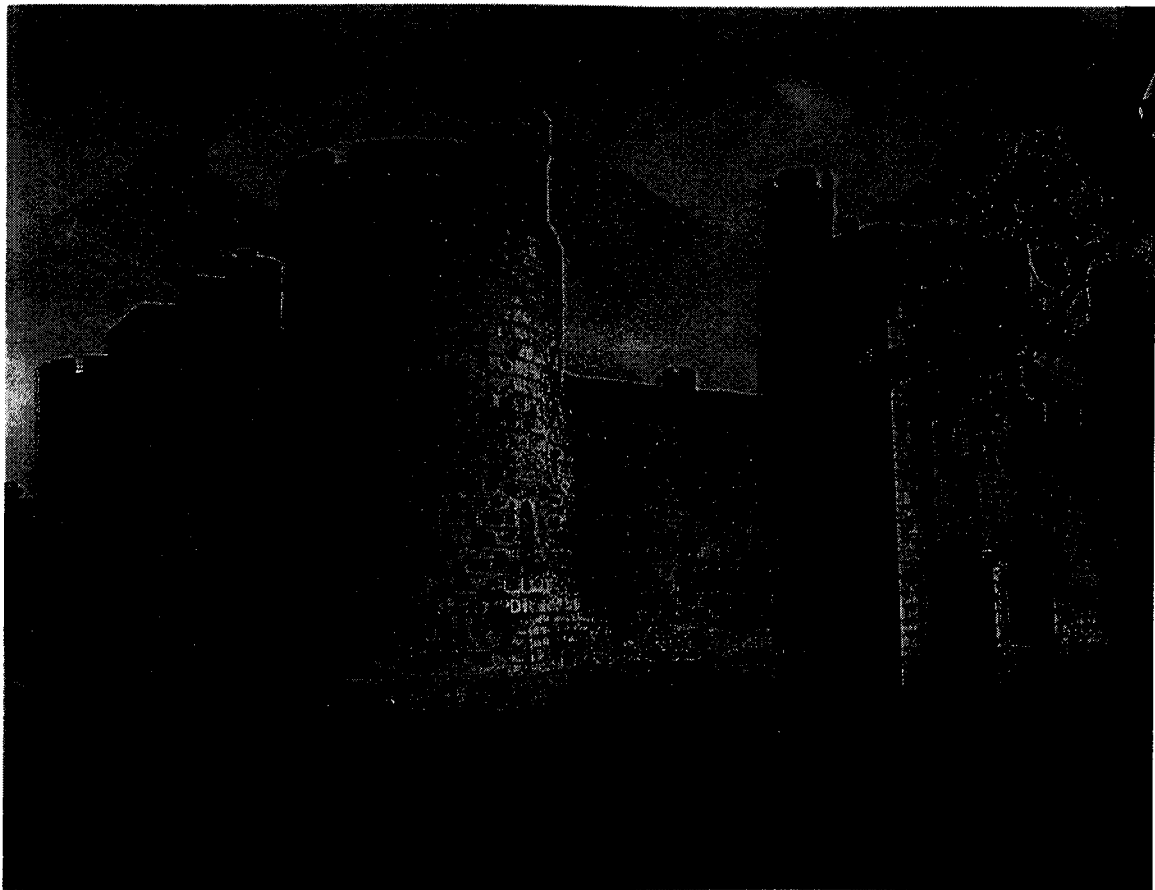


Rosicrucian Digest

October 1983 • \$1.25



• **Mysticism**

Does Abortion Destroy the Soul?

• **Science**

Cancer: Towards A Balanced View

• **The Arts**

Astrology and the Future



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by H. Spencer Lewis, Ph.D.

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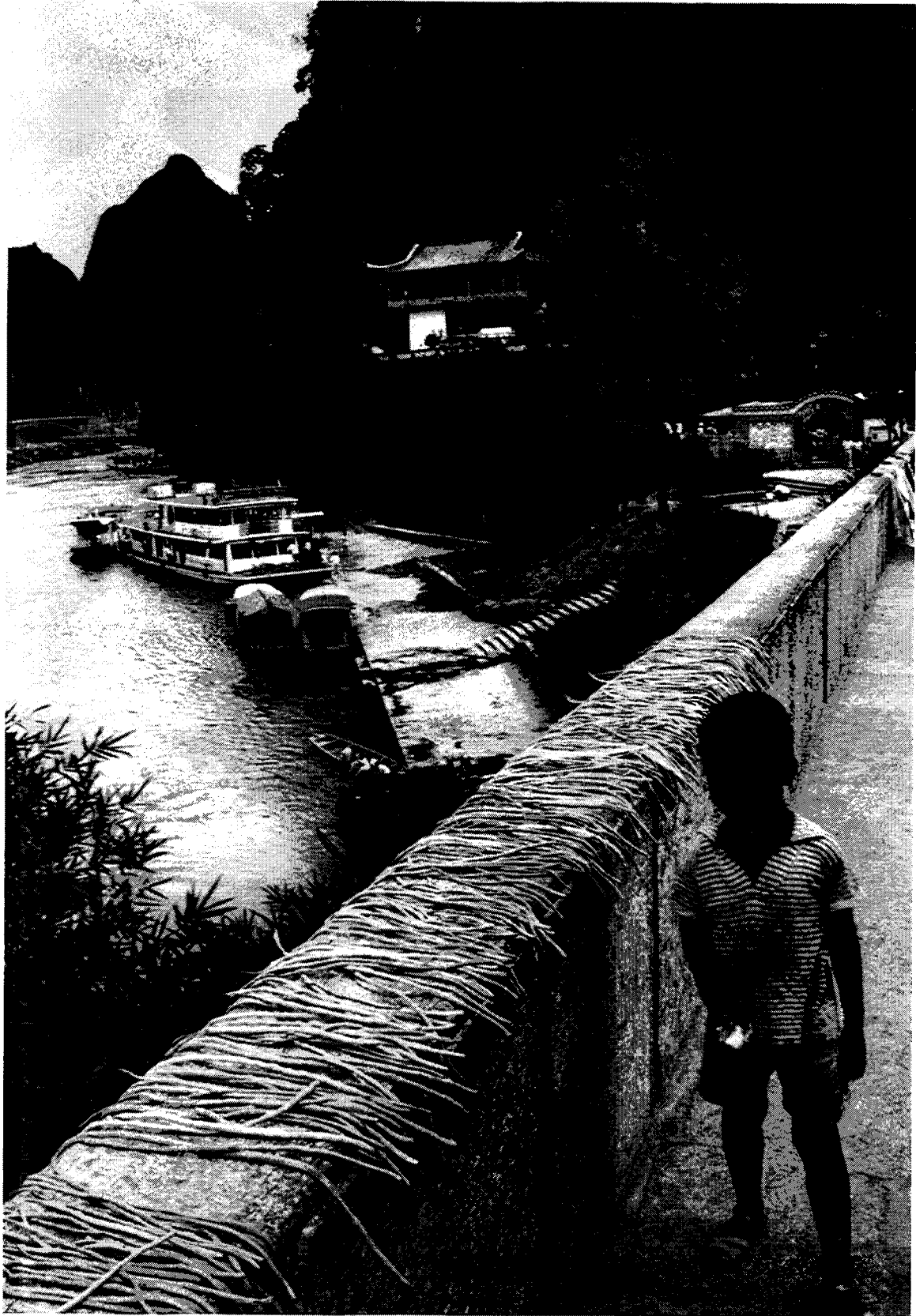
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China's Everlasting Appeal

The winds of circumstance have swept over China through the centuries. Some have left destruction in their wake—war or violent revolution. But through it all, the enduring culture of China, its traditions, its arts and literature, have survived. Here we see the Li River that flows past Yangshuo near Guilin (Kuei-lin). Han Yu, a celebrated ninth-century poet wrote of this beautiful region: "The river forms a green gauze belt, the mountains are like blue jade hairpins." (Photo by AMORC)

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Life Is A Business

THERE ARE innumerable references to life in terms of poetic idealism and philosophical guidance. There is, however, a pragmatic side upon which such lofty objectives depend. In the strictly material and commercial world you cannot buy the things you desire, and you cannot prosper, unless you have something to sell. In the *market of life* it is also necessary to sell, and what you sell must be of *yourself*.

The sale of self is highly competitive. One, for example, cannot expect those things which he desires and which others possess unless he can offer something in exchange. The individual's primary asset with which he can bargain is his *personal development*.

One must make an appealing presentation in the "market of society." He must exhibit ambition and self-improvement—in other words, he will be a *usable* product that can provide an advantage to others, and thus derive benefit to himself.

Simply, what your personal objectives are in life may be of no interest to others unless they can see in them an advantage to themselves. It must be realized that everyone is *instinctively selfish*. This is not to suggest that man lacks the inclination towards the welfare of society or humanity as a whole, but that man acts so as to gratify some aspect of the self. The highest emotions and sentiments, such as compassion and charity, manifest in an individual only because they satisfy a lofty appeal of self. All satisfaction is of the self, but there is a hierarchy of such pleasures, one exceeding the other in its extent.

Consequently, no one is really interested in you—that is, you just as a human being—but rather whether you have such qualities which in some manner are appealing to his

or her self. Therefore, it is incumbent upon each of us to build up our qualifications, our personal inventory of "salable assets." What are these basic personal products we need to offer in the market of society?

The commodities are few, but essential: an education, a training in a particular skill, craft, or profession. To disregard this preparation, to be a dropout, is like coming to the marketplace with your hands empty and wanting to make a sale, and yet having nothing to offer. Certainly schooling and training may appear at times laborious, and it would seem more advantageous to get out and begin to earn. But again, the question will be asked, "What have you to *offer* in return for what you want?" In some cases, where persons have wilfully neglected to prepare themselves, even when they do find employment, the level of compensation is so low that it is almost like receiving charity from the employer.

Importance of Self-Improvement

There is, of course, the person who takes a menial job but at the same time realizes that he is not at the moment qualified for anything more, yet is determined to remedy that condition by attending night school or studying at home. However, this awakening may come too late in life. The individual in the meantime has sacrificed another asset in the important sale of himself. This is *youth* and *health*. We make a crude but effective analogy to make this point clear: A farmer cannot sell a horse too old to do the necessary tasks, or that would shortly be unable to work at all. Likewise, the improvement of our salable assets cannot be delayed until they have diminished in worth to others.

Another important aspect in the "marketing of self" is the advancement of what-

ever your present products are, that is, *your qualifications*. Let us resort to another example. A person cannot expect to realize a greater life if he just continues to sell pencils and shoelaces. He must market something also potentially salable, but which will provide a greater return. Consequently, a person who allows himself to remain static, who does not acquire further education or training, will find that he is no longer competitive. Changing times and values have reduced the demand for what he has to offer.

An alert merchant is always looking for a *new* and larger market. He wants to know what is drawing the prospective buyers. It may be quite different from the merchandise he offers. If at all possible, he will then place such items in his inventory, increasing sales and *personal profits*. So too one should never mentally rest or, figuratively speaking, coast along in his employment. He should inquire and observe what new avenues are open, what positions in his company or profession are above and beyond him. What is it that those above him are "selling of themselves" to hold and advance their job? Can he prepare for such positions through study and enter the market of better possibilities?

We all know that merchandise can become shopworn, should it lie about. Its attractive appearance is considerably lessened. So, too, an individual's knowledge in the general understanding of the society of which he is a part may deteriorate. Simply, how much good literature does he read, or what news media does he consult to learn about



serious changes in the world of today which may affect him? In fact, what *philosophy* of life does he have? Is he creating one for himself intelligently, or is he drifting and shifting with the variable winds of the changing times?

The other salable ability that is apparent to others is mental alertness and rational thinking. These are subtle assets but also highly *marketable* in every trade, craft, and profession. Remember, you must *sell yourself*. No matter who may propagandize your abilities, your *real self* will ultimately be revealed for its true worth *by you alone*.

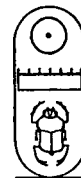
In conclusion, think of yourself as "For Sale," the *whole* of you—mind, ability, and character.△

This Month's Cover

Bodiam Castle is a magnificent fortress built in 1386 to discourage French raiders from sailing up England's River Rother. The castle was designed in a quadrangular plan with the main entrance in the center of the north side. The original iron-plated oak portcullis remains, its heavy iron grating preventing countless raiders from entering the castle in centuries past. Today, Bodiam Castle with its beautiful lilled moat, is a hollow but romantic shell. Nearby is the biggest hop farm in Britain, the Guinness Estate, to which students crowd for work at harvest time.

(Photo by AMORC)

[5]



Whatever Happened to Good Conversation?

by David Gunston

“CONVERSATION has fallen upon evil days.” So declares A. Whitney Griswold, President of Yale University. He adds, “It is drowned by advertisers’ announcements. It is hushed and shushed in dimly lit sitting rooms by television audiences who used to read, argue and even play bridge, an old-fashioned card game requiring speech.”

Is this true? Well, a London newspaper in a recent article on our general decline in literacy goes even further, declaring, “Language has ceased to be the most vital element in communicating. Good conversation is dying out.”

It is easy to blame this decline on the pace of modern life, on television and its effect on society, on vague developments taking place in our ever-changing world. More to the point is our growing disregard for our native tongue at all levels of society, which can only eventually undermine both the English language and its literature.

Above all is the widespread refusal to take the trouble to think lucidly and to express our thoughts clearly, interestingly, and in kindly fashion to those about us. “You know” has already become a universal substitute for mental effort.

To jettison what Sydney Smith aptly termed “one of the greatest pleasures in life” is to destroy the possibility—perhaps for generations—of enjoying an art at once harmless, rewarding, and simple to practice. Are we so secure in the pleasures of life that we can afford to do this? Surely not.

When there is conversation, it is so often little more than a competition, either to boast about one’s achievements or those of one’s children, etc.; or to force one’s point of view onto another.

“People talk right past one another,” says one public opinion analyst. “Fathers talk past sons, mothers talk past daughters, teachers talk past students. Too often conversation is a competitive exercise in which the first person to draw a breath is declared the listener.”

A Partnership

But true conversation, as James Nathan Miller tells us, “is a partnership, not a rivalry. Pit the most articulate, best-informed conversationalist against a non-listener, and the result is as if you tried to bounce a ball against a feather pillow.”

The essence of good talk may indeed be “a ready pair of ears,” but only if those ears are linked to a willingness to participate and advance the conversation further and to the point in due course. The so-called “good listener” may all too often, as a wag remarked, “be thinking of something else.”

Equally, to succeed, conversation must roam around, never be confined to one single boredom-producing topic; it must always, as stated by Alexander Pope, “steer happily from grave to gay, lively to severe.” And of course rewarding conversation, the friendly give-and-take, needs more than just yes-men (or yes-women). Agreement too swiftly and without thought kills it stone dead. Marjorie Pither wittily puts this essential truth another way: “Conversation is like a boat—if everybody crowds on the same side, it sinks. It needs balance to keep it afloat.”

There is also required an indefinable sense of being able, as it were, to “listen between the lines.” As a seasoned psychiatrist pointed out some years ago: “When two people talk to each other, a good deal of what is said is never heard. Too many peo-

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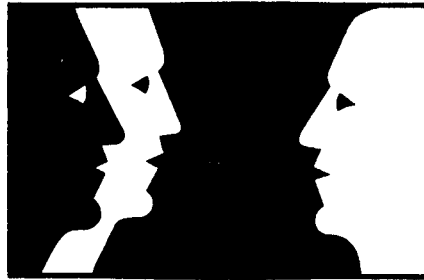
ple forget they must compete with the inner voice of the person they're addressing. To really be understood, we must learn to handle the emotional aspects of communication."

Perhaps such needed effort makes us conversationally lazy. Certainly we are most of us guilty at times of failing not only to pull our weight in a potentially good conversational situation, but also of not bothering to pose the occasional well-chosen question that will keep the other person on the main track. Often a simple one-word or two-word question will do the trick, will keep the ball rolling: "For instance?", "When?", "What made you . . .?", "How did . . .?"

This approach lets the other speaker know that one is not only following him but is interested in what he has to say.

None of this is small talk—the futile, time-filling vacuous chat between people wish they were elsewhere. As James Nathan Miller points out: "Subject an ordinary, run-of-the-mill 'dull talker' to the gentle exploratory probing of a good listener, and he often turns out to have wells of interest and information that nobody has bothered to tap."

That, indeed, is often the measure of our loss when conversation falters or is bypassed by something else. Very few human beings are boring; most have interesting, amusing, unusual, or bizarre experiences to recall; almost all have individual fields of interest that they are more than willing to expound on given the chance.



Mr. Miller adds: "Conversational give-and-take is among the most enjoyable and rewarding of mental activities. Like study, it informs. Like travel, it broadens. Like friendship, it nourishes the soul. It calls, however, for willingness to alternate the role of speaker with that of listener, and it calls for occasional 'digestive pauses' by both." It is, of course, during these well-timed pauses that we communicate emotionally and most valuably.

Such, then, is conversation. At its most modest level, a simple and rewarding oiling of the wheels of life. At its best . . . ? Well, A. Whitney Griswold reminds us: "Conversation laid the foundations of civilisation. It was conversation from which the New Testament, the greatest teaching ever recorded, was composed. Great books, scientific discoveries, works of art, great perceptions of truth and beauty in any form, all require great conversation to complete their meaning; without it they are abracadabra—colour to the blind or music to the deaf. Conversation is the handmaid of learning, true religion and free government."

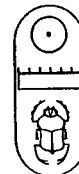
Clearly we discard it at our peril. Δ

CONSTITUTIONAL GUARANTEES

The Rosicrucian Order, AMORC, operates under constitutional rule. This assures each member certain rights and privileges in connection with his membership. We feel that every member should be aware of these rules as set forth in convenient booklet form. The thirtieth edition of the *Constitution and Statutes of the Grand Lodge of AMORC* is available for \$1.50*. Order from the Rosicrucian Supply Bureau, San Jose, California 95191, U.S.A.

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For more information, we invite you to send for course descriptions and a fee schedule by writing to: Rose-Croix University, Rosicrucian Park, San Jose, CA 95191, U.S.A.

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1983*

Bronson Alcott: Idealist and Educator

by Otto Wolfgang

WHEN Louisa May Alcott's father, Bronson, began to teach school in the 1820s in Connecticut, he startled the community with his newfangled ideas.

"Just think," one parent gasped, "He takes his pupils into the woods to study nature and science."

"Yes," chimed in another, "and he never whips anyone in class no matter what they do. He not only gives dancing lessons and teaches games but he joins in with the children!"

The community was upset. Up to now they believed that school was a place where you beat the three R's into kids with a birchrod. What sort of teacher was this?

But Alcott, a profound idealist, believed that education, to really serve its purpose, must stir a child's interest and imagination. He also felt, that a teacher could accomplish much more with kindness rather than punishment.

Bronson's own kindness was without limit. He used his meager salary of \$18 a month to buy new books and furnishings for his class. Remembering the pain of backless benches, he designed a desk which was fastened to the back of the seat before it. He improved lighting and heating. He set up a slate blackboard and gave each student a small slate to scribble on.

Later, after establishing a school in Massachusetts, Bronson introduced the honor system, gymnastics, and school libraries. The *Boston Recorder* in 1827 called his school "The best common school in this state, perhaps in the United States."



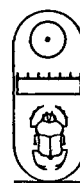
He truly believed that there is in everyone a great moral sense and that the teacher had only to ask the proper question to draw this out. Drawing out and developing the character of the child was the primary goal of the teacher.

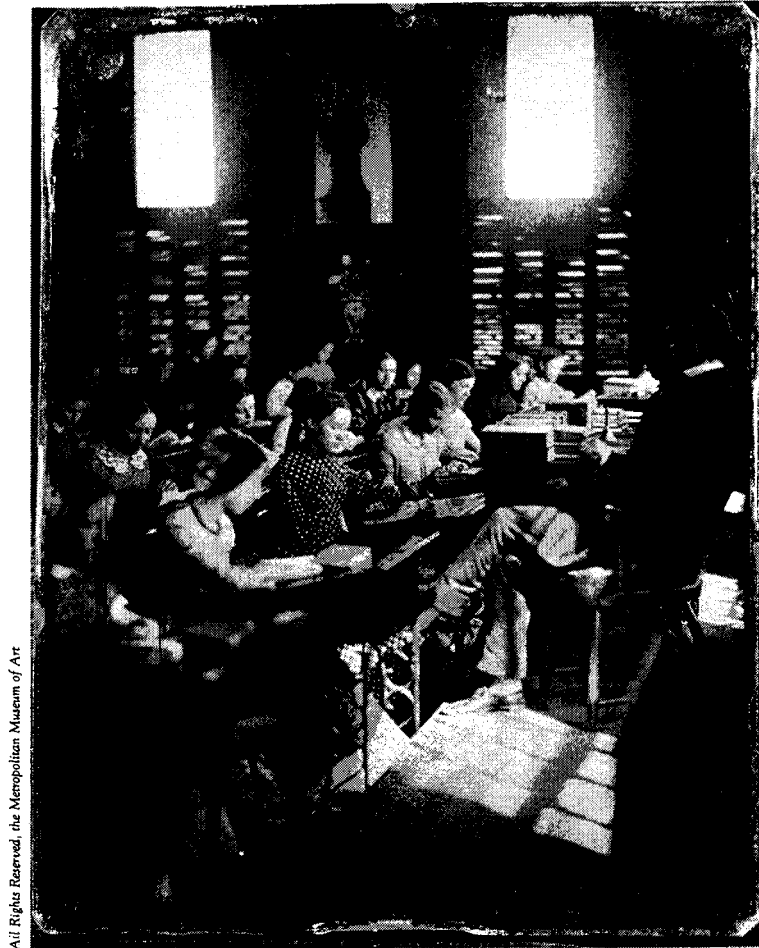
Alcott knew that even though he had learned more facts than his mother, his mother was still superior as a person because of her goodness, kindness, gentleness, and sacrifices. Human goodness was greater than book learning.

Still, the public wasn't ready for his new ways, and he was fired.

Bronson's youth was hard. He left school at ten to become a worker on his father's farm. He cleared stones from the harsh New England fields, and chopped and felled trees. The decades after the Revolution were hard for many families. His grandfather who had seen Washington and fought in the war with his own three sons, had, after the war, to work for ten hours in the fields just to gather a half bushel of grain.

When seventeen years old Bronson became a peddler. With a tin suitcase he took to walking the backroads. It was a perfect job for the garrulous youngster. Meeting people and gossiping was so





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*Daguerreotype of the Emerson School by Southworth and Hawes.**

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enjoyable for him he often forgot to sell his wares.

He hawked his goods as far away as South Carolina. If he brought back \$100 for the entire summer it was a good year. But often he spent his money foolishly such as buying a cape, high hat, and cane to fulfill his dream of becoming an important lecturer.

For almost five years Bronson peddled, and although he made little money he received an education from the people he met. Plantations opened their library to the

scholarly peddler, and he spent many rainy days and Sundays reading fine books. In time the moral nature of fine literature overcame his penchant for peddling.

Bronson Alcott could no longer stop teaching than the grass could keep from growing. To teach, he believed, was the highest calling in the world, even more so than the ministry or medicine. To teach children properly, he insisted is the surest way to reform the world. All the sin and misery of mankind was due to one basic cause: the children had not been properly taught.

*The Metropolitan Museum of Art, Gift of I.N. Phelps Stokes, Edward S. Hawes, Alice Mary Hawes, Marion Augusta Hawes, 1937 (37.14.22)

In 1834 Alcott opened his own private Temple School in Boston. He had great difficulty in trying to keep the school going. His free thinking in regards to religion and his antislavery stance made him unpopular. When a colored mother petitioned him, saying "Please, Sir, take my child to teach—doesn't she have a right to learn too?", he accepted the child. Shortly thereafter he was forced to shut the school.

He tried to make money by giving "Conversations" around the country. In ten years he visited over 100 communities. The new settlers loved to listen to a cultured man.

In 1830 he married Abigail May and became the father of four girls one of whom would make his name immortal. But Alcott was so occupied in trying to convert the world to his lofty philosophy of kindness, that his family was never sure where the next day's meal was coming from. They said that he was successful at almost everything he tried except the making of money.

His daughters wore clothing so tattered and makeshift that they were ashamed to be seen. From 1845 to 1857 the family was supported by the money earned by his wife and Louisa in sewing, teaching, and domestic service. His friends sometimes took up a collection to help pay his debts.

In 1842 the American philosopher Ralph Waldo Emerson financed a trip to Europe for Alcott. Returning with some English social reformers, Alcott set out to reform the world. He would open a communistic society where everyone would share in the work of growing their own food and making all necessary clothing and tools.

Only eleven members joined. But the rules were too strict: no meat, eggs, cheese, or milk could be eaten. Even horses had to be liberated.

The members wore no cotton because it was picked by slaves and no wool because sheep were "enslaved." At 6:00 A.M. everyone had a cold shower. "The water, frozen, had to be broken and before the bath was over, ice again formed at the edges," one shivering member wrote.

The taking of life was forbidden; thus when potato bugs struck the garden, Alcott

carefully gathered up the bugs in a jar and dumped them into the garden of a neighbor—a local policeman!

At the end of seven months the dream was abandoned as too lofty for mere man.

Alcott was shattered by the failure of the farm. He went to bed and stayed there for days with his face towards the wall and refused to eat.

"How, Father," Louisa coaxed him one day, "can you carry on your ideas to reform the world if you do not arise? Would it not be a kindness to the world to keep fighting for your ideals?"

He got up.

▽ △ ▽

In 1859 Alcott was appointed head of Concord's dozen schools. Now he was in his glory. He started classes in conversation, singing, dancing, calisthenics, and reading aloud to improve the speaking voice. "Always," he told the students on his frequent visits, "keep a journal of your ideas, whatever they may be. Write them down and you will increase your powers of thinking." He wrote daily in his journal, eventually filling fifty large volumes.

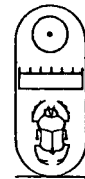
In 1869 Louisa May wrote the popular novel *Little Women*, based on the poverty, living, and high thinking of her own family. The proceeds enabled Alcott at 69 to enjoy the financial security he had never known with his own work.

School of Philosophy

When he was 80 he started the Concord School of Philosophy. He was happiest at this time of life—talking, reflecting, listening to good ideas, and not worrying about money. All the great men of that era visited the school to talk to the great "Conversationalist."

At 83 Bronson Alcott suffered a stroke and he lost his voice. Louisa May took care of him as she had always done until one day, when he was 89 and engaged in writing two sonnets on immortality, he was struck down by a fatal stroke. As if to continue her duties and devotion Louisa passed away two days later.

Mrs. Alcott adored her husband and all he stood for in spite of the hardships his



1. 11. 1876

Order of In-door Duties for Children.

Morning	Fore noon	Noon	Afternoon	Evening
7 Rise, Bath, Dress. 8 Breakfast 9 Housewifery 10 Recreations. (Chores) in care of Miss Ford.	9 Studies with Mr Lane 10 Recreations. 11 Studies with Father	12 Dinner	1 Rest. 2 Sewing Conversation, and Reading, with Mother and Miss Ford. 4 Errands and (Chores) Recreations	6 Supper. Recreation. Conversation. Music 8 Bed. 8½
Bathing Hours 5. 10½ 5.	Vigilance, Punctuality, Perseverance Prompt, Cheerful, Unquestioning, Obedience. Government of Temper, Hands, and Tongue Gentle Manners, Motions, and Words. Work, Studies, and Play distinct. No interchange of Labors.			Labor Hours 6½ to 8. 2 to 4. Play Hours 8 to 9. 10 to 11. 4 to 6 Eating Hours 6 to 8. 12 to 1. 6 to 6. Sleeping Hours 8 to 5. 8½ to 5.
Give Silence and Warmth.				

MR. ALCOTT'S CHART OF THE CHILDREN'S
INDOOR DUTIES

ideals brought upon their family. She knew he was truly a man far ahead of his time. In her diary she wrote:

"Dearest, best of men. I ought to know that you will live here in the confidence and

reverence of your age as well as in [the future]. . . . Few know you now; but there are those coming up to the true perception of all that is divine and sublime in your principles and life. Patience, yearning soul."

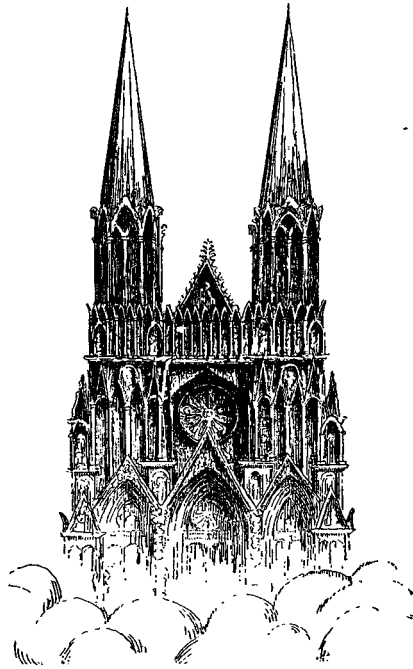
Medifocus



Medifocus is a special humanitarian monthly membership activity with which each Rosicrucian is acquainted. On the first Sunday of each month, at any hour you select, you will enter into a five-minute period of meditation, focusing your thought upon a specific troubled area of the world. The part of the world you select will depend on which troubled area is particularly significant to you as an individual. This may change from month to month, or it may remain important to you for a longer period of time.

The Rosicrucian Order is not a political organization. The basic purpose of *Medifocus* is a humanitarian effort directed toward world peace.

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October
1983



The Celestial Sanctum

Impersonality

by Robert E. Daniels, F.R.C.

PERHAPS one of the most difficult tasks required of us in our mystical work on the path to inner development is the attainment of *impersonality*. It is too often mistaken for indifference and is oftentimes a hard goal to reach. Impersonality, if practiced assiduously, must become the mystic's way of life, not only in dealing with other people's problems, but also in the daily evaluation of his own life and actions.

Impersonality is that subtle quality within which is sparked by compassion for others, as well as by the knowledge gained through years of selfless acts and thoughts. The impersonal student is not indifferent to the needs of others around him. He is aware and attuned with the inner qualities and

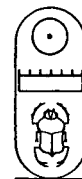
needs of those with whom he comes in contact. He can see, beyond the outer material shell, the soul within, and can tune into its varying needs and aspirations. Impersonality allows him to feel the other's dilemmas without becoming emotionally involved to a degree where he may be unable to render any assistance.

Indifference, on the other hand, is an indication of little progress on the path. Lacking attunement with other people's inner thoughts and needs, the indifferent don't know how to deal compassionately with the problems brought to their attention. Indifference enables man to see the sufferings of another soul on the path, and pass it by, without stopping to offer the help required, merely because he lacks the training to see beyond the outer shell and attune with the self within.

We often meet, along the path, those who need a small word of encouragement and a helping hand to help them along a part of the way. The sincere mystic will feel concern and, although not interfering with their life, will point to a way of satisfactorily reaching a solution to their problems or an answer to their quests. To pass such people by, because we are too busy with our own development, or because we are unwilling to "interfere," is a grave cosmic sin. We cannot turn our backs on them for fear of "interfering with their karmic dues" without also incurring a karmic debt of our own. How, then, do we circumvent the problem?

Walk A Mile in My Shoes...

If we are reaching within ourselves, in the true desire to find the guidance we need for our work on the path, we shall be given the compassion needed to feel within ourselves the anguish of these other souls. We shall vibrate to the same chord of attunement and inwardly feel and know the sufferings they are undergoing, and feel the urge to help them in the most appropriate way. If no thought is given to the incurrence of any karmic debts, the inspiration will come to us, and the right word or action will be suggested, so that they can solve their problem themselves. We must remember that impersonality enables us merely to help the other person bring about the conditions



best suited to the solution of their problems. Impersonality does not enable us to reach a conclusion for them, or to solve their problems for them. Our impersonal attitude turns us into a channel for the workings of the cosmic forces, which will then inspire us to do the right things, or say the right words, and in turn open the door to the other person's receptivity. Thus, there need be no fear of karmic indebtedness. The impersonal student has transmitted the cosmic message of hope or encouragement, but the decision remains the concern of the person being helped. We can merely point out the way, and they must make the first steps in the right direction.

The divine essence of the Cosmic flows through our being and is an ever-present force for great accomplishments as well as for guidance and comfort when needed. However, when we experience personal problems and difficulties, it is surprising how often we turn to others for assistance. We will even avoid the help of those near and dear to us, and accept the doubtful advice of complete strangers.

Yet, the wise and true guide to all our needs is still within us—ignored and forgotten. Therefore, it is little wonder that the world is, in its present condition, immersed in and fascinated by the material life, hoping that science will find the answer to all its problems. But science, with all its remarka-

ble discoveries, has also brought fear to the minds of many and the emotional stresses and personal problems of the masses have not diminished with scientific advancements. Rather, it has grown in greater proportions. The soul of man is seen only as a psychological condition by many scientists, if they believe in it at all.

It is when we look to the soul within, that we come to realize the true value of life. Once we see how the spiritual essence can help and guide us in all our affairs, we are then well on the road to success by overcoming our inner fears and perplexities. We can look at our future with confidence and a growing assurance that is the hallmark of all successful and happy people. Our Rosicrucian studies are calculated to bring about this change in our mental and emotional life, so that we may live more successfully and free from any fears.

The Celestial Sanctum

is a cosmic meeting place. 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 twenty-five cents to cover mailing.

The Purpose of the Rosicrucian Order

The Rosicrucian Order, which exists throughout the world, is a non-sectarian 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 booklet, *The Mastery of Life*.

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**The
Rosicrucian
Digest
October
1983**

Astrology and the Future

by Arthur C. Piepenbrink, F.R.C.

THE AVERAGE PERSON'S interest in astrology is related to foretelling the future. A recent survey showed that millions follow astrological forecasts of one sort or another, and that approximately 150 million dollars have been spent in the United States alone by followers of the *art*. There is little question that the subject is popular. The daily horoscopes so avidly read cater to the natural desire of people to eliminate as much chance from their affairs as possible.

Astrology as a fortune-telling medium has never convinced the honest observer of its validity. Very few astrologers will go so far out on a limb as to name names, dates, or other specific data about future events, and those who do usually contradict others in their field. They find that their predictions rarely approach the actual turn of events. Daily forecasts are published principally for entertainment, and they are carefully worded to provide ordinary cautions or to promote optimism and hope. Most readers find little application to particular needs and activities.

Descriptions of personality traits for an astrological sign must necessarily apply to one-twelfth of the world's population, and yet it is difficult to catalogue people by this method. There are as many different combinations of personality traits as there are people in the world. If astrology did provide a truer analysis of people and more valid forecasts of events, it would certainly have invited the attention of serious investigators over the years. However, its inability to establish consistent evidence of these things has kept it a practice unto itself.

Many serious students of life feel that astrological forecasts or readings, however valid, are not conducive to true attainment.

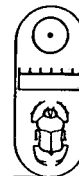
To them, it is an ill use of man's time to attempt to see the future, a future that man is destined to *make*. The future is not yet written except as it is a result of man's present state, and this he can change. Furthermore, is man to be chained to a personality pattern set by the stars? Is he possessed of weaknesses and failings imposed upon him by astrological influences, or is he master of himself, free to shape his personality according to his higher aspirations? These are serious questions on which the Rosicrucian Order takes its stand.

Cosmic Law

The Rosicrucian does not ignore the part that cosmic influences play in man's life. Man lives in a sea of physical and mental forces that affect his moods, actions, and decisions. These forces are subtle and in a constant state of flux. The mystics have found that generally man has a great deal of choice in the way these forces affect him. They have found that man's well-being and personal progress in life are determined largely by his application of certain physical and mental laws. These are the same laws outlined in the Rosicrucian monographs. Thus a person who applies these laws can maintain physical and mental balance and enjoy the fullness of life, regardless of the astrological sign under which he is born.

It is not unreasonable to assume that some cosmic influences are reflected in the movements and positions of stellar bodies, which may be markers or signals of the presence of these particular influences, for the order of the universe certainly suggests an interaction and interdependence of all cosmic manifestations. This is the larger view of astrology, and, as we have expressed in previous articles, it warrants serious study and would provide a fascinating field of research.

The influences that may be indicated by the stars are only secondary in importance; they are only one of many influences that constitute man's environment. He can be taught to discern the nature and magnitude of the forces about him through the development of his intuitive faculty, and he can shape his destiny through the intelligent application of his mental and physical faculties to these forces.



An unbiased investigation of astrological claims and present-day practices is important to everyone who expresses an interest in the subject. There are no final conclusions to be reached just yet. There is much to be studied—much to be learned—much evidence to be accumulated. This will all be apart from the popular vein of astrological interest today, where astrologers and clients alike look for fixed answers to some of life's most pressing problems.

To approach astrology as a proved science

which simply has to be learned as one would take a course in school is an error. There is no fixed astrological science accepted by general academic science—no objective standards that can be subjected to tests and measurements.

Until such are available, or until a person's intimate experience with astrology proves otherwise, it would be ill-advised to place undue reliance on the conclusions reached exclusively through astrological media. Δ

Ownership of AMORC Property

(The following is excerpted from an article written by Dr. H. Spencer Lewis for the Rosicrucian Forum in 1935.—Ed.)

One thing is certain, however, and that is that every dollar invested in the present buildings and for equipment belongs to the organization as an incorporated body, and not to any individual or group of individuals. Not one of the high officers, nor any of the members of the Board of Directors owns personally any of these buildings, nor the ground upon which they stand, nor can any of these officers or directors appropriate to themselves any of this real estate or any of the buildings and equipment belonging to the Order. Successors to the present Emperor and Supreme Officers will have charge of these buildings, and a new Board of Directors, or a continuously changing Board of Directors will direct the affairs of the organization and control the operation of these possessions in the name of the Order, and not otherwise. In other words, the material possessions of the Order will pass on from generation to generation in the name of the Order, and in accordance with the landmarks or Constitution of the Order.

As the buildings weaken and become too old for use, new ones will be built or they will be remedied or altered, and perhaps, as I have said, moved to other locations. The Rosicrucian Headquarters and all of its buildings represents a permanent foundation wholly in the name of the Order, and not in the name of any individual or group. While the Emperor has practically unlimited autocratic authority over the direction and use of the material assets of the organization, still he can neither apply them to his own personal use, nor do anything with them except in accordance with the landmarks of the Order and the Constitution of the Order.

A Bit of Eternity

AS I WALK along the edge of the sea, a wave moves forward and washes over my feet. I feel its cooling balm and wonder where this life-giving water has been before it came to me here. How many thousands upon thousands of miles has it traveled? How many turbulences has it been a part of and why now so serene, so demure?

I think about the people on other shores in faraway places and try to consider how many generations, dynasties, through how many civilizations, this water has continued the sequences planned for it and wonder also how lives have been affected by its coming and going.

I realize how eternal this water is, changing forms, leaving its ancient and final home in the moving oceans to rise slowly, lightly, invisibly toward the Sun . . . then rolling, floating there in clouds, forming small drops, masses of them, that fall to the earth, cleansing, moistening, refreshing.

Shyly finding its way over the earth it joins small rivulets, then large and still larger waters until finally and eagerly it rushes toward home: home to the sea from whence it came to again and yet again begin its small whispy life, again growing, and returning to the sea.



Here now with me this caressing water that brushes over my tired feet is soon gone, snatched back into the deep. I watch it go, knowing full well that it will come back again in quiet patience or in turbulent storm to repeat its cycle and wear away the rocks I pass along the beach, erode the very beach itself, and carry the sands to other places—living its life, doing its work, and changing eventually the very shape of the lands themselves—this gentle water washing over my feet.

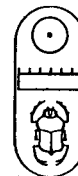
—Blanche Jefferson, Ph.D., F.R.C.

A democratic nation is one in which individuals create a political instrument to preserve the just exercise of their separate powers.

—Validivar

ROSICRUCIAN CONCLAVE

NIGERIA, WARRI—Bendel State Regional Conclave—February 3-5, 1984, Kut-Hu-Mi Lodge, 20 Willie St., Okumagba Layout, Warri. For more information, please contact G.E. Onyeneke, Conclave Chairman, c/o Kut-Hu-Mi Lodge, P.O. Box 487, Warri, Bendel State, Nigeria.



The Termite— Friend or Foe?

This remarkable insect, considered a pest by man, is actually a Vital Link in the Chain of Life.

by Irwin Ross, Ph.D.

ONCE UPON A TIME in Africa a man came home and sat down in a chair. It melted under him. He reached for a table to pull himself up, and its legs collapsed. He leaned against the center beam, and the roof settled dustily around his feet. On the walls left standing were empty rectangles of glass. Something exceedingly clever had made off with frames, cord, and pictures but had left glass cemented to the walls; had stealthily eaten out furniture legs and house timbers but had left paint and appearance unmarred.

Something stone-blind, pulp-soft, and a scant half-inch long.

Something called a termite.

This once-upon-a-time incident need not be Africa however. It might be Florida, where whole groves of orange trees have had their roots riddled; or Australia, where a grocery store was cleaned out of figs, macaroni, hams, nuts, soap, bacon. Or, the Galician harbor of El Ferrol, where a Spanish warship was whittled away to unseaworthiness . . . or more frightening, in Jamestown, capital of St. Helena, whose official historian in 1840 recorded termite havoc so furious that his city looked as if it had been ravaged by earthquake.

Or now—under your front porch?

It's true that homeowners call on exterminators with more false alarms than actual attacks. Spotting a column of ants busy in the basement or streaming under the back fence, their immediate reaction is termites. Yet the real threat, the termite, is as far from

an ant—in species and habit—as a starling is from an owl.

Ants are daylight, out-in-the-open insects; termites are sightless, and almost never dare light.

Again, ants are dark-colored, have pinched "waistlines," and may be abroad the year around. Termites are broadly jointed at the waist, smaller than the carpenter ant, and emerge only at swarm time—March, April, or May. The telltale sign of their whereabouts is the spring cluster; several hundred winged insects will swirl about baseboards or in basements. Only the swarm's token may be left—a pile of fragile wings.

An Ancient Lineage

Termites trace a lineage back to the Lower Miocene, several million years before ants put in their appearance. Pieces of amber picked up in Colorado and Tennessee imprison perfectly preserved gauze-winged *Isoptera* ("equal wings"). Chips of shale bear their imprint. Actually, they're closer kin to stoneflies, mayflies, and dragonflies—and closest to roaches.

Termites evolved in the tropics, but they have successfully adapted to areas far above and below the equator. They chew through the woods of most countries to altitudes of 8000 feet in the Rockies and the Guatemalan Highlands. Only the Arctic regions freeze them out. Oddly, England has none.

Five major termite families are split into the 1861 species known today.

They teem most heavily in Africa—followed by the Orient, South America, and Australia. America north of Mexico suffers from forty-five different kinds. Arizona, Texas, and California lead.

Only in their clash with man have termites gained ill-fame. In the rainforests they are tireless conservationists, removing dead and dying trees by quickening their decay and rendering them back to the soil as humus.

Jackals, mongooses, aardvarks, and monitor lizards burrow dry sanctuaries in the bases of high termite mounds and live there protected from blistering heats and tornado

winds. Antelope rest in their shade. In Africa and the Pacific areas natives seek out termites for food.

Where civilized man chops wood and builds it into houses and telephone poles and grain elevators, termites follow. Wood is life to *Isoptera*—wood and a little moisture.

Without wetness, the air-conditioning flowing through every part of the nest would fail, shriveling up life. During an arid stretch in one country, where farmers languished and abandoned their dusty acres, persevering termites mined sixty-five feet to bring up water.

The Unwelcome Visitor

Termites find man's house an ideal home. Central heating gives them year-round warmth; no need to winter-burrow beneath the frozen earth.

Termite trouble begins where wood touches earth or where cracked foundations admit the insect to wood above. Termites are partial to sapwood. And much of the wood going into new homes is cut from young trees, rich in sapwood.

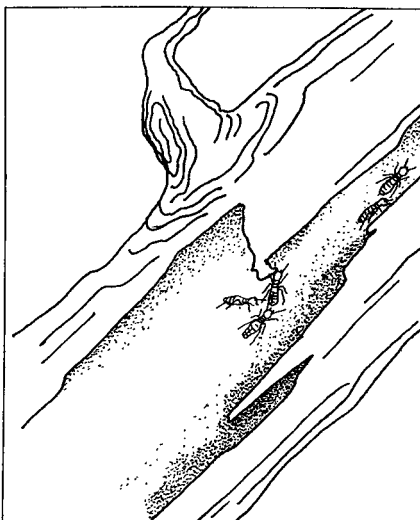
The heartwood of certain trees, however, is another taste. California redwood, southern red cypress, and pitchy long-leaf pine repel them. Treated woods are useful in new construction. But the U. S. Department of Agriculture warns that chemically dousing woods already built in is no panacea.

Scientists recommend planned termite protection before building. Once a colony digs in, then sanitation, structural changes, and chemical soil treatments help prevent more damage. A householder can survey and treat a fairly simple infestation himself. Others call for the know-how and tools of an expert.

Termites honeycomb woodwork, joists, pier pilings, stairs, flooring. Nor are wood products immune. Baseball bats, clocks, boats, and railroad cars are attacked.

Family Life

The termite begins as a yellowish, kidney-bean-shaped egg, dropped a few seconds apart from its termite brothers. It is washed, dried, and carried away by a worker termite



to a termite nursery. For ten days it develops in steamy currents of air, then hatches out.

It emerges as no feeble larva, but as a miniature, six-legged insect that scuttles hungrily for food. Workers feed and lick it solicitously. It molts. At year's end and several more molts it matures into a worker—male but not reproductive.

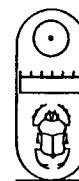
It shares the colony with two other castes—the soldier and the royal couple.

Workers chew food, carry water, store supplies, tend the queen, see to the eggs and young, feed soldiers and royalty, enlarge the nest, and erect shelter tubes. Workers number ten to one; they are the backbone of the termite colony.

Their masonry is a mixture of excrement, saliva, and earth grains—a gritty, plastic glue. Tropical nests of this cement bake like stone in the arid sun, and only dynamite can blast them apart.

Termites eat their woody food over and over, the very walls of the nest being edible. Workers feed their own semi-liquid, semi-digested food by mouth to the young and the queen. A hungry soldier taps his antenna on a passing worker, then strokes out the fluid food from his abdomen.

Soldiers of the colony are outfitted with saber-like jaws, a remarkable weapon considering that they, like the worker, are soft-



bodied and blind. So massive do their armored heads grow that warriors are unable to feed themselves. Defense is their sole duty—and the enemies are ants.

At the first break of light filtering through a gallery wall, soldiers sound a rattling alarm. Shaking their bodies up and down the walls they drum others out, and then, heads outward, they scissor the raiders while workers pack and cement the damage.

Some species venture out into open forests and up into trees for leaves and lichens. Their warriors range in living parallels, jaws out, as workers ferry the green fodder home.

Not all soldiers carry wicked jaws. A specialized type aims a squirt gun at enemies. The sticky liquid gums up ant and wasp legs until the enemies are weaving and helpless.

Royal Termites

The third caste in the colony is royal, the termite king and queen. The small king is literally the father of his country. Otherwise he spends his dark timid years under the abdomen of his considerably larger mate.

The queen is a machine. She drops an egg every several seconds, 30,000 a day, 10,000,000 a year, in tropical varieties. Sometimes the abdomen stretches to the size of a potato, dwarfing the pin head and thorax.

She is 20,000 or 30,000 times the bulk of a worker. Incapable of movement and ministered to by scores of workers, the queen

lives as a prisoner in her cell for ten or more years.


Once a year a special egg hatch occurs. Whether it is special because of feeding or genetic variation, no one has yet discovered. These new creatures see with eyes, live in dark crisper bodies, and, after molting, unfold two pairs of wings. They are sexually mature adults, built for a brief flight into the sunlight.

One spring day workers line up along the gallery ways. A few laboriously chisel an opening in the nest wall, and, with soldiers guarding, the new royalty gushes out like dark and sudden smoke.

Some drift miles on the winds. But of hundreds, few survive the hungry birds. The briefly used wings slough off with the help of breakage lines, and termite pairs search now for a new nest site.

Under a rock or rotting log, in a moldering tree stump, they scoop out their shallow beginning. Here six to twelve founding eggs lie for the hatching period.

The young brood emerges as workers, but first they must be tended by the parents, who now toil frenziedly as they never will again. By a successive spring these workers have assumed their normal tasks, and the parents become the inactive royalty.

In a crisis, another caste may hatch out in the termite colony. Although wingless, they assume egg-laying, if the original queen weakens or dies. So a colony may flourish to an ancient, earth-encrusted age 

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MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Cancer

Towards A Balanced View

TO THE CLINICIAN it is appropriately termed malignancy, but the general public knows it as cancer. The mystically oriented person knows it as a form of disease. To all but the most enlightened, it remains an unbeatable enemy carrying with it the thought of suffering and oftentimes severe pain, both of which precede death. Little wonder that so much fear surrounds this disease.

According to medical science, cancer develops when the restraints which govern cell growth start to break down. Consequently, a group of cells in one part of the body multiply uncontrollably, forming a tumor or cancer lesion. With time these tumor cells grow to involve adjacent organs and are carried by blood and/or lymph to distant organs and sites as "tumor seedlings." This process of growth beyond the original tumor site is medically referred to as "metastasis."

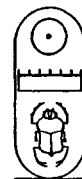
The real cause of the breakdown in growth control remains unknown in the medical world, but many factors have been named as possible causes of cancer. Some of the common ones include environmental chemicals, cigarette smoking, and radioactive materials from nuclear waste and weapons. The list extends to some food items, with alcohol being blamed for liver cancer. Some, like breast and prostatic cancers are linked with the imbalance of hormones in the body. Heredity, viruses, and drugs have

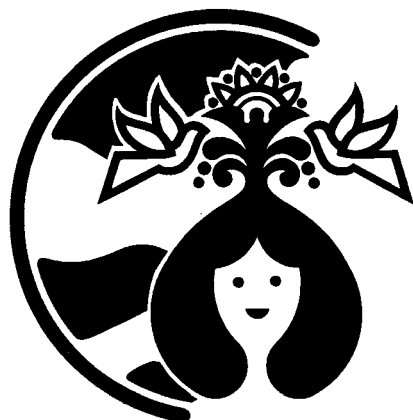
all been suggested in one form of cancer or another; and the role of stress, notably in leukaemia and also other malignancies, has been gaining ground. Even excessive exposure to sunlight has been blamed for certain skin cancers.

Indeed, a list of cancer-causing agents or carcinogens could continue indefinitely; and such a list of endless possibilities usually reveals how little experts know about the topic in question. However, it is possible that there is a central underlying mechanism that "knocks off" the control in cell growth, thus enhancing cancer development; and that the numerous factors listed as causes merely represent passive or remote contributors in cancer disease. It is equally possible that whatever the central causative mechanism, it may not be easy to demonstrate it physically. Such a difficult-to-demonstrate, one-cause concept would seem fitting with the Rosicrucian idea of the cause of disease.

For perfect health, the Rosicrucian holds that the positive and negative polarities of all cells in the body should be functioning in a perfect accord or balance to produce a condition known as *harmony* or *harmonium*. Such harmonious functioning of the organs

The author, Frater Okon A. Osung, M.B.B.S., F.R.C.S., F.R.C.S. (Ed.), F.R.C., is a Consultant Surgeon at a major hospital in Nigeria. Presently a Research Fellow in Immunology at the University of London, he is also a member of AMORC's International Research Council.





and cells ensures that the individual in turn is in harmony with the physical forces of the universe. If, on the other hand, one cell or organ operates out of rhythm with other cells or organs, such a person is thrown into a state of inharmonium not only within himself, but also with the physical forces of nature. The individual as a result becomes subjected to suffering and disease, and cancer represents but one form of the latter.

Inharmonium

Inharmonium can arise as a result of the food we eat and the drinks we take—both of which provide the energy of lower vibration rate, the B element. Similarly, a state of inharmonium can be created if the energy of the higher vibration rate, the A element, from the air we breathe, is interfered with through our wrong breathing habits and other such habits that may impair the full functioning capacity of the lungs. Other factors that disturb the body's harmonious functioning include sustained stress, prolonged sleep loss, insufficient rest and relaxation, and lack of exercise. But, of all causes of inharmonium, the ones most frequently linked with chronic diseases are the psychic or subjective group of causes. Thus, through negative, inharmonious attitudes and emotions, mankind inflicts upon itself suffering and disease. To the AMORC member, therefore, the central point in disease causation is inharmonium. It might [22]

well be that inharmonium is responsible for the "lack of restraint in cell growth" described by medical scientists.

The other aspect of disease known to the Rosicrucians, but not yet accepted in most medical circles, is that disease is an "outer manifestation of something wrong on the inside." In other words, long before disease manifests in the physical self, there have been vibratory changes in the psychic self. It is on such vibratory changes that the outer manifestation of disease depends. The psychic self, therefore, is the origin of disease. If we take cancer as an example, it would follow from this statement that the cancer lesion or tumor is a result of the vibratory changes which follow a state of inharmonium. In essence, whenever the cause of inharmonium persists for long, these vibratory changes result in decay or degeneration of the physical or objective self, at what constitutes the site of the tumor. Decay means disintegration or descent from a perfect state of wholeness to multiplicity and chaos. In other words, the situation is that of retrograde development, or involution, a state attributed in Rosicrucian teaching to lack of the binding force, the Vital Life Force, and related by medical scientists to the "breakdown in the restraints which govern cell growth." Thus, there exists a correlation between what Rosicrucians consider the outer manifestations of disease, in this case cancer, and the clinician's description of malignancy.

The immediate picture one gets when the medical and metaphysical concepts of cancer are compared is that of two opposing views, but a more thorough appraisal will reveal just one concept realized at different levels ...one group taking the issue in depth, the other skimming on the surface and stopping poles short of the inner, intricate understanding which the other attains. Thus, so long as medical science bases the approach to cancer only on the outer manifestation, the cure for cancer will remain elusive. Proper cure depends on knowing the true cause and until clinicians approach the problem from the dual aspects of man, they will continue to overlook the psychic origin of disease and will be seen to be chasing the

shadow, while taking no notice of the object that casts the shadow.

The Rosicrucian Approach

The question now arises: "How can a Rosicrucian best handle a disease such as cancer, and to what extent should the clinician be involved?" The Rosicrucian Order, AMORC, has always stressed that the Order is not a healing institution, but a vehicle for teaching many arts for the welfare of the whole man, including the art of healing. No member is encouraged to assume the physician's role unless such an individual is duly trained and qualified. It follows from this, then, that the Order recognizes the need for physicians and encourages members to consult them or whatever health plan the member may follow, at the time of ill health.

In the Western world today, the medical doctor has a prominent role to play in disease cure. Through years of training, the physician has come to learn the significance of each symptom. For instance, all that a cancer patient may exhibit is weakness, tiredness, or loss of energy. It becomes the clinician's task to ask the right questions, carry out a proper examination, and investigate along appropriate lines towards the correct diagnosis. Even when an obvious swelling or ulcer is noted by the patient, it is still the clinician, who, in the current system of accepted medical practice, makes the diagnosis between cancerous and non-cancerous lumps. Finally, when it comes to treatment, the doctor still holds an important position. He or she decides whether to employ surgery, radiotherapy, drugs, or hormones. The aim may be to eliminate the diseased tissue, cause shrinkage of the tumor, or correct a mechanical blockage. The methods, therefore, would provide what can collectively be termed "physical corrective steps" which are essential, but do not necessarily constitute total curative procedures. The Rosicrucian knows that these

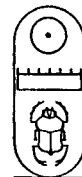
methods cannot always eradicate cancer and the proof to this lies in the ability of cancer to recur at either the initial site, or distant, previously unaffected areas after an authentic and seemingly successful medical treatment.

Metaphysical Healing System

It is at this point that the knowledge acquired by the Rosicrucian becomes very important as the psychic causes of disease must be removed and harmonium restored to complete the cure. The methods for restoring harmonium are discussed in our monographs, *Forum* articles, and other AMORC sources.¹ These methods include self-healing exercises, spiritual communion with the Cosmic as in meditation and Celestial Sanctum contacts, and contact and absent healing treatments. For *contact healing*, an individual may approach other members, usually from the affiliated body to which the person belongs, or near which he or she lives. Members of the Welfare Committee often provide such services on request. Here lies a crucial factor: "We must ask for help." For *absent healing*, the services of anyone proficient in such healing techniques may be sought. The services of the Council of Solace are available for those who seek them, but, as in contact healing, the seeker's cooperation is essential.

All in all, the metaphysical healing system recognizes that healing, as Paracelsus presented, is done by Greater Nature and the operator is a mere instrument for the healing process. This principle agrees with the substitution method, as described in our monographs, which the Kheri-Hebs used in Egypt as far back as 2000 BC. Indeed, recent use of the body's own defense mechanisms for healing purposes in cancer cases, or Immunotherapy, is a step doctors use to recognize and apply the healing powers within us all. It is important that we recognize this natural healing power, for it explains why some terminal cancer patients,

The other aspect of disease known to the Rosicrucians, but not yet accepted in most medical circles, is that disease is an "outer manifestation of something wrong on the inside."



who turn to metaphysical treatment after they have been given up to death by the attending physician, have been totally cured.

Finally, it must be emphasized again and in the words of Dr. H. Spencer Lewis, former Emperor of AMORC, "that the cause of disease, lying in the vibratory nature of the psychic body, must be remedied before any permanent cure can be established. The golden key to the therapeutic treatment of an efficient harmonious nature is to change the rate of vibratory

energy . . ." thus bringing back ". . . the 'breath of life' within his physical body."²

—Okon A. Osung, M.B.B.S., F.R.C.
Member, AMORC's International
Research Council

Footnotes:

¹Lewis H. S. (1937) *Mental Poisoning* Supreme Grand Lodge AMORC; Lewis H. S. *Self Healing—Some Helpful Suggestions of a Practical Nature* Supreme Grand Lodge AMORC; Lewis H. S. *Absent Healing* Supreme Grand Lodge AMORC; *Liber 777—The Celestial Sanctum* Supreme Grand Lodge AMORC.

²*Self Healing*, Ibid.

Search for Self

He or she who serves the noble purpose of questing ever for the symbolic Holy Grail, or Self, discovers ere his thirst is quenched that all is an illusion. That which appears as thirst is by its opposite nature the Grail. Therefore, search not for the cup, but BE the chalice and the wine. In knowing, you will become. In becoming, you are that you are.

—Wanda Sue Parrott, F.R.C.

In Memory of A Great Teacher . . .

On Sunday, July 31, 1983, our esteemed frater and instructor Dr. William H. Clark passed through transition at his home in Lindsborg, Kansas.

He served the Central Plains area of the United States as Grand Councilor of AMORC for many years. In his capacity as an instructor at Rose-Croix University, he gave many students the benefits of his knowledge of logic and philosophy.

Frater Clark received his academic degrees at Oklahoma Baptist Seminary, Baylor University, and Burton Seminary. He was head of the Philosophy Department at Wayland Baptist College, and taught philosophy at Bethany College.

Much loved and greatly admired; we pay our respects to a great Soul.

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

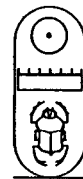
Goethe's works are on the whole profoundly mystical and most worthy of the attention of students of mysticism. For in the present time, when materialism seems to reign supreme, humanity's awareness of the nonmaterial facts of life is also expanding. Within the over-all functions of the cosmic law of cause and effect, this aware-

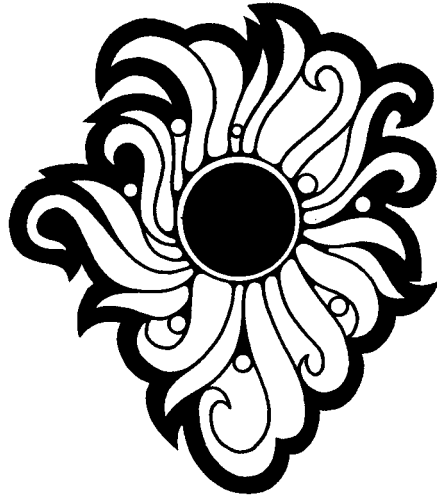
ness must expand in parallel with materialism, thus maintaining a harmonious balance between the physical and metaphysical structures of the world which is the indispensable and divinely ordained presupposition for Creation's convergence in the direction of a Cosmic Totality.

Expansion of Awareness

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 opening 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 Counselor, 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

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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.

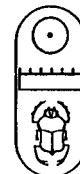
The Search for Unity

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 subterres-



trial 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 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 recognize his own Self as a part of the Whole.

We are all somewhat like Goethe's Dr. [28]



**THE PENTAGRAM
OF FAUST**

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

(Continued on p. 35)

Dr. H. Spencer Lewis, F.R.C.

Being True to Self

WHEN I was very young, many important lessons were taught through the medium of the copybook. I used to wonder, when I copied those proverbs or so-called philosophical sayings so many times, why the originators of the penmanship books didn't select something more appropriate, or at least of greater interest to children. I did not realize, then, that I was criticizing the relative after whom I was named.

H. Spencer, one of two brothers, was the originator of the Spencerian Penmanship System, and years ago the Spencerian copybooks were used in all of the public schools. However, the fact remains that many of those proverbs, along with the songs, cantatas, anthems, and other music which we sang in the choirs of New York, have remained. I now see the value of having those impressions registered early in the consciousness.

Among those early proverbs that never seemed important, or even sensible then, was:

*To thine own self be true,
And it must follow, as the night
the day
Thou canst not then be false
to any man.*

Of course from a youngster's point of view, being true to oneself means looking out for number one. But being true to oneself does *not* mean being selfish or self-centered—very often the very reverse. I doubt if a person who is selfish and always thinking of himself first of all can be true to himself. There is something inherent in the nature of most human beings that makes us want to share with others.

The man who makes a better mousetrap and who, as Emerson predicted, finds the

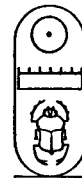


world beating a path to his door, could not find such rich rewards if it were not human nature to want to tell everyone else about the good things, including mousetraps. Therefore, in wanting to share, we are being true to some inner part of ourselves. When we are miserly and selfish, we are not being true to our higher and finer instincts.

There are other things that constitute being true to oneself besides this desire to share. One of the most important is that of being true to our convictions. All of us have some convictions. A person without them is worse than a jellyfish. And as a youngster, picking up various sea relics along the beach, I used to feel that the jellyfish was the most spineless, useless, wishy-washy thing in life. I am not referring to the *yes man*, who for the sake of securing some contract or favor poses as an agreeable character for the time being; but I am referring to those people who go through life with no convictions for which they would fight or even argue.

Swaying the Crowd

I remember seeing strikers in a Western city start to parade down the main street, with banners and music, in a demonstration of some conviction supposedly branded in every fiber of every being. As the parade reached the middle of the city, another leader addressed the thousands that rapidly accumulated and in a few minutes started



the parade back the other way with an entirely different motive. A third leader could, undoubtedly, have swung them off at a tangent at some other corner if he had suddenly appeared.

The man entirely wrong but still convinced that he is right demonstrates more character in sticking to his convictions than the person who says no one minute and changes it to yes as soon as someone gives him a reasonable argument. Convictions are not made suddenly but grow from experience and from careful study and analysis.

Some persons develop a conviction as they develop conversion at a revival. It lasts just about as long as they are under the influence of the stronger mind. Such persons go through life vacillating from one belief to another; they follow this principle or that only as long as it appeals. They never follow anything to its conclusion or give anything an opportunity to demonstrate its correctness or falsity.

On the Negative Side

On the negative side, one is *not* being true to oneself in pledging allegiance or cooperation to a movement, an organization, a society, or a standard, and then giving it only half the support and the time that it should be given. Have you ever met the *professional joiner*— who joins anything and everything, if he has the money to pay for the joining—merely because he likes to belong?

Recently my daughter brought home a kitten. It was only two weeks old and went around the house crying and looking for something and somebody. I knew just how that kitten felt. It wanted to belong to somebody, to feel the companionship, warmth, love, and affection of personal contact. It reminded me of the *joiners*.

Perhaps my comparison is unfair, for I find now—after three days—that the kitten is showing devotion and appreciation in exchange for the opportunity of belonging. And that is more than some belongers ever show to the organizations they join. They like to show their stack of membership cards and tell their friends that they belong to this or that; but ask them what they do to help the organizations they belong to, and

they will tell you that they are busy and haven't time to help much.

Nor do they adopt the principles and standards of these organizations as their own and try to be true to themselves. Some of them could not because they have joined so many organizations that they would find themselves leaping both sides of the fence at the same time.

Persons who are not true to themselves do not seem to realize that civilization has depended upon man's conceptions of things which he believes will aid and improve human society, and upon his carrying them to their fulfillment. Even the crank who believes in anarchy and gives his life in the attempt to carry out its ideals, demonstrates more character than the indifferent member of any society or organization.

Those Who Give in Service

Back of every organization, every society, every movement contributing to the welfare of mankind, are those who are giving time and their very lifeblood to it. The great majority are giving nothing but are like leeches hanging fast and waiting to share in the blessings. The payment of dues is not evidence of devotion or service, for the leaders and *workers* in the organization are also paying their dues. If all took the attitude that the payment of dues were sufficient, there would be no great work accomplished by any organization.

If you believe in the tenets and principles of Christian Science sufficiently to join its church or organization, then give yourself 100 percent to its work. If you are a Rosicrucian, a Theosophist, a New Thought student, or a member of a religious denomination, as long as you claim to be a member, stand by its principles as your own, convictions for which you would be willing to sacrifice your life. If its teachings or tenets are not your convictions, then you have no right to be a member and no right to claim to be.

True, you may be only in the kindergarten class and not yet have reached such definite understanding as constitutes a conviction. Even so, you must have some beliefs regarding the correctness of the

teachings or some beliefs regarding the benefits to be derived from such teachings, or you would not be studying them. If you are a member, a student, or associated with any organization, any society, or any group of workers, you should adopt its principles wholeheartedly. Let your entire being vibrate in harmony with them and give of your service, time, support, and enthusiasm, as freely and willingly as possible.

Be true to yourself in every sense. Analyze the principles which constitute your convictions or your firm beliefs. Ask yourself what you are doing to promulgate them, to advance and establish them in the lives of others throughout human civilization. If they are not good enough for you to pro-

mulgate and help establish universally, then you are not being true to yourself in having anything to do with them. If they *are* good for the real part of you and for the real self in you, then be true to yourself. Adopt them as your guiding law and power in life and help spread them for the benefit of others.

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.

Spirituality is a personal belief being engendered, on the one hand, by an innate sense of righteousness and, on the other hand, by the belief in a transcendent infinite power of goodness.

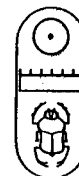
—Validivar

Centennial for Dr. H. Spencer Lewis

November 25, 1983, will mark the 100th anniversary of the birth of Dr. H. Spencer Lewis, F.R.C., first Emperor for the second cycle of the Rosicrucian Order in America. Throughout the world affiliated bodies of AMORC are preparing an inspiring ceremony for the occasion, and all active Rosicrucians are invited to attend.

It is suggested that you contact the affiliated body in your area as to the exact *day, time, and place* where the ceremony will be held. You need only present your active membership credentials to enjoy this occasion.

We wish to advise our overseas readers that the November issue of the *Rosicrucian Digest* will feature an article with respect to the activities of Dr. Lewis.



Does Abortion Destroy the Soul?

by Ralph M. Lewis, F.R.C.

THE CONTROVERSIAL SUBJECT of abortion has many facets—the theological, philosophical, scientific, and legal. One view of abortion holds that the fetus is an unborn but living substance and it is both morally and legally wrong, under any circumstances, to destroy such life. Is the fetus actually an entity, a living being? Is it a *soul*? If the fetus is a soul, then abortion would be the destruction of a human life, the denial of the soul of its right to expression.

Most of medical science is of the opinion that there is no separate consciousness or living entity until birth has been attained in a fully completed organism. Until then the assumption is that the fetus is but a part of the organic nature of the mother, the fetus having no consciousness apart from that of the mother.

Varying theological doctrines contend that the soul resides in the fetus in its initial development. This is the “substance” concept of soul. In other words, the soul is a kind of divine substance that is implanted in the mother before the infant’s birth. Abortion, following this theory, destroys not only the tissue, the structure that would have become the body, but the soul itself. These advocates therefore charge that abortion is murder!

However, another concept propounds that soul has no entity until the first breath *after birth*, and that the soul enters with the first inspiration or intake of air into the lungs of the newborn. The principle behind this view is that *Vital Life* entering with breath brings about the function of consciousness and the qualities of soul.

There are really two aspects of the above doctrine: One is that the soul has an essence or a superior form of consciousness that is conveyed by the *Life Force*, and the breath is the medium for both. This gives soul a

separate cosmic universal quality from the Life Force but they are associated and they enter together into the newborn with the first breath. Not until then is the animate subject “a living soul.”

The Potential of Soul

The other aspect of this view is that the Life Force has within it a kind of consciousness as an attribute. With the first breath this consciousness pervades the whole body of the newborn and is quite distinct from the consciousness of the mother. This consciousness of the newborn has *within* it the potential of soul. The soul, in other words, gradually develops and matures into self-realization with the growth and development of the body. Therefore, the infant has soul in essence or in the making in the life and consciousness with which it is imbued. However, until it acquires that degree of self-consciousness to be aware of this psychical function, it has no expression of soul.

Obviously, then, this latter view in both of its aspects does not contend that abortion destroys the soul. But even if no soul exists until the first breath following birth, does abortion prevent the possibility of a soul coming into existence? Some people claim that this denial caused by abortion is a moral wrong, that man is interfering with divine law.

This latter interpretation is principally a human evaluation of the circumstances. For example, various Hindu sects so define certain of their religious doctrines as to mean that they must continually bear children. They have been given the gift of procreation; therefore they must not obstruct its functioning, and to do so is a moral wrong.

Millions in Misery

Let us look at the circumstances, the effects of such reasoning, or at least the

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effects of adherence to this traditional belief. In India millions of children are born to such mothers who are economically destitute, in dire poverty. They are unable, as we have personally seen, either to properly feed themselves or nourish their brood of children. There is an appalling infant mortality rate in such families. Where death has not already occurred, the suffering from starvation is great.

The distended bellies of the children, their sunken pallid cheeks, wide staring eyes—are these worthy examples of conformity to a religious precept? Human compassion, mercy, the alleviation of suffering, have long been extolled as acts of purity and holiness next to godliness. If that is so, it would be far better to make available and to teach the use of contraceptive methods and to practice legal abortions in such families. Certainly this would seem to be closer to what is thought to be Divine Love for humanity and, especially, for children. However, we do not need to look just to India for such religious ideas. Christianity has also applied to this subject a most orthodox, fundamental interpretation of the Bible.

Admittedly it would be difficult to change the views of such persons. Blind religious devotion and fear would strongly oppose it. Emotion where literacy and education are lacking has a far greater appeal than reason and expediency.

Let us, however, consider the problem in the so-called “enlightened” countries of the world. Here, too, as we have said, we see religious doctrines and philosophical concepts negating and opposing all practical ends and human advancement that are suggested as coming from the practice of abortion. Would it be a moral crime to prevent the birth of a child to a mother who has been raped by a madman or one possessed of a severe venereal disease? Would it be a moral crime to prevent the birth of a child who physicians say would be more like a monster or completely imbecilic rather than reasonably normal? Must the children be subjected to such an ordeal and suffering all through their lifetime?

Those who advance *karma* as an answer may relate that this kind of suffering is as an

obligation that has been imposed and therefore must be endured. We object to this interpretation of karma. We hold that karma is not retribution for an act, that is, as a form of punishment imposed arbitrarily by some supernatural will. Rather, karma is the Law of Compensation, or better termed, the *Law of Causality*.

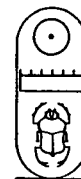
We Have A Choice

The parents may have been the cause of an abnormal birth, but even if they were, karma, like any other cause, can be mitigated by the intelligent application of yet another cause. In other words, the parents do not have to submit to this condition, as they could resort to abortion. So far as any lessons needing to be learned, the whole circumstances would constitute that without an unnecessary prolongation of the suffering not only of the parents but possibly for a horribly deformed child.

What is the Rosicrucian attitude with regard to soul and its relation to birth? We quote from the *Rosicrucian Glossary* on this subject:

Soul: The Divine Essence, or Cosmic Intelligence, which permeates man. There is but one Soul in the universe, the Soul of God, the Living, Vital Consciousness of God. Within each living being there is an unseparated segment of that Universal Soul. This is the Soul of man. It never ceases to be a part of the Universal Soul. The Soul is the Divine Consciousness which accompanies the vital life force. It is an extension of God in man. Man can respond to it, but he cannot control or possess it. Every human is bound by this Universal Soul force to every other mortal.

Vital Life Force: The form of energy which vitalizes the human body at the moment of birth and which leaves at the moment of transition. It is *not* spirit energy which exists in all matter, and which *does* remain in the human body after transition. The positive polarity of *Nous* manifests as vital life force. It is this which animates



matter, brings into existence the living energy. An attribute of the vital life force is consciousness. It is infinite and unlimited and becomes soul when in man.

We have set forth various views here with regard to the prevalent popular discus-

sion in periodicals and elsewhere on the necessity, as some hold, for legalizing abortion. Each individual must weigh the expediency and the need in our day and times to prevent starvation and other social disorders against his personal religious or philosophical views and decide whether or not he believes in abortion.

Truth

Let no man search for the truth who is not courageous of heart and sterling of spirit, for when the truth has been found, we must absorb our lives into truth and forever live by it. And to live by truth is to bear the burden of truth—the cross we strap to our backs—the cross of service and sacrifice and godliness. There is no other Path for the truth-finder to walk. There is only the narrow Path—the strait gate toward the goal of purification.

—George Petavine, F.R.C.

Intend To Visit Rosicrucian Park?

IT IS disappointing to arrive at Rosicrucian Park and perhaps find the Administration Buildings, Library, Museum, Planetarium, Temple, and other facilities not open. Obviously, these buildings must be closed on *holidays* and for certain hours each day. Therefore, for your convenience and pleasure please note the following hours of availability so that you can derive the utmost from your visit:

ADMINISTRATION BUILDINGS:

Mon.-Fri., 9:00 A.M.-Noon
12:45 P.M.-4:00 P.M.

EGYPTIAN MUSEUM:

Tues.-Fri., 9:00 A.M.-4:45 P.M.
Sat.-Mon., Noon-4:45 P.M.

PLANETARIUM:

June-Aug., daily, Noon-4:45 P.M.
Sept.-May, weekends, Noon-4:45 P.M.
Sept.-May, weekdays, 1:00 - 4:45 P.M.

RESEARCH LAB TOURS:

Wednesdays, 11:30 A.M.

RESEARCH LIBRARY:

Tues., Thurs., Fri., Sat., 1:45-4:45 P.M.
(for members only)

SUPREME TEMPLE:

Convocation every Tuesday, 8:00 P.M.
Sept. 20-May 8
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The
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Digest
October
1983

Appointments If you wish an appointment with a particular officer or staff member, *please write in advance* to determine if such an appointment will be possible at that time. However, during the *Administration hours* shown above there are always some officers and staff members to greet you and to be of every possible service.

Goethe

(From p. 28)

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.

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 harmonization 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 activities 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.

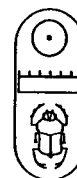
In these scenes we see Faust steadily growing up and away from Mephisto's suggestive attempts; we see how these experiences mature his urge for active contribution to humanity's wealth and happiness. Having found harmony within himself, he now strives to bring himself into the service of a great idea.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

ROSICRUCIAN DIRECTORY

A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication annually in *February*.



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Picturesque Malaysia



The charm of the architecture of Malaysia has not fallen entirely before the modern inroads of western commerce. The old homes capture the imagination and transport the visitor, in thought, to an earlier time.

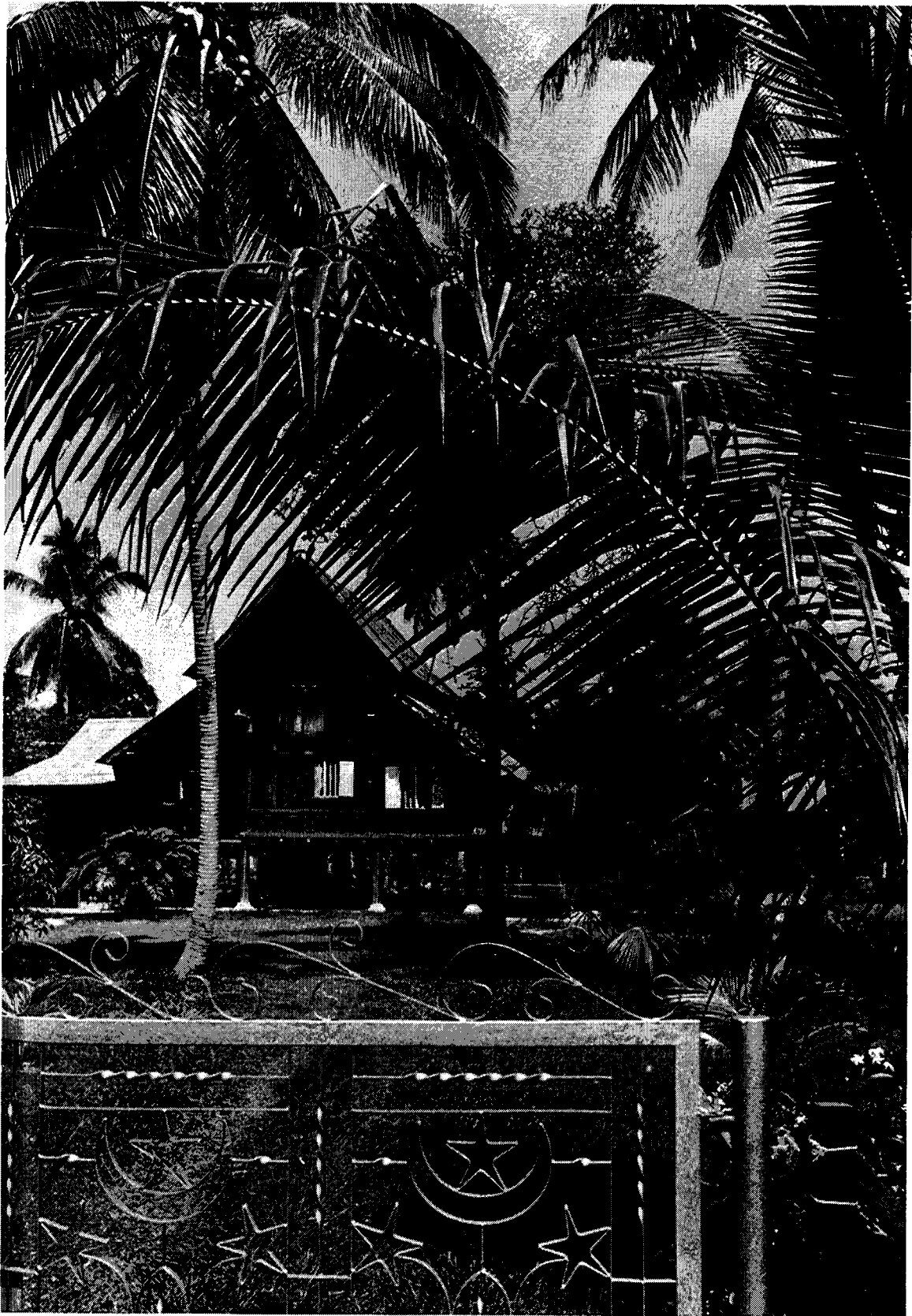
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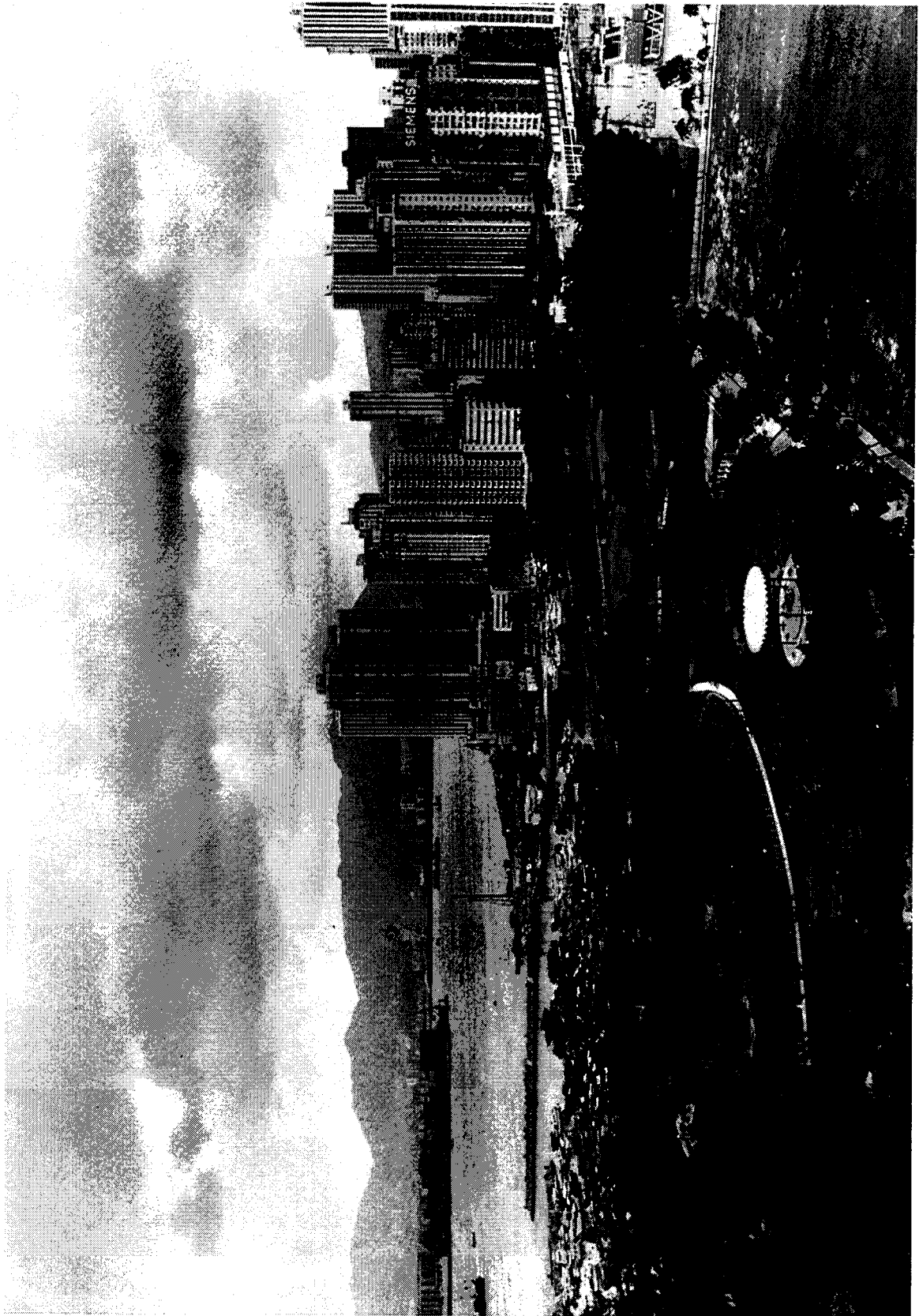
Asiatic Boom (overleaf)

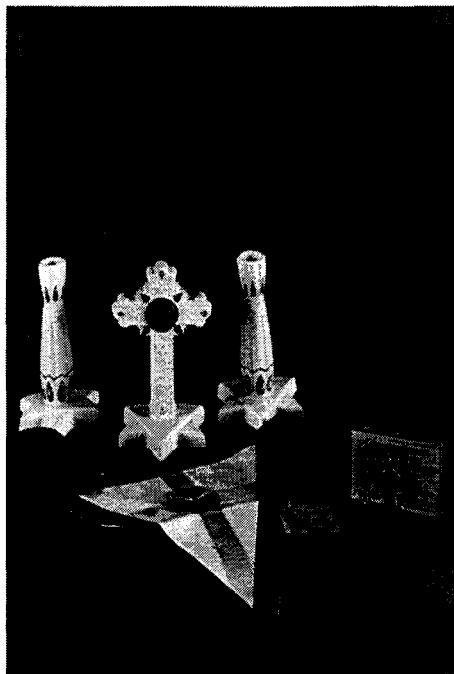
**The
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Digest
October
1983**

The West has often characterized Asia as exotic, romantic, and even lethargic. Such a description can no longer be applied to booming Asian nations. Shown here is an example of the rapid industrialization and modernization occurring in Hong Kong. Its bustling harbor is crowded daily with ships carrying cargoes to ports throughout the world. And each year more high-rise buildings reach skyward on Hong Kong's hills and along its shores.

(Photo by AMORC)







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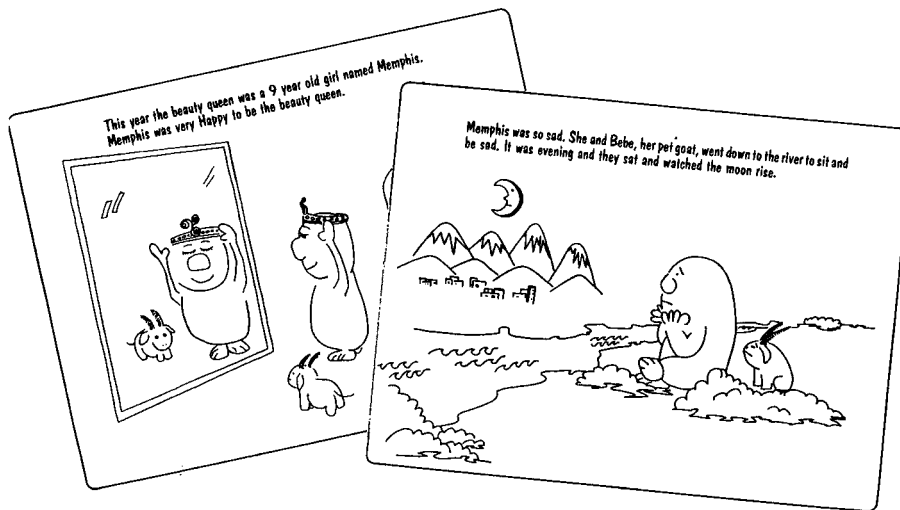
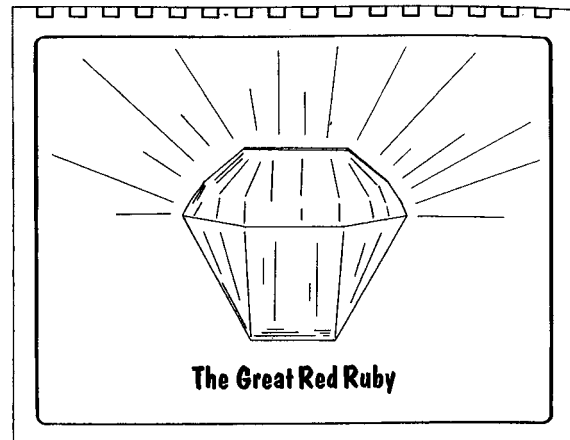
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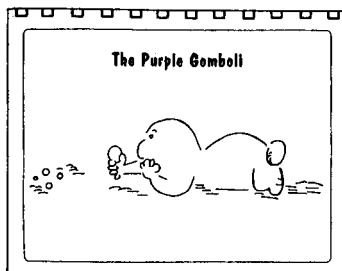


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TREASURES

FROM OUR MUSEUM



Egyptian Pottery

THE potter's art was already highly developed in Upper Egypt in predynastic times. The ancient Egyptians used two kinds of clay. The nobler was the glazed pottery, faience, in which quartz was used exclusively as the core. The other, more common earthenware was made from clay generally gathered from the banks of the Nile or at the excellent clay pits near Ballas and Qena. During the Old Kingdom potters made vast quantities of large coarse jars for the

storage of oils, wines, beer, meats, milk, and other food in the palaces of nobles and government officials. Smaller vessels, for everyday use, were used by people in the lower classes.

We show two objects from the extensive collection in the Rosicrucian Egyptian Museum: a predynastic vase dating from 5200 B.C. (left) and a rare three-handled urn from the Greco-Roman period (3rd-4th century B.C.). The beautiful urn is made of earthenware and is covered with traces of polychrome and white stucco. Around its neck is a garland in stucco relief depicting bronze laurel leaves which are covered with gold leaf.

—Juan Pérez & Doni Prescott



The Rosicrucian Egyptian Museum contains the largest collection of Egyptian and Babylonian objects on exhibit in the Western United States. Approximately 500,000 persons visit the museum annually. Admission is free.



ODYSSEY

Edward FitzGerald

ONE DAY in 1861 a young man chanced upon a little book that lay forgotten, with many others, in the bargain bin in front of Quaritch's bookstore in London. The book, insignificant in appearance, contained within brilliant poetry espousing a worldly philosophy. It began thus:

*Wake! For the Sun, who scatter'd into flight
The Stars before him from the Field of Night,
Drives Night along with them from Heav'n and strikes
The Sultan's Turret with a Shaft of Light.*

The young man, an editor with the *Saturday Review*, realized at once that he held a masterpiece in his hands. Buying several copies of this poem, the *Rubaiyat* of Omar Khayyam, he gave them to his literary comrades. These friends, the poets Swinburne and Rossetti, in turn brought the poem to the attention of others, and within a few decades the *Rubaiyat* became one of the most popular poems in the English-speaking world.

Yet who was the anonymous translator of the poem? He surely was a master of the English tongue—the poem had none of the touches of a pedantic translation; it brought to life a work nearly a millennium old. Over a decade passed before it became general knowledge that Edward FitzGerald, a wealthy and reclusive scholar, had created the translation. FitzGerald, however, was not unknown to some of the best minds of mid-19th century England. He was the friend of the historian Carlyle, the novelist Thackeray, and the poet Tennyson. He was more than simply a friend, however; he was a great benefactor and literary critic.

FitzGerald had known Thackeray and Tennyson from their college days at Cambridge in the late 1820s. His two friends were often destitute, and for some years FitzGerald regularly gave them money when they had little. He also goaded them to produce works worthy of the genius he knew resided within them. FitzGerald was not only a man of sharp wit and great learning; he was a great lover of song, mirth, and talk—in short, he was a boon companion. He was also modest. He did not have the ambition to conquer the world as his friends did. But, of course, being wealthy, he did not feel compelled as they did.

FitzGerald's life was a relatively quiet one. Only rarely did he venture away from the Suffolk countryside that he so loved. London's cultural life attracted him, yet he was repelled by the squalor of that great city. Rather, his world of romance and imagination lay in literature. Spurred on by his close friend Edward Cowell, a linguist of note, FitzGerald in 1849 began to devote his leisure to translation. Already schooled in Latin, Greek, and French, he soon mastered Spanish and Persian. His first endeavor was to translate six dramas by the Spanish playwright Calderon. The plays were published in 1853 and were coolly received. The reviewers did not like FitzGerald's habit of revising the texts he translated. His aim was to get at the essence of the work he translated; superfluous or dull passages were deleted or revised, and the language was enhanced to suit English poetic forms.

FitzGerald next went on to translate various Persian authors. In next month's *Odyssey* we will discuss some aspects of this work.—RWM

