

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.

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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.

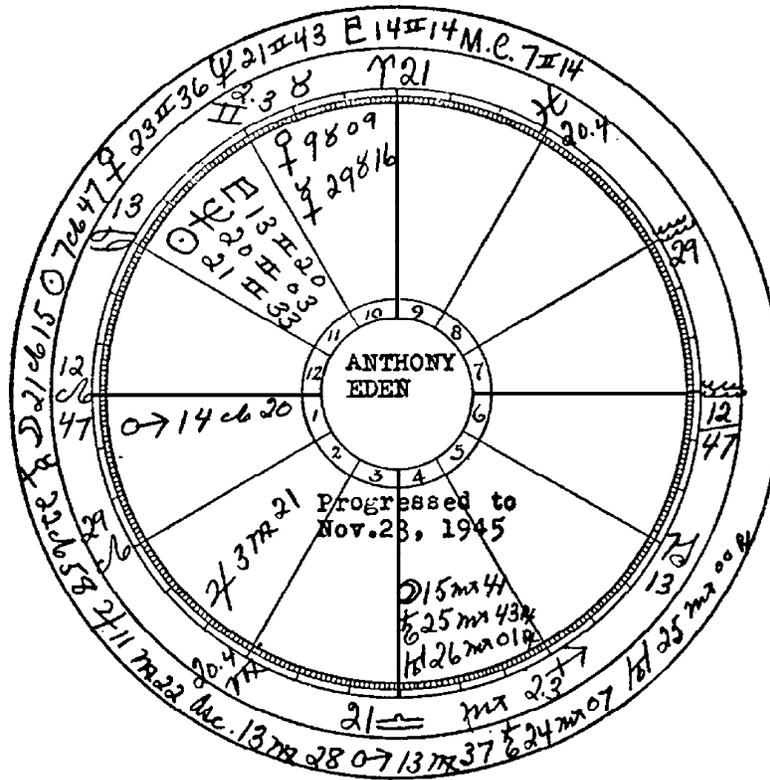
While he is still on this earth he will do all in his power to acquire new significant facts and revise The Brotherhood of Light lessons to include them. When he has passed to the next plane, undoubtedly new significant facts will be discovered that should be included in The Religion of the Stars. However, 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).

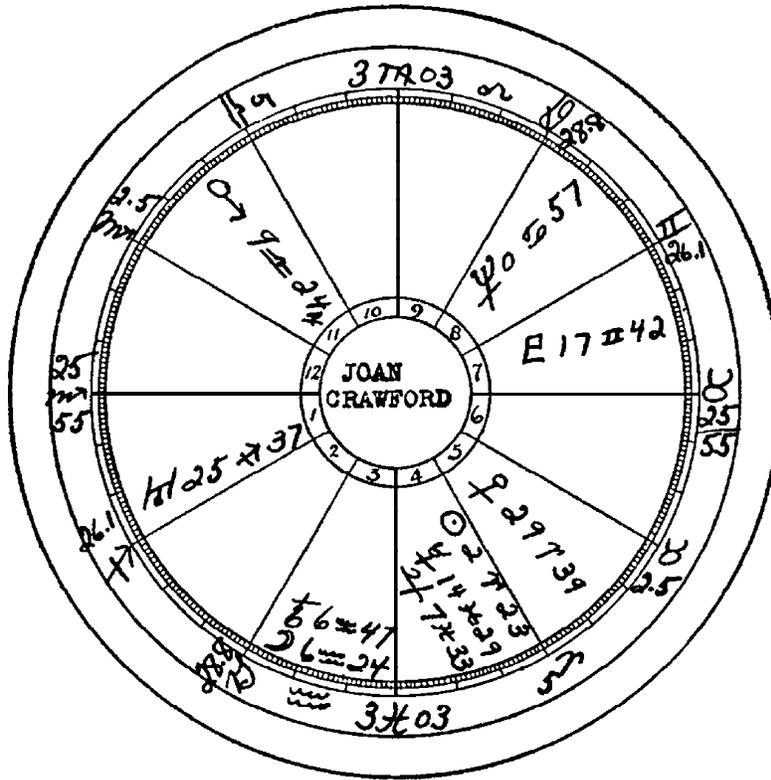
1920, Member of Parliament: Sun (politics) semi-sextile Pluto r (friends) and semi-sextile Mars r, ruling position (tenth).

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.

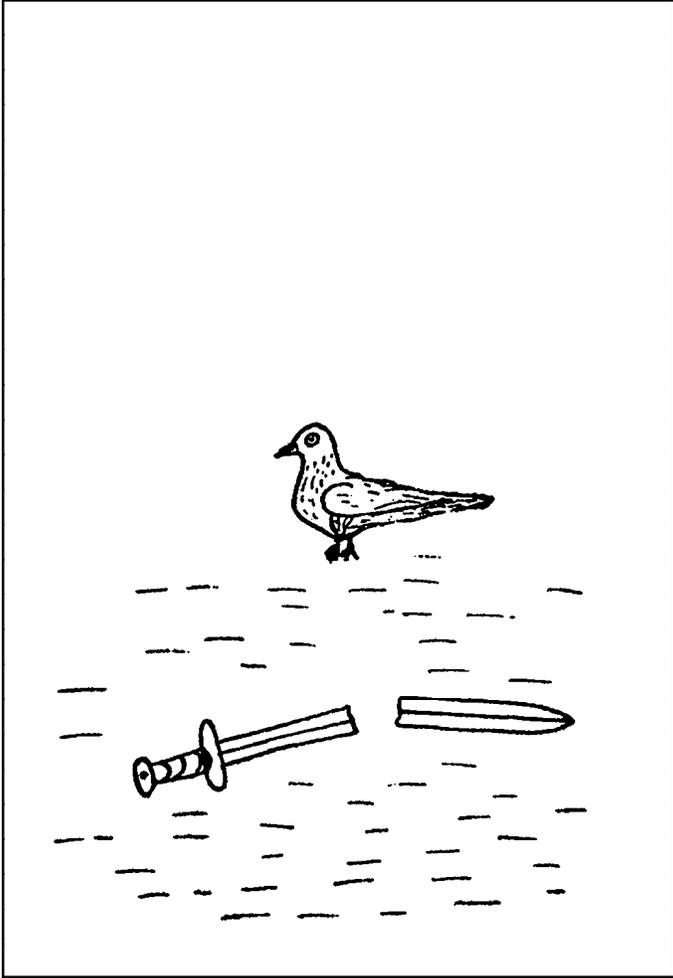
1925, made several pictures, became outstanding movie star, and for the next 20 years appeared successfully on the screen; Sun in house of movies (fifth) trine Uranus p.

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.

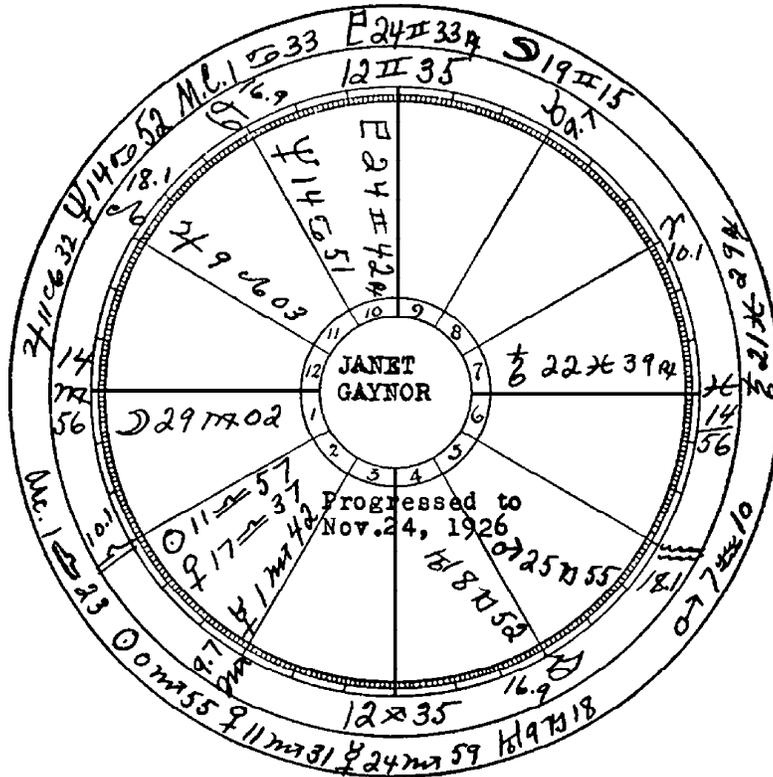
As time passes, the nations of the world, while retaining the independence possessed by the various states within the U.S.A., should permit the United Nations Organization to exercise much the same function in world affairs that at present the Federal Government exercises in the affairs of these United 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.



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.

