

ROSICRUCIAN

JUNE, 1952 - 30c per copy

DIGEST

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Cosmic laws and human deeds.

by *W. W. Rife*

Psychic Factors And Cancer

New light on modern health menace.

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Symbology of the Zodiac

Can human consciousness embrace the universe?

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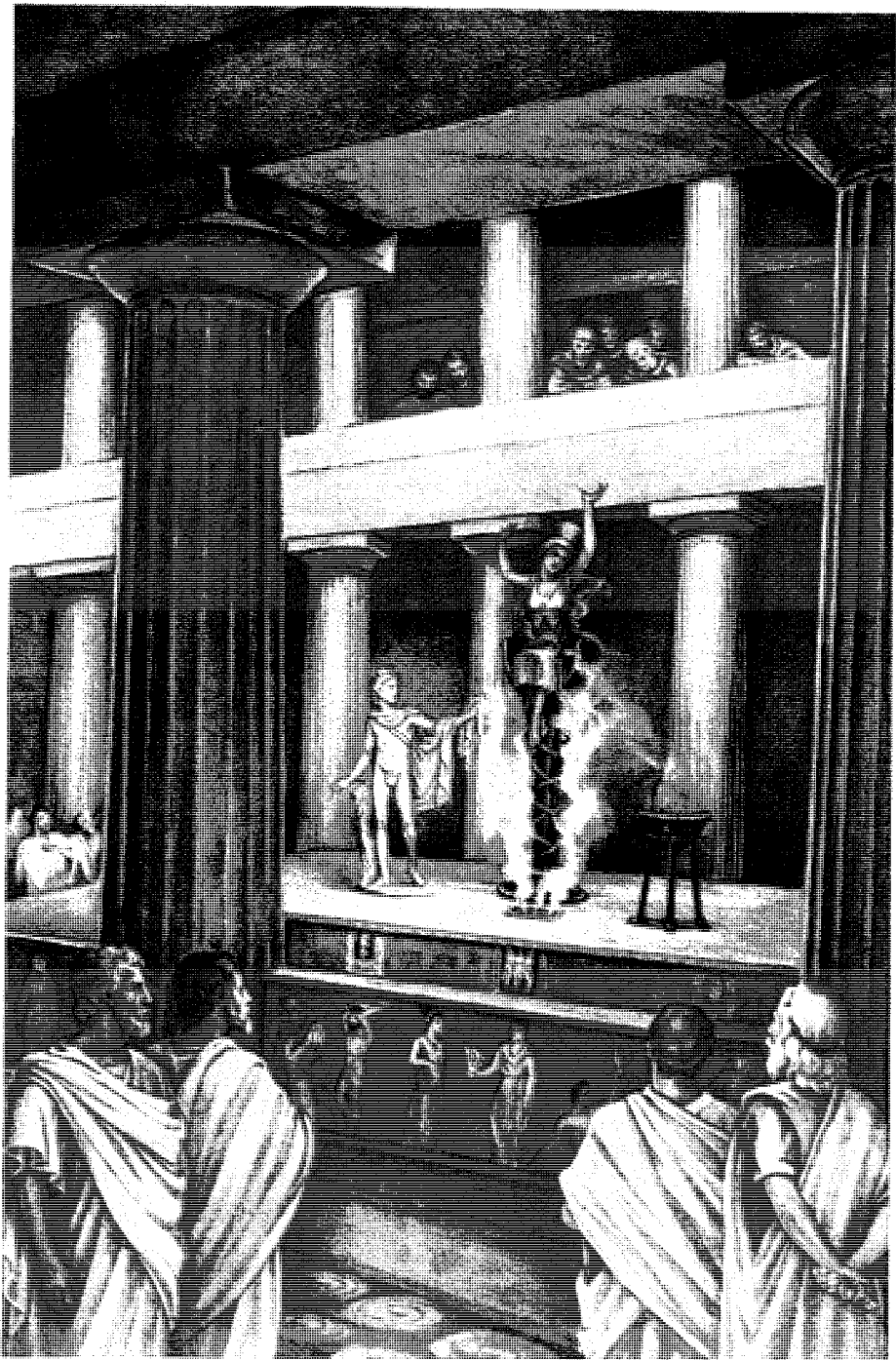
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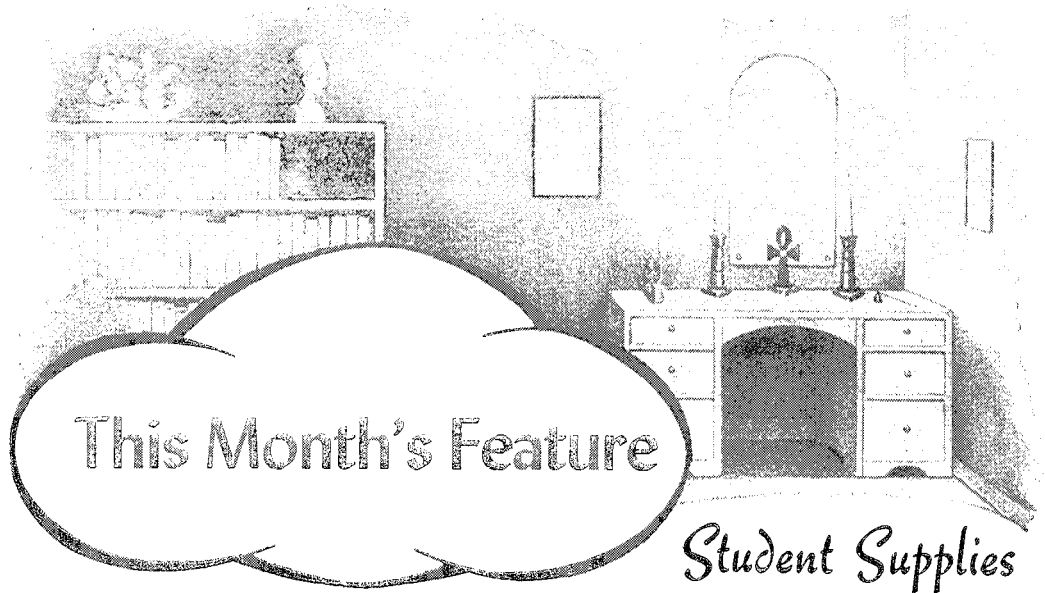
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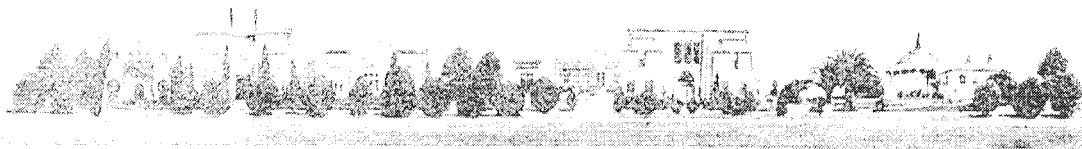
Nefertiti, renowned as the most beautiful queen of Egypt. Her very name means, "Beauty's Arrival." She was the wife of Pharaoh Amenhotep IV, and over 2500 years ago posed daily for the king's chief artist. The sculptor took great pains to do justice to her overwhelming beauty. The bust statue he made of the queen was found a few years ago and has been declared by leading artists and sculptors as being expressive of the ideal form of feminine beauty and also as representing an exquisite mystical grace . . . she was truly an *idol of love*.

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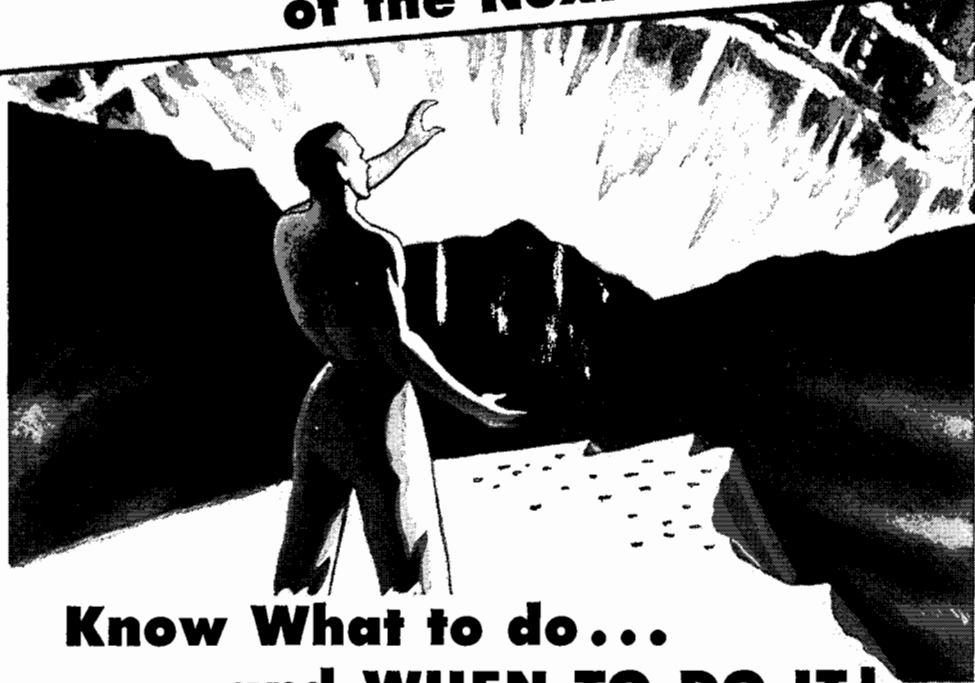
THE INSTITUTION BEHIND THIS ANNOUNCEMENT



CONSULTANT FOR ROSICRUCIAN MUSEUM

Dr. Étienne Drioton, Director General of the Department of Antiquities of the Egyptian government, has recently accepted appointment as consultant for the Rosicrucian Egyptian, Oriental Museum. Dr. Drioton, noted Egyptologist and Executive Director of the famous Cairo Museum, exercises authority over all archaeological research in Egypt. In 1948, when Egypt was still at war, he kindly granted permission for the Rosicrucian Camera Expedition to film unusual historical sites along the Nile. Dr. Drioton will pass upon the authenticity of new collections acquired by the Rosicrucian Museum and submitted for his consideration. He is shown above in his office in the Cairo Museum.

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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXX

JUNE, 1952

No. 6

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EDITOR: Frances Vejtasa

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THE
THOUGHT OF THE MONTH
NEW GERMAN IDEALISM

By THE EMPEROR

This is the eighth in a series of articles analyzing the prevailing conditions in Europe. This survey consists of personal observations by the Emperor during his recent visit overseas.



ALTTITUDE, like distance, lends enchantment. Coming into Munich by air, the vista is magnificent; as far as the eye can see, the terrain seems to unfold like a vast green carpet. The pattern of this carpet is checkered with random villages and tall church spires. The whole is bound together with the threads of narrow but well-paved highways. The details of destruction, the ravages of war, and the sorrow they left in men's hearts, lay concealed from us. It seemed difficult to conceive that Munich had been a principal air target but a relatively short time before.

As we rumbled on a bus from the airport to the center of this once great cultural city, the scars of war became very evident. Magnificent cathedrals, the architecture of which represented the finest in art and in objectifying man's spiritual aspirations, were either shrouded in ugly scaffolding for repair or exposed their blackened and shattered walls. Auditoriums and opera houses shared with the homes of the humblest workers the effects of one of the world's heaviest bombardments on a great city. Whole streets are as yet unpaved. They have had the shell craters removed and are cleared for traffic. Here and there may be seen crews of workmen undertaking restoration. All of this is but a token effort in comparison to what will be required

to restore Munich to normalcy and her former glory.

The hotel in which we had our quarters, while attending the first Rosicrucian Convention in Germany since the Hitler regime, had suffered a direct hit. From appearances one whole wing of the huge building had been sheared off as if by a giant scissors. The paving in front of the structure had been demolished and not yet replaced. A small portion of the central structure had been rebuilt. The manager upon being asked when further construction would be done shrugged his shoulders non-committally. Various opinions are advanced as to the required time for the reconstruction of the city, even if sufficient materials and labor are available. Some say fifteen years; others say it will not be possible within this generation. Amazingly enough, there are great areas of the city which remain unscathed. While passing through them, so far as appearances are concerned, the effects of the war are remote.

Unlike in England, there is no rationing in West Germany—at least not to the extent of constituting any inconvenience. The shops are crammed with fruits, vegetables, meats, and tinned goods, as well as clothes. Luxury items, such as candy, pastries, cameras, and jewelry, are also plentiful and all of good quality. This is perhaps one of the amazing experiences of the visitor. Behind this, there lies a political and psychological reason which the casual traveler may never learn. It is that East Germany is under Soviet domina-

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tion and is, therefore, considerably restricted. The political and economic circumstances of the Soviet zone keep the consumer products in that area at a minimum. The citizens of East Germany have no large assortment of goods to choose from. Further, they are also severely rationed and the value of their currency is materially less.

Both spheres of influence, the East and the West, are endeavoring to impress their people with the "advantages" they have by living under their particular aegis. The Western powers, as United States, England, and France, can ill afford to have the West Germans feel that their opportunities and standards of living are inferior to their fellow-Germans in the Soviet zone. As a consequence, the Big Three have gone to considerable effort to see that there is an abundance of food in the Western occupied zones at all costs to themselves. Strangely enough, though there is no official secret connected with this effort, the average Englishman, living under his homeland program of austerity, is not aware of the unrationed food and commodities available in Germany. It is the price the Western powers are paying for the cold war of propaganda.

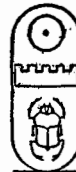
It must not be imagined that a plenitude of necessities and luxuries means that these are had by all Western Germans. The Western zones, like most of the world, are plagued with inflation. Prices are exceptionally high and most of the commodities do little more for the average German than to provide eye appeal. An examination of the wares profusely displayed shows that many of the commodities are little, if any, cheaper than similar articles to be found in the United States. Most Americans labor under the mistaken idea that inflation is an affliction to which their country in particular is addicted. They do not realize that many basic items used in the manufacture of products in different countries are bought on the same world market. As a consequence, all countries suffer the effects of their inflated prices. An example of this is paper. Two countries in particular are the main producers of wood pulp and newsprint. The other nations of the world are compelled to bid against one another for the avail-

able supply. This prevents prices from being reduced or stabilized.

Industrial Problems

The program of the United States of America to stockpile critical materials such as tin, copper, zinc, chromium, and innumerable other articles, has caused a hostile feeling among other nations of the world toward her. The unprecedented spending of the United States, done with the attitude of "acquire it at any price," has placed the economically depressed nations at a considerable disadvantage. American bidding and buying has forced the prices on these items to levels beyond the means of other nations. As a consequence, it has affected their production of commodities which incorporate such materials. In turn, they lose their markets and are made more dependent upon economic aid from the United States. It would perhaps be wiser, for diplomatic reasons, and more economically sound as well, for the United States not to try frantically to corner these world markets. Other nations would purchase the critical materials as well and then would manufacture what they need and sell to the United States. What the United States bought from them, added to her own production, would provide what she needs. These other nations could thus directly, through their own efforts, bolster their own economy and *morale*. The purchase by the United States from them would be less costly than buying raw materials at inflated prices and, in addition, being obliged to make huge loans to her allies to stabilize their economy.

In attempting to restore her exports, Germany is concentrating on the manufacture and exporting of heavy machinery. She is seeking to capitalize on her traditional skill in this industry. Germany is as yet considerably hampered by the dismantling of her huge steel mills which was ordered at the end of the war. The United States and England now realize that this was not a wise move and was done principally to accede to the traditional fears which France and other nations had of Germany. In the great race for armament against Soviet Russia and the race for strategic materials such as steel, the



great mills of West Germany, properly supervised, could have been of inestimable value to the Big Three. England, even if realizing that Germany's steel mills would have been a great adjunct to the Big Three in the armament race, does not wholly welcome a return of German industrial might. Commercial rivalry is far from a dead issue in the problems that confront the Western powers.

The major difficulty that confronts West Germany, in any return to economic normalcy, is the loss of one third of the original area of the nation. That one third is now the Soviet Zone. Many of her great industries were in that zone. With the separation of Germany came the separation of families and broken homes. Notwithstanding the extreme measures taken by the Soviet to prevent any exodus from its zone, there is a constant stream of "escapees" from the East to the West. By various underground methods they find their way into West Germany. Thus the remaining two thirds of Germany is obliged to support the addition of a tremendous number of displaced persons. The bombed out residential areas of West Germany and the difficulty in reconstruction provide little or no place for these people to live. It is quite common for as many as two families of eight or ten persons each to be crowded into the space of two or three small rooms. For Germans who are noted for their love of home and comfort, this is indeed a sacrifice.

Distrust and Insecurity

In conversation with people in numerous walks of life, one is constantly impressed with the fact that the German people fear Soviet Russia. This fear is far more prevalent than the mass fear in America of Soviet machinations. A German perhaps would not admit this fear because of pride. In fact, the fear is not a personal one. It is not a fear of death, for the German has often proved himself courageous in warfare and other circumstances requiring courage. It is more a fear of helplessness—like realizing that one lives in potential danger of his life and yet is unable to take any measures of security. It would appear that, prior to World War II, the German scien-

tific world and the populace as a whole were quite contemptuous of Russia as a nation and of its cultural and military possibilities. The thousands of German men, however, who survived their invasion of Russia, have a profound respect for the Soviet's fighting ability and quick adaptability to circumstances. They are not easily persuaded by propaganda that Russia has exaggerated her claims to prowess and might. Several of the Germans we met had been prisoners of the Russians and escaped, or had been exchanged at the close of the war.

The Germans will not intentionally antagonize the Soviet to demonstrate theories of the Western powers. They will not take part in any overt acts which might cause a nervous Soviet to move suddenly against them. The German citizen, regardless of the statements by his political representatives, has not much confidence in the strength of either the North Atlantic Treaty organization or of the United Nations. Though in recent months the political differences between France and Germany seem to be reconciled, nevertheless the German believes France will never wholeheartedly let his nation become a member of the world family. He is suspicious of any gesture of equality shown by France toward his country.

In a frank discussion several German citizens related that in their opinion nationalism is doomed to obsolescence. They think the attempt to preserve the individualism of nations is a lost cause. Consequently, they contend that the United Nations, in function, is a shallow idealism wherein actually each of its members seeks to use the others to preserve its status at the cost of the others. The intelligent German would, of course, not make such a public statement. He hopes that the United Nations will last long enough and exert enough stabilizing influence so that Germany may regain some of her old order. This order means the social and intellectual advancement which the German mind so loves. The intense nationalism which flourishes today, these Germans think, is short-lived and will give way to an eventual *world unity*. This unity, they believe, will

(Continued on Page 226)

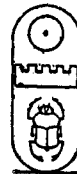
“OPEN MINDS” . . . By Ben Finger, Jr.



PSYCHOLOGICAL CURES

"DOUBTLESS, since science is mensuration, a sound statistical survey of any particular form of treatment is of importance, but no statistics can cater for the psychological element in the treatment of disease. Your readers may not have heard of the patient suffering from rheumatoid arthritis who was 'cured' by 20 doses of distilled water—1 ml.—the careless house-physician having failed to notice that the A. C. T. H. powder phials were in the other compartment of the box. . . ."

—British Medical Journal (Nov. 3, 1951).



Psychic Factors and Cancer

By OCTAVIO A. BARONA, M.D., F.R.C.

(Adapted by Esther S. Bennett, F. R. C.)

OBSERVATIONS of psychic factors as predisposing causes of cancer have become so revealing that this research deserves serious consideration. Also, the study is not new; for before the birth of today's psychosomatic schools of thought, the French school of the 16th century had the first glimpse of this interesting subject. Ambroise Paré, famous French surgeon of that era, writing about cancerology, stated, "Certain tumors are due to a melancholy disposition of the individual." Later on, he asserted that prolonged states of sadness have a great influence in the development of cancers.

Gradually a great number of authorities made investigations regarding this matter until today the investigators of the modern school have accomplished little more than to confirm the old theories regarding the role which depressing emotions, anxiety, and conflicting situations have in the canceration of tissues.

Dr. L. Bouveret, one of the foremost 20th century cancerologists, pointing to the field of psychosomatic therapy states that, "the depressed, devitalized persons, the neurasthenics over 50, are potential cancer victims," and that "the existence of moral crises, of greatly depressive afflictions, of deep sorrows, of affections which are accompanied with sadness, of obsessions of prolonged repercussions without a valve of escape, constitutes accumulations of psychic energy capable of starting the neoplastic



or abnormal process, causing new formations such as tumors, in a similar manner as certain repeated irritations of a local nature. War and the various times of spiritual uneasiness, social crises and insecurities have been noticed to elevate the coefficient of annual deaths by cancer." Thus the psychic factor can be a determining one for the manifestation of cancer.

To analyze this mysterious mechanism of how a psychic cause can produce organic repercussions, a study of psychophysiology is necessary. Of the innumerable agents found in the surrounding medium to which the individual is exposed, the majority may be called *neutral*, since they exert neither good nor bad effects on the individual. The actions of others, however, are of definite physiological value and very detrimental to the existence of the individual as an organism, since there is a consciousness of these agents through the senses.

Conditioning for Health

By means of an analytical mechanism which the nervous system possesses, it is possible to give conditioned properties to the stimuli produced by the agents disturbing to one's existence. These stimuli are the chosen ones which serve as signals to the reactions on the part of the self and appropriately respond to the respective agents. Also, the cerebral cortex has a synthesizing mechanism by which the individual

stimuli are transformed into conditioned reflexes as they become fixed by habit.

Whether the individual becomes conditioned positively or negatively depends on how the facts of life are interpreted. This factor is connected with the personal philosophy of the individual in regard to the conflicts life has given to him, what he expects life should and ought to give him, and what he has. For this reason a "personality reconstruction" course is recommended as a means of breaking such mental attitudes as devitalize the individual and predispose him to cancer. The philosophy of the individual may involve many and varied factors, such as genetical, racial, sexual, environmental, educational, economical, social, religious, etc., and is of enormous importance.

A failure in the interpretation of a fact may lead to its fixation, or conditioning (generally caused in childhood, as the Freudian Theory points out), and produce in later life a conflict in the personality, affecting the normal perception and interpretation of happenings in the immediate surroundings of the individual. He becomes sensitive to certain stimuli causing him to be miserable and making of him a target for some emotional bullet which can lead directly into functional and organic disease.

Life consists of adjustments: physical, chemical, nervous, social, and psychological. The mental health of the child and of the adult will depend upon the personality's capacity to adjust to the most varied and diverse social and life situations, and to the acceptance of various conditions of life with a viewpoint leading to mental peace and to health instead of a life of worries, irritable subterfuges, and other factors which may result in the breakdown and deficiency of the mind and of the nervous system.

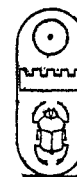
In other words, beginning from childhood, the individual through the years assimilates into his consciousness a series of impressions which he classifies as inert, beneficial, or destructive, in accordance with his personal faculty of interpreting the facts and his ability to reason. A wrong perception, if sufficiently strong, can result in a shock-emotion type of response, varying in degree, depending on the nature of the perception. If sustained over a lengthy

period of time such defects of perception will condition the individual to a neurosis and to a great deal of mental alteration leading to abnormality. Here, the psychoanalytical school is of great importance, but this cannot be dealt with in this article in detail.

In any case, whatever the aspects being considered, when the unpleasant excitations, or emotions, are in a great majority in relation to the pleasant, they charge themselves with a strong affective potential, sustaining themselves in that particular manner over a long period of time without the possibility of their being removed from the consciousness of the individual. As a consequence, physiological disorders are produced by an alteration in the nervous system, the great regulator of the nutritive changes and of the trophic, or nutritional actions, so that the malfunctioning caused by these deviations pathologically influences the cellular life, thus producing a deviation in the biochemical interchanges.

The shock-emotion, an emotion of a depressive nature, or one resulting from sharp emotional conflicts, always produces a shock and a weakening of the energy of the nerve centers. In extreme cases it leads to a syncope. In a lesser degree, it translates itself in the intellect as a sudden break-down of attention, of will, of judgment, and of reasoning. If this state is sustained for a certain period of time, it can produce, by weakening and lack of nutrition, the irreversible atrophy of the cortical cells, and in turn a diminishing or malfunctioning of the nervous impulse which affects all organs. Thus the sympathetic, parasympathetic, and the endocrine glands, the great regulators of the organism, are attacked and become more or less altered in their functioning, producing varied transmutations of cells and of the pericellular fluids.

This point is more easily understood through the vegetative hormonal causes of psychism, since "psychism" is considered by some authorities as the algebraic sum of the phenomena produced correlatively in the sphere of maintenance, the vegetative life, and in the sphere of relation. Ideas are charged with an emotional potential derived from the same fountains of the vegetative life. The main psychic fact of the es-



sential importance of emotion is the consciousness of the organic modifications happening within the organism, and consequently, to some perceptions.

The Emotional Tone

There are three states to consider: perception of an image, all the modifications of the physiological and intellectual order perceived by the consciousness, and the somatic experience of emotion (gestures, movements, etc.). The object which produces the emotion may be actual, evoked, or imagined. Certain perceptions produce very extensive modifications in the body, through conditioned reflexes, before there appears the idea or sensation of emotion in the consciousness.

The centers of emotion are situated in the basal ganglia known as the Corpus Striatum and Globus Pallidus, in certain regions of the thalamus, and in parts of the infundibular-tuberian region of the brain. They receive the stimuli coming through any of the five senses or through internal organic induction, plus the conscious interpretation of them by each human being, acting directly or indirectly as conditioned reflexes. These centers also receive stimulation from one's imagination or memory as past impressions are revived or new ones built up. In addition to the conscious interpretation of them, they carry an energetic charge later translated into an emotional tone as the stimuli gravitate toward other centers.

The mental energetic stimuli are of the same value as those realized by an actual perception through one of the five senses or by cellular impressions of the inner parts of the body. By this mechanism, memories of the past, or recollections of the present, or imaginary future events, actual or fictitious, having passed the threshold of cortical interpretation, carry a meaning in relation to their constructive or destructive value toward the individual's life and to his concept of the preservation of his primary instincts. Thus is produced the above-mentioned stimulation of the centers of emotion. Through this complicated mechanism, the emotional tone of the individual is born; it penetrates into the brain of the autonomous nervous system, located in the base of

the third ventricle, better known as the infundibular-tuberian region.

The stimulation received at this site is translated as an action, or a secondary stimulation, in a series of chain reactions upon the nerve centers having to do with metabolism, the endocrine glands, and through the sympathetic-parasympathetic nerves, producing changes in the constituents of the body lymph and cells. As the endocrine glands and digestive fluids alter their secretions and the nervous system carries new impulses, alterations in the constituents of the blood result. Following the circulation of the blood there is a corresponding alteration in the lymph and connective tissues, and finally of the cell.

In the cells certain disruptive biochemical changes take place. Their vital tone is altered so that the responsiveness to stimulation is greatly diminished. Due to the changed electromagnetic field of the cell, subnormal vibrations result. The transmutation of the vital tone of the cell, because of the modification in its ionizing mechanism, at first increases and then slows the movement of the colloidal structure of the elements of the protoplasm, bringing about changes in the physical state. This can become reversible when the cell is permitted to have sufficient rest and is able to achieve again the properties of restimulation.

However, if this mechanism repeats itself upon the organism more or less continuously, or with deficient or with excessive strength, it conduces to an abnormal flow of nervous communication between the organic cells and the very delicate and sensitive cells of the nerve centers of the hypothalamus and other important structures, curtailing the efficiency of their work and consequently altering the threshold of their response to all types of stimulation. Luckily enough in most cases the organism has enough vitality to reverse its dangerous states. It can recover, after an adequate period of rest, and break this vicious cycle.

It is observed that in periods of stress, anxiety, depression, anger, etc., when the individual is fighting his environment and himself, actually or in his imagination, the energetic exchanges between the nerve centers and the cells

become more or less abnormal and form a pattern of response which develops into a fixed habit. A vicious cycle results, causing the nerve centers to become exhausted of the needed energy due to insufficient rest.

At first there is a waste of energy through an acceleration of processes causing abnormal irritability on the nerve centers until their energy is completely lost, and in turn, there is a loss of the vital tone of the cell so that further stimulation is impossible. This leaves the individual in a state of nerve devitalization, prey to germs of all kinds, susceptible to all kinds of infection and other interesting phenomena, which tend to diminish the life activities of the other types of cells and consequently lower their functional tone.

Cellular Capacity to Recuperate

The tone of the cell may also be lowered, in its energetic functional content, by the heritage of a devitalized nervous system and sooner or later in life there manifests a corresponding secondary malfunctioning of the endocrine glands, a deficiency in the digestive fluids, in the eliminating mechanism, and in other organic processes.

A weak nervous system easily loses its accumulated energy, and therefore does not permit the proper control, attenuation, and modification of the strong vibrations coming to it. In persons with weak nervous systems, stress induced even with slight stimulations of any physical or psychological origin hastens the depletion of the energy content of the nerve centers and the loss of vitality. Such a nervous system, deprived of the life-giving or stimulating properties it naturally possesses, disconnects itself from the cells. This disconnection causes the cells to lose their functional normal tone and vitality, and induces various mutations in a very short time.

A devitalized cell at any age, but generally after the fortieth year of life, if acted upon by a determining cause, which may be of many and various origins, and if given enough time for continuous irritation, can be transmuted into a cancer cell. Many present-day investigators have so demonstrated.

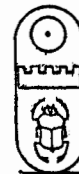
A therapy for cancer is drawn from many but essential fields: (1) psychotherapy, to break up the vicious cycle in which the organism is caught and to

induce a period of rest, allowing the nerve energy to accumulate—and to regulate the thinking habits of the individual into constructive channels; (2) dietetics, to give vital elements to the organism to form protoplasm and assist life; (3) hygiene, to prevent future devitalization of the individual by instruction in methods of correct sleeping, breathing, eating, exercising, posture, and correct living; (4) medicine, to enable the revitalization of the organism through the electro-colloidal stimulation produced by the use of prescribed hormones and minerals for accelerating the disintoxication of the tissues, giving the cells freer and better oxidation through biophysical phenomena that destroy the excessive potential energy at the diverse sites, and to prevent a new intoxication and the premature aging of the tissues; (5) and electro-dynamization of the patient's blood, to speed up safely the catalysis of waste matter, and to stimulate cell function.

All these methods tend toward one mean: the elevation of the vital tone of the nerve cell and as a natural consequence the tone of the other types of cells, establishing a coordinate relationship between them.

Nevertheless, research must still uncover much important data about cancer: the capacity of the cell to absorb new energy to revitalize itself is a point of maximum importance. To what extent can a cell be expected to recuperate after it has been damaged and deprived of "nerve life" for a period of time? What are the exact limits between life and death? If irreversible changes of microscopic origin have already taken place in the colloidal structure of the cell and if the amount of these in relation to the total does not permit it to absorb new energy, having lost its electromagnetic field, it will not sustain life. If it still has a trace of the electromagnetic field and therefore reversible changes can still take place, the cell can recuperate.

But here is the problem, how can this exact condition of the cell be known? its energy power measured exactly? When this is known, then it may be stated that "this patient can be cured, and this one cannot." This is the challenge behind research for the liberation of humanity from cancer.



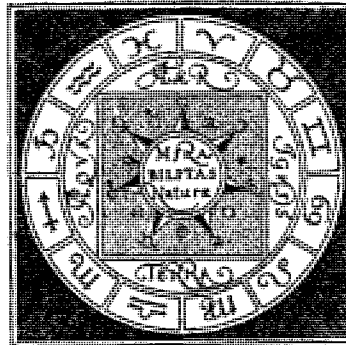
Symbology of the Zodiac

By RODMAN R. CLAYSON, Grand Master

CLASSIC literature is replete with star and planet symbolism. Considerable belief in this symbolism and in the influence of the stars and planets is indicated by the great number of people who have given astrology more or less serious study. Astrology may be said to be an art, but it is not to be associated with astronomy which is declared to be an exact science. Astrology, however, owes much of its dignity to the science of astronomy. Astrologically speaking, the conclusions of stargazers in all ages have always been of much interest. Similarly, this would be true of anything seemingly affecting life and its destiny.

People of long ago believed that the adage "Man is made in the image and likeness of God" should be taken literally. They maintained that the universe was a great organization not unlike the human body, and that every phase and function of the universal body had a correspondence in man. To the stars, the ancients looked for signs and portents. In the movement of the celestial bodies, they perceived the ever-present activity of an Infinite Father.

An ancient manuscript relates the seven ages of man to what were once called the seven planets, in the following order: infancy to Earth, childhood to Mercury, adolescence to Venus, youth to the moon, maturity to the sun, middle age to Mars, advanced age to Jupiter, and decrepitude and dissolution to Saturn. Actually the ancients knew of only five planets, and wrongly included the sun and the moon in their listing of seven. Perhaps they chose the figure 7 as being symbolical of Nature's harmonic laws.



In the minds of early peoples it naturally followed that symbolic characters for planets were evolved to represent certain Cosmic powers. By taking the planet Mars, for instance, and referring to it as the god of war, fire, and energy, they were able to make the story of Mars more interesting and easily remembered. These

names given to the stars, constellations, and planets have come down to us, and we use them today. Pagan peoples looked upon the stars as living things capable of influencing the destinies of individuals, nations, and races.

Stars and star groups, known as constellations, seem to be fixed in the sky. The Chaldeans, Phoenicians, Egyptians, Persians, Hindus, and the Chinese contrived the zodiac out of these star groups in the night sky. It is said that North and Central American Indians also had an understanding of the zodiac. The zodiac, being 16° wide, provides a starry background and a belt along which the sun, moon, and planets move, as seen from our point of observation on the earth. The zodiac seems to encircle the entire universe of the celestial sphere, and its stars are many thousands of times farther than the sun's family of planets.

Significance of Numbers

There are now twelve outstanding groups of stars in the zodiac known as signs. The antiquity of the zodiac is much in dispute, but it must necessarily be ancient enough to go back to that period when its signs and symbols coincided exactly with the positions of the constellations whose patterns of various animal creatures, in their natural func-

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tions, exemplified the outstanding features of the sun's activity during each of the twelve months.

There are writers of the opinion that before the zodiac was revised by the Greeks, it consisted of only ten star groups or signs. Present-day authorities think that the zodiac was originally divided into ten instead of twelve star groups. Certain evidence has been revealed which shows that one constellation, that of Libra, was inserted in the zodiac by dividing the constellation of Scorpio into two parts. Isaac Myer, in his writings, states that the zodiacal constellations were ten in number, and represented an immense androgynous man or deity. Subsequently this number was changed, by the division of the Scorpion, bringing forth the constellation of Libra, then again the Scorpion was divided and Virgo came forth. Pythagoras taught that the signs of the zodiac numbered *ten*, and that ten as a unit of mathematics was the most perfect of all numbers.

After dividing the zodiac into signs, or houses, the early stargazers placed a celestial intelligence, or angel, over each sign; and this system eventually evolved into the cabalistic arrangement of seventy-two sacred names. This corresponds to the seventy-two men and women who were chosen from the twelve tribes to represent Israel. Some writers are of the opinion that the original twenty-two letters of the Hebrew alphabet were derived from groups of stars.

In the Rig-Veda, a document so old that its words were uttered before Sanskrit-speaking people reached India, we find this statement: "The twelve-spoked wheel revolves around the heavens. Seven hundred twenty children in pairs abide in it." There can be no false interpretation of these words, for they refer directly to the zodiac. Twelve spokes mark the twelve signs which the sun apparently follows in its yearly course, and the 720 children in pairs are the 360 days and nights of the year.

Paracelsus wrote that the body comes from the elements, the soul from the stars, and the spirit from God. He said, "All that the intellect can conceive comes from the stars."

Pythagoras was often unjustly criti-

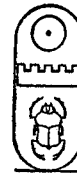
cized for promulgating a so-called doctrine of transmigration of souls. This concept was given to the uninitiated in order to conceal sacred truths. In this concept the Milky Way constitutes the seed ground of souls; man then descended into material existence from the Milky Way through one of the twelve gods or signs of the great zodiacal band. Therefore, man's spiritual nature was made to incarnate in the form of a symbolical creature, created by the magi and the stargazers, which embraced the twelve constellations of the zodiac. All human beings were symbolized by the twelve mysterious zodiacal creatures through the nature of which they were able to incarnate into the material world.

Astronomy Views the Stars

We must turn to the exact science of astronomy in order to orient ourselves to the heavens, and gain a knowledge of the celestial bodies, their magnitude, motion, distance, order, size, and weight. Astronomy takes us beyond our solar system, and far out into so-called space amid billions of stars.

The solar system is composed of nine planets—Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune, and Pluto—traveling in their respective orbits around our sun, which is the central, single point, or center. The sun is 865,000 miles in diameter; it illuminates not only the earth, but also the neighboring eight planets. The earth is about 8,000 miles in diameter and 93 million miles distant from the sun.

Since ancient times the sun has been recognized as the heart and source of the primary energy from which comes all life and light. From this glorious body radiates the light which illuminates the whole and there can be no grander conception of God than this idea of the One who sustains the whole of His universe by His manifestation, the sun. "In Him we live and move and have our being" is a familiar quotation. Our narrow and bigoted conceptions must fade into insignificance as we realize that the sun provides light and life for all of us. We do not wonder, then, that in their sun worship the Chaldeans and the Egyptians felt that



the solar deity poured forth his spirit over the whole world. They worshiped that spirit, seeking to become filled with it by love and devotion.

While perhaps not generally known, Pythagoras upheld the belief that the sun was at rest in the center of the universe and that all the heavenly bodies moved around it. This knowledge was gained possibly from the Chaldeans, but it was not generally accepted, and what is known as the Ptolemaic system later on became firmly established. The Ptolemaic belief began about 130 B.C. It declared the earth to be the central, stationary object around which revolve other planets and the sun and moon. So strong a hold had this idea upon the people that, for hundreds of years, it was folly to assert that the earth was not stationary and not the center of the universe.

About the year 1507, Copernicus began to restore the Pythagorean system, completing his work thirty years later. But Europe was then in the bondage of prejudice and ignorance; so the same fate awaited Copernicus as that accorded to other scientific thinkers, and the revised system met with nothing but ridicule.

Later, Galileo, the champion of the Copernican doctrine, through religious bigotry, was made to renounce his belief before the inquisition. Nevertheless, he persevered and wrote his celebrated dialogues which otherwise had their effect, but at the time reawakened the anger of the inquisitors.

And so we see how the stars and planets have influenced man's mystical and spiritual beliefs throughout the ages. Each year the sun seemingly passes entirely around the zodiac and returns to the point from which it started, the vernal equinox; and each year it falls just a little short of making a complete circle of the heavens in the allotted period of time. As a result it crosses the equator just a little behind the point in the zodiacal constellation where it crossed the previous year.

Since the sun appears to complete its course in the equivalent of twelve months, the ancients marked off its path into twelve constellations, or signs, with one corresponding to each month. The sign, or star group, of the month

is invisible during the day because of the bright sunlight illuminating our earth's atmosphere. The sun outshines the stars but they are there nevertheless.

Around March 21, the constellation in the sun's background now is Pisces. The stargazers of 2,000 years ago said the constellation in the background was Aries, the first point in the zodiac. From the earth, we see the sun out in space in the direction of Pisces; it is no longer in Aries because of the retrogression explained above. Pisces, the Fishes, is the constellation next to Aries, the Ram.

Each sign, or constellation, of the zodiac has been given a breadth of 30°. A degree is the apparent diameter of the full moon. In its travel, the sun seems to lose about 1° every seventy-two years. This loss is 51 seconds each year. This permits the retrogression from one constellation, or sign, to another in 2,160 years. Complete retrogression through all twelve signs would require 26,000 years. Astronomers refer to this retrograded motion as the precession of the equinoxes. This means that in the course of approximately 26,000 years each one of the twelve constellations occupies a position at the vernal equinox for nearly 2,160 years. It is believed by astronomers that the sun's retrogression is now leaving Pisces and entering Aquarius.

The transition of the sun from one sign, or constellation, to another over a period of 2,160 years is called an age. This provides for such terms as the Aquarian, the Piscean, the Arian, and the Taurian ages. During the age of Pisces, the fish was the symbol of divinity and, according to legends, the sun-god fed the multitude with small fishes. Not only is Jesus often referred to as *the Fisherman*, but, according to John P. Lundy, the word *fish* in the Greek language is an abbreviation of the whole title of Jesus Christ, Son of God. The birth of Jesus occurred at about the beginning of the Piscean age.

Myths, Religions, and Science

Before the sun was in the sign of Aries on the occasion of the vernal equinox, it was in the constellation of Taurus, the Bull. Albert Pike, author of *Morals and Dogma*, wrote concerning Zoroaster's cave of initiation, "The sun and planets were represented over-

head in gems and gold, as was also the zodiac; and the sun emerged from the back of Taurus." In ancient Egypt, during the period when the vernal equinox was in the Sign of Taurus, the bull Apis became sacred to the sun-god and was worshiped through the animal representing the celestial sign.

Nearly every religion in the world shows traces of astronomical or astrological influence. The Old Testament of the Jews with its writing overshadowed by Egyptian culture is a mass of astrological allegories. Nearly all the myths of Greece and Rome may be traced to star groups or planets. In the Bible, Paul is referred to as Mercury; and Barnabas, as Jupiter.

The four seasons occur during the course of the year as the sun apparently travels around the pathway of the zodiac. The ancient systems of measuring the year were based upon the equinoxes and solstices. The year always began with the vernal equinox, which was celebrated about March 21. This was the birthday of spring, or the moment when the sun crossed the celestial equator in its apparent northward journey.

The summer solstice was celebrated when the sun reached its most northerly position or about June 21. After that the sun began to descend, on its apparent southbound journey, toward the equator, which it recrossed on the occasion of the autumnal equinox about September 21. It reached its most southerly position at the winter solstice on or about December 21.

The summer solstice is regarded as occurring in Cancer, generally called the Crab, but named the Scarab in Egypt. The scarab was the sacred symbol of eternal life. The autumnal equinox apparently occurs in the constellation of Libra, called the Scales or Balances. The Scales apparently tip as the solar disc begins its pilgrimage toward the winter season. It is said that the constellation of Libra, the Scales, was placed in the zodiac to symbolize the power of choice, by which means man can weigh one problem against another. The constellation of Capricorn, in which the winter solstice theoretically takes place, was called the House of Death; for, it is said that in

winter all life in the Northern hemisphere is at its lowest ebb.

Four of the signs of the zodiac have been permanently dedicated—two to the equinoxes and two to the solstices; and while the signs no longer correspond to the ancient constellations to which they were assigned, and from which they secured their names, they are accepted by astrologers as a modern basis of calculation. For this reason the vernal equinox today is said to appear in the constellation of Aries, the Ram, even though that is incorrect.

Aquarius is called the sign of the Water Bearer. He is portrayed either as pouring water from an urn or carrying the vessel on his shoulder—the water symbolizes eternal life.

An important thing to remember is that when the ancients said the sun was in a certain sign of the zodiac, they really meant that the sun occupied the opposite sign and cast its long rays into the house, or sign, in which they were enthroned. Therefore, the sun in Taurus, meant that it was in the opposite sign, Scorpio. This resulted in two distinct schools of philosophy: one geocentric, earthly or exoteric; and the other, heliocentric—concerning the sun and that which was esoteric. While the ignorant multitudes worshiped the house of the sun's reflection which in the case described was the bull Taurus, those who were wise revered the house of the sun's actual dwelling place which was the Scorpion or the Serpent. The serpent has long been a symbol of concealed spiritual mysteries, and a more ancient form of the serpent, the Scorpion, represented wisdom.

Astrological adherents state that planetary aspects have to do with our temperament, personality, individuality, character, tendencies, health, and various psychological factors. They also state that at the moment of birth each individual becomes associated with a planet, in an alchemical way. Certain schools of mysticism, however, state that aspects having to do with temperament, personality, individuality, character, tendencies, and health have much to do with heredity, environment, experience, and karma. Astrologers not only tell us that we are affected by the planets and the moon, but that certain subtle influences are playing on



humanity from the zodiac—the vibrations being filtered, as it were, through the twelve signs.

Guessing at the possible significance of the stars and planets has provided the vehicle for much charlatanry and chicanery. While unquestionably there is much symbolism in the stars and planets, the Rosicrucian Order teaches its student members that stars and planets do not cause effects. They, however, are thought to signify effects, but we should at no time allow such things to control us; rather, we should function accordingly, and with our knowledge control the effects and give much consideration to cause.

All our misfortunes are the result of imperfect knowledge. Had we complete knowledge, fate would have no power over us. With moderate understanding and knowledge, there would be much

less misfortune. Rather prosaically Edward Johndro has written: "Life is as you see it. You see it according to your lights; and these lights are the sun and stars, while the planets are the reflectors of the light . . . even as you and I."

From astronomy we gain the knowledge that amid the billions of stars beyond our solar system are numerous stars which are believed to be the central suns of other solar systems. The universe contains an infinite number of these systems, it is believed—many being very much like our own. As we realize this, our vision broadens, our minds expand, and our hearts become filled with wonder and reverence for an Infinite Power which is the Primary Cause of all the glory that fills the heavens—a glory which each of us seeks to understand in his own way.



ACTIVITIES AT BOSTON

On Sunday, June 15, at 5:00 p.m., the Johannes Kelpius Lodge, Hotel Brunswick, will confer the Fourth Degree Initiation upon eligible AMORC members.

On Sunday, June 22, at 7:30 p.m., a free *public* lecture will be given—"The Master Key to Concentration for Success." This meeting will be followed by a social hour, including refreshments. Here is an opportunity for AMORC members to invite their non-Rosicrucian friends.

ROSICRUCIAN INITIATIONS

Benjamin Franklin Lodge, 1303 West Girard Ave., Philadelphia, will confer the Fourth Degree Initiation on Sunday, June 8, at 4:00 p.m.

New York City Lodge, 250 West 57th St., will confer the Seventh Degree Initiation on Sunday, June 29, at 3:00 p.m.

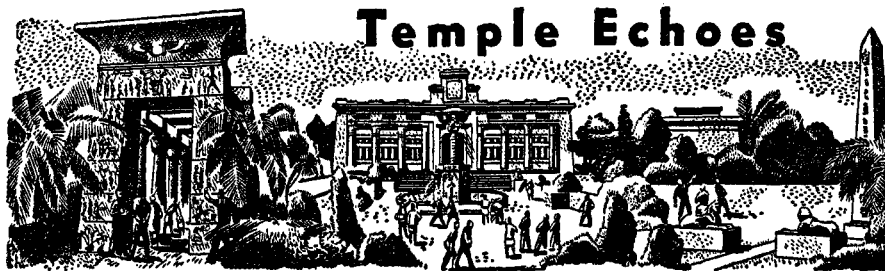
Oakland Lodge, 263 12th St. (between Harrison and Alice Sts.), Oakland, California, will confer the Ninth Degree Initiation on Saturday, July 12, at 8:00 p.m., as a special accommodation for members attending the 1952 Convention at San Jose. The Lodge will hold "Open House" on this date from 2:30 p.m. to 10:00 p.m.

Francis Bacon Lodge, 1957 Chestnut St., San Francisco, will confer the First Degree Initiation on Sunday, July 13, at 1:00 p.m. On Sunday July 6, at 9:00 a.m., there will be the traditional Inspirational Breakfast. AMORC members attending the 1952 Convention at San Jose, will wish to make note of these two dates.

CLEVELAND MEETINGS

The Cleveland Chapter of the Rosicrucian Order, meets on Sunday afternoons from 2:30 to 4:00, in the Corinthian Room, Masonic Temple, Euclid Avenue at 36th Street. All active Grand Lodge members are invited to affiliate with this Chapter, so as to take part in the interesting convocations and social events promoted by our officers.

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Temple Echoes



THE *Manchester Guardian* dug into its files recently and reprinted an article which had originally appeared in its issue of January 28, 1852—more than 100 years ago. It will no doubt interest Digest readers:

The Rosicrucians.—The brethren of the Rosy Cross held their first chapter on Monday evening; and the order having been duly constituted and limited to twelve prime brethren, their proceedings opened with a view of Shakspeare relics, all the property of residents of Manchester, and exhibited by two of the brethren. A beautiful model of the house in Henley-street, Stratford-upon-Avon in which Shakspeare was born was stated to have been made from the wood of the house itself, when undergoing repair in 1717; to have belonged to Mrs. Siddons, and to have passed through two other hands before it reached those of its present possessor.

Next came an elaborately carved snuffbox made by Sharp from the wood of Shakspeare's mulberry-tree; the device being an elegant one of the foliage and fruit of the mulberry; in the centre front a shield, bearing the Shakspeare arms; and on the lid his effigy and crest. This box belonged to David Garrick, by whom it was given to a Mr. Davenport, who presented it to his relative the late Dr. Davenport Hulme, from whose family it passed into the possession of its present owner. . . . A brother exhibited a beautiful little bronze statue of Jupiter Stator, found during the excavations in Camp Field, for the foundation of the building now the Free Library. This elegant bronze statuette is 5½ inches in height, and when found was upon a bronze pedestal; holding in the right hand a spear, and in the left the bolts of Jove. These had been lost. The identity of the statue was shown with one or two figured in Montfaucon's "Antiquité expliquée par des figures" . . .

“Now is the time for all good men” (and women, too) who have been students at past sessions of RCU to remember that that attendance makes them members of the RCU Alumni Association; and, therefore, they are entitled to attend the meeting set for the opening Monday of this year's session. This

meeting, announced by the executive president, Soror Eva Marie Palmer, will be held in the Francis Bacon Auditorium at 1 p.m., June 16.

Incidentally, now is also the time for all prospective RCU students to hurry along any remaining matriculation papers if they intend entering this year's classes.



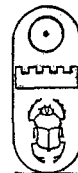
Something new under the sun—at least as far as this cycle of Rosicrucianism is concerned—is the International Chapter of A.M.O.R.C. organized in Port-au-Prince, Haiti. The chapter ritual will be conducted in French, but three languages will mainly characterize its present membership—English, Spanish, and French.

Other chapters have been recently formed in such widely separated places as Glasgow, Scotland; Johannesburg, South Africa; Edmonton, Alberta, Canada; Wellington, New Zealand; and Cleveland, Ohio, in the U. S. A.



A book review by Soror Edla Wahlin, librarian of the Rosicrucian Research Library, drew an interested response from local patrons on the evening of April 4. The book reviewed was *Paracelsus—Magic into Science*, by Henry M. Pachter. (Henry Schuman. New York, 1951.)

Soror Wahlin reminded her listeners of the age in which Paracelsus lived as one of “great intellectual change, ushering in a new era of thought; an age in which the world shook off the lethargy of the Middle Ages and questioned the traditionally accepted solutions to their problems. It was a time when far-reaching changes were taking place in Europe: Gutenberg introduced printing from movable type; Luther launched the Protestant Reformation; Columbus discovered a new



world; Copernicus advanced his doctrine which overthrew Ptolemy's theory that the earth was the center of the universe."

It was into these stirring times that Paracelsus was born, and Soror Wahlin reviewed that life as the sympathetic eye of the author saw it. She referred to the author's opening remark that "each generation must rewrite its history books in the image of its own experience." Everyone attending the review agreed that Paracelsus gains immeasurably by such process—especially when both author and reviewer are sufficiently gifted with insight to follow his deeper motives and purposes.

Visitors to the San Jose Art Gallery in the Rosicrucian Egyptian and Oriental Museum had the opportunity during April of viewing examples of early photography. These "Landmarks in Photography" were from the George Eastman House Collection and were sponsored by the American Federation of Arts. On Sunday, April 13, Prof. George E. Stone of the San Jose State College gave a most fascinating talk on "Photography's First Century" (illustrating important points in its progress with lantern slides). Professor Stone's talk enabled those hearing it to appreciate more thoroughly the excellence of the work exhibited. Many camera

enthusiasts—amateur as well as professional—were in attendance and warmly applauded Professor Stone.

Dr. Octavio Augusto Barona, whose article "Psychic Factors and Cancer" appears in this issue, is an associate of the medical department of the Mexican Legion, a cultural and scientific organization of Mexico. Dr. Barona is, as well, a member of the Society of Natural Hygiene of Mexico which is planning a research center in the field of dietetics. For both of these organizations, Dr. Barona is actively engaged in writing and research. His book *New Advances in the Treatment of Cancer* is now off the press. Dr. Barona recently returned to Mexico City after a three months' lecture tour of the United States.

Imperator Ralph M. Lewis, Frater Bernardo Lira of the Spanish-American Division of the Rosicrucian Order, and Soror Esther S. Bennett recently received certificates of honorary membership in the Mexican Legion. This cultural and scientific organization, composed of humanitarian-minded men and women, is devoting itself to the betterment of the people of Mexico. In honoring the above-mentioned Rosicrucians, the Legion cited their labors for the welfare of humanity.

LONDON, ENGLAND RALLY

The Francis Bacon Chapter of London, England, invites all Rosicrucians to attend its Rally. The event occurs on *Sunday, August 3rd*.

A Rosicrucian Convocation with many special features long to be remembered will be held at the beautiful home of Dr. and Mrs. B. Winter Gonin. The spacious grounds and tranquil atmosphere will make the event one you will not want to miss.

Note these facts:

Rally date — Sunday, August 3rd

Place — The Gables
Kingwood Road
Shortlands, Kent

For further details write at once to the secretary of the Francis Bacon Chapter, Mrs. E. M. Abbott, 57 Alderbrook Road, Balham, London S. W. 12.

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Our New Cover



STAFF artist, Diana Bovée Salyer, has dramatically portrayed the historical account of the *Oracle at Delphi*. In the region of Mount Parnassus, north of the Gulf of Corinth, a huge rift was caused in ancient times by an earthquake. From this chasm there issued intoxicating fumes. Long before the Greeks entered the land, goatherds in the region had discovered the effects which the gas had upon all who inhaled it. They made the place sacred to the conducting of prophetic rites and dedicated it to a snake deity. During the time of Homer, the Greeks called the deity *Pytho*.

Later, the Dorian conquerors renamed the place *Delphi* and consecrated it to the god Apollo. The Dorians constructed an oracle there and declared themselves a special caste from whom priests were to be chosen for all the sacerdotal rites. They made pacts with neighboring peoples for the protection of the oracle. These priests were both crafty and wise. They would not inhale the intoxicating fumes of Parnassus themselves. Simple mountain maidens, indigenous to the site, were called to sit upon a tripod over the chasm and breathe the fumes. Some eventually died from the effects—mostly they were intoxicated and babbled loudly statements which were usually incoherent. Their words were said to be the oracle or divination of Apollo. The priests acted as interpreters.

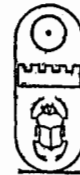
The predictions were in terms of the affairs of the day. Most of these were shrewd conclusions of happenings made to influence the masses of people usually in the interests of the Dorian priests themselves. Sometimes the prophecies encouraged war which the political insight of the priests made seem necessary. At other times they sought to bring peace between neighboring nations or to warn against political conspiracies. All of the predictions—interpretations of the babble of the demented maiden—were in the name of religion, the edict of Apollo. By the

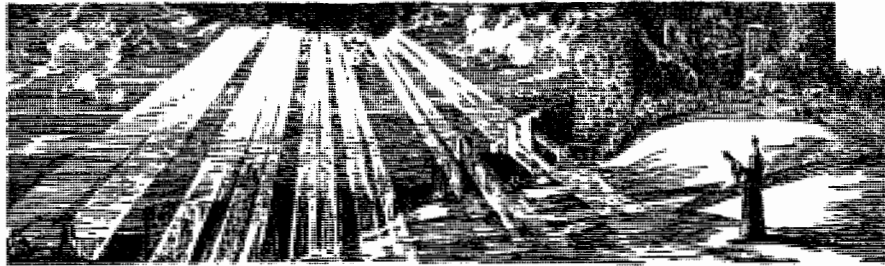
7th century, foreign nations, as the Lydian kings, and the Amasis, Pharaohs of Egypt, were seeking the advice of the oracle. A temple had been erected there and pilgrimages were made to it.

Artist Diana Bovée Salyer has depicted the ancient scene. In the inner shrine of the temple, upon a marble column formed of three entwined snakes, was a great cauldron shaped to form a seat for the Pythian priestess. In the floor, at the base of the column, was an aperture out of which issued, from a subterranean chasm, the intoxicating fumes. As the maiden inhaled them, she became temporarily demented. She would turn pale and writhe, waving her arms, exclaiming aloud unrelated ideas. To her right was a statue of the god Apollo, whose oracle she was supposed to utter. At her left was a tripod with a perpetual fire. In the foreground may be seen standing, observing her, the sagacious priests. They interpreted the maiden's broken expressions. By means of them, they gave answers to the questions propounded by the distinguished visitors who made the journey to Delphi for such a purpose. In the gallery may be seen these eminent personalities who are literally hanging on every word, which the priests interpret.

The functions of the priests, though highly unethical, were not without some pragmatic value. They countered the impetuous actions of the masses of people, who were led by their emotions instead of by reason. With logical judgments they sought to unify the Greek states and almost succeeded. These priests were assiduous inquirers into the affairs of the world, so as to intelligently answer the questions directed to them by the political pilgrims to Delphi. Legend relates that over the portal of the temples at Delphi was the famous inscription: "Know Thyself."

Even today, in some of our religious sects the clergy continue to influence the mass mind by declaring themselves to be the privileged diviners of God's will. They require individuals to accept such interpretations as absolute, using their judgment to mould public opinion—too often to their own interests.





Esoteric Beauty

By RALPH M. LEWIS, F. R. C.

LESSON TWO



MOTIVE is the active characteristic of mind substance, or *consciousness*. It is the opposite of experience, the passive aspect.

We have likened consciousness to a pond or pool. At times a pool may be agitated within itself, independent of any external force or movement. The surface of the pool may be seen to lower or rise, or the surface may seem to move in one direction or another. Deep springs have probably affected it, springs deep within its own nature. Objects upon the surface of the pool may move together or move slightly apart and form various geometric patterns. They may indicate by their movement the direction of internal forces. The objects on the surface of the pool may be likened to one's experiences of the external world, the sensations in consciousness of that which exists outside ourselves. The springs deep within the pool we may liken to the causes of our motives. The principal causes of our motives are the faculties of *reason* and *imagination*. These faculties spring from a combination of our organic being, our physical self, and the vital life force which animates us and makes us living beings. It is upon these two, as well, that consciousness depends.

Now, let us consider reason, one of the two causes, as we have said, of motive, or one of the two springs that internally move consciousness. The functions of reason are of two general

kinds: inductive and deductive. Inductive reasoning is the pursuit of the particulars of experience. By inductive reasoning we progress from the simple, from the particular experience, to others, and thereby to the complex. Inductive reasoning is the attempt to discover the relationship between single things so that from such relationship certain conclusions may be had. Suppose the parts of a jigsaw puzzle, a heterogeneous collection of pieces, were dumped upon a table before us, and we had no idea of the picture or design which these parts were to form. Since we could not anticipate the whole relationship of these parts, obviously the assembly of them would be much more laborious. We could not be certain of the relationship of any of the parts, if the whole design were unknown to us. At times we might be obliged to discard several assemblies, because we would realize that they were not consistent or were not contributing to any definite end. Therefore, if some things are not beautiful in themselves but become beautiful only by participating in some ideal, by being fitted into a picture or plan, then, obviously, inductive reasoning could not in itself be a pleasurable experience because by such reasoning we would not be moving toward an anticipated end. Many of the things selected would have to be discarded.

Inductive reasoning is always provocative and challenging to the mind. It provides new but often incomplete experiences. However, something may be incomplete, and yet, if it is perceived as contributing to a whole, it is satis-

factory. We may pick up a part of a jigsaw puzzle and, *if we know* what the whole design is intended to be, that piece is satisfying by virtue of the fact that its relationship is known to us. Inductive reasoning is frequently employed by science to unearth and arrange a multitude of particulars.

Inductive reasoning has its value in the examination and analysis of the particular. The part becomes identified and, as an experience, it is classified. Thus the various discoveries are grouped and explanations offered for them. It is because of this that we have been able to distinguish between animate and inanimate, or organic and inorganic, elements. These classifications are useful to the mind. They help us to determine the qualitative and quantitative nature of materials which the mind must use in the fulfillment of ideals and plans.

The second kind of reasoning is deductive. The mind has a general concept which, to the mind at least, is intellectually sufficient. In deductive reasoning the mind proceeds from the general concept to those particular ideals or things of which it appears to be composed. Deductive reasoning is a progression from the abstract or, we might say, from the subjective to the objective. It is a search for that which will materialize the ideal. Suppose you conceive a home. You do not stop with the conception, because it would have no actuality to you. Nothing is actual to us unless it has an independent existence, the equivalent of our own, that is, unless something is perceived by us as apart from ourselves. We most certainly realize our concept or ideal as being strictly of us—in our minds. When the elements of our ideals can be objectively perceived, then we hold that the concept, the ideal, has become actualized. It has an existence that is as actual to us as our own. To resort again to our analogy, when we can see or feel the elements of the house, it is actual to us.

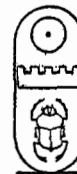
Deductive reasoning seeks in the world those particulars, those experiences, which will fit into the plan or the concept which the mind embraces. Deductive reasoning attempts to evolve these particulars into the whole. Each piece, each element objectively per-

ceived, brings its satisfaction to the one who reasons deductively, because its relation is appreciated by him; and, since he can see it fitting into the plan, it identifies or makes more vivid the whole subjective ideal. When the concept is actualized, it is beautiful to us *esoterically* because we have the realization of achievement. We have created something having an existence equal to our own, that is, equal as a state of being.

Fancy and Imagination

It may be asked, Does not actualization often fall short of an ideal which we may have had? We must answer, *Yes*. On the other hand, this does not contradict the principle that the realization of an ideal is beautiful. If actuality or an objective experience falls short, that means that our particular ideal has not been *fully* realized. If actuality does not conform to an ideal, then it is not of that ideal. If we have the ideal of a six-room house and we can only objectify or bring into actuality a four-room house, the ideal has not failed. The actualization has just not conformed to it. Here we find a distinction between fancy and imagination. The Rosicrucian teachings state that fancy but plays. Fancy is a combination of ideas providing a momentary realization of their relationship. On the other hand, *imagination* compels, commands, and creates. Imagination is satisfying to us in that it transforms the external world at our will and action. It makes things or what appear as things beyond or outside us, take shape and conform to our ideals. Thus imagination is highly important to motive and, as we have said, motive is one of the characteristics of mind substance or consciousness.

The tense of imagination is the *future*. Imagination formulates an ideal which has no place objectively. In other words, what we imagine we have never objectively experienced or realized. Therefore, to us as individuals, if it is to be realized, it must be of the future. No matter how quickly an ideal may be realized, that is, become reality, such reality is of the future, in contrast to the ideal itself. However, the elements, the parts of the imaginative ideal, are of experience. They are something which the mind has experi-



enced in the past, apart from itself. It is impossible for the human mind to conceive anything that is absolutely free of all elements of experience. Imagination gives new value, new direction, to the actual entities which the mind has realized. It lays down the course along which the realities of the world, as experienced, must move or must gather. Let us think of a checker game. The checkers appearing before us on the board are actualities in the sense that we objectively perceive them. The plays which we have in mind, however, the arrangements in which we are going to place those checkers, are of the future. They are the imaginative value which we assign the checkers. Only when we have made the plays, when we have rearranged the checkers on the board to conform to the ideal we have in mind, do the particular plays we have thought out become as actual as the checkers themselves. When the play has been made, it can then be objectively perceived.

Each thing perceived—that is, what we see, hear, feel, taste, or smell—has some value. It bears some relation to ourselves. So far as we are concerned, it is helpful, it is good, it is useful, and so forth. If all things perceived have a relationship to our minds, wherein, then, does imagination derive the new value it attaches to our ideas or experiences? It is *aspiration* which motivates the creative imagination and assigns it the new value. Aspiration is the compelling force which imagination cannot escape. We may define aspiration as the desire to attain what the mind conceives to be the most satisfying experience. Now, things which are seen or heard, for example, or even our thoughts, may give us certain satisfactions. But aspiration is the desire to exceed an enjoyable experience.

Our talents, for instance, in relation to our experiences, may serve as an aspiration. Thus, one having a talent for painting, when he sees a painting, is urged to paint. One who is mechanically inclined will upon seeing a machine shop, with its various lathes and automatic tools, desire to step inside and make some device. Such reactions are the result of our conceiving a similar but fuller experience to the one

which we have already had. The lover of music wants to be a musician, because he conceives a greater satisfaction in becoming a performer. The lover of travel wants to be an adventurer because it means a fuller experience of something he holds to be pleasurable. Thus, under the influence of aspiration, the desire for a more satisfying experience, our imagination combines the elements of our knowledge, the things of our experience, to fit the conceived end. Aspiration ever impels; imagination responds by creating objectively, whereby the pleasure is realized through the sense experience.

Are there imaginative circumstances which we have experienced and which were not impelled by aspiration and did not become a motive? Yes, there are such circumstances. However, such are not the result of creative imagination. They may be defined as that function of mind known as *imaging*. The Rosicrucian teachings explain that imaging is but the visualization of the whole of something without relating to it the essential elements of which it is composed, a mere picture without any appreciation of its integral parts. Therefore, the picture cannot be duplicated objectively. Imaging is not the intentional co-ordinating of the elements to give the idea actuality. Imaging is fancy and passes quickly. Epictetus, Stoic philosopher, said that those who follow fancy are madmen. When, in our thinking and in our reasoning, we are motivated by aspiration, this aspiration is dynamically expressed as things done, as deeds accomplished. Aspiration furnishes the key to action. Intellectual beauty, then, the greatest satisfaction of mind, is the transferring of the motion of thought to matter.

Behavior of Self

This brings us to the other substance of esoteric beauty, namely, *moral substance*. Moral substance has been commonly defined in many ways, as conscience, the dictates of the soul and divine influence. We do not believe that these are wholly adequate for an understanding, especially in connection with esoteric beauty. We prefer to call moral substance *the behavior of self*, and we are ever conscious of certain organic or bodily drives, if you will,

which compel us to action. The commonest of these are hunger, sex, and temperature maintenance. It is temperature maintenance which causes us to avoid the excesses of heat and cold and to find or construct shelters. Now, these drives are common to all animals. They are the natural behavior of organic beings. Of course, ethics may compel us at times to impede them, but ethical restrictions are often nothing more than the enforcement of man-made rules, which we willingly escape whenever we can. When we voluntarily restrict our drives, we have an example of the behavior of self.

This behavior is the result of our attributing to human actions a particular set of values. These values go beyond mere physical and intellectual gratification or pleasure; we call them the moral qualities of good and evil. Our physical and intellectual conduct corresponds to the behavior of self, to our moral substance, only when we act in a way that causes us to inwardly feel that such is good or evil. These values of good and evil arise from our psychic sensitivity, as apart from our objective feeling. We have, we may say, a feeling of righteousness and this righteousness is an inner well-being. This inner well-being or rectitude is one we are inclined to extend beyond ourselves. One who is morally good does not confine it to the good of his own well-being; he will include the well-being of others as well. Further, moral evil is not an ecclesiastical interdict or a social proscribing. Rather, it is a conduct or an act which is personally offensive to us. These moral qualities have been incorporated into certain ideals which represent them. These ideals we call *the virtues*.

Aristotle defined virtue as the golden mean between deficient and excessive acts, as the middle course—in other words, between under and over conduct. Certainly some acts of omission, the failing to do something, are as great an evil as acts of commission. The virtues, then, are means for the disciplining of the body and reason, keeping our physical actions and thoughts on a middle course. For example, the

virtue of justice keeps the personal drives, which are part of our animal nature, from going to such an extreme as would deprive another of his own natural rights. The virtue of temperance keeps the body from going to those destructive excesses which would destroy it. The virtue of charity keeps the self from being constricted, that is, from being limited to a concern for its own physical being. Charity causes the satisfaction of self to be extended to include the welfare of others. Plotinus, Neoplatonic philosopher and great mystic, said that virtue is when the soul throws off the body. He stated that virtue causes the body to function according to the soul's higher intellection. It brings the soul into association with God. As we Rosicrucians would say, it results in self being absorbed into the Cosmic, or in tune with it.

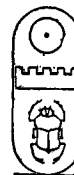
Consequently, *moral beauty is to be found in virtuous action*. It is, therefore, a beauty that never diminishes with time or age. It is a beauty that is not only pleasurable to us but is also pleasurable to others. It is founded upon the unchanging essence in all humanity, the nature of self. Plotinus further said that, if we were to know more about the beauty of good souls, we must know more of virtue. In other words, to know the real behavior of self, we draw into self, introvert the consciousness and look within. He also said that, if you still do not see beauty, then do as the sculptor does. Strike off a part here and a part there. Make this and that smooth. Add this or that. He meant to strike off the excesses of one's character, vanity, ego, and perhaps to add tolerance, service, and humility, as the sculptor must add to complete his work. Then you will see the image of inner beauty and with that you will manifest this beauty as virtuous conduct.

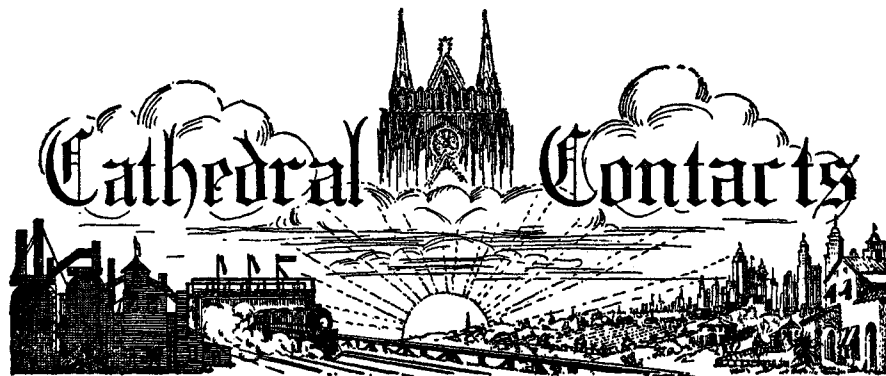
To summarize:

- Physical beauty is harmony of the senses.
- Intellectual beauty is attainment of motive.
- Moral beauty is discipline of the body and mind.

— End —

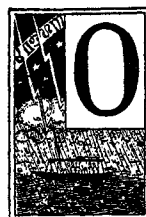
REMEMBER THE ROSICRUCIAN CONVENTION—July 6 to 11, 1952





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

THOUGHTS AND THINGS



10 UR awareness of being consists of our consciousness to perceive a world made up of external things and internal thoughts. The world outside of us is the stimulation to most of our thinking. What we gain through our sense faculties are the impressions around which we build many of our thoughts. It may seem at first rather out of place that the whole of our existence can be relegated into only two worlds—one within our consciousness, and one consisting of the external world about us. The fact exists, nevertheless, that we live as thinking beings within our own consciousness and as physical entities. As individuals, we represent the two worlds of mind and matter.

Consciousness is a constant stream of thought usually interpreted to ourselves in terms of language, visualization, and by other means of recalling sense perceptions. Around the concrete things we perceive, we draw conclusions or think of definite applications. This thinking process is the basis of reason by which man is able to manipulate the world of things, sometimes to his liking and convenience, and at other times to face complications of environment that he is unable to immediately control. The perceptive ability of a living being parallels the duality of his being. It illustrates the fact that we are mental and physical and that the two channels function side by side, and that as man gains in experience and knowledge, he becomes more and more aware of these functions.

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Things, that is, the entities that constitute the phenomenal world, are ours for the beholding. The external world is constantly being pressed upon our senses by the process of perceiving. When our eyes are open, the vibrations of light that are translated in the mind of the eye into conscious thoughts are ever entering into that stream of consciousness that is our private world, and we react on the basis of interest and necessity in constantly adapting ourselves to that world. There is little or no effort required to perceive. Perception, biologically speaking, is made almost an automatic process. We hear sounds, we see sights, we feel, taste, and smell those things which register upon the sense organs. It is the control of our thinking that causes us to apply ourselves to any one process. The conscious process, known as "attention," permits us to direct our thinking in a selective manner toward one isolated existent or toward a series of things in the external world. Through such process we are able to apply our conscious effort toward utilizing or understanding the external world.

It is very easy for us to be objective. We can sit and yet mentally observe everything that happens. We are like a child standing on the edge of a sidewalk watching a parade pass by. The child is fascinated not by the meaning intended to be conveyed by the parade or its participants, but merely by the color and motion which dramatize the event. The observing child is merely a screen upon which these perceptions are registered momentarily; he in turn is fascinated in his own consciousness by these objective events.

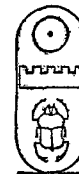
Objective living is therefore the course of least resistance. Most entertainment is found in the objective world. We pass the time away by watching other people perform in plays, in the motion pictures, and on television. These are favorite channels for visual observation, the channels that most of us like best. To be merely objective—that is, to see and thereby fill time—is living so objectively that nothing really becomes permanently registered in one's consciousness. Visual education is without doubt an important way to teach, but linked with mere objective observation must be the realiza-

tion that what we are to receive from life or to gain in terms of worth-while understanding and experience depends upon how well we utilize the impressions that enter consciousness. Food can be easily put into the mouth, but it is the digestive process that follows that makes that food able to sustain our physical bodies. Objective perceptions are like food, but the digestive process requires volition. It is necessary for man to exert reason and effort if he is to digest the things he perceives and thereby convert them into food of the mind, of the soul, and into potential growth-producing functions of our inner self.

The subjective world or the private world of self-consciousness is more profound than mere objectivity. It is linked with the real self, the life force, and through our inner selves this private world is related to the fundamental realities and ultimate values of all being. It is only in the realm of thought within our mental lives that man has creative ability. True, the sculptor may modify the appearance of the stone into a thing of beauty, the artist can paint and create new impressions of already existent things, but the process, the application that provides the means for man to grow, and thereby to attain domination of the physical world, control of his body and the steps toward happiness and health, must be a part of his mental creation.

Man was given his objective faculties not merely to be provided with a source of entertainment requiring little effort, but so that he might take into his inner self the values which he sifts out of all perceptive experience, and to rearrange them, through reason, into useful and productive ends. We evolve not in objective knowledge, but through subjective growth. Objective knowledge is accumulation; subjective growth is application, and only through this latter process is man able to distinguish himself from the rest of the animal world to which, basically speaking, he is related.

The processes known as concentration, meditation, and contemplation are means by which man becomes acquainted with himself and his potentialities. These are processes of the



mind, the techniques by which the ultimate values of life are approached. Any outside aid that will help man to apply himself within his own thinking is conducive to the best that human life holds for us. The Cathedral of the Soul is one medium that anyone may utilize for the purpose of finding a means of

attunement with those values that will relate themselves to one's subjective mind and thinking processes. Such attunement will prove a school in the field of life by providing channels through which to gain those experiences that become a part of one's thought, character, and being.



NEW GERMAN IDEALISM

Continued from Page 206)

unfortunately follow another great war of adjustment.

The observant German is both confused by, and contemptuous of, what he declares are the inconsistencies of the United Nations and particularly the foreign policies of the United States. He points out the obvious example of the war criminal trials in Germany. He does not criticize the trials as not being fairly held but only the reversal of the principle upon which they were founded. Some of Germany's greatest military geniuses, great strategists, were tried as criminals, principally because they were militarists. At these trials they were charged and convicted as ruthless warmongers. These individuals were in addition to those who were actually guilty of atrocities. At these same trials Germany was execrated as a war-loving nation whose very existence was a menace to world society. It was loudly proclaimed at the time and in the press of the world that Germany must be taught peace. It was stated that there must first be abolished in Germany the ways and means of furthering war—also, that her whole viewpoint toward armament must be changed. Within a few years, hardly before the clamor of the trials had ended, there was a "frantic reversal of policy." West Germany was urged to *rearm*. Efforts were made to encourage her political leaders to see the need of building up a huge army to collaborate with the Western powers. There was a continuous exhortation of the Germans to throw their military skill in with that of the West to combat the danger of Soviet Russia.

General Eisenhower was appointed to supervise the development of rearmament in Europe and the new German

militarism, in conjunction, of course, with Germany's own leaders. In addition to being puzzled by this almost hysterical change of viewpoint, the Germans are reluctant to have their country become the battleground on which Russia's might is to be opposed. In other words, they express the opinion that, if the Soviets are to be held on German ground, it will mean the utter ruination of Germany forever. Privately, they mention the large "white collar brigade" of General Eisenhower throughout Europe. They mean the corps of American clerks and military aides set up in cities all over Europe to encourage the armament of Europe. They say that this staff in itself ought to be a sufficient army. They also point to the great number of automobiles which these aides have at their disposal and the buildings they have taken over in a building-short Europe. Of course, such remarks are sardonic and not to be taken literally. However they do reflect the European mind generally with respect to some of the foreign policies of the United States.

Encouraging Signs

Psychologically and philosophically there are encouraging signs in Germany. In the past, Germany was one of the foremost nations in the field of science. Its technical equipment was widely in demand throughout the world. Its engineers, physicists, and chemists were considered the most advanced. Germany's science museums, like the one in Munich, were unexcelled. They stood as a monument to the methodical, scientific German mind. The German populace has, for the last three centuries, come through a stage of the adoration of science. The

once lauded German culture was, in fact, the virtual reverence of her technical achievement. Products of the laboratory were considered the final ends of human accomplishment by many of the intelligentsia. The laboratory was the temple in which social perfection could be attained. *Pure science* was the way of salvation. It was the way in which Germany gained world prominence and dominance. It inculcated a personal pride in the individual and a sense of vicarious security. Somehow many believed the key to happiness lay in a test tube or in a delicate device and that the scientist was the guiding hand of the fate of humanity.

Today, the idealism has changed. The German people have experienced two devastating wars "misdirected by super science." Perhaps, they contend, pure science did not start the war but neither could its exalted power check

it. People have seen what uncontrolled science—and materialism—can inflict upon man. The thinking populace now realizes the need for a united *idealism* and *materialism*. There is no desire to abolish science. The educator wants continued technical development but he wants it directed according to moral precepts. Science is to *serve*, not to master, man, is their unexpressed slogan. Science is to be no longer an object of adoration. It must be accepted as a tremendous power—but a power whose ends must be directed by something higher and to which it must always conform. As a consequence, there is a resurgence of the philosophic spirit so dominant in Germany in the early 18th century. We may look forward to a new German metaphysics—and mysticism—with which science may collaborate for the restoration of the nobility of the human race.



Something to think about.

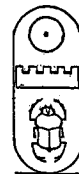
By DANIEL BARONE, F. R. C.

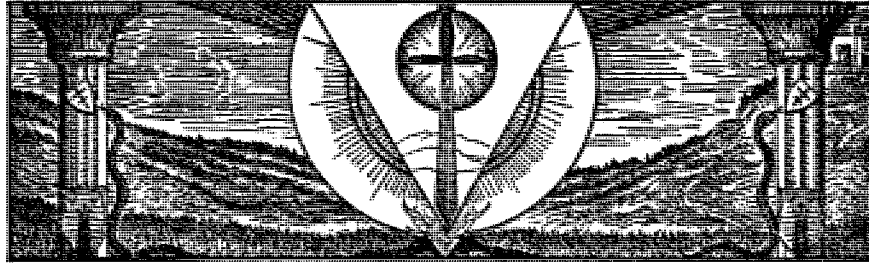
- Hatred in the heart corresponds to weeds in a garden.
- The desire to live is stronger than the desire to die.
- Happiness within ourselves is enduring; happiness coming from others is transient.
- Learn to relax and rest by observing how the lower animal kingdom does it.
- A physical body out of harmony is like a piano out of tune. A mind and body in harmony is like a well-tuned piano and a pianist.
- Your conscience is your compass of direction. God is the North Pole of attraction.



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What Is Karma?

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

(From *Rosicrucian Digest*, September 1937)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



ONE of the subjects of mystical, metaphysical, or Oriental philosophy which seems to puzzle the Western-world type of mind, perhaps more than does any other subject, is that of Karma. The very word itself appears to be so mysterious and undefinable that it creates the impression in the minds of many casual readers that Karma is an indefinite something that is the cause of all of our suffering, illness, unhappiness, misfortune, and despondency. The free and liberal manner in which the word and the law are represented, as translated and explained by self-appointed teachers of mystical and metaphysical theories, and the glib manner in which thousands of misinformed students and readers use the word to explain all the personal events of life, have led to a greater misunderstanding of the real principles represented by this word than of any other principle associated with the very broad field of mystical and occult philosophy.

Briefly stated, *Karma* is an Oriental word, unfortunately chosen and popularly adopted, for what is known as the "Law of Compensation." This law represents that form of both spiritual and worldly action by which the thoughts and deeds of human beings are balanced. This process of balancing

may be likened to the familiar process of nature whereby one reaps what one sows. The law has efficiently demonstrated itself in the lives of millions of human beings and is a very definite principle, made manifest by many experiences in the understanding of every sincere student of mysticism and metaphysics. It shows that we can and do bring upon ourselves in the immediate or mediate future the conditions and circumstances which constitute our lot in life. Through our observation of the working of the law, we are warranted in believing that it is an immutable law, a law that will work in the distant hereafter as well as in the present cycle of time, and also that we can and do create for ourselves in the future afterlife many of the circumstances and conditions with which we will have to contend. There is ample proof of the truth of the statement that everything that occurs in life is due to some cause, and that every cause has its definite effect. In the spiritual and social world it has proved that we cannot do a kindness or an injury to another human being, or even to a dumb animal, so-called, without some day in some way making adequate and just compensation for our act, or receiving just and adequate recompense.

In carefully watching, studying, and analyzing events in the course of our lives, many thousands of us have learned

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beyond any doubt that we can and do create events and conditions in the near or distant future, by the thoughts we hold, the thoughts we express, the motives behind our acts, and the acts themselves. We have learned also that there is no way of avoiding the law of Karma or Compensation except by making compensation and adjusting the balance of the scale either before the law forces us to do so, or when the demand of the law is upon us and we are within its grasp.

And we have learned that no unkindness, no unjust or just thought or deed, or unmerciful or merciful act or plan that goes into action, ever escapes the Karmic records or goes uncompensated, unadjusted or unbalanced. It may take months or years before the inevitable results of our acts are brought home to our attention or compensation is made, but the law is as positive and sure in its working as is the so-called law of the Medes and the Persians.

Man and his arbitrarily made laws for the civic conduct of citizens and the social, ethical, and moral conduct of peoples may attempt to adjust and punish or compensate individuals for their acts, but such punishment or compensation is never as just, never as merciful and considerate, and never as sure and efficacious as is the inevitable operation of the law of Karma.

We have said that the law is immutable, and we mean by that that it is a divine principle or divine law created by God, and in nowise contrary to His divine principles of mercy, justice, forgiveness, and love.

Suffering in Goodness

The law of compensation or Karma is not a blind, cold, mechanical thing that demands an eye for an eye and a tooth for a tooth as man demands in his arbitrarily made law. Such a process is never wholly just or merciful; and, most of all it is not constructive or beneficial to the individual and to society, whereas the law of Karma naturally and eternally seeks to be constructive and wholly beneficial to the individual and to the society of individuals.

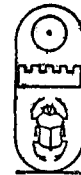
But for some strange reason—probably due to the misrepresentation of the true law of Karma and to the lack of intelligent understanding of it—thousands of casual readers of mystical phi-

losophy and many early students of such philosophies believe—along with some of the leaders of so-called humanitarian and various mystical movements—that *all suffering is Karmic*. This belief is undoubtedly based upon logical fallacy often stated as: "All misdeeds lead to suffering; therefore, all suffering is due to misdeeds."

If the law of Compensation is just, merciful, and constructive, as we must consider it to be if it is universally active, and therefore a law of divine origin, it must make compensation for good deeds as well as demand adjustment for evil deeds. The fairness and justice of the operation of the law in both ways appeals to our good sense and at once brings out the absurdity of the idea that the law of Compensation or Karma is only a form of punishment for misdeeds.

I have inferred that the word *Karma* is an unfortunately chosen word. To many students of Oriental philosophy, the word *Karma* implies only suffering, or the trials of life. Therefore, it is not a good term for describing the law of Compensation. For, were not our good deeds compensated and rewarded, if by nothing more than the personal pleasure and happiness we get out of doing good, man would not be tempted or inclined to live a noble life, to do good unto others, and to contribute freely to the constructive, uplifting progress of civilization. If man were *only punished* for the evil he did, he would neither be deterred in his evil actions nor motivated and inclined to do good in place of evil. Most of man's arbitrarily made laws relating to social, ethical, moral, and civic conduct provide forms of punishment for evil acts, even to the demand of an eye for an eye and a tooth for a tooth. But a review of the history of civilization since its dawn up to the present moment proves very convincingly that the threat or promise of punishment for evil acts has not lessened crime, or the amount of evil done by those who are so inclined.

If we were to take out of our scheme of things all of our natural desires to reward good deeds, to give praise or compensation or acknowledgment to the good that is done, and to encourage those who try to do good, we would soon find more evil in the world than good,



despite any Cosmic or man-made law of punishment for the commission of evil. The operation of the law of Compensation alone would be sufficient reason for the human individual to strive to do good, to be tempted to do good rather than evil. Our good acts, good thoughts, good intents, and good motives bring their rich rewards inevitably and as surely as our evil acts, motives, and purposes bring some form of suffering, of chastisement, of denial or adjustment which impresses upon us the fact that we cannot be unjust, unfair, and unkind to man and God without having the lesson or principle brought to our attention in that form, that degree, that nature, or that time, or under those conditions when the chastisement or correction will be the most impressive and the most constructive.

Indirect Causes and Effects

The idea, however, that all suffering, all illness, all pain, all sorrow, all disappointment, and so-called bad luck is a Karmic result of some similar or dissimilar unkindness or evil act or intent on our part is an absurdity. Also, not all rewards from God or man, from the Cosmic or from worldly society, nor all our joys and happiness, or so-called good fortunes, are Karmic results of good deeds, kind acts, and constructive thoughts on our part.

There are many causes for some of our illnesses and misfortunes, some of our unhappiness and our trials, that have no relation to any evil or unfortunate or erroneous act or thought, consciously or unconsciously performed or expressed by us, either in this life or any previous life. While it is undoubtedly true that our lot in life today is very greatly the result and the accumulated effect of what we did and did not do in previous years or previous times, on the other hand, life is daily fraught with unexpected, unanticipated, and seemingly undeserved blessings, benedictions, rich rewards, and magnificent opportunities. And each day brings its incidental tribulations and various forms of sorrow and suffering, either in a minute or large degree, from no cause that is remotely associated with yesterday, or yesteryear, or any preceding year of our life, or any act or thought

performed by us at any previous time.

For instance, the idea is *unsound* that the three little girls who were brutally and fiendishly murdered [1937] in Southern California by a madman, an individual of criminal instincts and passions, were victims of a Karmic action and must have committed some acts or act, in their present lives or preceding lives which brought upon them this unfortunate tragedy. Such conclusion is *unsupported* by logical reasoning and by adequate analysis of all universal laws. In the first place, if we are to believe that suffering—all the pain and sorrow, and all the illness and misfortunes which come into our lives—is wholly and solely decreed by Cosmic Law operating as Karma, then we would have to assume or believe that the individual who so fiendishly and brutally mistreated these three very young children and then murdered them was acting as an instrument for the law of Karma and was a channel through which that law operated. In other words, if we assume that what occurred to these three children was Cosmically decreed through the Karmic law, then the man accused by the police, and looked upon as a criminal and classified as out of harmony with all Cosmic and divine principles is, after all, an instrument of the Cosmic, a worker in God's vineyard, a channel through which one of the divine laws operates. Therefore, he should neither be punished by man for what he did nor should he suffer at the hands of the law of Karma for the crime he seems to have committed.

Certainly it would be unjust of the law of Compensation or the law of Karma for it to choose an individual to carry out a divine decree of Karma and ravage, mutilate, and then murder three young children who could not have committed any crime in this incarnation to deserve such punishment, and then punish the instrument which the Cosmic chose for carrying out its divine decree. In other words, can you consistently believe that the law of Karma is just if it selects and then causes and empowers a man to commit a horrible crime against life and society, and then punishes that man for fulfilling the divine mission that was decreed?

If, on the other hand, you should

want to argue, as some of the unthinking occult students argue, that since the man acted as an instrument or channel for the fulfillment of the Karmic law in the case of the three children, he should be allowed to go free of any man-made punishment or even Cosmic punishment, then in such a case you would have to admit or assume that there are crimes which an individual can or may commit against God or God's children, against universal laws, life, and society. The conclusion would then have to be that for such crime, the individual should never be punished nor censured, and should not even receive condemnation at the hands of man.

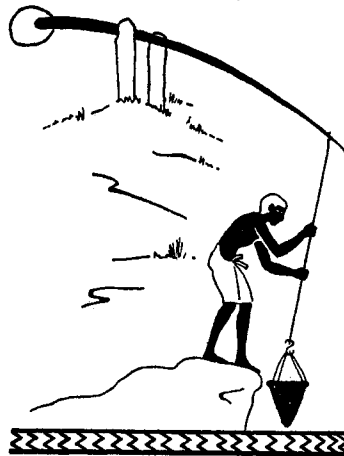
Foundations for Future

God and the Cosmic laws working in accordance with God's scheme of things have the right, the privilege, and the prerogative of bestowing upon man certain blessings, benedictions, and rewards, certain unexpected and unanticipated advantages or opportunities which will enable him to maintain or continue his mission in life or to help others. Also, on a larger scale one's mission may be to carry out a Cosmicly inspired plan of humanitarianism, or to bring resulting advantages to society generally, or to add one step or more to the progress of civilization. These advantages and blessings and benedictions may come in this manner to individuals who have not directly or indirectly earned them or deserved them through any definite act or thought in the past which could be logically or reasonably interpreted as a direct cause of the blessings and benedictions. There is some cause, of course, for the results that have been made manifest, but that cause need not be wholly or solely of a Karmic nature. What the individual does with these blessings and advantages, these benedictions and these opportunities, may be the *cause* of future Karmic action, but they are not always the *result* of some Karmic action. The same is true of unfortunate matters that come into our lives.

Undoubtedly God often grants to us or visits upon us many blessings and awards, many forms of 'trials and tribulations' for the sake of testing us or giving us an opportunity to test our-

(Continued on next Page)

It Began In Egypt



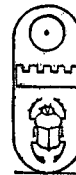
IRRIGATION

By JAMES C. FRENCH, M.A., F.R.C.
Curator, Rosicrucian Egyptian Museum

ANCIENT Egypt originated the science of irrigation. The land of Egypt in the desert plateau of the northeast portion of the African continent was really formed by the action of the Nile river. Through endless ages the river deposited its annual load of alluvium in the Valley of the Nile, making it truly one of the most fruitful lands on earth. Because of the abundant flow of water which rushed north each summer, after the rains at the sources of the Nile, and inundated the land, the people found that it was necessary to control the river by building dams and dikes. By the use of canals and sluices, swamps became usable.

Because of variation in the annual Nile flood, the Egyptian had to take steps to assure, by his own labor, a uniform and adequate supply of water for the fields. The paintings and sculptures on the walls of the tombs of Egypt show the peasants bailing up water by the use of the shadoof, at least 4,000 years ago. The shadoof, which is even now used in Egypt to lift water from the Nile to the gardens and fields, consists of a pole resting on an upright post or beam supported by columns of mud or brick. At one end a weight balances the bucket attached to a rope on the other end. From the shadoof, the workers carried water to their gardens in buckets attached to yokes strung across the shoulders.

On a visit to the Rosicrucian Museum in San Jose, scenes of the ancient Egyptians irrigating their fields may be studied.



WHAT IS KARMA?

(Continued from Page 231)

selves, or contributing to the general scheme of things as a channel or an instrument. Much good has come into the lives of many individuals through suffering, through various trials, and even through spells of illness without the action of the law of Karma. We grow spiritually, and in every element of character and makeup of personality through the things we experience, both good and evil, both happy and unhappy. To make all of the experiences of life a direct result of previous acts would be to put the whole of life upon a purely mechanical basis, leaving no provision for the intervention of God or the spontaneous expression of God's rights or privileges. It would reduce the universal scheme of things to an unintelligent system of action and reaction, with no progressive outlook or anticipatory consideration, with no evolutionary factor and no divine element of mercy and love.

Perhaps the Rosicrucian Order (AMORC) is the only mystical organization operating in both the Western and the Oriental worlds today which has this distinct and comprehensive understanding of the law of Karma and the law of Compensation; but that is no reason why each Rosicrucian should not do his utmost to understand the matter thoroughly, competently, and interpret his understanding and spread a comprehension of it among those persons who are unacquainted with the real facts and who do not have this correct realization. We all should do our utmost to correct the false impression that exists in regard to the true nature of the law of Karma and the

true operation of the law of Compensation.

And in answer to the inevitable question that will be asked, "How can one tell or determine whether a condition, either good or bad, that has come upon an individual, is a result of Karma or of direct divine decree?" Let me add that the *cause* of any mysterious or unexplained occurrence in our present lives is not so important as our realization of the *lesson* to be learned from the occurrence. If we receive at any time a rich reward or an incidental reward, a blessing or a benediction, an opportunity or an advantage, let us give thanks to God and the Cosmic for it and realize that whatever may have been the cause that brought it about, our obligation and our duty now is to use it—unselfishly, lovingly, and constructively. If illness or sorrow, disappointment or disadvantage, comes to us, then instead of searching into the remote past for a probable cause, we should strive to learn the lesson that the situation may include, and do our utmost to overcome and master the conditions and thereby strengthen our character and add to our wisdom. We should determine to so live our lives from day to day that we shall not earn again a similar experience through any possible Karmic action; and thereby we shall also be prepared to meet such a contingency in the future. In this wise, we will be harmonizing with universal Cosmic law in turning all of our experiences, good and bad—all of our situations, circumstances, and incidents of life—to good advantage for the benefit of ourselves and the benefit of mankind generally.

MEMBERS SHOULD KNOW THE CONSTITUTION

Each member should be familiar with the contents of the Constitution and Statutes of the Grand Lodge with which he is affiliated. The rights and privileges of membership are clearly set forth in the Constitution; it is prepared in a convenient booklet form at cost to members. To save yourself questions and correspondence, secure a copy from the Rosicrucian Supply Bureau for the small sum of 25 cents, to cover the expense of preparation.

*The
Rosicrucian
Digest
June
1952*



The American Indian

By CLARK WISSLER, Ph. D.

American Museum of Natural History, New York

(Reprinted, by special permission, from *Ciba Symposia*—April, 1939, issue)



THE TERM Indian is used to designate all the native peoples found in North and South America in 1492. There is one possible exception in those we call *Eskimos*, but specialists in racial anatomy are disposed to look upon them as of the same ancestry as the Indians. . . . If one could have taken an airplane in 1492 and flown from Hudson Bay to Cape Horn, he would have noticed something like the following:

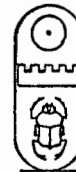
The country south as far as Lake Superior was dotted with lakes and rivers showing through forests of cone-bearing trees. Here and there on these water courses, a few Indians might be seen in birch-bark canoes shooting at moose with bows and arrows. Occasionally, on the shore, one might catch sight of a cluster of bark-covered shelters with smoke curling from their tops. Leaving Lake Superior, the cone-bearing trees would soon give way to oaks, maple, beech, and others of their kind. When Indians were seen, they would usually be on land, afoot, with bows and arrows in hand. Passing Chicago, large stretches of grass land would appear here and there and one might see little cornfields in which women were hoeing, and on the trails across country, war parties seeking scalps.

Crossing the Mississippi near St. Louis one would pass over the prairies of Kansas and Oklahoma, covered with large herds of buffalo in flight to escape a few Indians stalking them on foot.

There would be camps, too, of skin-covered tipis, some camps large enough to form circles a quarter mile in diameter. Occasionally, one such camp might be seen on the march, the tipi poles and other baggage dragged by dogs. We might even see one of these camps attacked and massacred. But when New Mexico was reached curious apartment houses would appear—really villages which we call *pueblos*, in which a few hundred Indians lived. Round about, men would be busy in their fields cultivating corn, beans, and squashes.

Civilization Southward

Next, one would pass the Rio Grande into Mexico where more of these pueblos would be seen. Proceeding southward, well-made roads appear, joining large villages, and on these roads would be men and women carrying large packs upon their backs. Now and then, a runner would dash along at high speed, evidently carrying messages. Still southward it would seem that all these roads were heading toward the same place with here and there bodies of armed men marching along. Once or twice a small army might be seen attacking a town. All these roads finally ended in the Aztec capital (now Mexico City), a large orderly laid out city, with streets, and a long stone aqueduct bringing in fresh water. The city seemed to be on the edge of a lake in which were many floating gardens and many canoes passing back and forth. At intervals were little houses to guide the boatmen at night. The



city contained many large temples at one of which a great crowd was gathering to see a young man sacrificed to the gods.

As the airplane moves southward the towns become smaller and the roads few and far between. Finally all is jungle, though occasionally the ruins of a large town could be seen through the treetops. When a camp is seen it will consist of a few simple huts. And so we pass Panama at last and into Colombia, South America. Around Lake Maracaibo a few houses upon piles could be seen, reminding one of the Swiss Lake dwellers of old, but, of course, not related to them. Inland, the valleys among the mountains shelter little villages of peace-loving Indians who spin cotton, make pottery and cultivate small fields. Finally, just west of what is now Bogota, you would pass over the Indian city of Cartago, where the people walked about wearing many gold ornaments and were rich enough to throw large, gold images into the lakes and rivers as sacrifices to their gods.

In Ecuador you would pass the equator, now and then noticing wonderful suspension bridges across deep mountain gorges, bridges made of vines, upon which people walked, some of them carrying heavy burdens. The houses are simple thatched huts, yet the people are skilled in working gold. But as you approach the borders of Peru the roads begin to stand out; alongside are stone towers and here and there bodies of armed men marching. These are the soldiers of the Incas who regarded themselves as holy and before whom the people bowed in awe. Towns with stone buildings, surrounded by walls for defense, appear with frequency, and every now and then a stone fortification. Large fields of maize and cotton surround the villages and upon some of the roads are llamas or little camels with packs upon their backs. Messengers may be seen running along the roads toward the palace of the Inca in the city of Cuzco. Gold and silver are abundant, many furnaces are smoking on the hillsides where metals are melted and bronze formed. The people are dressed in fine garments of cotton and alpaca. Keeping on toward the south you soon pass over the

famous lake, Titicaca, upon which are reed rafts carrying passengers and freight.

On southward you go over deserts and then to the homes of the Araucanians, wild Indians, whom the Inca had failed to conquer. Then comes Patagonia where tall Indians hunt the South American ostrich. Finally, the Straits of Magellan and Cape Horn, where you see a poverty-stricken people, digging for shellfish and shivering with cold, because they have but scanty clothing. This ends our journey, giving a cross section of Indian life as it might have been seen in 1492 and which was to change rapidly under white conquest.

The general picture left with us is that of a great central area of highlands, where were cities and organized states, but around them large areas inhabited by simple Indians, mostly hunters and fishers as in the extreme north and south.

Agricultural Contributions

It may be instructive to look at the Indian way of living in contrast with the peoples of the Old World. Thus in the Old World the wheel, ox, plow, and cereals (wheat and rice) are outstanding indices of important complexes in culture. It would not be far wrong to say that they are the foundation stones to Old World civilization. When we turn to the Indians as of 1492, we note the absence of the wheel, a domestic animal comparable to the ox and, of course, the plow. On the other hand, the agriculture of the Indian was highly developed. Maize was his great cereal. In warm regions too wet for maize, he grew manioc. In addition, the potato, peanut, chocolate, tomato, beans, chili peppers, squashes, and more than thirty other plants now cultivated were his contribution to the world. Then we must not overlook the Indian's most unique gift, tobacco.

His weakness lay in the lack of a strong traction animal and knowledge of what one could do with a wheel. In addition to these distinctions, we should fix in our minds that there were many different forms and grades of Indian civilization as suggested in the imaginary airplane view we just sketched. To express the matter formally, there was an area in Middle America and

again in the central Andes dominated by City States, somewhat after the patterns of Rome, Greece, etc. Surrounding these City States were wide zones of villages of simple farmers who lived partly by hunting. Then in the outlying margins, as in the forests of Canada and the lower sections of South America, tribes lived as hunters and fishers only.

In other words, the most advanced peoples occupied a central position, whereas the most primitive were to be found upon the extreme margins of the two American continents. The only possible difference between the Old and the New Worlds was that in the former the central area of civilized nations extended east and west from the Mediterranean Sea to the Pacific Ocean, while in the latter the axis of higher civilizations was north and south from Mexico City to Cuzco, in Peru.

Common Ancestry

This seems a convenient place to comment upon the biology of the Indian. Most of us expect an Indian to look like the face upon the buffalo nickel, a strong profile with an eagle nose. Yet this type of face is seen at its best among the Indians of Dakota and the adjoining territory, Indians in general having rounder faces than the Dakota, approaching a type which we often think of as feminine. The other large body of people in the world with smooth, round faces are the Mongoloids of Asia. We usually try to distinguish peoples by skin color, eye color, hair color, hair form, shape of the nose and face. For one thing, the Indians have straight black hair. This is one characteristic you can count upon from Cape Horn to the farthest north. Sometimes slightly wavy hair is met with, but one always suspects some mixture of blood. However, the Eskimos and the Mongoloids of Asia have straight black hair, too. This about exhausts the list, for though most human hair is black, it is by no means all straight. So, if we regard hair alone, the Indian and the Mongoloids must have had a common ancestry.

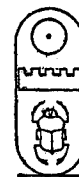
In color, the Indian eye rarely deviates from dark brown. When we regard the form of the eyelids, it appears that the habitual positions of the Indian

eyelids are such as to give the impression of an eye less wide open than is observed among American whites.

The Mongoloid eye is familiar to all; in its extreme form it shows a fold of the upper lid, passing over the edge of the lower lid near the nose, hiding what is called the inner canthus, that familiar little extension of the opening you see when you look into a mirror. You will notice that among white people this canthus is usually horizontal, or at right angles to the vertical axis of the nose. If you look at a few Indian eyes, you will notice that the inner canthus dips downward from the horizontal. The Mongoloid eye does this too, but the fold in the upper lid covers the canthus and because it thus dips sharply downward, we say that the Mongoloids have slanting eyes. In other words, the Indian eye is not of the same type as the white eye, nor is it like the Mongoloid eye, in that it has a well-marked fold, yet it does have the depressed canthus and traces of a fold are observable among Indians at an early age. . . .

Language Fascination

People who think of all Indians as alike suppose that all of them speak the same language. On the contrary, every tribe had a different language. Rarely did two villages have the same dialect. . . . Eventually, it was found possible to classify these languages by families as had been done with languages in the Old World, but strange to say, there were fifty-six of these families in the United States and Canada alone. This astonishing complexity has never been adequately explained. If we consider both North and South America, as a whole, the total number of known linguistic families is one hundred and sixty-nine. It is difficult to understand how this diversity of languages came about unless the Indians have been here for a long, long time. Their form of political and social organization would, given time enough, result in such language differences because, if a new village were formed by the division of a large, old village, and the two considered themselves independent and, sooner or later, hostile, the lack of contact one with the other might easily lead to changes in language, in-



creasing with the advance of time. So, given time enough, one could explain how all this welter of languages came about.

Another guess might be that the tribes coming in from Asia, one after the other, had different languages to begin with. The chances are that they did, but so far no one has found a language in Asia which closely resembles an Indian language. This seems to mean that no tribes have crossed over from Asia for a long time; an individual now and then would not start a new language.

The Indian has influenced our life and time more than we realize. He occupies a large place in our art and

fiction, adding a colorful note to the stage. Most of our original geographical names are taken from Indian languages, even names of states. So comes our interest in the out-of-doors, in woodcraft, not to mention the laced snowshoe, the birch-bark canoe, the tumpline, the toboggan, the pipe, maple sugar, hominy, succotash, etc. English speech has been enriched by such words and phrases as: burying the hatchet, smoking the peace pipe, pow-wowing, the council fire, the happy hunting grounds, war paint, taking to the trail, totem, war-whoop, wigwam, wampum, etc. The Indian's speech was rich in metaphor, because he lived close to Nature and was wise in her ways.



WE WILL MEET YOU AT THE CONVENTION

On Sunday, July 6, Rosicrucian Park will become a scene of great activity. All about the Park and in most of the buildings, hundreds of members, coming from all parts of the world, will be occupied registering for the Convention; many of them will be seeing Rosicrucian Park for the first time. For AMORC members attending the annual Convention for the first time, this becomes an important day in their lives. How important it is, is indicated by the many members who after attending previous Conventions come again to Rosicrucian Park to greet old friends and make new ones.

There is still time for you to arrange to be one of these many members who will constitute the Rosicrucian Convention, July 6 through 11. The officers of the Supreme and Grand Lodges, as well as members from throughout the world, look forward to welcoming you at the 1952 Rosicrucian Convention.

The ROSICRUCIAN SUNSHINE CIRCLE, whose purpose is to help, aid, and assist those in need, as part of its program, is actively engaged in

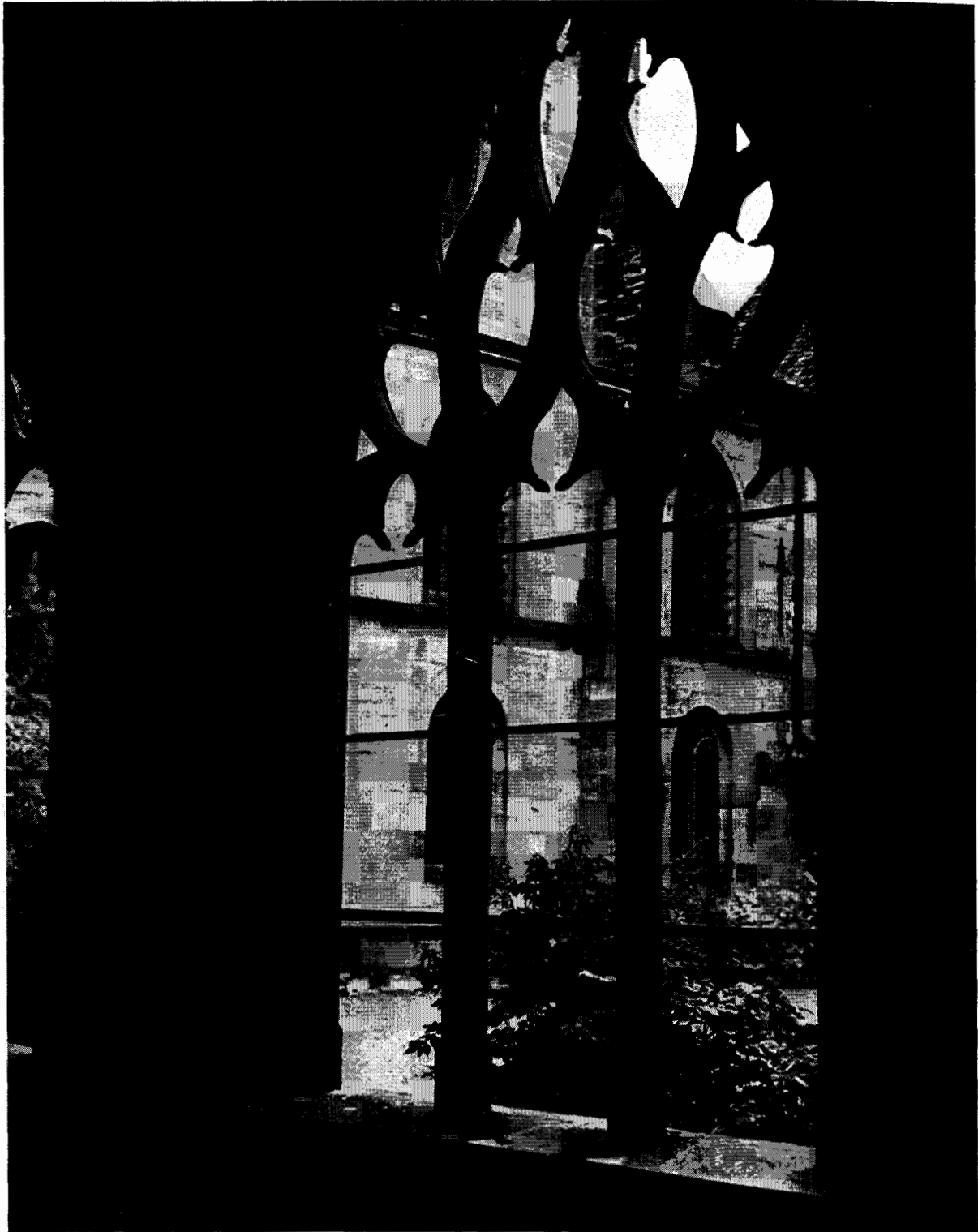
- supplying food, clothing, and cooking utensils to those in immediate need
- loaning wheel chairs and walkers to worthy cases
- helping those who are handicapped to find a means of livelihood
- extending a "ray of sunshine" to those "down on their luck"
- aiding and assisting the aged and crippled who cannot, because of their age or affliction, be moved from their present location—a displaced person's camp—by direct, on-the-spot Sunshine Circle help

If you are interested in humanitarian activities and would like to help your brother in distress, you are invited to join this organization and have a part in assisting your fellow man, by lending him a hand, at a time when he most needs help.

For further information write:

Secretary-General
ROSICRUCIAN SUNSHINE CIRCLE
Rosicrucian Park
San Jose, California

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1952*



VISTA OF YESTERDAY

A partial view of the magnificent cloisters of the Basel Cathedral situated high above the Rhine. Portions of its exquisite architectural design date back to the 11th century. The cloisters are said to be the most complete remaining in Switzerland. Among the famous persons buried here are Simon Grynaeus, Greek scholar and humanist, and reformer Johannes Oecolampadius. The deep shadows and plain stone of the cloisters contrast with the warmth, color, and fragrance of the quadrangle seen through the arches. This contrast invites philosophic speculation on the vicissitudes of life.

(Photo by AMORC)



COME WITH ME ON AN . . .

Adventure into the Mental World

¶ There is a lure to tales about men embarking on journeys to strange lands, or their setting out in search of places whose known location is but a crude tracing on a time-worn parchment map. One can also easily imagine the crackling of underbrush as it is trampled beneath the cautious feet of intrepid explorers, working their way through Nature's living barrier — the jungle. A cold chill can be felt as one reads of gurgling water rising over a daring diver as he slowly sinks to the inky bottom of an inlet in search of pirate loot aboard a galleon now embedded in the sands of the sea. But none of these specu-

lations challenges the imagination, quickens the breath, or causes the pulse to pound quite like an adventure into the unknown—the mental world.

SOME MYSTICAL ADVENTURES

¶ Come with me to seek out what the eyes cannot see, the ears hear, or the senses perceive. There lies to be conquered, to be mastered, much more than all the expeditions of the world have brought to light. You who are adventurous may, in the security of your home, travel through space and time in search of mysteries far greater than those which lurk in the jungle or the frozen Arctic.

THE READERS' RESEARCH ACADEMY offers to you a supplementary series of enticing and instructive lectures entitled, "Some Mystical Adventures." They are concerned with such questions as the strange influences which are cast over human life and what lies behind the veil of the commonplace. You may obtain two of these most interesting lectures each month for the cost of only 75¢ per month. Just write to the Readers' Research Academy, state that you would like to receive these lectures, and enclose a remittance of 75¢ for one month, or include payments for as many months as you wish. You may discontinue at will. These lectures will bring the mental world to your fireside with all of its fascination. This particular series is No. 8.

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[AMORC]

ROSICRUCIAN PARK · SAN JOSE, CALIFORNIA

THE PURPOSE OF THE ROSICRUCIAN ORDER

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The AMORC 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 association write a letter to the address below, and ask for the free book *The Mastery of Life*. Address Scribe S. P. C., in care of

AMORC TEMPLE • Rosicrucian Park, San Jose, California, U.S.A. • (Cable Address: "AMORCO")

Supreme Executive for the Jurisdiction of The Americas, British Commonwealth and Empire,
France, and Africa: Ralph M. Lewis, F. R. C.—Imperator

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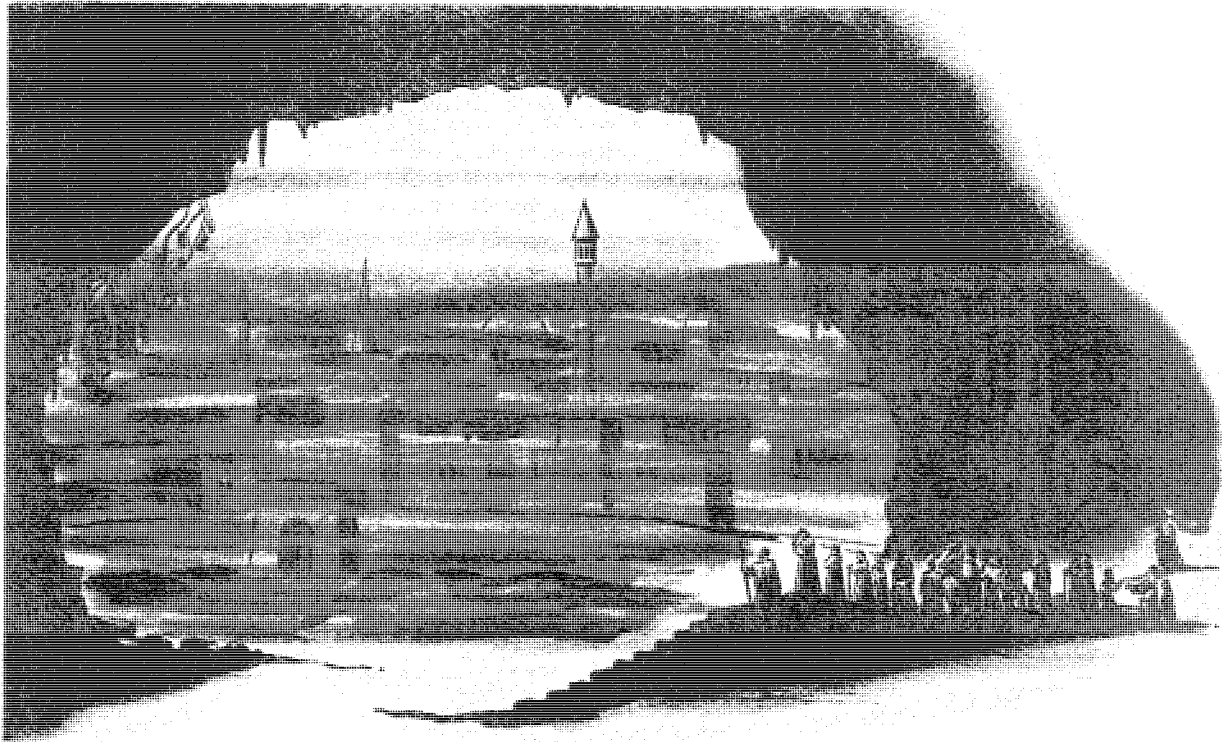
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