

MARCH 1918

# Rays from the Rose Cross



A Magazine of Mystic Light

EDITED BY MAX HEINDEL

FREE MASONRY AND CATHOLICISM

THE ASTROLOGICAL ORIGIN OF  
CONSCIOUSNESS

WHERE IS THE SOUL DURING  
UNCONSCIOUSNESS?

GOD AND THE WAR

THE CAVES OF LA JOLLA

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# RAYS FROM THE ROSE CROSS



EDITED BY



MAX HEINDEL

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A Department devoted to articles on Occultism, Mystic Masonry, Esoteric Christianity, and similar subjects.

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# The Mystic Light

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MARCH 1918

## Freemasonry and Catholicism

ARMAGEDDON, THE GREAT WAR, AND THE COMING AGE

THE chart printed in our October issue shows that there was an Age when humanity lived in peace and happiness under the guardianship of a ruler who held the *double office* of King and Priest, being both temporal and spiritual head of the *double sexed* human race. He is called Melchizedek in the Bible terminology, and it is said that he was King of Salem, which means Peace. Since then humanity has been divided into *two* sexes, male and female, and placed under the dual rulership of a King, having dominion over their temporal affairs and aiming to advance them by industry and *statecraft*, and a Priest exercising a *spiritual authority*, a priestcraft, for what they consider the *eternal* good of their charges.

The statecraft exercised by the sons of Cain hold up the *male* ideal, *Hiram Abiff*, the Master craftsman, the Son of *Fire*, while the sons of Seth as Priestcraft uphold the *female* ideal in the *Virgin Mary*, the lady of the sea.

Thus fire and water, male and female, Church and State, are opposed to each other with the inevitable result that a great war has been waged ever since, that sin, sorrow and death are rampant, and that humanity are praying for the day of redemption, when the two streams shall be united in the Kingdom of Heaven, where there is *neither marrying nor giving in marriage*; and where reigns Christ, the King of Peace, exercising the *dual* office of King and Priest, after the order of Melchizedek, for the good of all.

But this new environment can not come into existence in a day. It requires ages of preparation,

not only of the land itself, but of the people who are to inhabit it. And in order to gain an idea of what that land is like, and how the people are constituted, it will be helpful to consider the evolutionary career of humanity which has brought us and the land where we live to our present status; that will then give us the perspective to see what is in store for us in the future.

The Biblical and occult traditions agree with science that there was a time when darkness brooded over the deep of space, where the material for the coming earth planet was being gathered together and set in motion by the Divine Hierarchs; that this stage was followed by a period of luminosity, when the dark cloud of matter had become a fire mist; that this was followed by a period when the cold of space and the heat of the planet-in-the-making generated an atmosphere of steam close to the fiery core and mist further from the fiery center.

When the mist had cooled sufficiently it fell again as rain upon the fiery core, to be re-evaporated, and this continued in endless cycles, until by repeated boiling of the waters, an incrustation began to form around the fiery core, and upon the islands of crust in the ocean of fire we first learn of humanity dwelling in solid physical bodies, which were of course very dissimilar to those we have today. During the next stage the crust of the earth became sufficiently strong to cover the whole inner core, and humanity lived then in the basins of the earth, in the land of mist, which was so dense that breathing was accomplished by means of gill clefts similar to those of the fishes

Lord, clad in the ethereal wedding garment of the new dispensation.

This change may have been accomplished through a life of simple helpfulness and prayer as practiced by devoted Christians, no matter with what church they affiliate, if they follow the path of the Sons of Seth. Others have attained by following the specific exercises given by the Rosicrucians. And thus the process of the unification of the two streams is already under way. But the war between the flesh and the spirit is still raging in the breast of most people as fiercely as it was in the days when Paul gave vent to his pent up feelings, and told us how the flesh was warring against the spirit within himself, and how he did the wrong things which he would not do, and omitted the good deeds which he aspired so ardently to perform.

Nor will the struggle ever cease for the Mystic Mason until he has learned to build the Temple made without hands, and it is not completed until he has come to the Eighteenth (1x8) Degree, which is the Degree of the Rose Croix. This is the ultimate of the Thirty-third Degree, for three times three are nine, and one plus eight is nine. Nine being the highest degree in the Lesser Mysteries, he who has passed this degree of the genuine Mystic Order is then, and then only, the *widow's son of nine*, or *Nain*, ready to be raised by the strong grip of the Lion of Judah's paw to the Kingdom of the Heavens, there to receive the "well done, thou good and faithful servant," "enter into the joy of your Lord," for "Him that overcometh will I make a *Pillar* in the House of God; thence he shall no more go out." He is then immortal, loosed from the wheel of Birth and Death.

#### Summary

In conclusion, it may be well to sum up the points which have been made in these articles on Freemasonry and Catholicism, it being understood that the term Catholicism, as used in these articles, does not refer to the Roman Catholic Church alone, but Catholic is taken in the sense of *Universal*, so that the term includes all movements inaugurated by the Sons of Seth, the Priestcraft.

The origin of the temporal and spiritual streams of evolution are as follows:

Jehovah created Eve, a human being.

The Lucifer Spirit Samael united with Eve and begat a semi-divine son, Cain. As he left Eve before the birth of the child, *Cain was the son of a widow, and a Serpent of Wisdom.*

Then Jehovah created Adam, a human being like Eve.

Adam and Eve united and begat a child, human like themselves, whose name was Abel. Jehovah, being the Lunar God, is associated with water, hence there was enmity between *Cain the Son of Fire* and *Abel the Son of Water*. So Cain slew Abel and Abel was replaced by Seth.

In time and through generations, the Sons of Cain became the *craftsmen* of the world, skilled in the use of fire and metal. Their ideal was *male*, Hiram Abiff, the Master workman.

The Sons of Seth, on the other hand, became the *churchmen*, upholding the *feminine* ideal, the Virgin Mary, and ruling their people by the magic *water* placed at their temple doors.

Various attempts have been made to unite the two streams of humanity and emancipate them from their progenitors, Jehovah and the Lucifer Spirits.

With this end in view the symbolical *Temple* was built according to the instruction of *Solomon*, the Son of Seth and the Molten Sea was cast by *Hiram Abiff*, the Son of Cain, but this effort was frustrated as we have seen, and the attempt at unification proved abortive.

Later Moses, the divinely appointed leader of the old dispensation, who, reborn as Elijah, guided humanity through its ages of infancy, was finally embodied as John the Baptist, the herald of the new dispensation, the Christian Era. At the same point in time the other actors in the World Drama were also brought to birth that they might serve their brothers.

At the casting of the Molten Sea, *Hiram Abiff* had been given the baptism of fire by Cain, which freed him from the *Lucifer Spirits*, also a new Hammer and a new Word. When the new Era dawned he was born as Lazarus, the widow's son of Nain, and raised by the strong grip of the lion's

paw to the rank of Immortals as Christian Rosenkreuz.

*Solomon*, the Son of Seth, was reborn as *Jesus*. The *baptism of water*, administered by John as representative of Jehovah, freed him also. He yielded his body at that moment to the descending Christ spirit and ranged himself with the new leader.

Religion has been terribly tarnished in the course of time. Its pristine purity has long since vanished under the regime of creed. It is no longer *Catholic*, that is to say, *Universal*. Sects and *isms* have branched out in one direction and another, but still *Jesus* from the invisible worlds enfolds in his love all *the Sons of Seth*, who call upon his name *by faith*, and will eventually unite the scattered churches in the Kingdom of Christ.:

*Christian Rosenkreuz* was given charge of the Sons of Cain who seek the light of *knowledge* at the sacred fires of the Mystic Shrine. As the creative energy implanted by their divine ancestor Samael caused Cain to work and originate, so this same spiritual urge prompts his descendants to work out their own salvation through the fire of tribulation, and fashion for themselves the Golden Auric Wedding Garment, which is the "Open Sesame" to the Invisible World. And though the cleansing blood of Jesus is an absolute necessity to millions of weaker brothers, there can scarcely be any question when we assert that *the more men and women engage in Mystic Masonry to consciously build this Temple of the Soul, the sooner we shall see the second advent of Christ, and the stronger will be the race he shall rule by the law of love.*

THE END

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### "THE VICARIOUS ATONEMENT"

Editor's Note—This article was sent us many months ago. It has no signature, hence we cannot name the writer.

The subject of Vicarious Atonement is one around which a great deal of uncertainty has clung from the time of the first enunciation of the doctrine down to the present time. The doctrine of Vicarious Atonement, viz., atonement by substitu-

tion, has raised many questions and prompted many objections, some of which we will consider.

This doctrine, briefly stated, is as follows: Christ, the only begotten son of God, came to earth, was crucified, and died, and then rose from the grave. His sacrifice was accepted by God as a propitiation for the sins of men. His blood was thus given the power to cleanse men from their sins. All necessary to avail one's self of this cleansing agent and to gain eternal life thereby was to believe the doctrine as stated, viz., to have faith in Christ's power to save—then to obey his commandments and do his works.

Among the questions and objections which this doctrine has evoked are these: Just what does the Vicarious Atonement do for the individual and in what way? How can the death of one man, even though he be divine, have any bearing upon the eternal salvation of another? How can we reconcile our ideas of a God of Love with one who requires the death of any man in order to satisfy what would appear to be his revenge for transgression of his law? How can blood have any cleansing properties?

The answers which the Rosicrucian Philosophy gives to these questions is somewhat as follows:

The spread of religion in all ages has been accomplished through two chief agencies, viz., the school of knowledge and the school of faith. The former, using the mind as its most active instrument, has through the aid of those advanced Beings who are guiding our evolution, come into possession at various times of a certain degree of superphysical or supersensible knowledge, dealing with the cosmic scheme of evolution and man's part in it. This school is evidenced in modern days by various exoteric societies; such as the Rosicrucian Fellowship, behind which are corresponding esoteric societies.

The school of faith, using the heart as its most active instrument, accepts the doctrine of life and religion which its priests and ministers give to it. The doctrine of Vicarious Atonement is the most fundamental doctrine of the school of faith.

Now we will first observe what the school of knowledge teaches in regard to Christ and His mission of salvation. Then we will see how the



doctrine of Vicarious Atonement leads to the same line of action essential for spiritual development, as do the teachings given in the school of knowledge, and that therefore the doctrine of Vicarious Atonement is merely a different statement of the same means to the same end. We shall see that the "Living of the Life" is the all-essential thing and that it matters comparatively little what the agent is which induces us to so live. We shall find that salvation is merely the opportunity to progress in our evolution and does not mean a ticket of admission to any region of perpetual joy.

The teaching of the school of knowledge, briefly stated, is as follows: The object of the present phase of evolution is to "build the Christ within." That is, we are to build that vehicle which shall constitute "The Wedding Garment" and which it is necessary to possess if we are to continue our advance in evolution through the 6th and 7th Epochs of the present earth period. The "building of the Christ within" means the development of the Intellectual Soul and its absorption by the Life Spirit, thus constituting a vehicle for the latter.

The Intellectual Soul is the concentrated wisdom extracted from the feelings, emotions, thoughts and ideas of life. It is built primarily through the agency of altruism and unselfishness, backed by a purification of desire. These three attributes have largely been made possible through the advent of Christ, who purified the psychic atmosphere of the earth by permeating it with his own highly evolved desire body.

The desire body of man is now composed of purer desire stuff than in the days previous to Christ and therefore it is easier to do right and to avoid evil than formerly. The building up of the power of the Life Spirit, viz., the "Christ within," is causing us gradually to perceive the fact of "the fundamental unity of each with all," since the Life Spirit is the spirit of unification. The perception of this fact makes altruism both logical and mandatory.

Now let us see how these same results are attained by followers of the doctrine of Vicarious Atonement.

First, the individual is converted to a belief in

the truth of the doctrine. Then the sincere convert immediately starts to make over his life in two essential details: First the practice of personal virtues and the avoidance of specially forbidden sins; second, the practice of altruism and unselfishness in the various forms of charity and service.

As a result of this discipline he arrives at precisely the same point as a member of the school of knowledge. That is: First, he has purified his desires. Second, he has developed the virtue of unselfishness. Third, he has through these activities, in proportion to his fidelity, built the "Christ within," and a corresponding degree of soul power.

Thus we see that the statements contained in the doctrine of Vicarious Atonement are literally true, viz.: That Christ *did* come to earth to save sinners; that his death *was* necessary to take away the sin of the world and in time the sins of men; that belief in Christ *does* lead to salvation because it leads to the "living of the life."

Again, the fervor and spiritual exhilaration of orthodox religion, so far as they are not abnormal emotionalism, are merely the product of the above mentioned process. The "Christ within" gives a harmony of vibration which the convert interprets as the direct presence of the Savior in his heart, bestowing upon him a personal benediction for service well done. This is merely his personal interpretation of an impersonal fact.

Finally, we may sum up by saying that the doctrine of Vicarious Atonement is merely an *incomplete exposition* of the truth, made simple enough to be understood and applied by the undeveloped person. But it is an exposition that contains all the vital elements needed for spiritual growth. However, at some period in his evolution, the devotee of the school of faith must take up the development of the mental side of his nature so as to obtain a symmetrical, balanced development.

The doctrine of Vicarious Atonement gives courage to the weak, since it conveys the idea that they have a Helper and Protector who is ever present to lighten their burdens. And again, this is literally true, for Christ now living within the earth through the medium of his desire body, *does* lighten

the burdens of his followers by making it easier for them to do right and avoid evil, than would be the case through their own unaided efforts. True, He does not do this personally, this help being in the form of an impersonal force; still, it exists and does accomplish this result.

The principal element of error in the popular understanding of the doctrine of Vicarious Atonement is the idea that the chief merit lies in the belief or faith, whereas the living of the life is the element which achieves results; not the faith, nor the correctness of the doctrine which faith embraces.

Belief is of comparatively little importance. The man who leads an altruistic and unselfish life, doing deeds of helpfulness, for the love of helping others, builds the Christ within regardless of whether he knows of or believes in the existence of a Christ or not. To be sure, there are disadvantages connected with agnosticism, chief among which perhaps is the appearance of illusion upon entering the spiritual world after death, and the relative difficulty of obtaining one's poise in that world. But eventually the constructive work done in a good life will remove this restriction. Thus we see that persecution for heresy, viz. for belief in unsanctioned doctrine, is founded upon delusion and is the height of insanity.

Finally, the two schools, the school of knowledge and the school of faith, will eventually coalesce. And the time when this will occur is, comparatively speaking, not a great distance in the future.

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*THE MESSAGE*

Anonymous

She had been married many years, her family consisted of two sons, eighteen and twenty, and a daughter sixteen years of age. She had tried *so* hard to *make them good*.

She studied much, and thought herself very spiritual and very much misunderstood, for with her vast knowledge of the mysteries of life gained from those wonderful books she constantly studied she did not understand why she could not conform her family to *her way* of thinking.

Instead of being able to do this, she saw them daily slipping away from her. Her husband spent night after night at his club; her sons and daughter were home just long enough to perform the duties she demanded of them. She saw husband, sons, and daughter each day growing more fretful and irritable.

As she gained knowledge, she became egotistical, and their faults grew accordingly. She scolded her sons and daughter for their every shortcoming, exaggerating their every fault in order to impress on their minds her superior knowledge. Her husband also came in for his share of her scolding and fault finding; if he hastily spoke a cross word she was always sure to *get even*.

She saw herself on a pinnacle way above family and friends, and all this time she imagined she was *so spiritual*.

One day when things had all seemed against her, she decided she must have a different environment; she with her vast learning could no longer be hampered by such conditions as existed in her home. She would leave at once, then perhaps her family would wake up and appreciate her.

She started packing; as she packed she thought much. It seemed *so* hard that they could not understand when she had spent hours and hours reading and talking to them. Then something seemed to say to her, "But you have *failed to live*."

Live? Surely I am living, but that still voice said, "Woman, remove the mote from thine own eye, then canst thou see to remove the beam from thy brother's eye."

"Thou hast *existed long* but thou *art still dead*. *Arise and live*. Talking and preaching does no good. *Thou must express or live* what thou preachest. Thou hast gained much literal knowledge and hast tried to conform others to thy way of thinking. "*When thou findest God then wilt thou understand*."

Find God? Why I have studied much of Him. I believe He is Light, Life, Wisdom, Understanding, Love and all good.

"Thou *believest* much, but thou *knowest* naught until thou *findest God within thine own being*. Thou canst gain no *wisdom*, for *wisdom comes from God alone*. Turn about, look thyself square in

the face; be thine own judge, as thou believest God would judge, Remember *He is Love*, then decide whether or not thou hast failed in thy mission. Remember *all are Sons of God*, radiating beautiful and divinely fair. Thou who hast let things and conditions obscure thy vision of the light, arise from thy tomb of mortal mind. No longer be a slave to personal man (the Devil). Fear, doubt, worry, anger, pride, envy, jealousy, greed, lust, etc., are the sins which bring on death. This day resolve that thou wilt arise, and go forth victorious, glorious, immortal, the Living Christ. Let love rule within that heart of thine and be scattered broadcast to help thy fellowman. No longer see thy husband a selfish mortal living only to satisfy desires of the flesh; see him free, flawless, and beautiful, then shalt thou meet him Soul to Soul, above all personal attraction, upon the hills of God. If thine eyes be single thy whole body shall be full of light.”

“Oh Father,” she cried, “I now understand, I have indeed been dead to the real and true. I have been *existing in externals*, instead of *living from within*. I shall this day give all that *I am* to make others happy, forgetting self entirely in performing my service of love.”

The struggle was long and hard, often she failed, but at last she won. Now her home is a palace. Her husband spends no more nights at his club. Sons and daughter are always at home. Friends flock in like sheep seeking new pastures.

Why? Because they all bask in the light of “His Presence,” the love that is shining through her.

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#### WHERE IS THE SOUL DURING UNCONSCIOUSNESS?

By Edith Archdale

‘Where is the soul during unconsciousness and after death?’

I do not believe we “go away” anywhere when we die. I believe we are in the spirit world (as we call it) all the time. While functioning in the body we lose our sense of it—that is all.

My reason for this belief is an experience of my own in Johannesburg, South Africa, when, at a dentist’s, I was under an anaesthetic. I had been

given gas. At that geographical elevation a much larger quantity has to be given than at sea-level. The dentist could not get me properly “off.” I heard him say. “I’ve given her enough to get off nine people. “Every time, however, that he approached me with the forceps, I remarked, “I’m not unconscious yet,” and he then administered still more gas. I next found myself standing beside my own form in the chair. I had a strong wish not to return to my body at all. I found myself trying to make the dentist give me enough gas to kill me. I was told afterwards that every time he approached me I remarked “More gas.” He refused to give me any more, and I found myself back in my body. I appeared, and felt, very ill—paralyzed, unable to move, and my fingers twisted. I am convinced I had nearly died.

The dentist and a friend of my own were so alarmed at my condition that a doctor was hastily fetched. I was carried into another room and laid on a low stretcher only a few inches from the floor; ether was given me, and the tooth was extracted.

Now comes the strange part. I found myself floating in space, and I was aware of a great change in me. I knew everything. My wisdom was of centuries. I was enchanted. I knew I would be returned to my body soon and I told myself that I had wonderful things to tell the world and must not forget them. Then I found myself being jerked back into my body. At each jerk I forgot part of what I had learned.

I must have been halfway back into my body when the dentist and my friend (who was standing at the open window, looking out on to the street far below) were astonished to hear me say (from the couch upon which I lay flat, far below the level of the window), “Just look at that English woman in that dog-cart, being driven by that Kaffir groom, with the same rug over both their knees. I hate to see the natives spoiled like that.”

The dentist and my friend turned with a start to look at me. I lay flat, close to the floor, and it was impossible for me to have been able to see into the street, which as we were at the top of it very high building, could *only* be seen by leaning out of the open window. They leaned out to look, and there,



far below, amidst the traffic, was a dog-cart with an English lady and her Kaffir groom, their knees covered by a tartan rug.

My companions turned from the window to me. I was still unconscious. I had not yet moved. Yet I had described something which my physical eyes, still fast closed, could not possibly have seen.

Events in my own home had convinced me years before this that we cannot die. But many will understand how, when wonderful experiences are, for the time being, over, the past material life crowds in again, and one asks oneself in wonder, "Can it have been true?" After that experience in Johannesburg, however, no doubts came again. I knew that under an anaesthetic I had had a short period of the same thing that will happen to me at "death," and that in fact we can never die. The experience gave me, for many years, a sense of security and indescribable happiness regarding those I love.

A great loss or a dear son in this war seems to have robbed me—I believe only temporarily—of that sense or joy. It is such a devastating sorrow to lose one's own child. But when the pain is unbearable, I make myself recall that and other experiences, and I can still say, "Yes, I know there is no death." I hope this may comfort other mothers suffering as I am suffering. I lost another child years before that, and at the moment of a severe accident, which I know nearly killed me, I suddenly, in a flash, saw that darling "lost" child standing in front of me. I believe, of course, that, as in the other instance, my spirit had for the moment left my body, and could therefore see its spiritual and also earthly surroundings.

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MY DIVINE ADVENTURE

Corinne Dunklee

One day, as I wandered by the sea—that great, brooding Mother-Soul of consciousness, that wonderful Over-soul of love into which I pour all my fancies and which gives back to me dreams so rare that I grope blindly among the world of words to give them expression, I was reading a group of strangely beautiful poems on rebirth and seemed just on the verge of remembrance.

The sea called and beckoned with strange, insistent music: "Don't you remember? Don't you remember? Come closer. Bend lower. Let me take your hand and waft you away beyond physical limitations. Through vast yesterdays. Over infinite horizons into vistas of tomorrow. A wonderful power is mine which shall one day be yours to command."

The sole companion of my dreaming was a perfect flower that nestled close and seemed to palpitate in sympathy with my great love for the sea. As I gazed into its radiant heart it gave back to me wonderful, unutterable musings in its perfume.

While I read and pondered, I decided to let my flower-companion dream on the heart of a quiet pool drowsing among the rocks. Soon my soul lost consciousness in following the adventures of a soul for whom death and birth are no longer a sleep and a forgetting.

Suddenly the incoming tide swept across the rocks and carried my little flower out to sea. I ran down the beach but to no avail. Three great breakers rolled over it. As each one caught it up the tiny petals seemed to crumple as if with pain.

All unheeded the tears came and I held out my arms with a cry: "Oh my beloved sea. How could you? How could you? When I love you so."

Something just then bade me turn and watch the sun slipping behind hills that were shimmering like great heaps of crushed rose leaves sifted through beds of violets. Wonderfully comforted, as always, by coming close to the beautiful, I turned away. Glancing towards the pool amid the rocks I saw an object idly drifting there.

Going closer I slipped to my knees in the sand for there lay my perfect flower without a stain or bruise, as sweet and fair as though it nestled in the heart of some quiet garden. I held out my arms with a glad cry of thankfulness to my beloved sea.

The answer came back in great, blue whirls of laughter: "Don't you remember? Don't you remember? Come closer. Bend lower. Let me take you by the hand and waft you away beyond physical limitations. Through vast yesterdays, over infinite horizons into vistas of tomorrows. A wonderful power is mine which shall one day be yours to command."