

ROSICRUCIAN DIGEST

1958
MARCH

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Back to God and Health

Man and nature in
conflict.

▽ △ ▽

Our Animal Heritage

Humanity's position
in evolution.

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Can Machines Think?

The "giant brain"
challenges man.

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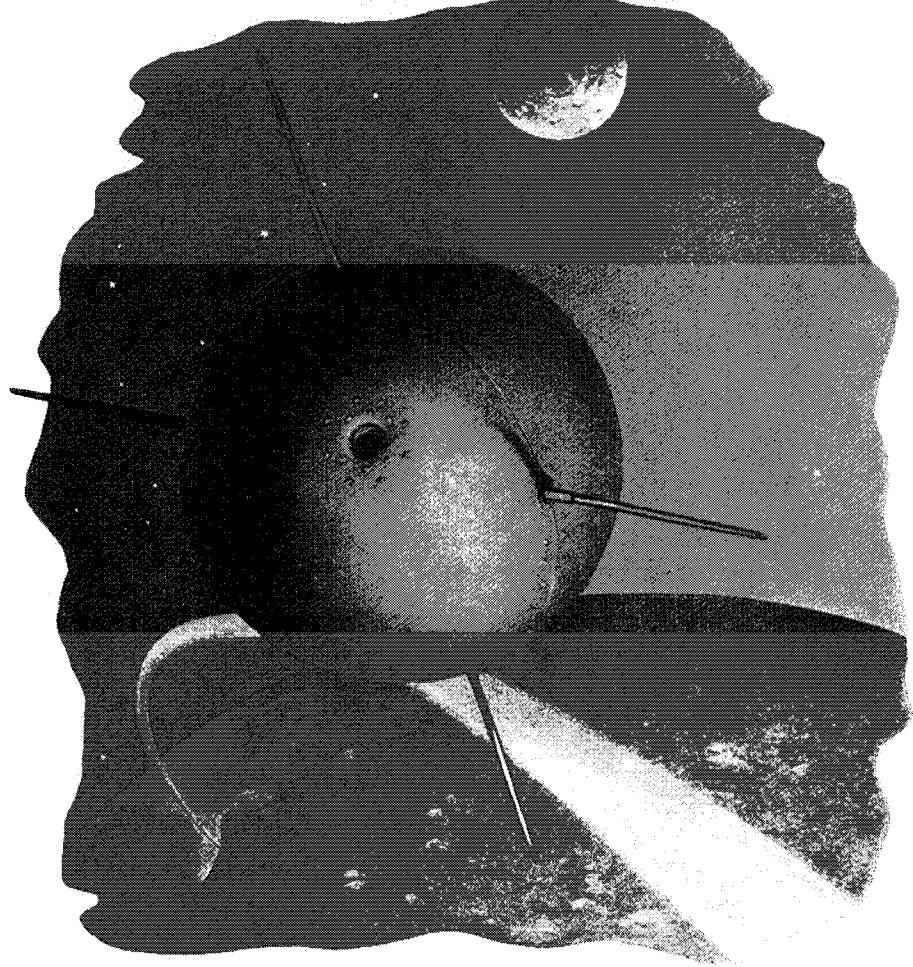
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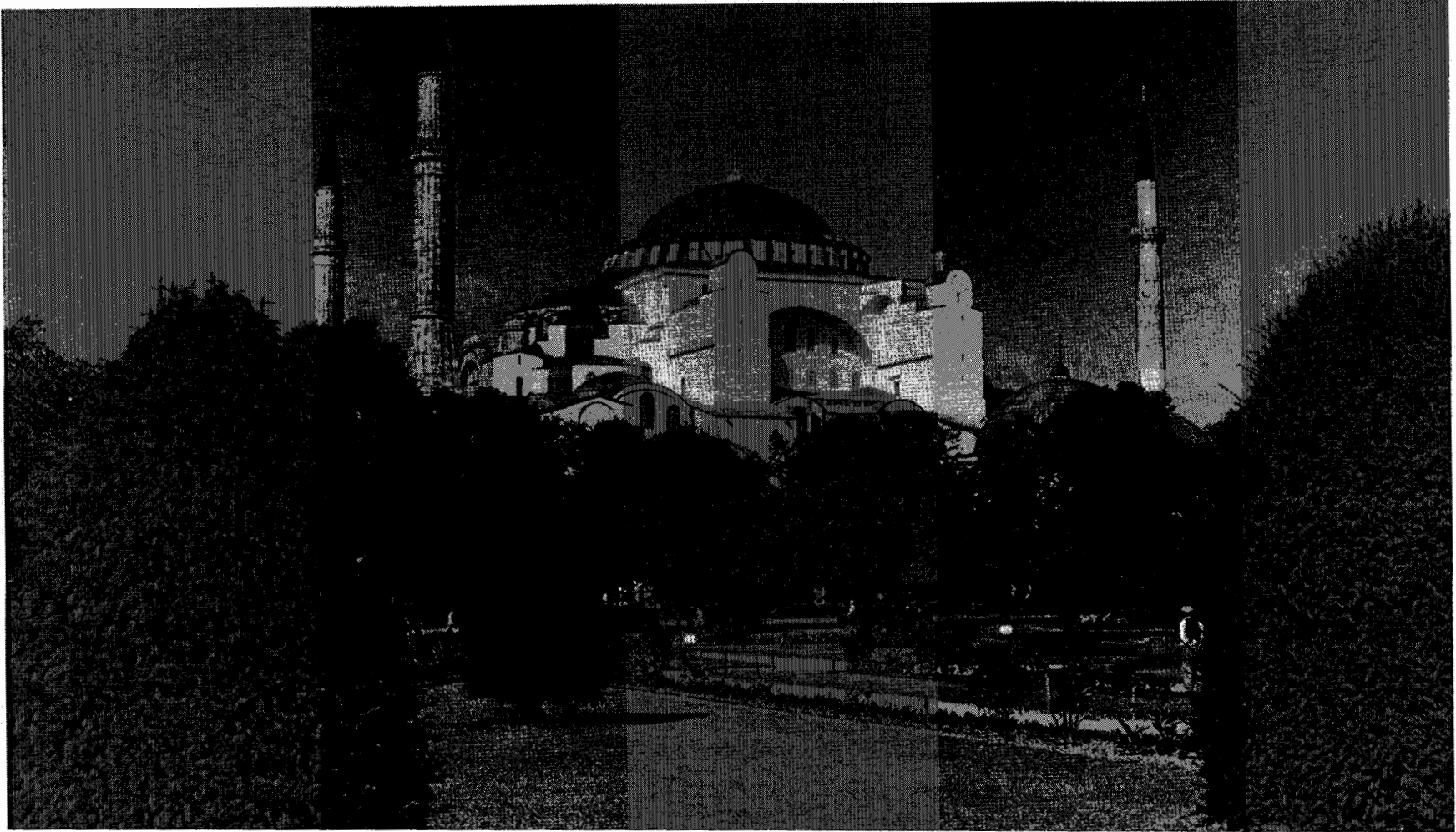
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SAN JOSE, CALIFORNIA

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SYMBOL OF TWO FAITHS

St. Sophia, the world famous basilica in Istanbul, has its origin as a Christian edifice. It was originally constructed by Constantine, first Christian emperor of Rome, in the year 337. Subsequently, St. Sophia went through a number of vicissitudes and transitions. It was destroyed by fire, then rebuilt by Emperor Justinian. Later it came under the aegis of the Turks and was converted into a mosque. After the time of Mehmed, four minarets were added to it.

(Photo by AMORC)

The Mechanism of Mind



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and What You Can Do About It!

DID you ever stop to think *why* you do the things you do? Have you often—when alone—censured yourself for impulsive urges, for things said or done that did not truly represent *your real thoughts*, and which placed you at a disadvantage? Most persons are *creatures of sensation*—they react to instinctive, impelling influences which surge up within them and which they do not understand—*or know how to control*. Just as simple living things involuntarily withdraw from irritations, so likewise thousands of men and women are content to be motivated by their undirected thoughts which haphazardly rise up in their consciousness. *Today you must sell yourself* to others—bring forth your best abilities, manifest your

personality, if you wish to hold a position, make friends, or impress others with your capabilities. You must learn how to draw upon your latent talents and powers, not be bent like a reed in the wind. There are simple, natural laws and principles which—if you understand them—make all this possible.

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ROSIKRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSIKRUCIAN ORDER

XXXVI

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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 A.M.O.R.C. in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. 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., Rosicrucian Order, AMORC, San Jose, California, U. S. A. (Cable Address: "AMORCO")

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THE
THOUGHT OF THE MONTH
DOES SCIENCE MEAN MISSILES?

By THE IMPERATOR



HERE are two principal motivations for scientific achievement. *First*, there is the love of inquiry—a sincere desire to know the cause underlying natural phenomena. *Second*, there is the challenge of necessity, the pressure of society to overcome obstacles to its ends. Thus, the second motive is primarily utilitarian.

The first motive, the sheer desire for knowledge, laid the foundation for science. Early society, having no knowledge of science or its methods, could not utilize it for its ends. When, however, it was realized that science was an instrument for the acquisition and employment of useful knowledge, then social pressure was brought to bear upon it. This social stimulation of science has usually been greatest in times of emergency, as plagues and famines. War and the need for the defense of society has provided science with the most support in terms of huge financial appropriations and extensive government facilities.

Pure or theoretical science has had little popular appeal. Theoretical science deals in terms and concepts which do not touch the immediate life and affairs of the average individual. The objectives of theoretical science are too abstract to be readily appreciated by the layman. It is only when the laws and principles discovered by pure science are related to some practical problem—something quite tangible and closely related to personal lives—that popular interest is aroused.

National emergencies, such as war—or armament races—convert much of theoretical science into spectacular demonstrations of *applied science*. A-bombs and H-bombs, radar, atomically powered submarines, satellites, guided missiles, these are dramatic portrayals of science. Their connection with events and the exigencies of the time are readily understood by most people in the world. To most people these things are synonymous with science.

The event of the Soviet earth satellite, the first outer-space body launched by man, did more than challenge the imagination of the mass mind in the Western world. It produced a tremendous psychological impact on this mind. There was inculcated a sense of fear. The fear stemmed from the realization of being in a secondary position, for the time at least, in the race for technological superiority.

As a consequence, in the United States in particular, the same populace that once referred to theoretical scientists as “eggheads” and often portrayed them in films and novels as suffering from mental aberration, now demanded that they come to its aid. A certain hysterical and nonrational thinking has gone into the “crash program” of intensifying scientific research and accomplishment. The demand made upon the government by the general public is for the intensifying of the scientific effort related to rockets and guided missiles and whatever sciences are allied to them.

This emotional motivation of the cultivation of science has, of course, caused a review of the educational system

which engenders scientists. News articles by those delineating the faults in the American educational system stress the need for expanding studies in *physics* and *chemistry* in the secondary schools. The reason for the special emphasis upon physics and chemistry is that much publicity by government bureaus and specialists in armed forces stresses the relationship of the missile program to these sciences.

In this panic for survival, science is being primarily identified with but two fields of science, physics and chemistry, and their dependent mathematics. It is not that the general public is unaware that there are more branches of science. Rather, fear has subordinated public interest in other sciences. These other branches of scientific knowledge are in the unfortunate position of having no publicity, no dramatization of their contribution to human welfare. By many people they are thought of as intellectual achievement only—again an “egg-head” enterprise. The spectacle of war has not spotlighted these other sciences in an aura of necessity and utility.

Measurements of Supremacy

In our concentrated effort to accelerate science in the branches of physics and chemistry and win the missile race, we may lose *industrial and cultural supremacy*. What of geology, for example? There are few spectacular articles at present before the public concerning this science. Yet its value to the oil industry and to mining is basically essential. Then, there are the sciences of zoology, anthropology, and archaeology. It might be contended that archaeology is a compound science, since it embodies elements of physics, chemistry and geology, as well as history and languages. Then, we have political science and psychology. Must these suffer because of a frantic desire to win the missile race? Is our whole civilization to be gauged by whether we achieve supremacy in the propelling of intercontinental ballistic missiles or whether we reach the moon first?

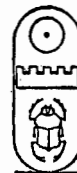
It is not so many years ago that in America the man in the street looked upon an astronomer as a stargazer. The study of nebulae, remote galaxies, the speed of light, the theory of relativity and cosmology were mere intellectual

adventures. Such subjects to most men seemed to deviate from the necessary activities of their lives. Astronomy at its best, in a utilitarian sense, meant to the public a providing of information that aided navigation and made possible a standard by which time could be determined. The young man who pursued astronomy as a career was thought of as a soul lost in the academic woods. Astronomy was more or less held to be innocuous but contributing little practical good to the general welfare and progress of mankind. Today astronomy has gained public favor. It is now dramatically related to the crash program as a requisite of the rocket and missile race.

In the emphasis now being given to science, there are other subjects of study and importance which, it would appear, will be sacrificed. What of journalism, sociology, history, and philosophy? Each of these subjects, though not directly assisting us to win a missile duel, are nevertheless essential in various ways to *averting war*. History reveals human incentives and the deeds that follow from them. It discloses faults in social behavior that are inclined to repeat themselves. From these an observant student of history can determine trends that should be extirpated to avoid undesired recurrences.

History is the past, but the past is that in which humans have participated and constitutes experience. If men are not to profit by experience, then all formal study should be abandoned because such constitutes our accumulated learning. In other words, it is experience. History is not a dead subject because the lines of human conduct are continuous. They pass down through the centuries. Human nature changes slowly. As a result, under similar conditions men will often act the same. The perspective of time allows us to judge whether these acts of yesterday were beneficial to society or not. If we decide they were not, and current events parallel a period in history, then the informed person is forewarned.

It is amazing how many young people consider projects and happenings of which they read as exclusively contemporary, as being new and modern. The result is that they waste valuable time and effort in trying to analyze and ad-



just to them. The student of history recognizes many of the happenings as old circumstances in modern dress only. He knows whether things or events have any intrinsic value if they have occurred in the past.

This world is confronted with the clash of two diametrically opposed political ideologies. To a great extent the virtues and vices in both of these systems are centuries old. They have been tried before. Civilizations have risen and fallen upon some of these theories. The theoretical presentation in the past of such political systems was somewhat different, it must be admitted. The objectives, however, were not. Neither, in a general way, were the methods used to attain them much different from those of today. A study of political science and sociology acquaints one with

the beginnings of society and these psychological origins of the state.

Philosophy, too, has its part to play. It enters into a study and analysis of free will, the nature of freedom, ethics and morality, all of which are part of the content of society and essential to the welfare of man. Without such knowledge, a state that is only victorious in the science of warfare can be technically superior and yet be culturally and idealistically barbarian. We should expound the virtues of knowledge *generally*, for no knowledge is inconsequential to an advanced society. Though, to use a trite phrase, first things come first, it is incumbent upon us to be certain that our selection of firsts in science do not become so limited in their scope as to become a detriment.



That Inner Warning

By JOHN TAYLOR, F. R. C., Nyasaland, Central Africa



HERE is no "coincidence" about intuitive impressions. Throughout the many years I have spent as a professional elephant-hunter in Africa I have learned to rely absolutely upon certain inner warnings when danger is lying in wait for me. It never fails.

Perhaps I should explain that my work is principally the shooting back of marauding elephant and buffalo, and, of course, the killing of man-eating lion. The two former cause devastation when they come raiding the natives' food crops, resulting in partial, if not actual, starvation of natives in some districts. Since Man is of greater importance in the general scheme of things than any animal, that perhaps may serve to explain how a philosopher can justify the greater part of a lifetime as a hunter. And also why the

Guardian should be willing at all times to warn him of imminent danger.

There is no "sixth sense" or special gift about the receiving of such warnings. Everybody can receive them. No special exercises—physical, breathing, or otherwise—are necessary. What is necessary is to develop one's receptivity. And the easiest way to do this is to accept and *act upon* such warnings always. There must be no hesitation: most certainly there must be no attempt to balance them against your extremely finite powers of objective reasoning.

Perhaps an example or two showing how it works might be of interest and serve to help others to "acquire" the same "instinct."

I was once hunting a bad man-killing rogue of an elephant. But as I needed meat for my men, I trekked some three or four miles away from where I had every reason to believe he was, in order that he would not hear

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the report of my rifle. I was passing a thicket of very dense bush to where there was more open country in which I expected to find what I wanted. I had no reason to fear anything, and was carrying the light rifle I hoped soon to need, when without any warning I suddenly felt uneasy.

As I advanced I felt more and more certain that there was danger close and that inner warning became more and more urgent. I took over my heavy elephant rifle from my gunbearer as I now knew that danger was imminent. And when I felt an irresistible urge to keep my eyes towards my left-front, I knew that that was the danger zone. And so it was. I had taken but another ten or a dozen steps when the man-killer charged with an ear-splitting trumpet from about fifteen yards away. Had I not had that inner premonition of danger he would have found me with only a light rifle loaded with totally unsuitable bullets. He would certainly have killed me.

There was another occasion when I was hunting three man-eating lions that had killed a number of natives. It was very difficult country in which to hunt lion because the grass was long and not yet dry enough to burn. I had tried everything my long experience with man-eaters had taught me but had failed to contact the brutes. Finally I decided to use myself as bait. To do this I sat down at the foot of a tree about twenty yards from the grass in a small clearing with a path running through it along which I knew the man-eaters sometimes came.

It was a dark night. I had an electric

shooting lamp (only permissible for man-eaters and similar animals) but did not switch it on. I was reserving it until the man-eaters came. I had absolute positive unswerving faith in my "Guardian" warning me in plenty of time to switch on that lamp. By now I had had so many of these experiences that no flicker of doubt entered my consciousness.

And sure enough, after I had been sitting there for about two hours, my thoughts far away, and making no attempt to hear or see anything (it's improbable that I would have done so anyway) I suddenly *knew* the three lions had arrived. I could not see them but guessed they were still within the fringe of the grass and eyeing me, prospecting their chances. I felt an urge to look to my left; and presently saw a darker shadow than the surrounding shadows moving slowly towards me. It was followed by another similar shadow.

I switched on my shooting lamp and there were the three man-eaters. I had little difficulty in disposing of them now that I had enticed them into the open.

One could continue relating such experiences indefinitely, but I think the two I have given should be sufficient for the purpose.

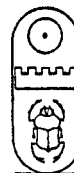
To some it may appear rather primitive thinking to speak of a "Guardian," but I frankly admit I have always derived great comfort from the thought that the benevolent Guardian was always with me to prevent my stumbling into danger. But naturally you must trust him and not argue with him: he knows best.

1958 ROSICRUCIAN CONVENTION

It is indeed heart-warming to realize that in a few months' time, hundreds of Rosicrucians will gather on the grounds of Rosicrucian Park for a week of memorable activities and personal contacts with the Supreme and Grand Lodge officers and staff.

From July 6 through July 11, AMORC members will turn away from a world in turmoil, set aside their cares, and in a spirit of fraternal association, contribute to the search for values of an enduring nature.

Personal acknowledgments have been sent to the fratres and sorores who have so far informed us that they are planning to attend the 1958 Convention; however, we wish to repeat our appreciation of their thoughtfulness and cooperation. Others who are planning to be present and who have not already notified us are requested to kindly write to: THE CONVENTION SECRETARY, Rosicrucian Park, San Jose, California.



Can Machines Think?

By WALTER J. ALBERSHEIM, Sc.D., F.R.C.

PHILOSOPHERS and poets like to divide the steady flow of history into symbolic epochs or Ages. Thus the precultural time, when savages toiled and fought with crude flint tools, was the Stone Age. The metal workers of ancient civilizations brought on the Bronze Age; and not long before the birth of Jesus, the Iron Age began.

The pace became faster in the 18th century with the onset of the Industrial or Machine Age. The 19th century has been called the Age of Electricity; and our present time, the Atomic Age, indicates newly discovered sources of machine power. However, the quality of machine performance is more significant than mere power. After all, even the ancients had mighty battering rams and managed to lift and align the gigantic building blocks of the pyramids.

The characteristic feature of modern machines is that of refinement, their seeming cleverness and independence. Doors open as you approach them; elevators start gently, and stop smoothly at the exact floor level. Sorters pick rotten eggs from among fresh ones. Entire oil refineries are run without intervention of human hands, watched rather than directed by an inspector at the master control panel.

Therefore, if the present time must be given a new name, it could be the Age of Automation. Automation is being achieved by ingenious operating machines under the guidance of electronic computers.

The public takes the operating part of the machines for granted. It is used to the cleverness of television and of airplanes, but the great computing machines have aroused its imagination and awe. The press tells us that these "giant brains" can multiply 10-digit numbers in a few millionths of a second.



In an hour, they solve problems that would take a human scientist a lifetime. Many people worry that these new inventions may cause unemployment. Just as spinning and harvesting machines at first brought misery to manual laborers, so automatic computers may throw a lot of bookkeepers and other white collar workers out of their jobs.

Giant Brains

These fears are probably exaggerated. History shows that, in the long run, mechanical progress creates more jobs than it destroys and saves more lives than it ruins. However, as students of philosophical principles we are not concerned with the economical effects of automation. But we are very much concerned with the question: Is the name "Giant Brain" justified? And, if so—do these giant brains really think?

There are two methods to investigate such fundamental questions: the deductive and the inductive. With the deductive method, one would begin by defining the concept of Thinking. Next, one would classify the activities of automatic machines and inquire whether such agree with the concept of thinking.

Since definitions are a tricky business, we shall use the less formal inductive method. We shall first describe the activities of some typical "sophisticated" machines. Next, we shall observe human thinking in ourselves and others and try to outline its essential features. Finally, we shall decide whether these essential features are present in the machines.

As an illustration of complex automatic machinery, let us take the radar warning system that guards the North American continent against surprise attacks. Most of you know that a radar

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scans the skies with powerful radio beams like a traveler at night playing a flashlight beam across a dark road. Any object illuminated by the beams throws a reflection or "echo" back at the radar.

When *alerted* by an apparent echo, the radar sends out repeat signals to *make sure* that the *observed* flash was not caused by lightning or other disturbances. If echoes persist near the *remembered* direction of the first echo, the radar *concludes* that there is a real target, and it *concentrates* on *watching* its course. If the target moves toward the United States and is not *recognized* as a friendly plane, the radar *decides* that it is dangerous and *alarms* military personnel and associated equipment so that the enemy may be headed off or forced down.

As a second example, consider, "Shannon's Mouse." Claude Shannon, a mathematical wizard of the Bell Telephone Laboratories, designed a mouse-like contraption that can be propelled into a maze. The maze has branches, blind alleys, and sharp bends that can be modified at will.

Every time the mouse bumps against the maze walls, its computer *memory* registers an order to avoid this move on further trips; and in a short while the mouse *learns* to thread its way through the maze without errors. The memory can fade away slowly and it can be erased by *new experiences* so that the mouse can *unlearn* and *readjust* itself when the maze pattern is changed.

The italicized key words in these descriptions indicate activities associated with brain work. The automatic machines observe, remember, compare, conclude, decide, take action, and learn. There seems to be no doubt that these are brainlike functions. To make the parallel more striking, one might add that a faulty machine can get the jitters, fall into a rut and churn around in circles just like a neurotic person obsessed by a fixed idea.

The public therefore seems justified in dubbing these machines "Giant Brains." Of course, they are giants only in size and in speed of operation. As far as complexity and diversity of functions are concerned, they are dwarfed by the human brain with its billions of interconnected nerve cells.

Man or Automaton

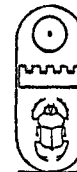
Now compare how a human operator would perform the functions of the radar warning system. Under normal circumstances a mere man cannot match the automatic machine in speed, accuracy, nor in reliability. A soldier becomes bored, distracted, and negligent by protracted, uneventful guard duty.

But let part of the mechanism be damaged, or let the radar echoes be obscured by atmospheric or man-made noise, and the machine may become useless. A man, however, may adapt himself to altered conditions and may manage to trace target tracks underneath the disturbance. If the operator comes to believe that an enemy attack is impending, his attention is aroused and his performance improves.

The human operator therefore does not seem to be the slave of inflexible program routine but capable of changing his behavior according to circumstances and to his own motivation. From our own inner experience we all feel that at least part of our actions are not just automatic responses to stimuli but that we are conscious of our motives and free to act in accordance with our will, emotions, judgment and conscience.

If we can trust this subjective conviction, if we are really masters of our own thoughts, then we men are *not* machines, *not* automatons. By the same token, the brain work of machines is *not* thinking, because their cleverness is built into them by their designer. The purposefulness of the machines is not their own, but the purpose of their users; their memory, observations, conclusions, decisions, and even their learning are the blind execution of a built-in fixed program.

But are we not indulging in flattery when we picture ourselves as self-possessed beings, controlled by free will and conscious judgment? Freud and other psychologists have shown how many of our actions and opinions are based on subconscious urges. Let's face it! When school buildings are dynamited to prevent the entrance of colored children, then it is hard to regard such an act as born of conscious thought. It seems more charitable to believe that it was triggered off by an ingrained



pattern of subconscious hates and fears that stamps its perpetrators as unthinking automatons.

The Behaviorist school of philosophy claims that *all* our acts are reflexes to external or internal stimuli. According to this school, Will and Emotion are mere words. When our adrenal glands erupt, when we get red in the face and hot under the collar, when we speak and act violently, then all this does not happen *because* we are angry. Our anger *is* itself the group of symptoms and actions, not the cause of them.

Man's adaptability and cleverness are said to have been acquired by evolutionary selection and by survival of the fittest—by an automatic learning process of the species. According to Behaviorist beliefs, man himself is nothing but a very intricate machine; and his thoughts are automatic reflexes. If, therefore, a machine constructed by men performs logical operations similar to those performed by our brain cells, the Behaviorist would call it vanity and prejudice to deny such a machine the attribute of thought.

Fortunately, other philosophies are in better agreement with our innermost convictions. The Vitalists, for instance, believe that the attributes of living beings are not explainable in material terms alone. They hold that one of such fundamental attributes is consciousness, the essence of thought.

Since philosophers disagree, let us try to judge for ourselves. Our inner feeling may proclaim that consciousness is a basic part of our lives, and that no logical process, no matter how clever, deserves the name of thought, as long as it is devoid of consciousness. However, since our problem deals with thinking, our feelings should be backed by logical thought. How, then, can we refute the idea that the whole World is one gigantic Machine and that living beings are machinelike subentities, programmed by evolutionary selection?

One counter-argument is that the mere struggle for survival could not have produced abstract ideas and ideals without physical survival value, such as the craving for harmony, beauty, and philosophical knowledge. It may be claimed that science, morality, and self-sacrifice have survival value for the

race and community if not for the individual. However, since self-sacrificing heroes and martyrs usually die young and childless, idealistic tendencies should have been quickly bred out, rather than fostered by mechanical evolution.

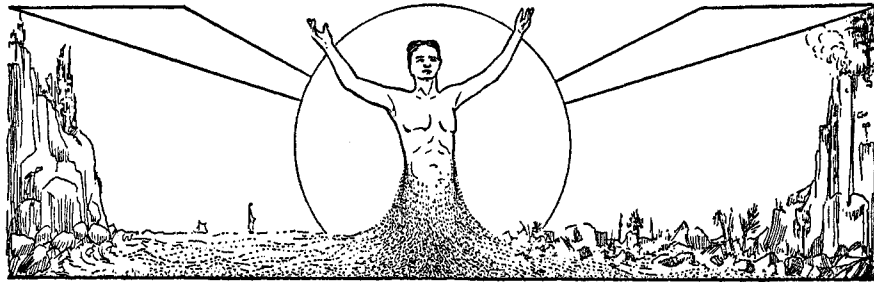
Many thinkers claim that, in order to bring forth such nonmaterial values as art, science, and ethics, evolution must have been "programmed" by a Mind Force. If one admits the existence of a Mind that plans and consciously directs evolution, one ascribes to that mind the conscious thought which our inner feeling attributes to ourselves.

For the answer to our question, it does not matter whether thinking is a privilege of Man or of a Higher Intelligence. If Thought is defined as a conscious, volitional process, then no machine can think. But it turns out that our question puts not the man-made machines on trial, but Man himself.

Automatic computing machines are not *meant* to think, but merely to do brain work. As long as a computational or logical problem is regular, repetitive, and can be programmed, computing machines can solve it much faster and more reliably than Man. They relieve man of mental drudgery, just as earlier machines relieved him of physical labor.

But if human beings want to be more than machines, then let our thinking be un-machinelike—be creative. Let us rise above the automatic reactions instilled by the urge for survival—above personal and herd instincts, above jealousies, fears and hates. Let us declare our independence of all machinelike thought molds, whether political, social, or religious. Let us glory in the impractical, superpersonal ideals of beauty, love, and truth. Since analysis leads to the possibility that we ourselves may have been designed and programmed by a Higher Mind, let us aspire to cooperate with It and share Its thoughts.

If we thus govern our lives, we shall rest secure in the conviction that machines may outsee, outhear, outstee, and outcalculate us; but as to our own real thoughts, the thoughts that give Life value, such thoughts no machine can think.



Evolution, a Threefold Process

AMORIFER EGYPTO, M. D., F. R. C.



AN in his cycle of evolution descends from the Heights to the Palace, to the School, to the Prison; there he evolves and then proceeds to return from the Prison to the School, to the Palace and then to the Heights, or ultimate perfection.

Before we can gain any comprehension of the Heights, we must gain knowledge of the three intervening capacities. In the human body the abdomen represents the Prison; the chest represents the School; and the skull represents the Palace. The entrance to these three great cavities—abdomen, chest, and skull—is through the face, the positive pole of the body, where we have the mouth, the nostrils, and the eyes in exact order perpendicularly in relation to the positions of the three cavities. These cavities have also their outlets in the negative pole of the body (the perineum). The limbs and the jaws are appendages to the cavities for expressing and receiving certain refined functions of the Palace.

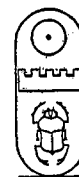
These three cavities are in order from major capacity to minor: the skull is the smallest, consisting entirely of bone, and within it has the most active and elevated function; the chest is medium in size, partly muscular, cartilaginous and bony, and with less active function; the abdomen is the largest, being mostly muscular, with the slowest and grossest function.

In the abdomen we have the organs

dealing with the two elements (earth and water) and their products—that is, food in whatever form it presents itself. There the food undergoes devolution into its minor elements and finer vibratory condition, and is carried finally through the blood vessels into the chest (the School), where it comes into contact with the third element (air) by the processes known as breathing and circulation, and is subjected to this higher type of vibration. It has evolved and has thus been schooled into a higher type of consciousness.

In the process of breathing or unifying the elements of air and water, we have freedom of choice within certain limits. We cannot for any length of time totally stop our breathing nor hyperventilate ourselves. Even when we are not conscious of our breathing, it goes on in spite of us, transmuted the higher energy into our bodies and keeping us alive. When we direct our breathing process consciously, we add a little more of this higher vibration to our vitality which we may use for extra work and for emergencies.

Then these vivified and transmuted elements (earth, water, and air) are transferred into the nerves to the third chamber (the Palace), the brain. Thus they come into contact with the fourth element (fire) through the various vibrations of light and sound and touch, but mostly through the organ of sight (the eyes). Here consciousness, thought, and perception occur, which are intensely rapid and immense as compared to the functions of the other two cavi-



ties. So we see that Life in whatever form we perceive it is nothing more than a series of activities or changes, striving to realize and become conscious of its perfection.

Life is, and always has been, in all ways perfect. The many different manifestations which it takes, whether in mineral, plant, animal or man, are only to show its perfection, because it cannot manifest otherwise. Thus we find that life eternally tries to preserve itself; to perpetuate itself; to manifest itself in a beautiful form in diverse and devious aspects. A rose wants to survive and produce more roses. An animal wants to remain an animal and reproduce its kind. A man desires to evolve and continue to produce what he feels within himself to be the characteristics of Perfect Man. Why? So that Life will ultimately master all realms and realize its complete everlastingness, and conquer everything which may oppose it, for Life is eternal in its inmost characteristics. By Life here is meant of course *Perfection*—those higher and nobler ideals of which the great seers, masters, avatars, mystics, adepts, and alchemists of all ages have tried to tell humanity in so many different ways.

Environment and Memory

In the circumstances in which the human race and all forms of life are *now* found, the functions or attributes of life (growth, repair, reproduction) must have a proper and adequate environmental condition. This environmental condition when analyzed would consist of nothing more nor less than the four elements (earth, water, air, and fire). These must be in a suitable condition—that is, the food must be edible, the water purified, the air oxygenated, and the temperature adequate—in order that life and its activities can successfully function and the organism *live* happily, harmoniously, and satisfactorily.

The great work and study of students of the life sciences (biology and its many divisions, including psychology) is to try to tabulate those vibratory conditions of the four elements which will sustain life in the different species of living things in the world in the present. Many interesting and practical

facts regarding the relationship of the proper quantity and quality of the four elements to the different organisms, including man, of course, have been realized.

But our environment (the four elements), with the multiplicity of things arising therefrom, is in a continuous state of change, and that is why living organisms are actually *aware* of their environment and why they must have a *memory*. If the environment were stable and not changeable, there would be no need for life to have awareness or memory. Because the organism is actually only conscious and aware of *change*, then consciousness and memory have to exist in order to register, compare, and analyze these changes. This also explains why we as living beings must always be changing inside, so that we can sense the change outside ourselves. If any function of life is used actively, purposefully and strongly, it will grow and become more efficient. If it is not used, it will atrophy and disappear.

Thus we see the necessity of the perfect life force within us, and within every living organism, to adapt itself to these continuous changes. Certain inner vibrations must meet the necessary changing vibrations outside. It has dawned on the evolving mind of humanity that the life force must be constructive. From the Prison of our environment we have entered the School of adaptation, and from there have progressed to the Palace of constructive evolution.

Evolution, the great law in Nature, when applied to Man (the Grand Symbol of the universe), is a golden key to his unfoldment. We are here witnessing a certain subtle law working throughout all Nature, trying to improve, to refine, to perfect the existing species, or, let us say, the different manifestations of life. This is evolution, occurring *consciously*. For what cause? What are the possibilities? Are we to be merely silent spectators of these wonderful transmutations or are we to assist and to speed up this great and silent force, thus feeling its splendor, magnificence, and exhilaration, and its great revelation throughout our entire being?

The Heights

The whole aim and object of human life is for initiation and illumination of the personality. For it is through individual personality that the mighty Creative Force, which men call *God*, reaches the highest expression and becomes most fully manifest in every age and in every sphere throughout the entire universe. Thus we find that the goal of the journey, the intent of the plan, is to rationalize the contents of the *subconscious mind*; to attain to a conscious realization of the operative law and order; to acquire the ability to utilize and manifest outwardly the law and order of the universe manifested inwardly.

Nature spells progression: from the Prison of the abdomen (environment) through the School of the chest (adaptation) to the Palace of the skull (con-

structivity). There is no limitation to man's silent constructive thoughts, because they are the product of and originate from the Divine spark, the Great Cosmic Mind in and around us. When we are conscious of the privilege of being alive and working with this great creative force, using our will power at last constructively, we are in consciousness beginning to leave the Palace and to enter into a true understanding of Divinity.

As our minds evolve sufficiently to bring us into closer contact with this Cosmic Mind, we become convinced of the unreality of the phenomenal world and the reality of that which is behind it. The transition finally to a new reality, a world of noumena, and to a state of absolute consciousness, is "union with divinity." The Palace has become the HEIGHTS.



Can You Explain This?

The following experiences are sufficiently brief and similar to be grouped together.



THREE workmates and I were returning from a building job with our truck loaded with gear. On a sudden impulse I looked back to see a box in flames only a few inches away from the petrol tank. We quickly jettisoned it and went on, but we had no explanation of how it happened, for none of us was smoking. I had no explanation for my sudden impulse to look back, either."

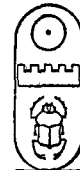
—J. M., Wallerawang, N.S.W.,
Australia

* * *

"In 1943 I dreamed that the kitchen was in flames. I tried momentarily to rouse myself but sank back into the same dream. Then I heard the doorbell, steps in the hall, and my name being called. With great effort, I woke myself to find no one in the house and the kitchen in order.

"When I returned to the bedroom, though, I noticed a strong odor of escaping gas. My husband, who had left earlier, had lighted the heater but only the center section was burning. My nightmarish dream saved me from suffocation."

—E.T.P., Rochester, New York



Back to God and Health

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

(From *The Mystic Triangle*, June 1926)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the articles by 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.



THIS title implies that we have wandered or strayed from the natural and moral path that leads to health. In many ways this is true. For years this country and its people were swayed by the dogmas and creeds propounded by those who would lead us into the channels and the customs that would take us away from our natural birthright of attunement with God and with all of the natural forces that give us life and health. But we who know the trend of human affairs rejoice that man has found freedom of thought and the determination to find God and health within his own consciousness and within his own simple existence.

We must pay homage to the various movements sponsored by foresighted men and women, broad-visioned churches and organizations, which have fostered a study of the natural laws pertaining to man's life and health and which have slowly and permanently broken down the faith and trust that men, women, and children had placed in injurious drugs and questionable proprietary remedies. I do not mean by this to cast any reflection upon the various standard and reputable and efficient systems of medical practice endorsed and recommended by the most eminent schools and scientists of this country.

The Rosicrucian Order has been devoted to the teaching and promulgation of those natural laws which enable men and women to maintain their natural birthrights, develop their inherited powers and faculties, and attain success and happiness through mastership over those things which are commonly called the obstacles of life. The Order does

not represent a movement devoted to the ailing, and does not recommend any one system of therapeutics as superior to any other. With studied carefulness it promotes the idea that illness of any kind is a result of violation of some natural law and that the patient is not the one to diagnose his situation and attempt to cure matters, but that he should consult an eminent authority or a specialist or a qualified practitioner and secure medical or therapeutic help as he may require.

The Order teaches certain fundamental principles in regard to the nature of life, its maintenance and its enjoyment, as have been known to the organization for many centuries and which have been partly responsible for the reputation that the Rosicrucians possess certain secret knowledge regarding the natural laws not commonly appreciated by the multitudes. Man has a right to perfect life and may possess it through certain simple rules.

The Rosicrucian ontology, or science of being, begins with the fundamental proposition which we find so ably expressed in the Christian Bible: that in the beginning God created man out of the dust of the earth and breathed into his nostrils the breath of life and man became a living soul. No matter how we may analyze this statement—and we find it expressed in practically the same words by all of the ancient schools and cults and in all the sacred writings of the Orient—we come to a few definite facts that science of today proves and individuals everywhere are discovering to be absolutely true.

First of all, man is a dual creature. He has a physical body and a spiritual body called the soul. In the process of creating and evolving this most wonderful of all God's creations, there came

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a time when these two bodies were united by the process of breathing or by the intake of the breath of life. Our own experiences have shown us that just as we become conscious of our existence as an animated being by the uniting of these two bodies, so the other great change called *death* or *transition* is a separation of the two and in the interval between birth and death these two bodies must co-ordinate, co-operate, and function in unison and harmony in order that there may be health as well as life.

Few men or women will believe that health or disease or physical pain and suffering are a result of some condition of the spiritual body. The most casual observation of the operation of natural laws and the divine laws of the universe makes it plain that disease and ill-health, suffering and pain are things of the flesh and of the physical body and not of the spiritual body. For this reason we are justified in confining our study of health and disease to a study of the physical body of man and its relation to the natural forces and its weakness and power.

Reverting again to the fundamental proposition of the Rosicrucian ontology we find that the physical body was formed of the dust of the earth. But we change those words to the modern

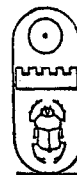
scientific terms and say that the physical body of man is composed of the material elements of the earth; or we may go even further and say that man's physical body is being formed hourly from the living, vitalizing, physical elements of the earth upon which we live. It is true that there would be no life without the soul or the divine essence, and that this divine essence exists not only in the organized body called *man* but also in all of the elements of which the body of man is composed. There is the divine essence in the water, in the minerals of the earth, in all vegetation, in everything that exists.

We know today that there is no such thing as dead matter, that all matter is living. It is alive with the essence or divinity, with that vital force known by many names, undiscoverable except in its manifestations, and most assuredly emanating from the greatest of all constructive sources of creation. But living matter, unorganized in the image of God, does not constitute the living body of man. It is only when the elements of the earth pass through that wonderful transmutation process established by God that they become organized and associated in a way that they have the highest form of physical expression on earth—the body of man, so wonderfully and fearfully made.

Complex as is this physical body in its organization, in all its parts, in its beauty of synchronous action, co-ordination, sympathetic co-operation, and power to move itself, it is nevertheless composed of and being re-composed of the simple things of the earth according to a divine law.

Man was not created in the image of God with any intention that he should take upon himself the right to change the fundamental laws of nature or to modify them or negate them. Man has found that when he goes too far in his privilege of exercising his mind and his ability to choose and ignores some of the necessities of life, some of the demands of nature, the decrees of God, that he weakens his physical constitution by the violation of natural laws and breaks his attunement with nature and goes farther away from God each time.

Without question, man has evolved



a custom and habit of living not originally decreed in the scheme of things and in many ways decried by nature and abhorred by the divine principles. He takes himself away from the open country, from his contact with the natural forces of the earth, from the sunlight, the earth's magnetism, the fresh vegetation, the pure water, and the proper Cosmic vibrations, and confines himself for hours in small enclosures, in foul air, in darkness, and in the breeding places of disease, germs, and ill-health.

Man sets aside the right of the body to have free expression, unimpaired freedom of movement and proper ease, by tightening about his body various limiting and binding articles of clothing. He brings pressure upon the vessels and nerves of his body, binds his feet, throws the body out of balance in walking or standing, and does many things to the mechanical operation of his body that are contrary to the laws of nature. He ignores the demands for rest and sleep; he negates the demands of the functioning organs and arbitrarily adapts periods and times for them which are not consistent with the perfect scheme outlined by nature; and in thousands of ways he takes it upon himself to force his physical growth and his physical development into habits and customs not harmonious with the decrees of nature.

Nature has provided him with thousands of elements that should enter into the re-composition of his body from day to day and yet man arbitrarily

selects but a few of these as his choice and abstains from the rest. In all his thinking and doing he is hourly violating some law of nature for which he must pay the penalty in the form of pain and suffering, disease, and ill-health.

It is only in a normal healthy body that the soul of man can function and exist harmoniously. If man would find God, happiness, success, and prosperity, he must maintain the physical body of his existence and its normal standing so that everything may manifest the divine, the vital essence that gives him life, that gives him health and gives him power to do. As he breaks down his physical organization he lessens the ability of the soul, the essence and mind in him to function in all their majesty and power. There is no question about the fundamental principle involved—get back to nature! Get back to nature's way of living! Get back to earth! Get into the sunshine, enjoy the vegetation that nature has provided, and all the things that give the elements necessary to the body, take in all the fresh air that contains the vital force of life, expand your consciousness, give greater freedom to your divinity to express itself. Thus you will become healthy, wonderful in your inherited privileges and blessings. You will become what God and nature intended man to be: the living image of the great Cosmic powers with all the creative forces sustaining the ability to accomplish and attain.



IN APPRECIATION

I use this occasion to express my appreciation for the many well wishes and greetings received from members throughout the world on the occasion of my birthday, February 14. I regret that it is not possible to acknowledge all of the kind thoughts personally, and am asking you to kindly accept my sincere thanks.

RALPH M. LEWIS
Imperator

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Our Animal Heritage

By DR. ALEXANDER F. SKUTCH of Costa Rica



EARLY a century has passed since the publication of Charles Darwin's *The Origin of Species* laid the foundations of our present understanding of the evolution of organic forms and functions. Today practically all serious biologists believe that the more complex organisms arose through gradual modification, in the course of geologic ages, from simpler, primitive forms; and no alternative explanation of their origin presents a serious challenge to this view. But despite the firm establishment of the evolutionary theory, there has been a widespread emotional reluctance to accept its full consequences; it is felt that man is somehow degraded by his derivation from simpler or, as we often say, "lower" forms of life.

Even Alfred Russel Wallace, co-author with Darwin of the theory that evolution proceeds through the natural selection of slight individual variations, believed in his later years that certain features of mankind, including our moral sense and more or less hairless skin, could be explained only by assuming that human evolution has been directed by a superior intelligence, not operative in the evolution of other forms of life. A recent book that attained great popularity, *Human Destiny* by Lecomte du Noüy, made the curious distinction between Adaptation, of which the criterion is *usefulness*, and Evolution, with its criterion of *liberty*. On this view, the line of organisms which culminated in man can alone be said to have evolved; the others simply became adapted to their environment.

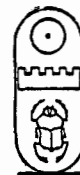
The assumption that a special principle has been at work in the evolution of mankind is fatal to serious, honest thought upon the problems of evolution. Either an evolutionary theory must

be adequate to account for the origin and present condition of *all living things*, or it is to be regarded with the greatest suspicion.

This does not mean that our present knowledge of evolution permits us to trace in detail the origination of all the features which the living world presents. Probably every biologist of wide experience is familiar with many structures and habits, in plants no less than in animals, for which he can hardly begin to account. As a rule, he attributes his perplexity to the bewildering complexity of the forces at work and the immensity of the periods through which they have acted. He does not divide organisms into two or more classes, some as having evolved according to one set of principles and some according to radically distinct principles; this would throw his thinking into confusion.

The underlying reason for this persistent attempt to remove man from the general evolutionary scheme is revealed by the statement of Max Otto that "The hopelessness about himself into which contemporary man has fallen is reinforced by the belief in his animal ancestry." Naturally, we resist any view which intensifies our hopelessness about ourselves. Although the evidence that man has descended from nonhuman ancestors is too strong to be resisted, some thinkers have supposed that to believe that we have been lifted above our animal forebears by the operation of a special principle, or the guidance of a superhuman intelligence, should diminish the shame and despair engendered in certain minds by knowledge of our origin.

Far from causing us to despair about ourselves, the evolutionary view, even in its standard form, should be more heartening than the older, Biblical view which it has been slowly supplanting in the Western mind. To believe



that I have arisen from a simpler form of life, however low and brutal it might have been, makes me far more hopeful about the ultimate possibilities of myself and my kind than to believe that we fell from the higher state of uncorrupted innocence in which God created our first ancestors. And there is certainly no necessary connection between hopelessness about ourselves and the view that mankind is closely allied to other forms of life.

Life Shares Its Traits

In many years devoted to observation of animals in their natural state, I have seen far more to make me proud of that close relationship to them which the evolutionary theory posits than to make me ashamed of this affinity. It has become evident to me that many of the most admirable traits which I share with other men I share also with birds, quadrupeds, and even "lower" forms of life; and the recognition that these attributes are not restricted to mankind, but are far more widely diffused through the realm of life, helps bolster an optimism which is often difficult to preserve in these troubled times. Let us briefly enumerate some of the valuable traits which we share with other animals.

Perseverance. Whatever our aim in life, whatever goal we set for ourselves, we are most unlikely to attain it without the capacity to persist in the face of the many obstacles which inevitably arise to block our advance. All great accomplishments have been achieved through perseverance. But this is not a purely human trait. We witness it in the spider which again and again reconstructs its broken web; in the pair of birds who after the loss of eggs or young start afresh to rear a family, repeating this perhaps half a dozen times before they succeed—and, in remarkable degree, in the migratory bird who despite fatigue must fly on and on over a vast expanse of open water, until at last it gains the sheltering land.

Perseverance is one of the most fundamental properties of life, without which it would never have become what it is. Man seems more prone than most other creatures to become discouraged by failure. Organic persever-

ance is the root of the moral virtue of fortitude.

Courage. Many animals take risks in the pursuit of food, but they could not habitually place their lives in jeopardy to satisfy their hunger without endangering the existence of their kind. It is in the defense of their young that animals display the most amazing disregard of personal safety. Who can withhold admiration from the birdling, scarcely bigger than his thumb, who pecks or bites the hand extended to touch her nestlings? Many mammals, too, confront larger and more powerful animals which threaten their young; and even tiny nest-building fishes dart at intruders which jeopardize their offspring.

The tendency of parent animals to sacrifice their lives in behalf of their young is certainly held in check by natural selection; for considering the tremendous odds that confront most of them, the species in which devoted parents frequently surrender their lives to save their helpless offspring would soon become extinct. Were it not for this restraining factor, we would witness even more frequent and more astounding instances of supreme valor.

Parental devotion. Courage in the defense of home and young is only one of the forms which parental devotion takes. It reveals itself even more consistently in the day-to-day task of keeping the eggs warm, in the often exhausting labor of providing food for the young in foul as in fair weather. The watcher of birds often sees them pass to their nestlings the morsels which they bear in their mouths, when they show plainly that they themselves are hungry.

Friendship and love. Animals are capable of strong attachments, usually to others of their own kind, but often to individuals of other species. Naturalists have recorded many instances of the latter sort, and often it is impossible to point out any material advantage which the animal gains from this close companionship. In many non-migratory birds, especially in the tropics, the mated male and female keep close company through that large portion of the year when they do not breed and their sexual impulses are dormant. In these

instances the pair appears to be held by a personal attachment akin to friendship.

Co-operativeness. The most remarkable examples of co-operation in non-human creatures are met in the social insects such as termites, ants, bees, and wasps. But since in many of these societies the workers are unable to reproduce, and could not long survive, apart from their community, we are tempted to compare these associations to the working together of the cells or organs of a body rather than to the voluntary co-operation of free individuals. Many vertebrate animals, from fishes to mammals and birds, seek their food in schools, herds, or flocks, which at least among birds are often composed of a variety of species.

Likewise, gregarious animals of a number of kinds join forces in repelling their enemies. But the most appealing form of co-operation is that not infrequently witnessed in birds, of which unmated individuals may help the parents to nourish and otherwise attend their young. Often these voluntary assistants are older offspring of the same parents, who thus feed their younger brothers and sisters. But at times they are less closely related to the parents, and they may even nourish young of other species.

Joy in living. This is most clearly manifest in play, which is the name we give to activities prompted by inner urges, of no immediate utility, that appear to be a source of pleasure. We witness play in the frolics and mock battles of young animals of many kinds, in the galloping of well-rested horses about their pasture, in the soaring and diving of large birds in an updraught of air, in the racing of a school of porpoises just ahead of the prow of an advancing steamer. Play reveals that the whole of an animal's vitality is not taken up by the effort merely to keep alive, but that it enjoys an excess which permits it to give free expression to its nature.

Repose. Most animals devote a good deal of time to rest, even by day, when (in purely diurnal creatures) their activity is not inhibited by darkness. And when animals rest, they do so thoroughly, not with fidgeting and impatience, as men so often do. This capacity for

complete repose is certainly a trait of no small value, which restless humans, especially in highly industrialized communities, appear to be in danger of losing.

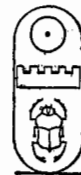
Appreciation of beauty. It is doubtful whether any non-human animal has a highly developed esthetic sense; but we certainly witness rudiments of it in the bower-birds of Australia and New Guinea. Their elaborate constructions of sticks are often decorated with a variety of flowers, fruits, and other small colored objects. Also, we know that crows and jays hoard glittering trifles of no use to themselves.

The singing of birds, especially when it is somewhat elaborate and does not follow a stereotyped pattern, suggests that they appreciate melody and rhythm for its own sake. The bright colors, elaborate patterns, and arresting displays of many birds, fishes, spiders, and other animals are most difficult to account for except on the assumption that they help to win a mate; and this suggests that in these creatures vital processes are enhanced or intensified by bright color and rhythmic movement. The capacity to be stimulated in this fashion seems to be the foundation of all esthetic enjoyment.

Curiosity. Fairly widespread among the higher animals is the wish to know what is happening in their vicinity, or to learn what is in or behind an opaque object. This is not always motivated by eagerness for food or apprehension that danger may be lurking there. Unfortunately, as in children, curiosity may lead to destructiveness; having no developed technique for examining the object which puzzles it, the ape crudely tears it to pieces. But such curiosity is the raw material out of which grew our science and philosophy.

Temperance. Although some animals, especially the smaller birds and mammals, consume, relatively to their size, enormous quantities of food each day, they need this to stay alive. Free animals are rarely gluttonous; often they go away leaving some appetizing fruit or other food half-consumed. Persistent gluttony would soon prove fatal to creatures whose survival depends upon preserving their fitness.

Integrity. The several facets of the behavior of any free animal, as how it



procures food, migrates, wins a mate, builds a nest, and attends its young, form an integrated whole—often referred to as its pattern of behavior. Every normal animal preserves this pattern as far as it can, even in the most adverse circumstances. Sometimes it succumbs to its inability to modify its method of procedure as would a human being. But the animal who dies rather than change its ways has something in common with the man who forfeits his life rather than abandon his moral or religious principles.

We humans need moral rules precisely because we are not innately endowed with modes of conduct adequate to guide us through life with some satisfaction to ourselves and those of our kind who surround us. A moral code is the human substitute for the animal's pattern of behavior; hence, to deviate from the latter is analogous to being unfaithful to the former.

Pre-human Affinity

It is evident that in animals we find, in more or less developed form, a large proportion of those traits and faculties upon which we humans most pride ourselves. We inherited at least their rudiments from our pre-human ancestors; we became what we are through the further elaboration of our animal heritage. Believing that the whole dignity of man rests in his possession of some of these qualities, we often indignantly deny their origin, fearing that to recognize it would somehow degrade us.

We use all our ingenuity to argue away the obvious similarity between the human trait and the corresponding behavior in the animal. Thus it is commonly said that a woman's devotion to her child is an expression of "maternal love," whereas the animal's attachment to her offspring is "parental instinct." Where we perform an act from a sense of duty, an animal carrying out a corresponding act is said to follow its innate pattern of behavior.

In view of our profound ignorance of the precise relation between our own mental and bodily states on the one hand, and of the psychic life of animals on the other hand, these distinctions rest upon a precarious foundation. Where there is close external similarity be-

tween a human activity and an animal's activity, it is perverse to deny the affinity of the former to the latter.

Primitive clans were proud to trace their descent from their totem animal. But in modern times there has been a persistent conspiracy to vilify the animals. We seem thereby to justify our merciless exploitation of them, and thereby to somehow exalt mankind. But this attempt rests upon confused thinking. If man is higher than the animals, then the higher the animals are the higher man must be. We do not demonstrate that a mountain is lofty by showing that it is higher than an ant hill; but if we can prove that it exceeds Chimborazo or Kilimanjaro, we have made it a high mountain indeed. Similarly, the more that is fine and admirable that we detect in the animals, the more reason we, who believe ourselves to be higher than they, have for respecting ourselves.

When I behold the vast array of forms which the animal kingdom has produced, the great beauty of many of them, and the immense diversity of the faculties which they display, I see no reason to be ashamed of my inclusion in a division of the living world that exhibits such marvelous capacity for development in manifold directions. Such a survey enhances rather than diminishes my estimate of my own potentialities and those of my kind.

Each of us is what he is at the present moment, and how he came to be what he is neither adds nor subtracts a hair's breadth from his physical, intellectual, or moral stature. But knowledge of how one reached his present state influences his estimate of his prospects; and to know that one has arisen from a group of animals so productive of splendid forms and great accomplishments as the vertebrates, is more conducive to a hopeful outlook than to believe that the human stock has fallen from a higher estate, or has remained at its present level for innumerable generations.

It is profoundly unfortunate that the great majority of people who have some acquaintance with animals know only captive individual or domesticated kinds, for this gives them far too low an opinion of animal life and makes them ashamed or resentful of their evo-

lutionary origin. They forget that the common domesticated animals have for thousands of years been selected for qualities useful to man, such as the capacity to produce flesh or milk or eggs, to bear or haul loads, or to chase and worry other creatures, with little regard for all their other qualities. Not intelligence but docility, not spirit but abjectness, not grace but fleshiness, are required of the great majority of domestic animals.

All those beautiful and intricate patterns of behavior, which so well fit the free animal to live in equilibrium with its environment, with a minimum of friction with surrounding animals, have been distorted or destroyed by generations of a life which inhibits their expression. The wonder is, not that creatures which for so many generations have been knocked about and thwarted should so often disgust us, but that we should still find so much that is amiable and attractive in them. But to know animal life at its best and form a fair estimate of it, one must pay careful attention to free animals in their natural habitats, preferably while remaining oneself unseen.

It would be wrong to deny that even free animals exhibit, among many that are admirable, certain disagreeable traits. They are capable of selfishness and rage, and sometimes they bully weaker individuals of their own or other species. But what most distresses the sensitive observer of nature is the callous way in which the carnivorous kinds kill, tear, and devour their victims, which may be animals somewhat closely allied to themselves, and are often the helpless young.

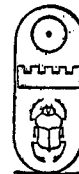
Still, we cannot on this ground refuse to acknowledge our brotherhood to them without at the same time rejecting the similar claim of our fellow men, who with far less excuse slaughter and devour countless animals of the most diverse kinds, tender young no less than the old and crippled, which form the mainstay of the diet of many wild carnivores. For humans, sprung from a vegetarian or omnivorous stock, are neither by structure nor function restricted to a carnivorous diet and could live well without slaughtering their fellow beings; whereas predatory animals

would in most instances perish if deprived of the prey to which they have become specialized by a long evolution.

Even in giving full weight to the disagreeable traits which some animals exhibit, we have far less reason to be ashamed of our place in the animal kingdom than of our failure to make full use of our human capacity for foresight and moral choice. It is our ability to look into the future—to assess competing motives and compare alternative courses of conduct chosen according to an ethical standard rather than in blind obedience to the appetites or affections—that sets us in action, that most sharply distinguishes us from our fellow animals.

We have greater need of this faculty than any animal, for we have not that innate pattern of behavior by which to act in a way that in ordinary conditions would conduce to the best interest of our kind. In the human being this has been tested and perfected by a long racial experience. Our moral faculty, too, has its roots in our animal heritage, but it has been highly elaborated through a long evolution peculiar to our branch of the vertebrate stock. We are put to shame not by our close affinity to the animals, but our far closer relationship to man who fails to make full use of his peculiarly human endowment.

Our human reason, even in its most developed form, and our highest moral ideals are of value only in so far as they modify and direct those motives and affections which come to us from our animal ancestors; for without them we should have no incentive to act. We owe to our animal forebears our staying power, our courage, our capacity for love, friendship, and devotion, our swift response to beauty. Our reason did not create these things, our morality grew out of rather than produced them. When we awake to the full significance of our animal heritage, far from being ashamed of it and wishing to deny it, in the manner of too many timid thinkers of the present day, we shall acclaim it as, under the guidance of our divine faculty of moral choice, one of the greatest sources of our strength.



Horatio Nelson: Seaman and Mystic

By MABEL ATKINSON of Westmorland, England



WHEN the American fishing-schooner *Harmony* hauled in her nets and set course for Boston in July 1782, her Master, Nathaniel Carver of Plymouth, Massachusetts, little guessed that he was about to write a chapter of world history. Neither did he realize that his subsequent conduct was to provoke to action a latent streak of mysticism in one who was to become a world-famous seaman—Horatio Nelson, British Naval hero.

This mystic projection had first evinced itself when Nelson was serving as a midshipman in His Britannic Majesty's ship, *Seahorse*. He had become temporarily paralyzed after a bout of malaria in the waters of West Indies. Depression followed, and he wrote:

I felt impressed with a feeling that I should never rise in my profession. My mind was staggered with a view of the difficulties I had to surmount and the little interest I possessed.

Then came the miracle! To quote Robert Southey (British classical historian) from his *Life of Nelson*:

Long afterwards Nelson loved to speak of the feelings of that moment: and from that time he often said, a radiant orb was suspended in his mind's eye, which urged him onward to renown. The state of mind in which these feelings began is what the mystics mean by their season of darkness and desertion. . . . He knew to what the previous state of dejection was to be attributed; that an enfeebled body and a mind depressed had cast this shade over his soul; but he always seemed willing to believe that the sunshine which succeeded bore with it a prophetic glory, and that the light which led him on was 'Light from Heaven.'

Now, off Boston Harbour that July 14, 1782, Nelson again felt within his breast some Inner Urge that the Cosmos was over his every action, and when *Harmony* was captured and ordered alongside his own ship for the Prize Crew to take over command of her, he did a most remarkable thing.

Normally, as Captain of the ship taking the Prize, he would himself have claimed a large part of her value in Prize Money and turned her Master and crew over to be held as his prisoners-of-war—this in accord with International Law.

Instead, Nelson—a mere Captain, ill-paid, helping to support an aged father and younger brothers and sisters—flung his prospect of immediate wealth aside and called to him the good Nathaniel Carver, bidding him take *Albemarle's* wheel and pilot him into Boston Harbour.

This his prisoner did—as was also within the correct procedure of War—and Nelson descended to his cabin. When both ships were safely at their anchorage, he came on deck, called Master Carver to him, and handed him a Certificate in which was stated the service he had rendered.

With a friendly smile, Nelson said: "I return your schooner, and with her this certificate of your good conduct!"—adding that the certificate would protect Carver from being taken prisoner by any other British ship throughout the War. It was duly framed, and hung in the home of the recipient at Boston over many decades.

Then came karma! Nelson's Inner Urge, pre-conscious of some future necessity, had proved correct. In mid-September, the dreaded maritime

The author is the great-great granddaughter of the British Naval hero, Horatio Nelson. In a letter she states—"it seems to me that the present is a good time in which to tell the world something of the mystical debt which Nelson owed to the American, Master Nathaniel Carver. I rejoice that after nearly 150 years I am able to express some appreciation of same."

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scourge, scurvy, broke out aboard his ship, and he decided to make for the Naval Hospital at Quebec to land his sick; he himself was already in the early stages of the often-fatal malady.

Out of the coastal mist a voice hailed *Albemarle*, and Nelson ordered his Master to lay-to and sight who was hailing. The other ship came sweeping up—flying the Flag of America as bravely as before. It proved to be none other than his ex-prize, the *Harmony* from Boston.

Again, Master Carver came aboard—but this time as a saviour, not prisoner, for he had at his own risk put out with presents of four sheep, several crates of fowls, and fresh greens—enough to halt the dread scurvy and provide fresh food for the sufferers until they reached the hospital—and this in the midst of the most-lamentable War in history.

That incident was never forgotten, and though Nelson—with the utmost difficulty—persuaded the poor fisherman to take payment for his produce, he never forgot the debt of kindness he owed to his one-time prisoner. From Boston Bay to Cape Trafalgar, that memory sailed with Nelson—from triumph to triumph. It fanned the Flame of Prophecy in his breast until he spoke with the very tongue of a prophet himself.

But a few weeks before Trafalgar itself, one of our ships, a swift frigate, spoke an American ship which, a little to the west of the Azores, had fallen in with an armed ship, apparently a privateer, dismasted and deserted by her crew, which had been run on board of by another ship, set fire to, and partly burned up.

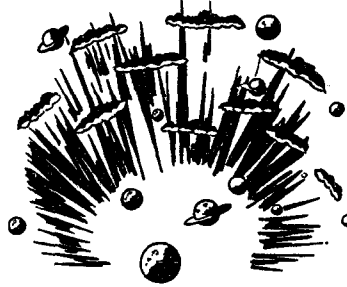
A logbook and a few seamen's jackets were found in her cabin and brought to Nelson with the report. With him in his cabin were Captain Hardy, the Rev. J. Scott, Chaplain, and Master Thomas Atkinson, navigator, who told the story.

The logbook closed with the words: "Two large vessels in the W.N.W."—which indicated that the ship had been an English privateer cruising off the Western islands. But inside the logbook was a scrap of dirty paper with figures on it, which Nelson observed as having

(Continued on next page)

From the files of

QUEST



Rare Information on Nature's Realm

Compiled by ROBERT WATSON

- The Cagey Chipmunk

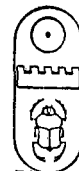
What happens to the mound of earth that SHOULD BE outside the chipmunk's burrow? The chipmunk digs into the ground the same way as most burrowing animals, by scratching the earth into a pile behind him. However, when he has finished his underground home, he burrows out of the ground in a different place. This exit hole is small and well hidden in the grass. The animal then runs over to the original hole, PUSHES the FRESH EARTH BACK into it, STAMPS it DOWN, and scatters any LEFT-OVERS.

- Water Conservation

Some light on the camel's unusual ability to conserve water . . . ECONOMY is the secret of the camel's waterless endurance feats. Even when the animal has had his fill of water, kidney excretion is NEGLIGIBLE, and body waste ALMOST DRY. The camel NEVER PANTS and is cooled by perspiring only after body temperature has reached 104° Fahrenheit. Although his blood will not give up water readily, the camel can tolerate dehydration to an extent that would kill most other animals.

- The Vampire Bats

Vampire bats are quite common in parts of Central and South America. However, they are VERY SMALL, about 4 inches long. Many creatures, besides man, receive their attentions. A clean incision in the victim's skin, made with sharp front teeth, enables this small creature to lap up the blood, as a kitten laps milk. They do NOT suck blood—they do NOT have hypnotic powers—they do NOT cause suffering.



been written by a Frenchman. Silence followed in the cabin.

Nelson swung his chair around and faced the stern-gallery windows. Completely ignoring those standing about him, he stared one-eyed out to sea, projecting himself far beyond the confines of the swaying ship's stern-gallery. It almost seemed to Atkinson as though the Admiral had reached out beyond them all to the actual scene of the disaster and ahead of it!

Finally, Nelson spoke—almost as if to himself:

"I can explain the whole. The jackets are of French manufacture, and prove that the privateer was in possession of the enemy. She had been chased and taken by the two ships that were seen in the W.N.W. The Prize-Master, going on board in a hurry, forgot to take with him his reckoning; there is none in the logbook, and the dirty paper contained her work for the number of days since the privateer last left Corvo, with an unaccounted-for run, which I take to have been the chase, in his endeavours to find out her situation by back reckonings.

"By some mismanagement, I conclude she was run on board of by one of the enemy's ships and dismasted. Not liking delay (for I am satisfied that the two ships were the advanced ones of the French squadron), and fancying we were close at their heels, they set fire to the vessel and abandoned her in a hurry."

His "projection" proved entirely correct, and he followed up the trail successfully, to the amazement of his auditors in the cabin, who followed his every word in a strange silence.

This mystical "second sight"—as his subordinates called it—evinced itself time and again, even ashore at Merton Place, one Monday morning, the 2nd of September, 1805, at 5:00 a.m., as walking in his garden he heard a carriage drive up to the front porch. In it sat Captain The Hon. Henry Blackwood, enroute to London and the Admiralty. Nelson exclaimed: "I am sure

you bring me news of the French and Spanish fleets! I think I shall yet have to beat them. Depend on it, Blackwood, I shall yet give Monsieur Villeneuve a drubbing!"

Again, prophetic insight prevailed! And on his way to London—after Blackwood, to the Admiralty—Nelson called at his upholsterer's, asking them to have the necessary inscription duly engraved upon a coffin presented to him as a souvenir of the Nile battle—remarking grimly that "it was highly probable that he might want it on his return."

Further, on the eve of battle itself, Nelson observed some young midshipmen talking together on the quarter-deck and said: "Tomorrow will be a fortunate day for you young gentlemen (meaning as to prize-money and promotion after the action), but I shall not live to see it."

Late in the forenoon of Monday, October 21, as the two opposing fleets sailed into action, Captain Blackwood took the hand of his Admiral, wished him success and said he hoped to return aboard *Victory* from his own ship after the battle and find him in possession of twenty prizes.

Nelson smiled quietly and replied: "God bless you, Blackwood; I shall never speak to you again."

Four hours later, Blackwood rushed back aboard to see his dying friend—to find him already speechless and unconscious; his last prophecy had been fulfilled.

If final comment were necessary, it may be found in the cold words of *Victory's* log, written by Master Thomas Atkinson:

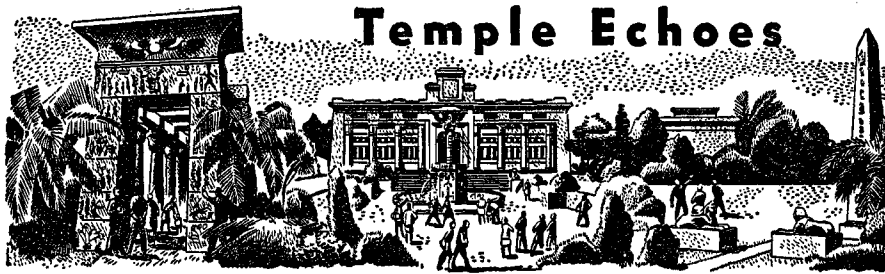
Partial firing continued until four-thirty p.m., when, a victory having been reported to the Right Honourable Lord Nelson, K.B. and Commander-in-Chief, he then died of his wound.

Like the greater mystic and prophet *Moses*, Nelson had passed to Higher Service in sight of victory. Off Cape Trafalgar there went out the Light which had burned so steadily by land and sea from Boston Bay.

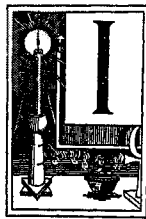
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Men are united by the fact of religious experience—not by their collective interpretation of it. —VALIDIVAR



Temple Echoes



It may seem early to begin planning the trip to this year's Convention—but Toronto members, fired by the enthusiasm of Soror Jessie Dacko, began making plans last September—or earlier. The Toronto Rally saw the first stage of the plans made public. It's to be a chartered bus and if you live along the route, you might arrange to be picked up. For further information write her in care of the Toronto Lodge, 2249 Yonge Street, Toronto 7, enclosing a self-addressed envelope, (and stamped, please, if you live in Canada).



The Rosicrucian Art Gallery opened the year with a showing called *The West of William Keith*. Keith came to California first around 1859 on an assignment for *Harper's* magazine. Finally settling in the State, he began to paint, becoming in due time what some consider to be California's best interpreter. Thomas C. Leighton, distinguished Canadian-American artist, spoke in the gallery at the exhibition's opening on the life and artistic ideas of Keith.



The Bay Area again enjoyed something special in Francis Bacon Lodge's Mystic Festival early in January. It had the neighborly helping hand of Oakland, too, for both Soror Margaret McGowan and Frater Hans Kramer were on the program.

Lodge Master, Serviliano Y. Masinda, presided at the opening session. *The Alchemist's Workshop* was presented in the afternoon by members of the AMORC staff from San Jose.

Frater Walter Lorenz spoke in the

afternoon on "Reincarnation" and Frater Paul L. Deputy, of San Jose, the Order's Supreme Chaplain, gave the evening discourse.

The whole proceedings were under the capable direction of Frater Edward J. Rettberg, Jr. as Master of Ceremonies, and he had a very competent corps of helpers to assist him. Both lunch and dinner were served.



Word has come from Cairo that Cheops Chapter of AMORC has resumed activity after a period of quiescence during the recent crisis. The Egyptian Government after due consideration of the Order's international standing and purpose has granted full permission for its work to proceed unhampered. At its first meeting, the Chapter welcomed the return to Egypt of Frater S. C. Saad, Grand Master of Amenhotep Grand Lodge, after his extensive visit to the United States of America.



The State Radio France carried an interview with Frater Raymond Bernard, Grand Secretary of AMORC for France, on December 26. The subject was *Success*, which Frater Bernard presented from a Rosicrucian viewpoint. This is an important step forward for the Order in gaining recognition and respect throughout the country.



Due to the international character of the United Kingdom rally held in London on August 31 and September 1, 1957, a *Special Rally Supplement* has been made available.

In addition to the complete rally program and the roster of dignitaries of the Order from other countries in attendance, the booklet contains extensive excerpts of the main addresses given.



These include those of the Emperor, the Grand Master for Great Britain, Frater Raymund Andrea, and one on "Dr. H. Spencer Lewis—The Man" given by Frater Peter P. Falcone of San Jose, who accompanied the Emperor to England.

The Francis Bacon Chapter of AMORC in London which has issued the booklet has done so, it says, "not only as a souvenir of this very inspiring and auspicious occasion to those members fortunate enough to be in attendance, but—for the first time—to create a new service to those members who, for their own various reasons, were not able to be in attendance."

The booklet may be obtained from The Francis Bacon Chapter, Institute of Journalists, 2-4 Tudor Street, or from the Rosicrucian Administrative Office, 25 Garrick Street, London W.C. 2. The price postpaid is 2/6 or 35c in U. S. currency.

* * *

Byron Chapter of AMORC in Nottingham, England, in November entertained several members of the Past Masters Association. In Nottingham at the invitation of the Chapter Master, Frater Gullick, the visiting Association members participated later in the Chapter convocation. The chapters represented were Francis Bacon, London; John Dalton, Manchester; Birmingham, in Birmingham; St. Andrew, Glasgow; and the Brighton Pronaos.

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Quite unexpectedly the Emperor of the Order and the Grand Master of Italy met recently in Rio de Janeiro, Brazil. As reported earlier, Frater Lewis flew to South America on official business for the Order. Baron Giuseppe Cassara, Jr. was in Rio on a legal matter. Both had met previously during the summer at conclaves in London, Paris, and Rome; but the meeting in Rio was unofficial and quite without previous arrangement.

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The Abingdon Press of New York City and of Nashville, Tennessee, publishes a series of books for boys and girls called *Makers of America*. Members of the Junior Order of Torchbearers, especially those in the United States, will be particularly interested in *Roger Williams, Defender of Freedom*,

one of the books in that series. It was written by Soror Cecile Pepin Edwards and tells the story of what one individual can accomplish with a worthy goal and a strong determination. It was because of that goal and determination that our members in Providence, Rhode Island, thought Roger Williams' name the most appropriate for their chapter.

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Dania, Florida, has its own Luther Burbank in Frater Roy Clemer whose hope is to achieve a miniature Royal Poinciana. Normally a large tree, the Royal Poinciana (*Delonix regia*) is a native of the island of Madagascar although it is widely grown in warm regions. It was named for M. de Poinci, a governor of the French West Indies. Its immense racemes of scarlet and orange flowers very naturally led to its being called the Peacock Flower.

But Frater Clemer wanted to develop a dwarf species. One day he picked up some seed pods and set to work. He planted, potted, trimmed, and repotted, losing some 500 seedlings in the process. At last he has a blooming baby, a little more than three years old. If—and he admits it to be a big *if*—the specimen can be self-pollinated, his hope for a new dwarf species may be realized.

A veteran of World War I, an expolio victim, Frater Clemer feels satisfied that working with Nature is the best hobby and greatest cure available to him.

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Although born in Flekkefjord, Norway, Frater Gilbert Fidjeland found himself in Alaska for twenty-five years. Mostly he worked as a mining mechanic, but he had other jobs, too, often skiing as much as forty miles in a day. Seven years ago, he was working on a railroad construction job and suffered an injury to his spine, legs, and right arm. That brought him to Seattle for hospitalization and his present life in a wheel chair.

As he told Marjorie Jones, who wrote his story for *The Seattle Times* last November, "Doctors and nurses and science can do only so much for a man; then you must fight for yourself. First you must adjust your mind to your condition and then get interested in something."

One interest Frater Gilbert developed was typing, another was philosophy—and above all music. His success in music is attested by the fact that he now plays the accordion and is in demand at the Norse Home where he lives. Perhaps an even greater success is indicated by the fact that he is called by everybody “Mr. Sunshine.”

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Last month, this department reported a rally of Alden Lodge of AMORC in Caracas, Venezuela, at which Supreme Secretary, Cecil A. Poole from San Jose, and Grand Councilor for Latin-America, Carlos Nuñez of Mexico City, were

present. Like the newspaper account of Mark Twain's death which he said was highly exaggerated, our report was slightly inaccurate. Frater Poole was in Caracas at the time mentioned, it is true, and so was Grand Councilor Frater Nuñez. But no rally took place. All public meetings were suspended because of the prevailing political uncertainty.

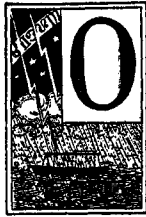
Had it not been for the unexpected curfew, everything would have happened just as we reported it.

If only the Government hadn't intervened, history would have proceeded along the lines we intended!

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The Unicorn

(Reprinted from *The Illustrated Weekly of India*, Bombay—Oct. 20, 1957)



OF course, the unicorn is a product of human imagination. But the origin of the belief is based on the existence of the rhinoceros or narwhal which has one long tusk. The combination of horse, lion, ox, ass, and goat is poetic licence.

Throughout the history of mankind, people have been afraid of the unicorn. It could trample one down and it was very difficult to catch. But this ferocious beast could be—according to a belief, of course—miraculously tamed by a virgin. At the sight of her, the unicorn becomes subdued to gentleness. In this it is supposed to resemble a knight—dauntless in the arena, but quiet and kind in the alcove where the fair lady is waiting for him. The medieval man's human ideal was apparently transplanted also in this beast: indomitable, but also soft like a troubadour to the miracle of a fair maiden's influence.

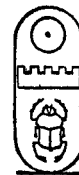
And so the legend says that only a virgin can catch a unicorn: when the beast sees her, it comes meekly to lay its head in her lap. This found expression in innumerable works of art de-

picting a woman and a unicorn. Weavers of old French tapestries particularly loved the subject. Many of those beautiful works of art show a lady and the beast with one horn; some show the catching of the unicorn. Under the influence of the virgin, the animal is transformed into a symbol of peace...

Today, the unicorn is found on numerous coats of arms of families in England and Scotland. In the British Isles, where it seems to have a great attraction, it was particularly used in Scottish heraldry. In the Scottish Royal Arms, there were two supporting unicorns. A unicorn can be seen on gold coins from the time of James III of Scotland. In British heraldry of today, the unicorn is the left supporter of the Royal Arms. A training ship for cadets in the British Navy bears the name “The Unicorn.”

Mythology is indestructible. Banished from pseudo-science, it still holds a place in human imagination and love of the fantastic. Particularly in this case, when fierceness blends with tameness and when a fragile virgin is superior to the super-strong animal.

E. D. N.



Child of Two Worlds

By PARVATHI THAMPI

(Reprinted from *The New York Times* magazine—March 17, 1957 issue)



AN Indian woman (not a squaw) walks along a street in New York complete in sari, jewelry, mark on forehead, even perhaps a nose ring; beside her walks a little cowboy complete in cowboy outfit with pistol and holster, boots and spurs. She talks to him in her own language or in English with a slightly foreign accent, and he replies in one expressive, drawling all-American "O.K." This is a sight that is becoming increasingly familiar in cosmopolitan New York: this child is a child of two worlds, a by-product of the United Nations, a synthesis of the Old World and the New—in short, an American-Asian or, to put it even more briefly, an Amerasian.

To be the parent of this new species is at the same time a delightful experience and a distinct nuisance. From the very beginning, you are faced with a formidable and immaculate rival and opponent in the form of "Johnny's mother." No matter what you do—or do not do—your young son or daughter is going to tell you that "Johnny's mother" does exactly the opposite. Many of your theories on child-upbringing—if you had any—are going to be shaken or shattered. Take the simple matter of spanking, for instance. You used to take spanking, as you took children in general, for granted. You seldom had beaten your child in India (a life of leisure is more conducive to an unruffled temper) but if you did beat him it was forgotten as soon as it was done.

Here, however, the first time you spank him he turns accusing eyes on you and says, "Johnny says his mother never beats him." Of course, you hastily explain to him that beating him only shows how much you love him, but he knows the real reason you beat him

was because the beds were unmade and the laundry was in the machine and the dishes were in the sink and he happened to be conveniently in the way. The next time he is in the way you try the path of reason no doubt followed by "Johnny's mother."

"You had better not touch the oven, son—do you want to get burned?"

"Yes."

"If you do not listen to me I will have to lock you up."

"Where?"

"In the closet."

"Oh, I love the closet."

"Do you want mother to beat you, after all?"

"Johnny's mother never—"

Children whom you used to think of as simple, helpless beings become over here complex individuals with a queer knack of turning their parents into helpless simpletons. It seems that their every action is scrutinized, dissected, analyzed and blown up out of all proportion to its importance. Plain shrieking becomes a "terrific emotional reaction," fighting with other children denotes some sort of "persecution complex," not fighting may be a sign of regression or suppression, talking in one's sleep shows that hidden resentments exist and walking in one's sleep probably means subconscious desires.

CONSCIOUS desires are, of course, only too clearly evident. Children who used to be quite content with marbles, tamarind seeds, tins, rags and maybe a mongrel dog or monkey as playthings now desire and demand everything from walking dolls to live elephants. You can never leave a grocery or drug-store without buying a coloring book (though there are half a dozen lying uncolored at home) or some bubblegum (and back in your country didn't they say chewing gum caused cancer?).

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You are afraid that this constant acquisition of small goods might inculcate extravagant habits in these young citizens of a country whose byword is, and has to be, economy. For this reason you fight hard against pocket money or a weekly allowance. Though it is quite a common feature among upper classes in India, still you consider it against all Indian traditions. You believe that until your daughter gets married or your son finishes his education you provide them with all that is necessary, in your mature opinion, for their material, moral and mental well-being without giving them money.

But, as always, you give in here, too. Since they now demand a dollar a week (which is what "Johnny's mother" gives) and you would rather give nothing, you finally compromise at a quarter a week. It is not a matter of parsimony, but of principle. And that is why you are horrified when your son demands 50 cents from you for baby sitting with his little sister for an hour. You quote the example of good cousin Hari, in India, who used to look after a dozen younger brothers and sisters cheerfully all day for nothing. But junior is adamant: "Doesn't Daddy get paid for working?" Such logic is incontrovertible. It is hard to explain to children that there are some things that just cannot be measured in terms of time or money and that this dollar-an-hour mentality is the plague of modern civilization.

UNDOUBTEDLY, the children have more material for fun in this country. You have only to see them racing on a sled down a snow-covered hill, whirling in a carrousel, gazing at the wonders in the Museum of Natural History, sucking an ice-cream cone, opening a beautifully wrapped present with breath-taking anticipation or squealing with delight in a children's theatre—you have only to see all this to realize that you would not deny them these happy experiences, these pleasant memories, for anything in the world. But you cannot help feeling that they are getting too much too soon, that they are being surfeited, satiated with external man-made pleasures at an age when just to be alive is wonderful and

when their senses are all awakening to the marvels of the world around them. Their every hour is so crowded with activities that you wonder if they are having enough time to discover themselves.

Yet to deny them the treats and amenities that other children have here is in itself cruel, for it is these things—the ingenious toys, television, the playgrounds—that take the place of the spacious backyard at home in India with the chicken coop and the family cow (who can be a child's dearest companion); the many family celebrations; the serene grandfather, with his tales of wisdom and humor; the grandmother whose hospitable lap is a haven; and the servants, who will do everything for a child from crooning to clowning. You and your husband have to take the place of all of them combined and the difficulty is that you never seem to have enough time here.

STILL, it is some consolation to you to realize that in the process of doing everything for your child, from wiping his nose to wiping his tears, you really get to know him better than those successful, slightly sophisticated parents in modern India who, in their social-official whirl, have a tendency to leave their children to ayahs or poor relations.

Once they start going to school, you hope that study will occupy most of their thoughts, but you find that it is a long way from starting school to studying in earnest. They love school so much that you get suspicious. You ask the 6-year-old what he did at school. He says, "We wrote 'C's.'" You ask what else, but with a final "I got two stars," he rushes out of the house in search of adventure and returns in time for his favorite television program. As for homework, he thinks you mean "helping mother with the dishes." You do appreciate the works of art he brings home from school (especially those delightful "I love you, Mother" cards on Valentine's Day), and you do realize that visual education is better than education by rote.

THEN you think of your 6-year-old nephew who used to be in school from 9 till 3 studying fractions and decimals, history, geography, nature, reading, writing and gymnastics who, on return-



ing home, would have a master come to coach him in those subjects in which he was not sufficiently proficient and who finally had to do at least a half-hour of homework.

Beside him your son seems a healthy, happy little savage. Of course, you do not admit to your children that this poor little nephew did have the pinched, plucked look of the overeducated, but you dread the day when you go back to your country and your relations ask your son, as they will surely do, to recite all his "tables" by heart and the day when he is going to be pitted against thousands of other boys of his age in those fiercely competitive examinations that will make all the difference between success and failure in his life. For, in spite of steadily improving conditions in India, her people are too many and her jobs are too few. It is still academic ability that counts over technical or specialized skill and certainly over such qualities as sociability and "smartness."

THERE is an ever-present conflict between the present and the future, between the life a child leads here and the life he will lead back in the East—for go back he must. Language is one of the dilemmas which the parent of every little Amerasian has to face. The problem is not that he might not speak English—which he learns all too soon, in his own fashion—but that he forgets his own language so easily. There are some parents whose whole communication with their children is entirely in English and who are even a little proud of this fact; there are some who insist in conversing with them only in their mother tongue; and there are some (God help them!) who talk to their children in their own own language and get talked back to in English.

Sometimes your English and your children's English are quite different things. Take the time you play Scrabble with your son and he insists on putting down the word "Yep." You protest that it is "yes," not "Yep." He persists in "yep"—he has heard it a countless million times. Finally you compromise at "Yeah." Useful though knowing English may be, the child must one day be equally proficient in Hindi—the national language of India

—if he is to get anywhere and be acquainted with sufficient dialects so that he can at least be on talking terms with his relatives who may speak neither English nor Hindi.

And the same thing goes for food. You can find that you make rice and curry every night here and yet your children take a strong liking to hamburgers and salami. If you happen to be a strict vegetarian, you will find that your children invariably and perversely go in for such things as smoked tongue or beefsteak (half done). Who can tell with what aversion an orthodox vegetarian mother cleans, cuts, cooks and serves a chicken and then watches her offspring devour it with cannibal-like fervor!

Back home, however, you cannot help noticing with gratification that these same children are a little taller and a little heavier than their homebred cousins. It compensates for that miserable moment when mother-in-law makes a special dish for them and the children, after one taste, flee from it declaring vehemently that it is too hot and yelling for some ice cream to cool it off. Mother-in-law, needless to say, is horrified by these impolite demonstrations which she promptly puts down to a lack of sound religious training.

So another problem that confronts the mother of growing Indian children in America is religion, or rather the lack of it. Religion is usually the foundation of life in India. But what can children make of it without its trappings, without the temples and the festivals, the fasts and the feasts, the reading of the holy epics and the visits to holy places, without the music and the flowers and the lighted lamps? In the beginning of your stay here you might make some valiant attempts in that direction, but the lighting of many lamps and the exploding of firecrackers do not go very well in an apartment house in New York. You settle instead for long moral lectures and bedtime prayers, which more often than not are pure lip service and frequently end thus: "Did we say our prayers well?"

"Yes," you say (because it is easier to say than "No").

"Then will you take us to the movies tomorrow?"

NOT the faintest trace of godliness! You console yourself with the fact that the chanting of a thousand divine names does not make one any more saintly. But still you do not give up. You even venture to explain to the eldest the context of the *Gita*, the Song of the Lord, which contains the essence of Hindu philosophy: You describe the battlefield where the five good Pandavas are arrayed against their hundred evil cousins and where one of them—warrior Arjuna—is filled with agony and misgivings about the imminent slaughter, and how the Lord Krishna opens this most famous philosophical dialogue with an injunction to him to be brave, explaining (as he goes on to explain Life and Death, Man and God, Good and Evil) that it is a man's duty sometimes, unfortunate though it be, to destroy the evil that his enemies represent. And just then Junior pipes up: "That's exactly what the Lone Ranger and Hopalong Cassidy do—they only kill *bad* men."

Religion and television just do not go together and you obviously cannot do without television. Indeed, you yourself cannot do without those few hours of peace when the children are gathered around the set. You do try to ration it, though: you do not approve of all of the violence that their eyes and ears are feasting on and you object to having to buy Tootsie Rolls and Tonto Belts just because the manufacturer tells the children to tell their mothers to buy them. But then there are quite a few other things, too, which you do not approve of in your children and about which you cannot do anything. You do not, for instance, approve of their preferring comic books to Indian folk tales, of their knowing more about Mickey Mantle than Rabindranath Tagore or more about Elvis Presley than Uday Shankar.

THIS gradual, but certain process of denationalization is the hardest fact that an Indian parent has to face. It is perhaps more noticeable with a daughter than with a son. Few girls in India would be considered accomplished unless they had learned a little of Indian music (vocal or instrumental) or perhaps some Indian dancing. You try to sing Indian tunes to your little daugh-

ter here but she definitely prefers "Mary Had a Little Lamb." You take her to an Indian dance recital, but she enjoyed the ballet of the "Nutcracker" much more. You try to dress her Indian-style but you soon realize she is infinitely happier in blue jeans.

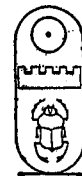
As she grows older, the problem becomes more acute. Dating, using make-up, rock 'n' roll and the like are so very alien to the whole concept of young Indian womanhood, whose basic quality is an innate modesty that, if you have a teen-age daughter, you might despair when you see her behaving like other American teen-agers. (You know very well that all this is only a passing phase, and that these same girls are going to grow up into efficient, sensible women and these same teen-age boys into solid, hard-working citizens.)

BUT, as always, you have one ear tuned to Indian social opinion and you may inevitably resort to some very pro-Indian propaganda which in itself (like most propaganda) is quite nauseating. When they ask you if India is a very poor country, much poorer than the United States, you reply pompously that she is rich in spiritual resources and cultural heritage, rich in manpower and in natural wealth, rich in—

"But *is* India a poor country?" Yes or no!

You have to admit that, as far as plain stark poverty is concerned, India is still a very poor country and it is disturbing to say this to children for whom everything is either black or white, good or bad, great or small. When they mention Abraham Lincoln (which they invariably do every February), you compare him to Mahatma Gandhi and explain how alike the two were in their sincerity and simplicity. But your children have come to the rather horrible conclusion that, since both Lincoln and Gandhi met the same tragic end, perhaps it is safer not to be so good! When they grow older, they might, through books, talks and such subtle (!) propaganda, get genuinely interested in their country, even develop an India mania, but you don't want them to be orientalist or "experts" on India—you want them to be Indian.

AND so, finally, you send them home—home to relatives there or to a



boarding school. This step is generally taken not because the children may not like being here (they love it) but because you believe that they should not be torn away from their roots. You are also afraid that if they stay here too long they will miss too much when they do go back home—the many amenities from soda fountains to children's libraries.

You are afraid they will miss a social life of their own age-group, for in India social life is for the family *en masse* and many a child goes patiently to sleep on his mother's lap during a prolonged visit or wedding feast. You have good reason to fear that too long a stay here might deprive them of that acquired immunity to certain tropical diseases, which children in India develop. You are afraid—very much afraid—that they might, in fact, become disgruntled exiles in their own country.

THE decision to send them home is not an easy one, especially if you sit outside on a warm day in New York (or maybe in a little town in Connecticut or Pennsylvania, for American hospitality is indefatigable) and, watching your children play, realize that they are no different from their playmates in America except in appearance. Your daughter dashes about merrily with children of other countries, of other continents. Your son comes tearing down the path in feathered headdress and make-believe bows and arrows, yelling, "I'm an Indian! Yippee—!" A group of boys of various races, playing happily, suddenly start quarreling the way boys do, and the mother of one of them calls out, "Quarreling! Shame on you boys—when your fathers are working for peace!"

The seed of internationalism, the concept of peace, has been sown in them. Whether it will take root and flourish, only time can tell.



End of the Trail

IN every Rosicrucian there is a thirst for knowledge—a deep-seated desire to find the answers to his many questions. In each Rosicrucian's heart there is a yearning for harmony—that kind of life in which Peace Profound can truly be experienced.

The journey to these goals at times seems endless. Now and again there may be indications that the end is indeed in sight. But then the path winds on—until, there before you lies the trail's end! As though approaching a great clearing, you see ahead answers to a thousand questions; you behold a scene so peaceful, so beautiful with an environment that is warm and kind!

Beyond this the trail may indeed continue on, but here, for a time at least, your body, mind and spirit are at rest. They have found at-oneness with *Life*: a profound satisfaction; the end of the trail! This is ROSE-CROIX UNIVERSITY!

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Man Into Orbit

By ELOISE FRANCO, F. R. C.

(Author of *Journey Into a Strange Land*)



WITH all this bandying about of pros and cons on the "theory" of reincarnation, one very important point seems to be overlooked. That is: reincarnation is not an end in itself but a means to an end.

Reincarnation is the rocket of experience that must get us off the ground—from change and decay—and place the satellite of our inner divinity into orbit. This for us will be our immortality. With each failure or misfiring we are obliged to start again, studying between times to see where we have made our mistakes, then building anew to fit the three rocket stages together into a progressive whole. This rebuilding constitutes *reincarnation*.

The first stage of our rocket corresponds to astral experience, the proemial gigantic load of manifestation incumbent upon us as we turned away from pure Spirit with our Fall—a turning that was necessary in order for us to gain this very experience. Even our astral body still consists of an inner framework of magnetic stresses onto which the electrically charged matter of earth has shaped itself like the second stage of the rocket which is to lift the assembly even higher in its progress toward outer space.

Astral experience is felt by us mainly through our emotions. They are the

highly volatile fuel that can explode through faulty mechanism and wreck the whole proceeding, even before the rocket gets off the ground, or which, rightly utilized, can send us soaring toward spiritual heights. Earthly experience, although involved with emotion just as the second stage of the rocket is fitted onto the first, makes its impact through intellect and reason. These, however, have their rightful place and, coupled to conscience and intelligence, can lift us high above earth's materially minded atmosphere.

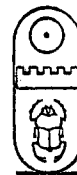
For this very blending ignites the third stage of our experience rocket—illumination. When we lose our ignorant self-centeredness and gain control over our emotions, we bring our activity closer and closer to the compartment where the satellite rests. This sphere of White Christ Light, with its temporary protective nose cone of personality, may then be lifted free and placed in orbit about the Higher Earth, the point of mental intensity Above where by God's thoughts first became the visualized patterns for all that exists Below.

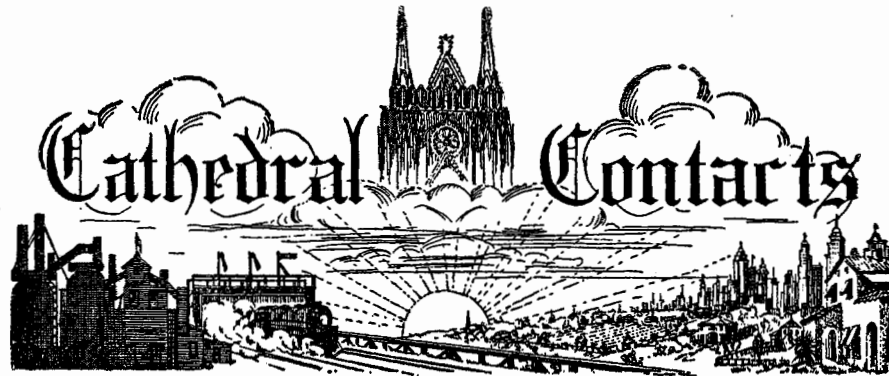
The Ascended Master who has reached this state of Christhood will then go on sending from his satellite form—shining as a star in the heavens for all awakened Moonwatchers to see—the Truth about the Universe and Man, which all who are attuned to this higher wave length may hear.



At fifteen, I set my heart upon learning. At thirty, I had planted my feet firm upon the ground. At forty, I no longer suffered from perplexities. At fifty, I knew what were the biddings of Heaven. At sixty, I heard them with docile ear. At seventy, I could follow the dictates of my own heart; for what I desired no longer overstepped the boundaries of right.

—From *The Analects of Confucius*,
translated by Arthur Waley





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 Scribe 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.*)

THE CHALLENGE OF COMPREHENSION

By CECIL A. POOLE, *Supreme Secretary*



THE understanding and grasp of meaning and place of self in the universe should be recognized by every intelligent, thinking human being as one of the purposes of existence. Unless we can project meaning into circumstances that exist within and about us, then regardless of what may be the purpose and reward of life, as set down by any system of ethics, philosophy, or religion, it will have little significance. The individual concerned in the process of living must in some way inject a degree of meaning into the functions that take place.

What each individual has to do as a living entity is to gain some compre-

hension of himself and of his place in the scheme of things. Theoretically, the whole purpose of education is to prepare an individual to be able to comprehend certain facts or concepts. The child is first taught very simple facts. He is taught the symbolism of the civilization or culture in which he lives, which primarily is *language*. Without language we would be unable to communicate, or even more important, preserve information, knowledge, and facts that have been accumulated by other human beings in the past or in the present. To be able to comprehend the accumulated knowledge of man's history and to use it to gain better knowledge of self should be a primary function of living.

Comprehension, then, is the grasp

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an individual has upon the circumstances that relate to himself and to his relations with environment. Of all the symbolism that man uses as a means of preserving knowledge and to help with his existence, the most important is language. Before the evolution of language the uncivilized individual lived a day-to-day existence. He learned a few things by trial and error, and he survived in proportion to his ability to apply that knowledge and cope with the pressures of environment. As man evolved symbols to record what he had gained, he was able to transmit to future generations and to others about him his knowledge and experience; and, in that manner, share it, so that the next individual did not have to learn everything by trial and error.

The symbol of language, of words, then, has become the medium by which culture and knowledge are transmitted. It is logical to assume that our educational system is based on the premise that an individual must be equipped with the ability to read, write, and speak. It has become a standard of measurement of the ability and progress of a people. We put practically all of the human race into the classification of literacy and illiteracy. Those who cannot read or write or express themselves well in language are considered to be definitely working under a handicap.

By upholding this theory and the proposition that literacy should be a standard toward which every human being should strive, we have created circumstances which make the exercise of that literacy of less significance. In the civilized world today, the illiterate are in the minority. During the lifetime of some of us, and particularly within the last century, illiteracy has declined considerably. More and more people are learning a language with the intention of using it to a certain degree of proficiency. However, with all the visual aids that are used in education, and all the visual forms that are applied to entertainment, the challenge of the so-called average individual to become literate in the fullest sense of the word becomes weaker and weaker.

Although there are fewer people who cannot read, write, or express themselves in language, there is today

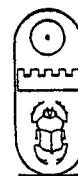
a larger proportion who seem to be unable to grasp to the fullest possible extent the significance of words. I have frequently had the experience of meeting with individuals who have difficulty in following written instructions.

In a commercial publication recently it was stated that one of the great difficulties in merchandising is the preparing of instructions that go with various types of appliances so that an individual can read them properly. This article stated that almost every manufacturer or distributor of common household appliances is faced with the serious situation, insofar as time and expense are concerned, of making service calls to homes of individuals who have bought a certain appliance and complain that it is not functioning properly. However, a service man soon determines that the individual either had not read or had not grasped the instructions with which he should become familiar in order to properly use the appliance.

In this sense the inability of individuals to apply themselves to the written word has become an economic problem. You and I pay more for the things we want in our home because the manufacturer has to take into consideration that too many people do not read the instructions and therefore cause damage to occur to the equipment, which must be repaired.

Actually, it would seem that in the days when there were far more illiterate people than there are today the literate ones were better equipped. Those who had to make a sacrifice in order to secure an education used that sacrifice—that is, they learned to read, and as a result of learning to read well were able to enjoy and be benefited by the accumulated knowledge of mankind. They were able to direct their lives systematically and toward a purposeful end because they considered everything that seemed worth while to be presented to them.

If we look at the average literature available today, we find that most of it is meant to entertain. Individuals can read stories, or short reports, with a minimum knowledge of the language in which they find the material accessible to them. These individuals are not using language as a tool, but merely



as a crutch to help pass the time. It would seem that the challenge of today is not one of educational processes, but rather a challenge of comprehension, because human beings are so made that in order to achieve the realization of their own powers and the adjustment of themselves to the environment, they must be able to comprehend the circumstances in which they exist.

Therefore, it is our important obligation today to do what each of us can to make it seem essential that we comprehend something about the world in which we are a part. The simplest channel toward this comprehension is our ability to read. To read well and to comprehend what we are reading are steps in the attainment of knowledge that already exists, which will be the impetus for our exploring new avenues of meaning and gaining new concepts. In a sense, this will contribute to a forward movement of civilization.

In the past few decades, a great deal of emphasis has been placed upon leisure, and certainly all of us should work to acquire the ability to obtain it, but leisure in itself is like money. Money without anything to spend it for has no value, and leisure without purpose is equally of no value. It leads to nothing. It is simply a blank to be

filled in. If that blank space of time is to be filled in purely by entertainment, then leisure will defeat itself, because in order to comprehend ourselves, we must comprehend something of the world, and the process of comprehension requires labor. I believe this idea was summarized very well by Joseph Wood Krutch when he wrote, "In an age of leisure, no one will want to labor, although without labor there can be no proper leisure."

If we are to attain those things we want, and with peace of mind, then we are forced to adjust ourselves to the circumstances in which we exist. Man has attained a great deal in the material world through invention and exploration, but as has often been repeated, he has only touched upon the power of his own creative ability. If civilization is to go ahead, if the things that men seek and aspire toward most are to be attained, they must be attained through man's comprehension of what already exists for him. He also must comprehend the fact—the obvious fact—that the power to do more, to be what he wants to be, lies within him, and that he must draw out of himself his own force or power to push ahead and to become something better than man has been in the past.



ROSICRUCIAN DIRECTORY

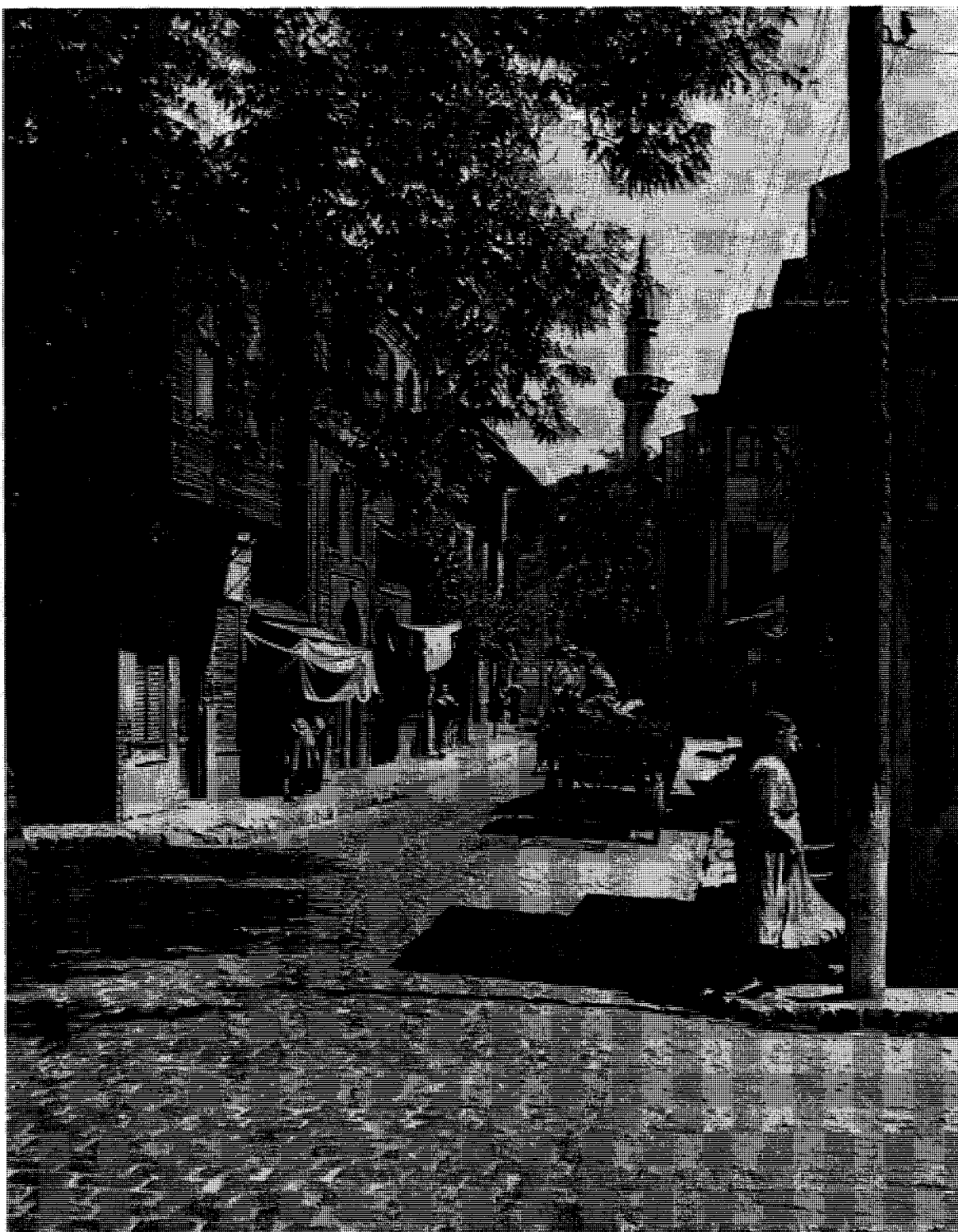
A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication quarterly. See *July* and *October*, 1957 and *January*, 1958 issues for complete listings.



(International Jurisdiction of North, Central, and South America, British Commonwealth and Empire, France, Switzerland, Sweden, and Africa.)

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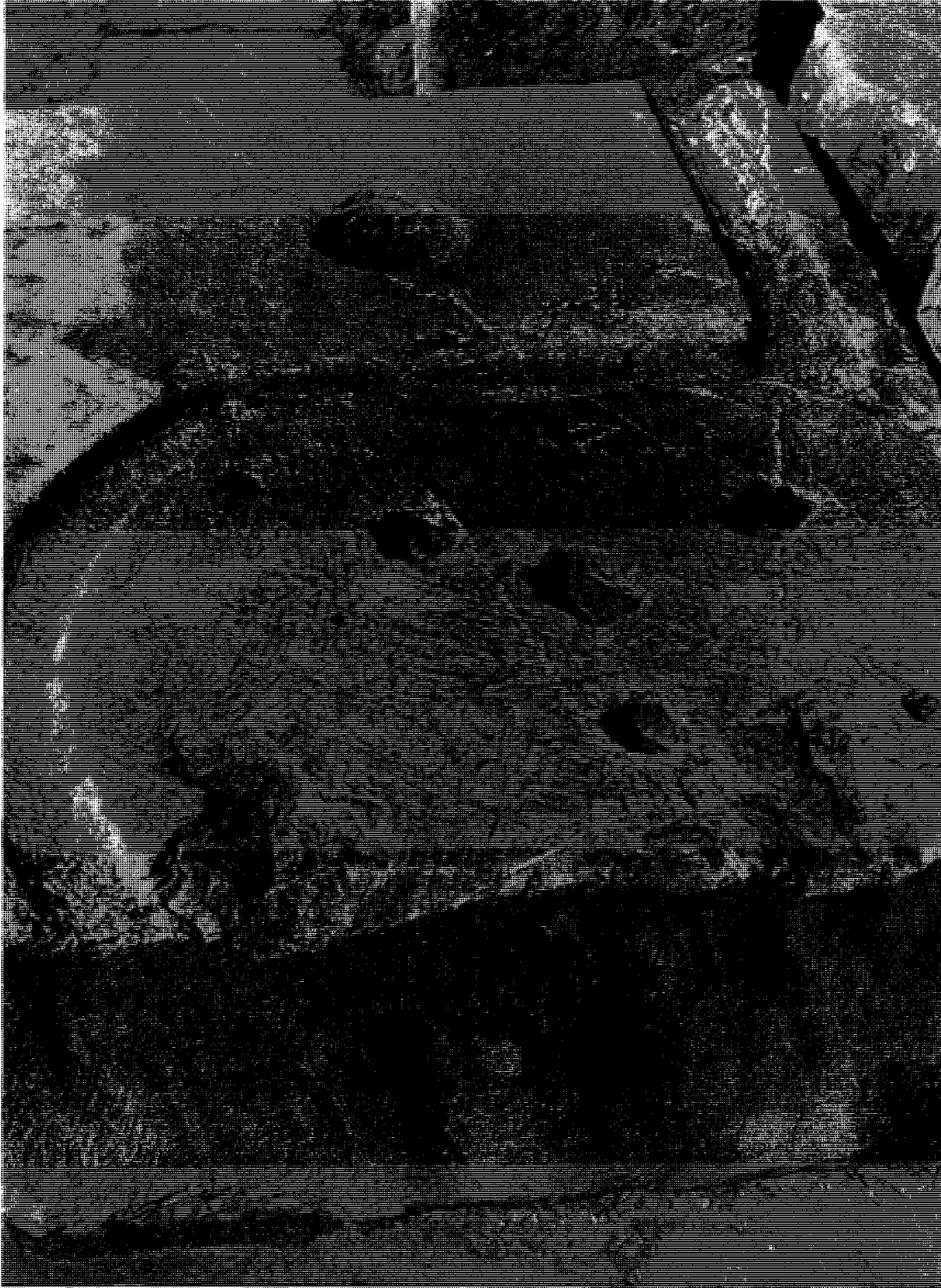
The area of the brain which unlocks the past and allows memories of events to flash again into consciousness has been discovered. This was reported to the National Academy of Sciences by Dr. Wilder Penfield, director of the Montreal Neurological Institute in Canada. The name given to this area is the brain's "interpretive cortex."



PEACEFUL PURSUIT

Throughout the world on the fringe area of turbulence are little towns whose peoples live as in a peace vacuum. An example is this little village in Turkish Asia Minor on the perimeter of a region of international tension. Yet, its inhabitants create an atmosphere of tranquillity and mutual understanding that the suspicions and animosities of the outside rarely penetrate. The minaret of the local mosque seen at a distance stands above the village like a spiritual guardian.

(Photo by AMORC)



PLACE OF PROPHECY

The above stones are in the famous Temple of Apollo in Delphi, Greece. The stone in the foreground with the several apertures in it once supported the tripod on which was seated one of the Delphian oracles. History recounts that from the larger aperture just in front of the tripod stone, there emitted gases which the young woman oracle inhaled. While under the influence of the inhaled gas and a drug from the juice of laurel leaves which she chewed, she would babble incoherently. Priests seated nearby purported to interpret her words in terms of prophecy. The world's great went to Delphi to listen to these predictions of the future.

(Photo by AMORC)

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Do you wonder if there is another world and whether it influences our lives here? Have you had strange psychic experiences? If these topics interest you, read this enlightening course. (16 discourses)

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Can we prove by logic that life continues after death? Or is the concept but a foible of mankind? Learn in simple language what one of America's greatest historians and philosophers had to say on this subject. (4 discourses)

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Do you realize that each hour of your life you stand upon the brink of a chasm—the chasm of eternity? Are you satisfied to endure years of life in ignorance of its purpose? If you are a seeker, this series of discourses will be most satisfying to you. (18 discourses)

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The **DEVIL'S WORKSHOP**

BEHIND barred doors, in ill-lighted, musty garrets, gathered the monsters. Monsters they were said to be, who with strange rites and powers conjured the devil's miracles. It was whispered that one who approached stealthily their place of hiding could smell the sulphur fumes of Hades. He who dared place his eye to a knot-hole could see these agents of the devil at their diabolical work with strange powders and liquids, producing weird changes in God's metals. Who were these beings? They were the alchemists of the Middle Ages, the fathers of our modern chemistry and pharmacy. They worked and struggled to wrest from nature her secrets for the benefit of mankind. Misunderstood, the masses accused them of witchcraft, threatened their lives and compelled them to conceal themselves in a mysterious manner and veil their astounding formulas and truths in mystical terms.

These Alchemical Secrets and Formulas for Your Home Workshop and Laboratory

In your own home, workshop, or little experimental laboratory, you can duplicate such fascinating experiments as would cause the beheading of a medieval alchemist if he had publicly attempted the same phenomena. We bring to you an astounding translation of the secret formulas of the great Paracelsus, renowned physician and alchemist of the Sixteenth Century — and those of F. Jollivet Castelot, Rosicrucian alchemist of France. You can learn how to extract the essence of herbs. Experiment with alchemical spiritual properties — test ancient formulas for artificial creation of precious stones—try the actual transmutation of minerals. **COMPLETE INSTRUCTIONS** and **ALL THINGS NECESSARY PROVIDED**. No previous scientific training required. The following are some of the contents of this alchemical chest:

19 Rare herbs
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The first practical alchemical course ever offered in modern times. Equipment constructed from centuries-old alchemical diagrams. Fascinating for women as well as men. Price \$11.00 complete with packing and postage.

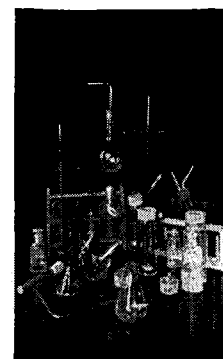
ROSICRUCIAN SUPPLY BUREAU

(A M O R C)

Rosicrucian Park

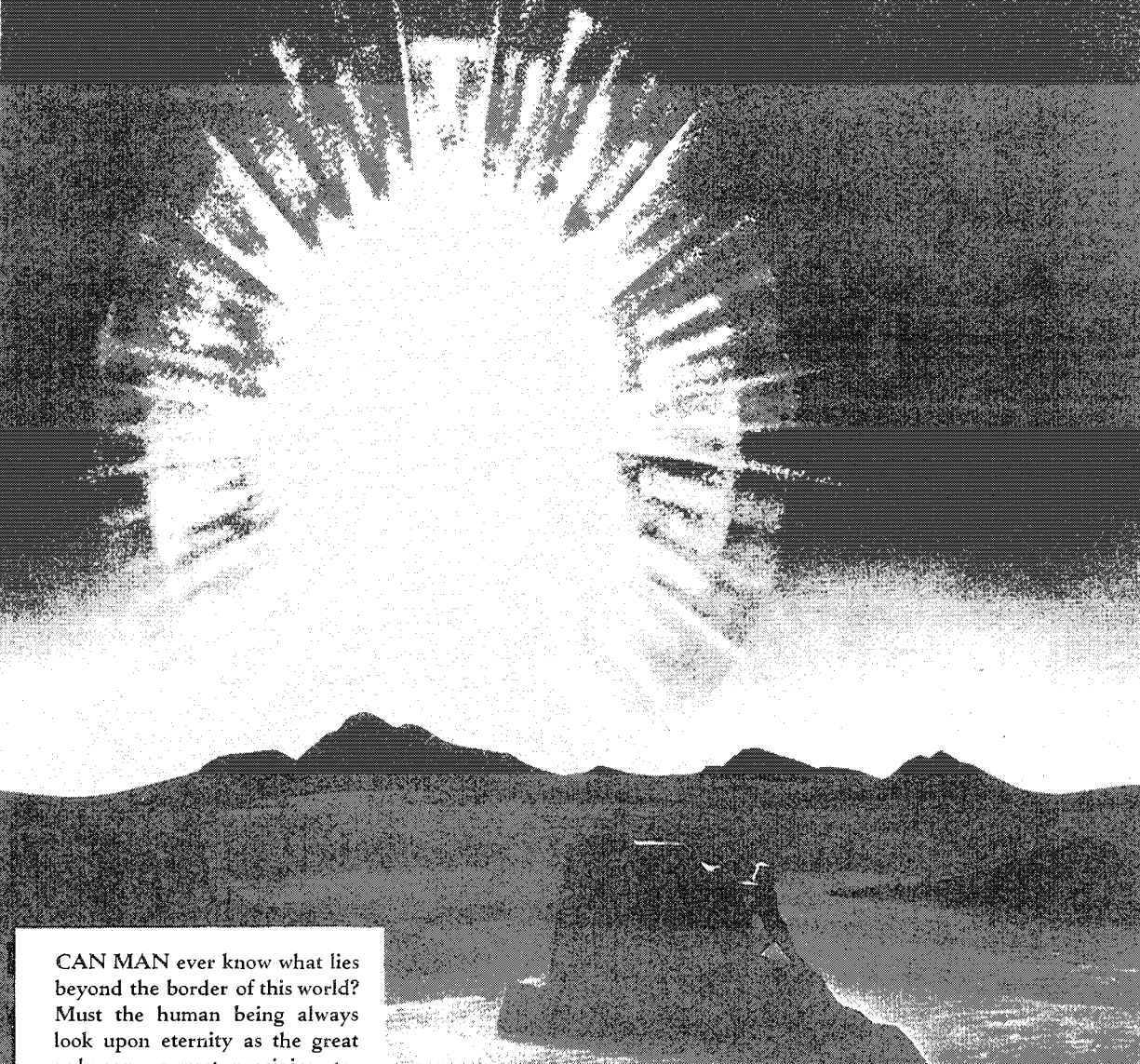
San Jose, California, U. S. A.

FASCINATING
AS
FICTION



All necessary equipment
and accessories provided.

What OCCURS AFTER DEATH?



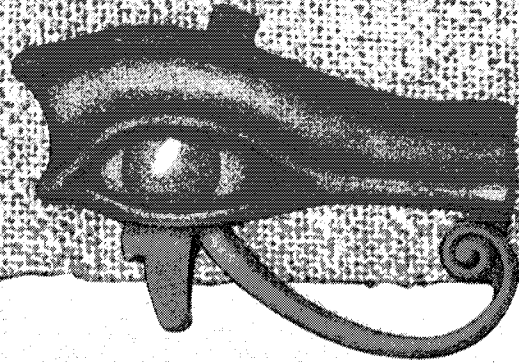
CAN MAN ever know what lies beyond the border of this world? Must the human being always look upon eternity as the great unknown, a vast precipice, toward which he is being drawn by the incessant swing of the pendulum of time? Is there a way to be assured that the prophecies of a sublime after-life are true, and not the honeyed words of a sooth-sayer? In the course of human experience, have there ever been any who have truly experienced a glimpse behind the veil? You, like thousands of other men and women, have pondered over this stupendous question. You, too, have wondered—is there an answer?

ACCEPT THIS FREE MANUSCRIPT

The Rosicrucians have accumulated the strange experiences of intelligent persons pertaining to this mystery. In the FREE discourse "What Occurs After Death," the questions are answered in a startling manner. It is NOT a thesis on spiritism. We have never made an offer of such astounding value before. Merely subscribe to this helpful, interesting publication, the *Rosicrucian Digest*, for six months for only \$1.75 (12/6 sterling), and this manuscript will be sent to you in addition to the six-months' magazine subscription.

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MENTAL POISONING

By H. Spencer Lewis, Ph. D.

Do poisoned thoughts, like mysterious rays, reach through the ethereal realms to claim innocent victims? Can the thoughts of some enslave us? Postpaid, \$2.15 (15/9 sterling).

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