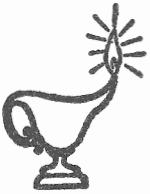


THE ROSIKRUICIAN FELLOWSHIP MAGAZINE

RAYS FROM THE ROSE CROSS



FEATURES

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Appraising Present-day
Trends

Pathway to the Divine

Did Ape Descend from
Man?

The Value of Raw Foods

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The Rosicrucian Fellowship Magazine

Rays from the Rose Cross

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The Rosicrucians and Their Work

THE ROSICRUCIANS constitute a Brotherhood that is devoted to the unfoldment of the faculties in man, an exploration of the deeper laws of Nature, and the establishment of a Christian Fellowship upon Earth.

THE ROSICRUCIANS constitute a Secret Order, but they work exoterically through individuals and groups. The Rosicrucian Fellowship is such an organization. It is designed to make the Western Wisdom Teaching available to all who seek logical, scientific answers to the mysteries of life and being.

THE ROSICRUCIANS work specifically with the people of the Western World, and their methods of spiritual unfoldment are designed especially to meet the intellectual and religious needs of these people.

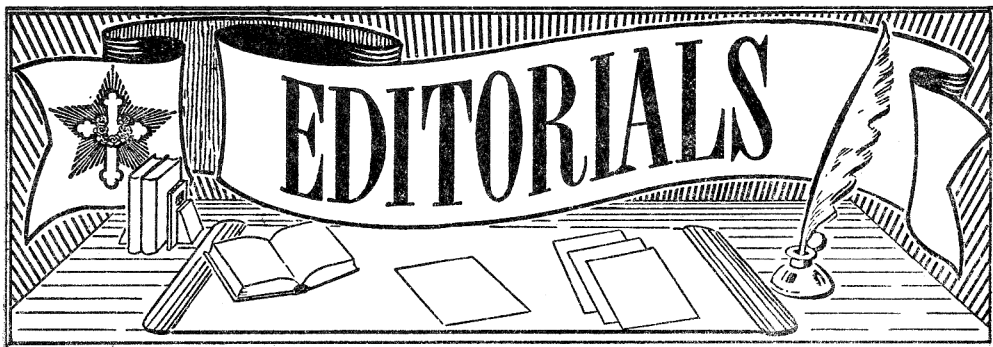
THE ROSICRUCIAN SCHOOL aims to emancipate the individual from dependence on externals and to achieve instead a satisfying reliance on the God within.

THE BROTHERS OF THE CROSS labor to bring about a balanced development between the head and the heart — reason and intuition. They work to re-establish the unity of the three fields of human endeavor and expression: Art, Religion, and Science.

THE ROSICRUCIAN ORDER was founded in the fourteenth century by Christian Rosenkreuz, a messenger of the Great White Lodge of Divine Hierarchs who guide humanity upon the path of evolution.

THE ROSICRUCIAN BROTHERHOOD is one of the world's seven Lesser Mystery Schools. Its twelve Brothers, together with its thirteenth member, the Leader, have no material organization, so that their work is unknown to all except the initiated.

THE ROSICRUCIAN FELLOWSHIP is a school existing for the purpose of informing inquirers and instructing pupils in the necessary preparatory work that leads ultimately to the Mount of Illumination.



Appraising Present-day Trends

IT is always a healthy sign, at any time, when a person decides to make a thorough appraisal of his ideals, of his standards of conduct, of his conception of what is "right" and what is "wrong." During a time of transition from one age with its accepted ideals to another with higher ones, it is particularly valuable. Indeed, it is essential if one is to progress on the spiral ladder of evolution.

In the midst of all the various streams of thoughts and emotions, ideologies and technological accomplishments, and constantly changing conditions and practices, each individual must decide for himself which of the old ideals are to be retained, which of them are to be discarded, and which of the new ones are worthy of being accepted and used as a leaven for the new consciousness. This applies not only to each individual but also to communities and nations.

It seems only too apparent at the present time that the world is deeply enmeshed in the confusion of passing from the Piscean Age into the Aquarian Age, and that there is a pressing need for an assessment of the values of some of the lines of thought and conduct now being considered and accepted by many. Some will take us forward, others will halt our progress and eventually carry us backward. Which ones are we going to choose?

In making an appraisal of the value of anything, be it a material object, or a moral or spiritual concept, we need a basic criterion with which to make a comparison. There must be an accepted standard — in the present case a "way of life" — which has already, to some extent, at least, proved to be satisfying and productive of human upliftment.

What is the "code of ethics" to be used for comparison in assessing the values of present-day trends of thought and action among the Western peoples? Not only the orthodox Christian, but also the student of esoteric Christianity, believes that the basic teachings for the moral and spiritual guidance of the Western World are to be found in the Christian Bible. The Western Wisdom Teachings, given especially for the Western peoples by those illumined Adepts whom we speak of as the Brothers of the Rose Cross, aver that "the Bible was given to the Western World by the Recording Angels, who give to each and all exactly what they need for their development." Therefore, regardless of what some of the ultra-intellectual materialists may teach, the Ten Commandments, given

thousands of years ago to help man gain control of his desire nature, remain the fundamental tenets for the moral and spiritual guidance of the Western peoples. Higher ideals were given by Christ Jesus in His incomparable Sermon on the Mount and other teachings of the Gospels, but they can be accepted and practiced only after one has mastered the desire nature to some extent by having learned obedience to the basic Ten Commandments.

In examining some of our present-day attitudes and habitual activities and comparing them with the ethical precepts taught in the Bible, even the casual viewer can but conclude that there is a large segment of the Western peoples who have not yet thoroughly activated their consciousness with some of the vital fundamental teachings.

The most all-pervasive dangerous trend existing today is that of materialism, from which numerous other evils grow. The world has been deluded by its acceptance of materialistic science and the wonders it has produced. The consciousness of humanity has been too thoroughly imbued with the worship of material accomplishment, the desire to acquire material things and gadgets of all kinds, especially those which provide ease and comfort of living. This can result, and already has to an alarming extent, in loss of integrity and degeneration of character. The dangers of materialism can never be emphasized too much. As stated succinctly in *The Rosicrucian Cosmo-Conception*:

“In the materialistic mind lies the greatest danger of losing touch with the spirit and becoming an outcast . . . The trained clairvoyant can see how narrowly humanity has escaped disasters of a nature so devastating that continents would have been swept into the sea.”

Actually, out of the selfish, materialistic attitude, with its disregard for the spiritual nature of man and the universe, have come most of the undesirable patterns of thought and action prevalent today: lust and rivalry for power, tremendous expenditures for military equipment, disregard for the sanctity of life, dishonesty, crime, and numerous others. They are all too prevalent to need specific examples mentioned here. That they are contrary to the teachings of the Bible, and therefore contrary to man's evolutionary progress, goes without saying.

We observe our social structure being permeated with the insidious idea of “permissiveness,” a loosening of all legitimate outer control, which simply means the breakdown of all moral sense and responsibility. As occult students, our hearts quail at the thought of the dreadful human suffering to come in future lives (if not in the present one) from the prevailing lack of real understanding and control of the divine creative force in man. The terrible destruction of ancient Lemuria by fire, and of the less ancient Atlantis by volcanoes and floods, serve as graphic examples of the horrible results of widespread misuse of the creative power of the Holy Spirit Aspect, the third Aspect of the Trinity.

It is surely bad enough when so many people act callously toward the ideals of truthfulness, honesty, sincerity, and “reverence for life”, but it is even worse when a human being allows himself to become the victim of the evil forces which work through his lower desires and degrades himself (a spark of the Divine) by wallowing in the mire of sense gratification by means of intoxicating liquors, hallucinogenic drugs, and misuse of sex.

In a recent book, *Microbes and Morals: The Strange Story of Venereal Disease*, by Theodor Rosebury, which was reviewed in the October 4, 1971,

issue of *Newsweek* by Arthur Cooper, it is stated that "in recent years venereal disease, which was thought to be effectively controlled, has come to be spoken of in 'epidemic proportions.'" The reviewer goes on to state that: "Rosebury believes VD's origins very likely will never be known," and that "no final cure is possible, he insists, until we have divorced the VD problem from the traces of original sin which still cling to our approach to it."

From the occult viewpoint it is fortunate that "the traces of original sin still cling to our approach to" venereal diseases, for it is only by a true understanding of "original sin" that a "final cure" can be effected. The Western Wisdom Teachings give a sensible, logical explanation of this vital matter, telling how the Lucifer Spirits ("fallen" Angels who needed to use man's physical brain for expression and gaining knowledge) "enlightened humanity regarding their powers of generating a body at any time Since then the generative function has been exercised unrestrictedly by the ignorant human race When the creative power is used for sense gratification, whether in solitary or associated vice, with or without legal marriage, that is the sin (against the Holy Ghost or creative energy in Nature) which cannot be forgiven; it must be expiated."

This expiation comes only through suffering in debilitated bodies, life after life, until the Ego learns that chastity and purity must replace uncontrolled desires and licentiousness. Those who have suffered enough to wish to change their ways, or who use their will in controlling desire, begin to sublimate the creative power by means of using the mentality and feelings to create on a higher plane: writing, composing music, painting, inventing, etc. The more one turns to spiritual thought the less inclined he is to use his power for sense-gratification.

The sex-pervert, or sex-maniac, is a proof of the correctness of the contention of occultists that one part of the sex-force builds the brain. He becomes an idiot because of drawing and sending out, not only the part which is normally to be used through the sex organ, but also some of the force which should build up the brain for producing thought.

Fortunately, there are some trends at the present time which are pointing in the right direction. There is, as always, the presence of constructive forces along with the destructive, and people who are choosing to respond to them and shape their lives accordingly are definite factors in helping humanity to extricate itself from the degenerating influences ever active.

One of the most noticeable desirable trends, and one directly in accord with the Teachings of Christ, is that of helpfulness to others. Surely, there have never been so many *servers* in our world before! A constantly increasing number of individuals and groups are giving freely of their time and means to improve the conditions of the impoverished, the ignorant, the physically and mentally handicapped, and even the lonely, as there are today. The increasing number of younger people using their energies to make life more livable for the less fortunate is especially encouraging.

Another constructive trend is the spirit of unity which seems to be growing among the churches, as people gradually lower the bars of creed and race. The nature of Christianity itself is changing, as the more universal aspect of the Christ Principle tends to take hold. The study of esoteric Christianity, or the deeper side of Christ's teaching, is also increasing, broadening the vision and consciousness.

(Continued on page 93)

THE Mystic ... LIGHT

Pathway to the Divine

A TALK GIVEN IN OUR CHAPEL BY E. W.

HOLY scriptures speak with candor to those who have accepted the challenge of the higher life; and they reveal how God, by His grace, is calling us to effect His will. We are being encouraged to apply in our own lives the greatest principle of all: *only as we serve our fellow man are we in the service of the Christ.* Furthermore, this principle of service to the Christ is in essence a catalyst, making it possible in due time to manifest our own God-given potentials.

In No. 7 of Max Heindel's *Letters to Students*, he points out how at the time of Christ Jesus the Gospel of Love to our neighbor and forgiveness toward those who trespass against us became the new teaching — a teaching that will in time supplant the rampant egoism of today. When Christ "went under the waters of Baptism, He there received the Universal Spirit . . . Thus He became filled with love, and therefore *naturally* radiated that quality, as naturally as a stove filled with burning coal radiates heat. We may preach to the stove that its duty is to heat, but until we fill it with fuel, it will remain cold. Likewise, we may preach to humanity that we ought to be brothers and love one another, but until we put ourselves "in tune with the *Infinite*, we can no more love our neighbor than the empty stove can heat. As Paul says, 'Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal.'

Apparently we cannot be reminded too often that we should not love in word, or in tongue, but *in deed and in truth.* Truly, Love never faileth!

The biblical account of the Tabernacle in the Wilderness reveals how man has developed a life pattern of egoism which is foreign to the great Divine Plan of our Creator. As a consequence, when the people entered the Outer Court, they were first confronted with the Brazen Altar upon which the animals were sacrificed. Let us keep in mind how the sacrificial animals were a symbol of undisciplined desires, passions, and appetites. They represented the products of our own lower natures (from the union of the desire body and the mind). Furthermore, as the sacrifice must take place on the Brazen Altar (brass is an alloy of copper and zinc, also made by man) it becomes abundantly clear how we must re-pent of our own past un-godly acts and set out on a new course — a new life pattern that is Christ or Divine Love oriented.

Gaskell's *Dictionary of All Scriptures and Myths* defines the sacrifice of animals as "the transmutation of lower qualities (animals, etc.,) into higher qualities, as taught in all scriptures. The qualities are reborn on a higher plane of existence."

Actually, we see symbolized in the Brazen Altar the results of a life of *egoism*. It appears to be in keeping with the Holy Scriptures, that we are to be engrossed with these sacrifices until at long last we

come to the realization of the absolute futility of such acts. At that moment, when we can honestly make this decision, and begin to live the life of true altruism (impersonal love), we will begin a new life-experience culminating at the "throne" of almighty God! This is a distinct possibility as outlined in Revelation 3:21. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Egoism is the doctrine that individual self-interest is the valid end of all conscious action — and isn't that the cause of most of our troubles?

"Though I speak with the tongues of men" — though I have the mastery of all languages of men with the power and knowledge implied — in the sight of the great God of Love, the great Christ Spirit, I am but sounding brass, polished perhaps, but with a hollow ring and a false light of reflection. The self-interest of egoism will not supply me with an inner light of my own, to light the way for the faltering footsteps of others. Truthfully, there will be insufficient light to guide my own footsteps.

The people were allowed in the Outer Court to experience justification by the atonement of their sins. Expressed another way, the first step on the Path frees the individual from the guilt or blame for his past sins. Consequently, he has experienced justification.

Altruism is the regard for and devotion to the interests of others. The true love of altruism to which we must strive to respond is, as stated in the *Cosmo-Conception*: "that only which is of the soul and embraces all beings high and low, increasing in proportion to the needs of the recipient."

As we learn to respond to altruism and love, we are allowed into the East Room where consecration and devotion to high ideals of brotherhood are practiced. We plainly see how activities there are based on service *freely given* to our fellow man.

By the performance of the necessary consecration and devotion to others, it be-

comes possible to detect the pleasant aroma of burning incense — which signifies the *essence* of our good deeds. The aroma is seen to be drifting up to God for His approval, and we readily understand the rewards of altruism as a way of life.

Our reference to the Tabernacle in the Wilderness need not be an isolated example. As we search the Holy Scriptures, frequent reference to a life of altruism may be found. For example:

Love overcometh all sins.—Prov. 10:12.

Love worketh no ill.—Romans 13:10.

The fruit of the spirit is love.—Gal.5:22.

Let brotherly love continue.—Hebrews 13:1.

Love is of God.—I John 4:8.

God is love.—I John 4:10.

Thou shalt love thy neighbor.—Mark 12:36.

They shall prosper that love thee. — Psalm 122:6.

As students of The Rosicrucian Fellowship Teachings we say: Love can never conflict with God's purposes.

We should at all times manifest love for our neighbors.

Love is a creative soul force.

Love is divine.

Love is the supreme commandment.

Love will keynote the coming Age.

Esoteric Masonry reveals a similar message. As the candidate "passes" the degrees, he is indoctrinated with the ideal of love and service to his fellow man. When he has at last mastered these goals he becomes the Master Mason, with the resulting new life and freedoms. The Master Mason has at last discovered the purpose of one of the important (symbolic) tools of Masonry: the trowel. A statement from *Duncan's Masonic Monitor* develops this idea further: "The trowel is an instrument made use of by operative Masons to spread the cement which unites a building into one common mass; but we as free and accepted Masons are taught to make use of it for the more noble and glorious purpose of spreading the cement of brotherly love and affection; that cement which unites us into one sacred band, or society of friends and brothers, among

whom no contention should ever exist....”

Again, we learn how all the great things we might do are done in vain — unless they are done in love. It is love that becomes the *bond* that holds *our* building (or temple) together.

Perhaps the most difficult test of all is how we react to the actions of our enemy. We must realize that *he* cannot tear down *our* structure or cause it *not* to be cemented together. That possibility lies only within ourselves.

John tells us that “God is love; and he that dwelleth in love dwelleth in God; and God in him.” In another place we are told that God is light. It becomes obvious that if God is love and God is light, then love and light are similar, or at least very closely related. Expressed in other terms, things that are equal to the same thing are also equal to each other. If we can accept this mathematical theorem, we may make a further relevant statement: love is light, or light is love.

Conversely, if there is no love to be found in the heart, then there is no light there. The path, the way, is dark indeed. If there is enlightenment, *there will have to be love.*

We learn in the Western Wisdom Teachings how in the East Room of the Tabernacle the candidate depends upon the external light from the golden candlestick to light his way. As we serve and labor in God’s vineyard, we learn to manifest God’s love in our hearts. Since love is light, we are in effect lighting the *lamps* within our own beings. Remember — *God is Light!*

The symbolism of the West Room, or Holy of Holies, being of such design that it is completely dark within, is that we may view the interior of this room (the head) only as we develop our own light within. Light, being of a measurable frequency, discloses to us how love should also have a discernible corresponding frequency. The message has become obvious: extremely high frequency generated by altruistic living. We realize how love will flood the temple of our own inner na-

tures with light. Only then may we expect to “sit with Christ on His throne” — as promised in Revelation.

Radio stations transmit their programs over a high frequency carrier wave. My radio will not receive one of the thousands of these waves that bombard it from all directions until it can maintain a frequency in its own circuits of exactly the same number of cycles as the station frequency I choose to receive. When both frequencies are in step or have the same frequency, a new phenomenon, called resonance, takes place. When the two frequencies are in resonance they are so strongly locked together that the volume of the reception is greatly strengthened. Signals of other frequencies cause oscillations of conflicting frequencies and they die away.

Isn’t this exactly the pattern we are to follow? Only by raising our own frequency by love to that of the Christ will we ever be able to tune in to the higher vibrations of Him who sits on His “throne.”

Recorded in Isaiah is this statement: “I saw the Lord, sitting upon a throne, high and lifted up and his train filled the temple.” Others could not see because they lacked sufficient light *within* — the proper frequency response.

The Golden Wedding Garment, that etheric vehicle we must all have to be able to function in the coming New Galilee, contains the golden light of the Christ Spirit. We further contemplate how gold or yellow emits one of the highest vibrations of any color. Furthermore, the creation of objects of form by sound vibration is well known to all of us. We must respectfully acknowledge how there is no way — absolutely *no* way — to construct the Golden Wedding Garment but by living the life of altruistic service to our fellow man. In essence, the light manifested by a life of service becomes the vehicle containing the necessary vibration (i.e. form) to construct the cherished Wedding Garment. Any other frequency — would build a structure of unstable characteristics.

Christ instructs us through His apostle,
(Continued on page 61)

Understanding

CATHERINE ROBERTS

"**L**OVE" and "judge not." Surely, these are two of the most important commandments. Frequently they are the most difficult to keep. How often we have prayed. "Father, I leave You to love this person until I can." When we feel this way we are lacking an important ingredient — understanding.

Sometimes we wonder if God really means us to love *everyone*. Or we rationalize our loving by portioning out different amounts and grades. And isn't this also a form of judging?

Then one day we are given new insights, our understanding is opened. In the light of our new knowledge we suddenly see why one has behaved in a certain way. We still disapprove of the behavior, but because now we see it in an entirely new light, we are able to look at this one with true love and compassion.

The loud and boisterous one who monopolizes the conversation is revealed in an unguarded moment as actually quite insecure. The facade has been cracked and a pitiful, lonely person peers through. Or the one who seems hard, cold, and self-sufficient is discovered to be warm hearted, much in need of friends, and hiding feelings of inferiority behind the granite exterior. How quickly our censorship changes to compassion when we realize the truth of the situation.

And now another realization dawns. This is why God loves everyone, equally no matter what the estimate of individual worth may be. The complete picture is visible to Him at all times. The secrets of the heart which the world cannot know, are known and understood by Him.

We correct the mistake of a child, showing our disapproval for wrong behavior, but we do not stop loving the child. Instead we guide and correct, helping him to grow into an upright, responsible adult, loving him all the while and taking joy

in his growth and successes. So with our heavenly Father. We are allowed to reap the results of our infractions of the rules. Experience is still highly rated as a teacher. But need we feel that these consequences mean we are cast out of the Father's house?

As a human parent continues to love the child, so does our heavenly Father continue to love us as we struggle to bring forth His likeness in ourselves. In His wisdom and understanding He says "love one another." He sees beyond the things which we see, to the child of His creation. He understands our potential and knows what we are growing into. He knows, too, that if we could refrain from judging our brother and love him wholeheartedly, we would help bring that potential into manifestation.

We who say we want to serve God — is there a better way to do it than by loving his other children? As a plant responds to the Sun, so do we respond to love. In its warmth and light we grow and bloom. In a coldly critical and judgmental atmosphere our growth is stunted and retarded. When we are the ones who are guilty of being cold and judgmental our growth is even more drastically curtailed.

Compassionately, our Father knows this, and would save us from ourselves if we would but listen. He loves us so much that He allows us to take the consequences of our misbehavior until we finally learn our lesson.

Until we are able to see another with opened eyes, in full understanding, our most loving Father has told us the best possible way to behave; the way that will most fully help our brother and ourselves, while serving God and helping to bring His kingdom on Earth. "Love" and "judge not."

Keynote of the Western Wisdom Teachings

A LECTURE GIVEN IN OUR CHAPEL BY EVELYN HOLZAPFEL

THE value of any particular teaching depends upon its power to make men better here and now; to make them kind and considerate at home, conscientious in business, loyal to friends, forgiving to enemies; and any teaching which is easily applied and will accomplish such results, needs no further recommendation. But where shall we look for such a teaching?

In the *Rosicrucian Cosmo-Conception* we have a monumental cosmogony, describing world periods, revolutions, epochs, and races. Will that study make men kinder? Surely not! Or if we describe the cyclic journey of the Spirit through Purgatory and heaven, will that make men more moral? It will not, necessarily, at least not until we have convinced them that under the Law of Consequence we are subject to rebirth, and reap as we sow. Therefore such knowledge is of minor import.

What then is left of the Fellowship Teachings? The greatest teaching of all, and the most practical — one that will arouse no antagonism in any devotee of any religion, or even in an agnostic, for it need not be labeled religious. It will produce most beneficent results from the day it is applied, and affect future lives also, regardless of whether the man who practices it ever hears the name Rosicrucian or learns more of the Fellowship Teachings.

If you really want to work in God's vineyard, the world, don't isolate yourself. Abstract study may be good part of the time, but it is essential to go out in the world and win the confidence of people in church, club, or shop. If you set a good example, they will inquire the secret, and you will have the privilege of telling them *the secret of soul growth*. You may say something like this: Every night I review the happenings of the day *in reverse order*. I try to judge myself impar-

tially. I blame where blame is due, repent, and resolve to reform. I praise myself if praise is merited, and determine to do better next day. I fail often to keep my good resolutions, but I *keep on trying*, and little by little I succeed.

It may be well to explain that by reviewing events in reverse order they are more firmly implanted in the memory, but further elucidation should be avoided until you are certain your friend is seeking a solution to the problem of life.

Has this helped you to guess the secret of the Fellowship teachings? It, first of all, rests with us that *we live the life and be examples of the Philosophy*.

In our eagerness to adjust the new way of life to the old, we can avoid much contention in the family by striving not to make them over, but trying to make ourselves over. We must change *our* lives so that others will see for themselves that it is a better way of life. In the 91st Psalm we read: "Because thou hast made the Lord — which is thy refuge — even the most high, thy habitation, there shall no evil befall thee . . . thou shalt tread upon the lion and adder, the young lion and the dragon shalt thou trample under foot because he hath set His love upon me, therefore will I deliver him; I will set him on high because he hath known my name. He shall call upon me and I will answer him. I will be with him in trouble, I will deliver him and honor him." Here we have the promise of God's help in our striving to do good.

If we cannot put our philosophical ideals into practice of every day living, then they are of no use to us and we might as well abandon them. They are high ideals, to be sure, but not too high if we are sincere. Though we fail one day, we may succeed the next. Max Heindel tells us that the only failure is in ceasing to try. St. Paul says: "I die daily." By this he meant the lower nature. John said:

“He must increase, I must decrease.” (3:30). In other words, the Spirit of Christ within us must increase in light and power and our egoism must decrease. Paul said: “Pray without ceasing.” A student of the Hebraic mysteries, he experienced the trials and tribulations of the candidate on his way toward initiation. His advice is well worth heeding. It is a long and hard way that can require many lives before reaching the ultimate goal. Yet we must eventually tread the path, so why not now? Why put it off for future lives? The tests become more difficult with time. Besides, whether we will it or not, these tests confront us and we must solve them. So let us do it consciously, knowingly, and for a glorious purpose.

The starting point should be the control of our thoughts and feelings, then the overcoming of every facet of our lower nature.

Max Heindel tells us it is very dangerous for the student to criticize, however kindly it may be meant. This is because most of us are not sufficiently developed to accept criticism in a kindly spirit and benefit thereby, and when the person resents it, the very cosmos is disturbed and we enter into its resulting karma. Because we do not drink intoxicating liquor, smoke, or wear furs and feathers, we must not display the “holier than thou” attitude. It can creep in, in spite of ourselves, so we need to be ever on guard to avoid such an attitude.

Among the faults that retard us most upon the Path of Attainment, two of the most serious ones are *over anxiety to accomplish* and *fear or worry* in daily life. When we are too anxious, constantly ruminating over faults and feverishly anxious to eradicate them, when we are ever intent upon our own selves to see if we are growing, then we are, in point of fact, doing exactly as the little boy who has planted a seed and daily scratches the soil to see if the seed is growing into a plant. We know that by his ill-advised anxiety the boy frustrates the very object he wishes to attain; and when we are constantly putting ourselves in the limelight and ever

critically reviewing our short-comings, we are also defeating the end we wish to serve and deferring the consummation of our hopes.

The evening exercise of Retrospection gives us the necessary scope for criticism. To keep chiding ourselves throughout the day has the same effect as if someone else were “picking” at us all the time. A far more effective way of eradicating flaws from our character is to school ourselves day by day in practicing the opposite virtue. If we have a habit of fault-finding in regard to others, let us try, no matter how difficult the task may seem, to find excuses for what we consider faults, and to look for others’ good points; let us try to give praise instead of blame, and we shall find a wonderful change in those toward whom we alter our attitude. It is only natural that when we see the good in them, they should try to do better; also there can be no question that their thoughts of gratitude and appreciation will help us and they will be more prone to take stock in our professions of religion when it spreads sunshine in home, shop, or office than if we are wrapped in meditation upon *self*, and frown at all who dare to disturb our lofty (?) spiritual thoughts.

As Paul says: “Love suffereth long and is kind;” the genuine article is concerned with the welfare of others and not centered upon the development of ourselves. Another obstacle to attainment is *fear*, and it is strange how far-reaching are the effects of fear. The Rosicrucian Philosophy says very little about elementals because such information is apt to have a demoralizing influence upon the Western mind. These elementals are mentioned in the Bible as devils, and it is not a fable that such demons exist and take possession of men under certain conditions. However, they may be exorcised.

Most people spend a large proportion of their time in worrying over the little affairs of life. How shall they obtain food, clothing, shelter? How prepare for old age, and even for the children they leave behind? They save and scrimp even when they have plenty, always looking for a

“rainy day,” instead of trusting in child-like faith to the Father in heaven.

Christ exhorted us to be unconcerned about these things, for He knew the effect of fear and worry in retarding progress. We make a great mistake when we deny ourselves or our families the reasonable comforts of life because we think we cannot afford them. When we do our duty and faithfully work from day to day, we are planning sufficiently for the morrow, and may depend upon *that* to take care of itself. We shall understand this better when we look at the effect of fear from the standpoint of the spiritual world, and see how our thoughts are ensouled by elementals of a similar nature. Cultivate a carefree attitude, and trust in your Father in heaven for all things.

Max Heindel tells us : “I speak from experience when I advocate ‘living by faith’ for I have worked hard and keep on strenuously from day to day, but my life is a joy that is never marred by thought of care for material things or the wherewithal to carry on the Work. In the years that have gone by since I commenced to live by faith, my resources have been far more ample than in the days when I used to worry. It is a law of Nature that our very attitude of faith is bound to bring to us whatever we require. Therefore, ask and ye shall receive, but don’t forget to work while you ask. Let us commence at the very outset to cultivate courage, so that when we are loosed from the cross, we may not be tied by fear.

Another characteristic most common to the majority of people in the West is *impatience*. They want quick results in all departments of life; safety is sacrificed for speed, and much suffering is the consequence. Even where spiritual growth and spiritual powers are the goal, this speed mania is apparent.

Max Heindel tells us that letters were received at Headquarters in which the writer said: “I am interested in your teaching and want first-hand knowledge right away; please send it as quickly as possible.” He continues: “They do not ask to have it sent by speedy train or wire,

but the underlying tone indicates that were it possible they would like to have it forwarded that way. Of course they have no conception of the danger connected with forced development.

“This impatience has led not a few to seek self-styled ‘Masters’ who promise quick results in development which they felt was too slow in forthcoming by our methods, although they had tried only a few months. It would be but natural to expect that the advanced western method of the Rosicrucians, applied to the most progressive people in the West, would give the best results.”

If an alert person were asked for an outstanding sign of our times, he would no doubt reply: *confusion*. In the intense confusion of today, the forces of darkness are finding fertile fields for their activities. They lead unsuspecting people deeper into chaos, into hopelessness, or stir up resentment against personal and social destiny. In such moods individuals may indulge in melancholia and self-pity, run rampant in search of power, give vent to dissatisfaction over personal frustrations, fall into spiritual dullness, or even commit suicide.

Today it is imperative that man strive toward wakefulness and practice self-observation of his feelings, thoughts, and actions in the light of the Presence of Christ. If we do not become aware of temptations, they will ensnare us until we are slaves, and because we are students of spiritual teachings is no guarantee of protection. Occult knowledge not only tells us the way but makes us more responsible for our deeds and feelings. The practice of self-examination in the light of Christ’s life (St. Luke 9 to the end) where we can closely observe all the pictures and contrast ourselves, can help us to become more aware of our habitual selfishness and spiritual dullness. It can stir us to some serious repentance without making too high resolutions. If we conscientiously examine our moral life, we are impelled to muster the will power which can reach out and lay hold of the Christ substance ever available. We have to prepare the way to this Cross. Christ

bore His cross and the cross of mankind, but also each one must carry the Cross of his own destiny in Christ's name. This will be his "way out," from level to level, each advancing step on the Way.

Every small attempt to overcome lethargy and sleepiness is blessed, even though we may not be aware of it. It is true that the hours are long and often difficult in the "garden of the soul," but we must remember that the Higher Ones took millenniums to bring about growth in man, who has fallen and cannot be restored without effort. The yoke we carry is also borne by Christ, our Elder Brother and in whom we have complete confidence.

Paul tells us in Ephesians 3:11-14, "According to the eternal purpose which he purposed in Christ Jesus our Lord, in whom we have boldness and access with confidence by the faith of him. Wherefore I desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ."

We must, like Paul, learn to love our destiny, have confidence in our life as we find it, and rejoice in Christ. Above all, we must be grateful for our spiritual knowledge, knowing that, as Christ Jesus said, "No one cometh unto me except my Father calleth him." To think that we have been chosen by the Father! Think of it, by the Father, Himself! This in itself should give us sufficient confidence to enable us to drop all barriers that separate us from the conscious realization of the Christ *within*. Continuing to "pray without ceasing" and to do good "greedily with both hands", we will surely hasten the time of our release from our cross (of matter) and be able to give the glad cry, *Consummatum est* (it is finished).

* * *

PATHWAY TO THE DIVINE

(Continued from page 57)

Matthew, how He has brought the "New Teaching of Love" into the world. Reference is made to the account of the

"new wine in old bottles." A lesser known translation records this event as follows:

"Then said the Pharisees unto him, why will ye not receive us with our baptism, seeing we keep the whole law?"

"But Jesus said unto them, ye keep not the law. If ye had kept the law, ye would have received me, for I am he who gave the law.

"I receive not you with your baptism, because it profiteth you nothing.

"For when that which is new is come (Christ's teaching on love) the old is ready to be put away.

"For no man putteth a piece of new cloth on an old garment; for that which is put in to fill it up, taketh from the garment, and the rent is made worse.

"Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out and the bottles perish; but they put new wine into new bottles, and both are preserved."

The foregoing account identifies the new teaching of love that was being brought into the world to succeed the law of form (not to do away with it). Those who are able to raise themselves to the new higher vibrations of love, and partake of this new wine or teaching, must make of themselves new persons. Obviously, this new wine could not be kept in the old containers or *old consciousness*.

We are being told how the new bottles (higher consciousness with the resulting higher vibrations) are necessary to contain the power of these advanced teachings. The old consciousness is incapable of understanding or containment. Consequently, new wine would destroy the old bottles.

We must graduate from the old Jehovistic regime into the newer regime of love. When this has been accomplished we will have become new men in Christ and will be in possession of the cherished *Golden Wedding Garment*.



MAX HEINDEL'S MESSAGE

Taken from His Writings

THE WEB OF DESTINY

SECOND INSTALLMENT

Spiritual Research



(Continued)

IT is the desire body which is responsible for all our actions, good, bad, or indifferent, and the oriental philosophers have therefore given directions to their disciples to *kill out desire* and to abstain from action, good or bad, as much as possible, in order that they may thus save themselves from the wheel of birth and death. But that temper which is such a great menace when it takes control, may be made as effective for service under our proper guidance. We would not for one moment think of taking the temper out of a knife; we should then be unable to cut anything therewith.

The temper of the desire body must be controlled but not by any means killed. The dynamic power of motion and action in the invisible world is stored in this desire body, and unless it is intact, we cannot expect to control ourselves there any more than an ocean liner whose engines were disabled could buffet the ocean waves.

There are certain societies which teach negative methods of development, and one of their first instructions to the pupil is to drop the jaw and make himself perfectly negative. Any one floated from the Physical World toward the spiritual world by such methods would certainly find himself as driftwood upon the ocean, cast hither and thither by the waves, the prey and the sport of every current. There are in the inner worlds, as well as here, beings who are anything but benevolent, who are

ready to take advantage of anyone that ventures into their world not fully prepared to protect himself against them. Thus we see the supreme importance of subjecting our desires to the will of the Spirit *here in this world*, of forcing this desire body of ours into subjection so that it may be trained before we attempt to enter the inner world. Here it is, in a very large measure, held in check by the fact that it is interpolated within the dense body, and therefore cannot sway us hither and yon in the same degree as it can when it has been released from the physical prison house.

But even the subjection of the desire body, difficult as it is to accomplish, will not serve to make a man *conscious* in the invisible worlds, for the desire body has not evolved to such a point that it can act as a real instrument of consciousness. It is unformed and cloud-like in the great majority of people, and only a number of vortices are present as sense centers or centers of consciousness; these are not yet sufficiently unfolded so that they can serve the purpose without some other help.

Therefore it is necessary to work upon and educate the vital body in such a manner that it may be used in soul-flights. This vehicle, as we know, is composed of the four ethers. It is by means of this body that we manipulate the densest of all our vehicles, the physical body, which we usually think of as the whole man. The chemical and life ethers form a matrix for our physical bodies. Each molecule of the physical body is imbedded in a

mesh-work of ether which permeates and infuses it with life. Through these ethers the bodily functions, such as respiration, etc., are carried on, and the density and consistency of these matrices of ether determine the state of health.

But the part of the vital body formed of the two higher ethers, the light ether and the reflecting ether, is what we may term the *soul body*; that is to say, it is more closely linked with the desire body and the mind and also more amenable so the Spirit's touch than are the two lower ethers. It is the vehicle of intellect, and responsible for all that makes man, man. Our observations, our aspirations, our character, etc., are due to the work of the Spirit in these two higher ethers, which become more or less luminous according to the nature of our character and habits.

Also, as the dense body assimilates particles of food and thus gains in flesh, so the two higher ethers assimilate our good deeds during life and thus grow in volume as well. According to our doings in this present life we thus increase or decrease that which we brought with us at birth. If we are born with a good character, expressed in these two higher ethers, it will not be easy for us to change this because the vital body has become very, very set during the myriads of years through which we have evolved it. On the other hand, if we have been lax and negligent and indulgent in the habits which we call evil, if we have formed a bad character in past lives, then it is difficult to overcome because of this set nature of the vital body, and it will require years of constant effort to change its structure. This is the reason the Western Wisdom Teaching says that *all mystic development begins with the vital body*.

The Christ Within

There are a great many people who associate spirituality with a great show of emotionalism but as we saw in the last chapter, this idea has absolutely no foundation in fact. On the contrary, the kind of spirituality which is developed by and associated with the emotional nature of

the desire body is unreliable in the extreme; this is the variety that is generated in revival meetings where emotionalism is brought up to a high pitch, causing a person to make a great splurge of religious fervor which soon spends itself and leaves him exactly as he was before much to the chagrin of the revivalists and other people who are engaged in evangelical work. But what else can they expect? They set out to save souls with drums and fifes, with rhythmic revival songs, with appeals made in a voice which is raised and lowered in harmonic waves, all of which are as powerfully effective on the desire body as storms which stir the sea to fury and then subside.

The vital body is much more set, and it is only when conversion affects this vehicle that it sticks and stays with a man or woman for life. Those who have the true spirituality do not feel saved one day, in the seventh heaven of ecstasy, and the next feel themselves down in the dumps and miserable sinners that can never be forgiven; for their religion is not based upon the emotional nature which feels these things, but is rooted in the vital body which is the vehicle of reason, set and persistent in the path it has once chosen.

As new forms are propagated through the second ether of the vital body, so the *Higher Self*, the *Christ Within*, is formed through the same vehicle of generation, the vital body, in its highest aspects embodied in the two upper ethers.

But as a child that is born into the world requires nourishment, so also the Christ that is born *within* is a babe and requires to be nourished to the full stature of manhood. And as the physical body grows by a continual assimilation of material from the chemical region, the solids, liquids, and gases, so also, as the Christ grows, will the two higher ethers grow in volume and form a luminous cloud around the man or woman sufficiently discerning to set his or her face heavenward; it will invest the pilgrim with light so brilliant that he *walks in the light* as a matter of actual fact.

(Continued)

Studies in the Cosmo-Conception

This department is devoted to a study of the Rosicrucian Philosophy by the Socratic Method, the material being taken from the Rosicrucian Cosmo-Conception.

The Central Region of the Desire World

Q. Where is Purgatory located in the Desire World?

A. Purgatory occupies the three lower Regions of the Desire World.

Q. What do we find in the fourth Region?

A. The central, or fourth, Region is a sort of borderland — neither heaven nor hell.

Q. What kind of people are there?

A. In this Region we find people who are honest and upright; who wronged no one but were deeply immersed in business and thought nothing of the higher life.

Q. What do they do there?

A. For them the Desire World is a state of the most indescribable monotony. There is no "business" in that world nor is there, for a man of that kind, anything that will take its place. He has a very hard time until he learns to think of higher things than ledgers and drafts.

Q. What other types are in that Region?

A. The people who thought of the problem of life and came to the conclusion that "death ends it all," who denied the existence of things outside the material sense world — these people also feel this dreadful monotony.

Q. What had they expected?

A. They had expected annihilation of consciousness, but instead of that they find themselves with an augmented perception of persons and things about them.

Q. What is often their reaction to this state?

A. They had been accustomed to denying these things so vehemently that they often fancy the Desire World an hallucination, and may frequently be heard exclaiming in the deepest despair, "When will it end? When will it end?"

Q. Is such a state really bad?

A. Such people are really in a pitiable state. They are generally beyond the reach of any help whatever and suffer much longer than almost anyone else.

Q. Do they suffer other losses?

A. Yes. In addition they have scarcely any life in the heaven world, where the building of bodies for future use is taught, and so they put all their crystallizing thoughts into whatsoever body they build for a future life; thus a body is built that has the hardening tendencies we see, for instance, in consumption.

Q. Does this result in good?

A. Sometimes the suffering incident to such decrepit bodies will turn the thoughts of the Egos ensouling them to God and their evolution can proceed.

Q. In which type lies the greatest danger?

A. In the materialistic mind lies the greatest danger of losing touch with the Spirit and becoming an outcast. Therefore, the Elder Brothers have been very seriously concerned for the last century regarding the fate of the Western World, and were it not for their special beneficent action in its behalf we would have had a social cataclysm compared with the French Revolution would have been child's play.

—Ref., *Cosmo-Conception*, pps. 112-113

WESTERN WISDOM BIBLE STUDY

Crowning Works of the Ministry

Inner Realm Teaching (Cont.)

This is my commandment, That ye love one another as I have loved you.

Greater love hath no man than this, that a man lay down his life for his friends.

Ye are my friends, if ye do whatsoever I command you.

Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you.—*John 15:12-15.*

In this passage we have the greatest of Christ Jesus' commandments: to love one another; to love with that love which transfigured His life and caused Him to lay down His life for the world, that He might become the Saviour of all men and the *Planetary Spirit* of the Earth. It is this same power of love which has set its seal of glory upon the Gospel of John, so that wherever the Christian Bible is known his message bears the deepest and most potent influence.

Nevertheless I tell you the truth: it is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart I will send him unto you.—*John 16:7.*

Christ cleansed the desire strata of the Earth so that the desires of man might become purified; in this way He helped prepare for man conditions conducive to higher spiritual development. For the pioneers, His work was the rending of the veil before the Mystery Temple that the deeper Christian Mysteries might be revealed. This Path could be opened only by the Christ through functioning as the *indwelling Planetary Spirit* of the Earth, which office He could not assume until after accomplishing the Crucifixion and entering into the very Earth itself. The entrance into the deeper Mysteries develops the power of the Christed consciousness, the Comforter to be born within man.

I have yet many things to say unto you, but ye cannot bear them now.

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you many things to come.

He shall glorify me: for he shall receive of mine, and shall shew it unto you.

All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you.—*John 16:12-15.*

The World of Life Spirit, or of the Christ consciousness, is the realm of divine harmony, unity, eternal life. Therein is contained the complete and permanent record of the Earth Period — its past, present, and future development. One who can read its records knows that no secrets may be concealed from him. "He will guide you into all truth," said Christ Jesus; "he will show you many things to come."

These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father—*John 16:25-28.*

Through His sacrifice He was uplifted to know the greater glories of the religion of the Father. The Disciples who followed in His way of the cross and martyrdom also were elevated later to this same state of spiritual exaltation. The Christ declares that He will no longer have to conceal the Mysteries beneath words and symbols, for "by their own daily living they will become worthy." He says, "I shall show you plainly of the Father." Also: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." *John 16:33.*

(Continued)



The Prenatal Epoch

M. B. S.

(Part 2)

LAW OF SEX

IT is very easy to reach a fictitious Epoch. One of the most important things to be observed in the Prenatal figure is that it must determine the sex of the native. Unless the Epoch conforms to this fundamental condition, that is, defines the sex of the subject, it is not correct.

Every Epoch must conform to four separate and distinct conditions, viz:

1. It must confirm the time of birth within the limits of an ordinary observation.
2. It must define the sex of the subject according to certain rules.
3. It must show the general character and fortunes of the individual.
4. It must furnish directions in accord with the events of life.

Unless, therefore, an Epoch conforms strictly to these four conditions, it may be regarded as a fictitious one.

The law of sex is based upon the Hindu subdivision of the zodiac into twenty-eight mansions or "asterisms" of 12 6-7 degrees each, which gives the following,

SEX OR "CRITICAL" DEGREES

These sex or "critical" degrees are used to confirm the sex of the subject or native. They are the central points of their respective orbs, which extend both

ways to the end of orb.

It will be noticed, therefore, that when one degree of a certain sign is in one sex, the opposite sign and degree are in the opposite sex. Hence all that is necessary in order to place one of the factors in the proper sex position is to vary the count by fourteen days, making the period of gestation either shorter or longer, which will bring the proper ascending degree.

The application of these sex or "critical" degrees is as follows: "Allow the proper orb of influence for the Moon and Ascendant in the natal chart. This will show at once whether a masculine or feminine degree is rising, also the sex position of the Moon. It will be noticed that no matter in what degree the Ascendant falls, it will always occupy a position

Degree	Sign	Sex	Sign	Sex
0.00	♈	F	♏	F
12.51	♈	M	♏	F
25.43	♈	M	♏	M
8.34	♉	F	♌	M
21.26	♉	M	♌	M
4.17	♊	F	♍	M
17.09	♊	F	♍	F
0.00	♋	M	♎	M
12.51	♋	F	♎	M
25.43	♋	F	♎	F
8.34	♌	M	♐	F
21.26	♌	F	♐	F
4.17	♍	M	♑	F
17.09	♍	M	♑	M

Orb (in natal figure)

for AC is 6 4-7 degrees equals 6 34'.

for Moon is 4 2-7 degrees equals 4 17'.

Important: Always remember that since the Moon at birth becomes AC or DC at Epoch and vice versa, the orbs of influence of the Moon and AC in the Epoch Chart will change places so that the orb of the Moon at Epoch will be 6 34', while the orb of the AC will be 4 17'.

within orb of one of these sex points, either masculine or feminine: but the Moon's position may fall outside of the orb of influence, and this gives what is termed a *negative position of the Moon*. If the Moon is negative in the birth chart, we have either a strictly regular or irregular Epoch. If, however, the Moon is within orb of one of these sex points it is termed a sex Epoch."—Bailey.

Therefore, to determine the sex of the subject from the figure of the Prenatal chart, note:

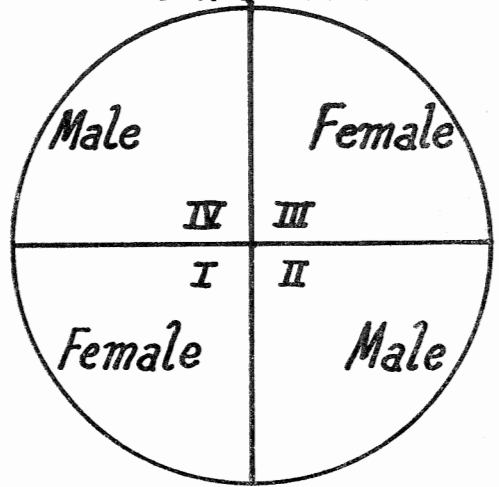
1. When the Ascendant is negative (as in strictly regular and irregular Epochs), the sex of the area occupied by the Moon is the sex of the subject.

2. When both the Moon and the AC are within their respective orbs of a degree of the same sex, the sex of the subject is the same as the sex of the area so occupied.

3. When the Moon and the AC are placed within their respective orbs of a degree of the opposite sex (the Moon in a female and the AC in a male or vice versa) *the sex of the subject is determined by the quadrant held by the Moon at Epoch*. There will then be two points of one sex and one of the other, and whichever sex predominates will be the sex of the subject.

The term "quadrant" means quarter. The first quarter of the chart from AC to nadir is female, the second quarter from nadir to DC is male, the third quarter from DC to MC is female, and the fourth quarter from MC to AC is male. Thus if the sex position of one of the factors, either AC or Moon, is in an opposite sex from that of the other factor, the sex of the quadrant in which the Moon is placed at Epoch determines the sex of the native.

FIGURE 9.
The sex QUADRANTS



IRREGULAR EPOCHS

Up to this time we have been dealing with the regular Epoch, that is, when there is an interchange of the two factors, the Moon with the AC or DC when increasing in light or the DC when decreasing in light, and the AC with the Epochal Moon. These interchanges are not always regular and may vary, first, because the Epochal chart does not define the time of birth, and second, because the Epochal chart does not correctly define the sex of the native. It is therefore necessary to make variations from the regular order of Epoch. We have 3 of these variations which can be applied to each of the 4 orders:

(1) Taking the "count" from the AC or DC according to rule, but reversing the rising and setting of the Moon at birth, making its place set when increasing and rise when decreasing.

(2) Taking the "count" from the Moon to the DC when increasing and from the Moon to the AC when decreasing, but making the Moon's place rise or set according to rule.

(3) Taking the "count" from the Moon to the DC when increasing and from the Moon to the AC when decreasing, and reversing the rising and setting of the Moon as in variation (1).

TABLE OF VARIATIONS

Variation I	Birth	Epoch
Moon increasing	AC becomes	Moon
Moon increasing	Moon becomes	DC
Moon decreasing	DC becomes	Moon
Moon decreasing	Moon becomes	AC
Variation II	Birth	Epoch
Moon increasing	DC becomes	Moon
Moon increasing	Moon becomes	AC
Moon decreasing	AC becomes	Moon
Moon decreasing	Moon becomes	AC
Variation III	Birth	Epoch
Moon increasing	DC becomes	Moon
Moon increasing	Moon becomes	DC
Moon decreasing	AC becomes	Moon
Moon decreasing	Moon becomes	AC

“It must be properly understood that this irregularity or variation from the main postulate of the Epoch is in no sense arbitrary or fortuitous. The variation must be made in order that the Epoch conform to the four prime conditions. It should be borne in mind that in all regular and irregular Epochs the Moon at birth holds a negative sex area, and therefore its rising or setting does not affect the sex, and the variation of this point is for the purpose of requiring the Epoch to confirm the birth time. In the second and third variations it is the sex of the area held by the AC which requires a deviation from the main law. Thus if the “count” is made from the Moon to the AC and that point is an area in the opposite sex of the subject, the “count” must be continued round to the opposite horizon, which will bring it into an area of the required sex. The Moon’s place may rise according to rule, but it may also be necessary to reverse the process.” —*Bailey*.

A third class of Epochs comprises those which are more strictly designated “Sex Epochs.” Here the interchange of the two factors is wholly and exclusively governed by the sex of the areas in which both the Moon and the Ascendant are placed, taken in conjunction with the sex

of the subject. Sometimes the interchange will be regular, but in others either of the three irregular methods will obtain, while the sex of the quadrant of the Moon held at Epoch is brought into use in a very large number of cases. This class includes the large majority of cases where the period of gestation is increased or decreased by periods longer than the usual fourteen days.”—*Bailey*.

All that is now necessary in order to compute the actual date of Epoch is to find the class of Epoch required to fit each given case. This is done according to the following rules and gives us,

SIX CLASSES OF EPOCHS

1. Moon negative (a) Increasing
AC same sex (as person)
(b) Decreasing
AC opposite sex (to that of person)
This class is either regular or irregular, variation (1).
2. Moon negative (a) Increasing
AC opposite sex
(b) Decreasing
AC same sex.
This class is either of the second or third variations, irregular.
It will never be regular.
3. Moon increasing AC and Moon
same sex (as person)
Moon decreasing AC and Moon
opposite sex (to that of person)
This class is regular or irregular, variations 1 and 3.
4. Moon increasing AC same sex,
Moon opposite sex (to that of person)
Moon decreasing AC opposite
sex, Moon same sex (as person)
This class is regular or irregular, variations 1 and 3.
5. Moon increasing AC opposite
sex, Moon same sex (as person)
Moon decreasing AC same sex,
Moon opposite sex (to that of person)

This class is regular or irregular, variations 2 and 3.

6. Moon increasing AC and Moon
in opposite sex (to that of person)
Moon decreasing AC and Moon
in same sex (as person)

This class will never be regular but irregular, variations 1, 2, and 3.

Notice must be taken that the above positions apply to the birth horoscope and should not be confused with their respective positions in the Epoch chart.

All that now remains is the actual calculation of the Epoch date, which is done as follows:

1. Erect the birth chart according to the rules of astrology and compute the longitude of the Ascendant and the Moon at birth, and note them down.

2. Note whether the Moon is above or below the horizon and whether it is increasing or decreasing in light. This will determine the proper order of Epoch according to table 1.

3. Next compute the *Index Date*; calculate backwards from the birth date ten revolutions of the Moon, which is equal to nine calendar months, or about 273 days. The date so found will be the same as the date of birth, or within three days in the ninth month preceding that of birth.

The simplest plan is to add three months to the date of birth and then refer to the corresponding date in the year preceding. On the date so found, or within three days thereof, the Moon will be in the same longitude as at birth. This date is known as the "Index Date."

4. The final step is to determine the sex position of the AC and the Moon with reference to the table already given. Having determined the sex position of the Moon and the AC in the natal chart, it will be readily seen whether they occupy a masculine, feminine, or negative area. Then turn to classes of Epochs, of which there are six, and find to which particular class this individual case belongs. This will define the class of Epoch.

5. Then turn to your table of houses and find the sidereal time when the Moon's longitude at birth rises or sets, as necessary, and from that sidereal time subtract the sidereal time on the Epoch date for noon Greenwich. The time so found will be the *Greenwich Mean Time before or after noon* at which the Epoch occurred. Convert this to true local time by multiplying the number of degrees west of Greenwich by four and adding to G.M. T., or the number of degrees and minutes the birthplace is east of Greenwich, multiplied by four and subtracted. Then subtract a correction of ten seconds for every hour of interval for acceleration.

6. Find the Moon's longitude on the day of Epoch and this will give the AC or DC at birth, as the case may be.



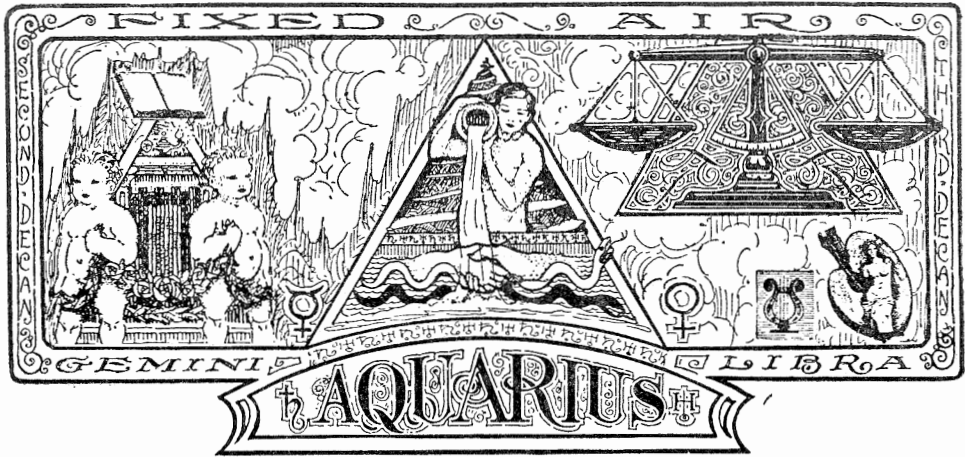
APPRAISING PRESENT-DAY

TRENDS

(Continued from page 53)

Then there is very evident a growing interest and feeling for our younger brothers, the animals. More pets are being cared for, and parks where wild animals are kept in as natural conditions as possible are increasing. Vegetarianism is a natural adjunct of this attitude and it is now accepted in most places as "respectable." Even a regard for plant life is gaining in scope, as people join the ecological movement to clean up, beautify, and purify polluted water and ground.

Despite these and other encouraging trends, however, there are yet many people who need to alert themselves to the serious dangers now existing, and to align themselves consciously with the spiritual Forces endeavoring to lift them upward and onward.



The Children of Aquarius, 1972

Birthdays: January 21 to February 20

WHEN Christ Jesus said to two of His disciples (Mark 14:13): "Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him", He was referring to the man of the Aquarian age, who will possess the exalted state of consciousness symbolized by the higher side of the sign Aquarius. The "water" being poured forth by the man holding the urn represents the high spiritual vibrations emanating from the Hierarchy of this sign, which will be released in their fullness upon humanity when the Sun precedes through Aquarius.

The sign of the water-bearer is the third of the airy triplicity, representing the fixed mind, the determined organizer. The ability to direct the mental faculties with purpose and concentration (Saturn) brings success to the Aquarian where others might fail, and in addition he possesses strong intuitive powers (Uranus), which enable him to acquire knowledge beyond the realm of reason. Science, literature, and philosophy are the fields in which he excels.

Those possessing the higher Aquarian qualities are essentially humanitarian, having acquired to some degree that broader

vision and feeling of living in the "unity of each with all." Friends are extremely important to him, and his basic consciousness of oneness with all humanity establishes an auric vibration that attracts people of all classes as friends.

The less developed Aquarian is apt to yield to the selfish vibrations of Saturn and direct his activities toward the accomplishment of purely personal objectives. The separative nature of the fixed mind tends to deny him the ability to live in that cooperative harmony with others which comes easily to those responding to the higher vibrations of Uranus.

Children born during this solar month all have Neptune (in Sagittarius) sextile to Pluto (in Libra), indicating a basic spiritual inclination and ability to unfold the spiritual qualities.

There are a number of other favorable aspects, also, in effect as the solar month begins. The trine of the Sun to Saturn lasts until January 29, indicating method, foresight, and organizing, executive, and diplomatic ability with the moral stamina to carry projects to a successful conclusion. There is also a high sense of honor, kindlines, and sincerity, traits favoring success in political and judicial positions.

The sextile of the Sun to Neptune lasts

until February 3, intensifying the spiritual vibrations of the aura and thus favors the development of the spiritual faculties. Music of a high inspirational nature may be a means of expression for these natives.

The square of Venus to Neptune lasts until January 25. This aspect suggests that the native will be given opportunities to learn complete uprightness and honesty through partners and other close associates. Dealings with large corporations should be carefully handled.

Also beginning January 21 are two difficult mental vibrations. The square of Mercury to Mars lasts until January 31, and indicates sharpness and alertness of mind, but a tendency toward temper and excitability. These children should have special training in poise, consideration for the feelings of others, and truthfulness. The square of Mercury to Uranus lasts until January 28, pointing toward added need to train these children in self-control, moderation, and consideration for others.

Another square beginning January 21, and lasting until February 1, is that of Saturn to Neptune. This configuration indicates a need to avoid carefully all negative psychism, as well as dealings in which deception might be involved.

A final aspect beginning January 21, the opposition between Mars and Uranus, lasts until February 2. This configuration indicates a need to give these children special training in self-control, honesty, and industry.

A helpful aspect to Mars, the trine from Jupiter, begins January 29 and lasts until the end of the solar month. This stellar pattern points toward a nature that is noble, sincere, honest, and straightforward. The earning capacity and financial affairs are favored, but a tendency to spend too freely needs to be curbed.

From January 31 to February 7 Mercury sextiles Neptune, giving a mind that is peculiarly adapted to the occult art. There may be magnetic healing ability.

The Sun trines Uranus from February 1 to 15, making the person intuitive, idealistic, original, inventive, and independent. These natives are among those

able to discover methods of using Nature's finer forces, and though high-strung usually have themselves well under control.

From February 4 to 14, Venus and Saturn are in sextile aspect, pointing toward faithful, loyalty, and honesty. These natives are also thrifty, methodical, and of high moral tastes.

A less desirable aspect to Venus is the square from Jupiter, lasting from February 4 to 16. A balance of attitude needs to be acquired, especially in matters pertaining to partnership, affection, and indulgence of the appetites.

From February 6 to 20 the Sun and Mercury are in conjunction, favoring the mentality and memory on the days when the conjunction is three degrees or more.

The trine of Mercury to Uranus from February 8 to 15 gives an original, independent, and inventive mind. The ideals are progressive and lofty, and success in literature and science is favored.

From February 9 to 20 Venus trines Neptune, suggesting the inspirational musician. The imagination is fertile, the emotions deep, the nature chaste.

The Sun squares Saturn from February 11 to 20, lessening resistance to disease and suggesting numerous opportunities to cultivate unselfishness, cheerfulness, etc.

From February 13 to 20 the Sun and Jupiter are in sextile aspect, giving much vitality and power of recuperation. The nature is jovial, generous, and trustworthy.

Mars sextiles the Sun from February 15 to 20, auguring a super-abundance of vital energy and strength of constitution. Determination, courage, and zeal in endeavor combine to bring success to these natives.

From February 15 to 20 Mercury squares Saturn, pointing toward the need to stress truthfulness, cheerfulness, and unselfishness in bringing up these children.

The Sun squares Neptune from February 16 to 20, warning against indulging in negative psychism and alcoholic liquors.

During this same period Mercury and Jupiter are in sextile aspect, giving a mind that is cheerful, broad, versatile, and able to reason correctly. Success in law and literature is favored.

Readings for Subscribers' Children

LAURA S. G.

Born December 10, 1963, 9:30 P.M.

Latitude 34N06, Longitude 118W20.

Signs on Cusps of Houses:

ASC, Leo ...21.09	4th, Scorpio ..16.00
2nd, Virgo ...15.00	5th, Sagitt. ..20.00
3rd, Libra ...13.00	6th, Capricorn 22.00

Positions of Planets:

Uranus10.00	Virgo1st
Pluto14.09	Virgo1st
Neptune16.34	Virgo2nd
Moon25.44	Libra3rd
Sun18.26	Sagitt.4th
Mars4.28	Capricorn5th
Mercury7.13	Capricorn5th
Dragon's T. ..12.26	Capricorn5th
Venus14.28	Capricorn5th
Saturn18.35	Aquarius6th
Jupiter9.36	Aries8th
Part of F. ...28.27	Gemini11th

This little girl's ASC is in the fixed, fiery sign Leo, trine to the Sun in the aspiring, fiery sign Sagittarius, which indicates a pleasant, sociable personality, with a good deal of determination and leadership. The ASC opposes Saturn, however, which serves to diminish the full play of the outgoing Leo-Sagittarian nature.

The solar orb is in the 4th house, and besides its trine to the ASC, it sextiles Saturn in Aquarius in the 6th, trines the Moon in Libra in the 3rd. Some very fine traits are here promised: foresight, organizing, executive, and diplomatic ability, and considerable moral stamina. A high sense of honor, sincerity, consideration for others, and the ability to make her own way by her own efforts are also indicated. However, the Sun squares Uranus, Pluto, and Neptune in Virgo, pointing toward the need for Laura to guard against impulsiveness, and sudden temper.

She should also be taught to follow the positive path of purity and service, carefully avoiding all negative psychism.

The Moon in Libra favors a kindly, optimistic, and sociable personality, and since it sextiles the Sun and trines Saturn, all the desirable traits of the sign should manifest. Self-reliance, thrift, tact, system, patience, and persistence are all indicated. There is also a love for art and music and probably vocal ability. Pleasant relations with neighbors, as well as with sisters and brothers, are favored.

Mercury, planet of the concrete mind, is in the Saturn-ruled Capricorn, suggesting a mentality that is critical, penetrating, and perhaps suspicious. It is in conjunction with Mars and the saturnian Dragon's Tail, trines Uranus, so that Laura has a very good mind: keen, quick, and practical, but also original, independent, and intuitive. She has lofty, progressive ideas and ideals, and has a natural aptitude for both literature and science. However, Mercury squares Jupiter, so that there may be a tendency toward procrastination and indecisiveness at times. Care should be taken when traveling, and in making contracts.

Saturn is well placed in Aquarius, and since it is well aspected, points toward a humane outlook on life, a sympathetic and friendly disposition, distinct and deliberate speech, and seriousness in all affairs of life. Friends are apt to be drawn from the wealthy, aged, and intellectual who will aid Laura to accomplish her goals in life. The 6th house position of Saturn suggests ability to handle employees in a quiet and efficient manner, but this is not a favorable position in regard to health. Care should be taken not to overtax the heart in work or play.

Laura has considerable musical ability, and since Venus rules the Taurian MC, and trines Uranus, Pluto, and Neptune, this field would probably be best for her vocational pursuits.

CHRISTOPHER J. F.

Born June 18, 1968, 12:21 A.M.

Latitude 39N45, Longitude 104W59.

Signs on Cusps of Houses:

ASC. Aries ...3.44 4th, Cancer ...2.00
 2nd, Taurus ..14.00 5th, Cancer ..24.00
 3rd, Gemini ..10.00 6th, Leo22.00
 Virgo intercepted in 6th

Positions of Planets:

Pluto	15.58	Aries	1st
Saturn	23.31	Aries	1st
Venus	26.31	Gemini	3rd
Sun	27.05	Gemini	3rd
Mercury ..	27.40R	Gemini	3rd
Mars	28.03	Gemini	3rd
Jupiter	0.25	Virgo	6th
Dragon's H. .	20.09	Virgo	6th
Uranus	25.11R	Virgo	6th
Neptune ...	24.20R	Scorpio	8th
Part of F. ...	8.59	Capricorn	10th
Moon	3.20	Aries	12th

This little boy's personality is strongly focused in the fiery, impetuous sign Aries, with the Moon there, in the 12th in close conjunction with the ASC. However, the lunar orb squares Venus, Sun, Mercury, Mars, and the MC, and opposes Uranus (8 degrees), and there are no positive aspects. This child has chosen to come into this life-day under rather severe handicaps in order to learn some much needed lessons. He needs to learn, perhaps above everything else, poise and persistence. Deciding upon a constructive course in life and pursuing that course with determination and zeal will help greatly in changing the squares to sextiles or trines. However, it should always be remembered that we come to Earth-life specifically to learn the lessons which will unfold and enrich the Spirit.

Another dominant feature in this chart is the stellium in Gemini: Venus, Sun, Mercury, and Mars in close conjunction in the third house. Christopher is strongly mental, although Mercury, indicator of the

concrete mind, is retrograde and combust the Sun, both of which tend to lessen the mental powers. However, the solar orb and the three planets all sextile Saturn and Jupiter, a wonderfully helpful configuration, indicating method, foresight, and organizing, executive, and diplomatic ability, along with considerable moral stamina. It also points toward physical vitality, and a side to the nature that is sunny, friendly, kindly, and trustworthy. Finances are favored, too. The square of the Gemini stellium to Uranus in Virgo in the 6th, suggests a strong need to cultivate poise, self-control, and deliberation in manner and speech. Christopher needs to be kept in fresh air as much as possible, and any indication of a cold or chest affliction should be taken care of immediately.

The sextile of Mercury to Saturn and Jupiter indicates power of concentration, ability to reason, optimism, and breath of vision. This configuration is a very helpful balance to the square of Mercury to Uranus and the Moon, which indicates a flighty, impulsive facet to the mentality. There are apt to be flares of temper, too, though they may subside as quickly as they appeared.

The close sextile of Uranus to Neptune gives an inclination toward the occult or mystical side of life, and suggests that this child is in close touch with the spiritual world and its inhabitants. He has an extremely well developed intuitive faculty, and will likely have prophetic dreams and visions. He has undoubtedly worked along spiritual lines in past lives, but not all was of a positive, selfless nature. Therefore, in this life he has a very sensitive nature and body which he will have to use his will power to keep under control and on the right path.

The strongest help for this little boy comes through Saturn, the planet of stability and concentration. It is powerful in the angular first house, and although not strong in Aries, it makes only favorable aspects — sextile to the four planets in Gemini. Poise, self-reliance, discretion, tact, patience, and perseverance are all bestowed by this configuration.

VOCATIONAL GUIDANCE ADVICE

This page is a free service for readers. Since advice is based on the horoscope, we can give a reading ONLY if supplied with the following information: full name, sex,

place of birth, year, day of month, hour. No reading given except in this Magazine and ONLY FOR PERSONS 14 to 40 YEARS OF AGE.—EDITOR.

Musician, Secretary

THOMAS G. F. C. — Born June 6, 1955, 10:24 A.M. Latitude 41N52, Longitude 87W39. With Venus, Sun, and Mercury positioned about the MC of his horoscope, this boy will no doubt follow a profession that will place him before the public. Although Venus is in the 9th house, it is in conjunction with the MC, in Taurus, the sign ruler of the 10th house. This beneficent planet sextiles Uranus and Jupiter in Cancer in the 11th, but opposes Saturn in Scorpio in the 3rd. The Sun and Mercury are in Gemini, the mental sign, in the 10th, the former unaspected, the latter conjunct the Dragon's Tail, sextile Pluto, trine Neptune, but opposition Moon (in Sagittarius in the 4th). The first degree of the mental sign Virgo is on the ASC. This native is quite versatile (Sun and Mercury in Gemini), and will no doubt enjoy numerous types of activities. He has musical ability, and with training could acquire considerable proficiency as a pianist or performer on some other instrument. He is also quite capable of serving well in some clerical or literary capacity.

Horticulturist, Florist

KAREN A. Y. — Born November 8, 1954, 7 A.M. Latitude 41N45, Longitude 124W13, This young lady is strongly Scorpio: Saturn, Sun, and Venus are all in Scorpio near the Scorpio ASC. Saturn (in the 12th) conjuncts the Sun in the 1st, and both conjunct the ASC. All square Mars in Aquarius in the 3rd. Thus the nature is strongly martial, energetic, determined, and independent, but also inclined to be headstrong, inconsiderate, and

selfish. However, Venus in the 1st house trines Uranus and Jupiter in Cancer in the 9th, helping to soften the personality and providing a channel for possible artistic activity. Since the Sun rules the Leo MC, and Pluto, higher octave of Mars (ruler of Scorpio), is posited in the 10th, it would seem that this native could do her best work in a nursery, florist shop, or in connection with making metals into artistic objects. She might also be attracted to military life.

Salesman, Candy Manufacturer

TERRY J. K. — Born April 16, 1946, 10:35 P.M. Latitude 38N38, Longitude 90W12. In this chart we find Mercury and Sun in the pioneering sign Aries, the solar orb square to Mars, suggesting resentment against authority. Mercury trines Mars, but opposes Neptune and the MC, so that the mind should be quick and practical, though the perception may not always be clear. Sagittarius on the ASC, which opposes Uranus, suggests undue independence and even erratic behavior at times. Neptune and Jupiter in Libra in the 10th house indicate vocational activity before the public. Since Libra is on the 10th cusp, its ruler, Venus, which is strongly positioned in Taurus, also needs consideration in regard to vocational aptitude. Neptune conjoins the MC, sextiles Pluto, but opposes Mercury. Jupiter squares Saturn and Mars in Cancer, opposes the Sun. The entertainment field will likely attract this native, and in connection with the movies. He has aptitude for stage directing, booking theatricals, and salesmanship. He could also use his talents to advantage in bookbinding and candy manufacturing.

Daily Thought and Guide

These daily meditations are based partly on the planetary hours of the day, daily aspects and vibrations.

TUESDAY — FEBRUARY 1

A good day to plan menus and take stock of the family's diet, remembering that natural foods, simply prepared, are best for good health and mental as well as physical growth.

WEDNESDAY — FEBRUARY 2

The best way to counteract the effects of slander is not to listen, and to surround the subject with an intensity of Light and loving thoughts, thus transmuting that which is ill to that which is good.

THURSDAY — FEBRUARY 3

We might feel tempted to be impulsive this morning, but Saturn's fine rays will help us retain a sense of responsibility and prudence. If we think before we act, all will be well.

FRIDAY — FEBRUARY 4

The solar-lunar trine late this afternoon helps us finish the work week in a burst of activity, leaving a clean slate for Monday's new start.

SATURDAY — FEBRUARY 5

Tempers could be short this afternoon, but nothing is gained by giving way to anger. "An angry man is again angry with himself when he returns to reason."—*Publius Syrus*.

SUNDAY — FEBRUARY 6

"God is all love; it is He who made everything, and He loves everything that He has made."—*Henry Brooks*. Let us abundantly praise Him.

MONDAY — FEBRUARY 7

Let us use the day wisely. By planning our schedule and sticking to it, we can overcome any temptation to procrastinate, or lie down on the job.

TUESDAY — FEBRUARY 8

This should be a busy day, and much of value can be done if we rededicate our efforts to the service of God and our fellow men, remembering that loving service results in soul growth.

WEDNESDAY — FEBRUARY 9

"As the soil, however rich it may be, cannot be productive without culture, so the mind without cultivation can never produce good fruit."—*Seneca*.

THURSDAY — FEBRUARY 10

Exercise and fresh air, even in cold weather, invigorate the body, stimulate the mind, and refresh the Spirit. Dress warmly and enjoy the outdoors.

FRIDAY — FEBRUARY 11

If we feel despondent, we need but "count our blessings" to see how fortunate we are. Even afflictions are blessings in disguise, for they help us purify ourselves and learn our lessons.

SATURDAY — FEBRUARY 12

Another day in which tempers could fly, but we need not succumb to this aspect. If the first angry thought is transmuted by one of love, the battle is already won.

SUNDAY — FEBRUARY 13

A splendid day to assure the Father of our devotion, praising Him, and showing our deep gratitude by prayer and good works.

MONDAY — FEBRUARY 14

The personal love that we now feel for our "nearest and dearest" must eventually be transmuted into the impersonal, all-inclusive Christ love with which He continues to bless us.

TUESDAY — FEBRUARY 15

Optimism and energy are abundantly available today, making it easy to do our own work and help others accomplish what may be hard for them.

WEDNESDAY — FEBRUARY 16

We must cultivate our imaginations, but it is folly to dream our time away. Epigenesis implies action as well as thought. Think out the plan, and then try to implement it.

THURSDAY — FEBRUARY 17

A day of mixed aspects. We often learn more from frustrations and mistakes than from that which is accomplished with ease and skill.

FRIDAY — FEBRUARY 18

“Men are found to be vainer on account of those qualities which they fondly believe they have than of those which they really have.”—*Voltaire*.

SATURDAY — FEBRUARY 19

Several favorable aspects make this a good day to be up and doing. Let us be sure to consider the feelings, opinions, and needs of others, however, in our enthusiasm.

SUNDAY — FEBRUARY 20

The better we understand God's Creation, the more effectively we can worship Him in Spirit and in truth. “The laws of nature are the thoughts of God.” — *Zschokke*.

MONDAY — FEBRUARY 21

Another day of mixed aspects, when we will do well to proceed carefully but confidently, welcoming experiences and knowing that “all things work together for good for them that love God.”

TUESDAY — FEBRUARY 22

“Music moves us, and we know not why: we feel the tears, but cannot trace their source. Is it the language of some other state, born of its memory? For what

can wake the soul's strong instinct of another world, like music?”—*Miss L. E. Landon*.

WEDNESDAY — FEBRUARY 23

The restless mind must be disciplined. It is good to have broad interests, but let us explore them in depth, giving due attention to each, and learning something worthwhile from all.

THURSDAY — FEBRUARY 24

Mental endeavor is favored this afternoon: a good time to study that which must be memorized, and that which is intricate.

FRIDAY — FEBRUARY 25

“God has promised forgiveness to your repentance: but He has not promised tomorrow to your procrastination.”—*St. Augustine*.

SATURDAY — FEBRUARY 26

We can profitably devote this day to both occult study and philanthropic endeavors. An elderly or otherwise confined person might enjoy an outing in the country.

SUNDAY — FEBRUARY 27

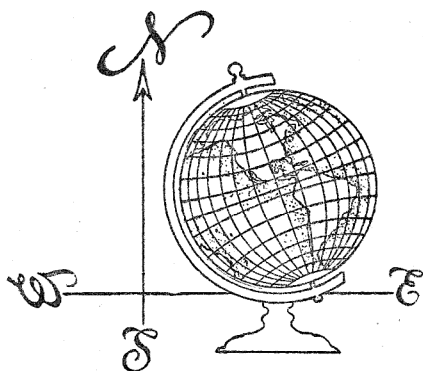
“Prayer is so necessary, and the source of so many blessings, that he who has discovered the treasure cannot be prevented from having recourse to it, whenever he has an opportunity.”—*Fenelon*.

MONDAY — FEBRUARY 28

Saturn and Jupiter today help us maintain the patience and friendly demeanor that always work wonders in our dealings with others and immeasurably brighten our own auras.

TUESDAY — FEBRUARY 29

Ambition, resourcefulness, and courage can be ours this morning, helping us finish month-end chores, pave the way for future projects, and solve problems that might have been plaguing us.



MONTHLY

News

INTERPRETED

Did the Ape Descended from Man?

Is man descended from the apes? Recently, it was still thought that our ancestors branched off from something pretty close to the gorillas and chimps, as late as the Ice Age. Now, for the first time, fossil evidence is accumulating on man's early origins; and as the pieces fall into place, a very different solution is taking shape. We might even wonder whether it was the apes that descended from man's early ancestors, rather than the other way around.

Man differs from his nearest zoological relatives, the apes, in three basic anatomical traits: his big brain, his fully erect posture, and his particular set of teeth with small incisors and eye-teeth. The big brain was the last to evolve; in fact our brain capacity tripled during the Ice Age. The upright posture came earlier, for the small-brained humans of more than a million years ago were already fully erect. The human teeth are our oldest heritage; they can be traced back perhaps as much as thirty million years.

Up to quite recently, the most primitive man-like being known was *Australopithecus* of Africa. He has been called an "ape-man" but this is misleading. True, his small brain and protruding jaws give him a superficially ape-like countenance; but this is just his primitiveness showing through. When you go to the details, *Australopithecus* is a man, with small front teeth and eye-teeth; his molars are bigger than ours but that is not an ape-like characteristic.

When did *Australopithecus* live? New discoveries have been pushing back his beginning date far beyond the two million years that is the starting date for the famous Olduvai Gorge sequence in Tanzania; and now, Harvard's Bryan Patterson has announced the discovery of a jaw from Lothagam Hill south of Lake Rudolf, in deposits dating back more than 5 million years. It is now evident that proto-men of the *Australopithecus* line existed in Africa for many million years. And, as we trace

them backward in time, they do not really become more ape-like.

Instead, we find the ancestral *Ramapithecus*, which lived in Africa, Europe and Asia during the time range 14 to 10 million years ago; the African record may go still further back, up to 20 million or so. Still incompletely known, this creature, the size of a five- or six-year-old child, is known to have had the small incisors and eye-teeth which suggest it may have given rise to *Australopithecus*. But in contrast with savanna-dwelling *Australopithecus*, little *Ramapithecus* appears to have been a denizen of the forest; and we may reasonably suspect that it still spent much of its time in the trees.

What about the ancestry of *Ramapithecus*? The bones of very early ape or man-like creatures have been found at Fayum in Egypt, where they were deposited more than 30 million years ago by the proto-Nile of the time. And here again, as in later times, are found two distinct groups. In one we see the enlarged eye-teeth foreshadowing the condition in apes, in the other, the small front teeth and the emphasis on molars which seems to characterize human origins. They look like miniature blueprints of things to come. The hint of a very ancient, separate origin of the human line certainly is there.

Yet there are obvious and haunting resemblances between apes and men. In part they certainly reflect a common heritage; but an important part is also due to parallel evolution during those 30 million years (give or take 10 million) that apes and proto-men have been distinct. This is certainly true for such important traits as the relatively large size (early Fayum prototypes were no larger than a cat), the lack of a tail (still present in Fayum ape), the tendency to an upright posture (only semi-erect in the ape) and the highly developed flexibility of the hand (still poorly developed some 15 million years ago).

Much remains to be filled in. But at least the real, historical evidence is now becoming available; and only in this way can the problem of man's origin be solved.

—*New York Times*, August 7, 1971

We welcome this evidence of a "break-through" in scientific thought. Occult students know that apes and other primates, rather than indicating man's "origins," are actually stragglers of the human life-wave, inhabiting degenerating specimens of forms once occupied by more advanced members of the lifewave. Man has never used forms identical with those of the anthropoids, but he has used forms similar to, but *higher than*, those of the anthropoids. In the *Cosmo-Conception* we read: "From the point where the pioneers of our life wave occupied ape-like forms, they have *progressed* to their present stage of development, while the Forms (which were the 'missing link') have degenerated and are now ensouled by the last stragglers of the Saturn Period."

The material evidence of this appears at last to be coming to light, and it is now only a matter of time before the truth will become obvious to the scientists.

* * *

Meteorite Debris Hints Life Elsewhere in Universe

The discovery of nearly identical amino acid patterns in the debris of two meteorites "increases the likelihood of life elsewhere in the universe," space agency scientists reported Friday.

They said the evidence also strengthens the case for chemical evolution — the theory that living things evolved from simple chemical forms over the past 4.5 billion years.

Dr. Cyril Ponnampneruna and a National Aeronautics and Space Administration (NASA) team at Ames Research Center in Mountain View have found "exactly the same 18 amino acids" in two separate meteorites.

A space agency spokesman said the discovery of the same chemical formations of amino acids — the so-called "building blocks of life" — in different meteorites "appears to be the first conclusive proof of extra terrestrial chemical evolution."

The amino acids were first found in a meteorite which fell in Australia in September 1969. The newly analyzed meteorite fell in Kentucky in 1950.

Both meteorites are believed to be about 4.5 billion years old — about the age of the earth.

The discovery "reinforces the conclusion

that these complex life materials have been present from the time of formation of the earth," the NASA spokesman said.

—*Minneapolis Star*, June 19, 1971

Students of the Western Wisdom Teachings well know that both theories expressed in this article are correct. Of the 60 billion Virgin Spirits who first embarked upon evolution at the dawn of the Saturn Period, only 6 billion are presently manifesting on Earth. The remaining Virgin Spirits, depending on their stage of progress, reside on the other planets which revolve around the Sun (except Neptune, which is not, esoterically speaking, part of the solar system created by our Solar Logos). Obviously, these Spirits inhabit vehicles compatible with their surroundings, and it is not known, at least to the uninitiated, what forms these vehicles take.

Furthermore, the occult student is aware that the minerals, plants, and animals now on Earth constitute three additional distinct lifewaves, and it is a logical supposition that other Spirits belonging to these lifewaves might also be evolving elsewhere than on Earth. In truth, the universe is *teeming* with life, and it is surprising to the occultist that material scientists find this so hard to believe.

In the occult analysis of Genesis given in the *Cosmo-Conception*, we are told that human Form as we know it was built up through mineral, plant, and animal stages, and reached the human stage last. Therefore, our present humanity did go through a phase of mineral, or "chemical," evolution. We are also told that the Life which now ensouls human forms was manifested anterior to the Life which ensouls the forms of the present mineral, plant, and animal kingdoms. Therefore, it is evident that the all-encompassing phenomenon known as Life continues to manifest and evolve from form to form as it pleases God. We are well aware, in addition, of the Angelic and Archangelic lifewaves, and there is, again, every reason to suppose that many other lifewaves, of which we have no knowledge, are also playing their roles in Creation.

The Seven-Year Itch

As it travels through space, the earth is continually wobbling on its axis, somewhat like a spinning top that is just beginning to run down. Accordingly, the North Pole does not always coincide with true geographic north—but instead weaves a path around it . . . This effect is unnoticeable to everyone except astronomers, who gauge that the maximum range of the pole's movement is 72 feet. Until recently, no theory has satisfactorily accounted for the phenomenon, but now studies suggest that the wobble may be related to major earthquakes.

Daily measurements of the wobble by astronomers over the past 71 years have revealed that the pole's daily movement reaches a maximum every seven years. And while the pole normally traces out a smooth path around true north, it occasionally makes sudden shifts in direction. In 1967, geophysicists Lalu Mansinha and D. E. Smylie of the University of Western Ontario noticed that these shifts coincided with large earthquakes. Earlier this year, Charles A. Whitten, a geodesist at the National Oceanic and Atmospheric Agency, further established the correlation: extremely severe earthquakes occurred in 1950, 1957 and 1964, all of which were peak years for the planet's daily wobble.

Whitten then predicted that 1971, another such peak year, would see an increase in major earthquake activity. The 61-year old geodesist has since presented a convincing progress report: the energy released by earthquakes from January to July of this year, he noted, exceeds that released in any year since 1964. This seismic evidence makes it clear, Whitten added, that there is "a definite correlation between the earth's wobble and earthquakes."

Whether the wobble causes earthquakes or vice versa remains uncertain. Solving that riddle will require more precise data on the wobble — and next month an international satellite program will begin to do just that. The irregular motions of the wobble will be measured accurately and rapidly by lasers beamed at the satellites from some 40 ground stations. And if the program fully bears out the relationship between earthquakes and the wobble, it may eventually provide something of down-to-earth value — a rudimentary means of warning the world of impending major quakes.

—*Newsweek*, August 30, 1971

Although a wobble of 72 feet appears to be a tiny amount when the tremendous circumference of the Earth is taken into account, the fact that this deviation seems related to earthquakes and their destructive capacity shows how delicately bal-

anced and sensitive the massive structure of Earth actually is. This will be particularly obvious if it is determined that earthquakes are induced by the wobble, rather than vice versa. The occult student, of course, knows that the first cause of earthquakes is the behavior of man himself. Still, it is startling to observe the relatively minute extent of physical digression required to manifest the effect.

* * *

Animals Predict Earthquakes?

Soviet scientists are observing the reactions of different animals to earthquakes and using this information to develop methods for predicting the oncoming disasters. It has been noted that dogs become restless, ants move from their nests, and many animals in the zoo refuse to go inside a building one-and-one-half hours or more before an earthquake. It is quite possible that prior to an earthquake animals react to the changes in the electrostatic and magnetic fields, or perceive certain signals from the depths of the earth which are not discernible by man, according to the Soviets. Based on this principle, Soviet engineers are simulating animal sense organs and constructing reliable instruments to predict earthquakes. Soviets are also studying the soundtransmitting system in the middle ear of the owl, to help doctors diagnose certain ear disorders, and the ranging system of the bat.

—*Science Digest*, Sept. 1971

Animals' ability to "detect" earthquakes or other natural disasters in time to seek safety results, of course, from the superior wisdom of their Group Spirits. These Archangels know in advance of forthcoming cataclysms, and guide their charges out of danger when feasible. It is quite possible that the external manifestation of this guidance takes the form of animal sensitivity to vibrations or other signals within the Earth. If similarly sensitive instruments can be constructed, their use might indeed be significant in an earthquake warning system.





BOOK REVIEWS

Literature Plays
Motion Pictures - Music

"Unfinished Symphonies"

Unfinished Symphonies, by Rosemary Brown, William Morrow and Company, Inc.; New York, 1971.

Although this book is the autobiography of a medium, and the Fellowship Teachings emphasize the positive development (entirely under control of the will) of spiritual powers, we think its contents are valuable in helping the doubtful to believe in the continuity of life, as well as to acquire some understanding of human activities in the invisible world after so-called death.

A number of renowned master composers, headed by Liszt, have been visiting Mrs. Brown in their invisible bodies for a number of years, dictating the scores of new music which they want to make available to mankind. Mrs. Brown, an English housewife, had a few years of piano lesson, but no other musical training, and was largely unfamiliar with the works of the classical masters until they began to appear to her.

One of the composers explained the reason for this carefully-planned endeavor as follows: "In communicating through music and conversation, an organized group of musicians who have departed from your world are attempting to establish a precept for humanity, i.e., that physical death is a transition from one state of consciousness to another wherein one retains one's individuality We are not transmitting music . . . simply for the sake of offering possible pleasure . . . it is the implications relevant to this

phenomenon which we hope will stimulate sensible and sensitive interest and stir many . . . to consider and explore the unknown regions of man's mind and psyche."

Liszt informed Mrs. Brown, who has spent much of her life in poverty and suffered several near-fatal illnesses and a number of personal tragedies, including the death of her husband, that she had volunteered for this assignment before her birth. He said: "... you also had to agree to a certain amount of suffering in order to be sensitised. Suffering, such as you have had, helps your type of powers to function." Mrs. Brown was not given a formal musical education to prepare herself for her role, said Liszt, because the musicians knew that, possessed of such an education, she would have a harder time convincing the world that she was not writing the music herself. As it is, of course, she has endured considerable skepticism, as well as many favorable reactions, as a result of these visits.

Mrs. Brown has received over 400 compositions from such luminaries as Chopin, Beethoven, Schubert, Brahms, Bach, and Rachamninov. They have been given to musicologists, many of whom agreed that the scores certainly convey the styles of the composers concerned. Some of the pieces have been recorded and published.

Mrs. Brown's powers of communication with the composers are mediumistic. The visitors appear at their will, and occasionally when writing down notes she feels her hands being guided. Communication is easier at some times than at

others. Her attitude toward her work, however, is positive. "It is to me a mission, a sacred trust . . ." she says. She claims never to have made money with her mediumistic abilities, although she has used them in service to the sick and suffering. She does receive royalties from the music that is published, but this appears justifiable since she is now devoting her full time to receiving it, and must provide somehow for herself and two children.

Most of the composers discuss only music with her, but with Liszt, who has become almost "part of the family," she has achieved a remarkable intimacy. He has revealed considerable occult information similar to that given in the Western Wisdom Teachings. He asserted that God is "not a God as those on earth think of Him. God is spirit. A life-force which permeates everything and is everywhere. Yet it is spirit which is aware, so that if people do pray together, the prayers register." He also said: "...there is within (each human being) that divine instinct; an instinct that will lead eventually towards light and understanding. The soul will attain God-consciousness ultimately..." He indicated that our Earth lives are as but one step in a school, and that each incarnation is intended to develop certain abilities or teach certain lessons. "On earth, you think of yourselves as complete beings. But actually only part of you has manifested through the physical body and brain. The rest is still in spirit but is linked and one with you. The human being can be compared with an iceberg. Very often there is only a fraction of the true soul which manages to show through and express itself." The essential point about life on Earth, he implied, is that we learn to control our own actions instead of merely reacting to circumstances, and in this way, eventually, cultivate equipoise.

He described the condition of what we know as Purgatory, saying that, although people might ignore the dictates of conscience on Earth, it is impossible to do so after they pass on. "People do then eventually become very regretful and wish they had behaved differently." This feel-

ing then acts as a spur toward reform, and "the regrets can bring eventual happiness."

Another occasional visitor, in addition to the composers, is Einstein. He, too, is attempting to convey his ideas to humanity, but Mrs. Brown finds them almost impossible to record, since he speaks in abstract terms about non-material concepts. Concerned about modern education, he complained that it inserts "quantities of information into the growing mind without allowing adequate time for assimilation . . . he makes me feel that he dedicated to Mrs. Brown that man's potential for disciplined, intelligent thought is far greater than has generally been developed, and that such development is sorely needed by humanity.

This fascinating book also offers some sidelights on the personal characteristics of the composers and Mrs. Brown's reactions to them. She stands in some awe, for instance, of Bach, portrayed as a forceful, brilliant, but humorless individual who conveys his ideas clearly because "he must have a very methodical mind." She is drawn much more closely to Beethoven, who has "a great simplicity which is truly sublime . . . he makes me feel that he aches to reach out to humanity and enfold us in love." Chopin is sympathetic, kind, and possessed of "exquisite manners." Debussy, who has taken up painting on the other side and showed the author some of his pictures — she finds them "very beautiful" — is serious in temperament but "flamboyant" in dress.

This volume should hold the attention of all readers, including, perhaps especially, those skeptical of the possibility of life after death. It is simply written yet intellectually stimulating. The profound esoteric truths presented by Mrs. Brown's visitors are in themselves worthy of considerable meditation and thought. Enlivening anecdotes about the musicians are also presented: Liszt and Berlioz sharing a private joke in the author's presence; Chopin's timely warning that the bathtub, being filled by Mrs. Brown's young

(Continued on page 83)

Readers' QUESTIONS

"Speaking in Tongues"

Question:

What is the occult explanation for "speaking in tongues", or "glossalalia?"

Answer:

This subject has been dealt with in a previous issue of the *Rays*, but since it seems to be one which continues to elicit considerable attention in many churches at present, we are giving the information about it as revealed by a study of occult philosophy.

The word "glossalalia" means speaking or praying in tongues — usually *unknown* tongues, or languages. "Charisma" means a special divine gift, and the ability to speak in unknown tongues is considered by those possessing this "gift" (and not fully understanding it) as a very wonderful favor from God: the Power of the Holy Spirit.

As might be expected, the spread of the charismatic movement has brought about considerable controversy in the orthodox churches, some leaders and members being for it and others considering it "heresy" or a "work of the devil." It is rather significant to the occultist that in an article appearing in the *Saturday Evening Post*, as far back as May 16, 1964, it was stated:

"Ministers both for and against glossalalia see the practice as a possible threat to the present order of things. Some welcome this because they think the established order has become anemic or irrelevant and badly needs shaking up. Others are appalled. Several denominations, including the Episcopalians, have launched formal investigations."

Out of these investigations will come, we sincerely hope, a better understanding of this matter of "speaking in tongues."

In order to investigate thoroughly and understand clearly just what is taking place when a person speaks in an unknown language, it is first necessary to know a little more than most people know about man's invisible bodies and the invisible worlds in which he lives.

Occult philosophy teaches that man, the individualized, indwelling Spirit (a spark of the Divine Flame and made in the spiritual image of God, his Creator) is threefold, corresponding to the triune nature of God: The Father (or Will Principle), the Son (or Love-Wisdom Principle), and the Holy Spirit (or Activity Principle). This three-fold nature of man, the Spirit, is correlated to his several vehicles; as well as to the invisible worlds about us. The dense, physical body is correlated to the Will Principle (the Father) and the material world; the vital, or etheric body is correlated to the Love-Wisdom Principle (the Son) and the Etheric Region of the Physical World; and the desire or emotional body is correlated to the Activity Principle (or Holy Spirit) and the Desire World.

During man's past evolution he has been given (by his divine Leaders) various religions to assist in his spiritual development, each race being provided with a religion suited to its particular needs. All race religions are of the Holy Spirit (Jehovah), and the Race Spirits (mighty members of the archangelic life wave) govern all things concerning their respective races: the color of their skin, their general features, their basic temperament, and their languages.

In *The Rosicrucian Cosmo-Conception* it is stated that race religions have been given to help humanity to overcome the desire body, and prepare it for union with the Holy Spirit. "The full operation of this help was seen on the Day of Pente-

cost. As the Holy Spirit is the Race God, all languages are expressions of it. That is why the apostles, when fully united and filled with the Holy Spirit, spoke with different tongues and were able to convince their hearers. Their desire bodies had been sufficiently purified to bring about the wished for union, and this is an earnest of what the disciple will one day attain to — the power to speak all tongues."

The true union with the Holy Spirit, or the conscious ability to speak in other tongues, represents a very advanced stage of evolution, and one which is not attained until many initiations have been accomplished. Anyone who has reached such a high stage of unfoldment has the ability to speak all tongues, since the Holy Spirit (or Jehovah) is, as before indicated, the Lord of the Race Spirits, the authors of the race languages.

However, there is another means of speaking in unknown tongues, and that is by being mediumistic or subject to control by invisible discarnate entities or Spirits. A medium is a person whose dense and etheric bodies are loosely connected and subject to control by discarnate Spirits in the Desire World. He or she corresponds to the victim of a hypnotist in the Physical World. This is a negative condition wherein the person's activities are not under the control of his own will. Any activity not under the control of one's will is of a questionable nature, and usually wholly undesirable because it may lead to complete obsession or control of one's dense body by another entity.

In considering the different aspects of glossalalia, it should be noted that the emotions or feelings are intensely active during the manifestation. It most frequently occurs when one is praying, a highly emotional endeavor when sincerely performed. To the occult student this is quite significant, because it is when a person is in a highly emotional state that he is most easily affected by superphysical forces over which he has no control. Another significant aspect is that the person is not himself directing the speaking —

it is being directed by another Spirit. This is just as dangerous as, if not more so than, allowing a person in the dense body to direct one's actions on the physical plane.

As free, independent human beings, we treasure the right to think and act as we wish; no other person, even one we may know, is allowed to direct our actions for us when we are of a sane, sensible mind. Why then should we believe that it is sensible for Spirits not in the body, and about whom we know nothing, to be allowed to dictate and direct our words and actions? In the light of the teachings of occult philosophy, glossalalia is a negative and highly dangerous practice. Only when one has reached the very high stage of spiritual development which marks true union with the Holy Spirit can he safely speak all tongues — under the control of his will. Only the Elder Brothers of the Rose Cross and other Adepts have reached this stage.

As evolution proceeds, the bodies of man are becoming more and more refined and responsive to superphysical forces. The dense, physical body and the vital body are generally becoming more loosely connected. Hence it is obvious that there will be increasing evidence of response to these forces. However, people should not allow themselves to become passive enough to be dominated, no matter how honest, upright, religious, and well-meaning they may be. Our task is to keep our *will* active, our hearts pure, and our lives directed by our own Higher Selves.

* * *

BOOK REVIEW

(Continued from page 81)

daughter, was about to overflow; Liszt helping her young son with his homework!

Most of all, however, this book offers a study in dedication and service on the part of both the composers and their earthly contact. It is a preview of the cooperation that will exist among members of the human lifewave in physical incarnation and in the spiritual world after positive clairvoyance has been widely developed in the Aquarian Age.



The Value of Raw Foods

DIANA DUPRE

"**E**SSENTIALLY raw food constitutes the elixir of life," comments Arnold DeVries early in his book, *The Elixir of Life* (Chandler Book Company, Chicago, Illinois, 1952). He then presents a scientific analysis of the effects of raw food, which well substantiates his essential contention that: "Used as a small fraction of the normal diet — perhaps ten per cent or less — (raw food) is often sufficiently potent to preserve life and is capable of sustaining the state of health seen in civilization. Used in greater amounts, it provides correspondingly more noticeable and effective results. Used as the exclusive source of nutriment, it becomes an elixir of extreme potency which effects an astonishing transformation in physiological efficiency throughout the body."

Mr. DeVries indicates that the chemical composition of natural (or raw) food is altered by cooking or other forms of heat processing. Enzymes, which are necessary for the food cells to continue their existence as a living force, are completely destroyed; many vitamin, mineral, and protein components are also at least partially destroyed or deactivated; starches and sugars are altered to some degree; and some foods, such as roasted coffee beans, form harmful tars if sufficient heat is applied. Tar, warns the author, is a possible cause of cancer and other dis-

eases. Thus, as has been aptly demonstrated by other nutritionists as well, the splendid nutritive content of many natural foods is at least partly altered with exposure to heat, and, in addition, substances unfit for human consumption might also be formed in the process.

Animals in their wild state, points out the author, are generally far healthier, relatively speaking, than domestic or farm animals who are given cooked food. Fresh air, adequate exercise, and exposure to sunlight are insufficient in themselves to free these animals from disease and give many the energy to survive the rigors of northern winters. On the basis of scientific investigations, it has been determined that "the health and vigor in wild nature is, judging from the evidence at hand, due in the main to the consumption of completely natural foods . . . If the (wild) animal is given heat-processed foods, it fails to maintain its normal forms of immunity, and often fails to survive, even though all other factors . . . are most favorable." Pet dogs and cats are particularly susceptible to "human" diseases, not so much because of overbreeding, as is generally believed, but because their diet is essentially composed of canned, cooked, or otherwise processed foods.

Mr. DeVries devotes considerable attention to raw food in human experience, and shows that, on the basis of the use

of raw foods, most particularly juices, for prophylactic and preventative purposes, by a number of physicians in their treatment of patients, a direct relationship between raw food and length and vitality of life, as well as the ability to recuperate from debilitating diseases, is clearly demonstrable. He cites, for instance, the work of several American and British doctors who proved the nutritive and health-inducing efficacy of raw milk over pasteurized milk (in which the enzymes and other food values have, of course, been destroyed). One particularly startling, and documented, statement is: "Tuberculosis is also more prevalent in areas requiring the pasteurization of milk products." Tuberculosis — the very disease against which the pasteurization process was instituted!

Some successful treatments achieved with raw food to which Mr. DeVries refers include: raw cabbage juice for ulcers; copious quantities of raw vegetable juice for heart disease, cancer, neuritis, and arthritis; raw honey for hay fever and severe ulcers; and the remarkable success of a German physician in effecting partial or full recovery in many cases of multiple sclerosis (a supposedly "incurable" disease) with an essentially raw food diet, the particulars of which are disclosed. Similar successes with regard to other diseases are too numerous to be listed here.

Limitations to a raw food diet do exist, admits the author, although they can be circumvented. The problem of preservation is one, as it the fact that some raw foods, such as acorns, contain toxins which can be removed only with the application of heat. After the poison is thus destroyed, these foods are edible. It is also true that some raw food is more palatable after cooking, particularly to the many people who might understandably shudder at the thought of consuming sweet potatoes, asparagus, Brussels sprouts, squash, and string beans in their uncooked form. The author claims, however, that these and many other usually cooked vegetables make, in their raw state, fine salad ingredients, and have an appealing flavor, once the person consuming them has be-

come accustomed to it. Another limitation, which Mr. DeVries fails to mention, is the fact that some individuals find it much more difficult than others to digest raw food, and "handle" cooked food more easily.

A number of flowers, including marigolds, hollyhocks, pansies, nasturtiums, dandelions, sweet peas, chrysanthemums, and many others, may be eaten, says the author, and are delicious in salads. Fruit, nuts, and seeds have a high place in his recommended raw diet, and also included are seasonings made from dried herbs such as bay leaf, garlic, and dill, and vegetable oils such as those extracted from olives, soy beans, and corn.

The author suggests that a person desiring to undertake a balanced completely raw diet include fruits, nuts, vegetables, legumes, grains, seeds, tree saps, flowers, herbs, fungi, honey, milk, cheese and eggs.

If children are given raw foods from infancy (a blender can be used to make a puree of selected raw foods for even the youngest), the author asserts that they "seldom hesitate" to prefer the raw to the cooked, and retain this preference for life. An adult wishing to cultivate a fondness for raw food must "undergo a re-education of the sense of taste" which Mr. DeVries claims, can be quickly accomplished by nibbling first small and then increasing quantities of raw food daily. "Eventually the satisfaction in consuming raw foods of nearly all kinds may exceed that formerly derived only from cooked foods."

A chapter on the preparation and use of raw food, with recipes and menus, is also included. The electric blender and juicer are recommended as ideal and versatile appliances for anyone who seriously intends to convert to a partial or complete raw food diet. Mr. DeVries concludes categorically that ". . . it is clear that the consumption of raw food is . . . most important and will do more than any other single factor to improve the biological quality of human life."

Although we agree in essence with much of Mr. DeVries' thesis, and are well aware of the high nutritive content of many

foods in their natural state, we deplore his suggestion that raw meat also be consumed. From both the moral and pathological points of view, the consumption of meat in any form is detrimental to human physical evolution, and certainly impedes spiritual progress. We do agree with Mr. DeVries that high protein foods are essential to good nutrition, and, thus, with his contention that "vegetarianism can be successful if adequate animal-food substitutes for meat (such as dairy products and eggs) are included in the diet."

It is perhaps easier for the vegetarian than for anyone else to share the author's enthusiasm for raw foods. Certainly the many examples of physical well-being as a result of raw food consumption, and the considerable medical evidence of the value of such consumption, which he describes,



offers convincing support of his arguments. In this connection, too, we are told in *Occult Principle of Health and Healing* that "... fresh vegetables and ripe fruits contain the greatest proportion of nutritious matter and the least of earthy substances," which are instrumental in the premature crystallization of the physical body.

On the other hand, however, it is as necessary to exercise moderation in diet as in all other matters. For one whose meals have heretofore consisted primarily of cooked and other processed foods to plunge, without preparation, into a completely raw diet, would be unwise. As the occult student knows, the ethers in raw foods (removed in the cooking process) considerably raise the vibrations of our bodies. It is imperative, therefore, to remember the following admonition, also from *Occult Principles of Health and Healing*: "But we must not jump to the conclusion that everyone should quit eating meat and live on raw plant life. At

our present stage of evolution there are very few who can do so. We must take care not to raise the vibrations of our bodies too rapidly, for we, to continue our labor among present conditions, must have a body fitted for the work, but let us keep the thought always with us."

* * *

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 detriments 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.

* * *

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Fulfilling the Conditions

Part 5

"**T**HOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . Thou shalt love thy neighbor as thyself." — *Matthew 22:37,39.*

As we learn to abide in the Consciousness of Christ, we find it becoming easier to fulfill the conditions of loving God and our neighbor, and this, too, has a bearing upon health.

The love which we feel within and which we send forth has its effect upon our surroundings. It has an even greater effect upon us. It is a well-known fact that anger affects the digestion adversely, and many bodily ailments are initiated or aggravated by emotions of hatred.

In the book, *Psychic Discoveries Behind The Iron Curtain*, by Ostrander and Schroeder, it is stated, "Negative emotions have a bleak effect on your physiology as well as your psychology. Cheerful "positive thinking" helps the body recoup. Drs. Pavlova, Sergejev, and Naumov uncovered impressive data on the power of thought.

When so-called material science knows these facts, how much more should those studying occult science be aware of them and practice positive emotions of love.

In rebellion we sometimes question how we can be expected to love one who seems so unlovely. If we ponder this, sincerely seeking an answer, we discover that, as a matter of self-preservation alone, we have

no choice. In knowledge of our unity with one another we find that the object of our hatred is truly one with us, and we are hating part of ourself.

When someone wrongs us, he is the one who must suffer the consequences of wrong doing. If we accept the act with resentment, discussing it with others and considering ways of retaliation, then we make it our problem too. If, instead, we bless the offender, sending love to him, it not only protects us, but may be the means of lifting our brother. What greater service can we give?

Little or temporary relief is all we may expect when we ask for spiritual healing, unless we are willing to fulfill the conditions outlined for us by the Christ.—C.R.

* * *

Visible helpers are just as necessary as Invisible Helpers, and our friends and patients may share in a high privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held every evening in the Healing Temple at 6:30, and in the Pro-Ecclesia at 4:45 P.M. when the Moon is in a cardinal sign on the following dates:

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Arizona—Your efforts in my behalf are indeed bearing fruit. I am now capable of more strenuous activity than heretofore. Thank you again.

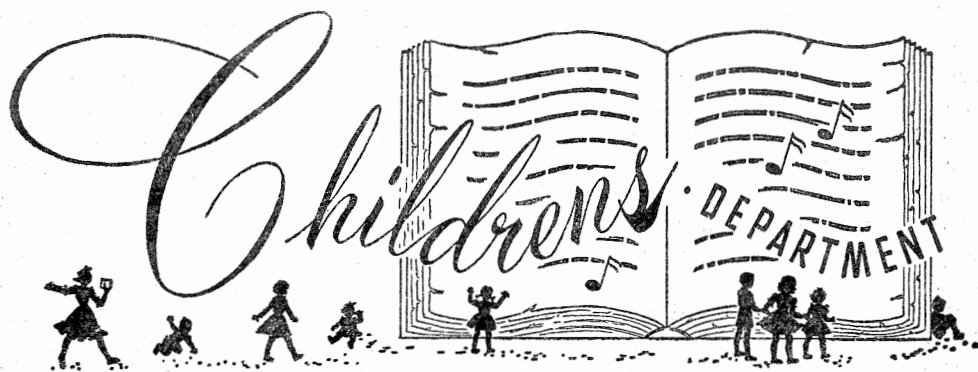
New Jersey—My heart is overflowing with praise and thanksgiving for all the wonderful help you have given me, both visible and invisible. Many changes for the better have occurred within me since enlisting your help, physically as well as mentally. I am beginning to welcome my "lessons", for I am learning and benefiting much by them.

Barbados, W.I.—A sincere prayer on my lips from my heart, and a happy spirit. I have felt very happy since I became a student of the Fellowship. I had always wanted to know more about God and things of life; now I am on my way. A friend passed by my home and said she could see I was a new person. Thanks to you all and God bless you.

Paramaribo, S.A.—At the beginning of 1970 I had bad feelings, but now I feel much better. I praise the way the Rosicrucian Fellowship Healing Dept. teaches one how to come to better feeling and to better health again. Thank you, and God bless you and all the Helpers.

California—I feel that I am getting a great deal of help from our Healing Department, and I thank you all. My eyes are better. It seems that the cataracts are less obstructive to my sight, and I find it easier to write and read. I hope this finds all you servers well, and thank you for all your kind verses and prayers.

Pennsylvania—Thank you for your kind letter. I know that you can help me, for I had a healing a number of years ago from you for a severe pain in my back. It was permanently healed. Enclosed is a check to show my sincerity.



Charlie Faces the World

DAGMAR FRAHME

Part 2

CHARLIE relaxed so much that he fell asleep, even though he had just finished sleeping all night. When he woke up, he was hungry.

"Mother," he called, "would you bring me something to eat? I'm hungry."

He had to call several times before she heard him, and then she answered, "No, Charlie. If you're hungry come out and get your own food."

Charlie complained, but Mother was firm, and finally she went away because, she told him, "I don't want to listen to your whining."

Charlie was very unhappy, but refused to leave the shell. "I'd rather starve than face that awful old world," he said to himself, and went back to sleep again.

When he awoke he was even hungrier, and lonesome, too. "Mother!" he called, and again had to call several times before she answered.

"What is it, Charlie?" she asked, somewhat impatiently.

"Talk to me," he wheedled.

"No, Charlie. If you want to talk, come out here. I'm not going to yell myself hoarse through that shall."

"Oh, please," wheedled Charlie again. "I'm lonesome."

"Come out here and you won't be lonesome," answered Mother, and since Charlie continued to beg she went away again because, she said, "I don't want to listen to your whining."

Charlie was more unhappy than ever, but he said, "I don't care. I'd rather starve and be lonesome than face that awful old world."

He closed his eyes but couldn't go back to sleep, since he had already had much more sleep than he needed. What he needed now was exercise and something to do. But what could he do inside that shell? There was barely enough room to turn around. Then he had an idea.

"Mother!" he called, and it was quite a while before she answered, "What is it now, Charlie?"

"Could you call some of the other chicks over here? I could play guessing games with them if they were right outside the shell."

"Certainly not! They have more important things to do than entertain a silly chicken who won't come out of his shell."

Charlie knew there was no use trying to coax Mother when she used such an irritated tone of voice.

"I don't care," he said defiantly. "I'd rather starve and be lonesome and bored than face that awful old world."

Charlie didn't want to admit it, but he was getting more and more uncomfortable inside the shell. He squirmed this way and that, but his muscles were cramped and he couldn't stretch out all the way. Besides, his tummy was grumbling loudly because it was so empty. If he could just go back to sleep it wouldn't matter, but sleep didn't come. Then he had another idea.

"Mother!" he called, and it took a long time before she answered, *very* impatiently. "What is it, Charles? I'm busy."

He knew she was angry when she called his "Charles," and almost said "Never mind." But then he asked anyhow, "Would you roll my shell over to some place where it's very quiet? Then maybe



I could come out and get some exercise and something to eat and I wouldn't have to see much of the awful old world."

"No, Charles, I certainly will not," she answered angrily. "That's ridiculous! If you want food and exercise come out here and get them, otherwise stay there and be miserable. And if there is anything else you want to say to me you will have to do that out here, too, because I don't intend to answer you again as long as you stay in there. I am part of that 'awful old world' you keep complaining about, and so are food, and friends, and interesting things to do. If you'd rather stay alone in your shell, go ahead, but from now on you will be *completely* alone."

"Mother?" called Charlie. "Mo-ther? Say something!" But though he called again and again, there was no answer.

Charlie began to cry. Everything was all wrong. He was hungry and uncomfortable and lonely and now even his mother wouldn't talk to him. What could

he do? He so much didn't want to go out into the world—it *was* an awful old world, with all that noise and fighting. But he wanted his mother, too, and he missed the sunshine, and it would be wonderful to run around and play with the other chicks. He cried and cried for a long time, and the next thing he knew, Mr. Rooster was crowing and Mother was saying, "Have you ever seen such a beautiful sunrise, Henrietta? Let's get a start on breakfast before the crowd comes."

"It must be morning already," thought Charlie, surprised. "Gosh, I'm starved! Maybe I can just sneak out of the shell and get breakfast real quick. It's so early maybe nobody will see me."

He cautiously poked his head out and looked around. No one was in sight. He carefully stepped out of the shell and half-ran, half-tiptoed, to the place where the food was kept.

"Good morning, Charlie," said Mother pleasantly, as if nothing had happened. "Did you sleep well?"

Charlie nodded, expecting her to say something more, but she went on eating. Soon he, too, was gobbling hungrily, and Mother looked up to say, "Don't eat so fast, Charlie. It won't run away."

Charlie slowed down. "She's right," he thought happily. "Now that I'm out of the shell I can eat whenever I want."

"Hi, Charlie," said a voice nearby, "where've you been?"

"Oh, hi," Charlie said to several little chicks who had come up. "I was kind of — uh — busy yesterday." For some reason he was ashamed to tell his friends that he had spent the day in his shell.

"We found a real good place to play," said one, excitedly. "C'mon, we'll show you."

Completely forgetting that he had planned to go back into his shell right after breakfast, Charlie ran off with his friends and was soon playing happily. The farmer started his tractor, but this time the baby chicks were making so much noise themselves they didn't hear it.

Once Charlie looked up to see the farmer's children standing at the fence.

"There's a chickie we didn't see yesterday," said one, pointing at him.

"He's cute," said the other, in the funny voice that Aunt Henrietta had used, and Charlie laughed. The farmer's children really were quite nice.

After lunch, a very tired Charlie went home yawning.

"OK if I have a nap?" he asked his mother, not sure if she was still angry with him.

She lifted her wing and smiled. "I think that would be a good idea. You played very hard this morning. Snuggle down here."

Charlie went to sleep at once, and when he woke up someone was singing a beautiful song. He asked who it was.

"That's Mr. Meadowlark," Mother answered. "He gave us a concert yesterday, too, but you couldn't hear him inside the shell."

"Oh," said Charlie, and listened. When it was over, Charlie admitted that he liked the music very much.

"It's different from what they played on the radio, isn't it?" asked Mother, and Charlie nodded thoughtfully.

He played with his friends that afternoon, and in the midst of a game someone cried out, "Oh, oh, there's Hibiscus!"

The frightened chicks stopped in their tracks, but Charlie looked around casually and said, "Aw, he can't hurt us. He's on the other side of the fence. There's nothing to be scared of."

He made a face at Hibiscus, who said "MRRR - E - A - OOOOUUUUU!" loudly, twitched his tail, and batted at the fence with his paw although it was obvious that he couldn't knock it down. The chicks giggled a bit nervously and one said, "Guess you showed him, Charlie!" and Charlie felt very proud indeed.

As the Sun finally started to set after what seemed like a very long, full day, Charlie walked slowly home, thinking of all the nice things that had happened. He shuddered when he thought that if he had spent the day in his shell he would have

missed all the fun. The shell was still lying where he had left it, and all at once Charlie didn't want to see it around any more. He began to peck at it, and soon it was all broken up into little pieces.

"I'm not going to need that any more," he explained to Mother, who was quietly watching him. "Can't do anything if you stay in your shell."

Mother smiled and settled down on the nest. As Charlie snuggled under her wing for the night he said, "I had such a good time today. I'm glad I didn't hide from the world, but how come all those awful things didn't bother me?"



"Maybe it was because you were too busy thinking about all the nice things," Mother said. "There are many things in the world that will bother us if we let them, but we don't have to let them. And running away isn't the answer either, as you found out."

"No," agreed Charlie, "that's even worse. You've got to keep looking for the good things, and in — in — ingore the bad ones."

"Ignore," corrected Mother softly. "Are you warm enough?"

"Um-hum," yawned Charlie, and just before he drifted off to sleep Mother heard him say to himself, "I guess the world isn't such a bad place after all."

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