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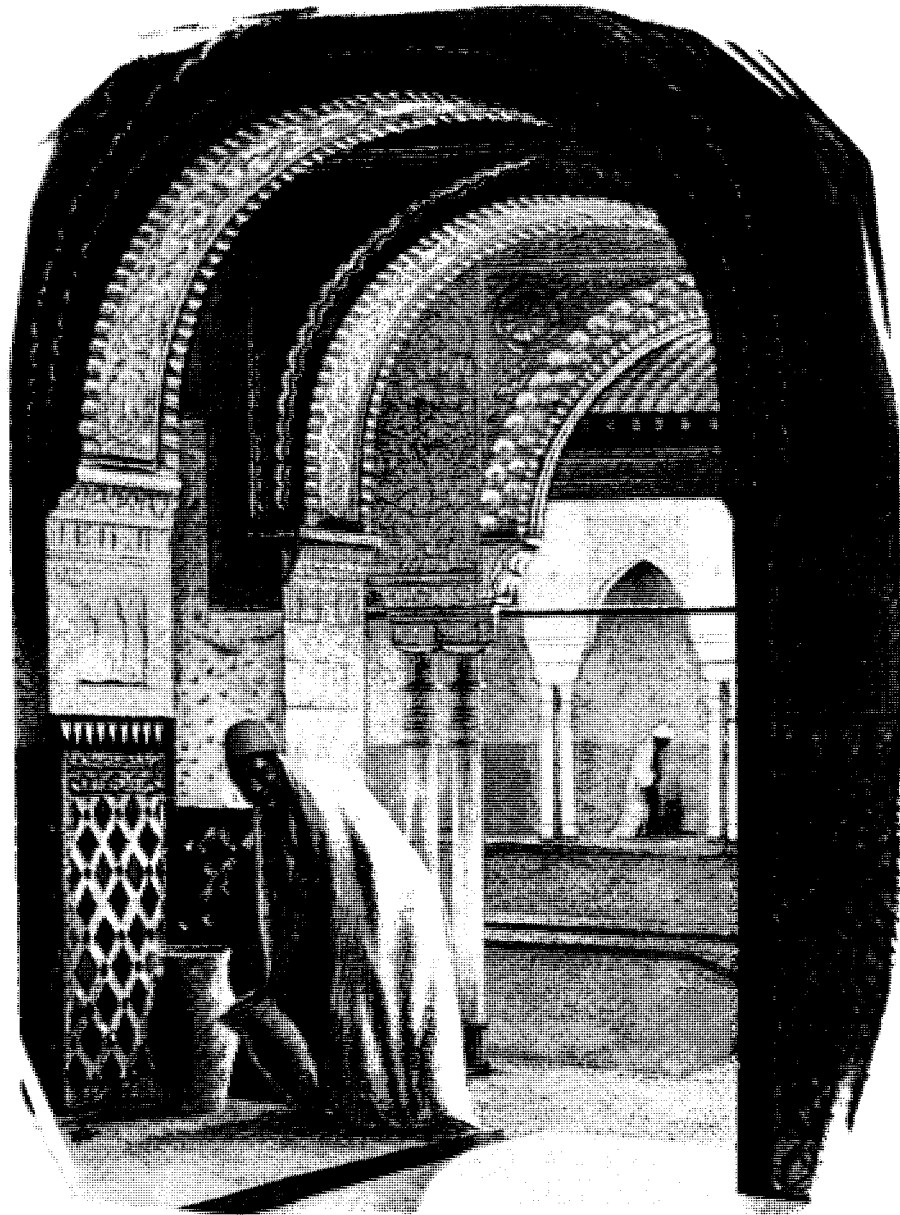
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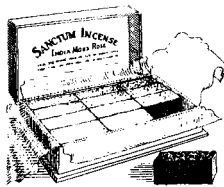


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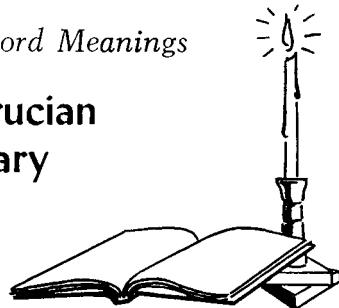
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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XL

MARCH, 1962

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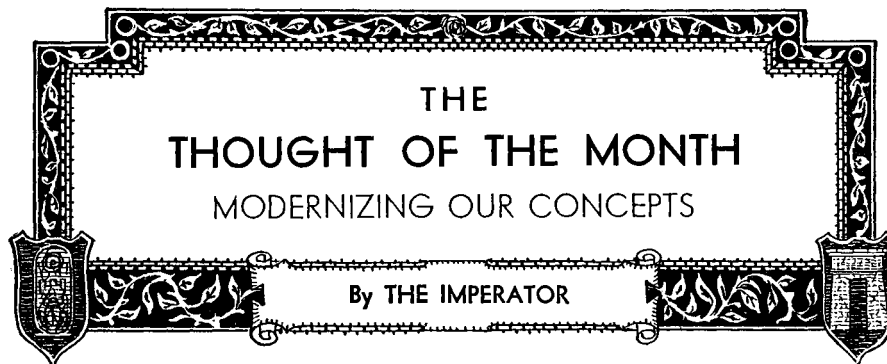
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The Purpose of the Rosicrucian Order

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
MODERNIZING OUR CONCEPTS

By THE EMPEROR

LOYALTY is a virtue. But if it is misdirected, its efficacy is wasted. Many of us today are guilty of this misdirected loyalty. We steadfastly retain devotion to the old and established. That which has continued down through the years acquires a kind of halo of reverence. Its persistence seems to lend it a quality of rectitude which it often does not deserve.

Especially does this devotion to the past apply to thought. Ideas, concepts, notions, that have not been challenged and which fill the gaps in our thinking, are readily accepted. Oftentimes they are just words or terms that have no intimate meaning to us. They are but colloquial expressions or verbal customs that have passed down to us. Time is not always the test of truth. Just because men have transmitted a notion about something from one generation to another gives it no particular value.

For example, in the year 1650, Archbishop Ussher of Ireland declared that all creation began in 4004 B.C., Sunday, October 23. It was only in comparatively recent times that such a concept was proved false by indisputable evidence. For centuries, men continued to accept this idea. It was a ready-made answer to the question, When did creation begin?

For over sixteen hundred years, Aristotle's teachings were the final authority in the realm of reason. Men never questioned his postulations about the natural world. In fact, each century seemed to lend his words an implied truth, but only because there were no original or different ideas to supplant those of Aristotle. All that we say we know is

not the consequence of an intimate experience.

We expound as personal knowledge much which we have not perceived. It is not the direct result of impressions coming to us from the outer world. It is not a knowledge which is the consequence of something we have personally seen, heard, or felt, for example. Such kind of unperceived knowledge is belief. Belief is a conclusion arrived at after personal rationalization. Belief follows the mental process of combining and evolving ideas until they seem final and satisfying to us.

The ideas of belief which we have possess no objective nature. At least, they have never been externally perceived by us or they would be the knowledge of the senses. Ideas of belief cannot be demonstrated in a material or phenomenal form as being real. Beliefs are thus distinguished from *perceptual* knowledge. We can say that belief, by contrast, is *conceptual* knowledge: It arises out of our reflection upon experiences had.

For example, some men believe the cosmological theory that the sun and our solar system were formed from a whirling cosmic dust. Other men believe that the earth was created by a solar tidal wave caused by a great meteor passing close to our sun. Yet these beliefs, this kind of knowledge, cannot as yet be proved. In other words, men cannot objectify it. If they could, such would no longer be beliefs.

Other men may believe that a particular religion places them in a preferred divine relationship as compared to other sects. These believers, how-

ever, cannot so establish their notions that they can be experienced objectively by all other men. We can also say, therefore, that beliefs are a subjective knowledge. Further, they stand in contrast to empirical knowledge or that which arises directly from impressions outside ourselves.

Our beliefs are really a subordinate knowledge. They are subordinate because they must give way to the preponderance of evidence provided by our senses. We do admit that our senses at times deceive us. Perhaps, from a philosophical point of view, all that we objectively perceive may be false. On the other hand, our senses do provide us with a necessary common bond with our fellow humans. If we did not accept the preponderance of evidence of our senses, each of us then would be living entirely according to his personal beliefs. Each would be entombed in a subjective world of his own making. Under such circumstances no mutual understanding would be possible.

Pyrrho was the exponent of an ancient philosophical school known as the *Skeptics*. To his followers and others he was continually inveighing against the unreliability of the senses. It is related of him that, to show his disregard for what his senses revealed, he would not even turn out for a passing wagon. If his friends, who were not entirely convinced of his theory, had not rescued him, his personal beliefs would have immediately died with him for lack of dependence on what his physical senses revealed.

Our Beliefs Have Value

Our beliefs, however, have a tremendous value. They will always stand as knowledge until they can be refuted by the senses. Our beliefs are as possible of future substantiation as they are of being disproved. Beliefs, therefore, are a personal knowledge rather than a public one. Thales, the Greek philosopher, believed that the ultimate substance of matter was water. We know that time and experience have proved him wrong.

However, was it not better that Thales believed as he did rather than never to have given the subject a thought and formed a belief? It is also better that the ancient Egyptians believed that

the sun rode across the sky in a boat than that they had no conception about the phenomenon of day and night. Belief has the full conviction of our reason. We never entertain any doubt about what we really believe. Belief is a personal truth for each of us unless, of course, it is opposed by experience.

We also have our opinions. An opinion, however, is of less value than a belief. It cannot be placed in the category of knowledge. Unlike belief, an opinion is not a substitution for lack of knowledge. An opinion does not attempt to fill a void of knowledge as does belief. Rather, an opinion is but a conclusion that happens to appeal at the time to our personal judgment.

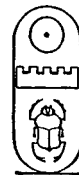
Our opinions may actually be contrary to facts that are generally known. True belief uses fully the personal reasoning powers and intelligence of an individual, whereas opinions rarely do. A belief is a final answer to a question which has arisen in the mind. Conversely, an opinion is most generally but a mere *assumption* of knowledge.

Much that we pay homage to as beliefs today are but opinions and some of them are not even our own. They are inherited. We, therefore, never really subject them to a thorough mental scrutiny. It is obligatory in our times that we modernize our concepts: We owe it to ourselves to entertain new and different ideas.

Such different ideas may not always be factually demonstrable. They may become, however, satisfying and efficient beliefs. We shall touch briefly upon two conceptions which vitally affect our lives. Their importance depends upon the thought which we give them and whether they represent our personal convictions.

Let us take one of the most controversial subjects, the nature of God. God is not commonly demonstrable. By that, we mean there are no elements or qualities as God that can be reduced to a kind or form realizable by all men alike. This is quite understandable because the infinite cannot be encompassed by the finite.

The modern belief recognizes a universal approach to God. This is the realization that there is a transcendent causal power. In other words, there is a supreme power of a kind which is the



primary cause of all existence. It is thought to be causal in that all that emanates or manifests as reality is dependent upon it. Almost all thinking men who are not absolute materialists, have an agreement on this.

The power, or God, can have both mind and substance, that is body, depending upon whatever way the human mind approaches the subject. That which is self-generated and persists in its nature, as does Absolute Being, must have an internal awareness. That self-responsiveness or awareness is *consciousness*; it is an attribute of what men call mind. Thus multitudes of people today find that a belief in the coexistence of a transcendental power and mind provides a satisfying personal knowledge.

The various phenomena of nature which men attribute to this supreme power, or God, have substance. They have substance in the sense that they are perceivable by the unaided and aided senses of man. They are, therefore, possible of common experience. Consequently, this ultimate or supreme causal power can be conceived within human experience both as mind and as body. It is neither extremely idealistic nor fantastic to believe that God is mind or body, or both—for the phenomena held to be of God fall rationally into either of these categories.

Conflicting Opinions

Conflicting and diverging opinions arise when men attempt to describe the infinite mind and substance by imaging their own limited minds, that is, comparing it to their own. The manifest qualities of this power, this God, or call it what you will, can be universally realized. They are perceivable by all men. Now, if we hold that nature is one of those qualities, then certainly some of her numerous moods are experienced by all men. But the interpretation of these qualities of God are individual, and may be quite diverse.

The mental picture which man has of these qualities becomes his symbol of God. It portrays his conception of the mind and substance of God. No rational person may conceive the divine mind in his own imagery, that is, having all the foibles and limitations of his own mind. The substance of God, however,

man has often visualized in the image of his own mortal body. The mind and body of God are universal, but they are adaptable to any level of human thought or consciousness.

God, to the human, must always remain, as Rosicrucians say, the God of our hearts. God then becomes a *personal belief*. As such, it is an inner knowledge. God, as an image, rises and falls in accordance with man's interpretation of the cosmic qualities of infinite mind and substance.

Let us consider our second concept, the topic of *science*. In our age, science has been given a place of spectacular prominence. Philosophically, what value has science to man? Its value must not be adjudged in terms of things but rather in the sense of personal evolution. We have heard the statement that understanding begets power. Admittedly, it has become a trite saying. Yet it has a profound philosophical significance.

Understanding means having comprehension of the nature and relationship of things. A thing may actually be different from what we realize it to be but a meaning of it puts it in relationship to us. The thing then has a link or connection with self. That which has identity to us, which we seem to understand, comes to have a particular effect on our lives. We think of it as being beneficial or otherwise to us. With increasing understanding of the world we become as a hub and those things upon which we confer meaning become as spokes connecting us to them by means of our ideas. Thus the mind reaches out and encompasses more and more reality.

Without understanding, the world of reality is heterogeneous. It is a conglomeration of diverse separate elements. Man is then truly lost in such an existence. He has no importance to himself because he stands in no relationship to anything. We become important only as we can assimilate other things into our understanding. Man has no power in a heterogeneous world, a disconnected world. He is unable to draw upon the unknown qualities of things and apply them to himself.

If philosophy is the love of wisdom, then science is the love of coherence. Science is the search for universals.

These universals are persistent factors that give unity to the world of reality. They are commonly called natural laws. These universals or laws tie together the phenomenal world, the world man experiences, into a comprehensible pattern. The pattern, however, or design is mostly the product of man's own mind. The human consciousness is capable of perceiving only an infinitesimal part of the cosmic fabric. So, the pattern cannot be truly representative of the whole cosmos. But the more universals or laws man discovers, the larger becomes the pattern of reality. The greater becomes the theater of man's activities, also.

Science, through its empirical, its objective, functions is an instrument for the amplification of man's natural powers. Science brings together the knower and the unknown. Man is the knower, the Cosmic is that to be known. But to what purpose shall man know? If it be conceded that what is known increases the scope of human power, what end, it may be asked, will such power serve?

Shall it be a longer span of life of which we hear so much today? Shall it be but to increase human pleasures? What is the range of these pleasures? Are some to be evaluated as of more importance than others?

Just to expand the breadth of human knowledge is not in itself sufficient. For, after all, all knowledge gradually embraced by the mind of man might someday die with the human race. The known would then be returning to that amorphous state, the unknown, from whence it came.

It is at this point that metaphysics and philosophy enter. It is their obligation in our age to justify the intellectual efforts of science. They impose upon man the moral obligation to give back in noble achievement what he has received from the Cosmic by diverse means. It is in this realm of a greater conciliation of science, metaphysics, philosophy, and mysticism that the duty and future of the Rosicrucian Order lie.



Why Art?

By CHARLES W. HADDOCK, F. R. C.

WE cannot live without love; no more can we live without beauty. We need its white pillars to lift our hearts to new life. Suffering humanity deserves a more beautiful world to solace its soul.

The stormy rains of life are filled with strange new colors. Like the showers of rain which bring needed life-giving energy to grow, Art is the rain of beauty falling from heaven to earth. It is God speaking, showing his heart to the world, filling it with fresh memories of the beauteous realms above.

It is the task of the artist to bring this beauty to the world, but the question is, How much beauty can the

world bear? More beautiful and divine types lie beyond the horizon in the new art being born. There is still music which the world has not heard; there are still unimagined splendors which the world has not seen.

Heaven has not yet opened the door lest the Light blind us. What we see is only a promise of coming magnificence. The wonders of the space age will be equalled by new beauty. The new sights and sounds of Art are only fore-runners of more beauty as a necessity in the world. It is for us to accept these messengers of Light and thus prepare the way for our complete entrance into the kingdom of beauty.



Improving Our Emotions

By ARTHUR J. MANLEY, Ph. D., F. R. C.

HUMAN misfortunes most often may be traced to the emotions. Mankind has long been the victim of the disastrous effects of uncontrolled emotional behavior. This is testified to countless times in the long columns of recorded history.

Emotion may be said to be a condition produced unconsciously by interference with instinctive reaction, resulting in nervous disturbance detrimental to normal health. It marks a transitional period of evolvement from a lower to a higher form of organism. Man must go through this stage to attain a higher state of consciousness. However, as in all evolution, man must be willing to learn. Most of our tribulations are directly the effect of our refusal to learn.

When the child or adult cannot have his own way, the obstruction of the instinctive desire generates anger or fear; when his natural urge is satisfied, he expresses pleasure. To act in accordance with reason requires a long period of disciplining the mind. As this discipline is not generally taught by our educational system, the child grows up with no more control of himself than he had as an adolescent—except perhaps that control inculcated by fear.

Anger is disintegrating; it burns up the system and inflames the mind. It incites violence through uncontrolled action. Fear represses, instills a feeling of inferiority. Both preclude the normal faculties of reason and intuition. Jealousy disintegrates also, producing a pathological condition; it is an acknowledgment of inferiority of oneself. Hatred shrinks and dwindles body and soul; it dwarfs the consciousness and arrests the mind.

Long-sustained destructive emotions of any type produce their inevitable effect: physical or mental ill health, often manifested in a psychotic condition, or serious physical disorder. Many do not realize that later physical illnesses are the consequences of earlier emotional outbursts or oft-repeated negative emotional attitudes. Fear may

produce a drawing inward, manifesting in schizophrenia; uncontrolled anger may express itself in the alternating states of mania and depression (manic-depressive).

Emotions, however, are never wholly bad; within tolerable limits some may be beneficial. A too-serious, long-sustained situation may be broken up by laughter, giving relief from tension: The interjection of the ridiculous breaks the monotony and brings a sigh of relief.

Joy is good for the mind and body so long as it does not produce hysteria. Sometimes an emotion may serve to stimulate thought and action in a person otherwise too nonchalant or impervious to be penetrated. Fear, for instance, may prevent foolish conduct which otherwise a person might engage in through lack of understanding.

Mankind cannot expect to abolish war when the preponderance of its members cannot control their own emotions. The mass cannot accomplish what its components are unable to attain individually. Nations cannot have governments better than the collective consciousness of their individual subjects.

History repeats itself only because mankind does not learn. A hint to the wise may be sufficient; but there are not many wise. It is a law of nature that those who refuse to learn from one experience must suffer another more severe until nature's mandate is heeded.

What About Our Emotions

What, then, shall we do about our emotions? First, we must have a willingness to improve. We must make an effort; learn both sides; understand the other person's situation and feelings; think carefully before speaking or acting; not jump at conclusions. Misunderstandings cause more clashes than differences of belief or intent.

It has been said that no one ever wins an argument; so, let us distinguish between an argument and the application of logic. People cannot reason because

they close their minds to it and usually do not first learn the facts about any matter.

Reason presupposes first, that one is informed about history and established facts; second, that prejudice which closes the mind has been removed; third, that emotion affecting the subject in dispute has been overcome. Fourth, there must be a willingness to analyze the reasons advanced: to eliminate those that are inapplicable, and to appraise those that appertain. Lastly, there must be a realization that one *may be wrong*. Emotion has no part in reason or intelligent application of logic. If one cannot meet the issue with facts and reason, he often resorts to anger and personal abuse of his opponent.

Preconceived notions without knowledge often lead to such emotions as race prejudices—a deeply ingrained feeling of superiority without any scientific or rational basis. Similar feeling may exist with respect to differences of nationality and language. Prejudice is without logical basis in fact and has its foundation in emotion and misinformation.

The Remedy

We must be willing to inform rather than to criticize; to explain rather than to antagonize; to praise rather than to depreciate. As a soft answer turneth away wrath, so kindness dilutes or dissipates—if it does not completely dis-

solve—destructive emotions. We must humble ourselves and strive for the common welfare, maintaining our dignity without imposing on others. We must practice inward control until it becomes an attribute of the soul personality. After perfecting our analytical and synthetic reasoning, we may through meditation learn to rely upon intuition as a safeguard against the injudicious intervention of the emotions.

This is not easy, for a proper emotional life can only result when man has overcome malice, anger, fear, greed, and jealousy, and has learned to love all humanity and all nature. This is, nonetheless, more important than worldly knowledge or worldly possessions.

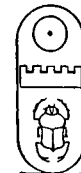
The evolution and perfection of the personality is dependent not upon books but upon living harmoniously with all mankind.

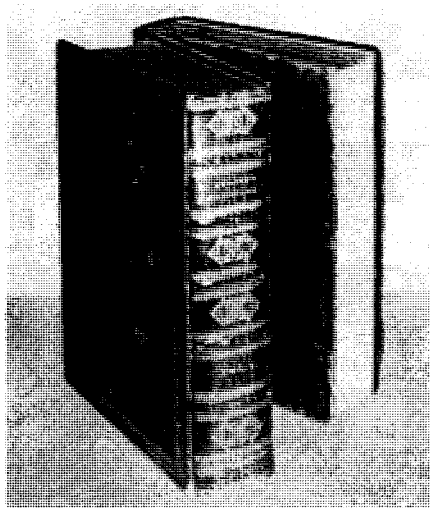
Let us examine our own personalities to learn what we can do to eliminate the resort to emotions rather than to reason. The road of self-restraint and discipline is the shortest road. It will save us time and lead us to good fortune rather than frustration, sorrow, and disaster. If we succeed in the conquest of destructive and uncontrolled emotional impulses which retard the evolution of all men, we may accelerate our progress toward mastery of self and Cosmic consciousness.



TERRE HAUTE, INDIANA, CONFERENCE

The FRANZ HARTMANN PRONAOS, Odd Fellows Building, 22 South Eighth Street, Terre Haute, will hold a one-day conference on Sunday, March 11, as an anniversary of the founding of the Pronaos. Grand Councilors George Fenzke and Harry L. Gubbins will be the principal speakers. This special observance is open to members and to invited relatives and friends of members. For further details write: Mrs. C. W. Gentry, 657 North Fourth Street, Terre Haute, Indiana.





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Noah Webster's 1828 dictionary, in two
quarto volumes.

Alas, Poor Noah!

By BEATRICE E. TREAT, F. R. C.

CHOOSE a word, any old word—and it will probably be right. Such is the dictum of a casual and informal era in which the middle-class American's speech—not the dictionary's—is authoritative. Poor old Noah Webster is probably turning in his grave.

When he undertook the task of compiling a dictionary, his goal was to mold a national language and effect reforms in usage and spelling. He succeeded—almost.

People didn't take kindly to the phonetic spelling he introduced, preferring the idiosyncrasies and inconsistencies of old-fashioned spelling. "Yung" and "tung" remained "young" and "tongue" in spite of him, for no amount of logic and reason could change habit-bound minds. His genius at defining words, however, and his natural linguistic abilities did produce a dictionary which in many respects became the great standard authority.

His *An American Dictionary of the English Language* was published in 1828. That one man could perform so prodigious a feat seems incredible. Perhaps no one but Noah Webster could have done it, for he was persistent to the point of being downright stubborn.

A self-sufficient tenacity supported him throughout lonely years of labor. He studied and compared all languages for which dictionaries were available,

acquiring proficiency in at least twenty-six—including the then almost unknown Sanskrit. Painstaking citations multiplied and the mountain of documented notes grew higher.

He traced etymologies, established usage, determined the order of precedence among multiple meanings, provided concise and exact definitions; then alphabetized and edited. There were 70,000 listings in the completed work, while the preface itself constituted a mammoth undertaking. What is more, he wrote out the entire manuscript by hand and read proof himself!

Several earlier dictionaries which he had produced had received only limited success. There had been the *Compendius* in 1806, followed by abridgments for school use in 1807 and 1817. It was this large 1828 work, however, that made the name *Webster* synonymous with *dictionary*. Even Boston Brahmins and Cambridge scholars finally shrugged their conservative shoulders and admitted that Webster had achieved the ultimate in dictionary making. They relegated Dr. Johnson's *Dictionary* to a classic repose.

Nevertheless, even Webster could not contain the English language—as robust and prolific as the weeds that intrude upon tidy lawns—within the confines of his 1828 edition. In an era of growth and expansion, new words were being

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multiplied. Science and industry contributed steadily, while *Americanisms* became so firmly established that their use became international.

Consequently, a *Corrected and Enlarged* edition with 5,000 more words was published in 1841. This edition, known simply as Webster's *Unabridged*, began that periodical revision and enlargement necessary to keep pace with the growing language. The *Unabridged* was, however, Noah Webster's last dictionary. He died in 1843.

Surely, though, he rested well, even thankfully, for eighty-five is a ripe old age at which to die, and his work was being carried on by his direct literary heirs with an integrity equal to his own. The Merriam brothers perpetuated his name, and the Merriam-Webster dictionary kept building and improving.

Look in Webster to be Sure

Webster's dictionary became a universal standard; its definitions authoritative. It settled lawsuits, molded public opinion, arbitrated disputes. Scholars, writers, publishers used it for reference, and every business office and school in the land depended upon its authority. Abridged editions found their way into almost every home. "Look in Webster to be sure," was a conclusive pronouncement. All subsequent dictionary making was based on foundations laid by Webster.

Yet the process of revision and modernization of the Merriam-Webster dictionaries could scarcely keep pace with the new words being spawned by life's ever-accelerating tempo. The Civil War, Reconstruction, industry, transportation, and communication bred thousands; but the twentieth century has propagated its tens of thousands. Twentieth-century dictionary making has become as complex as the age itself, utilizing the skills and abilities of corps of workers—editors, consulting specialists, scholars, technicians, readers, proof-readers, assistants.

The past fifty years have introduced more new words than has any corresponding period in history. Technology and science, intellectual and social movements, World Wars both hot and cold have testified to the virility of the

English language. Each new edition of Webster's has sought to incorporate this mercurial product of an explosive age.

The trust that Webster left was monumental in its ramifications: Some seven times more words than those he knew filled the pages of the *New International, Second Edition* of 1934. There were 400,000 listings, more than twice the number of its 1909 predecessor. Added entries alone totalled nearly three times as many as all the listings in his original dictionary of 1828.

Between man and words, the contest has been unequal, for in the soil of growth and change the language's fecundity has known no bounds. Hardly had the 1934 *New International* been completed before revision and enlargement began again. Now, little more than a quarter of a century later, a *Third Edition* has been published, and with its completion Noah Webster's tranquil sleep has surely ended.

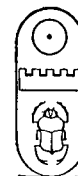
The *Third Edition* bows to the New Age, and foundations Webster laid with sixty years of toil have cracked asunder. Linguistics as a science has come into its own. The semanticist is in his glory. No longer does the dictionary presume to arbitrate usage and maintain a standard. Instead, it views the current language with scientific detachment, attempting only to project spoken English in terms of communication needs.

New Age Needs

50,000 new words and an additional 50,000 new meanings have crowded out words that were rare and obsolete in meaning. Place names and proper names, characters in literature and mythology, pictures, titles of books, and all encyclopedic information must be sought elsewhere in special reference works. The *Biographical Section* and *Gazetteer* have been abandoned.

With this massive tome of 2,720 pages and more than 450,000 jostling, concentrated entries, the new *Webster* withdraws as arbiter and conservator of the English language: Usage is the dictator; the standard is the individual's own.

Formerly, time was the determiner of correct usage; now there is no "one correct way," say the editors. Spoken



language is *the language*; that it changes constantly is normal; usage is relative, and correctness depends upon usage!

Admittedly, to record English speech that encompasses every walk of life does present a challenge to scholarly skills and astute editorship. The task of presenting the English language as it is actually spoken creates its own responsibility. Within the limits of this pattern, there is no doubt that the new dictionary may be acclaimed successful.

There are still some, however, who believe that dictionaries should do more

than *define* words and *explain* gradations of meaning. In an era of crumbling standards, it seems lamentable that the English language should also be deprived of the standard that sought to maintain its purity.

It is necessary, of course, to acquiesce to the inevitable; yet not all view with scientific impersonality the inordinate multiplication of words and the uncontested victory of *verbiage*. The ideal that Webster set is vanquished, and his dictionary may become a relic of the past to be placed alongside his old *Blue-Back Speller*. Alas, poor Noah!



INITIATIONS IN LONDON . . .

A Reminder

First Temple Degree.....	April 8	2:30 p.m.
Second Temple Degree.....	May 13	2:30 p.m.
Third Temple Degree.....	June 10	2:30 p.m.
Fourth Temple Degree.....	July 8	2:30 p.m.
Fifth Temple Degree.....	August 12	2:30 p.m.
Sixth Temple Degree.....	September 9	2:30 p.m.
Seventh Temple Degree.....	October 14	2:30 p.m.
Eighth Temple Degree.....	November 11	2:30 p.m.
Ninth Temple Degree.....	December 9	2:30 p.m.

Place: Coram Hall, Brunswick Square, London, England.

In order to be eligible for these initiations, one must meet the following requirements:

- FIRST:** Only members of AMORC who have reached, or who have studied beyond, the degree for which an initiation is being given, may participate.
- SECOND:** Reservations must be received two weeks in advance at the London Administrative Office, Rosicrucian Order, AMORC, 25 Garrick Street, London, W.C. 2, England. (Give your complete name and address, key number, and the number of your last monograph. Reservations will be acknowledged.)
- THIRD:** The nominal fee of one pound (£1) must accompany your reservation.
- FOURTH:** IMPORTANT—For admission into the temple quarters the day of the initiation, you **MUST** present:
 - 1) your membership card;
 - 2) the last monograph you have received.

There can be no exceptions to this rule. Please keep this schedule for reference.

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The Walker Still Talks

Perambulation Helps Him Think

By GILES CROFT

IT was the London of hansom-cab days. Two men, middle-aged and bearded, were stepping along through the shady avenues of the outskirts with the purposeful stride of habitual walkers. John Travers and his chief at the Ministry of Education were deep in the discussion of a project that Travers had set his heart upon.

When the mile or more of tree-lined path brought them to the end of their journey, there were still details to be ironed out. Without pause in their talk, they turned and retraced their steps. Some time later, Travers stopped and murmured absent-mindedly: "Oh, here's my flat!" The discovery was only the signal for another right-about turn, and the resumption of their walk in the opposite direction.

Finally, the executive saw his own front door again. This time he mounted the steps, waving adieu to the much-preoccupied Travers, who made his way back to his flat alone, too intent on what they had been discussing to notice that the evening's tramp had amounted to more than six miles.

What were a few extra miles or a few uncertainties of direction when there had been matters of importance to talk over? Movement and thought were in harmony. A little additional thought merely added a corresponding trifle to the mileage.

It was said of the '70's: "People walked then, and consequently talked." So, too, in John Travers' day at the turn of the century. As they walked, thought became free and unfettered. Nature provided the harmonious environment, and the walker was seasoned to its leisurely tempo.

He felt no compulsion to rush to quick conclusions; there was no overeagerness for mathematical precision. Accustomed to nature's mysteries, and respectful of Bacon's injunction—"Nature is only to be commanded by obeying her"—he was ready to adjust himself to other mysteries of human experience. He had

time to ponder an issue and prepare for all possible contingencies arising from it.

Today, the walker no longer sets forth on leisurely contemplative strolls. Before the second decade of our present century had run its course, the gates of River Rouge in Michigan had burst open and poured out the horde of fifteen million—the Model T—to swarm over cities and highways.

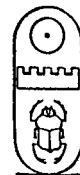
From the magical bicycle shop in Dayton, Ohio, flew out the first of those mechanical birds to herald man's new command over his environment and the air above.

It was the presage of a new era of accelerated movement that would change the face of the external world, transcending the conventional order of time and space. In these mighty transformations the walker had no place. Nevertheless, his voice has not been silenced.

He is not entirely of the external world. He has his affinities with the inner life of man. Americans in the forefront of the new order—taking advantage of discoveries with a remarkable flair for practical application—still live under a government thought out and worked over by men accustomed to walk and talk.

Thomas Jefferson allowed nothing to draw him away from his country rambles. "No one knows till he tries how easily a habit of walking is acquired," he wrote to Thomas Randolph, his son-in-law to be. Much as his time and enthusiasm went to politics, he could still say: "No occupation is so delightful to me as the culture of the earth"—which kept him continually on his legs.

While representing his country as Minister in France, he took three months to roam through the olive groves of Provence and the rice fields of Piedmont, observing every detail of the culture on the way. And if at times it was his horse's legs rather than his own that



carried him, there was no interruption in his thought.

At home, where there was a new society free to build without benefit of precedent, no one expressed himself more clearly on the theory of the undertaking than the political philosopher whose thinking was so well attuned to nature and her ways.

No less the seasoned walker was the master of Mount Vernon. George Washington made an early start as surveyor in the newly opened areas of the interior, and never lost his love for that calling. Many times in after years, he took the theodolite and chains for an excursion into the newly settled lands. These instruments were close beside him to the end of his career.

Some members of the Constitutional Convention of 1787 were Southern Tidewater planters, with plantations to stroll over. Others were not farmers primarily, but whether traders, shipowners, lawyers, or scholars, they still cultivated their country estates. John Adams, Charles Pinckney, James Wilson, Pierce Butler, and others ransacked the libraries for light on political institutions of the past, and then walked their estates to brood over their findings.

Questions Thought Through

It was a time when questions were thought through, when—as a colleague of his said—an Alexander Hamilton “required time to think. He enquired into every part of his subject with the searchings of philosophy . . . there is no skimming over the surface of a subject with him. He must sink to the bottom to see what foundations it rests on.”

The grand result of all the thought was a pattern of political order that has become the model for the establishment of new governments the world over. Not that the Constitution received unanimous acceptance—nor did its designers expect it would.

The walkers and talkers of that day did their own individual thinking, and practised the art of adjustment to find residual agreement among divergent views. Almost to a man, the farmers of the North were opposed to the final draft. They had their congenial British suspicion of things set forth in full legal definition. Like their British forebears, they preferred a margin of imprecision.

The majority in favor carried the day, however, and the misgivings of the farmers were largely set at rest by the supplementary Bill of Rights. A free democracy, giving full consideration to the individual, had come into being—as good a design for liberty today as when it was framed.

The *new age* has changed long-established concepts of social life, and time must be allowed for new habits of order to develop. But in all the surrounding unsettlement, the work of the Founding Fathers stands firm, respected and beloved, an impregnable bulwark for the Free West in its struggle for world stability. It is the work of men who walked and talked, who had time to think *around* their undertaking and lay its foundations securely in men’s hearts. They were men who knew how to keep movement and thought in harmonious partnership.

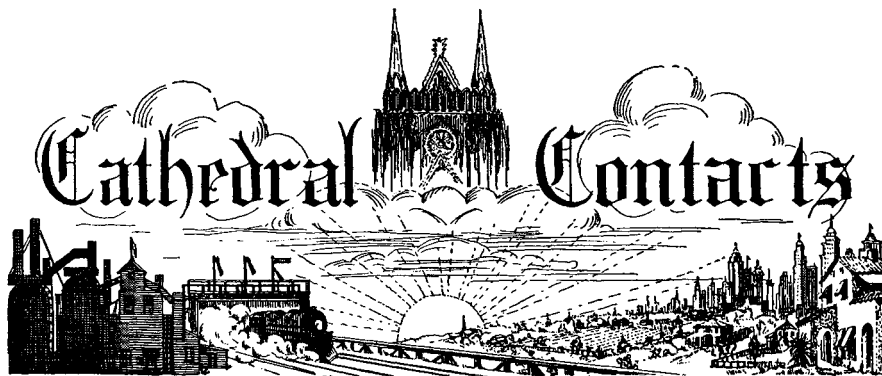


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INTERNATIONAL ROSICRUCIAN CONVENTION

July 8 - 13, 1962

Rosicrucian Park - San Jose - California - U. S. A.



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 five cents in postage stamps. (*Please state whether member or not—this is important.*)

VALUES IN MATERIALISM

By CECIL A. POOLE, *Supreme Secretary*

No man has been able to define to the satisfaction of every individual what constitutes true value. Most philosophies and, of course, all religions have set up what they believe to be the ultimate or final value that man should strive to obtain. Various methods have been used to arrive at the conclusions that have been reached, and the adherents of any one school of thought are sometimes very energetic in their desire to convey to their fellow men what they believe is the ultimate, final, or supreme value that can be achieved in the universe.

Throughout the history of thought, two schools have generally paralleled each other insofar as thinking in these areas is concerned. For simplicity, we refer to these schools as *materialism* and *idealism*. Both are systems of metaphysics; both try to arrive at an under-

standing and interpretation (as well as a definition) of ultimate reality and final value.

The attitude of the idealist is one which sometimes tends to depreciate the ideas advanced by the materialist; and, of course, the opposite is also true. The extreme materialist claims there is little or no value in a system or philosophy of idealism. In analyzing the behavior and attitudes of adherents of these two schools of thought, it is frequently found that the idealist is the worst offender.

Many idealists refuse to see any value whatsoever in materialism, even going so far as to deny the existence of the physical universe. They claim its apparent values are illusions and should be completely ignored.

Such a concept is extreme and is inconsistent with the fact that as long as



we live in a material universe as individual entities, we are composed of factors which partake of both the material and the nonmaterial. In view of the idealism and the enlightened thinking of those who subscribe to the philosophy of idealism, it is wrong that the idealist should ignore or depreciate the values of materialism.

To believe that one is in a sense adhering more fervently or more consistently to the concept of idealism because of a denial of a physical or material universe is to ignore that the creative laws effective in the universe have made us material beings.

There is value in all universal functions and manifestations. That there is value in materialism, it is ridiculous to attempt to deny. We all benefit by the advances that have come about in the material world, and we all partake of the benefits that have been gained by man's use of physical laws and material objects. To deny these facts is to place ourselves in a position of living off the bounty of certain material achievements and refusing to acknowledge the source.

Idealism does not cancel or invalidate materialism in any sense. The true idealist recognizes that one of the purposes of man's existence is to live a full, well-rounded existence and in some way to better himself. I realize that there is also controversy when we discuss the concept of man's evolution; but in the simplest terms which we can conceive, evolution is growth, and growth is the utilization of all conditions and circumstances at our disposal.

Consequently, the material world is one factor with which man must work and cope. Man must use this material world for his own betterment and as a contribution toward his evolution. Therefore, to take advantage of the material world, to benefit by the achievements of those who have modified and made use of physical laws, is a logical type of behavior.

Ask yourself what there is of the material world or in the development of a materialistic point of view that you would want to give up. Would you care to give up the discoveries of the last century? Would you like to discontinue the use of labor-saving devices? Would

you like to return to nature where there is no housing or no type of convenience?

Desire and necessity may be the basis of our ultimate choice, but they need not necessarily be the ultimate end that we wish to achieve. The physical world and the material forces that work therein are a part of our environment and a part of us. We can use them while still subscribing to the basic philosophy of idealism, which has as its premise that there are values which supersede those of the material world.

A material object may contribute to the ends we hope to achieve as idealists. For example, a book is a form of conveyance in that as a material object it may bring to us these ideals and the means of applying and assessing their true value.

The Perfect Relationship

The perfect relationship between all the forces and objects with which man has to deal is that of balance and harmony. The idealist will recognize value where value is to be found, and he will further recognize that most values in the material universe are steps or tools which he can use toward bettering himself and contributing to his evolution, to a realization of the ultimate reality and value.

The idealist should acknowledge values in relationship to his own understanding and evolution, knowing that through these concepts he can gain understanding that will contribute to further evolution which will bring him closer to the realization of an ultimate reality or final value.

In all things, balance is essential. Without balance, the universe would be a hodge-podge of manifestation; with balance, natural laws function according to an established pattern, a pattern which the idealist believes was originally put into effect by powers or forces that supersede the level upon which the performance of the laws takes place.

We can achieve balance and harmony by living in an environment where we appreciate all values that contribute to our well-being and in turn to our evolution. Harmony—harmony of body and soul, of the material and the ideal—is the key that will lead man to the ultimate realization of perfect knowledge, true value, and final reality.

Bird Migration

By C. A. MITCHELL

BIRD migration has puzzled and amazed the mind of man for centuries. Today, with the aid of improved methods of study this phenomenon is nearer to being understood.

Basically, migration is a movement south during the autumn to winter feeding grounds, and a movement north during the spring to summer breeding grounds. Contrary to popular belief, migration is largely an individual affair.

The routes followed converge in many places as a result of the land masses involved: On the south coast of England in autumn, large flocks of the same species congregate although individual members originate from widely separated areas. Hold-ups occur at such places while the birds await favorable wind and weather conditions in order to cross the sea.

Extended delays can result in acute food shortages; consequently many birds fall in coastal areas. It is sad that most of our knowledge of migration has been accumulated at the expense of birds which have failed.

At strategic points around the coasts of Great Britain, bird observatories are manned throughout the year by enthusiastic bird watchers. Equipped with a variety of ingenious devices to catch birds without harming them, these stations release them only after a small ring inscribed with a number and the address of the British Museum is attached to the leg of each.

Roughly ninety-eight per cent of the birds thus ringed are never heard of again; but by the annual ringing of hundreds of each species valuable results are obtained over a period of years from the remaining two per cent. The British Museum retains a record of every bird ringed; and by noting the

points of recovery, a picture can be built up of the route and destination of any species.

Careful observation, coupled with the above methods, can answer many problems which previously mystified. Not only the route, but also in some cases the speed at which a bird travels, can be determined. By comparing the results with the temperature and daylight hours prevailing, it can be judged to what extent these are influencing factors. In the case of insect-eating birds, it seems probable that the temperature first affects the food supply and, indirectly, the speed of the migrants.

Experiments with birds under artificial light show them to be acutely sensitive to amounts of it, even being brought into breeding condition in mid-winter by increasing the amount of light daily. Arguing further from this, it is possible that a bird may realize that it has reached the most northerly point in its journey by the length of the day. But even this does not account for the way in which some birds find their way back to the same bush after a journey of thousands of miles!

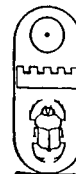
More recent experiments suggest that birds are sensitive to changes in the earth's electrical field. Because these experiments were carried out with radar, which operates at a much higher vibratory rate, some experts feel they were not conclusive. The fact that the vibrations were apparently sensed by the birds is important in itself.

It may be that bird navigation is a combination of several factors; but the discovery that they are sensitive to vibratory changes seems to be the most important to date: It goes a long way toward solving the problem of how they migrate.



In nature's infinite book of secrecy
A little I can read.

—WILLIAM SHAKESPEARE



Worldly Success and Spiritual Attainment

By ROYLE THURSTON

(*The Mystic Triangle*, December, 1927)

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

How far worldly success and wealth have interfered with the spiritual development of man is a moot question. Arguments may be presented on both sides. At times it would seem that the sudden attainment of wealth by those spiritually inclined has tended to check the further development of this attribute; on the other hand, there are notable cases where wealth has enabled some to pursue their course of attunement with things spiritual with more concentrated satisfaction.

In many of the arguments touching upon this question, the most important point is overlooked: Those starting upon the path of mysticism or spiritual development continually hear that one must be humble, *poor in spirit*, and of lowly station to reach any degree of spirituality. The fact that the argument is old and generally accepted does not make it true. In fact, it is seldom given in its original form or meaning.

It is true that the ancients contended that great wealth and great political power prevented an interest in things spiritual. That such an idea was based upon common sense is discovered when one looks into the lives of the wealthy and politically powerful of ancient times.

Those eminent persons under whose despotic rule and inconsiderate hand others had to live, were born without interest in things spiritual, and from the first days of consciousness were imbued with the idea that political power and material wealth were the only things to depend upon—and to fear.

If we scan the pages of history, however, we will find that many eminent men and women, born with a desire to know of the spiritual side of life—or having acquired such a desire—did not lose it or set it aside when material prosperity came into their lives.

There are many notable examples of religious leaders, devout mystics, and sincere thinkers who attained wealth and worldly triumph along with eminent success in their spiritual campaigns. In many cases they found that material wealth and worldly power could serve them in furthering their religious ambitions.

There is a vast difference between a man who has never contacted the spiritual world and is quite satisfied (either ignorantly or through preference) with the pleasures of life he can buy or command, and the man who, having contacted the higher things of life in hours when they alone brought him joy, still clings to them in prosperity. In the one case, we have examples of how wealth is incompatible with spiritual development; in the other, examples which refute the misunderstood injunctions of the ancients.

The world of nature is bountiful, giving freely of every form of wealth, material as well as spiritual. All is intended for man to use. To say that man should plant seeds in the earth to reap crops of grain for his physical nourishment but must not delve into the earth to secure gold, silver, copper, iron, platinum, is to present an unsound argument. Equally unsound is it to believe that man should labor diligently for just enough to maintain his physical being without securing a surplus against emergencies.

The goal of our existence here on earth should not be great material wealth and worldly power; it should be health, cosmic consciousness, and mental alertness leading to attunement with God and peace. But can man truly be healthy, alert, and peaceful without the necessities of life?

And can one safely draw a line between the actual necessities and those

which border upon luxuries or special indulgences? What constitutes great wealth in the life of one may be but normal possessions in the life of another, all depending upon how that person is living and using his possessions.

The miser living upon five cents a day would be considered to have attained great wealth if he should secure a thousand dollars in gold. That same amount to a man or woman using a hundred dollars a month for humanitarian purposes and living in conditions of affluence and social standing would be too small to call *wealth*.

Missionary work must be carried on in high places as well as in the lowly. A man with but a small salary and living in very humble circumstances may be able to preach great sermons to the poor and the lowly as well as live a life leading to great spiritual awakening.

But the rich, the wealthy, the worldly powerful, must be reached also. To contact them, win their confidence, and secure even occasional audience with them, one must be able to approach their standard of living. This requires affluence and material means; it necessitates living successfully and prosperously as well as being spiritually minded.

Take the example of Louis Claude de Saint-Martin, the famous Rosicrucian of France. After he was initiated, he believed that he should give up his titles of nobility, his palaces, and his

wealth. Then he found that among the high social sets of Europe, wherein he had been an idol, there were as many needing salvation as among the poor.

He resumed his worldly titles, his palatial homes, servants, and rich environments. He entered into the gaieties and frivolities of the social circles of England, France, Russia, and Germany. He even exaggerated his own curiosity in everything that interested the shallow-minded members of royalty.

As he contacted persons bored with life or seeking a new thrill or interest, he dropped a few words, planted a few thoughts, and at times set an example of action. For years, he carried on in this way; then suddenly he disappeared and it was learned that Saint-Martin had passed to the beyond.

The good he had done was then discovered, the help he had been, and the fruit his quiet and disguised efforts had produced. All Europe paid homage to him then; and to this day his memory is honored, not only as a Rosicrucian mystic but also as a missionary of better living and thinking.

The mystic has every right, as has everyone, to give thought to his daily needs and material requirements. To seek material comforts, some luxuries, or even all of them, and sufficient financial means to assure health, happiness, and peace—in material as well as in spiritual things—is not inconsistent with the ideals of the real mystics of all ages.

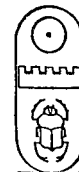


ROSICRUCIAN DIRECTORY

A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication quarterly. See the *February* issue for a complete listing—the next listing will be in *May*.



(International Jurisdiction of The Americas, British Commonwealth, France, Germany, Switzerland, Sweden, and Africa.)



The State of Highest Bliss

By THE REVEREND NARADA MAHA THERA

The author, a prominent figure in Buddhism in Ceylon, uses the Pali word Nibbana instead of its Sanskrit equivalent Nirvana, which is more familiar to Western readers. The word is composed of the negative particle ni and vana, which means weaving or craving. It is this craving which like a cord connects one life with another. It is "no craving" Ni-vana which establishes one's complete freedom. It is called Nibbana in that it is a "departure" (ni) from that craving which is called Vana, lusting.

As long as one is bound up by craving or attachment, one accumulates fresh karmic activities, which must materialize in one form or other in the eternal cycle of birth and death. When all forms of craving are eradicated, reproductive karmic forces cease to operate and one attains Nibbana, escaping the cycle of birth and death. The Buddhist conception of deliverance is escape from the ever-recurring cycle of life and death and not merely an escape from sin and hell.

—EDITOR

HOWEVER clearly and descriptively one may write on this profound subject, however glowing the terms in which one attempts to describe its utter serenity, comprehension of what Nibbana actually is can never come through mere words. Nibbana is not something to be set down in print, nor is it a subject to be grasped by the intellect alone. It is a supramundane state to be realized only by intuitive wisdom.

A purely intellectual comprehension of Nibbana is impossible because it is not a matter to be arrived at by logical reasoning. The words of the Buddha are perfectly logical; but Nibbana, the ultimate goal of Buddhism, is beyond the scope of logic. Nevertheless, by reflecting on the positive and negative aspects of life, the logical conclusion emerges that in contradistinction to the ordinary phenomenal existence, there must also exist a sorrowless, deathless, non-conditioned state.

In the *Jataka* [Birth Tales], it is related that the Bodhisattva at his birth as the ascetic Sumedha thought thus within himself:

As there is Misery; so also is there Happiness. Why then should one not seek Nonexistence even though Existence is?

As there is Heat; so also is there Cold. Why then should one not seek Nirvana even though the threefold Fire exists?

As there is Evil; so also is there Good. Why then should one not seek that which is Not Birth even though Birth is a fact?

Nibbana, in one sense, may be interpreted as the extinction of the flames

of craving and lust; but one must not thereby infer that Nibbana is nothing more than the extinction of these flames. The means should be differentiated from the end: The extinction of the flames is but the means of attaining Nibbana.

Is Nibbana Nothingness?

Is Nibbana nothingness? To say that Nibbana is nothingness simply because one cannot perceive it with the five senses, is as illogical as to conclude that light does not exist simply because the blind do not see it. In a well-known fable, the fish, acquainted only with water, concluded that no land existed because in his argument with the turtle, he received a "No" to all his queries.

If Nibbana is nothingness; then it necessarily must be identified with space (akasa). Both space and Nibbana are eternal and unchanging. The former is eternal because it is nothing in itself. The latter is spaceless and timeless. With regard to the difference between space and Nibbana, it may be said that space is *not*, but Nibbana is.

The Buddha, speaking of the different planes of existence, made special reference to a "Realm of Nothingness." The fact that Nibbana may be realized decidedly proves that it is not a state of nothingness. If it were, the Buddha would not have described it in such terms as "Infinite," "Non-conditioned," "Incomparable," "Supreme," "Highest," "Beyond," "Highest Refuge," "Safety," "Security," "Happiness," "Unique," "Abodeless," "Imperishable," "Absolute Purity," "Supramundane," "Immortality," "Emancipation," "Peace."

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In the *Udana* and *Itivuttaka* [sacred utterances], the Buddha refers to Nibbana as follows: "There is, O Bhikkhus [monks], an unborn, unoriginated, unmade, and non-conditioned state. If, O Bhikkhus, there were not this unborn, unoriginated, unmade, and non-conditioned state, an escape for the born, originated, made, and conditioned would not be possible here. As there is an unborn, unoriginated, unmade, and non-conditioned state, an escape for the born, originated, made, conditioned is possible."

The *Itivuttaka* states:

*The born, become, produced, compounded, made,
And thus not lasting, but of birth and death—
An aggregate, a nest of sickness, brittle,
A thing by food supported, comes to be,
'Twere no fit thing to take delight in such.
The escape, the reform, the real, beyond the sphere
of reason, lasting, unborn, unproduced,
The sorrowless, the stainless path that ends
The things of woe, the peace from worries—bliss.*

Where is Nibbana? In the *Milinda Panha*, the venerable Nagasena answers the question thus: There is no spot looking east, south, west, or north, above, below, or beyond, where Nibbana is situate, and yet *Nibbana is*, and he who orders his life aright, grounded in virtue and with rational attention, may realize it whether he lives in Greece, China, Alexandria, or in Kosala. Just as fire is not stored up in any particular place but arises when the necessary conditions exist, so Nibbana is said not to exist in a particular place, but *is attained* when the necessary conditions are fulfilled.

In the *Rohitassa Sutta*, the Buddha states: "In this very one-fathom-long body, along with its perceptions and thoughts, do I proclaim the world, the origin of the world, the cessation of the world, and the path leading to the cessation of the world." Here the word "world" means suffering. The cessation of the world, therefore, means the ces-

sation of suffering, which is Nibbana. One's Nibbana is dependent upon this one-fathom body. It is not something that created itself, nor is it something to be created.

In the *Udana*, the Buddha says: "Just as, O Bhikkhus, notwithstanding those rivers that reach the great ocean and the torrents of rain that fall from the sky, neither a deficit nor a surplus is perceptible in the great ocean, even so despite the many Bhikkhus that enter the remainderless *Pari-Nibbana* there is neither a deficit nor a surplus in the element of Nibbana." Nibbana is, therefore, not a kind of heaven where a transcendental ego resides, but a Dhamma [an attainment] which is within the reach of us all.

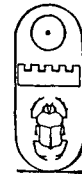
The State of Becoming

The state of becoming is an essential characteristic of everything that is conditioned by a cause or by causes. That which arises or becomes is subject to change and dissolution. Every conditioned thing is constantly becoming and is perpetually changing. The universal law of change applies to everything in the cosmos—both mental and physical—ranging from the minutest germ or tiniest particle to the highest being or the most massive object.

Mind, though imperceptible, changes faster even than matter. Nibbana, a supramundane state, realized by Buddhas and Arahats [those who have attained], is declared to be not conditioned by any cause; hence, it is not subject to becoming, change, and dissolution. It is birthless, decayless, and deathless. Strictly speaking, Nibbana is neither a cause nor an effect. That which changes is not desirable.

Life is our dearest possession, but when it meets with difficulties and misfortunes; then even *it* may become an intolerable burden; and sometimes we seek relief by putting an end to it. Our bodies we adorn and adore. But these charming, adorable, and enticing forms, when disfigured by time and disease, become repulsive.

We desire to live peacefully and happily with our near and dear ones, surrounded by amusements and pleasures; but, if by some misfortune, the wicked world runs counter to our ambitions



and desires, the inevitable sorrow is then almost indescribably sharp.

The following parable aptly illustrates the fleeting nature of life and its alluring pleasures. A man forcing his way through a thick forest was beset with thorns and stones. Suddenly, to his great consternation, an elephant appeared and gave chase. The man took to his heels through fear, and seeing a well, ran to hide in it.

To his horror, he saw a viper at the bottom of the well. Lacking other means of escape, he jumped into the well and clung to a thorny creeper growing there. Looking up, he saw two mice—a white one and a black—gnawing at the creeper. Over his head hung

a beehive, from which occasional drops of honey trickled.

Foolishly unmindful of his precarious position, the man became concerned with the honey. A kind person offered to show him a way of escape; but the greedy man begged to be excused until he had satisfied himself.

The thorny path of the parable is Samsara, the ocean of life. Man's life is beset with difficulties and obstacles to be overcome: opposition, unjust criticism, attacks, and insults. Such is life. The elephant represents death; the viper, old age; the creeper, birth; the two mice, night and day. The drops of honey correspond to fleeting sensual pleasures. The kind man is the Buddha.



Medifocus

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

April: The personality for the month of April is U Thant, Secretary-General of the United Nations.

The code word is: **JOLE**

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



MARSHAL TITO
President
of
Yugoslavia

June: The personality for the month of June will be Marshal Tito, President of Yugoslavia.

The code word will be: **ANKH**



U THANT
Secretary-General of the
United Nations

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Horace Mann, "A True Disciple"

By CECILE PEPIN EDWARDS, F. R. C.

A teacher and author of Children's books, Cecile Pepin Edwards lives not far from the birthplace of Horace Mann. In 1958, she told his story for children in Horace Mann: Sower of Learning—one of Houghton Mifflin Company's "Piper Books." The sketch of Horace Mann accompanying this article is reproduced from that book with the publisher's permission.



Courtesy, Houghton Mifflin Company

Horace Mann, the Educator
a pen and ink study by W. T. Mars

HORACE MANN is honored as one of the great reformers in the field of education. To think of him only as an educator, however, is to see but a single spark of the divine fire which animated him. In an era dark with ignorance and injustice he envisaged the progressive evolution of man, individually and collectively, towards the ultimate goal of enlightenment.

"It is the evidence of a true disciple that he can labor faithfully, though triumph is a thousand years off, as though it were to be won tomorrow, and he already heard the voice of preparation." This profound thought was expressed in a letter which he wrote to his esteemed friend George Combe, author of *The Constitution of Man*, a book which greatly inspired Horace Mann.

His vision of a better world was no idle dream. His capacity for work was overwhelming. Whenever his compassionate soul beheld evil or suffering, he could not rest until he had brought about a better condition in its place.

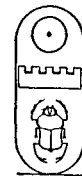
Mary (Peabody) Mann, his second wife, keenly appreciated her husband's sensitivity to moral and spiritual values. In her discerning biography of him she tells us that "he looked upon this world as but a school for the cultivation of faculties which were to ripen into near-

er consciousness of God, in spheres where fuller conceptions of His omnipotence would be vouchsafed to the soul that had been faithful to its earthly trust, and where the search into causes would be prosecuted without the drawbacks imposed by the human body."

This adds a new dimension to our appreciation of his zeal for educational reform. History presents him as a dedicated lawyer and educator, laboring to pass laws which would give all men an equal opportunity to obtain an adequate free education.

We see him as an idealist striving to awaken in his fellow man an awareness of the full capabilities within him and a vision of living made truly abundant by developing these inner potentials to the fullest. He had the assurance that this life was but a preparation for a higher understanding of the Infinite, and that all souls would eventually find completeness in God.

Yet, self-improvement alone was not the goal. Horace Mann was sure that no self-improvement was truly vital unless it allied itself with the good of others. He interpreted the inequalities of the human condition as "the consequence of man's not using worthily his God-given gifts; and that the stimulus of acting for the good of each and all



caused these gifts to become divine in their proportions.”

The mystical ideals which Horace Mann attained were forged in the solitude of personal grief and tempered in the fire of opposition and indifference. He had to fight for reforms, which many times were undone by political schemers. Whenever this happened, he patiently began all over again and persisted until the cause had been securely won.

Hardest of all to fight was the apathy of those who thought present conditions good enough. He could not tolerate the bigotry of those pious but unenlightened ones who felt that inequality was God's will and that it was wrong to better the living conditions of the poor and uneducated.

Early Years

Horace Mann had known unhappiness from childhood. The Manns were poor but respected farmers in the town of Franklin, Massachusetts. Horace, their third son, was born May 4, 1796. He was sent to the district school not far from his home. The education he received there was most inadequate, and he deeply resented the fact that while the sons of the wealthy could enjoy the benefits of an academy and prepare themselves for college, poor children like himself could hope for nothing better.

He was fortunate in one respect, however. In 1802, when he was six, his father was made treasurer of the collection of books given to the town by Benjamin Franklin. These cherished volumes were loaned to the local citizens. It was Mr. Mann's duty to keep a record of the borrowers and to note the condition in which the books were returned.

During this period, Horace not only read all the books, but also memorized many passages—a formidable feat when one considers that the collection was made up largely of sermons, translations from Greek and Latin works, history, the writings of Addison and Pope, and very little fiction. (Over a hundred of these books have survived, and can be seen at the library in Franklin.)

In order to find time for reading, Horace had to invent shortcuts in doing

his chores. Although the Manns held learning in great respect, reading for pleasure was considered sinful idleness. There was always work to be done on the farm, and life was a weary struggle for survival.

His brother Stephen, two years older, shared his enthusiasm for the Franklin books. The two boys were very close, and together they made many secret plans for furthering their education in spite of the limitations of the times. Stephen was considered the brilliant one, and a bright future was predicted for him.

After the father's untimely death, the family earned a meager living by braiding straw for a nearby hat factory. The boys detested this slow, painstaking work, and yearned for some time to play. Stephen solved this problem by going swimming on Sunday. Dr. Emmons, their learned preacher, warned his congregation about the fate of Sabbath-breakers. This failed to frighten Stephen, who was enjoying his hard-earned pleasure.

On the Sunday of July 22, 1810, Stephen Mann's pew was again empty. That day word came that he had drowned in Uncas Pond. Dr. Emmons used Stephen's funeral as an opportunity to enlarge his Calvinist concepts in describing the "lake of fire and brimstone" where Stephen's soul would writhe in eternal agony. He spoke no word of comfort to the grieving family.

For months afterwards, Horace woke up in the night screaming with nightmares. He almost hated God, whose justice he could not understand. Just a year before, his father had died—and now his beloved brother with whom he had shared his dreams. The boy's mind was far too sensitive to accept the concepts of predestination and a God of vengeance. And he was too young to realize that beneath Dr. Emmons' stern appearance was a genuine concern for man's welfare, which sprang from deep personal suffering.

At the age of fourteen, Horace Mann was wrestling with the most profound problems of being. It would be many years before his fears would be resolved, bitterness overcome, and satisfying answers found to his questions about God's justice.

In spite of overwhelming odds, he prepared himself for Brown University in Providence, Rhode Island. Dr. Messer, president of the University, urged his brilliant pupil to become a teacher. After graduating with high honors, he taught at Brown for a short while; but law attracted him, and he went to Litchfield, Connecticut, to study at the famous law school founded by Judge Tapping Reeve.

After passing his bar examination, he settled down to practice in the quiet town of Dedham, Massachusetts. He made it a point to defend only a case which he honestly believed to be right. He soon earned an enviable reputation as a promising lawyer and was elected to the State House in Boston as representative.

His career in the State House was distinguished by the passage of laws designed to ease the suffering of mankind. Shocked by the plight of the insane, who were treated no better than animals, he helped pass a law to build a modern hospital where these unfortunates could get the best care available at the time.

Now successful and prosperous, Mann married Charlotte Messer, youngest of Dr. Messer's three daughters. They were supremely happy but their happiness was short-lived. Only a few months later, Charlotte, delicate, died in his arms. Mann was overcome with grief. His hair turned gray overnight.

He retired from the world, and a long period of depression and loneliness followed. He even gave up his law practice and his seat in the State House, and moved to a boardinghouse where he lived in utmost simplicity. It was here that he met the Peabody sisters, Elizabeth and Mary, as well as others who were to alter the course of his life.

During this difficult period, he came in contact with such enlightened persons as Dr. William Ellery Channing, the Reverend Edward T. Taylor, and Dr. Samuel Gridley Howe. A copy of George Combe's *The Constitution of Man* fell into his hands, and he read it with great interest and a new understanding of man's sublime capacities. Slowly and painfully, he evolved his own religious convictions, leaning strongly towards Unitarianism with its concept of a loving God.

His relatives in Franklin were shocked by his bold rejection of his childhood religion, and he wrote them many reassuring letters. We find this significant passage in a letter written to his sister in July, 1836: "What we learn from books, even what we think we are taught in the Bible, may be mistake or misapprehension; but the lessons we learn from our own consciousness are the very voice of the Being that created us; and about it, can there be any mistake?"

A "Cause" Needed

When he did return to a more active life, he had been baptized "in the divine flame which sorrow lights in the soul," as Mary Mann expressed it. He was ready to work for the good of mankind. He needed but a great Cause to which to devote his energies.

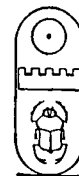
In 1835, he returned to the State House, this time as senator. Long talks with Edmund Dwight convinced him that something should be done about compulsory school attendance laws. Mr. Dwight, a philanthropic textile mill owner, was deeply concerned because the workers in his mill were poorly educated, and—what was worse—indifferent about the education of their children.

In 1837, the State Board of Education was created, and Horace Mann was asked to become its first secretary. "Ought I to think of filling this high and responsible office?" he asked himself in his diary. Then, remembering his own childhood struggle to get an education and his long talks with Mr. Dwight, he accepted.

"Let the next generation be my client," he boldly asserted. This meant giving up a lucrative law practice for long hours of tedious pioneer work for only a small salary. *But he had found his mission in life!* Education became his one great Cause.

Education, His Great Cause

When he made his famous surveys of schools in Massachusetts, he was shocked to find that they had not changed much since the days of the Pilgrims. He was shocked, too, when he discovered that only twelve libraries were available to the people of the state. "Why, for the poor man and the laboring man, the art of printing seems



hardly to have been discovered," he noted.

As if the schools did not keep him busy enough, he outlined a plan for school libraries. It would do no good to educate the people, he reasoned, unless they had access to good books. His school library plan was not so successful as he had hoped, but it undoubtedly called attention to the need of a literature written especially for children. He deplored the pious Sunday School literature of the day and set high standards of evaluation in selecting the books to be included in his school libraries.

While wrestling with these problems, he had a famous visitor. George Combe, author of the book which had rekindled Mann's faith in mankind, sought out the great educator, whose own fame, by now, had spread to Europe and other countries. Horace Mann and George Combe became lifelong friends. They shared a common faith in the improbability of the human race, and theirs was a friendship united by dedication to this end.

Horace Mann married Mary Peabody on May 1, 1843, and the couple left immediately for Europe. Accompanying them on the boat were Dr. Samuel Gridley Howe, and his bride, Julia Ward, a lady of great talent. While his friends were busy visiting museums and castles, Mann visited schools, orphanages, and prisons, taking detailed notes, always looking for something which would help him improve his own system of education.

Soon visitors from abroad came to him for advice. One such visitor was Domingo Sarmiento, who was sent by the government of Chile. Mr. Mann showed him the new normal school for the training of teachers and gave him copies of his *Common School Journal*. Mr. Sarmiento returned to Chile inspired with the desire to have such a system in his own country.

Horace Mann felt that evils would vanish if freedom—educational, religious, and political—could be established. And his great dream was to see the means of self-improvement within the reach of all. In a democracy, it was the duty of the government to make this possible.

"Republics, one after another—a splendid yet mournful train—have emerged into being; they have risen to greatness, and surrounding nations have sought protection beneath the shelter of their power; but they have perished through a want of intelligence and virtue in the masses of the people. They have been delivered over to anarchy and thence to despotism; and because they would not obey their own laws, they have been held in bondage to the law of tyrants. . . .

"If men had been wise, these sacrifices might have been mitigated or brought to an end centuries ago. If men are wise, they may be brought to an end now." These words, part of a long message on the fate of republics, were written in the *Common School Journal* in 1844. They read as if addressed to our age.

Horace Mann's illumined vision glimpsed the infinite possibilities of man's growing into a vital awareness of the God-consciousness within, and growing in this awareness through allying himself with the good of others. To make the means of self-improvement available to all, he gave himself to unselfish toil, using the power of the legal profession to bring about justice and mercy. Although he knew triumph in his lifetime, the scope of his vision was such that his final triumph is linked with man's ultimate perfection. Measured by his own definition, Horace Mann can indeed be numbered among the true disciples.



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**ROSICRUCIAN INITIATION AT
VAN NUYS LODGE, AMORC**

Sixth Temple Degree, Wednesday, March 21, at 8:00 p m.
7257 Woodman Avenue, Van Nuys, California

The Lost Art of Getting Lost

By EVELYN DORIO

WITH so many eye-catching guide signs on today's highways: "Turn Left, Turn Right, You are East Bound on Sunset Freeway, Approaching, Leaving . . .," a person has a hard time getting lost!

For a small example, the motorists who drive the freeway from where we live to Eagle Rock. They rush through white-striped lanes, past shrubbery, signs and dividers, and almost instantly they've arrived. How dull!

The other night a friend started for Eagle Rock, and before she found it had traveled fifteen extra miles, seen the Rose Bowl, gazed at a sunset, admired shadow patterns of an old Pasadena estate, been within scenting distance of Glendale, and found herself heading back to our town, twice. *And all in the same trip!*

Most people, lost once, make mental guideposts for themselves: turn right at enormous oak tree, go left at flat yellow building—and never get lost again. How much they miss! Frequently guests arrive breathless, pale, and apologetic at our door. "Sorry we're late. We got lost!" Lost—and sorry?

A gifted neighbor of ours once had sense enough to take the wrong road to the California Big Trees and, after crossing an old covered bridge over the Merced River on foot, found—of all things—an old blacksmith, flat and wrinkled as a squeezed-out toothpaste tube, shoeing horses under a tree.

Have you ever noticed that suburban sign: "IF YOU LIVED HERE, YOU'D BE HOME NOW"? But how would you ever discover what lies beyond? Watch a dog returning from a lively adventure. Does he patter home in a straight monotonous line? Oh, no. He gets lost to the north, to the south; he looks up, down, sidewise, and back; he sniffs and licks and listens. He doesn't miss anything.

Last week, a friend traveled to a city twenty-five miles away. How did she make out? She drove past patriarchal trees shading prim turn-of-the-century

houses where rusted swings hid behind broken-down garden trellises, and the remains of tree houses hung still as crippled airplane wings in a breeze.

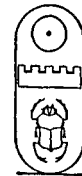
Then she crossed a culvert under which a lone yucca bloomed, saw a chili-colored house clinging like a bug on a leaf to a delicately contoured hill, passed through a valley where feathery grass breathed into motion at her approach. (She also saw autumn's first rusty footprints on the hills.) Then her car was somehow *under* the freeway—everyone else was scurrying overhead—from where it nosed into a palm-lined lane laid out on a snake's-crawl pattern.

Next she entered the industrial area, raced hood and hood with blustering trucks, teased a diesel engine, heard the whine of electric saws, smelled a bakery, and retrieved herself only a few miles and three minutes from her real destination. Yet certain people talk as though a built-in sense of direction were an asset!

Life Is A Highway

Life, too, is a highway between two points, and well-meaning people set signs along the way: Go here, Don't go there, Marry now, Don't marry now, Keep away from that organization, Ignore that neighbor, Dislike that country, Believe what *I* tell you. Such rigid arrows keep one from exploring life's bypaths.

Have you ever been lost on a map? Say you're trying to locate Egypt. Efficient people glide across the globe like water spiders over a lake and place pudgy fingers, presto! on Egypt's heart. But do it this way: Sail across the Atlantic, linger at the Bay of Biscay, breathe deeply of the Adriatic's sunlit waters. Then probe your way. . . . Ah, what have we here? A country, hand-shaped, with tapering fingers—Peloponnesus. Marvel a moment as you side-wind over the Mediterranean to the Red Sea; notice Beirut, Jerusalem, the Tropic of Cancer. Oh, here's Egypt! But don't stop. Keep getting lost to



Tanganyika and the Transvaal . . .
Look at all you've seen besides Egypt!

Dictionaries, too, are wonderful places for getting lost. Efficient people, looking up *lost*, go flip, flip, directly to it as a crow discovers a kernel of corn. But do it this way: stop first at the h's. "honey balm. A sweet-scented mint (*Melittis melissophyllum*) of central and southern Europe." Not *north-ern* Europe, mind you, but central and southern. Then skim along to "Joule-meter. An integrating wattmeter for measuring the energy in joules expended in an electric circuit or developed by a machine." Just think! They measure energy in joules . . . Now read: "Lose caste, lose heart, lose the number of one's mess." Quaint idea, that last one. Skip to "loss, lossenite, *lost*." *Lost* has six definitions: one says: "having wandered from, or unable to find, the way." That you already knew. But what else do you find? Synonyms, antonyms, more "losts" on the next page. And don't bang the book ungratefully. Wander to "Lot, lotic, lotus, louch"—fine words, these, especially *louch*. What a dividend for getting a little lost!

And it's rewarding to get lost in ideas, too, in meditation, in music, in the sounds of a crowd, in life. Do you always visit bookstores? Get lost in a

gun shop once. Know your way around a photography shop? Get lost on a ship's bridge. Always travel by bus? Try the jet. Always shop at a supermarket? Get lost in the Country Store where one man is the whole corporation, not even Inc. Always visit the beach in summer? Try going in winter. Always listen to Brahms? Try Bartok. Always read the *Times*? Try the *Register* once. Always take vanilla? Try chocolate ripple.

You'll hear people say, "There's no sense going into outer space. This world's good enough for me!" A billion years ago, they burred, "Look at that crazy Charley climbing out on land! He'll get lost! The ocean's good enough for me!"

Once we had a tabby cat that never wandered from our driveway. A mile from home we'd meet other neighborhood cats lolling under brush or kicking up dust in vacant lots. But not ours. She never even saw the highway to the world, let alone walked across it.

Moths and moles thrive in confined darkness. But the human spirit's home is wherever God has sprinkled His awareness. Put out a few sea anemone feelers. Explore! Get lost! Live a little!



Little Things

By JOHN RANDOLPH STIDMAN

MY eye was arrested by the fern dish on the dinner table. It was filled with water and drooping over the edge with its twisted stem inside lay a faded violet. It was the first spring violet, and little Jack, our son, had presented it to his mother.

I looked at the broken flower and in my eyes it reflected the simple faith of childhood; it enshrined the abstract qualities of hope, love, and faith. I knew that Jack had plucked a single flower from the garden of the human heart.

One night, burning with fever, I arose to get a drink of water and was on the point of climbing back into bed

when my wife reached over and turned my pillow. As my hot cheek sank into its cool depths, I thanked her but she did not answer. She was asleep. Her love had prompted the thoughtfulness. Only half conscious, she had followed her impulse and forgotten what followed.

After all, it is the little things in life that are the sublime things. It is the minor parts of the great drama which make up the whole. The handclasp, the smile, the words of confidence or encouragement; these are the strength and bulwark of society, business, religion—and home life. Without them, there would be no trust; without trust, our world would collapse.

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A Word About Women

By HERMAN A. LEADER, Ph. D., F. R. C.

(Member, Rose-Croix University Faculty)

MOST adults, no doubt, read history as an entertaining diversion. There are too few who not only read but also study it to discover aspects of the past that may serve as object lessons for the contemporary scene.

Greek civilization, despite its many shortcomings from the modern viewpoint, was the second greatest, if not the greatest, of the ancient western world. According to one historian, "Except the blind forces of nature, nothing moves in this world which is not Greek in its origin."

Of course, such judgment is too sweeping, but it is hard to find any important issue today that was not discussed by the ancient Greeks. Plato's *Republic*, it has been said, has been more widely read and has had greater influence upon western culture than any book except the Christian Bible.

The civilization of Classical Greece (largely meaning that of Athens) is generally supposed to have attained its greatest flowering in the Golden Age of the fifth century (B.C. 480-399). It is enlightening to examine the status of women during this age, as well as before and after it.

Matriarchy, we are told, prevailed among the Greek tribes when they came from the north into Greece. At that time near-matriarchy was also in force in Crete, the Aegean Islands, and the Asiatic coast of the Aegean.

Under matriarchy, woman had the right to select the father of her children. She was the head of her family, and her children belonged to her clan and took their names from her side of the family. The ancient Greeks probably took over their two great fertility deities, *Cybele* and *Demeter*, from the people with whom they first came into contact.

Theirs was a society in which woman certainly occupied no inferior or near-slave status such as she had in Classical Greece, especially in Athens. In Homer's *Iliad*, there is the scene in which the Trojan Hector—knowing he is des-

tined to die at the hands of Achilles—bids farewell to his wife, Andromache.

"It were better for me," Andromache cries, "to go down to the grave if I lose thee; for never will any comfort be mine when once thou, even thou, hast met thy fate but only sorrow. . . ."

And Hector, listing the evils that will come upon Troy, says that all of them will not affect him "as doth thine anguish in the day when some mail-clad Achaian shall lead thee weeping and rob thee of the light of freedom. . . ."

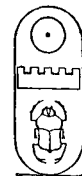
"But me in death may the heaped-up earth be covering, ere I hear thy crying and thy carrying into captivity." Here is no slave-and-master representation, but that of equals.

And yet again, who does not remember from the *Odyssey* how Penelope through long, weary years awaited the return of her husband, Odysseus, from the fall of Troy? Harassed by suitors and torn by doubt whether her husband would ever return, she was at last rewarded by reunion with him. No inferior-superior representation here, nor that of master and slave.

In Sparta, probably because men were so much of the time at the barracks or at war, the control of property came largely into the hands of women of the ruling caste. Plutarch, who strongly disapproved of "rights" for women, says the Spartan women "were bold and masculine, overbearing to their husbands . . . and speaking openly even on the most important subjects."

Taking Athens as an example, we find the highest attainment of the Greeks in literature, philosophy, the plastic arts, the sciences, and other skills that make up what is called "civilization" in the Golden Age and after. It is a paradox and surely ironical that this time, too, also marked the lowest status of woman.

In Athens, a respectable woman was little better than a slave. Brought up in an oriental seclusion, the Greek girl was "educated" in "domestic science" by



her mother, who had received the same sort of "education." Provided she had enough dowry to attract an eligible husband, she was married at an early age, say fifteen, to a man generally twice her age. From the seclusion of her parents' home, she went as a wife and mother to the seclusion of her own.

Greek men thought romantic love a kind of insanity and an impossible basis for marriage. Professional matchmakers arranged the marriage, naturally with an eye to the dowry, and the bride and groom often did not see each other until the wedding feast.

In her home, the Greek wife supervised her household and participated in the running of it, always subject to the final authority of her lord and master. If in the matrimonial lottery she got a bad husband, it was almost impossible for her (but easy for him) to get a divorce. No matter what the cause, he always got the children.

She never went out except accompanied by a slave or her husband. She never went with her husband to a banquet with his friends, although he generally took his concubine. To an Athenian citizen, a wife was an "object" who looked after his household, raised his children to continue the state, and paid the proper respects to his soul after his death.

To the great scandal of the average Athenian, Plato (B.C. 427-347) in his *Republic* recommended that the state educate girls as well as boys and permit women to advance in the state as far as their abilities allowed. Still, this most idealistic of Greek philosophers must have been somewhat dubious of the ability of the female sex, for he classed together "children, women, and servants."

Plato thought concubinage permissible, provided men concealed their "friends" and "they" gave no offense to public morals. With respect to women, Aristotle (B.C. 384-322) said, "A man would be considered a coward who was only as brave as a brave woman, and a woman a chatterbox who was only as modest as a good man."

Pericles (B.C. 495?-429), head of the Athenian state, had as his "female friend" the intellectually brilliant and witty Aspasia. According to the his-

torian, Thucydides, this same Pericles at the funeral oration in honor of Athenians slain in war said, "If I am to speak of womanly virtues to those of you who will henceforth be widows, let me sum this up in one short admonition: To a woman not to show more weakness than is natural to her sex is a great glory, and not to be talked about for good or evil among men."

No doubt the average Athenian would have agreed with the sentiment attributed to Demosthenes (B.C. 384-322), "We have courtesans for the sake of pleasure, concubines for the daily health of our bodies, and wives to bear us lawful offspring and be faithful guardians of our homes."

There Were Exceptions

Despite the social and legal inferiority of the respectable Greek woman, there is much evidence from the literature of the time and from inscriptions on funeral *stelae* of the mutual love and respect of the sexes in marriage.

It must be admitted, however, that the general attitude of Greek men toward respectable women was that they were domestic drudges to be confined strictly to the home: "A free woman should be bounded by the street door." In his drama *Medea*, Euripides (B.C. 480-406) perhaps voices the protest of a sensitive Greek woman who was secluded and inexperienced in life until marriage to a man she neither loves nor respects, but hates.

Often the attitude of men toward women bordered upon misogyny—hatred. This attitude they brought upon themselves when they reduced women to the condition of near-slaves whom they were incapable of loving as social and legal equals. Consequently, masculine feelings of love were often expressed in pederasty.

One authority writes, "The status of woman in the ancient Greek world was an ulcer as serious as slavery. Excluded as she was from civic life, woman, as much as the slave, called for a society and civilization which would restore not only equality between the sexes, but the dignity and humanity which were her right."

What brought about the changed
(Continued on Page 112)

“DEAR EDITOR”

The Story of A Song

IN the year 1818—144 years ago—the song *Silent Night, Holy Night* was heard for the first time. It was sung by its two composers, the priest, Joseph Mohr, and the organist, Franz Gruber, in the old church of St. Nikolaus in the little town of Oberndorf by Salzburg in Austria.

Every Christmas Eve, children's choirs from many countries come to Oberndorf to sing the carols of their homeland, as well as this song which has captured human hearts around the world. Many who have so recently sung *Silent Night* during the Christmas season must have wondered about the origin of the song. Most of the accounts given are romantic fictions, some outright distortions—particularly a television version which showed both Mohr and Gruber handsomely rewarded by the Bishop of Salzburg.

I was born in Oberndorf only two blocks from the site of old St. Nikolaus Church, which was taken down that same year: The yearly floods of the nearby Salzach River were a deciding factor in moving the church to higher ground.

As a child, I played with other village children in the ruins of the old church. Its iron door leading to the vestry was still standing and often served as the oven door through which the old witch was shoved when we acted out our version of *Hansel and Gretel*.

My earliest memories are centered round this spot, which was further hallowed by its association with the song. Every Christmas Eve, we children were told of the manner in which the song came to be.

Joseph Mohr, the priest of St. Nikolaus, was the son of a poor seamstress.

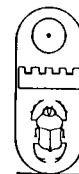
On the day before Christmas Eve in 1818, he discovered that not a sound could be made to come from the church organ. He was distressed, for he loved music, and music was important at the Christmas season.

As he walked the hills surrounding Oberndorf, meditating on the situation and the approaching Christmas time, comforting words formed themselves in his mind. Reaching home, Mohr wrote them out and gave them a title: *Silent Night, Holy Night*. He had words, but for Christmas he needed music, too.

He thought of his friend, Franz Gruber, the organist of St. Nikolaus and also the schoolteacher in the nearby village of Arnsdorf. He went to see him and told him about the organ—which, of course, could not be repaired until the spring when the organ builder could be brought from the distant Tyrolean Mountains. He also told Gruber about the verses that had come to him. He took them from his pocket and laid them on Gruber's spinet, asking him to compose a melody for them.

Franz Gruber was deeply moved by the verses his friend Joseph Mohr had left and almost immediately a simple but appealing melody began to sing itself within him. The next day, Christmas Eve, with his guitar under his arm, Gruber came to Oberndorf and after the closing of the Midnight Mass, he and Mohr sang the song to his accompaniment on the guitar. It captured the hearts of the townspeople, and something happened which had never happened before: There was applause in the old church of St. Nikolaus.

In the spring, the organ builder came from the Tyrolean Mountains and Gruber played the song for him. He



immediately fell in love with its simple and beautiful melody and took the song with him. Soon an Austrian Singing Group made it well known throughout their travels in Austria and Germany.

According to Emil Koschak in his booklet entitled *Silent Night, Holy Night—the Song's Origin, Its Circulation and Its Road of Thorns*, "The Ur-Rainer Group, singers of folksongs in Austria, decided to come to America for a singing tour. Shortly before Christmas 1839, they landed in New York and sang in front of the Hamilton Monument near the Trinity Church (74 Trinity Place, New York 6), which was being rebuilt at that time, for the first time in the New World, the song of *Silent Night, Holy Night*."

On Christmas Eve, 1928, Concert Master Felix Gruber, grandson of Franz Gruber, sang the song in Oberndorf and accompanied himself with the same

guitar his grandfather had used for its first performance. This guitar is now in the Municipal Museum in Hallein, Austria.

Not quite a year after the song was first sung, Joseph Mohr was transferred to a parish far from Oberndorf where he had spent the happiest years of his life. After years of restless wandering from place to place, he died in Wagrein on December 4, 1848.

"After almost 30 years as organist and choirmaster in Hallein," Michael Gundringer, the historian, writes in his book *Silent Night, Holy Night*, "Gruber died there on June 7th, 1863. Feeling death approaching he asked for his guitar on which he had accompanied the song for the first time. Once more he touched the strings with his trembling hands and, . . . there sounded forth the most wonderful Christmas Song."—MARIE LAMMERMEYER, F. R. C.



A WORD ABOUT WOMEN

(Continued from Page 110)

status of the respectable Greek woman from the equality of early times to the inequality of the Golden Age and after it? For one thing, matriarchy for various reasons came to an end. With it ended inheritance through the mother; hence the lowered economic, legal, and social status of woman.

The now-dominant man wanted the children of whom he was certain of being the father to inherit his property; so we have monogamous marriage and a legitimate wife with an inferior status. With the rise of the middle-class Athenian Empire, based upon commerce and industry, male Athenians wanted no

competition from their women. Thus, they assigned them, as they thought, other inferior forms of activity.

The lot of the Greek woman, then, in the Golden Age, and after it, has been the lot of women in the western world (with slight modifications) since early Christian times. Only toward the end of the nineteenth century did women begin to secure those "rights" which gave them the status they now have in much of the western world. When the cycle has been completed, women may again have that status they once had long ago in the beginning of Greek history.



*The
Rosicrucian
Digest
March
1962*

Human dignity is the status attained by mankind in its physical, mental, and moral development. To retain it requires self-discipline.—VALIDIVAR

Where There's a Wind

. . . There's a Kite

ANY wind-whipped day, but always in spring, youngsters fly kites—without stopping to think how ancient the sport is.

The Greek Archytas of Tarentum around 400 B.C. has been called the inventor of the kite; but evidence exists that kites were flown earlier—in New Zealand and Asia.

That puts a long gray beard on kite flying as a National Pastime—especially in places like Korea, China, and Japan. There, to this day, not only children but also grownups fly their paper birds, fish, and dragons.

Ancient Egyptian hieroglyphs picture men holding strings that rise heavenward: A fable relates that an Egyptian pharaoh once sent two boys aloft on eagles' backs, with the birds controlled from the ground by strings. Possibly the eagles were bird-shaped kites.

A Chinese legend tells that a farmer and his family returned from kite flying to find their house destroyed. To express his gratitude for the kite which kept his family out of range of disaster, the farmer thereafter went kite flying on the same day every year. His neighbors joined him and the custom spread: China still observes the 9th day of the 9th month as the "Festival of Ascending on High."

In Korea prayers are written on the toys and sent closer to the gods on the end of a string. If there is no wind, prayers must wait. Some kites are decorated with tinkling bells or perforated bamboo shoots: the sound to ward off evil spirits.

But the kite had practical uses, too. An oriental general is said to have built a bridge with a kite. When the wind was right, he spanned a stream with a sturdy cord on the end of the kite, used it to pull a cable across, and based his bridge on that! The same method was used at Niagara Falls. A kite carried a



Lakeside Plastics & Engineering Co., Minneapolis

lightweight line from one side to the other and construction of the suspension bridge followed.

With a key on his kite's tail Franklin was able to prove that lightning is a form of electricity. Scotsmen sent thermometers aloft on kites as early as 1749 to gain knowledge of the earth's atmosphere. American meteorologists more recently raised kites 4½ miles above Mount Weather, Virginia.

Radio messages were first sent across the Atlantic in 1894 when Guglielmo Marconi hoisted an antenna on a kite at a receiving station in Newfoundland! Wartime signaling and observation have been carried out with the help of military kites.

Cars have been drawn by kites. George Pocock in 1825 invented a lightweight passenger carriage towed by two giant kites; it managed to do 25 miles an hour on a straightaway!

Reversing time-honored kite design, Lakeside Plastics & Engraving Company applied principles well known in airplane design to their kites: curved lifting surfaces of delta wing plan form, a missile-shaped fuselage, and cabin-like upper surface.

If you go kiting, don't try to emulate Franklin or the weather observers, for wire or wet string may attract lightning. Keep away from highways and electric lines, and if your kite becomes entangled in trees or wires, never try to dislodge it. You'll live longer that way to enjoy countless hours of excitement from an ancient sport that is still very modern. —*Central Feature News*





Rosicrucian Activities

*Around the
World*

A POET with a palette knife held the January spotlight in the Modern Gallery of the Egyptian, Oriental Museum. And held it well. She is Leona Lee, California artist, whose paintings sing, dance, soar with all the exquisite harmony of a dream. Theatrical, yes, but with all the evocative quality of the world that is make-believe and yet more solidly real than the buildings, people, and weather outside. Here are just a few titles to tease the imagination: *Spring Rain* (Japan), *Retreat From Moscow*, *Desert*, *Attack*, *Roman Forum at night*.

Mrs. Lee is a real person and not unacquainted with the practical side of life. She's the mother of eight children. She has studied, too, but you don't care a snap about all that when you see her paintings.

* * *

The mid-winter scene was a busy one for Rosicrucians on a wide front.

In Rosicrucian Park, a capacity audience in Francis Bacon Auditorium witnessed the premiere showing of the new AMORC film *Valley of the Nile*.

* * *

New York City Lodge dedicated its new Temple in an impressive manner. Grand Councilor Joseph J. Weed gave the dedicatory address.

* * *

Nefertiti Lodge of Chicago sponsored a special showing of *King of Kings* for its members and their friends—benefiting materially from the occasion.

* * *

Public lectures were announced for January by both Hermes Lodge of Los Angeles and Barstow Pronaos in Barstow. A public Assembly, too, in El Centro.

* * *

In San Francisco, Francis Bacon Lodge conducted a successful Mystical Festival—an annual one-day occasion of spiritual refreshment. High lights were an initiation; a members' Forum with a panel consisting of Frater Hans Kramer, Past Master of Francis Bacon, Frater Chris Warnken, Past Master of John O'Donnell, Frater Ettore Da Fano, Past Master of Akhnaton, and Frater Walter Halseth, Master of Oakland Lodge; a film presentation of AMORC's *Mystic Isles of the East*; a convocation; and a series of talks.

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The London Initiation Team now conducts its work in Gregory Hall, Coram's Garden. Amidst well-laid-out flower beds, the initiate is surrounded by an atmosphere of peace and quietude. And the setting has historical significance, too, as Frater H. J. Speller writes, for Thomas Coram, for whom the gardens are named, worked unceasingly for 17 years to obtain a Royal Charter in 1739 for his hospital for foundling infants. One of the promoters of the settlements of Georgia and Nova Scotia, Thomas Coram's name was widely associated with other charitable enterprises, and he would no doubt be pleased by the thought that the work of the Rosicrucian Order is being carried on in surroundings so long associated with his name.

▽ △ ▽

A warm welcome awaits all Grand Lodge members who visit Sydney, N.S.W. Sydney Chapter now has its own building and hopes Rosicrucians in the Australasian and New Zealand area as well as those from farther afield will enjoy it with them. New address: 43-45 Forest Road, Arncliffe, Sydney, N.S.W.

*The
Rosicrucian
Digest
March
1962*

Thebes Lodge, Detroit, reports that for its Colombe Gayle Smith, 1961 was a Year of Awards. In December she received her Fifth: First Place in the Extemporaneous Speech Contest, Michigan Intercollegiate Speech League.

▽ △ ▽

Two articles in this issue recall Ben Franklin: Horace Mann's father was once the treasurer of the 116 volumes which Franklin presented to the town in Massachusetts named for him. Characteristically, he presented it with a library of *books* rather than a bell for its church steeple (which had been suggested), preferring, as he wrote, "sense to sound." Ninety-two of the original gift of 116 books are said to be still preserved by the Town of Franklin.

Recently, the Boston Public Library made the discovery that its Rare Book Collection contains Franklin's own annotated copy of the first edition of his *Experiments and Observations on Electricity*, published in London in 1751. It has been in the library's possession since 1873.

The other article recalling Franklin is the one on kites, wherein Franklin's experiment is mentioned. After the shock of Franklin's first encounter with electricity, you remember, he developed the lightning rod. And thereby got himself blamed for the severe earthquake that shook Boston in 1755. The Reverend Thomas Prince, pastor of Old South Church, suggested in a sermon entitled "Earthquakes the Work of God" that the Boston quake was due to the electricity drawn into the ground by Franklin's lightning rod.

▽ △ ▽

Soror Joan Crosby of Hobart, Tasmania, made this comment recently: I am a member of the Royal Over-Seas League. When I read Nan Warry's

article "I Walked on Fire" in the League's publication, I cut it out intending to send it to the *Digest*. Some weeks later I came on it again, reread it, thought once more of sending it, and then burned it. An hour later, the postman arrived with the August *Digest* containing the article.

▽ △ ▽

Four ornamental standing lamps now surround the Shekinah of Byron Chapter in Nottingham. Frater A. Wilkes, who has contributed so much to the embellishment of Byron Chapter's quarters, made the lamps after seeing a photographic reproduction of the ones in the Supreme Temple.

▽ △ ▽

Tuberculosis Tableau Staged in Rosicrucian Museum—that would be the probable newspaper caption for the story of the recent museum gathering of some members of the Santa Clara County Tuberculosis Association. Tuberculosis has been around a long time, they say, and photographing people of today along with an Egyptian mummy or two would point up just how long. Effective publicity! Yes, if you remember that it is no reflection on the state of health of our Museum Mummies!

▽ △ ▽

Perhaps no more familiar sight at Rosicrucian Park has been more often and more easily recalled than the large mural in the Fountain area. It has disappeared and the whole area has been completely metamorphosed! New shrubbery and an attractive rock assemblage have changed the setting effectively, while the mural itself has been replaced by a striking mosaic tile work, displaying a pharaoh in his chariot. Above in gold is the sun disc with the rays terminating in hands extended downward in benediction.

IN APPRECIATION

I use this occasion to express my appreciation for the many good 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 accept my sincere thanks.

RALPH M. LEWIS
Imperator



Romance of Wandering Ways

By JEANNE DELAVIGNE SCOTT, F. R. C.

THE winding way, the poet's way, is the beautiful one.

The road of commerce is straight and smooth and comfortable, but it is also white, and bare, and hot, and hard. It has been cleared of stones and brambles; its ruts have been ironed out; it has no dust to choke, no mud to clog; from its gleaming middle you can see forward and backward and out at both sides; it has no treacherous holes nor rickety bridges. Civilization has repaired it and put it in order so that traffic may ride swiftly over it and not be wrecked.

But the poet's path is crooked. It wanders along uncertainly through a meadow, through a wood, or through the hills—a meadow gemmed with cowslips, a wood spiced with new buds, hills tawny with sumac. It is too nar-

row for more than one pair of feet. It is bordered with blue iris or wild roses. Altogether, a bewildering little path for bewildered souls; but on its uneven stones, bewilderment at length wears out. Peace, and understanding, and patience take its place.

The straight road is the quick one. The traveler arrives, with whatever freight he loaded at the beginning—that freight, *and nothing more*.

The winding way is the long way and the slow one. The traveler starts with only dreams, and only after many days reaches the end of his road. He is weatherbeaten. His shoes caked with mud, and his raiment in tatters. But he brings so much with him that his whole generation must share the splendor of his harvest!

The Invisible Council



DO PAST PERSONALITIES INFLUENCE OUR LIVES?

Has there ever flashed into your consciousness an amazingly clear plan or purpose—accompanied by a strange, *inaudible command* to act upon it? Have you, like many others, found success in obeying such impulses—and failure, if you scoffed and disregarded them? Do such experiences indicate that, like a musical note, we each have our harmonic—some guiding past intelligence—with which *our personal consciousness* is attuned?

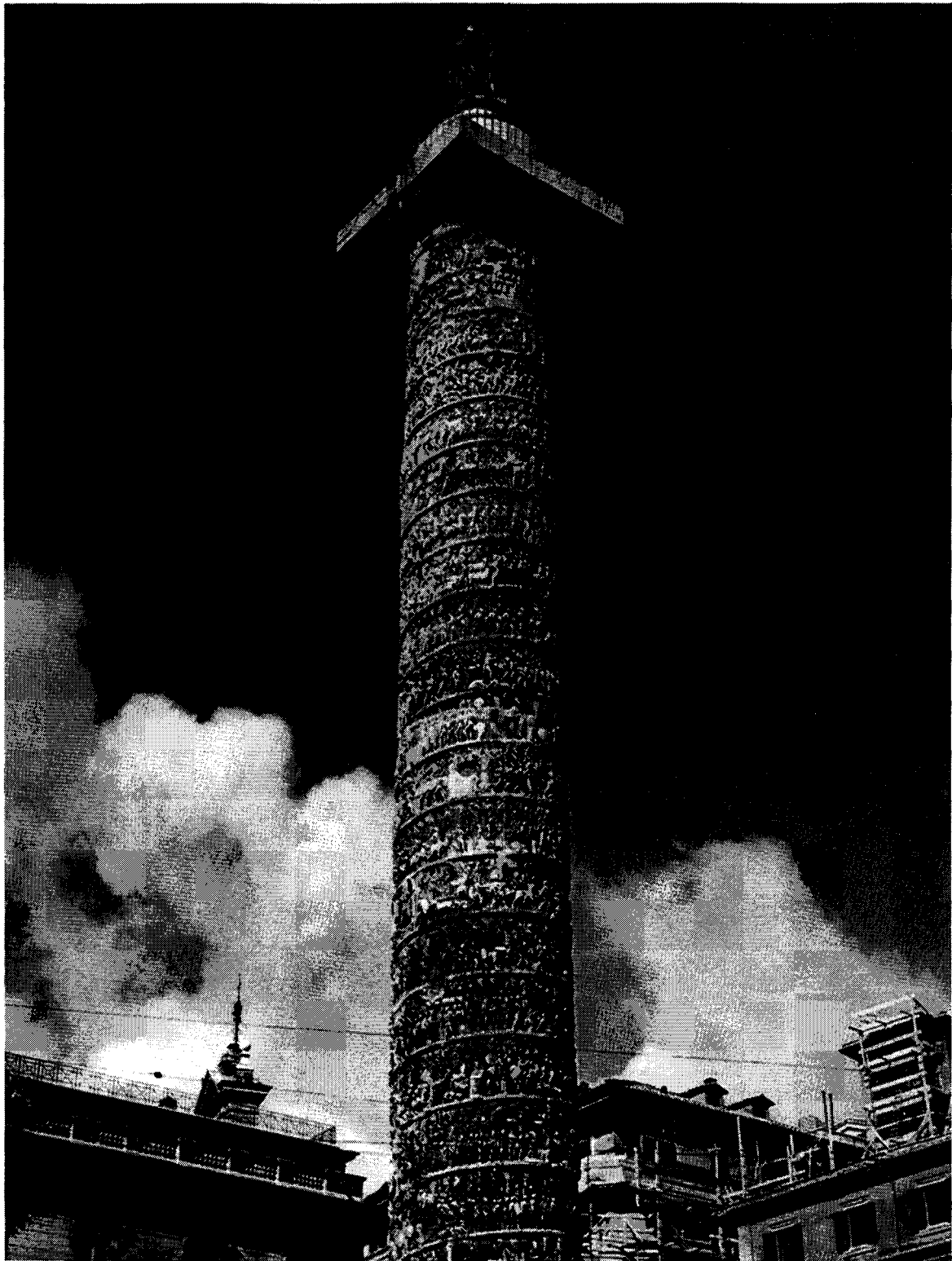
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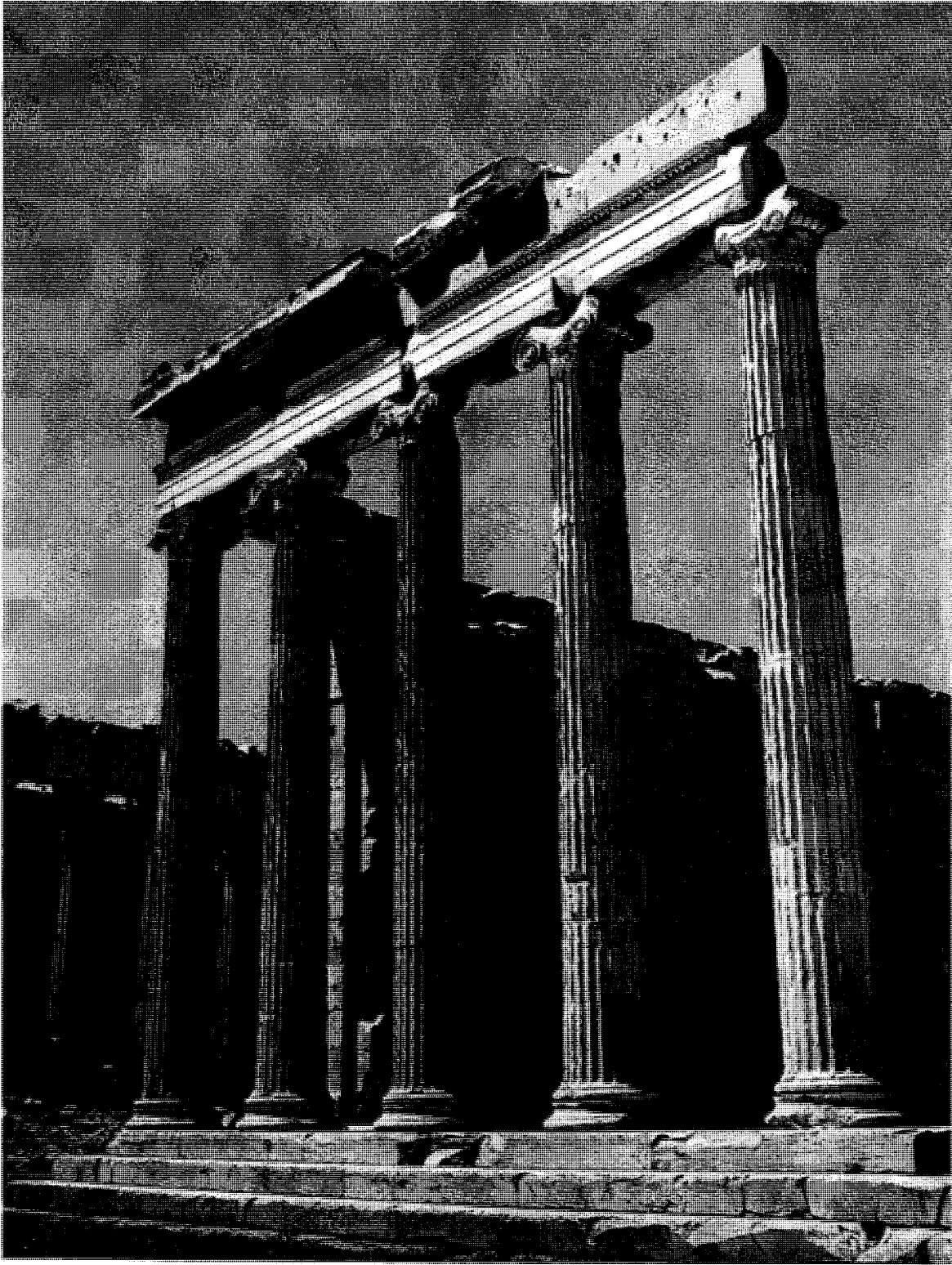
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COLUMN OF VICTORY

The column of Marcus Aurelius rises majestically in a public square in Rome. It commemorates the military achievements of this stoic philosopher and emperor over the barbaric tribes of the Danube (A.D. 172-5). The shaft is of marble and is 95 feet in height. It was restored in the 16th century by Sixtus V, who erroneously attributed its origin to another. After the restoration, a bronze statue of St. Paul was placed at its top.

(Photo by AMORC)



ANCIENT SPLENDOR

The eastern portal of the Erechtheum, magnificent temple erected to the memory of Erechtheus, on the Acropolis of Athens about 400 B. C. Another portico of the temple not shown is the famed porch of the Maidens. This consists of supporting columns, or caryatids, in the form of sculptured female figures. Erechtheus is said to have been a King of Athens who introduced the worship of the Goddess Athena.

(Photo by AMORC)

His future begins now. . .



TODAY'S CHILDREN TOMORROW'S CITIZENS

HAVE YOU ever looked with concern at the language habits and customs which your child is acquiring? Do you want to bring out the best qualities of your child so that he may adapt himself acceptably in the world of tomorrow? What is the proper psychological attitude for the development of a child before and after birth?

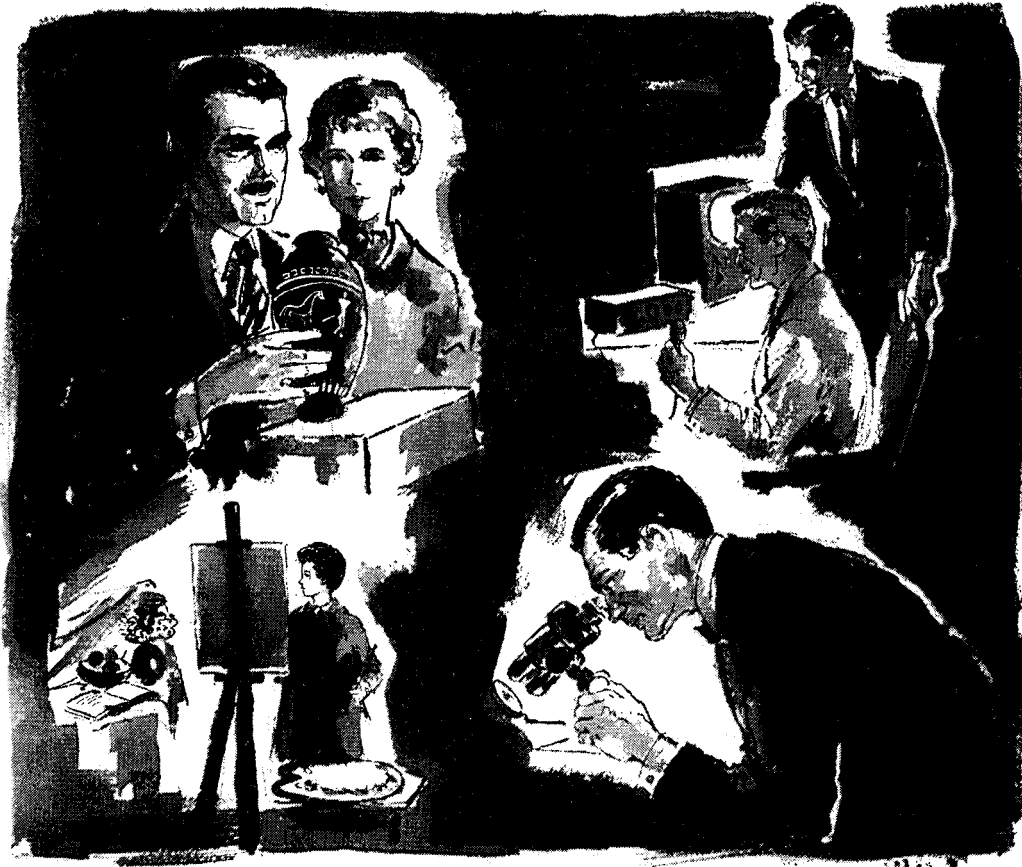
If the mother's diet, improper clothes, and insufficient sleep affect the unborn child, then what effect does *worry, fear, and anger* have upon it? What should or should not be curbed in the parent or the child to cultivate creative abilities *early in life*? The ability to develop the personality from babyhood, to avoid harmful habits, and awaken latent talents, impels the parent to consider seriously the important period *before and after* the child is born. It is said, "give me a child for the *first seven years*,"—but it is also imperative that the parent begin *before* the first year of the infant's life!

Accept This Free Book

The Golden Age of Pericles in Ancient Greece taught the creation of a pleasant environment to appeal to the sense of beauty in the parents. *The right start* was and still is an important factor in the birth and development of a child. The *Child Culture Institute* offers a FREE explanatory book for the enlightenment of prospective parents, or those with young children. You owe it to your child to inquire. Address:

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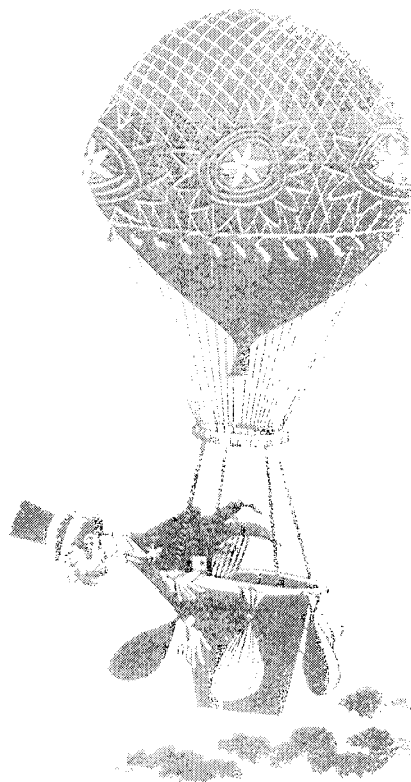
June 18 - July 7

Along Civilization's Trail

PEOPLE'S REFEREE—The right of a governing agency to referee in a democratic form of government is sometimes questioned by extreme individualists who hold that true democracy is a free-for-all wherein individual enterprise brooks no interference from any individual or group. If you don't say, write, do, or think as you please, then you have no democracy.

A democracy, however, is a system under which the no-interference right is guaranteed to every member of society. Consequently, while there is a guarantee that you will not be bothered, interfered with, or done wrong by, there is also a guarantee to others that they will not be bothered, interfered with, or done wrong by, by you or anyone else. The agency which provides the guarantee in this case is the government, and as such it acts as referee, umpire, arbitrator or inspector, as the case may be, to insure fair play. This function of the government is essential to whatever set of rules has been decided upon by the people who compose it, under whatever form of government man devises.

If anything, a modern, complex, democratic society needs more referees and more refereeing to insure fair play and absolute security among its members. Playing the game of life with referees is after all a good deal more savory than not playing the game at all. And if we hold to be the highest good

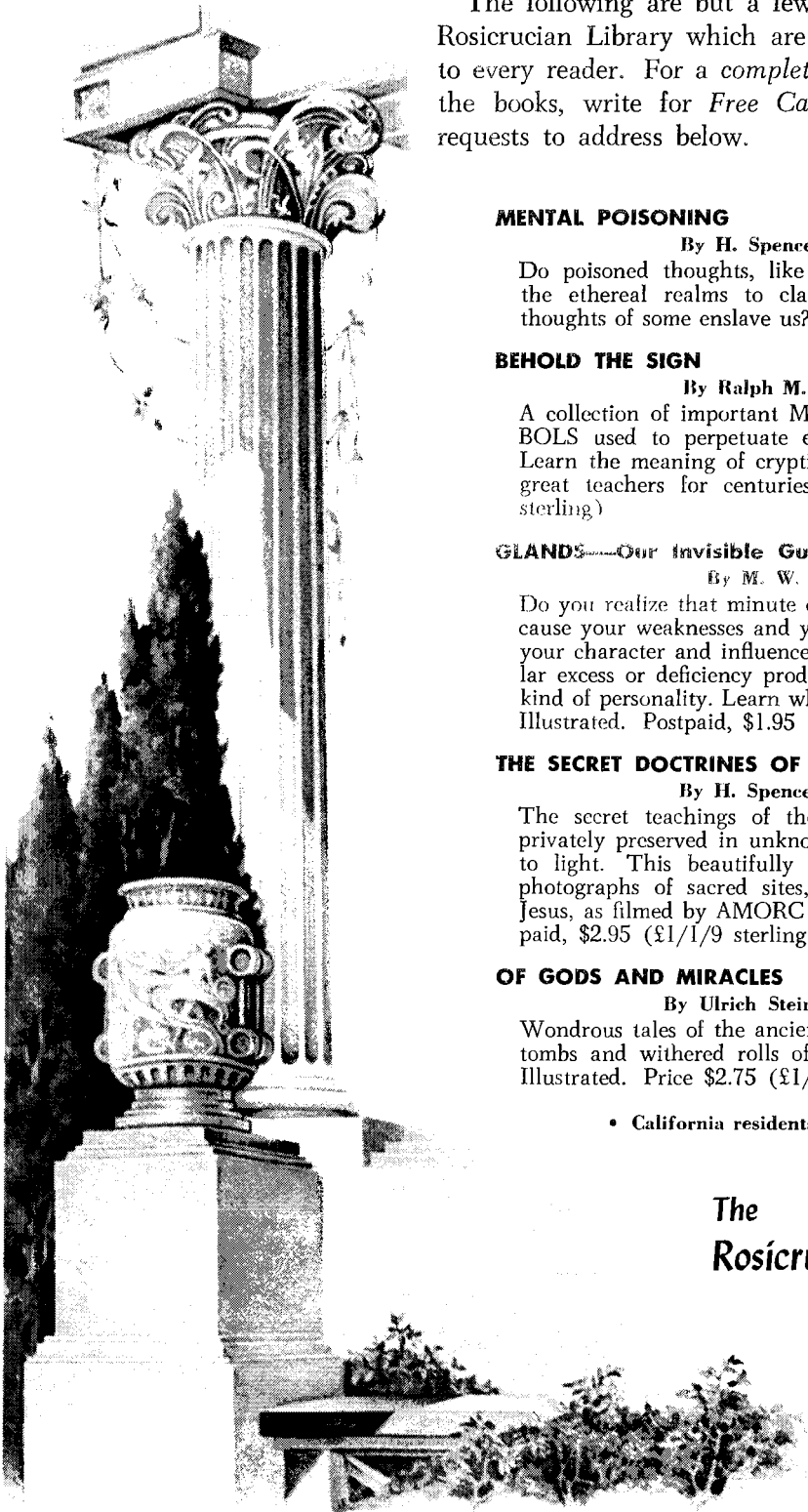


the qualities of life, liberty, and the pursuit of happiness, then whatever price we pay to secure these assets is money well spent.

A RUBY FOR YOUR THOUGHTS—The tiny ruby that dangled from the turban of the fabled Hindu mystic might have had more mysterious powers than one imagines. Today this same gem, produced synthetically, is playing a major role in space communications. Its unique properties and characteristic resonance enable it to transmit certain ultra high frequency radio waves along an extremely narrow path without loss of energy through diversion. Could it be that this characteristic resonance of the gem also corresponds to the frequency on which thought patterns are transmitted? Perhaps the Hindu's ruby acted as a transmitting agent for his thoughts, thus giving rise to the legendary accounts of his mental powers. Thought patterns *must* transmit on a characteristic frequency, and it should be only a matter of time before this frequency is identified and modulated.

Adventures In Reading

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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).

BEHOLD THE SIGN

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