

# The Rosicrucian Fellowship Magazine

## Rays from the Rose Cross

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# GOOD - BYE

Good-bye, proud world I'm going home:  
Thou art not my friend, and I'm not thine.  
Long through thy weary crowds I roam;  
A river-ark on the ocean brine,  
Long I've been tossed like the driven foam;  
But now, proud world! I'm going home.

Good-bye to Flattery's fawning face;  
To Grandeur with his wise grimace;  
To upstart Wealth's averted eye;  
To supple Office, low and high;  
To crowded halls, to court and street;  
To frozen hearts and hasting feet;  
To those who go, and those who come;  
Good-bye, proud world! I'm going home.

I am going to my own hearth-stone,  
Bosomed in yon green hills alone,—  
A secret nook in a pleasant land,  
Whose groves the frolic fairies planned;  
Where arches green, the livelong day,  
Echo the blackbird's roundelay,  
And vulgar feet have never trod  
A spot that is sacred to thought and God.

O, when I am safe in my sylvan home,  
I tread on the pride of Greece and Rome;  
And when I am stretched beneath the pines,  
Where the evening star so holy shines,  
I laugh at the lore and the pride of man,  
At the sophist schools, and the learned clan;  
For what are they all, in their high conceit,  
When man in the bush with God may meet?

—Ralph Waldo Emerson.





## The Path of Palms

D. W. IVERSON

*The Son of Man is as a man taking a far journey.—Mark 13:14.*

**N**ATURE is once again awakening from its lethargic sleep and whether the eye observes the humblest window box or feasts on the great open fields of plain and mountain, the verdant life-giving forces of nature are abundantly displayed in resplendent beauty and prodigious growth. The humblest seed bursts forth from its jacket, roots sink deeper and ever deeper into the warm invigorating earth; stems appear, branches reach into the impelling rays of the Father Sun; buds form, leaves and blossoms unfold as though in hypnotic trance. The viewer—if even for a moment—is caught in a magic spell and somehow a deep message of the heart reveals that this is but an outer expression of an even greater, more vibrant drama.

Looked at through the slow motion of the movie camera this pagantry of life reveals a definite cadence, and an uncanny, unsuspected order and natural wisdom, that commands the greatest intellect to bow in adoration before this marvelous spectre of life. The scientist is forced to put aside his textbooks and instruments of measure and examine the wonders of nature through the only crucible capable of sounding its transcendent spiritual depths—the human heart! He may know a great deal about the physical mechanism and frame, but what does he know of the quality and faculty that transcends this mortal coil? What instrument measures the love of parent for child; the sudden joy that flows from the heart's hidden springs in experiencing a masterpiece of art, music, or religion; and what instrument or vessel is there which can measure the Spirit which would sacrifice its own life for many?

In moments of conceit he may somehow smugly feel that he has the secret of life all laid out in mathematical equation or theorem, but when he comes to his true senses he can but meekly acknowledge that thousands of years' of search by hundreds of thousands of the greatest minds in the scientific strata have yet to find the real cause of life. They must all confess, to their own secret self if to none other, that they are at best but learning some of the outer *modus operandi* of hidden, infinite, and immeasurable faculties of a fathomless Cosmic

Being. Great wisdom may indeed be gained about the physical laws of the unseen forces of nature, but the true life — which is God, of course — shall never be contained nor diagnosed by physical instrumentation. We pay undue reverence to the scientist at every new clue he scrapes from the infinitesimal crust of a boundless whole. If we were to compile all that is known by all present and past scientists, it would hardly be observable compared to what is not known and the great wisdom without end which exists in the Cosmic body of God. Paul — who was a well educated man even by modern standards — states the case plainly when he said that the wisdom of this world is foolishness with God!

Easter is a reminder of the bounty and goodness of life, but let us for a time turn our thoughts from new clothes and outer adornments and a summer filled with vacation and fun, and think of another time, such as this, some two thousand years ago. Let us envision this same vibrant life of God, which is abundantly manifest this time of the year throughout all of nature, as it then expressed in the living Christ as He went about the land of Galilee and how His words and works alternately stirred up the admiration and antagonism of those who heard Him and saw His wondrous works. Well may our minds and hearts reflect on the scene of the gentle Galilean as He trod the path of palms in His triumphant entry into Jerusalem amid the thunderous acclaim of the masses who placed branches, clothing, and no doubt flowers as well, on the road so His feet would not touch the bare ground. All of this they did in great throng shouting and singing, "Hosanna to the Son of David! Blessed be He who comes in the name of the Lord! Hosanna in the highest!" And yet, was it not this same crowd, at the court of Pilate, which cried a few days hence, "Crucify Him, crucify Him"? Further, we read in Holy writ, how the people spat on Him, flogged Him, how He was abandoned and denied by His own elect, how He was sentenced by His own people to an ignoble death by the cross and sword.

Even the most resolute of us, at this contemplative stage of mind, will dismiss the thought further as having any present-day application and lesson — for did not all this happen many centuries ago?

Only the brave and most courageous soul would carry this thought further and mentally place himself among the spectators of this world shaking event and ask himself what part he would play in this drama. Would he, like Peter, deny Christ in His greatest hour of need? Would he, like Pilate, through fear of the crowd and position of office, succumb to the dictates of the populace and condemn this man? Would he, like the people of that time, praise Him one moment only to ask for His death and add to His suffering the next? And after he has answered these hypothetical questions of the past, would he ask himself what he is doing *today* that adds to the suffering of Christ?

The average churchgoer has little trouble wrestling with the above questions because he feels that this event took place so long ago that he is safe in assuming that he would gladly die, if necessary, to protect the Saviour of mankind and anyway what difference would it make — this happened too long ago to worry about and all he knows



at this time is that when Christ does come again he will have ample time *then* to prove his dedication to Him. Most Christians do not associate any of their thoughts and actions in their daily lives with the suffering or joy—as the case may be—of the Cosmic Christ. For the most part they can't comprehend Christ as a great Cosmic Being whose spirit pervades this planet and who, by our thoughts of negation, cruelty, hate, and acts of like nature, suffers just as assuredly today as He did two thousand years ago! When Paul speaks of the suffering of Christ—and this was after His crucifixion—and of the whole of creation groaning and travailing until the Day of Liberation, it is dismissed as having no present day relation to Christ. For the most part He is envisioned as supinely sitting on a throne somewhere in the heavens on the right hand of God waiting to judge man and the world.

By and large it is quite beyond the materialistic trend of the modern mind to grasp the true significance of this holy season—that Easter is an annual event in the Mystical life of Christ who must—until the Day of Liberation—travel between two extremities, from the heart of the Sun to the heart of this Earth! Christmas is that time when He has reached the center of the Earth and there remains *entombed for three days*, revitalizing this Earth with a consciousness of life and vitality which reflects throughout all realms of nature as new life and growth now observable on every hand. After these three days Christ again rises from the tomb and commences His equinoctial journey to the Father Sun. This withdrawal is completed at Easter.

The purpose of Christ is many fold, but we may say He has two main purposes and functions. The first is to work within and spiritualize this earth sphere and thus raise it out of its present state of crystallization. The second purpose is to work within the inner Christ of each person—the higher ethers of the Vital Body—and spiritualize this consciousness, and body of man, so it, too, may become less crystalized, more etheralized, and thus prepare it to continue its evolution and service in this world coming into fruition.

Our thoughts and feelings, if negative, sensual, and evil, add to this earth's present stage of crystallization and thus we inadvertently add to the imprisoned state of the Christ Spirit. Not only is His suffering augmented commensurately, but also we are adding to our own state of spiritual crystallization. The Cosmic Christ and the individualization of Christ within us then become greatly hampered.

Conversely, by our thoughts of self-forgetting love, devotion, prayers, and service to Him, we are helping Him to become free of this fetter and are in truth administering to His wounds while at the same time we are helping to dissolve not only the world's crystallization, but our own inner crystallization as well. Thus is the day of Christ's liberation brought closer—in the earth and in ourselves. The answer to these self directed questions are then found by what we are doing today.

There was a centurion at the foot of the cross where Christ was crucified and as the blood flowed from His body and darkness grew upon the land as the earth shook, he cried out, "Surely this is the Son of God!" From the moment these immortal words were uttered

they have been reverberating throughout the vast realms of nature and in the hearts and minds of all people everywhere.

On the crestwave of this immeasurable spiritual impulse, this Eastertide, let each of us resolve to do all he can toward lessening the pains of the suffering Christ and in so doing come to know one's own innate divinity. Like the forces of nature which have awakened from winter dormancy to reveal vast beauty of field and mountain so, too, may of each of us awaken from an age-old lethargic sleep, and if we are true to the vision, blossom into a spiritual consciousness and become conscious co-workers with Christ.

*Foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head.*—Matt. 8:20.

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## Everyone A Salesman

**I**N ALL of life there are to be found two extremities; one is the extreme positive and the other is the extreme negative. In Religion, on the extreme positive, we have persons who ring door bells, sell literature on the street, give away pamphlets by the dozens, and in general make a public nuisance of themselves as they seek to serve their cause. On the extreme negative side we find persons who indeed have their religion or philosophy, and are greatly pleased with it, but take no action whatever in trying to further their particular cause. Both of these extremities are not the desired states, but both can learn to serve their convictions in a most constructive way and gain much soul growth thereby.

Modern salesmanship teaches that everyone is a salesman—that each of us, by his thoughts, actions, feelings, dress, etc., attests to what he is in a large measure. Further every successful salesman follows a general pattern which may be stated as follows:

1. He knows his product.
2. He believes in it or he would not try selling it.
3. He anticipates challenges to his claims and has calm, intellectual answers ready—he never argues.
4. He is confident and always leaves a good impression.

It is a fact that there are many Rosicrucian Students who desire to further these Teachings, but are not always sure as to how to go about it. They may start by studying the above points—relate them to this Teaching. If so inclined, go to speech classes, clubs, etc., and give short talks on some subject in the Rosicrucian Teaching—you may be surprised how interesting and thought provoking it may be. Encourage people to write to us when there is a genuine opportunity for service—loan or give a book or magazine to a friend. Be original—think up ways of your own as to how you may find avenues of service. Don't forget to remember the sick in your daily prayers, and send a thought to Headquarters that the Workers may be strengthened and inspired into ever greater efforts of service. And finally, in the words of Shakespeare, "It is a good divine that follows his own instructions."

# THE *Mystic* ... LIGHT



## Rose Cross Easter Message

*Whither I go, thou canst not follow me now; but thou shalt follow me afterwards . . . He that believeth on me, the works that I do shall he do also; and greater works than these shall he do.—*  
John 13:36; 14:12.

**W**ERE we to attend an orthodox church on Easter Sunday we should probably hear the story of Jesus, the son of God, who had been immaculately conceived and who, at the age of thirty years, took up a ministry which lasted for three years and terminated in crucifixion and death for us; that through his blood we might be saved. We should probably also be told that on Easter day he arose again from the dead and later ascended to the Father where he is now seated at the right hand of the majesty of God; thence he shall return to judge the living and the dead at the last resurrection.

But while we know, because of our ability to read the memory of nature, that Jesus did live and die, that he had a mystic mission of the very greatest importance to human evolution and that the main events of that great life took place substantially as set forth in the gospel, we know also that the mission of the mystic Christ is something infinitely more glorious than has ever entered into the hearts of those who know only the orthodox interpretation of the gospels.

The feast of the resurrection which

we call Easter is, in the first place, not simply the resurrection of an individual, but a Cosmic event. It would be foolish in the extreme to celebrate the death and resurrection of an individual, which must have taken place on a certain day of the year, by a feast that is movable, and determined by the position of the Sun and Moon in the zodiacal sign Aries, the ram or lamb.

Each year a spiritual wave of vitality enters the earth at the winter solstice to impregnate the dormant seeds in the frozen ground, to give new life to the world wherein we live, and this work is done during the winter months, while the Sun is passing through the zodiacal signs Capricorn, Aquarius, and Pisces. Then it crosses the celestial equator, from the southern signs where it has been during the winter months, and this cross-over or crossification, or crucifixion is now cosmically associated with the Sun's entrance into the sign *Aries, the ram or lamb*. Then the Sun ascends into the signs of the northern heavens to foster with its warming rays the growth of the seed in the soil which has been revitalized by the Christic life wave during the winter months. Without that annual mystical wave of vital energy from the Cosmic Christ, physical life would be an impossibility; without that there could be no physical bread and wine nor the trans-substantiated spiritual tincture prepared by alchemy from the heart blood of the disciple.

*The lamb* was slain from the foundation of the Arian world epoch in which we now live, its blood was the symbol which saved the God-chosen people from death when they left the mythical Egypt, the home of the worship of the bull Taurus or Apis. From that day it became idolatry for those who had been saved by the blood of the lamb to worship the golden calf, for the old religions of the bull Taurus had been superseded by the religion of the lamb, when the Sun by precession left the sign Taurus and entered the celestial sign Aries, the lamb or ram. In the fullness of time when the Sun by precession had reached seven degrees in the sign of the lamb, Christ came in the body of Jesus to make a *new covenant* under the seal and symbol of the mystic bread and water of life. The Lamb of God was about to pass away; it did so individually when Christ left the body of Jesus, and cosmically when the Sun by precession left the sign Aries the lamb. A new symbol must then be given those who were to be messengers during the coming Piscean age, hence He, Himself, at that last supper represented the sacrificial lamb. The bread of life and living water were given as symbols of his body and his blood to be used during the coming age in remembrance of Him. There is, therefore, a connection between the mystic bread and the body, which we should understand if we would know the true significance of the mystic death and resurrection.

Appropriate food had been given to aid each of the vehicles of man in their evolution. A vehicle such as our physical body, composed of chemical compounds, can be nourished only on chemical substance, likewise by analogy, only spirit can act on spirit, and therefore wine was added to the diet of man to aid him in the battle of existence. This is told in the story of Noah (Genesis 9: 2-20), who, with his followers, represents humanity in the rainbow age where a so-called "mixed diet" and wine fur-

nish the nourishment needed for the present phase of evolution.

Fortified by the flesh-fed mind and the spirit of alcohol man has wandered further and further away from the path of brotherhood, for while he feeds upon the food of the carnivora he necessarily becomes ferocious as a beast of prey, and preys upon all his fellow men by instinct; while the system of inbreeding and marriage in the clan tied him very firmly to his fellow tribesmen, he did at least show love for them, but since international marriages have come in vogue and he is becoming emancipated from the race spirit in a measure, he preys upon all men, even upon his own family. There are no bounds to selfishness, nothing is sacred from greed, and each human being lives in economic fear of all others. Moreover the cup that cheers does so only at times, there is no rest, no lasting peace or happiness on the path of passion and self-gratification; therefore there comes a time when man desires lasting surcease from sorrow more than anything else and commences to seek the path of peace which is also the path of purity and self-abnegation. Then he is instructed in the mystery of Golgotha, of the Cleansing Blood, and the Rose Cross, as follows:

*Cleansing the blood from egoism is the Mystery of Golgotha; it commenced when the blood of Jesus flowed; it has continued through the wars of Christian nations whenever men fought for an ideal, and will last until the horrors of war by contrast have sufficiently impressed mankind with the beauty of brotherhood.* Beneath us in the scale of evolution are the plants and animals, above us are the gods; anatomically we belong to the animals and in our past lives we have lived beneath our status; like the animals we have gratified our sex desire and our appetite, but while they were held in restraint by a wise group spirit, we have exercised no control over our appetites, hence sickness,

sorrow, and suffering have become our portion. Now we aspire to tread the path of peace to the serene bliss of the gods. To attain that we must become like plants, which are pure and passionless. Consider the ancient Atlantean Mystery Temple, also called "The Tabernacle in the Wilderness." When under that bygone dispensation, flesh offered for sin was burned on the altar of sacrifice the stench rose to heaven attesting the nauseating nature of transgression, of passion and impurity. But within the tabernacle itself stood the seven-branched candlestick where the essence of olives burned without disagreeable odor. All flesh has been conceived in passion and sin, but the generation of the plant is pure and immaculate. Therefore, the *fragrant flower*, particularly the red rose, stands in direct symbolical opposition to tainted flesh. The flower is the generative organ of the plant and it tells us that the immaculate conception in love and purity is the path to peace and progress. Christ in the final session with His disciples took the cup as the symbol of the new covenant, gave them the bread to eat which symbolized His body, the cup symbolizing His blood. This was no ordinary cup in which any liquid might be poured, nor was it the liquid alone which had the potency necessary to ratify the new covenant. *The mystery lies in the fact that the cup and its contents were integral and necessary parts of one sublime whole*, and the Latin name for this mystic cup was "Calix"; in Greek it was called "Poterion."

Under the ancient dispensation water alone was used in the temple service, but in time wine became a factor in human evolution. A God of wine, Bacchus, was worshipped and orgies of the wildest nature were held, in order to drown the aspiring spirit, that it might apply itself to conquer the physical world. Even under the Mosaic dispensation the priests had been strictly forbidden to use wine while officiating in the temple, but Christ, on His first pub-

lic appearance, *changed water to wine*, ratifying its use in the order of things then existent. Note, however, that this *was done in public*, and that it was *His first act* as a public minister, but *at the last esoteric session of the Christ with His disciples, where the new covenant was given*, there was no flesh of a lamb (Aries), as required under the Mosaic order, neither was there the wine, but only the bread, a vegetable product and the *cup*, of which we shall presently speak, when we have noted His words at the time: "I will no more drink of the fruit of the vine until I drink it with you *new* in the Kingdom of Heaven." The newly pressed juice of the grape does not contain a spirit of fermentation and decay, but is a pure nutritious plant food, and thus the followers of the esoteric doctrine have been instructed by Christ to use non-flesh, non-alcoholic food.

It has generally been supposed that the cup used by the Christ at the Last Supper contained wine, though as a matter of fact there is no Biblical foundation for that supposition. Three accounts are given of the preparation for this Passover. While Mark and Luke state that the messengers were told to go into a certain city and look for a man who carried a *pitcher of water*, none of the Evangelists says that the cup contained *wine*. Furthermore, research of the memory of nature shows water was used, and that so far as the esotericist was concerned wine had had its day. From that act dates also the inauguration of the temperance movement, for these cosmic changes involve long preparation in the inner worlds before they become manifest in society outwardly. Thousands of years are as nothing in such processes.

The use of water at the Last Supper also harmonizes with the astrological and ethical requirements. The Sun was leaving Aries, the sign of the Lamb, for Pisces, the sign of the Fishes, *a watery sign*. A new note of aspiration was to be sounded, a new phase of human up-

liftment was to be entered upon during the Piscean Age then approaching. Self-indulgence was to be superseded by self-denial. *Bread*, the staff of life, which is made from immaculately generated grain, does not feed the passions like flesh; neither does our blood, when diluted with *water* surge so passionately as when wine is imbibed. Therefore, bread and water are fit foods and symbols of ideals during the Pisces-Virgo Age. They represent purity, and the Catholic church has given to its followers the *Piscean water* at ~~the~~ door of the temple, and the *Virginal bread* at the altar, denying them the wine cup at the service. But even the foregoing consideration does not bring us to the heart of the mystery hidden in the "Cup of the New Covenant."

The *old-wine-cup*, given to us when we entered Aryana, the land of generation, was filled with destruction, death and poison, and *the word* which we then learned to speak is dead and powerless.

The *new-wine-cup*, mentioned as an ideal for the future epoch, the New Galilee (which is not to be confused with the Aquarian Age), is an etheric organ built within the head and the throat by the unspent sex force, which to the spiritual sight appears as the stem of a flower ascending from the lower part of the trunk. This calix, or *seed-cup*, is truly a creative organ, *capable of speaking the word, life, and power*.

The present word is generated by clumsy muscular motion which adjusts the larynx, tongue, and lips so that the air passing from the lungs makes certain sounds. But air is a heavy medium, difficult to move, in comparison with nature's finer forces, like electricity, which moves in the ether, and when this organ has been evolved it will have the power to speak the word of life, to infuse vitality into substances that were hitherto inert. *This organ we are now building by service.*

You will remember that Christ gave not the cup to the multitude but to His disciples who were His messengers and

servants of the Cross. At the present time those who drink from the cup of self-abnegation **that they may use the** force in the service of others, are building that organ, together with the soul body which is the wedding garment. They are learning to use it in a small way as Invisible Helpers when they are out of their bodies at night, for then they are forced to speak the word of power which removes disease and builds in healthy tissues.



When the Atlantean Age was drawing to a close and mankind left its childhood home where it had been under the direct guidance of the Divine Teachers, the old covenant was made, giving them flesh and wine, and these two, together with the unrestrained use of the sex force, have made the Aryan Age an age of death and destruction. We are now drawing to the end of that era; we are looking for the Kingdom of Heaven, the New Galilee, and in order to prepare us for that time Christ has given the *bread and the water of life*, bidding us at the same time not to lust. Having given this new covenant He went to the cross of liberation leaving behind Him the *body of death*, to soar away in a *vehicle of life*, the vital body. He gave His followers the assurance that though they could not follow Him then, where He went they should follow later. Everyone is a Christ in the making and some day will be "Easter" for each of us.

# NATURE IS NO STRANGER

B. COURSIN BLACK

**H**AVE you ever listened and listened, until you were certain you could actually hear silence? I never knew what real, complete silence was until a certain night in the Arizona desert. Hour after hour we had driven through the blackness, through stretches of sand and scrub bushes which turned into black blobs when the pale moon rose. At last we stopped, got out of the car, and sat beneath the sky. After a long last I became aware, not of something, but of nothing. There was just stillness—not the rustle of a leaf, nor the least stir of air; no hidden movement; no distant sound of traffic. It was such a stillness as grows and grows, as when one is waiting for something. Then came a feeling of peace—peace that wrapped itself about me in fold after fold of security, making my senses quick and keen, yet relaxing my thinking mind, till my very dreams seemed to come alive.

We so rarely get to know Nature in her natural state—deep in the woods, or far in the snow country, where there are no trails. Perhaps these are things for later on, when Nature has become a friend, not an acquaintance.

But we may always know Nature in her every-day mood, for Nature is as much alive, as keen to hold her own, in the city park as in the country fields. We may pass her by, or claim her as companion, for Nature is as much our own minds and imaginations as she is trees and grass and flowers and insects.

Nearby my house is a small stretch of woods, not lonely, not hard to reach, yet somehow mysterious and full of magic. I have a favorite log there where I go at sunset. On it I sit to open my mind to whatever thoughts may come; to open my eyes and ears to whatever happens. The sight of delicate leaves

dark against the painted sky; the ever-changing clouds, red at the distant horizon, pearl-white over head; the green witchery of the woods, hiding one knows not what secrets; these are not to be thought, but sensed and felt and seen and heard with the senses and the Spirit. Here, too, I love to go when it rains, when everything drips silver, when the grey sky and the leaden fields induce a sadness that is somehow gladness too. And what a wonderful change at night, when the familiar spot is another world, and every sound is like something never heard before.

Each Spring there is a gay lilt, a dancing festival of eager branches and new leaves that rustle like elfin laughter. By Summer things are older and perhaps wiser, and much more dignified and sedate, but the woods always seem as though they wanted to burst into a chuckle. The Autumn color carnival is the crowning event of the year, when the friends of last Spring are like brown gnomes coated in red and yellow and gold. In Winter the friends have vanished entirely, but the white fields, the black-and-white trees, somehow remind one of the stars. Nature is never the same, and to those who love her she is a brand new book that may be read every season, every day.

That is why woods are never tiresome: they are sunny, misty, green, white, brown, red, yellow, mauve. They are whatever one's fancy, one's tell-a-story-mind wishes and his eye sees. Even though I have learned but few trees by name I call each a friend, or a perhaps-friend; certainly each has a distinct personality. The woods would almost seem to be over-peopled, with all the trees, flowers, birds, animals, tiny insects, mosses, fungi, and hosts of other living beings. Even so, one may experi-

ence loneliness in the woods, but only if he has not gotten to know them.

Another spot I like to go to is a certain hill that overlooks a lake. To see the silvery trail of the Sun over the far water is a thrill. It takes one far away, up and up, out and beyond, and when he comes back he has visited strange places and filled his mind with wonderful sights. And when the Moon rises over the lake, what dreams she brings, what beauty she creates.

Maybe you already know the secret. If you have begun to love Nature, you have solved the mystery that some folks never solve. Nature is not something that exists outside you.



You and I, are parts of Nature; she lives within us as well as outside us. The beauty of Nature, the loveliness of a sunset, the majesty of a mighty mountain, the glory of a star; these are feelings and terms and understandings that we ourselves create and feel and bring to being. One may look at a waterfall and wonder how much electric power it would make, or he may feel the wonder of God. I have seen acre after acre of flowers, so beautiful they hurt, yet my single potted plant in my room has a

unique beauty all its own. Nature is what we ourselves make her by our appreciation and dreams.

Nature does not need us. We need Nature. She is more than one of the forces that have to do with growing crops and regulating climate. She manifests the divinity that is part of every one of us.



### GREAT SEAS SYMBOLIC

*Great Seas symbolic,  
Of man and his strife;  
Lost ages of civilization,  
Dissolved in waves of life.  
Tumultuous storms of confliction,  
Challenge vessel and course;  
Oh, Seas elastic and majestic,  
Medium of exaltation and remorse!*

*Tidal waters of elemental Sea and Star,  
Bring periodic undulation—  
Against cranium and hull crashing,  
Revealing a higher formulation.  
Thy misty powers now brandish,  
O'er my ship of fate;  
Unfurl thy scroll now mystic,  
Reveal Neptune's state!*

*Holy Waters—rising yet falling,  
Gleans a crystalline goal;  
Weather-worn a silver'n pennant flies,  
On each bark of Soul.  
Hark! now flows a new current,  
'Neath it all;  
A port of gold, each Ark guided,  
Beckon'd by the Call.*

—DONALD W. IVERSON.



# The Mansion of Old M'sieu

MONA W. HILLE

## PART II

AFTER pausing for a moment my ghostly visitor continued: "Or, if perchance your presence were noted by one, to have him run away in terror and cry that the house is haunted.

"For many years now this, my home, has been vacant and I thought I should wait in vain though I felt that one day someone might be able to hear me. And that someone is you, Monsieur. At first I thought it might be my countryman, your friend M. Laurier. But he noted little—not even the aroma of *muguet* which nearly everyone has contacted in this house. In life this was my favorite scent.

"But of my story—you are wondering, I see. Had I but been able to vaticinate what comes after death I might have done differently. But then perhaps I should not have learned these lessons, and it is through suffering and hardships that one grows and is purified."

For a while he grew pensive and silent while I sat spellbound, wondering what he was about to relate.

"Eh bien, Monsieur, I commence at the beginning." In the flare of the lightning I could see his eyes grow large with memories. "My father, one of the wealthiest nobles at the court of Louis XV, died when I was but a child and left me his entire fortune. I was brought up at Court in extravagant luxury, and, as is so often the case, greed and selfishness took entire possession of me. But instead of becoming miserly I spent more prodigally each year. Reaching the age of twenty-five, I took for my wife the Marquise Adrienne de Couranville, one of the sweetest and most beautiful young ladies-in-waiting to

Marie Antoinette. And though she exerted all her influence for my good, I kept on in my giddy, spendthrift way and continued to throw through the window my money, as well as that of Adrienne.

"To satisfy my hunger for riches and still more riches, I obtained a most lucrative post from the king and I frequently upbraided Adrienne for not taking advantage of her friendship with the queen. But no amount of threatening or cajoling could move her there.

"Poor Adrienne! What sorrow I brought to her! And yet I really loved her. Oh, that I had not been blinded by the curse of gold! She had sorrow enough without the additional burden of my madness—that was what it really amounted to—for our son, just a year younger than the Dauphin, and so similar to him that they might have been twin brothers, had been thrown while following the hounds and had entirely lost his memory. He nearly broke his mother's heart by calling her Madame and me Monsieur. And no surgeon seemed able to bring back his lost faculty. Yet in every other respect he was sane except that he did not recognize us or remember anything.

"Then the Revolution broke out and I endeavored to persuade my wife to flee to England with me and our son, Raoul Louis, taking our possessions with us before it was too late.

"But she refused to leave the queen, saying that it was due to the extravagance of such as I that the people arose in anger and vowed vengeance against our king and queen. She told me to flee, like the coward I was, taking my riches with me, but said that she would

remain with her son so that he would not become like his father; also that she would do what she could for the queen.

"So I kidnapped her and Raoul Louis—for I loved my wife, selfishly rather than selflessly, perhaps, yet it was the greatest love of which I was capable at the time. I took them to England on a boat which I bought, for no other way could I get passage across during that turbulent period.

"In England I found that my funds were running low and I had exhausted my wife's fortune so I was in despair for a time trying to find a way out. I was too indolent and too soft to work. Brought up as I was, I had no backbone yet I had just enough ambition to make me want the luxury to which I was accustomed, no matter how or at what cost to others I obtained it. And finally I conceived a plan!

"Adrienne and Raoul Louis and I sailed for America. My destination was New Orleans to which many French *émigrés* fled. But in accordance with my plan I took passage on a boat bound for Boston and there made the journey inland to the Mississippi and down on a river boat to New Orleans.

"All the long journey I wondered how to tell Adrienne of my plan for I knew she would never consent to it. But long before we reached our destination Adrienne died. She caught the swamp fever and in a few short days was gone.

"I missed her as much as I was capable of doing. The beauty of her face meant more to me than the beauty of her spirit for I was still too selfishly engrossed in myself to really care for anyone else. In a way I was relieved, for now my plan would work without danger of interference."

At this point my noble visitant halted, his face pale with anguish. His eyes were dry and burning and looked as if tears would bring relief. Advancing a step, he reached toward the curtain

of my bed as if seeking support and a hopeless, heartbreaking sigh fluttered from his lips.

"Oh God!" he whispered, "if only I might see Adrienne for one moment to beg her forgiveness. I love her and the loveliness of her soul. My love for her is the one thing that has helped me through these terrible years—that and the hope that I may see her again if only for a moment to beg her pardon for the sorrow I once brought her! Oh, Adrienne, Adrienne!"

Raising his hand he held to his lips a large ring which he wore on his forefinger. The giant sapphire seemed to flash in the lightning and to throw reflections of light on the walls. Then, turning to me, he said in a hushed voice, "She put this ring on my finger with her own sweet hands the day of our betrothal."

His eyes grew dim and blurred and he seated himself slowly on the edge of my bed as if infinitely tired. Then he turned to me.

"You see," he continued, "I wish I might be able to tell my story to all those who are now as I was then. For then I might be able to save them much suffering. As we sow, so truly must we reap. If not in this life then in the next, for sooner or later the Law of Cause and Effect must overtake us. And until we learn love we are in almost darkness: impersonal love for all and everything, for that includes all virtues and all beauty. With this realization comes the light of perfect happiness and bliss. But before we appreciate this you can see that there are many who unnecessarily experience the extreme blackness of anguish and despair.

"Just now I am beginning to rise toward the light. For so long I have been earthbound but, *grâce à vous*, I can now free myself from these material bonds and rise unhindered.

"After Adrienne was gone I bought many slaves on our way down the river. I still had enough money to carry out

my scheme and enable me to acquire more.

"My little Raoul Louis did not miss his mother for he did not recognize her as such. However, he confided to me that he was sorry 'Madame' had died and that he hoped 'Monsieur' would be comforted. Always he kept aloof and his air of dignity and childlike majesty kept the slaves in a state of constant awe and adoration. His wistful little face, together with his aristocratic, patrician bearing appealed to them and to their kindly, simple minds he was a little king.

"So when I told them that I had managed to rescue the little king of France and bring him to America for safety, they believed me implicitly. Any fears concerning the child's behavior quickly vanished when I saw how philosophically and naturally he accepted the homage of the slaves. I no longer feared that my plan would fail for I knew that once I arrived in New Orleans amidst the French nobility, I would have no trouble reaping a rich harvest.

"In those days news spread quickly—almost as quickly as it does now—and by the time we neared the Creole city we were met by various small craft and escorted to our destination with great deference and joy.

"There was much thanksgiving evident among the French emigres for the safety of their 'King.' I was highly commended for my daring in rescuing him from the temple and substituting a hopelessly ill child in his stead.

"Immediately the Comte de Serain offered his home, which was barely completed, to the throneless little king. We were brought to this very estate in a closed carriage and the formal presentation was made to me as the child's guardian."

Sinking into a reverie of painful memories my visitant grew silent, his eyes overcast with sorrow. Then, after a short time, rousing himself he forced himself to resume the tale.

"How often I have slept in this room, in this very bed, with these selfsame curtains draped from the canopy!" Half wistfully and half distastefully he stroked the remarkably preserved velvet.

"Eh bien, Monsieur, thus my ambition became realized almost immediately. A large estate with more than sufficient slaves to care for it. And the money—in vast sums for all those nobles were wealthy, having foreseen the revolution and emigrated in time with all their treasures—came pouring in for little Louis XVII as they innocently believed him to be.

"I had explained that my own little Raoul Louis had died in England from the indirect effects of his fall and that I had brought Adrienne and my royal charge, Louis Charles, to America only to lose my wife soon after. These explanations were necessary for here I encountered many whom I had known at Court. Yet so great was the resemblance of my own son to the son of Louis XVI that none suspected the truth.

"Entertaining lavishly, as was expected of me, I was at the height of my glory and to me that was happiness. But as the years passed I grew more and more extravagant and burned the candle at both ends.

"I made it quite plain that more money was necessary to keep up the regal maner of living becoming to our king, and, as before, the emigres in their generosity and loyalty gave from their hearts. I was not ashamed to ask—I had lost all pride, and sunk to the level of a common cheat, a parasite living on others.

"Raoul Louis suffered much in the midst of this glamour and false gaiety. He fully believed that he was what I claimed him to be for he knew nothing else. But it irked him and he struggled to break loose. He detested society and longed to be alone with nature and his wild animals.

"When he was about twenty, he became melancholy and turned more and more from people. One day he disap-

peared and though we searched everywhere we could find no trace of our 'King.'

"Later, I received a scribbled note brought by a messenger, saying that he had entered the monastery of the Franciscan Fathers and would devote the remainder of his life to meditation and prayer for the souls of his parents. But little did he dream how greatly in need of prayer his father was! He also stated that it would be useless to try to turn him from his resolution as he had already taken the vows. He now called himself 'Brother Andre.'

"Of course this was a terrible shock to me for was he not my own son? And aside from that, my only source of income was taken from me.

"I soon ran through the remainder of my fortune and, prematurely old from dissipation and excessive carousing, was left without friends and income. Many of the emigres had returned to France after these many years and others had settled elsewhere. Yet I tried for a time to keep up the pretense of wealth and plenty. But with the on-coming years came sober thoughts and finally, with all its horror, came the realization of what I had done, and been.

"It may seem strange to you that I so suddenly realized the enormity of what I had done and repented. Of course I knew all along that it was wrong, but human beings do not as a rule change greatly in a single life. Usually if they start out badly as I did, so they continue to the end. But as I look back now I can see that my wife was continually trying to help me from the other side and that finally her desire permeated my being and I changed. Yet I was still a coward at heart and would not acknowledge and confess my wrongdoing. So I lived on this vast estate alone with two slaves in solitary desolation for what seemed an endless eternity, dreading the end. For I was sure that after death there would be life. And

I feared it—yet the thought fascinated me, tortured me. Thus I lived, without hearing once from my son, for nearly thirty years.

"The succeeding generations that grew up around me forgot the story of Louis XVII and regarded me with awe as an old miser living alone on his large estate. 'The Mansion of old M'sieu' they called this place. I doubt whether they even knew my name.

"One day two monks with brown cowls over their faces came to me saying that Brother Andre was dying and had begged to see me. The monastery was two days distant and I was an old man, but my son—dying—I had to go!

"Too late I arrived with the monks. 'Brother Andre' had slipped out of this life. And over his grave was a plain wooden cross with the inscription, 'Louis Charles of France' for the monks knew his story.

"I was exhausted by the long journey up the bayou and grief-stricken by the death of my son. For I had always loved him, even in the height of my ambition.

"Yet I walked out to the grave with difficulty, and with feeble efforts of my trembling fingers endeavored to scratch out the 'Louis Charles' and substitute 'Raoul Louis.'

"The kind monks brought me into their cloister where I tried to confess my sins and make known the truth. But they would not believe me and laid the explanation on my age saying that doubtless my strength had been taxed by the journey and by the shock of Louis Charles' death so that my brain was clouded.

"After I rested at the monastery a few days the brothers brought me back here, where I lived in such pleasurable grandeur. And here I died, alone, repentant yet unbelieving when I cried out, 'Peccavi!'

There was a long pause during which my noble visitor gazed at me with a whimsical look in his unfathomable eyes

where now a certain relieved joy was evident in their profound unscrutability.

He threw out his hands in a gesture expressive of casting off a weighty burden and smiled for the first time in an almost gay manner.

"You see, Monsieur," he observed, "I have told my story and but little remains to be said. I have learned my lessons and thank God for the opportunity. Only I wish I might tell others so they could profit by my experience and need not learn through bitter suffering. Always remember, *mon ami*—for that you truly are—that as thou hast sown, so shalt thou reap—and none knows this better than I. You, I thank for your help, for you have done more for me than you may ever dream.

"A few words now and all is told. I sought my son on this side of the grave as soon as I could and, finding him, beseeched his pardon for my wrongs toward him. All the others I had harmed or deceived had also to be found and begged for forgiveness.

"Adrienne I have never been permitted to see." Here his head bowed with grief and his shoulders, which had straightened as if from a lifted load, sagged again in despair. Presently he completely covered his face with his hands. I longed to say or do something to comfort him but what could I do?

"If only I could see her once—for but a moment!" His voice came indistinctly from between his fingers, "Then I could go on knowing that I had done all in my power to expiate my wrongs, for I know that when I shall have done that, I shall be forgiven and shall have her with me.

"Sometimes I think I smell the scent of orange blossoms that she loved so well and I hope that at last the time has come. Yet I am always disappointed.

"But some day she will come, I know! And till that day I wait, and hope, and pray—Adrienne, oh, my dear!"

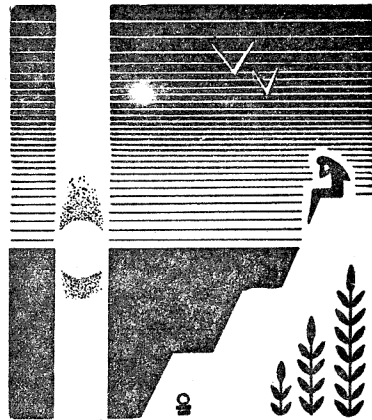
I thought for a moment that I had

caught the faint fragrance of orange blossoms wafted on a gentle breeze and I looked around in wonder. There was only the man with his head in his hands sitting on my bed.

The incense grew stronger and I heard a faint rustle as of silk nearby. And there appeared by the man another figure—a woman of flawlessly ethereal loveliness and radiance, groomed in the same luxurious beauty as the man, her hair a mass of towering, powdered curls. All the joy of the universe was expressed on her countenance as she gently and lovingly placed her small, white hand on the head of the bowed figure before her.

The man sprang up with a startled word. As if unable to believe his eyes, he stood stupefied, gazing at the apparition. Without a word he dropped to his knees hiding his face in the rich satin folds of her gown.

Very tenderly she raised him and



placed her lips to his. Dumbly his eyes questioned hers and she whispered, "All is forgiven and forgotten, beloved, and you are free!"

Simultaneously they turned to me with beatific smiles and bowed low. Then, with their arms protectingly around each other they were gone, and I was left alone with the mingling fragrance of *muguet* and orange blossoms.

—Reprinted from RAYS FROM THE  
ROSE CROSS, April, 1929.

# MAX HEINDEL'S MESSAGE

*Taken From His Writings*

## Teachings of an Initiate



THIRTY-FIRST INSTALLMENT

### Our Work in the World

*(Continued)*

THE various modes of vision above the physical area are: etheric or X-ray sight, color vision, which opens up the Desire World, and tonal vision which discloses the Region of Concrete Thought, as explained very fully in *The Rosicrucian Mysteries*. My development of the latter phase of spiritual sight had been most indifferent up to the time mentioned, for it is a fact that the more robust our health, the closer we are enmeshed in the physical and the less able to contact the spiritual realms. People who can say, "I never had a day's sickness in my life," at the same time reveal the fact that they are perfectly attuned to the Physical World and totally incapable of contacting the spiritual realm.

This was nearly my case up to 1905. I had suffered excruciating pain all my life, the after effects of a surgical operation on the left limb in childhood. The wound never healed until I changed to a meatless diet. Then the pain ceased. My endurance during all the previous years was such that the pain never showed by a line on the face, and in every other respect I had perfect health.

It was noticeable, however, that when blood flowed as the result of an accidental cut, it would not coagulate, and a great quantity was always lost; whereas after two years on a clean diet the accidental loss of an entire nail in the morning resulted in the loss of a few drops of blood only. I was able to use the typewriter the same afternoon. There was no festering as the new nail grew.

Upbuilding of the spiritual side of the nature, however, brought disharmony to the physical body. It became more sensitive to conditions around. The result was a breakdown. This was all the more complete because of the before-mentioned endurance that kept me on my feet for months after I should have given in, with the result that I came very close to death's door.

As death is the permanent dissolution of the tie between the physical and spiritual bodies, those who are near death approach the condition existing when severance is about to take place. Goethe, the great German poet, received his first Initiation while his body was prostrated nearly unto death. I had not progressed so high, but my studies, aspirations, and an exercise practiced for a long time which I thought then I had devised but which I now know was carried over from the past, all combined to make it possible for me during that first sickness to slip out of my body

for a short while and then return. I did not know how I did it, and was unable to do it at will. A year later I did it again by accident. That, however, is beside the case. The point I wish to bring out is that the rupture of physically robust health is necessary before it is possible to attain poise in the spiritual world, and the stronger and more vigorous the instrument, the more drastic must be the method of breaking it down. Then come years when there is an unbalance, fluctuating condition of health, until finally we are able to adjust ourselves so as to maintain health in the Physical World while we retain the ability to function also in the higher realms.

Thus it has been with me: strenuous work both physical and mental, even to the present day, has kept the physical instrument in anything but an enjoyable condition. Friends have cautioned me, and I have tried to heed their warnings, but the work must be done, and until help comes I am forced to continue regardless of health; and Mrs. Heindel is with me in this as in all else. Out of this precarious condition, however, has come an increasing ability to function in the spiritual world. While, as said, at the time of the experience here related my tonal vision and the ability to function in the Region of Concrete Thought was indifferent and chiefly confined to the lowest subdivision thereof, a little assistance from the Brothers that night enabled me to contact the fourth region, where the archetypes are found, and to receive there the teaching and understanding of that which is contemplated as the highest ideal and mission of the Rosicrucian Fellowship.

I saw our Headquarters and a procession of people coming from all parts of the world to receive the teaching. I saw them issuing thence to carry balm to afflicted ones near and far. While here in this world it is necessary to investigate in order to find out about

anything, there the voice of each archetype brings with it as it strikes the spiritual consciousness a knowledge of what that archetype represents. Thus there came to me that night an understanding which is far beyond my words to express, for the world in which we live is based upon principle of time, but in the realm of the archetypes all is an eternal *Now*. These archetypes do not tell their story as this is told, but there is borne in upon one an instant conception of the whole idea, much more luminous than can be given by the reciter in words. I have not dared to attempt telling it during the time which has since elapsed, but in the following chapter I shall endeavor to give you a picture thereof.

(To be continued)

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The Christ has no message for those who are satisfied and love the world and its ways.

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The Elder Brothers whose beautiful teachings have brought us together upon the way of Attainment, honor their disciples in the same way that Christ honored His apostles by giving them the name of "friend."

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It is a law of nature that our very attitude of *faith* is bound to bring to us whatever we require.

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It is through the intensity of sorrow that the suffering soul finds its way back to the source of its being, for we have all as prodigal sons left our Father in heaven.

—Max Heindel.

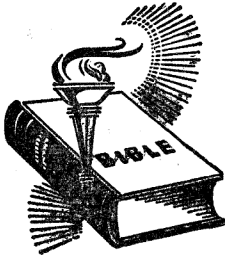
# WESTERN WISDOM BIBLE STUDY

## The Mystery of Golgotha

References: Matthew 27, 28; Mark 15, 16; Luke 23, 24; John 19, 20, 21.

**D**URING the last 2,000 years much has been said about "the cleansing blood." The blood of Christ has been extolled from the pulpit as the sovereign remedy for sin; the *only* means of redemption and salvation.

But if the laws of Rebirth and Consequence work in such a way that evolving beings reap as they have sown, and if the evolutionary impulse is constantly bringing humanity higher and higher,



ultimately to attain perfection—where then is the need for redemption and salvation? Even if the need existed, how can the death of one individual help the rest? Would it not be nobler to suffer the consequences of one's acts than to hide behind another? These are some of the objections to the doctrine of vicarious atonement and redemption by the blood of Christ Jesus. We will try to answer them before showing the logical harmony between the operation of the law of Consequence and the Atonement of Christ.

In the first place it is absolutely true that the evolutionary impulse does work to achieve ultimate perfection for all; yet there are some who are constantly straggling behind. At the present time, we have just passed the extreme point

of materiality and are going through the sixteen Races. We are treading "the sixteen paths to destruction," and are consequently in graver danger of falling behind than at any other part of the evolutionary journey.

In the abstract, time is nothing. A number may fall behind so far that they must be abandoned, to take up their further evolution in another scheme, where they can continue their journey to perfection. Nevertheless, that was not the evolution originally designed for them and it is reasonable to suppose that the exalted Intelligences in charge of our evolution use every means to bring through in safety as many as possible of the entities under their charge.

In ordinary evolution, the laws of Rebirth and Consequence are perfectly adequate for bringing the major portion of the life wave up to perfection, but they do not suffice in the case of stragglers, who are lagging behind in the various Races. During the stage of individualism, which is the climax of the illusion of separateness, all mankind needs extra help, but for the stragglers some additional special aid must be provided.

To give that special aid, to redeem the stragglers, was the mission of Christ. He said that He came to seek and to save that which was lost. He opened up the way of initiation for all who are willing to seek it.

But not all are in need of salvation. Christ knew that there is a very large class who do not require salvation in this way, but just as surely as there are the ninety-and-nine who are well taken care of by the laws of Rebirth and Consequence and will reach perfection in that way, so there are the



"sinners" who have become "bogged" in matter and cannot escape without a rope. Christ came to save them and to bring peace and good will to all, by raising them to the necessary point of spirituality, causing a change in their desire bodies which will make the influence of the life spirit in the heart more potent.

His younger brother Sun Spirits, the Archangels, had worked as Race spirits on the desire bodies of man, but their work had been from *without*. It was simply a reflected spiritual Sun-force and came through the Moon—as moonlight is reflected sunlight. Christ, the Chief Initiate of the Sun Spirits, entered directly into the dense body of the Earth and brought the direct Sun-force, thus enabling Him to influence our desire bodies from *within*.

So it is with the spiritual impulses which help man to evolve. The reason why the Earth was thrown off from the Sun was because our humanity could not endure the Sun's tremendous physical and spiritual impulses. Even after an enormous distance had been placed between the Earth and Sun, the spiritual impulse would still have been too strong had it not been sent first to the Moon, to be used by Jehovah, the Regent of the Moon, for man's benefit. A number of Archangels were given Jehovah as helpers in reflecting these spiritual impulses from the Sun upon the humanity of the Earth, in the form of Jehovistic or Race-religions.

The lowest vehicle of the Archangels is the desire body. Our desire body was added in the Moon Period, at which time Jehovah was the highest Initiate. Therefore Jehovah is able to deal with man's desire body. Jehovah's lowest vehicle is the human spirit and its counterpart is the desire body. The Archangels are His helpers because they are able to manage the spiritual Sun forces and the desire body is their lowest vehicle. Thus they are able to work with and prepare humanity for the time when

it can receive the spiritual impulses directly from the Solar Orb, without the intervention of the Moon.

Upon Christ, as the highest Initiate of the Sun Period, is laid the task of sending out this impulse. The impulse which Jehovah reflected was sent out by Christ, who thus prepared both the Earth and humanity for His direct ingress.

The expression, "prepared the Earth," means that all evolution on a planet is accompanied by the evolution of *that planet itself*. Had some observer gifted with spiritual sight watched the evolution of our Earth from some distant star, he would have noticed a gradual change taking place in the Earth's desire body.

Under the old dispensation the desire bodies of people in general were improved by means of the law. This work is still going on in the majority of people, who are thus preparing themselves for the higher life.

The higher life (Initiation) does not commence, however, until the work on the vital body begins. The means used for bringing that into activity is Love, or rather Altruism. The former word has been so abused that it no longer conveys the meaning here required.

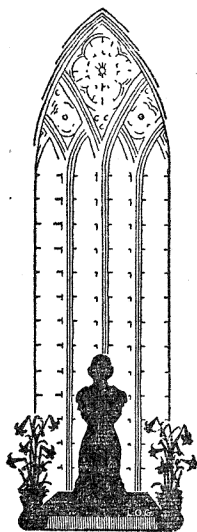
During the old dispensation the path of initiation was not free and open, except to a chosen few. The Hierophants of the Mysteries collected certain families about the Temples, setting them apart from all the other people. These chosen families were then rigorously guarded as to certain rites and ceremonies. Their marriages and sexual intercourse were regulated by the Hierophants.

The effect of this was to produce a race having the proper degree of laxity between the dense and vital bodies; also, to wake the desire body from its state of lethargy during sleep. Thus a special few were made fit for initiation and were given opportunities that could not be given to all.

The Mission of Christ, in addition to saving the lost, was to make initiation possible to all; therefore Jesus came from the common people, and though not of the teacher class, His teaching was higher than that of Moses.

Christ Jesus did not deny Moses, the law, nor the prophets. On the contrary, He acknowledged them all and showed the people that they were His witnesses, as they all pointed to One Who was to come. He told the people that those things had served their purpose and that henceforth Love must supersede Law.

Christ Jesus was killed. In connection with this fact, we come to the supreme and fundamental difference be-



tween Him and the previous teachers, through whom the Race Spirits worked. They all died and must be reborn again and again to help their peoples bear their destiny. The Archangel Michael raised up Moses, who was taken up to Mount Nebo to die. He was reborn as Elijah. Elijah returned as John the Baptist; Buddha died and was reborn as Shankaracharya; Shri Krishna says, "Whenever there is decay of Dharma . . . and . . . exaltation of Adharma, then I myself come forth for the protection of good, for the destruction of evil-doers, for the sake of firmly establishing Dharma. I am born from age to age."

When death came Moses' face *shone* and Buddha's body became *alight*. They all reached the stage when the spirit begins to shine from within—but then they died.

Christ Jesus reached that stage on the Mount of Transfiguration. It is of the very highest significance that *His real work took place subsequent to that event*. He suffered; was *killed*—and *resurrected*.

Being killed is a very different thing from dying. The blood that had been the vehicle of the Race-spirit must *flow* and be cleansed of that contaminating influence. Love of father and mother, exclusive of other fathers and mothers, must go—otherwise Universal Brotherhood and an all-embracing Altruistic Love could never become an actuality.

When the Saviour Christ Jesus was crucified His body was pierced in five places; in the five centers where the currents of the vital body flow; and the pressure of the crown of thorns caused a flow from the sixth also.

When the blood flowed from these centers, the great Sun-spirit Christ was liberated from the physical vehicle of Jesus and found Himself *in the Earth*, without individual vehicles. The already existing planetary vehicles He permeated with His own vehicles and in the twinkling of an eye diffused His own desire body over the planet, which has enabled Him thenceforth to work upon the Earth and its humanity from *within*.

At that moment a tremendous wave of spiritual sunlight flooded the Earth. It rent the veil which the Race-spirit had hung before the Temple to keep out all but the chosen few, and it made the Path of Initiation free thenceforth to whomsoever will. So far as concerned the Spiritual Worlds, this wave transformed the conditions of Earth like a flash of lightning, but the dense, concrete conditions are, of course, much more slowly affected.

Like all rapid and high vibrations of light, this great wave blinded the people by its dazzling brilliance, therefore it

was said that "the Sun was darkened." The very opposite was what actually occurred. The Sun was not darkened, but shone out in glorious splendor. It was the excess of light that blinded the people, and only as the entire Earth absorbed the desire body of the bright Sun-spirit did the vibration return to a more normal rate.

The expression, "the cleansing blood of Christ Jesus," means that as the blood flowed on Calvary, it bore with it the great Sun-spirit Christ, who by that means secured admission to the earth itself and since that moment has been its Regent. He diffused His own desire body throughout the planet, thereby cleansing it from all the vile influences which had grown up under the regime of the Race-spirit.

Under the law all sinned; nay, more—they could not help it. They had not evolved to where they could do right for Love's sake. The desire nature was so strong that it was an impossibility for them to rule it altogether, therefore their debts, engendered under the law of Consequence, piled up to monstrous proportions. Evolution would have been terribly delayed and many lost to our life wave altogether if some help had not been given.

Therefore Christ did come "to seek and to save that which was lost." He took away the sin of the world by His cleansing blood, which gave Him entrance to the Earth and its humanity. He purified the conditions and we owe it to Him that we are able to gather for our desire bodies purer desire stuff than formerly, and He continues working to help us, by making our external environment constantly purer.

That this is and was done at the expense of great suffering to Himself, no one can doubt who is able to form the least conception of the limitations endured by that Great Spirit in entering the hampering conditions of physical existence, even in the best and purest vehicle possible; nor is His present limitation as Regent of the Earth much less

painful. True, He is also Regent of the Sun, and therefore only partially confined to the Earth, yet the limitations set by the crampingly low vibrations of our dense planet must be almost unendurable.

Had Christ Jesus simply died, it would have been impossible for Him to have done this work, but the Christians have a *risen* Saviour; One who is ever present to help those who call upon His name. Having suffered like unto ourselves in all things and knowing fully our needs, He is lenient toward our mistakes and failures so long as we continue trying to live the good life. We must ever keep before our eyes the fact that *the only real failure is ceasing to try*. Upon the death of the dense body of Christ Jesus, the seed atom was returned to the original owner, Jesus of Nazareth, who for some time afterward, while functioning in a vital body which he had gathered temporarily, taught the nucleus of the new faith which Christ had left behind. Jesus of Nazareth has since had the guidance of the esoteric branches which sprang up all over Europe.

In many places the Knights of the Round Table were high Initiates in the Mysteries of the New Dispensation. So were the Knights of the Grail—to whom was finally confided Joseph of Arimathea's Grail Cup, which was used by Christ Jesus at the Last Supper. They were afterward entrusted also with the Lance which pierced His side, and the receptacle which received the blood from the wound.

The Druids of Ireland and the Trottes of Northern Russia were esoteric schools through which the Master Jesus worked during the so-called "Dark Ages," but dark though they were, the spiritual impulse spread, and form the standpoint of the occult scientist they were "Bright Ages" compared to the growing materialism of the last three hundred years, which has increased physical knowledge immensely, but has almost extinguished the Light of the Spirit.



## Meditation on the Merger

L. H. TRIMBY

EDITOR'S NOTE: *The author of this article is a Rosicrucian student in England. The ECHOES refers to our publication for members and the Merger has reference to the recent merger of the Fellowship from two groups to one.*

**I**N the June, 1956, ECHOES we were all fortunately supplied with the chart of the Merger of March 25, 1956.

Max Heindel connects our Rosicrucian Teachings with Easter time for it was at that time in 1910 that our Leader was summoned by the Elder Brother as described in his *Teachings of an Initiate*. It is therefore not surprising to find the Sun in the 5th degree of Aries at this time and we shall surely be greatly helped in our work by the two Grand Trines in operation, Sun (Aries, 9th house) trine Uranus (Cancer, 1st house), trine Saturn (Sagittarius, 5th house) and Venus (Taurus, 11th house), trine Moon (Virgo, 3rd house), trine Mars (Capricorn, 6th house). The former will surely help our efforts overseas, and, as we would hope of an Aquarian worldwide movement, bring much publicity and funds. The latter will bring the cooperation of kindly friends at home, of the public generally as well as much activity in our work with industry.

But, perhaps the most absorbing points in this chart concern the spiritual advance made by the "Merger" at

this time. The very word "Merger" is Libran in essence (every word has its zodiacal affinity), and the work of the Elder Brother who presides over our destinies is clearly seen in the position of the divine planet Neptune placed in Libra in our House (4th) of home affairs. Could there ever be such a vindication of astrology!

While, as we are a Brotherhood of Christian Aquarian Mystics, we would expect to find Uranus exceedingly active in Cancer—sign of the mystic—in fact we find Uranus the strongest planet in the map of Cancer herself in grand trine, and linking by sextile to the Moon of the second grand trine. Could the teachings of our beloved Max Heindel have a greater impetus? Could we make any sacrifice of carnal pleasures too great to have the privilege of working with such beneficent forces?

There is a very interesting conflict and interchange of elements between these most mystical of planets: Uranus and Neptune. Uranus is an airy planet sitting in watery Cancer, while Neptune is a watery planet sitting in airy Libra in nearly exact square. The cusp rulers Moon and Venus are part of the grand trine with Mars in Capricorn, while Neptune rules the 9th and Uranus the 8th house. A logical interpretation might be that the merger, which has immeasurably strengthened the bond binding

us in fellowship, will find itself with painful opposition in preaching and taking the word of Regeneration overseas. Mathematically expressed this is a case of the greater the force, the greater the resistance encountered. Would we wish it otherwise? As Max Heindel well says—the deeper we plunge the spiritual knife into the roots of our shortcomings the greater the obstacles placed before us by the Recording Angels as we work off past debts. Indeed, with the Moon, Uranus, and Saturn so strongly placed we shall surely succeed in our objective. We have in fact an immense part to play in the Regeneration of the Western World and it is the plain duty of each of us to spread abroad our wisdom and live the life we advocate.

Let us pause therefore a moment and return to first principles and consider how our merger is linked with them. These are beautifully expressed by St. Paul: Even so, faith, if it hath not works is dead, being alone. And again by Max Heindel who gives us our message and mission: A Sane Mind, A Soft Heart, A Sound Body. The two expres-

sions emanate from the simple basic injunction we have for all members: Loving, Self-forgetting Service to others. It may be expressed astrologically as Moon in Virgo and it is not surprising to find this configuration ruling the Ascendant as descriptive of our Fellowship; while Mercury, its ruler, sits in the 9th house where it plays torchbearer to the Sun, rising before him and sextiles Venus, the soft heart, in her house of friendship essentially dignified. The strong, sane Rosicrucian Teachings are indeed going to kindle a light in far away places which will not easily be extinguished and will be received in the hearts of countless numbers.

In the usual way, Mercury is weak in Pisces, but in this instance, despite the opposition from the Moon, it seems the only configuration which can express in a most sublime manner the impact of the Elder Brother (Neptune) on the minds of his followers and pupils.

Of a truth we are a cardinal, fiery, Fellowship with a great work to do on earth under the superlative wisdom of those who inspired this wonderful chart.

## The Symbolical Relation of Aries to Christ

**A**RIES, the symbol of which is the Ram, is a cardinal sign. The word "cardinal" is from the Latin *cardo*, which means the hinge of a door, that about which everything revolves or on which it depends. This is true of Aries, as it marks the turning point of the Sun in its northward course, and starts a new cycle of seasons.

The four cardinal signs in astrology comprise the thirty divisions of the zodiac immediately following the two equinoctial and the two solstitial points. These signs are Aries in the east; Libra in the west; Cancer in the north; Capricorn in the south. The four in-

itial points of these signs connected by straight lines constitute a cross within the circle of the zodiac, the oldest symbol of the Earth.

Aries, the first of the cardinal signs, starts from the point where the Sun crosses the line, or equator, on its return from the winter solstice. As the days and nights at this time are equal in length, it is called the equinox (equal nights). Thus Aries is an equinoctial sign. At this season there are three days and nights which practically neither increase nor decrease in length, so it is said that the Sun hangs on the cross (crossing the equator) for this

period. It was at this time that Christ, the Son of God, was crucified. Thus the Sun symbolizes Christ.

The Sun God, Christ, chose this period for His passing that there might be a correspondence between cosmical and microcosmical events, demonstrating the Hermetic maxim, "As above, so below." Another striking coincidence is seen in the fact that it was at the vernal equinox that the ancient Hebrew Pass-over feast, typical of the slaying of "The Lamb of God," was instituted. At a certain point in the history of the Israelites the lamb (Aries) was slain and offered in sacrifice and its blood sprinkled on the doorposts of their houses, after which the Angel of Death passed over the homes of the people of God, entered into the habitations of the Egyptians, their oppressors, and slew their firstborn.

Through sacrifice the Israelites escaped death, equivalent to a resurrection; so through sacrifice of Himself Christ became the indwelling Spirit of the Earth and the Saviour of mankind. Likewise the Sun, after hanging upon the cross of the equinox, rises yearly into newness of life. It enters the sign Aries in the spring of the year, causing the seeds to germinate and the plants to spring forth, carpeting the Earth with grass bedecked with millions of flowers. Then all nature awakens into new life. Thus true sacrifice, in every sphere and on every plane, insures a glorious resurrection.

The cross is a symbol of sacrifice as is also fire; the one, the instrument on which the victim hangs, typified by the altar in the Mosaic regime; the other, the consuming element, the inherent life principle, or the divinity within. The cross is found everywhere in this world of dense materiality. The cube is the basic form of matter, and the cube is the cross enfolded. Again, man physically is a cross, for when standing erect with arms extended, he describes a cross.

We are now in the fourth period of the Great Seven-day Manifestation of the human life wave, called in Genesis the fourth creative day, and in Rosicrucian parlance the Earth Period. The first half of this period was under the regency of the planet Mars, and was characterized by war and destruction. This was the lowest point of the Earth's fall, when the cross was most dominant. The latter half of the Earth Period, into which we have recently passed, is under the rulership of the planet Mercury, the god of reason. Wisdom acquired through the blending of reason and love will emancipate our world and our race from the effects of the Fall, because it will give us control of lust, the occasion of sin and death. We are now on the upward trend, so that the cross is gradually merging into the five-pointed star, and the cube of a sphere.

The fifth Creative Day is yet to come. It is spoken of as the Jupiter Period, the period of resurrection, power, and glory. "The forces of the dense body will be superimposed upon the completed vital body. That vehicle will then possess the powers of the dense body in addition to its own faculties, and will therefore be a much more valuable instrument for the expression of the three-fold Spirit than if built from its own forces alone." But even this Period will not be the final stage, as the Venus Period immediately follows. Then neither a dense nor a vital body can be used as an instrument of consciousness, "therefore the essences of the perfected dense and vital bodies are incorporated in the completed desire body, the latter thus becoming a vehicle of transcendent qualities, marvelously adaptable and so responsive to the slightest wish of the indwelling Spirit that in our present limitations, it is beyond our utmost conception." Ultimately, there will be the Vulcan Period, when the essence of the desire body, "together with the essences of the dense and vital bodies, are added

to the mind body, which becomes the highest of man's vehicles." Man will then be "redeemed," having advanced "from impotence to Omnipotence, from nescience to Omniscience."

In this full and final redemption the Earth will also be involved. The Earth and its inhabitants march hand in hand along the path of evolution. We see an expression of this process in the change in the Earth occasioned by the coming of Christ. John the Baptist calls Him "The Lamb of God that taketh away the sin of the world." The word "world" here is usually interpreted to mean the whole human race, and upon it the dogma of Vicarious Atonement is founded.

Vicarious atonement is true only in an elementary process. God's plan is that of self purgation. "And every man that hath this hope in him purifieth himself, even as He is pure." In its fallen condition the Earth was helpless to purge its own desire body. It was under the regency of Jehovah, the God of races and the God of Law. The Law was unable to perfect humanity and also unable to halt them in their downward course. The lustful spirit of the desire nature controlled them. Under the regency of law Paul declared that there were none righteous, no not one, but all were involved in sin.

When Christ was crucified, His body was pierced in the five vital centers. When the blood flowed from these centers, He was liberated from His physical body and became the Planetary Spirit of the Earth. Being a great Sun God, He was universal and not limited to a race; and being universal, He was dominated by the spirit of love instead of the race spirit of law. Law is correlated to the personality; love, to the individuality. The one is mortal, the other immortal; the one is under restraint, the other is spontaneous; the one conducts to death, the other to life.

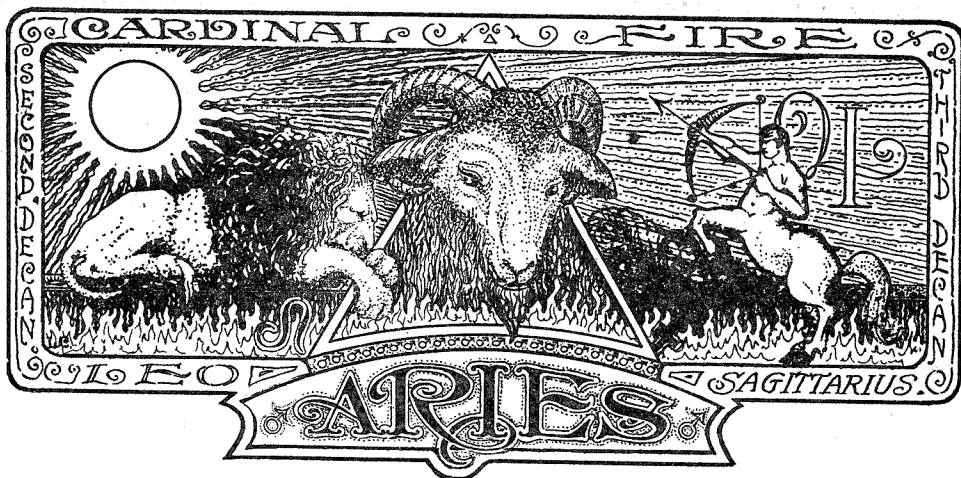
In becoming the indwelling Earth Spirit, Christ permeated the desire body

of the Earth with His own desire body, thus purging and purifying it. As a result we are now able to obtain purer desire stuff with which to build our desire bodies than formerly, and consequently it is easier for us to do right. Thus Christ became the Saviour of the world by making it possible for mankind to go onward in their evolution. Henceforth our race is to take on the nature of Christ, the hope of glory, and be ruled by the universal spirit of love. The crucifixion of the Christ, corresponding to the Sun's entry into Aries, was the great turning point in the world's history from the downward to the upward trend. Involution then merged into evolution; Jehovah abdicated His throne for the Christ; the Moon Spirit became swallowed up by the Sun Spirit.



The Earth being thus cleansed, it offered a better theater of activity to our race, a world in which it was easier to progress, for the desire body of the Christ permeated our race as well as the Earth. We shall continue to advance until the redemptive work is consummated. As an evidence of this upward trend henceforth, the great sacrifice of the Christ was followed by the Resurrection, symbolizing the beginning of a new evolutionary cycle. Similarly does Aries symbolize a new beginning, both macrocosmically and microcosmically.

—GEO. T. WEAVER in RAYS FROM  
THE ROSE CROSS, May, 1925.



## The Children of Aries, 1957

*Birthdays: March 21 to April 21*

**A**LL people born between these dates have the Sun in the fiery, cardinal sign, Aries, and partake of the general characteristics of this sign. The symbol of Aries is the ram. Like the ram these natives are energetic, eager, impulsive, and high spirited; they are impetuous, active and ardent, almost childlike in their enthusiasm. Always on the go, Aries natives are the most stirring and inspiring people of the zodiac; they spur us all to action. Those born under the sign Aries are the pioneers. They are born leaders, headstrong and impulsive; tireless and courageous; enterprising and aggressive; they are the extroverts, venturesome often to the point of foolhardiness. They never go into anything half-heartedly and will work or fight for any cause as enthusiastically as for their own individual interests. They are ever ready to fight for the "fight's sake." This is largely due to their ruler, Mars, the planet of good red blood and dynamic energy. Also, the mythological God of War, Aries, is so filled with self-consciousness that he gives little thought to others and is therefore often consid-

ered selfish. Aries is self-centered; his keynote is *I am*; but he is not selfish and when made aware of others is generous to a fault. The Sun is exalted in Aries, and the Arian native not only holds himself in esteem but he commands the esteem of others, for he is as a rule upright, honorable, and straightforward; always ready to take the initiative. Aries is the first of the fiery triplicity, the other two being Leo and Sagittarius. All the signs are inspirational and spiritual.

Aries produces our most efficient military leaders, business executives and engineers of all kinds. Arians are also frequently found serving as firemen, policemen, and railroad employees. As Aries is a masculine sign and as its qualities include outspoken, combative, and domineering tendencies, plus a lack of cooperative ability, it is a more appropriate sign for men than for women. Aries children must be taught patience, cooperation and tact; in order to conserve their excessive energy they need plenty of rest and relaxation. As Aries rules the head, Aries people are susceptible to headaches and feverish diseases but can run a high temperature with less danger than other signs.



On March 21, 1957, as the Sun once more crosses the celestial equator and triumphantly enters Aries, the sign of his exaltation, he is accompanied by a powerful influx of spiritual force. This is indicated by the double fire trine between the Sun and Mercury in Aries; the Moon and Saturn in Sagittarius with Uranus and Pluto in Leo. Each of the fire signs is represented and each is reinforced by the pressure of two planets. Many children born this year between March 21 and March 31 are being reborn at this time to serve as light-bearers to guide mankind through the present shadows of uncertainty into the security of a new era, which is indicated by the adjusting and readjusting of the major planets as they swing back and forth between signs completing some old, and introducing some new conditions. Later this year these planets will gradually settle down in their new sign positions, where they will remain more permanently for a considerable time. These major changes in the Heavens are reflected in corresponding changes in the world of man, and the predominance of Fire offers great opportunity for spiritual progress. Like all signs, Aries has negative as well as positive qualities, such as arrogance, self-importance, envy and greed. All Arians are impulsive and act hastily. They may be argumentative, intolerant or quarrelsome. With the proper guidance these Aries children may be taught to transmute these qualities and develop them into constructive channels.

The color characteristic of the sign Aries is of course red. The jewel is the diamond.

There are four retrograde planets during the solar month of Aries. This has a tendency to hold back activities and retard progress.

Beginning about the 18th of March, the opposition of Venus to Jupiter is carried over into the current month, lasting until March 26. The influence of this aspect is more careless than

malefic; it produces a sort of shifter's "easy come, easy go" attitude toward life. Children who react to this aspect are apt to be self-indulgent and lacking in ambition; they should be given responsibilities and trained to fulfill them conscientiously. They must be taught to be honest and loyal in all affairs especially where finances are involved or in relations with the opposite sex.

Throughout the entire solar month Venus is conjunct the Sun and until March 16th they are both sextile to Mars. This gives culture, refinement, and talent to the native. It gives personal magnetism and makes one socially popular and financially successful. The Sun sextile Mars gives zest to life, makes the native enterprising, proud and courageous. It gives a super abundance of vitality and energy. Men and women of action are produced by this aspect.

From March 21 to March 27, Mercury is sextile Mars and trine Uranus until March 25. This is a stirring influence which gives physical and mental dexterity and produces mental wizards. These highly intelligent children have vision, originality and intuition. Such innate qualities make mathematical, scientific or artistic geniuses, while many will become inventors.

From March 21 to March 31, Mars is sextile Uranus giving mechanical and inventive ability in the world of electricity and aviation. These children will become pioneers of the Aquarian Age in science and inventions.

From March 21 to April 2, the Sun and Mercury are trine Uranus with Mars sextile to all three. This brings the best qualities of each into action. It gives sharp, ingenious, resourceful mentality with opportunity to express original and creative ideas; it indicates intuition, independence of thought and strong will power. There may be an eccentric twist to the reasoning and impatience against conventional restraint, but these children have a great deal to

offer the world in the way of science, art and literature.

From March 25 to April 3, Venus contributes to and refines this influence by her trine to Uranus and her sextile to Mars. This somewhat softens the otherwise rather too harsh martial rays by adding a diplomatic touch. These children, intuitive and altruistic, will have artistic talent and a deep interest in astrology and other occult subjects. The Christ Spirit has already germinated in the hearts of many of them and will spread throughout the world as they become associated with various uplifting movements for they are builders of society.

From March 24 to March 31, Mercury will trine Saturn giving depth to the mind and power of concentration. It gives a quality of patience and sincerity making the native absolutely moral, honest and conscientious. He is thus highly respected and more desirable for executive positions.

From March 24 to April 10, the Sun is trine Saturn which endows the native with the very finest qualities, making him the soul of honor, well qualified for political or judicial positions. It gives a strong constitution with good promise of longevity. This aspect is helpful in offsetting the effects of Mars opposite Saturn between March 31 and April 18. Mars opposite Saturn is a very disturbing and difficult influence. It presents an element of danger, giving a violent temper and a selfish, vindictive disposition. At times the native can be quite cruel, unscrupulous or very unfortunate. The father may be helpful, through love and patience training, in transmuting these discordant vibrations into constructive channels. Care must be taken to avoid accidental injury to arms or hips.

From April 3 to April 7, Mercury is opposite Neptune, a misleading and deceptive influence. This gives the native a tendency to exaggerate or appropriate that which belongs to others; he must be trained to state facts and be scrupu-

lously honest. He must be cautioned against fraudulent schemes and signing papers.

From April 3 to April 11, Mercury comes into a square to Uranus. These children will be headstrong and determined. They will rave and rant and express erratic and anarchistic ideas. They utilize their mental abilities to tear down social structures and disregard the law, making them thoroughly disliked.

From April 2 to April 8, Mercury makes a trine to Pluto. This gives a very remarkable mentality. It enables the individual to contact the archetypal region and acquire ideas first hand. It gives occult ability and a peculiar gift of speech and languages with mental powers to influence the masses.

From April 11 to April 20, the Sun trines Pluto and from the 13th to the 20th Venus is trine Pluto. These aspects give an idealistic love for children and family, and an element of leadership which is of great value in organizing and developing youth movements for the purpose of controlling juvenile delinquency and eliminating child crime. Children born now will in the near future be active and successful in this field. Pluto is the transformer, the planet of regeneration. He is the Redeemer. Over a considerable time Uranus is square Neptune. This has a very subtle influence. In the body it causes glandular imbalance and emotional disturbances. It has a general undermining and disintegrating influence bringing about drastic changes. There is some danger of mediumship and obsession where other planets partake of this aspect.

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# Reading for a Subscriber's Child

DAVID R. J.

Born February 17, 1947, 10:40 P.M.

Latitude 40 N., Longitude 120 W.

Cusps of houses: 10th, Leo 5; 11th, Virgo 8; 12th, Libra 6; Asc., Libra 29:43; 2nd, Scorpio 28; Sagittarius intercepted; 3rd, Capricorn 0.

Positions of the planets: Jupiter, Scorpio 26:37; Venus, Capricorn 13:07; Moon, Capricorn 27:01; Pluto, Leo 10:45; Saturn, Leo 3:42; Neptune, Libra 10:27; Mars, Aquarius 18:40; Sun, Aquarius 28:46; Mercury, Pisces 16:46; Uranus, Gemini 17:46; Part of Fortune, Virgo 27:58; Dragon's Head, Gemini 7:38.

David is a very gifted boy. He is a potential scientific genius and is qualified to become a world leader and organizer of large group systems for humanitarian welfare. This is indicated by the sign Leo on the 10th house cusp, and its ruler, the Sun, in the scientific, progressive and humanitarian sign Aquarius. This gives him fixity of purpose. The planets Saturn and Pluto elevated in Leo in the 10th house give him an insatiable ambition to succeed and excel in his profession. As these planets are well fortified by sextiles (opportunity aspects) to Uranus on one side and Neptune on the other, both strong by house position, he will have *great* opportunities in life. These aspects between the great spiritual planets give him vision and the gift of prophecy; through them he has extra-sensory perception and can contact the inner planes for inspirational guidance.

David was born with an air sign rising and five planets in air signs. This gives him ultra intellectual ability, basically of a scientific nature due to the strong Aquarian and Uranian influence; but he also has artistic and literary talent. Mars trine Uranus in Gemini, Venus with the Moon in Capricorn in the 3rd house, sextile Mercury in Pisces in the creative 5th house make

it possible for David to express his ingenious and original ideas in a practical and financially profitable way. He can make a name for himself in the literary world by writing on Occult subjects thus making constructive use of the negative aspect between Neptune, Moon, and Venus; and Mercury square Uranus.

Jupiter in the 1st house in Scorpio, Moon conjunct Venus, give personal magnetism, a charming personality, and attachment to the mother. The afflictions to Neptune in the 12th house make it essential that David refrain from the use of alcohol and drugs, and avoid spirit seances, which would be disastrous to his highly sensitive system. David must also be taught scrupulous honesty, self-denial or discipline and thrift, as should all children. He will have many friends, not all of them desirable. He must learn discrimination. David is destined to achieve success and renown due to Regulus, a fixed star which circulates over his 10th house in aspect to his natal Sun.

Mars with the Sun gives a determined, enterprising spirit with an abundance of vital energy and endurance. The Sun rules the 10th house of achievement and is posited in the 4th house where it shines upon and brightens the home environment throughout life and assures success in late life after many handicaps have been overcome. David has been selected by the Higher Beings because he is above average and has something of great value to give to the world, "Many are called but few are chosen." Success depends upon the native's own free will of response to his planetary aspects, especially the squares. David has Mars and the Sun square Jupiter in Scorpio, all three planets angular and in fixed signs. This is by far the most difficult influence with which he has to contend for it brings forth all of the egotistical side of his nature.



## Food for Body and Soul

*(From the book, Higher Metaphysics, DeVorss & Co., Los Angeles, California.)*

**E**MERSON says that the first wealth is health. Every thinking person can but echo his words. A person may have all the worldly goods possible and yet if he does not have a healthy body, his wealth will avail him but little. Medical science is the first to admit that there are many mysteries concerning the physical body which defy the searching doctor's learned investigations. The greatest and most evolved instrument man possesses is his physical body and before he can learn to properly care for the most obvious and immediately conscious body that he has he will never value the higher bodies. The Bible tells us that what is bound on earth is bound in heaven and what is loosed on earth is loosed in heaven. Whatever man does that helps his higher bodies—through pure thoughts and acts—increases his consciousness of life and helps to maintain a sound physical body. Whatever is done—to a degree at least—to assist the health of the body by right eating habits and following sound rules of physical and moral conduct will have a most beneficial effect upon the higher bodies. For the student will keep in mind that these bodies interpenetrate each other and thus we can see that

because of this fact each affects the other.

The lower phase of man's Vital Body maintains and rebuilds the physical body. It is atom for atom and cell for cell an exact duplicate of the physical body. Every healthy cell of the physical body, being rebuilt by the Vital Body, must have an etheric counterpart. It is through the foods that man eats, which are steeped in etheric matter, that man builds a healthy body cell for cell. All of the food that man is given by nature also has an etheric counterpart and thus through the marvelous process of assimilation man transmutes the food in his stomach into living cells of his own physical body. However—and this is important—when food is overcooked, processed, and canned, most if not all of the etheric matter is driven out of the food. This means that although such food may be capable of sustaining life, it is not from a metaphysical standpoint capable of recreating a healthy, normal cell in the physical body—because it lacks the necessary etheric counterpart. Thus not only the physical body is robbed of a healthy cell, but also the Vital Body, which also needs the etheric food, is also denied its necessary material.

From the foregoing it follows to rea-

son that unless man takes into his system raw, fresh, and an amount of uncooked food, he will not enjoy good health. Some persons in metaphysics believe that it doesn't matter what you eat, but what you think is all that is important. A little reasoning will show that although there is a lot of merit, naturally, in good positive constructive thinking habits, nevertheless, if you ignore the above facts on food and if, for instance, you do not give your body the necessary materials it needs, regardless of your mental attitude, you can't keep a healthy body. The law is perfectly stated by Christ, "Which of you, by taking thought, can add one cubit to his stature?" What man thinks in his mind does indeed take shape and form in his higher bodies, but unless right action and practicality is carried out in the physical world it can't come into manifestation. We can't with impunity ignore the physical laws. After all they are the only laws that we know of a certainty, as a result of our own experiences without spiritual insight, affect the body, and indeed rule it. This physical body is composed of the elements of the physical world and the law is perfectly stated in the Bible to the effect that that which is of the earth is earthy and that which is of the heavens is heavenly and further, the way of the flesh is death and the way of the spirit of life is everlasting.

Carrying this thought a little further, we know that if we feed a child an unbalanced diet (and certainly the innocent child is pure and free from any contamination from conscious negative thought) he will suffer accordingly. While at the same time, if we feed him the best of food and fill the home with thoughts and words of hate, fear, and negation then this child may have good physical health—or it may not as a result of this—but certainly its chances of having a sound mind and stable emotional nature are very slim indeed.

Vegetables, fruits, nuts, milk and its

byproducts, and eggs, constitute from the Occultist's viewpoint the healthiest, and most harmless source of both etheric and physical food.

A vegetarian diet is far superior to a carnivorous diet for so many reasons it is virtually impossible to enumerate all of them. The vegetarian's food digests in much less time—because it is composed of purer substance—than the flesh food and hence less energy is used in the digestive process and also because of its purer nature a healthier cell in the physical body is the net result. More vigor, youth, energy—both mental and physical—better complexion, and all around good feeling is the result of such a diet. Also it assures many added years to one's life because it is more in harmony with Nature's laws.

From the humane standpoint mankind has long ago evolved past the stage both where he has the desire to kill animals and also from the standpoint where he actually needs its flesh. If every person were forced to raise his own mutton, pork, beef, etc., and slaughter these animals, and then eat them, he would find that he could not do so. The ranks of the millions of Vegetarians in this country alone are swelling more and more each day. We must never overlook the fact too that all life evolves and since man, himself, can't create the slightest form of life, what right has he to slaughter any being with life, intelligence, feelings, and instincts of a very high order? Only the fact that others, for their livelihood, are forced to raise and butcher animals allows the present highly developed Westerner to eat the large quantities of meat that he does. Unless a person first has the inner urge to give up meat from the spiritual and moral viewpoint he is not a Vegetarian in its truest sense and furthermore isn't apt to remain one for long.

It is said that man is what he thinks. This may be true of his mental and

emotional nature, and to a degree of his physical nature also, but it is an indisputable fact that man, physical man is what he eats. What you put into your stomach becomes a living part of your body temple. When man takes into his system the decaying, morbid, dead flesh of the animal kingdom, he actually does more than just inherit its poisons, various worms, etc., but from a higher metaphysical point of view he also takes into his consciousness the animalistic impulses, fears, and instincts of the slaughtered animal. The warlike tendencies of all meat eating people will attest to this. Almost every stockman knows that at the time an animal is about to be slaughtered its instincts tell it, it is about to meet its doom. After all, this is not beyond acceptance for everyone knows that animals have senses of direction, guidance, danger, and are superhumanly guided even under normal conditions. Now, it is this fear of impending death which causes the brain of the animal to send coursing through its bloodstream this thought and emotional fear of pain and death. It is this, more than anything else, which poisons the blood of the animal and because man allows his body to become the graveyard of decaying flesh, so too, does it poison the body of man. Man, generally speaking, does not eat other meat-eating animals for their flesh is too rank and ill tasting for the above reason.

Man is a creature of habit. Those of us who are born in the western world have come from generations of meat eating people and even if a person were strictly a Vegetarian all his life, the influence of the meat diet is felt in a degree. Man is a creature of habit, both in his actions, thoughts, and food. And when man forms habits they become a part of his etheric self and because of this they are deep rooted and difficult to break. When man is used to drinking alcoholic beverages, the alcohol stays in the system—or the effect is felt—for a varying period of time in the

Vital Body and because of this nucleus, which is always present, like a chain reaction, this sets up a demand for the same indulgence. Meat eating is not unlike this. Once a person has first of all gradually given up the carnivorous diet and the effect of meat is passed from his system, his longing and desire for the meat is completely gone and he often wonders how he ever ate meat. At this stage it might well be worth mentioning that from a health and metaphysical point of view, no one should change his diet over night. Any person desiring to become a Vegetarian, for the reasons given above, should do so little by little through a few months' time. Along with a change in diet should go a change in thoughts. Each person should give thanks that he no longer is responsible for the slaughter of another life—Thou shalt not kill is a law of life. He should bless his food and realize that as his food blesses his body so, too, do his thoughts of purity, love, and devotion to high ideals bless his inner, Christ-self.

Vegetarianism is more than adopting a change in diet; it is a way and philosophy of life. For everyone who wishes to increase his health should eat at least one meal a day of raw fresh vegetables, or vegetables with fruit, or fruit alone. Eggs and milk and their by-products are not only legitimate, but necessary parts of the Vegetarian diet, others' views notwithstanding. Milk is particularly high in etheric content—especially when drunk raw—and eggs are high in other food values and are also legitimate for food because, like milk, there is no pain or death incidental to their production. An egg is only potential life. The life cycle has not started to the point of consciousness and therefore perfectly adapted to a vegetarian diet from the moral and spiritual outlook.

It has been the writer's experience that too many persons, who become interested in vegetarianism, and the health

food diet, make this way of life altogether too difficult. Good books on vegetarian dishes are available in any health food store and should be purchased to make the various dishes appetizing and palatable. In the matter of balancing the meals, raw vegetable juices, etc., it is the writer's opinion that a little knowledge on these things and when practiced in moderation, could be very beneficial. The best authorities the writer knows, feels that the eating of yogurt, vitamin pills, and many of the processed foods in the vegetarian line are not necessary in a vegetarian diet. The general rule is; avoid extremities. Use a little common sense in your foods, change your diet slowly, and remember to eat a good deal of fruit and one fresh food meal a day, or at least one good sized fresh salad each day for one of your meals. If you do this you will find your diet more than adequate. Fruits and vegetables, whenever possible should be eaten fresh and raw; frozen foods are next in importance, with canned and all processed foods coming last in nutritional importance from the health food and metaphysical view. The reason that the above classification is made is that not only are many unhealthy—and dangerous—chemicals often used in the processing of foods, both canned and frozen, but also the vital food principal—the etheric quantity—has been partially or wholly driven out.

The question of proteins invariably comes up with the question of vegetarianism and the answer to this is that the best source of protein, from quality standpoint, is from fruits and vegetables. Nuts are rich in proteins with pecans, almonds, and walnuts, being especially recommended. Probably the richest and best source of protein is the avocado, which is a marvelous food, can be prepared in many ways and should be eaten freely. Not only do the vegetables and fruits give an adequate supply and purer form of protein, but also they are—if eaten fresh especially—

steeped in etheric matter which seldom is the case of the proteins found in meat due to their aging, decaying, and through cooking.

Invariably someone asks a question to the effect that if it is wrong to take the life of an animal, perhaps it is wrong to take the life of a carrot—for example—or an apple. First of all, the vegetable and apple obviously have no conscious feeling of pain, death, and emotions or instincts of any kind. Also the apple, for example, exists in the eyes of nature for one purpose and that is to attract attention to it—even its bright color attests to this—so that the man or animal who takes it and eats it will thereby scatter the seeds to other areas, and thus nature's plan of productivity is fulfilled. Further, if you don't eat the orange, apple, or what have you, that belongs to the fruit or vegetable kingdom, it rots and goes to waste anyway. This is, as any thinking person will admit, not at all to be compared, by any stretch of the imagination with the tenacity, cunning, and ferociousness that wild and even tame domestic animals will exhibit when hunted down by their slayers. Nature goes to great pains through camouflaging her animals and in many other ways to protect her animals.

The question of leather and furs also comes up from time to time. Anyone on the path of spiritual unfoldment must at some time give up the eating of flesh food (including fish and fowl), and on an equal par with this is the injunction that the wearing of furs and leather goods must be avoided. It is virtually impossible to get away from wearing leather shoes, but the time is not too far off when synthetic shoes will be on the market. At least this is the hope and feeling of the writer. Drinking and smoking are two evils of this modern age which hardly need mentioning as necessary to forego not only for the individual who indulges, but also for future generations. The sins of the

fathers (and mothers) are indeed, as the Bible states, passed on to the children of future generations.

Man's body is the temple of God, as Christ has told us again and again. It houses that part of God which is your true self, your spiritual identity, the Ego. This physical body exists to afford the spiritual consciousness of man a means of functioning on this earth plane, and through learning many valuable lessons in life, evolve a soul body—the Wedding Garment spoken of in the Bible. We should not feel that we live to eat, but rather that we eat to live. Man can't possibly put impure food in his body and think pure thoughts. Faith without works is dead. Man can't talk about, nor expect, peace in this world or in his individual life while innocent victims are slain for his table. Every historian knows that if he can study the eating habits of his subjects he knows the type of persons, more in this way than any other, that he is studying. Diet plays a far more important part in the life and destiny of man than most persons realize. The old idea that if you knew what a man ate you had an insight into his nature is a truth without parallel. Man should value his body highly, learn something of its marvelous mechanism, protect it from all excesses and abuses, and it will serve him long and healthy years, as a good servant of the spirit of man—which it is.

Emotional outbursts, fear, hate, envy, jealousy, gossip, and any thoughts of like nature have a most detrimental effect upon the physical body and even more so upon the Desire and Vital Bodies. Thoughts are things. When the mind formulates a thought, regardless of how subtle the thought may be, this thought takes definite shape and form in the Desire World and gathers to it emotional substance of like nature and returns to its originator bearing with it an accumulation of its own nature and emotional substance. This thought form then embodies itself in the sub-

conscious phase of the person's mind and there, if it is an unhealthy thought, it ferments—so to speak—and expresses itself, in due course of time, through the body and outer affairs of the life of this person.

What man puts into his stomach, through laws not completely understood by him, becomes a living part of his physical body. Whatever man puts into his mind, through equally baffling laws, becomes a part of his mental and emotional nature. When a foreign body becomes embedded in the system it seeks, by some inner power in the physical body, to force its way to the surface of the body and expels it from the body, which it threatens. When a negative thought originates in the mind it sets up an emotional and etheric foreign body, which must, through mental and emotional laws, work out of the system. Sickness, insanity, emotional instability, etc., are the net result.

"As a man thinketh, in his heart, so is he," are the greatest words ever spoken for modern man. Man will eventually gain a consciousness of unity with all of life, and when he does this, he will see that God is the only Creator of all that is and therefore all of life is sacred. When man adopts a philosophy of love, peace, and unity of oneness with all that lives and moves, he will echo these words of Ella Wheeler Wilcox:

*"I am the voice of the voiceless,  
Through me the dumb shall speak,  
Till a deaf world's ear  
Shall be made to hear  
The wrongs of the wordless weak.  
"The same force formed the sparrow,  
that fashioned man the king;  
The God of the Whole  
Gave a spark of soul,  
To furred and feathered thing.  
"And I am my brother's keeper,  
And I will fight his fight,  
And speak the word  
For beast and bird  
Till the world shall set things right."*



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# Healing Department

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## A House Without Hands

*Build Thee more stately Mansions, O, My Soul!*—O. W. Holmes.

**A**FTER you had moved into a house, which had been built according to *your* minute plans and specifications, which proves to be a source of inconvenience to you due to certain oversights in its design, whom would you blame—yourself or the builder? Being truthful, you would of course accept the blame and either take the pains to improve this house, or you would—with this added experience in house planning—think out and construct an edifice which would better serve you and your needs.

You are by the very food you put into your stomach and by the thoughts you entertain in your mind, building—or rebuilding—your body temple. Unconsciously, you are putting into operation the still little known laws of assimilation and thought. This, coupled with the type of life you live, along with the care, or lack of care, you give your Dense Body, goes a long way toward determining the present state of your health.

However, there is a much more subtle way in which you have in the past built the master plan out of which your present Dense Body was built and indeed is maintained. And by virtue of these marvelous Rosicrucian Teachings, we are taught that now—in day to day living—we are helping to build an archetypal form which will determine our state of physical and mental health in our next embodiment. The fact that we may be unconscious of this matters little.

What you have in the way of health in this lifetime comes as a result of what you have in your past built into this archetypal force which literally sings

the symphony of life and just as invisible sound and magnetic forces can and do arrange physical design in this world, so, too, does this archetype arrange every atom and molecule of your Dense Body. The more in harmony your living habits are with nature the better this creative force is able to manifest as health and happiness to you. Conversely, when you live out of harmony with nature's laws, you weaken this archetype and the end result is sickness, pain, and death.

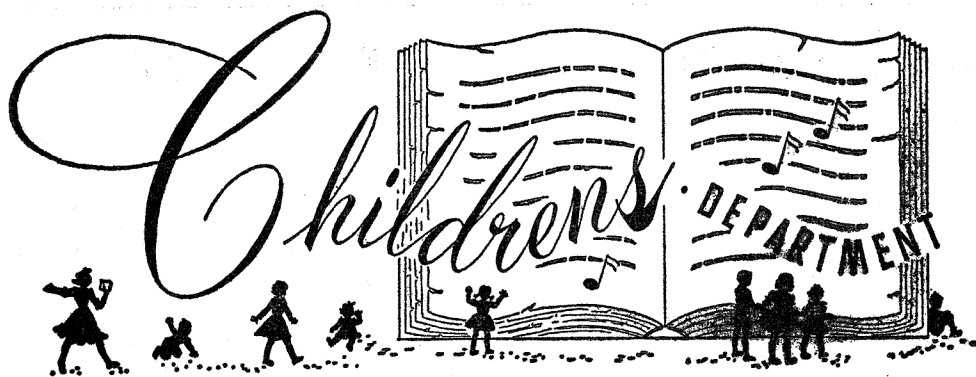
You are either adding to the durability of this form, which should add to the length of your life and give you greater health, or you are weakening the archetype which in turn weakens you and thus may shorten your normal allotted days.

What the Invisible Helpers do in their superior form of healing is to reinstate divine harmony in the bodies of those who turn to us for help. Nevertheless, the Invisible Helpers must have help by your improving your way of living where needed—if you have asked for their help—and by your cooperation in sending to Headquarters regular weekly reports on your progress. We send forth a healing blessing to all in the name of the newly Resurrected Christ.

\* \* \*

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:

April . . . . . 6—12—19—26



## The Butterfly

**T**HE garden in which Dorothy lived was not a large one. In fact, it was quite small, but in it were all kinds of flowers. Dorothy loved them dearly and always had one in her chubby hand, so that she had the name of "the little flower girl" in all the neighborhood.

All around the garden there was a hedge of shrubs—lilac and golden candlestick and mock orange and japonica. Then there was a long row of sweet peas, a cluster of hollyhocks in one corner, and ever so many little beds of pansies, bachelor buttons, larkspur, and zinnias.

Right in the center of the garden was a circular rose bed with a border of tulips and violets around it. At one side was a pergola, and here Dorothy played with her flowers in the sunshine, stringing necklaces from four-o'clock seeds, weaving tiny wreaths of larkspur, and making little ladies with fascinating parasols from the hollyhocks. When she grew tired and sleepy, the poppies each had a happy little dream for her, and the wind sang a rock-a-bye song.

The birds loved to come into this garden, and butterflies, too—great big ones, yellow black spots on their wings and of all kinds and sizes, even the little white ones that the Japanese legend says are the souls of little babies

who come to play in the flowers. They would flutter down and stay a moment, then dart away up into the sunlight, kissing one another, then off again as though they were playing tag.

This garden had another visitor, a great green caterpillar who lived in the rose bed under the leaves of an American Beauty rose. Now this caterpillar was very sad because he longed so to be a butterfly. All day he would peep out from the leaves and watch the butterflies gently floating down to rest on the heart of a rose, fanning their gorgeous wings in the sunlight, and then without any effort soar away into the blue sky.

One day one of the little fairies whose business it was to find out if anything were amiss in the garden heard the green worm lamenting, and he felt so sorry for him that he flew out to where the Queen Fairy lived and reported the case. The Fairy Queen who was always willing to help anyone in trouble, came as fast as she could fly and settled down on one of the rose petals right over where the green worm stayed.

"Green Worm! Green Worm!" she called.

"Yes, Your Highness," answered the green worm, trembling with fear. "What is your pleasure?"

"I came to see why you are unhappy," said the Fairy Queen, settling more comfortably in the cup of the petal.

"Alas, you cannot help me," he replied, trying to suppress his sorrow.

"I might if I knew your trouble," she answered, "for a great many secrets are entrusted to the fairies that others do not know."

It was such a relief to the poor little green worm to have someone to talk to who could understand, that he just began and told her all his longings and his despair at never being able to be anything but a green worm that crawled on the ground.

The Fairy Queen listened intently, but instead of waving her wand over him and changing him instantly into a gorgeous butterfly she told him the following:

"Ever since this world was created every little atom has been just as much alive as you or I or an elephant or a man. The Great Father implanted in each one a tiny seed of life. Life always moves onward and forward, and the desire you feel is a perfectly natural one. It is the desire for progress. Having imbued each one with this seed of divine life, the One who created it did not leave us vainly to desire a fuller existence that could not be satisfied.

"So, little Green Worm, have no fear, for the time will come for you to spin a wonderful cocoon. That will be the beginning of a more beautiful life."

Then the Fairy Queen flew away, for she wanted to get back to the glen before the Sun went down behind the hill. The little green worm was comforted and dreamed all summer of being a butterfly.

When the weather began to get cold, he commenced weaving a web around himself, winding it tightly to a leaf, until he was all shut up snugly in a dark cocoon. As he fell asleep, he was filled with a trust that he would wake

up again when the warm spring days came.

All winter he rocked and swayed on the rose bush, the snow and ice covering the cocoon. But inside where rested the little green worm the alchemy of faith was making a wonderful change.

Then came the warm rains and the sunshine. The crocuses poked their little cups up into the garden, and the daffodils nodded to one another.

The cocoon felt too small to the little green worm, and he began to stretch himself. Then the shell broke, and he crawled out on one of the rose leaves. The air was fresh and sweet, and there was a smell of earth renewed in the garden.

The green worm felt so light and airy that he crawled up and rested on the heart of a rose. Just then he heard Dorothy exclaim:

"Oh, Daddy! just look at this gorgeous butterfly! How lovely for it to



come out of its cocoon on Easter Day!"

Green Worm turned his head to see the butterfly they were talking about, and there on his back were two beautiful yellow wings with black spots on them. *He was a butterfly!*

Slowly he fanned the wings back and forth, then without any effort he rose lightly in the air, a thing of beauty; and he was filled with joy at his rebirth and the realization of his longings and his dreams.

—ELLA VAN GILDER in RAYS FROM  
THE ROSE CROSS, Dec. 1923.

## HOW YOU MAY BECOME A MEMBER OR A STUDENT OF THE ROSICRUCIAN FELLOWSHIP

### CONCERNING MEMBERSHIP—

Membership is open to every person, provided he does not commercialize spiritual science, after completing the Preliminary Philosophy Correspondence Course consisting of 12 lessons, which can be completed easily in a few months' time.

He is then known as a Regular Student and will receive a monthly letter and lesson from Headquarters for a period of two years; this monthly course does not involve written answers, for the Student lives his lessons through self-improvement and service to others. During this time he gradually raises his spiritual standard of living and prepares himself for Probationership. Probationership creates a closer bond with the Teacher of the Order and His great work of healing and educating mankind. After five years as a Probationer, one may apply for the instruction of Discipleship. However, if desired, a Regular Student may continue as a Student as long as he desires before making up his mind concerning Probationership. Full membership, with voting privileges is open to Probationers only.

### CONCERNING CORRESPONDENCE COURSES OPEN TO ALL—

The following courses—offered on a love offering basis—are open to all persons—including, of course, our Regular Students—who are not hypnotists, mediums, palmists, or fortune tellers.

#### PHILOSOPHY COURSES: (Based on The Rosicrucian Cosmo-Conception)

1. Preliminary Course, 12 lessons, above described.
2. Supplementary Course (after completing the above). (40 lessons)

#### WESTERN WISDOM BIBLE COURSE:

This profound course will help the Student to recognize in the Bible a spiritual guide of inestimable value given to humanity by the Recording Angels, and will enable the Student to interpret and understand its hitherto unrevealed secrets of life and being to such an extent that they find its truths corroborated and illumined by scientific discoveries. Parables and seemingly insignificant incidents become revealed as purveyors of basic scientific spiritual laws upon which a more satisfactory and truly successful life may be patterned. (28 lessons)

#### ASTROLOGY COURSES:

The *Junior Course* covers the setting up of the chart and then advances to the reading of it, showing the Student how to synthesize the horoscope as a whole and arrive at a point where he can read the message contained therein. (26 lessons)

The *Senior Course* is devoted to the esoteric phases, particularly in connection with one's spiritual development. (12 lessons)

The *Senior Extension Course* devotes its first 10 lessons to setting up and reading the horoscope, at the same time correlating the astrological data with the Rosicrucian Philosophy. The last three lessons are devoted to the progression of the horoscope, directions, and transits. (13 lessons)

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### APPLICATION BLANK

The Rosicrucian Fellowship, Oceanside, California, U. S. A.

Please Enroll Me as a Student of:

Rosicrucian Philosophy ☐ Bible Study ☐ Astrology ☐

I desire to become a Regular Student ☐

I do not desire to become a Regular Student at this time ☐

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