

The
ROSICRUCIAN
MAGAZINE

Rays from the Rose Cross

VOLUME 24



NUMBER 3.

April, 1932

Departments

CURRENT TOPICS, 171

ARTICLES AND STORIES, 173

MAX HEINDEL'S PAGE, 193

ROSICRUCIAN NEWS REVIEW, 195

ASTROLOGY, 197

QUESTIONS AND ANSWERS, 205

DIET AND HEALTH, 207

CHILDREN'S DEPARTMENT, 214

PARENTS' FORUM, 216

ROSICRUCIAN PHILOSOPHY, 218

CENTER NEWS, 218

TABLE OF CONTENTS, PAGE 224

Subscription in the United States and Canada, \$2.00 a year. All other countries, \$2.25, U. S. money or equivalent. Single copies 20c. Back numbers 25c. Entered at the Post Office at Oceanside, California, as Second Class matter under the act of August 24th, 1912. Accepted for mailing at special rate postage provided for in Section 1103, Act of Congress of October 3rd, 1917, authorized on July 8th, 1918.

Issued on the 15th of each month. *Change of Address* must reach us by the 10th of month preceding any issue.

Address ALL correspondence and make ALL remittances payable to The Rosicrucian Fellowship.

PRINTED BY

THE FELLOWSHIP PRESS,
Oceanside, California.



What We Are Trying to Accomplish

DEAR READERS:

It occurs to us that it would be well to take our readers into our confidence and explain to them exactly what we are attempting to accomplish in connection with the changes and improvements in the Rosicrucian Magazine.

First, the Rosicrucian Fellowship is facing a great era of expansion which we believe will eventually make the Rosicrucian Philosophy the outstanding influence in the philosophical thought of the entire Western world. But before this can be accomplished the number of people who are familiar with the Rosicrucian Philosophy must be multiplied many times. Therefore the principal object of the Rosicrucian Magazine at the present time is to reach and attract the public in greater and greater numbers. The main object is not merely to entertain and perhaps instruct the older students and members, worthy as that may be. We want to get more people to reading Max Heindel's literature and books. That literature carries its own message and does its own converting to the Rosicrucian line of thought. The older students and readers already have it. They also have the monthly lessons and letters issued by the Fellowship.

If we can reach all the thousands of people who are actually ready to accept the Rosicrucian Philosophy, then the Rosicrucian Movement will grow by leaps and bounds. The Fellowship will double its membership, perhaps redouble it, every year. Whereas if we do not find means of reaching this great silent stratum of the public, we shall not expand appreciably.

Therefore it is evident that the magazine must be made attractive to the public. To do this it has been felt necessary to remove to some extent its denominational appearance. The general public will not read denominational magazines. It has been felt advisable to place the Rosicrucian emblem and the subsidiary title, "Rays from the Rose Cross," on the title page instead of the front cover so as to make a greater appeal on the news stands. It is also deemed advisable to include a limited number of stories, as many will be attracted to philosophy in story form who will not read a heavy philosophical article. Moreover, we have to avoid giving the magazine the appearance of a Rosicrucian textbook. There are a number of important points of this sort which sacrifice nothing essential, but which will have an important bearing upon our object, namely the greatest good to the greatest number.

This magazine should have at least 100,000 circulation, and we can get it if we adapt it to the needs of the public and if our members and readers will do their part in helping to give it publicity and get new subscribers. There has been some response to our appeal last month for new subscribers on the basis of the improvements in the magazine, but that response was nowhere near what it should have been—in fact not one-tenth of what it should have been.

Won't you, dear reader, please read this statement of our aims and objects and, realizing their importance, make a resolution that you will start in to do your part in the great campaign which we are inaugurating to carry the wonderful Rosicrucian Message to all the world?

WILL YOU HELP US DELIVER THE MESSAGE?

Gratefully yours,

THE EDITORS.

CURRENT TOPICS

from the ROSICRUEIAN viewpoint

Humanity's Moral Slump, and Hard Times

HUMANITY has slumped in morals. In addition we have hard times. Is there any connection between the two? The man in the street would ridicule the idea that there is. He can not conceive that morals, or ethics, could have any particular effect on such material things as money or the lack of it, goods or the lack of them, good times or bad times. Of course it is easy to see that if a man is dishonest and gets caught, it has a material effect. But the average person unversed in metaphysical philosophy does not get much farther in his analysis than this.

The occult scientist, however, informs us that the general state of morals and the state of the times, either good or bad, are inseparably connected in the form of cause and effect. The one is absolutely tied up with the other.

If this is the case it is a big advantage to know just what the facts are, because the morals and ethics of the people can be educated, particularly when they find out that it is to their advantage. But if they are ignorant of the facts, if they think it does not make any difference, they will not make the effort.

The world is in the throes of probably the worst economic depression that has ever overtaken it. Loss of morale, loss of confidence, and demoralization generally are increasing the longer the depression continues and as more and more people feel the pinch of want. If the depression continues a long time this demoralization will become more and more pronounced and the effects more and more disastrous.

The best analysis of this subject in a

few words which we have found is summed up in a publication entitled "Antioch Notes," issued by Antioch College, and quoted in a current publication. We will take extracts from it. As you read, think carefully of the import of the words.

"Prosperity is a moral issue. No formula has been discovered whereby enduring prosperity can be achieved by men or by nations who seek it for themselves alone without regard of or for the general good. The basis of general and enduring prosperity is good will towards men.

"The general level of morals is as high as formerly. Why then the sudden collapse of prosperity? An analogy will illustrate. Higher intelligence is needed to use a modern tractor than to plow with a crooked stick. An ignorant Asiatic peasant, given a new tractor, finds a sudden increase of power, but since he cannot maintain his tractor, it soon breaks down, and his production ceases. Sudden and unexpected growth of organization and mass production brought unprecedented prosperity, but

demanded a far higher level to insure its full benefit. Lacking this, society is unable to maintain this new and powerful machine, and it is breaking down. Prosperity cannot long exist on a higher level than is supported by the moral character of the people. Almost everywhere the failure of prosperity grows out of moral defects. Technological improvements increased the production of machines and reduced the need for workers. Direct gains to owners of industry were obvious. Indirect costs to society, in obsolescence of workmen and investments, were obscured. Good will would have spread the gains as widely as possible throughout society in low-

◆ ◆ ◆ Current Topics ◆ ◆ ◆

ered prices and better products. *Selfishness took the largest possible profit and then was mystified when prosperity vanished.*"

Here is the difficulty in a nutshell. Our great industrialists are nonplussed. Why should this sudden avalanche of depressing conditions descend upon us? To the average captain of industry it is totally inexplicable—ridiculous, in fact. He thinks to himself: "I, with my superior brains, my greater executive ability, and my wider vision have created this prosperity largely myself, therefore it largely belongs to me to do with as I choose. If I wish to share it with humanity, well and good. I am entitled to a great deal of commendation if I do, but it is really nobody's business if I don't." This man, however, has not learned about the Cosmic Law of Consequence. He does not apprehend the facts of universal brotherhood and the spiritual unity of all life. Again quoting from "Antioch Notes":

"Good will concerns itself primarily with what it can produce; selfishness with what it can acquire.

HIGH PRESSURE SALES-MANSHIP The recent wave of speculation centered attention on acquisition and not on production. Good will thinks of service; selfishness primarily of profit. High-pressure salesmanship persuaded people to buy what they could not afford. Lack of self-restraint led many to spend next year's income for this year's pleasure. The world war was the fruit of selfishness, ambition, hatred, and suspicion—all the antithesis of good will. Now follows the economic war, fought for the same motives. It is breaking down the international business structure, and lowering the general level of well-being."

Good will of the different units of humanity for one another is one of the most valuable products of civilization and one of the main objects of evolution. Without it civilization will end in an orgy of in-

ternational hate. But there are other factors involved. Continuing the quotation:

"Even more technical causes of industrial depression, such as scarcity of gold, are at bottom moral problems. Gold is good for money because demagogues and dishonest men cannot imitate it nor inflate the supply. A synthetic money would far better meet the world's needs were we sure statesmen and bankers would not manipulate it for selfish ends. The untrustworthiness of men is the basis for the present world-wide money famine."

It is truly said that the rulers of a people are true representatives of the people themselves. A corrupt people has to put up with corrupt rulers. People who at heart would exploit others if they had the chance, sooner or later will be exploited themselves. The great majority of the people who suffer from this depression are deficient in morals—that is, in ethics. They are the victims of an inequitable system of distribution of the products of labor because they would use that system to advance themselves at others' expense if they had the opportunity. Of course, there are many individual exceptions, people caught in the depression from other karmic causes, but the above is the general rule. The average moral character is not very high.

We are up against a stone wall in the form of this depression. Some people are claiming that they have found chinks and openings in the wall, and they hope to get through and then continue right along the same path they did before. It can't be done. The wall is going to stay right where it is until there is a reformation on the part of the people. And it is probably going to take more suffering to get into their heads some of the basic facts here stated. Let us hope, however, that they will learn rapidly. It is the only way out.

The Mystery of Easter

BY AMY C. KURT



ONCE MORE a yearly cycle is completed and added to eternity's endless progression of evolving spheres! Springtime is with us again. Winter's cold and icy grip has passed. The miracle drama of spring is once more enacted, and our earth smiles again with renewed life and energy, with warm sunshine and balmy winds.

And while the earth smiles in all its glory of warmth, and color, and sound at this season of renewal when the feast of Easter is celebrated, how many human hearts are asking today the question which Richard Wagner, the Master Artist of the 19th century, asked as he sat on the veranda of his Swiss villa many years ago? That question was: "Is there any connection between the death of the Savior upon the cross at Easter, and the vital energy which expresses itself so prodigally in the spring when nature begins the life of a new year?"

Max Heindel tells us, in "Gleanings of a Mystic," that though Wagner did not consciously perceive and realize the full significance of the connection between the death of the Savior and the rejuvenation of nature, he had nevertheless unwittingly stumbled upon the "Key" to one of the most sublime mysteries encountered by the human spirit in its pilgrimage "from the clod to God."

There are many awakened and awakening souls today who are asking questions concerning the great mysteries of life and being, who are pondering the incongruities of life and wondering if there is not vastly more meaning and explanation in the Bible story of the death and resurrection of our Savior in the spring of the year than there appears

to be on the surface, little dreaming of the great mystery and wonderful truth hidden there, both in connection with the manifestation of nature's activities and the Risen Christ. For surely humanity at large is beginning to sense a truer meaning of Easter. This is shown by the increased attendance at the sunrise services that are being held on Eastern morn, especially in California. At these open air services, where the blue heavens constitute the dome of God's own church, more people gather (regardless of weather conditions) than in the churches built by the hands of man. True, many go just for curiosity or for the thrill to be gained, yet how many of these return with a reawakening of faith within.

But with it all does this not signify that the Spirit within the human temple is longing for that indefinite "something" that brings man closer again to God the Father? And nearer to the realization of the ideal of human brotherhood and fellowship of the Spirit? And it seems that this fellowship is better sensed when we are amidst the virgin growth of field and forest, up in the purer atmosphere of hill or mount, or in sheltered vale down on the breast of Mother Earth. We seem to feel the urge more clearly when thus away from the city's wiles and diversions.

In the autumn at the harvest time of the year when the sun passes to the southern hemisphere, leaving Virgo the Virgin, which is represented by the "horn of plenty," and entering Libra where the fruits and grain of the harvest are weighed in "the balance," a great cosmic event takes place. It is strange that knowledge of this mysterious event

has been hidden from humanity so long. It is then that the Son (Sun) of righteousness is born of a Virgin (when the physical Sun passes from Virgo to Libra). Then a wondrously beautiful Ray of the great Sun Spirit, the Cosmic Christ, leaves the heavenly region and draws near to the earth. It comes as a great golden sphere of spiritual energy and divine love when the physical sun passes into the celestial sign of Libra about the 21st of September.

It slowly draws within the earth during the succeeding months, and on December 24th, the longest night of the year, it becomes concentric with the earth, completely surrounding and interpenetrating it. Then it is that the Savior is born as a little child. (This great sphere of golden energy is truly the Savior of the earth for the coming year.) Then the Christian, and practically the whole world as well, celebrates the holy feast of Christmas. We worship and sing praises to the Christ Child, the Savior of mankind, and honor His presence within our earth by giving gifts of love to those who are near and dear. Also to the unfortunate ones who are passing through sorrow and suffering, for human love is now extending beyond the home circle and is reaching out to the world at large, realizing that all are brothers and sisters and children of the one Divine Parent, the one Source, God the Father. Humanity is awakening to and following the injunction of the Christ when He said: "A new commandment I give unto you, that ye love one another."

Thus a Savior is born each year to save the world from death and crystallization; not the death of humanity alone but the death of all life upon the earth, plant and animal as well as human. It is not enough to say that the human life wave alone needs the Savior, because the Christ is savior to all life upon earth. He gives His life upon the cross (of matter) to save the world. His life, His very being is infused into the earth, and

gives life and animation to every living thing upon and within it. Thus "the gospel is preached to every living creature" on earth. It is the gospel of His love, for it was through divine love that He gave His life, and still gives it "to save the world." Not once only, but year after year, age upon age, until a sufficient number of human Spirits have evolved far enough along the path to have awakened the principle of "love divine" within so that they will be able to guide the earth in its orbit around the sun by the power of that love. When the advanced ones of the human race have reached that goal, then and then only will Christ be free to leave the earth, cease to be its Indwelling Spirit, and soar to higher realms of glory.

The help which Christ gave to humanity when it was so direly in need was not the only object gained by Christ our Elder Brother, for by making this sacrifice He also was able to make a great step forward on the path of attainment, and reached a much higher spiritual goal than would have been possible by just going His way as a great Archangel, for that is what Christ really was, the highest evolved Being of the Archangelic host.

To the orthodox mind it is Christ Jesus of nearly 2,000 years ago whose death and resurrection we celebrate at Easter, and the communion bread and wine are taken in memory of that event rather than in celebration of the yearly event which brings rejuvenation to the earth and to us. This is a yearly sacrifice which the Christ is making just as truly today as it was two thousand years ago. For if it were not for His coming into the earth six months of each year, this globe and all that is on it would be dead and lifeless. How little we realize the great debt we owe this loving Spirit known as the Christ.

As stated, Christ at His entrance into the earth each year infuses His life into it and everything on it, and this life is the means of growth of all vegetation.

Thus when man partakes of ripe fruit or vegetables, the purest food obtainable, he is truly partaking of the body and blood of Christ. This is the real meaning of Communion, which is in reality a daily affair. Humanity is slowly but surely awakening to the knowledge of the wonderful building as well as curative and healing power contained in fruit and vegetables, and it is reverting more and more to this method of nourishing and perpetuating the body. The Rosicrucian student knows to some extent how the Adept perpetuates His physical body over long periods of time by the use of only very small quantities of the pure foods of the vegetable kingdom.

We know as our bodies become purer and more finely constituted that our other vehicles are also affected; we live purer and more spiritual lives. Vice versa, the purer our thoughts and words and actions, the purer and more sensitive our physical bodies become. Our inmost thoughts are reflected in our faces. Happy, cheerful, helpful thoughts will help keep the face smooth and young; unworthy thoughts will cause the opposite condition.

The Spirit is eternal and knows no death. By living the higher life, by using pure food, by serving others in thought, word, and deed, by prayer, and by consecrating the life to high ideals the soul body is built, the "golden wedding garment" is woven. This garment, Paul tells us, we must possess before we can consciously enter into the higher realms, and all humanity must possess it before the second coming of the Christ. The Bible tells us that He will

come "in the air." Our physical bodies are subject to the law of gravitation and cannot rise into the air. However, the soul body is not subject to gravitation. It will be in this soul body that we shall meet the Christ when He comes to take *visible* charge of our evolution. In the meantime He comes to this sinful, sorrowful world each year to help purify its ethers and desire body, which surround the physical world just as the corresponding human vehicles surround the physical body.

As the sun passes from the constellation of Pisces on March 20th into the sign Aries, at the spring equinox, returning to the northern hemisphere there to warm and vivify the earth, the Christ Spirit leaves the earth, after having infused it with His life, and begins a sojourn of six months in the spiritual world preparatory to again entering the earth at the fall equinox. Thus His function as indwelling Planetary Spirit is carried on in cycles.

Christ as indwelling Earth Spirit is indeed with us always. We may always see the evidence of His work in the manifestation of nature, in earth's awakening in the springtime, in the renewed hope and courage of the sick, in the song of

the bird, and in the blooming of myriads of flowers on the smiling surface of the earth. Nowhere is this more evident than on the desert, where nature without man's aid, sends forth its glory of dainty-colored flowers and shrubs that seem to spring into life and color over night, blooming profusely for a time, and then just as mysteriously slipping back into Mother Earth's bosom again, there



to await the coming of the Christ when He again infuses His life into this planet.

Humanity is slowly awakening to the realization of its kinship with God the Father, its divine origin, and its purpose in evolution. And as men sing songs of praise and joy on Easter morn,

may their hearts be filled with love, and joy, and courage, and a better understanding of their brothers' need. Thus may they keep the spirit of Easter through all the year, not merely for the short time when this event is celebrated. For Christ is with us always!

From Fundamentalist to Modernist

The Experience of a Truth Seeker

BY ELIZABETH A. BOSWELL

THESE ARE my experiences during my climb out of fundamentalism, or during my unfoldment in this incarnation, and the change from a devout orthodox person to a student of advanced thought. In the narration it will be necessary for me to use often the personal pronoun.

I was born and reared in Tennessee, then spent many years in Arkansas, thus being the daughter of a state where the world's greatest battle between fundamentalism and modernism was fought, and a foster daughter of the other state which has stood solidly for fundamentalism.

My grandfather was a Presbyterian preacher, and I was reared by straight-laced Presbyterian parents. I distinctly remember my conception of God, a picture formed by this training. I thought of God as some man like my Sunday school superintendent who had a long white beard. This person sat forever in the sky and watched me. In my childish mind I resented being spied upon in such a manner as I imagined God was doing, and one day I hid behind a door. When an older brother found me I told him I was hiding from God. Not that I had done something that I did not want God to know, but rather to put something over on Him. One day during a thunder

storm I asked my brother if he knew what made the noise. It was God, I informed him, rolling a big wheel up in heaven. I really believed this and wanted others to believe it too.

One Sunday when I was about five years old I was playing in the yard and singing "Yankee Doodle" as happy as a carefree child could be. I loved everybody and everything, even the old millstones that served as a table for my doll. The kingdom of heaven was within me, but I did not know it. I thought it was up in the sky.

My mother was sitting at an open window and called me to her. She told me it was wicked to play and sing "Yankee Doodle" on God's day. "I wish there wasn't any old Sunday," I said.

Then my mother scolded me gently. I had six days in which to play and sing "Yankee Doodle." God asked me to sing His songs and refrain from playing only one day out of seven. Surely I could do that much for One who had done so much for me.

I listened and was ashamed and unhappy. My mother was grieved and God was angry. I was suddenly plunged into hell, but I did not know it. I thought hell was a place of eternal fire somewhere below. Neither did my

mother know the location of heaven and hell. Although a Bible student she had failed to understand the meaning of the words of the great Teacher, "The kingdom of God is within."

My first waking thought the next Sunday was my little trouble with my mother and God over playing and singing "Yankee Doodle" the Sunday before. I did not know just how to go about making my peace with God, but I had figured out a way to restore my mother's faith in my goodness, so I said to my sister, being careful to talk loud enough for my mother to hear.

"I am *so* glad today is Sunday."

To my joy she asked, "Why?"

"Because it is God's day," I answered in a loud voice. Then more softly—"and I can wear my new dress."

Then when I was about ten years old I joined the Hopewell Presbyterian church. One day one of my friends had gone to the "mourners' bench," and I went too. When I was ready to receive the ordinance of baptism my mother came and asked if I was old enough to know what I was doing. I removed a tear-soaked handkerchief from one eye and assured her that I was. The good old minister sprinkled water on my head, kissed me on the brow, and I had the feeling of being "saved" because I was within the fold of the church.

From that time on I lived up to the teaching of the Presbyterian church, or endeavored to do so. One night I attended a party at the schoolhouse and took part in a square dance which was more of a game than a dance. One of my sisters reported this when we reached home, and I was told that good church members never danced. I really saw no harm in that childish game, but if God and His church did not approve, that settled it. I never danced again, and it was months before I felt that God had forgiven me for taking part in that silly dance.

As time when on I grew stronger in the faith of my fathers. I was quite positive that I was right and all others

who did not think as I thought were wrong. I attended church, prayer meeting, and Sunday school regularly and endeavored to force others to do so. So zealous was I in church affairs that I shunned everything that might change my belief. I no longer believed that I could hide from God or that He rolled a big wheel in heaven to make the thunder, but I believed in a way that He was in some far-off heaven in the sky, ready to take a mean advantage of man and hurl him into a place of eternal torment called hell. If people pleased Him by being always "good," then they were rewarded by being taken when they died to a place in the sky called heaven. All who did not believe this I considered "lost."

"Do you really believe that a whale swallowed Jonah?" a skeptic friend asked me one day.

"I believe everything in the Bible from cover to cover," I answered, proud of my faith.

One day something was said in my presence about the serpent in the Garden of Eden being a symbol of the mortal desire in the soul of man. I felt angered, shocked, and wished that such a thought had not been planted in my mind. This tiny seed thought lay seemingly dormant in my mind for many years, then it began to grow. Old beliefs then dropped out of my mind as dead leaves fall when their time comes. I opened my mind to the "new" teachings, and to my surprise found that they were not new at all, but were exactly what Jesus taught nearly two thousand years ago. After I opened my mind I began to develop a spiritual consciousness, and learned to interpret the Bible spiritually, not literally. I learned how to enter the kingdom of God, that spiritual realm which is contacted through the mind, the "secret place of the Most High," the place of stillness where God reveals His truth. There came, not suddenly but gradually, the understanding that God is Truth; that God is Love. This was not the same God

that I had tried to worship for so many years. The belief or conception of a personal God had to be set aside before the real I AM could reign supreme.

All these years I had been striving to worship an image of a Supreme Being that I had made myself with the help of my ancestors, and all the time I would read frequently that passage in the Bible that said, "Thou shalt have no other gods before ME." Because I had never learned to let the Christ Spirit think through me and had blindly accepted the beliefs of others, I supposed the "other gods" referred to were those the Chinese made. It makes me smile to think that there was a time in my life when I considered going to China to teach the Chinese to worship the God that I had set up in my mind. If I could have persuaded them to burn one of their gods and accept mine, I would have felt very righteous indeed.

There was a time when I worshiped, or tried to worship, Jesus, but have learned since that Jesus never sought to build up a personal following. He urged his friends to worship *Spirit* within, whom he called the Father. "I of myself can do nothing, but the Father He doeth the works," He said. Now I know that the same Christ Spirit that was in the man Jesus is also in me, and only that will I serve. This thought has given me a wonderful sense of freedom. Since the Spirit of Truth is within me, there is no need for me to go about seeking personal leadership. The only help I need is to learn how to develop that part of my nature that will lead me further into this understanding.

Because I believe that I contact Spirit through the mind, does this necessarily make of me a Christian Scientist? Because I believe that there is something in a confession that is good for the soul, does this make of me a Roman Catholic? No. Since taking as my guide the Spirit of Truth, creeds and doctrines have fallen away with other dead leaves or unnecessary beliefs.

I still have the most loving regard for

the Presbyterian church. To me it is a preparatory school from which I have graduated. The doctrines and rituals were stepping-stones to the Highest, which is God. Since I have learned to know God as the Spirit of Truth, I no longer argue, but am content to leave the work to Spirit, which never argues but takes of the deep things of God and *reveals*. The last argument I had was with a man who came to my home to sell a household commodity. Wishing to serve the god of his own imagination, he asked me to read a tract on "Heaven." I took it and promised to read it, which I did, but there was no desire in my heart to go to the place that was described as heaven. Wishing to see into the mind of my agent friend and to learn something of his idea of heaven, I told him that I believed heaven is a state of mind where there is peace, harmony, love, joy, and good will to men.

"When we think thoughts of hate," I said, "we are in hell. The only way to dissolve thoughts of hate is with love. When the mind is filled with thoughts of love, there can be no thoughts of hate. When the mind is filled with thoughts of joy, there is no room for thoughts of sadness. Every unrighteous deed is actuated by an unrighteous thought. If these unrighteous thoughts are cast out and in their place thoughts of righteousness are substituted, then we have the kingdom of heaven here on earth, where everything was created for our enjoyment."

But my friend was probably as angry at me for having put such a thought in his mind as I had been when some one suggested to me that physical desire is the serpent. When I told this man my belief about the serpent he looked as if he felt very grieved because of my belief, but I felt equally grieved because of his. "Do you really believe that a real, literal snake talked to a woman in a garden located in some place on this earth?" I asked.

Then he patiently explained to me that the serpents in those days were different,

and that if God wanted a serpent to talk, it would talk. Then he told me his belief about heaven. He was anxious to make me believe as he believed. To take my spiritual eyes away from Truth *within* and put them on some man whom he was following. But the God *within me* is Master, and there was not the slightest wavering or turning back.

But out of curiosity I wanted to peep into this man-made heaven, and asked my very orthodox friend to tell me about it. Thinking no doubt that he had made a "convert" out of a heathen he gladly explained it like this: when the last trumpet is sounded, all who have died will come back and settle down in a place by themselves never to be separated again. Of course this will be only for the believers, and he intimated that I would go to hell if I did not change my belief. Well, I could not blame him since only a few years before I was in the same grade of Life's school, and thought exactly as he thought. If he would not believe me, perhaps he would believe Jesus, so I quoted the passage of scripture where Jesus had said the kingdom of God is within. He was very patient with my unbelief in his doctrines, and explained that "among" was the proper translation of the word "within." This meant that the kingdom of God was among us when Jesus lived on earth. (And this was after he had said that we modernists changed the Bible to suit ourselves.)

I learned from this incident a much needed lesson, and that was the futility of argument. The Bible is a book for the soul and is to be spiritually interpreted, otherwise it is a mass of contradictions.

I cannot go back to my old belief. Why should I? Why should I not study to learn more about the laws of life? A doctor who does not keep up with all the modern methods is considered unfit to be called on a case. Yet with that real, spiritual part of ourselves we are supposed to accept a religion that is almost

as selfish as that which existed in the days of witchcraft when human beings were burned for a hallucination that they themselves could not understand.

Since coming this far on the path some may ask, "How do you know you are on the right road?"

That is a sensible question and deserves a sensible answer. The Spirit within tells me. When I first read what is known as "advanced thought" something within said quite plainly, "That is the *Truth*." Something within hungered and thirsted for more of this truth. That was God, the Spirit that was implanted in me when "God breathed into man the breath of His own Life." Then there must logically be continuity of life, and gradually, very gradually, my mind accepted the so-called heathenish doctrine of reincarnation. Early in my search for truth I accepted the thought of evolution, and the monkey that had leered at me in the old days when I was a fundamentalist now smiles agreeably, and even the worm is my brother. The only difference between us is a matter of several million years as man counts time, and an understanding in my mind, which is God's mind, that "the Father and I are one."

And if the Father and I are one, and if I accept this by faith, then what else is there to desire? If "all that the Father hath is mine," then why go back to the fundamentalist belief that "all that the Father hath will be mine when I am dead?"

Karma

FELICIA B. CLEM

It may seem queer, but it is quite true
That the thoughts you think and the
things you do,
At some time or place will come back to
you.

You may act in kindness or spite or fear,
You were false at times, or again sincere;
But when least expected, results appear!

New Styles in Atoms

BY OLIVER L. REISER, PH. D.

EDITOR'S NOTE: *In the following article the author draws the final conclusion that "modern science ends in mysticism." This is a scientific confirmation of the Rosicrucian doctrine that everything in the universe is spirit in some degree of crystallization.*

WELL, what's the latest thing in science? I haven't seen the morning paper yet." This statement, quoted in a humorous vein by the late Dr. Edwin E. Slosson, contains as much truth as fiction. At least this is the case in physics. Fashions change so rapidly in this field that, as one physicist put it, as soon as an hypothesis is invented it is already out of date.

There is an important difference, however, between changing fashions in matters of dress and changing fashions in dresses of matter. Whatever may be the case in philosophy, which looks back to the ancient Greeks for its golden age, in science each year's model is an improvement over preceding ones; like the radio and the auto, the newest fashion is generally the best. Certain interested parties, who like to make capital of the tentative character of the generalizations of science, have made this imperfection and exploratory groping into the unknown serve as the basis for charges concerning the "bankruptcy" of science. But this attitude rests upon a total misconception of the nature and method of science. Science today has no orthodoxy except loyalty to experimental facts; new conceptions are "creeds" only so long as they "fit the facts" fairly well. Consequently the discovery of new facts always compels a revision of old formulae, and so far as can now be seen there is no reason to suppose that the physicist has attained the ultimate formula for basic reality. Nevertheless, the

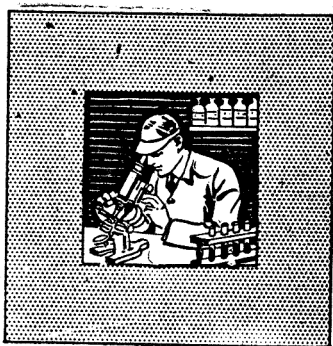
new formulae are more satisfactory in unifying a wider variety of facts, and in that sense are truer than the older conceptions.

That the newer views represent genuine advance, and are not due merely to the vagaries of fickle physicists in quest of novelty, is well illustrated in the present conception of the structure of the atoms, those building bricks of the entire universe. To illustrate this let us retrace briefly the changes that have taken place in this domain within the last few years.

A few years ago popularizers of science were explaining to an interested public the intricacies of the Bohr atom. They were talking about the "astronomy" of the atom. It was said that everything was ultimately made up of two elements, positive electricity (or protons) and negative electricity (electrons), and that the bodies we perceive through our senses are composed of an inconceivably large number of these very minute corpuscles. Present-day physics still accepts this, though a third element, the photon, has been added. But then our narrator went on to tell us that the atom is like our solar system in that the electrons revolve around a central nucleus, composed mostly of protons, in a manner similar to the revolution of the planets around the central sun of our own solar system. So complete was this parallelism between the micro-universe and the macro-universe supposed to be that not a few enthusiasts went into ecstasies about the harmony of nature as illustrated by the way in which the "planets" of both types of solar systems, atomic and cosmic, circulating in their respective orbits, obeyed Kepler's famous laws of planetary motion. Only the jumps from one orbit to another by the planets of the

larger solar systems were wanting to make the analogy complete.

Subsequent developments give us another illustration of the statement made by Huxley that it takes but one nasty little fact to kill a beautiful theory. This is the impending tragedy of all scientific research and theorizing. However, "analogy-loving souls" need not be dismayed, for if the physicist has found it necessary to take away one pretty analogy, he has replaced it with an equally interesting one—the analogy which wave mechanics now draws between optics and mechanics. But of this more can be said later.



Although the public was generally misled by the planetary atom, the scientists did not take their pictures of the atoms too literally. At least the chemists reserved complete approval. They well knew that a model of the atom had to explain not only the absorption and radiation of light (as in phosphorescence), phenomena which the physicist's dynamic atom provided for, but also such phenomena as chemical valence, the combining ratios of elements, etc., which called for something more than the planetary atom of Bohr. The chemist's atom was three-dimensional and had its elementary constituents (electrons) distributed on the corners of cubes, held there by electrostatic forces. The "sharing" of electrons by different atoms with unoccupied corners was then supposed to be responsible for the chemical reactions which produced new compounds. Obviously these two pictures did not

agree with each other at all points, so that the physicists and the chemists were at odds now and then about their models. Attempts at a synthesis of the two views were forthcoming of course; but only now does it appear that a compromise doing justice to both domains of fact is within hope of achievement.

Eventually the time came when it was recognized that it would be better to make a new start than try to patch up the old models. This was done in the doctrine which is now termed the theory of wave mechanics. One could make out a pretty good case for the thesis that this idea is really implicitly contained in Einstein's theory. Part of the content of the theory of relativity is that "matter" and "energy" are really two different forms of the same reality. This interconvertibility of matter and energy abolished the old absolute dualism of physics and introduced a new simplicity into the picture of nature. But Einstein's theory also gave the death blow to the classical physics based upon the principle of Lavoisier of the conservation of matter. This doctrine of the indestructibility of matter (atoms), from the days of ancient Greek atomism, has been fundamental to all forms of materialistic theory.

Experimental evidence is in accordance with Einstein's rejection of the principle of the conservation of matter. For example, in the case of high velocity beta-rays (electrons) the mass is found to be appreciably larger than the mass of an ordinary electron. This fact that mass is a function of velocity was not even contemplated in Newtonian physics, and this gives us one reason why Einstein has had to modify Newton's physical principles. One of the surprising consequences of this new idea, as Professor R. A. Millikan has pointed out, is that if your definition of matter is put in terms of mass, then when the mass increases with velocity this means that *matter is actually being created!* In the presence of such revolutionary ideas,

it is not unforeseeable therefore to find a physicist such as J. H. Jeans giving us a modified version of the story of creation in the suggestion that in the beginning God stuck His finger into the ether of space and wiggled it, so to speak—and the universe was! Professor Jeans seriously proposes that the universe had its origin at some definite instant of time in the past.

Only the theory of a cyclical universe, in which the energy radiated off into space (through the destruction of the actual mass of the star) is again converted into matter, provides us with an escape from the argument which Professor Jeans has presented. Certain of the experts refuse to accept this doctrine of a cyclical universe. Professor H. N. Russell, for example, tells us that irreversibility is written wide and deep upon the face of nature. In that case, while matter is convertible into energy, the reverse process could not occur. But Professor Millikan, on the other hand, believes that matter is being created out in the depths of space (at the opposite pole from the interior of a star), and this might well give us the answer, in general terms, to the question of what becomes of the energy being radiated off into space by the hot stars. If this be indeed the correct view, if the mutual transformation of matter and energy is so complete that the situation is comparable to that of those South Sea Islanders who are said to make their living by taking in each other's washing, then we have a genuine refutation of the statement once made by Sir Oliver Lodge that the energy of matter comes from an unknown source and proceeds into space to an equally unknown destiny.

We have suggested that physics came upon this new doctrine of wave mechanics as a result of the search for a way out of the blind alleys it had gotten into. As Dr. C. J. Davisson has pointed out, with the passage of time it became obvious that if the problems created by the distinction between matter and radiation were to be solved, it would be neces-

sary to formulate a new system of mechanics which would degenerate into ordinary mechanics in the case of gross systems, but which was also applicable to systems involving electrons and protons. The first suggestions toward such a synthesis came from L. de Broglie, who advanced the idea that every mechanical phenomenon may be regarded as analogous to a wave phenomenon. This analogy between mechanics and optics was developed by Ernest Schrodinger into the present doctrine of wave mechanics.

This entire movement of thought is one of the most interesting in the history of science. If we go back to first origins we find that it really had its beginning in a teleological motive, a motive which if it does not in the end destroy materialism, at least culminates in a reduction of particles to the status of centers of pulsation. The justification for this statement lies in the fact that we find one of the fundamental ideas of wave mechanics in the principle formulated by Maupertius (1698-1759), who was interested in the problem of what grounds the Creator had for preferring the law of inverse squares to all other possible laws of attraction. Following Leibnitz's idea of making nature invariably work with a minimum of action, Maupertius formulated the principle that light takes the path for which the quantity of action is the least. This *principle of least action* (where "action" now represents energy integrated through time) was generalized by later investigators into a universal law of dynamics. After this interesting life history the law of least action is now extended to embody a synthesis of optics and mechanics through an analogy with Fermat's theorem of minimal optical path.

And now, becoming a little more technical, we sum up the essence of the doctrine of wave mechanics by stating that on this theory a corpusele is regarded as expressing the density of electrical energy manifesting itself in the waves of the configuration-space. This means

that a particle is treated as a singularity associated with something periodic which pervades its surrounding space. The electron is thought of as an energy-node of a group of waves; the velocity of such a particle is then the velocity of the wave group with which it is associated. In other words, each "material" particle carries with it a semi-material substance (a kind of ether) in the form of waves; the particle is compelled to follow the waves, which tell it where to go, so to speak. Heisenberg prefers to regard this ability to direct the electron in terms of probability—there is a certain region within which the electron will probably be found. The fact that for the more complex atoms the waves must be interpreted geometrically in terms of space of many dimensions favors the view that we have here to do with a "wave of probability" rather than a "wave of motion." This is where Heisenberg's now well known principle of indeterminacy enters, for the uncertainty which attends the attempt at a precise location of an electron at a definite instant appears in the undulatory theory in the mistiness of the radiation in which the electron is a punctual center.

All this sounds very abstruse, and no doubt it is difficult to comprehend. And yet the view is so fertile, and so fraught with religious and philosophical implications if one can believe some of the experts, that it is worth the mental effort required to grasp the main features of the view. To be sure, various physicists have pointed out that there are some respects in which this doctrine is still unsatisfactory, and that it is likely to be revised in the future. But the fundamental idea that matter (corpuscles) and wave phenomena (radiation) must be assimilated to each other is not likely to be abandoned. The conception has already accomplished too much to be discarded. The unification of optics and mechanics and of micro-physics and macro-physics we have already mentioned. The theory also pos-

sesses possibilities for adaptation to the needs of chemistry, and that is no mean advantage. There are also speculations concerning the unification of the laws of gravitation, electromagnetism, and the wave-equation. Thus the theory truly stands forth as a remarkable achievement of the human mind.

It is this permanent significance of wave mechanics which justifies the prying philosophers in trying to sift out the broader implications of the doctrine. Among such possible consequences appears the probability that we may eventually have to revise our picture of nature as a whole so that it will be sketched in terms of frequencies. In biology, for example, as one physicist has already suggested, a cell may be considered as a smaller rhythm within a larger rhythm. The fundamental rhythm of the organism would be the curve from birth to death, while the activities within that rhythm could be treated as analogous to "eigenfunctions" in wave mechanics.

Many other suggestive analogies can be worked out. Thus the principle now accepted by physics, that when you measure a thing (or even perceive it) you thereby alter it, has its parallel in biology, where the attempt to study the protoplasm of an organism in an intimate manner results in killing the tissue. Again, in psychology we now find a possible basis for what Henri Bergson calls the "interpenetration" of conscious states. For if the field of an electron extends to infinity—though of course there is a change in the character of the wave-group at what was formerly regarded as the boundary of the electron—then clearly the field of one electron overlaps that of another.

Finally, in connection with the hoary problem of the freedom of the will, the newest physics reopens the whole subject, as several authorities, including Professor A. S. Eddington, have pointed out.

It must be emphasized that these latter ideas are very speculative. And yet the human mind is constantly driven to

ponder such matters. The philosopher Kant said that man is always asking himself questions which he can never hope to answer. He had in mind such problems as that of the origin of the universe and whether it will have an end at some time in the future. The amazing thing is that Einstein claims to have solved one of Kant's famous puzzles about the spatial extent of the universe. Until very recently Einstein held to the notion that the universe is finite but unbounded, or limited in its size by a constant radius. Within the last year, however, he has adopted the conception of a growing universe. This view was first presented by Abbe Le Maitre. This non-static universe, as it is called, is still finite, but—strange to say—the radius varies with time. According to this conception, our universe is like an enormous soap bubble on which the various galactic systems are floating. As the bubble is slowly blown up, the stellar systems are separated further and further. This is in accordance with the recent observations made at the Mt. Wilson Observatory indicating that the very remote spiral nebulae are rushing away from us with the enormous velocity of as high as 12,000 miles per second. Thus Einstein's new conception of a finite universe is consonant with the latest astronomical discoveries.

The possible truth of this picture arouses the hope that we may also, in the not too distant future, find the answer to the parallel problem concerning the temporal duration of the universe. If matter and energy (radiation) are completely interchangeable, then the source and sink of physical reality are joined together in a manner recalling the oriental image of eternity: a serpent swallowing its own tail. Such a view is repugnant to certain minds. It has been suggested, for example, that the theory of eternal recurrence helped drive Nietzsche insane. A. S. Eddington prefers the doctrine of the ultimate extinction of the physical world because, as he says, he is an evolutionist and not a

multiplicationist. On the basis of the second law of thermodynamics Sir J. H. Jeans predicts as the final end of the universe a condition in which all matter will have been dissolved into radiation. But this view, as we have previously pointed out, is not universally accepted. It is interesting to note that Professor Richard Tolman, a mathematical physicist, has given the doctrine of scientific *samsara* a new lease on life by his reinterpretation of the relativistic universe. Professor Tolman places himself along side Professor Millikan in rejecting the idea of the ultimate stagnation of the universe. Both these experts reject the second law of thermodynamics as a universally inescapable physical principle, and both reject the picture of the cosmic end as a "cool glow of radiation distributed through space," as Jeans says.

From the *philosophical* point of view the most interesting phase of this movement is the fact that it culminates in what might be termed the dematerialization of matter. It is indeed one of the curiosities of intellectual evolution that it should be left to modern physics to dissolve this too, too solid universe into "such stuff as dreams are made of." When Bergson tells us that there is motion, *but nothing which moves*, common sense scoffs at the absurdity. Hard-headed practicality lies behind the smile that greets the story of the Cheshire cat dissolving into nothing, leaving only the grin behind. Common sense asserts that if there is a grin (behavior) there must be a cat to which the grin is attached. But now, out of respect for the dictates of science, common sense bows the head, for stern physics tells us that everything is made of undulations. Undulation of what, you ask? Undulations of a ghostly sub-ether, or even of mathematical abstractions is the reply. For Sir James Jeans this means that *there must be a Great Mathematician who creatively thinks the cosmic mathematics that the physicist discovers when he investigates the universe*. Thus, in his book, *The Mysterious Universe*, Jeans,

like Bishop Berkeley, concludes that "all the choir of heaven and furniture of earth, in a word all those bodies which compose the mighty frame of the world, have not any substance without mind..."

One wonders whether Sir James, in adopting this view, is after all so far

removed from Professor Millikan, who sees in the existence of cosmic rays and the origin of atoms evidence for the doctrine that "the Creator is still on the job." However that may be, the significant fact stands out that on either view *modern science ends in mysticism!*

Neglecting the Power of Thought

BY SAMUEL TAYLOR

THE CHANCES are somewhere around a thousand to one that you, the reader, have not spent fifteen minutes in genuine creative or critical thought in the past year. You will indignantly deny the accusation; the fact that it is only too true may shock you in the right way. There is a saying to the effect that only two per cent of the people think; there are strong grounds to suspect that even this proportion is grossly exaggerated.

A college professor of psychology stood up before a large class of which I was a member, and announced: "I feel safe in saying that not one-third of this group has spent five minutes during the past week in genuine reasoning. Some members have not thought during the entire year; a few of you will go through college, get passing or even high grades, and graduate without having expended one whole hour during the four years in using your brains in the manner in which they could be used."

This statement was rather startling to the class to say the least. We were, by the fact of being in college, of the upper stratum of intelligence, we thought; all of us had successfully survived the eliminations of the freshman and sophomore years. Some of us were seniors, and this was the spring quarter of school. Surely, if any group should be thinking, it should be the upperclassmen of a university.

Immediately the professor was challenged. Finally, however, the class unanimously concluded the teacher's statement was regrettably but too true—and then we realized that by reason of his stimulating statement some of us had made genuine effort to correct the evil. This was exactly what the wise professor had aimed at, to motivate us to thought. The reason for this article is to motivate, if possible, the reader to begin thinking. As was said, I frankly believe the odds are very slim that at present you are using your thought processes to any greater advantage than could an eight-year-old child. Ordinary life requires no greater acumen—but why should anyone be satisfied with an ordinary life?

The use of the brain as it can be employed will open any door, almost, that bars progress. Setting aside all material gains, it would seem a tragedy to live and die without knowledge of the tremendous exhilaration and sense of tangible power that follow a period of intense concentration.

With the awesome vistas that lie open to the power of creative reasoning, it is perhaps peculiar, and certainly regrettable, that so few of the possibilities are even scratched upon by any but the smallest minority. It can be assumed there is a limit to the development of the mind. Perhaps at some future time there will arise a superman who will go as far as it is possible to travel in that

direction. If such a genius does appear, we are incapable of estimating the limitless expanse of his knowledge—we are not capable because we have never seen nor heard of such a man. Since the beginning of time we have no knowledge of a human being who has reached the limit of mental development.

Appreciating this, there is an element of sadness in that so very few people make any genuine attempt at all toward bettering their lot by using what lies dormant within them. With this viewpoint, we can see that the advantage of the "gifted" person is relatively slight. The child prodigies, those who perform difficult mental tasks, and the mature intellectuals who parade their knowledge and wisdom are not so high above the average as they may think. For any average person, conscientiously striving for self-improvement, can far outstrip the gifted who make slight use of their talents.

But people in general shrink from unpleasant work, especially mental work. For that reason mental work receives many times the remuneration that manual labor does. By amusing experiments it has been demonstrated time after time in psychological laboratories that people will go to almost any lengths to escape the task of thinking out a problem. What generally is conceived to be thinking is something far from that term in its best sense. It is not inconceivable that a percentage of people—and rather a surprising percentage—never really think an hour in their whole lives.

All this is not piffle and blather! As you read you are saying: "Can it be possible that I am such a superior being because I think? Do not others think, also?" The fact is that *you* are the one I am talking to. *You* and no one else. When I say people do not think, I mean *you* do not think. Naturally you disagree. That is all right. Let us take a "problem" such as has arisen in your daily life and see how you go ahead to "think" out its solution.

Certainly one of the most important things in your life, whether you be a housewife, a doctor, the president of a bank, or a laborer, is your religion. Conceding this, ask yourself this question: "Just how much thought, real thought, did I put to the question of which was the best church for me?" Or, "Why am I a member of my particular church?"

Why? Why is your church the right one? Why are the other churches not so good? Put down the reasons on a piece of paper if you wish. Make a list of them, then check off from the list all considerations that took no thought to arrive at, and that are purely emotional and without base. What have you left?

Again there is an objection: "But religion is largely a matter of emotion." All right again. How about politics? Taxes are high, rumors are rampant that there is corruption in the governments of city, county, state, and nation. Here is a subject vital to all Americans who vote. The utmost care and thought should be used in selecting candidates and in voting for those chosen. Then just *why* did you cast your ballot as you did in the last election? Why are you a Republican, a Democrat, or neither? Go ahead, find a lot of reasons, then again check off all those which came by suggestion, rumor, or mere hearsay. The fact is you will not, without considerable effort, find any reasons at all why you are of such and such a political belief, or why you are of such and such a religious denomination.

Notice carefully in the last sentence that I did *not* say, "You will not, without considerable *thinking*, find—." I said *effort*. I could have said rationalizing, which is a psychological term designating the mental processes used in one of the most vicious and common manners of counterfeit thinking. Rationalization is not genuine reasoning; it is a *finding of excuses to uphold a course of action already decided upon*. An honest scrutiny of your list of religious or political reasons will reveal most of them were ar-

rived at *after* your affiliations were decided upon.

Everyone in the world is guilty of rationalization, more or less. The process goes on even with the best minds, sometimes consciously, sometimes unconsciously. It is rather harmless in a small way, but when rationalization comes to take the place of all reasoning, serious aberrations may develop, of which more farther on.

If the term rationalization is not fully clear, I will give an example or two. During the past month two magazines have written me, asking for a photograph to use in connection with articles I have written. I did not want to send a photograph. The reasons I gave were that readers conceived mental images of authors in an ideal sense, and that the look of the flesh and blood article was a come-down. I said that in other magazines I had seen pictures, and that almost invariably I had had a lowering in esteem for such authors—that I could not square the polished writings with the rather commonplace and usually frowsty photograph.

Had I been pressed I could have brought forth many more "reasons" for not sending a picture. The fact is that I had told the truth—part of the truth. Rationalization is hard to detect at times in ourselves because there is always an element of truth to it. The plain facts in my case are that I think my face is homely. I don't like the looks of it.

Why didn't I say so to the editors? Because it was hard to say. It was much easier to make an elaborate defense. It was much more satisfying to my ego to make myself believe my decision was intellectual rather than emotional.

Take another case: A friend was buying an automobile. He had almost decided on one make, but still he liked another, so he arranged for a demonstration of each. My friend was rather reserved, so when the "go-getter" salesman of the favored car leaped out of the machine in front of the house and began pumping hands violently, he made a bad

impression. The salesman further was afflicted with the unfortunate condition to which the listerine company has applied a famous term, and he was addicted to explosive laughs in the face of the long-suffering buyer.

During the demonstration my friend, turning directly against the car, found fault with the most trifling items. He criticized everything about the car, and after the trial ride was over he declared he did not like the machine. When pressed by the salesman, he gave reasons of the most absurd nature, and when further pressed, he lost his temper and told the salesman it was his own business what make of a car he bought. He purchased the other make of machine, and to support himself in his choice he has sought after proof to bolster his decision, until now he can give an imposing array of figures and facts to show why his choice was a wise one.

But the sole reason he actually bought the other car was that he disliked the "go-getter" salesman!

A certain test of rationalization is in whether the one suspected of it can accept defeat in an argument. If, like the automobile buyer, he "flies off the handle" when cornered, you can be sure his grounds are of an emotional rather than an intellectual order, and that he is not after the truth but after satisfaction of his own pet idea.

As was said, rationalization is not particularly harmful as a rule. It matters little which car a man purchases or which political party he adheres to. One is perhaps as good as another. But the *habit* of rationalizing is important to avoid, especially when it is considered that this type of reasoning is very marked in the arguments of the insane. To follow this path will not make you crazy, chances are, but it will bring you to the condition where you can never make a mistake—you can justify anything—and where you can never think. It will not make of you the epitome of all you have wanted to be. It is so easy a makeshift for real reasoning that it eventually robs

you of the capacity for anything else.

Is there any valid excuse for genuine thought being so rare? Is it so very difficult, or just why can the statement be made that it is not even indispensable for a college student to reason? There are several causes, but none of them, viewed dispassionately, seem legitimate. The one big reason why so little real thinking is done is because it is so easy to do something that counterfeits the process. How much easier it is to indulge in reverie than to tackle a problem! How much easier to wish for wealth than actively to plan for it! How much simpler to act on a "hunch" than to dig out all the facts! How much more satisfying to excuse our failures than face the facts with the active determination to find the weak points and eliminate them! What a broad path we can follow in guessing, or in doing our work, or conducting our business if we follow what others before us have done! What a load is off the busy college student's mind when he has merely to memorize what some one else has written!

But by its very ease rationalization and other counterfeit thinking are worth little. To be sure, if other people do not think, then you have an equal chance—but is chance enough for you? Is luck enough when *within you is the power to be practically anything you desire?* This is not merely an idle statement.

Now we come to a definition of genuine thinking, that rare activity. It is not prohibitively difficult for the average person, but by the fact that it has not been indulged in, coupled with life-long habits of mental laziness and errors of approach, there is bound to be a great struggle before one can call his mind his own. But because genuine thinking promises so much, any price for its attainment is cheap.

To begin, try to develop the critical faculty. Do not accept everything merely because it agrees with you, or reject for the opposite reason. Break your problem into bits, and analyze each part.

Discard mere opinions and prejudices. Make no generalizations until you have sufficient data, then follow the facts *where they lead*. In matters of intellect do not let your emotions hold sway. Let your findings be such that anyone else, disinterested in you, could get the same conclusions. When you have your answer, always be open to evidence of an adverse nature. Never fear the truth, wherever it may point, but remember that with a trifling omission a mathematician can demonstrate that four equals five. Keep in mind that you may have overlooked something. The broad mind is always the open one.

And with development of the critical and judicial types of reasoning will come, eventually and inevitably, the ability to do creative thinking, the highest type of all. The great men of the world all have been creative thinkers. They were not creative thinkers who happened to be great; they were great *because* of their creative habits of mind.

You can develop the ability of creative thought. With it who knows where the limit of progress stands?

Giving Happiness

"I brewed a cup of happiness

But gave it all away

To folks who thought the sun was lost

And called the sky quite gray;

But as they quaffed the sparkling drops,

Oh, very strange to say,

They brewed for me a bigger cup

Than I had given away."

—Selected.

Henry M. Stanley said he went in search of Livingstone "as much prejudiced against Christianity as the worst infidel." But after a few weeks of companionship with the consecrated Scotchman, he was so impressed with the living example of that saintly man that he declared: "I was converted by him, although he had not tried to do it."

—Upper Room Bulletin.

Mythology and the Bible

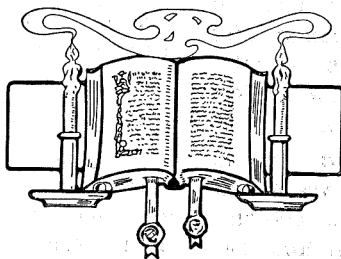
BY CORINNE S. DUNKLEE

CHIRON THE CENTAUR

THE centaurs were a fabulous race to be seen on the plains of Thessaly and about the woods of Mt. Pelion. The members of this strange race were supposed to possess the body of a horse and the head and shoulders of a man.

The most noted of the centaurs was Chiron, who lived in a cave near the summit of Mt. Pelion. It was here that all the mythic heroes of Greece came to be taught by him. Hercules, Jason, Castor, Pollux, Asclepius, and Achilles were among the famous pupils who came to imbibe his wonderful knowledge, for he was thought to possess celestial wisdom. He taught them all the manly arts and much of the deeper or esoteric knowledge relating particularly to the stars. This is of especial interest to astrological students, for Chiron at his death was placed in the heavens as the constellation Sagittarius, and the sign of Sagittarius governs the higher mind.

One day, so the ancient legend runs Hercules unfortunately opened the fatal wine jar, and the odor, floating out on the air, attracted hordes of evil spirits who fought furiously to gain possession of it. Wine symbolizes materiality or man coming under the sway of the lower or mortal mind. The earth man of the present fifth Root Race, typified by Noah, planted the first vineyard, and to the present day material man is held under the dominant power of the false spirit of wine, the spirit of decay. He can never know the full spiritual power



of the higher mind as long as he is addicted to the use of intoxicants.

Hercules managed to kill most of these evil spirits with the arrows that he had dipped in the blood of the poisonous Hydra which he had vanquished, but he also accidentally wounded Chiron with one of these poisonous arrows. To guard the higher mind from the effects of evil we must, as St. Paul admonishes us, "pray without ceasing." Any wound, even though slight, when inoculated with the poison of the Hydra was sure to prove fatal. However, the centaur Chiron was immortal and therefore could not die, but returning to his cave he prayed unto the gods that they would deprive him of his immortality that he might be released from his sufferings; also most significant was his request that he might be accepted as an atonement for Prometheus, who typifies man in his present fallen state. *The concrete mind is the path over which wisdom from the Spirit travels to reach and guide the personality, and man can only be redeemed through the power of the Spirit or higher mind.* St. Paul advises us: "Be ye renewed by the transforming of your mind."

Prometheus discovered a remedy for old age when he went into heaven to steal fire, but it was stolen from him by a snake as he brought it down from heaven. (A statement filled with esoteric truth in the light of mystic Christianity). Snakes may renew their youth by casting off their skins, but man must suffer helplessly with all the evils that

prey upon age until he recovers and preserves the stolen fire (the creative force.)

Jupiter at last felt such great compassion for the intense suffering of Chiron that he agreed to put away his indignation against Prometheus. So this great god granted Chiron's prayer that he might sacrifice his immortality for the release of Prometheus. Jupiter typifies the working of the Law, as does Jehovah in the Christian Bible.

Hercules then made his way up the precipice where Prometheus was bound, killed the vulture which was torturing him, broke his chains, and set him free. Chiron, released from his torture, was

placed in the heavens and beautified with stars.

Mythologically, Sagittarius is shown at the edge of the star stream aiming across its mists of light at the great red star Antares, which gleams in the heart of Scorpio. Ovid says: "The Archer thrusts the Scorpion with his bended bow."

In Genesis, 49:17, where Jacob bestows blessings upon his twelve sons, he makes this statement in regard to Scorpio: "Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider (Sagittarius) shall fall backward."

The One Sweet Face

A Story of St. Augustine

BY ROBERT BRYAN HARRISON

Dear face, I may not meet thee, I
may not ever sight
The phantom ship that bears thee
from the watchfires of my night;
But still the beam, the gleam, the
dream, and ever more I see
A face that makes life beautiful—the
one sweet face for me.

—F. L. Stanton.

PREFACE

NO MEMBER of the force was more surprised than I upon receiving a note from the managing editor requesting a column-and-a-half romantic story for the Sunday edition. The surprise was occasioned by his expecting anything of a romantic nature from a man whose duty it is to scan two hundred papers each day and scissor political, religious, dramatic, humorous, manufacturing, mining, industrial, and sporting items for the different departments.

Can you conceive of anything more monotonous and unromantic than reading newspapers for a living three hun-

dred and sixty-five days in the year? It is true it gives some good opportunities to strip away some of the shams of life, and occasionally find subject matter for a story which is even stranger than fiction; and in this instance it furnishes an apology for the following:

The Sexton's Story.

In 1895 I spent two weeks visiting the winter resort of Florida. I had finished viewing the orange groves and pineries, had surfeited myself with sight-seeing on the St. John's and tarpon-fishing at Clear Water, and was upon the eve of turning my face homeward when I decided to take a look at the ancient city of St. Augustine.

Here I found much to interest me, but nothing more than a quaint old cemetery kept with scrupulous neatness by an aged Irish sexton, who had evidently been so long in the service that it became his second nature to care for the graves. These mounds of snow-white

sand terraced with the beautiful shells of the ocean were ghostlike in their whiteness, and presented an uncanny appearance by moonlight when I first saw them.

Some of the graves were marked with marble slabs and shafts, but most of them had been furnished with nothing but wooden head and foot boards, long since gone to decay.

An ancient tombstone marked a grave which I noticed was kept in much better condition than those surrounding it and upon which was strewn a profusion of rare and fragrant flowers. The inscription upon this monument was very simple and read:

HENRY TOWNSEND

May 17th,
1766

Here was a puzzle to me. A man who had been dead for a century and a quarter to have some one who cared enough for him to strew flowers upon his grave was indeed a mystery, and I could not sleep that night for my efforts to unravel it. The next day I sought the sexton and obtained from him this story:

"This grave," said the sexton, "was of no more interest to me five years ago than any other in the cemetery. One day a northern gentleman visited us, and while I was showing him through the cemetery, he stopped in front of this monument and seemed to be very much interested as well as greatly agitated. He remained here for a week and visited the tomb daily, bringing with him on each occasion a handsome bunch of flowers which he always left upon the grave. When he left he made an arrangement with me to place the flowers upon the grave daily, and for five years I have never failed to carry out his wishes. He comes here every winter and spends a week, visits the grave each day, and after paying all expenses with the florist and for my service, takes his departure. So far his name is unknown to me, nor do I have any idea where he lives or what are his motives for his strange conduct."

Diligent inquiry failed to add anything to the information thus obtained, and I returned to my work with an unsolved mystery.

The Tourist's Story.

Two years had elapsed since the occurrence of the events narrated above. I was sitting in my office one day when a quiet-looking gentleman entered.

"Are you the exchange editor?" he inquired.

"Yes sir, what can I do for you?"

"I should like to look over some Florida papers," he answered, "if you will oblige me. Those from Jacksonville and St. Augustine. I wish to see which of the resorts are now open."

He was furnished the papers asked for, and taking a seat began to read them while I renewed my work.

Half an hour had passed in silence, when upon looking at the stranger I saw that he was somewhat agitated.

"You must pardon me my dear sir," he said, "but I have just read of the death of a person who was of great assistance to me though in no way related."

I left him to his silent meditations for a few moments, when he continued:

"If you will listen, I will tell you my story.

"I am a man without family ties of any character whatever. I have no wife, no children, no brothers or sisters. I am well fixed so far as this world's goods are concerned and spend much time in traveling. In 1890 I was visiting St. Augustine, Florida, and through curiosity visited an old cemetery there. What was my astonishment when I found in this lonely churchyard a grave and upon the tombstone was my own name, Henry Townsend. I did not think much of this at first, but upon visiting the grave for the second time I was strangely and powerfully impressed.

"I was sitting near the tomb just as the last glimmering of daylight disappeared. Lights gleamed from the windows of the quaint old church in the dis-

tance, and the soft tones of a funeral dirge were wafted to my ears. In a few moments figures emerged from the church. I could easily make out that it was a funeral procession.

"The people were dressed in queer costumes of olden times, and slowly approached the spot where I was sitting. The pallbearers deposited their burden near the grave, and the undertaker approached to put the metallic lid over the glass top. I gazed at the face horror-stricken, for in it I recognized my own self as perfect and lifelike as possible for anything to be!

"I trembled in every limb and tried to speak but could not. Just at that moment a young lady, heavily draped in mourning, approached, and raising her veil looked for the last time upon the corpse. As she lifted her veil I recognized the one face—beautiful beyond description—which had haunted my dreams for years and though never seen in life was always with me in spirit. I sprang to my feet and rushed toward the grave, when everything vanished and I was again alone with my double sorrow.

"I had long hoped to meet the owner of the face which had kept me single, but now having come so near, it too was to be lost forever. I then knew why I was so much attached to the lonely grave, and was satisfied that the casket of clay which had crumbled to dust beneath the white sands of Florida had once been my earthly tabernacle.

"While I may never see the face again which haunts me by day and night, I have become very much attached to that lonely grave in Florida—so much so that once a year I make a pilgrimage to its shrine. For seven years I have had flowers strewn upon the grave. Now that the faithful sexton is dead, I will have no one to look after his sacred trust.

"In my home in Buffalo, New York, I have prepared a beautiful mausoleum with receptacle for two coffins. I shall have the dust of my former self in Florida carried to my northern home

and deposited in its future resting place. When I shall have passed from this body, the two shall be side by side. And although you may think me crazy, I assure you it will be my most happy privilege from now until my body is tenantless to place a wreath of roses daily upon my own grave!"

The Call

BY BEATRICE I'ANSON

All rosy is the morn,
The gold and green outriders of the sun
Now stream across the sky
And chanticleer in greeting hails
The tender day new born.

Awake, O slumbrous Soul!
Cast off thy earth-formed chrysalis
and heed

The ageless message writ
From dim, primordial dawn till now
Upon God's Flaming Scroll!

Ask Yourself the Following Questions

Where are the dead?
Must we die?
Can the future be known?
Have we lived before?
Shall we live again?
Are evil acts always punished?
Will humanity survive?
Was Christ man or force?
Are men potential gods?
Can science meet religion?
Is Modern Christianity complete?

Max Heindel has answered these questions in the Rosicrucian Philosophy.

The Rosicrucian Fellowship exists solely to put the literature dealing with it before the world. Why not let the Fellowship help you with your problems which involve such questions as the above?

MAX HEINDEL'S PAGE

Hindu Breathing Exercises

(Reprinted by request from "Initiation;
What It Is and Is Not.")

ALL RELIGIONS have been given to mankind by the Recording Angels, who know the spiritual requirements of each class, nation, and race, and have the intelligence to give to each a form of worship perfectly suited to its particular need. Thus Hinduism is suited to the Hindu, Mohammedanism to the Arab, and the Christian religion to those born in the Western Hemisphere.

The Mystery Schools of each religion furnish to the more advanced members of the race or nation embracing it a higher teaching, which, *if lived*, advances them into a higher sphere of spirituality than their brethren. But as the religion of the backward races is of a lower order than the religion of the pioneers, the Christian nations, so also the *Mystery Teaching of the East is more elementary than that of the West*, and the Hindu or Chinese Initiate is on a correspondingly lower rung of the ladder of attainment than the Western Mystic. Please ponder this well so that you may not fall a victim to misguided people who try to persuade others that the Christian religion is crude compared with oriental cults. Ever westward in the wake of the shining sun, the light of the world, has gone the star of empire, and is it not reasonable to suppose that the spiritual light has kept pace with civilization, or even preceded it as thought precedes action? We hold that such is the case, that the Christian re-

ligion is the loftiest yet given to man, and that to repudiate the Christian religion, esoteric or exoteric, for any of the older systems is analogous to preferring the older textbooks of science to the newer ones which embrace discoveries to date.

Neither are the practices of Eastern aspirants to the higher life to be imitated by Westerners; we refer particularly to the breathing exercises. They are both beneficial and necessary to the unfoldment of the Hindu, but it is otherwise with the Western aspirant. To him it is dangerous to practice breathing exercises for soul unfoldment; they will even prove subversive of soul growth, and they are, moreover, absolutely unnecessary. The reason is this:

During involution the threefold spirit has become gradually incrustated in a threefold body. In the Atlantean Epoch man was at the nadir of materiality. We are just now rounding the lowest point on the arc of involution, and starting upward on the arc of evolution. At this point, then, all mankind is immured in this earthly prison house to such a degree that spiritual vibrations are almost killed. This is, of course, particularly true of the backward races and also of the lower classes in the Western world. The atoms in such backward race bodies are vibrating at an exceedingly low rate, and when in the course of time one of these people develops to a point where it is possible to further him upon the path of attainment, it is necessary to raise this vibratory pitch of the atom so that the vital body, which is the medium of occult growth, may to

a certain extent be liberated from the deadening force of the physical atom. This result is attained by means of breathing exercises, which in time accelerate the vibration of the atom, and allow the spiritual growth necessary to the individual to take place.

These exercises may also be used by a great number of people in the Western world, particularly those who are not at all concerned about their spiritual advancement. But even among those who desire soul growth there are many who are not yet at the point where the atoms of their bodies have evolved to such a pitch of vibration that acceleration beyond the usual measure would injure them. Here the breathing exercises would do no harm. But if given to a person who is really at the point where he can enter the path of advancement ordinarily mapped out for the Hindu's precocious brothers and sisters of the West, in other words, when he is nearly ready for Initiation and when he would be benefited by *spiritual exercises*, then the case is far otherwise.

During the aeons which we have spent in evolution since the time when we were in Hindu bodies, our atoms have accelerated their vibratory pitch enormously, and as said in the case of one who is really nearly ready for Initiation, the pitch of vibration is higher than that of the average man or woman. Therefore he does not need breathing exercises to *accelerate* this pitch, but certain spiritual exercises suited to him individually which will advance him on the proper path. If such a person at this critical period meets some one who ignorantly or unscrupulously gives him breathing exercises, and if he follows the instructions accurately in the hope of *getting quick results*, he will get them quickly but in a manner he has not looked for, since the vibratory rate of the atoms in his body will in a very short time become accelerated to such a pitch that it will seem to him as if he were walking on air. Then also an improper cleavage of

the vital body may take place, and either consumption or insanity follows.

The Soul and the Soul Body

When we speak of *soul body* we mean exactly what we say, and this vehicle is in nowise to be confused with the soul that permeates it. The Invisible Helper who uses it on soul flights knows it to be as real and tangible as the dense body of flesh and blood. But within that "golden wedding garment" there is an *intangible something* cognized by the spirit in introspection. It is unnamable and indescribable; it evades the most persistent efforts to fathom it, yet it is there just as certainly as the vehicle which it fills—yes, and more so. It is not life, love, beauty, wisdom, nor can any other human concept convey an idea of what it is, for it is the sum of all human faculties, attributes, and concepts of good, immeasurably intensified. If everything else were taken from us, that prime reality would still remain, and we should be rich in its possession, for through it we feel the drawing power of our Father in Heaven, that inner urge which all aspirants know so well. To this inner something Christ referred when He said: No man cometh to me except my Father call him." Just as the true fire is hidden in the flame that encloses it, so that unnamable, intangible something hides in the soul body and burns up the frankincense extracted from the shewbread; thus it lights the fire which makes the soul body luminous.

—Max Heindel.

Initiation

Every one of us is preparing for Initiation—preparing whether we know it or not, learning to blend the fiery passions with the softer, gentler emotions. The new hammer or gavel with which the master workman rules his subordinates is now a cross of sorrow, and the new word is *self-control*.

—Max Heindel.

Rosicrucian News Review

Communism in China

SHANGHAI, March 5.—“China will be the second Soviet nation in the world. It may at first be only Southern China and a part of Yangtze Valley which will become Sovietized, but that is on the way with big strides.”

One of the keenest and most deliberate diplomatic observers in China made this statement to me in Peiping the other day—a man who weighs carefully what he says and doesn't say it until he knows what he is talking about.

“Red China” looming on the horizon—a China with 500,000,000 people, almost one-sixth of the population of the earth, alongside the adjoining Red Russia!

“That startles you,” said my friend. “I wish it would startle the world to a realization of what is going on in China these days, and especially in those regions more or less remote from communication and transportation.

“I am no prophet, but I have studied the march of Communism in China, and have come to the conclusion that it is a far greater menace than the world knows. When you go to Nanking and to Shanghai look into it, and I shall be surprised if you do not come to similar conclusions.”

If China falls apart, Japan will dominate the north, and the south—or a number of provinces there—may swing openly to Communism and a Soviet form of government. —*Los Angeles Examiner*.

According to the above clipping there is danger that China will become communist and subject to the methods and dictation of Soviet Russia. It is to be noted that Japan is putting down communism in the portions of China which she has overrun in the recent invasion. It must not be supposed, however, that she is doing this from altruistic motives to preserve the world from the menace of communism. The Japanese are a reincarnation of one of the old Atlantean races and are backward in their evolution, although they are coming to the front quite rapidly in the present age. Japan wants the rich China terri-

tory into which she can expand, and she also wants to exploit Chinese trade and the Chinese generally for her own benefit. She may fear communism in China, but that is mainly from the standpoint that it would interfere with her domination of China for her own purposes. However, an irresponsible Communist China with its 500,000,000 people might become a menace to the peace of the world and make the “yellow peril” an imminent reality, particularly in the present unevolved and semi-barbarous stage of communism. Thus, inadvertently on Japan's part, there may be a by-product of some value from her treaty-violating invasion of China. This, however, does not justify Japan's motives or methods.

Ultra-Violet Rays from the Stars

CAMBRIDGE, Mass., May 23 (A.P.)—The ultra-violet light reaching the earth from many stars has been measured at Harvard observatory.

The observatory bulletin announces measures made upon 149 stars, members of a distant star cluster, showing that all except three of them radiate definitely measurable amounts of ultra-violet. The studies were made by Miss Carol Jane Anger of Radcliffe college.

The light measurements were made from spectrum photographs taken at Mount Wilson, Calif., and at Cambridge by Miss Cecilla Payne and Dr. Harlow Shapley of Harvard observatory. Although the light in which the ultra-violet photographs were made is invisible to the eye, the stars measured are among the brightest and hottest in the galaxy to which the sun belongs.

Information about the ultra-violet star spectra is important in learning how hot the stars are.

The above newspaper extract indicates that ultra-violet rays are coming from the stars. This fact has a certain scientific value as indicated in the clipping. It is not likely, however, that these rays

will have any great effect upon mankind, at least as compared with that of the far greater volume coming from the sun. Scientists have long known that the ultra-violet rays emanating from the solar orb are of extreme importance to mankind, and that our health and well-being very largely depend upon them—therefore the increasing vogue of sun bathing prescribed by physicians, and their recommendation that people spend as much time as possible in the open air where they will receive a maximum of the sun's rays as well as the benefit of the fresh air.

Where Is the Soul?

"In a Boston alley a baby was found with a wash cloth over its face, a cord around its neck, black and rigid. None the less, Dr. Frank M. Delich, night superintendent of Boston City Hospital, put the baby on the operating table, and began breathing into its mouth, forcing air into its lungs. Twenty doctors took turns, forcing air into the baby's lungs, for three hours, and now the child, pronounced dead, is restored to life, breathing comfortably in an incubator.

"Most interesting, all honor to the kind-hearted doctors. You ask yourself:

"Where was the SOUL of that baby during the three hours of apparent death? Had it not yet left the body, or was it hovering around in the neighborhood, waiting to come back in case life should start again?"

Brisbane has touched a ticklish spot in present day theology by this challenge to his readers. How many of them can really give a logical, scientific, yet withal religious explanation of "where the soul of that baby was during the three hours of apparent death." Man is interested in death only when it is forcibly brought to his attention. Fearing it, he avoids the subject whenever possible. He could banish that fear if he would "turn on the light," much as a little child frightened by the darkness of his bedroom is instantly calmed when lights are switched on. The light in the former case is the light of the lamp of knowledge, the lamp being a symbol of mental illumination. It is such a symbol

that appears on the cover of Max Hein-
del's "Rosicrucian Cosmo-Conception!"
The man who "fears death" may read
that book to his everlasting benefit.

That Bit of God

ELECTICITY

(Dedicated by the author to Thomas A
Edison, with his written permission.)

Harness me here with your poles and wires;
Be sure you adjust them right,
Make firm and strong, these puny things,
Or I scorn them in my might.

I will do your will when you harness me,
But beware how you cross my path,
When your careless hands leave loosened
bands,
Or I strike you dead in my wrath.

How I laugh in glee as you fasten me,
Secure, as you think, to go
Wherever you will, to do your will,
Be it fast or be it slow.

But it's only my will that puts the power
In belt or wheel or rod,
For I'd have you know, wherever I go,
That I am a bit of God

—G. M. Scribner.

What deep occult truths are contained
in this bit of verse! It came to us with-
out any mark to show its origin thus
preventing us from acknowledging the
newspaper in which it appeared.

"Harness me," it begins. To the man
with "eyes to see and ears to hear" this
was also a command of the prophets, in-
cluding the master Christ Jesus. They
taught man to harness his desires and
that a wonderful force within could thus
be made available for his use.

The second verse continues, "I will do
your will when you harness me." Rosi-
crucian Philosophy, together with all oc-
cult teaching, has as its aim the teaching
of man to control himself, to harness his
desires; and the Rosicrucian school of
mystic masonry further reveals that
when man has accomplished this great
feat he will command forces fearful to
contemplate for one not protected by
consciously developed and directed will
power.

ASTROLOGY

Research Work in Astrology

BY R. A. UTLEY

NOTE: The following article is the product of research by Mr. Utley. It represents new hypotheses that he has evolved, which diverge somewhat from the orthodox rules. His conclusions are not final and are to be made the subject of further observation and check by our students.—EDITOR.

(Concluded)

Justice vs. Kindness.

THE KINDNESS, humanity, charity, mercy, placability, forgiveness, and magnanimity of the Sun reach the sublime heights of abnegation, renunciation, and self-sacrifice. On the other hand he relents too readily and shields and screens evildoers who are unworthy of such help.

Scorpio runs the gamut of justice from reward, through requital, retribution, and punishment, to vengeance. Stern, implacable, relentless, he is capable of ruthless cruelty and torture, therein differing from Mars. Mars is cruel because, being physically insensitive to pain himself, he scarce realizes the pain his brutality causes others. Scorpio purposely uses pain as a means of punishment and, quite aware of the feelings of the sufferer, crushes the urge towards compassion, which is not entirely lacking in his own breast.

Authority vs. Service.

1. Mercury is self-reliant and gives advice. The Moon is helpless and asks it.

2. Virgo directs, leads, guides and manages others. He seeks prestige, not

authority. He imposes upon and takes advantage of those who will let him do so. Taurus, easily imposed upon, makes tools and puppets—people readily managed or led.

3. Self-assertive and masterful, Mars demands authority and takes pleasure in compelling and coercing, the while he is himself disobedient, intractable, defiant, and turbulent. Venus is submissive, tractable, amenable, compliant, and obedient, inclined by nature for the role of service. She obtains her desires by request, petition, prayer, and appeal, never by demand or compulsion.

4. Uranus exhorts and encourages. Champion of the weak and oppressed he seeks to uplift them from servitude by inciting to mutiny. Independence is his ideal, insurgency his method of attaining it. Libra preaches the doctrine of allegiance in everything, to one's country, one's church, one's party, one's social class. She takes pleasure in discouraging any aspiration towards rising superior to these limitations. She likes to "sit upon" climbers and "put them in their place."

5. Jupiter is not a radical like Uranus but a liberal. He seeks not complete independence, but simply freedom from restraint, permission to do as he pleases. He accords the same liberty to others and is indulgent to those who may be under his charge. He likes no laws save those of a permissive nature. He is quick to praise, and his general attitude is one of approval.

Law-abiding Saturn loves legislation

which restrains, prohibits, obstructs, and represses. There cannot be too much red tape to suit him. Spending his own life in self-imposed bondage he is an advocate of imprisonment and would turn the earth into a warder's paradise of prisons, monasteries, orphanages, gaols, reformatories, workhouses, and asylums. He is quick to censure, and his general attitude is one of disapproval and condemnation.

6. The Sun, most helpful of planets, is willing, obliging, accommodating, ever ready to do a favor, grant a privilege, or protect from punishment. Himself wayward and irresponsible, he is a shirker and a blame-shifter, constantly guilty of dereliction of duty.

Scorpio has a keen sense of his own duties, responsibilities, and obligations to others and of theirs to himself. He has a genius for organization, and discipline is his ideal. Disobliging, asking no man's favor, he is the embodiment of will power.

Pride vs. Humility.

1. Mercury. (Research incomplete.)

2. Virgo is presumptuous, forward, and inclined to be conceited. He claims precedence and priority and seeks reputation. Taurus is deferent, ever ready to yield first place to others.

3. The spirit, the manly unstandingness of Mars too readily turns to "cockyness," impudence, truculence, and arrogance, his self-assurance to self-esteem and insufferable boasting. A lover of glory, he swaggers and loses no chance to crow over others. The meekness, modesty, and self-effacement of Venus too often go hand in hand with spineless servility, cringing sycophancy, and shameful obsequiousness. She has an air of apology about her that is habitual.

4. A born aristocrat, Uranus possesses a natural dignity. For him the loss of his self-respect is worse than a thousand deaths. The acme of pride, he will not bow his head nor bend his knees, and nature has so distinguished him that though he be clothed in rags there is a

touch of majesty about him. On the other hand he is often guilty of a desire to make himself conspicuous, and of a combination of effrontery and insolence aptly characterized as "freshness." Libra, whose ideal of genteel respectability is thoroughly bourgeois, has a strong sense of her own mediocrity, and never makes herself conspicuous.

5. Jupiter has an instinct for eminence, importance, fame, and celebrity, which degenerates into haughtiness, pomposity, ostentation and display. His saving grace is that if you hold the mirror to him he is likely to see the emptiness of his pretensions and to come off his high horse. Saturn is naturally humble and unpretentious, recognizing his own unimportance in the eyes of others, yet his sense of his worth to himself is immeasurable, and if you jest at his expense you earn his hatred. Pride is a cosmic thing. It is not possible to say, "Here pride ends and humility begins."

6. Popularity is the Sun's heritage and due, but as his gracious, winning ways bring it, so may his air of condescension and patronage chase it away. Scorpio envies the Sun this homage won without effort, for he is intensely conscious of his own merit, and the world's failure to recognize it.

Affections.

Love is such a complex thing that to dogmatize upon it is unsatisfactory, and to analyze it is almost impossible. Nevertheless an approximate analysis is illuminating to a certain extent. The terms available are lamentably vague, and may not convey to the reader exactly what the writer intends, therefore the reader is asked to ponder over the following statements.

Mars—Animal desire.

The Moon—Personal sympathy.

Saturn—Perpetuation of self in offspring.

Venus—Sentiment.

Mercury—Impersonal interest in sex.

Jupiter—Sociability.

1. In Mercury sexual thoughts predominate, hence prurience is often seen. In the Moon the mind is inactive, hence innocence is marked. The Moon is fond of her friends, of her family, of children, of anything and anybody, and likes to fondle and be fondled. This characteristic is entirely lacking in Mercury. Passion and the instinct for self-perpetuation are fairly strong in Mercury, very weak in the Moon. Sentiment and sociability (communal as opposed to personal friendship) are strong in the Moon, weak in Mercury.

2. Mars is devoid of sentiment, and while it is not true that his passion is a physical thing, it tends more to the physical. Consider the following correspondences:

- ♂ Positive Thought Forms.
- ♀ Negative Emotions.
- ♂ Positive Desires.
- ♀ Negative Sensations.

Venus yearns for the emotional expression of affection but shrinks from its passionate expression. Desiring to be cherished, admired, appreciated she is appealing, alluring, seductive. Desiring to preserve her virginity inviolate she flees from her pursuers. The apparent contradiction is thoroughly reasonable.

The instinct of Mars is to conquer. Sociability and sexual thoughts are strong in Mars, weak in Venus. Personal sympathy and the instinct for self-perpetuation are strong in Venus, weak in Mars. Mars makes a bold, ardent lover; Venus is coy, demure, something of a coquette. Venus is deeply sensitive to the sacredness of love, but to Mars it is a profane thing.

3. Saturn is absolutely unsocial. By preference he would remain single, celibate, but since man is no longer self-perpetuating, he takes a wife that he may have children to carry on his name, to inherit his possessions, and, in so far as he can constrain them to do so, to follow along his path, continue his business, and realize his unfulfilled ambitions. Continence being natural to

him, his marital fidelity and the impeccability of his morals are no evidence of a saintly character.

In Jupiter the fiery ardor of Mars mingles with the innocent, fond feeling of the Moon to produce ideal affection of the most thrilling sort. His lack of fidelity is not inherently evil. Sexual thoughts trouble him little; personal sympathy is strong while it lasts.

The natures of the other planets and signs in respect to affection can best be expressed in terms of "mean relationships":

1. The aloofness and detachment of Virgo have elements of Saturn's loneliness and solitude, yet in his detached way he shares Jupiter's convivial instinct for fellowship. Virgo looks the whole field over, then makes his choice with celerity and decision. He is neither slow and deliberate like Saturn, whose engagement may last for years, nor is he impulsive like Jupiter, who marries in haste and repents at leisure.

The intimacy and close attachment of Taurus have elements of Saturn's fidelity, but her aimless dalliance, her inability to make up her mind which suitor to accept, is more like Jupiter's philandering. Where the moon loves to fondle and be fondled and Venus loves to be cherished, Taurus loves to cuddle and be cuddled.

2. Libra represents the old-fashioned ideal of marriage, with the husband as breadwinner, the wife as housekeeper, the wife helpless to support herself, the husband unable to cook or sew, therefore each dependent upon the other. Uranus represents a rapidly increasing trend towards mutual independence, where the wife has a career of her own and the husband makes shift without a household drudge, the two pooling their resources in comradely fashion. Libra represents the "double standard" of morals, Uranus the single standard of sex equality.

3. The Sun, midway between Mars who pursues and Venus who allures,

(Continued on page 204)

The Children of Aries, 1932



A Character Delineation

CHILDREN BORN MARCH 21ST TO
APRIL 19TH, INCLUSIVE, 1932.

POSITIONS OF THE PLANETS

Sun in Aries.

Mercury in Aries.

Venus in Taurus and Gemini.

Mars in Pisces and Aries.

Jupiter in Leo.

Saturn in Aquarius.

Uranus in Aries.

Neptune in Virgo.

The children of Aries are of a somewhat aggressive disposition on account of the fact that Aries is ruled by Mars, the planet of energy. Aries people always show more or less initiative. They are pioneers. They become dissatisfied with old conditions easily, and their imagination leads them into new fields. They have a great deal of self-esteem and self-confidence, and this is the source of much of their pioneering instinct because they see the possibilities in new fields and feel that they have the ability to succeed there.

Courage, ambition, and enterprise are qualities of the Aries native. But when Aries contains planets which are not well aspected its self-esteem leads to

self-will, temper and overbearing traits.

Aries children have a great deal of vitality, and their power of recuperation is marked. On account of the intense nature of this sign its children should be careful to avoid the formation of habits which gratify the lower nature as they are difficult to get rid of. This applies particularly to the use of alcoholic liquor.

During the first half of the month Venus is strong in its own sign of Taurus. The latter half it traverses Gemini, where it imparts its gracious social qualities to the powers of speech and writing ruled by this sign. Children born from April 5th to 19th will have the benefit of this latter influence. Mars is in Pisces the first half of the month, which is not a particularly good place for it on account of the inharmony between the fire of Mars and the emotional nature of Pisces. On April 3rd, however, Mars passes into Aries, its home sign, where it shows its qualities to best advantage, enhancing the normal Aries nature and qualities.

Jupiter is in Leo for the entire month, and adds its natural benevolence and generosity to the affectionate and noble impulses of Leo. Saturn, the planet of stability, caution, and persistence, is in

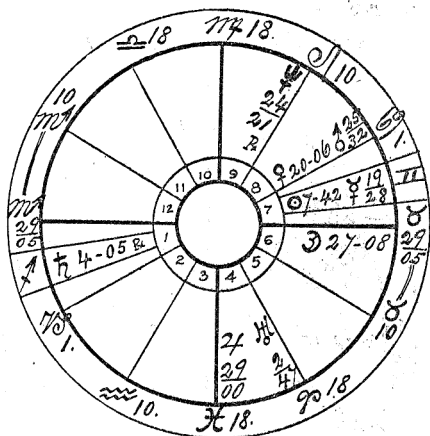
(Continued on page 203)

Astrological Readings for Subscribers' Children

TEMPEST MAY O'F.

Born May 29, 1927, 7:20 P. M.

Lat. 46 N., Long. 113 W.



The last degree of Scorpio was rising when this child was born, which gives much energy to the personality, and Sagittarius in the first house imparts an idealistic, aspirational trend to the character. We find the Sun in the literary and versatile sign of Gemini. This should give a liking for literary matters, writing and speaking. Gemini is a movable, changeable sign and likes plenty of motion. The native would probably enjoy an occupation where she would come into contact with a great many people. Gemini produces salesmen, saleswomen, and clerical workers, and gives ability for scientific activities. The Sun here, being trined by Jupiter the planet of success, would enable the native to do well along such lines. The sextile of Uranus to the Sun introduces an original, inventive, and romantic trend to the character and mind. Uranus gives new and original ideas and methods of doing things, and the native will therefore doubtless not be satisfied to follow old methods or outworn customs.

The Sun, however, is aspected by the opposition of Saturn in the first house

and by a wide conjunction of the Moon. This brings the obstructive tactics of Saturn into play to some extent making the native too slow and cautious, and giving a tendency to be fearful, suspicious, and pessimistic at times. These qualities must be guarded against, and they can be controlled through the sextile of Jupiter. Saturn is particularly strong as it is placed on the Ascendant in opposition to both luminaries. It must not be thought that all of Saturn's vibrations are disadvantageous, however. Saturn gives persistence, faithfulness, stability, diplomacy, and justice, but under such an aspect as the opposition these qualities are likely to be carried so far as to merge into stubbornness and the other negative qualities noted above.

Jupiter is placed in the fourth house, the house of the home, which means that many good influences tending to help the native to upbuild her character and achieve success will come to her through the medium of the home.

The Moon, which represents quite largely the personality and the instinctual mind, is placed in the determined, earthy, and conservative sign of Taurus. Therefore these qualities will be in evidence in the personality. The determination of Taurus in this case will be compounded by the opposition of Saturn to the Moon with the result that the aforesaid quality of stubbornness will likely be very much in evidence and might easily become a stumbling-block in the way to success. The versatile, changeable nature of the Sun in Gemini, however, will help the native to overcome this stubborn tendency. This is particularly true since Mercury, the mental planet, is also in Gemini imparting still further versatility to the nature.

The Moon is strongly and favorably aspected by sextiles to Venus, Mars,

Jupiter, and Uranus. This is an exceedingly good combination. It indicates a breadth of sympathy and a wide outlook on life. It gives broad-mindedness and the common touch which will enable the native to succeed in her relations with people and to gain popularity. Mars imparts keenness to the imagination and the mental faculties. Uranus gives an original, creative trend to the imagination so that the native should be able to do original, creative work. The Moon, however, has the square of the mystical, mediumistic Neptune from the 9th house. This tends to introduce a negative mental element which, however, should be controlled by the good aspects to the Moon. It would be advisable for the native to avoid anything which has to do with mediumship, spiritualism, and negative forms of spiritual development. She will be interested, however, in mystical things, which is good. It is only necessary to avoid such things as breathing exercises, crystal gazing, spiritualistic seances, or playing with the ouija board.

The conjunction of Mars with Venus gives strength to the social instincts and the love nature. The trine of Mars to Jupiter gives organizing ability and the capacity for success in some business activity. Jupiter trine Saturn gives the ability to advance by patient effort and attention to the business of life.

The 7th house, being occupied by the Sun and Mercury with the Moon close to its cusp, will likely be prominent in the native's life. The 7th house rules partnerships, including marriage, also the public and publicity. These various items will doubtless play a considerable part in the life.

This horoscope represents a strong character and has a great deal of good in it. There are more favorable aspects than are found in the average horoscope. The big stumbling-block to be overcome in this life will be the obstructions of Saturn, which in reality will be caused by the tendency to selfishness on the part of the native, with its crystallizing ef-

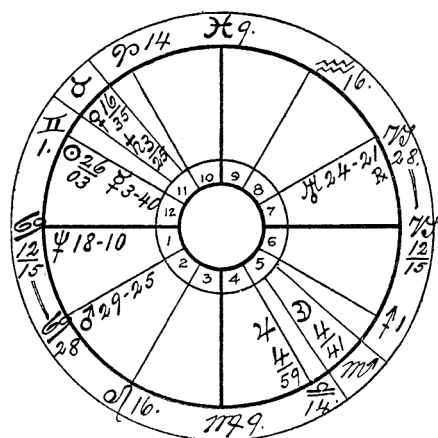
fects and the self-will which it engenders. There are resources available, however, to gradually bring this factor into line, and that will be the major work of this incarnation.

VOCATIONAL

PETER, J. D.

Born June 18, 1910, 5 A. M.

Lat. 52 N., Long. 5 E.



Peter has the home-loving sign of Cancer rising, with the mystical and dreamy Neptune on the Ascendant. This predisposes to success in a sheltered environment. However, there are several factors in the horoscope which give the strength of character and ability to get out into the world and achieve success, therefore it would be desirable to do this rather than to follow the retiring tendencies given by Cancer and Neptune.

The Sun and Mercury are in the literary and mental sign of Gemini. The Sun has the trine of the Moon and the sextile of Saturn, the former aspect however having a rather wide orb. The sextile of Saturn gives persistence, concentration, and system and enables one to command the respect and confidence of those with whom he does business. This aspect gives the ability to succeed by careful attention to details. Clerical work would undoubtedly appeal to Peter, both from the standpoint of the Sun in Gemini and its sextile to Saturn.

This is particularly true since Mercury is sextile to both Mars and Jupiter. Mars imparts quickness to the mind and to the speech, and Jupiter gives breadth of outlook and good reasoning ability. Salesmanship very likely would also appeal on account of these two aspects. Salesmanship, however, would involve coming into contact with the public, and there are two aspects which might cause trouble in that contact, namely the opposition of Saturn and the square of Mars to the Moon, the Moon representing the public. Saturn will give a degree of obstinacy and Mars a quick temper. These tendencies would be in evidence at times and might interfere with success in this vocation. This is particularly true since Mars is also square Saturn.

Mars, however, is sextile to Jupiter, which gives executive and organizing ability. The Sun is in the 12th house, that which has to do with institutions, and often indicates a life passed in an obscure environment. These factors would indicate that the native may find his place in the world in some executive position in connection with institutional work, where he will be somewhat removed from the outer world but still have scope for his executive and mental ability. This conclusion is reinforced by the fact that Pisces, corresponding to the 12th house, is on the cusp of the 10th house, the house of the vocation. Moreover, the ruler of the 10th house is Jupiter, which is also the ruler of the 6th house, that of employment. This brings the Mars-sextile-Jupiter aspect into play in connection with employment.

Jupiter is placed in the artistic sign of Libra, which usually indicates a liking for art and possible gain from dealing with it in some manner, either directly or indirectly.

Finances are ruled by the 2nd house, which contains Mars. The conflicting aspects of Mars mentioned above indicate that the finances will fluctuate, but there should be good earning capacity.

THE CHILDREN OF ARIES, 1932 (Continued from page 200)

the humanitarian sign of Aquarius of which it is co-ruler. Uranus in Aries blends the progressive and inventive qualities of this planet with the energy of the sign. The mystical planet Neptune is in the earthy sign of Virgo, bringing the higher spiritual vibrations to bear upon mundane problems.

The Sun trines Jupiter from March 25th to April 10th, and children born during that period will have the aid of Jupiter, planet of success, giving broad-mindedness, vision, and executive ability to help them succeed in their undertakings. Jupiter trine the Sun makes benefactors of humanity, those who work to improve the conditions of their fellow men. The Sun is sextile to Saturn from March 21st to March 31st. Children born during that period will have the constructive, persistent, faithful, conservative qualities of Saturn energized by the vitality of the Sun. This aspect enables one to achieve success by patient conscientious effort, and people with this aspect usually occupy positions of trust in the locality where they may be placed.

The Sun is in conjunction with Uranus from April 1st to the 17th. This brings the Uranian qualities to the front and among the children born during that period there should be some inventors. They will all have a progressive outlook on life, being impatient with old and crystallized methods. Altruism will also be in evidence in these children and a desire to bring about a better era for humanity.

The mental qualities of the children born this month are on the whole not as good as are found in some of the other months of this year, although there are a number of aspects which help materially. From March 21st to 31st Mercury is in conjunction with Uranus, which imparts Uranian qualities to the mind. From April 12th to the 19th Mercury is trine Jupiter, which gives broad-mindedness and usually brings educational advantages. From April 16th to

the 19th Mercury is in conjunction with Mars, which imparts quickness and alertness to the mind. Children born during these periods will have the corresponding qualities.

Venus is strongly aspected throughout practically the whole month and in the main well aspected. Venus is the social planet and the planet which rules art. Its keyword is attraction. Its vibrations help to smooth the path of life. During the whole month it has a sextile to Mars which gives strength to the social instincts and capabilities. It is trine to Saturn from April 2nd to the 15th, which tends to give a reliable character, one which commands the respect and confidence of others. Venus is sextile to Jupiter from April 11th to the 19th, and the two benefics thus aspected to each other tend to bring opportunities and success. From March 21st to 25th, however, Jupiter squares Venus, which makes the children born then too desirous of success and social preferment.

Two other very good aspects this month are: Mars trine Jupiter, April 11th to 19th, which confers executive ability and a capacity for organization; Mars sextile Saturn, March 30th to April 16th, which gives endurance, capacity for sustained effort, and the ability to rise by work and patient effort.

Altogether, the children of Aries this year are pretty well provided for in qualities of character and latent capabilities. If they will utilize their powers and possibilities they may go far in their evolution in this life.

RESEARCH WORK IN ASTROLOGY

(Continued from page 199)

represents courtship, wooing, flirtation, blandishment, blarney, fascination, enchantment, witchery, sex appeal. He is the lovable scapegrace whose only assets are his winning ways. Scorpio is the determined wooer who, devoid of personal charm, wins by a combination of merit and pertinacity, or even by letting his money talk for him. The Sun's sweetheart is never sure of him whereas

Scorpio's sweetheart cannot escape his rather tedious attentions.

Property (Research incomplete.)

The selective nature of Virgo is seen in the instinct periodically to weed out his possessions and give away what he no longer needs. Scorpio conscientiously earns his wages, gives value for value received, but exacts every penny that is due him. The Sun is careless of his pecuniary obligations, but never presses his debtors for payment. Venus makes beggars who ask, Mars bandits who demand and take by force.

(The End.)

Meditation for the Solar Month of Aries

MARCH 21ST TO APRIL 19TH, INCLUSIVE

Aries sounds for us the notes of *Initiative, Courage, and Right Action* that we may utilize that "life abundant" which is given to us by Christ, and which is liberated throughout the earth at the spring equinox when the Sun enters Aries.

An Astrological Reading For Your Child

Each full year's subscription to this magazine, either new or renewal, entitles the subscriber to a chance for a reading of a child's horoscope in this department. The names are drawn by lot each month, those not being drawn losing their opportunity. Character delineations are made for children up to the age of 15; vocational delineations for young men and women between the ages of 15 and 25. Application for reading should be sent in when subscription is made or renewed.

Data required are name, sex, birthplace, and year, month, and day of birth; also hour and minute as nearly as possible. If Daylight Saving Time was in effect, you should state this.

Under no circumstances do we set up or read horoscopes for money, and we give no astrological readings other than those appearing in this magazine. We teach, however, the reading of horoscopes in our Correspondence Courses, notice of which appears elsewhere in this issue.



The Effect of Regeneration on the Lower Vehicles

QUES: *The doctrine of rebirth holds that the spirit is eternal. If this be true, what is the significance of the words of Christ: "He that believeth on me shall have everlasting life and shall not come into condemnation but is passed from death unto life." Also, "The hour is coming when all that are in their graves shall hear His voice." This sounds as though rebirth or the continued life of the Spirit after death was possible only after the coming of Christ.*

ANS: Christ is referring to regeneration and the transmutation of the lower vehicles into soul essence. Until an individual begins to learn the fact of the unity of all life and begins to put into practice the principles of universal brotherhood he does not build a soul body, and extracts comparatively little soul essence from his threefold vehicle. Therefore there is practically nothing eternal which he gains by his life on earth. But when regeneration takes place and he begins to conform his life to the principles of universal brotherhood, then he

*No questions are
unanswerable.
Whatever curiosity the
order of things has
awakened in our minds,
the order of things can
satisfy.*

—Ralph Waldo Emerson.

begins to immortalize his lower vehicles, thereby gaining eternal life for their essence.

The Ego or Spirit is of course eternal from the beginning. The quotations mentioned are symbolical of the process of regeneration and its results.

SUFFERING OF ANIMALS

QUES: *We can account for humanity suffering for the reason that we know it is reaping what it has sown, but how about the animals and the fate of those who mistreat them?*

ANS: The animals will pass through what is known as the "humanity stage" of their evolution in the Jupiter Period. At that time the lowest vehicle used by them will be composed of ether, and thus the finer forces of nature, which can be used very destructively, will be available for their use. Therefore it is necessary that they as well as man should know by experience the nature of pain which may be inflicted by the misuse of power over others and to give them the compassion which pain generates. They have been made in certain respects like our present humanity, capable of feeling the pain and suffering incident to physical existence. Thus from the present evil there will come good to both man and beast.

To atone for our present abuse of animals our life wave must and will at a

later period help the animals to attain the very utmost from the school of evolution. The spirits whose bodies humanity now often abuses and which it takes for food and other purposes will in that day become our pupils, and it will be our duty as their guardians to help them grow and propagate the life which we now so ruthlessly rob of its physical casement.

CONSCIOUS OVERCOMING OF TEMPTATION

QUES: *Do we suffer both on earth and in purgatory for one and the same mistake? I thought that we paid our debts right here in the flesh, and anything left unpaid when we pass on is paid in the next earth life. Will you please explain just how this is?*

ANS: After death when the Ego reaches the purgatorial region it begins a review in reverse order of the happenings of its past life. As each scene in turn is presented to it, it suffers as it caused others to suffer. The Spirit is not released from purgatory until the panorama is finished and it has been thoroughly cleansed from all evil. When it returns to its next earth life it is placed where it will have an opportunity to commit the same mistakes again in order to ascertain whether the suffering undergone in purgatory was sufficient to cause it to resist the temptation. If it is able to resist, then the temptation is removed without any painful results and the Spirit never has to meet it again; but on the contrary if it succumbs to the temptation, then it has to go through the same purgatorial process again. It is only the temptations that we overcome consciously that we never have to meet again.

Mistakes and sins also bring physical reactions while still in the body that cause suffering. This suffering tends to bring about reformation of character so that we will not commit the same sin again. It is only the sins unrepented of and character unreformed that are

carried over into purgatory to cause suffering there.

We lack a great deal of paying during each earth life all of the debts contracted by us. There are many reasons why this cannot be done. Sometimes the persons we have wronged have passed out of the body before we realize the wrong we have committed, or we may have realized it before we have a desire to right it, et cetera. Then the fact that we are not able on account of circumstances to settle the debt does not liquidate it at all. Somewhere, some time it must be paid. The law is inexorable. Again, unpaid debts are not always paid during the succeeding life. It is possible for a debt to run many lives before payment is required.

THE DIVINING ROD

QUES: *Can you give me an explanation of the divining rod?*

ANS: Divining rods are made of forked sticks of witch-hazel or willow wood. The success in operating them depends on the Odic force accumulated in the operator, the Odic force being a product of the vital body. Goethe, the German poet, made experiments along this line; his essay on "Wahlverwandtschaften" gives some interesting data. Baron Reichenback, an Austrian nobleman, has devoted many years to research work along this line.

About one person in one hundred is able to use a divining rod. It is possible for one qualified to teach the development of the power to use the divining rod and the laws governing the application of Odic force employed, but it is not to be done promiscuously in our present age for the reason that the same force or power misapplied can be used for destructive purposes.

NOTE:—Questions from our readers on occult philosophy or mysticism are answered here as space permits. Inquirers should look for questions similar to their own, for we often combine two or more of the same character and answer them as one. Once each month the questions not answered here are answered by letter.

DIET AND HEALTH

The Source of Good

AN ACCOUNT OF A SPIRITUAL HEALING

By GENEVIEVE COURTNEY MAURER

TO ME a college education once seemed the most desired thing in the world, therefore I bent every energy toward the accomplishment of that aim. But securing adequate finances during those years was a gigantic problem to me. I could expect very little help from home, for my mother was dependent entirely for her support upon what she earned in a secretarial position. Partly to make things less of a burden for her I was applying myself to my education with such earnestness. By working my way through and securing help from student loan funds I completed three and one half years of the four.

However, the task that I had undertaken and the constant strain of worry over finances had proven too much for my strength. After several examinations and more consultations the college physician sent for my mother to take me home. "Tuberculosis of the bone," he diagnosed it.

I shall not dwell too much on the physical pain and mental anguish which I suffered during those long months when I was compelled to submit to numerous bone-scraping operations and endure the weary convalescent days in bed or in a wheel chair. There was a particularly rapid development of the disease. From the first I sensed that my mother was the only one around me who did not consider my case hopeless. No matter how the doctors regarded it, she was sure that I would get over the tubercular process. "Lots of people do," she encouraged me, then proceeded to

tell me of the different ones who had recovered from it.

About each of them I asked her, "Is he still crippled?"

"Yes," she admitted reluctantly.

"That's the way it is with every one of them," I declared bitterly. "Mother, I'd rather be dead than go limping through life."

"But, dear," she said gently, "don't feel that way about it. A great many who are crippled lead very beautiful and useful lives."

"But I don't want to. I want a *sound* body, or none," I cried impatiently; then seeing her look of distress, I added: "Mother, if you can point out just one person who had this disease as badly as I have it and who got well and was not crippled in any way, I promise that I will try to live too."

I am sure that Mother asked everyone she knew for names of people who had been victims of this disease, but she could not find one whom a cure had made whole and sound.

Thinking that a change of climate would help me, Mother, in spite of money shortage, arranged to send me to stay in the country with an aunt and uncle. But scarcely had I arrived there when I grew so much worse that my uncle called a doctor out to see me.

"Why didn't they have you come out here sooner," the physician asked me.

"Will they have to operate again?" I asked him, when I saw his grave hesitancy.

He shook his head, then formed the

words so Aunt could read his lips, "Too late."

But I saw his message too. "So this is the end," I thought. "I die a cripple after all."

When he had gone my aunt leaned over me and said: "You saw what he said, dear? Well, don't you believe him one minute. It may be too late for doctors, but it is never too late for God to heal His children. We'll just ask Him."

"Not much use, Aunt, "I told her. "Unless there is something to make this crippled leg the same length as my sound one, I really don't want to get well."

"Dear, please believe me," she said so earnestly; "man-made cures are imperfect, but when God heals, His work is done perfectly."

"I don't understand, Aunt."

"I don't understand either just how God does His work, but I do know that He *does* it when we ask Him. What we have to do is to have faith in God's power and to accept His health. Don't puzzle your head about the 'wheres' and the 'hows' now. Just know that God's perfect health is filling you now, that it fills every cell, every single cell of your bones, of your flesh, your blood, with His perfect health. Allow God to heal you. His peace and love abide in you."

With blessed relief the tears ran down my face. Instantly I felt such rest and peace as I had never before known.

From that time on I did improve rapidly, having only two relapses. These were of much shorter duration than before Aunt had first "treated" me, as she called it. Before long I could discontinue the use of the wheel chair, and with the aid of crutches and some one to help me rise and get seated I could walk around fairly well. I was growing more and more eager to learn more about the God-power that my aunt relied on. Whenever I asked her to explain she would answer that she was poor at explaining anything, then proceeded to give me a

simple but quite clear explanation after all.

"I do know without the slightest trace of doubt," she told me, "that God is all there is and that God is everywhere evenly present. We just have to put ourselves in direct line with God and have real, living, practicing faith that God is the only power. A person is healed when he really knows that there is no other power but God. Understanding faith is of course what we all want to reach. Some people understand first with the heart, others with the head. But your cousin Maude will be here in a few days, and she will make it clear to you. Meanwhile have faith, doubt not. Let God do His perfect work in you."

I found Maude a delightful person to have around—so poised, so capable, so sensible. However, the faculty that appealed to me most about her was that I felt all the time that she was never seeing my emaciated body, my crutches, or my crippled misshapen limbs. I spoke to her about this attitude one day.

"Why, to me you are beautiful!" she replied, as if surprised.

I was amazed at her answer and said so.

"You and I are like two people speaking different languages," she explained. "For instance, when we talk about 'you,' I think of you as Spirit entirely, as a God-being, having all the attributes and power of God within you. All these qualities are real, permanent, and good only. You, on the other hand, regard yourself as a subject of disease, crippled in limb, in straitened financial circumstances, lonely and separated from your mother. Since only the good is real, for God is all there is, why concern yourself with all these conditions which have no God-basis and therefore are nothing at all? Since God is all there is, you are God's perfect child, created in His image and likeness. Therefore, regardless of your own opinion of yourself, I am seeing you only as you are in spiritual Reality. To me you are a radiant, gloriously joyous God-being,

free to express completely all the Good that is God's and therefore yours." Then apparently she changed the subject by asking me: "What do you see in that scene across the river?"

First of all, Mt. Hood," I answered, wondering. "It is the biggest and most beautiful thing there."

"Exactly," Maude agreed. "So it is with the God-Power, which is the biggest and most beautiful thing in everyone's life. But we can't always see Mt. Hood, can we?"

"No," I replied, "sometimes a cloud or darkness obscures it."

"Just so; then we see only the cloud or darkness don't we? Ofttimes too an obstruction in our vision prevents us from seeing God."

"You mean such a cloud as illness?" I asked.

"Yes, dear. God is always Perfection and Completeness. God is All-Good. God is always the same, unchanging Good. We express God exactly to the degree that we see and make Good in our lives and our affairs. Whenever man thinks away from God or believes that there is evil in any form, he is placing a cloud or obstruction in front of God, and if he continues to look at the cloud long enough or very intently he is apt to forget that it is only an obstruction that is hiding his view of All-Good. Just as that old snow cap yonder is always there, seen or unseen, so, too, whether we accept the fact or not, God is the great All-Inclusive Presence and Power in you and in me and in the whole universe, forever silently distributing Good. God is the Source of Good wherever we find it."

"But coming right down to my own case," I said, "I am willing to place myself in contact with the Source of Good, in fact, I am sure from the results that have appeared that Aunt has already placed me in touch with it; but I want to understand so I can use it for myself and for others who need it. I can see how conditions of illness, lack, and loneliness have held my vision until I thought

they were all that there was for me. But how can I discard these conditions and realize that *God is all there is in my life?*"

"Quit spending time and thought on them," she advised. "God is the great overtowering Presence and Power within the heart of you. Open your mind to that Presence! Look to the Source only!"

"Then tell me exactly how to reach the Source," I cried.

"Remember always that the Source of your Good is within your heart, yourself, every atom of your body, your mind. We realize it, or reach that realization, through prayer, which is the recognition and the use of the God-Power."

"But, Maude," I protested, "Mother prayed so earnestly to God for my recovery, yet I steadily grew worse."

"Yes," she agreed, "people do pray and do not receive the answer desired from their prayers, but this is because they likely have the false conception of God. God is not a personality but the all-pervading Spirit, the Underlying Principle of All-Good. This Good in whatever form we desire is everywhere present. It is impersonal in its action. Those who place themselves through prayer in conscious contact with this Good receive it. We are channels through which this Spirit of Good flows into expression. Our part is to open our minds, our hearts, and bodies to this ever-present Good. God has provided All-Good bountifully for you; your part is the claiming and earning of that Good for yourself. Do you see that, dear?"

"I think that I do," I told her. "By recognizing God as the Source of All and knowing that only the Good of God can come to me is it really possible that I can get rid of disease and be well and not even be crippled?" I explained my dread of being crippled and of my desire for straight, healthy, usable limbs. "You say that God heals disease. Can He make my leg whole, and can He add two inches to this one?" I asked, as I mentioned to it. "Can your Source of All-Good do that?"

"Indeed, God can," she stated. "God is Perfection. You see that leg but there is another dimension to it that you do not see and that is the spiritual or real leg. That may sound very queer to you, but God is Spirit, God is everywhere present, so God is in the bone and flesh of that leg just as much as God is in the heart. You must get rid of your picture of the disease and the consequences of holding a cloud in front of God. Can't you replace that ugly picture of a body misshapen by disease, of a leg shortened and warped, with a beautiful God-vision of real God-Health, joyous grace, ease of movement, and a limb as ideally perfect as it is in Spirit? Every part of the body is perfection in God."

"As you tell it, it sounds so easy. Yes, I am going to do it!" I laughed aloud with joy at the prospect of my release.

"It is easy because it is right and natural for us to be in contact with the Source and to be receiving Good. *You are God's perfect child.* Let us think about it a few minutes in the silence."

The Source of Good! While we were silent I began to see it so clearly. If God is the Source of All-Good, then nothing but Good can ever come from God. I had such an overwhelming desire to be in direct and steady contact with that Source for all time. I beheld myself as I am in Spirit, a glorified God-being, having all the attributes of that Source from which I draw my life. I am an individual created in the image and likeness of God, therefore nothing but wholeness, perfection, and soundness ought to manifest in my body. "O God within me," I prayed, "I realize now that disease is nothing but apartness from you, and that Health is identity with you. To you I now give all power. Every part of me is filled with the healing Presence and Power of the Source of Good! *I am God's perfect child.*"

It was summer again. Where the time had dragged heavily before, now the months raced by, for each day was an experience in how much Good I could

contact from the Source within and radiate to every cell of my body, and then to the Source again, with thankfulness for my release.

No pain at all now. The discharge from my bones had ceased entirely. I was able to stand without assistance now and to walk with canes, but I desired that free, easy, swinging stride, the symbol of perfect health and a whole body. I resolved that with God's help I would be a living example to some one who likewise had been caught in the picture of disease, as one who had been lifted up and out of the condition of being a cripple into the perfect health and freedom of God.

Maude had returned to visit on the farm. "I am so thankful for my wonderful improvement," I told her, "but surely, if I am trying to show forth the Perfection of God in my body, I should also show it in my walk." Then I told her how I found a picture of a girl sprinter which I kept constantly before my mind as typifying the freedom which I wished to express.

"Keep thinking of perfect God-Health as yours, and it is bound to manifest. Doubt not," she said.

So I kept on receiving new illumination and greater certainty every day that my healing was close at hand. Imagine my delight to find that my leg was actually growing longer and that I could bear my weight upon it for several seconds at a time!

Gradually my leg lengthened, gradually it increased in strength. One morning late in the Indian summer I stood in front of the full-length mirror in my room and thought so joyfully, yet almost fearfully too, that both shoulders appeared to be of equal height. What a prayer of thanksgiving I gave that wonderful morning! Yet I could not discard my canes to travel out to the brow of the hill to my customary place of meditation. However, out there that morning such an assurance of Power came to me as I thrilled with the knowledge: "God within, Thou art the Source

of my Health and Strength. Through the Christ within I am filled and blessed with Thy unlimited Strength. Every cell in my body, in my bones, in my mind is filled with Thee. Relying only upon the Christ within, I walk forth unafraid, conscious only of the constant, unchanging Good that is mine."

I stood up. "One who relies on God needs no other support," I said. Then taking the canes, I lifted them high and hurled them as far away over the hill as I could. "Now, Christ within, I rely on Thee alone for *everything!*" I took a step. "In the strength of God, I walk!"

Of the actual act of walking I was not conscious, but only of being carried along with a light, resilient buoyancy. And then it was as if something were released within me. A great awareness or knowing possessed me that I was forever free in Christ, that I was forever uplifted, upheld, and sustained by the Spirit of God within me. I ran, yes, ran so swiftly, so surely, so beautifully! I was free, well, whole, sound, perfect! God's perfect child demonstrating God's perfect Health!

What thankfulness welled up in my heart to those dear souls who had first unfolded the truth to me about the Source of Good! How I rejoiced that I had contacted God's wonderful Power for my complete healing! Then came the most glorious, all-enveloping sense of joyous gratitude that "*God is All and everywhere evenly present.*"

I am sometimes asked by people to whom I have told the glory of this healing, which took place over twenty years ago, "Have you always stayed well since? Have you ever had a recurrence of the disease?"

I can and do answer joyfully and always truthfully, "I am *perfectly well*, for I am healed by God. A healing from God, like all God's gifts, is perfect."

As soon as we know and doubt not that we are God's perfect children and that God is the only Power, we experience that blessed truth that "with God all things are possible."

Rosicrucian Principles

The Rosicrucians advocate a vegetarian diet as superior, physically and spiritually, to a diet containing meat. They regard alcohol, tobacco, and stimulants as injurious to the body and a detriment to the spirit. They believe in the power of prayer and the creative power of thought through concentration in bringing about the healing of mind and body. They hold, however, that physical means can often be used to advantage to supplement spiritual and mental means.

Why Does the Bible Contain Both Jewish and Christian Religions?

A Rosicrucian has answered this enigma from the lecture platform, and his answer is embodied in booklet No. 20 of the Rosicrucian Christianity Series. It is entitled,

Fellowship and the Coming Race

BY MAX HEINDEL

10 Cents.

WRITE FOR COMPLETE LIST
OF ROSICRUCIAN BOOKLETS



THE FELLOWSHIP PRESS,
Mt. Ecclesia,
Oceanside, California.



Vegetarian Menus

« New Recipes »



—BREAKFAST—

Grapefruit Juice
Cornmeal Mush with Dates
Graham Toast
Cereal Coffee

—DINNER—

Peanut Loaf with
White Sauce
Buttered Cabbage
Apple Salad
Dandy Pudding

—SUPPER—

Vegetable Bouillon
Cottage Cheese Salad Loaf
Steamed Bran-Raisin
Bread

Peanut Loaf.

Use one cup each of salted peanuts (ground), cooked rice, canned tomatoes, and dry bread crumbs. Chop one medium size onion, and add it with one slightly beaten egg to the other ingredients. Season to taste with salt (a pinch) and place small strips of pimento and bits of butter on top of loaf. Bake until well done.

Dandy Pudding

Heat one quart milk in double boiler. Moisten four tablespoons cornstarch with a little cold milk and add to the hot milk. Cook five minutes or more. Beat four egg yolks and one-half cup sugar together until light and add to the hot mixture with one teaspoon vanilla. Cook two minutes. Pour into a baking dish. Beat egg whites stiff and add eight tablespoons sugar. Heap on pudding and bake in slow oven until light brown.

Cottage Cheese Salad Loaf

Slice two hard-boiled eggs and arrange in the bottom of a mold that has been rinsed with water. Mix together one pound cottage cheese, one-half cup cream, one egg yolk, two tablespoons prepared mustard, one minced canned pimento, one finely minced carrot (large), a few finely minced tender heart-leaves of celery and leaves from two sprigs of parsley, and salt to taste. Four chopped green onions will add much to the flavor, if desired. Press this mixture down over the eggs, and chill thoroughly. Unmold the salad on crisp lettuce leaves. Slice and serve at the table. Boiled

dressing is much better with salad than mayonnaise.

Bran-Raisin Bread.

Stir one cup bran into one cupful of beaten sour milk. Add one-half cup raisins and one tablespoon molasses. Mix well and add the following ingredients sifted together: one cup flour, one teaspoon soda, one-third cup sugar, and one-quarter teaspoon salt. Fill greased can or mold two-thirds full; cover tightly and steam for three hours.

We greatly appreciate the recipes sent in by our subscribers. We wish to thank Mrs. Stallsmith for the "Dandy Pudding" recipe, and George R. Wright for "Peanut Loaf."

We regret that we can only use so few recipes in each issue, but will eventually print most of those contributed.

PAMPHLETS

How the Rosicrucians Heal the Sick

8 Pages.

5 Cents.

Fundamental Rules of Natural Dietetics

18 Pages.

8 Cents.

Write to,

THE FELLOWSHIP PRESS,
Mt. Ecclesia,
Oceanside, California.



Rosicrucian Healing Temple

A White Rose

EACH night when the healing meeting starts in the Temple a worker comes forward and places upon the white cross above the altar a pure white rose, "which is symbolic of the heart of the Invisible Helper."

Softly the organ sounds forth the notes of the opening hymn, the reader comes forward, and the service begins. Countless prayers from all over the world are centered upon this Temple, and particularly upon the white rose at the center of the Cross.

After the service oftentimes some one reverently lifts from the cross this symbolic rose and encloses it with its white beauty and fragrance in a little package to be sent to one of those who have applied for healing.

Is it not a beautiful custom?



PEOPLE WHO ARE SEEKING HEALTH

May be helped by our Healing Department. The healing is done largely by the Invisible Helpers, who operate on the invisible plane, principally during the sleep of the patient. The connection with the Helpers is made by a weekly letter to Headquarters. Helpful individual advice on diet, exercise, environment, and similar matters is given to each patient. This department is supported by freewill offerings. For further information and application blank, address,

*Healing Department,
The Rosicrucian Fellowship,
Oceanside, California.*

HEALING DATES

March 1st	April 5th
" 8th	" 12th
" 16th	" 19th
" 22nd	" 25th
" 29th	

Healing meetings are held at Mt. Ecclesia on the above dates at 6:30 P. M. If you would like to join in this work, begin when the clock in your place of residence points to 6:30 P. M., or as near that as possible; meditate on health, and pray to the Great Physician, our Father in Heaven, for the healing of all who suffer, particularly those who have applied to the Invisible Helpers.

PATIENTS' LETTERS

El Paso, Tex., Sept. 27, 1931.

The Rosicrucian Fellowship,
Oceanside, Calif.

Esteemed Fellowship:

I have used the treatment that you indicated for me, and I feel completely well again since last Tuesday. During the first three days of following your instructions I felt only a great lassitude, but I persevered, then came a great commotion and entire change in all my being. Somehow I seemed to be so light, I was really afraid to put my feet to the ground, lest I should soar. In brief, everything seemed reversed somehow; instead of my body being so swollen and aching with pain the swelling was all gone, and not a trace of an ache left; my feet were normal once more, and, as far as pain was concerned, I was not aware that I had any internal organs. My thankfulness to you is inexpressible.

Hoping that you may all be preserved in health and happiness is the desire of

Your respectful disciple,

—M. R. V.

Asuncion, Paraguay.

December 8, 1931.

Very esteemed Friends:

In my last letter I told you that I was a little better. I could move my arms and legs a little and had much less pain when trying to make any movement. Now I can stretch my arms out until they are nearly straight, and my knees too; only I have pain if I move them quickly.

O, I am overjoyed for the relief from pain and suffering—I can almost imagine I am young again! I have quite a good color; I am strong and feel fine, but above all, is the peace of mind, the tranquility and serenity that I have today. I was sick, crying, almost demented with anguish, but now I can rejoice once more. Why, I am almost a new woman, awakened to a divine life! That is my case and I owe all to you and our heavenly Father.

Your friend,

—L. C. B.

Children's Department



Growing Better

BY GRACE L. SPENCER

THIS IS a story of Martha May, a little girl of seven years, who had prayed from the earliest time she could remember that God would teach her how to live, for in her heart she wanted to live God's way, which would some day make her just like the Christ. Her Sunday school lessons had taught her that this was possible, for had not Christ said, "I am the way, the truth and the life," and was not His life always looked upon as the life which was pleasing to God? God had said of the Christ: "This is my beloved son in whom I am well pleased." And Martha May knew that each day offers everyone a chance to do better and to become a little more like the Christ. He is our Elder Brother, and there will come a time when we shall all be Elder Brothers too. We are learning how as we come to earth life again and again for experience.

Martha May liked to play just the same as the other little children did, but even in her play she remembered what she wanted most, and that was to build from her very childhood a good life. Every day when it was time for her to



go to bed she set aside a few moments to think back over everything she had thought, every feeling she had felt, and every act she had done during the day. She was happy when she remembered her good thoughts, her good feelings, and her kind acts; and she promised herself over and over again to do better when she remembered her thoughts which were not kind, her feelings which were not prompted by love, and her acts which were not helpful to herself and others.

These were the moments in which she judged herself and neatly set her memory of the day in order. It was these moments out of the whole day which she loved best, for all the little burdens seemed to roll away, and she felt a sweet peace all through her being. And so she knew that this was a sign that God was pleased with her. Then before she closed her eyes she said the Lord's Prayer, the prayer which Christ gave to His disciples when He was on earth. In doing this she prayed not only for herself but for all the world, and again she felt that sweet peace which comes from pleasing God.

Martha May knew something else which helped her to keep growing better and better. She knew that God created all of us and that in Him we live and move and have our being. She couldn't understand very well how that could be, but she knew she would learn some day

if she never forgot Him. So she turned her thought to Him the very first thing when she awoke. She closed her eyes quickly and shut out the whole world and just thought of God. She did not try to think of anything really about Him except His Name and His wonderful mysterious power which is the life in everything there is in the world and the whole solar system. As she thought of Him she felt more and more that she belonged to everything there is too, and she felt happier because of that. When she arose she felt calm and strong, glad because another day had come for her to learn more lessons in making herself useful in the world and in growing better in every way.

Martha May learned that even though she tried hard to do everything just right, she had something in herself which would sometimes make her think wrongly, feel unkind, or act selfishly. Some days it was very easy to do just right, but some days it seemed as though everything happened to tempt her to make mistakes. It was not the real Martha May who did that she knew, but it was the part of Martha May who wanted things her own way whether they were right or not. So after all she looked upon life as a game, a game she played with herself, and always she tried to make the real Martha May win the game. The game was different each day too for when she started the day she did not know just what would happen, so that made each day more interesting.

Martha May learned to be self-reliant. Her mother could trust her in so many ways because she was learning to think and act for herself. There were other little children in the neighborhood who did not know Martha May's secret of growing better, and their mothers could not depend upon them so much. But they knew that Martha May was their friend, and they loved her and liked to have her play with them, for they could grow better by just being with her, and everyone likes to grow better even though he doesn't know that he should.

Sometimes Martha May found little boys and girls whom she thought would like to know her secret of growing better, and she would tell them. Then they could grow better more quickly too and perhaps some time help others by sharing their secret. And of course that is what Christ wants us to do—share everything good with other people, for we are all brothers and sisters in God's family, and Christ is our Big Brother.

Giving Happiness

"I brewed a cup of happiness
But gave it all away
To folks who thought the sun was lost
And called the sky quite gray;
But as they quaffed the sparkling drops,
Oh, very strange to say,
They brewed for me a bigger cup,
Than I had given away."

LEARN THE COSMIC MEANING OF EASTER

THROUGH

Gleanings of a Mystic

BY MAX HEINDEL

Also contains chapters on:

The Coming Christ.
Magic, White and Black,
Spiritual Initiation.
Our Invisible Government.
Lost Souls.

186 Pages. Cloth Bound.
\$2.00 Postpaid.



THE FELLOWSHIP PRESS,
Mt. Ecclesia,
Oceanside, California.

The Parents' Forum

Conducted By

ELOIS JENSSEN

The Parents' Forum aims to help parents properly guide their children in accordance with scientific and spiritual principles. They are invited to send their child problems to this department.

Rosierucian Sunday School.

How about your Sunday school problem? Is there a Rosierucian Sunday school in your locality? If not, why don't you start one? You can obtain a Rosierucian "Manual of Instructions" telling you just how to proceed to organize a Sunday school either in your community or your own home. Invite the children of the neighborhood, and it will be only a matter of time before their parents will ask your permission to come too, as the lessons taught in the Rosierucian Sunday school are unique in every way. They include not only the scientific and spiritual interpretation of the Bible and its history, but teach the fundamentals of character building and a Christian life.

How to Interest Children in Music

Two mothers wish to know how they can interest their small children in music, also how they can encourage systematic practice.

To encourage a child to practice willingly, first of all divide up the practice period. Children can only concentrate for short periods. Sit with the child occasionally and explain to him that music is another form of story-telling, and tell him the story or history of the song or piece of music he is practicing. Practicing is hard work for a young child, so a mother can consider her time well spent in bringing her personal inspiration to help her child during his first lessons.

Every child should study music during early childhood. It teaches coordina-

tion and control of the muscles. It cultivates the ear and eye in addition to teaching the child concentration as no other subject can. Let the child choose the instrument he wishes to play, if it be nothing more musical than a drum or whistle, and when he has outgrown it he will surely aspire to a better one.

Toy Airplane Construction.

Last summer 20,000 children were instructed in airplane construction on the playgrounds throughout the country, and the interest for this form of amusement has grown to such an extent that there is now a large organization known as the "Airplane Model League of America." The League has more than 100,000 members, and has attracted the interest of such noted flyers as Commander Richard E. Byrd, Captain E. V. Rickenbacker, and Clarence Chamberlin who acts as Vice-President, Commander Byrd being Honorary President. This new form of amusement is an excellent idea for keeping the boys and girls entertained as well as informed on modern aviation.



ABC of Rosicrucian Philosophy



(Continued from March)

COSMO-CONCEPTION, PAGE 391.

- Q. What are the spiritual conditions on Holy Night?
- A. At that time in the northern hemisphere, where all our present-day religions originated, the sun is directly below the earth, and the spiritual influences are then strongest.
- Q. What deduction may be drawn from the above?
- A. It follows as a matter of course that it would then be easiest for those who wished to take a definite step toward Initiation to get in conscious touch with the spiritual Sun, especially for the first time.
- Q. By whom and how were those ready for Initiation taught?
- A. The pupils who were ready for Initiation were taken in hand by the Hierophants of the Mysteries, and by means of ceremonies performed in the Temple were raised to a state of exaltation wherein they transcended physical conditions.
- Q. What resulted from this?
- A. To their spiritual vision the solid earth became transparent, and they saw the sun at midnight—"The Star!" It was not the physical sun they saw with spiritual eyes, however, but the Spirit in the sun—the

Christ—their spiritual Savior as the physical sun was their physical savior.

- Q. What further is stated regarding the Star?
- A. This is the Star that shone on that Holy Night and still shines for the mystic in the darkness of night. When the noise and confusion of physical activity are quieted, he enters into his closet and seeks his way to the King of Peace. The blazing Star is ever there to guide him, and his soul hears the prophetic song, "On earth peace, good will toward men."
- Q. Why is it difficult to educate humanity to such a high standard?
- A. Because unfortunately at the present stage of development humanity is willing to learn only by the hardest experience. As a race it must become absolutely selfish to feel the bitter pangs caused by the selfishness of others, as one must know much sickness to be thoroughly thankful for health.
- Q. Why has the religion which we call Christianity been thus miscalled?
- A. Because it has been the bloodiest religion known, not excepting Mohammedanism, which in this respect is somewhat akin to our malpracticed Christianity.

(To be continued)

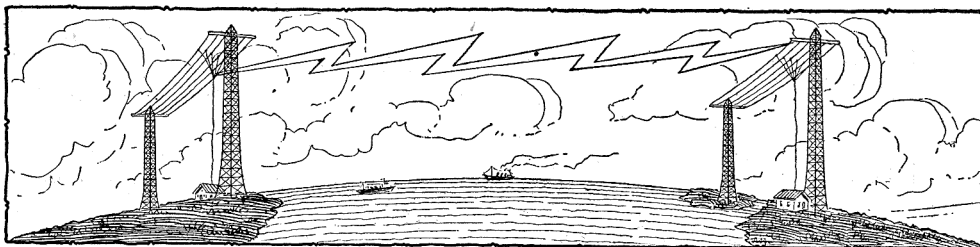
*The Book from Which the Above is
Taken and Which Gives Additional
Illuminating Material on the
Subject Is,*

The Rosicrucian Cosmo-Conception

BY MAX HEINDEL

\$2.00 Cloth Bound. Paper, 75 Cents.

THE FELLOWSHIP PRESS,
Mt. Ecclesia,
Oceanside, California.



Center News



FROM LOCAL CENTERS OF THE ROSICRUCIAN FELLOWSHIP.

AMERICAN CENTERS

Akron, Ohio.

The usual good news comes from the Akron Study Group. The classes in the Philosophy and astrology are well attended, and the numbers are increasing. The Philosophy class is taught by Mr. Burt Smith, and Mrs. Edith Hulse has charge of the work in astrology. The earnest preparation for efficiency in the work and the keen desire to spread the Rosicrucian teachings as exemplified by this group are sure to bring real results.

Calgary, Alta., Canada.

The Calgary Fellowship Center does not know the meaning of "getting cold feet" in spite of the heavy winter weather there, as the following report shows.

"The attendance at the various meetings has been particularly good in spite of the fact that the temperature was down to nearly 20 degrees below zero for a short time, and on one or two occasions it went even farther. We have had several nice readings and lectures at the Sunday night services, and wish to mention in particular the lecture that was given by Mrs. Stanley. On Fellowship night we had a program that was really very good."

Indianapolis, Indiana.

Among the Centers noticeable for their activity is the Indianapolis Study Center. Their secretary writes:

"Enthusiasm and interest prevail in

our Study Center; the attendance is ever increasing too. . . . Comments have been made during our meetings to acquaint the audience with the Rosicrucian Magazine. Applications for correspondence courses in the Rosicrucian Philosophy have been solicited and many leaflets have been distributed. . . . The Theosophists gave Mr. Louis Chavez an opportunity to present the Rosicrucian Philosophy at their regular Sunday evening Forum. As is Mr. Chavez' custom, charts were used to illustrate his subject, which included the various vehicles of the Ego and its path into the spiritual worlds after death."

Miami, Florida.

From Mrs. Caro of this Study Group comes the usual cheerful news. This group is moving right along. Mrs. Caro writes: "It is truly tremendous the grip these teachings take upon a true seeker for light. We never seem to get enough. We are so interested that it seems we just about get well started when my watch says that it is nine P. M."

Newark, New Jersey.

Much credit is due Mr. Joseph Duts and his associates of the Newark Study Group for their cooperation in our library campaign. He says:

"This month we are quite busy checking up every public library in Newark and vicinity to see whether it has the 'Cosmo-Conception' and other books of ours, also the Rosicrucian Magazine on its shelves and tables."

Portland, Maine.

Communications like the following from the Portland Study Group are always a delight to the earnest workers at Headquarters.

"The new study group at Portland, Maine, is progressing nicely. Many show a continued deep interest in our work here. The average attendance this month has been fifteen (this is one of Miss Annella Smith's new study groups). The class work is advancing steadily. Several original papers along Rosicrucian lines have been read by the class leader, Mrs. Ethel Peabody. One evening we mentioned regret at not having an emblem for the concentration period, and behold two class artists were discovered. The next week we were presented with two emblems (nobody sleeping at the switch in Portland Study Group.) Mr. E. C. Washburn did one of them in oil colors which gives a wonderful velvety effect, and Mrs. Ella Davis brought in one worked in beautiful bead embroidery. There is no need to say that the class was delighted and appreciative."

Syracuse, New York.

Mrs. Florence M. Simon, secretary of the Syracuse Study Center writes:

"On January 5th we called a meeting, and reorganized entirely with new officers. On February 1st we rented a room and have a very nice place for our group to meet in. We have twelve members in our senior class with Mrs. Beatrice R. Alexander as teacher. I do not know the exact number of the junior class of which Mrs. Pearl Cooper is teacher. Our new Center is in Lincoln Bank Building, 104 So. Salina Street."

Headquarters sends a hearty welcome to these dear friends, as well as to the friends in all the other Centers.

EUROPEAN CENTERS

Brussels, Belgium.

A circular letter sent out by Mr. Gustave Brahy of Brussels contains much of

interest. The following are a few excerpts:

"A study center has just been formed in Brussels for the study of the teachings contained in the 'Rosicrucian Cosmo-Conception,' an admirable work which reviews the history of our earth and our past and future evolution. These teachings have an inestimable value, especially at our epoch of trouble and disturbance, which eventually will lead us toward our lost spirituality and universal brotherhood. The Rosicrucian Fellowship with which we are affiliated is one of the rare movements whose followers strive to live the spirit of the doctrine taught. No dues are asked—each one gives to the support of the work as he feels that he can. A healing department has been established at Mt. Ecclesia for the purpose of helping those who suffer either physically or mentally.

"Those who are interested in the work of the new center may write to Mme. M. Verhulst, secretary. The meetings are held on the first and third Wednesdays of each month in the annex of the Vegetarian Restaurant, 22 rue de la Regence, Brussels."

Duesseldorf, Germany.

This Study Center reports that it has received the first numbers of "Unser Amt," a periodical published by Herren Petzold and Teich, and that it is impressed with the helpful, constructive contents of this miniature magazine. "Unser Amt" is an organ which aims to be helpful to the Rosicrucian Centers in Germany, outlining the duties and possibilities of officers and members and how they can best cooperate for effective extension of the Rosicrucian work. Mr. Hugh Petzold has been for years the moving force behind the Duesseldorf Center, holding together with love and good will the faithful members who are now equally helpful in putting the Center on a better and more solid basis. May our friends in Germany assist by subscriptions to "Unser Amt" those who with love and sacrifice aim to help them.

Fellowship Centers

—OF THE—

ROSICRUCIAN FELLOWSHIP

Amsterdam-West Holland.—Mrs. Agatha van Warendorp, Ruysdaelstraat 58 A, Bel-etage.
Burlington, Vt.—91 North Union St.
Calgary, Alta., Can.—232 Examiner Bldg.
Chicago, Ill.—Rm. 1622 Capitol Bldg, 159 N. State St.
Colombo, Ceylon.—40 Baillie Street
Columbus, Ohio.—253 N. Hague Ave.
Long Beach, Calif.—548 American Ave., Brock Bldg., Room 218.
Los Angeles, Calif.—219 Beaux Arts Bldg., 1709 West 8th St.
Mexico, D. F., Mexico.—San Ildefonso 44, Altos 1.
New York City, N. Y.—Manhattan Center, 1823 Broadway.
Oakland, Calif.—Stewart Bldg., 532 16th St.
Rochester, N. Y.—202 Burke Bldg., Cor. Main and St. Paul Sts.
St. Paul, Minn.—318 Midland Trust Bldg.
San Diego, Calif.—Rm. 9, 1039 7th St.
Schenectady, N. Y.—1004 Stanley St.
Seattle, Wash.—515 Madison St.
Vancouver, B. C.—Room 12 Williams Bldg. Cor. Granville & Hastings Sts., opposite Post Office.

Study Centers

Asuncion, Paraguay, S. A.—Antonio Paciello, Louis Alberto de Herrera Republica Francesa. Wed. 9 P. M.
Baltimore, Md.—Mrs. Edwina Pfeiffer, 1504 Rosedale St.
Brooklyn, N. Y.—330 Halsey St.
Cincinnati, Ohio.—1345 Myrtle Ave. Care Mrs. W. Ellerbrock.
Cleveland, Ohio.—Carnegie Hall, 1220 Huron Road, Room No. 812.
Duesseldorf, Ger.—Kreuzstr. 32, Rosenkreuzer Gemeinschaft.
Haarlem, Holland.—Kleverlaan 90.
Havana, Cuba.—San Francisco. No. 219, Vibora
Indianapolis, Ind.—107 S. Capitol Ave.
Liverpool, Eng.—7, Elliot Street.
London, England.—Mrs. Rhodes, 1 Princes Terrace, Bayswater W. 1.
Milwaukee, Wis.—Room 404, Manhattan Bldg., 617 North Second St.
Pasadena, Calif.—113 E. Union St., Union Bldg.
Portland, Ore.—Mrs L. S. Warren, 541 E. 17th St., North.
Royal Oak, Mich.—920 Mohawk St.

Liverpool, England.

The following very interesting communication comes from the new secretary of the Liverpool Study Center, Mr. J. Robert Kelley: "Our new rooms are situated at the very top of a building in the heart of the city. The windows command a view which in its way is really beautiful. There is a real feeling of peace here, and somehow the place 'pulls.'"

"In my work in the Center I am endeavoring to guide it along business lines, while Mrs. Beryl Dean attends to the heart side of it. A proper executive has been formed which meets once a month, at which time the next month's work is set out as far as possible. We are determined to hold on to our new Center and keep it at the level and status it deserves. We have also made an effort to attract the business men and women who ordinarily have 'no time for religious things,' but who nevertheless react in a surprising manner to higher thought when the subject is discussed with a 'sane mind and a soft heart.' We feel that our efforts have been rewarded for our average audience has doubled itself."

Zurich, Switzerland.

The Zurich Study Group is certainly a busy one. From our dear friends Herren Zingg, Wirth, and Frauser we learn that this Group has been reorganized, and we are receiving very substantial proofs of their earnest, constructive work. Eight new students were enrolled one month, and eight applications received for the lessons of the Preliminary Philosophy Course. Our blessing goes not only to these Zurich friends who are so nobly serving the cause of the Elder Brothers in spreading the Rosicrucian teachings, but also to all the other European groups in equal measure.

Rosicrucian Field Lecturers

According to the reports that come from interested observers Miss Annella Smith is working true to form and going strong. Everywhere she goes she

fills the hall to its capacity, and in many places extra seats have to be provided. She has just finished a series of lectures in Springfield, Mass., the opening lecture being delivered at the Hotel Worthy. Miss Smith formed a study group at Springfield under the direction of Mrs. Morris of that city.

Miss Smith's next series of lectures will be delivered at Utica, New York, and will begin on the thirteenth of March.

New Trustees and Changes in Organization of the Fellowship

At the meeting of the Board of Trustees of the Rosicrucian Fellowship held on Saturday, March 5th, two new trustees were elected. These were Mr. G. D. Jenssen of Los Angeles, Calif., and Mrs. Mary Elizabeth Shaw of Santa Monica, Calif. The two new trustees are members of the Fellowship of long standing, probationers who have demonstrated their great interest in the work of the Fellowship in many substantial ways and their capacity for performing the duties of their new position.

The Board of Trustees now consists of twelve members, as follows:

Judge Carl A. Davis, of Los Angeles, Cal., President.

Mr. Andrew C. Lohr of Los Angeles, Cal., Vice-President.

* Mrs. Frances Ray of Los Angeles, Cal., Secretary-Treasurer.

Mrs. Verna Wilson of Headquarters.

Mr. Charles I. Starrett of Headquarters.

Mr. Frederick L. Oakes of Headquarters.

Judge J. R. Armstrong of Oklahoma.

Mr. E. W. Ogden, of Knoxville, Tenn.

Mr. Theodore Heline of New York City.

Mrs. Adda J. Wilkes of Seattle, Wash.

Mrs. Mary Elizabeth Shaw of Santa Monica, Cal.

Mr. G. D. Jenssen of Los Angeles, Cal.

(Continued on page 222)

Sacramento, Calif.—1618 7th St.

Syracuse, N. Y.—318 Duane St.

Toronto, Canada.—24 Concord Ave. Care Mary Tambllyn.

Wiesbaden, Germany.—Frau Friederike Russ, Parkstr. 13.

Study Groups

Akron, O.—Burt G. Smith, 409 Metropolitan Bldg.

Amsterdam, Holland—Anna Vondelstraat 1.

Apeldoorn, Holland.—H. Scholte, Nieuwstraat 27.

Apeldoorn, Holland.—D. W. Schaftenaar—Van Vloten, Herderweg 12.

Atlanta, Ga.—216 Zahner Bldg., 1000 Peachtree St.

Battle Creek, Mich.—71 College St.

Boston, Mass.—Metaphysical Club, Room 220, 25 Huntington Ave.

Brandon, Man., Canada.—14 Imperial Apts.

Brookline, Mass.—Anna C. Hoyt, 17 Park Vale.

Butte, Mont.—Y. M. C. A. Third Floor.

Danzig-Oliva, Ger.—Roseng. 11, Frau Lucie van Salewski.

Darmstadt, Ger.—Magdalenenstr. 8, Herrn Joh. Streuber.

Detroit, Mich.—4813 N. Phillip St.

Dortmund, Ger.—Care Robert Weigt, Hoher Wall 28.

Dresden, A. 29, Ger.—Ockerwitzerstr. 65 b. Herrn K. Kopp.

Erie, Pa.—School Board Rm. Public Library.

Everett, Wash.—519-520 Commerce Bldg.

Freiburg, i. Bri., Ger.—Sautierstr. 42b. Frau Mueller.

Frankfurt, a. M. Ger.—Singsaal der Sachsenhauser Oberrealschule Holbeinstrasse, Sachsenhausen.

Gruna bei Goerlitz, Ger.—Rosenkreuzer Gemeinschaft, Herr Gerhard Gorges.

Hamburg, Ger.—Stiftstr. 15 part. Rosenkreuzer Gemeinschaft.

Hamilton, Ohio.—Lane Public Librarian.

Hanau-Kesselstadt, Ger.—Castellstr. 15, Herr Heinrich Heuser.

Havelock Town, Ceylon.—"Iona," Layard's Road. Care Mr. R. Hugh Pereira.

Hollywood, Calif.—5928 Hollywood Blvd.

Jamaica, B. W. I.—Anthony Lodge, Connelley Ave. S. E. Andrew.

Jamaica, L. I., N. Y.—9712 148th St.

Leipzig, N. 21, Ger.—Wilhelminenstr. 33, Frl. Hertha Fach.

Letchworth, Herts., Eng.—8 The Meads.

Loewenberg, i. Schl. Ger.—Greiffenbergerstr. 13, Herrn Hermann Klose.

Los Angeles, Calif.—112 and 120 Coulter Bldg., 213 South Broadway.

Rosicrucian Fellowship Centers Are Schools of Philosophy and Astrology

Your interest in these subjects and desire to study them will serve to admit you to the classes and lectures of all these Centers. Visit the one in your city.

You will be cordially welcomed and made to feel at home. The invisible bond of fellowship that exists between those who pursue occult studies is never felt so much or so strongly until as strangers in the course of their travels they first enter the portals of one of these Centers in some part of the world to find themselves welcomed with open arms.

STUDY GROUPS (Continued)

- Ludwigshafen, a. Rh., Ger.*—Hohenzollernstr. 65. Herrn Heinrich Sprenger.
Magdeburg, Ger.—Diesdorferstr. 66, Herrn M. Mueller.
Mannheim, Ger.—Staedtische Hochschule fuer Musik.
Mexico City, Mex.—Karl Sonn. Lopez 26. Restaurant Vegetariano.
Miami, Fla.—314 Realty Board Bldg. Write or phone Mrs. S. Caro, 1602 S. W. 11th St.
Newark, N. J.—9 Whittier Place.
New York City.—House Three Eleven, 311 West 80th St.
New York City.—Harlem Center, 321 W. 138th St.
Offenbach, a. M., Ger.—Humboldstr. 68, Herrn Gottlieb.
Oldham, England.—4 Fletcher St.
Omaha, Neb.—307 Patterson Blk.
Paris, (VII), France.—Mme. Penicaut, 218 Bd Sy Germain.
Philadelphia, Pa.—Arthur R. Eglit, 1204 Gimbel Bldg., 35 So. 9th St.
Portland, Maine.—156 Free St., Room 310.
Rheydt, Rhld., Ger.—Herr Theodor Wilhelm Teich, Wilhelm Straterstr. 43.
San Francisco, Calif.—1725 Washington St.
Santa Monica, Calif.—1133 Third St.
Seattle, Wash.—Capitol Hill Group, 1110 E. Harrison St.
Southport, Eng.—c/o Mrs. Annie Lees, Wynvill, Green Lane, Freshfield
St. Louis, Mo.—Carpenter Branch Library, 3309 So. Grand Ave.
Springfield, Mass.—Annie L. Morris, 108 Yale St.
Utica, N. Y.—Rm. 10, 115 Genesee St.
Wiesbaden, Ger.—Parkstr. 13. Frau Friederike Rusz.
Youngstown, Ohio.—111 Willis Ave.
Zurich, Switzerland.—Winterthurstr. 12, Herrn Ernst Zingg.

A new feature established by the By-laws adopted at this meeting is voting by proxy by the nonresident members. This gives representation to these members and enables them to take an active part in the direction of the affairs of the Fellowship.

At a special Board meeting held on Saturday, March 12th, several changes in the organization of the Fellowship were authorized, having in view greater efficiency in all the departments, cutting down unnecessary costs, eliminating unnecessary help, consolidation of certain departments, and a more definite and intensive promulgation of the Rosicrucian Philosophy. In spite of the economic depression of the past two years the Fellowship has been well supported by its members and students. Nevertheless the depression has affected us as it has affected everybody and everything else. Therefore it was necessary to establish the maximum of efficiency in the entire organization.

It was decided to combine the foreign language work under one head and send the monthly lessons to the various foreign countries in English, with an arrangement for them to be translated and distributed in those countries rather than going to the extra expense of having it done at Headquarters. By the consolidation of various other phases of the work and the rearrangement of some of the departments it was found possible to get along satisfactorily with fewer workers. All of this has been carried out under the provisions of a new charter, or articles of incorporation, from the state, and a new and up-to-date set of By-laws adopted on March 5th.

All departments of the Fellowship are in excellent condition. We have no debts, there is no mortgage on our property, we are beautifying our grounds, we are getting ready to put more lecturers in the field, and the Extension Department is planning a cam-

paign of publicity to reach a greater section of the country. All these hopeful improvements reflect the confidence which the members and student body have in the integrity and importance of the Rosicrucian Movement in this critical period of the world's history. The Rosicrucians in reality have the panacea for the world's woe. It is embodied in the Rosicrucian Philosophy, and thanks to the support which we are receiving this is going out strong.

Easter Services at Mt. Ecclesia

An Easter program has been arranged for Sunday, March 27th, consisting of a Sunrise Service at the Cross, an 11 o'clock Service in the Chapel, and the usual Sunday Evening Service. Details of this program have not yet been worked out. We know, however, that Mr. Andrew C. Lohr, one of the trustees of the Fellowship, Mrs. Corinne Dunklee of Los Angeles, and Mr. William Arbert of San Diego will be present and give addresses. All our friends and students within reach of Mt. Ecclesia are cordially invited to be present and take part in any or all of the services.

Symbology of the New Cover Design

Lack of time last month prevented us from describing the symbology of our new cover design, hence we will supply it here.

The symbols include the lamp and the flaming heart, representing respectively the head and the heart path of development. In addition we have the artist's palette. These three symbols together represent the union of Science, Religion, and Art. The design also contains the keystone, which symbolizes the bridging of the gap between the Pituitary Body and the Pineal Gland by the spinal spirit fire, which gives the aspirant conscious contact with the invisible Spiritual Worlds.

We have used a cerulean blue for the tinting of the cover this month, whereas last month we used a transparent green, as some would say, "In honor of the 17th of Ireland." Each month we expect to use a different tint, which will introduce an interesting variety.

We are very much indebted to our good friend, Mr. Frederic Bustamante of Brooklyn, New York, for his kindness in making this design for us, and we feel that it is going to be a big factor in calling the attention of the public to our magazine, and thus expanding its circulation.

ROSICRUCIAN BOOKS

∞

On the Philosophy

The Rosicrucian Cosmo-Conception ..	\$2.00
Paper bound copies75
Paper bound in lots of four	2.00
The Rosicrucian Mysteries	1.50
The Web of Destiny	2.00
Mysteries of the Great Operas	2.00
Ancient and Modern Initiation	1.50
Gleanings of a Mystic	2.00
Letters to Students	2.00
Teachings of an Initiate	2.00
Steps to Self-Mastery	2.00
Mystical Interpretation of Christmas ..	.75
Rosicrucian Philosophy in Questions and Answers	2.00
Freemasonry and Catholicism	1.00
FOR ASTROLOGY BOOKS SEE INSIDE BACK COVER	

Rosicrucian Books in Foreign Languages:

Spanish, German, French, Italian, and Dutch. Catalogue with price list on request.

NOTE:—This Magazine and all Rosicrucian publications on sale at the Local Centers of the Fellowship, leading bookstores, and news stands.

If unable to obtain them from local agencies write to us direct. Discount given to dealers.

ABOVE PRICES INCLUDE POSTAGE
THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

ROSICRUCIAN FELLOWSHIP NEW STYLE EPHEMERIS

FOR 1933

CONTAINING

AN INNOVATION---Tables of Daily Aspects

WITH DIRECTIONS FOR READING WITHOUT MATHEMATICAL CALCULATION.

*Showing How You Will Be Affected by the Planets Every
Day in the Year.*

We are today presenting to astrological students a better, more complete Ephemeris than ever before. Large type and special arrangement of Tables make our 1933 Ephemeris EASY TO READ.

FEATURES INCLUDE:

Latitudes, Longitudes, and Declinations of Planets.

Eclipse Data and Anniversaries.

New and Full Moons.

All Ready to Mail--No Waiting
25 Cents



The Rosicrucian Fellowship,

OCEANSIDE, CALIFORNIA.

Contents

What We Are Trying to Accomplish	170	The Children of Aries, 1932	200
CURRENT TOPICS—		Astrological Readings for Subscribers' Children	201
Humanity's Moral Slump, and Hard Times	171	QUESTIONS AND ANSWERS—	
The Mystery of Easter	Amy C. Kurt 173	The Effect of Regeneration on the Lower Vehicles	205
From Fundamentalism to Modernism	Elizabeth A. Boswell 176	Suffering of Animals	205
Karma (poem)	Felicia B. Clem 179	Conscious Overcoming of Temptation	206
New Styles in Atoms	Oliver L. Reiser, Ph. D. 180	The Divining Rod	206
Neglecting the Power of Thought	Samuel Taylor 185	DIET AND HEALTH—	
Mythology and the Bible	Corinne S. Dunklee 189	The Source of Good	
The One Sweet Face	Robert Bryan Harrison 190	Vegetarian Menus and Recipes	212
The Call (poem)	Beatrice I'Anson 192	HEALING—	
MAX HEINDEL'S PAGE—		A White Rose	213
Hindu Breathing Exercises	193	Healing Dates	213
The Soul and the Soul Body	194	Patients' Letters	213
ROSICRUCIAN NEWS REVIEW—		CHILDREN'S DEPARTMENT—	
Communism in China	195	Growing Better	Grace L. Spencer 214
Ultra-Violet Rays from the Stars	195	Giving Happiness (poem)	215
Where Is the Soul?	196	THE PARENTS' FORUM—	
That Bit of God	196	By Elois Jenssen	216
ASTROLOGY—		ABC OF ROSICRUCIAN PHILOS.	217
Research Work in Astrology		CENTER NEWS—	
(Concluded)	R. A. Utley 197	News Items	218
		Rosicrucian Field Lecturers	220
		New Trustees and Changes in Organization of the Fellowship	221