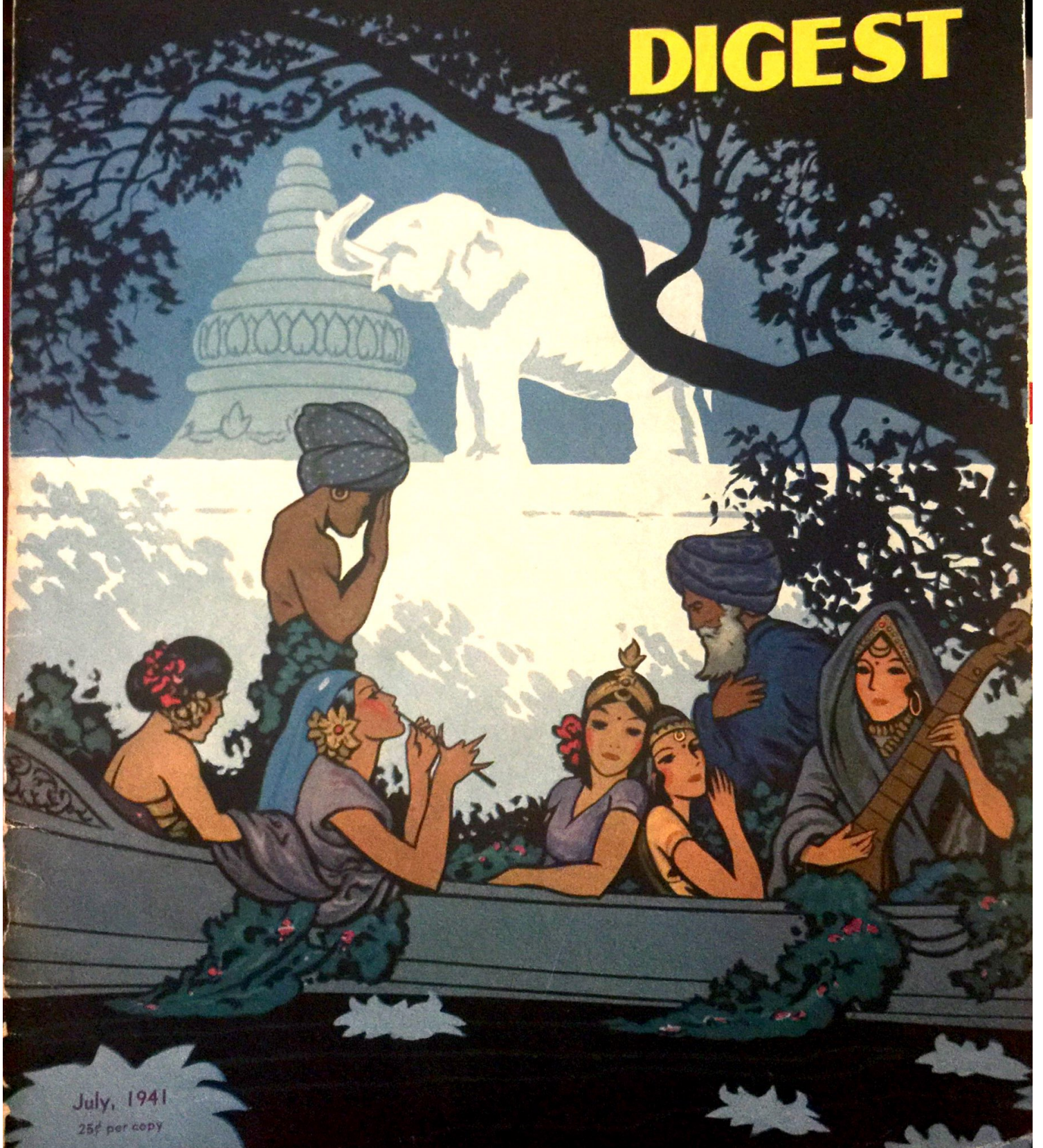


# ROSICRUCIAN DIGEST



July, 1941  
25¢ per copy



### A MAGNIFICENT TRIBUTE

The above is a photographic reproduction of a large realistic oil painting portrait of the late Imperator of AMORC, Dr. H. Spencer Lewis. The painting, executed by Frater J. Phillip Schmand, prominent New York artist, was recently presented by him to AMORC, as a tribute to the humanitarian accomplishments of Dr. Lewis. The amazing realism, in all details, is the marvel of all who view it. As an indication of the talent possessed by Frater Schmand, it must be related that he never personally met the late Imperator. The painting, ideally framed and illuminated, occupies a prominent place in the Rosicrucian Research Library—an edifice that is the outgrowth of one of Dr. Lewis' ideals.

*(Courtesy of the Rosicrucian Digest.)*

# ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XIX

JULY, 1941

No. 6

A Magnificent Tribute (Frontispiece)	101
Thought of the Month: The Lost Word	104
A Message from the Grand Master of Great Britain	107
The Mystical Voyage of Dante	109
Cathedral Contacts: Unfulfilled Desires	111
Lessons We Learned From Ancient Egypt	113
Education	117
As Science Sees It	120
Creating a New Career	122
Rosicrucians and the New Age	128
The Over-soul	130
Music Appreciation	133
Sanctum Musings: Religion—A Part of Evolution	134
"I Am That I Am" (Illustration)	137

Subscription to the Rosicrucian Digest. Three Dollars per year. Single copies twenty-five cents.

Entered as Second Class Matter at the Post Office at San Jose, California, under Section 1103 of the U. S. Postal Act of Oct. 3, 1917.

Changes of address must reach us by the tenth of the month preceding date of issue.

Statements made in this publication are not the official expressions of the organization or its officers unless stated to be official communications.

Published Monthly by the Supreme Council of

**THE ROSICRUCIAN ORDER—AMORC**

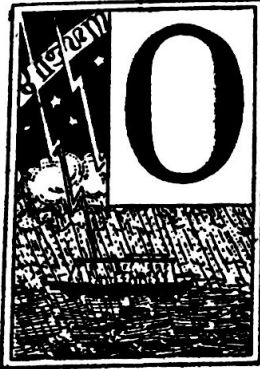
ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA



## Education

By THOR KIMALEHTO, Sovereign Grand Master



**O**NE of the fields of knowledge in which drastic changes must occur is that of education. Science and invention have revolutionized modern life to the point where it is imperative that every member of our society possesses much information and many skills in order to fit easily into our civilization. Education, like every other art, has developed in response to demand. For many centuries education was the privilege of the few. The Puritans introduced the idea of public education into this country because of their conviction that every person should be able to read the prayer-book and the Bible for himself. Religion has been one of the strongest factors in fostering education. In China, in India, and among the Jews an elaborate educational system was developed because of the duty of every boy to study the religious classics.

In this country, for a long time a higher education was only for those who intended entering the learned professions, such as medicine, law, the ministry, and teaching. Later, advanced scientific training became necessary for the chemists and engineers. A system of free, compulsory education has made our country one of the most literate in the world. Our tremendously expanding knowledge in every branch of sci-

ence is rapidly making our educational systems obsolete.

Our educational system, as constituted at present, is based on the premise that childhood and youth are the proper times for learning. What are the consequences of this erroneous assumption? Despite the compulsory educational laws, despite the most expensive educational equipment in the world, despite well trained teachers and advanced methods of instruction, our population, on the whole, is not really educated. Those who attain the comprehensive background and development of mind and will, to be expected of an educated person, are very few indeed. Educators and people interested in the welfare of our country have been deeply concerned about this serious situation.

Our system of government demands for its smooth functioning and permanency an intelligent and well-informed citizenry. Our citizens must have the knowledge, the desire and the will to elect the proper kind of men as public officials. Political charlatans are always ready to take advantage of uninformed voters. Our citizens must have wide information to understand the economic and political problems of the day. Wireless, radio, and aviation have made time and space negligible factors in modern life. What happens in any part of the world is known almost instantaneously everywhere else and exerts an immediate effect. The daily newspapers have become a universal means of keeping people informed. The radio, too, has become an important means of



gaining access to the public. Since it is so easy for men of wealth and power to use the newspapers and the radio as instruments of propaganda, the average citizen must be able to differentiate between truth and falsehood; he must not permit himself to be a victim of rumor, propaganda, and downright misrepresentation and falsehood. He must read his newspapers with intelligence and discrimination. To quote Henry A. Wallace, "In the democracy of the tomorrow, people will have to be so intelligently free from prejudice that neither the wealthy, interested in private control of government for personal ends, nor demagogues, interested in their jobs, will be able to create deception and illusion."

To be an intelligent citizen demands knowledge and experience, an informed mind and a trained will. Yet the vast majority of our men and women get their only education in the years when desire for knowledge is feeble and the judgment is immature. Years are consumed in giving children only the fundamentals of an education. The various subjects taught in high school must be oversimplified to reach the average adolescent intelligence. Many of the subjects and problems are too remote for the interests and comprehensions of high school pupils.

A bright child with a capable instructor, working alone or in a selected group, can readily make the eight years of elementary school in half the time. An ambitious adult attending a private preparatory school can complete the high school curriculum in two years. In content, too, our educational system is unsatisfactory. Each year information becomes superseded by wider information, and methods and techniques become obsolete so rapidly that even a college graduate finds in the space of a decade that he is not in step with the times. Our vast system of extension courses, correspondence courses, night schools and lecture systems have partially helped to correct this deficiency. But the fact still remains that most of the people who study do so for utilitarian purposes—the information is necessary for trade or profession. Few people study to improve themselves as human beings or personalities; few adults

have the desire or ambition to cultivate latent talents and potentialities. They reach a certain level of development and security and become what is known and psychologically as "fixated." Most people have closed minds to new ideas in politics and economics, calling the mild liberals "reds." Anyone who has been active in a church knows how impossible it is to effect a radical change, no matter how essential it may be. To sum up, the average youth stops his education just at the time when he is really ready for it and can appreciate it.

Democracy, if it wants to endure, must in some way meet the problem. In some way the voting adult must be reached. The voting adult needs the training in civics and history and communal responsibility that we cram down the throats of our youngsters. Our working adults need the training in speech and personality that is almost wasted on our high school students. Philosophy which is just a "snap" course to the average healthy, happy college student is of deeper import to the man who has had some experience in life. If our adult population had the desire, the time and the opportunity to read, to discuss, and to study, our level of civilization and culture could be sharply and rapidly raised.

We need not wait for educational practice to catch up with educational theory. As students of the Rosicrucian Order we can educate ourselves. The main point is to recognize the fact that we all need to continue our education in every phase of life. Being aware of our deficiencies is the first step in self-improvement. Having the desire to remedy them is the second step. Planning a systematic course of study and sticking to it is the third. With Professor Overstreet we maintain that "adult life will eventually come to be regarded not simply as a putting-into-practice of education already received, but as a process of continuing-education-with-living." The necessity of continued self-education is emphasized likewise by Everett Dean Martin in his book, "The Meaning of a Liberal Education." He says: "One does not 'get' an education anywhere. One becomes an educated person by virtue of patient study, quiet meditation, intellectual courage,

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and a life devoted to the discovery and service of truth."

It was the commonly accepted opinion that young people learn more easily than older people. An old saying runs: "If one learns as a child, what is it like? Like ink written on clean paper. If one learns as an old man, what is it like? Like ink written on blotted paper." Both scientific investigation and experience have proved the falsity of this statement for most branches of learning. Whenever reason, intelligence, and experience are necessary, the adult learns more readily.

Our Rosicrucian system of education, planned for the adult, has always accepted the idea that the adult is capable of being educated. Our system is eminently practical in that we aim to train every aspect of the personality—mind, emotions, and will. Through our experiments we aim to cultivate the scientific, inquiring mind. Through our study of the emotions, both positive and negative, we aim to help the individual to gain emotional stability. The effort necessary to translate these instructions into terms of daily living must develop the will.

We expect our students to develop into the highest type of citizens. Because of their developed social unconsciousness and inquiring minds, we expect them to be immune to mob hysteria, incapable of prejudice and intolerance, skeptical of propaganda, and open to new ideas affecting every branch of learning. We expect them to be among the pioneers of any worthwhile movement, and we expect them to be among the experimenters in every field of study.

The knowledge in possession of the Rosicrucian Order is the result of the patient accumulation of the work of countless students in many ages. Each advanced student has made his contribution. He has added his quota not merely from a sense of duty but in the scholar's joy of discovery and verification. We expect our members throughout the world, as they achieve a certain degree of development, to take their places in our ranks as productive workers. As Dr. Martin says: "To share in the possession of this knowledge and to work for its improvement and increase is to men and women of a certain type

simply to attain to their true human estate."

Our advanced members work in the laboratory, in the study, and in the world. They increase the sum total of knowledge and of good in the world. The two strongest impulses of the soul are to know and to love. A real Rosicrucian student expresses the first through continued study and the second through public service.

A typical Rosicrucian was Benjamin Franklin, one of the founders of our Republic. As a young man he became the outstanding printer and journalist of the colonies. Later he became active in the affairs of Philadelphia. He sponsored the organization of police, fire, and militia companies, the first public library, and an academy, now the University of Pennsylvania. He was active in scientific research. According to the well-known story he identified lightning with electricity; this and other researches won him membership in every important learned society in Europe.

He began his diplomatic career at the age of fifty-one and spent most of his remaining thirty-three years in that work. He served in London for a number of years, then served for a short time in the Continental Congress, and then undertook his historic mission to France on which he secured vital military and financial aid for the American Revolution. Upon his return he was twice elected President of Pennsylvania University and served as a member of the Constitutional Convention.

This many-sided and fruitful life is the result of deliberately cultivating every aspect of your personality. To develop the mind and strengthen the love of knowledge, find *your* field of interest and work in it. To do your duty in service to the world, find the work that appeals to you and give it your whole-hearted support. As a beginner you may have to proceed slowly, you may have to be content with routine tasks. But remember in wooing knowledge and wedding yourself to service, you have entered the most rewarding aspects of life. You have become one of a group of self-directive and independent personalities. You have chosen the only road that leads to the contentment of a full and useful life.

