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DECEMBER 1928

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The Sign Taurus

The Candlemas Bull, according to popular tradition, may be seen on New Year's Eve rising in the twilight and sailing across the sky. This bull, so conspicuous at this time of year, is the constellation Taurus, picturing the influence of the money sign of the zodiac. The Sun passes into the Taurus decanate of Capricorn on Jan. 1. Taurus is the exaltation of the Moon; and this tradition pertains to the fact that although the Yuletide Holidays derive their significance primarily from the Sun reaching its lowest position by declination (the grave) and then starting back bringing joy, hope, and gladness with his strengthening rays, the Moon (the fishermen and common people who spread the good tidings) is a partner in the work of salvation.

The constellation Taurus is but one of the 48 ancient constellations, each picturing the influence of one of the 12 signs or 36 decanates of the zodiac. Also associated with each of these constellations by the Wise Men of the East was a definite spiritual doctrine which may be stated as a text. These 48 texts rendered into modern language, will be published in The Brotherhood of Ligth Annual for 1929. At this time, because most appropriate, I am choosing as my text, the constellation Taurus. Taurus is an earthly sign, and a fixed sign, the most stable and immovable sign of the zodiac. The spiritual text associated with it reads: "Physical life and its opportunities should not be slighted; neither should spiritual aspirations be ignored. Learn, therefore, to 'Render unto Caesar the things which be Caesar's and unto God the things which be God's'."

This latter quotation was said when inspecting a coin upon one side of which was the head of Caesar. Money, or its equivalent, is necessary to sustain modern life. Nor is it usually expedient to devote time to intellectual attainments, or energy to spiritual matters when harrassed by uncertainty as to the wherewithal to sustain life a few days hence, and at the same time devoting all waking hours to heart breaking toil. Culture demands that there be something of a surplus, even though small, of both time and energy beyond that used to supply physical necessities.

Poverty, it seems certain, is responsible for at least one half the crimes in the world. Security for the future, as well as the fulfilling of immediate needs, is the goal not only of man but of all forms of life. It is the attainment in permanent form of one of the two great desires that act as the motive power of all life. It is the realization of the Nutritive Desire. It is therefore fundamental, and not to be denied. But poverty attempts to block its attainment, and the result is crime.

The abolition of sin and crime is a goal sought by all important religions. One would think that the great religions of the world, therefore, would be great instruments for relieving poverty. But an examination of their history shows that they have not only tolerated poverty but have encouraged it through teaching submission to economic conditions that are based on the poverty of the masses. It is not to be wondered, then, that the very word religion is a subject for contempt by labor organizations the world over. For it is due to these organizations, and to a wiser outlook by employers, and not to religion, that the working man is gradually emerging from poverty.

. Every man who is willing to work should have opportunity to labor at a wage that will afford him the necessities and reasonable comforts of life. When it is reported that there are a million men idle who want to work, as it was not so long ago. there you have a million inducements to crime. When an elderly couple have by scrimping saved just enough to care for them in old age, and the buying power of their saving is cut squarely in two, as recently in the U. S., or when it is cut to one-fifth. as in France, the incentive to crime is obvious; for the impulse to live is strong, and savings thought ample are now entirely inadequate.

I am not advocating any plan, or adhering to any political doctrine. It is not the function of religion to dictate how these results are to be brought about. Perhaps public works for unemployed and wider stabilization of currencies will do it, perhaps some other method. But poverty can be banished, and security for old age attained. Whenever there is popular demand enough, intensive research by experts will result, and statesmen and politicians will be found to formulate and carry out practical plans. It is the function of religion to create the proper popular demand.

The dominant religions of the world have served

a purpose. The quill pen, in its day, served one also. as did the cradle and the threshing floor. But today instead of quills we use typewriters, and instead of the cradle and floor, the combine harvester. What was good enough yesterday is not good enough today. The religions of two thousand years ago no more suffice now than the methods of sanitation then prevalent. Let us abandon beliefs that hold man the slave of poverty, and thus subject him to temptation to commit crime. Let us adopt a religion that will create an irresistible sentiment for the opportunity to live a wholesome and comfortable life by every individual willing to work. Such a religion is The Religion of the Stars.

NEW WRINKLE IN ASTROLOGY

In our local class in astrology we are doing something that, insofar as I know, has not before been attempted. Our class in Mundane Astrology meets every Monday evening. At each meeting, from the Mundane Charts thrown on the screen (we use lantern slides) the class predicts the chief events that will happen in the United States, and the chief events that will happen in Los Angeles, during the ensuing week. The nature of each event is given. and the particular day on which it will happen predicted. To be correct it is required that the event shall come to pass as stated, and within twentyfour hours of the time specified, and the event must be of sufficient importance to occupy black headlines on the front page of the daily newspapers.

A number of predictions covering national affairs, and a number of predictions covering local matters, are made each Monday evening. These predictions and the dates on which they are expected to eventuate are taken down by a secretary, and this as a typewritten sheet is posted on a bulletin board every Tuesday morning. As the times indicated elapse the front page headlines of the newspapers showing both the date and the event verifying each prediction is pasted to the sheet containing the original prediction on the bulletin board. Almost every prediction is completely verified.

In Mundane Astrology, by viewing the Ingress figure it is common practice to make quite accurate predictions as to the general type of events that will transpire during the year, and from the Lunation figure it is comon to make accurate predictions as to the general nature of the events that will happen during the month. But this is the first time, insofar as I know, that predictions giving the exact day when specified events will happen, or predictions specifying a number of events each week, have been made in a manner that is open to public verification. Our class room (818 Union League Bldg.) is open to the public every day from 9:00 A.M. to about 9:30 P.M., and many people come there to read these predictions, and later to read their wonderful verification as exemplified by newspaper clippings. These predictions are not the opinion of one person, but represent the decisions of the whole class. We believe this marks a notable advance in astrological

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Declaration of Principles mailed	4,000
Religion of the Stars Mss. mailed	12,500
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tional work since 1915:	
Clouds Dispelled mailed	181,500
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