



Edited by WILL LEVINGTON COMFORT

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Have you watched the Lorriens tapestry weavers—the old grandfather holding to the secret, the little girls winding the skeins of yarn, the young men bringing in materials, the young women treading the looms, the wife of the eldest son at the center of all, consciously visualizing the pattern? For hours through the day sidewalks are blocked with people looking in through the great show-window at the weavers, who at times become so completely lost in their work that they dare turn their backs upon the watching crowd—the police constantly at work outside keeping a path for those who can not stay to watch.

Wherein lies a secret, and one may go in and in. It has to do with the Law of Attraction, the fundamentals of which we must have in working knowledge now. Reading about this Law isn't enough; one must use it now, must dare to put his knowledge into practice. For the Aquarian, the time for vast reading, is past. He reads only what he needs and becomes the thing he reads as the thing gazed upon. Remem-

ber the Message of 1926. New truth is not at present to be given out; we must learn to use what we have; we must get up and get out of the vicious circle of mere brain reading without soul-contact. The answer from the Causal plane alone is important, because it enforces the immediate use of knowledge. The rest is a sheer short-circuiting—the deadly results of which are depicted in the impotence of the race.

If you sat at the knees of the Youth Himself, and heard the words:

Begin to work where you are, and with what you have—

you might likely stay to hear more, but all would be said for the present.

Another clue to the same bright secret is to be found in the first few pages of the book, Tom Sawyer. You may remember that there was a fence to be whitewashed, and this fence stood between the boy and the breath-taking freedom of Saturday morning. The gang came up and the inspired Tom turned closer into the job—turned his back on the crowd, gave himself to rhythmic stroking with the brush . . . until, one by one, the fellows were drawn in—not only to take their turn with the brush, but to pay all they had for the privilege.

It isn't a matter of reading about a Law now, but the beginning to use it.

In the May issue there was also a secret paragraph, in which one could lose himself, yet not be lost. "More Than a Beekeeper's Secret"—a teaching on the continence of the voice. The first continence has to do with the body, the second with Speech. Not that a man must hold his tongue, though this is a necessary reaction for one who has loosely talked, but that he hold his thoughts until they mature in the silence, as honey is ripened in the hive. The radiation of vitamins is then ready. So, for the work of a group, if utterance ever is to become watertight and fireproof.

Upon the physical plane the Plan includes the formation of certain centers where vortices of Force will take form—" from an A. F. document having to do with present looming steps of the Work. Two of

these centers, a Northern and Southern, appear to be decided upon, the Northern in British Columbia, the Southern near Los Angeles. Land for this Southern center has already been dedicated to the Work, and is hoped will prove suitable. The exact location of the Northern center has just been declared. (See telegram on pre-book page.) The Brother XII, now in Nanaimo, writes: "As to the Northern and Southern centers, I feel that the former will be and is, executive, while the Southern center will be more connected with the teaching and scholastic end of things."

The direct and immediate need now for all workers, South and at large, is to join with those at work in the North, focalizing energy of thought and substance toward the end of establishing the head and front of the Work in B. C. By the time of the next issue of the Glass Hive in September, it is expected that this Northern center will be in the realm of the actual. That it is already operative at the core of things may be deduced from the quality of the Brother XII's writing on subsequent pages in this present number.

The nature of this Southern Work as a whole was indicated in the May issue. As some have already foreseen, the next key activity, now that the Glass Hive is under way, is for a school; in fact, there has been an air of inevitability about this since before the World War. Through the years, the question has never entirely stopped: "Have you still a school? When are you to start the new school?" Important preliminary work was done through the Stonestudy experiment and those reactions in book form against standard education, Child and Country and The Hive. The present movement is on a higher spiral of the same work, yet it is not designed to be reactionary. The Stonestudy experiment undertaking unfoldment from within was certainly so, since standard education was then and still is based on the method of fact accretion from without. The new idea is forming between and above these modes. The Stonestudy work was energized preponderantly from the emotional plane; the future activity, designed to be in accord with the Aquarian Vibration, must to a considerable degree follow a pattern on the Causal plane, or lose its way entirely. At the present time this school is intensely an inner thing, no more. Its inception, possibly next year, is apt to be so small as to attract little or no notice outwardly, six or seven children, perhaps, to begin with, and for the most part outdoors.

In connection with this Southern school work, it is only fair to state that the Manu's work of fashioning the new race is altogether out of our conscious scope at the present moment. In a word, our plan here is to deal altogether with children that have already "happened." Considered as potential parents, the finest boys and girls anywhere are doubtless in Southern California, but we have not found any who have so come into rhythm with themselves as to feel their readiness for Conscious production of those flashes of the New Race. Those who do feel themselves ready, appear to lack humor, a quality not safe to do without at any stage. In fact, it appears to be a prerogative of the hurry-minded to conceive its readiness to be used thus, and a lot of nastiness of the kind has already been committed under the Piscean smirk. This is a hive, not a goatairy—a glass hive, moreover. Our safety is in the sun.

Under the Law of Attraction, the Stonestudy experiment drew into activity some remarkable young people. If the present work does not do the same, we shall seek to correct some radical wrong in ourselves. In working with young people according to the new school concept, there is no thought to shield them from the world; rather is our intention to show them the world with the knowledge how to cope. It's their world; their job, their war, in and out. Direct contact with materials is the everlasting theme. Preciouses will be nursed along in occult lore, only as fast as they can patter in pretty rhythm on the face of the earth. The very rock and rib of the undertaking is to develop the mystic American, the man who laughs, because he has conquered the West; the American ready to square his brow to the stars because he has safely mastered the materials underfoot. The new Magician who compels endowment from all life.

"He saw ships coming from all Europe to New York harbor—coming in through The Narrows bearing the emigrants of all Europe—passing under the Statue of Liberty—tiny seeds diffusing into the vast crucible of The States, running out from the meeting point of Manhattan on all the red lines of railroad, into all the green rivers, planting themselves in all parts, for the emerging of the New Race at last—the Laughing Men, the dense physical model of which he had seen in France."

—*From The Public Square.*

Those called together through the Letters are not to be regarded as a disbanded company at this time. A distinct call was answered in a characteristic way. It has frequently been said that scores of answers

to that call were couched in practically the same terms and might have been put together and read as one letter. What was happening then is much easier understood now, as the nature of the present call will more clearly be seen, at the time of the next.

The distinct work to be carried on by this group can only be successfully accomplished as we hold constantly in mind that it is part of a larger and embracing Work. Our part is to be performed in the beginnings of Consciousness and according to a spiritual Pattern already laid down. One clue we have discovered is that the Work rolls easily forward when we are on the Pattern; that when we meet doubt, confusion and obstacles, we may realize at once that we have slipped back into old personal ruts. The Aquarian is a group worker; as such he has given over his personal struggle as well as prowess, his done and his undone, too.

Another incontestable point is that working in the Pattern we are shown a glimpse of obstructions and difficulties ahead of time; we become dealers in prevention rather than cure. From hour to hour increasingly, it is also seen that our relationship is a fading one with existing conditions, societies, churches, cults, schools, literatures and the like. This is not a repudiation of them. We have their essential values in our present spiritual equipment, or we are lost. At the same time, we recognize their methods mainly for us now—as how not to do it.

We are beginning to realize also that we have to do with the putting into practice of certain basic laws and knowledges which have mainly been talked about only, before. We find it cumulatively true through the days, according to the Message of 1926, that Brotherhood is a condition of Consciousness to be risen to from where we are, not by talk, but by living the life.

Of course, you understand that people who talk about Beauty being the Goal and the reason for being of all things—are not yet of Beauty. We talk on the way. We talk while we build; when we enter the house, we are of it and talk about the larger affairs of the world, perhaps. We expect to stop talking about the Glass Hive and to become it; the same with the A. F. itself. All this being true and realized, we may now state

that this particular calling of Letter people has to do with Beauty in an altogether new and magic way. The Aquarian vibration contains an influence that has unquestionably hopped us up. It is of Expression, having to do with the arts of the future. It is of Discrimination, having to do with taste in all things. Basically it is of the Love vibration, but has to do with the vestures of it, for Love invariably garbs itself in Beauty. It has to do with the telling of the Love Story of the Universe, when sentiment is done, when emotion is done, criticism and doubt and fear. Though it has to do with vestures of Love, it is concerned with the uncovering as well, the unveiling.

This Aquarian Vibration seeks to inspire all workmen who dare turn their backs upon the world and become their Task. It has to do with the novels and paintings and symphonies of the future that are to be produced with knowledge and power, being keyed-to four space, but without distortion of familiar affairs of the here and now. It really amounts to the linking-up for the first time of the artist to the Causal plane. The mystic and occultist have done this long since, while the artist has been getting his materials together in the three-worlds, but the mystic and the occultist have been so absorbed in the nature of the archetypes as to have remained unversed in the Beauty intrinsic in well-matched materials. . . . Of course, you realize that one can only say-at or about a thing of such new and deep loveliness as this. It has just been turned-on the world, so to speak. At least, it is being answered Consciously by a group for the first time, and is of the very vibration to us of the A. F. itself. The magic of it begins to be possible now to those who in recent years or lives have set out on the Path, or in other words, given themselves to the processes of psychological purging. It is intrinsic in all thought of the new School. . . . It is as if the Master of all good workmen had set us a task anew. Glance again at our first mention of this priceless actuality—on the last page of 124—the last Letter.

The great convincers are the unconvinced.

To be sophisticated, but not sophistrized.

These obstacles and dilemmas are to be turned to light and power.

We feel closing around us the most ineffable and bright Pattern—to draw its own out of the old shattering chaos into safety and the New Age.

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FROM THE BROTHER XII AT NANAIMO, B. C.

Adaptability, expansion, change; these are characteristic of the present Work and Era. Hitherto we have tried to catch a glimpse of the Vision as a whole, to understand the broader outlines of the Plan by which we have to work. This was, and is, a prime essential—we must know both course and current before we take the wheel.

That word which was given to us more than a year ago still stands —“Before all things it is necessary that you understand *the nature and spirit* of this Work.” Therefore, we have striven that you should grasp principles rather than details. Now, and exactly at the right moment comes Max Norden's enquiry on page 9 of the May issue; he says:

“I wonder to what extent all this magnificent philosophy is going to penetrate through to the realities of life? By the realities I mean the problems appertaining to the three great departments of human functioning, to wit:—Genetics, Dietetics, Economies, etc.”

This question, and our answer to it, is fundamental; it concerns the very purpose of our existence as an organized Body, and the goal towards which we progress. We have repeatedly stated that you who have volunteered to serve in the Cause of The Great White Lodge are pledged to the performance of a WORK. This is no matter of theories or of philosophic speculations—the need of the world today is for doers rather than for hearers only.

You were told that this Work must be accomplished on three planes, and that is not an idle phrase. Those fields in which you are called to labor lie upon three levels—physical, mental and spiritual, and in order that we may understand the business upon which we are engaged we must correctly relate them, the one to the other, thus:

- (1) The Spiritual world. This is the source of supply—that reservoir of Power from which the whole is driven.
- (2) The Mental world. This is in a sense the workshop, and provides for us the tools, the means by which we may accomplish our work.
- (3) The Physical world. This is the material upon which we must immediately work; it is the region of effects in which our pre-determined Causes must be worked out.

Obviously these three are inter-dependent and cannot be separated, but we will now consider them separately so that we may learn of method and direction and result. To most of us material environment fills up the foreground of life's picture; it is the outer world and our relations to it which calls for instant consideration. Also, it is that realm of *practical* problems and solutions which lies immediately beneath our hand—for us it is the first field of action.

All this is true. In the past men have failed to achieve any noteworthy success in the "Art of Life" because they have, for the most part, been either materialists without knowledge of spiritual origins and values, or they have been dreamers, idealists, unable to co-relate their values or to transmute Power from the world of Causation to that of material effects.

This is typical of the dual nature of the Sign and Age just closed—that of Pisces, the two fishes swimming in opposite directions. Spirit has been opposed to Matter, and the laws of men have been manifestly at variance with the Laws of Nature. With the incoming of the New Vibration all this must be changed; changed not only in the world of thought but in the world of action. This outer world must be made over again, and the method of its making has been declared—it shall be by Right Thought, from which springs Right Action.

Experience is the great Teacher, so we who have been called the Brothers have served a hard apprenticeship. That knowledge which we bring to you is fruit of countless efforts, it was not garnered in a day, nor in a single life. To change conditions we must first understand them; to overcome evil we must have a knowledge of its roots. Truly the task which lies before us is no work for dreamers or for theorists. The time has come when those who have chosen to stand beside us in this Work must realize that fact; therefore, in this present writing we will give an indication—no more than the merest outline—of those things for which each worker must prepare.

First, you must recognize the true conditions which obtain in the world of men and affairs today. For the most part men naively imagine that this world is ruled by "Providence," or "God," though to hold to such belief they must shut their eyes to facts and evident conditions. Is the financial world the product of the servants of God or of the children of Mammon? What is there that is not controlled directly or indirectly, near or afar, by the hidden hand of finance? The policies of nations and of religions; the price of bread, of clothing, of land, of necessities, of comforts and amusements—all these are subject to the decrees of those who rule the gold-stream of the world.

Even thought (or what passes for it) is controlled; "public opinion" is manufactured by the few. Man in the mass "thinks" as it is decreed he shall think—decreed by his invisible rulers. With a controlled press directing his secular ideas, and religious organizations dictating the lines along which his spiritual life shall move, the man of today is doubly chained; he is the serf of a "System," babbling of a freedom he has never known.

The real rulers of this world are the servants of anti-Christ, and so near has that rule approached to absolute world-dominion that men may be saved from it only by the purposed and immediate intervention of the Elder Brothers of humanity. It has been stated by irresponsible "teachers" that the forces of Evil, the Adepts of the Left-hand lack organization and the power of cohesion, because they work separately and alone. This is a lie, instigated by those powers themselves in order that men, lulled to false security and suspecting nothing, may be taken unawares.

There exists today the most marvellous organization this world has ever known. It has existed for centuries, indeed for thousands of years; it is the product of age-long experience and of a patience capable of dealing with centuries as other men count years. In one form or another it has persisted since the "whelming of Atlantis." Kingdoms and Empires rise and fall, but this Empire of Evil still endures unchanged; it is so cunningly conceived that men serve it unconsciously. It is a Hierarchy and its teachings, aims and methods are handed down to chosen successors age after age. It is this secret power which contrives the fall and ruin of governments, and which works ceaselessly for the confusion and enslavement of free peoples. It engineered the fall of the Roman Empire, the death of the Prophet of Nazareth and the corruption of His teachings; it has enslaved whole nations under the heel of an established "religion." It produced the French Revolution, it is the moving spirit behind all the chaos and ruin in Europe today, and Bolshevism, that insidious and hateful poison which is undermining all rule and authority, is its last and most fatal production.

That is the real condition of the world today. The masses, heedless of all except the pleasures or occupations of the moment, are impotent. They suffer but do not know the cause, much less the remedy. Everywhere the dice are loaded against them and they are forced to play or perish. First we must awaken men to the facts, then show them how and in what manner they may escape from the net which is spread for them. There is only one Plan—the Plan of the Lodge; only one way—the way of the Groups, for that is the way of knowledge, of order, of unity and concerted effort; it eliminates the weaknesses of ignorance, chaos and dispersive action.

The Plan exists and it is sufficient—its methods and details will be made clear to you later on. Before the Kingdom of Righteousness can be established in the Earth, this conspiracy of evil must be swept away: the seeds of dissolution are within itself, for self-interest and injustice must finally destroy themselves. But this Empire of Evil will not be dethroned without a conflict. At this moment men are rapidly approach-

ing the most terrible struggle in the history of mankind upon this planet—a struggle for the control of all the resources of the planet itself.

On both sides the battle is being set in array—self-interest and the ruthless exploitation of others is set in the balance against the rule of Righteousness and justice for all. Whether men know it or not, they move swiftly towards the Great Conflict—Armageddon. In an ancient scripture it is written:

“Whenever there is decay of righteousness, O Bharata, and there is exaltation of unrighteousness, then I Myself come forth; for the protection of the good, for the destruction of evildoers, for the sake of firmly establishing righteousness, I am born from age to age.”

That time is upon us Now; you, my brothers and sisters, are called to prepare for that Coming.

BROTHER XII.

“. . . nothing is better for a Warrior than a righteous battle. And such a battle has come to Thee of its own accord, a very door of heaven, wide opened; happy the warriors, son of Pritha, who find such a fight as this.”

THE STANDARD GAUGE

I knocked . . . the door opened without a sound; and softly entering the Architect's office I looked about in amazement. Here were charted the routes of every comet, the plans of every planet and star, from great Betelguese to the tiny asteroids. On one side were files containing the orbits of the planets of all the stars, and the plans of the temple for each one; and on the end wall, a great map of the orbits of suns.

Below this, on a shelf by itself, there lay, encased in crystal, a long, broad bar of living golden light. This I examined very carefully; it had engraved upon it the units of measurement of every star and planet within the universe. A draftsman, noticing my interest, said, “Why, you've often heard of that where you live. It's the Golden Rule. We measure all the standards in the Universe by it.”

Whereupon I left the Office, much wiser than before.

F. A. P.

A GROUP OUTPUT ON HUMOR

as put down by J. L. C.

"I wonder what part humor will play in all this?" was inquired from one corner of the couch. . . . Four of us around an evening fire had been absorbedly following various threads of thought, straightening them out, so to speak, preparatory to weaving them together into one large, usable fabric. Inclusiveness had been considered from many angles: the inclusiveness which America represents as a country, the inclusiveness which writing represents as an art; the inclusiveness which is an inevitable attribute of one so truly integrated and established within his own consciousness that he no longer feels the terrific responsibility of shining personally, but can listen and enfold another with flexible understanding—a matter of spaciousness and universality, rather than boundaries and opinions. . . . There had also been talk of work: the necessity for specialization in some one line on the part of each member of the group, just as each requires an individual body and brain, no matter how good he is at synthesizing the whole. It was put forth that a perfected technique in any line of work serves as a funnel for expression—large end open to Force, small end fitted into the receptacle to be filled. "One makes an awful mess of things—trying to fill a small bottle from a large container without a funnel—" . . . And there had been talk of the Aquarian Foundation; of the fact that the call to the larger group work had in many instances completely disrupted groups previously formed and set the members individually and separately to work upon themselves. Then the question about humor, and these sentences began to pour:

"We couldn't get very far without humor—"

"The beginning and the end of everything!"

"Humor causes laughter which relaxes the nerves."

We began to realize that the core of the subject lay much deeper in.

"Humor relieves any urge that has pursued its course past a logical point."

"It breaks up old mental crystallizations—cleanses, renovates. It's fluid."

"Real humor means detachment from self, doesn't it? A man can't laugh while he's *in* a thing—he has to stand off and take a good look—"

"Then humor is a degree of impersonality—"

"Degree of soul, result of vast soul-experience—a kind of radiation—like fragrance. Just as you can't rise to the impersonal life until you've developed a personality and found it out—you can't appreciate fine humor unless you've known what it is to be almighty serious! Old saying—the humorist, a tragedian at heart—has to know both sides. And that means evolved soul."

"One thing's certain: a man with a real sense of humor could never go insane or die of fright—"

"But the history of humor," one pursued. "The first laugh, for instance, how did it come about? When was it, man's first big laugh?"

All went silent, minds plunging backward over the ages in quest of the first troglodyte to escape himself long enough to laugh.

"Think what a release it must have been," someone murmured, "the first laugh! How triumphant he must have felt—the one who discovered how to do it!"

"Never the same again—that one! Couldn't have been long afterward that he discovered stars in the sky—"

"I've got him," said the one who started it all. "Maybe there was a ledge of rock that he bumped his head on every time he came out of his cave. Ten times a day for unnumbered days he bumped his head on that same rock. Then one day he happened to remember, and ducked. And then he laughed—"

NOTES ON GROUP WORK AND AQUARIAN TEACHING

In a group that is to be trusted with real force it is necessary that each individual be tested and proven incapable of treachery. The Aquarian Vibration itself helps in this preparatory work. To a group that has been made safe, teaching and enlightenment may be given which no one person is capable of receiving. Personally, a member may have a weakness that could not contain such power, yet in a group this weakness may be reinforced by the corresponding strength of another. Moreover, practice in group receptivity undoubtedly helps the individual to receive direct. . . . Our work is no less than to bring down into matter a great Thoughtform that is to protect and cherish the flower of coming generations. . . . It is quite fatuous to think we can be used as a center of radiating knowledge and power, until we are quite, or nearly, fool-proof here.

T. T. C.

The Aquarian, in making the best of today, is not lost in it entirely. At the same time he remembers yesterday and apprehends tomorrow. One difference between him and the Fish is that he deals with the crisis before the slam, and not with the pieces afterward. As Pisceans we were familiar with our world. It was all more or less old stuff; we rehashed; we reformed; we remembered. The Aquarian is a pioneer. He faces a new country. A shining heap of new raw material to draw upon, but no old forms or fragments, no bits of breakage. It's up to him to build or be left out in the wind. Not only that, but he must use new timbers. The old are soft with decay; the new nails split them like shafts; the new tools are too keen and too rough. . . . The clarifying process continues. It will never stop. There are moments when we feel the looming of gigantic obstacles in our path, but that is mainly when we are tired. Gone for all time is the devastating sense of personal responsibility. That is definitely Piscean. The Aquarian is carried along in the great Wind. Having contacted the vibration of group-consciousness, he knows that the same flame burning at the center of his own being, burns at the center of each individual of the group and that all belong to one great Fire.

J. L. C.

We have begun to see why there is magic in three working together as a group, speaking now, not of their united meditation or silence, but of outer speech on some problem or subject dear to all. We saw it was no longer a back-and-forth process, as when two talk together—no longer the talker and listener, in which there is often self-consciousness, and in which invariably one must be so outwardly keen in the mental, to hear what the other says that he cannot withdraw to the silence within himself. Also with three, the burden falls upon no particular one—of either speaking or listening. One can forget himself, while alive to the common purpose. Each has something to add to the whole—but the third may listen, ponder, rest while two are speaking, or two may listen while one speaks. Magic appears—for the one in active conscious silence, carries the inner power to those speaking, their words in turn, fertilizing his silence to the point when inspiration may flash forth and add its part again to the whole. So, begins to pass among the three who form the triangle, that marvelous interplay of force in Equality, which is to us the hint of coming magic in future work together.

B. E. W.

One cannot be too straight, too honest, too painstaking in answering a child's question, for it is literally a matter of sowing a seed. To the formative consciousness of five or six, all things are possible. It is the most receptive stage of all, the most critical, for the head is steamy and eruptive as a young planet and the subconscious is a field of fertile upturned soil. Anything will grow in that soil, the finest plant and the commonest weed alike. The young mind instinctively quarrels with a statement of thus and so. "Why?" demands the child. "Because it is!" "But *why*?" It's the sense of limitation that he unconsciously objects to. There isn't room for his soul in these cut-off facts with which his parents restrict their brains. Innately he knows that there's more to it—no end, in fact; that nothing is, simply because it is, but for very definite reasons. Moreover, he could use a wise answer to any of his questions. A positive vibration of verity would become part of his working equipment for life. It is not that facts are to be disregarded. We have tried that. Ten years ago, in a reaction against existing methods of education, we blithely and defiantly turned our backs upon all facts, invited our souls and skipped from the first primer to the Bhagavad Gita. Yet in going forth into the world to seek our fortune, we discovered that our knapsacks were full of starry plans and models in miniature for the perfect life, when what we really needed was a set of well-formed tools. Diminishment and grief followed, and reaction again—this time against reaction itself which swung us back into line on the middle path. The Aquarian teacher neither rejects facts nor crystallizes in them. He realizes that a fact is a thread in a great fabric and that his job is to follow the thread to its source, perceive its part in the great design and bring back a story of the Pattern.

J. L. C.

There can be no more handing out of sugar plums and morals, or talking down from a height. There isn't any height. The ones we undertake to lead forth and write for are intrinsic with a wisdom that challenges the best we have to offer of verity, sophistication, and humor. It doesn't mean having a sentimental love for children (the little darlings) and spinning out fanciful tales. It means to have the heart of a child, to remember how we felt in the child's position, to be close to nature and to know animals. It means to be on equal terms with all these—to understand and to laugh, not at them, but with them. It means to be clean and straight; most of all to have respect for those for whom we write. It is Vibration that we are working in now. We cannot hope for a response from those who are simple and direct, if we are smothered in sophistries and evasions. We cannot hope to inspire a boy or a girl with an ideal of honesty, if we are in any way engaged in the great American game of "putting it over." Only by *being* integrity, fair-play, and disinterestedness, can we hope to influence or even interest these who are nearer to the Norm than we are, and who see through us so clearly that it is to laugh. If there is a question of equality, we are lucky if they extend it to us. Few realize the generous tolerance in which many children hold their elders; it is because we are cut off in our adulthood, that we fail to see it. The more we stand on this adulthood and demand respect because of it, the further we push them away. Turn the children loose in the woods and fields, staying just near enough to answer their questions with a prayer for wisdom and to keep them from harm; set them free to be themselves, even though it be different from our own sublime and prize-taking pattern; and in writing for them, we must set ourselves free from all overstuffed loginess and directly contact the New—the Thought-form and spirit of Youth, with all its shining courage, truth and humor.

E. H. N.

We do not need Greek theatres. We are not looking back to the Greek for ideals or to the past for any beauty. If we have not something of all past beauty in our present equipment, we are out of luck in attracting the New. We have studied temporal power. We have seen what others have done trying to forms. We have smelled the dead in their temples; we have heard the raucous songs of their virgins and the complaining voices of their un-sunned priests.

Oh, yes, there are many who, having nothing, wish to cast their all away and come into the hive and fan and fan.

An Aquarian, or Group worker, can still suffer doubts, make mistakes, temporarily lose his light, but the potentialities of treachery are closed within him. Under any conditions, under any stimulation, his allegiance to Group is more powerful than his allegiance to separateness.

The Chalice spoken of in the Message need not be sizeable as a crater of the moon, but it must be an uncracked Cup.

A NEW "IMPERSONAL" VIBRATION ON *THE AQUARIAN*

Thou who still art much concerned about thy Spiritual growth and state, deeming that of supreme importance, know thou hast not yet heard the Call of Him Who is to lead thee forth into the New Day. Thou art still under the dominion of self, as it should be, until thou art able to hear and know His Voice.

Self, seeking for and ever thinking of self, mounts high in realms where attainment ever lures on, but where the goal ever recedes into the dim beyond.

But when a voice of tender, yearning love sounding from out the depths of thy heart is heard, calling thee to Service, and self flees—since it cannot stay and live where that voice sounds; and when gradually Love Itself, pushes forth from thy heart, compelling thee to think only of how thou mayest obey Its voice and truly serve It, not only as It speaks within thee but within thy brother—know that He, the Blessed Master, has called thee, and thou hast heard.

. . . He has surrendered personal responsibility. He makes magic that may not be found out until afterward, but his actions are incredibly effortless. They do themselves, because the little hot push and pull of self has died out of the body and mind, with all its inhibitions and cravings for immediate answer according to its own specifications. What is done is done for all, because the specialist has looked upon the spirit of the human hive—all for one, and one for all—and lived.

—*From Letter 66—on Gandhi Entering the Stream.*

The move is all vastly interesting to me. I know beyond a question of doubt that it is the next great step and that the way is being prepared for it. Great care must be used that it is not drawn into politics or involved in any such way that it can be struck a body blow. The effort must all be on the Cause plane. Laws don't make people better. Better people demand and get better laws. The economic system if changed today would crystallize in the same form, if the motives and impulses of the majority were just as they were when that system was called out and demanded. The slow, tedious, painful work of changing the heart of the individual is, after all, the only way. The great effort of the present move to break down the false partitions, divisions, sections and significances is a glorious thing.—From Ralph Lum.

ALICE A. BAILEY ON *PRINCIPLES*

Principles are of three kinds, and the higher is ever revealed when the lower are fully expressed. These three types of principles might be stated as follows:

Those principles which govern the lower personal self, dealing with its actions and work. They embody the third aspect or the activity aspect, and therefore concern the form or the personality. They control the man during his little evolved state and during his period of thoughtlessness and are embodied in the commonly accepted rules of good living and in the understanding of the Ten Commandments. They concern the building up of character, the preparation of the form for the indwelling divinity.

Those principles which govern the higher self and concern the love-wisdom aspect. These are the principles that are now beginning to make themselves felt. Much of the trouble in the world at this present time arises from the fact that these higher principles are being apprehended by the foremost thinkers of the race and through them transmitted to the rank and file of mankind. In the quick recognition by men of their truthfulness and in the attempt to make them fact without true comprehension and the adjusting of the environment to them, comes the frequent clashing and warfare between the many actuated by the principles governed by the personality and the few controlled by those which govern the higher self. Until more of the race are governed by the soul this warfare is inevitable and unavoidable. When emotional reactions are dominated and subdued, then will come universal clearer comprehension.

The first set of principles was learnt by the man through grasping and the subsequent disaster that resulted. Thus was the principle wrought into him by pain and penalty, that only that which was his by right and not by seizure could be enjoyed. Groups now are beginning to learn the lesson.

The second set of principles was learnt through renunciation and service. The man looks away from the things of the personality and in service learns the power of love. He spends himself and consequently receives; he renounces and the wealth of the heavens pours in upon him; he asks nothing for himself and all things are his to use for others. First, principles deal with the differentiated unit. Those which the race now have to learn concern groups and only those who can think with vision of the many as one, can state these principles satisfactorily.

All that tends to synthesis and divine expression in the unifying of the many, approaches closer to the ideal. Many of the storms that arise in societies, groups, and organizations, are based upon the fact that many worthy people follow personalities, sacrificing themselves for a principle, but for a principle which concerns personality. Others glimpsing something higher and earnestly seeking the good of the group

and not obedience to the personality, find the higher principle and thereby bring in the force of the Ego, or Soul. When Egos and personalities clash, the victory of the higher is sure and the lower principle must give way to the higher.

The third set of principles are those comprehended by the Monad and are only readily comprehended by disciples of various degree. Only as a man transcends his active personal life by the life of love or wisdom as led by the soul can he begin to understand the significance of love as it demonstrates in power.

One set of principles, therefore, deals with the life of a man on the physical plane or in the three worlds. The other with his life on causal levels and the last with his unfoldment after the attainment of the goal of human endeavor. One deals with differentiation, the second with groups and their activity, and the last with unity. One concerns diversity, the other synthesis, and the last is a state of oneness.

THE FIRST FOUR OF SEVEN LAWS OF GROUP WORK

Law 1. The Law of Sacrifice. This involves the immolation and sacrifice of that which has been realized. This is crucifixion, the basic law of all group work, the governing principle which results in each human unit eventually becoming a Saviour.

Law 2. The Law of Magnetic Impulse. The law governing the primary realizations by any atom of its environing contacts, and the going out, or feeling after, by that atom so that eventually a relation between that which is realized as part of the group and the unit is established. This is not the same thing as making sense contacts, as the relation established is between the Self in all, and not between aspects of the Not-Self. This law is sometimes called "The first step towards marriage," for it results in an eventual union between the man or atom and the group which produces harmonious group relations.

Law 3. The Law of Service. This law, for want of a better name, concerns the identification of an atom with the group interest, and the steady negation of the atom's own material interests; it really deals with the process or method whereby an atom (positive in its own centralized life), gradually becomes responsive and receptive to the positive life of the group.

Law 4. The Law of Repulsion. This law concerns itself with the ability of an atom to throw off, or refuse to contact, any energy deemed inimical to group activity. It is literally a law of service, but only comes consciously into play when the atom has established certain basic discriminations, and guides its activities through a knowledge of the laws of its own being. This law is not the same as the Law of Repulsion which is used in connection with the Law of Attraction between forms which have relation to the material. The laws we are now considering

have relation to the psyche, or to the Vishnu aspect. The one group of laws concern energies emanating from the physical sun; the ones we are now considering emanating from the heart of the Sun. The "repulsion" here dealt with has the effect (when consciously applied through the developed heart energy of a human atom, for instance) of furthering the interests of the repulsed unit and of driving this unit closer to its own centre. Perhaps some idea of the great beauty of this law as it works out can be gathered from an occult phrase in a certain old book:

"This repulsive force drives in seven directions and forces all that it contacts back to the bosom of the seven spiritual fathers."

Through repulsion, the units are driven home and the straying unconscious ones are forced towards their own centre. The Law of Repulsion, or the stream of energy for which it is but a name, can work from any centre, but as dealt with here, *it must emanate from the heart* if it is to bring about the necessary group work.—From *Cosmic Fire*.

THROUGH THE GLASS—NOT SO DARKLY

You are not properly footed in life; you fly around in the emotions; you kid yourself cruelly as to what love is; you are extravagant in the use of words and feelings. Your help is not in morality—to be good is merely an opposite to being bad. This new world which we are making ready for is an end forever to all opposites. It is the use of experience and the detaching from the illusion of experience—the stripping off of sultry emotional sheaths until you reach the quick. . . . We'll stay straight to the best we've found out, in adjustment to conditions that are, fancying no heaven about it at all—and thus we hope to keep the Pattern pressing ever closer and find ourselves gradually working with Magic, because we have learned how to work with matter unredeemed. . . . "Listen, shipmate," sez Luke. "Take a lean up against a stanchion and stop spittin' overside and regardin' the beauteous horizon. We're in a new ship, and we've got a mixed crew, and its comin' dirty, by the looks of things and there's supposed to be enemy submarines hangin' 'round the capes. It won't be a bad idea to have a good look at our gear from dolphin-striker to gantlins before we put to sea." He adds: "This is the authentic adventure of Living, yet I have digested the doctrine of Universal Brotherhood sufficiently to remark, that all the loose cranks, crooks, nit-wits and monomaniacs in any given vicinity seem to drop whatever they happen to be doing in order to come ki-yi-ing into any new successful Movement, with the apparent object of just naturally raising hell." . . . The whole future of the Work at this point depends upon the vision of those who choose their central workers. In many movements, a sinister influence has slipped in at the beginning, forcibly adjusted itself to constructive ends to gain a foothold and ramify; then stealthily after a long interval revealed itself, causing a break or demoralization. Friendships and familiar relationships and personal attractions can play no part. The Work must at-

tract its own and be permitted to repulse others. . . . And when One came with seed, the field was prepared. . . . The searching and burning of these days is very swift. Each must find the answer within himself, and know where he stands—yet not in the old sense of isolation, for as one gives himself toward becoming established in his own purity and integrity, he will find he is part of a group, a whole—not himself any longer, but one with others, working under the Law of Attraction. . . . All we need is to get busy. The flowers are free to those on the Wind. It is only against the heavy footed—that gates exist and barbs and “keep out” signs. We need only become so caught in the bright spell of labor that the Law of Attraction can work with us—doing the rest. . . . The secret of organization lies now in a new reading of the Law of Attraction. Under the old regime we bent and blew upon the spark. Under the new we rise and turn to our Source to attract the spark into flame. Focalization upon the Pattern, attention to the inner spiritual bond! The contact now sought between any two groups or persons is not as of old indicated in the bar across, but in the union at the top of the A.

You ask to know some of the inner movements and meanings of our week when the Brother was here. This is reasonable and I want you to have as much of it as is possible. It has reached us in a roundabout way, however, that he was not unduly enthusiastic about being “foisted on the public” as we undertook to do last month, so many of our further bright pieces remain unpublished. It will gradually come out of course, for the truth of the matter is, it was a planting time. We saw very clearly that this long group work through the Letters was a preparation of the soil; that he brought the seed; that he is in a very real sense the sower. (Some time read the last page of the third chapter of Knut Hamsen’s *Growth of the Soil* about the sower.) . . . Of course you realize I am not talking of the coming of a person. That, as we have seen, could be but sorry talk at best. To deal with the A. F. through a person is to be confused, sidetracked. It is that which he brings and that which he represents and that which he connects up, as a plug is put into its socket, completing a circuit, that becomes a subject for fruitful pondering. His influence establishes a line of cleavage as was announced in the first place. There seems to work through him a power to whack any person off the fence. His vibration may be said to abhor compromise and palaver. It seems as important for Those who work through him properly to mobilize the foes as well as the friends. This vibration uncoils the opposites. You are, or you are not.

It’s very well to say all roads lead to Heaven, and the paths of service all are one, yet right here and now is a dangerous sophistry. The main point must not be missed that there is a Cyclic attraction to be responded to now—or not. Our best methods of last year are like stand-

ing still compared to the possibilities of the present mighty acceleration. One cannot imagine anything more dismal than not to be enough up to making the swift and startling changes which response to the new Vibration invariably brings. The one responding knows the difference; the one who does not, of course, cannot see what he has missed. Here, as in everything else, one of the most stable warnings of occultism is changed, namely to be wary of any man or method who promises rapid growth. No admonition was ever truer or safer than that, but it is certainly true now that those who respond to the higher space attraction are being swiftly changed—if only as a result of long, slow, faithful preparation.

There's one reason and only one why this group has its present unprecedented chance of setting out into the Open. Because it has chosen to play to the West—been content to stay down, to anchor deep in materials, to fix the outer, to practice personal clean-ups—in a word, because so far it has refused to wrap a white robe round a filthy subconscious and fall to teaching. Again, our safety lies in the sun. Or, to say it differently, we've never become academically spiritual.

Shall I Study Astrology? Yes, but there is a little street to pass through first; sometimes so narrow, this street, that one has to hold straight up the staff he is carrying. . . . You hear astrology calling, but do you know the difference between your own thoughts and feelings? Do you know the difference between the pull of desire and the urge of your own Dharma? Do you know the difference between an inhibition and a natural reserve? If not, a study of Clarence Foster's Series E on elementary psychology is far more to the point. . . . By all means begin to learn why the stars hang thus and so in the heavens, but have you fully gotten the hang of your own household? Can you hear your Native Stillness under the drum of the senses, or stand aside smiling and unmoved in the play of the propensities of sex? Are you proof against the pull of possession and the all but soul-deep urge for showing off? Oh yes, give yourself to the sweet stars—after you have successfully picked your way through the little street—the Street called Straight.

About being water-tight and fireproof—that means emotionally firm and reliable, and capable of using a certain degree of causal inspiration without blowing out.

. . . You know it's a strain on our old Piscian cells—trying to become Aquarians all at once. The very intensity of zeal with which we go about it is part of the old, the sense of care and responsibility.

The process changes: From a personal standpoint a man's tolerance might include anyone—yet for his group, he must repulse a dangerous presence. From a personal standpoint, a man might take a chance with his reputation—giving possibilities of scandal the laugh—but for the sake of group, he must not only be straight but discreet.

To reach Truth, we must send a shaft straight through to Consciousness. As the base of a high tower will be in dark shadow while its spire reaches to the morning sun, so in meditation we can shoot up from our slow and dark understanding, and contact the Light.

Once in the Plan, we can look back and see how we have been tangled in the personality—as a swimmer against adverse tides, or one who finds himself in vast meshes of kelp. But now, safe in the Plan, he feels a current bearing him forward, working with him at last. He has entered the Stream!

No use trying to answer troubled questions as to authenticity. The answers go right back to the same doubtful area. A person must eat his own doubts. The Egoic answer is the only one now, as in the beginning; and making this answer, and holding true to it, a flame is started within that gradually burns away all doubts and trash that dull one's sentience to the Aquarian vibration.

COUNSEL ON GROUPS FROM THE HEAD

The task of organizing this Work on the physical plane is a large one, and the matter of Group formation and disposition is immediately before us. Now that we have a medium of communication in "The Glass Hive" it will be much simplified, as hitherto we have lacked the means of reaching members except by individual letters.

Many Groups have been formed but so far little or nothing has been done toward organizing divisionally, and this can only be done with the active co-operation of all concerned. What follows is important.

I request that the Secretary of every Group now formed will send to me directly his (or her) name and address, together with the names and addresses of individual members of the Group. This will be a check on the lists I now have, and will indicate how the matter of Group formation is going forward and to which Group members are affiliated.

IMPORTANT. We want the names of such members as are able and willing to act in the capacity of Secretaries of Divisions. We need a Division in the South; two in the Middle West, and at least two in the Eastern States. It is desirable that a Divisional Secretary should *not* be in charge of a specific Group. Please reply directly to The Aquarian Foundation, P. O. Box 23, Nanaimo, B. C., Canada.

LAST MINUTE TELEGRAM ABOUT HEAD CENTER IN B. C.

Editor Glass Hive: The Head Centre has been located as was provided in the Master's plan. It is a place of incomparable beauty on the sea surrounded by mighty ranges of green and white mountains and lying snug among the Gulf Islands. It is a magnificent park—a fit and lovely setting for the work that is to be done there. All of us will wish to feel that we have a share in establishing and maintaining the work in a beautiful and adequate fashion. Brother XII has said to me, "I should be altogether free of the necessity of dealing with money. Will you, Joseph Benner and Maurice Von Platen, form a Group to take over the whole business of finance?" This we have agreed to do; the contract for the land has been closed and the necessary housing and other outer activities are being proceeded with. Whatever you wish to give for the purposes of establishing and maintaining the physical side of the work you will send to the Aquarian Foundation, Box 23, Nanaimo, B. C. The A. F. is a corporation under the law and your money will be faithfully applied and duly accounted. This plan is for all and supersedes all previous communications on the subject. Group Secretaries and other members wishing further information will please communicate with us for the Financial Group. E. A. Lucas, 1022 Standard Bank Bldg., Vancouver, B. C.

"The Glass Hive" has played a bit carelessly with one of its best friends, the Sun Publishing Co., Akron, Ohio, which is bringing out the A. F. writings and is the office of The Impersonal Life. In the first place, by mistake we announced the A. F. Booklet as Foundation Letters and Teachings. The latter is still in process of publication and is to be a full-sized book. In the second place, by mistake we announced the price of the A. F. Booklet as 25 cents instead of 30 cents, and upon hearing to the contrary decided to waive the nickel with large freedom, fine enough for us, but disturbing to the publisher. In other words, we were underselling the home office of the little book under a mistaken method of avoiding complication. Hereafter the price of the A. F. Booklet is 30 cents.

We shall have no secrets long. Such walls as we have, are to look through. No plush cells for the self-righteous in this hive. If it proves that we still love decay, division, hypocrisy—how long do you suppose we shall last under glass?

THE COMFORT BOOK ROOM

5336 Abbott Place

Los Angeles, Calif.

The A.F. Booklet (by the Author of "The Three Truths").....\$.30

This is the real title of the offering incorrectly advertised so far as "Foundation Letters and Teachings." The latter is a forthcoming full-sized book. The A.F. booklet contains:

- The Message
- Additional Information
- The First General Letter
- The Theosophical Society and the Present Work
- The General Statement to Chelas, etc.
- The Letter to Members in North America
- A Declaration of Principles

The Three Truths.....40c and 75c

Books by W. L. C. (autographed):

- The Mystic Road, Vol. II (W.L.C. Letters 20 to 45 incl.)....\$ 1.10
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Books by Alice A. Bailey:

- Consciousness of the Atom.....\$ 1.00
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Other Books:

- Teachings of the Temple.....\$ 3.00
- Tertium Organum, by Ouspensky 5.00
- The Mahatma Letters to A. P. Sinnett 7.50
- Yoga Sutras of Patanjali..... 1.25
- Bhagavad Gita (Chas. Johnson edition) cloth 1.25
limp leather, India paper 1.75
- Light on the Path (by Mabel Collins)75
- The Impersonal Life.....50c and 1.00

NOTE:—Some of these books are delivered direct from Eastern publishers instead of from the Book Room. Please allow extra time accordingly.

To those particularly interested in studying the Glass Hive's vibration, it is suggested that they turn to Letters 118, 119, 120, 121. These may be had from the Book Room for 40 cents.

About the Glass Hive—please write in number of copies you can use. You'll want the magazine to amplify your own work in forming centers. It carries its own vibration to show others what we are getting at, both as individual group workers and as a group entire in its upward spiraling toward the great matrix, the Aquarian Foundation.