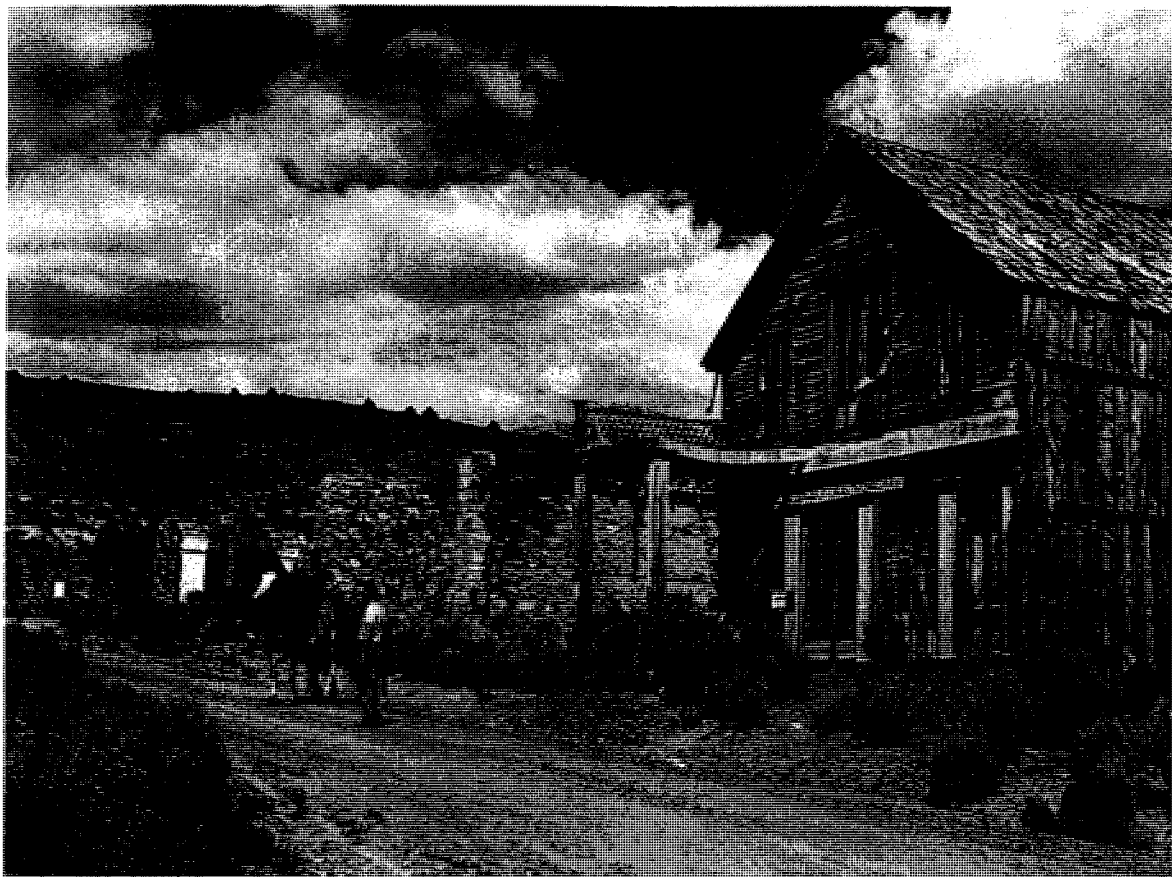


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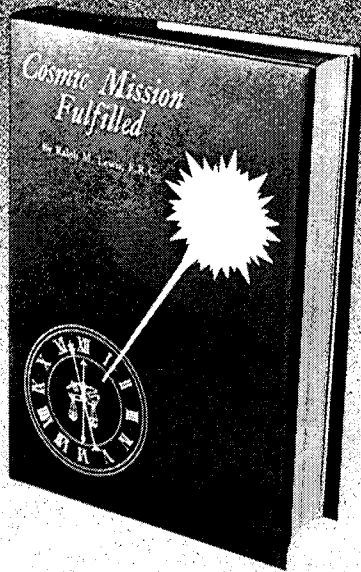
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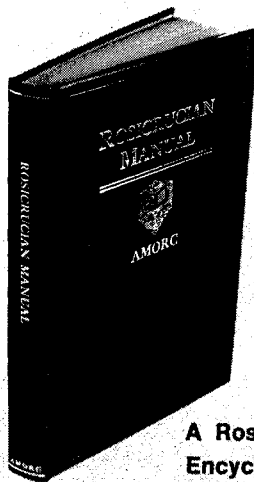
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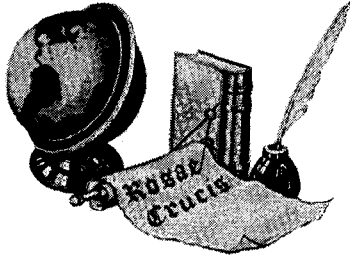
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OFFICIAL MAGAZINE OF THE
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Gerald A. Bailey, Editor

The Purpose of the Rosicrucian Order

The Rosicrucian Order, which exists throughout the world, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable everyone to live in harmony with the creative, constructive cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as the Ancient Mystical Order Rosae Crucis and, in America and all other lands, constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. (an abbreviation) does not sell its teachings. It gives them freely to affiliated members, together with many other benefits. For complete information about the benefits and advantages of Rosicrucian affiliation write a letter to the address below and ask for the free book **The Mastery of Life**.

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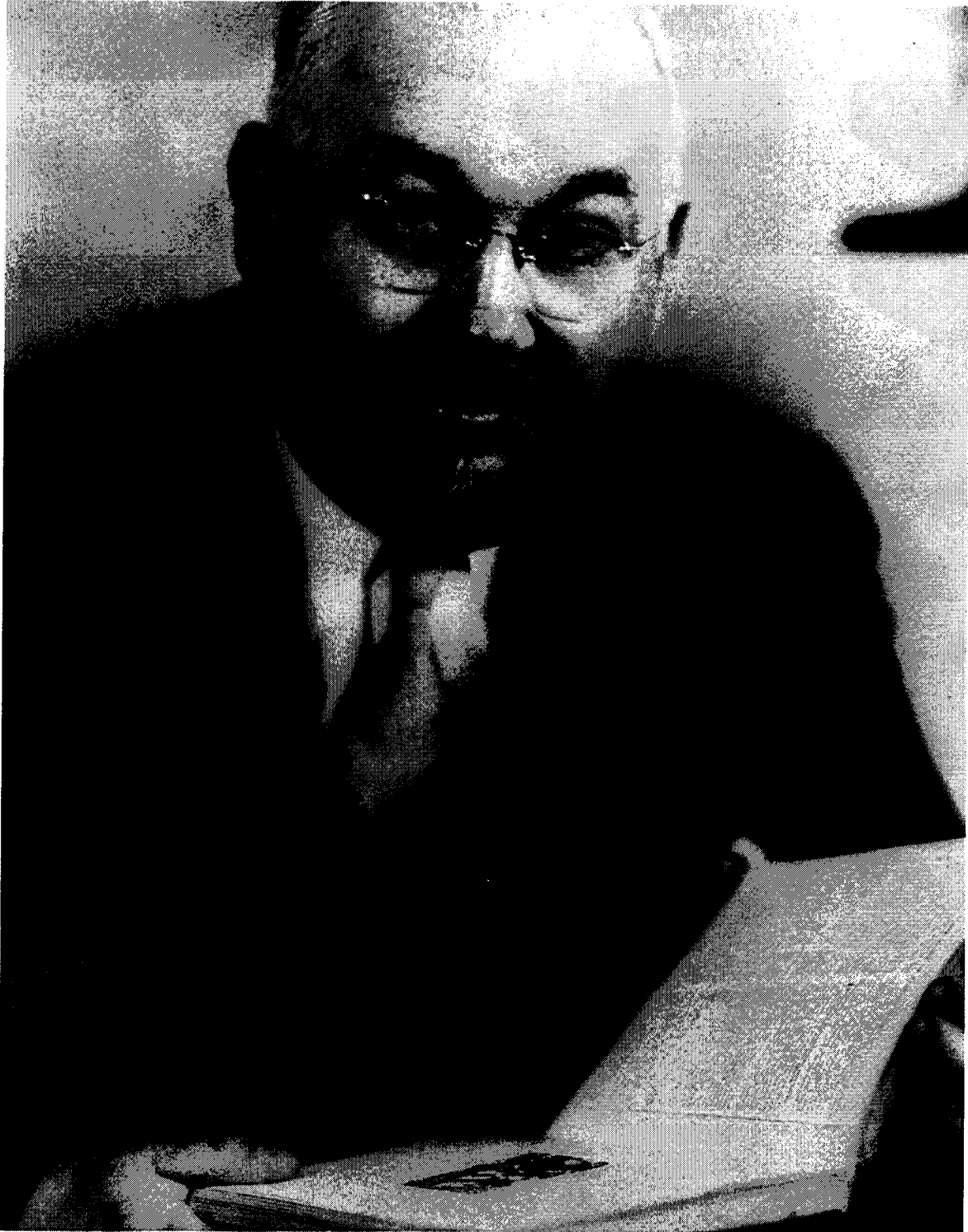
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July, 1973

No. 7

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DR. H. SPENCER LEWIS

Dr. H. Spencer Lewis was the first Emperor of AMORC for the second cycle of the Rosicrucian Order's activities. He laid the foundation for the current worldwide functions of AMORC. He passed through transition on Wednesday, August 2, 1939. Each year on the date of August 2 a simple memorial service is held for him in Rosicrucian Park. For details, see page 7.

THE PYRAMIDS RISE AGAIN

AN ARCHITECTURAL feat of nearly fifty centuries ago is now influencing modern home design. The Great Pyramid of Gizeh, erected circa 2900 B.C. by King Khufu whom the Greeks called Cheops, is a monument that has amazed each age down through the centuries:

- Its construction shows not only great skill but an exceptional knowledge of many sciences by its builders.
- The Great Pyramid was located in the center of the land surface of the earth as was then known to the Egyptians.
- Its apex is above the exact center of its base proving that its builders were master mathematicians.
- Its descending passageway pointed directly at that time to "Thuban in Draconis" revealing knowledge of astronomical declinations.

The Great Pyramid was the greatest structure in antiquity, rising over 400 feet and containing, it is estimated, 2,300,000 blocks—each block weighing on an average of two and a half tons. Napoleon is reputed to have said, upon the occasion of his invasion of Egypt, that the Great Pyramid contained enough stone to form a wall four feet in height entirely around France.

Even at that remote time the method of *prefabrication* was used in the construction of the Cheops Pyramid. The huge blocks of masonry were quarried on the east side of the Nile south of Cairo. Each block apparently was carefully indicated as to the exact position in which it was to be placed. So accurate was the finished proportion of the huge blocks that there was but a minute fraction of deviation in a length

of several feet. At high water the blocks were floated on rafts to the base of the pyramid hill.

There have been many speculations as to how these huge stones were lifted into place by methods then available to the Egyptians. Modern engineers and physicists have ventured many novel theories as to how it "might have been done"—each version differing considerably from the other. One conception is that a counterbalance was used; in other words, huge weights were placed at one end of cable ropes and as they were lowered they raised the desired block at the other end of the rope to place. But this theory has not made quite comprehensible how the great weights themselves were raised again to be lowered by gravity.

A Brick Incline

The most probable means of raising the blocks into place was the use of a ramp. In fact, in the vicinity of the Great Pyramid is a remnant of a brick incline. It is therefore assumed that the huge blocks were dragged on sledges up this ramp to the particular course into which they were to be fitted. As the courses of the pyramid rose in height, the brick incline was further heightened to accommodate the structure. Herodotus, the Greek historian (485?-425? B.C.), said that the Great Pyramid demanded a labor force of 100,000 men during a period of twenty years. Petrie, the famous Egyptologist, from his researches said that in all probability Herodotus' estimate, as told to him by the Egyptian priests upon the occasion of his visit to Egypt, was right.

But was the Great Pyramid actually a place of burial for a king as were

other pyramids of earlier and later periods? The great stone sarcophagus in what is termed the King's Chamber was empty when the Pyramid was entered by the Arabs in later centuries. There are several traditions and legends regarding the construction and purpose of the Great Pyramid. A prominent one is that it was a place of *initiation* for candidates into one of the great mystery schools prevailing at the time. The word *mystery* did not have the same connotation as it does today. It did not imply anything mysterious, weird, or strange. The word referred to a secret gnosis, that is, a special wisdom to be conferred upon persons qualified to receive same and which was taught by the learned priesthood. Herodotus, who journeyed to Egypt, makes reference in his history to the secret rites of the mystery schools. Presumably, then, as tradition relates, the final rites of initiation were held in the so-called Hall of Illumination of the Great Pyramid.

Secret Chambers

A tradition further recounts that there are as yet undiscovered secret chambers in the Great Pyramid which would confirm it as a place of ceremony and ritual, and not just a monument to a vain pharaoh. However, modern archeologists and Egyptologists have scoffed at the idea of as yet unrevealed chambers in the Great Pyramid. But recently a team of American and European scientists with modern electronic equipment sought to project an energy ray through what seemed to be solid areas of the Pyramid. Their purpose was to prove or disprove the age-old rumor that it contained hidden recesses. More recently it has been reported that the experiments by these scientists indicate that there are probably recesses in what would appear to be solid masonry.

Still another persistent legend is that the Great Pyramid was constructed by a learned body of Egyptians to be a perpetual monument of the known sciences of the time; in other words, that the Pyramid would embody in its construction and location evidence of the advanced knowledge had in that period of nearly 5000 years ago. The account

further states that, only a century and a half before its building, much of the science which the Pyramid encompasses in its construction and location was apparently not known. The legend, then, implies that another people other than the Egyptians, an advanced race, perhaps from a civilization destroyed by a natural catastrophe, entered Egypt as refugees and imparted their knowledge of science and skill to build the Great Pyramid.

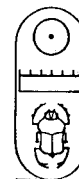
Down to the present day there have come accounts of amazing phenomena that are said to occur in the Great Pyramid and for which modern science has not yet found any explanation. It is related that the Great Pyramid radiates a *psycho-energy*, a strange radiation. It is said that the energy, or force if you will, arises from the pyramidal shape. A number of persons in the United States have constructed scale models of the Pyramid to experiment with this alleged psychic force.

One of the claims for this psychic force is that "carbon steel razor blades return to their original sharpness after being dulled simply by placing them in the geometric center of the model pyramid and orienting the blade North-South."

All of this phenomena puzzles researchers. They wonder if the unique dimensions and angle of slope are the cause of an accumulation of this mysterious energy attributed to the Pyramid. The Pyramid Age in Egypt covers a period of 500 years during which time many pyramids were built. However, none were of the height and mass of the Great Pyramid, but some do have similar angles and without apparently manifesting any of the unique phenomena. Curative powers have likewise been claimed for mentally ill persons who have been within the Great Pyramid for a duration of several hours.

Pyramid Homes

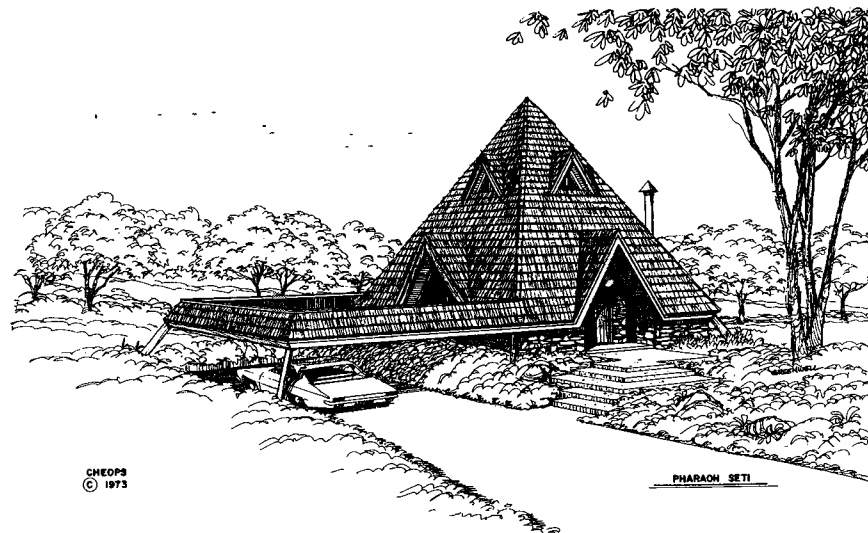
But today an American concern has designed for construction *pyramid homes*. They attempt the same angles and slope as the Great Pyramid but, of course, with all the conveniences of today's housing included within them. The designers say, "It is of



course not our intention to intimate that if you reside in a pyramid home miracles would, in fact, occur but merely to show that there is something else involved in the choice of a pyramid home."

Several such homes have now been designed and are under construction by the Cheops Corporation, P. O. Box 1078,

Campbell, California 95008. Interestingly, each design is named after one of the pharaohs. Accompanying this article is an example of one of the several pyramid designs which this company has prepared. They provide plans for those who want to experience modern living in a home that captures the spirit of thousands of years ago.



BALANCE is the key that opens doors establishing in our minds and hearts a better coordinated, secure personality. Divine order within the universal plan requires nature to express in our lives the middle path.

The law of balance is related best through the examples of the scales. If we are too objective in our thinking, the weight of the scales is disturbed and becomes unstable. On the other hand, if we are too psychic and are not objective enough, the weight of the scales is also disturbed and becomes unbalanced. If the objective thinking and the inner guidance or psychic self are maintained on an even keel by understanding the cosmic laws, then the balance of the scale is regained proportionately with the weight of both sides.

There is a constant struggle for growth between the spiritual side and our physical selves. Man grows because his soul grows, within the limits of his physical body and mental processes. Our mental and emotional complexities are within ourselves and can only be understood by seeking balance in our everyday living. The Rosicrucian teaching is in harmony with natural laws and brings a firm foundation for secure understanding to the solution of all our problems. When we are in harmony with the creative forces of the universe, we are in balance with ourselves and in attunement with all living things. By realizing our purpose of direction we unite the whole man, body, mind, and soul as a complete unit, thus living by the law of the triangle.

APRIL MANTONYA, F. R. C.

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1973*



IN MEMORIAM

The term *Mastery of Life* is rather commonly used. There are different connotations of it. Most are commendable but some are often highly impractical. In the first place, the word *Mastery* is dynamic—simply, it denotes *action*. There are two basic elements of the Mastery of Life that must be understood if such is to be realized.

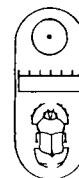
The first of these elements is *idealism*. One must formulate some desired goal, something that to him represents an attainment, a personal achievement. Furthermore, the ideal must be rational, that is, it must be reasoned, thought out, and not mere fantasy.

The second element is *action*. The dreamer who just dreams never comes to experience objectively the fulfillment of his ideal, the dream which he may embrace. The ideal, the mental image must be *actualized*, reduced to those acts which are intended to make a reality out of it. Action without an ideal, a thought, a purpose, may be nothing more than a dissipation of energy. An ideal likewise never transformed into a reality is most often just a foolish fancy.

It is not difficult in reviewing the lives of great men to see how their lives were a harmonious relationship of idealism and action. One man whose life and accomplishments were representative of this combination was Dr. H. Spencer Lewis, first Imperator for the second cycle of the Rosicrucian Order, AMORC, in the Americas. Behind his numerous accomplishments in mysticism, literature, art, science, and many other manifestations of talent were *idealized actions*. They were cosmically inspired most likely, but then subsequently carefully cogitated and finally followed by dynamic action—a *doing* that brought them into existence.

Dr. H. Spencer Lewis passed through transition Wednesday, August 2, 1939. It was his wish that his earthly cremated remains be interred in the soft soil beneath the flagging in the beautiful Akhnaton Shrine in Rosicrucian Park. Subsequently, on each anniversary of his transition, a simple ceremony is conducted in the Shrine in his honor. All Rosicrucians are invited to attend this ceremony.

The ceremony will be held *Thursday, August 2, at 4:15, Pacific daylight-saving time*. Those Rosicrucians who live at a distance, or find it otherwise impossible to attend, are kindly requested some time during the day to hold a moment of silent tribute to the memory of Dr. H. Spencer Lewis.



Nature and Sleeping Plants



by KESTER J. AKIM, F. R. C.

their sleeping postures. Conversely, at sunrise the folded leaves and flowers of sleeping plants gently open, raising up their vegetative digits to the sun as if in adoration to mother Nature who has ordained their rhythmic cycles.

Sleeping plants belong, as a rule, to some members of the *Leguminosae*. This order includes many well-known genera such as *Acacia*, *Caesalpinia*, *Mimosa*, *Oxalis*, and *Piptadenia*. *Leguminosae* is one of the largest flowering plant families, comprising about six hundred genera. The family is very cosmopolitan. It is also of considerable economic importance in supplying food and floral beauty. And Nature certainly added a touch of mystery to the physiology of some members of this family when she singled them out, from the entire plant kingdom, to display nyctinasticism.

One would ask what function to the plant does nocturnal leaf closure serve? In answer to this question, we should reflect that Nature is orderly and systematic. Nature is not haphazard. Thus, in both the plant and animal kingdoms, structure is related to function. And function explains physiology, and vice versa, in practical terms.

The biological importance of nyctinastic movements may be considered by many authorities as some curtailment of transpiration and a reduction in loss of heat by radiation. Thermodynamic and photonastic responses of many flowers ensure that they open in warm bright weather—a necessity for efficient pollination and fertilization. The flowers of these plants remain closed during the night, affording protection to the reproductive parts of these flowers. It should also be noted that sleep movements of many leaves protect stomata at night and prevent their blockage by dew.

The writer once organised a botanical field excursion for a few friends. Every

SLEEP is universally known throughout the animal kingdom. It is defined in the Oxford English dictionary as “a bodily condition, normally recurring every night and lasting several hours, in which nervous system is inactive, eyes are closed, muscles relaxed, and consciousness nearly suspended.” But it may not be so widely known that some plants exhibit nyctinastic (sleep) movements at night. This article attempts to focus attention on the natural phenomenon of nyctinasticism.

Many plant organs, leaves in particular, show changes in orientation in response to diffuse stimuli present equally all around the plant. The responses made are varied in nature; and they may be the result of growth curvatures or of sudden changes in turgor pressures of some cells. When these responses are in compliance with light intensity and temperature changes, that is, in response to changing day and night conditions, the term “nyctinastic movement” is used to describe them.

“Sleep” movements, as they are sometimes called, are due to atmospheric temperature or to the intensity of light, or to both. At sunset, temperature gradually decreases, daylight illumination drops sharply, leaves and flowers fold, and these plants assume

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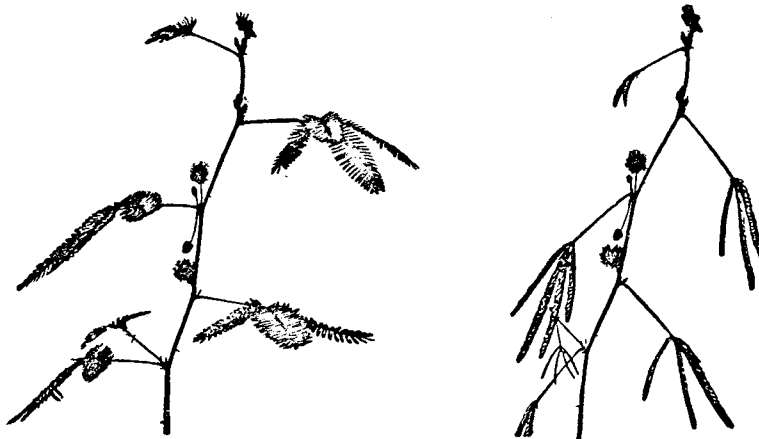
evening during that tour, at 6:15 p.m. precisely, when the hot tropical sun hid below the horizon and twilight bathed the sky, we gathered round a small bush of sensitive plants, *Mimosa pudica*. We watched with great interest and fascination as the Mimosa plants gracefully folded their bipinnate compound leaves almost simultaneously, as regular as clockwork, every sunset.

Great care was taken by members of our excursion group neither to set up excessive vibrations nor to touch the Mimosa plants which are sensitive to both touch and shock. The response in either event is identical with sleep movements which occur *only* at sunset.

For these plants, the sleep ritual is the same each time. The tiny leaflets move upward in pairs, closing against

one another; the secondary petioles close up against one another; and the main petiole drops through approximately sixty degrees. A similar procedure is adopted by the remaining leaves, and within minutes each entire plant has the appearance of being peacefully asleep.

The legumes possess this inherent tendency to open and close their leaves and flowers in a definite rhythm, mimicking sleep. The resemblance to sleep, though perhaps superficial, is unique among plants. This is Nature's plan in the scheme of things; a plan that ensures relaxation and protection from unfavourable environmental conditions; a plan which man should emulate and relax in rhythm with Nature for the general welfare of mankind.

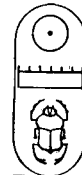


Mimosa pudica: showing NORMAL POSITION (left) and SLEEPING POSITION (right).



MEDICAL RESEARCH together with recent explorations of the mind have now confirmed that many of the ills that used to be considered as purely organic in nature are actually caused by our attitude towards life and those around us. Even organic as well as nervous and psychological ills can be caused by hate, fear, jealousy and anger. Therefore, we must make every effort to widen the vision of every human being by discovering divinity in each other, so that rank passion like hatred, anger, jealousy and selfishness are set at naught.

—K. M. P. MOHAMED CASSIM, Ph.D.



Responsibility

by PATRICIA AND

SHERMAN REINIUS, F. R. C.

*A key to a
world of peace*



HOW MANY times have we heard the cry, "I can't do anything with my children"? How many times have we said it ourselves? The cry goes on, ". . . they are dishonest, they drink, they are taking drugs. We can't get through to them. We were good parents. We did everything for them."

Now that they do not conform to our ways, we turn them out; they can leave. We throw up our hands in total despair and let them fend for themselves or let the state take over. The reasoning is, if we do not get them out of the home they will affect the rest of the family. We are not failures as parents—the children just turned out badly. We think it is too late and will require too much work to provide understanding, discipline, and love.

Are we really responsible for our children? As parents, we are responsible for feeding, clothing, and educating them. How far does our responsibility go, however? If we let a child eat more than he should and he gets fat, have we shirked our responsibility to keep him healthy? Is it our responsibility to see to it that our children do their homework, or do we leave it up to them? If our children break the rules of home or state, whose responsibility is it to correct this behavior? Is it the state's responsibility to correct a child's moral and ethical behavior? When a child reaches the age of eighteen years, is he no longer our responsibility? Does he become the responsibility of the state?

Why did the child come into our lives in the first place? Was it not so that we could help him grow into a better person? Is it not our task to

help develop the proper attitude in our children of helping one another solve problems and correct situations?

Once the child has reached the age of eighteen years, should we still feel responsible when his behavior becomes dangerous to society and himself? Or do we force him out of the home because he does not measure up to our standard of behavior? We might say we did the best we could; he was just born that way and so forth, but we should continue to try to correct the undesired behavior that has been allowed to develop. We are responsible until our children have reached adulthood. No standard of years can be placed on adulthood. If the child is eighteen years of age and his behavior is dangerous, he has not yet reached adulthood. The same is true if he is twenty-four years of age. Every parent who turns a dangerous child loose in society and throws the child out of the home, is a contributor to making society that much more dangerous to live in.

Is it the parents' fault that the child is not a useful member of society at the age of eighteen? Some say *yes*, others say *no*. Too few parents of today really spend the years from the child's birth to adulthood teaching him morals, ethics, love, compassion, self-respect, pride for the body and mind, and correct behavior at home and in society. Can the parents of a child who was turned out of the home into the lap of the state honestly say they taught

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all these things to their child and he still turned out badly?

All too often we find parents who are afraid their children will not love them if discipline is meted out. As a result, permissiveness rules. Is this love of the child? Is it love that makes a person stand by and watch another do great harm to himself rather than risk the anger of this shortsightedness? This kind of inaction, we know, is prompted more by fear of criticism or fear of what others will think of us, than by discrimination and love for our fellow beings.

Fear

Only parents can change the deadly way of life that is creeping slowly to destroy family unity, pride of country, and home. Look carefully about and judge honestly your responsibility—it is not too late. Take your children, love them, discipline them, make them strong and useful, give them pride, give them freedom as adults.

Being afraid of responsibility seems to exist in all areas of life today, not just in child rearing. Fear of responsibility in friendly relationships, country, and self is rampant today. Why? Are we so afraid of what others will think of us that we can not stand up and say something is wrong? We love our children, family, friends, nation, but do we love them enough to stand up and help? If it is too difficult to say something is wrong for fear of criticism or not wanting to interfere, we are hurting others by withholding our help. Too many are afraid to be different, and they will not speak up or show a better way. Let us all assume our responsibilities in all avenues of life.

Stand up and be counted. Do not worry about being different. Do not worry about what others will say. If one stands, before long others will stand, and soon there will be a whole assembly standing there beside you.

Today there are more loopholes in the reasoning about responsibility than there have ever been. Among the loopholes or excuses is *karma*. We hear that we are not to interfere with another's karma or we will be respon-

sible for the outcome. We also hear that everyone is on his own; we cannot help anyone; he must find his own way. Is this really the operation of the cosmic principles? Of course not.

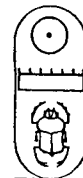
Even parents who are students of mysticism have problems with their children. Some (too many) step back and say it is all because of the evolution of the child or they lay the blame on karma, either the child's or the parents'. But a child evolved enough to be born into a family with parents who appreciate and are striving for the higher things of life is evolved enough to become a constructive member of society, if nurtured with love and compassion and taught morals, ethics, and responsibility.

Further, karma does not deliver punishment to be born in some future life. Instead, karma offers opportunities for growth and learning, another chance to learn what has not yet been learned. The child's karma is not the cause of his unacceptable behavior, but the parents' karma may be the cause or other, the operation of the cause. What the parents did or did not do last week, last year, or ten years ago is probably the cause of the child's behavior today.

Harmony

It is quite true that if we help another we are responsible for the outcome. It is moreover true that we are responsible for assisting others in their time of need. The cosmic purpose is oriented toward all humanity. In order to be in harmony with the purpose of the Cosmic, a person should also be group-oriented or at least helpful to others. In other words, every human being has a responsibility to help others at every opportunity that arises.

This type of living is exactly what places us in harmony with the Cosmic. You see, there is nothing to fear from interfering with another's karma. The odds are greater that we will be a help toward humanity's evolution rather than a hindrance to one individual. Thus, we must determine what is actually interfering and what is really fear or laziness. In order to make this determination, we must attune with the Cosmic and view the situation from that vantage point. With such a cosmic



viewpoint we not only see the solution, we *become* the solution.

Where do we start to improve the world? The first step is to start with ourselves and to extend our increased capacity for love and understanding to

our children and family. Our children are the seeds of the future. We must nurture them with care, pull the weeds that try to strangle them, and guide them into maturity with love and discipline. Let's start cultivating the roses.



Consider, thou who art a parent, the importance of thy trust; the being thou hast produced it is thy duty to support.

Upon thee also it dependeth whether the child of thy bosom shall be a blessing, or a curse to thyself; a useful or worthless member of the community.

Prepare him early with instruction, and season his mind with maxims of truth.

Watch the bent of his inclination, set him right in his youth, and let no evil habit gain strength with his years.

—UNTO THEE I GRANT

Medifocus

Medifocus is a special humanitarian monthly membership activity with which each Rosicrucian is acquainted. The significance of the personalities shown each month is explained to Rosicrucians as is the wording accompanying them.

August: The personality for the month of August is Richard M. Nixon, President of the United States.

The code word is **EXPED.**

The following advance date is given for the benefit of those members living outside the United States.



PARK CHUNG HEE

October:
The personality for the month of October will be Park Chung Hee, President, Republic of Korea.

The code word will be **NAT.**



RICHARD M. NIXON

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The Sun—An Unfathomed Mystery

by OTTO WOLFGANG

THE SUN, which was born some 4000 million years ago, is the creator of life, for only because it was so consistent in the light and warmth of its rays could life on earth develop. The ancient people of the Stone Age and even beyond knew this well and worshiped it under various names as the god of life. After all, they could see that everything flourished in the sunshine but died or was stunted in the shadows, especially when they learned to plant seeds.

Little wonder, then, that sun worship and sunbathing were widely practiced from earliest times. The cult was worldwide from Australia to India, Persia, and Greece, from Africa to the American Indian tribes, and perhaps in areas we have never discovered.

In the Scandinavian countries, we have uncovered relics pertaining to the Bronze Age which prove that these countries were devoted to sun worship. Hindu and Persian history is replete with such practice.

In early Egyptian records, the sun god *Re* is the father of Osiris who is himself closely associated with the Nile River on which Egyptian civilization depended. When worship of the sun-god *Aton* became a state religion (2700 B.C.), the cult of the Nile also developed into a precise ceremony.

Knowing what we do today of the scientific nature of the sun, it is little wonder that they worshiped the sun, for its life-sustaining qualities were miracles in themselves. Many gods of the early days were sun-deities, and the farther back we go, the more directly related to the sun were the gods—from the Babylonians, whose hymn to the setting sun was a religious chant, to the human sacrifices of the Aztecs who thought heaven was the “house of the sun” and believed that all human



souls would be redeemed by returning to the sun whence they had come.

The Pueblo Indians were and still are true sun worshipers, and many a modern white man who has learned their cult has become a naked believer. You will not find it difficult to

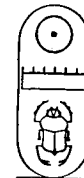
worship their sun-god *Oshatsh*. The theory is quite simple: behind the sun is another light, more intense and more powerful, who is the Father of all light and life, and the present sun not only gives you life but protects you from the stronger light behind it.

Although the curative powers of the sun were not discovered until much later than water (another of the natural elements that early physicians utilized), the early Greek, Roman, and Egyptian physicians suspected the powers of the sun. Hippocrates noted that the sun had several notable effects on the body and urged the use of sun baths. Both Greeks and Romans took daily sun baths; in fact, the solarium was part of every Roman home.

Most all physicians in those days came to regard the sun as the great curer of all diseases. In ancient Mesopotamia, doctors created a system based on actual and symbolic use of sun and water. The temples of Aesculapius were constructed so as to receive the maximum amount of sunshine.

Antyllus (A.D. 200) ordered almost every patient that came to him to lie in the sun for hours. Later the Arab, Avicenna (A.D. 980-1037), proclaimed that the sun and sunbathing could help nearly every disease, and even the healthy could develop an immunity to disease and infection if they accumulated enough of the precious element which later became known as Vitamin D.

Modern orthodox religions have stifled the study of the heavens before and



since the time Galileo had too feebly insisted "that the sun is immovable in the center of the world, and that the earth has a diurnal rotation," even though his colleagues insisted they saw the devil in his evil tube (telescope), forcing the Holy Office to make Galileo recant, but which nevertheless Newton later proved beyond any doubt and without resistance in his *Principia Mathematica*. Newton also showed in 1666 by means of a prism that white light could be split into the colors of the rainbow. A few years later, in 1675, Claus Romer calculated the speed of light by observations on the eclipses of the satellites of Jupiter, and in 1678 Christian Huygens postulated the wave theory for the propagation of light. And so, slowly, the mystery of the complex life-giving miracle known as the sun was being uncovered.

Actually the science of sunbathing as a health measure, or *heliotherapy*, fell into disuse during the Dark Ages, but scientific people never gave up their interest in the magical qualities of this life-giving force. Around 1680 doctors had begun using sunlight in treating ulcers.

Rickets

Then, in 1799, Ebermaier wrote a prize-winning essay in which he suggested that rickets was due to deprivation of light. At about this time, Johann Ritter discovered rays below the violet end of the spectrum and called them, mistakenly, "ultraviolet," or above violet. Rickets, incidentally, appeared in Western Europe when the people began to be crowded into dark city dwellings. By the seventeenth century the condition was so common in England that continental writers referred to it as the "English Disease." Fish oil became a popular cure long before the medical profession recognized the Vitamin D prevalent in the sunshine. In 1890, Palm drew attention to the remarkable world distribution of rickets and concluded that its incidence was related to the "chemical activity of the sun's rays." In 1919, Huldschinsky reported the cure of four rickety babies with ultraviolet light. It was later shown that rats could be cured of rickets by

ultraviolet irradiation of either their skin or their food.

Even during the nineteenth century, increasing use in the treatment of human diseases was made of these chemically active rays, either in the form of the sun or as artificially produced ultraviolet light. In France especially, sunlight was prescribed for tuberculosis both of bones and joints and of the lungs. In Denmark, Niels Finsen treated lupus with great success with the aid of ultraviolet lamps.

Even Florence Nightingale got into the act when during the Crimean War she saw that the wounded soldiers exposed to sun got better than those in dark wards. Soon doctors began to notice that the sun actually killed bacteria, and around 1892 it was learned that the germicidal properties of sunlight could be attributed to the powerful ultraviolet rays.

Medical Research

Actually, according to medical research, viruses are inactivated by ultraviolet rays; that is, they lose their power of infection. The sun is especially beneficial in protecting one against influenza viruses. It is believed that ultraviolet rays, by acting on a certain acid within the body, produce lethal mutations. Bacteria are similarly affected by ultraviolet rays, but their sensitivity varies with the medium in which they are growing and the state of the organism, spores being less sensitive to ultraviolet rays.

Quoting another medical paper, "The effect of ultraviolet rays on tumor cells growing in tissue culture is similar and above a certain threshold the cells cease to divide, their chromosomes remaining stuck together."

Sunlight and ultraviolet rays assist in wound healing. This is done by the decontamination of the wound as a result of the sun on the infecting organisms. There is no evidence for the belief, however, that ultraviolet rays result in the liberation of a wound-healing hormone, as has been suggested elsewhere.

All doctors agree that natural sunlight is preferable to ultraviolet rays produced by an ultraviolet lamp, and

what better way to get sufficient sunshine than through sunbathing?

In 1897, a Danish physician published a paper on the effect of sunlight in treating smallpox patients insisting that sunlight could expedite a cure. Other doctors, particularly the Swiss, meanwhile were working without knowledge of the others in the same field, on the premise that sunlight hurried the healing of tuberculosis and other lung lesions. In the 1920's, doctors found that the sun's rays could convert ergosterol into Vitamin D.

The actual technical process by which the sun can heal and strengthen the body is quite believable but somewhat complex. According to physicians, the primary chemical and physical changes that make sunlight beneficial take place in the outer layers of the skin. The first effect of both ultraviolet and infrared radiation is erythema, followed by tanning. Among physiological effects are a marked increase in serum globulin, leucocytes, blood platelets, an increase in the elimination of chlorides and phosphates, an increase in appetite, and a drop in body weight. The sun or ultraviolet-ray machines are used to treat acne, eczema, neurodermatitis, tuberculosis, asthma, and rickets. In short, the sun can make you healthier, protect you from diseases, and prolong your life. The modern cult of sun worshiping came into existence shortly after some of these facts became popular knowledge, that is, after World War I.

The "tonic" effect of the sun is readily apparent when in a few hours

one moves from a dreary northern climate to a sun-drenched isle in the Caribbean or southern California. He feels an elation, a stimulation; he breathes easier; his joints stop aching; his postnasal drip stops. The sound sleep that follows and the delicious euphoria may last for several days. Modern research into the beneficial effects of sunshine has been lax, although a great deal has been done into the abnormal toxic effects of the sun.

Valuable information about the effects of sunshine could be obtained by a study of the relative incidence of disease in coal miners and night workers and by observation of the changes in animals that have been reared in total darkness. In the study of the action of environmental factors on man, too little attention has been paid to the effect of sunlight on the vast pool of extracellular fluid that bathes the skin. This pool is spread over an area of 21 square feet and is constantly being bombarded daily with light that is now known to be capable of being affected beneficially by sunshine.

The sun is still an unfathomed mystery though certainly a miraculous healer. We have much to learn of its true powers, and like all mysteries, perhaps it would be best to merely enjoy its favors and blessings as much as possible by allowing it to reach the body without attempting to decipher and imitate its powers.

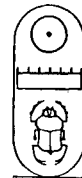


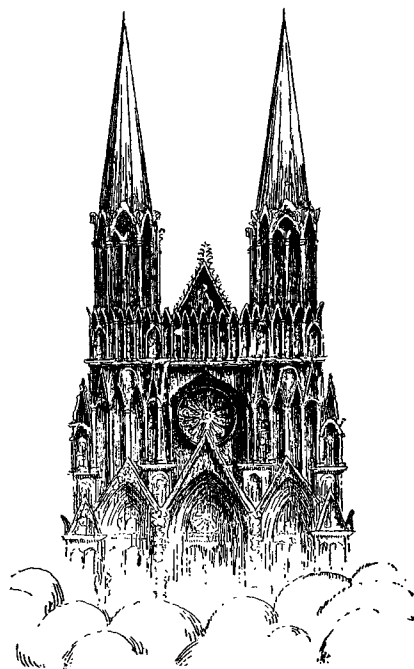
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The Celestial Sanctum

THE DOOR TO DEATH

by CHRIS. R. WARNKEN, F. R. C.

DESPITE the thousands of religious pronouncements of hope, the philosophical postulations of eternal life, mankind generally continues to look upon death as the absolute end of all, and therefore with despair and sadness. Death is defined as the permanent cessation of all vital functions—lifelessness. This definition considers only the purely physical aspect of life. Like most religions and philosophies, the Rosicrucians hold that there is more to life than the physical body. It is important to note, therefore, that Rosicrucians refer to the cessation of vital functions in the body of a person as *transition*. This, in turn, is defined as the act or state of passing from one place, condition, or action to another.

An important aspect of the dread of transition is the supposed loss of aware-

ness of loved ones, of the world about us, and the absence of pleasant sensory experiences. But since this is beyond the door to death, how do we know? Socrates is credited with saying, "To fear death, gentlemen, is nothing other than to think oneself wise when one is not; for it is to think one knows what one does not know. No man knows whether death may not even turn out to be the greatest of blessings for a human being; and yet people fear it as if they knew for certain that it is the greatest of evils."

The newborn infant, during the period of its earliest development, is technically alive, but it is unaware that it is alive or even that it *is*. There are those who vigorously insist that the moment of conception marks the beginning of life for a personality. This means that awareness of the blessings of life is unrealized even during the prenatal months. Can we be so certain, then, that life ceases beyond the door to death because there can be no physical awareness? Perhaps we should begin to realize that life is not dependent upon our ability to think and to be aware. The same universal life which activates man functions in animal and plant forms. The plants in the fields are apparently not aware and do not think in the manner of man. Yet they turn their leaves toward the sun for energy and send their roots deep into the earth to find necessary food and water.

Another factor which contributes to the belief that death ends all is the controversial relationship between brain and mind. The dictionary tells us that mind is "the aggregate of processes originating in or associated with the brain." Brain is defined as "the enlarged and greatly modified part of the central nervous system contained in the cranium of vertebrates," but it also is defined as "mind; intellect." Any doctor or slaughterer knows that the brain is a physical organ of a physical body, but neither has ever seen a mind. Rosicrucians know that mind works through the brain as do all human functions, but that it is not exclusively dependent upon it. "The mind of man is immortal, because it is a part of the soul and personality, while on the other

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hand, the brain, like all the physical organs, is mortal.”

It is the brain that makes it possible to be *physically* aware of the functioning of the mind, but the absence of *physical* awareness does not establish the absence of mind. There are other planes of being or existence, and each has its distinctive mode of awareness.

Each of us must evolve or develop toward greater unfoldment and understanding of the many apparent secrets of nature. There was a time when a young child saw and understood the technique of walking but was unable to walk himself. Later there was a knowledge and understanding of the sex function, and yet there was no capacity to experience sex itself. We have seen magicians perform seemingly miraculous feats that astound us. Most of us realize that they use natural laws which are available to all but in a way not known or understood by the majority. We have understood what we saw and enjoyed it but are incapable of duplicating it. However, only a fool would deny that it happened.

The door to death is the threshold of greater initiation. Earthly life is marked with many initiations: our birth, the beginning of our school education, our first employment, marriage, parenthood, and many others. Each brings its own atmosphere of mystery and sometimes apprehension. But we survive! Usually we are later very grateful for the experience. The purpose of doors is to separate two different areas or situations. They are simply the means of exit from one and the entrance into another. The door to death is simply the portal from physical life into nonphysical life. Rosicrucians hold that man entered into physical life through the same door; life is eternal and man crosses this threshold many times.

There are many occasions in the physical life of man when he functions more on the nonphysical plane than on the physical. He does not realize that he is even now more psychic and spiritual than physical. Only, the physical brain translates his activities and

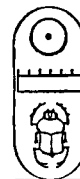
thus enables him to be *aware* of his nonphysical activities.

The experience of universal love for God and man, although realized mentally, is a spiritual function. It does not depend in any way upon the physical person. The projection of the psychic self in time and space without any physical limitations (now popularly known as “out-of-the-body experience”) does not depend in any way upon the physical. Indeed, the dominance of the physical makes the technique difficult. The self, or person, is where the awareness is and *not* where the physical body is observed. Mystics know of many proofs that the physical body is not the person but rather the residence of the person.

As religion and mysticism tell us, God is Love and God is Good. Such a God cannot be imagined as creating life and then destroying it. Life is eternal. Therefore we pass from one expression of life elsewhere or otherwise when we enter into physical life. This life is a school of experience with many opportunities to learn and to grow. Eventually, we are finished with the course and are ready for graduation into another and higher phase of life. Or, as in the mystery schools, when our studies in one degree are completed, we are ready for initiation into the next and higher degree with exaltation. We present ourselves to the “Guardian of the Threshold,” declaring our readiness for the great initiation as we pass through the door to death.

The Celestial Sanctum

is a cosmic meeting place for advanced and spiritually developed members of the Rosicrucian Order. It is the focal point of cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attunements are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate in the Celestial Sanctum Contacts. Liber 777, a booklet describing the Celestial Sanctum and its several periods, will be sent to nonmembers requesting it. Address Scribe S. P. C., Rosicrucian Park, San Jose, California 95191, stating that you are not a member of the Order and enclosing ten cents to cover mailing.



Psychology and Mysticism

by GEORGE E. VESELY, PH.D.

SINCE THE subconscious mind has been accepted as a regular subject of scientific research, the relationship between the human mind and mysticism has a better chance to be verified. It was Freud who investigated the human subconscious mind quite thoroughly, though he paid more attention to repressed sexual conflicts than to a potential of a healthy human subconscious. This was justified by his medical orientation, but after him many scientists did pay attention to the healthy potential of the subconscious human mind.

Before Freud, the conscious mind with its adaptive and controlling function was supposed to be the main representative of the human mind, and most of psychology was practiced in laboratories, investigating sensations, perceptions, attention, memory, and so forth. Once the subconscious was admitted as a source of important emotions and stimuli, a few theories were worked out to explain the basic pattern of the subconscious, and this new area soon became a subject of very willing attention.

Thereafter, the subconscious mind began to be accepted as a possible bridge between man and the universe. ESP became a new subject of laboratory investigation, not to mention enriching the area of sensational stories. It is still difficult to define precisely some of the subconscious functions, but once the subconscious mind has been found to be a reality, it cannot be ignored any longer. The human emotions and different feelings, such as inspiration and intuition, were previously crowned with the same significance as the human reasoning. The recent results of technical ESP research have made it necessary to make some changes in traditional psychology. After a period

of guessing and speculation, there are now laboratories well equipped to verify old rumors about telepathy, clairvoyance, psychokinesis, and so on.

It was wrong to see the ultimate goal as just a network of experimental stations, since such were designed principally to find more about the potential of the subconscious mind for practical application. But they may be eventually helpful in a struggle against skeptical or even prejudiced authors who want to have everything proved in laboratories.

My own work on parapsychology was done in the Middle European area and consisted of basic experiments: My subjects received sealed envelopes. In every envelope there was a card with the name of a novel or story. The subjects were encouraged to tell me everything about their impressions and possibly narrate the contents of the novel or story. Their information was evaluated according to a five-point scale. Only the best of very good results were accepted; evaluated by less than three points, they were supposed to fail. From my 100 experiments, 72 brought completely positive results, thus largely exceeding the significant statistical level. This simple experiment was probably preceded and certainly followed by many others more complete and sophisticated. However, in the Middle European area, this was probably the first statistical proof of the existence of telepathy.

Spontaneous Telepathy

It is interesting that there are many more cases of spontaneous telepathy in everyday life related to our intimate feelings than experimental telepathy reveals by controlled conscious reasoning. The close relationship between telepathy, intuition, various vague feelings, and the subconscious mind is very obvious. The closer control is had over the very rich area of the human subconscious mind, the better we can understand the so-called mysteries of human life and profit from them. However, until now science has failed to establish a common pattern of exercise to master these deep and "mysterious" functions. There is much more success achieved in small circles of *mysticism* with their gentle privacy. As the rela-

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tion between trance and hypnosis is now being hypothesized, science in the future may become more optimistic in the interpretation of "mysterious" experiences such as ESP, but as yet it cannot master them under laboratory conditions.

The relation between color preference and type of personality is not debatable. However, in my second experiment I tried to prove that man can have positive or negative feelings with regard to colors without direct sensation. Without his visual control (with eyes covered), my subject was asked to arrange blocks according to colors he preferred. I had only two subjects for my experiments, but both of them were capable of a specific selection of the blocks significantly above chance. In several series of experiments, both men chose the color blue when in normal moods, and yellow in depression, and without any visual control. This experiment apparently proved the possibility of human intuition of colors by means of ESP.

Both experiments indicate that our recognition of the world is not restricted to the function of our receptor senses; in fact, the world of facts around us is of multiple character. Besides the function of our conscious mind and its related senses, our subconscious mind may be adapted to learn about reality with the help of other than the conscious mechanisms. In mysticism, the importance of colors in relation to our feelings is well known. Some mystic schools may instruct about the way to use our broad potential in that area while science as yet has not done so.

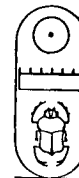
Today, the area of parapsychology enjoys a rising attention. Regrettably, many authors put their problems in a way appealing more to readers looking for sensation than to scientists. True, some very specific ideas are not seemingly supported by science, such as reincarnation, or some narrow and dogmatic religious beliefs. When I read articles of the older and somewhat dogmatic authors, I cannot help but feel that their conclusions should not have been formulated so self-assuredly and ultimately.

Psychology cannot yet present and will not even accept some very certain religious aspects as facts. But we may venture the following conclusion: Man in the universe has to be accepted and evaluated as a compact unit in a larger unit. Man is not only a complex of body, conscious mind, and five senses, but his mental potential can be trained to receive stimuli from the outside world in a way quite different from the common sensations, the conscious mind and reasoning. Some schools of mysticism in the past and quite a few at present try to find the proper way of training the personality to apply the subconscious mind and its functions such as inspiration, intuition, telepathy, and so on, to everyday life. While mysticism is established principally upon wisdom, tradition, and verified practice, parapsychology has proven that quite a few of the ideas of mysticism are not so fantastic and impossible as the public used to believe. Some very important and helpful findings of mysticism are acceptable even for psychology of today.



Cover Reminiscent of the early West are the ghost towns in the state of Nevada such as the one appearing on our cover. Once they were thriving communities during periods of extensive mining for precious ores. With the depletion of the mines and other circumstances, the communities were deserted. At the height of their prominence they were usually marked by outbreaks of violent lawlessness.

(Photo by AMORC)



Goethe—and his Dramatic Story of Faust

by GUSTAV R. SIEKMANN, D.Sc., F. R. C.

GOETHE'S enigmatic drama, *Faust*, might be described as a symbolic allegory of humanity's way of evolution from primeval beginnings through all the earthly and un-earthly forms of life's experiences, toward Cosmic Unity—the ultimate purpose of Creation. Viewing Goethe's works from the vantage point of a mystic, we find that his presentation of the medieval story of Dr. Faust is akin to the literature of the *Quest*—man's search for a lost treasure which, when found, will endow him with a sacred power to cope with all adversities and attain the mastery of life. It is a search for guidance along the cosmic path which, as we know, demands the unceasing effort of expanding one's consciousness of the world around us in manifold forms, both tangible and intangible.

The same theme appears in ancient mythologies—of Egypt and Greece, for instance—in the legends of Isis and Osiris, Orpheus and Eurydice, and especially in the Eleusinian Mysteries where Demeter, Mother of Earth, is in search of her lost daughter Persephone. In psychology, ideology, or matters of the soul—faith, hope, and love—we have the "Quest of the Holy Grail," and in Rosicrucian tradition the finding of the Lost Word.

Goethe's *Faust*, similarly, is an analogy of mankind's search for Universal Harmony—man's inherent urge to "detect the inmost force which binds the world and guides its course." Through his experiences of life on earth in its complex totality, Dr. Faust learns to understand the mysteries of nature manifest within his own Self. His



THE PENTAGRAM OF FAUST

story, therefore, is one of sequential initiations from lower to ever-increasing higher levels of consciousness.

Goethe's works are on the whole profoundly mystical and most worthy of the attention of students of mysticism. For in the present time, when materialism seems to reign supreme, humanity's awareness of the nonma-

terial facts of life is also expanding. Within the over-all functions of the cosmic law of cause and effect, this awareness must expand in parallel with materialism, thus maintaining a harmonious balance between the physical and metaphysical structures of the world which is the indispensable and divinely ordained presupposition for Creation's convergence in the direction of a Cosmic Totality.

This expansion of awareness progresses slowly, and at present only subconsciously, among the masses, but consciously within those who have already found the right and true way. Goethe tells us this at the very beginning of *Faust*, in the "Prologue in Heaven" where the voice of the Lord God appears in conversation with Mephistopheles, the Devil's agent, who laments that humanity, the world's "little god," as he calls man, has not evolved since the beginning and is not worthy even of *his* diabolical attention, being sufficiently involved in his own senseless devices. Though gifted by the Grace of God with a glimmer of heavenly light called Reason, man only uses it to be more beastly than the lowest beast.

"But there is Faust, the doctor, My servant," injects the Lord. In this open-

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ing scene, through a few words only, exchanged between the Lord and the Devil, Goethe—the master of German literature—projects a flash view of humanity's position in the Cosmic. Placed between the two extreme poles—God and Devil, Heaven and Hell, Light and Darkness, positive and negative—and being dual in his own nature, man appears, as it were, suspended like a mass of electrically charged particles in a field of anodic and cathodic attraction. And the view is focused upon one who represents the archetypal qualities of the mystic clearly specified through Mephisto's answer:

"Indeed! Faust serves You after strange devices; no earthly drink or meat the fool suffices. His spirit's ferment far aspireth; half conscious only of his craziness, from Heaven he demands the fairest stars and from the earth the highest raptures and the best. And all the Near and Far that he desires fails to subdue the tumult of his breast."

Now the cosmic forces are set into action upon this mystic man. The immutable principle of unidirectional cosmic evolution by which man, through all his earthly ups and downs, inevitably raises his soul personality to ever-expanding consciousness—the process of individuation of C. G. Jung's terms—is assured in the Lord's words: "Though still confused his service is to Me, I soon will lead him to a clearer morning; sees not the gardener in the budding tree flower and fruit the future years adorning."

The Spirit Who Ever Denies

But Mephisto, "the spirit who ever denies," feels sure "that there is still a chance to gain him" and requests the Lord's permission "gently upon his road to train him." Granting His permission, the Lord replies: "So long as he on earth shall live, so long I make no prohibition; man's errors urge his striving aspiration. Enough! What thou hast asked is granted; turn off this spirit from its fountainhead; to trap him, let thy snares be planted and he with thee be downward led. Man's active nature all too soon can weaken, unqualified repose he learns to crave. Thus willingly the devil I let tempt

him, who works, excites and serves him like a slave; and who then stands ashamed and forced to say: A good man, through obscurest aspirations still has an instinct of the One True Way."

Goethe's works convey every conceivable thought about humanity's being on earth, the purpose of life, its fundamental laws, and the divine and mundane influences conflicting in man's mind.

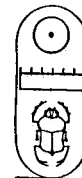
Johann Wolfgang von Goethe, born in 1749 in Frankfurt am Main, combined within him the stern realism of his father Johann Kaspar, a lawyer and City Counsellor, with the sense for harmony and beauty of his lively and imaginative young mother Elisabeth. Both parents had been highly educated but were of totally opposite natures. The distance between his father's intellectual and his mother's intuitive qualities was the cause of much inner emotional distress in young Wolfgang, which bothered him far into mature age and was the cause of severe illness in his younger years.

Storm and Stress

The literary climate in which young Goethe grew up has been described as one of "storm and stress," an expression of the emotional gap between factual knowledge and intuitive feeling amongst the intellectuals of the time who were torn between old dogmatic teachings of the church and the new knowledge which came in the wake of the Renaissance, or Revival of Learning, and of Martin Luther's Reformation.

This contrasting duality is presented in the character of Goethe's Dr. Faust with whom he identifies much of himself: "Two souls, alas, reside within my breast, and each withdraws from and repels the other." To some extent this conflict in Goethe's nature was reconciled by the influence of his maternal grandfather, also a lawyer and distinguished magistrate, who possessed the gift of second sight.

To young Goethe's delight, his grandfather's library contained books of travels, discoveries, and the phenomena of nature. Through these books and the experience of his grandfather's psychic gift, Goethe came early into contact with the occult or hidden mysteries of



life and with all the immaterial qualities in which the mystic sees the true value of being. He had been described as the last man on earth who comprised within himself the total knowledge—physical and metaphysical—that was available to mankind of the eighteenth century. No human being after Goethe could or can possibly hope to be endowed with that title, because the factual knowledge available to us has since multiplied beyond human comprehension.

The Search for Unity

Goethe knew all that was worth knowing in his time; moreover, he made every effort to convey his knowledge as a whole to his contemporaries and to posterity. To become whole, "ganz werden," was the basic purpose of his life—to find the unity of being out of the triplicity in himself; an emotional triplicity in which he saw the basic cause of all human troubles. And the search for this unity is the theme of Goethe's mystical drama *Faust*. Ever since publication of the work as a whole, scholars of literature have tried to define this unity.

To present his views of humanity's evolution or of the sequential stages of initiation which lead along the way to Cosmic Unity, Goethe needed a background story and a villain. He found them in the medieval legend of the historical Dr. Johannes Faust, as related to us by Philipp Melanchthon, the reformer and friend of Dr. Martin Luther. Melanchthon had personally known the real Faust and depicts him as a most sinister character, a charlatan who had acquired the knowledge of some strange tricks by which he would impress the public and who made a business out of it. And the public of his time saw in him a man who was in contact with the devil. Legend soon took over and proliferated into numerous versions.

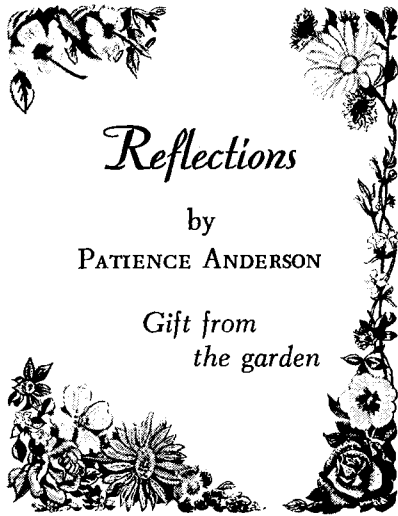
In these legends, Faust is inevitably doomed to perdition, having signed his soul to the devil in payment for Satan's services. Goethe has used this story as a demonstration of man's earthly desires and struggles, the joys and the inevitable trials of our mundane existence. But as a mystic he could not be

contented with the idea of final perdition; he had to convey the message of salvation—the message that man's unceasing efforts against all adversities, urged on by faith and hope and the light of expanding consciousness, will lead him up and on, through love to everlasting life. Goethe needed all of sixty years to complete the two parts of his drama *Faust*. It is called *A Tragedy*, of which Part I was first performed in 1808. It was at once a great success, although it is truly a sad story of human misery caused by man's own evil inclinations. If viewed from a mundane point of view, the first part on its own could leave the reader or spectator in a state of hopeless frustration, for it is a diabolical mixture of sensations, emotions, temptations, and inspirations; and yet it has a symbolical structure balancing wisdom against stupidity, sanctity against magic, knowledge against ignorance, love against hate. All this occurs on terrestrial and subterrestrial levels, that is, in the world and underworld.

But from the "Prologue in Heaven" we have been made aware—right at the beginning—that Part I is merely the introduction to a greater whole, and that a second part was to follow. This second part was Goethe's life-aim, which he reached twenty-six years after publication of Part I, in 1831, only a few months before his own Great Initiation.

Futility of Knowledge

Following the "Prologue in Heaven," we find Faust in his medieval study, aptly decorated with signs of astrology, alchemy, and magic. In his famous first monologue he meditates upon the futility of all his learnings: Having studied philosophy, jurisprudence, medicine, and, alas, even theology, he feels just like a fool, no wiser now than he was before; and he laments, "I see that nothing can be known; that knowledge cuts me to the bone." In his initial monologue, Faust is not only dissatisfied with the results of his scholarly learning but also reflects his passionate longing for direct and intimate communion with nature and for an understanding of nature's strange phenomena
(continued on page 32)



Reflections

by
PATIENCE ANDERSON

Gift from
the garden

SINKING into a garden chair after a day of weeding and lawn-tending, I stretched luxuriously. My bare toes wiggled in the cool grass, and, giving due credit to nature's part in it all, I surveyed our combined efforts with satisfaction. My eyes skimmed across the newly clipped lawn, ignoring a dandelion which had sprung up when I was not looking, to the neat row of peas, lettuce, and radishes that showed bright green against the dark brown earth.

A bed of pink and white petunias, promising summer-long freshness, caught my wandering eye for a moment, their color being repeated along the edge of the lawn. The two pear trees, like old soldiers still on sentry duty, not only gave what they could in blossom and fruit, but offered service when needed to twenty feet of clothes-line stretched between them.

How orderly my garden was! I sighed. If only my life was as pleasant to contemplate as my garden. But it was not. Ruefully, I had to admit it was ragged with weeds and had a few bare spots here and there. There were times when I felt my house and family demanded and needed more than I could give.

Perhaps that is why my garden was so satisfying. I could see the results of my loving care. I had coped with

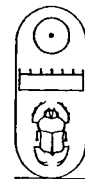
nature's perversity, letting her have her way when it pleased me. One's house and family were not so easy to manipulate, it seemed.

The cat moved silently among the bushes at the far end of the lawn, looking for a cooler spot to lie on this unusually warm day in June. How tranquil everything was! Even the whine of the tree cutter a block away failed to intrude on the complete serenity of my mood. A jet plane swooshed overhead and in a few seconds was out of sight and sound, leaving a white pencil streak across a clear blue sky. I could remember when a plane overhead had a lazy sound on a summer afternoon that gradually faded into the distance until the ear could no longer be sure if it heard it at all. My thoughts drifting, I wondered idly how many other outdoor sounds had changed.

The song of birds was as familiar and sweet as ever. Now, in the late afternoon, their twittering was soothing. The bark of a dog, a child calling his playmate, the slamming of a screen door, none of these sounds had changed. Someone was mowing his lawn. One hardly ever hears the backward, forward rattle of a hand mower any more. Now it was the throb of the electric motor.

A blue jay flew to a branch of the cherry tree. Not yet ripe, the fruit would be his before we could get to it. What the birds did not eat, the neighborhood children did. In the distance, I could hear the thump, thump, thump of the drums of the high-school band practicing—another sound that had not changed. Only the fingers of the children playing their instruments were different. They belonged to a new generation to whom band practice was as important—or as tiresome—as it had been to their fathers.

The shadows were lengthening, a reminder that soon I must leave my garden to the cool of the evening and the rising mists. I wanted to take into my house something of what my garden had given me today—a sense of rhythm, of tranquillity; the satisfaction of working to produce order and beauty. I shall pull out some of the weeds, I decided. I shall learn to say *no* to some



Other People's Problems

by MARGUERETTE GILMORE



ONE DAY I was telling a very wise and special friend about a condition which existed in a relative's home.

"I don't think that's a good thing," I said, "do you?"

I fully expected, with her great understanding, that she would be able to tell me exactly how she felt the situation should be. Instead she said simply, "That's not your problem."

The impact of her precise words still brings me to a dead stop every now and then and makes me realize that at times I am treading on someone else's territory.

I do not know how many times in my past I have tried to mentally iron out someone else's problem. Even if I could do something about it, it would not be my business to do so. I do not know what led up to their present circumstances, what lessons the parties need to learn, or what their free will is choosing, which is their God-given right.

Only a short time ago I was told of two young girls who quarreled over a boyfriend, and one hit the other with a pop bottle and killed her. As soon as I heard about this I became very involved emotionally, even though I had never heard of the people before. But as someone once said to me, "Nothing ever happens to you that does not have something within you to correspond with it."

Evidently, I found relationship in this outer situation with some terrible

fear inside myself. A fear that I myself or my children would, through some act in a moment of anger, have to suffer untold agonies for the rest of our lives. It might have been from a fear that was a carry-over from my youth when I might have desired to hurt another terribly.

At any rate, I became so emotional and so concerned for the girl who had killed the other that I was almost ill. I reasoned that the only way I could help was to pray. So, after the rest of the family went to bed, I prayed for some time. And I have learned through my spiritual study that I have the right to pray only for God's will in the lives and affairs of other people. We cannot judge, we cannot influence, we cannot make decisions, unless the circumstances directly involve us. But we can and should become channels for God's will.

The next morning I arose, still troubled somewhat concerning the young girls. In a little while my daughter called me long distance to wish me a happy birthday and to chat a minute. Although I had not told her about the situation for which I was concerned, during the conversation she said, "I always remember what Mrs. P. . . said to you that time, 'That's not your problem,'" and she went ahead relating something for which this state-

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Reflections

of the meaningless activity that is crowding out the more satisfying things in my life and that of my family. I had let the hectic rhythm of life in the suburbs drown out the beauty and solitude my garden holds.

The slamming of the car door in the

driveway and the sudden blare of the television reached my ears as I rose to go into the house. The cat stretched herself, then walked daintily across the grass to me, knowing she would be fed and given shelter with the rest of the family.

*The
Rosicrucian
Digest
June
1973*

DR. H. SPENCER LEWIS, F. R. C.

Thought Projection

So much is being written about the transmission of thought and the effect of thought upon persons and conditions that it would seem that the projection of thought is generally an accepted fact and that no arguments are necessary to prove the metaphysical laws involved. There are many, however, who are still skeptical about thought projection, and many more who believe that such demonstrations are occasional or accidental, and not the result of a scientific process.

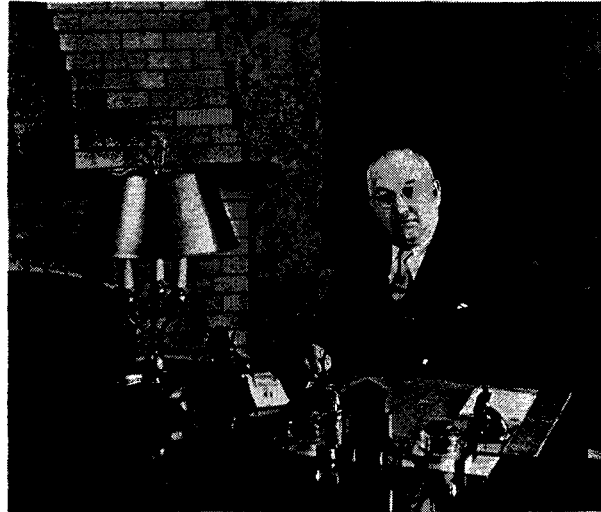
I recall that not many years ago a group of thinking men and women met in New York City each month for the purpose of investigating and testing metaphysical ideas. The phenomenon of thought projection was then defined as the sending of a thought held in the mind of one person toward the mind of another or of a group of persons.

It was claimed that by the use of some newly discovered mystical law a thought could be wilfully and successfully sent through space to a given point. The idea was challenged, and of the hundreds of experiments conducted by the members of this investigating society only about twenty percent of the experiments were successful—even under the most favorable conditions.

It was noted that when the experiments were successful, they were not performed in accordance with the theoretical processes attempted in other experiments, and the element of chance seemed to control both the transmission and the reception.

Today, more persons accept the idea of thought transference but still believe the results are due to unconscious application of an unknown principle, which cannot be controlled or reduced to a scientific basis.

Certain principles involved in the projection of thought are easily demonstrated with practice, and these show



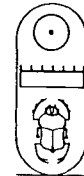
that the process is due to laws not heretofore publicly explained. The Rosicrucians have been successful in the practice of this art for centuries. I believe their success is due as much to their knowledge of physical laws as it is to metaphysical.

The attempt to explain and illustrate the possible processes on purely metaphysical grounds has led to idle speculation with the same low percentage of definite results under test conditions. It is no wonder, therefore, that those of a scientific bent and a large proportion of the rational public have refused to accept the mystical explanations presented on the basis of the low percentage of acceptable demonstrations. The mystical explanations were unconvincing to scientific minds because physical laws and principles were referred to in an unscientific and incorrect manner.

Even today, some speculative explorers into the realms of mysticism and metaphysics write of the consciousness of the atom and the nature of the spiritual essence entering into the composition of matter and mind in a way which is unscientific and confusing, if not altogether wrong.

The Nature of Ether

They speak of ether as though it were a tangible, definite, scientifically established thing of the universe. They do not seem aware of it merely as a con-



venient hypothesis to explain something not explainable in materialistic terms. Scientists admit that ether as an imaginary medium for the transmission of light and similar waves is no longer needed, for it has been found that such waves do not travel *on or through* something in the manner formerly believed.

The tendency of students of mysticism and metaphysics to talk glibly about scientific things while being unfamiliar with primary principles of metaphysics and chemistry, cosmology, and ontology, has led to the general discrediting of all metaphysical and mystical postulations.

A Thought as A Spark

Rosicrucians contend that a thought is the focalization of the reasoning powers and brain faculties upon one idea. A definite thought is the result of certain processes involving energies focalized and embodied in one unit of expression. A simple analogy would be that a thought is like a spark produced by two electric wires brought to a given contact point. The momentary manifestation of their energy we call an electric spark.

A thought held for a certain length of time would be like that same spark produced by wires remaining in contact so that the currents meet and exchange polarity rapidly and freely enough to maintain it. The only difference is that a thought has many streams of energy focalizing themselves to one point rather than merely those of two electric wires.

Modern scientists have found nerve energy and impulses in the human body comparable to the electrical energy with which we are familiar. Brain energy then, that energy used in thinking, is drawn from the body and is unquestionably of the frequency existing in the entire human system.

Referring to a thought as a spark suggests the comparison of a thought to the spark created in the transmitting equipment of a radio station. Before modern radio, transmission of wireless signals was limited almost exclusively to making such sparks by pressing a key.

Such electric impulses were supposed to set up impulse waves which floated on or through the suppositional ether

in all directions, contacting sensitive receptors identical in nature with the original spark. This tendency to think in terms of this analogy leads to disastrous fields of explanation, involving not only the suppositional ether but also other hypothetical elements.

From the Rosicrucian viewpoint, a thought does not transmit itself in the manner in which an electric spark is supposed to transmit itself through the ether. That is to say, the thought does not constitute a disturbance of the tranquillity and static condition of the ether and produce waves which radiate in undulations in all directions.

The old analogy to a stone dropped into a body of smooth water producing waves to cause an impulsive movement of a floating object at a distant point necessitated the substitution of an imaginary ether for the body of water. If a thought traveled in waves like those on the surface of the water, there would have to be something to take the place of the water.

Cosmic Consciousness, or Mind, is an inflexible consistent mass of energy of a very high rate of vibrations pervading space and making continuous and definite contact with the consciousness in all living creatures. It is not intangible in the sense that its existence cannot be definitely sensed by the faculties of man, but it is invisible and superior to any of the limitations of material elements of lower vibrations.

Have you ever entered a closed room and noticed that opening and closing one door would cause the windows to rattle lightly in their frames? You probably have noticed that moving a door rapidly will cause movements in other parts of the room. This is due to the atmosphere which like a solid composition fills the room.

By opening the door against it, you cause the atmosphere to press against the windows opposite. If a plank or pole lying on the ground or on the floor of a room is lightly tapped on one end, the taps can be felt by the fingers of another lightly placed against the other end. Tapping on a metal pipe can be felt in the same manner.

Indians listened to the approach of horsemen by pressing an ear to the earth to hear the sound of the horses'

hooves striking the ground miles away. In isolated places, when I have wanted to know whether a train was approaching, I have pressed my ear to the rails and heard the thumping of the wheels two or three miles distant.

In such cases, we have sound or contact impressions passing through solid bodies; not as waves floating on the surface but as pressure upon solid matter, transmitting itself automatically from one end to the other without loss of identity.

Every consciousness is in contact in some manner or degree with the Cosmic Mind, for Cosmic Consciousness is simply the sum total of the consciousness in all living creatures. This Universal Consciousness might be compared to a large checkerboard.

If a pencil dot were put in the center of each square and called the consciousness of a living creature and the rest of the square around the dot the aura or extension of the consciousness, it would be seen that the consciousness of all others and the checkerboard itself would actually constitute the Universal, or Cosmic Consciousness. If one of the minds in one of the squares caused a thought impulse in its own square, the impulse would be felt at any of the other points of the board.

In the first experiments years ago, it was recognized that some persons were more receptive than others to transmitted impressions. This did not mean that they had more contact than others with the Cosmic Consciousness, but that they had developed a greater degree of sensitivity to impressions received.

Sensitivity of Artists

Students of music develop such a sensitivity to tone values that very slight variations in any tone are detected. Artists develop a like sensitivity to variations of color. Architects and draftsmen, too, display the same sensitivity in regard to straight and curved, horizontal or vertical lines. All of the faculties of the human mind are capable of development in sensitivity.

Rosicrucians learned centuries ago the exercises and principles to be used in the development of the faculties of the inner self so that infinite impressions might be received and recognized.

A higher degree of functioning of the intuitive faculties leads to an increase in the amount of inspiration and illumination received inwardly.

This development is accompanied by the increased ability to transmit ideas and impressions and to use other faculties in the application of natural and divine powers which surround and center in the human consciousness.

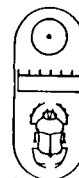
In 1930, AMORC carried out one of the most interesting and profitable cosmic experiments ever demonstrated. Originally begun when AMORC conducted nonsectarian services over the air, the work was augmented and improved by the use of AMORC's radio station in Florida during 1926. These experiments consisted of sending healing vibrations, or thought impressions, and good wishes to persons in distant places, and of receiving from the listeners-in thoughts and impressions held in their minds.

Each week a special program of classical music was broadcast. In the middle of the program, a special piece of music—*Ah! Sweet Mystery of Life*—was played softly for three minutes, and the listeners-in were asked to attune themselves to AMORC officials who at that moment were concentrating on the music. The listeners concentrated on the music, with their thoughts centered on the fact that officials of AMORC were also concentrating. The music tended to attune them with thoughts of health, vitality, and peace.

Thousands of letters attested that their writers felt that through the music their mental and physical conditions changed and their aches and pains left them and did not return.

Those of us who conducted the experiments noticed how easily we were attuned with those who were concentrating. We had mental impressions like pictures of persons, young and old, sitting and standing in front of radio sets. As in former tests, we were able to make notes of these impressions and verify them afterward. This proved those listening in were transmitting their impressions to us. In this regard, the words of Leopold Stokowsky are significant:

“Often I have been asked whether the nonexistence of a visible audience



when giving a radio concert is not an unfavorable condition, and whether we musicians do not feel the lack of direct contact with the public. I do not know how it is with others, but our first radio concert was an immense surprise to me. We were playing in an empty hall, trying to send out the best music we could into space. . . .

"As one would expect, we had the sensation of sending out the vibrations, of which music is formed, by electrical current into the ether, but what I had not foreseen was that another much more powerful and subtle current was flowing in the opposite direction—from the unseen public to us. I cannot understand what this current is. . . . and yet this current flowing from outside toward us is so powerful that I find it almost overwhelming. It is stimulating and inspiring to a degree that one could not imagine without actually having experienced it. It is like an immense, unseen tidal wave." (Leopold Stokow-

sky, *Saturday Evening Post*, March 8, 1930.)

Even those not trying to delve into the mysteries of metaphysical laws experience certain definite results when certain principles are used. This should make plain that Rosicrucians are concerned with the development and application of the faculties and functionings of the inner self based upon scientific principles. These are easily demonstrated and may be used for the furtherance of one's own best interests as well as for the attainment of mastery over conditions which often hold one enslaved.

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of Dr. H. Spencer Lewis, first Emperor of the present Rosicrucian cycle, each month one of his outstanding articles is reprinted so that his thoughts will continue to be represented within the pages of this publication.



Other People's Problems

(continued from page 24)

ment had given her release from worry and responsibility.

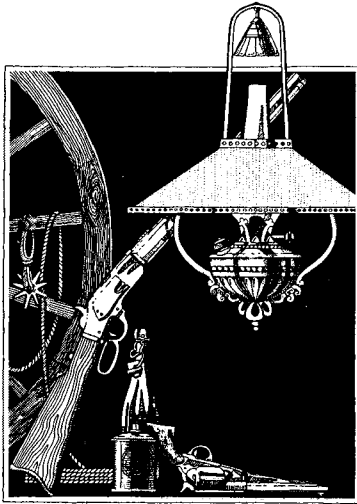
Immediately I knew, too, that if I continued worrying I would unconsciously begin wanting *my* will to be done, instead of God's. When we get too involved in something we let our human minds begin to make judgments.

I knew there was reason for me to be concerned at first. Someone or several must care enough to let themselves become channels for God's will and love to flow through. I feel this is very important. We are our brothers' keepers to this extent. But when we have truly and sincerely done this, then we must let the case rest—God's will is then being done and we must step aside.

Perhaps the reason I was unable to turn loose was because of the old fear still residing within myself. And perhaps this was another reason for the whole

thing to concern me. Through it I could find a release, also. So, when my daughter hung up, I sat down and affirmed that the fear had been used for a good purpose—that it had nudged me to be a channel for God's love and will in this event. And I remembered to thank God for the release from fear that had come to me.

Until that moment, I had not been able to let go of my troubled feelings concerning the girls, and probably had not been able to let go of an old and hampering fear. But then—suddenly I was free! I do not mean I lost compassion for the girls. I still had that. But true compassion is uplifting and does not drag one into continual suffering. I sincerely felt I had, through my prayers, helped a little toward placing the situation into God's care. And also, through my prayers, I had found release from an old fear.



RETURN TO A GHOST TOWN

by KENN SHERWOOD ROE

ventured over new logging routes and down old wagon roads.

There are impressions that live in a man, moments when he is acutely aware, expansively alive. Wonderfully, it is a touch of eternity when time is not. How indelible the scene that first time: rows of brown buildings mellowing in the pale light, strikingly like a movie set from which the cast and crew had recessed. Exuberantly we had strolled down the main street. Mr. Smith showed me the foundations of a hotel, where on a Saturday night, after sneaking out of bed, he and his brother had nosed against the windows to watch the miners whoop and dance. Recognizing the crumbling remains of a Wells Fargo building, he described a blazing gunfight that had sprawled two men in the dust.

MY CAR bounced down the High Sierra road and around the canyon rim. Below, in a vale, a rickety fence and a few old cabins stood decaying in the sun. Scattered around the crumbling foundations were wagon wheels, broken buckboards, and ancient bottles shattered from target practice. With a sick surprise, I drove into a wasteland of debris that ten years before had been *Last Chance*—a well-preserved and historic ghost town.

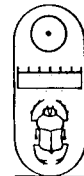
Time, nature, and the wake of a human hurricane told the story. Tire ruts led to picked over piles of bricks and beams. Dead campfires enclosed the remains of window sills and door jambs. Flattened walls attested that "Kilroy was here." Numerous shanties had collapsed under the weight of snow and the bombardment of wind.

Surveying the shambles, I was glad the late James Smith of Auburn, California—stage-driver, prospector, and historian—was not beside me as he had been that first visit. Yet ironically, of all people, he would have understood. His rich anecdotes had long intrigued me—tales of a town where he had been born and raised, an isolated gold camp clinging to a piny ridge high along the American River. To his delight, I had often suggested that we return, that we find the place. Then one June weekend, on an impulse, we packed food and camping equipment in my father's jeep and set out on a journey. Guided by survey and topographical maps, we

He told of wagon trains laden with freight, and of thundering stages, the eight-horse teams lathered and muddy. While exploring the rubble of a gambling palace, we uncovered a pool table, its ponderous frame carved with the faces of dragons at each corner; the fierce eyes, the forked tongues, the flaring nostrils distinct yet but disfigured by the acids of the earth. The scaly bodies extended down the table legs to form crooked claws at the base. "I think I recognize this," said Mr. Smith, his voice high with emotion. "There were others like it, shipped around the Horn. I remember them. Faintly. But I remember them."

At the town's peak, there had been a stretch of boarding houses, general stores, bakeries, livery stables, laundries, blacksmith shops, churches, a school, a butcher shop, a fellowship hall, a fire station, and, of course, unlimited saloons. The families had lived in cozy houses, hidden in the pines on the hill.

We walked up a tawny slope toward a green glade where his home had been. "There were many houses here,



in neat rows," he said pointing in a sweep. "Our people were very close in spirit; all we had was each other." He smiled dreamily. "We used to make sleds out of barrels and race them down the street in the snow. The place would be lined with kids, laughing and squealing."

To our disappointment, not a house remained, although further along we found a dilapidated barn, the gray walls bulging, the roof collapsing. A split-rail fence, once a corral, extended to a boxlike house, its eaves intricate with handcarved scallops. The tall glassless windows opened onto a view of Sierran peaks and the shadowed canyon below. In the front yard grew gnarled fig trees, still productive. Above the hum of bees came a muffled rumble of the river. A pair of mountain quail darted from a blackberry bramble, stopped to appraise us, then burst into flight. "Somebody built this place later, after the town's decline," said Mr. Smith, "somebody who couldn't let go of the dream, I guess."

Below, in a benchland, the remains of a stamp mill sprawled in a forlorn jumble of hoists, windlasses, and shacks. Flumes, rusted wheels, pulleys, twisted cables, and abandoned tools littered the area. Hiking down, we explored a covered tramway that led to the mine shaft. In the dark entrance stood an old ore wagon, still on its tracks. Inside it was a pick, a lantern, and several candleholders.

Promise of Fortunes

In the miners' houses, pack rats and other wild creatures had built homes among the stoves, around pots and pans, and on broken furniture. In one room we found a bundle of letters, the flowery script faded beyond deciphering. While climbing back toward Main Street, Mr. Smith described the penetrating sharpness of the mill's steam whistle, how it had echoed across the gorge to signal a change of shifts; how men then had flowed in and out of the tunnel, those emerging always tired and dirty, but many singing in unison.

Last Chance was another of the countless Western camps built on the bedazzling promise of fortunes. Like so many others, it had contributed little

to the sweep and color of the era. It had flourished briefly, succumbing when the mines no longer nourished the dream. And, although the rarefied air and the isolation had kept it in remarkable preservation, few men, with the exception of a wandering hunter or a local historian, had ever visited the remains.

Only two facts of interest had been recorded in the county chronicles: A small stand of giant sequoias, the most northern in the world, lies a few miles distant. And, Allen Grosche, who discovered history's largest silver deposit, died of pneumonia in the town while attempting to cross the snowy Sierras with his secret. Through crude chemical tests, Grosche had reinforced his expectations, but the only reliable assayers were in California, beyond the mountains. Before leaving, he recorded his findings, locked them in a box, and entrusted everything to a friend named Comstock. Ultimately, the Comstock Lode yielded the greatest single mineral wealth known to man. Its nearly pure silver stabilized the North in the final years of the Civil War. Other than this touch with history, the life and times of Last Chance had died with the town, until that day with Mr. Smith.

Spring Water

Under the cool pines, in a brushy cemetery, we searched for his family plot. But nature had altered and permanently concealed. Then we came upon a spring, the water pooling gently below. We cupped our hands in the coldness and drank thirstily, the taste memorably sweet. Fox and deer tracks patterned the mud between the ferns and the mossy embankment. Where the water tumbled free, the slanting rocks had been worn smooth. "The women washed their clothes here," he explained, noting my curiosity. In a tremulous voice, he mentioned how his mother had toiled over the spot. For a time he remained lost in thought. I listened to the soothing purl of water; from somewhere came the hollow drumming of a woodpecker.

"Everything perishes," he said at last, looking at me intently. "Everything passes and nothing lasts." He hesitated as if groping for words. "And

so we never really live, because we don't live in the moment, which is the only time we have." He stared into some depth of the pool. "The past is gone and the future is a dream." He spoke quietly of his father then, an Englishman who had clung to visions of wealth, of a big home for his wife, of an orchard and cattle somewhere in the fertile Sacramento Valley. Exhausted, the man had died of pneumonia, but not before the mines had failed and the rainbows had faded.

The Real Wealth

Reverently, he described his mother, a petite woman, who had longed to see her family raised but had died prematurely, a victim of an era when human beings were expendable and survival unlikely. "She was too fragile for what the West demanded of a woman," he remarked. "But you know, maybe it was the hardships that made the West something special. The real wealth wasn't the gold, although nobody knew that then. People were thrust together to build and to work, because they needed each other to survive. That was what the times really were, not the myth of guns and killing."

He poured forth the memory of those riches: The laughter and the squabbling of six children; a cabin filled with the steam of warm-washed clothes, and the aroma of thick stews simmering on a wood-burning stove; and kerosene-lit winters with a fire crackling in the hearth, and the scent of roasted pine nuts.

He told of summer swimming when the river was low, and of fishing along the tributaries where one could pick up gold flecks in the rivulets. He spoke of watching fawns emerge in the spring, and of bringing home armfuls of flowering dogwood. There had been lively church socials and hide-and-seek in the woods. Each night, before bedtime, there had been a quiet hour with his father reading aloud from the Bible, while his mother had sewed and listened. There had been the colorful change of seasons, and always the faceless stream of people, opportunists mostly, driven by the promise of tomorrow. "All of us, my family, our

neighbors, everyone, were constantly becoming something or hurrying toward something," he lamented, "but along the way we were never there."

The late afternoon had thrust long shadows. The deep canyon was a smoky blue, and the air smelled of damp earth and of incense cedar. A rising wind played musically through the pines. While holding his thoughts, while rehearsing his words, I suddenly felt an ineffable awareness; time and place were blending in some sweeping pattern, infinitely desirable and inexplicably joyful. The moment passed, but its impression remained. As we left, Mr. Smith looked about as if absorbing everything. "I hope to come back again some day, but I feel I won't."

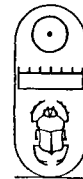
The day I returned, years later, James Smith had joined that moving past. And now, even the remnants that we had explored were gone, confirming even more the ephemeral nature of all man-made creations. Without much difficulty, I found the spring and the worn rocks, surprisingly unchanged except for a few shiny beer cans in the shallows. I thought of my own life through the intervening years, of how much I had been immersed in the whirlpool of existence; how, in my aimless rush to clutch the "good things," I was blindly passing up life.

The Present Moment

I had been young and receptive that day Mr. Smith and I visited. His comments had lived in me, the memory never really distant. He had attempted to share a revelation that at last I was beginning to understand. His people, the pioneers and the empire builders were no different than I. They, as men of all ages, had sought treasures upon earth and had reaped lives of futility and of desperation. Because they, as most men, had passed over the present in a race for the future.

Their delusion is reflected in the very name, *Last Chance*. Yet hidden too is a symbolic irony. In a sense, is not man throughout his unalterable journey toward death faced with a last chance? Each and every moment offers opportunity to live, to rediscover. Man might be more compelled toward inner change

(continued on page 33)



Goethe—and his Dramatic Story of Faust

(continued from page 22)

in which his contemporaries saw manifestations of frightening supernatural powers. Faust, not afraid of hell or devil but disillusioned by his recognition that mundane knowledge alone brings no joy or satisfaction, now takes to magic sources of learning. He opens "this one book of mystery 'from Nostradamus' very hands' to guide him through spiritual lands," and soon he is enraptured by the "Sign of the Macrocosm":

"Was it a god, who traced this sign—with impulse mystic and divine? In these pure features I behold Creative Nature to my soul unfold."

Cosmic Totality

Thus we are drawn to visualize a symbol of cosmic origin designed to create in us a view of the Cosmic Totality—a guiding plan for our own spiritual evolution. Such view of a symbolic map of Creation as a whole will aid its beholder to find his position within it, to take his bearing on the Way, and to recognise his own Self as a part of the Whole.

We are all somewhat like Goethe's Dr. Faust; we are only too aware of our ignorance and failings, and the more we work and study, the greater becomes this awareness. As students of mystical teachings we know very well that work and study will lead to nothing unless we also spend time in meditation and experience its results. And here a symbolic image of Cosmic Totality can help to put its beholder into a harmonious state of mind, capable of creative thought.

Part I ends tragically, leaving Faust heavily loaded with karmic debts. The unloading of these debts is the allegorical theme of Part II. Analogous to the theme of the *Quest*, Faust—still served and guided by Mephisto—is now in search of his soul, his true personality, which is so deeply hidden beneath the memories of his misdeeds and so difficult to reach while Mephisto dominates his emotions.

Now we find a different Dr. Faust. No longer is he just the scholar in

search of deeper knowledge of nature's mysteries; he no longer craves just for "the detection of the inmost force which binds the world and guides it in its course" (as he had expressed it in his initial monologue). This is far behind him. Now he has become a man of the world in the widest sense.

Faust appears a changed man who has conquered the exuberance of his "storm-and-stress" period. The inexhaustible cosmic forces, manifest through sun and earth, awaken his own innermost strength and urge him toward a creative activity that needs none of Mephisto's magic. Now he consciously makes deliberate and rational use of Mephisto's resources. In his untiring striving toward perfection he develops an ever-increasing resistance to diabolical temptations; but he still allows Mephisto to lead him through the world—in space and time.

We find him at the Emperor's Court amongst the highest nobility; disgusted with these selfish, narrow-minded, and all but noble people, he longs for contact with that truly pure and beautiful part of humanity that once before had been alive on earth—the wonderful culture of ancient Greece. (Dr. W. König)

Chymical Wedding

Goethe allows his Faust to experience that culture in those scenes where Mephisto's magic materialized Helen of Troy, the classical prototype of feminine beauty and human dignity. Through Faust's passionate love for Helen and their symbolic union, Goethe presents to us the mystical meaning of the *Chymical Wedding*—the alchemical concept of the "Mysterium Conjunctionis" to which Jung has often referred, symbolising the reconciliation of opposites and harmonisation of disunities in the soul. The result of this union of Faust and Helen is Euphorion, their winged son. He represents the genius of poetry in its perfection, romantic passion, enthusiasm for worthy activ-

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ities and classical beauty, and humanity's sacred right of freedom.

In Euphorion we see the desirable qualities humanity can attain when intellect, knowledge, and wisdom are united with a sense for beauty and dignity to a harmonious whole of the highest aesthetic and ethical values.

In another scene we meet Homunculus, an artificial human replica made in a laboratory once belonging to Faust. Homunculus personifies man's inherent striving for physical perfection, mundane knowledge, and the sensual part of human life. Totally lacking a soul of his own, Homunculus represents Faust's subconscious mind expressing his unconscious longing for the highest ideals of beauty in poetry, art, science, and the splendours of nature.

In these scenes we see Faust steadily growing up and away from Mephisto's suggestive attempts; we see how these experiences mature his urge for active contribution to humanity's wealth and happiness. Having found harmony within himself, he now strives to bring himself into the service of a great idea.

He still needs Mephisto's assistance to acquire a vast area of wasteland, but through the energy within himself he now endeavours to really deserve and own what he has acquired: "What from your father's heritage is lent, earn it anew, to really possess it!"

Now Faust has grown to emulate this maxim. Under his guidance a great project is on its way; his wasteland will become a fertile district populated with happy people. Not affected by want and need, and no longer even by guilt, Faust's only concern now is *care*. Blinded at the end of his life, care alone remains with him—care for the welfare of other people.

And so Faust's earthly life comes to an end. Mephisto still hopes to catch Faust's soul; but through his own spiritual evolution Faust has created the condition the Lord has predicted in the "Prologue in Heaven": "A good man, through obscurest aspirations, still has instinct of the One True Way." Through his own efforts Faust has conditioned his soul personality to that level where the powers of divine love are stronger than mundane attractions.



Return to A Ghost Town

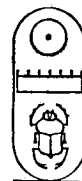
(continued from page 31)

if he could but remember the inevitability of his own death; if he could but hold the realization that this very hour might be his last.

It is in the now where everything converges; it is in the now that I really am—not yesterday, not tomorrow, but now in this instant. If in this moment I can stand aside, I am present to myself. Miraculously, then, the veil of frustrations, of distractions, of trivialities, and of illusions that consumes my attention—the chaos that engulfs me—is lifted. In that palpable oneness I touch reality, and for once I see and I am. Sensation, sound, color, the presence of a loved one are luminously

expanded in some greater consciousness. Invariably, the precious experience escapes and is lost, the vividness dulled in memory and in imagination; but the taste remains, never to be forgotten even if vaguely sensed. The human spirit yearns then to return and can never be content with less. Said Henry Thoreau, "God himself culminates in the present moment." For it is in the now that I truly exist.

James Smith and his frontier world had reached me across the years. On that adventure we had shared so long ago, no souvenir hunter, no antique collector, no historian seeking rare finds could have taken home more than I.



Rosicrucian Activities Around the World

THE LATIN-AMERICAN division of AMORC gave a festive farewell party for retiring Latin-American Director, Soror Adelina Graham. Soror Graham, at left, is shown receiving a token gift of appreciation from Imperator Ralph M. Lewis for her long and faithful service to AMORC. The Supreme Secretary, Arthur Piepenbrink, and some of the many present look on at the occasion. Also shown with Soror Graham are staff members of the Latin-American Division.



Soror Wanda Sue Parrott, a writer from Los Angeles who frequently contributes articles to the *Rosicrucian Digest*, has just experienced an excellent demonstration of Rosicrucian principles in action. In late March, Soror Parrott repeatedly received intuitive impressions to apply for a passport, but ignored her intuition. A short time later, her nine-year-old son began studying German words and started teaching them to her. Then, in the second week of April, Soror Parrott received an unexpected invitation to Germany with transportation and hotel room provided and barely had time to make travel arrangements and obtain a passport. She feels most fortunate to have received this opportunity, for while in Germany she had a chance to examine several old *objets d'art* and ancient manuscripts dealing with early Rosicrucians.



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Members attending the first session of Rose-Croix University to be held in Australia are shown as they gathered at Sydney Lodge, where the lectures were presented last February by Dr. John Bradley of Campbell River, British Columbia, Canada.

[34]



The record Northern-Midlands Regional Conclave in Manchester, England, on April 14-15, was the start of a month-long tour of most subordinate bodies in the United Kingdom for Grand Master Chris. R. Warnken and his wife, Soror Josephine. The Conclave was attended by members from throughout the British Isles and attracted 150. The program was dynamic and well rounded.

Next, the Grand Master visited in turn the Byron Chapter in Nottingham; Francis Bacon Chapter in London with 200 attending; Raymund Andrea Chapter in Worthing; Cardiff Pronaos, Wales; Birmingham Pronaos; Joseph Priestley Chapter in Leeds; Tyneside Pronaos in Gateshead; Clydesdale Pronaos, Glasgow, Scotland; and finally the wonderful recent permanent temple of Pythagoras Chapter in Liverpool. Large numbers of members gathered in each place to meet the Grand Master.

At every stop, the officers and members made magnificent efforts to share the many historic and beautiful landmarks with their guests, who were delighted with these additional experiences. Frater and Soror Warnken were deeply touched by the genuine warm welcome given them everywhere.

Especially appreciated was the opportunity for the Grand Master to meet and confer with our Grand Councilor Rosa Hards, Regional Monitors Henry Rolph, Norman Fitzpatrick, Rupert Gillard, and Jack Watts. These conferences produced better understanding of our mutual problems, as did also the several open forums conducted by Frater Warnken. It was with a bit of sadness that so many new friends finally had to say *adieu*.



Frater Del Schrader, a staff member of the Los Angeles *Herald-Examiner*, recently completed an in-depth study of Southern California's highways and freeways. Appearing in several issues of the newspaper, Frater Schrader's series won for him the Transportation Category Award as well as 500 dollars in the Greater Los Angeles Press Club's annual newspaper writing awards competition. Members of the San Fran-

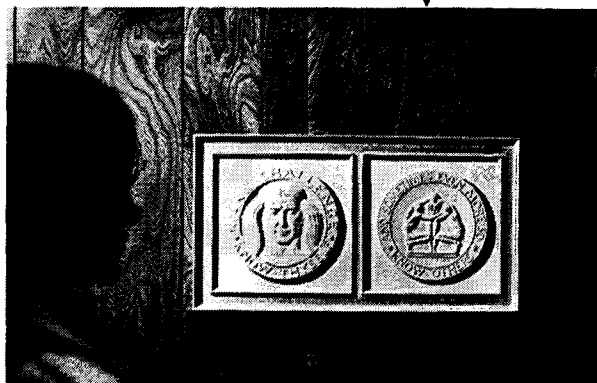


The above photograph shows the Grand Master and Soror Warnken, front row, third and fourth from right, with officers and members of the Cardiff Pronaos in Wales.

cisco Press Club judged all entries. We wish to congratulate Frater Schrader for writing this fine series of articles.



Congratulations are once again in order for noted sculptor Frater Edward Fenno Hoffman, III, of Wayne, Pennsylvania. The National Sculpture Society has awarded a silver medal to him for his work, "John Harbeson, N. A., F. A. I. A.," at the Society's Fortieth Annual Exhibition at Lever House in New York. The sculptor was also awarded the Ellen P. Speyer Prize from the National Academy of Design, for his life-size bronze sculpture of a fawn, shown at the Academy's 148th Annual Exhibition in New York. Frater Hoffman, also the new Vice-President of the National Sculpture Society, contributed one of his recent works to the Rosicrucian Order. The model, intended to be cast as two sides of a medal, carries the theme *Man's Challenge*. It now hangs on a handsomely paneled wall in the Conference Room of the Rosicrucian Administration Building.

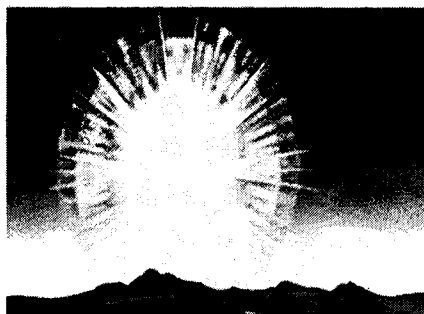


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LATIN-AMERICAN ADMINISTRATIVE CHANGE

Soror Adelina Graham, who has served as Director of the Latin-American Division of AMORC for many years, retired in April. She was known personally and by correspondence to thousands of Latin-American Rosicrucians whom she faithfully and efficiently served. She is here shown greeting her successor, Mario Salas. Frater Salas lectured for a number of years before large audiences on behalf of AMORC throughout Latin America. He is especially qualified for the new duties and responsibilities he will assume.

(Photo by AMORC)

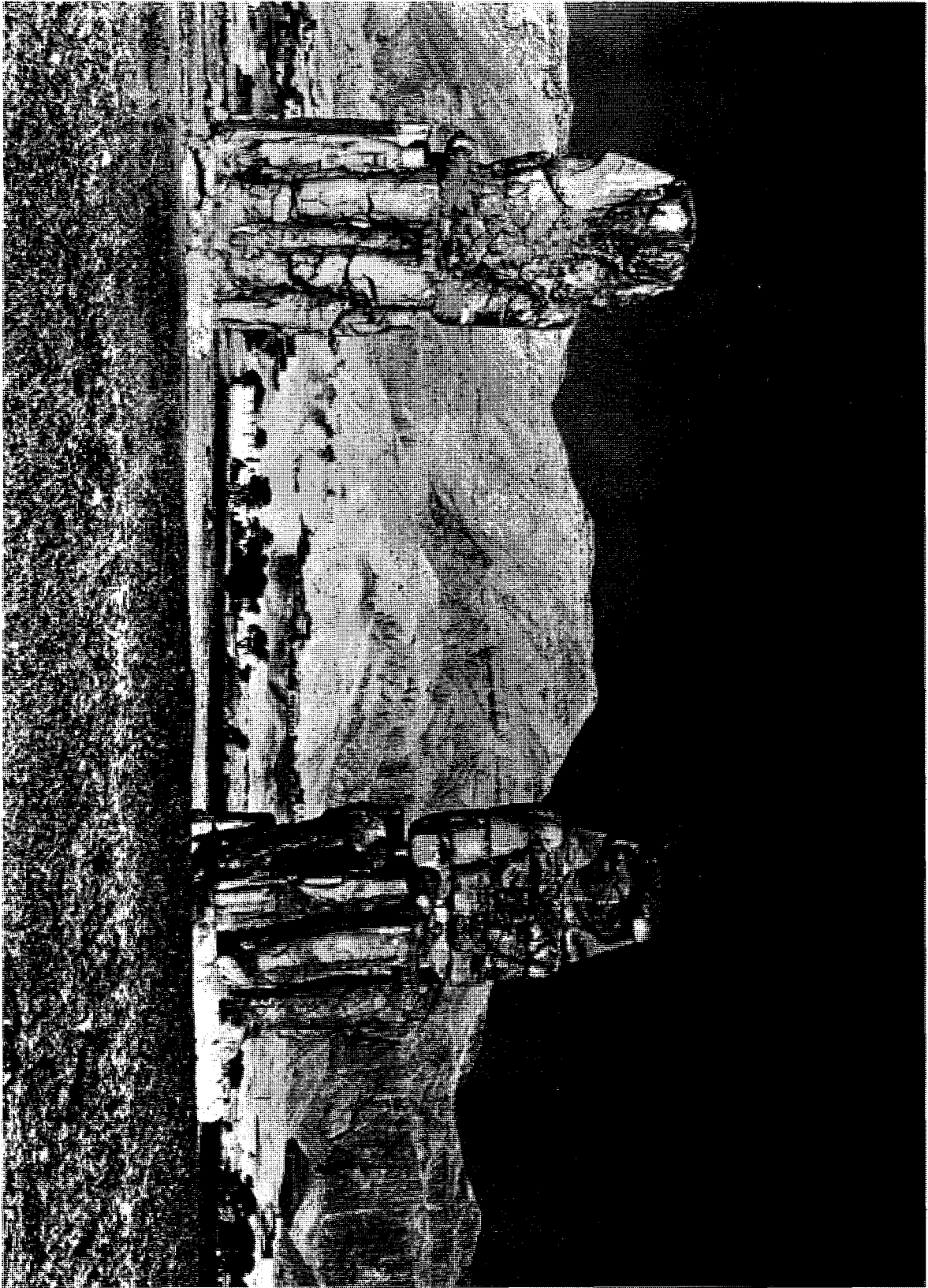
SENTINELS OF THE PAST (overleaf)

These colossi were erected in honor of Amenophis III on the west bank of the Nile opposite the ancient capital of Thebes. They stood in front of a stone temple built by the king. The one on the right is the famous colossus of Memnon from which a sound was said to issue every morning when the sun rose. Legend relates that a priest stood concealed within it. Other tales say that moisture heated by the sun caused the sound. Peoples of the ancient world traveled to hear the phenomenon. An earthquake toppled the upper part of the statue about 27 B. C. and when it was restored the sound was no longer heard. The colossi rise to a height of sixty feet.

(Photo by AMORC)

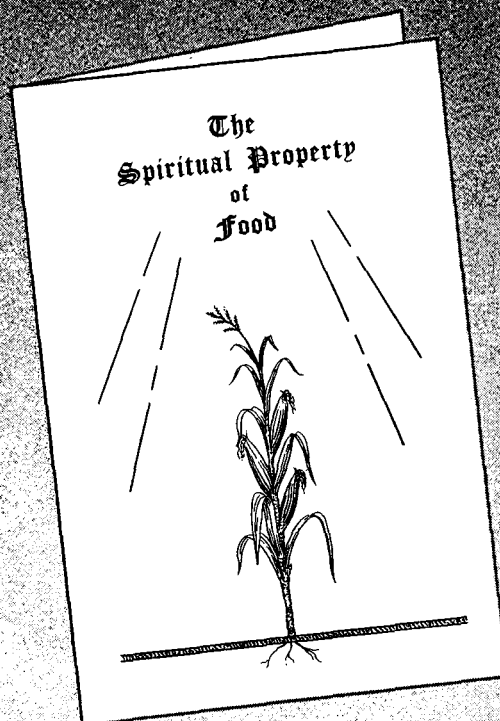
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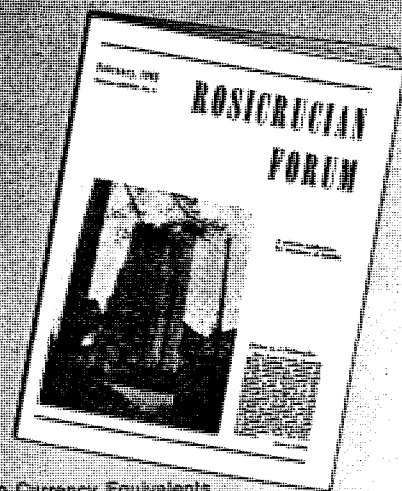
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BRAVE NEW ERA

Although heart transplant operations no longer make news (at least not the front page), they are still being performed and the techniques employed to conjure the natural rejection reaction which the body has toward any foreign object placed inside it are becoming more sophisticated and efficient. The time is close at hand when organ transplants will be possible without fearing this type of reaction which today kills patients through outright rejection and destruction of the donor organ, or due to complications arising from the various procedures used to get around the body's natural defense mechanisms, which render it vulnerable to disease and infection.

But even if this hurdle were to be cleared right now, there would still exist problems—especially in the case of heart transplants—as to how to maintain a sufficiently large number of adequately healthy “spare parts.” This is one of those cases in which the demand would always be greater than the supply.

Obviously, the logical solution would be to manufacture artificial hearts and in one fell swoop solve the twin obstacles of rejection and supply. Although this solution is almost classic in its simplicity, there are a few minor problems which would have to be solved before this could become a standardized procedure. What are some of the problems? Among others, designers have to come up with a pump, no bigger than a man's fist, capable of beating uninterruptedly some 38,000,000 times, while pushing 6,000 tons of blood through some 130,000 kilometers (80,782 miles) of blood vessels—over three times the distance around the Earth's equator. This is the work performed by the average heart during the course of a year.

Demanding as these specifications are, it seems that the goal may have been met, something which we will know around the year 1975, with the implantation in humans of the first totally artificial heart. Dr. Lowell T. Harmison,

Chief of the National Heart and Lung Institute of the United States, has designed such a device, and it has been developed by the Institute and extensively tested in animals.

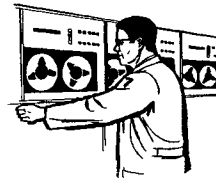
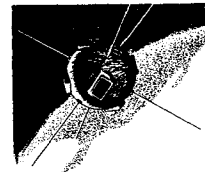
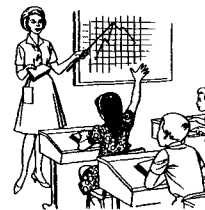
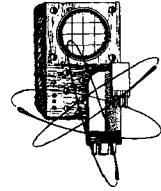
The artificial heart, like the natural one, has four chambers, and has been designed to fulfill the body's needs for proper blood circulation. It has a self-contained energy source in the form of an implantable battery pack, which also houses a highly miniaturized computer that controls the heart's beats. The batteries are rechargeable either from a wall plug or battery pack outside the patient's body through an implantable pick-up coil.

The computer, which times and controls the action of the artificial heart, controls the speed of the heart by determining whether it is full or partially full, and then it makes a decision on whether to speed up, slow down, or maintain the present heart rate. It is thus able to pump any given venous return without demanding more than is available at normal pressure into the pulmonary artery and aorta.

The rugged computer components which regulate the device's function are a spin-off of the miniaturization requirements of the various hardware used in the space program, and space-connected research and development. Just a few years ago, devices such as this one and many others presently under development would have been impossible without the technological advancements sparked by the challenges encountered and met by technicians and engineers of the space program.

Thus, the exploration of outer space provides the means with which to solve many of the previously unsolvable problems of inner space . . . a unique situation, but one which is becoming more and more common during the course of this, our brave new era.—AEB

(This article is being offered as a point of news but does not involve AMORC, nor necessarily represent the organization's viewpoint.)





Timeless Thoughts

In every age there have been thoughts the truths of which the vicissitudes of time have left unchanged. They convey the same inspiration and efficacy today as when first expressed. This month we offer the following examples.

Every man takes the limits of his own field of vision for the limits of the world.

—ARTHUR SCHOPENHAUER, 1788-1860
Studies in Pessimism

Nothing exists from whose nature some effect does not follow.

—BARUCH SPINOZA, 1632-1677
Ethics, Part I

Nothing is so firmly believed as what we least know.

—MICHEL DE MONTAIGNE, 1533-1592
Works, Book I

When two do the same thing, it is not the same thing after all.

—PUBLILIUS SYRUS,
c. 42 B.C.
Maxim 338

