works out as 10% of the population, or say, there are 13,200,000 normal individuals who carry feeble-minded genes. There is left, then, some 118,360,000 people in the U. S. who carry no feeble-minded genes.

If it were possible to prevent the 440,000 feeble-minded and the 13,200,000 carriers from producing offspring, hereditary feeble-mindedness would disappear in a single generation. But at present there is no way to distinguish the 13,200,000 carriers from the 118,800,000 who are not carriers of this defective gene.

According to R. A. Fisher, 11% of the feeble-minded of any generation come from the mating of those who are feeble-minded, and 89% come from the mating of the normal individuals of the carrier group. We thus could get rid in one generation of 11% of hereditary feeble-mindedness by prohibiting all feeble-minded persons from bearing children; but the carrier group would still produce 391,600 feeble-minded, and after the 11% were removed further reduction would be increasingly slower. So slow that Fisher computes that if the proportion of the feeble-minded were one in a thousand normal individuals, that it would require 68 generations, or two to three thousand years, to reduce the number to one in ten thousand normal individuals by prohibiting the feeble-minded from propagating.

There can be no doubt that certain individuals should not be permitted to propagate, and I have no intention of disparaging the value to society of getting rid of 11% of defectives of certain types in the first generation by making it impossible for them to bring children into the world. But at the same time I do not feel that a process that requires thousands of years to reduce the number to one-tenth their present strength, and that would not completely eradi-

cate them even after several thousand years more, holds forth any great promise of effectively eliminating from our midst the delinquent, the feebleminded, the insane, the criminal, and the otherwise seriously defective.

There are, however, four other methods—the mental, the astrological, the radiational, and the environmental—each one of which offers the hope of much swifter and satisfactory solution to the problem. The mental yet requires competent experimental research to determine just what results may be expected from it. The radiational method also requires experimental work to develop a proper technique. But enough is known about the astrological method and the environmental method to make it quite certain that swift and positive results of a most favorable nature may be obtained from their application.

In the ancient mysteries it was taught, as I have explained in detail in B. of L. Course 4, *Ancient Masonry*, that the power of thoughts and aspirations of the parents preceding their union have a definite influence upon the general type of soul attracted to them for incarnation. And it was emphasized that in addition to the general level of harmony or discord maintained customarily by them, that the specific thoughts and emotions, as well as their intensity, at the time of union attract to them, by the magnetic field thus set up, a soul that corresponds closely in its aspirations and in its harmonies and discords, to their combined thought energies then set in motion.

Although their teachings also embraced the effect of loving emotions and kindly thought images to rejuvenate and revitalize each other, the most important part of the ancient Ansaitic Mysteries revolved around how, through formulating and holding an ideal mental pattern, superior children might be brought into the world. The teaching was known to initiates as the Legacy of Aphrodite.

Now it is anything but scientific to draw conclusions from a few known instances. But every now and then through the newspapers, or through personal acquaintance with the case, instances are brought to the attention in which one parent, being deeply in love with someone from whom separated, holds the image of this loved one in the mind strongly and constantly, and that a child is born greatly resembling this absent person, who is not the other parent.

As a single instance of this power of mind to shape the image of the unborn child, there was given in the Los Angeles Daily News, issue of Feb. 13, 1931, the picture of Nancy Ellen Crouch, 9 years of age, together with the picture of the bust of a child by Tochini, showing the remarkable resemblance between the two. This bust was then 130 years old. The father is quoted as saying that previous to the birth of the daughter he had loved this bit of statuary ardently, had it in his mind almost constantly, and even called it his little marble daughter. Is it any wonder that the child was an almost exact image of the face portrayed in marble?

Just how potent such mental influences are will never be known until experiments are made and data carefully collected to determine it. But we do know that from the same parents are born children possessing the most diverse qualities. With a million sperms present, containing, we may suppose, strings of genes derived in various proportions from different ancestors, there is opportunity for unusually favorable, or unusually unfavorable, combinations. Unlike Hereford cattle, or Reid's yellow dent corn, humans do not breed true to type, because strains have not been made permanent through inbreed-

The Mental Method

ing and selection. Something, nevertheless, determines that one particular sperm out of the million present shall reach and fertilize the ovum. Something determines that the gene string furnished by the female, likewise, is one string and not another.

I know of no experiments to determine if the thoughts and aspirations of the mother previously have an influence on which string of genes is expelled and which retained during the process of maturation. Nor to determine if the combined thoughts of both parents at the time of union give a magnetic polarity to a certain sperm that enables this particular one of the million present to reach and fertilize the ovum. These things have not been experimentally determined yet, but they offer a most attractive and useful field of investigation.

We do know, however, that something, and not mere chance, determines the string of genes possessed by the fertilized egg, and that, consequently, will be possessed by the child. And we do know that in both plants and animals when the gene combinations are supplementary that there may be striking results. Certain races of maize, for instance, both of which are short, weak, spindling, and producing almost no yield of corn, when mated together give large, vigorous offspring with a high yield of corn. Also, our great geniuses often have brothers and sisters who show no remarkable traits. Either the thoughts and emotions of the parents were different when genius was conceived, or some other condition was present, that determined the unusual combination of genes that made genius possible.

The Astrological Method

Of these other conditions the planetary influences at the time are certainly most potent factors. By gauging the time of conception one may determine, within certain limits, the kind of birth-chart a child shall have. Looking 273 days ahead in the ephemeris will indicate the sign the sun will be in at birth, and also the distribution and aspects between the heavier planets. It is true that conception may not be coincident with union. But in several instances known to me personally in which the time was selected for union with a view to having a child with a particular birth-chart, following the general rule regarding the prenatal epoch and birth, in each the degree of the moon at the time of union became either the degree on the Ascendant or Descendant, as indicated by the rule, at the time the child was born.

I must confess, however, that on several other occasions I have assisted friends to pick a time for union that would give the child an unusually favorable birth-chart in which the results were not so favorable because there was no conception. It is doubtless too much to expect that merely by picking a favorable time for union that just any combination of parents can give birth to a marvel of intelligence and nobility. In the instances cited, it may have been that the emotional and mental levels of the parents were not high enough to attract a soul of the marked qualities they hoped their child to possess, or it may have been due to other conditions.

Usually the planetary configurations to give an unusually favorable chart are present only at rather long intervals, and parents who desire children often do not care for the postponement necessary to bring a child into the world during one of these exceptional periods. But even within the period of a year some times are far more favorable than others. If, for instance, two heavy planets are in opposition, it is possible to have a child born when the sun is square to both, or when the sun is trine to one and sextile the other. Furthermore, the rather limited experience I have had with the selection in

advance of the birth-chart of a wanted child convinces me that the selection of the rising sign by observing the position of the moon at the time of union is not only well worth while, but quite feasible. Anyone who is familiar with rectification of the horoscope by means of the prenatal epoch, as explained in Chapter 8, Course 10-2, *Natal Astrology: Progressing the Horoscope*, will be able to determine, by means of the same rule, when a child should be conceived to have a certain birth-chart.

Undoubtedly, we still have a great deal to learn about predetermining the birth-chart, and thus the character of the child, through the application of astrological laws; but my own observation of actual results thus obtained convinces me that even with our present knowledge we can improve the race through this means quite rapidly and effectively. It is well worth a trial, instead of the ordinary hit and miss method, by anyone contemplating the bearing of offspring.

Aside from the unusual individuals produced by unique gene combinations, we have in nature other marked alterations produced by changes in the materials of which the genes are composed. As observed by intensive study, the unknown agent in nature that commonly causes the change is so minute that it affects only one of a pair. When, however, the substance of which the gene is composed is changed, the characteristic it influences in the offspring is likewise changed. Furthermore, the divergence from type is an inheritable quality. That is, any changes in the structure or functions of the offspring that are brought about by alterations in the substance of the genes—and such changes often are remarkably great—become a permanent acquisition of the strain. Such changes are observed in nature, often giving entirely new types. And these new types breed true. From such mutations, as they are called, new strains also are derived under artificial conditions.

Most mutations, as observed experimentally, are disadvantageous to the organism. But as occurring in nature, some are no doubt advantageous and give a superiority that enables the organism to survive in competition with others in which the new characteristic is lacking. Hundreds of new varieties of animal life have been produced in the laboratory by artificially stimulating mutation. These new varieties breed true to the new type; and it is quite certain that in nature new species are derived through a similar process.

One of the most interesting things about these mutation is that they can be, and are, produced by radiations. It is interesting, among other reasons, because we are just moving into a period of history in which atomic fission apparently will be used widely as a source of industrial energy, as well as in bombs during warfare. And atomic fission is accompanied by radiations of great power. The question is thus raised not merely how extensively these radiations may cause mutations in the plants and animals accessible to them, but also what mutations they may cause in the human species.

It is known, through extensive experiments, that when a developing organism is exposed to the Xray, which is less powerful than some of the radiation of atomic fission, that some of the genes are altered without being destroyed. Not all the genes are so altered, but enough of them that the resulting organism is an entirely new type. Other radiations in nature also affect the gene structure. Babcock and Collins, as well as Hanson and Heys, carrying out extensive investigations, are of the opinion that the mutations that are known to take place in nature, and that occur spontaneously in the laboratory, result from some natural source of radiation. They bred fruit

The Radiational Method

flies in a region where there was little radiation, and others in a region where the radiation was known to be about twice as great. It was found that the number of mutations was much greater in the region where natural radiation was most intense.

As yet we have not advanced far enough in our knowledge of the effect of such radiation upon the substance of the genes to be able to apply it intelligently with a view to changing the genes in a manner that will give desirable and predetermined results. But with the knowledge that the genes, and thus the inheritance factors, can be thus influenced, we may hope confidently that the method, more and more, will be brought under control, and ultimately, through preliminary experiments on lower forms, be brought to a state of perfection in which it may be applied effectively to the betterment of the human stock.

In the experiments referred to, the radiations were those of radioactive minerals within the earth's crust. But these, X-rays, and the emanations accompanying atomic fission are by no means the only radiations that possibly may produce a profound effect upon the structure of the genes. Both the thoughts of the parents and the radiations of the planets may very well, not merely determine the gene combination which takes place at conception, but also may have an influence to alter the gene material at the time of union and during the process of gestation. Material science, I know, scoffs at birth-marks, and all such influences of the mind of the mother over her babe during gestation. But the number of those who read this who personally know of instances where happenings to the mother have impressed themselves on the babe is so great that I feel it unnecessary to offer comment or detailed proof.

Sex-Linked Characteristics

Just at this point, and before a discussion of the environmental method of improving the human stock, some mention should be made of sex-linked characteristics. These characteristics explain why the daughter always inherits certain characteristics from her father, and why the son always inherits certain characteristics from his mother.

It has been found in certain animals, notably insects, that the female at the very beginning of its existence as a single cell always has one more chromosome than the male. The female has an even number of chromosomes, the two of each pair being alike; but instead of one of these pairs the male has a single chromosome, called X-chromosome. But in other animals, including man, the X-chromosome of the male has for its mate a minute and rudimentary chromosome, called the Y-chromosome. The Y-chromosome does not appear in females. This makes it possible to trace a particular X-chromosome, or a particular Y-chromosome, from one generation to another, along with the group of characteristics determined by its genes.

The germ cells of a woman contain 48 chromosomes, including two X-chromosomes. The germ cells of a man contain 48 chromosomes, including one X-chromosome and one Y-chromosome. The X-chromosome of a father, together with the different characteristics it influences, always passes from a father to his daughter, never to his sons. The sons always get their single X-chromosome and the different characteristics it influences, from the mother, and never from the father. Thus it is possible to trace from generation to generation, from father to daughter, and from mother to son, those particular qualities that are gathered together in the chromosome that also determines sex.

This discovery of the sex chromosome also substantiates a very ancient

occult doctrine; the doctrine that a male is a male, and a female is a female, from the very moment of conception. This doctrine was brought into some question through the discovery of the effect of the endocrine glands in altering secondary sex characteristics. But if the present teachings of biology are correct sex is far more deep-seated than any external qualities or actions. Gland treatment may cause a female to develop strong male tendencies and a masculine appearance, but the real sex is part and parcel of the cells. At conception, if there are two X-chromosomes the child is a girl and its germ-cells will always have two X-chromosomes. If at conception there is an X-chromosome and a Y-chromosome, the child is a boy, and its germ-cells all continue to carry the Y-chromosomes. A female soul may have a body that expresses masculine characteristics, but the germ-cells, each containing two X-chromosomes, definitely determines the sex as female. Nor can we imagine a male soul incarnated in a female form. Such impressions are due merely to external appearances.

Thus far we have considered the genes as if they of themselves produced the characteristics observed in heredity. But experiments very completely show that the genes produce certain effects under one set of conditions, and that under another set of conditions the same genes give rise to very different attributes.

Thus an individual that normally would become a female, having two X-chromosomes, develops many male characteristics if the male hormone is caused to circulate in its body, or if its ovary is removed and a male gland is substituted. A child that otherwise would become a cretin, a dwarfed imbecile, becomes an intelligent, normal person when fed thyroxin. And this thyroid chemical can be manufactured synthetically, as can the active principle of some of the other endocrine glands. Thus, to a great extent, the genes are dependent upon the endocrine glands in developing their hereditary traits, and the glands in turn, to manufacture a normal quantity of their secretion, are dependent upon certain vitamins and other factors in the diet. Thus can certain hereditary traits be altered and certain hereditary deficiencies overcome by supplying the factors that enter into the composition of the gland secretions.

Not only do the vitamins profoundly affect the development of an organism, but many instances can be cited in which the external environment affects a hereditary character. Thus R. A. Emerson found that the hereditary color of maize may be altered by growing conditions. Red plants produce red offspring, and green plants produce green offspring. Yet true red plants grown in the shade are green like the green plants which are green through heredity.

To what extent characteristics which are acquired through the influence of environment are inherited by the offspring is at the present moment a subject of debate among scientists. But there is increasing evidence that, at least in some degree, such acquired characteristics are inherited. And at least we have irrefutable evidence that in spite of inheritance suitable environmental conditions can eliminate most disease, can cause those who otherwise would be criminal to be straight-forward citizens, and can increase not merely the knowledge of the individual, but also his ability to learn.

A tendency toward tuberculosis, toward diabetes, or toward some other disease runs in certain families. That is, there is a hereditary weakness which is handed down from one generation to the next. But under environmental conditions in which the individual gets proper foods, fresh air and sunshine,

The Environmental Method

and does not come in contact with the tubercle bacillus, he does not have tuberculosis even though his ancestors and the other members of his family have died of it. Nor, if he avoids cane sugar and the emergency emotions, is he apt to get diabetes even though this disease has afflicted the members of his family for generations.

The tendency toward insanity is handed down, from generation to generation in certain families. Yet when these people are given instructions as to what to expect during the period of puberty and menopause, and perhaps given hormone treatment to ease the strain, they weather these periods with no great mental difficulty. And when instructed on the cause of mental breakdown, as explained in Chapter 9, Course 5, *Esoteric Psychology*, and are shielded from too severe impact and stress, they often remain quite normal throughout long lives.

Heredity is not a force or entity set off from other conditions of development. It is something that develops in one way under certain conditions, and in another way under other conditions. And experienced biologists have come to believe that any kind of change of characteristics that can be induced by altering genes, can likewise be induced (if we know how) by altering conditions.

The fundamental urges of life, whose strength and harmony or discord are mapped in the human birth-chart, cannot successfully be repressed. But, as explained in detail in Chapter 7, Course 5, *Esoteric Psychology*, they can, by proper environmental conditions, be conditioned to express through constructive and beneficial channels. A child born with a strong drive for significance, as indicated by a prominent birth-chart Sun, will struggle all his life to gain the esteem of others. If, at a very early age, he finds he can gain that significance through leading a gang of young hoodlums on pillaging forays, the satisfaction he derives from being looked up to as a daring leader by his irresponsible associates is apt to condition him to become a leader in criminal activities in adult life.

Or if he is hungry as a child, and can only satisfy that hunger by stealing food from the neighborhood vegetable stands, he becomes so conditioned that later in life he is apt to turn to burglary as a profession.

Yet had the environmental conditions been such as to enable either child to have satisfied his quite natural urges through socially beneficial behavior, he would have grown to become an honest and useful citizen.

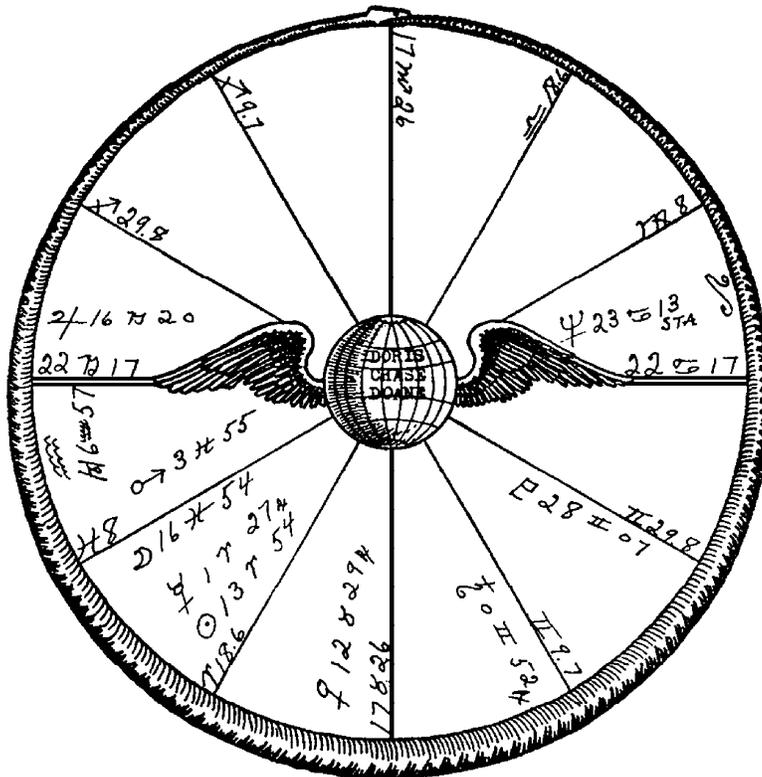
Chapter two of the reference book, *When and What Events Will Happen*¹, gives the details of experiments with twins and with the children of those feebleminded, and Chapter 5, Course 5, *Esoteric Psychology* mentions them in less detail. True twins, identical twins that are formed before birth by halving of the original fertilized egg, carry exactly duplicate sets of genes, and thus have exactly the same hereditary characteristics. Intelligence tests given such twins who have grown up together have been found to be practically identical, but when the twins have been separated since early childhood and reared amid quite different social and intellectual environments, the difference in their I.Q.'s and the difference in their mental and emotional attitude toward the same situation is as great as if they belonged to different families. And it has been found that the orphans of feebleminded parents, when adopted by, and reared in, highly intelligent families, have an I.Q. not below, but well above normal.

Instead, therefore of encouraging doubtful legislation for the eradication of criminals and defectives through wholesale sterilization, the cosmic alche-

mist will encourage the study of the power of mind, the power of radiation, and the power of gland extracts, to improve the offspring. He will advocate predetermining the astrological birth-chart, and he will work unremittingly to raise the general standard of living throughout the world.

1. Out of print, see: *Astrology: 30 Years Research*

Notes



DORIS CHASE DOANE

April 4, 1913, 1:57 a.m. 71:15W. 42N.

Data given by her personally.

1932, graduated Wilfred Academy: Sun semi-sextile Saturn p. 1933, entered nurse's training: Sun sextile Mars r. 1938, vivid psychic experiences, dedicated life to humanity, shopped for Truth: Mars trine Neptune r.

1939, in charge of large astrological and occult library: Mercury conjunction Sun r.

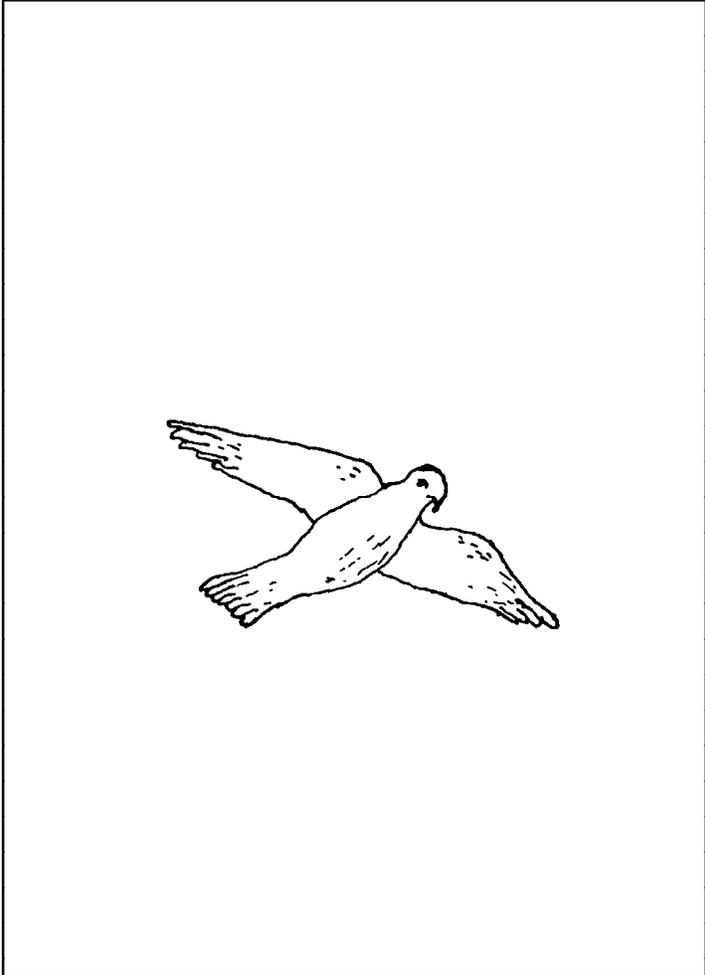
1941, joined Church of Light: Sun conjunction Venus r.

1942, started to work for C. of L.: Venus sextile Pluto p.

1943, left church to attend U.C.L.A., majoring in psychology and sociology: Mercury square Jupiter p.

1944, married Edward Doane, returned to work for C. of L.: Venus sextile Pluto r.

1945, became Hermetician: Sun sextile Jupiter r.



Chapter 5

How To Be Spiritual

BEFORE any attempt is made to give instructions on how to be spiritual we must first have a clear cut idea of what is meant by that term. Before we can intelligently discuss how to get something, we must first know what it is that we are trying to get. Yet the idea of spirituality commonly held is anything but clear cut and well defined.

To be sure, the word "spiritual" is to be heard on every lip in all those circles which converse so fluently about the aspirations of the human heart. Yet I can recall no word that conveys so many divergent meanings, or about which, in the minds of those who speak of it most frequently, there is such utter confusion. It seems to be taken for granted, by those who write and talk so assuredly about it, that there is nothing of higher import to man; yet, when pinned down to any clear statement, opinions differ as widely as the poles, or at least as widely as West is from East; for the Oriental conception of spirituality varies from the Occidental conception no less than the dreamy, passive temperament of the peoples of such languid climes is opposed by the aggressive, red-blooded enterprise of a temperamentally vigorous and virile race.

There is prevalent today an Oriental notion of spirituality that arises from the view that life is an intolerable condition to be endured only because it is forced upon the individual and cannot be avoided, and that whatever effort must be expended may best be devoted to those acts which will enable the individual to escape from the wheel of karma and rebirth into the negation of nirvana. But entwined with these purely Oriental notions are numerous inheritances from Christianity, long since outgrown in their actual practice, but which theoretically are expounded as spiritual virtues.

No one is so impractical, for instance, as to insist that a gangster shall take still other of his belongings when the gangster, either by force of arms or by law, takes part of them; although we are still taught from the pulpit it is a virtue to give a man one's cloak if by law he takes away one's coat. Nor when smitten do we turn the other cheek; for if we did we should suffer the fate of those adjoining nations that offered no resistance to Hitler, or the same fatality that overtook the one who gave this precept. Most of us recognize that the doctrine of meekness leads to slavery, and that instead of mourning being a blessing, it is psychologically a crime. Yet these and a dozen other notions, including the idea that Deity is pained to see man enjoy himself, and that the saintly life is lived only by those who make themselves unusually miserable,

are vaguely blended with Oriental views on the desirability of escaping life, and together comprise what passes among many for spirituality.

The Oriental views I have discussed in some detail in Chapters 7 & 8, Course 2, *Astrological Signatures*. Here, therefore, I shall not consume space by discussing such ideas. Nor are they here mentioned in a carping, fault-finding spirit; but only because no clear conception of real spirituality can be presented without at least thus briefly sweeping away the rubbish and debris with which the centuries have covered it; and because, further, it is only fair to make plain at the start of this discourse that there is a distinctly Western conception of spirituality which is quite dissimilar to either that of the Orient or that of orthodox Christianity.

This dissimilarity is most pronounced. For instance, the Western cosmic alchemist places very little emphasis on what people are not to do, and instead of the many prohibitions of the Orient, and the thou shalt nots of Christianity, he constantly insists that something should be done, and points out specifically what that something is.

Instead of a vocabulary of Sanskrit words that to most Western students may mean nothing or anything; instead of the Latin and psychological pageantry employed by the Roman Catholics to impress their devotees with the holiness of their leaders; and instead of the ambiguous and contradictory passages that Protestants make mean anything they wish, and thus are able to present a Scriptural quotation to prove whatever they may desire; the Western School uses as plain language as possible, carefully defines such technical terms as must be employed, and if any feeling of mystery lingers in the student's mind, deems that its work has been ineffectually presented.

Then again, a certain mood of fatality and inevitability is engendered by the Eastern doctrines; and while predestination is not so vigorously debated in the Church as it once was, the conception still prevails in Christian circles that instead of being dependent upon initiative, intelligence and effort, man is largely dependent upon the grace and mercy of a Divine Being who can be wheedled into granting special and quite unmerited favors.

But the cosmic alchemist perceives that all nature is under law, and not subject to the whims and caprices of either Jehovah or His Son. That there are intelligences higher than man he has good reason to believe. Nor does he scoff at prayers, but considers that they also operate under laws; and these laws he strives to understand. He believes, furthermore, that there is an all-pervading Deific Intelligence Whom he calls God. But above all, he emphasizes the importance, not of permitting things to happen because apparently they are foreordained, but of applying initiative and intelligence towards making those things happen which he deems to be in the direction of individual betterment and human and universal progress. He considers man not merely as an inert and passive creature, but as a dynamic force capable of uniting himself to Deity for the purpose of accomplishing a useful and progressive work in the constantly expanding domain of universal development.

Spiritual Values

Now either spirituality is real, and has come meaning to life, or it is a vague nothingness. If it has a value to life, it must contribute either to quantity or to quality; that is, to length of life or to its richness, because aside from these two there can be no value.

Orientalists imply, with their doctrine of repeated human births on earth, that the region where the human soul can effectively express itself is more restricted and narrow, while Western cosmic alchemists find innumerable

realms in space in which, by means of finer vehicles, mankind can work and develop and continue a vividly self-conscious and progressive existence. But if life has a value, both its duration and what is thought, felt and done in its duration are significant.

We never hear the term spirituality applied to mere duration of life. At least the duration of physical life cannot be used as a measure of spirituality. For although a Sequoia tree may gain experiences that contribute quality during its existence, it is probable that its spirituality is much less than that of many men who live less than one-fortieth of the time it thrives on earth. Yet duration of life, because it affords the opportunity to develop the soul, and affords man the opportunity to gain spiritual treasures, has a very real value.

Mere duration of life is not spirituality, as spirituality depends upon how the duration is utilized. The opportunity is not the treasure; but has a value in that it makes it possible to obtain the treasure. Yet aside from this duration, which has spiritual value only as an opportunity, there is left of life only one thing of value, and that is the quality of life. Consequently, true spirituality must in some manner relate to the quality of the thoughts, feelings and actions of life.

Experiences add states of consciousness to the soul, and these through increasing the knowledge give a certain quality to the life. Yet many thoughts, feelings and actions while affecting the quality of the life do not increase its spirituality. Spirituality is not intelligence, it is not merely activity, nor is it merely knowledge, nor all of these three. It is not the quality of life resulting from its complexity, but the quality of life that, irrespective of its complexity, tends to lift it to a higher level.

Even as physical objects have two other dimensions than that of length, so has life two distinct and different measurements of quality. Of course, considered from the standpoint of the movements of a physical, and therefore three-dimensional, entity, time is the fourth dimension. But when we measure states of consciousness we must consider life from another view. And as we are familiar with three dimensions, all at right angles to each other, for the sake of simplicity of illustration let us also consider life as having three dimensions, all at right angles to each other and thus to be measured much as we measure the volume of some physical object.

From this analogical viewpoint we may as well consider time as most people do, as the measure of the length of life. As the breadth of anything is measured at right angles to its length, from this view point it would seem that the breadth of life would be measured by the number, variety and intensity of its experiences. Thus in one of its dimensions a life is rich in proportion to the amount of thought, feeling and action packed into it.

Yet however active a man may be, however varied his experiences, however much he has felt, and however much knowledge he has acquired, from these and the length of his life its value cannot be completely measured. To appraise its worth, in addition to these two measurements at right angles to each other there is needed another measurement at right angles to both of these, even as to measure physical volume the thickness of that which is to be measured must be ascertained as well as the length and breadth. This dimension of thickness, when applied to man's life, relates to the refinement, or vibratory level, of the thoughts, feelings and actions. It is the distance these are above those of the brutes. It is the lowness or the height of this vibratory level that affords, regardless of the length of the life or its richness in breadth, the true measure of its spirituality.

In the Chapter 1, Course 20, *The Next Life*, it is explained that there are innumerable levels of the inner-plane world, on each of which life exists. Each level has its own basic vibratory rate. And it is there pointed out that everything has a dominant vibratory rate, and that on the inner-plane the principle of resonance supersedes the law of gravitation. Not only after physical dissolution, but in so far as the astral form and soul are concerned while they are still in the flesh, people gravitate to the inner-plane level the basic vibratory rate of which most nearly is that of their own dominant vibratory rate. This attraction is as inevitable, and as powerful, as is the force of gravitation to hold their physical bodies to the earth.

Thus from the inner-plane effect we have a quite clear criterion of that which tends in the direction of spirituality. Any thought or experience which tends to raise the individual's dominant vibratory rate tends to increase his spirituality, and any thought or experience which tends to lower his dominant vibratory rate decreases his spirituality. This dominant vibratory rate is little influenced by knowledge as such. But it is powerfully influenced by the emotions.

Knowledge when used for selfish ends, to enslave others, and to find means to enable the individual to be more brutal, detracts from spirituality. The lowest astral levels are inhabited by those who while on earth had keen intellects and had acquired much knowledge, but who so decreased their dominant vibratory rate by using that knowledge to cause others misery that they have gravitated to the very slums of the inner world. Either length or life or breadth of life is valuable in that it affords opportunity to increase the spirituality, but unless thus utilized it has no power to add to the life in this direction.

In general, because commonly they are accompanied by emotions that possess a very high vibration and constructive potency on the inner-plane, we may broadly classify all those thoughts, feelings and actions that spring from a desire to help others, rather than to gain some profit for themselves, as spiritual. Such constructive efforts and the emotional states accompanying them generate some of the highest vibratory rates known to human life, and consequently are very potent sources of true spirituality.

People add most to their spirituality who live by the universal moral code—which is explained in detail in Chapter 6, Course 19, *Organic Alchemy*—stated thus: A SOUL IS COMPLETELY MORAL WHEN IT IS CONTRIBUTING ITS UTMOST TO COSMIC WELFARE. This implies that all, instead of just a few, of the thoughts, feelings and actions are motivated by the desire to benefit others, and that to be able to render greater service the individual, among other things, strives to gain more knowledge and to advance spiritually. In thus seeking to become a more valuable workman in the universal scheme, when he develops far enough he will become a spiritual alchemist. He will then seek out such experiences as he needs, and taking the proper attitude towards each and every event of his life, as explained in Course 3, *Spiritual Alchemy*, he will insure its final spiritual transmutation.

But in addition to these two methods: (1) viewing events from the standpoint of spiritual alchemy, and (2) cultivating thoughts, feelings and actions that arise from the desire to benefit others, there is a third effective way to raise the dominant vibratory rate and thus to increase the spirituality. (3) As distinct from grosser experiences, a heightened intellectual and emotional appreciation may be cultivated that raises the vibratory rates and adds to the height of human experience.

Intellectual processes, however wide their scope, while adding to the

richness of breadth to the life, in themselves cannot contribute to spirituality. If the aim associated with these mental processes has been to gain a selfish advantage over a fellowman, the coarse vibratory rate of the ulterior motive lowers the spirituality. If a man remains brutish in his desire, no amount of intellectual attainment will confer upon him spirituality. His widened mental functions will merely enable the brute to be more successful in his brutishness.

But if in scanning the universe and solving many of the problems of its laws he has a feeling of uplift, an exaltation at the majesty of nature and an admiration for its laws, he has added to his spiritual stature. Or if associated with mental attainment or the exercise of any ability is the desire to render service to humanity, the spirituality is increased. When activity of the intellect brings aspiration, or when finer emotions not centered in self arise from it, there is distinct spiritual gain. Real education, therefore, is one avenue to true spirituality.

Literature, music, art, the drama, the movies, nature and social intercourse all may, under certain conditions, engender gross and selfish impulses that detract from spirituality. But each one of these, as well as education, prayer and devotional exercises, through stimulating refined emotions, noble impulses and high aspirations may contribute to the vibratory height of individual existence, and therefore to spirituality. The remaining lessons of this course, consequently, will be devoted to explaining how these elements of culture may be approached and used as stepping stones to spiritual attainment.

I trust, now that the cosmic alchemist's conception of spirituality has been made plain, that we can turn with some confidence to an examination of current, and I believe, erroneous notions of spirituality. And in this, in spite of it being poor taste to mention personal matters, as concrete examples are better than abstract dissertations to make a viewpoint clear, I shall discuss the attitude The Church of Light has taken when confronted with real situations.

Many years ago we issued a folder to interest people in occult and spiritual matters. It was entitled, "What Do You Want?" A certain occult magazine solicited our advertisement and we sent it copy of an advertisement of this folder appearing in various other magazines. This advertisement asserted that occultism will assist you to get what you want. Thus, astrology, to our certain knowledge, has helped innumerable people to get what they wanted. Psychology and mental alchemy also are known to have helped many get what they wanted. But the editor of this magazine held that occultism should not be used to get what one wants, and refused to carry the advertisement on this grounds. He, of course, was well within his right, and we admired his determination to keep his magazine up to certain spiritual standards. But because his viewpoint is a prevalent one, it is worthy of careful examination.

The very first thing real occultism teaches is that man should not want something at the expense of his fellowman. And the next instruction of true occultism is to show the individual just what he should want. Then, after indicating what man should not want, and what he should want—that he should want only those things which are beneficial to society as well as to himself—it points out the most certain road to the realization of these worthy wants.

I am unable to discern that it is more wicked, or more unspiritual, to injure another, or to deprive him of what justly is his, by occult processes than

Erroneous Notions of Spirituality

it is to injure him or take property from him with a gun, or through a superior knowledge of values to deprive him to the same extent in some shrewd business deal that is well within the law.

But because I have had the advantage, over more than forty years, to observe closely those who take up occult study and practice, I unhesitatingly say that I consider it far more dangerous to use occult means to deprive another unjustly or to injure him, than it is to use a gun or questionable business methods. Even in reading birth-charts one tends to tune in on unseen forces, and in using magic or psychology to influence another one contacts invisible entities. And so far as such forces are used a link is established with them. Under the law of resonance, that like attracts like, the grade and quality of invisible intelligences are attracted that correspond to the motives, desires and mental state held. One contacts the entities of the inner-plane basic vibratory level which corresponds to the dominant vibratory rate at the time. If, therefore, one is intent on taking advantage of another, intelligences are attracted that have no scruples about taking such advantage. But these same intelligences, as explained in detail in Chapter 3, Course 18, *Imponderable Forces*, because essentially unscrupulous, do not hesitate to take advantage of the one using them. Usually sooner, but surely later, according to my observations of real life, those who use occultism to the disadvantage of their fellowman are themselves victims either of the projected forces which have completed their orbits, or meet disaster through the misguidance of invisible intelligences.

Unhesitatingly, therefore, I can offer this advice to anyone who contemplates dishonesty: To follow the common criminal channels is far less hazardous, and is far more likely to escape severe penalty, than to use occult means as a means to such ends.

Yet to the individual who has no dishonest intention, but who accepts the cardinal doctrine of occultism that we should develop our highest efficiency the better to serve our fellowman, occultism offers both a safe and a most effective means. Nor, Oriental doctrines to the contrary, is there anything unspiritual in wanting or possessing material conveniences, so long as in their acquisition others are not made to suffer.

As explained in chapter 2, material objects, as well as various experiences, give us the ingredients through which we increase the range of both intelligence and emotion, and therefore within proper limits they may be used as aids to spiritual progress. Furthermore, because a knowledge of occult laws is the most effectual way to attain what we want, and enables us to accomplish for ourselves and for society what otherwise we could not, it becomes a duty to the cosmic alchemist to become familiar with these laws, and to make use of them for his own unfoldment, and for the alleviation of the suffering by which he is surrounded.

It is true that those who try to use elementals usually end by becoming their slaves, and that those who use modern gangsters for their ends also usually end by becoming victims of the underworld. But anyone with a real knowledge of occultism will not employ ceremonial magic and elementals, no more than an intelligent citizen will employ machine guns and gangsters to get what he wants. There is a wrong way to try to accomplish anything; but because this is true does not imply that all methods are wrong.

If we conclude that because a force is invisible it is wrong to use it, we must discard the electric motor and radar, and take the telephone, radio and electric lights from our homes. By astrology, which is one of the three great

divisions of occultism, it can be determined what we can and what we cannot accomplish at a given time. To commence something that is sure to be a failure is a waste to society and is anything but spiritual. To attempt something that can be accomplished, and that in some manner will make the lives of others happier and richer, agrees well with our definition of spirituality. Yet the use of astrological knowledge certainly is the use of occultism, and in this case it is used to get what is wanted.

After all, reason is an occult process; for we can not see it work. If it is unspiritual to employ occultism to get what we want, it is also unspiritual to employ reason for the same end. Is it, then, spiritual to go blundering through life making mistakes that cause ourselves and others endless suffering, and unspiritual to use either intelligence or the definite roadmap of our possibilities that astrology affords?

Some years ago, here in Los Angeles, I was invited to speak before a gathering of metaphysicians. I gave them, as best I could in so brief a time, my ideas on astrology. At the close of my talk a man, who at that time had a very large following as a metaphysical healer, arose and said that no true metaphysician would pay any attention to astrology. He held that any knowledge worth while must come from within, and that the stars, or anything other than man's mind, could have no influence over him.

This same metaphysician a few months later went to a then developing suburb of Los Angeles and commenced to promote the settling of a tract of land. Within two years from the time he publicly proclaimed that all information worth anything must come from within, he had lost not only all his own money, but the money of many of his friends, in the inadvised real estate project. This man who was a brilliant speaker, and who was not dishonest, caused himself and his friends great loss by entering upon investments at a time when the progressed aspects in his chart made it impossible for him to have success in this kind of a venture, even with the help of metaphysical treatments. I have no doubt most of his audience, when he spoke of astrology, became convinced of its uselessness. Yet any astrological student capable of working progressed aspects could have told him, before he entered upon it, that his real estate venture was doomed to certain failure.

Then also, there come to our class-room from time to time, those who proclaim loudly that they do not read books, that they have no need of getting any information from others, because, after all, whatever they need to know is revealed to them from within. Nevertheless, I observe these people, like the metaphysical orator just mentioned, blundering through life and causing themselves and others hardships because their egos are so inflated that they will not condescend to check their views against the experiences of others as recorded in books or as expressed in conversation. This is their idea of being spiritual.

But The Church of Light idea is that those who consult and use whatever means they can find to make their lives successful, who thus make fewer painful blunders, and who consequently contribute more to human welfare, even if some of their knowledge does not come from within, are more spiritual. True occultism shows you where you can be of greatest service in the cosmic scheme, shows you what you really want, and aids you to get it.

Every organization has the right to impose its own restrictions, and as will be explained shortly, The Church of Light does not permit its ordained teachers or ordained ministers to charge a price for teaching Church of Light classes or

**Charging for
Occult Services**

conducting Church of Light services. But when, as we are so often informed by students of other organizations, it is held that to make any charge for astrological work is in violation of spiritual law, we must strenuously object.

Division of labor in human society makes it inconvenient for each individual to perform all the services he requires. In fact, it is quite impossible. It has become the custom, therefore, for those who use the time and energy of another in securing some service that they are unable or unwilling to do, to give that person something in way of recompense. To become really efficient in performing some service usually requires arduous training, and to maintain that efficiency the person often must continue to devote much time and energy to it. Were he to receive no compensation for his efforts, his efficiency would become lower, as he would be compelled to spend more of his time in some field that would yield a living. Specialization, which makes services most valuable, therefore is commonly maintained by rewarding the specialist with money for services performed.

If one kind of service from which an individual benefits deserves financial reward, any other kind of service that benefits an individual deserves its pay. If you pay the farmer for the products he raises, you should also pay the healer for the use of his time and knowledge. If the community believes it is being benefited by the sermons of an orthodox preacher, or by the discourses of an occult lecturer, there is nothing unspiritual about it if the preacher or lecturer demands pay for the time and energy he uses. Whatever his vocation, he must live to continue it; and if others receive that which is valuable to them from his efforts it is but fair that he should receive something from their efforts that is of value to him.

We frequently hear the platitude that truth can not be purchased for a price. This is true as far as it goes; for truth implies inner comprehension, which depends, not merely upon availability of information, but also upon ability and effort. Yet the other side of this platitude is that many never have the opportunity to grasp truth except as certain facts are presented to them from the printed page, or from the lips of some teacher. Even learning to read and write commonly calls for the assistance of another. And to present the necessary information that assists another to grasp truth, the printer's bills must be paid and the teacher must have food, shelter and clothing.

We are forced to conclude, then, that any service rendered which is beneficial to mankind, if approached with the sincere desire to be helpful rather than solely actuated by desire for personal gain, is a spiritual service. That is, the growing of potatoes, the milking of a cow, the healing of the sick, and the teaching of children, as well as instructing people in the occult sciences, if approached with a desire to assist universal welfare, engenders those emotions in the performer of these services that may be considered spiritual. And because he must receive recompense for his labors if he is to continue performing them, it is not unspiritual to receive money for any service—providing groceries, giving psychic readings, doing astrological work, or piloting an airplane—by which society is really benefited.

The converse of this is that to exploit and take an undue recompense for any service—whether it be a speculation in Wall Street, the use of psychological forces, or the shrewd cornering of some natural resource—is unspiritual, as are all acts motivated by disregard of the welfare of others, and those that injure rather than benefit society.

Those who teach the occult sciences, who talk of things spiritual, who do astrological work, who do stellar healing, and those who use their psychic

faculties for the benefit of others, are quite as justified in making a charge for their work as are those who perform menial labor. If one kind of work is immune from reward, provided it is valuable, then all kinds of valuable work should be immune from reward. Take notice, however, that The Church of Light gives no astrological, psychic or other kinds of readings. Our function is to teach and preach The Religion of the Stars, not to give readings.

Yet even in the performance of these functions, in the interests of spirituality, we have the rule that no one is permitted to charge a price for teaching or conducting services under the auspices of The Church of Light. All such activities are supported by voluntary contributions. This restriction is imposed not because taking money for teaching Brotherhood of Light lessons would be unspiritual, but for two other purposes.

First: There has been a custom for occult lecturers to go about the country, give a few free lectures to lead their prospects on with glowing promises, and then charge from \$10.00 to \$50.00, and even \$100.00, for a course of lessons in some subject. Many of these lecturers have no real knowledge, and have exploited people and given nothing of value for the money they received. A few have given instructions that were well worth the price to those with money enough to take such expensive courses. But those who most needed the courses, and were best qualified to profit by them, all too often were prevented from taking the studies because of their high cost; and others who had the price, but who never made good students, thus largely made up the lecture class.

Teachers of The Church of Light may charge what they like in giving private instructions, or in classes not held under Church of Light auspices. But The Church of Light feels it is desirable that classes and services on the Religion of the Stars shall be maintained in every community where anyone, whether he is rich or poor, may attend and receive instructions. The rule that no charge shall be made for admittance to Church of Light activities enables those who are low in finances to have access to our teachings.

Second: Spirituality demands that there shall be some exercise of unselfish effort. Those joining The Church of Light sign a contract that they will devote some time and energy to the assistance of others without thought of recompense. Where the thoughts are centered solely upon personal advantages to be gained, there is no spirituality. We feel, therefore as expounders of this doctrine of a spiritual life that our teachers should by example, as well as by precept, demonstrate it in their lives. By devoting time and energy to teaching others, without receiving pay for it, even though to receive pay would not be unspiritual, they reveal that their interest in a spiritual life is something more than empty words.

When I assert that the taking of money for the exercise of the psychic faculties is no more unspiritual than taking money for any other service rendered another, I do not imply that such exercise of the psychic faculties is no more dangerous to the spiritual nature than the rendering of commonplace physical services. On the contrary, one who exercises his psychic faculties for the benefit of others is beset by special perils. He contacts the forces and denizens of the inner-plane much more intimately than do others; and to give successful readings or demonstrations he usually becomes quite sensitive to their influence.

If—and I am not here talking about irresponsible mediumship, but about the use of Intellectual ESP—he resolutely keeps his thoughts and aspirations to a high plane, he will contact only forces and entities of high quality and

sterling integrity. But if he allows himself to entertain greedy, licentious, or grossly animal thoughts, he attracts to himself, and cannot fail to be influenced to some extent by, forces and entities of the inner-plane of a similar quality. In giving a psychic reading Intellectual ESP alone is seldom employed, and the psychic commonly comes into close rapport with the person for whom reading. He usually thus temporarily takes on the quality, to some extent, of the person for whom reading; and if this person has low, unworthy, dishonest, or unspiritual thoughts of any kind, the psychic not infrequently, for the time being, acquires these qualities and thus attracts from the invisible, entities and forces that are low, unscrupulous, or otherwise degrading.

Through thus giving readings to all kinds of people, and contacting invisible energies corresponding to their desires, the psychic reader may find that the forces thus attracted have enough influence gradually to undermine his character and cause his thoughts and feelings to deteriorate in quality. The psychic may be able to protect himself from such deterioration, but, at least, there is such danger to one who makes his living giving psychic readings. His calling, therefore, is more perilous than some others; but so long as he has the desire to render honest service, and is able to do so, his calling is in no way unspiritual.

Yet we find occasionally those who heal others through their psychic powers, as well as those who give readings and otherwise exercise their psychic faculties for a money reward, entering their profession with high aspirations and dominated by ideals of real service, only to deteriorate in character and in quality of service rendered by becoming too greatly engrossed in the financial rewards. I have witnessed more than one psychic who did excellent work at start become absorbed in acquiring the dollar, and then swiftly deteriorate in the quality of the service rendered.

Money, at start, was only a secondary consideration. They worked to heal the sick, or to help people through sound advice. But gradually money grew to be the dominant desire, and as it did so the higher, inner energies that made for their previous success could no longer be contacted. Their greed and inconsideration of others made an effectual barrier that cut them off from the vibratory influences that previously had been the source of their power. The accepting of money for their services was not unspiritual; but becoming dominated by the money motive instead of by a sincere desire to be helpful was decidedly lacking in spirituality.

How People Are Bewildered

The plain common sense of people would indicate to them just what things are, and what things are not, spiritual were it not for the bewilderment from which they suffer due to Oriental superstition and Christian dogmas.

In the application of suggestion, and in hypnosis, the subject must first be placed in a certain frame of mind before the suggestions will be accepted as facts, irrespective of their verity, and acted upon. But if this state of mind can be induced, the subject will believe a stick is a snake, that black is white, and that two plus two equals five, and will act upon these beliefs without question, because his critical faculties have been inhibited.

For inducing the hypnotic state it has been common for the subject to gaze steadily at a bright object while the operator drones some phrase over and over. The dazzling object concentrates the attention and bewilders the mind to a state in which the critical faculties are quiescent. When the critical faculties become so confused that they no longer stand guard, the subject is in a state where the monotonous phrase dominates him, and in this state he can be led to accept any other suggestion the operator offers.

Furthermore, it has been found that suggestion can be applied with quite as much force, and that it will be accepted quite as fully, without inducing the hypnotic sleep, but by inducing a state in which the critical faculties, nevertheless, are off guard. Such methods are applied in certain clinics to make the patient insensible to pain during a surgical operation; and they were once given great popularity by Coué in his system of applying auto-suggestion. In fact, Coué found that there is a state which is not total wakefulness, and is not sleep, but somewhere on the border line between the two, in which a suggestion takes hold with tremendous force and quickly becomes a dominant influence over the individual. His cures were all effected through the use of this principle.

Coué induced this state of susceptibility to suggestion by having the patient repeat to himself his well known suggestion, "Every Day, In Every Way, I Am Getting Better And Better." The monotony of repetition tends to still the critical faculties. Also, if the suggestion is repeated just before going to sleep there is a point just between the two states in which the critical faculties are so thoroughly off guard that the suggestion takes hold with tremendous force.

But any thoroughly bewildered state of mind—whether induced by looking at a bright object, by hearing some phrase repeated monotonously again and again, by being on the boundary between wakefulness and real sleep, by hearing a monotonous and pointless sermon, by witnessing monotonous and apparently meaningless rituals, or by receiving a medley of ideas that have no clearly defined meaning—lulls the critical faculties of the human mind to that peculiar state where the individual may be made to accept any idea, however fantastic and lacking in plausibility, and hold to it with all the tenacity of a hypnotized subject.

Give an earnest student a mass of theories that may be twisted so as to signify this, that or anything just as occasion requires, and which really signify nothing because they are words which do not represent facts, and in the course of pondering on them his mind becomes bewildered. Give him a lot of strange words of supposedly mystical import—whether Sanskrit or Latin—but which to him denote nothing definite and specific, and let him pour over them for a time, and his mind is as numbed as if he had been looking at some dazzling object. Or give him enough Scriptural passages so that anything which comes to his mind can be proved by gospel reference, and his mind becomes confused. In any one of these instances the mass of dimly perceived thoughts and meanings are so muddled in his mental makeup that he is, quite unknown to himself, enough bewildered that his critical faculties have been lulled into quietude.

In this peculiar mental state—whether induced by looking at a crystal, by looking into a hypnotist's eyes, by being on the boundary between wakefulness and sleep, by being given a hash of Scriptural passages, a conglomeration of Sanskrit words, a medley of ritual or a plethora of mystical theories—he is susceptible of being dominated by any strong suggestion that reaches him. He is as open to accepting ridiculous and unpalatable ideas as if he first had been formally put to sleep by a stage hypnotist.

Only through a recognition of this peculiar quality of the human mind can we satisfactorily account for the inconsistent mystical ideas held by many, for the irrational religious conceptions that dominate some, for the gullibility of the public by political methods, and for the silly notions some hold as to what is, and what is not, spiritual.

But of more importance to us, as cosmic alchemists, than the recognition

The Proof of Spirituality

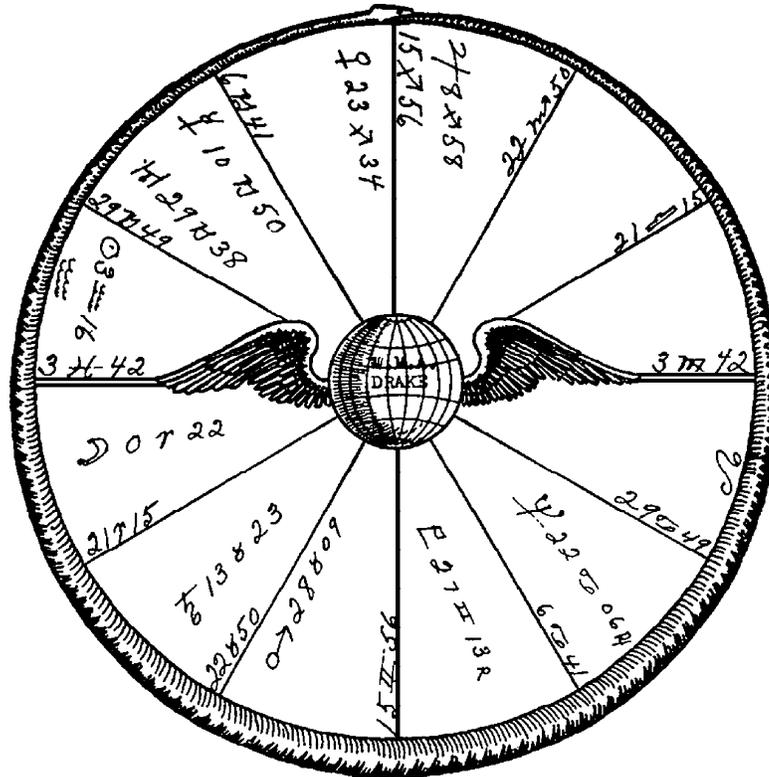
of the method by which others are brought to believe in inconsistencies, is the discernment that in forming our own conclusions in regard to what is spiritual, and what is beneficial to racial welfare, we must constantly exercise our critical faculties, and be on the alert to guard against accepting unwarranted suggestions. Nor are all these suggestions given orally, or through the printed word. They also are radiated from the minds of powerful thinkers, and wherever they find a bewildered mind, or one that through mediumship or other causes has entered a passive state, they enter and tend to dominate it. The person thinks he has plenty of proofs for his beliefs, just as does a hypnotic subject; but in fact he is dominated by a powerful suggestion.

Not only should people be alert to prevent being unduly influenced by others, but there is no need for any intelligent person to rely on the dictates of some leader to ascertain what is, and what is not spiritual. Thoughts, feelings and actions that tend to raise the dominant vibratory rate are spiritual, and thoughts, feelings and actions that tend to lower the dominant vibratory rate are unspiritual.

Whichever of the methods an individual has used to raise his dominant vibratory rate, if it has been raised sufficiently that he may be termed a spiritual individual, he is sure to exhibit that spirituality by his thoughts, feelings and actions. Not only does any effort to gain a selfish advantage over a fellowman have a coarse vibratory rate which lowers the spirituality, but to remain unmoved in the presence of injustice, or to be callous to the misery of others, also lowers the spirituality. And those who, regardless of their religious pronouncements, make no effort to correct these prevalent conditions in the world lack that refinement which indicates a high dominant vibratory rate.

Whichever of the three methods of raising his dominant vibratory rate a person has most employed in becoming spiritual, we may be sure of this, if he is truly spiritual he occupies a basic vibratory level where the welfare of every individual on earth is a matter of concern.

Abhorring both injustice and misery, the truly spiritual individual therefore rejects the idea that only the special privileged few should be permitted to enjoy such advantages as earth has to offer. Instead, he works to the end that all the people of the world should have as ample opportunity as possible to make both intellectual and spiritual progress. And this means, as explained in detail in chapter 1, that he works to enable all the people of the world to have freedom from want, freedom from fear, freedom of expression and freedom of worship.



W. M. A. DRAKE

January 24, 1912, 8:49 a.m. LMT. 83:08W. 41:31N.

Data given by him personally.

1934, received A. B. degree: Venus opposition Neptune r.

1935, joined Church of Light: Sun trine Pluto r.

1939, started writing: Venus trine Mars r (third).

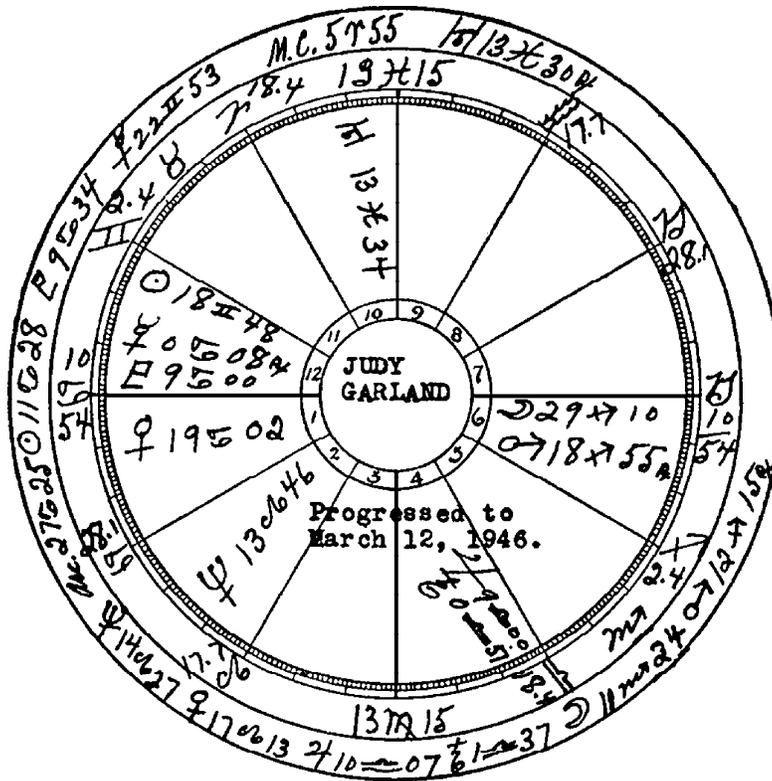
1942, through ESP, received inner-plane guidance in astrological studies:
Venus conjunction Uranus r.

1943, first story published: Mercury semi-sextile Moon r, Mars opposition
Jupiter r (ninth).

1944, visited C. of L. temple on inner plane: Sun sesqui-square Neptune p,
the psychic planet.

1944, started teaching at C. of L. Headquarters: Venus conjunction Sun r,
Mars (ninth) inconjunct Mercury r.

1945, trip East to further horary astrology research: Mars (ninth and third)
inconjunct Mercury r (friends).



JUDY GARLAND

June 10, 1922, 6:00 a.m. 93:32W. 47:12N.

Data obtained from her mother.

1925, first sang on stage: Sun P Venus p, ruler of stage (fifth); Mercury semi-square Neptune r.

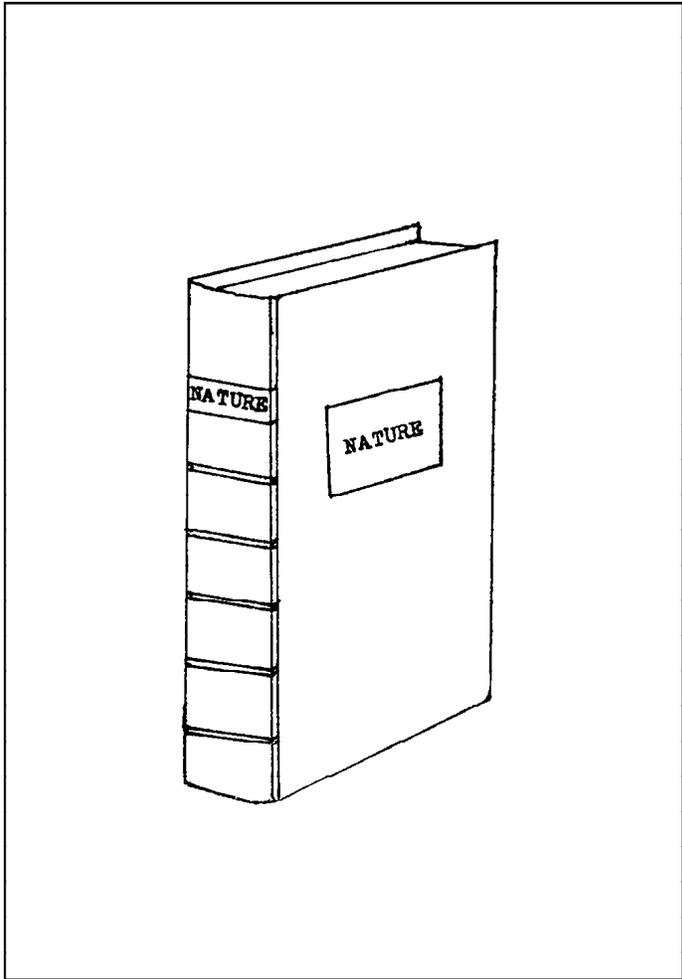
1926, family made tour of one night stands: Sun P Venus p Mars opposition Sun r, ruler of journeys (third).

1933, she and sister had engagement at Oriental Theatre in Chicago. Supposed to be billed THE GUMM SISTERS, electric lights read "THE GLUM SISTERS." Changed her name to Judy Garland: Sun opposition Moon r.

Name change was followed by outstanding screen career: Mars, co-ruler of screen (fifth), trine Neptune r.

1945, second marriage: Venus semi-square Saturn p.

1946, March 12, first child born by cesarean operation: Sun inconjunct Mars p, co-ruler of fifth (children).



Chapter 6

The Spiritual Value of Education

IF WE consider education to embrace, not merely what is acquired in formal schools, but also every experience that affects the behavior, it is evident that spirituality depends upon education. Whether an individual's life is rich and refined, or scanty and gross, is contingent, in large measure, upon the kind and number of his experiences. True, one child under certain conditions will develop characteristics quite different than does another child under the same circumstances. Nevertheless, what the child likes and what it dislikes are conditioned by the kind of experiences it has early in life. Whether its inclinations through life are to be coarse, self-centered and brutish, or are to be refined, unselfish and noble can be quite definitely determined by an intelligent use of conditioning factors very early in its career.

As the means that may be employed for conditioning factors to determine the developing child's emotional reactions, and the various important traits of character that spring from such conditioned responses, are given much detailed discussion in Course 14, *Occultism Applied to Daily Life*, this subject will not be presented here. But it is here essential to our purpose to point out that once it is determined what likes and dislikes a child should have, there is at hand an adequate method in the application of sound psychology by which these trends, or almost any other traits of character, may readily be developed in the child.

And even when such earlier training has been neglected, and traits of character, leanings, and tendencies have developed that seem undesirable, we adults need not despair; for although the modification of adult character is more difficult, through determined, persistent and intelligent effort adult desires, reactions and propensities may likewise be completely altered.

But before commencing to educate either the child or the adult in the direction of spirituality, we must determine in the individual case just what tendencies, qualities and actions should be developed. The capacities of people, even from their births, differ. Therefore, there are individual problems to solve; problems in determining what kind of education in each particular case will yield the highest and fullest spiritual satisfactions. And in addition to these, it is necessary also to determine what inclinations and tendencies in general, as applicable to most of mankind, lead to breadth of life, and raise the dominant vibratory rate and thus increase the spirituality.

The adequacy with which humanity can successfully solve the problems of its life depends upon the correct amount of information available. It makes

mistakes, and fails to reach its highest possibilities, either because impulse overrides reason, or because the insufficiency of its information causes it to draw wrong conclusions. The impulses and emotions that cause individuals sometimes to disregard the dictates of knowledge, themselves are susceptible to education. But mankind cannot have the knowledge that enables it to act correctly, even when its emotions are properly trained, unless there is a wide range of properly classified facts.

The acquisition of these facts in itself does not add to the spirituality; it only contributes to the mental development, that is, to breadth of life. But mental development and length of life both can be employed to increase the spirituality.

And in addition to acquiring facts and ideas there is another type of highly beneficial mental development which should not be neglected. It requires the patient application of energy, but no time taken from other duties. It can, and should be, not merely a part time practice, but a training used all of each day. It consists in thinking the type of constructive thoughts which have been selected properly to recondition the thought-cell discords revealed by the birth-chart, and of forbidding entrance to the mind of thoughts which increase the thought-cell discords. And it should be used with equal vigilance and persistence in spiritual development through preventing entrance to the consciousness of thoughts and emotions which lower the dominant vibratory rate, and encouraging the presence of thoughts and emotions which raise the dominant vibratory rate.

Such daily training in directed thinking and induced emotion may accompany any activity in which one is engaged. The chief difficulty encountered is to remember in proper time just what types of thoughts and emotions are not wanted and just what types of thoughts and emotions are desired.

As thoughts and emotions commonly enter objective consciousness, it seems proper to think of them as guests. Some of these mental guests are pleasant, desirable and beneficial companions. Others we are far better off without. But these have a habit of slipping stealthily in without asking permission. Here they are, creating a disturbance or perhaps even an emotional uproar almost before we are aware of their presence.

If we are not to permit them to work great and continuous harm we must shut them out; and to do this we must become habitually alert. Unless such alertness is carefully cultivated they will continue to sneak in. One way to cultivate such alertness, though there are also other ways, is to acquire the habit of mentally speaking to trains of thought just as they start. Call them Welcome Guests, or Unwelcome Guests. When something stimulates constructive thinking, or a beneficial emotion, say "Welcome!" to it. But when you commence to worry, when you commence to be despondent, when you start to feel irritated, when you start to be jealous, or envious, or begin to feel sorry for yourself, or think that everything is all wrong, mentally shout "Unwelcome!" at the intruder.

You have decided what mental guests you want, and when they appear you should welcome them gladly. And you have also decided what mental guests you will not tolerate, and are quite justified in yelling at them, "Unwelcome Guests!" as soon as they put in an appearance, although if your family is to remain convinced of your sanity the yelling to keep these obnoxious intruders out should better be only mental.

Here we have illustrated that ability to attain the ends we seek physically,

mentally and spiritually depends upon knowledge. To make satisfactory spiritual progress it is not enough to recognize that it consists of raising the dominant vibratory rate. There must also be know-how information, and effort directed by this knowledge.

The more complete its knowledge, the more effectively can mankind direct its efforts into those channels which make it physically, mentally and spiritually successful. And as knowledge rests upon classified facts, the better they are classified and the more available they become by plainness of presentation and accessibility in printed or other form, the better opportunity mankind has to enjoy life and develop its spiritual possibilities.

The cosmic alchemist may, or may not, according to his capacity, contribute in a marked manner directly to the finding and presenting of new facts. But at least, in the interest of human welfare, he exerts as strong a pressure as possible to encourage those who are qualified to search the universe for information, to classify it, and to make it available for the use of as many people as possible.

And because his conception of the universe is not limited to the material world, but embraces invisible planes as well, he encourages research in these realms. Enough evidence is already at hand to prove to him conclusively that the death of the physical body is not the extinction of the soul. There is another life in different velocity of substance that he is going very shortly to be called upon to take up. If he is to meet the problems of this new phase of existence, should he now remain in total ignorance of its requirements?

The physical life is but one section of the larger life of the soul. It is but one link in the chain of existence. And as knowledge of conditions on earth enables man more successfully to live here, so knowledge of the inner-plane where shortly he is to dwell doubtless will enable man to find greater satisfaction there. Furthermore, the cosmic alchemist believes the whole chain can be made more valuable by an increasing knowledge of the requirements in its successive links. That greater life can be lived more completely if he uses some effort to prepare himself to fit harmoniously into the next phase of his existence. The cosmic alchemist, therefore, encourages such efforts as lead to a more comprehensive knowledge of the life that follows physical dissolution.

I realize that in many pseudo-occult circles there is a strict injunction against trying to find out anything about the life after death. In such groups the very word Spiritualism is anathema. Anyone who communicates with a loved one who has passed on, according to these, is close to the brink of perdition.

One cannot avoid the suspicion that the leaders who so vociferously condemn attempts at spirit communion fear that such communion ultimately will provide information that will show how shallow and erroneous are the ideas they teach. One suspects that they fear the mask of their pretensions will be removed, revealing them to be the charlatans and conniving priests of false doctrines that they are.

Not but that spiritualism holds many dangers; perils so real that they are emphasized and set forth in detail in the first B. of L. course of study *Laws of Occultism*. We feel it desirable that the student at the very beginning of his studies should be aware of them, and should also know that there are methods of gaining information about inner-plane conditions without exposure to these perils. But if Columbus had been deterred by perils he would not have discovered America. If such men as Copernicus, Galileo and Kepler had de-

sisted in their researches because of the very real danger that threatened them from the Church, the world might still believe the earth to be flat and stationary. After all, radium had its martyrs, the development of aviation has been marked by disasters, atomic fission has placed humanity in grave peril, and human accomplishment is bordered by the gravestones that measure the miles of its advancement.

For the ignorant and innocent to enter upon grave peril in the belief that the enterprise is free from danger is quite a different matter from entering upon hazardous exploration by a skilled investigator who is fully aware of the difficulties to be encountered and the chances he is taking. For women and children, in the belief it is a pleasant task, to start on a polar expedition is quite a different affair than the attempt of Byrd to fly across the earth's axis, or the attempt of Wilkins to reach it by submarine travel beneath the ice. We applaud these explorers rather than condemn them, because they have tried to add something to the sum total of human knowledge. Shall we then not also applaud those who, aware of its dangers, but especially fitted for such work, explore that even less known frontier of human knowledge, the realm where man sojourns in the discarnate future?

Preconceptions often are erroneous. Guesses usually lead to failure. Theories not based upon facts are worthless. Therefore, we might as well face the situation as it exists in spite of creeds, false occult notions and bigoted assumptions of superior knowledge. Man can have no real science of a future life except that science is based, as are the other sciences, upon carefully collected and critically observed facts. Until, through the investigation of the phenomena of the next life correct information was obtained and tabulated, our conception of the life hereafter was but a surmise, or at best but the reports of certain individuals as to what they have uncritically examined in that region.

Trained minds that at present laboriously are plodding the road of careful psychic research are really doing something to increase our knowledge of this inner-plane. Some of its problems, by the most critical methods of experimental science, they have already solved. Many more problems lie before them. But they are on the right road, and I am justified in saying the only road that will ever yield a real science of the life beyond the grave. Their ingenuity enables them, from time to time, to discover new and improved methods of investigation. The proper application of Intellectual Extra-Sensory Perception became apparent from a study of their experiments. In time, doubtless, a purely mechanical contrivance will be perfected by which those of earth can talk with their acquaintances who have passed on as easily and certainly as people now communicate with each other by radio. Then we shall quickly develop a very comprehensive science of the future life.

In the meantime, while recognizing that the processes of experimental science are slow in yielding results, and not nearly so facile in giving explanations as are those individuals who jump to conclusions about the devachanic plane, the cosmic alchemist, in the interest of true education, supports and encourages whenever he can, all competent research that has for object the gaining of more definite information about the future life.

**Is Information
From the
Inner-Plane
Spiritual?**

But because information, or pseudo-information, comes from the inner-plane, he does not make the mistake that is so often made of considering it more spiritual, or more infallible, than such information as is received through the physical senses. Information received through any of the psychic channels

regarding this plane or any other is merely information, and valuable only if reliable. Information received from those who occupy the inner-plane, from friends who have passed on, or from some unseen entity who purports to be a Master, is merely information; and is no more, and is no less spiritual than information of a similar grade and similar reliability received from a friend whom one chances to meet and pass the time of day with on the streets.

Nor is the exercise of the psychic faculties and of occult powers more spiritual than the exercise of physical powers and faculties, except when it increases the dominant vibratory rate. The yogi who is buried under ground for a month exercises a certain ability of suspended animation such as a bear, or a groundhog exhibits at the approach of winter; but such burial, unless it is done to benefit some other being, has no spiritual quality.

To leave the physical body and travel in the astral form to far places, in itself is not a spiritual act. But thus exploring the astral realms, or exploring the physical world in the physical body, through increasing the amount of information adds breadth to the life which may, or may not, be used to increase the spirituality.

A person of low morals, through natural ability or through persistent cultivation, can develop his clairvoyant powers, his psychometric perception, or his mediumistic quality, quite as readily as can a person of high morals. To develop a keen ear for musical notes, or the appreciative eye of an artist, does not depend on morals. Nor does the ability to exercise any psychic faculty; although the results obtained by the exercise of any of these abilities is modified by the moral nature.

The shamans of the primitive northern tribes, the witch doctors of Africa, the fakirs of India, and even the early fathers of the Church, impressed their holiness upon the masses by performing apparent miracles. But these miracles are under law, are the result of using certain unseen forces, and while they often rest upon special abilities this does not signify that these abilities are spiritual. Jesus did not prove himself spiritual because he could perform miracles; but because in each instance that he exercised his superior talents he used them to alleviate suffering or to benefit someone.

If the Oriental yogi does something through the use of his specially cultivated psychic powers to benefit others, he performs a spiritual act. But if he exercises these powers merely to show others what he can do, to cause them to revere him as a saint, or merely to excite amazement, nothing spiritual has been accomplished. And if through the exercise of these powers he has the ability to alleviate the misery of others, and refrains from doing so under the belief that any help he might render would interfere with the payment, through suffering, of their just karmic debts, he is decidedly an unspiritual man.

Magic, as well as the exercise of any other capacity or power, may be grossly selfish and material, or unselfish and spiritual; depending on the motive behind it and whether it is helpful or detrimental to others. The man with great ability, whether that ability be physical, intellectual or magical, may be spiritual, or again, he may be crassly material.

The development of Intellectual Extra Sensory Perception and its exercise, because it increases the range of information obtainable, and because it may be used to enrich and make more valuable the life, gives greater opportunity for spiritual progress. It does not assure spirituality, but it offers opportunity to gain spiritual values. Therefore, the development of Intellectual Extra Sensory Perception may be made of value in spiritual progress.

Is the Yogi Spiritual?

Is Accumulating Wealth Unspiritual?

Before turning from this subject of the exercise of powers, there is still another ability that should be mentioned; the ability to accumulate wealth. How such wealth is accumulated is still another aspect that needs consideration in its spiritual implications. Here, therefore, the question only is whether the accumulation of wealth is spiritual or unspiritual.

Like the exercise of any other ability, it all depends on the motive behind it and the use to which it is devoted. To accumulate money at the expense of the suffering of others, and to use it for self-gratification rather than to benefit society, is the opposite of spiritual. But if the money accumulated has been acquired without hardship to others, if it has been acquired largely under the prompting to be useful to others, and if it is then used to accomplish some needed improvement in conditions which could not be accomplished without the concentration of capital under the direction of a single competent mind, the act of accumulation becomes spiritual in character.

Accumulating money in small amounts, or in large amounts, is neither spiritual nor material, but the ability to do this, or the exercise of any other ability, can be used for either end.

Education For Those Desiring to be Spiritual

With these preliminary questions now cleared up; let us consider what kind of education the individual desiring to be spiritual should have, and how much of it. As, in addition to length, life has both breadth and thickness, his education should be such as to increase it in all three dimensions. While not necessarily contributing to spirituality, either greater length or greater breadth of life may be used to increase it. Education should not neglect instruction in how to obtain the physical things which are necessary to health, length of life and usefulness. And as mental education not only broadens the life but enables the individual to increase his spirituality through usefulness to others, he cannot receive too much of it. But at the same time, if his life is not to lack in the most important of its dimensions, the individual should receive training to raise his dominant vibratory rate.

The amount of time and effort devoted to gaining an education should be limited only by the amount of both required to use the education he already has to advance himself and the world of which he forms a part. Should he devote all his time to gaining an education, he would accomplish nothing else. And if he should devote all his time to trying to accomplish something, without learning what is best to accomplish and how best to do it, what he would accomplish would amount to nothing. Thus should the energy and time be intelligently balanced between study and action, that the yield both to himself and to others may be the maximum harvest.

In regard to his mental education if his information is so broad and general that he devotes little time to the details of any one thing he is unable to accomplish any one thing with unusual ability. If he devotes himself too exclusively to some specialty he is unable to perceive how it is related to other things, and so fails to use it in the manner that will yield the widest good. Thus his mental education should be divided appropriately between the effort to gain as inclusive a knowledge of the universe and its laws as possible, and into the effort to learn all that it is possible to know about the one particular thing in which he has specialized.

The schooling of a child, or of an adult, should be such as to give him as wide a grasp of information as possible. Only through such general knowledge which should include the facts of astrology, the facts of extra-sensory perception, the facts of induced emotion and the facts of directed thinking,

can he learn either the purpose of life or how he best can adapt himself to that purpose. But at the same time, too much energy should not be devoted to learning the details of a multitude of subjects which are unrelated to the application of the natural aptitudes mapped by his chart of birth.

Our public schools waste a vast amount of valuable time and energy teaching children subjects that give them no real insight into the meaning of life, and for which they will have no use in after years. Furthermore, a child who is a natural musician should not be given the same education in early years as the child who is naturally a merchant or who is naturally an engineer. Such waste of time and energy of the child-power of the world is as criminal an extravagance as the much and rightly heralded waste of timber, coal, oil and other natural resources.

Time and energy consumed in learning something that is of no value to the individual, and which does not assist him later in his calling, could be spent to better advantage in learning those things and in cultivating those abilities that will aid him to be of competent service later in the society of which he forms a part. To adjust himself intelligently to the universe in which he lives, the child should be given wide information concerning it. But the balance of his training should be determined, from the very start, to assist him to become proficient in the line of work to which in later life he will be devoted.

This implies that the natural abilities of the child must be known in earliest infancy and the proper line of instructions then planned for him. And it implies that much about his temperament and peculiarities also should be known from birth, that such methods may be employed in his individual case that most effectively will impart the selected information, develop his natural abilities to the maximum, and prevent the formation of quirks of character that are against his own interests and against the interests of society. Such knowledge of the child may be ascertained, at any age, from its birth-chart.

Already, in Chapter 1, Course 5, *Esoteric Psychology*, it has been discussed in detail how both the vocation and the cosmic work of a child, or of an adult, may be selected. For an individual to follow some occupation for which temperamentally unadapted, or to spend years gaining some special type of education that he is unable to use in any way, is a gross waste of human material. It is not in the direction of spirituality; for true spirituality is a high dominant vibratory rate acquired through benefiting others, through spiritual alchemy, or through heightened emotional appreciation. The cosmic alchemist, therefore, exerts his influence toward enabling the child who is fitted for one calling to obtain an education that will assist it in this calling without devoting its energies to learning things that do not raise its dominant vibratory rate and are beneficial only to those who follow entirely different lines of endeavor.

But whatever may be the line of mental education followed, there are two separate and distinct factors that should be constantly kept in mind. With the first factor nearly all our schools are concerned. This factor is the imparting of such information as has been acquired by man relative to various subjects. The information is poured into the growing child, and he is expected to retain this information in his memory.

But of even more importance than the acquiring and repeating, parrot like, of the information taught, is the development of the ability to use whatever information is at hand, including that obtained from his own observations, to form correct and independent conclusions. The accumulation of facts is valuable, and is the foundation of man's superior adaptability at the present

time. We have recorded observations and conclusions (many of the latter erroneous) from a long stretch of time. We, therefore, have a more complete mastery over many phases of nature than did the ancients, to whom no such numerous observations of others were available. But it is very doubtful, in spite of more complete knowledge, if man has increased in intelligence during the last ten thousand years; for intelligence is not based on the data available, but upon the proper use of whatever facts happen to be at hand.

Because our schools are chiefly concerned with making facts available, they do very little toward developing the real intelligence of those who attend them. The result of this is readily observable in the attitude of these children when they are grown toward religion, political issues, popular fads and whatever has to do with the formation of public sentiment. Unaccustomed in their school years critically and carefully to examine the statements and conclusions of their teachers and their text-books, but accustomed to accepting unquestioningly whatever is presented to them by these authorities, they fail to discern in political propaganda, in real estate or stock market booms, in religious discussions, and whatever fads become epidemic, the fallacies these so obviously contain. They have been accustomed throughout childhood, not to think for themselves, but to receive their ideas ready made. And when the newspapers, the political leaders, the religious potentates, and the financial heads tell them something, they without question accept and act upon it, just as they accepted and acted upon the thoughts presented to them by their teachers in earlier years. If children are not given the habit of thinking for themselves, how can we expect these children when grown up to form such new and completely foreign habits?

Along with the imparting of information, therefore, the school should be conducted so that an equivalent amount of time and energy will be spent by the child in thinking out things for himself. Information is something; but it is probably less, rather than more, than half in mental education. Intelligence implies the ability to visualize facts in such a variety of relations that it enables the individual to perceive just how nature actually operates, and what may be expected to take place under a given set of conditions. The cosmic alchemist, therefore, exerts an influence to encourage the development of Intelligence in our educational processes.

The Public Fails to Discriminate

Such lack of intelligence, it seems to me, is quite strikingly exhibited by the popular attitude toward the morals of those who occupy positions in public life.

A man may be known to pull many unfair strings to obtain a public office and there will be little comment. He may be shown to have exploited the position of public trust in which he has been placed, and while such use of the public confidence to gain his private ends and enrich himself is condemned, it gets scant publicity. He may be known to be a man who has by sharp practices accumulated a fortune, and still be held in public esteem. Even if he has ground the face of the poor, has paid the lowest wages and demanded the most work, has crushed competitors by force, and has taken an exorbitant profit wherever possible, he suffers little in the respect of others.

But if, as every politician and boss of the underworld knows, this man's name, or the name of another who has committed none of these sins against society, can by fair means or foul be linked with that of a woman in a transgression of the conventional standards of sex, his political career is at once ruined. When the underworld has tried all other means to remove a

conscientious man from office, and has failed, it invariably "frames" him with a woman.

It is very easy with money to get some woman on a pretext of needing help, of wishing expert advice on some personal problem, or other well-planted bait, to have a private conference with almost any man. And once in such a conference it is also easy for the unscrupulous woman to give conclusive evidence to the detectives, who are "planted", when they rush in at the opportune moment, that the man's intentions or conduct were not honorable.

There is no intention here of condoning the transgressions of the conventions. But it should be pointed out that many able men are removed from office on such "framed" charges; and that others are brought into general public disfavor through lies circulated about them which have no foundation whatever in fact. Occasionally, as occurred some time back here in Los Angeles, the actions of the charged individual can be vindicated by proving in the courts that the whole situation was a deliberate "plant". But more often, because the charges are so widely heralded in the newspapers, the defendant, even if through long litigation he proves his innocence, is ruined in the confidence of the public.

Yet even if the charges were true, what has the conduct of his domestic life to do with his ability to serve the public, or his integrity as a public official? As Course 14, *Occultism Applied to Daily Life* reveals in detail, a man is made up of various habit-systems that are largely independent each of the other. He has a habit-system that governs the conduct of his work, a habit-system that governs the manner in which he performs the responsibilities entrusted to him, and still another habit-system that is responsible for his domestic life and his attitude towards the opposite sex. Why, therefore, should the public be so willing to deprive itself of the integrity and high ability of one who is particularly fitted to serve it in a certain capacity, just because in some other more private respect he is unable or unwilling to live up to its strict requirements?

One would think, to read the papers, that there is only one real sin; the transgression of the standards of sex relationship. When the papers state that an individual is charged with immoral conduct, or when the individual's morality is brought to issue, it is implied that this in some manner has to do with his sexual conduct. Is it, then, moral to steal a million dollars? Is it moral to cause the suffering of others through providing inadequate living conditions? Is it moral to murder and rob and commit arson? Well, while these things are not considered exactly moral, they seem to be in a class by themselves; for a question of morals seems always to involve a relation between the sexes.

Again I must insist that I am not upholding the transgression of conventional standards in reference to the domestic relations. But I must point out that these laws, like those governing property rights, were made by the majority in the interest of a standard of conduct that to this majority seemed not difficult to attain.

But all persons are not alike in their emotions, in their urges, or in their necessities. Some people are temperamentally cold, and others are more vivid. But hot or cold, emotionally strong or emotionally weak, strongly physical or strongly mental, refined or gross, active or passive, we have attempted to formulate a single standard of conduct for all. For its self-preservation, society has carved out a rigid and unbendable pattern; and attempts to make every individual fit into this form. The wonder is, not that people transgress its narrow boundaries, but that there is not more transgression.

After all, has it been thoroughly and convincingly decided just what form of domestic relationship is best? Is it better for people who quarrel and fight continuously to be compelled to live together, or is it better that they separate? Is it better that people who thus cannot live in harmony shall find consolation elsewhere, or is it better that they shall forever live as celibates? Is it better for people who because of responsibility to their children, or who because of responsibility to something contributing to public welfare, feel the inadvisability of divorce, yet who no longer can have any emotional interest in each other, to refrain from allowing any affection to kindle for another? These are questions that society, through experiment and the process of trial and error, is trying to solve; but they are not yet closed questions.

Nor, beyond suggesting that real love is one of the most spiritual of all forces, do I here attempt a solution. I mention these questions because, as it seems to me, lack of proper education causes the public to place undue stress upon transgressions of the standard of conduct it has set in sexual matters, to the serious neglect of emphasizing the importance of various other moral and spiritual transgressions.

Unspiritual Conduct

Cheating the public through graft is becoming more and more common, but in spite of its increasing occurrence it is decidedly unspiritual. Anything that degrades the individual, or has for its object the injury of others, lowers the dominant vibratory rate and is unspiritual. The extent to which an unconventional affair does this varies with the individual circumstances; but grafting on others, either in or out of public office, always lowers the spirituality.

But what about the individual who, because of superior ability, or some unusual combination of circumstances, is able to grab a large section of the wealth of a country, appropriate it to himself, and hold it irrespective of giving society anything of value in return? I am not here speaking of his legal right, or whether or not others should permit a situation to exist where this is possible. I refer to it from the standpoint of how it affects his dominant vibratory rate.

Such an individual, because he is unable to perceive himself as selfish, because as yet he is unable to grasp the idea that abilities, capacities and resources should not be used merely for self but are responsibilities to society, is not spiritual. Whatever he gains physically and mentally is more than compensated for by the effect on his character. Because through hoarding resources that others might enjoy he deprives society of that which otherwise it would have, he is inimical to his fellowman. Nor could he remain callous to such injustice if he had a high dominant vibration. One who cannot perceive that might does not make right is sadly lacking in spiritual education.

Let us suppose that three-fourths of the population of the earth are keen enough to acquire all the resources and wealth of the world and to pass laws by which it remains within their possession. What are the balance of the people to do? Is it the spiritual thing for them to perish from the face of the earth rather than break these arbitrary standards raised by the majority, or is it more spiritual for them by stealth or force to take what they need to survive. If a man is honest, cannot obtain employment, has children and a sick wife, is it more spiritual for him to steal food or to permit his family and himself to die? One who has a real spiritual education finds no difficulty in answering such questions. He finds no difficulty because he is trained to do his own thinking.

In all the departments of science, of course, we cannot conduct painstaking investigations to ascertain if the scientists have performed their work accurately. But there are innumerable fields in which things are now taken for granted because the prevalent opinion of notable persons has set its seal of approval on certain ideas, that need occasionally to be completely reexamined. For instance, in Chapter 5, Course 12-1, *Natural Alchemy: Evolution of Life* and in this lesson I have reexamined certain moral conceptions. Taking for granted is not the method of those who are truly educated; it is the method of those who are parrot taught.

As a single example of what I mean, the question is asked again and again of astrologers why, if astrology is a real science, astronomers ignore it? The reason is simple, but to the ordinary layman, who places scientific men in a compartment where all such are supposed to know everything, this explanation is unconvincing. It is as unconvincing as the similar fact that only an occasional scientist will really take the pains to investigate psychic phenomena. They are too busy with other pursuits, and take for granted that the old opinion that all such things are rubbish is true.

Yet in regard to astrology we have indisputable evidence that this is the case through the published statement of one of the foremost astronomers, and one who, through innumerable magazine articles perhaps more than any other recent writer has given astronomy popularity. Isabel M. Lewis, of the U. S. Naval Observatory, is not only a capable astronomer but is especially conversant with the lives, ambitions and leanings of astronomers. What she writes about them, therefore, rather than what she writes about astrology with which she is not conversant, bears the earmark of authority. Writing in *Nature Magazine*, April, 1931, under the caption ASTRONOMY AND ASTROLOGY she says:

The average man of today prides himself upon the fact that he lives in a scientific age and that he keeps well informed upon current events. He reads of cosmic rays, protons and electrons, the structure of the atom and the nature of light. He even takes a keen interest in the theory of relativity and then maybe to offset it all, he glances over the daily horoscope and gets interested in something discarded some three centuries or more ago...

In spite of the fact that today astrology is absolutely discredited it is surprising to know how many people are still unaware of this fact. This is evinced by the great number of queries that astronomers are constantly receiving, individually, or as members of staffs of observatories, on the subject of astrology and its relation to astronomy. Some people want to know if there is anything to astrology. Others ask for information regarding the astrological signs and how a horoscope is cast. If one has been dabbling in astrology for himself and has some ideas of his own on the subject he may decide he will read his own fate in the stars and cast his own horoscope. He then asks the astronomer for the information upon which he bases his readings, the positions of the heavenly bodies upon a certain date.

It is probably because of the fact that the astrologer must come to the astronomer directly, or indirectly through official almanacs, for the positions of the stars and planets on certain dates that confusion has arisen in the minds of many as to the rela-

tion between astronomy and astrology. The astronomer may good-naturedly furnish the astrologer with some facts regarding the heavenly bodies, but he is not accountable for the use of such facts.

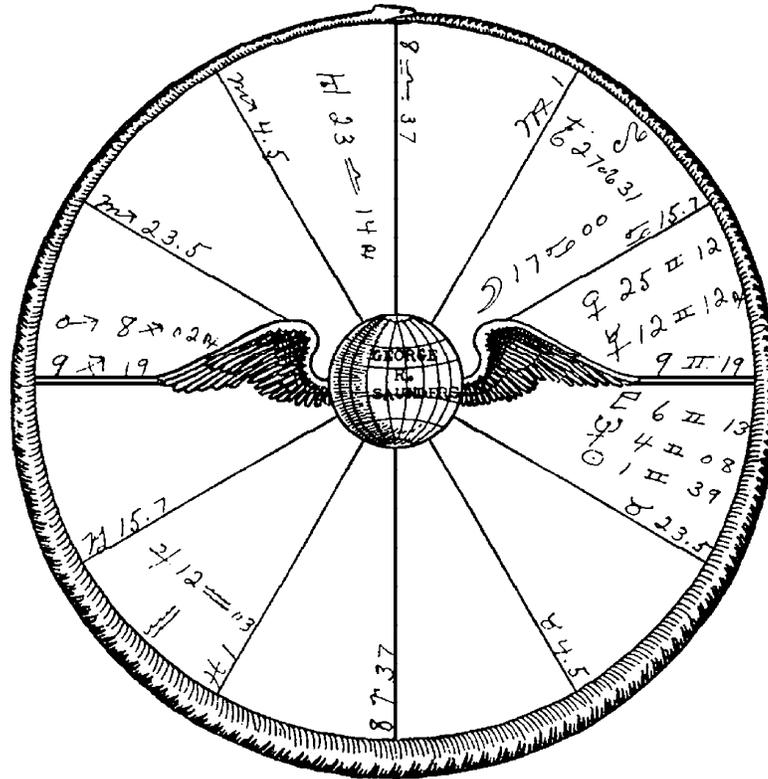
As a government institution it is customary for the United States Naval Observatory to furnish to individuals who ask for it, by mail or otherwise, information on astronomical subjects provided too lengthy a calculation is not involved. People who seek information on purely astrological subjects are told, however, that the Naval Observatory does not furnish information of an astrological nature. *It is doubtful, indeed, if any astronomer would know how to cast a horoscope or make astrological predictions of any kind.* Certainly any astronomer worthy of the name would feel that he had lost caste in his own profession if he should undertake to do so (Italics are mine.)

I have taken the liberty to place in italics the sentence that explains why Mrs. Lewis wrote the article in which she disparages the growing popularity of astrology; But the real reason why the "average man of today is becoming more and more interested in astrology is not because he is as dumb and thick-skulled as Mrs. Lewis supposes. It is because through a wide variety of periodicals he has been brought into contact with astrological delineations and predictions. Many of these are nothing but trash, and are issued by those who have little knowledge of Standard Astrology and what can be accomplished with it. But some of the periodicals and some of the articles in most of the astrological magazines are the work of those with sound astrological knowledge. Mr. "average man of today" places a great deal of dependence on what the scientists, such as Mrs. Lewis, have to say. But when these pronouncements of science conflict diametrically with his own personal experiences, he is apt, at least surreptitiously and without the knowledge of his friends, to cling rather tenaciously to what he has found to work in actual practice. And through his increasing contact with astrology he is brought face to face with the fact that when the person giving it is skilled, that the information gained by means of astrology is both useful and accurate.

He is inclined to believe, of course, that the astronomers, who are recognized to be, and are, great scientists, must know all about any influence that the planets exert. He is quite unaware of the complete ostracism from astronomical circles, and the academic condemnation, any astronomer would incur who let it be known he took the slightest interest in astrology. He does not realize that no astronomer who was known to be friendly to astrology could hold his job. And it never occurs to him that, "It is doubtful, indeed, if any astronomer would know how to cast a horoscope." Furthermore, not knowing what natal astrology should not be expected to do, but led to believe by a hostile press that if it is a valid science it should reveal that the birth data submitted by a police woman is that of a non-existent person, he may be influenced by the ridicule and persecution of its enemies. But if he knew these things much that now perplexes him would be clear. For even the "average man of today" is not so lacking in wit that he places dependence in the utterances of people about things that they have never investigated, favoring which would deprive them of their livelihood, and the very first principles of which they admit they are in total ignorance.

The cosmic alchemist, in the interests of spiritual education, encourages

instructions to enable the physical things necessary to health, length of life and usefulness to be acquired, instructions that give as wide a grasp of information as possible, instructions on reconditioning the thought-cells, instructions that cultivate original thinking, and instructions on raising the dominant vibratory rate. These should be included in the education of every child.



GEORGE R. SAUNDERS

May 22, 1890, 8:30 p.m. 0:00W. 51:32N.

Data given by him personally.

1920, July 5, married: Venus sextile Sun r.

1924, came to California, entered partnership: Sun semi-sextile Neptune r, Mercury trine Jupiter r.

1934, attended C. of L. classes: Mercury conjunction Venus r.

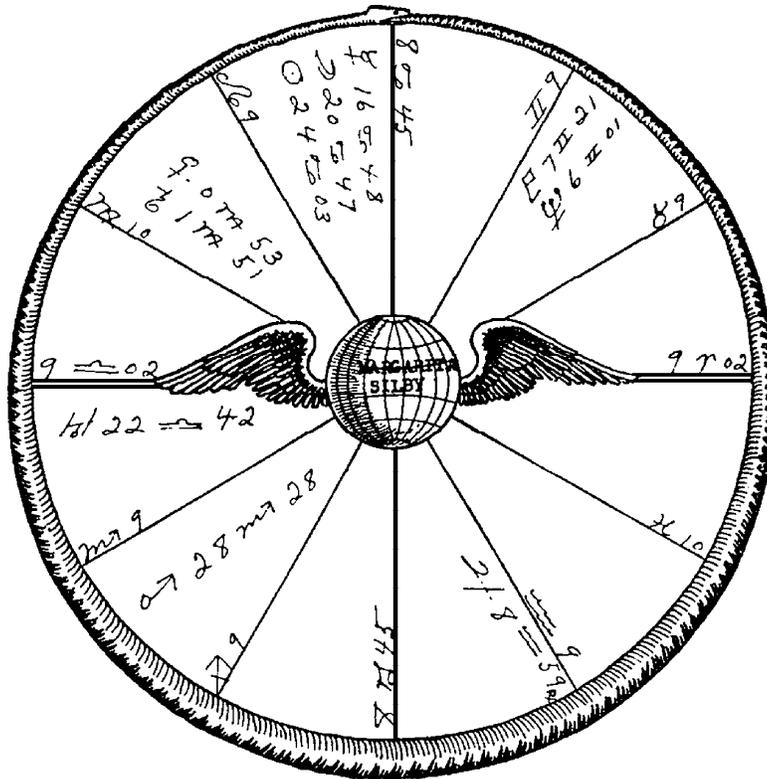
1936, Dec., member C. of L.: Sun conjunction Moon r.

1940, talked for C. of L. at West Coast Astrological Convention: Sun semi-square Neptune r.

1941, Master Ceremonies Oakland Astrological Convention, ordained C. of L. teacher: Sun semi-square Neptune p.

1944, Jan. 2, gave first Crusade Talk: Sun square Uranus r.

1945, July, elected to C. of L. Board of Directors: Mercury conjunction Moon r.



MARGARITA SILBY

July 16, 1890, 11:00 a.m. LMT. 99:07W. 19:26N.

Data given by her personally.

1920, first interest in occultism: Sun sextile Uranus r.

1920, May 5, graduated as nurse: Venus trine Jupiter p.

1922, Dec. 1, supervisor small hospital: Mercury sextile Mercury r, Sun semi-sextile Sun r.

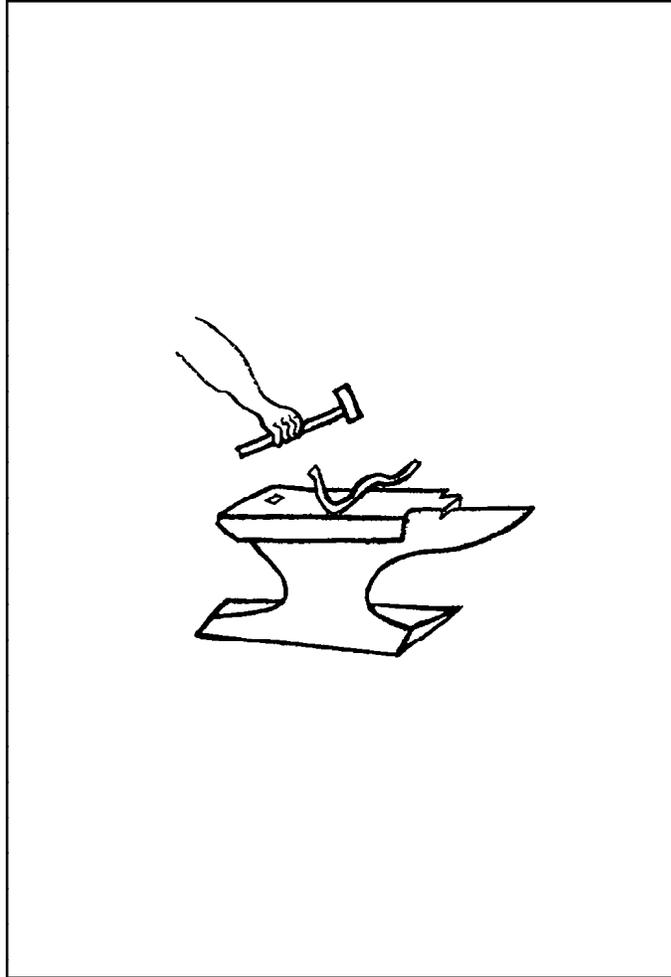
1927, married and traveled widely for 6 years: Sun square Mars r, Mercury sextile Sun r.

1932, father died: Sun inconjunct Jupiter p.

1939, joined La Hermandad de la Luz and became affiliated with The Church of Light: Mercury trine Pluto r.

1941, November 23, elected President La Hermandad de la Luz: M.C. square Mars r, M.C. sextile Venus p.

1942, became Hermetician: Sun P Mercury p.



Chapter 7

How to Appraise Spiritual Values

FROM any event of life it is possible to extract spiritual values. Whatever occurs, by taking the proper mental attitude toward it the character may be improved and the dominant vibration raised. And if the vibrations are sufficiently high they may affect substance of greater velocity than the astral and contribute to building a form on the spiritual plane. Course 3, *Spiritual Alchemy*, fully explains the technique employed in this, and indicates that all experiences are the ores of life from which soul values may be extracted. Yet it also points out that some of these ores are easily handled, that some yield precious metal only with difficulty, and that still others are so refractory that only the skilled spiritual alchemist can, with great effort, obtain anything of worth from them. It seems desirable, therefore, not merely to have a measure of spiritual values such as is afforded by the amount an experience contributes toward raising the dominant vibratory rate, but also to list a number of things from which spiritual values can be acquired with ease, and to indicate how these values may be obtained.

The cosmic alchemist is interested in all three dimensions of life. He is interested in them not merely as they affect himself, but as also affecting all mankind. It is his desire, in every way he can, to aid the rest of humanity to attain that superior development which is his own great aim. But what he can do to influence others to take the proper highway toward such development, as well as what he can do properly to direct his own progress, depends upon him having a clear idea of just what it is he seeks. As we shall presently see, life's values often are sadly muddled in the popular mind.

These values, as we have already discovered, have to do with length of life, with the breadth of its experiences, and with the height, or spirituality, of its experiences. Length and breadth are valuable in that both afford opportunity to make spiritual gains. From the standpoint of mankind, therefore, the individual who contributes to providing the necessities of life performs a spiritual service. But whether or not this activity contributes to his own spirituality depends entirely upon his motives and feelings in rendering the services. If he cares only for the physical reward derived from the service, and dislikes those he serves and perhaps has an inward enmity toward them, he has gained nothing spiritual. But if he has an actual desire to benefit others, and feels some glow of satisfaction in the thought of being a useful member of society, he has raised his vibratory rate at least a little, and thus has made spiritual gain.

In addition to these things which are merely useful in the maintenance of existence, there are other things which may or may not contribute to length of life, but which do contribute to its breadth. Religious exercises, poetry, music, dancing, moving pictures, radio programs, lecture courses, paintings, sculptures, fiction, architecture, decorative effects, politeness and many other things are not considered necessities of life; but they each and all add something to existence that makes life broader, and which may be utilized also to lift life to a higher spiritual level than that occupied by brute creation. Anyone, therefore, who contributes through these or other channels to the breadth of life is rendering a valuable service. But the effect on his own spirituality depends on whether, in performing the service, his motives and emotions are such as to increase or decrease his dominant vibratory rate.

Greatness is not synonymous with spirituality. It is measured not by the effect of the individual's actions on himself, but by their effect on others. We know very little about the private life and motives of Kepler, who formulated laws by which the movements of the bodies of the solar system can be measured, or of Einstein who in the velocity of light found a yard-stick for measuring the universe. Both of these men are great because each contributed something by which human life can be greatly broadened, and properly used can also be made to yield spiritual values. The measure of any individual's greatness is the degree to which he contributes to the length of life, breadth of life or height of life of other people.

Yet how often do we find even those who assume to be thinkers either attributing greatness to the acts of a man whose influence is devastating to others, or magnifying some small and inconsequential trait that to them seems repugnant, into a mountain that dwarfs some real and valuable accomplishment.

There are those even yet who look upon Napoleon with admiration. A man whose abilities, however great, were not devoted to benefiting his fellow man, but toward turning Europe into a human slaughterhouse for the gratification of his own personal vanity. Others there are who think of J. Gould, the wrecker of railroads, as a man worthy of emulation. And the financial giant of Wall Street who is able to corner some commodity, and thus make living harder for millions of his fellow men, is not without attractiveness in certain quarters.

Yet so long as selfish men are idealized, so long will people strive to be like them, to the detriment of the race. It becomes the duty of the cosmic alchemists, therefore, to set them forth in their true lack of worth; or better still, because the cosmic alchemist believes whenever feasible to work on the side of construction, it becomes his pleasure to set forth in the clear light of their great value the acts of those who are truly noble and great among mankind.

Men exercise their talents under the social conditions by which they find themselves surrounded. However much we may deplore the concentration of the wealth of the world in a few hands, we cannot but admire those individuals who acquire wealth in ways that add to the richness of others, lives, and then with their accumulated wealth perform vast services for the advancement of the race.

If the youth of our land must worship at the feet of material power, is it better that it make heroes of George Eastman and Henry Ford than do homage to, and strive to emulate, Al Capone or some other racketeer who impressed his will upon the public and long remained immune from punishment?

George Eastman contributed markedly to the education of the public. He

made it possible for almost everyone to take photographs. These photographs are informative, arouse interest and develop skill in their taking, and lead gradually toward a discrimination of artistic composition. Artistic effects obtained often arouse refined emotions in those who look at them, and thus tend to increase the dominant vibratory rate. The popularity of the camera has contributed to breadth of life and the spiritual progress of the world.

The development, perfection, and cost reduction in the production of movie film has given impetus to the motion picture industry. And the motion picture industry has markedly increased the power of education. It enables twenty million in the United States alone each day to see and hear the important happenings in all parts of the world, to see and hear artistic and dramatic presentations, and to have explained to them visually as well as audibly facts and their relations that otherwise would remain to them obscure. In slow motion they are able to see just how mechanical contrivances perform their work and just how growing things unfold. The moving sound picture is a tremendous force in practical and aesthetic education. By showing the people in one land just how the peoples of other lands live it assists in developing a spirit of cooperation among nations, as well as giving greater breadth to the lives of those who see and hear it. It lengthens lives through disseminating information on hygienic measures. And it is a medium through which people are led by gradual steps to an appreciation of beauty and refinement. It thus can readily be used as an agent through which spiritual values may be acquired.

Out of the productive activity which has so markedly advanced both still and moving picture photography, and thus benefited the world, George Eastman made a vast fortune. And having been keen enough to acquire it, he was also keen enough to spend it wisely; giving it away to establish educational centers, and to beautify and otherwise improve the community where live those whose labors, under his direction, were responsible for his success.

Henry Ford also was the product of the economic system under which he lived; one of its finest products. The popularity of the automobile has advanced the world mechanically, and through facilitating travel has greatly broadened life. Whether the numerous accidents it has brought are offset where length of life is concerned by otherwise improved health due to the facilities it has afforded for recreation is a moot question. But it has been an educational agent of great value, increased the enjoyment of many, and has led to a higher appreciation of the beauties and grandeur of nature. Those who otherwise would have had little contact with the out-of-doors, now, on their vacations, take to the open road and visit lakes and mountains and seashore, and fill themselves for the time being with the spiritual richness stimulated by majestic settings and glorious vistas.

Contact with nature of itself does not increase the spirituality. The individual, regardless of glorious out-of-door surroundings, may keep his mind filled with envious or lewd thoughts, or his desires may be so centered on killing some wild creature that he is oblivious of the beauties around him. His vibratory rates, and hence his spirituality, may thus be lowered. But there is more than usual opportunity for feelings to be stimulated that add to the spirituality. And there is reason to believe that the majority do make spiritual gain when their recreation takes them closer to nature.

Henry Ford accumulated vast wealth in supplying the world with something beneficial. But this wealth was not hoarded in idleness. It was used to increase production and lower the price of the product so that more people

could possess and enjoy it. It was used to shorten the hours and increase the wages of employees. It was used to give the Ford employee time in which, if he so desired, he could broaden and heighten his life, and to give others more opportunity also, through possession of means of travel, to both broaden and heighten their lives.

I have here mentioned two men who became very wealthy; not because they were wealthy, but because they used their wealth largely for the benefit of society. These are not isolated examples, as many others come to mind. But there are far more at the present day probably, who being very wealthy, are making no marked contribution to human betterment with their affluence. And in the popular mind the mark of distinction is all too faintly drawn between these two classes of influential men.

But when the people become energetic in their approval of those of wealth who contribute strikingly to human progress and happiness, and vigorous and loud-voiced in their disapproval of those who contribute nothing of value to society while accumulating money, and then use it solely for their selfish ends, we shall be on the road toward improvement.

Public opinion is a vast force, and so long as it tolerates and admires ruthless individuals who have no consideration for the welfare of others there will be a new crop of such monsters with every generation. But when society becomes thoroughly saturated with the idea that such individuals are ignoble as well as pernicious, and that the only real greatness is attained through contributing to the common welfare, the youth of the world will have a different ideal toward which to work. To express his Drive For Significance he will no longer wish to be a racketeer, or even one who oppresses others while remaining within the law. Instead, he will aspire to become a hero after the fashion of those illustrious men who are recognized to have made the world a better place in which to live.

Stressing the Inconsequential

Yet now, often, how slight and inconsequential a flaw is made to overshadow some truly great accomplishment!

George Washington, to the people of the United States, is a great patriot. Although opposed by almost insuperable obstacles he had the faith and vision to push on toward the founding of a nation that has contributed, in its ideals of freedom and its industrial developments, to world welfare. Not perceiving he had accomplished as much as he really had, toward the end he became somewhat bitter. But he was a man of true character.

One might think, in the light of the difficulties he surmounted, and the persistence with which he pursued worthy endeavors even when there seemed but the slightest hope of success, that trivial matters would have no power to tarnish his reputation. Yet not many years ago, when an ultra-realistic journalist revealed to a shocked public that there was no word of truth in the cherry-tree episode, and that following the custom of his contemporaries, Washington was not averse to a drink of liquor, his credit fell at least fifty per cent in the eyes of many unthinking people.

His personal habits were discussed by these as if they were the really important things about his life. Such people utterly fail to grasp the attitude of the cosmic alchemist, that a man's worth to society should be measured by what he accomplishes for the benefit of others.

What George thought and felt raised or lowered his spirituality. But whether he took a drink or did not take a drink probably neither added to nor detracted from that which he was able to accomplish. In fact, the personal

habits and mode of life that enables one individual to do his best work, due to the factors mapped in his chart of birth and their subsequent conditioning, are those that would hamper a differently constituted person. Washington probably lived according to the customs of his times, and tempered his method of life with such acts as he had found through experience enabled him to do his best work. And the really important thing is not whether he did this or that thing that had little influence over the welfare of the nation, but that he did something that markedly was to its benefit.

Still later there was a great furor because Dr. Brill, the eminent psychiatrist was going to read a paper before a meeting of his profession in which he analyzed the character of Lincoln and attempted to show that because Abe seemed to enjoy jokes which at present seem out of place in the best circles, there was a split in his personality. Some of Dr. Brill's colleagues protested the reading of the paper, and were highly indignant that he should dare suggest that there was anything not absolutely perfect in the character of America's best loved statesman.

Lincoln was a man of the people. His early life was spent among the rugged people who were carving a place to live from the wilderness. The men with whom he associated in the Blackhawk war and as a country store-keeper liked rough stories. They would have been repelled by an expurgated version. Lincoln found that ability to entertain such men was an avenue to popularity. He told the kind of stories these men liked, and he told them unusually well. They liked him because he gave them pleasure. They elected him captain.

As a store keeper, he always had a joke on tap. The people who came to his store liked rough jokes. They considered him very clever. Consequently, he was appointed postmaster, and later elected to the Illinois Legislature.

The people of that time had become suspicious of the polished individuals at Washington who properly had been accused of corruption and graft. Lincoln had earned a reputation for ability and honesty; and had become famous for the aptitude with which he could tell a story either to amuse his listeners or to illustrate a point. His roughness in speech, in dress and in general appearance, as contrasted with those of the slick individuals they wished to remove from power, gave them confidence in him. But in addition to confidence, his constituents liked him because he gave them the kind of pleasure they enjoyed. It is doubtful if Lincoln would have reached the White House had it not been for his jokes and story telling.

Coarse jokes and rough stories lower the vibratory rate and decrease the spirituality. On the other hand, the feeling of sympathy for the downtrodden, and the effort to relieve distress, for which Lincoln was noted, increase the vibratory rate and increase the spirituality. People commonly have different habit-systems, some of which tend to decrease the spirituality and some of which tend to increase the spirituality. But we here are not trying to strike a balance between the lowering and raising influences in Lincoln's life to determine the height of his spirituality. Instead, we are interested in him from the viewpoint of the cosmic alchemist.

Lincoln was an honest man, a sincere man. He was sympathetic and kind to those in distress, even to his own personal disadvantage. And he was the instrument through whom the institution of slavery in the U. S. was abolished. The thing of real importance to all thoughtful people is not whether he had several personalities, whether some of his jokes were in poor taste, or to what extent he compensated in his stories for lack of harmony in his domestic

life. The thing that really counts, in so far as others than himself are concerned, is that he contributed by greatness of character, and by his acts, in a pronounced manner to human welfare.

A lady of my acquaintance once said that she had always thought of Thomas A. Edison as a great man until she learned that he chewed tobacco. But what has chewing tobacco to do with it? At worst it contributed some small unpleasantness to his immediate associates. To paraphrase Lincoln's remark when he received the complaint that Grant drank whiskey and made the rejoinder that he wished the other generals would find out what brand of whiskey Grant used so they could have a few victories also; I am tempted to say that if it would contribute to their doing something worth while it might be well for those who criticize the unimportant habits and actions of great men to acquire these habits.

The really important thing about Edison is that he lightened the burden of labor for mankind more than any other man who has ever lived, and every civilized person on earth lives with less hardship because of him.

Nor are such remarks and viewpoints of depreciation confined to the uneducated. A few years ago I attended a meeting of scientifically inclined persons at a lecture devoted to the work of Luther Burbank. The speaker holds several scientific titles, and was personally acquainted with the plant wizard. He gave a very complete account of the important flowers, vegetables and fruits that we now enjoy that were developed by that remarkable man. But he took much pains to stress the great imperfections of Burbank's character. These great defects, according to this speaker, were two in number, and detracted seriously from what otherwise would have been really a worthy life.

These two derogatory traits of Burbank were that he believed in Spiritualism, and that he used profane language. It never occurred to the lecturer that Burbank's ability to use extra-sensory perception not only convinced him of the reality of communion with those on the inner-plane, but also made it possible for him to select from innumerable seedlings that to those who worked for him looked exactly alike, the few which when mature would have characteristics in the direction he was seeking. Instead, he looked upon him as a simple minded, superstitious, vulgar and uncultured man. Yet Burbank had warm friends in all parts of the world, and he contributed more than any other man who ever lived toward a better human food supply, and toward placing in people's hands new and more beautiful flowers to decorate their gardens.

Who are we to judge his motives? The many with whom he corresponded found him loveable. Did the profanity which he expressed to release his emotions when all did not go as he wished lower his vibratory rate more than the stored up irritation which many others feel? To what extent was the lowering of spirituality due to profanity offset by the kindness he felt when he sent seeds and other help to acquaintances in various parts of the world? We cannot accurately judge another's spirituality, because we do not know what goes on inside him. But we can judge of his greatness. That can be appraised by his contribution to human welfare.

It may be that on occasions the sensitive ears of some of Burbank's associates were shocked by his language; but such pain could have been experienced only by a few. Yet everyone who eats vegetables, and everyone who has flowers or looks at the blossoms of others, in the whole civilized world, has benefited by Burbank's labors.

I think this tendency to belittle actual accomplishment and magnify the

unimportant, but slightly disagreeable trifles needs energetically to be discouraged. I am inclined to think that youngsters who have pictured to them a character free from all blemish—an idealized George Washington or Lincoln—know in their own hearts that they could not be so perfect in all ways as these men are usually represented. They are given the impression that no one can be great unless he is a paragon in every respect. Realizing that they cannot become such examples of perfection, they become discouraged from attempting worth while accomplishment. If they were given a truer picture; that in spite of many an unimportant blemish a man often is able to perform a signal service in the onward march of humanity, they would be heartened to effort.

As a matter of record, the conditions under which men perform their highest labors are unusually varied. Astrological influences, the conditioning factors that early in life give a set to their emotional reactions, their physical responses to certain environments, and a wide range of other things often contribute in a marked manner to what men can do.

I know a writer of "best sellers" who spends a long period thinking out the plot and details of a novel. But when he feels moved to start the actual writing, he hardly stops to eat or sleep until it is finished. Unquestionably he has injured his health by this method. He has written on occasions for forty-eight hours without sleep, and with only a bite to eat now and then; has written until he fainted from exhaustion, fell from his chair unconscious, and had to be packed off to bed and a physician called. As a result of this method his health is poor his wife is worried and harried all the time he is thus writing, and his immediate associates suffer in various ways. But he turns out reading matter that not only conveys a real message to those who read it, but which sells often over a million copies. From the standpoint of society it is unimportant that he is now a millionaire, that his health has failed, or that on the occasions when he is actually writing he makes himself and several others quite miserable. The important thing is that he has given enjoyment and a fine outlook upon life to millions of those who have read his books.

Personally I believe in temperance. Having no use for tobacco, alcohol in any form, riotous living, or any kind of stimulants, I feel confident their use would cut down the volume and quality of my work and detract from the quality of my life. But in my birth-chart there is plenty of fire, and enough air to make it burn well. I have never felt the need of anything artificial to give me the impetus to work. But am I to judge all others by myself? How about the individual who has little fire in his chart, has a sluggish circulation, low blood pressure, and a general tendency toward inertia? Or how about the man who has so much fire he has to quench it to keep from burning himself out? As to these individuals I cannot say. I would counsel them to the temperate mode of life that I have found generally best for others and which I know is best for myself. But if the exceptional individual can add something of value to the world only under some mode of life that is different from mine, should I grumble if he lives in that manner, provided he injures no one but himself?

I do not know whether or not James Whitcomb Riley drank to excess. But if it so chanced that he could write only when under the influence of liquor, and that without liquor we should have been deprived of his homely verse, I, for one, am glad that he was occasionally drunk.

Such a statement, I quite realize, places me open to the criticism of the unthinking, conventional mind. But my point is that whether or not Riley imbibed spirits freely has no lasting influence on mankind; while the soul-

The Really Important Thing

stirring melodies which he left have lightened the hearts of innumerable people. Whether Riley's emotions when he wrote and read them raised his vibratory rate more than enough to offset the other influences of any dissipation in which he may have indulged relates to the spirituality of Riley. But the emotions they arouse in others measurably add to their spirituality. They are a lasting contribution to the advancement of the human race. The thing of real importance in a person's life, in so far as others are concerned, is to what extent he detracts from, or adds to, their welfare.

I think this point can best be illustrated by a story about a Jew. I do not select the Jew as better or worse than the members of other races, but because it is the custom to use a Jew in any story of money made by sharp practice.

This particular Jew, the story goes, was asked by a friend who came to visit him, why he looked so worried. The Jew then went on to explain that twenty years previous, when still in his youth, he had been tempted, and had fallen from the orthodox faith to such an extent that he had eaten a piece of pork. Since that day he had been haunted by the immensity of his transgression, the taste of that one piece of pork still lingering in his memory; and he could not free himself from remorse.

His friend sympathized with him, and went on to say that he had supposed the worried look arose from financial troubles. The Jew, at the mention of finances, brightened immediately, rubbed his hands together in an expression of enjoyment, and revealed to his friend that on the contrary he had recently been unusually fortunate. He had purchased a hotel at a very low price because it was infested with bedbugs; and then, by keeping the knowledge of the bedbugs from a prospective customer, he had been able to sell it at a profit to himself of fifty thousand dollars.

Many people are similar to the Jew; their conscience would harass them for years at the breaking of some trivial convention that really injured no one; but within the conventions and within the laws of the land, any injury to another, howsoever serious, would be a cause of no regret. They are trained in conventions, and in obedience to their laws, but all too often they have no training in the appraisal of true spiritual values.

Legislation is valuable in keeping the actions of certain individuals within some bounds; but no system of legislation can be devised that will prevent an unusually shrewd man from taking advantage of an unusually dull person. Legislation offers some protection, but in spite of it the strong can still prey on the weak. To obey the laws of the land is not sufficient to be spiritual. If by your actions others are injured, even though you are well within the legal requirements, the motives behind those actions lower the dominant vibratory rate and decrease the spirituality. To be spiritual you cannot be callous, but must make a sincere effort to help others.

Spirituality Implies Positive Action

Do not think, as is the widespread belief in the Orient and in some Christian circles, that spirituality is a negative quality. To retire from contact with your fellow man, except through it you are able to benefit him, is not spiritual; it is just plain selfishness. To wear a frown, to refrain from all pleasure, and to lead a narrow life, conduce neither to length nor breadth of life, nor does it increase the dominant vibratory rate and thus the spirituality.

Puritanical Christians strove for a rigid austerity here so they might escape the pain of hell and enjoy the pleasures of heaven in the hereafter. But if the escape from pain is good hereafter, why not now? And if enjoyment is good in heaven, why not good on earth? So long as no one is injured by enjoy-

ment, why should it be shunned? If it is a type which lowers the dominant vibratory rate it is unspiritual. But if it is of a kind that adds either length or breadth to life and does not lower the vibratory rates it has value, and if it tends to refinement of the emotions it is spiritual.

I have now mentioned a few men who have contributed in a marked manner to human welfare; and earlier in the course I have made some mention of those things which tend to increase, through better economic conditions, the length and breadth of human life. It is time, therefore, that we turn our attention to some details of the objects and conditions of environment that most readily tend to stimulate and cultivate the loftier, finer emotions, as distinct from those lower and coarser that we share with brute creation.

Again it must be pointed out that, in so far as the individual is concerned, a thing is spiritual or unspiritual as it evokes in him higher or lower vibratory rates. The effect of any object or situation, therefore, on one person may be entirely different than on another person. The spiritual alchemist will have thoughts and develop emotions that contribute to his spirituality under circumstances that beget only gross animal passions in the common man. Our appraisal of the value of things from the standpoint of stimulating and assisting man's spirituality, therefore, will be made on the basis of the ordinary person's reactions.

The average run of mankind experience certain sensations, certain emotions and certain thoughts when brought into contact with stimuli of a definite kind; and these common reactions determine whether or not the stimuli in question are beneficial or the reverse to man's spiritual advancement.

Let us turn, therefore, from man's vocation and his other activities through which he should do something to benefit his fellows, to the various other activities and contacts which contribute to his experiences with life. At once, because serious and concentrated application to work calls for it, we think of his recreation. The business man not only applies himself to his calling, but to find relaxation from it, frequently turns to sports. He is a golf enthusiast, attends prize fights, drives a car, or goes to races.

Because of a certain odium attached to them, due to the rough crowd, due to the gambling and carousing of some who attend them, and because some of them are conducted in a brutal manner, the unthoughtful person would quickly reply, if asked, that nothing spiritual can come from our sports. But sports may be conducted in such a manner, and some of them are, as not to arouse coarse or brutal feelings, but on the contrary, to stimulate an appreciation of graceful and effective activity, of alert intelligence, and of fair play toward even a successful rival.

Good sportsmanship has become synonymous with giving the other fellow his just dues, even if it means the loss of what one is striving to gain. In a contest watched by others, these others identify themselves and their interests with one side as against its opposition. If their sympathies and desires are not thus intensely partisan, they get little pleasure or excitement from the contest. But to the extent they identify themselves with one side against the other, do they experience, vicariously, the thrills of the contest.

Under these circumstances they expect the contestants with whom they have merged interests to conduct themselves in the same manner they would if they had the skill and were in the contestants, place. Through attending sporting events the public has become so thoroughly conscious of good sports-

Stimulating the Spiritual

Spirituality Through Recreation

manship that it voices its disapproval of any unfair practice on the part of its favorite as quickly as if the unfair practice had been adopted by an opponent. Let us give some credit to our national sport, baseball, for educating people to a more spiritual emotional reaction.

And the emotional reactions that have been conditioned toward fair play and honorable conduct in baseball, football and golf, exert also a powerful influence toward similar fair play in all the contacts of life. The man who develops a sense of good sportsmanship during his recreational hours, is likely more and more to adopt an attitude of good sportsmanship in his domestic relations and in his business life. Not only does he scorn to take advantage unfairly of others, but he praises true ability wherever found. Instead of whining or running away when his affairs go wrong and hardships are at hand, he faces them with resolute courage, because that is the sporting thing to do.

It is a good sign, I am sure, when some opposing player through phenomenal skill and brilliance snatches the victory from the home team, to see that not only the visitors, but also those who most excitedly have been urging the home team to victory, rise in a great ovation. They are downhearted at their loss, and some of them, no doubt, have lost money as well as their pride—for sports still have an unspiritual side—but in spite of such loss and disappointment, the home people rise as a man to do homage to their opponent who has exhibited superior skill.

Superior ability should receive recognition; for the advance of mankind along every line is made possible by the exercise of unusual talent. Not only should there be, as encouraging each individual to develop and use his abilities to the utmost, an emotion of enthusiastic pleasure when such superior ability is displayed, but the emotion of joy in a contest is quite appropriate to the forward movement of mankind.

Life is a series of contests; and it becomes far more effective and enjoyable when these contests are approached as a game, a game to be played fairly according to all the spiritual rules, to be played with utmost energy to obtain the victory, and without whining and self-pity when there are temporary, or even more permanent, defeats. Every situation is a contest in ability to solve the problem of how best to conduct oneself toward it. Every difficulty and hardship is an opponent to be defeated. Good sportsmanship, which is encouraged by the right kind of recreational interests, makes for a more useful and a richer life.

Contests may be, and often are, brutal. In the measure that they engender cruel and brutal emotions in those who witness them, they are unspiritual. It certainly is unspiritual to take joy in the suffering of either man or beast. But the individual who voluntarily and joyfully undergoes some pain and temporary suffering in his effort to vanquish an opponent is seldom an object of pity. People admire his courage; and courage is a fine thing to cultivate. Mankind needs plenty of it in its conquest of the forces of nature.

Almost everything we do is a contest with something or someone. Everywhere there is competition. The cosmic alchemist competes with others in his efforts to aid human progress. This spirit of contest is not to be deplored; for competition is the method Nature has used throughout in the development of more perfect forms. It is doubtful if any other method is quite so effective. But these contests need not be struggles in which one individual destroys or punishes another. Instead, they should be contests to contribute most toward human life and happiness.

There is an aspect of witnessing contest games that is not altogether ben-

eficial. In some an attitude may be developed in which struggle is experienced, with all its emotional reactions, only vicariously. That is, experiencing hardship and contest only through sympathy with others who actually and physically engage in it may, under certain circumstances, create an attitude toward life in which the actual facing of difficulties is increasingly avoided. Such an individual may become so engrossed in his emotional reactions that he feels no need of actual events to satisfy his longings.

This, however, is not the fault of the sport; but that of any individual who lives too exclusively in his emotions. Emotions should energize appropriate actions. It is possible to cultivate a condition in which emotions are permitted to pass without stimulating to accomplishment; but this is due to the formation of inadequate habit-systems in which the energy that otherwise would drive to accomplishment is dissipated; much as an auto stalls while the engine is running if the clutch be disengaged.

Then again, in such sports as are not based upon contest, symmetry, grace, coordination and harmony of movement are factors to call forth admiration. And form, as it is called, is essential to success in all athletic pursuits. This so-called form is an expression of greater perfection; and perfection is that toward which man should strive. Such activities, therefore, cultivate a habit of striving for superiority, a habit which readily can be employed for spiritual ends.

The gambling which is associated with many sports detracts from their usefulness. Not that taking a chance is unspiritual; for all through life when called upon by necessity to do so man should have the courage, without flinching, to take whatever hazards are required. But gambling is not just taking a necessary chance. On the contrary, it has for foundation, and tends to cultivate one of the basest, and another of the most pernicious of human traits. When successful, gambling usually takes from another without giving adequate compensation that which makes the other poorer. It therefore cultivates the ignoble trait of attempting to benefit at the expense of others. And even when no one is made poorer by it, it cultivates the tendency which, if it takes a strong hold, totally unfits the individual to fulfill his responsibilities to society. It cultivates the pernicious desire to get something for nothing.

As to drinking and coarse talk, these do not of necessity belong to sport. But wherever found they are decidedly unspiritual. Vulgar language coarsens and degrades. Liquor, on the whole, tends to the stimulation, not of spiritual tendencies, but of base propensities and animal desires. It also tends to break down that which man, throughout his evolution, has been at most pains to build, and upon which rests most of his superiority. It tends to break down self-control. In so far as liquor coarsens the thoughts, excites the animal passions rather than the nobler impulses, and in so far as it lessens self-control, it is unspiritual in its effect. There may be those who need it in small quantities to do their best work, but any tendency toward drunkenness is certainly the opposite of spiritual in its common effects.

Life differs from death in that the former implies activity and consciousness, and the latter lack of them. Do not think, consequently, that not to do this and not to do that is spiritual; for in fact it is but the absence of life. How shall there be spirituality without life to develop it? No doubt it is true, as so often complained, that some moderns rush through life at such a tremendous pace that they destroy themselves; burn themselves out, as it were. But my own

Why Gambling Is Unspiritual

Education Should Never Cease

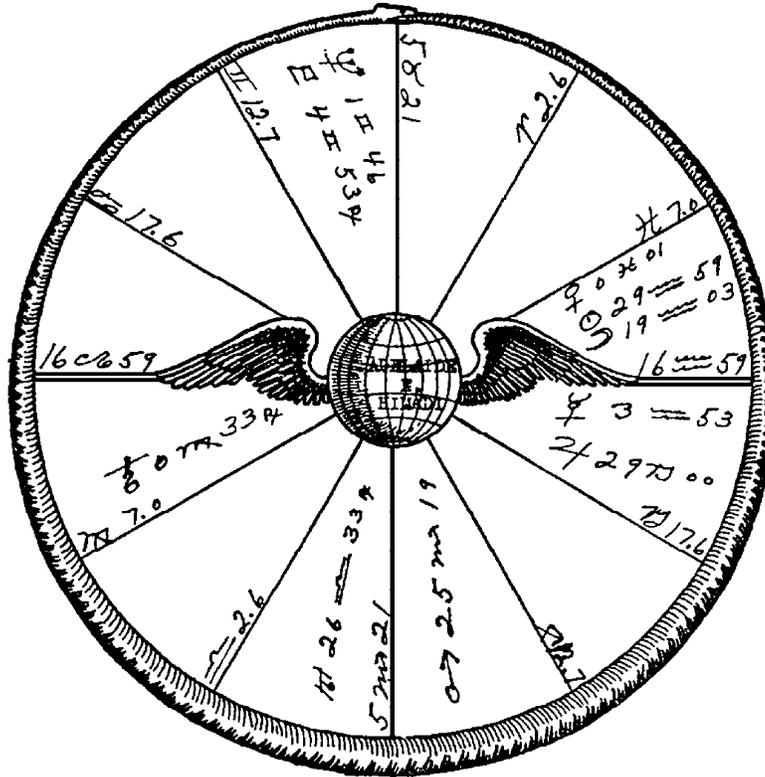
observation is that far more people placidly and passively drift through life, doing very little they are not compelled to do. They thus fail to gain breadth for their lives that comes only through varied activities and mental and emotional contacts; breadth that may be employed to acquire the spiritual treasures that so abundantly are at hand.

There is such a thing as over-work and such a thing as over-play; and dissipation quickly drains the vital forces, leaving only ashes where spirituality might have bloomed. Each one must experimentally determine just how much physical, mental and emotional activity he can stand without detriment to his health and length of life. To live below this maximum is a sad waste of opportunities. We can only be of greatest service to others, and can only attain the utmost in our own mental and spiritual advancement, when we cease to be negative and cultivate habit-systems that find joy in energetic application to every situation of life.

Just as an example, while an increasing number of people take vacations and travel, many more could do so but for their listlessness. Do you think listlessness is spiritual? It is merely a lack of interest in life; and no one can get the most out of life for himself or others who is bored with it. Nor would I mention this so emphatically were it not that usually it is the direct result of the development of pernicious habit-systems and, as explained in detail in Course 14, *Occultism Applied to Daily Life*, can be changed by the development of different habit-systems.

Then again, from the attitude of some at commencement exercises, one might be led to believe that finishing high school, or finishing college is the completion of education; when in fact, as the common expression implies, it is but the beginning, not merely of putting into practice what has been learned, but of learning. One might think also that education is comprised merely of cramming the head with facts. Facts are essential, but of quite as much importance is the education of the emotional reactions. Not only do our feelings more than our intellects determine how we behave when confronted with each situation, but they influence the fortune or misfortune the thought-cells attract into our lives and determine the dominant vibratory rate, and hence our spirituality.

Neither mental nor spiritual education should cease at any period. When we no longer serve others and no longer gain information and have emotions that broaden our lives or elevate them we have truly ceased to live. But until the fires of vitality burn so low that no strength is left and the body is on the road to disintegration there is no necessity to cease interest in things, no necessity to abandon physical and mental activity, and no necessity to refrain from joyous emotions. With advancing days the range of mental comprehension should increase. The type of physical activity, no doubt, will change from time to time, but there should still be an eagerness to do something. And because of the long years in which the emotions have been educated there should be a keener appreciation in age of the things that can be employed to raise the dominant vibratory rate and thus increase the spirituality; a keener appreciation, for instance, of all that is beautiful in literature, music, art and nature.



ADELAIDE E. HIMADI

February 18, 1890, 4:18 p.m. LMT. 9E. 45N.

Data given by her personally.

1913, registered pharmacist: Venus sextile Jupiter r

1916, married: Venus sextile Mercury r.

1936, interested in astrology: Sun semi-square Neptune r.

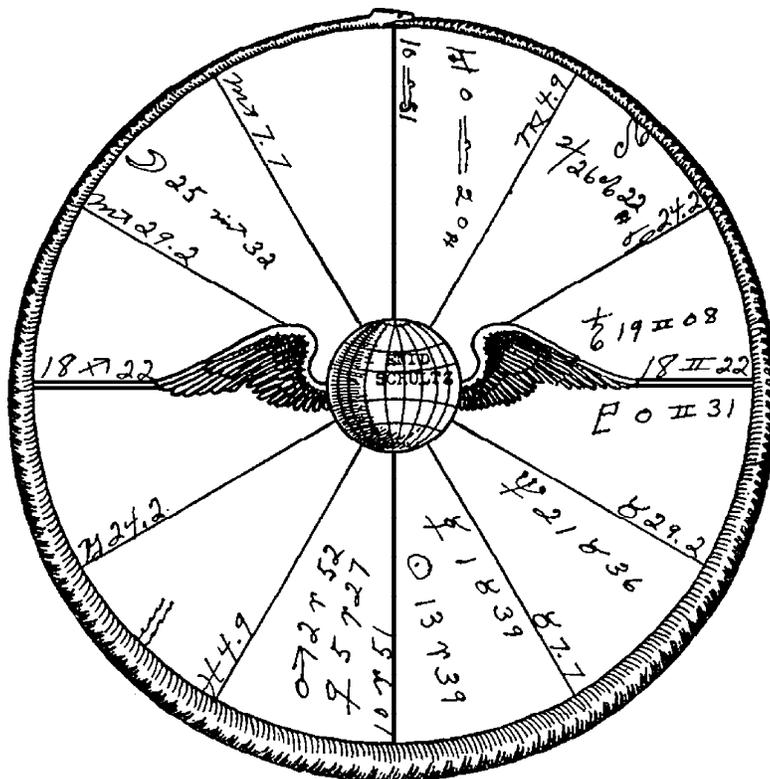
1937, studied with C. of L.: Venus sextile Sun r.

1941, ordained C. of L. teacher; opened C. of L. Center in New York: Venus semi-sextile Pluto r.

1943, ordained C. of L. minister: incorporated and became president of The Church of Light Incorporated of New York: Mercury opposition Uranus r.

1944, Hermetician: M- C. inconjunct Jupiter r.

1944, Aug. 20, eldest son killed in flight over Japan. Inner plane experiences just before and after this event confirmed belief in life after death: Sun opposition Uranus p.



ENID SCHULTZ

April 2, 1885, 12:00 p.m. 92W. 42N.

Data given by her personally.

1903, honor student, won 4-year college scholarship: Sun conjunction Mercury r.

1911, president dramatic club: Mercury conjunction Venus p.

1928, began teaching astrology: Venus trine Uranus p.

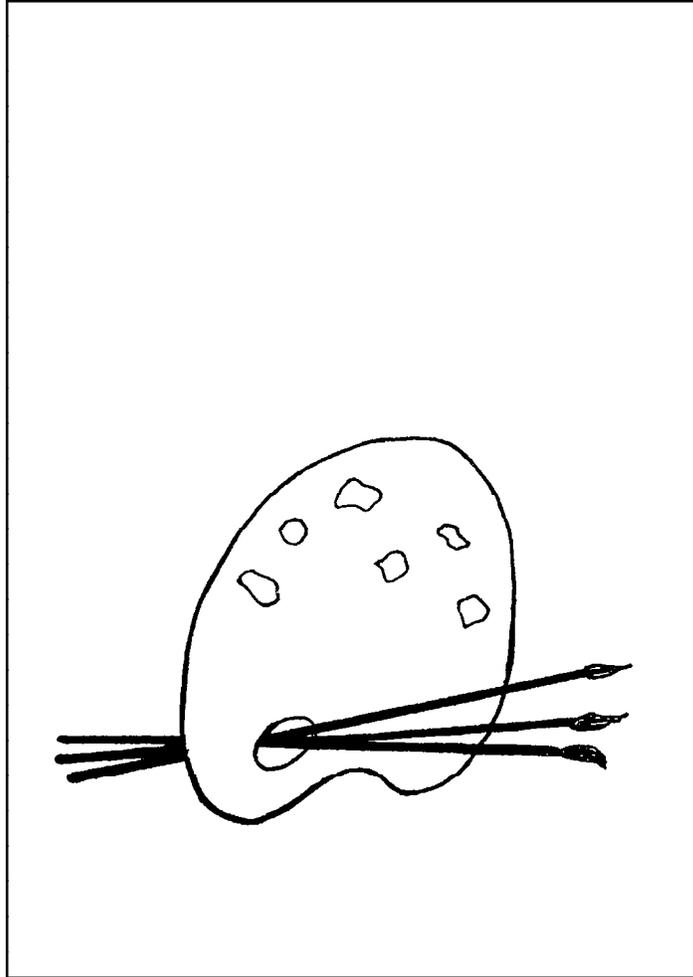
1930, for several years had seen C. of L. emblem, now saw it for first time physically and instantly recognized it as her way to truth: began studying B. of L. Lessons: Venus conjunction Pluto r.

1934, minister C. of L.: Sun conjunction Pluto p.

1936, Hermetician: Mercury semi-sextile Venus p.

1943, opened first Seattle C. of L. Center: Sun sextile Venus r.

1943, Center moved to larger quarters; elected member C. of L. Board of Directors: Sun trine M.C. r.



Chapter 8

Minor Aids to Spiritual Advancement

BREADTH of life, length of life and elevation of life are the chief interests of the cosmic alchemist. Not merely for himself, but also for humanity, or for so large a section of it as it is possible to reach. As for himself, perhaps he is so skilled in transmutation that he can make large gains no matter what ores of experience life has to offer. But for others, and in the interest of the progress of the cosmic whole, he finds it expedient to throw the weight of his utmost in energy toward furnishing people with as many facilities as possible by which these three things may be gained.

Life, he finds, is divided into alternate periods of effort and relaxation, of work and play. Those work best who also play most completely. Days of activity are separated by nights of sleep, mental strain is relieved by physical exertion, and the tensions of both mind and muscle are soothed by pleasant emotional expression.

Some there are, he knows, who drudge so persistently in the groove of a chosen occupation that any real meaning of life escapes them. They are mere machines performing work. And while perhaps they add something material to the wealth of the world through their activities, because of lack of variety in thought and emotion they nevertheless impoverish the race by so much as otherwise they might have attained. The life of the world in its breadth and height is the total of the experiences of its numerous individual lives; and every individual who fails to reach high and noble emotional experiences, whose life is barren of diversity and mental interests, detracts from the value of total human existence.

And others there are, mostly those with ample and unearned incomes, who seek variety at the expense of responsibility. They do no work, because they have money, and instead of finding in this leisure the opportunity to perform some worth while and needed labor through which society in some measure may be benefited, they flit hither and yon, seeking this pleasure and that. Contributing nothing of value to mankind, they really are parasites. Some of them are men who have inherited money. Others, in large number, are women who have been freed from productive activity through the incomes of their husbands.

But real wealth of life can neither be inherited nor vicariously attained through the efforts of the marriage partner. No more so than can learning, and no more so than can character. To have richness of life one must gain it through individual effort; and no life can be considered truly rich that shirks

productive labor. However varied and diverse his interests and emotions, he who fails to make some contribution of productive effort has lost what otherwise would have been his most precious possession. Instead of pulling his share of the load, he has weakened himself through becoming a retarding brake on the revolving wheel of human progress.

Those whose eyes are so fixed on their toil that they fail to note the beautiful things of life and who fail to partake in its wholesome joys, alike with the so-called fashionable set that wastes its time in artificiality, each get less than half the blessings life has to offer. Some constructive work upon which enthusiastically to enter is a prime essential to acquiring those spiritual values that make life worth while. And as alternating from this work, and making for fitness in its performance, as well as refining the mind and feelings, certain intellectual and emotional work becomes only less imperative.

But pity the wasters! Pity those whose chief interest in life is selfish gratification! Pity those who take from society and make to it no adequate return! Pity the parasitic women who marry into idleness, and do nothing more constructive than give parties and dinners to other equally idle women and men. Pity the man about town who has nothing more serious to occupy his mind than to seek perpetual entertainment! Pity those who waste their time, who in reality are loafers and parasites on industrious people! Pity them more even than those who do something constructive and at the same time, through dissipation, waste both health and money!

Graciousness and Tastiness

But we must not conclude that graciousness of manner and beauty of surface, upon which the idle moneyed folk so dote, are without their value. They may be, and often are, but a thin veneer by which licentiousness and unscruple are hidden; but at least we must recognize that even a pleasant artificial covering makes more endurable the daily contacts of life. It contributes little that is sterling, perhaps, to the character beneath; but it does detract from the harshness and the discords of social communion.

A character of great worth may express itself in a raw and brutal manner. Yet such form of expression gives something of pain to others, and adds nothing of value to the character. Gentility of manner and politeness of speech may be the cloak of a wanton woman or of a rascally man, and such outward appearances should not be taken for inward reality; but they do impart a sense of refinement that gives pleasure and detracts from the possession of no one.

Then again, we all must live somewhere and all must use certain implements and utensils. Primarily, perhaps, the home should be a place of shelter from the inclemencies of the out-of-doors. But increasingly important as a secondary function is its power to enrich the life with finer emotional values.

If a home provides shelter only, it has failed in its own almost equally important function. That function is to educate the sense of beauty. As a shelter it tends to prolong life, but by its artistic effects it should add richness. If so situated that there can be a summer lawn of growing grass the eye is rested, the mind is refreshed, and emotions of peace and contentment are engendered that have a real value. If there can be a little hedge of shrubbery, and a little plot of flowers, whose blooms one cannot help but love, something else, something fine and high and good for the soul is added to existence. The tender care of growing things softens hate and jealousy, and even the sight of flowers, to the appreciative, is enough to dissolve incipient thoughts of strife and turn the mind into the soft, warm channels of their adoration. A beautiful

home is no insurance of increased spirituality, but it does afford the facilities that encourage it.

The morning meal, no doubt, sustains the effort of the day as well when partaken from thick and coarse-grained plate, when the table-cloth is frayed and dirty, when the silver is battered, and when the chair on which one sits is rickety and without comfort. But apart from physical food, we are also absorbing emotional impressions; impressions that tend to the coarse and brutal, or impressions that refine and elevate. Length of life is assisted by the food partaken, but the richness of life is added to, or subtracted from, somewhat by the surroundings in which we eat. Clean linen, flowers on the table, china that appeals to the touch and that presents some attractive design, silverware, not necessarily costly, but that gives pleasure by its form; all these things, while not essential to length of life, do add to its richness.

What this really means is that there is greater enjoyment in the presence—the sight, sound, smell, taste and feel—of certain things than in the presence of others. Such enjoyment, however, is not static; it is progressive. That is, by gradual steps we educate ourselves to more intense enjoyments, enjoyments of a more refined quality. And because life moves toward that which it enjoys, and away from that which causes pain, it is quite proper and essential for human advancement that refined things, as contrasted with those vulgar and brutal, shall increasingly be enjoyed.

About the first indication that man had ceased to be merely a brute, and had become human, is to be found in the primitive paintings on the walls of his caves, carvings on the ivory tusks of mammoths, and in the pains he took to make his stone implements not only more useful but more attractive to the eye and to the touch by a better grade of workmanship. Coincident with the emergence of the caveman from stark bestiality we find the development of artistic tastes, the development of an appreciation of symmetry, harmony and beauty. And from that ancient day to the present we are wont to judge the advancement of a people more by their artistic attainments than by any other measure; more by the quality of their emotional appreciation than by those industries which contribute solely to the length of life.

It would, of course, here be out of place for me to go into a discussion of how artistic effects can be obtained, either about the home or elsewhere. But it is not apart from my function as a cosmic alchemist to indicate that there is no virtue in ugliness. Ugliness begets pain, and pain is both repellent and destructive. The road of progress for the human race is along the cultivation of habit-systems that lift it from that which is sordid, brutal, selfish or gross. And habit-systems are built on enjoyments. Man, therefore, should learn to enjoy, to the utmost, those things which are refined and beneficial.

If we take joy in having the tools we use of symmetrical design, the utensils about the house graceful in outline and otherwise attractive, in having the rooms properly planned and tastefully decorated, in possessing a lawn of growing green bordered by thrifty shrubbery and bejeweled by little plots of smiling flowers; we are lifting our emotional experiences from the muck of gross passions, and our lives from the plane of sordid materialism. Such joys displace the thought and tendency to crime; while filth, harshness and confusion in the environment suggest and engender similar mental and emotional conditions. It is easier to think sunshiny thoughts on a sunshiny day; and easier to feel the noble and more spiritual impulses of kindness and aspiration when surrounded by objects which by their nature tend to divert the energies into lofty channels.

Architecture

Let us take a ride through the tenement house district, or go to the region where some factory or mine has erected row on row of houses of a dingy sameness for its employees. Or let us take a trip through the gas-house region, where smoke and dirt and squalor are rampant. Do the distressing sights, the abominable rackets and the vicious smells here encountered give us the feel of well being? Soot and grime all over, and ugliness staring at us from every visible contour, make us neither happy nor turn our thoughts to anything except misery and distress. To be sure, the spiritual alchemist who long has trained himself, can shut out the sight and sound of external conditions and live companion to the beautiful thoughts within himself. But the people living here are not spiritual alchemists, and the impact of such misery-creating stimuli is so strong that when endured for years, day after day, even the spiritual alchemist would find it difficult to live above its degrading power.

The mind of man unconsciously is influenced by the suggestions offered by the things he contacts. A decent suit of clothes thus gives self-esteem to a man who in rags is a cringing bum. A run in her stocking, if she knows it, gives almost any woman on a shopping expedition a decided feeling of inferiority. And those square cubes of steel and concrete, rising sheer from the sidewalk without bend or break, except for window-glass, one story above another, reaching their ugly backs to the sky, make those who pass them, and those who work in their unattractive cells, feel that utility is the all of life, and that existence is but a machine-like routine grind.

But this old-style and repellent office-building type of structure is now being replaced by something else. The box-like effect is giving way to a pleasant tapering and an effect of height. There is something of the pyramid in the broader outline. Yet the tapering is pleasantly presented through repeated steps from the massive base, each sudden recession being followed by a renewed rise, thus holding back the eye, yet after each pause directing it more strongly upward; up and up, to a final substantial tower that pierces the blue of heaven, and lifts the soul to a meditation on ineffable things.

Those to whom we entrust our savings have long been aware of the power of suggestion in architecture. The bank is built of massive stone, with small windows to increase the impression of solidity; and huge granite pillars in front, as if the earth itself might crumble and still the bank remain firm. The interior is spacious, the floors beautifully tiled, and the furniture rich, solid and strong. And so thoroughly is this suggestion absorbed unconsciously by the public that it deposits its money with almost no knowledge whatever of the character and ability of the bankers, which are the real factors of safety and risk, in full confidence that there can be no doubt about the reliability of so firm a looking bank.

So also, this same power of suggestion is offered by the outline of our homes, by the form of our stores, and by the tremendous upreaching of the better designed office buildings. The towers of these edifices point heavenward in sheer beauty and cannot fail to lift the mind in aspiration. They suggest clean living, lofty ideals, independence, freedom and the power of the human soul to accomplish. The squat and ugly boxes by which they still often are surrounded bind the soul to earth; but the smooth pinnacle of a better architecture points the way to a higher destiny.

Personal Appearance

There is a legend, inherited from Puritan ancestry and the Orient, that it is extravagant and even wicked to spend good money for that which, instead of being merely useful to prolong life, is only beautiful. Coming to our class-

room in Los Angeles are visiting occult students who deem themselves the very essence of spirituality. A certain type of these, both men and women, make great virtue of wearing the plainest, most inexpensive, and most unbecoming clothes. These clothes, together with the seriousness of their demeanor, the circumstance that they never go to any but educational movies, and that they deny themselves everything but the barest necessities of life, are the tokens by which they impress others with the idea that they are now so spiritual that nothing on earth longer is of interest to them. The things of the flesh they have completely put behind them.

But why cause others pain in the effort to be spiritual? People recoil from that which is ugly; and these individuals by their dress and manners repel those who come in contact with them. We are always glad to have people attend our classes and our Sunday sermons; and even if they are dressed dowdily they are quite welcome. Yet it seems inappropriate that they should make a virtue of that which causes their associates so much discomfort.

One cannot help but feel that if the region toward which they are moving is characterized by ugliness and disorder, if their heaven is a confused and slatternly heaven, if the spiritual state in which they hope to dwell hereafter is as drab and dreary as their appearance suggests; one would prefer to find some other land in which to dwell. Yet if the spiritual state which they ultimately seek is bright and happy, instead of dull and morose, why should they not seek to establish something similar here? Man does not come into one state of consciousness by cultivating its opposite; and if spirituality is a joyous state, we do not reach it by being sullen.

I am not unaware that too many material possessions, however beautiful they may be, may so absorb the energies in taking care of them, or in acquiring them, that no time is left for real living. But usually the same amount of effort required to build a town whose unattractive houses are scattered about in confusion, whose streets are shabby, and whose stores are box-like affairs, if there were proper planning could be made to produce a town of neatness and beauty, whose general appearance would give an atmosphere of well trained tastes. And the people living in such a place, where hovels and slums were non-existent, unconsciously would be impressed by this atmosphere to such an extent that much that is sordid in thought and action would disappear; and it would be easier for everyone living in the place to turn his mind to kindly deeds and noble aims.

Man's environments may shove him about, as when a tornado comes along or a flood sweeps him away. But their more customary influence over him is exerted through their power to make him feel. When there is a blizzard he feels, and consequently acts, in one way. When the sun beats down upon him with unaccustomed vigor he feels, and consequently acts, in quite a different way. When a progressed aspect from Mars adds energy to his thought-cells he feels aggressive and combative, and is apt to plunge into strife. When a progressed aspect from Saturn adds energy to his thought-cells he feels cautious and thoughtful, and is likely to be more deliberate and less rash than usual in what he does. Nor is it necessary for him to know why he feels as he does in order for him to act in accordance with these feelings.

He may not know what causes him to be ill; but if he feels ill, he will act in a manner quite other than if he were well. He may not be conscious that the disorder and grime in the room where he works is what makes him feel uncomfortable; but the uncomfortable feeling, nevertheless, will cause him to

People Feel Two Environments

think thoughts that otherwise he would not have. The suggestions of environment, quite as much as its obvious contacts, strongly influence man's thinking, and consequently his life.

The events and conditions that come into the life are chiefly due to the activity of the thought-cells. They are not directly due to planetary influence, nor are they chiefly due to the physical environment. Progressed aspects may give the thought-cells harmonious or discordant desires, and they give them more energy with which to work, but the events are chiefly due to the pressure exerted on environment and behavior by the thought-cells.

An approximately correct picture may be obtained if we think of our physical body, our inner-plane form as mapped by the birth-chart, and our thoughts as different phases of ourselves. We then exist in, and are influenced by, two different environments. The physical world, including the behavior of the people we meet and the various material things we contact, embraces the outer world environment. Astrological energies, other peoples' thoughts, the astral radiations of objects both of the outer and the inner-plane, and the influence of the spirits of the dead and the denizens of the astral world constitute the inner world environment.

On an average the inner world environment has as much influence over the individual and what happens to him as does the outer world environment. He is aware that the physical things he contacts and the people he meets influence the trend of his thinking. But usually he is unaware how powerful are the suggestions he receives from such sources, or that the energies of progressed aspects, the thoughts of other people, and various inner-plane forces and entities also influence his thoughts and behavior. Yet on an average the inner-plane environment has as great an influence over his thoughts, feelings and actions as does the whole of his outer-plane environment.

But whether his thoughts and emotions are stimulated by the conditions of his outer-plane environment or by those of his inner-plane environment, they influence the desires of his thought-cells and thus powerfully affect the events that come into his life. His thought-cells bring events into his life such as they desire through influencing his behavior, and through bringing extra-physical pressure (which university scientists now call the psychokinetic effect) directly to bear upon the physical environment. From our studies of the manner in which progressed aspects coincide with characteristic events, we are warranted in concluding that on an average the events which come into the individual's life are about equally due to his physical behavior and to the pressure which, unknown to him, his thought-cells, working from the inner-plane, bringing to bear upon his environment.

Unfortunate events arrive unheralded, even as typhoid fever once arrived with no intimation of its cause. But just as surely as typhoid can be escaped if its bacteria are not contacted, so can the individual escape certain other unfortunate events when he recognizes the conditions of the inner world environment which make them probable. and avoids them.

He cannot, of course, avoid a certain discordant progressed aspect forming in his chart. But he can avoid the type of thinking which it commonly stimulates. And even as were he in a physical environment in which the water was apt to be polluted with typhoid bacilli he would boil the water before drinking it, so with the knowledge that his thought-cells are receiving energy of a kind that will tend to cause them to work for a certain type of unfortunate event, he can deliberately cultivate thoughts and feelings designed to give them other and more beneficial desires.

And as what the thought-cells are able to accomplish depends not only on the energy at their disposal, but upon the facilities of the physical environment for the type of event they seek, he can select physical conditions that will offer great resistance to them.

Other than offering resistance to certain events and facilities for others, everything man contacts in the external world has some influence on the way he feels, and hence on the way he thinks and acts. This makes it possible not merely to select conditions which assist him to give his thought-cells more beneficial desires, but also to select interests and enjoyments that, instead of making him feel degraded, coarse and mean, make him feel joyous kindly, refined and filled with noble aspirations. And because such stimuli tend to elevate mankind and assist in its progress, he encourages them wherever he can.

Such things the individual desirous of spiritual progress will find of much aid. But in making selections it should be recognized that, due to temperament and previous conditioning, something that causes one person to feel one way may cause other persons to feel quite differently. It is well, therefore, that we possess a yard-stick with which to measure spiritual values. Length of life is measured in years. Breadth of life is measured by the variety and intensity of its experiences. Both offer opportunity for gaining spirituality. But the measure of spirituality itself is the height to which these experiences raise the dominant vibratory rate of the individual.

The effect on raising the dominant vibratory rate, or lowering it, depends upon both the type and the strength of the emotional response. The grade of feeling induced determines the direction in which the dominant rate is influenced; but the strength of the emotional energy determines whether or not the customary vibratory rate of the individual is more than fleetingly moved from its previous level.

The spiritual help to be derived from anything depends on the individual. A beautiful painting in the nude, for instance, may cause the soul of one man to soar aloft to a contemplation of deific beneficence, and kindle in him the utmost in feelings of tenderness, kindness and well wishing. It may bring an upwelling aspiration to be noble and fine. Yet to another the same painting may stimulate only licentious thoughts and the desire for animal gratification. Due to difference in unfoldment the picture is an aid to the spirituality of the one, and a detriment to the spirituality of the other.

What is beneficial for an individual, it will thus be seen, depends upon his conditioning. But the cosmic alchemist being primarily concerned with the progress of mankind as a whole cannot permit himself to be too greatly restricted by the special requirements of some one individual. Instead, he desires to throw the weight of his influence toward causing society to become familiar with those things which, through awakening finer and loftier feelings, usually tend to increase the spirituality. Consequently, he studies the common effect of various things on man's emotions, and encourages familiarity with those which usually elevate, and discourages familiarity with those which usually lower, the level of man's desires.

It is not at all clear how much some things, such as the popular comic strips and the animated movie cartoons, elevate or lower the spirituality. Through their appeal to fantasy thinking, often forsaking everything that is even near the plausible, they may tend to break down the power of discrimination, and through the crudeness of the action portrayed they may tend somewhat to

Comic Strips

The Measure of Any Art

cultivate a tolerance of rough behavior and even violence. But on the other hand, through accentuating and bringing to notice certain human frailties that otherwise might go unobserved, and through poking fun at the crudities of life as it is commonly lived, they may engender thoughts that lead to desire for something better. Probably it is as well not to pass a blanket judgment on such things, but to advise each to observe the emotional effect upon himself.

I shall not attempt any definition of art; for on this those who have made life studies of it do not agree. But in any art, whether that art be the making of cartoons, dancing, architecture, music, literature, painting or the drama, as it seems to me, the artist has some idea or feeling which he is trying to express. This emotion or conception may be noble or ignoble, trivial or sublime; but whatever it is, in expressing his art he endeavors to communicate this something he perceives in a manner that will cause others to think or feel as he does. To the extent he is able to convey, through the medium of his art, his conceptions and feelings to others, I think we are warranted in considering him a skilled artist.

However, we can hardly consider him a great artist unless the thing he tries to express is great. A man might very well be able to express trivial thoughts in adequate poetry; but unless he also has noble ideas, or at least those that in some manner contribute to the wealth of the race, he could hardly be called a great poet. To be a great artist in any line, one must have something really worth while to express, and then be able to convey, through the medium of his art, this worth while something to the minds of others. This distinction will enable us to gauge and measure the real value of any art or artist.

Names and Dancing

As stimulating more refined emotions, it does seem that the rather romantic names given to many of our hotels are a step in the right direction. The Ambassador or the Biltmore has a pleasant suggestion that is missing in Union Hotel or The Commercial House. In business, I am sure that Realtor is better than Real Estate Agent, and that Mortician is better than Undertaker. Even a name may thus subtly suggest dignity, or importance, rather than cunning, or the fact that the body will be placed below the surface of the ground.

Turning from these less powerful agents to affect the emotions to one of the most powerful, it is generally recognized that music quickly engenders a sympathetic response. People are incited to take up arms by martial music, and are led to seek salvation through the influence of revival hymns. Even the first and most primitive element of music, the rhythm, quite apart from the other two elements, melody and harmony, has a power of its own. The movements of the body tend sympathetically to follow the tempo of any musical instrument, or under emotional stimulus to create a tempo that permits the emotion to find expression.

In primitive lands the beating of the tom-tom is the signal for the swaying of bodies and the stamping of feet in unison with their throbbing. In more civilized lands others are moved to rhythmical gliding steps by the sweet, measures strains of the waltz. Then, also, without music, but making their own rhythm, some perform, mostly before audiences, intricate and beautiful movements to express, and to convey to others, a variety of emotions.

Now if we turn to experimental psychology, we find that every mental state is accompanied by an appropriate physical movement. Every thought is at least coincident with the relaxing or contracting of certain muscles in the

human body. And furthermore, if a set of muscles that habitually move in a certain way as accompaniment to a given feeling or thought, are made to move in that way, there is a strong tendency for the feeling or thought to be stimulated by such movement.

Thus it is that certain movements of the human body, or parts of it, become powerful factors in stimulating thoughts and emotions of a given type. As a consequence, dancing, when the dance is chosen for its power to stimulate emotions of a desirable character, may be used as an agent for the proper development of feelings and aspirations.

Dancing not only affects the person experiencing the physical movements, but may, and often does, affect those who witness it. It is not merely something in which a great many people participate on social occasions; but as performed by artists, it enters conspicuously both on the stage and in some private gatherings, as a feature of entertainment. But whether witnessed or engaged in, through its stimulation of the emotions, it has a power either to elevate or lower the spirituality.

How are we, then, to gauge whether or not a certain type of dance should be encouraged? Should the waltz be encouraged and the black bottom ostracized? What about the acrobatic dances that one now so frequently sees on the stage? What is the spiritual effect of buck-dancing and clogs? When, as related in 2 Sam. 6:14, "David danced before the Lord with all his might," did he do a wise thing?

The answers to such questions must be based upon the emotional effect in each specific instance. The hula dance of the Hawaiians is a religious dance, and it is said that the natives who participate in it and the natives who witness it feel only devotion, thanksgiving, and a prayerfulness that blessings may come to them and their people. If this is the emotional effect upon them, to them the dance is elevating and a means of attaining spiritual values.

This same dance, to an outsider who is unsympathetic to their religion, and who sees little in beauty of movement other than a means to appease carnal desire, may arouse only selfish passion. To him, because it stimulates degrading desires, this dance is spiritually a detriment.

Does the waltz, in which there is graceful and pleasing unison of movement as an embracing couple move rhythmically over a waxed floor, stimulate tender compassion, or does it excite ungovernable lust? This depends upon the individual. Some, no doubt, have been led to gross conduct through its sweet harmonies; but others have been lifted to emotional levels far above anything carnal or sordid in life. The individual must solve the problem of its effect upon him; and the cosmic alchemist must solve the problem by studying its average effect upon the race.

That something may be beneficial to one and a detriment to another leads us to a further important consideration in reference to art. It is that through being unable to grasp the artist's thought one may experience a feeling of degradation which the artist never had. The nude figures of classical statuary excite nothing more than a feeling of shame and disgust in certain provincial folk, who see in them only a sinful representation of a naked human body. Yet one who has cultivated his emotional reactions—or as experimental psychology puts it, has trained his conditioned responses properly—gains a glow of illuminating ecstasy from the same figures. Hence the great value to the spirituality of the race of educating itself to as high an appreciation of artistic values as possible.

But to return to our dances: We have the seguidilla and the fandango from

Spain, the tarantella of Italy, the Bacchanalia and sacred dances of olden times, the waltz which originated with the French peasants, the polonaise and mazurka of Poland, the tango of the Argentine, and the charleston and black bottom of America. And as synthesizing all of these, selecting what it needed from each and expressing all with a superb technique, we have the New Russian Ballet.

Each and every one of these, either from the standpoint of participant, of spectator, or as influencing society as a whole, must stand or fall by the quality of emotional response it arouses. We must not be too hasty in discarding the newer and more bizarre forms. I am willing to admit that the black bottom seems to outrage decency and that the collegiate seems but an expression of, and a stimulation to, the wild tendencies of the crowd devoted to hip-flasks and "necking." However, even the best of artistic things are seldom accepted at first when presented in some new form. The conditioned responses have not been established that give an appreciation of them. It takes considerable time to determine whether something new, in the long run, will stimulate high or low desires.

All the new dances are at least expressions of inventive ability. Someone had imagination and initiative enough to get out of the old rut and try something different. The names of some of the dances here mentioned will not be recognized by those who read these lines because they will have been outmoded and replaced by something newer. Ninety-nine of the inventions, no doubt, will ultimately prove worthless and go into the discard. But the one out of the hundred that is retained because of its worth will add something of value to human possessions that could never have existed if the too conservative people had their way. By all means we must discourage the gross and ugly; but we must not jump to the conclusion a thing is repulsive just because we are used to something different. Most people have an early distaste for both olives and caviar; which may be considered great delicacies by them after further gustatory education. We should never discourage the trial of something new, even though a thousand new things fail; because the human race makes progress only through new discoveries.

As markedly in contrast one with another, and seemingly equally popular at this time, we have the acrobatic dances and the classical dances. In the latter, through rhythm grace of movement and beauty of form, the myths and legends of Greece and Rome and the Orient are given interpretation. In the acrobatic dances it would seem that the speed of movement, the bendings, twistings, and sometimes even angularities, strive to give expression to the present mechanical age. The contortions often are far from beautiful, but they do express mechanical skill and accomplishment.

Because the dance affords an avenue for the expression and the arousing of the emotions, it is an encouraging sign that, more and more, instructions in it are finding their way into our public schools. The cosmic alchemist uses his influence to encourage such of these forms as develop refinement of body and more lofty sentiments.

Painting and Sculpture

To those forms of art known as painting and sculpture we must bring the same measure and the same elements of discrimination.

Some of man's most vivid sensations are received through the eye. What he sees has the power to make him feel and make him act, due to long and constant habit. He sees a car swiftly approaching, and even before he thinks he has moved from the path of danger. He sees an apple of cheerful red, and

it gives him hunger and a desire to eat it. Or he sees the pleasing face and figure of one of the opposite sex, and is beset with impulses for possession. What he sees customarily stimulates him to such thoughts as he is capable of, arouses emotions, and moves him to action.

But what he sees, if he is discerning, is not merely concrete physicality. Behind many of the combinations observed he perceives universal principles, philosophical significances, and subtle shades of meaning that are difficult to define. Turning his attention to these he finds his consciousness undergoing a sudden and happy expansion in which he is able to grasp more completely the verities of existence.

These more significant things, the things that appeal to the unconscious mind and illumine its vision, are often overlooked, however, by most of us. Then again, things that in the world of affairs are widely separated, that singly have little significance, if they can be brought together in certain combinations, stimulate thoughts and feelings, and open up the channels of the psychic senses sufficiently to enable us to apprehend stupendous facts and gain ecstatic feelings that otherwise would not enter our lives. But we have neither the time nor the ability to search out these single things, nor to bring them into the combinations that most fully expand the consciousness and make us more keenly alive to the joy and significance of living. We look to the artist to do this for us.

Lights and shadows, color and form, appeal to the eye, and through the eye may reach the soul. The artist must have the ability not merely to present something attractive as it appears in life, so that it looks natural, as does a photograph, nor is it enough that his picture tells a story. He must also be able to grasp the underlying essence, and communicate the very feel of the thing he is trying to present.

His picture of a woman is not merely a representation of some particular woman; but it conveys the impression of character that is common to all women of a certain type; or it enables the beholder intuitively to grasp the majestic glory of the essential principle of womanhood. If it is the picture of a dog, it is not just a canine likeness; it is the presentation of the principle of fidelity that pervades both dogs and certain men. Or it conveys, perhaps, the very spirit of sport if it is a sporting dog picture, so that the universal meaning of sport is borne home to the onlooker as it never had been before.

As one looks at Rodin's Thinker one sees a powerful man engrossed in deep cogitation. But the sculptor, in this figure, has grasped the power, the method, and the significance of thought, so that one's consciousness is tuned in its vibratory rates to just that level where it contacts the whole, deep thought of the race.

The limitations that are imposed by objective consciousness, in the presence of a masterpiece of sculpture or painting are thrust aside, and the unconscious mind enters into rapport with the idea embodied by the artist. And in this rapport, this opening of the avenues to the astral plane, the faculties of the observer need not remain within the boundary of the idea of the artist; for the artist, presenting the essence of something, places the mind in communion with a sphere of thought and feeling that has its existence in the astral world, and if the observer has the capacity of comprehending more than the artist, his psychic senses reaching out in the astral world may bring him conceptions and feelings relative to this plane of thought far transcending those possible to the artist.

To get the most from a painting or sculpture one must endeavor to enter

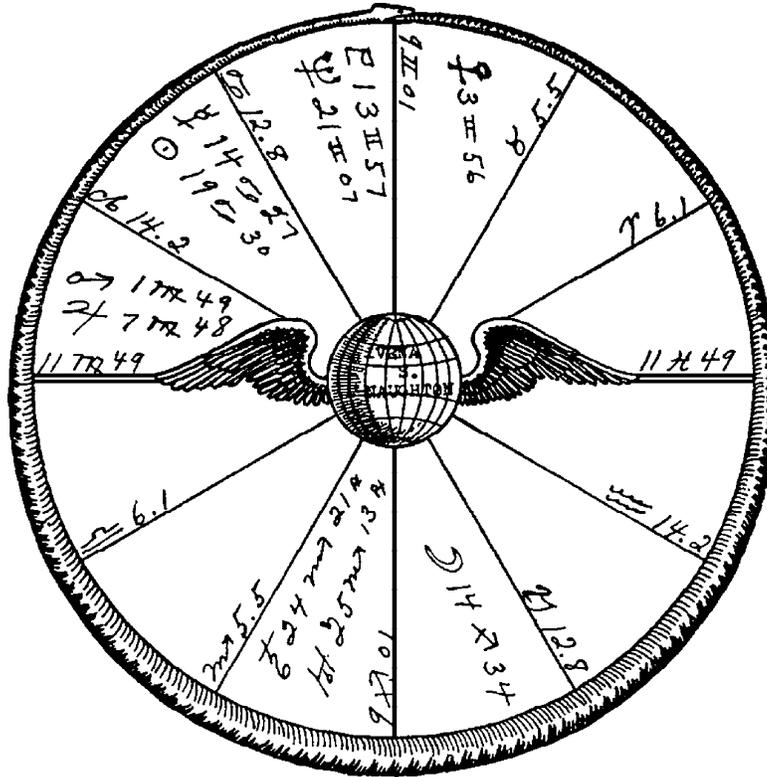
into the spirit of it. There must be not merely a critical and an intellectual comprehension of what the artist is trying to convey; but one must be able to feel its very essence and cosmic significance.

Artists are specialists who devote their lives to finding and revealing immutable principles and that which is most beautiful. Perhaps the presentation is even terrifying; but terror and stark fear also have their significance in the world in which we live. Artists enable others to enter into the consciousness of experiences that otherwise they would not have they direct the attention to the beautiful things and fine pleasures that commonly escape observation in the scrimmage of every-day living. Their sculptures and their pictures, therefore, afford an adequate stimulus for increasing the range of thought and intensifying and refining the emotions, and thus markedly enriching the life.

In the galleries of our cities are hung the paintings of the old masters. There are also the works of the impressionistic school of France, which are the outcome of a rebellion against the older technique. And through a still more recent revolution other and more bizarre forms are also to be seen. The Cubists, Vorticists, Futurists and others of the modernistic school of art intrude their works. These are not so easy, yet are worth trying to understand. Whether or not they endure, they at least are experiments in trying to find some better technique of expression. And we may be sure that whatever form becomes the more permanent it will be richer for their contributions.

Not all works of art are beneficial to the individual. He must measure their value by the kind and intensity of emotions he is able to develop from their contemplation. He may, or he may not, be able to get more from the abstract presentations of the modernistic schools, which call upon him for a vigorous use of his imagination. But his imagination must be active to get much benefit from any form of art. Nor will he be able, all at once, to gain the utmost from artistic productions. His appreciation, and therefore what he gains emotionally, depends in great measure upon a gradual education. A dog, a savage, and a cultured man do not see the same thing in a picture, nor is there much similarity in their emotional response to it.

Like everything else in life that is worth while, if he is to receive the high benefit to his spiritual nature that painting and sculpture open to him, to gain it he must put forth personal effort. As art does afford, to those who are willing to put forth some effort, unusual facilities for raising the vibratory rates and increasing the spirituality, the cosmic alchemist encourages people to take an increasing interest in it.

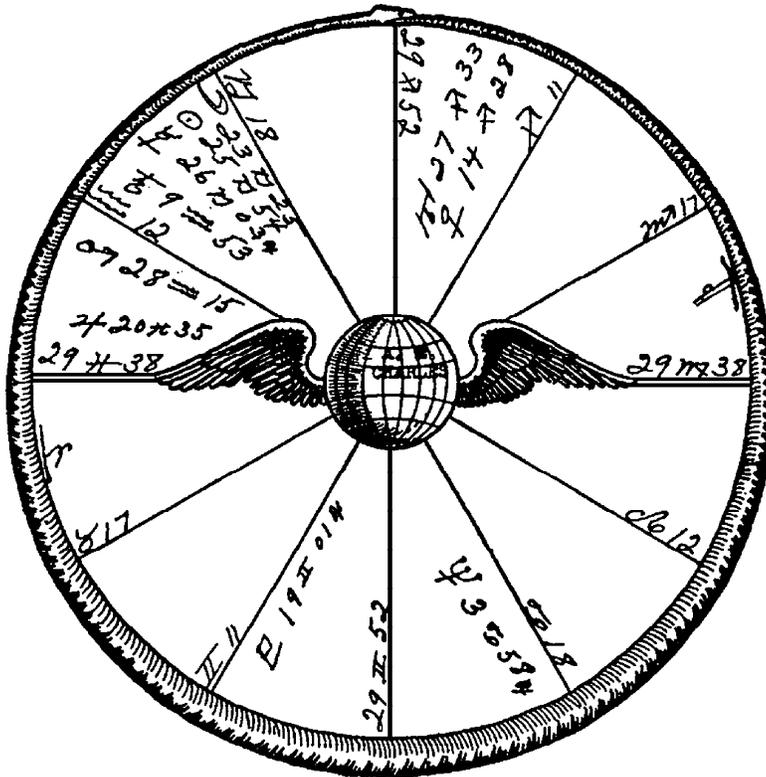


VENA S. NAUGHTON

July 11, 1897, 9:22 a.m. 93W. 39:47N.

Data given by her personally.

- 1907, mother died: Sun semi-square Pluto r.
- 1908, moved to another state: Venus opposition Moon r.
- 1933, husband died: Sun square Saturn r.
- 1934, went to business college: Mars sextile Uranus r.
- 1936, began studies with C. of L.: Venus sextile Jupiter p.
- 1937, won life insurance law suit: Venus semi-square Mars r.
- 1940, became Hermetician: Venus conjunction Sun r.
- 1941, ordained C. of L. teacher: Mercury conjunction Mars r.
- 1942, ordained minister of The Religion of the Stars and dedicated balance of life to its dissemination. Board member and assistant minister of Church of Light of Tulsa: Venus semi-sextile Neptune p.

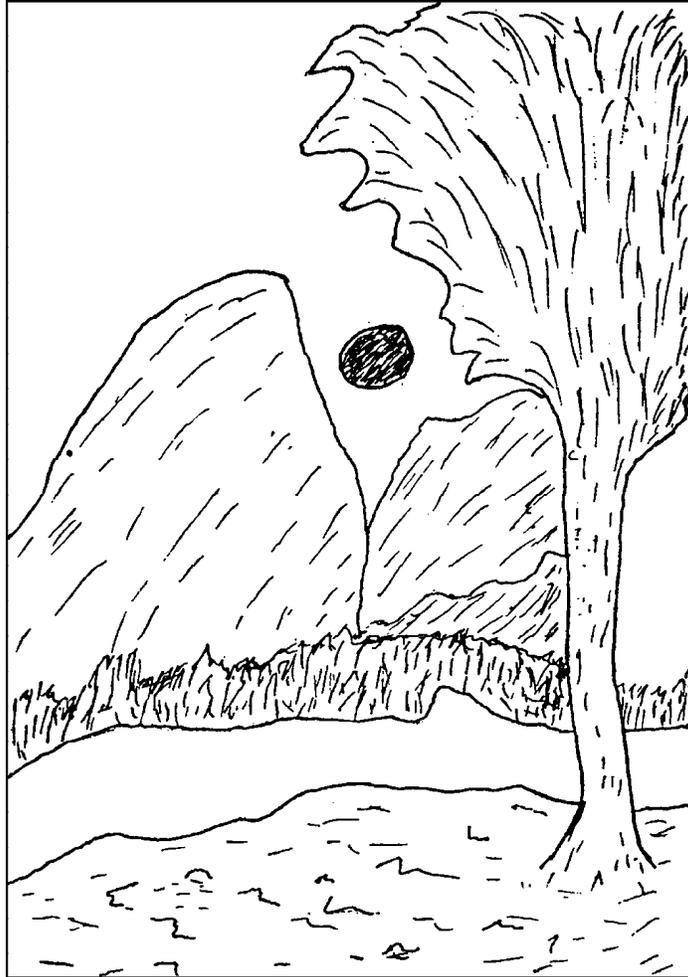


A. E. CHARLES

January 17, 1904, 10:21 a.m. G.M.T. 0:17W. 51:15N.

Data given by him personally.

- 1920, joined B. of L.: Sun semi-square Uranus r.
- 1924, passed exam. on Course I: Mercury sextile Jupiter r.
- 1926, in charge of B. of L. in England: Sun trine Pluto r.
- 1927, presented with watch by Cygnus Chapter B. of L. for work organizing and teaching it: Mercury conjunction Moon r.
- 1929, diploma Nature Cure: Mercury sextile Jupiter p.
- 1931, started practice as healer: Mars conjunction Jupiter r.
- 1940, elected Fellow of the Federation of British Astrologers: Venus sextile Jupiter p.
- 1942, taken prisoner of war: Mars square Uranus r.
- 1945, landed back in England: Venus sesqui-square Pluto r.
- 1946, resumed active work as C. of L. minister: Jupiter conjunction Asc. r.



Chapter 9

Major Aids to Spiritual Advancement

IN a vague and nebulous way, because those in our educational institutions advocate them, there is a general impression that in some manner society is benefited by certain kinds of music, literature, dramatic art, nature interests and social affairs. And with an uncertainty that leads to recurrent controversy as to which is better and which worse, it is likewise felt that some music is degrading, that the published works of some writers are corroding, that even some poetry is not fit for the public eye, that the movies must be censored, the stage made subject to police regulations, and certain social contacts, such as the so-called night-life in our cities, should be discouraged or even prohibited by legislation. But the man in the street commonly has no means of gauging either the value or the menace of any of these things. Consequently, because it is his work to encourage all those things beneficial to society, and to discourage all those which detract from human progress, the spiritual alchemist should furnish a yardstick by which all such things can correctly be measured.

The arts, various interests and social contacts have a value in that they contribute either to length of life or to its breadth. Most of them, in addition to furnishing variety of experiences, increase the range of information. But in addition to the facts they furnish, and of more importance to man's progress, they each also appeal to the emotions and tend to make desires of a certain type habitual. The desires thus cultivated through repeated stimulation may be coarse, brutal, degrading, selfish and directed to the gratification of the individual at the expense of the welfare of others. And in so much as this is true the production or interest is a detriment to the individual and the race, for it tends to restrict and limit life in its most important dimension. On the other hand, the desires so aroused and habitually indulged may be those seeking refinement, aspiration to higher accomplishment, those associated with noble intent and the zealous determination to make whatever sacrifice of purely selfish aims is necessary for the welfare of others and general human advancement. To the extent such desires are encouraged to become man's companions the contacts stimulating them are beneficial to the individual and the race; for they increase the dominant vibratory rate and give life height as well as length and breadth through lifting it to a higher spiritual level.

Man's actions are directed by his desires, and he desires and is attracted toward that which gives him pleasure. That he may have desires that spur him to actions that give him the experiences that enrich his life he should be

encouraged to enjoy life to the utmost. But at the same time he should recognize that the most enjoyment is not to be had through those things which degrade and make gross.

One who has experienced merely the pleasures of the animal appetites has missed intense enjoyment. A dog, no doubt, enjoys his food; but the enjoyment is of a very inferior nature to that experienced by a cultured man with his favorite music. The pleasures of the drunkard, of those who dissipate, and of others who gain something for themselves through the oppression of those less vigorous, are not in the same class, but much inferior in quality to the enjoyments of those who have trained their minds and nervous systems to higher appreciations.

The more refined the organism and the more trained in its appreciations the more enjoyment it is capable of experiencing. Refined enjoyments, through making the proper desires habitual, lend themselves to the advancement of the individual and the progress of the race. In addition to their utility in directing the behavior into channels beneficial to the race, they are experiences which in themselves give breadth and height to the life of the individual undergoing them.

We should not think of seeking enjoyment as materialistic. If we conduct ourselves wisely, when we pass to the next life we there also will seek enjoyments; for in that realm as well as in this one they afford a means of directing the energies into channels that are best. If sorrow and privation come, here or hereafter, let us meet them bravely and gain spiritual values from them all through the methods of spiritual alchemy. But let us not seek misery. On the contrary, let us seek the highest enjoyments, which come only from those things which call out the tenderest and most exalted desires in behalf of others, and the flaming zeal for high accomplishment.

Music

Of these enjoyments, and one capable of considerable quality cultivation by almost everyone, is that obtained from music. Music is good for us, or bad for us, in proportion to the elevation or degradation of the impulses which it arouses.

It has a language all its own by which it communicates to us any possible emotional state or combination. It speaks rather definitely, but not in words. Through rhythm, melody and harmony it may arouse longing, wistfulness, despair, elation, joy, happiness, sorrow, passion, lust, frenzy, hatred, greed, envy, revenge, or any other emotion of which the soul is capable. Its vibratory rates reach the astral form through the consciousness without the medium of definite images, and set up changes in the astral body much as do images of the most powerful intensity. The feelings engendered thus are such as might be aroused by any set of thoughts or by any kind of objective experiences. And because they do thus awaken such feelings, the behavior consequent upon them is that which might equally result from intense thought or objective experience. Thus does music have a power to direct our conduct.

But a peculiar thing about music, and one that should cause us to avoid hasty judgment as to which kinds are good and which kinds are bad, is that at first hearing a type to which we are not accustomed is usually most unattractive.

Melody, undoubtedly, is the creative energy in musical production. But what constitutes melody is very difficult to define. Certain notes that when first heard seem quite unrelated sounds, when heard repeatedly come to be considered melody of exceptional beauty and power. The later developments

of what was originally known as jazz, much of it, aside from its syncopation, is denounced by many as harsh and discordant. How are we to judge?

It would seem that musical productions, to prove their worth, must undergo a period of presentation. It may be that great treasures of music are sometimes discarded because the audience cannot educate itself to their true worth. It may be that Wagner's composition of late life which was discarded, although he held it to be his greatest, is better than his earlier productions. But in the long run music stands or falls through the appreciation of its public. And so far in musical history only those works have endured as great which men have come to recognize as built on melodies of power and beauty.

The music of the West has been erected on the diatonic scale of thirteen equal-value semi-tones to the octave. The East deals with smaller intervals; implying ears more delicately adjusted. Certain music from the Orient, of singularly haunting charm, makes use of intervals in which our semi-tones are divided into four parts. But these smaller divisions, giving greater freedom of melody, are sadly handicapped in another essential; they offer an obstacle to harmony. Such small intervals when they enter into a harmonic structure sound to us as though something were desperately wrong.

Because, as already mentioned, something new sounds incomprehensible or even diabolical at first, is no criterion as to its real beauty. But if on subsequent renderings it continues to sound horrible, we may be sure that people will not accept it. Some there are who have tried to use quarter tones in modern composition, and some others have attempted to found schools not on harmony, but on frankly unresolved dissonance. But these rackets, called music by their creators, have so violently distressed the nerves of their listeners who have been grounded in the traditional concepts of harmony, that they have not gained an appreciable footing.

At the same time, their originators are to be commended. Because good music has been produced only by conforming to certain rules is no indication that other and better methods may not yet be discovered. It may be that a hundred new forms will be brought to light and experimented with before something really better than we now have comes to light. But if, in the long run as the result of all this experimenting, something of real value is added to musical expression, the work of these inventors in the realm of sound will have been well worth while.

Yet so long as these new forms tend to disrupt, through their violent and prolonged clashes, the nervous poise of those hearing them, we cannot consider their effects for the better. Life depends upon harmony; and discord tends toward dissolution. Discords entering human consciousness as alleged music, through the sympathetic response of the finer body tends to arouse discords in the astral form, and these, in turn, attract misfortune in the external environment. The material success of the individual, as well as his poise and happiness, depends upon his inner harmonies.

I presume in the later adaptations of what was originally called jazz we have something that will add somewhat to the richness of musical expression. From the weird cries and crude force of its syncopations one might think such music came from the jungle. But as a matter of research, those who have sought to trace it do not find it there, but conclude that its intense, ceaseless movement is the interpretation, in musical language, of the hurry, strife and industrialization of American life. The inexhaustible rhythms and its blue notes bear the label, "Made in America."

It is really not a new music, but a new language through which old music

is presented. It has been shown, for instance, that "Yes, We Have No Bananas," is note for note and in exact rhythm Handel's magnificent "Hallelujah" chorus in its opening, and that in its second part it appropriates "I Dwelt in Marble Halls," from Balfe's "Bohemian Girl" "Avalon" had to pay damages in court to Puccini as being taken from the tenor aria in the last act of "Tosca"; and many others have been shown to be but classical compositions that have been given this new dress. So while jazz and its derivatives may contribute something permanent in the way of expression, up to the present moment those using it have created almost nothing.

Without emotion life is a very thin rind. Yet music, in these days of radio, is an easy means of giving it greater depth. The most complex form that has yet evolved, and that requires greatest training fully to appreciate, is the symphony orchestra. The interweaving of contrapuntal threads, the richness and variety of tone and coloring, and the interrelation of rhythms give it a liberty that nowhere else can find expression. In fact, its creations are limited not by its technical requirements, but by the receptivity and discriminatory powers of the human ear.

Like almost anything else really worth while in life, the ability to appreciate good music, and thus through it elevate the emotions to sublime heights, requires training and effort. Being in its presence, listening to it, and endeavoring to feel its meaning, is an avenue to this training. And he who can enter completely into the enjoyment of a symphony orchestra always feels well repaid in pleasure alone for whatever effort such appreciation has cost.

Most people, however, find the symphony too heavy except for an occasional addition to the musical diet. But on the screen and stage and over the radio a wide variety of really good music is now easily available; and it is a healthy sign, just at the moment this is being written, to find the public demanding less and less of the so-called "swing", and more and more of what are considered to be better productions. Grand opera, vocal solo work, and instrumental recitals seem to be gaining new life. These types of music are mostly good in that they stimulate a desire for unselfish work, pity for those in misfortune, and such other feelings as are not antagonistic to race welfare.

Some of the derivatives of jazz, on the contrary, in their wild shrieks and maudlin whinings give rise to the impulse to abandon all self-control; to such lack of restraint and dignity as may be commonly witnessed only in those drunk. To shout and laugh and have a hilarious time is a detriment to no one; but to be drunk with wine or with emotion to an extent that neglects any thought of the effect of actions on oneself or on others is certainly most detrimental. And there are other forms of undesirable music that stimulate lust and base desires; forms that invite man to selfish gratification at the cost of pain to others, or that degrade and lower him to thoughts and feelings that are coarse and brutal.

Such music as expresses, and therefore stimulates, hate, blood lust, frenzy, fury, rage, licentiousness, self-abandonment and other anti-social emotions should be shunned by those aspiring to spirituality. Consequently, the cosmic alchemist uses such influence as he has to create a popular demand for the types of music that lift the soul of man above these sordid emotions, any one of which lowers the dominant vibratory rate and hence the spirituality.

Drama and Fiction

With a radio in nearly every home, and twenty million people in this country attending the movies every day, where music also commonly is heard, music must have a profound influence upon the spiritual trend of our people. And

as their emotions are so repeatedly played upon by the heroes and villains of screen, stage and radio, the drama also must be given a place of importance in determining the popular emotional trend.

With these so numerous avenues of entertainment at hand that require almost no effort to enjoy, it is impossible to determine to what extent the realm of literature is being also used for relaxation and entertainment and is consequently influencing the general emotional level. But as publishers still report a high sale of novels, and the newsstands are prospering from their sale of magazines, we may conclude that the printed page, while not having so unrivaled an influence as it once had, is still of arresting importance.

Through music and dancing the emotions are played upon directly in such a way as to stimulate aspirations and desires and perhaps suggest images and events that take place in time. In sculpture and painting some great moment, or conception, or feeling, or the outcome of something that has taken place in time, is fixed and made permanent. But fiction, whether presented in print as a story, or over the radio or on the screen or stage as a play, presents the images of actors or the sound of their voices together with events rather than merely suggesting them as music does; and it has a greater freedom than sculpture and painting in that it presents them during the passage of time. It thus much more closely resembles the experience of actual life.

The play and the story are very much the same thing except that each is presented in a medium that has its own technical restrictions. In the printed page, for instance, the author by means of words must be able to persuade his reader to see the images of people doing certain things amid certain surroundings. Not only must he be skillful to convey just the images he wishes to his reader; but at best it places more burden of work upon the reader to imagine the various people, settings and actions described than it does actually to see them as presented to him from stage or screen, or to hear them talk to the accompaniment of suggestive sound effects.

On the other hand, a stage or screen presentation is greatly limited as to the number of scenes and the amount of detail that can be given, because the whole action of the story must be compressed within a few hours at most. And an even greater restriction to the stage or screen play is that no analysis of the motives is possible during the interchanges; and no explanation as to the bearing of a scene just witnessed in relation to the main plot can be made. In radio presentations explanations can be made of thoughts, motives, or anything else that otherwise is not clear, after the manner of the printed story; but it is even more limited than stage or screen in the amount of time into which the whole must be compressed. Thus there is time only for the briefest of explanations. Yet the author of a story commonly goes thoroughly into the thoughts of at least his main character, and is careful after each scene to explain just what bearing it has on the development of the plot as a whole.

Other than these natural restrictions imposed on each form of presentation, the story and the play are handled in much the same manner, and their effect upon the public is not diverse enough to call for entirely separate discussion.

Other than the forms mentioned, the realm of literature holds serious books that are non-fiction in character. In the magazines are to be found articles, and on the screen are presented travelogues and educational themes that frankly and openly are informative in character. In so far as the information they present is reliable they are to be encouraged; because man cannot acquire too much information. But even such serious material often is so artis-

tically clothed and beautifully handled as to lend it a grace and charm that results in emotional pleasure. And in so much as it does this, through calling up delightful images and pleasantly stimulating the imagination, these works by means of the emotional impressions they engender, add a richness to life that may become a spiritual asset. In addition to their power of intellectual instruction they educate to finer feelings as well.

Novels differ from short stories—and both are often given screen and radio presentation—in that the novel commonly goes into the enterprises of various characters, while the short story, to be typical, is concerned with the attempt of some central character to accomplish something, or at some critical point to make an important decision. The serial is a long short story with the installments ending in a suggestion that something menacing and sinister is about to happen. In the novelette two groups are commonly involved, often contending for the same prize. And it is usually handled by the cut and flash method in which the thoughts and actions of each group are alternately presented. The novelette, as well as the novel, affords room to show the development of character.

But whether a story is unified by the effort of one character to accomplish something or to make a decision of importance, or whether, as in most novels the minute details that contribute to the development of character amid certain surroundings are set forth, editors, reflecting the demands of the public, are more and more exacting in that all descriptions of places and typical conditions shall be accurate. If the story is laid in New York, the author must be familiar with, and picture to the reader, New York as it actually exists. If the plot takes the hero into South American jungles, the author must be able to give the reader an authentic conception of just such a jungle. Even the swift-action pulp magazines, in which the characters are permitted to do quite miraculous things, have a present-day requirement that descriptions of places shall be true to fact. And thus, the reading of almost any current fiction has commendable informative value.

We must not overlook, however, that the reading of fiction and the movie and radio habit sometimes become a vice. While absorbed in them we escape from the world of reality. We live in an imaginary world in which the duties and cares of external life are, for the time being, forgotten and neglected. The living in fantasy removes us, while it lasts, from the harsh contacts of daily existence, and thus affords our jaded nerves the opportunity for a more harmonious adjustment. As a temporary surcease from the impacts of external environment, therefore, such recreation is highly beneficial; for it conduces to higher efficiency in the real work of life.

But if, instead of using such avenues merely as temporary relief from conditions that have become too hard, the individual permits himself to form the habit of fleeing from reality in order permanently to avoid its harshness, he is on a road that is of benefit neither to himself nor to society.

To make a success of life on any plane it is essential that the problems of that plane be courageously faced and the energies concentrated upon them. Consequently, to persist in living in an imaginary world such as is created by movies and the radio and books of fiction, to the neglect of the practical, though more harsh, affairs of life, is to hinder adaptation to the real environment and thus encourage and hasten dissolution.

One can narcotize oneself into inability to cope with the real problems of life in many ways. I have known people so to saturate themselves with nicotine from cigarettes that it became too much effort to meet the common responsibilities of providing a livelihood. I have known others to get so much

satisfaction from their radio that they worked as little as possible and spent day after day for weeks, in which they could have accomplished something worth while, merely dreamily listening to it. And so it is with the fiction of the printed page or on the screen; if substituted for the effort that should be used in accomplishment it destroys initiative and is decidedly pernicious. Yet as a relaxation that permits greater effort later toward accomplishing something really worth while, it may prove of high value; particularly when it is selected with a view to the higher culture of the emotional nature.

I have already spoken of the swift-action stories of the pulp magazines; and how the things that the chief characters do in these stories are often quite impossible and at other times highly improbable. Here in the interest of imaginative pleasure the mind is called upon to visualize situations that a little analysis would cause it completely to reject. Yet if the mind accustoms itself to accept without question these unplausible feats, it is cultivating a habit of uncritical acceptance that probably will be carried over into the more practical affairs of life.

When some bizarre creature—a mouse, a cat, a rabbit or a dog—in an animated screen cartoon leaps from mountain peak to mountain peak, rides a whale across the ocean, and clubs some farmer into insensibility, this may be very entertaining; but unless the critical faculties at once assert themselves in a protest at the impossibility of such behavior, in a day or two one may find oneself listening with growing conviction to another fairy story told by a real estate agent who is determined to get one's name on the dotted line.

If we do not carefully discriminate in all our fiction between what is plausible and what is not, it also becomes increasingly difficult for us to discern the subtle fictions that tend to pass for truth in our daily papers and magazines. Most periodicals that are not devoted entirely to fiction desire to exert a political influence in a given direction. Often they owe their very existence to the power they possess to create public sentiment favorable to some financial clique. But if we do not dull our powers of discernment by accepting unplausible fiction of other kinds, it usually is not too difficult to perceive just what ends such subversive propagandists seek, and to recognize the cunning manner in which each scrap of important news, each noteworthy current event, each factual article, and each story published is given ever so slight a twist to make it apparently prove their contention or suggest the advisability of that which most they favor.

For the most part, the fiction published in the slick-paper magazines has credibility in detail, is presented in a polished style, and contains considerable in the way of analysis of feeling, thought and motive; while the prime requisites of the pulp magazines are excitement and violent action.

Even in magazine reading, therefore, it will be seen that there is a difference in appeals to the emotional palate. Those less sensitive get no satisfactory taste unless there is constant physical clash, just as there are those who must cover their food with strong condiments in order to enjoy it. Their taste is so blunt that finer savors entirely escape their notice. And in reading, likewise, the subtle movements of the story, the delicate analyses of emotion, the humanness of the motives, and the portrayals of traits that should be recognized as possessed by their acquaintances, are missed by them. Yet by cultivating their tastes to an appreciation of these less obvious literary elements their enjoyment in reading would be greatly increased.

We are, and should be, anxious to learn as much as possible about life about the way people live in the different social strata, and about the conditions

that exist in parts of the world either physically or socially far removed One claim to our interest, therefore, is made by an author who presents to us something that is unusual.

It is even good for us to know, through stories and screen and radio portrayals, what the thoughts, feelings, outlook and circumstances are of those who choose the less desirable paths of life. And it is good for us to learn what there is to be known about certain diseases; but if we are wise we shall avoid either too much physical contact with, or too much thinking about, any disease. Diseases, both physical and social, have a way of spreading themselves through intimacy.

It is well to see one or two pictures of the wild night life of the city, to become informed on such conditions as they actually exist; but to steep oneself in stories dealing with it, or night after night to witness such carousels on the screen or hear them over the radio, breeds a familiarity that through its suggestive power tends to encourage an attitude of too great tolerance.

Also, we need to know the facts about gang warfare, about bootleggers, about smuggling rings bandits and robbers. Of course, in the interest of public morals these anti-social characters, after a long period of success, are made to come to a bad end. But with the magazines, the screen and the radio so constantly filled with characters who defy the law, and at least for a time lead a glorious life of excitement and opulence, such malefactors in actual life are beginning, more and more, to be taken for granted; and such conditions, more and more, are being accepted as less deplorable than formerly was thought.

This type of story, in which the chief actor is a villain, and finally meets just retribution, is the least desirable of them all. Of course he receives his final punishment. And it may be that his mal-treatment of less powerful figures in the story calls out a commendable pity for them. Such pity, arousing the desire to defend the weak and minister to those in distress, has much spiritual value. But in such a story as we are considering — which is typical of the gangland setting — the interest centers chiefly in an undesirable character. The emotional response, therefore, if the story is successful — aside from admiration for such unselfish tendencies as the gangster exhibits — is that of ardently hoping, wishing and desiring that he shall meet destruction. And while, in the interest of self-preservation or the preservation of others, destruction at times may be necessary, the emotions accompanying it, or the desire to injure another, or to see another meet punishment or suffer, are coarse, gross and disruptive.

As cosmic alchemists then, let us recognize that such stories as arouse the feeling of hate, anger, lust, resentment, desire for vengeance or the downfall and destruction of another, lower the dominant vibratory rate and detract from the spirituality, as do those also which too frequently bring people into intimate contact with the debasing side of life. I am not suggesting censorship; as censorship too frequently suppresses that which is most worth while in the interest of narrow conventions. But I am suggesting that the better class of stories should receive as much encouragement as possible.

Of course, even in the more desirable stories, there is often a villain that the reader or audience is called upon to hate. Because the progress of life throughout has been so dependent upon the successful repulse of invasion, it is very easy to arouse the emotion of hate. Politicians constantly make use of this tendency. They know if they can find some flaw in their opponent it will be very easy, through attacking this, to persuade others to join with them in throwing mud. And thus it is also that the writers of stories, realizing how

easy it is to get people excited by pointing out something to hate, quite commonly add to the interest of their presentation by portraying some character that everyone is keen to have destroyed.

In some of the very best stories none of the characters is either very good or very bad, but all are just human beings subject to the pressure of circumstances. In the better type of stories, even though there is a villain, the desire for frustration or destruction of anyone plays a very subordinate part. Instead, in the accomplishment story the desire aroused chiefly is that certain individuals shall gain a well-merited reward; and in the story of decision that such decisions as are made shall conform to a high and unselfish standard of conduct.

An author, to the extent he is a competent artist, perceives certain beauties, certain things of significance, certain glorious conceptions, that others, absorbed in their daily pursuits, miss. These he points out to us, and gives to what was commonplace a new allure and an enhanced emotional association. When we have read of a certain place, or of a certain type of person as portrayed by a skilled writer, and then in the course of time we visit the place, or some other place that suggests it, or when we see someone who resembles the type thus encountered in fiction, there is an added charm and a pleasant thrill that we should have missed but for our reading.

For lack of space I cannot discuss in detail the ecstatic pleasures to be gleaned from poetry, or even from the better class of fiction. But if the emotions thus stimulated are expansive, tending to move away from self-centeredness; if they increase the desire to benefit others, to rise above the sordid and spread the spiritual wings, so to speak; if the feelings and desires thus cultivated are elevating and noble; we may be sure that the life has not only been broadened, but that it also has been heightened through the increase of the dominant vibratory rate. Through literature, through stage and screen, and through the radio it is possible to make more habitual those emotional states which increase the spirituality. The cosmic alchemist, consequently, encourages such vibratory rate lifting productions.

Through social contacts also there is opportunity to raise the vibratory rates. Of course, when the tide of conversation turns to gossip, when envy is engendered because another has more wealth or prestige or receives more favors, the results derived from social gatherings are detrimental. After all, it is so much easier to tear down—and in the process lower the dominant vibratory rate—than to build. It is so much easier to criticize those who receive unusual notice than it is to do something constructive. Inwardly dissatisfied with themselves, there are those who find little good in anyone; and because their temperament runs thus they criticize the government no matter what it does, find fault with their families on little or no pretext, and always can think of something derogatory to say about those who are looked upon as having attained some measure of success.

Yet to listen sympathetically to such expressions of envy, to become intrigued by the reputed misdeeds of others, or habitually to scan with interest such gossip as appears in the daily papers, is to cultivate emotions that are coarsening in nature and lower the spirituality.

Nevertheless, social gatherings in which there is a pleasant exchange of ideas afford opportunity for elevating emotional culture. It is true that the mere exchange of commonplaces gives rise to few emotional responses. But conversation may take place on almost any vibratory level, and when the

Social Contacts

discussion has to do with something worth while the impact of thought upon thought awakens new realizations. Viewed from many angles, and with additional information contributed first by one and then by another, there comes to be a clearer comprehension of the subject. This broadens the life. But also often in association with such a satisfactory intellectual exchange there is a peculiar and high emotional Hush that has a keen though subtle flavor. Even the silent company of those with whom there is complete sympathy and understanding holds an element of fine enjoyment. And thus our various social contacts, if chosen with discrimination, may be made to yield intense pleasures that lift the emotional level and therefore contribute to the spirituality.

Nature Communion

Yet above all other external contacts for refining the body, thoughts and feelings, and stimulating the most spiritual emotions, to one who can develop such an appreciation, is the intimate association with Nature out-of-doors. Sunrise on the desert, or sunset seen from some majestic mountain peak, gives to the Nature lover an unspeakable joy. That intimate friendship with flowers, with birds, with the little rodents that can be coaxed to eat from one's hand, is an avenue by which the ecstatic rapture of cosmic consciousness may rapidly be attained. Yet it is appalling how many people know almost nothing of the lives of creatures other than men.

I have deliberately curtailed to a minimum the space here devoted to this subject, because it is one about which I realize I am apt to be over enthusiastic. In addition to my occult pursuits, in the section where I reside I also am recognized as a naturalist. As an avocation, in addition to lecturing and giving radio talks on wild life, over a period of seventeen years I led one or two field trips each month for clubs and societies interested in Nature study; a program interrupted by the approach of World War II. I know the birds both by sight and song, can call the trees and plants by their first names, and when we walk afield have at least a speaking acquaintance with such lower orders of life as we meet. At ebb tide the creatures that crowd the tide pools are my acquaintances. And even as I learn the habits and receive the confidences of my human companions, so also I like to know the habits and problems of my non-human friends of field, of forest, of seashore, and of the mountain. But if this were merely an intellectual pursuit it would do no more than add breadth to my life. Yet, incomprehensible as it no doubt appears to many of those who have accompanied me on these jaunts into the desert, into the mountains, along the streams, or by the seashore, I feel, and enter into a sympathetic relationship with, the lives of the creatures thus contacted.

This avenue of giving both breadth and height to the life I must discuss from the personal standpoint, because it is an avenue less widely recognized than those previously mentioned. Yet it is the avenue which, as I followed the streams, made intimate friends of the trees, talked to the birds, and entered into the very soul and consciousness of all the denizens of the wild, as a boy led me into the paths of occultism. True friendship is rich in vibratory-raising emotions. It engenders the desire to benefit all and to harm none. An understanding is established. And this understanding friendship with creatures and plants in their native state that came to me as I walked through woods and field as a boy brought me to whatever insight I have of Nature's forces and occult laws.

Because of the personal bias I should be sure to exhibit were I to discuss more extensively the value of actual contacts with Nature out-of-doors, I shall not express fully my enthusiasm for it. After all, what the artist attempts to

present to the attention of others is something pleasing, inspiring, or notable that he has discovered. And the Nature lover, while finding pleasure in the works of the artist, gets even greater joy in making interesting discoveries and reveling in them at first hand.

Each flower has a message for the Nature lover. The birds, the bees, the katydids and crickets, each are conscious entities with which he communes. The lightning and the storm and the waving tree tops exalt him as manifestations of power, the rugged mountain peaks offer him a friendly challenge, and the warm rains of summer enfold him in a soft embrace. Feeling thus, no ignoble or sordid thought can reach his mind, his soul is elevated to the highest, he enters into true cosmic consciousness, and reaps a rich reward of spiritual treasure.

The mind of one person is not insulated from the minds of other persons or from the minds of other life-forms by some impervious wall. No more than the individual thought-cells and thought structures within the soul are walled off from each other. Each has a separate organization, and therefore a separate identity; but each also is capable of exchanges with others through the principle of resonance and the Law of Association.

While your mind contains innumerable thought-cell structures, each under the Law of Association capable of communicating its state of consciousness to any others, all are, or should be under the guidance of the over-all authority which is you. The organism as a whole has a purpose. And all the various factors which enter into the organism should, irrespective of their individual desires, cooperate in realizing the objectives you have set for yourself.

Thus also should we, to the best of our intelligence and ability, cooperate with other souls in assisting to realize the purpose of the over-all cosmic authority which we speak of as Deity.

Each ego, or spirit, is a spark, or emanation from Deity, and has the potential of developing and exercising deific powers. And each soul is a cell of consciousness within the universal consciousness, capable of extending itself to partake of the thoughts and feelings not only of other souls and groups but in some measure, and on the vibratory level to which its aspirations raise it, of the all-pervading intelligence and power of Deity.

Before a prayer is offered there should be clearly formulated in the mind that the soul is one with the universe, that the spirit is an emanation of Deity, just what it is that the prayer is expected to accomplish, and why the all-pervading intelligence and power of Deity should grant the prayer.

A worthy prayer, one that can be expected to contact the all-pervading intelligence and power of Deity on a benevolent level, not only must not be to gain some unfair advantage or to injure some other person, but must have within it elements the realization of which will in some measure also aid in the realization of God's Great Plan.

A prayer should not only be linked up with the intention of cooperating in the divine scheme of things, but its purpose should be clear. One of the most effective means of raising the dominant vibratory rate and thus increasing the spirituality is through prayer and devotional exercises. If this is the purpose, it should be clearly formulated in the mind before the prayer is commenced, and the effort made during it, or during any devotional exercise employed for this purpose, to arouse strong emotions and lift them to as high a level as possible. A prayer of thanksgiving should express thanks.

Prayer and Devotional Exercises

A prayer for health should clearly state that health is desired. A prayer for character development should make this purpose unequivocal. All should be stated explicitly and with positiveness, and nothing in the prayer should be ambiguous.

Before the prayer is offered it is well for the devotee to contemplate his relation to the universe and to Deity.

The recognition that his spirit is an emanation from Deity will lend him a confidence and an inner power that otherwise he may fail to attain.

And the recognition that his soul is not some isolated unit, but is in rapport with the soul of the universe, and is cooperating with it for a common purpose—a grand purpose which in some small measure will be furthered by the realization of the purpose of the prayer—will aid in gaining for the realization of the prayer the cooperation of any inner-plane intelligences that may be contacted. And it will aid the devotee, through the Law of Association, to contact the all-pervading power and intelligence of Deity on which he relies to bring the prayer's fulfillment.

To get the relation clearly established it may be well for the devotee after withdrawing his consciousness from consideration of external things—withdrawing his consciousness to the inner-plane to the extent he has ability to do so—to repeat earnestly a few times: My Soul is one with the universe my Spirit an emanation from Deity."

When he feels this relationship has been firmly established in his consciousness, he is then ready to make more specific contact and appeal to Deity. If he is a Church of Light member he does this by starting his prayer thus: "O Thou Eternal Spirit, in Whom I Live, Move, Breathe and have my Being!" The mind should be lifted at this point in aspiration and devotion as high as possible. It is not thought, but the emotion which accompanies it, which is able to lift the soul to high basic vibratory levels and there contact the all-pervading intelligence and power of Deity.

This high level of feeling should be maintained throughout the offering of the selected prayer. The prayer may be offered either silently or audibly, but it should have earnestness, positiveness and emotional energy behind it. It may be offered only once, or it may be repeated as many times as desired. A good plan is to set aside several short intervals daily for employing the same prayer. Asking for too many things at one time, or changing the prayer from day to day to different purposes, divides the mental energies necessary to make proper contact and gain realization. And one prayer backed by earnest devotion and powerful aspirations is far more potent than giving mere lip service to some prayer daily for a year.

Even as the salutation to Deity with which the prayer begins will vary according to the religion in which the devotee believes, so the ending of the prayer also will be different. Instead of "Amen," those of The Religion of the Stars find it preferable, due to the operation of the Law of Association and because a more positive effect is acquired, to close the prayer with the affirmation, "So Shall It Be!"

Appendix

Study Questions**The Conquest Of War (Serial No. 164)**

1. How does cosmic alchemy differ from the other six branches of alchemy?
2. Why does cosmic alchemy gain no support from materialism?
3. Why do materialists want to keep people ignorant of astrology?
4. Why do materialists want to keep people from trying to use extrasensory perception?
5. Why does the cosmic alchemist desire that all the people in the world shall have opportunity for intellectual and spiritual progress?
Why does the cosmic alchemist work for the following:
6. Freedom of worship for all the people of the world?
7. Freedom from want for all the people of the world?
8. Freedom of expression for all the people?
9. Freedom from fear for all the people of the world?
10. Why must the cosmic alchemist keep well informed on what things are beneficial to the race?
11. Illustrate how theories often should be tried out on a small scale before being adopted as the basis of great social, political and economic changes?
12. Indicate how, with animals lower than man, ability to make war strengthens the race.
13. Indicate how it was greatly to the advantage of primitive man to be a good fighter.
14. Indicate how, under present conditions, war tends to the survival of the weak and defective.
15. Why, for any marked advance of the most cultured, it is necessary that the masses be advanced?
16. Why is human advancement dependent upon skilled specialists in all lines, as well as upon leaders?
17. Indicate how the conservatism of humanity is comparable to the conservatism of migratory birds.
18. Mention a few advantageous devices that were strenuously resisted at their introduction.
19. Indicate how war tends to break down conservative tendencies.
20. What brought to an end the glory and culture of the Greek city-states?
21. Indicate why war between nations today would destroy their civilization even more quickly than was destroyed the culture of the Greek city-states?

22. How has modern business largely triumphed over cut-throat competition?
23. What kind of competition should be encouraged among individuals and among nations?
24. Through what kind of organization can we hope to attain freedom from war?
25. What should the cosmic alchemist do at the present time to assist in the conquest of war?

The Abolition Of Poverty (Serial No. 165)

1. Why cannot the cosmic alchemist ignore the economic conditions of others?
2. Indicate how, even in the lives of Jesus and Buddha, someone produced the physical sustenance necessary to enable them to do their work.
3. What relation is there between a leisure class and the development of Babylon, Egypt, Greece and Rome?
4. How does industrial advancement give greater opportunity for cultural progress?
5. In what way do numerous material things aid the development of intelligence and emotional appreciation?
6. Why is time and energy released by machines in the direction of true progress?
7. How much surplus energy did Babylon, Egypt, Greece and Rome have that made civilization possible?
8. What made possible the marked cultural advancement of the ancient Jews?
9. How much surplus energy was available in the U.S. according to the latest obtainable statistics?
10. How much surplus energy was available in the U.S. at the close of the Civil War?
11. What relation has production and distribution to freedom from want?
12. How can the birth-charts of individuals be employed to increase freedom from want?
13. Why is full employment essential to freedom from want?
14. Why is high buying power on the part of the masses essential to freedom from want?
15. Upon what does the buying power of the masses depend?
16. Why cannot the poverty of the many be cured by taking the wealth of the rich and dividing it among the poor?
17. Why is it advantageous to the wealthy individual, even from the most selfish standpoint, that there shall be no poverty?
18. To what extent are the maximum efforts of leaders of unusual quality necessary in abolishing poverty?
19. To what extent are the money incentive and the right of bequest necessary in the abolition of poverty?
20. To what extent should individuals be permitted to accumulate wealth?
21. How does a monopoly usually influence efficiency?
22. How, and by whom, are positions usually filled under government ownership?
23. How does active competition between rival firms benefit society?
24. Upon what should depend the extent to which government ownership should replace private enterprise?

25. For what three things in particular does the cosmic alchemist work in his effort to secure freedom from want for all people of the world?

Cosmic Politics (Serial No. 166)

1. Why do people often look with suspicion at politicians?
2. Only through what channel can important changes in the social structure beneficial to the people be brought about?
3. What does the best kind of government give the people?
4. How do groups in America often work to gain selfish advantages for themselves?
5. What opportunity must people have to be able to prevent the injustices of special privilege?
6. Why must people have access to as many facts as possible if self determination is to result beneficially to them?
7. Can the ability of the cleverest to influence and manage the less clever be abolished by law?
8. Illustrate how too democratic a system may prevent efficient functioning.
9. What kind of men are needed at the head of any enterprise?
10. How do large businesses pick the men for executive positions?
11. What requisites, under the present political methods, are required to gain a position of great responsibility?
12. What training should the holder of a public office have?
13. What form of government, with a competent man at its head, is most efficient?
14. Why are not dictatorships more popular?
15. What class of people through the past have most encouraged and supported the highest culture?
16. What is the only safeguard the people have against exploitation and oppression?
17. Why does a farm population usually resist socialism?
18. Why must monopolies be prevented by law?
19. How could government provide for full employment?
20. Why should there be full employment?
21. What is the big problem that confronts each political system?
22. What is the chief danger under the system of private enterprise?
23. What is the chief danger under a political systems of government ownership of resources and industry?
24. Why is any repressed minority group a potential source of disturbance and dissension?
25. For what political measures does the cosmic alchemist work?

Heredity And Environment (Serial No. 167)

1. What is the first principle of successful selective breeding?
2. What is the general influence on the offspring of mating of close relatives?
3. Why does humanity discourage the marriage of close relatives?
4. Why does the practical stock breeder mate close relatives?
5. Why is it unlikely that humanity will consent to such selective breeding as is necessary to eliminate defectives from the race?
6. What are chromosomes?
7. What are genes, and how are they related to hereditary characteristics?
8. How many genes are supplied by each parent for each inherited characteristic?

9. What value in nature has the doubling of genes?
10. What is the dominant gene, and what is a recessive gene?
Explain by the distribution of genes:
11. How children may be inferior to both parents
12. How a child may be like the superior parent.
13. How a child may be like the inferior parent.
14. How a child may be superior to both parents
15. How a child may be a genius.
16. In the human family, to what extent does like produce like?
17. Explain how in the human race the stock has been improved by covering up defects instead of eliminating them
18. Explain why the elimination of defectives through prohibiting defectives from bringing children into the world would require thousand of years.
19. Explain the mental method of bringing superior children into the world.
20. Explain the astrological method of bringing children into the world that are superior to their parents.
21. Explain the radiational method of improving the human stock.
22. What are sex-linked characteristics?
23. In what way, from the first moment of conception, does the male differ markedly from the female?
24. To what extent is it believed that environmental influences can be made to bring about any changes in an organism that can be brought about through changing the combination of genes, or through changing the substance of the genes?
25. Explain the environmental method of eliminating the criminal and the defective and for improving offspring

How To Be Spiritual (Serial No. 168)

1. In what ways does the idea of spirituality held by Western Cosmic Alchemists differ from the common Oriental conception of spirituality?
2. In what ways does the idea of spirituality held by Western Cosmic Alchemists differ from the conceptions of spirituality of orthodox Christianity?
3. What part do initiative, intelligence and effort play in the teachings of the Western School of Occultism?
4. What does the Western School teach regarding Deity?
5. Why is the term spirituality not applied to mere duration of life?
6. What is the measure of length of a man's life?
7. What is the measure of breadth of a man's life?
8. What is the measure of thickness or height of a man's life?
9. What is the criterion from the inner-plane effect of that which tends in the direction of spirituality?
10. Why are both length and breadth of life valuable?
11. How do people most add to their spirituality.
12. Explain the three effective ways of increasing the spirituality.
13. Why cannot intellectual processes in themselves contribute to spirituality.
14. How does real education add to the spirituality?
15. Is it unspiritual to use occultism to get what you want?
16. Why is it unusually dangerous to use occult forces to take advantage of others?
17. Why is it the duty of the cosmic alchemist to use occult knowledge, as well as more material means?

18. Should we acquire knowledge through books and the exchange of ideas with others, or should we rely entirely upon such knowledge as comes from within?
19. Is it unspiritual to charge for occult services rendered to others?
20. Truth cannot be purchased for a price; therefore, is it spiritual or is it unspiritual for publishers to ask a price for their books, and teachers to charge for teaching?
21. In what lies the danger in charging for psychic work?
22. Why do those who engage in psychic work often lose their powers when they become engrossed with the financial reward?
23. Explain how people may become bewildered by a medley of ideas that have no clearly defined meaning so that they're particularly open to accepting unplausible suggestions.
24. What is the effect on the individual of being callous to the misery of others?
25. Why is the welfare of every person on earth a matter of concern to any truly spiritual person?

The Spiritual Value Of Education (Serial No. 169)

1. What psychological process may be used to determine a child's traits of character?
2. Upon what depends the adequacy with which humanity can successfully solve the problems of life?
3. In addition to acquiring facts and ideas, what other type of mental development is highly beneficial?
4. What is the chief difficulty encountered in the daily training of directed thinking and induced emotion?
5. Explain one method of cultivating alertness to prevent undesirable thoughts from entering the mind.
6. Why does the cosmic alchemist encourage the quest for new information?
7. Why is knowledge of the conditions of the life after death valuable?
8. Should we discourage research on other planes, by those competent, because such exploration is beset with perils?
9. Upon what must any true science of the after life rest?
10. Is such information as is received from the inner plane spiritual?
11. Is the exercise of the psychic faculties and of occult powers spiritual?
12. Is it spiritual to leave the physical body and travel to far places in the astral body?
13. Are so-called miracles a sign of holiness?
14. When, then, and when is not, a Hindu yogi a spiritual man?
15. Is the accumulation of wealth unspiritual?
16. How much education should the spiritual individual attempt to gain?
17. Why is it valuable that the natural abilities of a child should be known early in its infancy?
18. What is the most important factor of education?
19. Give an example of the public, due to faulty habit-systems formed in school, failing to discriminate in reference to its office holders?
20. To what extent is an unconventional affair unspiritual?
21. To what extent is cheating the public through graft unspiritual?
22. Is it spiritual, by superior ability, to acquire and hoard resources that otherwise might be enjoyed by others?
23. Why should most popularly accepted ideas occasionally be reexamined?

24. What is the real reason the astronomers of today believe astrology to be an exploded science?
25. What is the real reason "the average man of today" places more and more confidence in astrology, in spite of the pronouncements of certain scientists?

How To Appraise Spiritual Values (Serial No. 170)

1. Upon what depends whether or not an activity results in spiritual gain to the individual?
2. What is the measure of any individual's greatness?
3. Why should not Napoleon and J. Gould be admired?
4. Why should the merits of those who do important constructive work be brought persistently to public notice?
5. How have the kodak, the movie and the auto benefited the world spiritually?
6. Why should there be a strong public sentiment developed against those who acquire great wealth without contributing anything beneficial to society?
7. To what extent do the personal habits of George Washington add to, or detract from his greatness?
8. Is it really important, as affecting his greatness, whether or not Lincoln had a split personality?
9. Is it really important whether or not Edison chewed tobacco?
10. What was the really important thing about Burbank's life?
11. Why should the tendency be discouraged to make those of actual worth appear perfect also in every minor respect?
12. To what extent do men perform their best work under similar circumstances?
13. Can legislation prevent the powerful from taking advantage of the weak?
14. To be spiritual is it sufficient to obey the laws of the land?
15. What must one do to be really spiritual?
16. Is it spiritual merely to refrain from certain actions?
17. If it is good to escape pain and attain enjoyment in the hereafter why is it not good to escape pain and enjoy oneself now?
18. In what ways do the sports contribute to spirituality?
19. When are sports that involve a contest unspiritual?
20. When are sports that involve a contest spiritual?
21. Why is gambling unspiritual?
22. Why is listlessness unspiritual?
23. Why is drunkenness unspiritual?
24. When should mental and spiritual education cease?
25. What is the test, in so far as the individual is concerned, whether a thing is spiritual or unspiritual?

Minor Aids To Spiritual Advancement (Serial No. 171)

1. In what manner do those who drudge too persistently, and do not take ample recreation, impoverish the race?
2. In what manner do those of financial means who spend their time exclusively seeking pleasures, impoverish the race?
3. Why cannot the real wealth of life be inherited or vicariously attained?
4. How does graciousness of manner contribute to spirituality?
5. In what way does the appearance of the dinner table contribute to or detract from the spirituality?

6. Of what spiritual advantage is it to possess tools of symmetrical design, and utensils that are attractive in appearance?
7. What is the spiritual influence of a squalid neighborhood, where the houses are run down, the yards in disorder, and everywhere there is dirt and grime?
8. What suggestion is made by an office building that is merely a big box in which are unattractive cells where people work?
9. Explain why banks are commonly designed to appear massive, immovable and as solid as the earth itself?
10. Is it spiritual to dress in so unattractive a manner that others feel the desire to shun one?
11. In what manner may too many material possessions detract from the spirituality?
12. Through what avenue do man's inner-plane and his outer-plane customarily influence him?
13. Chiefly due to what activity do events and conditions come into the individual life?
14. What are the three different phases of ourselves?
15. What things are embraced in our outer-plane environment?
16. What things are embraced in our inner-plane environment?
17. Does the inner plane environment or the outer-plane environment have more influence, on the average, over man's thoughts, feelings and actions?
18. Through what two avenues do his thought-cells bring events into man's life?
19. Upon what two factors depends what man's thought-cells are able to accomplish?
20. By what yardstick should spiritual values be measured?
21. What is the measure of an artist's skill?
22. What is the measure of an artist's greatness?
23. Why should new dances not be hastily condemned?
24. What works of art are beneficial, and what ones detrimental, to the individual?
25. Why should the cosmic alchemist encourage people to take an interest in art?

Major Aids To Spiritual Advancement (Serial No. 172)

1. Why are man's enjoyments so important to him spiritually?
2. What kind of pleasures yield the most enjoyment?
3. Is it likely that in the after life we shall seek and find enjoyment?
4. To what extent should we seek misery?
5. What kinds of music benefit us, and what kinds are bad for us?
6. Why should there be no great haste about pronouncing new music either good or bad?
7. What is the creative energy in musical production?
8. Why should such so-called music that disrupts the nervous system be discouraged?
9. To what extent can the ability to appreciate good music be cultivated?
10. Does music that gives rise to a feeling of self-abandonment to impulse and wild recklessness contribute to spirituality?
11. In what way does fiction have a greater freedom than painting or sculpture?

12. What is the advantage of the screen or stage over the printed story? 13. In what way does the printed story have greater freedom than the screen or stage?
14. In what ways may literature of the non-fiction type contribute to spirituality?
15. Under what circumstances may the reading of fiction and the movie habit become a vice?
16. What benefit and what detriment are commonly derived from reading the swift-action pulp magazines?
17. In what factors are the smooth-paper magazines superior as contributing to spirituality, to the swift-action pulp magazines?
18. What is the spiritual influence of constantly reading, or witnessing on the screen, stories of vice and crime?
19. Why is the type of story in which the chief actor is of villainous character least desirable, even though the villain meets his due punishment?
20. What type of stories, in general, should be avoided?
21. What type of stories yield the individual the most in spiritual values?
22. What is the general influence on spiritual advancement of gossip?
23. In what way may spiritual advancement be aided through nature communion?
24. What element relative to God's Great Plan must every worthy prayer contain?
25. Why, preceding prayer, is it advantageous to repeat earnestly a few times... "My soul is one with the universe and my spirit an emanation from Deity."?

Appendix

History of The Brotherhood of Light

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Appendix

Declaration of Principles

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

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

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

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

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

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

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

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

That everyone should have:

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

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

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

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

Contributing His or Her Utmost to Universal Welfare

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

Appendix

Home Study Program

About The Home Study Program...

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

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

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

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

Who can enroll in the Home Study Program...

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

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

How does the program work...

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

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

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

Appendix

Other Brotherhood of Light Courses

Other Brotherhood of Light Courses in the Alchemy Branch

Course 3, Spiritual Alchemy

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

Course 9, Mental Alchemy

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

Course 12-1, Natural Alchemy, Evolution of Life

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

Course 12-2, Natural Alchemy, Evolution of Religion

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

Course 14, Occultism Applied

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

Course 19, Organic Alchemy

The author, recognized as a naturalist, having led Nature-study field trips for nearly twenty years, is in a unique position to describe the laws of Nature by which all souls progress. Humans are not unique in that they are set apart from other intelligences, be they animal, vegetable or mineral. All souls progress by the same general process and each is being fitted for a higher function in more active realms through the operation of cosmic forces that direct its special training. This course amply illustrates these laws through examples of their action in lower realms of nature and their correspondence in Human affairs.

Course 21, Personal Alchemy

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

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

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
Award Manuscripts	
1	The Safest and Most Effective Method of Psychic Development 226
2	How to Become Conscious on the Inner Plane 227
3	How to Contact Desired Information on the Inner Plane 228
4	How to Hold the Consciousness on the Selected Level of the Inner Plane 229
5	Breathing to Acquire Proper Electrification 54
6	How to Become Objectively Aware of Information Acquired from the Inner Plane 230

	Title	Serial Number
7	How to Use the Transition Technique of ESP	231
8	How to Control Inner Plane Activities	232
9	How to Develop Soul Activity	34
10	How to Direct Soul Activity	35
11	How to Travel in the Astral	94
12	Soul Mates	69
13	How to Use Personal Cycles For Soul Unfoldment	93
14	How to Use Talismans For Special Purposes	84
15	Customs and Habits of Elementals	68
16	Value of Totems	85
17	Contacting the Masters	163
18	Great Pyramid Interpreted	55
19	Symbol Reading Made Easy	70
20	Initiation	38
21	Practice of White Magic	37