ROSICRUCIAN DIGEST

1958
FEBRUARY
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Life's Change of Direction

The climb of personality.

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Mind, the Magnet

Man his own kingdom.

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The Missile and the Space Age

A weapon for peace.

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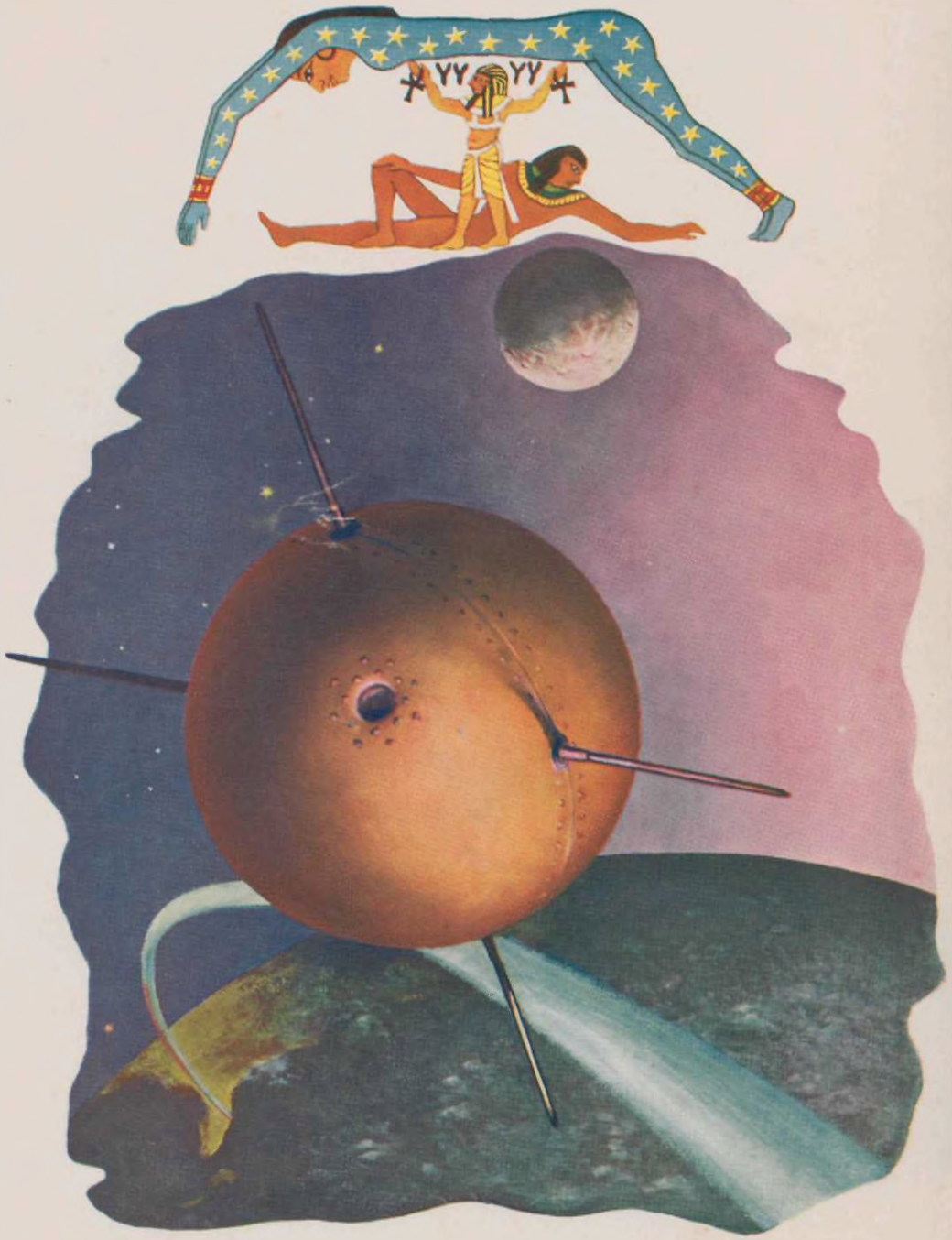
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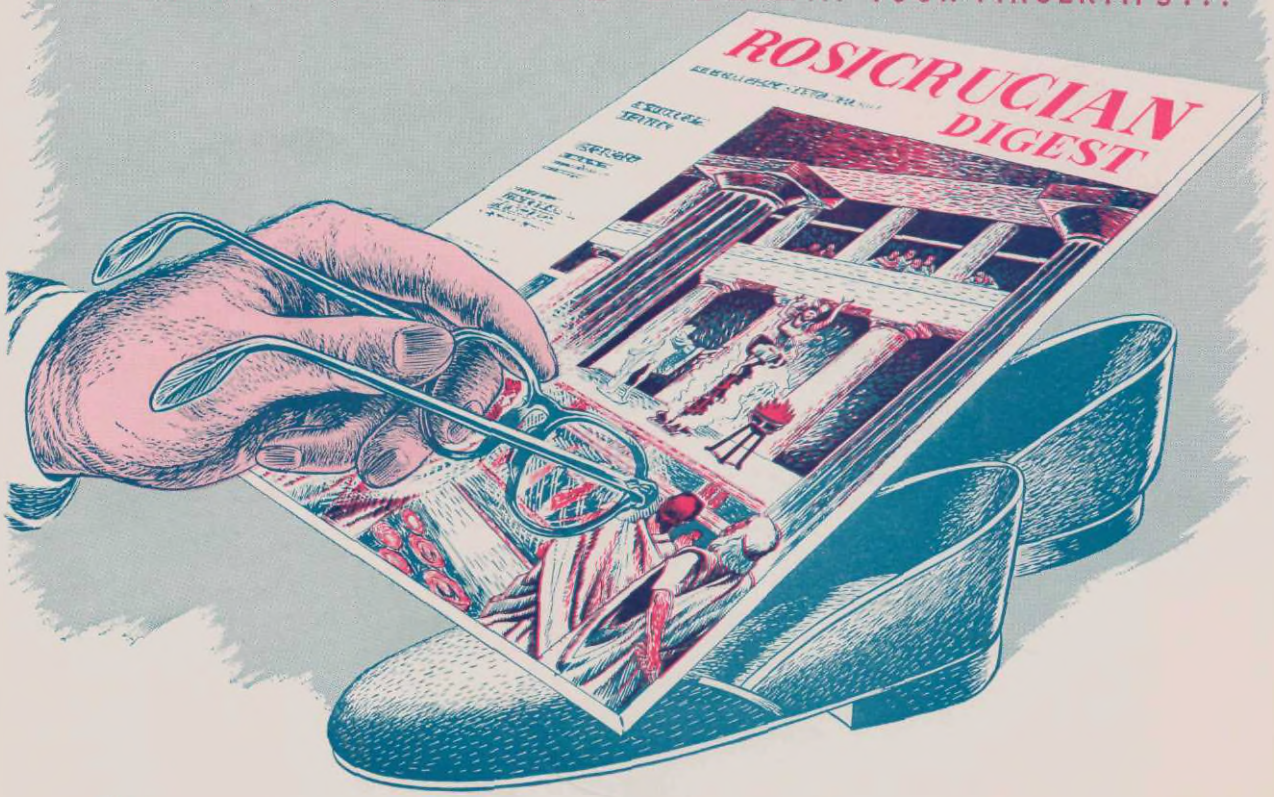
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The Parthenon, situated on the Acropolis at Athens and shown above, is built of Pentelic marble and represents the consummate in Doric style building. It is the work of Ictinus and dates back to 447, B. C. The frieze in low relief is supposed to represent the Panathenaic procession. Unfortunately, the Parthenon was shattered in 1687 by an explosion of the gunpowder stored inside. It is thought that, had the Parthenon remained intact for just another hundred years, it would be fairly well preserved at the present time. However, even in ruins it is one of the world's most famous buildings, indicating refinements of line that have never been surpassed.

(Photo by AMORC)



Are you sentenced today because you think differently than others? Have you suffered ridicule because you dared to think for yourself? Have you been threatened even with hell-fire because you chose to follow the dictates of your conscience?

Everywhere about us are self-styled authorities telling us what we must like—how we must live —how we should think and pray. Pompous and contemptuous, as despots always are, they hold sway, assigning the rest of humanity to an insignificant place in the scheme of things. And not infrequently, as though to dispel further question, statesmen, churchmen, artists, scientists alike, claim even to be God-directed.

Such insidious claims are restrictive in a society where we fight to be free, for while we have earned physical and political freedom, these groups feed us predigested opinions. They are attempting to persuade others to recognize as *truth* and *fact* that which is merely opinion.

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COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

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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

IS NATURE WORSHIP WRONG?

By THE IMPERATOR



THE worship of natural phenomena is considered an elementary and primitive form of religion. It is thought to be indicative of man's ignorance of natural law and to reveal an awesome fear of the unknown. Theologians of the "advanced" religions find in nature worship a pagan adoration of the powerful, which teaches no spiritual lesson. They expound that it is naught but hylozoism, the conception that all nature is alive and that the phenomenon of life is an omnipotent mystery to be feared and revered. These theologians point out that nature worship cannot inspire a higher moral conduct or cause the individual to aspire toward a spiritual ideal. In general, nature worship is derided as elementary thought and as being devoid of spiritual content.

The aborigine, who stands with head bared and bowed and arms folded across his chest facing the rising sun in a salutation of adoration, displays specific psychological characteristics. Obviously, he does not actually know the physical properties of the sun. Neither does he know its origin or its complete relationship to life, plant, or animal. But, on the other hand, neither do we have complete knowledge of these things, with all our technical advance. Our knowledge of the sun assures us that the sun worshipper is wrong in thinking of it as a living entity—if he does. However, many of our hypotheses as to what the sun is may be proved false by further advances in science.

Worship, however, is not grounded in intellectual matters. It is not empirical nor entirely rational. If it were, many of our prominent religious sects would be hard pressed for facts where faith alone now prevails. Religion is concerned with a fervor, a psychological attitude which evinces a particular behavior from which certain practices and customs are evolved. This fervor or religious spirit is often manifest in the devotees of nature worship.

The more evolved forms of nature worship, as for example those found among the Polynesians, include the principles of omnipotence and universality. Nature is conceived as the *all-powerful* which pervades all things. There is accepted the notion that nothing can transcend or escape the effects of nature's forces. That nature in her multitudinous phenomena lies behind all form and expression, as the primary cause of existence, is a common notion with many nature worshippers. To the majority of them, where definite beliefs have been formulated, the forces of nature and its very expressions as, for instance, the sun, stars, the sea and plants, are Infinite Intelligence. Many nature-worship sects are *pantheistic* in this belief of an all-pervading intelligence corresponding to nature herself.

Nature worship is also often found to be monistic in its content. Nature is not then conceived as a subordinate power derived from a divine cause. In other words, it is not a lower expression of some transcendent efficacy. Instead, nature is conceived as a single intelligence and power. The sun, for further example, is not thought to be a product or a creation of a superior

intelligence or force. Rather, it is one of the many attributes or ways in which the supreme power manifests itself.

The nature worshipper who conceives nature in the manner related exhibits an attitude of *humility*. He is conscious, as he looks out upon some impressive display of nature, that he stands before an omnipotence and omniscience that exceeds any powers of his own. He feels that he is witnessing the moving spirit of all creation, not just of his environment but of his own being as well.

Man, when conscious of his relative helplessness while standing in the presence of a superior power, experiences fear; he becomes humble and servile. If he comes to believe that there is a relationship between his own intelligence and the superior one, he tries to appeal to the latter and to appease it. He wants to escape the wrath that nature frequently exhibits in catastrophes, such as earthquakes, tidal waves, and volcanic eruptions, which he has experienced. The nature worshipper wants, by various theurgic rites and ceremonies, to direct the superior power to his personal benefit. At least he desires to bring himself into harmony with it so that he may be infused with its efficacy.

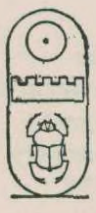
How these attempts at personal harmony with nature are accomplished varies. The variations constitute the liturgies, rituals and ceremonies of the sect. Some are of a mystical type in their content. Through the use of various elements, as water, fire, and air—the latter in breathing exercises—the individual believes he brings himself *en rapport* with the superior force of nature. He consequently does induce a mystical state by his practices, resulting in such subjective responses as a feeling of great illumination, an influx of inspirational ideas and freedom from anxieties. This is accompanied by an ecstasy that suggests that the individual has become *one* with the object of his worship.

If we think in terms of psychological results, the attitude of mind of the nature worshipper, the personal satisfaction which he derives from his practices, the consequent influence on his behavior, it is sometimes difficult to distinguish between them and the spiritual states that the modern religionist proclaims for his faith. The fact that the rites may at times be primitive, showing little depth of thought, does not necessarily place nature worship in a category lower than many modern religious sects. Wearing amulets and charms, blessing with water, parading the bodies, or parts of them, of sacred personages before votaries are common elements of prominent Christian sects. Divorced from their sacred traditions and standing alone, the practices of some of these Christian sects are as elementary as many of those of nature worship.

One of the charges made against the nature worshipper is that his religion offers no opportunity for the expiation of his sins and that there is no real doctrine of eschatology; that is, there is no outline of an afterlife with its rewards for righteous living. Nature, it is declared, is ruthless and indifferent in the fulfillment of her functions. Therefore, man can expect no individual consideration, no divine mercy. In answer to this is the doctrine of *mana*. In many forms of primitive religion there is believed to be an underlying eternal intelligence which manifests through all nature. Indeed, it may be compared to the *logos* of the Stoics. This intelligence and the order of which it is composed constitutes a series of laws which may be appealed to. Man may comply with this intelligence, as he inwardly perceives it, as if it were his conscience; and, if he does, he will find himself in harmony with the constructive forces of nature.

This *mana* is not theistic. It is not conceived to be a god or an entity. It is, however, just as sacred to the nature worshipper and it does have the same influence upon his life as the personal god of the Christian or the Jew.

Because of the instinctive sense of righteousness, the desire to conform to what is conceived as the general or social good, which serves the individual as well, the nature worshipper comes to evolve a system of morals. These will be a series of taboos or prohibitions as well as commandments which he feels emotionally obliged to obey. All conduct satisfying this immanent sense of right is attributed to *mana*. It may be



said that the acts of some aborigines who are nature worshippers are brutal and cruel, such as human sacrifice to the elements. One such example is the casting of a virgin into the mouth of an active volcano. Such an act is due to the human's trying to define objectively his subconscious motivations of which his religious spirit consists. However, it has its parallel in the Christian burning of one at the stake to purge him of demons, which act is also under the compulsion of the religious spirit.

It is significant that poets and celebrated prose writers, whose works convey a religious connotation, frequently endeavor to capture the spirit of man's communion with nature. They tell of the afflatus of the soul and the religious experience and ecstasy that come as one stands in solitude and gazes into the depth of the night sky. They try to describe the emotions which one has as he stands in the forest primeval and allows his gaze to travel upward along the trunk of a giant tree, to finally rest upon the uppermost boughs framed against a vault of azure blue.

Who has not experienced the intermingling sensations of humility, peace, and the sheer joy of living, when confronted with the beauty and mystery of nature? Whether one wants to believe that nature is the handiwork of an exalted being or that it is in itself a supreme intelligence manifesting in myriads of phenomena, the impact upon the sensitive mortal is the same. The individual cannot deny that he is in the presence of an infinite spirit of which his own being is but another expression. He is aware of his brotherhood with all that is. He stands not alone nor yet superior, but just as one of the many ever-changing forms of nature.

Call such nature worship *pagan* if you will, but never *godless*, for it is this thought and feeling of which the God idea consists.

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ROSICRUCIAN RALLY IN CHICAGO

The Midwestern Rosicrucian Rally sponsored by the Nefertiti Lodge of Chicago will be held in Chicago at the Nefertiti Lodge Temple, 2539 N. Kedzie Avenue, February 14 to 16. A very interesting program has been planned for the three-day Rally, and members able to make arrangements to attend are cordially invited to participate in all or part of the program. Present at the Rally this year will be the Grand Treasurer of AMORC, Frater James R. Whitcomb.

For further information you may write to: Roxy Chaderjian, Rally Secretary, Nefertiti Lodge, 2539 N. Kedzie Avenue, Chicago, Illinois.

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ROSICRUCIANS AND FRIENDS IN SCOTLAND

St. Andrew Chapter will hold a public meeting on March 12, 1958, at 7:30 p. m. Place: Central Hall, 25 Bath St., Glasgow. Speaker: John La Buschagne of the London Administrative Office. Rosicrucians are urged to attend, and the public will be welcome.

On March 30, the New Year Festival and Installation Ceremony will be held at 2:00 p.m. at the same quarters. Visiting members please bring membership cards.

For details write to: A. G. Harney, 40 Jupiter St., North Forgewood, Motherwell, Lanarkshire.



The Missile and the Space Age

By Jerome Cantell, B.S.



The intercontinental ballistic missile is at present by far the most dramatic symbol of our eclectic age. The Atom bomb, the Hydrogen bomb, Supersonic flight, the Earth Satellite, all of these focus less sharply in the mind's eye; all seem to lack in some degree the dramatic impact of the Missile. Even the Satellite, with all its recent furor, owes its very existence to, and is a product of, the Missile's mission.

The Missile, a glistening, inscrutable 'bullet' aimed at the sky, standing upon its launcher, facing the untracked vastness of planetary space, seems to exemplify the aggressive and restless intelligence of man. In its conception, construction, and its challenging function, it consummates man's voracious appetite for the unknown and points him in a new direction, as the first weapon of warfare which succeeds in becoming a weapon for peace!

Nearly all the branches of science—Biology, Chemistry, Physics—are driven to their limits, and the newer sciences, such as Aerodynamics and Hypersonics, are greatly expanded as the Missile consumes knowledge in its evolution of multiplexity.

In this multitudinous search for new forms, new techniques and interpretations, the Missile leads man, who is already supersensitive and neurologically tense, into yet another level of 'anxiety neurosis.'

Tension is the temper of our times. This lack of stability in man, as it drives the human being in the pursuit of more knowledge, prefaces the condition of anxiety.

And yet, in this very pursuit, man appears to be ever widening the principle of complexity and thereby making for more instability. As this spiral of cause and effect uncoils, the conclusion seems to be inevitable that as science advances the human activity becomes more complex.

The past decade would appear to confirm this process, as year by year, we seem to be going nowhere specifically and yet going somewhere, nevertheless, at an ever-increasing rate.

Despite this apparently inescapable implication of continuous scientific advancement, coupled with intellectual instability, a more subjective view of the Missile would indicate paradoxically that the Missile does point towards the very stability which heretofore has always seemed to elude us.

In our assuming that the basic and most profound threat to civilization is in the actuality of a Missile war —a war with no earthly limits—in fact, no 'living' limits—we come to the realization that life itself is not safe anywhere and for anytime. All animal and vegetable life is now fully capable of being destroyed on a final and swift basis. There is a growing awareness of

this threat to life—an awareness that knows no national or continental bounds. The two major military establishments of the earth today, that of the USSR and the USA, know this truth more intimately than anyone else.

The USA military policy has been specifically to acquire a military posture of tremendous destructive potential —but only to deter. It can be assumed today that this policy of deterrence has been successful. The USSR is swinging spasmodically, sometimes reluctantly, but still swinging, away from military power and towards consumer power, that is, towards the development of industrial and productional purposes. Thus, *Deterrence* has won and the *Missile* has done it.

The Missile has not only deterred war, *prevented* war, but it has had incredible effect upon the concept of war itself.

Significant Signs

The military leaders, by the very nature of their intimate association with the horrors inherent in a Missile war, now find themselves working feverishly towards the prevention of using any of their newest instruments of attack and defense. If war or military force is to have any significance in the future, it can have this only on a limited or police action basis. But on a world basis, military force, with its 'armaments,' is extinct. Such is not the answer but rather the end of the spiral of military history. The concept of war for whatever reason —defensive, offensive, preventative, retaliatory—becomes suicidal.

Here then begins the first understanding of the stability which the Missile brings. By the very nature of its illimitable potential, the Missile has destroyed its own primary reason for being. Intended as a weapon, the Missile has made ridiculous and inadequate all other weapons and ironically destroyed the principle of destruction, for victory in war has no meaning when all is lost.

The Missile has in fact become the ultimate weapon. All variations of it from now on, air to air, ground to ground, air to ground, sea to air, and including the anti-missile tendency of late, all of these are superfluous. With one magnificent swoop, the Missile has not only eliminated the target area of war but war itself. And all this without once having to blow its Nuclear nose cone!

The first wave of this impact has already hit what is referred to as conventional weapons. Contracts for manned aircraft, for battleships, for artillery pieces, are beginning to disappear. Next we can begin to see the disintegration of large, standing armies. More men are being discharged from the forces now than are taken in.

Great Britain today is a very good example of this reversal in military emphasis. They have swung to full reliance upon Nuclear-missile development; simultaneously they are disbanding in ever greater numbers their manpower, their Navy, and even their aircraft squadrons. Of course, because they look to the USA as the mainstay of their defense, they can more rapidly proceed along this path.

So, as there will be fewer and fewer conventional weapons and fewer men, the trend will continue towards only one possible goal—to world disarmament becoming a fact, even before political leaders agree to any such policy.

Already, advanced prophets are bemoaning the death of the 'manned' air force, the end of the expensive 120-wing, 140-wing concept, which only a few years ago was our only bulwark for safety.

Thus, the Missile has climaxed the last evolutionary step in military development. For after deterrence, there can only come disarmament. And for the first time in man's history, peace becomes really possible, and a world stability realistically begins.

Change of Direction

The military establishments will not find this radical change as a finalizing of their activities. Simply because they are naturally the heirs of this realization, they will be the controlling agencies of planetary space. They will take on a new dimension, as they adjust to the transition from the military function of old to the new planetary-progress function of tomorrow.

The production of missiles will grow more encompassing. They will grow in a vertical and horizontal aspect: ver-

tical, in that there will be no limits to the distance or target area as now designed; horizontal, in that all aspects of production will be involved—aspects that will materialize in Planetary Health Agencies, Weather Agencies, Travel Agencies, and Communication Agencies. But in all these aspects, the Military services will take on the responsibility for the new area of service —that of research and development.

The Missile 'peace' is overwhelming. It will direct in time all the present energy and material resources, consumed by armaments and military preparation, away from their present innate destructive nature, and towards the greatest and most challenging age of all times. For now begins the construction of the Space Age.

The goal to which the Missile points is fantastic in its implications as to the change it will make in civilization. This change in the direction of man's purpose is so vast as to leave the imagination of man trailing after his own progress.

It is to be realized that the great material advances in science over several decades have come about only because of the impetus and drive of a nation's military predicament, plus the fact that the economic resources of a nation have been thrown into the research and development phase at their most expensive stage. This combination of resources and energy has completely dominated all the major powers and therefore has controlled the greatest part of the world's productive capacity. When one realizes that all this is subject to change, to be reversed, eliminated, and that in its place will come scientific progress for the sake of progress itself, the impact of this change, the freeing of all this energy and material for progress alone, makes the future look better than Utopian.

For the Missile, in its uniquely paradoxical way, has effected another revolution. Just as it has upset its original purpose, that of starting out to be a military weapon and ending by wiping out the idea of all weapons and military functions, it now gives to our civilization a new purpose. This purpose is to prevent the conflict of good and evil which is in man from ever being made manifest in national or international violence. The weapons of modern man dare not be used!

The New Outlook

All during history, there has always been a philosophy which preceded, many times by as much as centuries, any new way of life.

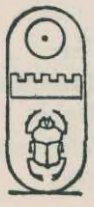
Now we find ourselves in the unique position of having progressed so far as to have exceeded our immediate purpose. Simply put, it is no longer a question as to whether we can reach the moon, but as to *why* we should want to reach it! Only with our purpose as progress with a new dimension can we have intelligence on our side. This dimension is the development of the whole man—physically and psychically—for internal peace.

The Missile defines for us only one successful direction: to follow it towards a higher purpose; otherwise, it will follow us, and when it overtakes us we will be the target area.

Almost as if with a mission of its own, the Missile moves on an esoteric path. We set out to design it as a weapon for warfare, but it sets out to eliminate weapons and warfare. We pour billions of dollars and millions of highly skilled man-hours into its research and development, and it leaves us with an entirely new purpose for all our efforts.

No matter what we plan, the Missile seems to have its own goal. However, its goal is better than the one we had set for it, and much better because it can bring us a stability which has been an illusion until now. It is leading us away from our habits of waste and destruction. It is promising an end to the economic imbalance, the spiraling, suicidal government cost of defense; and it promises to end for all time the pall of uncertainty which hangs over our future. It offers all this—and more.

The Missile offers the marvelous opportunity of achieving a tremendous mental and moral relief by making Progress our motive. Our scientists, our production geniuses, and all the people find the Progress motive as the truly compatible one for the spending of huge sums of money, year after year. For this new ideal, the United States will not 'go broke' but will spend its way to peace.





Life's Change of Direction

By A. A. Taliaferro, D.D., F.R.C.



The beginner in the study of Mysticism must first learn that he is changing directions in life. Indeed he is entering into a new world—a world so different from the old that a neophyte will not recognize the landmarks without some help. Perhaps, too, he will not be able to remain in it without much encouragement and guidance. Whether he comes from an intense yearning for knowledge and a deep desire for spiritual unfoldment, or from sheer boredom with his life as it is, the neophyte will be at least a little bewildered in his first efforts to unite himself with God.

The first thing he must learn is to *take instruction.* He must realize that he is embarking upon a program of training and discipline, for the purpose of unfolding the powers of the soul, which will test him to the very core of his being. This instruction consists in the acquisition of certain knowledge without which rebirth or regeneration is impossible. It also results in a discipline which will make it impossible for the mental and emotional faculties to break down under the strains of life. This training in discipline is divided into several parts. For the purposes of this discourse, we will call the first *moral.*

The student must realize that he cannot be used by the Higher Intelligence in any kind of creative mystical work until he has acquired an impeccable moral nature. Many students of mysticism feel that a clear-cut moral and ethical sense is not necessary. But it cannot be stressed too strongly that the neophyte must have a clearly defined sense of good and evil and a personal clarification of moral intentions in all the aspects of his life. Under no circumstances must he desire to do anything to hurt anyone, or to deceive intentionally another person. This does not mean that he must cast his pearls before swine. It does mean that *he cannot without consequences live by worldly standards of immorality*, privately or otherwise.

The Cosmic Intelligence will *not* place a person in a position of power and influence to do the Divine Will so long as a person is not above using his fellow man for selfish benefit. In addition, the neophyte must learn that criticism, gossip, ridicule, and judgment of others are for those who wish to live solely in worldly ways. If he does not learn this early in his life, he will find himself entangled with the intellectual and emotional aberrations of the people of the world, and will in nowise be free to do the Will of his Father.

A strictly trained moral and ethical faculty makes it possible for the one who aspires to be a disciple to be trusted by his fellow man, to have the highest influence in the society in which he lives, and above all to be trusted by the Cosmic. A person who cannot be trusted cannot be given responsibility. And the responsibility of the Mystic Path is the heaviest one of human life. The student must learn to be true to his highest ideal and never fall short of the strongest demands of his conscience. In realizing that his resisting the temp-

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tation to do what conscience knows to be wrong is truly qualifying him for ultimate discipleship, the student will sacrifice everything, even life itself, rather than fail.

Intellectual Training

Many students feel that love is all that is necessary to be a mystic. But love without knowledge and a well-trained intellect is like a ship with wonderful power of locomotion but with no rudder. True compassion implies intellectual and spiritual knowledge. The mystic must be trained to apply his energy and power in the world of the human mind and affairs. This requires knowledge and intellectual training of the highest sort. He must learn to think creatively and to use his knowledge with discrimination in his relationships to his fellow man and the circumstances of his life. The mere acquisition of facts or knowledge is sheer vanity, and vanity in a mystic is an anomaly. Great ability to use the intellect with cleverness and cunning in order to control one's fellow man is sheer pride and not admissible as a virtue.

The real purpose of intellectual training is to gain knowledge of the facts about the universe, the nature of God, the Cosmic, and Humanity. Through the study of history the intellect must gain an over-all picture of the intense struggle of humanity to attain to its present stage of evolution. Equipped with such knowledge, the mystic can understand those who are struggling and living in darkness. This knowledge then enables him to apply to those who are in need the power of the Cosmic, which is his by virtue of his mystical training.

The student who is given knowledge may very well at times find himself rebelling against it and rejecting it utterly. The cause behind this attitude is that he is opinionated and prejudiced, and cannot accept new ideas. The weakness of indolence may be readily detected in the intellectual faculty when it no longer makes the effort to understand new ideas and new relationships or concepts. The mystic finds it easy to take all new ideas, concepts, and knowledge, test and try them, put them together and take them apart again, for the purpose of keeping the intellect flexible. He never wearies in exploring the world of thought. Truth is Truth. It makes no difference what words are used in its expression or from what school or system of thought it comes—the mystic can recognize the truth and can express it under the system of discipline to which he is schooled, whether it be religion, philosophy, science, mathematics, or the arts.

Another purpose of intellectual training is the acquisition of discipline in concentrating the mind for mystical purposes, as well as for ordinary world affairs, to increase clarity of thought and breadth of vision in dealing with the manifold aspects of everyday life. This makes for facility and strength of will and increase of poise in the mental and emotional faculties, so that when the mind has arrived deductively, inductively, or syllogistically at a conclusion, all the energies of the Self can be directed to that end. Otherwise, there is always hopeless confusion in the life of the personality.

Mastering Emotions

The emotional and feeling nature is another aspect of the training of the mystic. Because of the proximity of the mystical student to the ordinary affairs of the world, it is very easy for him to participate in the day-by-day reactions of anger and resentment, depression, greed, and fear. These emotional states are a part of our environment from our earliest childhood; and, although they are in our nature for the purpose of self-preservation on a lower animal plane of life, in the creative side of the soul-personality they bring nothing but destruction and chaos. The student will find that anger, fear, anxiety, and resentment will come back again and again to haunt him. These feelings are so much a part of the unconscious, having been trained into our nature for generation after generation, that it takes a person of the strongest

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will a lifetime to retrain his emotions, using his everyday hourly experience as the laboratory.

If the mystic is supposed to be very self-conscious (and a part of his training is to become more and more self-conscious), to sensitize himself so that eventually he can become aware of the Cosmic and of God, then it stands to reason that his self-consciousness will make it possible for him to take his emotions in hand and make them respond to his will. This is not easy, because the human lives through identification with emotion. The mystic in training must identify himself with his full personality and gain a measure of control from a point of ascendancy over the emotional faculty. He must train his emotions through his daily experiences to become positive, confident, optimistic, enthusiastic, militant, and intensely one-pointed. The emotional attitude of courage and certitude, with absolute and perfect expectation of results according to Cosmic Laws, must be the natural reaction of the emotions in the mystic personality.

If the student is receiving instruction in the Rosicrucian Order, for example, he is given every opportunity and technique to develop these emotional powers, as well as the wonderful knowledge needed to train and discipline the mind. The student must be willing to pay the price of increased sensitivity, for sensitivity brings suffering as well as pleasure. He must be willing *to experience* suffering, rather than to kill it out by deadening the feelings or by escaping through much amusement, travel, daydreaming, or alcohol. Killing out the experience of suffering and pain in life also kills out the sensitivity of emotions. The student who thus numbs his faculties will find that he cannot develop the feelings that are so necessary to put into action the Cosmic Law in his personal and social life.

His emotional nature must eventually become indomitable. Even when he is apparently defeated in the world, he must have the fortitude which makes it impossible for him personally to be defeated. The only way fear can be conquered is to replace it with absolute confidence that Cosmic Law and the Will of God are supreme and unbreakable, even though it may be necessary for the personality to be defeated in the eyes of the world so that Cosmic Law may triumph. Such experience is a form of the crucifixion, and every mystic must be willing to pay this price. Optimism and courage can be exercised to the fullest only when the intellect has been trained in the knowledge of Cosmic Law and the Principles of Life. It is easy to talk about these things, but most difficult to accomplish the fact. However, the very difficulty of accomplishment will stimulate the true mystic to develop the spiritual faculties of faith and the sheer love of God which will make it possible for him to aspire in the face of all difficulties and of even utter defeat in human life.

The aspirant will never cease to broaden his horizons in all the affairs of life, and to seek the answers to the philosophical problems concerning the unity of all life. He will look for implications, for all possible causes and effects in every situation in which he finds himself—not with a morbidity of introspection and suspicion, but with a desire to know, understand, and help.

The more difficult life becomes, the more militant and intense the mystic feels, and the more deeply he searches for the intellectual knowledge which may be the key to the solution of a problem. He comes to realize that every contact has a meaning. Every human being in his life is there for a Karmic reason. Every experience reveals to him some new aspect of wisdom which will throw light upon the Mystic Way. His own personal emotional reactions will reveal to him moral and ethical attitudes hidden within his subconscious from ages past, and which he never dreamed existed. He will realize that the very purpose of these experiences and contacts is to bring out the Karma of good and evil, joy and suffering, to the full view of his mystical gaze, so that he may use his freedom of will in making a choice for his further progress. Life itself becomes a training ground, and every worldly activity becomes a means by which he sharpens the mystical sword for the slaying of evil, so that through him light and truth may shine in the world.

It should be clear, then, that the student of mysticism cannot train too finely his moral, intellectual, emotional, spiritual, and material nature. Every avenue of experience will be used, and no aspect of the personality will be closed to the interplay between the self and the world. He will find himself eager to be tested in the many contacts of human life in order that he may discover what manner of man he is. He does not use mysticism as an excuse for retiring from the world in order to enjoy the dubious pleasures of a psychic existence, but rather to make himself more active and efficient in the redemption of a suffering and needy world.

Love in Expression

When the mystic begins to realize the meaning of illumination, life takes on significance and purpose. He finds that, as a result of his training and experience, wisdom and understanding begin to flow into his faculties from the Cosmic through the dedication and surrender of his soul-personality. This attunement with the Cosmic will bring intense joy and deep suffering. But in time he will begin to realize that he is truly a child of God; that Cosmic Law really operates according to exact justice; that Karma is a merciful teacher; and that all the painful experiences and the darkness of mind and soul have been wonderful blessings in disguise. He is then able to give up the intense personal struggle to find a preconceived place in life for himself; with confidence, he allows the Cosmic to place him where it will and to act through him according to its own divine laws. He realizes that the purpose of his free will is unfoldment and the acquisition of further knowledge and wisdom, and that by use of the freedom of emotion and intellect he wills into action the various laws which he has learned.

This knowledge and surrender to the Cosmic makes it possible for him to be of inestimable service to his fellow man. This is Love in Action. It is Union with God and with the World. This is true compassion. It is the action to which the mystic is called. It is his true vocation. He will find that all the maladjustments in his home and business, in his society and profession, in his intellectual and emotional nature and his spiritual life, will begin to untangle naturally, and all the persons concerned will be revealed as a part of the Karma of the mystic's personality. These associates are the means by which he learns his lessons in detail, and they are also the means by which he is able to act as an agent of the Cosmic in order that they may be enlightened and instructed in the meaning and purpose of life.

The mystic must make these adjustments where he is. He cannot solve his problems by arbitrarily pulling up stakes and leaving his home or business or the city where he lives just because the grass seems to be greener on the other side of the fence. The Cosmic has placed him where he is in order that he may know and learn and be of service. He must ask himself, "Am I changing my location, breaking my relationships, making my decisions to be different because I am bored or proud—or weary or disgusted with my present existence? Or am I doing it because I am convinced that I can no longer be of service where I am?"

The mystic learns that the Cosmic has placed him where he is for a purpose, and that when this purpose is accomplished—whether it be in his home, his church, his business, the society in which he lives, or his profession —the Cosmic will naturally, and with a minimum of fanfare, place him where he can be of greater service. It is precisely in these relationships of a personal nature that the mystic is tempted and tried in matters of pride and vanity. I have known many instances of persons who after starting on the Mystic Path were so affected by their new knowledge that they made sudden decisions which resulted in the destruction of any opportunity they might have had to be of real service in the world. The *mystic must know* that the place in which he finds himself is the very one which will give him the opportunity for unfoldment and for the kind of experience and knowledge he sorely needs. Every avenue and opportunity of expression in human life must be used: the home, social groups, business organizations, the arts, the sciences, the church, social and political movements, etc. It is amazing to see how many opportunities for service and



for acquisition of knowledge are thrown away because the student has a personal aberration concerning the organization or the persons involved.

The mystic must also learn to be absolutely impervious to criticism and onslaughts of jealousy and ridicule from his fellow man. It is true that his newfound knowledge and new way of life will arouse the interest and at times antagonism of people who he never suspected would be concerned about him.

It is natural in our modern day to be suspicious of any person who is not "normal," and theories of normality run rampant in the average person's head. But the mystic must be willing to go his way, acting with as much "normality" as is consistent with the work he has to do under direction of the Cosmic. He must not care one whit about what people think of him. Remembering always *his training in the morality of the society in which he lives*, he must not give certain people the opportunity to destroy him, for the simple reason that this would destroy his opportunity to be of service to the Cosmic and to his fellow man. But if, in spite of everything he does, he is criticized, ridiculed, and even destroyed, he must know that there is a higher law involved, and that if it is the will of the Cosmic it must be done. It is either for his own good, in the form of further experience and instruction, or for the good of others. In either case, he can be at peace knowing that the Will of the Father is being done.

The mystic will learn that it is the purpose of experience and unfoldment to learn how to make judgments upon life and upon the experiences of his fellow men, and to discriminate in the use of the will. Sincerity of purpose is the law which prevails here; and at whatever stage of unfoldment he may be, the student who really desires to do the right thing according to his highest conscience can gain peace always from the knowledge that the will of God is being done, and that he is qualifying and unfolding for further service; that whatever experience may be his, he is gaining knowledge, emotional discipline, and spiritual wisdom and understanding—in short, illumination. This will some day bring him to the very threshold of the goal to which he aspires, namely, union with God, attunement with the Cosmic, and the wonderful experience of discipleship as an agent of the Cosmic Law.

His every prayer is that the will of the Cosmic may be done. His most secret and intense desire is that those who are living in darkness may be given a little of the light with which he has been entrusted. He then knows that he is protected, guided, and inspired in his daily personal life and in his vocation as a mystic. The two become one, and he finds it impossible to distinguish between his personal life and his mystical life.

The mystic is trained to a way of life, the life of Truth and true compassion, to instant action of mind and body when needed in helping a neighbor, a friend, a business associate, or a social cause for the common good in a community. He is trained to strict obedience, never to question the Wisdom of the Cosmic. He is trained to a life of anonymity. For he has taken an oath in the depths of his being, at the altar of his soul, "To Know, To Dare, To Do, and Be Silent." He knows most intimately that the prophecy of the teachers of old has come true: "You are to learn to command all Nature; God will be your inspiration; the Philosophers alone will be your equals; the highest Intelligences will be ambitious to obey your desires; the demons will not dare to approach the place where you are; your voice will make them tremble in the depths of the Abyss; and all the elements will deem themselves happy to minister to your pleasure." So mote it be!

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I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me, seemed insufficient for the day.

—ABRAHAM LINCOLN



Rosicrucian New Year

The Imperator Proclaims Friday, March 21, the Beginning of the Traditional Rosicrucian Year 3311



CONSCIOUSNESS is a stream of changing impressions and states of realization. It is this vacillating consciousness that causes our realization of self and of the realities of the world. Any constant and similar impression would lose significance to the mind. It would result in an arresting of the Consciousness. There would be no opportunity provided by which one sensation or idea could be known by contrast with another. Sameness would produce monotony and bring a surcease of identity. It is these successive and alternating states of consciousness that also give rise to the notion of time. It is from them that such qualities as the past, present, and future emerge.

In our lives, it is also essential that we arbitrarily establish larger groupings of our periods of consciousness. These groupings consist of taking a chain of experiences and ascribing to them a beginning and an ending—calling such a group of experiences, in other words, a period of time. These cycles or periods of time have advantages other than just the measurement of the intervals of our states of awareness. They also make possible the review and analysis of the experiences included in an interval of time. Whether the interval be called a day, week, or a year the events, the circumstances, that occurred within it may be examined in terms of their related value.

The end of the year like its beginning is an arbitrary point established by man. It has usually been associated with some impressive phenomenon of nature or with religious or historical events. In the individual's life, the year can usually be thought of in terms of a series of steps. In terms of age, each year is a step forward in time toward the completion of the life cycle of the individual. Aside from the time element, a year may not mark a series of successful or progressive steps. It may reveal a decline in achievement, disassociated activities seeming to point to dissipated and thoughtless effort. The days and weeks that compose the year are thus like separate units which may be forged into a chain of accomplishment—or each may have no relation to the other, contributing nothing to what follows. It is this *inventory* of our lives that the closing of the year and the beginning of another provides.

If we recall our hopes, aspirations, and plans of the year's beginning, we then have a yardstick for the determination of how successful our life may have been at the year's end.

To the peoples of the Orient, for centuries, the beginning of the new year generally began with a dramatic change in the seasons. A comparison was drawn between winter, its period of dormancy and apparent death of plant life on the one hand, and the glorious event of spring on the other. In spring, a great rejuvenation of nature was everywhere apparent, an awakening was observed. Tendrils pushed their way through the soil. Drabness was replaced by verdant fields and the spec-

trum of color draped itself across the land.

A parallel was likewise seen by these ancients between the life of man and the change of the seasons, that is, from winter to spring. Just as much of nature seems to wilt away and go through transition in the winter, to be reborn again in the spring, so it was conceived that man does not truly die. The human, too, is immortal it was proclaimed. He will be resurrected to live again like the wilted plant that blooms in the spring.

Ancient sages, the first astronomers, and the scientists of their time observed that in the Northern Hemisphere this resurrection or the beginning of spring occurred on or about March 21. It was the time of the vernal equinox when the sun on its apparent celestial journey entered the astronomical sign of Aries. This then was to them the true *beginning of the new year,* the rebirth of nature. The event was celebrated by great festivity signifying the fertility of nature and revering the concept of immortality.

The Rosicrucian Order has traditionally observed the true new year, the beginning, on the occasion of the vernal equinox. The calendar new year is artificial and has no relevancy to nature. In fact, in the Northern Hemisphere, it usually occurs when all of nature appears dormant and death-like. Consequently, in Rosicrucian Lodges, Chapters, and Pronaoi throughout the world, the event of spring is celebrated in symbolical ritual as the beginning of the New Year. Since the sun enters the sign of Aries at 3:14 a.m., Friday, March 21, Greenwich Mean Time (GMT), the Imperator, as is his custom, proclaims that day and date as the *Rosicrucian New Year.*

Every active Rosicrucian member throughout the world is invited to attend an AMORC Rosicrucian Lodge, Chapter, or Pronaos nearest to him. He is requested to refer to the directory in the *Rosicrucian Digest* listing such subordinate bodies. Select the one nearest for you to attend. Next, write a letter to the address given and ask the local date and time of the inspiring ritual and symbolic feast which, as an active Rosicrucian, you are eligible to attend. You need not be a member of that particular body. It is only required that you present your membership credentials when attending.

The traditional New Year Ceremony and Feast will also be conducted in the beautiful Supreme Temple in Rosicrucian Park with the Imperator presiding. All active Rosicrucians are eligible to attend. The ceremony begins *promptly* at 8:00 p.m. Outer doors open at 7:00 p.m. Remember the date, Friday evening, March 21. All those who find it inconvenient to attend any Rosicrucian subordinate body may receive the fascinating Rosicrucian New Year Ritual for their home sanctum. It may be performed on the same date and at an hour at the member's convenience. Just address a letter at once to: THE GRAND SECRETARY, Rosicrucian Order, AMORC, San Jose, California, U.S.A.—and ask for a copy of the *Sanctum Rosicrucian New Year's Ritual.* Enclose twenty-five cents or postal coupons in the equivalent to cover necessary charges for mailing.

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AMORC CONSTITUTION AND STATUTES

As a member of AMORC are you familiar with the contents of the Constitution and Statutes of the Grand Lodge? The rights and privileges of membership are clearly set forth in the Constitution; it is prepared in a convenient booklet. To save yourself questions and correspondence, secure a copy from the *Rosicrucian Supply Bureau* for the small sum of 25c (1/9 sterling), to cover the cost of preparation.

Mind, the Magnet

By Beatrice Russell



Many people will not believe this story. Yet it is absolutely true. The few who will believe are those who have learned to discipline their minds and to acquire control over them.

For nine years, I lived alone in the mountains of an island in the Caribbean Sea, raising my own crops from land which was jungle when I found it. With the help of one native 'boy' I made it into a beautiful garden.

One night I was reading Emerson and came to these words—"Every revolution in history was once only a thought in the mind of Man." I pondered these implications, as I gazed from my mountain summit across the flower-filled garden to the deep blueness of the sea 3000 feet below.

Supposing Thought was as powerful as indicated by Emerson, surely that would mean there was no limit to what could be achieved by it? Was this the clue to the fairy tales of my youth in which the Princess could obtain three wishes by turning a ring on her finger? The turning of the ring would not be important, but her belief that her wish would come true would be. Why not put this idea to the test?

I considered the events of the past few years. It was certainly true that in spite of great handicaps I had achieved everything I wanted. I had left England in 1946 with very little money and in spite of the pessimism of both shipping and air companies I had found my way to a tiny island off the coast of South America, and from there had worked my way in various jobs up the Caribbean Islands until after two years I had found the 'Paradise' in which I now lived.

Was it the power of my own thoughts which had done this for me against the opposition of Government officials, relatives, and friends?

I walked slowly down my avenue of 134 poinsettias, their scarlet blooms hit by the light of the vanishing sun, to the low rocky wall which served as a boundary. The panorama of sea and plains spread out before me.

An exciting decision was formulating in my mind. I would now put the whole thing to a test. I would deliberately *wish* for something which would appear impossible to obtain. I would discipline my mind and for a certain time each day I would visualise this 'something' believing fervently that it would come to pass.

But what did I want? I was almost absurdly contented. I worked all day in my garden with a coloured boy. I wrote at night—poetry and articles, and was now at work on a book of my adventures since I had left England. I had no *amenities* at all—no telephone, no electricity, no means of transport, no refrigerator, no possessions except books, a bed, chair, and a table. A flock of goats, a dog, and rabbits completed the establishment, also a few hens. I was practically self-supporting since I am a vegetarian.

For the life of me I could not think of a single thing I wanted! Then I thought of my daughter four thousand miles away in San Francisco, and how long it was since we had met. "I have it," I cried aloud. "I will wish for a

sum of money—a certain fixed sum—so that I can take the round trip, and stay about a month."

I hurried back to my little verandah with its pergola of deep red roses and the ceaseless whirr of the humming birds' wings, made rapid notes of how much money I would need for the long sea trip through the Panama Canal and up the west coast.

Excitement gripped me as I jotted everything down. This would be a test indeed! The list began with a taxi to fetch me to the only railway in the island by which I could reach the capital 64 miles away. It ended with the taxi from the station which would bring me home again.

I surveyed the total rather gloomily. By the cheapest freighter the cost would be two hundred pounds with no room for cuts. What chance had I, I thought, of obtaining a sum like that in an ordinary way? None whatever. But was not this then—exactly what I wanted—a completely severe test of the power of thought? And I knew I must not allow myself to reason about this matter. I remembered a book I had read long ago, *The Law of Supply*. "Visualize," it had said, "events coming to you; believe, and they will come."

The next day I lay on my divan, between the hours of two and three, relaxed and happy (a rest from gardening is necessary in the tropics). There were only two ways: a sum of money could come by someone bringing it or through the post. As visitors were extremely rare, I decided to concentrate on the post. My 'boy' Harmon walked four miles twice a week to the nearest Post Office.

So I visualised a cheque being signed by someone—for two hundred pounds, drawn to me—arriving at the Post Office in a letter, and being brought to me by Harmon. It was useless to think of any specific person; I knew of no one likely to give or lend me money.

I proceeded very slowly and deliberately, first clearing my mind of all other thoughts. I visualised the other person as having a strong intention and will to do this. Then I affirmed my entire belief that this would come to pass. I repeated this process several times but not longer than half an hour.

For fourteen days I did this every afternoon, and each day the conviction grew within me that I would succeed.

On the fifteenth day, Harmon handed me a pile of letters as usual. The top one was from a stranger. As I slit it open rather clumsily a slip fell to the floor. It was a cheque for two hundred pounds drawn in my name, and signed by a woman whose name I had never heard!

Although I had thought I was prepared for success, I was not. For some minutes I sat as if stunned. Joy filled me, but strangely enough not at the thought of the money which meant I could take a trip to the States, but that I had proved for myself the tremendous power of thought. At last I turned to the letter.

"Dear Madam," I read, "You will be very surprised to receive the enclosed cheque from me. This is the story. Many years ago—17 to be exact—I was obliged through dire necessity to borrow this sum from some friends who lived in the island until a few years ago.

"I have had difficulties and was unable to repay the debt. However, all through the years I put aside at times a small sum, and now I am able to pay the full amount. I wrote to these friends now living in London, and told them I was at last going to forward them the money. They replied in these words—'We met Mrs. Russell a few times before we left the island, and admired her courage. Her only son, a pilot in the R.A.F., was killed towards the end of the World War II. We would like you to send her the money and tell her with our love that we feel we owe the R.A.F. much, and would be happy to think she could use it.' "

So in the same way that a magnet attracts a needle, I had been able to set in motion vibrational forces in concentrated thought to draw to myself the thing desired. That the initial event had taken seventeen years to mature made no difference. The sum of two hundred pounds was there, and my thought pin-pointed it in an immediate focus. That is my belief.

There was a sequel.

One morning Harmon turned to me as we were weeding the strawberries.

"Missus," he said. "Dem hens, dey get through stockade, spoil garden. We need henhouse."

The stockade was a twelve-foot-high barrier round the hen run, as I had not been able to afford wire. We had piled trees, bush, and broken fences round a 300-foot square to make a home for the hens and it had worked well. But lately they had discovered they could make tunnels through. Yes, undoubtedly we needed a henhouse.

"I think," said I meditatively to Harmon, "we should have a big one with a good zinc roof, two doors with strong wire in the front, very strong wooden sides and back."

He scratched his head disconsolately. "Missus, house like dat cost plenty money."

"We will see, Harmon," I answered.

Back in my hut I talked to myself. "Woman!" I said firmly. "Have the courage of your convictions. You have obtained money for your journey. What is a mere henhouse?"

That afternoon I visualised so vividly the henhouse I had described to Harmon that I could almost see it. I added touches—it must be brand new with good hinges on the doors, and a zinc roof painted green.

As before, conviction grew on me each day as I disciplined my thoughts. One day a week later I was taking my goats to a fresh place in the bush to feed on, to a kind of No Man's Land between my property and that of another which I had not visited for a long time. We came suddenly out of the bush into a little open glade which would, I knew, be ideal for the goats. But I stopped dead in my tracks, the goats jerking their ropes and rousing protesting grunts. There in the middle of the glade, stood shining in the sun—my henhouse, with brand new zinc roof painted green, solid wooden back and sides, two doors, and a wire front!

I tethered the goats carefully and ran for Harmon. "Is anyone living on the other property?" I asked, pointing.

"No, Missus," he answered. "House empty long time."

"Follow me," I cried. We walked quickly back.

No, it was not a dream, it was still there!

Harmon ran to the little house, felt it all over, patted the roof, lifted one side carefully. "Me fetch Luther," he said, his face beaming. Luther is his brother.

"We carry house back." He walked a few paces, then turned as if a thought had struck him. "Missus, where you get it?" he asked.

I shrugged my shoulders, a gesture I had found very useful on the Islands.

"De Lord sent it?" he half whispered.

There was a pause. "Yes," I said.

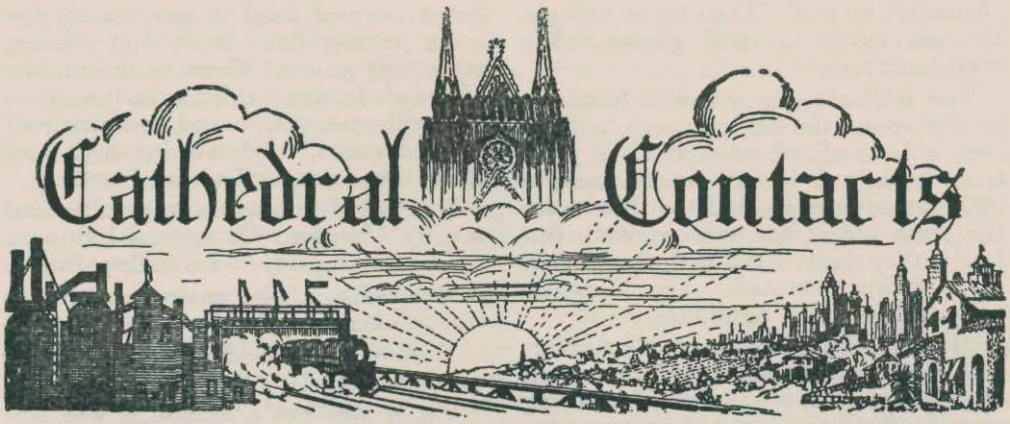
For the reader, I have no explanation that would be a normal one. There was not another dwelling for miles, except the empty one. Nothing of course remains in the tropics for more than a few hours unprotected—either the people collect, or the ants. There is a possibility that a peasant might have stolen it and deposited it in the glade for a few hours as a hiding place. In any event, my thoughts had pin-pointed it.

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INDIAN FOOD

The American Indians gave civilization many foods—first to the colonists and then through them to Europe and the rest of the world.

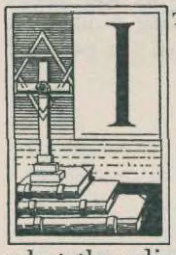
The *Smoke Signals* for November-December 1957 mentioned the following: alligator-pears, avocado, beans, brazil nuts, cocoa, corn, crabapples, gourds, hickory nuts, papaya, peanuts, pecans, peppers, persimmons, pineapples, potatoes, pumpkins, sarsaparilla, sassafras, squashes, sweet potatoes, tapioca, tomatoes, turkey, vanilla, yams.



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

WHAT MAKES A MAN GREAT?

By Cecil A. Poole, *Supreme Secretary*



It is very common to find references to individuals as to their being great. However, the word has been applied to many persons in history, as well as to contemporary ones, without particular attention as to exactly what the adjective *great* implies. There have been men who have come to be known in history by the word *great* attached to their names, for example, Alexander the Great. However, if we analyze the life and accomplishments of Alexander, we might question whether the word *great* really applies to him. There is no doubt of his accomplishments, his conquering of much of the then known world, but his achievements were not lasting. He consolidated an empire, but the empire fell apart soon after his death, and no outstanding contribution remains of record as compared with the attainments of philosophers who lived in or about the same era as did Alexander.

History does not refer to Aristotle, who was Alexander's teacher, as Aristotle the Great; even though, insofar as the civilization of the Western world is concerned, and the molding of its thought in two outstanding religions and in many forms of philosophy, Aristotle is certainly, from a standpoint of all standards by which civilization should be judged, a greater man than Alexander. Yet, down through history,

we find the name Alexander the Great and beside it simply the name *Aristotle* standing by itself.

It would seem then that the word *great* is being used very loosely to apply to an individual who someone wanted to be set aside from his contemporaries, or to stand out in history. Those who have applied the word *great* have done so merely because they were interested in the accomplishments of what a particular individual achieved. Probably there have been more great men, such as Aristotle, who are not particularly looked upon in a popular sense as great, who have contributed more to the well-being of humanity and to the progress of civilization as we know it than have many others who have come down through history with the adjective *great* attached to their names.

If you or I were to determine among the people who live today, or who have lived recently, which of them were great, and to whom we might apply that term, just how would we go about fairly establishing a criterion by which the word *great* would apply to any individual? Certainly, in the present century, there have lived many individuals who have made contributions to the welfare of man and to the civilization of which he is a part.

How shall we determine who was great and who was not? Shall we give the name *great* to those who have contributed to the technological development of the Twentieth Century? Or shall we call *great* those who have aided the growth of sciences thereby eliminating diseases and at the same time pointing the way for men to live in a manner that they might be free from some of the crippling conditions which have existed in the past, insofar as our physical structure is concerned? Or shall we look upon those who have studied in the field of philosophy, or those who have contributed to the religious thought of the times, as ones that were truly great?

It would be very difficult to establish a criterion on the basis of what specific things accomplished would make a man great. Actually, true greatness lies deeper than the actual accomplishment of the individual. In other words, there are many people who have been great in many ways. It is true that those who have invented devices for the benefit and the release of man from toil are great in their particular field. It is equally true that certain advocates of religion have been also worthy of the term *great*. In other words, the criterion cannot be specific insofar as the accomplishments of the individual are concerned.

It seems to me that one criterion for greatness that should apply beyond the consideration of the actual accomplishments of an individual, should be an analysis of the traits of the individual; that is, what were the motivations, the concepts and philosophy of the individual whom we might call *great?* In that sense, it would seem reasonable to believe that one of the noblest achievements that a man can attain, and certainly an important criterion for the judgment of greatness, would be humility.

The individual who is truly humble is truly great. Men may not go down in history, as having accomplished great things, in all cases where humility has been achieved. All may not have the word *great* written after their names, but the humble men who have existed through history, who have been a part of the total achievement or have contributed to human achievements of history, have been those who have done great things with outstanding ability and perfection, probably because they first were humble, and not humble because they did great things.

In other words, a man who truly expresses a degree of humility gains a degree of freedom. He is better able to express himself, and he is less apt to place emphasis in the wrong places. The really humble man loses interest in secondary things. Those things which are not of primary importance become merely means or tools. He is not concerned whether or not his name will carry the word *great*, for example; his interests are no longer in the things that might occur accidentally, such as his name being selected by a historian to be called *great*. The humble man first gives up emphasis upon his own possessions; that is, he is more concerned with what he accomplishes than how



much he achieves and collects. Reward is secondary to the process itself. He works not in order to accumulate possessions but to express the urges within him and thereby bring out either in a material or a theoretical form certain things that will be of benefit to others.

Furthermore, the humble man subordinates his own interests to those which he hopes to achieve. A humble man can accomplish greater things than one who is proud, because his own interests become secondary. He is not doing everything upon the basis of what "I can obtain as a result of what I do." Rather, his interests are to perpetuate the ideals to which he subscribes and those interests predominate his being.

His personal, private, selfish interests become subordinate, and probably most of all, the humble man ceases to be affected by his own reputation. He does not have to stop and judge every move or decision he makes on the basis of what someone else will think. If we go through life trying to adjust ourselves to meet the approval of others around us, then we can be no more than mediocre, because our primary function will be to live in accord with the approval that may be given to us by those who are also a part of our environment.

It would seem to me, then, that the thing that makes a man great is his capacity to consider his ideals and abilities beyond that of reputation. Men who we will agree were truly great were those who thought not of what other people would think of them, but what they must do, and the ideals they must demonstrate and teach.

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1958 Rosicrucian International Convention

July 6 through 11, 1958

By ORLANDO T. PERROTTA, *Assistant to the Supreme Secretary*



EVERY member of the Rosicrucian Order is cordially invited to the 1958 Convention. This one-week session is open to every active member, regardless of the degree of study or length of time he or she has been in the organization. As the officers and staff are now starting to make plans for this annual event, it is time for individual members to plan to be present at this year's Rosicrucian conclave.

Year after year members who are in the Neophyte degrees, as well as those who have advanced to the higher degrees, assemble at Rosicrucian Park for a week of instruction, study, recreation, and enjoyment. They come from near and far. They travel by land, sea, or air. For some of them it is the first time they have attended a Rosicrucian Convention; these are either new members or those who have been actively associated with the Order for a period of time but have not had the opportunity of traveling to Rosicrucian Park. Others have attended the previous year's Convention, or the year before that. There are some who have attended two, five, ten, twenty, or more Conventions.

Regardless of the number of times a member has participated in the highly instructive and constructive work of Convention week, he or she is impressed by the fact, reiterated in the monographs, that different individuals have a different realization of the same actuality. Each member is motivated by a different purpose in attending the Convention, and each realizes this purpose in a different way. However, in the last analysis, the real value is to be found in the intimate experiences which can be drawn out from within, the feelings and realizations which give one a sense of satisfaction and happiness.

During the week from July 6 through July 11, the participants will have the opportunity of attending and taking active part in a variety of events. Each member will derive a different realization of the activities, yet the experience will be a reality that will long endure. Although at this early date it is not possible to give full details of the Convention program, some of the highlights may be mentioned.

The officers and staff of the Supreme and Grand Lodges will conduct classes, expound on mystical principles with especially prepared demonstrations, and meet with members in personal interviews, during which any point in the lessons that has not been completely understood will be clarified.

The Imperator will lecture on mysticism and Rosicrucian philosophy and demonstrate the highest principles of the Order. Mystical convocations will be held in the beautiful Supreme Temple several times a day, and various rituals and initiations will be presented by the Supreme Temple ritualistic officers. Allegorical plays will leave in the consciousness of each member, in a dramatic way, a long-to-be remembered message.

The Technical Department will present experiments, demonstrations, and colored movies. The Rosicrucian Egyptian, Oriental Museum, with its newly acquired authentic archaeological exhibits, and the Planetarium and Science Museum, will provide many hours of instruction and enjoyment for each and every member.

Watch for further announcements in future issues of the *Rosicrucian Digest*, which will give more details. The object of this preliminary announcement is twofold: *first*, to urge you to start making definite plans to attend the 1958 Rosicrucian Convention; and *second*, to request that you kindly let us know, as soon as you possibly can, if you are planning to attend. You can be of great service to the Grand Lodge if you will advise us of your coming, and how many persons will be in your party. Whether you live in San Jose, in the San Francisco Bay area, California, or in North or South America, in Europe, Africa, Asia, Australia, or New Zealand, if you can at this time advise us of your plans to attend, please write a short note to: THE CONVENTION SECRETARY, Rosicrucian Park, San Jose, California. Your prompt attention to this request will be greatly appreciated, as this information will assist us in completing our plans for the 1958 Convention.

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MYSTIC LAMPS OF EGYPT

Beautiful Mystic Egyptian Temple lamps, handmade by craftsmen of a centuries-old art. Fashioned in solid brass, with a hand-blown glass oil jar in blue or green. Lamp is decorated with Rosicrucian symbols and has the Crux Ansata on the dome. Lends a true Egyptian atmosphere to your sanctum. Total hanging length, 22 inches.

May be used as an oil lamp, or may be electrically wired.

These lovely lamps sell for only $7.50 (£2/14/9 sterling).

Order from
ROSICRUCIAN SUPPLY BUREAU
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Adult Education

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

(From *Rosicrucian Digest*, October 1936)

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



One of the last things, perhaps, that anyone should suggest to the average adult is that he needs some additional education. It is strange how the insinuation or intimation that one can learn something more is resented, and yet God help the individual who thinks that he has learned all he needs and has completed his education.

Fortunately for America and the Western world generally, the progressive nations have attained their progressive situation through the widespread acknowledgment by the average human being that he needs more education. The development of the public library systems in the Western world constitutes one outstanding proof of this self-realization in which advantage is taken of golden opportunities to attain or acquire that additional education.

And of all the interesting ways that have developed in the Western world, for enabling the adult man or woman to add to the storehouse of necessary knowledge, the most popular and really the most efficient method for the time and money involved is that in the form of adult education offered by the high schools and state colleges.

I have had the opportunity of visiting a high school in the locality of San Jose where adults were registering for the fall and winter free courses. . . . On the occasion of my visit I found many hundreds of men and women of every walk of life and of every social standing and degree of education waiting to register for classes that were being formed. I can imagine little boys observing the line of registration saying to themselves, "Oh, look, Papa and Mama are going to school again." And that is really as it should be.

Unless an adult does go to school again, he is sure to find himself very early in the prime of life more ignorant and more unqualified to proceed with life than he ever suspected. One cannot acquire any kind of an education to any point or degree of scholarliness and stop at that point and say, "I have now acquired all that is necessary in the form of knowledge." Even if such a thing could be true on the day of ending the course of study, it would not be true twenty-four hours later because in those twenty-four hours more things could be discovered in science, literature, art, the professions, mechanics, and trades than one person could learn about and analyze and become

familiar with in a whole year's course of study.

Knowledge, like matter itself, is constantly *becoming*. You cannot put your finger on any piece of matter whether the page of this magazine or the top of the table or chair where you are seated, or on a morsel of food, a beam of sunlight, a bucket of water, or a large piece of machinery and say: "This is it; this constitutes a certain kind of classification of matter." While you are saying the words the rates of vibration fluctuate and the piece of matter is starting to become something else. It may revert or so improve or change its vibrations as to become something else in a moment. Matter is always on the way to being something different. It is the constant change in the rate of vibrations of matter that gives motion and life and makes matter manifest itself.

The same is true of knowledge. It is the evolution of knowledge—the new application of it, a newer realization, and its modification into new ideas and thoughts—that makes knowledge a useful thing and at the same time reveals to us our lack of it.

Book knowledge acquired academically and never applied becomes not an asset but a liability. A curriculum completed in college or university, even when it results in examinations that give a grade as high as 80 or 90, is merely a white elephant locked in the brain or set on top of the head, which we carry around with us as dead weight, unless we apply that knowledge and use it constructively not only for ourselves but for the benefit of others.

It is as we apply what knowledge we have attained that we run face to face with problems revealing to us that there is still some knowledge that is in the process of being revealed or unfolded and which we must add to our present knowledge.

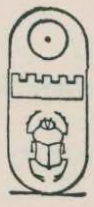
In the long line of persons registering in the adult classes, there were those who had completed a professional course of study and had graduated as physicians, surgeons, dentists, engineers, electricians, and as good cooks and housewives. The extension of knowledge is not only automatic but systematic, and if voluntary co-operation is not used in complying with the demands of the system, knowledge is attained haphazardly and becomes of little value.

The professional man who may have passed a high examination in the specific courses of his selected study is sure sooner or later to realize that there are allied subjects so interlaced with his own profession that without a knowledge of these subjects his professional development is incomplete. On the other hand, there is a businessman who may have attained great acumen in the secret practices of his trade but who finds he is incompetent to meet and deal with average intelligent persons unless he is ready and prepared to discuss the important matters of the day and to keep abreast of the achievements of knowledge in all science departments and in the fields of literature, art, travel, music, and so forth.

I found in these registration lines those who were seeking to secure some fundamental knowledge of psychology and its application either professionally or in the affairs of life generally. (And who can deal with the human problems of this day and understand the complex situations politically, economically, and otherwise without coming face to face with matters that can be solved only by a knowledge of the fundamentals of psychology?) And there were those who were determined to perfect themselves in some of the fine arts in order that as hobbies or spare-time indulgences they might not only occupy themselves pleasantly but profitably. Then there were those who, like members of the ancient school of philomathics, simply loved knowledge for the sake of reveling in its power and its magnificence of universal influence.

I found that a large portion of the men and women seeking this free education of a limited nature were anxious to take up brief courses of study in what would add to their cultural refinement and intellectual prowess. I heard one of the professors, an eminent authority, stating that there is nothing that will build up a person's joy in living and a person's power to attract and influence people like the study and practice of personal hygiene and the development of a refined and cultured personality.

It used to be said that next to godliness is cleanliness, and we might para-



phrase this by saying the third point of the triangle is that of culture—culture of the mind, body, thinking processes, of all actions and of all habits and tendencies.

Security in Refinement

If there is any one thing that distinguishes one individual from another outside of neat personal appearance, it is the manifestation of intellectual assets. One can go too far in overdressing with clothes that will be impressive. One can wear just too much jewelry to make the proper impression of wealth and social position. But one can never go too far in exhibiting intelligence, for along with intelligence comes an understanding of its purpose, application, and the proper cultural refinement in its use.

Not only does knowledge beget power, as the ancients learned and have advised us, but it begets many of the blessings of life that are unsuspected. Not many months ago I stood in one of the night courts of California watching the unfortunates who were arrested and picked up on the streets and who were brought into the court for preliminary hearings before being assigned to cells in a prison to await trial. The night courts were developed for the purpose of avoiding the unfortunate condition of placing in a cell for a night or a night and a day those who were wrongly or unjustly suspected of some wrongdoing and who should have a proper trial before being released. In many instances those who are suspected and arrested are instantly freed and are saved the embarrassment—as well as the extremely depressive experience—of being confined to a cell to await trial at a later hour.

And while I was watching those who were called upon and brought before the Judge by the police officers, I noted that in every case where an intelligent person had some degree of culture or refinement, more consideration, more leniency, was given in the examination. I do not mean by this that the intelligent and cultured evildoer was shown lenience in regard to punishment for his crime, but he was given more opportunity to explain his unfortunate situation and was given more courteous treatment simply because, in some subtle manner that perhaps the judges and the police themselves did not notice for the moment, the officers were influenced, by the refinement and education of the individual, automatically to show him or her more consideration.

It is not true that the cultured person cannot do evil or that the highly educated and refined evildoer should be forgiven on the basis that "the King can do no wrong," or that the cultured creatures of society should have special privileges. But it is true that the more intelligent and cultured an individual is, the more unlikely will he indulge in evil and the more likely will he be able to explain away a situation that is unfortunate or suspicious. It is simply that intelligence enables an individual who is in the complicated situation to understand his predicament and to meet it more than half way and to show how and why he is guiltless or innocent and merely involved through circumstances.

Certainly a study of the cases in courts reveals that the man who is ignorant and deliberately inclined to shun culture, refinement, and education as being unnecessary things in life, involves himself in sad situations and unfortunate conditions by the bias, prejudice, and ignorant beliefs he holds. He enters a court of trial with a prejudice against the person who suspected him, with malice toward the officers who arrested him, with suspicion of the fairness and justice of the court who will hear him, and with radical criticism of the whole form of government. From the moment that he begins to explain the situation or answers questions, he entangles himself deeper and deeper in the net that has fallen upon him.

So many persons think that the use of strong adjectives, even profane ones, the bombastic ejaculations of a loud voice, the hammering of the fist, or the making of wild gestures enables them to emphasize or carry over to the mind of another the points of their arguments. The truth of the matter is that these things are telltale marks of ignorance, the lack of culture and refinement, and therefore the proper signs of weakness to yield to evil temptations. Again I would warn my readers not

to think that I am implying that ignorance carries with it always an easy spirit to sin, or that the uneducated person is criminal at heart and weak in that stamina which makes for good character.

But the most powerful form of oratory is that which is refined in tone and quality, void of almost all gestures, and psychologically expressed so as to allow the ones who are listening to put into the argument their own degrees of emphasis and their own interpretations. One of the most profoundly impressive psychological actresses whom I have known, outside of Sarah Bernhardt, was one who was able to recite "Little Boy Blue" and move the entire audience to the deepest emotions, even tears, without arising from her chair or making a single gesture with her hands or raising her voice unduly throughout the entire recitation.

We must remember that he who knows retains to himself the glory, the assurance, the confidence, and the power of his knowledge. When one knows, *and knows that he knows*, one can remain quite passive and coolly collected throughout the most trying situation. It is like one who holds the trump card in his hand and passively waits for the end of the game when he may quietly and without ostentation lay his trump on the table and clear the deck. Those who are acquainted with even the fundamentals and the profound principles of life and the great mysteries and laws that can be used in emergencies have no need for the outer show of physical power, nor for a dominating voice that might tend to frighten animals but can do nothing but raise question and doubt in the minds of other beings. Such a person is familiar with the means whereby he can immediately and most efficiently protect himself and have his best interests preserved intact.

The true Rosicrucian is not one who is widely educated with a smattering of many subjects, nor one who is so intensely educated that he becomes a walking encyclopedia of all the important facts of the universe; but he is one who is well cultured in fundamentals and has used these to evolve and perfect the cultural evaluation, the refined presentation, and the masterful control of himself and his personal affairs.

QUEST



Rare Information on Nature's Realm

Compiled by ROBERT WATSON

• The Snake Charmer's Charm

The reedy music of the snake charmer is mostly showmanship for, although snakes can FEEL sound vibration conducted through the ground, they are otherwise QUITE DEAF. It is not the music which causes the snake to sway so rhythmically. Instead, the reptile has been TRAINED to imitate the body motions of the musician. Many domestic snakes will behave in the same way when properly trained.

• Fish That Talk

Are FISH able to "TALK"? It has been proved that some fish are able to communicate by sounds. A school of horse mackerel, for example, give out squeals and grunt like a herd of pigs. Other fish sounds include purring, growling, grating, booming, drumming, and whistling. In many fish, the air-bladder acts as a sounding board, amplifying the vibrations and giving the fish extremely acute hearing.

• Wonders of Seed Promulgation

Here are some of the many WONDERFUL WAYS which nature uses to scatter the seeds of plants . . . The WINDS scatter many of the lighter seeds. For this reason some, as the basswood seed, have gliderlike wings. Others travel by SEA, as the coconut seed, it being buoyant and waterproof. The witch hazel "shoots" its seed through the AIR to a new location. Some seeds roll along the GROUND or cling to the fur of ANIMALS. Many are carried in the digestive tract of BIRDS and dropped in new soil, far away.

Temple Echoes



THE year-end exhibit in the Art gallery of the Rosicrucian Egyptian, Oriental Museum was that of the Society of Western Artists. Its yearly show has wide appeal, and the Museum has exhibited it for a number of years. This year's offering was representative of the Society's aim, which is both traditional and conservative. Within such limits, it was a strong and diverse show, with individual technique and temperament unhampered. No sensibilities were jarred, no controversial abstractions, no lack of imagination or feeling either.

The paintings were hung with care so that juxtaposition always resolved into the harmony of the whole. Margery Lester's *Nun*, for instance, hung between Serge Ivanoff's *Dancer Resting* and Carlo Taliabue's *Christmas Song*, and looked across the gallery like thought reaching across the world to find its contemplative counterpart in Gleb Ilyin's *Japanese Priest*. It even gathered into its quietly thoughtful realm the young *Nude* in pastel by Aaron Hanin, and the delicate dream city *Arvilla* of R. Pearsall at one end of the gallery, and Albin Kern's *Veteran of the Sierra* and Thomas C. Leighton's *Rubaiyat Verse 19* at the other. Nor did it deny the busy clatter of Justin Faivre's *Boatyard Scene* or the happy din of Maria von Ridelstein's *Merry-go-Round*. These painters convincingly demonstrated their ability to attract and please visitors by their work.

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The Imperator's Dinner, given every year to honor those who participate officially in Supreme Temple initiation and convocation rituals, was held early in December. Attendance figures were ninety-nine per cent plus, being just what is yearly expected. The Imperator spoke very briefly, expressing his warm personal thanks. Soror Marty Lewis, widow of Dr. H. Spencer Lewis, added her own words of gratitude very charmingly and graciously.

The meal, though catered professionally, was served by the wives of AMORC staff members. This not only improved the service but also added a note of friendly cordiality.

On the entertainment side, the Grand Treasurer, Frater James R. Whitcomb, showed two highly gratifying films from the Walt Disney Studios. A community sing directed by the Supreme Chaplain, Frater Paul L. Deputy, with Frater Chris Warnken at the piano, gave the diners a chance to participate. The Grand Master, Frater Rodman R. Clayson, as Master of Ceremonies allowed no mis-cues or wrong timing to interfere with the smooth-running procedure.

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Modeling somewhat after the successful "March of Dimes," Oakland Lodge of AMORC in Oakland, California, is in the midst of what it calls "A Mile of Pennies" Drive toward its new Temple. Every journey begins with the first step. Oakland Lodge has taken that. It has the Mile marked off and 16 pennies covers a foot. A large canister is there for the pennies, and periodically a teller marks off in red the footage covered. At 16 pennies to the foot, a mile's 5,280 feet will represent a sizeable pile. And after that there will be a second and a third until the goal is reached. It will be—for Oakland Lodge has started the plan, with enthusiasm and with determination. Its members are all set to

make good mileage. Anyone with 16 pennies can have a foot in the fun!

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During the past few months, Soror Ruth Phelps, librarian of the Rosicrucian Research Library, has given a series of informative talks, followed by general discussion periods. The subjects so far covered were "Goethe: Teen-age Alchemist," "Two Lives of Sir Isaac Newton," and "Christopher Wren: Architect and Mystic." Her talk on Saturday afternoon, February 8, will be a discussion of the *Meditations* and *Passions of the Soul*, by René Descartes. These talks are for members of the Order only.

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Frater Mario Salas, who came to the United States from Chile in 1955, has undertaken an extensive lecture campaign for the Order in Latin-American countries. After a month of preparation at Rosicrucian Park, Frater Salas began a series of public lectures in Havana, Cuba, the middle of January. From there, he will go to Puerto Rico, later going on to South America for an indefinite period.

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Last November, the Swiss Rosicrucian bodies of Berne, Geneva, Lausanne, Neuchatel, and Zurich, together with those members of the Order not affiliated with local organizations, met in Berne for a rally. As a permanent memento of that occasion a beautiful hand-lettered Greeting on parchment was sent to the Imperator. It was signed by those in attendance and sealed with the official seals of the participating bodies. Visitors to Rosicrucian Park will find it of great interest.

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During January, the Imperator of the Order, Frater Ralph M. Lewis, was in South America on business of the Grand Lodge. He visited Rio de Janeiro, Brazil; Montevideo, Uruguay; and Buenos Aires, Argentina. He was accompanied by Arthur C. Piepenbrink, Dean of Rose-Croix University and Director of Public Relations.

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January was an important month on the calendars of Rosicrucians in Puerto Rico and Venezuela, for two very significant rallies were held in those places almost simultaneously. Luz de AMORC Lodge of San Juan and Alden Lodge of Caracas were the host bodies.

Both occasions were marked by initiation ceremonies, conferences in the different degrees of study, and demonstrations of many aspects of the Order's teachings. Attendance at both rallies was reportedly large and genuinely enthusiastic. Honored guests included the Supreme Secretary of the Order, Frater Cecil A. Poole, of San Jose, California; and the Grand Councilor of the Order for Latin-America, Frater Carlos Nuñez of Mexico City, Mexico.

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From Paris, word comes from Frater Raymond Bernard, the Grand Secretary, that increased membership has made necessary additional space. One or two new buildings are being arranged for to meet the need for monograph storage and supplies.

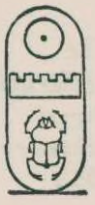
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Unrest and even violence in Indonesia may have focused attention on the uncertainty that is ever-present in matters of one's well-being, physical, moral, and spiritual. It heightens the realization, certainly, that for the average individual, the ideal, however incapable of being reached it may seem, is still a chance to work, a place to rest in security, a little peace in a friendly world.

These things seem doubly dear when one is old, does not have them, and finds oneself without friends to help. In Djakarta, Indonesia, before the recent upheaval, private parties did start to do something for the aged poor, especially for those without pensions. Land was acquired on which such persons might be housed and where they might provide somewhat for their own needs. From Frater A. J. Van Gennep, it has been learned that many Rosicrucian students were active in this enterprise. Present conditions have, no doubt, brought changes and interruptions but it is to be hoped that the disruption of plans will not be permanent.

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Soror Florence Steele of British Columbia recently confessed herself confused by names—one in particular, that of our Digest's editor. She feels as confused, in fact, as Robert Southey was



by the name of the Admiral when he called it

A name which you all know by sight very well
But which no one can write and no one can spell.

Surnames are often like that. Some look so innocent and sound so tricky while others suggest tongue twisters and are really quite simple: Featherstonhaugh, for instance, or Cholmondeley. Just call them Fanshaw and Chumly.

As a London reviewer once remarked in the *Times*: "We go about our dignified proceedings, solemnly addressing each other by the names of beasts, birds and kitchen implements; . . . and the most important list of honoured personages contains a set of nicknames graceless enough to keep us laughing for a month." For example, Mr. Alexander Screwdriver of Muleshoe, Texas, or that early New England divine, the Reverend Barebones who was christened "If Christ had not died for thee thou hadst been damned." This, history tells us, was conveniently shortened so that the gentleman was always known as "Reverend Damned Barebones."

But back to our editor, Frances Vejtasa. The pronunciation is really easy. Accent the first syllable and rhyme it with "say"; then it goes by natural sound of letters—"Vay'-ta-sa."

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The Fall-Winter issue of *The Dove*—the Colombes' Magazine has by this time, no doubt, flown around the world. In it, Colombe Fay Crump of Wellington, New Zealand, has an article on the kiwi, the bird that is New Zealand's emblem and so few in number that it is now protected by law to prevent its complete extinction. This Department's knowledge of the kiwi had previously been limited to its connection with a brand of shoe polish, but now through Colombe Fay's help that knowledge is extended considerably—even to knowing that the ancient Maoris kept them as domestic fowl for their eggs and feathers.

* * *

Other significant birds of the past were: the fabulous roc, known to crossword puzzle fans and capable, so the Arabians were wont to say, of carrying off elephants; the phoenix, of the size and form of the eagle, among the Egyptians regarded as an emblem of the soul and said to renew itself every six hundred years; and the pelican, which reputedly fed its young with its own blood and so became the emblem of self-sacrifice.

To these, we must add the liver (Liéver)—a legendary bird of England—which frequented a certain pool with which the city of Liverpool is associated. Pythagoras Chapter of AMORC is now installed in its new location there. It is not far from Manchester where plans are being made for the conferring of the First Temple Degree initiation in March.

* * *

The whooping crane cannot be left out without a word, for its situation in the United States is somewhat comparable to the kiwi in New Zealand. Besides the whooper is now enjoying a special bit of publicity—it is pictured on a new United States stamp issue.

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Frater Ernest (Pat) Dugan, a familiar figure to those attending Supreme Temple convocations and the annual international conventions, has been overwhelmed again this year with holiday greetings. He is extremely pleased and grateful but altogether unable to thank everyone personally. You have this Department's word for it.

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A slender acquaintance with the world must convince every man that actions, not words, are the true criterion of the attachment of friends.

—George Washington

Profit from Experience

By Rodman R. Clayson, Grand Master



Life's experiences help us to prepare for future eventualities. We little realize how much we are benefited by most of them. Life for each one of us is blended with a degree of good fortune as well as disappointment. It is also imbued with opportunities and unlooked-for changes which affect us. We are required to adjust and adapt ourselves to circumstances of the passing years. We create and sometimes experience conditions which we did not create but which have a tremendous bearing on the living of life. Oftentimes our future success and happiness are dependent upon how we accept the passing parade of experiences. Whether or not it is thoughtfully realized at the time, we can be benefited and profit by many of them. They can bring us advantages which lead to achievement. We never know when experiences of past years may bear us in good stead now.

Although the various athletic endeavors presented in our schools are often looked upon as good exercise for the athletes in building strong bodies and collectively promoting enthusiastic school spirit, the fact is that those who participate in the various sports, such as hockey, baseball, basketball, and football, also learn something else. The individual athlete learns to work with others as a co-operative endeavor. The group works as a unit. The individuals concerned learn to follow directives or instructions from the team captain or manager. Such experience is very important in adult life. It contributes to character building. And just as we all do throughout life, the athletes play to win; and, similarly, if we do not win a particular game we are not discouraged because of the obstacles and disappointments of life. We, also, learn to compete as individuals or in group effort; and this is important, for competition is involved throughout everyone's life. We profit by the experience gained.

Specific Attainments

To give some illustrations of how important certain experiences have been in the lives of some individuals, and how they were prepared for the eventual turn of events, we will recount the experiences of several people with whom we are acquainted. We remember a young man who some years ago while in college majored in journalism. He thought that perhaps he would become a writer. In his sophomore year he became a reporter for the college weekly, and before graduation in his senior year he was one of the associate editors of the periodical. Following graduation, an opportunity was presented for his entering the business world as a salesman. The young man applied himself and became a good salesman; and it seemed for a time that the knowledge which he had gained from the course in journalism and his experience as a reporter were to be of little use in a practical way.

Now, the large business firm which employed this man, a business that has branch offices in every major city, issues a monthly magazine, sometimes referred to as a house organ. Our salesman was asked to contribute an article, for the magazine, on the subject of

salesmanship. The article was well-received, and he was asked to write additional articles; and, according to last reports, he was no longer working as a salesman but as a full-time editor of the business magazine.

Another young man was tremendously interested in engineering, particularly the electrical field. He graduated from his university with honors in this subject. Within two weeks after graduation, he contracted pneumonia. After being confined to his bed for several days, and after apparently seeming to gain in strength, he suffered a relapse and experienced what at that time was diagnosed by physicians as double-pneumonia. At first, it was thought that he would not recover. But gradually he regained his strength, although his lungs were left in an extremely weakened condition. It was the advice of his physician to spend some time, months if possible, in the more rarefied air of higher altitudes in the mountains.

Circumstances came about so that our friend could retire to the nearby mountains where he worked with forestry maintenance crews and with the rangers. Strength and health improved rapidly in the higher altitudes. As the weeks passed, this man became extremely interested in the flora and fauna that prevailed there in the forests. He wanted to learn more and more about wild life and all matters having to do with nature. Obviously this young man fully recovered his health, but did not become an electrical engineer. Today he is a noted naturalist.

These are not meant to be simple stories about people who did not attain the vocations in life which they originally desired, but are meant to show how important experiences can influence the lives of people and help to bring about success and happiness.

Years ago, while living in another city, we were accustomed to riding to work every morning on a streetcar. We rode with the same conductor every work day. As every commuter will tell you, a passenger becomes interested in, if not acquainted with, the streetcar conductor or bus driver with whom he rides. We had the greatest of admiration for this particular streetcar conductor, for the simple reason that he knew how to handle smilingly the traveling public.

Local travelers on municipal streetcars and buses are a curious lot. They make odd requests and ask strange questions. Everyone is familiar with the housewife and mother who has been shopping. She boards the streetcar with her baby on one arm, and the other arm loaded with packages and sacks. Oftentimes she will ask the conductor to hold her baby while she puts down her bags and goes through her purse to find the change for her fare.

In the peak hours of heavy traffic when every seat in the car is taken, and thirty or more passengers are standing in the aisle supporting themselves by the straps which are provided for that purpose, there is always someone who boards the car and states that inasmuch as he has paid for a seat he wants to know where he is going to sit. Then there is the passenger who not infrequently asks the conductor for a transfer so he can take another streetcar or bus to return home. This, of course, is never permissible. In any event, the conductor to whom we refer handled all these problems, and more, graciously. He seemed to have every understanding and love for his fellow men. At Christmas time, those of us who regularly rode with him presented him with candy, cigars, neckties, and other gifts.

Occasionally the executive of a large industrial concern rode that particular streetcar. The executive, himself a student of human nature, was much impressed with the manner in which the smiling streetcar conductor handled the fare-paying public. Obviously the streetcar conductor liked his job, and probably thought it was his lifework. But such was not to be. The industrial executive eventually invited the conductor to visit him at his plant on his day off. He wanted to have a talk about a matter which might be of importance to the conductor. We who rode the same streetcar every morning soon found that our smiling conductor was absent from his duties. We learned later that he had accepted the invitation of the industrial executive, and had been placed in charge of the vast Personnel Department of the industrial firm.

Today this former streetcar conductor is in charge of the Public Relations department of his company. Luck, perhaps. But the man in charge of public relations for his company will never regret his experience in human relations as a streetcar conductor.

Much of our happiness comes about from following through with our plans and doing what we like best to do. One who is happy does not find life monotonous. The mental faculties are active. New interests and mental activity keep the mind young. As Rosicrucians we say that he who has attained self-mastery will never find life dull. Admittedly, there are daily tasks and repeated daily duties which are perhaps monotonous in nature, but these need not interfere with constructive thought and activity. The United States Public Health Service advises that monotony, frustration, and tension contribute in a large measure to unhappiness and mental ill-health.

Many people do not know how to use properly the natural impulses and energies with which they are endowed. There should be wider interest in hobbies, in civic and Lodge work, and in friends. Our being alive to interesting work and experience contributes to the enrichment of one's life and spiritual growth.

The human personality must be considered an entity of function and purpose. A humdrum life can bring a sense of fear, a sense of threatened security; it is the cause of worry and other negative emotions such as anger. Do not lead such lives referred to by Thoreau as "lives of quiet desperation." Do not let your mind be influenced by the attitude of others. Make your own decisions, for you must live your own life. In your thinking, entertain constructive, positive thoughts. Be prepared to combat those things which might interfere with the achievement of the goal which you have established for yourself. Manifest confidence; combat negative thoughts. Indulge your imagination with definite purpose.

Let your dominant thoughts and desires be your own—those which are constructive, those which will bring you satisfaction. Acquire the spirit of enduring conscious effort. Have your thoughts manifest with clarity. Do whatever you do with patience, understanding, tolerance, and a full sense of justice. In your persistence, manifest determination. Organize and unify your thoughts as well as your efforts.

There is a tendency in human nature to become more or less what one thinks. Make your daydreams practical. Do not be indecisive and overcautious. Keep your mind alert. Manifest enthusiasm. Adapt to change. Do not allow doubt to enter your consciousness. Do not feel sorry for yourself and bemoan your fate. Do not pay too much attention to little unimportant insignificant details and happenings of the day and make mountains and obstacles out of them. They are not the experiences which will bring you benefit.

To give one final illustration in our discussion about the advantages of experience and the result of intelligently responding to it, we cite the following. Prior to the last war, a young man with whom we are acquainted was employed in a factory where he operated a lathe. He was required to stand on his feet throughout the entire day. He liked his work and studied technical books on engineering, as he hoped eventually to become a master machinist. During these years, with an inexpensive camera, he enjoyed the hobby of photography. Then came the war, and he served with the Army overseas. In one of the battles in Southern Europe, he lost one of his legs just below the knee.

Now, during the war, he developed a further interest in photography. As much as he could he visited the official photographers of the armed units and the foreign press correspondents and photographers. After the war he could no longer pursue his previous desire to become a master machinist because of his injury. But today he is a successful newspaper photographer for one of the largest metropolitan daily newspapers in the United States.

We never know what turn of events the experiences of today may bring to us tomorrow in a profitable way. It is important, however, that regardless of what the future may hold for us, we must work at our present task with enthusiasm, interest, and initiative. Our illustrations of how experiences of earlier years later influenced and had an important effect on the lives of cer-

tain men show how these men profited by their experience. With the advantages of opportunity, we little know what profit or benefit may be in store for us from our experiences.

Studying for Readiness

The world will never forget that historical figure, Abraham Lincoln, who was President during the war between the States nearly a hundred years ago. Lincoln, a great and most humble American, when yet a young man, said that he would study and get ready, and someday the time would come when he would be able to use his knowledge for the benefit of others. This typifies the spirit of this great man. That he did study and get ready is now history. Lincoln was saddened by the war between his people; and, as the result of his study, of his experience as a lawyer, and his knowledge of human relations, he was able to give sage counsel and make tremendous decisions when the occasion demanded it of him as the Chief Executive of this Country.

So we gather knowledge and wisdom from our experiences and proceed to practice and apply them. We think and act constructively. We should be grateful for life that gives us opportunities for health, success, and happiness; opportunities to unfold our latent talents, as well as all of the abilities with which we are endowed. Nothing should deter us from further development of personality and character, from manifesting incentive, courage, and determination in all that we do.

If we make the most of every experience, we will be well prepared for life and its eventualities. As a consequence, depending on the value we place on experience, our reward will be achievement in whatever field of endeavor may be ours now or in the future. With patience, tolerance, and understanding, we will enjoy the very best of human relationships. We will have profited therefrom and have that happiness which accompanies the enrichment of well-being.

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Can You Explain This?



For seven years a round mirror had hung on the wall over my dressing table. I never gave it a thought except to see if my hat was on at the correct angle. Every night I had laid my watch and eye-glasses on the dressing table beneath it.

One night when about to crawl into bed, I suddenly felt a powerful urge to take that mirror down. "If it falls," I thought, "it will not only break, but so will my glasses and watch as well!" I tried to reason myself out of the notion: "Why should I worry about it just tonight?" Nonetheless, I went to it and started to lift it off its nail.

The instant I touched it, it fell, nail and all, harmlessly into my hands—leaving a gaping hole about the size of a dime in the plaster. Can you explain it? M. R., San Diego, California

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The more that man extends the physical universe through science—that is, reveals heretofore unrevealed reality—the more he comes to realize that he must alter his concepts of the relationship of Divinity to matter.

—Validivar

The Blind at Bal-Bhavan

By Bhadra Desai

(Reprinted from *The Illustrated Weekly of India*—February 10, 1957)



Bal-Bhavan, nestling invitingly amidst the picturesque surroundings of Charni Road Gardens in Bombay, is a recreation centre for children. It is an ideal place for any child to spend hours discovering himself. No wonder Pandu and Jehangir, Ramesh and Lachoo, got out of the bus with eager expectation on their faces.

These boys, together with their other companions, soon formed a line. Each one's arms stretched out to reach the other's shoulder. Led by the physical instructor, this line felt its way along the green lawns. For these boys are blind.

At Bal-Bhavan no one feels that he is out of place. In December, 1955, this centre was declared open to blind children. The Blindman's Association arranges to bring over youngsters between the ages of seven and fourteen from the various institutions. They attend Bal-Bhavan in rotating groups on Tuesday, Friday, and Saturday.

Play is of very great importance to children. For the blind it becomes a medium of emotional expression and a health-promoting experience. Just watch Vithu sliding down the chute. What fun he is having! Then there is the whirling merry-go-round. Watch your step, cautions the mild-mannered games supervisor. To be sure Ramesh must remember that to avoid a fall. Then there are normal children around who take their turn. How sporting they are! They, too, have learnt to wait till Ramesh can join them.

What amazed me most was the tree-climbing adventure undertaken with joyous abandon by blind Lachoo and his friends. Up and down, up and down they scrambled, sure-footed, and with infinite patience. Then came the running game. A sighted child held a ball with a tinkle in it, and on he ran. Pandu could not see, but merrily followed the tinkle and soon caught his prey.

Bal-Bhavan is primarily a children's club and library for the normal child. The sylvan surroundings with its spreading lawns, and the Marine Drive in front of it, add to the charm of its other facilities. Bal-Bhavan was established in 1952 and is recognized by child welfare workers in the country as almost a model centre. More than a thousand enrolled children belonging to the age group between four and fourteen make use of the Bhavan.

The large reading-room is equipped with furniture specially designed for children's use. Bombay's cosmopolitan youngsters can lay hands on Marathi, Gujarati, Kannada, Sindhi, Tamil, Telugu, Bengali, Hindi, Urdu and English books. A wide range of subjects like biographies, history, travel, handicrafts, science, general knowledge and just stories, are included. Large paintings cover the reading-room walls. Scenes from the Rigveda, the Ramayana, the Mahabharata, and from the lives of Lord Buddha, Kalidas, Kabir, Narsingh Mehta, and Gurudev Tagore depict the religious and literary history of our country from the modern to ancient times.

Children from institutions for the blind read in the same room. The difference is that they require Braille. Schools and homes looking after the welfare of our blind are far too few in comparison with the actual need. Most of the institutions are located in Bombay, and as transcribing books in Braille is an expensive proposition, only the leading languages are used. So far the regional languages were given precedence. I saw little Lachoo, the blind boy from Uttar Pradesh, gamely concentrating on his Gujarati Braille story-

book as that is the language medium in his institution.

Bal-Bhavan is meant to give children the opportunities to participate voluntarily in informal groups for educative recreation. Blind children, too, can be integrated onto part of the programme. But Bal-Bhavan would be a failure if it were turned entirely into a centre for the blind. It must initiate a joyful mingling of the normal and the handicapped.

Most youngsters love watching films exhibited in the miniature theatre. Blind boys cannot join in, but they could take part in the voluntary items of songs, dances, and plays staged now and then by the children at Bal-Bhavan; the special talent for music and dramatics latent amongst the blind should be included too. In the USA, at the Roosevelt elementary school in San Leandro, California, a small group of blind children actually attend classes with over 700 sighted children.

At Bal-Bhavan children have easy access to indoor games and toys: carrom, ping-pong, meccano, and handicraft sets. What is more, all these amenities are available to any child on Sundays irrespective of membership.

The modern school and the home are to be deciding factors in a child's development. With school courses being brought closer to the realities of life, the child is afforded better chances to express his individual aptitudes. Unfortunately, the income of the common man permits little margin for recreational activities for which he has to spend money. His home is small and crowded and entertainment programmes, summer vacations, and even sports that need some kind of equipment are beyond his financial reach. His children have little or no access to healthy play activities.

Bal-Bhavan is not difficult to reach by train or bus. More and more children from the overcrowded city should be able to take advantage of this fine centre. Unlike sighted children, the blind can make use of the centre only as a conducted group. Since opportunities for play with normal children are so essential to their future through a proper integration with society, it is to be hoped that elsewhere, too, joint programmes can be arranged. Co-ordination between different women's organisations, the institutions for the handicapped, and the Bal-Bhavan Advisory Committee, could result in special organised transport for more children from far away areas to attend Bal-Bhavan.

A Great Need

Many such centres are necessary to cater to the extracurricular needs of children. These centres, in order to be effectively utilised, should become an organic part of governmental, social welfare, and municipal agencies. Some existing physical and mental health problems of children could thus be avoided. Juvenile delinquency can be checked and social adjustments in a growing society might become easier. For a long time thoughtful parents have felt the need for children to have leisure-time group activities and thus build enduring ideas of citizenship. By sharing their facilities with the blind, places that provide these benefits could be, in Tagore's immortal phrase, a meeting place for children "on the seashore of endless worlds."

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BEAUTY AND STONE

One of the most interesting features of the Greek temple, known as the Erechtheum, is the Porch of the Caryatids, or Maidens. Instead of using pillars to support the entablature on which rests the roof, the early Greeks used these graceful forms of maidens. Even though they do stand erect, notice how natural and relaxed the maidens appear. If you will look closely, you will see that one knee of each figure is bent slightly, portraying a touch of life. Also, you will see how softly the drapery hangs and how calm and dignified the faces are. These figures, often imitated in ancient and modern times, have never been equalled in grace and dignity or in technical execution.

(Photo by AMORC)



DIGNITY OF THE PAST

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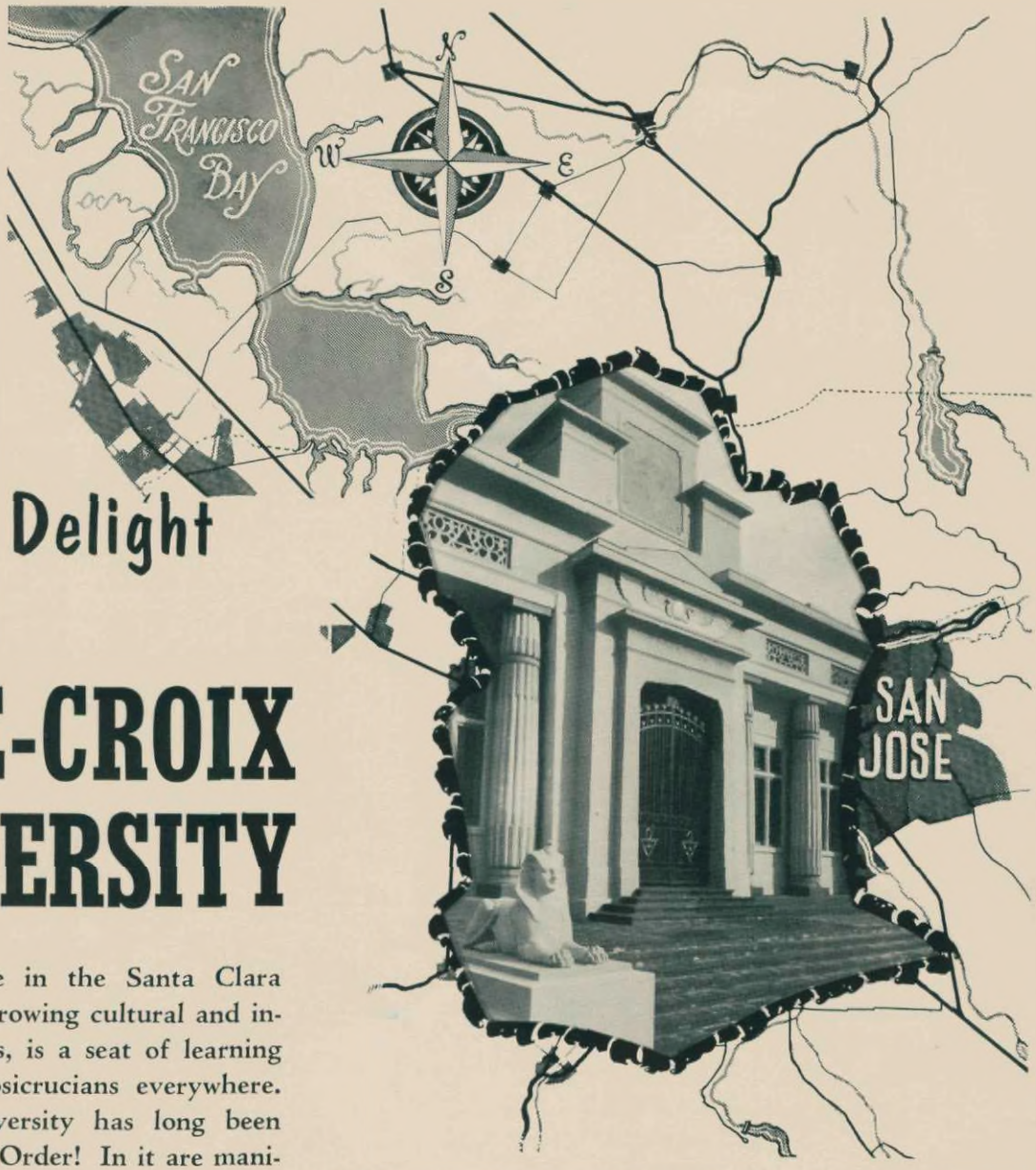
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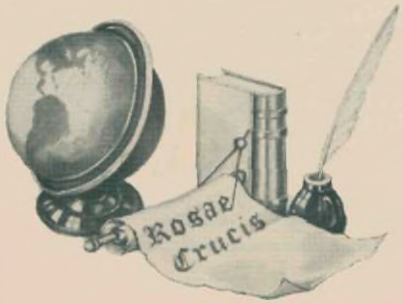
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Says Aged Lama

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