

ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XVII

OCTOBER, 1939

No. 9

Ralph M. Lewis, F. R. C. (Frontispiece)	321
Thought of the Month: Rededication	324
Our Imperator	327
"I Fear No Death"	329
New AMORC Personnel	332
Cathedral Contacts: Developing Our Abilities	334
What Quickens Life?	336
Physical Education, A Necessity in Rosicrucianism	340
Questions of the Times: To What Extent Should the State Control Private Enterprise?	348
Leonardo da Vinci	349
Sanctum Musings: Preparation for Mastership	352
The Finite and the Infinite (Illustration)	357

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THE ROSICRUCIAN ORDER—AMORC

ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

THE
THOUGHT OF THE MONTH
REDEDICATION

By THE IMPERATOR



WILL there be a time when the stars no longer perforate the heavens and dawn will never follow the night? There is no one who can tell, and only the foolish will speculate upon it. These things, however, should not occupy our time, for if they

should ever come to pass we will not be here to display our concern. There is one future which lies ahead of every generation and in which we can place dependence — the immutability of the laws of the universe and the omniscience of the Cosmic. There will never come a time in the history of man when he will have the former in his absolute control or have a complete consciousness of the latter. Never will the paths be barricaded that lead to Cosmic adventure and that reveal inconceivable marvels at each turn toward the right in man's thinking. Jewels of natural laws, uncut and unmounted, lie scattered along the way of tomorrow waiting but for the human mind to find them and make of them gems of accomplishment to crown some future civilization.

What then can be said for the future of AMORC—*only success*. Its membership is composed of inquiring minds—those who look beyond the veil of the present, who accept nothing as a happening; they are those who have as their goal understanding, from which they

hope to create achievement. These things for which they strive and these ends which they seek, we have seen, are ensclosed in eternity. As long as some men and women in every age ask the eternal question — *why?* — there shall ever live, if not by the same name in ages to come, at least in spirit—the AMORC. Since the traditional establishment of AMORC by its venerable Grand Master, Amenhotep IV, it has never completely ceased to be, for open minds have never ceased to exist at any time in the world's history, regardless of the gauntlet of persecution, ridicule, and ignorance they have had to run. Great men have become its prominent leaders. They have lent the brilliance of their minds and the force of their personalities that the physical medium of the Order — its body — might grow. Under such guidance the Order has had a healthy growth at many times in its history, and it has, in the respective lands in which it has existed, devoured superstition, intolerance and oppression. At other times, like other material and mortal things, it has been ravished by the plagues of avarice and hatred. Its soul, however, has never been crushed. To successfully crush the soul of the Rosicrucian Order, to make it no longer possible for persons anywhere, at any time, under any circumstances to meet together or to study separately those things for which the Order was established, could only mean the annihilation of the spiritual and intellectual qualities of humanity.

I, Ralph M. Lewis, therefore come to you, and humbly so, as the Imperator

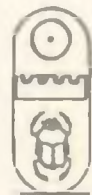
*The
Rosicrucian
Digest
October
1939*

of the AMORC of North and South America, duly elected by the Hierarchy of the Supreme Grand Lodge on Saturday, August 12, 1939, at 10:55 A. M., and with the further authority invested in me and transmitted to me by our beloved late Emperor, H. Spencer Lewis, not to pledge the continuation of the Rosicrucian Order's principles nor the maintenance of its goal, for they lie not within any man's power to pledge or deny. Such ends have been Divinely instilled in the hearts of men, and AMORC is but a medium by which they shall be attained. I further do not promise that you will consort with sages or be made the equal of gods. I do not promise that AMORC shall exalt you above other men or that every natural phenomenon shall be made simply understood. I also do not promise you that you shall possess such wisdom as other men or women in other lands, and not within the bonds of our Order, by laborious and diligent search could not also acquire, even if at great sacrifice. I do, however, with all of the sincerity that a printed word can convey, and with a complete consciousness of the import of my words, pledge to you:

- A. That as nearly as the transition of time and its customs permit, every rule, law, and obligation which our venerable R. C. Masters and brethren have established in centuries past shall be adhered to.
- B. That every sign, symbol, and password which conveys an eternal truth and which our brethren discovered in their labors in the vineyard of truth shall be preserved at any cost.
- C. That no man or woman shall be permitted to so impose his personality, his opinions, or conclusions upon the Order, or any officer thereof to interfere with the outer vehicle of the Order so as to prevent its membership from attaining their inner desires for wisdom and spiritual growth.
- D. That every material, cultural, intellectual edifice, enterprise, or accomplishment begun or created by the late Emperor H. Spencer Lewis—the result of his exceptional Cosmic illumination and vision, and which serves the ends for

which we are united as fratres and sorores of the Order of the Rose and Cross — shall be preserved, unless that preservation may at some unforeseen time, because of circumstances beyond our mortal control, jeopardize the noble purposes of the Rosicrucian Order itself.

- E. That advancement of the Order shall be my principal obligation. We shall not rest upon the achievements of our progenitors. We shall not use the bricks of our heritage upon which we stand, without endeavoring to replace each with two from the result of our own labors.
- F. That we shall not temporize with worldly affairs, slacken our duties, or wait upon events, but shall be encouraged to more strenuous efforts by the obstacles we encounter and shall enthusiastically take advantage of favorable times.
- G. That we shall not desecrate our material existence as mortal beings by listening to those who advise that we ignore entirely temporal things and give ourselves over to esoteric matters, for we shall realize that our bodies are the substance and form of natural laws and that our reason is the endowment of God. Our objective faculties are not vile afflictions but blessed attributes for use in an existence in which we were placed by an Intelligence that certainly excels ours in conception of purpose. We shall therefore study esoteric principles so that our exoteric existence may bring happiness to us and to others here and now. We shall not permit ourselves to be guided by the false philosophy of asceticism.
- H. That we shall accomplish as Rosicrucians, not that we may selfishly and solely gain from life what others may not discover, but so that we can bring all humanity to the same level of comprehension, use, and enjoyment of God's laws and their inherent faculties. Thus it shall be our obligation to further the advancement of knowledge. To the extent that lies within our



province we shall aid the arts and the sciences that man may live more within his status as God's greatest creation.

- I. That we shall militantly oppose the suppression of knowledge and consider it a Cosmic sin to compromise with wrong. We shall look with disfavor and with suspicion of their motive upon those, whether members or not, who advise that we endure as an Order injustices or fail to support and defend actively and vigorously our inner convictions of what is right.
- J. That I — to the fullest extent of such personal power and ability as may be infused in my being by the Cosmic, and as have those who have been honored by this office before me—shall defend the AMORC against those who would expose it to calumny.

Each century is noted for its attainments or its errors, its vision or its blindness, and for its outstanding men. This century in the long history of the Ancient and Mystical Order Rosae Crucis throughout the world shall be indicated for posterity in the archives of the Order as one in which it received a tremendous impetus through the soul and mind of its Emperor, H. Spencer Lewis. Like an heliacal star that flashes into the eastern heavens periodically, the Order may never experience another like him in this century. I am thankful

to have been his son and also to have been his pupil and intimate associate for sixteen years, and to have been counseled by him—to have learned from him the great need of balance which consists of a respect for the body as well as having an aspiration for spiritual and intellectual development. I am glad to have learned from him, through working with him, the essential need to strengthen the physical Order, its outer vehicle, as well as to participate in the dissemination of its teachings. My greatest personal inheritances from him are the *dreams* and *ideals* which he had for the AMORC, may of which you have also come to realize, and also the code of life by which he lived. All of these, then, I, too, pledge to you for the service of AMORC of which we are inseparable parts.

Even before this message was written, the news of my election and assumption of responsibility became quite widespread through our lodges and chapters throughout this jurisdiction of the Order, and I have received numerous most heartening and encouraging letters from my fellow fratres and sorores. Even at this time it becomes a task to acknowledge them all, and so I must ask each of you who has a realization of what a considerable adjustment must be made here, and what the burden of new duties means, kindly to accept this as an acknowledgment of your many letters of encouragement, inspiration, and pledges of loyalty.

BOSTON AMORC TEMPLE INITIATIONS

Rosicrucian (AMORC) members in the vicinity of Boston, Massachusetts, who have never experienced the beautiful *Temple* initiations of the Order and who would like to arrange to receive such initiations of the Degree which they are in, or which they have passed through, are advised that a First Temple Degree initiation will be held at the Marie L. Clemens Lodge of AMORC, located at 739 Boylston Street, on Sunday, October 1, 1939, at 4:00 P. M. Candidates desiring information about this and other initiations, and who reside, we repeat, in the immediate vicinity of the Boston Lodge, inquire of the Secretary at the above address.

SUPREME TEMPLE CONVOCATIONS BEGIN

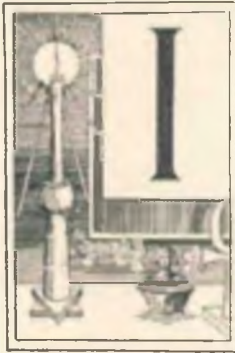
Sessions for all active members will be held weekly in the beautiful Egyptian-design Supreme Temple of The Ancient, Mystical Order Rosae Crucis at Rosicrucian Park, beginning Tuesday, September 26, 1939, at 8:00 P. M. These convocations, which consist of an inspirational ritualistic ceremony and address, will be held every Tuesday at the same hour throughout the Fall and Winter months. The magnificent symbology of the Temple and its atmosphere of restful tranquility are most beneficial to all Rosicrucians. Rosicrucian, AMORC, members who may be passing through San Jose are always welcome to attend. It is only necessary to present your membership credentials—there are no other obligations or requirements. Temple doors open at 7.30 P. M.



Our Imperator

By CECIL A. POOLE, F. R. C.

Supreme Secretary of A. M. O. R. C.
for North and South America



IT IS a privilege for me to take this means of presenting to the members of the Rosicrucian Order AMORC of the jurisdiction of North and South America our Imperator, Frater Ralph M. Lewis. To most of the members of this

jurisdiction our Imperator needs no introduction. His contact with the work and administration of this jurisdiction of the Order during the past sixteen years, which he has served as Supreme Secretary, has made him well known to the members of the organization.

To assume the highest office which any jurisdiction of this organization can offer comes to an individual both as a privilege and a responsibility. It comes as a privilege, in that to anyone devoted to the principles as taught by Rosicrucianism, it makes that individual's field of service an opportunity to effectively use these principles to a greater extent. We, as members, rejoice to know that there is one among us whom the Cosmic Masters have seen fit to prepare for this office gradually over a period of time, and that it is now possible that he assume this office.

The multiplicity of responsibilities that fall upon the shoulders of our Imperator could not be enumerated in the space of these brief comments. The Imperator stands not only as a personification of the ideals of Rosicrucianism, but he represents, to those who are members within the organization as well as those who look upon the organization from outside its membership, the individual toward whom all constructive or destructive activities are to be directed. Many will be his tests and trials, but in turn many will be his blessings in serving as Imperator of a Rosicrucian Jurisdiction.

Our Imperator is well prepared for the work which lies before him. He was affiliated with the Rosicrucian Order for some time before assuming a position as an officer. His close contact with those who have directed the destinies of the present cycle of the organization in this jurisdiction acquainted him, probably better than any other living individual, not only with the needs of the membership, but with the means by which the organization can continue to advance. The Order in this jurisdiction has struggled, under the direction of its officers, to establish the foundation upon which it now rests. The work immediately ahead is to continue to grow on this foundation. The destiny of the organization lies ahead, and it will continue to serve its purpose among those who seek



to better understand and use the laws of God and Nature as these affect their individual lives.

In addition to his close contact with this jurisdiction in the capacity of an official the Emperor has also had close contact with foreign jurisdictions, with the International Council of the Order, and with the FUDOSI. These organizations and groups have recognized his abilities, and upon him they have conferred many honors and recognition. His relationship with them at various times as a representative of this jurisdiction has clearly indicated to them the extent of his ability and development which make him capable of assuming the direction of a Rosicrucian Jurisdiction. His ability to direct the physical administration will insure the continuance of the Order as an institution, and his recognition by and psychic contact with the Masters who guide its destinies will equip him to direct the spiritual advancement of those who look to him for guidance.

Let us all at this time renew, in our own thinking and actions, our allegiance to the purposes and ideals of Rosicrucianism. Let all members join together to support our Emperor upon whom rests—with the support of members and other officers—the carrying forward of

Rosicrucianism. All members will find our Emperor sympathetic toward all that has to do with the advancement of themselves in their studies and with the advancement of the organization. He will cooperate to the fullest extent of his abilities, he will direct psychically and physically the work of the organization and the progress of the individual members. He will be with you as members in all of the phases of work of the organization where you will need his contact and support; in fact his mind, his efforts, and his life are and will continue to be devoted entirely to the building of Rosicrucianism for the advancement of mankind in accord with the Rosicrucian ideals. With those who in any way might wish to thwart the purposes of Rosicrucianism, who might attempt or be tempted to belittle its ideals, he will be stern. He will always take a definite stand in order to see that Rosicrucianism and all for which it stands cannot be thwarted or in any way have its purposes or good name changed.

May we all unite with a common purpose and be grateful that we are privileged to have a capable leader. May we ever be aware that as we support this leader, our Emperor, we support the ideals which we, as Rosicrucians, hold most dearly.

ROSICRUCIAN RADIO SCHEDULE

CITY	Call Letters	Kilo-cycles	Begins	Day	Hour
ALBUQUERQUE, N. M.	KOB	1,180	Sept. 25	Every Monday	8:00 P. M. Moun. Time
BOSTON, MASS.	WAAB	1,410	Oct. 4	Every Wednesday	9:00 P. M. East. Time
DALLAS, TEXAS	WFAA	800	Oct. 2	Every Monday	9:45 P. M. Cent. Time
ROCHESTER, N. Y.	WHAM	1,150	Oct. 3	Every Tuesday	7:45 P. M. East. Time
PHILADELPHIA, PENN.	WFIL	560	Oct. 4	Every Wednesday	9:00 P. M. East. Time

Do you find the usual radio programs becoming boring?
Would you like to hear a brief, forceful, sensible talk on the ways of living and the laws of life?

The Rosicrucian, AMORC, programs offer you, *not* preachments, but entertaining and useful information concerning yourself, your health, your habits, and the universe in which you live. These series of talks are linked together under the title: *The Mysteries of Life*. Each program is interspersed with excellently chosen music. The pleasing voice and masterful presentation of the speaker will thrill you by their distinctiveness. Invite your friends, or in fact *everyone*, to listen with you to these *unique* radio programs.

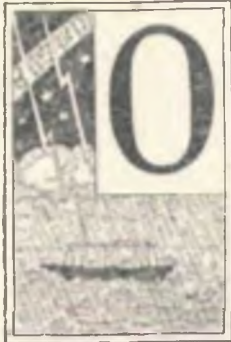
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“I Fear No Death”

By H. SPENCER LEWIS, Ph. D., F. R. C.
(Reprint from 1928 “The Mystic Triangle”)

Many of the articles written by our late Emperor, Dr. H. Spencer Lewis, are as deathless as time. That is, they are concerned with those laws and principles of life and living which are eternal, and thus never lose their efficacy or their import, and are as helpful and as inspiring when read today as they were when they were written five, ten, fifteen, twenty or more years ago, and likewise will continue to be as helpful and as instructive in the future. For this reason, and for the reason that thousands of readers of *The Rosicrucian Digest* have not read many of the earlier articles of our late Emperor, we are going to adopt the editorial policy of publishing in *The Rosicrucian Digest* each month one of his outstanding articles so that his thoughts will continue to reside within the pages of this publication. This article, then, begins the first of such a series.



OUR members must be quite aware of the fact that the teachings of Rosicrucianism, as presented through AMORC, do not tend to tear down the faith of anyone in the great fundamental truths of all religions. And, most certainly we do not wish

to criticise any of the doctrines of any church or religious cult. However, at times we can hardly refrain from making some comments, and this is one of those occasions.

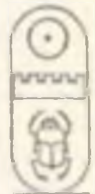
We are impressed daily in our correspondence departments, and through personal interviews with those who are ill or aged, with the fact that millions of persons who are religiously inclined and often strict followers of some of the Christian movements, have a most horrifying and deeply seated *fear of physical death*.

We learn from those who are ill, and especially those who believe they have

some permanent, chronic condition, that they are *afraid death may come upon them at any time*. We notice that they do not complain greatly of any particular suffering or pain, or really of any serious inconvenience through the physical condition they have; what concerns them mostly, and to the very depths of their souls, is the possibility of *death*. With the aged it is the same way. They are well, most of them, able to get about and enjoy much of life, but they are beginning to lose their former vitality and they realize that the old, worn-out physical body is nearing a time when it will be sloughed off, and they, too, fear the coming of *death*.

We always want to be sympathetic with these persons. As another human being and a member of the great Brotherhood of Man, one cannot be otherwise than sympathetic, and as a Rosicrucian one must be sympathetic. It is a difficult thing, however, to sympathize with such a viewpoint. In fact it is almost impossible to do so.

We ask questions and try to learn just why so-called death is dreaded. The answers are always much alike: first, so little is known of the future that



they hesitate to be plunged into it as a child dislikes and fears being suddenly plunged into a strange, unknown, dark chamber *with all means of escape cut off*; secondly, they fear some sort of punishment and suffering which they are sure awaits them because they have not lived pure, sinless, perfect lives; thirdly, and lastly always, they fear the ending of the work they wished to do or hoped to accomplish or should have accomplished in order to take care of those dependent upon them.

Now you will note that of these three explanations—based upon statistics kept of answers given — the first two are based upon beliefs or conclusions fostered or created by religious doctrines. And, that is the very thing we wish to criticise.

We are forced to recognize the fact that *modern Christianity* systematically and consistently fosters the *fear of death*. That seems very strange and the words of that indictment look peculiar when I have set them down in type, but we cannot deny the truthfulness of the thought. I have purposely said that *modern Christianity* is responsible, for I know, and possibly you know, that early or ancient Christianity did not create such fears about the change now called *death*, and most certainly Jesus the Christ did not preach such fears or create them by anything He said.

I have had the opportunity to discuss this subject a number of times with clergymen of various denominations, and when I have asked the question, "Why not teach that there is nothing to fear at, or through or after death?" they have generally replied: "If you take away the fear of death or the after life, you would have none but a few coming to church and striving to be better."

Are we to assume, then, that it is the *fear of death* or an after-life punishment, that helps to fill the churches, keeps the many following the preachments of the clergymen, and gives orthodoxy its hold on the populace? If that is so, it is a veritable condemnation of the church system itself.

Let us see, therefore, how true that may be. Let us take the first reason given in explanation of the fear of death. It is that it is a sudden plunging into an unknown state. Some of you

may smile at this explanation, but it is truly the most serious, most depressing thought in the minds of millions. Only the other day I heard of an eminent surgeon who now finds, in the prime of his life, that he has what he believes to be a faulty heart, and he has been told by eminent specialists that he may "drop dead" any moment, especially while under the strain of a tedious operation upon someone. He has abandoned his surgical work, therefore, in fairness to clients, and goes about deeply worried, depressed and unable to eat or sleep. He says: "My thoughts cannot help turning to God, to the future, to death itself. I have never given all the time I should have given to church work, but now I realize also that what I did hear in church and Sunday School for years comes back to me and adds to my fear of death. Where will I go after death? What will it be like? What is to be the future? What is to be my fate? Oblivion for aeons of time until the judgment day, then what?"

Is this a cheerful picture that modern Christianity has painted for this man? Has modern Christianity any other picture to offer, even to those who accept Christ as their Redeemer? Salvation offers no other interval between *death* and the time of Judgment. The same long, endless period of oblivion *in the grave* is held out to saint and sinner alike, and it is this abandonment, this annihilation, this *incomprehensible suspension* that millions *fear and dread*.

What does modern Christianity offer to us as an explanation of what lies just across the line of earthly existence? Anything definite, or cheerful, or compensating for what we leave behind? Nothing except some veiled intimations of dire consequences, something so terrible, lifeless, silent, mysterious, awesome, that it is to be feared as a punishment.

Then look at the second explanation for the human fear of death: the fires of purgatory and hell that await those who are finally judged and found wanting. A hopeless situation for the average human, indeed. For who among us has been so perfect that a Divine Mind could find no act or thought in our lives for which we should be punished? And, there is no escape from this final judg-

ment, no opportunity to compensate, adjust or undo the least error! True, redemption is offered to us vicariously and otherwise, and our Sins may be wiped away when we accept Christ as our Lord. But, what about our lives after that day of cleansing? What about the final days, weeks and months between the time we passed through the cleansing process of the Church and passed into the future? Were those days — or years — so free from any sin that the cleansing we experienced remained and we kept unsullied ever after? That would mean that a true Christian follower entered into the great unknown absolutely sinless and perfect. Has there ever been such a one since the days of Jesus?

The Roman church attempts to re-lease the soul of man into the coming kingdom free from sin by its last rites just before *death*, but this method hardly finds any support among those who understand that all of God's laws and methods are merciful and just; for what of the soldier who passed to the beyond on the battlefield giving his all to a good cause and yet not able to have such *last rites*? Even though he was a true *modern* Christian in every sense and once was saved and redeemed by the Grace of Jesus, is he to be judged and found wanting on Judgment day *because he was not able to have the last rites* administered by man? Would there be justice in that? And, says the mystic and the Rosicrucian, is there justice in the doctrine that man may sin wilfully, continuously and without the least attempt to compensate or make adequate adjustment, and then at the last moment receive a cleansing that wipes away all his sins and leaves him pure and ready for a Divine Blessing, while others must struggle to undo, strive to compensate, and suffer just punishments here now, in order to be worthy of any rewards in the future?

How far is modern Christianity an exemplar of the ancient or true Christianity? I am not merely asking a question but trying to arouse your own thoughts along this line. Did Jesus institute any or a few of the doctrines and systems which the Christian churches of today apply in their forms of worship

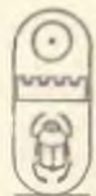
and religious instruction? Few, if any! We remember that we must become like little children, to be worthy, and we recall that we were told that the Kingdom of Heaven was within, and that man must purge himself or suffer for his sins, but we cannot remember in any part of the early Christian teachings that all sins and errors could be nullified without suffering or compensation, and that any living being on earth had any power to nullify our *sins* or cleanse us. And we also recall that Jesus and the early Christians said something about having lived before, on earth, intimating that *one life on earth was not all*. But, where have these ideas disappeared? You would find such thoughts classifying you as a *heretic* in the Christian church of today.

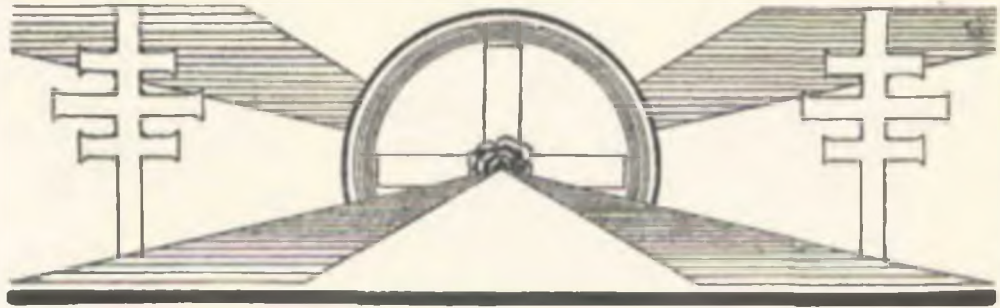
What a different picture mysticism has to offer man. So-called death but the simple casting off of an old body preparatory to taking on a new one. No passage into an unknown and fearful oblivion, but a transfer to a temporary state of ideal consciousness pending the purification process that will make us ready for an immediate return to earth again in a new and more useful body. No endless time of blank and useless existence, no sudden plunge into a suspension of all activities until a day comes when, without opportunity to rectify, correct and undo our mistakes, we must be judged and rewarded or punished accordingly. No, none of this. Instead, we will have ample time, through incarnations eternally, to return to earth and make compensation, adjust and correct our lives and slowly, surely, attain perfection. Then we will have attained to Godship with God, and will be in His image and consciousness without having to wait an endless time for some universal Judgment day.

Fear of Death! The very thought is abhorrent to a true mystic. It is the ever welcome initiation, the ever glorious *opportunity*, the greatest of all experiences, for which the Rosicrucian, for example, hopes to be more or less ready in his daily affairs, but expects with a joyous heart rather than a sad one.

What a change would take place in our Churches today if the clergymen

(Concluded on Page 333)





New AMORC Personnel

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



THE following officers have all been duly and properly elected or appointed to their respective offices, as provided by either the Constitution of the Supreme Grand Lodge or the Constitution and Statutes of the Grand Lodge of AMORC:

Supreme Secretary-Treasurer:

On Saturday, August 12, 1939, Frater Cecil A. Poole was elected by the Hierarchy of the Supreme Grand Lodge of AMORC to the Board of Directors of that body, and then duly elected Supreme Secretary and Treasurer. Frater Poole has been a member of the Order a number of years and has been actively associated with the staff at Rosicrucian Park for several years. He is known to the membership as having lectured in the principal cities of the United States as lecturer for the Courier Car, and during the last two years has directed a large Department concerning the interests and correspondence of those members who reside in foreign lands. It is to be expected, therefore, that *from this date on* all members who may have matters to direct to the Supreme Secretary-Treasurer will direct such correspondence to Frater Cecil A. Poole.

Sovereign Grand Master:

Frater Thor Kiimalehto continues to serve in this responsible position in the Grand Lodge, and all communications concerning his duties as Sovereign Grand Master should continue to be directed to him. Frater Kiimalehto has just returned from European conclaves of the Order.

Grand Secretary:

Frater Harvey Miles was duly appointed by the Board of Directors of the Supreme Grand Lodge of AMORC on Saturday, August 12, 1939, as Grand Secretary, and all Grand Secretary correspondence shall hereinafter be directed to him. Frater Miles has been associated with the Grand Lodge staff for a number of years and is known to you through his extensive correspondence, and also by having held previously another officership in the Grand Lodge.

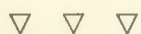
Grand Treasurer:

Frater James R. Whitcomb was recently duly appointed by the Hierarchy of the Supreme Grand Lodge of AMORC to serve the Grand Lodge as Grand Treasurer, and he has now assumed all the duties of his office. It is expected, therefore, that all communications which come within the scope of Grand Treasurer shall be directed to him. Frater Whitcomb has also been connected directly with the staff of the Grand Lodge for a number of years in

various capacities, and in recent years has had the responsibility of a certain division of the correspondence concerning the teachings of the Order, and has just returned to Headquarters having served as one of the AMORC's representatives to the European Rosicrucian Conventions.

It is advisable that every member have in his or her possession a copy of the Constitution and Statutes of the Grand Lodge, wherein the duties of these officers are set forth. If you do

not possess such a copy it may be obtained for cost, including postage, for the nominal sum of 15c, direct from the Rosicrucian Supply Bureau. This change in personnel will mean that you now need to reconsider to whom your letters must be directed to be certain that they receive the quick attention to which they are entitled. I am sure that each and every member of AMORC will wish these newly elected and appointed officers well in their respective positions, in advancing the work of our beloved Order.



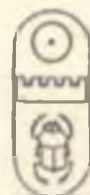
"I FEAR NO DEATH"

(Continued from Page 331)

were to unite in preaching the coming of *another day*, instead of preaching about the coming of the *last day!* What joy and happiness, ambition and determination to do right would come into the hearts of his church members, if he preached that all sins and errors will be punished here on earth and that the quickest way to cleanse the body of its sins and purify the soul's relation with the outer-self is to go out at once and *undo the wrongs, rectify the errors, restore the happiness that has been denied, give back the things that have been falsely taken, make good the frauds and in this way be ready to meet God, not in the great distant future, but today or tomorrow, here and now, not in any particular church or building or place, but anywhere, even out in the valleys and on the "mountain tops."* If the hearers would believe this preaching with as much enthusiasm and faith as they accept the present doctrines with *fear, what a world would be ours,—truly the Kingdom of God on earth.*

And so I say again, with significance, indeed, that, personally, I *fear no death!* How close it may be at this very hour,

I do not know, nor care to know. I want no particular warning, no advance information so that I may get ready, for I am even now doing my utmost to so live minute by minute that I am *always ready*, always prepared, to cast off this old body, bathe my nude soul in the refreshing waters of Cosmic life, and then re-dress myself in a new attire, a new form, and step upon the stage of life again and start over. I am happy in the thought that if I have overlooked any compensation I should have made, any adjustment I owe to any living person or creature, I shall have another, and another, and still another opportunity to do what must be done. I have suffered intensely at times, with sadness and sorrows that have torn at my heart and almost wracked my soul, but I know that it compensated for sins and sorrows that I caused, and that is done. I do not fear more of that in some unknown, unknowable state lasting a day or a million of eternal cycles. So, again I say, with a host of happy, peaceful, successful, God-loving, Brothers and Sisters, I *fear no death!*





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

DEVELOPING OUR ABILITIES



HERE is probably not a serious-minded person who has not at some time or other in the course of his life realized that the average individual does not make full use of all his potential possibilities.

There are many examples which arise to show the almost unlimited possibilities of the human body, such as in the case of illness or accidents where life still exists when according to all accepted scientific knowledge it appears impossible. In an emergency the strength

and possibilities of the human body are found to be beyond what we usually consider them, and any student who has even superficially studied the psychological phases of human existence realizes that the possibilities of the non-material functions of the human body have not yet been explored; these possibilities remain unlimited.

It is not necessary to go beyond our physical perception to realize that we are equipped with many means of accomplishing certain ends, and it is regrettable that we should have available all these abilities which are only used in a limited sense. Think of those individuals who have accomplished great things with limited use of their senses or of their bodies. Each of us can probably think of individuals who, in spite of be-

*The
Rosicrucian
Digest
October
1939*

ing crippled, or in some way only partially equipped to meet the various needs of life, have nevertheless adjusted themselves and lived as nearly as possible a normal, useful existence. To many the lack of a physical ability has been a challenge. One of the greatest musicians of all times, Beethoven, became deaf, but he continued composing music. If Beethoven could create beautiful melodies which he himself could not hear, does that not make us, who have full use of all our five sense faculties, feel that possibly we are not using these faculties to their greatest possibility? Thomas Edison also overcame the lack of the sense of hearing, and there have been many other examples of individuals who triumphed in spite of limitations, but it is particularly outstanding in the case of Beethoven because it seems that of all the artists who would need the sense of hearing in order to perfect their work, certainly this would be most needed by a musician, a composer. Nevertheless, in spite of his handicaps he proceeded, because he learned, probably through bitter experience, to cease to connect all manifestation with a physical sense.

It may be true that the realization of music to its fullest extent is made possible to the average individual through the sense of hearing, but that does not mean that music, as an actuality, cannot exist without the physical sense of hearing. Beethoven heard his music, but not through the medium of a physical instrument or a physical organism. He heard it within his own being because music existed and exists whether or not a physical means is available for its expression on a physical plane.

The melodies that Beethoven composed became complete within himself and from that point they were set into motion in the sense that all things are vibratory in action. The average individual cannot appreciate these vibrations as melodies or as music until they are physically manifested through the

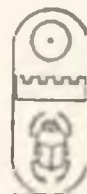
medium of a physical instrument, but this man's conception was above a physical instrument and, from the melodies within his own being, he made it possible that the melody he created be expressed through physical mediums for those who were, in the physical sense, more fortunate than he—but, while more fortunate than he insofar as physical equipment is concerned, were less fortunate in the sense that his own music to him expressed a feeling, a comprehension of melody within his own being that he was scarcely ever able to cause to manifest through a physical medium. In other words, I like to contemplate the music of Beethoven as a physical reflection of the music which existed in the soul of a great artist, the real melody being far beyond that which will ever be heard by the physical ear or expressed through the medium of man-made instruments.

How are we ever to reach the stage where we can grasp a comprehension of melody, of beauty, of love, of all the higher attributes without direct connection with a physical medium? To consider these ideals without physical manifestation seems difficult, seems as if they exist only in part, but yet the pureness of these abstract qualities must exist somewhere or we would never be conscious of their limited expression in terms of a physical medium. It is necessary then for man not only to avail himself of expression, but to explore into those fields which open his soul for experiences and for growth.

To help in making it possible for those individuals who so desire to attain an ability of extended perception, and to unite with a definite effort and purpose, to avail themselves individually or collectively of these qualities, the Cathedral of the Soul was conceived. The details of its purposes and methods are explained in the booklet, "Liber 777," which is available to all those who will merely ask for it.

MYSTICAL PLAY CONTEST

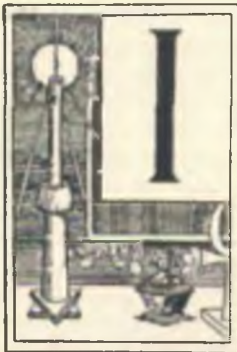
All manuscripts submitted in the Mystical Play and Reading Contest have now been read and classified. The three Contest judges are now making final decisions and we hope to announce the prize winners in the next issue of the Rosicrucian Digest.





What Quickens Life

By FRATER EUSTAQUIO PASCUA ALCABEDAS



I HAVE been wondering for some time now what life could really mean. This morning I noticed a green blade in the yard to the right from my window. The spectacle is not a strange sight in the tropics, especially after a soaking rain during the night. I had seen many such tiny sprouts shoot upward from the moist warm earth before. But somehow this particular growth has lured me into meditation. It is a beautiful thought the new seedling is now unravelling in the mind.

It reminds me of the fabled mustard seed of the New Testament, yet it is not a mustard seed. It also suggests the story of an acorn growing into a mighty sturdy oak, yet it is not an acorn fascinating my eyes. I never dreamed of the possibility of life on that barren spot but there it is: in a mango seed budding up where decaying leaves have caked with the dust that has accumulated there in the corner of the fence. And as I contemplate it now I think it could have been that of a mustard seed, an acorn, or any other seed carelessly thrown on the wayside to rot in the soil. But then it perished not. This simple manifestation of life has at once become a revelation to me.

I have been accustomed to believe that life is a chance journey from birth to death. Empirical observations have somewhat confirmed this belief in every one else around me. A careful investigation however could prove it otherwise to the esoteric student. Science has long demonstrated the universal veracity of the conservation of matter and energy. It is now admitted by even the die-hard materialistic logicians that neither a single electron in the conformation or process of nature, nor a single breath of energy and power in the universe is ever lost or destroyed. All matter and all energy remain forever indestructible howsoever their form or expression may be transmuted or changed.

The mango seedling bursting forth with the promise of another mango three from the perishable mango fruit is a veritable illustration of the cycle of evolution that a life form must undergo. This mutation, permutation and transmutation which we can observe in the life history of the mango tree is true in every department of life. This process of metamorphism and metamorphosis conditions the formation of minerals, plants, animals, and man alike. It proves that wherever life manifests there is no death; that the so-called death of any one shape or structure is but the birth of another form or expression; that the journey from the womb to the tomb is only a way of transition from one plane to another in the interminable cycles and epochs of evolution.

*The
Rosicrucian
Digest
October
1939*

William Wordsworth had the case for man succinctly stated in this stanza from his *Ode on Intimations of Immortality*:

"Our birth is but a sleep and a forgetting:
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar.
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory, do we come
From God, who is our home:
Heaven lies about us in our infancy."

No profound student of human nature today can deny the existence of the Immortal Soul. Among the galaxy of advanced thinkers who testify to this reality stands Richard Muller Freienfels who says: "We must decline to answer the question whether man has a soul. The problem is wrongly stated: in the background is the simple doctrine of the objective soul which man might have or not have, as he might possess or not possess a house or a cigarette-case. We reply that man has not a soul, but is soul; for his whole life is the unfolding of the soul, while in the last resort soul is only a special aspect of life. Soul is life considered in its manifestation as consciousness, though the consciousness is never soul, which operates even in unconscious life."

The esoteric interpretation of the story of creation in the Old Testament remarkably reveals the origin, nature, and purpose of life. Carefully analyzed this Biblical story has nothing inconsistent with the laws and principles of present-day science. Read in the light of the nebular hypothesis without the least intention of discrediting the planetesimal theory with which the former may yet be reconciled in what modern seers would realize as the Cellular Conception, the story of creation presents the seven phases of evolution or periods of development through which the universe has gone. Each plane or period of evolution covers millions and millions of years as time is now reckoned, and the first period began the formation of a glowing mass in the midst of dark space or chaos.

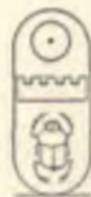
This Dark Space or Chaos is sym-

bolized by the figure *one* as the invisible or unknown beginning. John Amos Comenius wrote on this primal substance of dark space in his *Physica* which says: "This hitherto unknown Spirit I call Gas. . . . This vapor which I have called Gas is not far removed from the Chaos the ancients spoke of." From this Chaos which has been called the seed-ground of the Cosmos, a glowing mass grew by degrees and by incessant rotation its generated heat became the luminous phenomenon termed in science the nebula.

The second period graphically presents to one's mind the opposite figure *two* which is necessary for figure *one* to effect a manifestation. Here then are two factors or forces brought into play in the primal substance by its expansion from the fiery center and its subsequent condensation in the cold outer space. The interacting opposite currents of rarefaction from the core and of densification from the outside eventually produced two clearly defined streams of gaseous moisture. Between the thickened vapor gravitating toward the center and the thinner vapor moving outward was drawn the heaven or firmament which in the sacred scripture divided the waters from the waters.

The third period produced some crystallizing incrustations in the spinning nebula bringing a division of the heated mass into dry land and water. Here indeed is the figure *three* attained: the triangle resulting from the combination of the opposite figures *one* and *two* acting like the opposite poles of an electric circuit. It is to be noted that with this initial mass of earth and sea still intact with the original solar nebula, vegetation made its earliest appearance. The varied patterns of life as are manifest in grasses, herbs, and plants today have had their incipient progenitors in this fiery nebula. These prototypes were of course such as could endure the glowing heat at this evolutionary stage or plane of the nebula.

The fourth period brought about the separation of the lesser lights from the greater lights, meaning of course that the sun, the planets, and the planetoids have now been thrown off and become differentiated from the original rotating



nebula. Here is the figure *four*, the square foundation laid down for all material manifestations composed of the principals earth, water, air, and fire. With the formation and arrangement of our solar system as propounded in both the nebular and planetesimal theories, or in what others call the Cellular Conception, the alternating day and night together with the changing seasons of the year came as a result.

The fifth period with the tests, trials, and tribulations of life as the figure *five* signifies, came with the primitive fish of the sea and fowl of the air on what has now developed into our present terrestrial planet after it was thrown off the sun. It can be easily understood with our knowledge of the process of evolution that certainly the varied species of animal life as we know them at present have had their primitive shades projected at this stage of the development of this mother earth. The scriptural version, viewed as a graphical presentation of things or phenomena as they have been produced or have occurred in the progressive process of purposive creation, cannot be very far from the immutable truth.

The sixth period which is readily associated with the interlaced triangles vividly portrays the figure *six*, followed with the generation of the beasts of the field and the ancestral human types, the latter being the wave to which mankind pertained from the very beginning. Man as he appeared at this stage of the world's evolution was not an improvisation of the moment, or the mystery of a miracle. For there is nothing miraculous or supernatural under the Cosmic Law. A thing seems miraculous or supernatural only when we do not understand the law operating behind its occurrence or manifestation. One who has no knowledge of electricity and its commercial and industrial applications would not understand how a long line of street lamps could be lit simultaneously. The demonstration would astound him as a mystery. Likewise, the flight of an aeroplane like an eagle over his head would be supernatural to him. He would consider the wonder of a television nothing less than a miracle. To many of us, for instance, the Adam of Genesis is an individual person, be-

cause of our not knowing that that word really refers to man in general: many of us have never realized that the plural form of the antecedent pronoun has been repeatedly used in referring to man although we are told the Deity made man male and female and called their name Adam in the day when they were created. Rather than the miracle of twenty-four hours, man the male and female, which science has considered hermaphrodite in an earlier stage of development, therefore stands symbolically the most advanced created being so gradually metamorphosed through aeons of evolutive progression as to become the worthy spirit likeness of God.

The seventh period which is indicative of the mystical figure *seven* or the combination of *four* and *three*, brought the Deity a rest from His work which apparently culminated in the creation of man from Chaos. This is to say that at this stage of development man has gained enough consciousness to begin taking care of himself well on the road to perfection as the highly evolved image and likeness of God. As far as man's evolution and free agency is concerned therefore, the Deity is apparently at rest. Life however is a ceaseless process of "becoming," so that the Deity in whom we live and move and have our being is really active right here and now. The *Fiat* is still vibrant in every department of life and a moment of inactivity would mean the reversion or devolution of the Cosmos into the nothing or unknown Chaos.

Man in the great now-and-here of space-time eternal is gradually emerging in the true light and purpose for which he was conceived as the true spiritual image of God to be fruitful, to multiply, and to replenish and subdue or overcome the earthly world, holding wise dominion over the fish of the sea and over the fowl of the air and over every living thing thereon.

The special charge made of man or mankind to replenish and overcome the earth unquestionably shows his premier-ship as an evolving potential god destined to become perfect, to be completely attuned with and eventually absorbed in the Deity in whose likeness he was created and blessed. His replenishing the earth undoubtedly indicates that

man has existed from the beginning through the various stages of creation and has now evolved to a point as the worthy free agent of God to subdue and hold dominion over all the lower forms of life that are behind him in the Cosmic scheme. It is not therefore surprising to hear that the *Christos* who was mindful of this divine plan enjoined the Disciples to become perfect even as the Father in heaven is perfect and to go forth and teach all the nations of the earth.

Verily the principle of life from the beginning of creation was found to exist in fire, air, water, and earth irrespective of the forms or expressions in which it was made familiar to man. Life, the soul force that vitalizes and animates matter, comprehends the whole gamut of creation and the idea of a life-form, should be distinguished from that of the life-principle. For the former is but the vehicular structure of the latter which produces it as the conch is produced by the mother-of-pearl. Only such a vehicle is built as will sustain and support a given creature or being. Evidently life vehicles vary in accordance with the entelechy, better termed the *Nous*, manifesting in any particular plane or period of evolution.

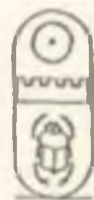
In the case of our mango seedling or any life-form for that matter, the principle of biogenesis holds true. *Omne vivum ex vivo*; that is, every life comes from life. As Dr. Charles W. Littlefield has amply demonstrated in his experiments, the only thing that can impregnate minerals, plants, animals, and man with life is Life itself. This certainly explains why any synthetic egg produced in the laboratory can never be hatched, unless the conditioning soul-fire has nucleated its physico-chemical structure from the very inception. In other words, we have to agree with Dr. Littlefield that the creative process is not merely a chemico-mechanistic artifice but a natural manifestation of the Cosmic Mind. Of the divine operation of Cosmic Law, he says that "a mental image is the beginning of every created thing and with whatever functions, faculties, or qualities, this image may be endowed by the mind creating it, the same will be expressed by the creature."

The secret of the nature and alchemy of the universe is synthesized in

the nature and alchemy of man. The soul in the microcosm is the God in the macrocosm. And what the microcosm is to the macrocosm, the soul is to God. Microcosm and Macrocosm are One. Soul and God are One. Life is One. The One is the All, the Life-Principle. Of the unity of the many in the Life-Principle, Thomas Vaughan has tried to reveal in his *Lumen de Lumine* wherein he says in part:

"Within this fantastic circle stands a lamp, and it typifies the light of Nature. This is the secret candle of God, which He hath tinned in the elements; it burns and is not seen, for it shines in a dark place. Every natural body is a kind of black lantern; it carries this candle within it, but the light appears not: it is eclipsed with the grossness of the matter. The effects of this light are apparent in all things, but the light itself is denied, or else not followed. The great world hath the sun for his life and candle: according to the absence or presence of this fire all things in the world flourish or wither. We know by experience, and this in our own bodies, that as long as life lasts there is a continual coction, a certain seething or boiling within us. This makes us sweat and expire in perpetual defluxions at the pores, and if we lay our hands to our skin, we can feel our own heat, which must needs proceed from an enclosed fire or light. All vegetables grow and augment themselves; they put forth their fruits and flowers, which could not be if some heat did not stir up and alter the matter. We see, moreover, that in vegetables this light is sometimes discovered to the eye, as it appears in rotten wood, where the star-fire shines after night. As for minerals, their first matter is coagulated by this fiery spirit and altered from one complexion to another, to which may be added this truth for manifestation: if the mineral principles be artificially dissolved, that their fire and spirit may be at liberty, even metals themselves may be made vegetable. This fire or light is nowhere to be found in such abundance and purity as in that substance which the Arabians call *Halicali*—from *Hali* meaning *summum* and *Calop* meaning *bonum*—the highest good: but the Latin authors corruptly

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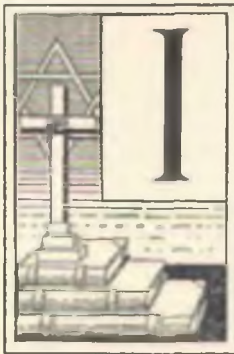




Physical Education, A Necessity In Rosicrucianism

By HARVEY MILES, Grand Treasurer

NOTE: The following speech was delivered at one of the sessions of the 1939 Rosicrucian Convention.



It may seem strange to some of our members that at a Convention of this nature we are going to speak about the physical side of man instead of the spiritual, but we have very definite reasons for that. We know that before the week is ended

there will be many talks on the spiritual and psychic side of life and very little on the physical and material side. Because of requests that have been made to the Department of Instruction for advice on how to prepare the body for spiritual attunement, Cosmic Consciousness, psychic manifestations, etc., how to build up this physical organization to become a greater and better medium through which the soul can expand and express itself, we feel the need of discussion on physical education as a balance to the spiritual and psychic and metaphysical education that our students are receiving through their regular course of instruction.

Now, it is true that man is essentially a psychic being. I mean by this that he is the result of the working and direction of Cosmic force. He is the result

of a crossing of two definite lines of force that are working within the Cosmic; one we call positive and the other negative. At the point or place where these two lines of force meet and cross, there we have a manifestation. It may be a psychic manifestation or a material, physical manifestation, but we must hold fast to this fundamental principle of Rosicrucianism which gives us our symbol of the rosy cross. This psychic force is working through all matter. The universe is infused with this force just as a sponge becomes saturated with water when it is placed in a bucket containing that liquid. During the process and growth of this earth planet we discover forms creeping, moving, and perambulating upon its surface. These forms are what we might call "inoculated" with a negative polarity of Cosmic or psychic force, both from their earthly inheritance and from their individual absorption of the Cosmic energy that surrounds them at all times and which they take into their systems through their respiratory apparatus. Therefore, we can plainly see that the physical structure of man is, in the consciousness of the Cosmic, only an instrument through which the Cosmic can function as a unit.

We find through our study of this physical body that it is composed principally of sixteen chemical elements.

*The
Rosicrucian
Digest
October
1939*

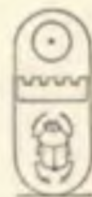
They are: Hydrogen, carbon, oxygen, nitrogen, phosphorus, sulphur, potassium, magnesium, calcium, iron, sodium, chlorine, silicon, iodine, manganese, and bromine. The proportion of these elements differs in proportion to the size of the animals and in proportion to the health of the physical body. This is all done by the definite laws of proportion and balance which have been established by the Cosmic and which have become a part of what we call nature. It was not intended by the Cosmic that man would select certain food substance that contained a definite amount of carbon, sulphur, or any of the other elements in order to maintain this balance. Nature has designed little agents within the human body which absorb these elements from the various food substances that man uses to sustain physical life. Nature has also designed certain agents within the physical body which throw off the elements that are injurious to human welfare. Those who live normal, sane, sensible, and rational lives, if they eat and drink good wholesome substances, and their mental equilibrium is undisturbed—go through life with rarely any disease or illness. When they begin to use their own minds in selecting a few ounces of this substance and a few of another substance just because they believe, or have learned through science, that it contains a certain amount of hydrogen or calcium, etc., they are beginning to take into their hands the work of the Cosmic. They are beginning to use their own minds to build up the body that the Cosmic had originally created, and, therefore, disturb the balance of these fundamental elements that the Cosmic had so excellently placed within the system.

Bear in mind that the above statement does not pertain to the individual who is born deficient in any one of the above elements, for we realize that in this present era of civilization there are hundreds of people who are born in unfavorable circumstances which have not, and could not, provide for proper nourishment for the parents of children. Therefore, science must and has provided us with certain light and definite education as to the use and proportion of these very important and vital ele-

ments. It is up to the individual to use his good judgment and sane reasoning when following the advice of our learned scientists, and when proportioning for himself the foods that contain the vitamins or the elements that are necessary to bring the physical being into balance with the Cosmic force that is vibrating through it constantly.

We come now to the key note of my discourse and that is BALANCE. The physical body is the only part of the being over which the human has any jurisdiction. He takes part in feeding, clothing, and educating the body; also, the movement of the body such as the use of the hands, feet, etc. The human being does not take part, nor has it anything to do (outside of establishing a harmonious receptacle for the soul force) with bringing into this material body the spiritual qualities of the Cosmic and psychic self. This comes directly from the soul of God, and it is that spiritual essence which is the real cause of the growth of this physical body. What man should do and must do if he is to achieve greatness of soul and body is to establish and maintain balance, poise, equilibrium, etc., between the physical nature and the spiritual nature. He can only do that through education and meditation on higher thought. We believe as Rosicrucians and students of mysticism, as seekers and investigators of soul and Cosmic life, that we should become better acquainted with the thing which gives us the privilege of recognizing this Cosmic and soul force that is flowing and vibrating through the physical body. We have devoted one whole degree to the study of the anatomy of man, his blood stream, nervous system, psychic centers, etc., and it was the intention of the Imperator that each student go even further in the study of this wonderful instrument of soul after he passes through that degree. Few of us ever do this.

Occasionally we meet a member who takes special interest in his physical body and he questions us as to whether or not we have a series of exercises such as those given to students in gymnasiums so that he can develop his body into a better and more fit instrument through which the soul can vibrate.



Our answer at the present time is "No"; we can only refer him to athletic clubs, Y. M. C. A. groups, etc. I believe that every Chapter and Lodge, as well as headquarters, should have a properly equipped gymnasium where the members can come periodically or regularly and receive instructions on how to take care of the physical body. I do not mean this in the sense of developing large biceps, triceps, and trapezii, but I mean this in the sense that one would have an opportunity of taking the exercises that will help him throw off the excess poisons that accumulate in the system, especially the blood stream, the nervous system, the various glands, the liver, the spleen, and particularly the digestive system. By expelling these poisons through the agent of perspiration one would purify the body and help it to maintain its proper balance of the original elements which composed it.

We feel that ninety-five per cent of our members get too little physical exercise, and spend so much time on spiritual and psychic meditation that they become overbalanced; and to be off balance spiritually, mentally, or psychically is just as unfortunate as being off-balance, or overbalanced physically, and lacking spiritual and psychic growth. It is just as repugnant to see an individual who is puny and broken down physically with a very keen spiritual development as it is to see an individual who has devoted his whole life to the development of large muscles and who walks around like a gorilla with a flat broken nose, cauliflower ears, and with a vocabulary that can only be associated with the slums and the lower strata of human consciousness.

You might ask, since the majority of our members range from thirty-five years to seventy years of age, what should be the appropriate exercise or exercises for both men and women. Naturally, it would not be logical for these men and women to take up bar bells as it is a very strenuous exercise, nor would it be wise for the majority of these men and women to go in for such exercises as running, football, baseball, jumping, wrestling, boxing, etc., but all of our members will be able to find some exercise among the following list which will be appropriate: Swimming, walking

briskly while taking deep breathing exercises, horseback riding, tennis, volleyball, pitching horse shoes, badminton, lawn bowling, croquet, and golf. These will give you a fair start in selecting the proper exercise. You could add to this list a series of callisthenics which are available through almost any news stand or book store.

If one really becomes interested in physical exercise he will be able to add to this list from time to time the exercises that are most appropriate for his needs. It will be a little difficult at first, because after spending a number of years without any special exercise or without educating the body to bend either to the right or left or up and down without stretching the muscles, one may feel a little sore after the first three or four periods of exercise. If one will be consistent and spend at least one hour every other day in doing some constructive, corrective exercise, and work at it vigorously so that he will bring the perspiration to the surface, he will be releasing from the body the toxic poisons and foreign substances that generally cause all of the symptoms about which he writes in to the Council of Solace. These exercises will also be helpful in eliminating the possibility of neuritis, rheumatism, gout, periodic headaches, sore eyes, and pains in the back, and they will also help ward off the tendency toward deficient hearing and the tendency toward dizziness which people have after a few moments of meditation and concentration. The vertigo that comes to a number of our members is the result of excess poisons in the system which they cannot expell through the digestive tract and natural channels. By taking these exercises periodically nature will be helped to eliminate those elements that are injurious to the psychic centers and the sympathetic nervous system—that agent which is so important in bringing psychic vibrations to the consciousness and helping to attune the individual mind to the mind of the Cosmic.

Many of our members are lovers of flowers, trees, and plant life generally, and they are fortunate enough to have homes whereby they can devote some time to the planting of shrubs, flowers, etc. These people get sufficient exercise

in taking care of their gardens to expel the excess foreign elements and substances of which I have spoken. It is unnecessary for these people to devote their time to the special exercises which I have enumerated because they are generally hoeing the soil and this gives the whole abdominal tract special movement and exercise. They are exercising the heart muscles and stimulating the cells which create and make new muscles in the back, arms, and shoulders; therefore, hoeing is one of the most effective exercises that the individual can possibly give to his body.

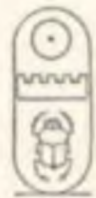
Also, the gardener is bending over on his knees plucking weeds from the earth; he is using a special tool to clip the large shrubs and limbs and this gives the arms and hands considerable movement and exercise. He is sitting down and standing up periodically, so he gets exercise almost equivalent to what they call in the gymnasium "the squat." We highly compliment these members because they are very fortunate, and secondly, they have the ambition to work in a garden and not only produce some of the beauty of nature, but keep the blood system clean, the circulatory system free from foreign substance, and the nervous system free so that the energies and vibrations they need pass through them and are not interfered with. Lastly, they keep the brain free from any possible units of negative energy that would cause that brain to bring to the consciousness hallucinations, illusions, fantastic creations, etc. Those who do not have this privilege and opportunity, I sincerely urge to follow a few of these suggestions and get as much physical growth as they possibly can to balance the spiritual and psychic growth which is received from the weekly monographs.

I want to cite the real value of physical culture in harmony with spiritual growth. A member visited headquarters a few weeks ago, and as a part of his conversation he related to me certain incidents in his life that caused him to realize the value of concentrating on the physical body and taking care of it through proper exercise and proper diet. He said that in 1929 he was totally blind as a result of smoking three packs of cigarettes a day, inhaling every drag,

and not exhaling but just letting the breath flow out normally while he concentrated his mind upon his studies. At the time this brother was studying law and was struggling to complete his third year. This brother told me that he took no special interest in his body, he never took vigorous walks, he never devoted an hour to exercise in a gymnasium, he did not take part in any of the college athletic programs, his diet was something that only an extreme individual could follow, and he did not have regular meals. The first thing he took in the morning as the beginning of his diet was a cigarette; after that another cigarette and a cup of coffee; a "hit and miss" lunch; and a "hand-grab" dinner late in the evening. Due to his irregular diet he developed *faulty elimination*, and due to a lack of exercise he created within his system foreign gases and energies that affected the weakest area of his nervous system, which resulted in his going totally blind.

After he had been blind for three and one-half years, the physicians called on him and informed him that a cancer was growing on each eye and it would be necessary to remove both eyes. This was such a shock to the Frater that he at once began to use some metaphysical and physical principles which he thought would bring about a change.

This member had not as yet studied Rosicrucianism, nor any other school of mysticism, but he had certain fundamental ideas that he believed he could put into practice; yet until the time the doctors were determined to remove his eyes he had failed to put those principles into use. About this time he was introduced to AMORC, and although he could not read, he had another member read the monographs to him and he began practicing the ideas the Emperor has given to the students through the Neophyte monographs such as concentrating on the various parts of the body to remove foreign particles and substances. He used that principle on his eyes. He immediately began taking special exercises in order to help clear his digestive tract and the alimentary canal. Along with this he began taking a few colonic treatments. He fasted for thirty-seven days, taking into his system only a few glasses of water a day.



After thirty-seven days he broke the fast with a little orange juice and vegetable juices, and at the same time keeping up the physical exercise and the meditation on the areas of the body which he believed were causing his trouble.

He received from our monographs the idea that the man within, or the soul within, was a spiritual being and a part of God and the Cosmic, and he knew if that were true it would help to recreate this broken-down physical structure through which the soul desired to manifest. With that thought in mind, with the conscientious practice of the exercises, and his special diet, he began to notice a change in his vision. He could see or observe forms which appeared as shadows, and as time went by these shadows became more definite and soon he could see the complete outline of a human being. He kept up his metaphysics in connection with his physical culture and rational diet until he could see as well as a normal person. He is now reading his monographs without the use of glasses. He says he can read anything that is printed, but avoids highly glazed paper. This brother also stated that during the three and one-half years of blindness he learned the value of physical education; he learned that one must keep the physical body fit if the soul is to express itself through the body; he learned it is necessary to be rational, sane, and sensible in regard to the metaphysical studies as well as the study and practice of physical culture.

I could tell many stories equally as valuable to our members as this one. The use of physical education in connection with metaphysics brings about perfect balance. When the individual will do this he is on the road to mastery and adeptship, but until he learns the value of taking care of the human instrument he will always be a mediocre student of mysticism and he will always be dependent upon the Council of Solace for assistance in the healing of his wounds, whether they be mental or physical.

We say in our philosophy that the body is the Temple of the Soul. If we are really sincere in that expression, let us put into this Temple the best and the

finest of material, and when we have the best material let us keep that material in order and in harmony with the soul by proper physical culture and effective metaphysical practice.

Another of the important values of physical culture is the control and direction the strong, healthy, well-balanced body has over the emotions. This is recognized in people who are inclined to be quick tempered and who become excited over every little misunderstanding, error, or disturbance which may occur in their lives. Many people who study occultism, mysticism, or any of the esoteric philosophies become so engrossed in their spiritual and psychic attainment that they neglect the material body and permit it to become run down. When they do this they leave themselves open to emotional outbursts, which one who is strong and healthy, well poised and balanced, a master of mystical and occult sciences, finds easy to control.

These weakened individuals are not qualified to cope with a normal problem such as one has on the public highway when, turning a corner or a bend in the road, one accidentally collides with another machine and each has a fender of his car taken off. The individual with the weakened body is inclined to become excited, emotionally disturbed, rattled, and embarrassed. He is inclined to become pugnacious and ill tempered. Instead of helping to solve the problem like a sane, sensible person should, he finds himself ultimately in the civil courts allowing some other professional person to solve the problem for him. Had the individual maintained equilibrium of body and soul he would no doubt have solved the problem immediately on the highway, cooperated with the other person who was also injured, and saved court embarrassment, financial loss, and spiritual and physical disturbance. The person who is conscientious in taking care of this Temple of the Soul is qualified to cope with these problems, and in doing so demonstrates to the world not only the value of his occult and mystical studies, but the value of taking care of his most precious possession—*his physical body*.

I might also add to this the tendency certain people have to commit suicide.

Checking over the majority of suicides in a year in any one locality, it will be found that these people are generally neurotic, totally unbalanced mentally, or they are so physically weak they cannot usher forth enough energy to be combative in any major personal problem. Their first inclination is to cease life for ever and do so by committing suicide. If these people who are so inclined would devote one hour a day to physical culture, practicing certain exercises which can be outlined for them, and then another fifteen minutes a day in meditation on the beauty of this physical body and the purpose this body has here in the material world, these suicides would practically all be averted. Bear in mind that it is not the soul which encourages self-destruction, but it is the pain through which the physical man is going that causes him to wish for self-annihilation. Again I urge our members to devote some time each day to corrective exercises and meditation on the usefulness of this physical organization.

Another point I wish to stress in connection with this is that of being grumpy, ugly, and ill tempered throughout one's whole life. There are certain types of people who get up in the morning with a grumpy disposition. They could not possibly say "Good morning" even to a little child. They go to work grumpy and ugly, and the people who are working with them have to tolerate this unpleasant attitude. They go home in the evening still grumpy, mentally disturbed, and ill tempered. They are not satisfied with the dinner, they object to the hour it is served, and there is always something about the home to which these people object; however, they are too self-centered, selfish, and too full of self-pity to assist in correcting any of the faults they might find with their home life. These types of people need a thorough going over in a first-class gymnasium. Two or three months of corrective exercise with the proper diet and proper literature to study would change entirely this mental attitude, and would make them human beings fit to live with.

This also brings to my mind the thought of tolerance. We constantly plead with our members to be tolerant

with each other and to be tolerant with business and social companions. We believe, as Rosicrucians, that only through tolerance can real spiritual and Cosmic unfoldment be attained. When one is suffering with various forms of inner poisoning, whether it be caused by the mind or the chemicals within the body, he finds it very difficult to express tolerance in behalf of others. The person who is always going about with a pain in the neck, back, hip, or injury to his feet, finds himself drifting into a mental attitude whereby he feels the whole world is against him. With this feeling in mind he fails to have any appreciation of others, nor can he be tolerant with others' points of view. Therefore, in order to develop tolerance and to feel it as a part of one's soul—so that whenever a person, or group of persons, cause him embarrassment or injury, either intentionally or unintentionally, he may know tolerance so it becomes a tool in his hands just as one of the fingers is a tool and vital possession of the physical body—one should devote a few minutes each day to some special exercise in order to keep the body tuned up and in such a tone and color that it will harmonize with the constructive vibrations of the soul which pass through his physical body during this period of his incarnation. The principle here is for one to harmonize the material substance with the positive constructive essence of the Cosmic, and when this is done he will have control of his emotions, he will have direction of all his physical and material desires, and he will be tolerant toward all mankind.

This leads me to the thought of our thousands of members who are trying to develop Cosmic Consciousness. I do not say it is impossible, but I do say it is extremely difficult, to attain Cosmic Consciousness when one has his mind on some pain or area of the body that is not in harmony and which is causing some mental and physical disturbances. In order to attain Cosmic Consciousness one's mind should be completely free from any part of the physical body, and he should concentrate on the thought of the Cosmic, its power, its intelligence, and the individual soul which is an agent of the Cosmic. If one must constantly bring his mind back to some



physical disturbance or some emotional reaction, then one cannot raise his own individual consciousness to the plane of the Cosmic and sense at-one-ment with it and God. It is necessary to perfect this physical body and free it from its ills and disturbances so that it will be a more perfect unit through which the individual soul can reach God and become one with God.

I might also state that in the development of the aura much is dependent upon the health of the body. Each of us is attempting to develop an aura that is magnetic and attractive, an aura that radiates the most brilliant of colors, an aura that has all of the colors blending into the pure white light, and which expresses spirituality and an attunement of a Cosmic nature which is completely freed from any physical and sensual desires. If one desires an aura that can be felt by everyone, an aura that means occult power, an aura that will attract to you the beautiful things of life, an aura that can be used to heal the sick and relieve the pain from wounds, then practice each exercise which will bring about a perfectly functioning body and one that will not be subject to every plague, disease, or epidemic in the community.

I feel that I must compliment the number of our older members ranging in age from sixty to seventy-five whom I have contacted or interviewed during my number of years here at headquarters. The question I generally put to these people after determining their age is, "How do you do the things you do at this period of your life?" Invariably they relate to me a series of exercises they have taken and with which they are consistent; their practical, rational mode of living; their mental attitude toward other people, conditions, and things; and how they have attempted to harmonize body and soul and not simply neglect the material, physical self, thinking as some do that the physical body is just an evil aspect of one's life and has nothing to do with the growth, development, and expansion of the Divine self. These members are developing and attaining mastership of the mystical and occult laws. They are people who have lived a sane, practical, and rational life; they have associated

with practical, sane, and rational friends; they have done business with people who are not queer, irrational, or out of balance mentally and physically, but they are people who have always associated with the business world which consists of men and women who are sound of mind and are living practical, spiritual, as well as physical lives.

That is why these older Fratres and Sorores whom I have contacted are such excellent examples of practical Rosicrucianism. They do not just read their monographs and magazine or "The Rosicrucian Forum," but they *live* Rosicrucianism and practice it and consider it as their code of honor. If they did not practice these principles, and allow the principles, laws, and regulations of the Order to guide and direct them through life, they would never be able to do the things they are qualified to do in the business world and at the same time maintain their spiritual and physical equilibrium. I say, therefore, that these older members who have followed the advice of the Emperor are to be highly complimented, and they are to be especially praised for the attitude they have taken in regard to the physical body which is the Temple of the Soul.

This brings me to another point which I feel is appropriate to bring out at this time and that is *the attitude people who devote some time to physical culture express among themselves*. Take, for instance, a group of individuals who are devoted to a certain sport such as tennis. There are always the mediocre players, the poor players, and the very best of players. If one watches these players over a period of time he will notice that the better players are always encouraging the poorer ones. When the poorer players become equal to the best there is always a feeling of intense comradeship among them and a feeling of harmony and sportsmanship. Each delights in encouraging the other, and one can sense a feeling of closeness which can never be felt or expressed among any other group of people. If the poor player should become so perfect in his sport that he becomes the master over the one who taught and encouraged him, there is no animosity or ill feeling such as we find in people who have

never delved into any of the sports nor any of the athletic programs.

In conclusion, let me praise the generation of today. This generation is composed of a group of people who are being well educated in our modern schools and who, in their leisure time, have definite periods which they devote to special exercises which keep their Temples fit for that spiritual self that will develop in the years to come. These young people are seen in the parks riding horseback, riding bicycles, walking, running, playing tennis and badminton. Many of them enter into the aquatic sports and go into competitive swimming and diving contests. We find many of them in the athletic clubs such as the Y. M. C. A. and Y. W. C. A., and other private clubs. They are all being prepared to meet the great problems of the future. They are being prepared to answer the questions "Why are we here?" "From where did we come?" and "Whither are we going?" They are going to answer these questions because through their perfectly attuned physical bodies the soul will be able to express itself more clearly; the

soul essence will be able to impress and register upon that sensitive brain and nervous system the answers to the questions that to us are unanswered, and which will remain unanswered because of our failure to devote a little time to taking care of this instrument of the soul.

I sincerely hope that these remarks will be taken in good spirit. I hope that some of our members, if not all, will seize upon the idea I am trying to propose and that they will realize Heaven is here and now. All we have to do is adjust ourselves so that we can appreciate this Heaven and not be constantly in hell which is pain, sorrow, grief, misery, etc. I like to quote Elizabeth Barrett Browning's few lines which I believe will exemplify my point:

Earth's crammed with Heaven
And every common bush afire with God;
But only he who sees, takes off his
shoes—
The rest sit round it and pluck black-
berries.

I am afraid most of us have been sitting around plucking the blackberries.



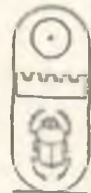
WHAT QUICKENS LIFE?

(Continued from Page 339)

write it *Sal Alkali*. This substance is the catholic receptacle of spirits: it is blessed and impregnated with light from above, and was therefore styled by the magicians a Sealed House, full of light and divinity."

To apprehend the mysteries of Life is to comprehend that side by side with the evolution of body and form is the evolution of mind and consciousness. Body or form and mind or consciousness are but the interacting, ever-present negative and positive aspects of Life in its infinite manifestations. Without minimizing the value of the negative vehicle, the value of the positive principle should be realized. Education has been dedicated to the glorification of the first; it should now be rededicated to the

glorification of the second. There should be a sound body for the manifestation of a sane mind indeed. Yet, after all is said and done, it is the sane mind that quickens the sound body for a good purpose. Hitherto the attention has been turned and consecrated downward; henceforth let it be directed and reconsecrated upward. To strive for a sane mind is to evolve the soul, for the evolution of the soul tends to the perfection of consciousness. And upon the perfection of the consciousness depends the attainment of the Cosmic Illumination which Initiates know as the *Summum Bonum* in the eternal process of becoming something better in this universal principle of being called LIFE.





Each month a paramount question of the day which engages the thoughts of millions of intelligent people throughout the world will be considered in this department. Each question will be answered by two different Rosicrucian members. The answers to the questions are not to be regarded as official statements of opinion of the editor of this publication, or of the officers of the Rosicrucian Order, AMORC.

“TO WHAT EXTENT SHOULD THE STATE CONTROL PRIVATE ENTERPRISE?”

Through his work as civil engineer, both for the State and for private enterprise, Jack W. Hind has had an opportunity to study opposing viewpoints on this question.

C. G. Atwell, as president of a large business concern, has also had occasion to consider this important problem of the day.

EXPERTS are daily trying to answer this question, but are reaching various conclusions. However, the answer indicated in the following principle is a commonsense solution of the problem.

Any control exercised by the state over private enterprise should be such as would best promote the furtherance of our American democratic ideology. An ideology simply expressed in Lincoln's immortal Gettysburg address as, ". . . government of the people, by the people, for the people . . ."

How easily the above principle could be applied if only the State and Private Enterprise would stop considering each other as separate antagonistic entities. Both are equally important cogs necessary for the successful operation of our Democratic system, but cooperation is essential to eliminate the friction slowing up progress towards our common ideal of Democracy.

The actions of neither are such as to inspire confidence in the other. Vituper-

(Concluded on Page 356, Col. 1)

SOMEONE has remarked that Government is a necessary evil and that the less Government we have the better. While originally the function of Government was confined to policing, and insuring of freedom of speech, protection of one's person and property, it is recognized that in this complex existence, it can no longer be so circumscribed.

Undoubtedly corporations, co-partnerships and even individual business, should be regulated (not strangulated) by Government. It should be taxed within reason, and regulations should include some provisions which would automatically ensure fair trade practices, such as dealings with labor as to hours and minimum pay. If trade and industry are made to deal within the provisions of reasonable hours and minimum wages; if those dealing with edible foods or goods coming in contact with the con-

(Concluded on Page 356, Col. 2)



Leonardo da Vinci

ROSICRUCIAN AND WORLD'S FIRST AERONAUTICAL ENGINEER

By PAUL H. STANLEY, B. S., A. F. I. Ae. S., F. R. C.



TO THE layman, Leonardo da Vinci, 1452-1519, is chiefly known as an artist ("The Last Supper, Mona Lisa," etc.) However, even a casual study of his life and interests reveals the fact that he conducted studies in the fields of mathematics,

mechanics, anatomy (surgery) and aeronautics, all with a background of, shall we say, mystical inspiration?

Quoting from a paper by Heinrich Focke, "Development of the Focke Helicopter," appearing in the Transactions of the A. S. M. E. for April, 1939 (p. 177): "As we all know, the idea of the power-driven airscrew on a vertical axis, is quite old, going back to Leonardo da Vinci who drew up the first direct-lift machine."

A survey of Leonardo's work in the aeronautical field shows him to have been chiefly interested in the flight of birds and bats, with the machine which he eventually hoped to make being modeled on these natural flying machines. All authorities are agreed as to the exactness and scientific soundness of his observations.

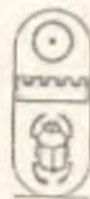
After having studied some of his notes (Notebook of Leonardo da Vinci,

Vol. 1, E. MacCurdy) I will make observations on a few of the points which I feel are in line with present-day aeronautical practice:

(1) The aspect-ratio (i.e., ratio of span to chord, or, as exactly in design regulations, 2—span—area) of a wing proposed by him, was $6\frac{2}{3}$. Present day trends are to higher aspect-ratios, but for a long time 6 was a more or less standardized figure for this relation. Wind-tunnel tests on new airfoil sections are still generally conducted at an aspect ratio of 6.

(2) On page 520, of the above reference, Leonardo suggests suspending a body resembling a bird (presumably in a steady current of air) with tail twisted to different angles, to deduce a general rule as to various twists and turns in bird movement caused by bending of the tail. This is a very close similarity to present wind-tunnel testing for controllability of a model of a new type aircraft.

(3) On page 519, he suggests that, in the flying machine, double chords be provided to take the load, each one in itself sufficiently strong. In the days of wire-braced biplanes, it was customary to have double wires, each one strong enough to carry the designed load. (The reason for this was that, under certain icing conditions, one wire would occasionally fail, in fatigue, due to vibration.)



(4) On pages 457 and 458, he makes certain observations as to scale effect—that is, that the span of an eagle is only 6 times that of a bat, while the weight is approximate 220 times. This, assuming the same aspect ratios, gives a ratio of loadings of 6:1 per unit area. And, between a light ship of today, with a wind-loading of around 8 lbs. per sq. ft. and the largest transport-types (say, Consolidated 31), of around 45 to 50 lbs. per sq. ft., this ratio, observed by da Vinci in nature, is used in present aeronautical practice.

On p. 516, he suggests flights of machines be carried out over water, and that an inflated wine-skin be worn as a life-preserver. Page 514 shows a sketch of a man with a tent-shaped parachute. The text at this point indicates that Leonardo was familiar with the action of the parachute. In passing, it may be that I should thank him for this original work, as I had to leave a burning bomber in June, 1926, by means of a parachute.

On discussing his proposed flying machine (of the flapping-wing type), points of design policy with respect to which he was undecided seemed to be: Was operator to be erect, or lying face down? Were the wings to be operated by feet, or feet and hands?

A footnote on page 514, discussing marked maps on one of the pages of his notes on the design of a flying machine, suggests that he had laid out air-lines over Italy, France, Spain and Germany at the time he was working out the details of the flying machine.

On p. 517 appear the only notes on Leonardo's work with rotary-wing aircraft. He proposes a screw revolving about a vertical axis, of 8 braccia (about 24 ft.) radius. The rim was to be of steel wire, "as thick as a chord," covered with linen, with pores stopped with starch. The screw was to be turned swiftly, and spiral into the air. He suggests that a small model be made of pasteboard, and tested.

In "The Mechanical Investigations of Leonardo da Vinci," by Ivor B. Hart, B. Sc., Ph. D., F. R. A. C., A. F. R. Ae. S., a very thorough and fair analysis of Leonardo's aeronautical investigations appears in Chapter VII, "Leonardo da

Vinci as a Pioneer of Aviation," and Chapter VIII "Leonardo da Vinci's Manuscript on the Flight of Birds." These two chapters originally appeared in the Journal of the Royal Aeronautical Society. Quoting from this book, p. 146: "Careful study of his manuscripts makes it clear to all fair-minded students that, in the truest sense of the term, da Vinci was not only a real pioneer of the science of flight, but was also the first pioneer. With all his many interests and activities, he yet gave, at intervals during thirty years of his life, a close consideration to the problem."

Dr. Hart gives very thorough explanations of da Vinci's investigations in light of present aeronautical knowledge, with pertinent quotations from his diaries. Anyone interested in da Vinci's work in the mechanical sciences would be well repaid by reading Dr. Hart's masterly presentation of this work.

Quoting the concluding paragraph of Chapter VII (p. 192-193), "What are we to conclude from all these activities? We have reviewed at some length the full scope of Leonardo da Vinci's researches and investigations in the field of aviation, and it is impossible to withhold our admiration for their breadth and thoroughness. That he failed to achieve flight in no wise detracts from the value of his work. It is doubtful indeed if he ever made the attempt himself. Jerome Cardon, the mathematician, whose father was a contemporary of Leonardo, who knew him and his work, tells us in his 'de Subtilitate' that 'Leonardo da Vinci also attempted to fly, but misfortune befel him from it. He was a great painter.' This appears to be the only reference to an actual attempt. Nevertheless, Leonardo's work in aviation was real enough, and having regard to the limitations imposed upon him by the knowledge of his days, it was *scientific*."

From the above, it appears there is some doubt as to Leonardo's actual application of his knowledge to the construction of a flying machine. In reading Dmitri Merejkowski's "The Romance of Leonardo da Vinci" (translated from the Russian by Bernard Guilbert Guerney) there are a number of references to Leonardo's aeronautical studies, and to his *construction* of a

flying machine. He had as assistant in the actual constructional work "a skilled Florentine mechanic and blacksmith, by the name of Zoroastro, or Astro da Peretola" — with only one eye, — "the other had come out because of a spark which had flown into it from a flaming forge during work."

Astro was continually begging his master, Leonardo, to allow him to try the machine. On pages 41-42, Leonardo explains how his mathematical investigations indicate that the wings of the machine must be made over. In a description of a party (p. 294) held by the master for his students and assistants, Astro drinks to flight, and the confusion of all laws of gravity and mechanics hindering flight, but " 'Oh, no, friend, thou wilt not fly far without mechanics!' the master stopped him."

Leonardo's new design (p. 317) "did not recall a bat, like the former machine, but a gigantic swallow." (p. 318): "This time, Leonardo had resolved to follow as nearly as possible the structure of feathered bodies, in which Nature herself gives to man a model of a flying machine." However, he was still dissatisfied with his results, and in spite of Astro's enthusiasm for going ahead with the construction, and tests, wanted to do further checking on his calculations. At this time, a gigantic statue of the first Duke Sforza, by Leonardo, had been destroyed by invading French troops, and he had done no more work on the flying machine. "Astro was finishing the appliance by himself. The artist had not the courage to tell him that these wings, also, were useless." Toward the end of the month, Leonardo was summoned to the palace. "The artist went unwillingly. Alarmed by the vanishing of the wings, he feared lest Astro, having gotten into his head to fly at any cost, might come to grief." (p. 325)

On his return from the palace, he met four of his students (p. 327) "carrying —probably for lack of a litter—on an enormous, rumpled, torn and broken wing of the new flying machine, that was like the wing of a gigantic swallow, their comrade, the smith Astro de Peretola, in torn, bloodied clothing, with a deathly pale face. That which the master had feared had happened: the

smith had decided to test the wings, had flown off, made two or three flutters with the wings, had fallen, and would have been killed, had not one of the wings of the machine caught on the branches of a tree growing nearby.

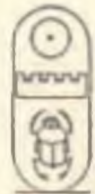
"Leonardo helped to carry the improvised litter into the house and carefully put the sick man into bed. When he bent over him, in order to inspect his wounds, Astro came to himself, and whispered, looking at Leonardo with infinite supplication 'Forgive me, master!'"

Astro did not die as a result of this accident, but remained a cripple, both physically and mentally, the rest of his life, during which time he was cared for by Leonardo. "Thus years passed, and this cripple was a sort of living reproach, an eternal mockery at Leonardo's life-long effort — the creation of human wings" (p. 514).

To avoid any future errors in the construction of a flying machine, "he studied the mechanics of the wind, the currents of air, according to the mechanics of waves, the currents of water." (p. 332)

On p. 377 is a quotation from one of Leonardo's diaries, in which, as a child, he dreamed that he was in his cradle, and a vulture came, and passed his wing over Leonardo's lips a number of times, as if to signify that, all his life, he would speak of wings. "The prophecy was fulfilled. Wings for Humanity became the ultimate aim of all his life." " 'He that knows all things can do all things,' he reflected. 'One has but to know—and there shall be wings.' " Leonardo liked to buy caged birds in the markets, and take them out of the city and liberate them. Merejkowski describes such an occasion on p. 537. The last calculations and work done by Leonardo during his lifetime were with respect to flying machines. By this time, he was beginning to sense the futility of seeing his ideas put into practice, and the realization of this fact (p. 563) undoubtedly hastened his transition.

When one bears in mind that Leonardo passed through transition 420 years ago, he cannot help but be filled with admiration for the work of this man, the world's first aeronautical engineer. His
(Concluded on Page 356)

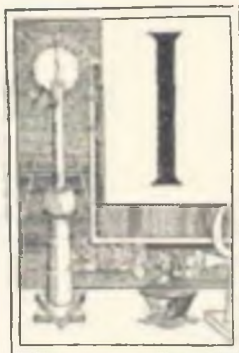




SANCTUM MUSINGS

PREPARATION FOR MASTERSHIP

By DONALD W. SIX, F. R. C.



IN ANY science, art or trade it is necessary to master the essentials of a definite technique before one is able to demonstrate a perfect creation in any field. The technique is the system or condition necessary to perform under identical conditions a unified manifestation. The typist in her work exercises a certain technique or a method of work to produce the desired result. The mastery of a simple mechanical problem such as typing, shorthand, painting, or carpentering requires months and sometimes even years of effort, the question of course being merely one of duplicating results under many conditions to the end, of the will, of the person practicing. Long years of apprenticeship under the old guild systems were necessary to train the individual to achieve the mastery of his subject that the teacher had. Then might the work of the preceptor be improved through improving the technique without changing the finished ideal.

In ignorance or misunderstanding one might well ask, "Why is it necessary to

have any particular technique for the attainment of mastership?" It might be answered,— It is necessary that certain fundamentals and ideas must be attained before we achieve mastership in any line—fine arts, music, writing, the mechanical arts or even education. How much more necessary then that we have system or method in our attempt to progress along the path of *complete* attainment. I say *complete* attainment because to my consciousness mastership means understanding and controlling all the forces of nature and mind, and holding power over them, —not to suppress or inhibit any capacity of the physical body, brilliance of the mind or grace of spirit to achieve some odd or freakish end.

Naturally our understanding of mastership is a growing thing, changing from day to day as we develop, as did the Master of whom it was so aptly said, "He increased in wisdom and stature and in favor with God and man."

As the fetters of false knowledge and superstition are discarded from the mind and replaced with quiet confidence in the method of progress on the path, then does our ideal grow, leaving only the unlimited Cosmic as a limit for the expanding Soul. As is so well explained in the book, "The Technique of the Disciple," by Raymund Andrea:

"Nothing of value which he brings with him (referring to the disciple) onto the path will be taken away; no ideal he has striven for, no work he has fostered through the years, need be renounced," but, he goes on to promise, "These mental possessions are his present strength, and on that he will make his way. Now, for the first time, all his acquirements of mind and soul are to be rightly understood and assessed and their range of service and use in all probability increased through an understanding of the laws of transmutation."

This foregoing statement we may regard as a promise of life fully and completely lived and expressed to the limit of the soul capacity for those who will faithfully follow the path. Perhaps there are those here who suspect that the expression of the term "the path" is merely an expression to mask a mental state of inferiority seeking to justify a different or unusual point of view to the world. In fact we have often wondered in our secret heart of hearts if many stock terms of the occultist were not "pap" designed to hide a shallowness of mind and lack of logic which would be looked down on by the most mediocre of philosophers and scientists. However, more probably, the "pap" is not from the occult authorities, but from the "word-burners" who so carefully read and believe in turn all that comes to them, written by anyone with or without a title, credentials, or evidence. In fact, the utmost difficulty is experienced by the omnivorous reader of occult literature in properly identifying himself and thus finding his way onto the path of which he so glibly speaks. Reading without discrimination or attempting to reason out the submitted statements, has a tendency to clutter the mind with a hodge-podge of information, useless to all ordinary purposes, and so burdening the conscious and sub-conscious mind that real light has a great struggle to enter. Not how much you read, but how well, might be a good slogan.

The master in guiding the neophyte is only able to reach down in the student's consciousness to a certain point. Beyond that the stretching must be done by the student who aspires. The milestones are all clearly marked. The ex-

pression of Truth, its cloak so to speak, may vary but the Truth is identified with the Cosmic and does not change. Only man's understanding of this light changes.

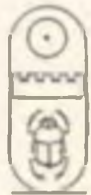
The problem of the neophyte then is to work with a system which he believes and has seen evidence of having the *light he seeks*, and adhering to that system until his growth enables him to consult that judge within which will lead him, without error, to the very gateway of initiation. This in itself seems very simple unless you stop and think how many obstacles try to interfere with one's vision of the clear beacon.

Not all of these are personal faults but false teachings created especially to dupe the gullible. Some of these teachings are very attractive and require a great deal of study to teach that which after years of effort cannot be demonstrated. After all, the test of the tree is in the fruit, and if the study is constantly illusive and disagrees with the God-given sense of reason, then must the student sadly turn to another study. Much time often elapses before the still voice is heard. The fault, of course, lies with the individual and the hard shell with which he has cloaked his finer sensibilities.

Let us consider some of the problems the aspirant must face. Suppose the student is sincere. What can he accept as true and to whom can he turn for guidance?

To so-called science which bases its entire learning and evidence on a premise which changes from year to year? Certainly the true scientist is doing a great deal for mankind, but the trial and error method of reasoning from effect to cause cannot be infallible in its broad interpretations. Science must be anticipated if the student would attain even physical mastership in a lifetime or so.

To philosophy with its Sophists, Epicureans, Platonists, Stoics, etc.? Many are lost in this labyrinth of conflicting thought and ideas which never express beyond the thought world, the reason for this being that logic of this type is limited by the lack of experience of the philosopher. This student must *know* the laws, not try to reconcile nature to his thought.



To the theologians strangling their very Souls by letter of the law versus spirit of the letter arguments? To the man on the streets with his, "Eat, drink, and be merry for tomorrow we may die," and even failing to achieve the merriment he talks of? To the occultist with his incantations, devils, genii, figures, etc?

NO! None of these in themselves satisfy many modern-day seekers. The neophyte wants to know empirically not verbally, by living not talking. After attainment then may the adept work through any of the aforementioned channels, but first he must touch the *source of all knowledge*.

Where then can he look? The answer is close to home. All he need do is get a mirror and look in that mirror finding himself there reflected. In the same way must he touch the source of all Being and see the real man reflected in his own incarnated ego.

The sacred books of almost all religions have carried the veiled message to the seeker. In our scripture it is simply expressed. "The Kingdom of God is within you," and again, "Knock and the door will be opened unto you." Could anything be clearer than this? Does he need a theological interpretation to understand it? As a student he will learn that all religions have a common basis in Truth and can receive Truth from all the inspired writings of other peoples. Religion teaches and indicates the Path. The great principles must be mastered by experiment, experience, and soul growth before the esoteric phase of each religion is apparent.

Previous to this step however he must purify himself by bringing into harmonious relationship his Body, Mind, and Soul. Plato has best described this state of balance in his Ethical Ideal in which he states:

"For the just man does not permit the several elements within him to meddle with one another, but he sets in order his own inner life, and is his own master, and at peace with himself; and when he has bound together the three principles within him, and is no longer many, but has become one entirely temperate and perfectly adjusted nature, then he will begin to act if he has to act, whether in a matter of property, or in

the treatment of the body, or in some affair of politics or of private business; in all which cases he will think and call just and good action that which preserves and cooperates with this condition, and the knowledge which presides over this, wisdom; and unjust action that which at any time destroys this, and the opinion which presides over unjust action, ignorance."

Plato goes on to speak of his famous figure of the charioteer and the winged horses. One of these is of noble origin and the other of ignoble; and so there is a great deal of trouble in managing them. The noble steed is striving continually to mount to the region of the heavens, where it may look upon the images of divine beauty and wisdom that are proper to its nature; the ignoble is ever dragging it down to the earth and earthly delights. The just Soul is one in which a subordination of parts exists; where the charioteer has control of his steeds and can guide them to the heights of heaven; where the body submits itself to the sway of the Soul, the beast in man to that part of him which is truly human.

A test may not arise from the difficulty of overcoming the habits of a lifetime, but rather from the possibility that he may attempt to foreswear the physical entirely. If not aided by a kindly guide at this very blind stage he may become the ascetic, the abhorrer of flesh. If so conquered by this idea, or false ideal, his is the loss of much time.

The physical body must be understood and controlled from within and without. It should not be despised. The first part of the technique for the student to master is that of understanding the body, its uses, and its place in the universe. Until this is mastered, further progress is barred. He must face the fact that Man was created from the dust of the earth and then God breathed into him the *breath of life* "and Man became a *living soul*."

This dualism of soul and body continues until so-called death or transition, and *they must work together*. Remember, our definition of Mastership stated that the master controlled all phases of life and matter, the physical body not excepted. In actual point of fact when

this temple of flesh is properly understood there is little room for anything else but admiration for this creation. Yet this organization must not be worshipped nor developed to the exclusion of other factors. Only the technique mastered by many lessons learned will bring about the mastery of the physical.

Long before the student reaches mastership in the first phase of his discipleship he will find himself forced to comprehend the mind and its activities. He will find many so-called actual processes of the body influenced by the human mind and even completely changed by a mere effort of generated brain force or will power. Again he will see a simple biologic and magnetic energy transformed into a complex and master-controlled creation that becomes more and more complicated. If he here hesitates to argue about words and ideas, theories generated by the mind as facts, becoming enmeshed in an involved logic, which is proven by every psychological factor except that of experience, then is he again detoured from his quest for the path. By experience and that knowledge built of personal development and exercise of his technique of seeking the good and understanding the bad in a balanced manner, worshipping only at the shrine of *pure being*, will he be allowed to progress to the next step.

To this point the way has been pointed out by many others who have gone ahead, teachers and masters who have left markers showing where the pitfalls lie. At this point many arrive without teacher or system, but now the student is crossing the threshold into an uncharted world, controlled by a different set of laws and requiring a strong heart and a perfect understanding of the previous lessons to enable him to meet the new tests. Here is he able to prove the value of his technique. His knowledge of his divinity is called into play and if he fails now, insanity and even transition can result.

To the student ready for this step it will be a gentle expansion into another dimension, an understanding of one more phase of his being. If, however, this contact is brought about by ill-advised exercise and without strength

to resist the terrors held in leash, he will meet much difficulty.

This is the field of the psychic, or astral, kingdom. New organs and extensions of old ones are needed to perceive the truth. If the dominating motive of the search is prompted by curiosity, his heart will fail. However, the *true* neophyte will carry on to a full understanding of this new world. For a time it will seem that the universe is going to crash about him. All seems chimerical, and unreal. Now, if ever, must he learn the difference between the *real* and *unreal*, and *I* and *not I*. The meaning of life is questioned and even the reality of himself, but if he holds to that which is more than logic, more than sentiment, that something which is growing within, then will he be thankful for the technique that developed his abilities smoothly and with understanding of the tests which were to come.

Such experiences do not just happen. The student has been given that to which he must hold true. Through hate, emotion of violent nature, grossness or selfishness is this light cut off. Only by a dominating desire for understanding and service will he be able to reach the desired aim of mastership.

Aside from spiritual values has the path any practical value to the aspirant? How will it affect his personal life?

The technique will have taught him the need for service, —not a life far away from the world on some high mountain, but service in everyday labor, humble if need be but working always, his understanding of his own chosen trade or profession enhanced by keener perception and insight. Life is more enjoyable because of a physical body in perfect tune with the natural world.

Even the smallest glimpse of this light or beacon in the quiet place of the Soul proves to the student that he is on the right path. From this point the light remains his goal, to realize the Divinity within himself, and his unity with the Cosmic. Then with technique perfected will come the day when he will fully realize that which in the personal experience of Saul of Tarsus blinded him. This glory Walt Whitman describes so glowingly. The moment of complete understanding may be brief, but the effect will color his whole life.



Time has lost its limiting factor over this one. To the student this attainment may be given for a moment and not repeated, but the *Master* will have to be able to contact this source of strength at any time.

The advantages of this degree of development are many. The student is capable of hearing more keenly, seeing more perfectly and tasting more delightfully. Where once one shade of color was visible he now sees many. Does he now detest food except when necessary? No, he realizes its importance in his physical and psychic system. Each food has new tastes for him because his body is not tied up with dulling toxic poisons. Digestion is also helped by the untroubled mind. Psychic perception, and spiritual grace are his

to use in his work. The student has the power to be a king now but merely contents himself with his own work, using that power as only he knows how to do. Environment and violent antipathies are mastered. He is living life in the full, physically, mentally, and spiritually.

It is a long path without end perhaps, with mastership always one peak higher because even mastership is a relative term; but the student ever learning, and growing, unfolding now the technique which still serves him, climbs toward perfection. All that remains is to help others in mastering that technique which leads them into that strength of character and purpose to find the light for themselves. The system guides, aids, and develops, but the *will* and *desire* for this learning and practice must come from the student.



QUESTIONS OF THE TIMES

(Continued from Page 348)

By Jack W. Hind

ative criticism of each other has been the general rule. It is merely a case of the pot calling the kettle black. If each would only investigate below the surface of the other, the same basic metal, fundamental to all of us interested in the success of our ideology, would appear.

Cooperation, based on the practical application of Christian principles would certainly solve the problem. Just as cooperation between Capital and Labor is necessary for the success of Private Enterprise, so is cooperation between The State and Private Enterprise essential for the success of Democracy.

By C. G. Atwell

sumers' skin, are made to guarantee products produced under sanitary conditions, with pure ingredients; and if specifications as to what constitutes certain types of product are enforced, this is about all that can be asked of Government. The latter should have nothing to do with prices, markets, nor try to enter too much into social purposes through business regulation.



LEONARDO DA VINCI

(Continued from Page 351)

*The
Rosicrucian
Digest
October
1939*

conceptions of flying were (1) by flapping wings, and (2) by means of a rotating airscrew — both fundamentally sound principles, which were combined, almost exactly 400 years after Leonardo's transition, in the Autogiro, by the

great Spanish engineer, the late Juan de la Cierva y Cordoniu.

It is further this writer's humble opinion that the Autogiro is the present approach to Leonardo's ideal of "Wings for Humanity."



THE FINITE AND THE INFINITE

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(Courtesy of The Rosicrucian Digest.)

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For complete information as to its aims and benefits, address Secretary General, Junior Order, Rosicrucian Park, San Jose, California.



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The above is a photograph taken through some of the Egyptian papyrus which surrounds the two-thirds size reproduction of an Egyptian obelisk erected some time ago at Rosicrucian Park. Papyrus, from which the first paper was made, flourishes along the banks of the Nile, and many views such as this can be seen by travelers in the ancient land. It is, however, quite distinctive to find it in America. This is one of the attractions which draw thousands annually to Rosicrucian Park.

(Courtesy of The Rosicrucian Digest.)

The Mechanism of Mind



WHY YOU ARE AS YOU ARE—

and *What You Can Do About It!*

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

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

For centuries the Rosicrucians (not a religious organization), a worldwide movement of men and women devoted to the study of life and its hidden processes, have shown thousands how to probe these mysteries of self. Renowned philosophers and scientists have been Rosicrucians—today men and women in every walk of life owe their confidence and ability to solve personal problems to the Rosicrucian private, *sensible* method of self-development. Use the coupon below for a copy of the book, "The Secret Heritage," which will be sent to you without obligation, and will tell you of the Rosicrucians *and what they can do for you*.

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