

ROSICRUCIAN DIGEST

DECEMBER, 1945 - 25c per copy



Mysticism • Art • Science

This Month's Feature



And By This Sign Shall They Be Known



CHRISTMAS SEALS

(In Colors)

¶ These Rosicrucian Seals are about the size of a twenty-five-cent piece, and beautifully printed in red and embossed in gold. Each Seal is gummed and therefore easily attached to packages or letters. The symbol and name of the Order are artistically presented. They are economically priced at

Only 50¢

For Package of 100

WE THINK in terms of pictures. Our ideas are not composed of mere angles, straight lines, or cubes, but are the complete mental forms of things we have heard, seen, tasted, felt, or smelled. A thing need not always be seen in its entirety to suggest its complete nature to us. One snowflake can convey the idea of a storm, a flag can signify the nation it represents, and the appearance of one uniformed police officer denotes the forces of law and order. One little sign or symbol, simple, even inconspicuous, can by association bring to the fore of human consciousness a vast and detailed mental picture of that which it represents. A handsome, yet small, Christmas Seal often can arouse more curiosity by the imaginative picture it creates in the mind than a long letter or persuasive argument.

Provoke thought about, and interest in, the Rosicrucian Order by affixing to your Christmas packages and envelopes containing your Greeting Cards, one or more of the attractive *Rosicrucian Seals*. Neat and colorful, they draw the eye and focus the attention on the name and symbol of the Order, and they may result in a direct inquiry about AMORC. Enhance the appearance of your Christmas mail with these seals, and at the same time further the name and purpose of AMORC. Write for a package today. Send your order and remittance to:

ROSICRUCIAN SUPPLY BUREAU
SAN JOSE, CALIFORNIA, U. S. A.



THE INSTITUTION BEHIND THIS ANNOUNCEMENT

THE

LIES THE WAY!

MEN must be impelled from WITHIN as well as from without. Rockets may carry men as if on the wings of sound. Energies may project their voices and vision at the speed of light. Time and space may be bridged with technological developments having all the fantasy of the magic carpet; but unless the MORAL sense keeps pace with the thoughts of men, directing them along a course of SELF-DISCIPLINE, the mind that conceives may well destroy itself. The future of men, therefore, lies neither in the reaches of space nor in the nucleus of the atom, but in the depths of their own being, from which well the subtle impulses which fashion their motives. It is well to remember that happiness lies not only in achievements but also in the ENDS which they serve.

With this thought, the Staff of the Rosicrucian Order, A.M.O.R.C., wishes all the members and friends everywhere a very

Merry Christmas





BEYOND EARTH

What Strange Cosmic Power Influences Humans?

BY WHAT RIGHT does man presume that he is the chosen being of the universe and that the earth alone shapes his existence? In the infinite spaces above, tenanted by vast and magnificent worlds, are Cosmic forces which influence the life of every mortal. As iron filings respond to the attraction of a magnet, so too your acts are the result of an impelling influence upon your will. Just as the unseen Cosmic rays give the earth form and substance, so too from the infinite reaches, an invisible subtle energy affects the thought processes of every human. Life itself bows to this strange universal force—why, then, should YOU not understand and **COMMAND IT**? You are like a pendulum either to be swung forward to happiness and the fulfillment of your dreams, or backward into discouragement and disillusionment. Why remain poised in a state of anxiety, uncertainty, and anticipation? Learn to draw to yourself these Cosmic forces which will give your mind the creative impetus that will assure the end in life you seek.

FOR YOU ... THIS FREE, SEALED BOOK

¶ Not for the curious or the skeptical, but for the modern man and woman, the Rosicrucians, a progressive movement of thinking persons, offer a free, Sealed Book, telling how you may acquire the truth about these phenomenal Cosmic powers, little understood today, and which make for freedom and attainment in life. **THIS IS THE DAY AND AGE OF MASTERY.** Throw off the age-old custom of—"let life be as it may"—and learn to *create it as you wish it.*

The ROSICRUCIANS

(AMORC)
SAN JOSE, CALIFORNIA

USE THIS GIFT COUPON

Scribe S. P. C.
The Rosicrucians (AMORC)
Rosicrucian Park, San Jose, California.

Please send me without obligation the free, Sealed Book, which tells how I may obtain the unusual facts about the Cosmic forces which affect my life.

NAME.....

ADDRESS.....

ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XXIII

DECEMBER, 1945

No. 11

Christmas Greetings, 1945 (Frontispiece).....	329
Thought of the Month: Letters from a Sufi Mystic.....	332
Now It May be Told: Part I.....	335
The Star of Bethlehem.....	338
Human Evolution.....	342
The Romance of Perfume.....	344
Cathedral Contacts: Peace, Good Will.....	348
Sanctum Musings: The Upward Path.....	352
Become United in Speech.....	355
Temple Echoes.....	356
The Magic Word.....	362
Solemn Nuptials (Illustration).....	365

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

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

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

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

Published Monthly by the Supreme Council of
THE ROSICRUCIAN ORDER—AMORC

ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

THE THOUGHT OF THE MONTH

LETTERS FROM A SUFI MYSTIC

By THE IMPERATOR



HERE was a certain satisfaction in landing at Karachi, but not because it was the terminus of a 12,000 mile flight from North America. The flight, except for weather changes, had become an uneventful routine. Neither was this small town on the West Coast of India physically inviting. Hot, dirty, fly-laden, the only comfort it afforded was the quarters recently built to accommodate the pilots and crews of the Ferry Command. Once there, the alternatives were simple. You either stayed within the air-conditioned crew quarters or you shuffled about in the native section. The novelty of pushing your way through throngs in alleylike streets, in settings of filth and squalor soon vanished. Yet this pilot felt an affection for Karachi, each time that he looked upon it, as he came in over the northern tip of the Arabian Sea. It had become a symbol to him. It represented his first intimate contact with the mystics of the East.

Not many months before, he had casually conversed with an Indian rug-dealer in one of Karachi's bazaars. A chance word that he had uttered had electrified his listener. The merchant was surprised and pleased that this young man of the West of the Mechanical Age, which his occupation so represented, should profess interest in the *immaterial* things of life. The pilot, anxious to redeem the Western World in the eyes of this Easterner, emphasized his own studies of mysticism of

both the Eastern and Western Worlds. Lacking Oriental suaveness and tact, he bluntly admitted his dislike of what he conceived to be certain philosophical ideals and practices of the East. He besieged his listener with questions uttered with such fervor as to indicate that they had long been dammed up in his consciousness and now were spilled forth to a receptive ear.

The little rug-merchant had shown no offense at the questioning or the volubleness of his Western visitor. Instead, he greeted the pilot as a fellow student, a disciple of Truth. In fact, he admitted that he, too, was often perplexed by the ways of his land and by the thoughts of many of its people; however, he stated that he felt inadequate to answer the searching questions of the pilot. The little merchant had a friend in a distant city of India, a Mohammedan, a learned *Sufi*. The Sufis are those of the Mohammedan faith who have taken the precepts of Mohammedanism and evolved them into esoteric principles, shall we say, stripped them of the ostentation and objective practices of the religion. The Sufi, in other words, is the Mohammedan *mystic*. This Sufi, the merchant assured the young pilot, would know the answers to his questions, would quench his thirst for knowledge. The pilot, in reply to that, was frank to retort with a sense of pride that he was not a novice in mysticism. He was, in fact, a member of the world-wide, fraternal Order of the Rosicrucians. He explained that he was particularly anxious to reconcile certain mystical principles as expounded by various

schools of thought and to find some unity between their ideas and his own studies. He related that he had read books by different teachers of Oriental philosophy and mysticism, and found them often conflicting. It was this ambiguity, he again emphasized to the little merchant, that he wanted dispelled. He asked if the Sufi mystic would condescend to answer his questions by correspondence. He could not journey inland. He again had, in a matter of hours, to fly a large transport plane back to America.

The Sufi mystic proved to be most gracious. Upon a letter of introduction from his friend, the little merchant, he answered the pilot's frank letter. Thus became established a most interesting correspondence, a meeting of the minds of the East and West, the unity of two worlds. The Sufi's mastery of English was not of the best, but since the pilot could neither correspond in Arabic nor Hindustani, ideas had to be exchanged in English. In the simple words and phraseology of the mystic were profound thoughts. One could sense a man of simple tastes—a man who followed closely the almost primitive life of his country; a man, however, devout in his studies and with a keenly developed insight into human nature; a man, we might say, who saw the inner workings of the minds of those around him, not by the eyes of the senses, but by the perception of the soul.

Again we bring to you, our readers, a few of these letters which this pilot has personally brought back with him from India, and which he has given permission to have published here. The thoughts are not new, but the simplicity and beauty of them are impressive. The peoples of the East, however, have learned that they alone are not meant to be the mentors or teachers of that which concerns the *inner life* of man. They have learned that souls who are advanced, those who are analytical and observing and reflective, can teach and expound truths regardless of where they may live. Knowledge has no geographical orientation, and so it is interesting to add that this same Sufi mystic, whose letters you read here, and who is well versed in the Oriental religions and philosophies, has applied for member-

ship in the Rosicrucian Order, so that he may drink at our fountain.

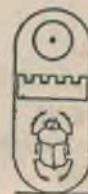
"Dear Sir:

"Peace and Blessings! I am replying to your question about *psychic manifestations*. Probably this is the only question which is never discussed openly in any circle or in any faith. It is one that is mostly discussed individually among the seekers after truth. It is a question that is likewise probably never answered to one's entire satisfaction, except by a very few. In fact, most probably its correct answer is never found outside of ourselves. Most surely our innermost self gives us the true and correct answer. Is it not right?

"Please think over the sentence you wrote in one of your letters: 'It is in the practical application that I am weak. There is where I need advice and bolstering.' You will find that this general human weakness is mostly the cause of our failures in getting desirable results in these achievements. Psychic students are all taught not to waste the early hours of night in talking and chattering, but to go to bed as early as possible after prayers. They are advised as well to wake up regularly and if possible spend a part of the late night awake, and for that short period to do what they have been taught by their teachers, then to return to sleep until morning. Now, you can see whether it is possible to do this or not, but if you seek certain things, you must be willing to meet the requirements.

"Similarly, to eat much in the evening is very impractical. Sometimes not doing these things seems to be quite unnatural; in other words, our desires are opposed. It seems difficult to overcome these simple weaknesses, but the results we want depend upon them.

"Remember the Almighty is the only key to success. He must and should be remembered at every breath. We must see in all things around us and in nature the Almighty. We must recognize Him, and appreciate His greatness. We must avoid all sorts of sins, not just from the moral point of view, but from the physical one as well, namely, abuses of ourselves. Will you please see how simple these truths are. They are so simple that we are inclined to ignore them, not to expect anything of im-



portance to come from them, and yet we find them difficult in their practical application, that is, to conscientiously abide by them.

"Now, as regards the methods to be adopted, and the results to be expected, there are various methods taught by different schools, and that is why their results must differ. As regards the goals, people keep different goals in view because our desires and our talents differ from one another, and therefore our mental energies are not all arranged alike. For example, several artists may use just the three prime colors in their paintings, and yet each painting will be entirely different in its final appearance. To a great extent, the actual results depend upon what you are seeking, what you want, and on the will of the Most Beneficent. If your ends do not conform to the will of the Beneficent One, to Divine law and principle, you most assuredly will fail to realize the result you have in mind. More clearly, our Creator satisfies us, according to what He thinks or wills for us as best under the circumstances which exist at a particular time. We may desire more, and He may not grant it. We may desire something often, but He may grant it seldom. Such depends upon His will.

"The results some people desire are for mere enjoyments and to satisfy their different curiosities; some, as the fruit of their own actions—namely, for their own personal satisfaction, or just to do lip service—and still others seek the love and worship of the most high. That is why it rests upon the Divine Mind to satisfy only certain of the wishes, depending upon the motives which were kept in mind. Everyone, therefore, cannot experience one and the same results, unless all have the same aims and motives, and unless those aims and motives conform to the Divine Will.

"A particular psychic manifestation may be repeated once, or more often. In other cases, it can be repeated numerous times for the rest of one's life. Sometimes we may know the reason why a psychic manifestation can be performed at almost any time. At other times we will be puzzled as to why it was possible only once. Will you please note that the object of these *manifesta-*

tions is simply to attract us toward the Most High and to strengthen our faith in Him. They are exceptional phenomena to humble us and to make us conscious of the Divine precepts. When once we are furnished with the proof or proofs that the Divine has heard our prayers, and that there is a Master and Creator, there is a certain confidence instilled in us and we have grown strong. God desires us to have faith in Him *without* seeing Him. It is really because of His loving kindness that he shows us these things and attracts us toward Himself. These manifestations help us better to understand the Divine and to submit to His commandments without the occurrence of continual phenomena.

Yours in Peace,"

(Sgd.) G. A. Durvaish

* * *

"Dear Sir:

"Peace and Blessings! There are people who would like to see a particular prophet, or a certain holy man of the past, or the sacred shrines, or things of that sort in their dreams. To them, such results would seem to be achievements. And there are those who call themselves teachers, who would have such seekers repeat certain verses of the Book, or certain other words, with these motives in mind. And these teachers sometimes direct their students to do fasting, or to repeat verses during the night for several hours, or to keep aloof from their wives or family members, or to keep silent for several days. During such hardships, some people receive more discomfitures than they had expected. And there are those who are quite satisfied if after such practices all that they receive is a good or pleasant dream. They want nothing more. And there are those whose whole aspiration is to see the Jinn or some other deity in human form. They hardly succeed most of the times, because they are so afraid of what they seek that they actually become ill, and then they leave that sort of service or practice. There are *some not cautious who go mad* because they make a serious mistake, commit some wrong during a certain period of practice.

"Then there are teachers who declare that achievements may be had by re-

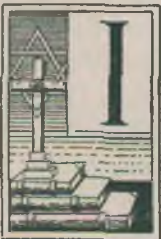
(Continued on Page 340)



Now it May be Told

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

PART I



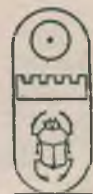
IN THE last several months, in the pages of this publication, we have recounted tales which have come to us by means of the *underground* relating the experiences of Rosicrucians and members of similar bodies in formerly Nazi-occupied lands. Those accounts, though gripping and pathetic, were not complete. They were merely indirect statements, related to us through a third person.

We now have received the first *complete* and *documented* report from a jurisdiction of the Order abroad, telling of the experiences, individually and collectively, of the Rosicrucians while under the brutal and bestial influence of the Nazi army of occupation and their Gestapo henchmen. This manuscript was transmitted to us by Jan Coops, Grand Master of the Rosicrucian Order, AMORC, in Holland. It is not pleasant to read, but it is realistic, shocking, and stimulating. It should be read by every person who is a lover of freedom and liberty and an admirer of the outstanding qualities of human nature. It is almost unbelievable that such incidents as Jan Coops relates so eloquently could have happened in this day and age, and that such outrages should have been perpetrated, by a people purporting to be civilized, upon another civilized people. The following, then, is the unabridged report:

Most Illustrious Frater and Imperator:
Salutem Punctis Trianguli!

At last the restrictions on sending mail to foreign countries have been removed, and I am able to write and send you my report. I hardly know how to begin, for while undoubtedly you are most interested in the work of our blessed Order, and its progress and possibilities will be paramount in your mind now that the war is over, you will also be interested in knowing how our members and their families fared during the five years of enemy occupation.

What shall I tell you about first? The physical and mental suffering of our people and the attempts to break our spirit in this very last part of our country to be liberated? I report the thorough, systematic pauperization of our people: our clothes gone to tatters, not even thread to be had, our shoes falling to pieces for lack of mending; the carrying away or the destruction of everything of value; scorched earth with a vengeance carried out by the invader; our homes ruined by the soot and grime of a medieval oil wick—no other light in the long winter nights; no fuel to cook food, except twigs and odds and ends, and many people having to break up their furniture for fuel; no chance to warm ourselves or dry our wet shoes after walking home through the rain or wet snow for an hour or more; going to work and working all day in wet shoes; going to bed hungry every



day for years, seeing our children getting thinner and weaker and having to say "no" when the boys asked: "Mother, isn't there something to eat yet?" (Oh, our own boys, now eighteen and twenty-one, took it good-naturedly enough; they used to sing a ditty, something like: "I am so hungry, I can't sleep, but it will pass, it will pass.")

I further report: our going to bed cold and being unable to generate sufficient body heat to keep the beds warm. The reduction of our starvation rations to outright famine—from two slices to one and a half slices of very poor quality bread and two small potatoes per day and nothing else, and the potatoes so rotten sometimes that it would turn one's stomach while cleaning them. Our rations eventually reduced to 215 calories, while an idle person needs 2500 to 3000 calories to remain in good health. The slaughtering of cats and dogs for food on the streets at night during black-outs. People crying aloud with hunger, dropping dead in the streets, thousands perishing from starvation out on the country roads while trying to obtain food from the farmers. Death rate four, five, or six times that of normal. No lumber for coffins; no men to do the burying; the dead unburied in the homes for two or three weeks sometimes. Thousands of corpses piled up high in sheets or paper bags, in old, unused, rat-infested church buildings.

The razzias, when many thousands of men—almost the entire male population from eighteen to forty or fifty years and even much older sometimes—were driven away without food or shelter to the slave-labor camps, by rail in cattle-cars packed tight, or by water in barges, sometimes as many as six hundred of them packed in one river-barge without even the most rudimentary sanitary arrangements, and dysentery rampant. No pity for the old and the sick, and when they were thoroughly starved some loaves of bread were thrown into the hold, so that those strong enough to fight might get something to eat; the rest could perish. The atrocities committed almost daily by the barbaric invaders on a defenseless people; many thousands sent to prison camps, tortured to death; and many thousands of innocent people, young and promising, or old and weak, murdered in cold blood

on the streets, on the slightest pretext, twenty, thirty, or fifty at a time, and the passers-by forced at the point of a gun to look on. The unrest, the eternal fear in which most people lived, but let me spare you the ghastly details.

Meeting the Invasion

I will now tell you what happened here in connection with our work. Too often I will have to use the first person singular, for which I ask your patience.

It was on Friday, May 10, 1940, that we woke up to find that the Germans had attacked Holland. Of course there had been enough reason to expect this some day, and it was with this in mind that I had forwarded to San Jose two copies of all monographs and other writings which I had so far translated for Holland, for knowing full well what to expect in case of a German invasion, I had fully decided that they should find nothing.

So, to prevent our great *heritage* from falling into the hands of the profane, to save our sacred symbols and teachings from the barbarians, and to keep holy all that is sacred to you and to us, we suspended our organization, and destroyed by fire all our material possessions, our priceless records, our files containing valuable correspondence, our entire stock of many thousands of monographs, laboriously produced by hand on a hectograph—one sheet at a time, some 40,000 sheets—our lodge paraphernalia. The symbolic Sword, only shortly dedicated, was sawed into pieces and dropped secretly into one of the canals so its metal would not be used for unholy purposes, for all metals were being requisitioned.

My own complete series of lectures which I received from San Jose and which I used for the translations into Dutch were also burnt, as well as several complete series of the RC Forum in bound volumes and my personal annotations on the lectures. Many tears were shed during the night in which the destruction was completed by three fratres and one soror, who themselves had produced the 40,000 sheets of monographs mentioned above.

The war started on May 10th. On May 11th I called together all the members I could reach for a last convocation in my Sanctum, where the weekly

convocations of classes had been held since we started the work. (One newer class held its convocations for some time at the home of Frater Pot.) During this convocation I held an Initiation and conferred the Degree of Adeptus Major on a frater and a soror; although they had not yet reached the Sixth Degree in their studies, they had by their devotion and deep understanding of the basic Rosicrucian principles, in my estimation, deserved this higher standing before the work was suspended for an indefinite period.

The purpose of this closing convocation was to acquaint the members with my decision to forestall any action by the invaders against our Order by suspending our organization and destroying everything, for the war was already coming close to us. Even while we were assembled in sacred convocation, there were, running about on the flat roof over our heads parachute troops, that previously had been reported coming down in our neighborhood.

I asked the members to appoint a Committee to examine accounts, and I wrote a letter to all members not present in which I told them of the necessity of destroying the monographs for which they must be held responsible. In this letter I said further: "You have learned how

the Soul may rise above the strife of earthly life and be in holy Communion with kindred Souls. On the higher spiritual plane we may gather strength to bear the cross of our earthly life. In these days we learn more than ever to understand the symbol of our Order: the Rose and the Cross, the Soul crucified in Matter. May we come through this time of testing in the crucible, puri-

fied and strengthened, more worthy to be servants in the vineyard.

"Our Brotherhood has ever been known in the ages gone by to succor the feeble and oppressed, to aid the sick in body and mind. Our Order has ever been foremost in alleviating the suffering of mankind. Our knowledge of the

R. C. healing art may be of great benefit to our immediate surroundings. What you have learned you may, and you should, practice to help those near you, to relieve pain and suffering, physical and mental, so long as you do not attempt to take the place of the regular physician."

The Suspension of All Lodges

That the precautions which we had taken were not superfluous, I was soon to find out. After five days of war against odds, Holland capitulated to save the lives of the civilian population. Notwithstanding the capitulation, Rotterdam was bombed which took a terrible toll of human life.

Only a few weeks after capitulation, two inspectors of the secret police called on me under the orders of the German Gestapo. They were looking for the chief officer of AMORC and handed me a circular which they had received from the headquarters of the Gestapo, ordering them to sus-

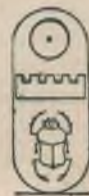
pend all lodges of Freemasons, Odd Fellows, Foresters, Rotarians, the Rosicrucian Fellowship, etc., and all other lodge-like organizations, and to seize membership lists, rituals, literature, libraries, paraphernalia, and, of course, the cash. I told them that AMORC was not mentioned in the circular and had nothing to do with the Rosicrucian Fel-

(Continued on Page 350)

Names and Their Meaning

This month we are presenting information on the origin of a few well-known sobriquets of States. Our authority is AMERICAN NICK-NAMES by Shankle.

- **Sunset State**—Arizona, because of its elaborate sunsets, especially as reflected in the Grand Canyon.
- **The Great Central State**—North Dakota. It is the center of the great western wheat-belt.
- **Mother of the States**—Virginia. It was the first state to be settled; later when it was divided, its soil became a part of seven other states.
- **Polar Star State**—Maine. It is the most northern state of the Union.
- **Centennial State**—Colorado. It was admitted into the Union one hundred years after the Declaration of Independence was signed.
- **Magnolia State**—Mississippi. It has a great number of magnolia trees.
- **Lady of the Lakes**—Michigan, because of the vast number of lakes along and within its limits.
- **Modern Mother of Presidents**—Ohio. Several presidents of the United States came from there.
- **The Land of the Red People**—Oklahoma. It is an Indian word, meaning red men or red people.
- **Little Rhody**—Rhode Island, the smallest state in the Union.





The Star of Bethlehem

By CARL H. SCHMIDGALL



Editor's Note: Carl H. Schmidgall, author of the following article and a Rosicrucian, constructed the Schmidgall Observatory, Peoria, Illinois, and is a member of the nation-wide staff of Harvard University observers and of the American Meteor Society of the University of Pennsylvania.



WHAT was the Star of Bethlehem? Was it a nova or a new star, a conjunction of planets, a brilliant meteor dashing across the sky, or could it have been a comet? These are interesting queries at this season of the year. The Christmas Star, traditionally known as the herald of the nativity, has brought on many astronomical theories as to the origin of the part played by the star, which was of special significance to the Eastern astrologers who were ever-ready to read such signs in the heavens, and that some event of extraordinary importance was happening concerning the Jewish race.

Many people believe that a special star appeared in the sky for the purpose of heralding the Master's birth. Chinese records refer to a new star in the year B. C. 4. However, many new stars have appeared since the time of the great event; for instance, in the year 1572, there appeared in the constellation of Cassiopeia a bright star. Another brilliant star appeared in the constellation of Perseus in 1901; also one named Nova Herculis was discovered in the month of December, 1934. It was very brilliant, lighting up the sky in the evenings as did the Star of Bethlehem over 1900 years ago. Nova Herculis was a faint star which steadily increased in brilliance for several weeks and was pronounced by scientists as one of the most important stellar outbursts ever witnessed.

Some people ask, "Could the phenomenon have been a conjunction of

planets?" Astronomical records show that there was a conjunction of Venus and Jupiter on May 8, B. C. 6; also an unusual conjunction of Jupiter and Saturn which occurred three times in the year B. C. 7 in the constellation of Pisces. Such a phenomenon occurs only once in 800 years. If the Wise Men of the nativity had thought this an event for starting them on their way from Persia to Jerusalem, a distance of 1,000 miles, they would have arrived to see the second conjunction. It is possible that their arrival at Bethlehem brought them in time to see the third conjunction, which was December 15th, as an evening star in the West. A conspicuous conjunction was often regarded as heralding the birth of royalty.

If a meteor had been seen at the time of this event it is unreasonable to believe that it would have been recognized as a sign of special significance because meteors are transient. A meteor suddenly shooting across the sky would have permitted a brilliance for only a short duration, whereas the Christmas Star blazed in the sky for several nights and perhaps was to guide the Magi to their guest.

Chinese records give the appearance of a comet in B. C. 4 and also that of a temporary nova in the same year.

Since December is the month of brilliant stars and the season which brings to us the brightest of all fixed stars, Sirius, the Scorchers, which follows Orion in the later hours of the evening, it might be well to give it some consideration. It is the brightest star in the heavens and one of the first magnitude. Its distance is nine light-years

from our earth. Sirius shines at least 200 times as brightly as our sun would shine if placed beside it. It is fourteen times greater in diameter and 3,000 times larger in volume. It is known that Sirius tends to show that its rate of recession from us is diminishing, so that we may expect this to change into a motion of approach. Sirius travels in a mighty orb with movements carrying it alternately from and toward us. Its surface temperature is 18,000 degrees Fahrenheit, and were it as close to us as our own sun, it would consume the earth instantly. It travels with inconceivably high velocity in space and yet has moved only the moon's breadth since the time of Ptolemy.

Sirius is in the constellation of Canis Major or the Great Dog, and can be

seen each evening at this season in the eastern sky.

There has been and perhaps always will be much discussion from time to time concerning the Star of Bethlehem of which the Wise Men spoke when they came before Herod saying, "Where is he that is born King of the Jews? for we have seen his star in the East, and have come to worship him." Astronomical information, however, as herein described, gives us very little choice other than an unusual conjunction of planets or that of a nova or new star. Using our imagination a little, especially at Yuletide when we possess that happy season's spirit, let us think then of the brightest star in the heavens, Sirius, glittering early in the evening at Christmas time, as the star of the nativity, the Star of Bethlehem.



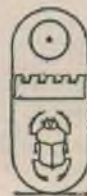
A Soldier Contemplates Peacetime

"The most pathetic sights in Europe today are not found in the immediate effects of battle—the bloody, dying women and children, the shattered houses strewn about like sand castles rejoining the formless elements from which they grew—but rather the miserable sights of the aftermath.

"Like crippled animals, the peoples of Europe are rising falteringly and painfully dragging themselves off to some lair that can be called home. The Polish, French, and Belgian folk who for years were the slaves and beasts of burden of the oppressors, are even now in little better fortunes. You can see a battered group of people—not a family but the hash-like leftovers of many families—with their meager goods, swelled by junk re-stolen from the original thieves, stacked on a tiny, rickety wagon. When the wagon breaks down after the first few miles of the strain, these assorted individuals either push or harness themselves by cords and ropes to their pitiful loads. Faltering gray-haired men with canes, heavy-bodied old women, the unlovely and careworn remnants of what were once beautiful adolescent girls, with babes in their arms, ex-soldiers with dangling, empty sleeves and horrible limps, all of these together drag themselves and their belongings toward the horizon which offers only the faintest hope for rest and comfort.

"Ahead of these derelicts lie only bombed-out cities, ruined farmlands, bleached skeletons of their old herds and flocks, scorched wheat fields, pastures pitted with bomb and shell craters, and burned and shrapnel-torn woodlands. What force drives them on to this hopeless future of privation, and of infinite toil which will yield to them no harvest? Only for their children and grandchildren yet unborn can there be any harvest. Yet they trudge along barefooted, in broken-up boots and in rags, eating whenever and whatever they can. Still they lift those weary heads in smile and song. It is a pathetic pilgrimage. The songs and laments are sad and are in many tongues—yet they carry on. They are not, they cannot be atheists. They must have a vision and an inspiration."

Pfc. Ronald J. Watkins
c/o P. M., New York City



LETTERS FROM A SUFI MYSTIC

(Continued from Page 334)

peating certain verses or words in a cemetery during the night hours, or at a place where some well-known person or holy man is buried. Of course, some who would practice such methods would hear sounds and by and by to them it would seem that they were seeing and hearing extraordinary things, and such people would most often be satisfied with such practices. That is all that they were searching for. There are also a certain number of people who would like to predict events about people, namely, to appear as prophets to their friends. Such people, by some teachers, are also taught to repeat certain verses and told that they will achieve this faculty of divination.

"But again, there are those men of *understanding* who would not feel satisfied by any of these things, neither by the ends sought nor the methods suggested to attain them. They are the men who would like to perceive psychic phenomena for a means of acquiring higher knowledge, and they are truly the students of the better class. They observe purity in the right sense of the term used by the Revealed Books, and they are sure to succeed in attaining their aims. They are most often strengthened by certain experiences not without but within themselves. It is these experiences more than any other practice or method which directs them toward the right path. Such aspirants have a love of God in their hearts. They remember Him in the manner in which they have been taught by their teachers. They never feel disheartened in their services to Him. They are patient. They are willing calmly to await what they desire to receive as a gift. They see nothing in nature as inconsequential or unimportant. Nature in her smallest respect is a thing of majesty to them. They are greatly concerned with problems that arise and they seek personally to overcome them through understanding. To create love, and to have a full regard of the Most High, is their present aim. They try to have not merely faith, but knowledge of those facts which are revealed in the Sacred Books. To such

persons, strange dreams and odd experiences are of no interest. They do not want merely to talk to the Jinn or a deity. They have no interest in merely sending articles as gifts to some Shrine in some distant land. Theirs is a more noble goal. They feel above such things. They are taught to have full regard and worship for Him, but not to belittle the Divine in a display of conduct toward Him as one would toward a royal personage, a mortal.

"Every true student of the *psychic* keeps in view, before beginning his training, some particular test of his success, something by which he will know that he has attained. It may be a particular sign that has been described to him by his teacher, or it may be some standard created by his own mind. And it is usual with such students that as soon as they furnish the proof of their own sincerity, by their continuous zeal and efforts, that this particular sign of the primary or initial success is at once revealed to them by the Divine, so that they may feel confident and encouraged to proceed. But afterwards they are tested again by the Most High, as to whether they still have the same sincerity, the same faith, and whether their efforts are for the same purpose. It is then that most of the students fail. After having had the first sign some become over-confident, smug, too assured of themselves. Their sincerity diminishes, and consequently they fail in subsequent tests.

"After the first sign is given, there are no other signs given. It is an inner realization which then must be had to determine whether success is being achieved. Those who look for continuous signs and proofs become discouraged. The reason that further signs are not given must be obvious. The first sign, as I have said, is manifested to strengthen the faith of a student. From then on he must purify his soul, by continuous efforts, to deserve further progress. For the purification of the soul, you know what has to be done. The student has to follow the instructions related in the Revealed Books, the essence of which is found in the book referred to you in previous letters.

Yours in Peace,"

(Sgd.) G. A. Durvaish

* * *

"Dear Sir:

"Peace and Blessings! Anything manifested in the self or outside which strengthens our faith in God or encourages us to do good deeds, and which helps us to believe in the life to come, the *real* life, in the eyes of God is that which should be actually desired. That is the kind of *Manifestation* which is revealed in the Sacred Books. On the other hand, anything which leads us away from the right path, no matter how extraordinary or awe-inspiring it may be, is not desirable from the mystical point of view, as set forth in the Revealed Books. Every scientific phenomenon must likewise help the religious and mystical-minded person. It should not wean him away from God, but make him realize that he is in the presence of *Revealed Truths*.

"In the beginning, instructions from the Most High are only perceived through our mind and intellect from lessons to which we devote our attention. Later on, if we have taken pains to obey those instructions, our understanding is much improved, so that we are able to recognize the signals, the will, or the consciousness of the Most High, expressed from within. And ultimately a stage of development may come for a few, when some of the verses, some of the truths may be revealed to us in the same manner as they were revealed to the prophets and to the adepts of old. This, of course, is the ultimate stage. Before that stage is reached, almost any phenomenon may occur to strengthen the faith of the beginner. Such phenomena, however, will not be alike to all persons. It will depend upon the state of mind and intellect of the neophyte, and will be manifested in a way that he is best able to examine. And when once there come to a person such inner revelations, all human fancies may be satisfied, from time to time, and doubts removed, because he is always upon the threshold of the answer, the knowledge, the explanation. The real purification of the soul begins at this stage, because the neophyte has come into direct touch or

communion with the instructions of the Most High. In other words, the teacher and the disciple are always together. They cannot be separated. *The teacher is within the disciple*. When the student has attained such a stage, he is not called by other adepts a prophet, but rather he is called one of the *chosen* few. You will find an example of one of these persons given in the holy Koran in the time of Moses.

"This ideal, which I have outlined, is the one that has been kept in view by the Mohammedan mystics of the past and the present. It is one that is, of course, taught by the really good teachers of sublime understanding and by those who really understand the Great Book. Most of the people will not believe or will not accept this truth, but it is as true as anything can be in the so-called universe. The only thing which makes a realization of these truths impossible is our own weakness in practically applying the instructions given to us by the schools that have access to the Revealed Books of the past.

"Most probably in these three letters I have given you the answer to the particular question put by you in your letter to me. These answers I have found through my teachings, through my books of revelation, the instructions which Islam has laid down to this person. In addition, I have dared to give some of my personal experiences and observations, after devoting more than twenty-five years to Mohammedan *mysticism*. Most probably what I have said will convince you, but if not and if you feel inclined to write more, you are at liberty to ask any further questions. I am at your service so long as I live in this world. You will find I will serve you as sincerely as possible, and as far as my means and my understanding permit me. In reality, if any person serves like that, he actually serves the better part of himself, and he is, therefore, pleasing the Ever-Merciful One. May it please our Lord! Peace!

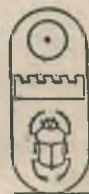
Always at your service,"

(Sgd.) G. A. Durvaish.

▽ ▽ ▽

"The Recitation of a Confession is the Recitation of a Lesson Learned."

—Validivar





Human Evolution

By DR. H. SPENCER LEWIS, F. R. C.
(From *Rosicrucian Digest*, June, 1932)



MOST certainly there is nothing that counts so greatly in the mastership of life as the elements of human evolution. We may speak of culture, refinement, art, and all the other niceties of life and character that go to make up the so-called polished man or woman, but, after all, it is the evolution of the higher instincts in man or in the animal that makes it rise toward that degree of perfection intended by God and nature.

As one travels around the world and notes the manner in which some groups or races of people live he can see how in one city, let alone in one country, there can be those of the same race and racial ancestry and of the same historical background who live like the lowest of animal creatures, while nearby are those who live like highly evolved human beings.

We find men and women and children indifferent to all of the improvements that have been made in sanitation, hygiene, and personal and community cleanliness. We find them indifferent to the opportunities for education. We find them indifferent to any and all moral codes, ethical codes, and even legal codes. We find them satisfied to live in dark, damp, unclean, unwholesome huts, while around them on all sides is the bright sunshine and the clear air. We find them contented with unclean food, unclean water, and unclean surroundings, where for the mere

effort of moving themselves and their few personal belongings to another location they might have at no greater cost to themselves, clean and beneficial conditions.

We find men and women having no ambition and going through life with no prospects of change for the better and no desire to rise above the conditions which surround them. We find them eating and sleeping along the highways and by-ways, or in hovels. We find them out of work and out of employment and out of money even while employment may be secured just around the corner and money may be secured in exchange for service of all kinds.

We find, on the other hand, men and women in every country who have risen from poverty and from limited and restricted environment to great heights. We have wealthy men and women who have attained their present position of affluence solely through the exertion of their own efforts and the development of their own special abilities. We find young men and old men whose parents were grossly ignorant, but who themselves are learned and occupy high places of wisdom.

We certainly do become what we have been taught to think and believe. Our education, our thinking, and understanding create new cells of character in every part of our being and awaken the dormant instincts and qualities that make man a super-animal and a creature far above all other members of the animal kingdom.

By studying the life of domestic animals we may easily see the result of this cultural influence. We see the well-trained cat and dog who will refuse to allow their own bodies or sleeping places to become soiled or contaminated. We find such animals more select and more critical about their personal existence than many of the human beings we meet in foreign lands.

Only recently this story of evolution and of cultural development was impressed upon me in a very personal way. One of my younger children had adopted and brought into the cellar of the house a typical "alley cat." We knew nothing of the ancestry of the cat, of course, but its appearance as a young kitten was certainly against any belief that it had been properly cared for by either its own mother or anyone else. Tenderness, affection, food, and some very positive training developed the cat into a likable little creature except that it manifested its preference for the dark parts of the cellar and did not mind eating its food in unclean places to which it would drag whatever was given to it. After months passed by, the children looked forward to the birth of a litter of kittens and we wondered what kind of mother this strange cat would prove to be. Everyone who told us they knew all about cats and dogs reminded us that "instinctively she was a mother" and that the alley cat would prove to know as much about motherhood as any cat that had been trained or any being that had been educated. Every opportunity was afforded to make the expectant mother cat contented and to provide every proper convenience.

At last the litter of five kittens was born. One of them was smothered lifeless within a few hours after birth and thereafter we noticed that this cat had about as much interest in her kittens as a wagon wheel has in the driver of the wagon. She would allow the kittens to nurse, of course, but it was unquestionably the attitude of a trial rather than of love and affection. She made no attempt to clean the kittens nor to lift them out of the corner of the box in which they were born, nor to uncover them when they would tangle themselves in the loose cloth that was provided for them to sleep on. She would

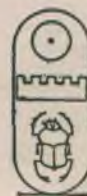
get up and leave them for long stretches at a time and then go back and throw herself upon them without any concern as to their comfort. Every few days one of the little kittens passed to the Beyond until before one of them reached the ninth day and had its eyes open they were all gone to the little Heaven for kittens. The mother then stretched herself and discovering the box was empty and the little lifeless bodies had been removed, let out a wail or two and made a pretense of hunting around for them for a few minutes, and then continued her interrupted social engagements around the backyards and the streets.

This cat had probably inherited just such instincts as she manifested. There were undoubtedly higher instincts lying dormant in the cat but they had not been awakened. I believe from the few hours of moaning and wailing that we heard, that this mother might actually have missed the kittens when it was too late, and I believe she learned her first Karmic lessons. The chances are that if she ever has any other kittens she would give them just a little bit more attention than she gave these first ones.

But the whole incident illustrates to me just what I have seen among human beings in many foreign lands and, I am sorry to say, right here in our own glorious, progressive, highly civilized, cultured, modern country. My younger children felt bad about the incident. The greatest shock to them was the shock to their faith in animal instincts. What the teachers at school had told them and what they had learned about the kindness of dumb animals toward their own offspring, and upon which they built a faith in the manifestation of God's love through all living things, was badly shattered.

I know of many human beings who are living much like that cat lives. She is well fed when she cannot find food for herself, and she always knows where there is a place to sleep, and if she wants her back scratched she only needs to come near the children and hump her back and cry a moment when she will get all the attention she wants, and so why bother with the development of any instincts or the perfection of any superqualities, traits, or abilities that may lie within?

(Continued on Page 359)





The Romance of Perfume

By MILDRED IRENE KUEBLER, F. R. C.



YOU may wonder why I should write about so fragile a thing as fragrance when the entire world is suffering and in a chaotic state. I have selected this subject because I believe in lovely things. It matters not whether it happens to be the delicate odor of lilacs in the rain, a soft strain of music, a child's happy laughter, or a sparkling bottle of sweet smelling scent in a showcase window.

Perfume is one of the lovely things in the world. It belongs in the same category as poetry, music, painting, and love.

The history of perfume is as old as man, for from the time of his creation, wherever the sun shone and flowers blossomed, he must have been conscious of sweet odors that gave pleasure to his senses. The words perfume and incense are synonymous. The origin of perfume was the burning of incense, and the first recipe for perfume is that given in the Book of Exodus—chapter 30, verses 34-35. Readers of the Bible will recall that among the first of the Divine commands given to Moses were directions as to the erecting of a temple. "Thou shalt make an altar of incense, and the compounding of the holy oil and perfume, for the anointing of the altar, the tabernacle, the sacred vessels, and the heads of kings." Very specific were the directions for the compounding of the holy oil: "And the Lord said unto Moses, 'Take three sweet spices, onycha, stacte, and galbanum; these sweet spices with pure frankincense: of each shall there be a like weight: And thou shalt make of it a perfume, a confection after the art of the apothecary.'"

The use of aromatic gums and sweet smelling flowers probably dates back to prehistoric man—he must have been aware of the preservative properties of such substances as myrrh, galbanum, and sandalwood.

The dictionary today defines the word perfume as "The scent emitted from a sweet-smelling substance, a fluid prepared as of the essence of flowers used for scenting." But the derivation of the word, however, is somewhat different. In early days it meant "through smoke," or "burning through smoke." Man used to offer up to the deity the fragrant perfume given off by the burning of aromatic gums. Also, in early Hebrew days the burning of the incense was used to destroy the unpleasant odors that were offered as a sacrifice.

The Delicate Phase of Human Living

Perfumes are natural and synthetic. There are over two hundred brands of perfumes manufactured and sold today, and it is known that there are two hundred and fifty recipes for one particular brand on the market. The manufacturing of perfume is not only a great industry but a great cultural art. The average person, however, knows and understands little of its mystery and allurements. Richard LeGallienne, the brother of Eva LeGallienne, who is one of the great actresses of the present day, made a study several years ago of various odors and their psychological effects. Richard LeGallienne said, "Perhaps nothing is more significant about perfume than its power of investing with charm and distinction everything with which it is associated, everything with which it has left its lingering touch, even trade. . . . To trade in perfume is

to belong to romance. Perhaps there is nothing that man has ever sold that so dignifies the merchant. Beautiful as are precious stones, we do not regard the jeweler as a romantic being. Even poets who sell their wares, however profitably, lose in dignity by the transaction. We come to think of them as tradesmen rather than poets. The process of business overpowers the romantic quality of the thing they sell. But with the men who sell perfume, we forget that they are merchants; we think only of their romantic wares, and that the beautiful thing they trade in has become their business from a paramount love of it. In their case their hands do not become soiled by trade, they become perfumed. Merely by selling perfume they become affiliated to the mysterious, the aristocratic, the refined and delicate side of human life. Their business from the beginning has been with deities and priests, with kings and nobles, with great and beautiful ladies."

The Ethereal Sense

At this time I would like to say a word or two concerning the olfactory nerve which pertains to the sense of smell. Some philosophers have placed the soul in the olfactory nerve and the sense of smell has always been recognized as the most ethereal of the senses. When one finds a person who has this sense very highly developed, one is amazed. I knew a girl several years ago who possessed a most unusually keen sense of smell. One day while riding in the subway train a passenger passed in front of us. A faint, delicate, beautiful odor permeated the air. My companion remarked to my surprise, "The perfume you smell is Orchid." Later in the day she told me the names of four different perfumes worn by four different women, while we were in the stores and restaurants.

From that day on I became conscious that this delicate sense, which man possesses and thinks so little about, is indeed a rare treasure. Recently I read of a perfumer in New York who can differentiate unerringly between two hundred varieties of odors. This perfumer has also developed to a high degree the psychological side of the art. The relationship between personality and perfume is an especial object of his

study. We know that when an author describes a certain character in his book we visualize the personality because of the particular brand of perfume she wore: "She carried with her wherever she went a subtle and sad perfume," or "Her step was lythe and gay, her laughter like a song, and her hair bore the faint aroma of the jasmine flower."

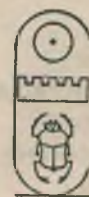
It is interesting to note how the burning of incense in a temple can influence the atmosphere.

"The rose incense burning upon the altar made sweet the atmosphere and the neophyte's soul was lifted up in prayer."

Far East, the Discoverer

Perfume not only has a pleasing effect upon the sense but it possesses an allure and mysterious power, dating back to the early annals of history. The Far East was the discoverer of perfume. Its people were its first lovers and artists—the perfume merchants from China, Hindustan, Persia, Babylon, and Assyria moving aromatically across the Arabian desert. Visualize the large caravans laden with balms, and spices for the altars of Egypt, and the palaces of Greece and Rome.

Babylon in early history was the great clearing house of perfume, gathering into its warehouses the whole perfume harvest of the East. In those days they held what is known as processions. We read that in one of these processions there were two hundred women sprinkling everyone with perfume, out of golden waterpots; in another, marched



groups of boys in purple tunics carrying frankincense, myrrh, and saffron. A large golden altar was carried in the center, and there were two large incense burners made of ivy wood.

The Ancients and Daintiness

At a later date, Rome became famous for its baths which were frequented by all classes of people, who would come early in the morning and stay until sunset. Balms, lotions, and ointments were the vogue of the day. The ancient Egyptians offered incense as an important rite, and prayers were made to Ra, that he would draw the soul up to heaven in the smoke of the universe.

Can you recall any era of our world more glamorous than that of Louis the Fifteenth? The men of that period were as elegant as the ladies. They wore powdered wigs, lace about their necks, silken breeches, and buckles on their shoes. They carried dainty handkerchiefs drenched with the costliest of perfumes. Everywhere in Europe until the present day, the men as well as the women had a fine regard for delicate odors. It is only in America that man is reluctant to have it known that he appreciates and uses perfumes. Ah, but we have very carefully disguised his fragrance in the form of soaps, shaving creams, hair tonics, and lotions.

From Sordid Beginnings

One of the most delicate and delightful scents that I can think of is a perfume called "Blue Orchid." I am particularly fond of this perfume. It brings to my mind at this time a true story told to me by a distinguished gentleman, who is a world traveler. He told me that one day when he was going through the forests in Africa with a group of explorers they came upon a dead native in a decomposed state. From the native's skull was growing one of the most beautiful of orchids. It has been known that many lovely things have found their growth in murky places. "The lotus," says an old Arabian proverb, "has its root in the mud of the Nile and its perfume at the throne of God."

Ambergris is another perfume with a romantic history. It is a substance

regurgitated by a sick whale and is usually found floating upon the surface of the Indian Ocean. It is used in minute quantity in the manufacturing of perfume as a blend with other odors. It is also used in the preparation of certain drugs. Ambergris oil not so long ago sold for thirty dollars an ounce. How the ambergris is produced in such an uncouth creature as the whale no philosopher has yet explained. Literally it belongs to those invisible powers whose influence is as yet unknowable.

Trade and Usage

The myrrh is the earliest of the aromatic gums of which we have any record. Its worth was valued with that of pure gold and precious stones. We all know the story of the Wise Men who followed the star to the birthplace of the tiny Jesus. And there at His feet they placed their gifts of gold, frankincense, and myrrh.

The myrrh was pounded into a powder and made into incense. Beautiful alabaster jars were used to contain the fragrance. One does not forget the story of Mary Magdalene when she knelt at the feet of the Master Jesus and broke the bottle of perfume to bathe his feet. We see her always in this act of devotion which has kept her name alive down through the ages.

It is interesting to note that in the year 980 A. D., an Arabian chemist and philosopher, by the name of Avicenna, invented the first still for the distillation of rose water. A century and a half later when the Emperor Saladin conquered Jerusalem he had the walls and floors of Omar's mosque washed with it. Avicenna's learned treatises are remembered only by scholars, but his rose water keeps his memory sweet to this day.

There is an account of a Magi's journey written on a papyrus 2000 years B. C., in which he says, "I will bring unto the people fine oil, and charm perfumes and incense for the temple."

There is a charming town in Southern France by the name of Grasse. Prior to the war it was a dream world where for generations its people had but one occupation, the perpetuation of the

souls of flowers. This town of Grasse is called the very heart of sweetness for the inhabitants were joyous dreamers, from the peasants who gather the flowers in the fields at early morn to the learned artists of perfume who make from them their ethereal concentrations.

Fortunate was this land and the people who lived there and had their being in a paradise of flowers. Sixty thousand acres in the town of Grasse were given to the cultivation of flowers: roses, violets, narcissus, orange flowers, pinks, lavender, jasmine, and tube-roses in profusion. Fifty distilleries of perfume brought in a yearly revenue of many millions of francs. But now I fear that things are different in the little town of Grasse. No doubt the flowers grow less plentifully.

Perfume and Today

To bring perfume to the modern day, we note how the popular magazines advertise the various brands on the market. For instance, *Vogue* has illustrated a certain perfume by the name of "Skylark," by showing a girl in veil-like material, floating on waves, over the inscription, "Wafting you on wings of enchantment." One of the costliest perfumes on the market today is called "Joy." It is put up by Jean Patou, and sold in jade and crystal bottles. The bottles alone are works of art and great beauty. Another brand named "Intoxication," manufactured by D'Orsay, is referred to as "pulse-stirring." "Mysticum" of the mystery of flowers sells for twenty dollars a bottle. It is a skillful blend of twenty-eight flower oils, producing a strange and rare fragrance.

"Breathless" is one of the better known perfumes. Cherbert, the manufacturer, claims that it is like golden bubbles of champagne, the tuning up of a great symphony, the first kiss of a new love. One can purchase a bottle as reasonably as three dollars and fifty cents.

There are over two thousand brands of perfume being manufactured today—every sort of fragrance conceivable in any style bottle to suit everyone's pocketbook. There is no product being sold that gives vent to such poetic expression as perfume.

Not long ago an article appeared in the *New York Tribune* written by a scientist who claims that there are only four basic odors: fragrant, sour, burnt, and putrid. He claims that very little is known about our sense of smell, but he admits that odors are powerful factors which influence the actions making up our lives.

While seeking material for this article, I visited a well-known perfume salon in New York City. A charming young girl greeted me. She was helpful and courteous. As I was about to leave, I noticed her sniffing. She then asked me what fragrance I had on. Feeling a trifle embarrassed but being very frank, I replied that I had Caron's Bellodgia. She laughingly said, with a twinkle in her eye, "You come to us for material, but you do not wear our perfume." I might have told her that since Caron's Bellodgia is a French perfume, it would be rather a difficult matter to travel so far for information. We parted happily and friendly, and I learned something from my visit.

Have you ever attended a Perfume Convention? During my visit at Pittsburgh last July, one was being held in the William Penn Hotel. Had you been there, you would have been astounded with the beauty displayed in the showcase windows. My head was in a whirl, after smelling all the brands. There were small bottles, big bottles, pink, black, blue and gold, crystal, jade, and rose quartz. The array was enough to dazzle one's eyes. It made me think at the time, "God gives to us many, many blessings, but man makes beautiful that which is given to him."

There is a story, which has often been told, about the girl who did not have much money, and it was Easter morning. She had just enough money for food. As she walked along the street, she noticed some hyacinths. Taking the money she purchased the flowers, saying to herself, "The body needs food, but the soul must be fed, too." I have known girls who have cut down on their lunch money to buy perfume. The small touch of loveliness which they possessed gave them happiness and made their hearts sing.

(Continued on Page 351)





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 benefits 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.*)

PEACE, GOOD WILL



PEACE on earth and good will toward men" was the message which greeted the world on the occasion of the birth of Jesus Christ almost twenty centuries ago. From that period forward, in a large part of the civilized world, we have measured time, and yet so great was the import of this event upon Western civilization that even time in its measurement was changed.

It is well when we commemorate this birthday that we also pause to commemorate and seriously examine the ideals which were the first to be held out to the world. From a humble beginning, heralded primarily by the so-called "common people" of the times,

the short life of Jesus the Christ began, and with it began a social, ethical, and religious system which now is known to all the world and practiced as a basis of religion by a large part of it. Few men in history have risen from humble beginnings to such a point of world influence. There are, it is true, political leaders who have come from poor families and from humble beginnings and have made themselves known and felt nationally and even internationally. Few systems of thought and living, however, have had an influence upon so large a part of the world's population as that of the Master Jesus. The nearest comparison with that influence has been that of other great religious leaders. Unfortunately, Christianity, which developed from the life and teachings

*The
Rosicrucian
Digest
December
1945*

of this man, has deviated many times and in many ways from the principles which He established. Mankind has agreed in general upon the worth and value of His teachings, but it has also disagreed upon their interpretation and upon putting the principles into practice. In the name of this man wars have been waged, men's lives have been sacrificed, intolerance and greed have been practiced, all as a part of the perpetuation of the principles exemplified in His desire for the establishment of peace and good will and the brotherhood of man.

It seems to me that upon the occasion of the anniversary of Christmas this year His message may have renewed vigor and meaning. We have just experienced in the world a return of peace and the efforts of many men for an era of good will which is to follow. The world has been at a similar position before in its history. It impresses us more now because each time the world has reached an armed crisis it has become more extensive; therefore, the peace that follows such a war as the one just completed makes us realize the true value of peace and of good will among men.

How long can the world continue to repeat these words and do nothing about them? Is this message something which is a far-off ideal that would be good to achieve but which no intelligent person ever believes can be achieved? Are we merely toying with an idealistic principle in the same way as a thief might say that honesty was a true value? The future depends not upon the repetition, in years to come, of the anniversary of the birth of Christ or upon the support given the various Christian denominations, each of which has claimed a monopoly upon the principles which Jesus taught, but upon the practice in principle and thought by each indi-

vidual whether or not he subscribes to the dogmas and creeds advanced by those who variously interpret the Christ principles.

The message of Christmas, that of peace and good will, is not a message for a few or for a selected group that subscribes to a certain ideal. It is an appeal to the man of the type to whom the Master Himself appealed—the common man, or the man in the street, the everyday you and I. These, who are the majority of the world's population, must so have instilled in them the principles which Jesus upheld that anything but peace and good will would be impossible or at least extremely unpopular.

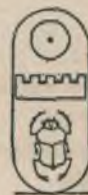
This Christmas season we will observe, at least in this country and in most other countries, the custom of giving. It is a worthy practice for such an anniversary because the giving of gifts in principle is a true exemplification of the principles which the day holds. However, the giving of gifts in terms of material value is not enough. There are many other gifts that we can give. By stepping out of our way a little bit, we can help give hope where all is despair, give relief where there is suffering since at this Christmas there is so much of it in the world. Give a smile, express a friendly desire for co-operation with those who need that help, and above all, give hope for immortality to those who are despairing of anything better than the apparently unfortunate lot that may be theirs at the moment.

The Cathedral of the Soul offers sanctuary for all men everywhere regardless of creed, race, or any other of the distinguishing principles that might tend to separate the brotherhood of man. Our gift to humanity is that it avail itself of this sanctuary to the fullest extent of the ability to cooperate.



"If you want to live happily and well, think about somebody else, not about yourself. Think about things outside of yourself. Any man or woman who suffered in this war will find in that simple recipe a reason to live. And he will never have a psychoneurosis, either.

"The only difference between a depressed, hopeless man and an enthusiastic, optimistic, productive man is that the one has his mind on himself and the other on somebody else."—*Capt. Eddie Rickenbacker*



NOW IT MAY BE TOLD

(Continued from Page 337)

lowship. You are right, they said, we know this, but we have received a separate telegram from the Gestapo telling us to attend particularly to AMORC, of which a certain J. Coops was the leader.

"Well, then," I said, "you have come in vain, for we have suspended AMORC; we have destroyed everything and there is no cash."

They told me that they would report this to the Gestapo, but they warned me to be careful, for if it would be found that all was not as I had told them or that we were continuing our activities, I should find myself in the "shed" in no time. Considering what happened to many leaders and officers of other fraternal organizations, notably the Freemasons, it is nothing short of a miracle that I never heard anything further about the matter, that my home was never searched, and that I was not molested in any way. I can see only one reason for this—Divine protection. There have been many instances in these five years that this Divine help has been plainly manifested, as for instance with the first razzia in our part of the city. A cordon of German guards was drawn around the city, and then there was a house to house search for young men of certain ages to be sent to the slave-labor camps in Germany, and for concealed Jews. Here was our son of 18; undoubtedly he would be taken. As one of the search patrols was nearing our home, I went to my Sanctum and under the Sacred Word I appealed to the Cosmic; and lo! they entered the ground floor in our house, searched under beds, threw open cupboards, searched for hiding places, and then, instead of going to the next floor—our home—they passed on!

That I was not molested and my home not even searched is the more remarkable, since the Rosicrucians to the Germans are only the tools of the Freemasons and through them the accomplices of the eternal Jew.

Freemasons Put to Death

And what they did to the Freemasons! Many high-degree Masons were tor-

tured to death. Their Temples were desecrated by the Quisling hordes. Their symbolic paraphernalia were walked over and trampled upon while a young *Quisling*, with the typical air of "know-it-all," lectured on the guilt of the Freemasons in their enslavement of mankind—the Nazis being the good knights who were taking up the cause of humanity, the champions of the weak and oppressed. Of course, the Rosicrucians and other organizations came in for much vilification.

In the newspapers of these days, one may see a picture of a worker in a shoe factory, cutting up the leather of the Masonic ritualistic aprons for shoes (undoubtedly to supply the high-rank heelers with souvenirs).

I must say here that I have been astonished that the Freemasons had not taken precautions to take their sacred symbols and rituals, etc., to safe places or destroy them. They had many well-to-do-members and a great number of them had cars and lived in the country. Probably there was the fear of reprisals—which was not imaginary, for they were watched closely. Some eight or ten Freemasons had come together in a well-known restaurant for a last friendly chat one evening after the Lodges had been suspended. That same evening they were all arrested except one who had left very early. Their G. . M. . was given a "third degree" every day for months. As they could get nothing out of him, he was finally sent to Germany. Two weeks later his wife received word that he had died.

The Dangers of Communication

Immediately after the invasion there arose another difficulty. I was continually receiving letters from San Jose, and the *Digest*, containing my name and address in the directory of foreign jurisdictions. These elaborate letterheads were sure to draw the attention of the German censors. I could not openly write to San Jose and explain why I did not want to receive such letters, for that, too, would have drawn attention. I had to give several hints, write letters with a hidden meaning, which to the Secretaries at San Jose may have appeared silly at first. Finally, my hints were understood. In the meantime all my letters were opened by the censor.

*The
Rosicrucian
Digest
December
1945*

And then, again I received a letter addressed on the envelope to me as a member of the International Rosicrucian Council, and this letter, which would have acted on a German censor like a red flag on a mad bull, might have meant grave danger not only to me, but also to the Secretary of the Council. It was never opened by the censor! It must have been entirely overlooked.

In Amsterdam, where there were three classes, we kept contact quite regularly with all the members. At irregular intervals we met at the home of some member, taking turns. At some of these gatherings I gave addresses on subjects of Rosicrucian interest. On other occasions other members gave addresses, or reviewed some book of the Rosicrucian Library series. One of our fratres made several trips from Rotter-

dam to give some lectures on the *Cycles of Life*, of which he has made a thorough study. These gatherings were informal and kept as much as possible as an ordinary friendly visit; we left by two's or three's at irregular intervals, for there was ever an element of danger.

With the members outside of Amsterdam, I kept contact at first by visiting them from time to time, but being registered as a Canadian, and therefore as an enemy, certain parts of the country and especially the places where the other classes had been held, viz., The Hague and Heemstede, were forbidden territory for me. I did not mind this until the Germans established a system of identity cards and checked travellers at the stations. After that I kept in touch by writing letters occasionally.

(To be Continued Next Month)



THE ROMANCE OF PERFUME

(Continued from Page 347)

In early days incense was used to destroy unpleasant odors. In the Egyptian age it was used upon the altar and in the temples for religious and ceremonial purposes, as it was in China. In the French courts it was used for personal attraction and allure. Today, in our age, it is used in all these various ways. I like the incense burning upon the altar. I like the drops of perfume on my hair. To me perfume means gladness.

The old slave was not so far wrong when he told a king he must be happy because he smelt so expensively.

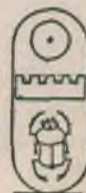
Nothing so swiftly creates an atmosphere of happiness as perfume.

The mind insensibly forgets its cares, and the soul dreams—

When a box of essence
is broken on the air.

MAKE YOUR CONVENTION PLANS

Would you like to meet with a host of friends—persons whose interests and ideals are the same as your own? Would you like to listen to addresses by persons from distant lands upon subjects that would fascinate and enlighten you? Have you had the desire to see some of the things you study and read about *demonstrated and illustrated*? Do you want to enjoy a week of fun and facts this summer in beautiful surroundings? Do these things appeal to you? If you are a Rosicrucian, make plans *now* to attend the annual Rosicrucian Convention at San Jose, California this summer, the week of July 7 to 13. Find out when to leave your city so as to arrive in time at San Jose. Inquire as to the best method of transportation. It is not too early to do these things. The *inspiration and experience* of the Convention will long remain with you. If you intend to come by car, invite other members to come with you and share the transportation expense.





SANCTUM MUSINGS

THE UPWARD PATH

By THOR KIMALEHTO, Sovereign Grand Master



PERSONAL development, attainment, and entering upon the Upward Path, has a different meaning with every individual. Most people seek health, or love, or financial success. Some people seek fame. Few seek wisdom or the opportunity to be of service to the world. Most beginners in mystic or occult studies are impelled by the same motives. They want to discover a way out of their difficulties. They want to understand the causes of unhappiness, loss or failure. They seek new and better patterns of living. Few, at the start, seek only a great cause to which to devote their lives.

These motives are human and natural. These motives inspire us to live, to seek experience, and to grow. In the search for some personal object, we often find our true selves. We learn of higher aims. Our lives are henceforth changed. We function on a higher mental plane. The personal goal becomes transformed. Through the search for personal health we gain the insight into the causes which make for ill-health. We become interested in the art of healing. Plato said that he who himself suffered illness makes the better physician. Through the desire to conquer the agony of loss, through the pain of

frustration, through the search for personal love, we learn to find the higher love, the love of God and mankind. Personal love, too, may lead to the higher love. As Plato explains in the Symposium from the love of one we learn to love the many. Through love of physical beauty we learn to appreciate spiritual beauty. Personal happiness and contentment should lead to the higher life, but they frequently do not. There is danger of being completely wrapped up in one's own concerns so that one becomes self-centered and oblivious of the world.

Unless there is a tradition of service in the community, or in the family, happy people are wholly content with their own pattern of living, their personal friends, their private concerns; and they resent the peaceful waters of their life being troubled. It takes a shock to compel the soul to question life and to grow in realization. Most of the people who consult me have actually been driven by personal disaster, or a great emptiness in their lives, through frustration or failure.

Every student of mysticism who has studied the subject long enough so that it becomes the light by which he lives, will declare that through it he found peace, contentment, and self-fulfillment. No one understands life or man until he studies the Ancient Wisdom. No

one can know peace of mind until his doubts, perplexities, and bewilderments are answered. No one knows true self-fulfillment until he knows his real work in life.

It is evident, then, that the peace of mind that is attained without the Ancient Wisdom is insecure. Any unexpected blow may shatter it. Personal happiness is a house built on sand. The rains and floods come and wash it away. Fame is of brief duration. Frequently it amounts to no more than notoriety. Wealth may disappear over night. There is not a thing that life on earth can offer that time cannot take away, or conditions alter.

Until the lightning of loss or suffering strikes, we usually live in a sort of happy daze or we waste our time and energy on innumerable unimportant things. We do not fully realize that only spiritual values are permanent. We do not have a correct perspective or a true sense of values. The higher self is dormant. Do not, therefore, let grief, or loss, or the hunger that drove you to seek enlightenment conquer you. Consider it in the light of a blessing in disguise. Nature frequently uses brutal methods, sledge hammer blows, to awaken us from our lethargy.

He who has found the Way no longer desires to be among those who are still groping. He who has but tasted of the fount of wisdom considers the life he has lived before but mere existence. He who is beginning to learn the love of God and man realizes how restricted is life which is centered around one or two or even three human beings.

The Higher Goal

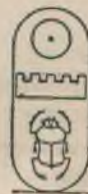
All experience is valuable therefore, in that it tears the veil from our eyes, rouses the slumbering soul, and drives us to a higher goal. Now that we have caught a glimpse of the higher vision, let no personal circumstance deflect us from our course. Let us vow to be ever firm, ever faithful, ever courageous. Let us try to rise above the distractions of our daily routine. Let us be undeterred by the obstacles that unexpectedly loom before us. Let us remain indifferent to ridicule, scorn, and amused contempt.

Undeveloped human nature is petty, self-centered, and indifferent, if not hos-

tile. Can you expect the child who is learning his letters to be interested in mathematics or philosophy? Can you expect the boy who thinks his baseball team the greatest fascination on earth to be interested in the frontiers of thought? As there are pioneers in every field of thought, so are there spiritual pioneers. The spiritual seeker is a pioneer insofar as his personal experience and development are concerned. Many have travelled the road before us. Many have attained illumination and Cosmic Consciousness. Many are the initiates of every age. They have left their footprints in the sand of time. They have left a record of their experiences for our guidance and inspiration. Many are with us today, although we may not know them personally. Many are working through different avenues of expression. The goal is sure for each and every one of you. Your fellow workers need your cooperation. There is a field of service for each one. There are many who need the help that you alone can give. You are a Cosmic channel in your place in life, in your chosen occupation. If it is necessary, the way will open for a change of the field of service. At present, you must promote the Great Cause to the best of your ability right where you are. Every sincere, devoted, enthusiastic student is also a fellow worker in the Cosmic Plan of evolution.

The Age of Opportunity

This is an age of opportunity. Never before has so much help been needed everywhere. The world is in the birth throes of a new order of society. We witness the chaos and confusion of a transition period. Karmic and cyclic forces are tearing down whatever will not be in harmony with the spirit of the new age. The new age that we all must help to usher in is one of brotherhood and cooperation. The spirit of competition must be sublimated into that of cooperation. The spirit of nationalism must be transformed into that of internationalism. Sectarian religions must become truly tolerant of one another, or they must rise to their original universalism. The religion of the future will be vital, universal, and a champion of social justice. Every religion begins with the noblest ideals, but in the course



of time becomes crystallized and formalized so that the original import becomes almost completely obscured.

What wonderful fields of service are open to every student to teach people to see the wastefulness and inhumanity of competition, and to prefer cooperation; to teach people to see the absence of brotherhood in excessive nationalism, and to prefer world fellowship; to teach people to see the unity of all religions, to minimize the external differences and to concentrate on fundamental similarities for the sake of peace and good will among men on earth—in other words, a realization of Unity and Brotherhood.

In almost every field of service vital reforms are necessary. In education, the *child* must become the central factor, not the system, the curriculum, the machine. Mass education must become more individual. An attempt must be made to awaken the child's own inner powers. The child must be educated for the life that he must live in the world of today and the future. He must be educated for work, for marriage, and for citizenship. The qualities necessary for the New Age must be inculcated in him. Although spasmodic attempts are made here and there to train in correct attitudes, to awaken latent powers, to train for character and citizenship, on the whole education remains traditional, stereotyped, and narrowly utilitarian.

The Principle of Unity

Take our relationship with the lower kingdoms of nature. We are all aware of the fundamental mystic principle of the unity of all that lives. Do we stop to analyze all the implications of this principle? The unity of all that lives means more than that man must remember his essential brotherhood with the rest of humanity. It includes his relationship with the animal kingdom, the plant kingdom, and even the mineral kingdom. The relationship must be that of love and care and development. While the earth and all that is in it have been given into the hands of man, they have not been given to him to abuse, to torment, or to destroy. Man's inhumanity to man is equalled only by his carelessness and destructiveness and cruelty to both the plant and animal kingdoms.

How wonderful it would be if students throughout the world vigorously attacked the crimes, the social and moral crimes, that are undermining the foundations of modern life. Let each work in his own country. Let each work among his own people, in his own religion and in his own community. The mystic students should be united in the championship of great causes, in their vigorous defense of the rights of all creation, no matter whether man or animal or plant.

What have the abuses of modern life to do with mystic and occult studies? you may ask. Mysticism is not a mere pastime or reading for recreation or a closet philosophy. Its purpose is not merely to give you intellectual satisfaction or happiness. Its aim is not to take you away from the world or from your duties. In fact, the aim is to make you even more aware of the world and what is going on. He who has found the inner self knows that he is one with all mankind. He who has experienced even a touch of the Cosmic Consciousness knows how much more beautiful the spiritual self is than the little, earthly self. He who has opened his heart to the divine love no longer wishes to inflict pain or cruelty on anyone or anything. His love embraces the world, and everything in it.

Every soul is a cell within the body of the Infinite. The planet is alive and evolves even as the individual soul-personality evolves. There is no more important work in the world than the helping of evolution. The chief obstacle to evolution of the individual, the nation and the planet, is cruelty in its many forms. Every deed or thought of love helps evolution. Every deed or thought of cruelty hinders evolution. Until the soul recognizes that this work is the most important in the world, he has not achieved maturity.

What is the highest point of attainment? To become a world server, to achieve illumination and conscious self-expression. There is nothing personal in any of these goals. They all demand a universalized consciousness. How does one attain these goals? By growing out of the little self, by transforming personal ambition into desire to increase good for everyone, by expanding

(Continued on Page 360)



Become United In Speech

By E. H. TWIGHT, M. S., F. R. C.



THE question of an International Language has been taken up several times, in the past, in this publication, but it seems that the present conditions in the world have again brought it to the front. It is very evident that in all international meetings such a language would bring about a friendliness and understanding as nothing else would. In business, in radio, in telegraph and telephone communication it would be invaluable. In the scientific world the monthly making of Abstracts is an enormous and expensive undertaking. We have abstracts in every line of science: chemical, engineering, electrical, biological and others are published in the leading languages of the world while one international set could be printed in the International Auxiliary Language. The Rotary International realized that when they endorsed such a movement at their Convention of 1936, and printed a circular on the subject. Notice particularly the word *auxiliary*. No one dreams of *one* International language, but of an *auxiliary* International language that might be taught for one year in all the schools of the countries that would join the association. It has been demonstrated that such a scientific language could be learned at least three times faster than the simplest of the National languages; thus in a very few years everybody would understand it.

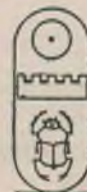
Since 1629, when the French philosopher Descartes formulated the rules

that should govern the making of such an Auxiliary Language, scores of such languages have been tried and failed. At one time Volapuk made a good start, but it was so difficult that it was soon abandoned. Esperanto started about 1887 and has grown considerably, but it is quite difficult, has special letters and accented letters, and the originators themselves decided to revise and simplify it. A committee was formed in 1900, at the Paris Exposition, to try to create a new International Auxiliary Language based on Esperanto. A group of outstanding linguists from various universities of Europe worked for several years on this project and finally, towards 1907, formed a permanent commission charged with settling the details of the language adopted, *Ido*.

In 1910 the Union for the International Language of the delegation was formed and an Academy appointed. *Ido* does away with all special and accented letters; it has extremely simple grammar with no exceptions to the few rules. It is as international as a language can be, for in choosing the roots, those that were understood by most people were taken. For instance, in the first *Ido* dictionary published, out of 5379 roots, 4880 could be found in the Latin languages (French, Spanish, Italian), 4219 in English, 3302 in German, and 2821 in Russian.

About 1924 the International Auxiliary Language Association, IALA, was formed in the United States of America, with leaders of all our industries backing the movement and ready to sup-

(Continued on Page 364)





Temple Echoes

By PLATONICUS, F. R. C.



HERE is a tale of a Professor of English Literature whose interest in the Elizabethan period led him first to Shakespeare, then to the enigmatic Sir Francis Bacon, and finally to Bacon's "secret society," the Rosicrucians.

Joel Disher was born in Rockville, Indiana, on February 23, 1901. His father, Leroy Disher, was a blacksmith, descendant of an English family that had emigrated to Virginia about 1800. Son Joel completed his high school education in Rockville, and then attended Indiana University in Bloomington, where he majored in English literature. His plans led to the teaching profession, and to the writing of poetry.

After a year of high school teaching in Indiana he advanced to the faculty of Emory University in Atlanta, Georgia, where he taught grammar and comparative literature for a year. Nomadic impulses then seized him, and he traveled to the west coast for advanced study and writing. There were periods of deepest introspection, and the production of much poetry and miscellaneous prose.

After further brief educational ventures and experiments, he found a niche with a large Boston publisher, and from 1929 to 1945 served as proofreader and writer of special features and assignments for the Bostonian firm. Also in

1929, his earlier interest in the Elizabethan period of English literature was strongly reawakened, and prolonged research in the Shakespearean writings led straight to the controversy centering about the role of the mysterious Bacon. He read Mrs. Potts' celebrated work on *Francis Bacon and His Secret Society* and then chanced to hear that a lecture had been given in Boston by Dr. H. Spencer Lewis, first Imperator of the Rosicrucian Order, AMORC. A letter to Dr. Lewis brought a cordial and sympathetic reply, with the advice to investigate further the mysteries of the Rosicrucians and to communicate with Mr. Alfred Dodd, English investigator of Baconian, Masonic, and Rosicrucian subjects.

By that time, as Mr. Disher tells his story, he was "hot on the trail"; he joined the Baconian Society of Boston, and found to his surprise that most of its members were Rosicrucians of the Boston Lodge of AMORC. He became a leader of the Boston Society, whose regular meetings were held in the AMORC Lodge library. Still he had had no clear impulse to become personally affiliated with the Rosicrucians. One evening, following a Baconian meeting, he was left alone in the Lodge library. As he reflected quietly about the mysteries of Bacon a surprising psychological experience was vouchsafed him: a clear inner voice said to him, "If you really want to know more about Sir Francis Bacon, you will have to enter

*The
Rosicrucian
Digest
December
1945*

the Temple of this building and become a Rosicrucian!"

Although it was somewhat of a shock to his religious convictions of that time, he accepted the advice of his inner self and applied for membership in the Order. For ten years he was a very active member of the Boston Lodge, serving three times as Master and twice as Secretary. Frater Disher says that the Lodge meant a very great deal to him, and that he felt deeply bound to many of its members and officers by ties rooted far in the past. He gave numerous public lectures for the Lodge, and did much class teaching of the official degrees of study.

In 1945 Emperor Ralph M. Lewis visited Boston on a national speaking tour, and after interviewing Frater Disher engaged him as a member of the AMORC National Lecture Board. Following suitable preparation and training at the Grand Lodge, Frater Disher began his lecture work in Seattle and Portland, where he endeared himself to the membership and elicited a splendid response from his public audiences. As this is written, he is carrying forward the work of the Order in Toronto, Canada, and reports of his activities are highly favorable.

In Frater Joel Disher, the AMORC staff has a man of unusual background and scholarly attainment, mystical and poetic temperament, genuine ability, loyalty and integrity. With his record and endowments one can predict future services of great usefulness to the sublime cause of international Rosicrucianism.

* * *

Temple Echoes emanates again from mystical, alluring Southern California! "Anything goes in Los Angeles and Hollywood," a wiseacre has said, and so it appears to be in the metaphysical and philosophical fields. One census reports that there are eighteen hundred metaphysical organizations in Los Angeles County alone!

There are definite reasons for this immense interest in spiritual and philosophical matters. Perhaps the outstanding one is the nature of the land itself, and the "vibrations" that inhere in this

remnant of lost Lemuria. There is an unmistakable aura of a magnetic and spiritual quality permeating the entire west coast, and particularly, as this writer has experienced it, in Southern California. This explains its vast attraction to thousands of visitors and tourists annually, and its rapidly increasing population. Furthermore, while many from the East and Midwest bring with them their "Old-time religion" and Biblical literalism, there are many who are ready for new ventures in matters spiritual as well as economic. Exotic Oriental beliefs and curious, strange cults vie with their opposites, the vociferous evangelists, so determined to "save sinners" with their literal interpretations of the Bible and orthodox Christologies.

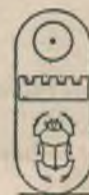
In this welter of opinion, augmentation, fancy and aspiration the activities and membership of the Rosicrucian Order expand gradually and firmly. There are thousands in this sunny southland searching with all their hearts for what the Order has to give; therefore, it is our task to find such seekers and give to them the vital waters for which their souls thirst.

* * *

Styles change in lecture and dramatic appeals to the public mind. During the war the most vital interest of most lecture-goers was in Prophecy. Almost anyone could attract a crowd by announcing a dramatic lecture on some new, perhaps heretofore unknown aspect of America's future—particularly if this new prophecy could be tied in with certain passages of the Bible, the Great Pyramid, Nostradamus, Saint-Germain, or some occult figure.

Now that the overwhelming issue of victory or defeat in war has been decided, interest is shifting. Prophecies continue to be trumpeted forth, and metaphysical opportunists now announce an "Atomic Armageddon," to be followed in ten, twenty, or one hundred years by the second coming of the historical Jesus, after which, in some ineffable way, the "Rapture" is to befall us.

The heavy losses during the war in soldiers and civilians hang like a ter-



rible blight over thousands of homes. For thousands the war will never end, for their loved ones will never return. This is even more true in England and Europe, where the losses were proportionately heavier. This collective sadness of the human heart, the miserable aftermath of the folly and savagery of war, finds one outlet in the attempts to communicate with the spiritual or immaterial world.

The dangers and enormous tensions of the war itself produced many genuine psychic experiences. Mothers felt attuned with their sons in times of danger and suffering, and perhaps received thoughts from dear ones telepathically. If the soul-personality of that son or husband was thrust suddenly into the higher world through the inscrutable alchemy of death, why could one not attune or communicate with it in the same way, by means of the subjective powers inherent in mind? So it is that public interest in psychic phenomena and the technique of psychic functions has increased enormously, and will be continued far into the future.

Granting, as most thoughtful people will, the survival of personality, the vexed question of communication with entities on the spiritual plane remains with mystical students and psychic researchers. Since perhaps only one person in several thousands has the necessary esoteric development and psychical awakening to attune directly and personally with intelligences on the Cosmic plane, the way is left open for many frauds and pretenders to fill the gap and satisfy the public demand, by proclaiming and advertising their supernatural powers of spiritual communication. So it is that bereaved mothers, fathers, wives, and friends of deceased personalities pay hundreds of thousands of dollars annually to "mediums" in England, America, and elsewhere, for "communications" of very doubtful value, indeed.

Informed students of psychic science estimate that from ninety to ninety-five percent of advertised psychical phenomena are fraudulent. Now, there are two kinds of fraud—conscious and unconscious. The conscious fraud is the

deliberate faker and deceiver, the one who uses elaborate and clever equipment to produce astonishing effects with which to bilk and impress his "clients." The unconscious fraud is the serious, well-meaning and sincere man or woman, perhaps a "medium," whose interpretation of the phenomena produced is entirely erroneous and misleading. There is no deliberate attempt to deceive; simply, the truth is not there, and they have not the knowledge or development to realize what is actually transpiring.

The "residual" five to ten percent of *genuine* phenomena is of exceptional interest to thoughtful investigators. One fact is certain, despite the ignorance of skeptics and materialistic scientists: it is possible, under certain conditions, to communicate with the Cosmic or spiritual plane and with intelligences thereon. This technique, incidentally, is given in one of the higher degrees of Rosicrucian study, and is familiar to all advanced Rosicrucians. It is a *positive technique*, wherewith the Rosicrucian adept through the medium of *his own exalted consciousness* attunes with evolved souls of the higher spheres and receives the benediction of their spiritual instruction. Ultimately any technique involving a second party, whether a so-called "medium," soothsayer, palmist, psychic reader or clairvoyant, becomes *negative* and of little value for the information or development of the person seeking such communication.

Nearly all the phenomena of mysterious seances and dark-room sittings can be explained and interpreted in terms of the enormous powers of the subjective mind. Many mediums, psychics, and sensitives have undoubted *super-normal powers*, but the phenomena which they produce seldom if ever have anything to do with the agency of incarnate "spirits"! The more we learn about the telepathic and clairvoyant powers of the inner self, and the more we study the secondary and multiple personalities within the self, the more we assign to subjective mind-powers the phenomena of psychic science, and the less to quixotic "spirits," ethereal "guides," and presumed "masters" who seem ready and willing to appear at any

gathering, however sordid or uninformed it may be.

The public is demanding more *truth* about these subtle psychic functions, and it is part of the mission of AMORC in this troublesome post-war period to light the way to peace and contentment for thousands of unhappy and bereaved souls.

* * *

A CHRISTMAS THOUGHT:

To you, dear readers, friends, Fraters and Sorores everywhere—in this happy season of the year may your personality be deeply imbued with the Christ Consciousness, and may the *Mystical Christ within* assume the guidance and rulership of your life, forever. SO MOTE IT BE!



HUMAN EVOLUTION

(Continued from Page 343)

But there is coming a time when that cat, like millions of human beings, will want the personal power to do for herself what she finds others will not do for her. There is coming a time when a very nice little woolly dog or some other fluffy kitten will take the place of that cat in our house. Then this poor, unwise creature will find that she must go out and hunt for food and hunt for affection and hunt for warm and safe places to sleep and she will meet with personal inabilities to do the things she should be able to do. I do not know whether a cat can soliloquize or not, and I do not suppose it would begin its little personal discussion with the famous words, "To be or not to be," but this cat will probably perch herself on the top of some fence some night when it is cold and dreary and when the moon is clouded out and she will say to herself something like this: "What a nice failure I have made of my life! I had no good training at home when I was with my parents and when I was taken to a better home I thought all I had to do was simply to take all that was given to me and make no effort to improve myself.

And when the time came for me to demonstrate the great miracle of life and be a mother I still failed to do the things I should do and here I am now an outcast when I might have been the proud mother of an admiring little bunch of kittens and all of us playing around the fireside in that home over there."

If we, as human beings, depended upon the divine instincts in us and the Godly consciousness in us to arouse us and force us to live the life we should live, we would turn out to be nothing more than this alley cat. It is through our own efforts, through a wilful, determined, systematic effort to develop understandingly the dormant instincts within us, the unawakened consciousness within us, that we are enabled to evolve and become living images of God. We must develop the psychic emotions, the psychic discriminations, the psychic tests and preferments and know all of the spiritual evaluations of life, if we want to become perfect, more masterful, more happy, and contented in life.



Men are admitted into Heaven not because they have *curbed* and govern'd their Passions or have No Passions, but because they have Cultivated their understandings. The Treasures of Heaven are not Negations of Passion, but Realities of Intellect, from which All the Passions Emanate *Uncurbed* in their Eternal Glory. The Fool shall not enter into Heaven, let him be ever so Holy. Holiness is not The Price of Entrance into Heaven—*William Blake from Poems and Prophecies* (E. P. Dutton.)



THE UPWARD PATH

(Continued from Page 354)

personal emotions into universal emotions, by making the life of love and of service one's own life, one's only life, and by having your love embrace all creation.

America's Destiny

America has a great destiny. Her destiny is to work in harmony with the divine purpose of evolution. This great ideal is symbolized in her seal, the pyramid with the capstone unplaced. In the capstone is the eye of God. You have seen this seal on the dollar bill. The unplaced capstone signifies that this ideal has not yet been achieved. It remains to be seen whether America will live up to this great ideal divinely given her. What is this great Cosmic purpose that it is America's destiny to fulfill? It is to lead the world in a federation of nations. The successful union of the United States of America is a model to the world for a United States of the World.

As the Cosmic thinks and works in world-terms only, so each and every one of us must learn to look at every problem from a world point of view. We must become world-minded. That is the consciousness of the new race being prepared in this country. All barriers must be removed. People must come and go as they please. The world must be open to all the inhabitants thereof.

Is there an ideal more glorious? Think of the joy of being able to move as easily from one country to another, as today one moves from one state in the Union to another. Think of the joy when nations will willingly settle their disputes by arbitration. Think of the joy when war will not hang like a cloud of terror over the common people, the unfortunate citizens, wholly in the power of their rulers. Think of the joy when battleships will become floating schoolhouses. Think of the joy when unemployment shall cease forever because of the innumerable beautiful and constructive tasks that will arise when the world is open to all.

Is there a Rosicrucian whose heart does not leap at this beautiful vision? Is there an idealist who cannot see that this is the most beautiful ideal of all?

Is there a lover of mankind who does not feel that this is the work that he has always wanted to do, the most satisfying, the most inspiring, the most practical task in the world? *Make this great ideal your ideal.* Make it the dream of your life. Throw yourself into it heart and soul. Dedicate your powers to it; live for it, and die for it. Then you will be on the road to attainment. Then all the powers and qualities needed will be added. Then you will have the great joy of knowing that you are working in harmony with the Divine will, in harmony with the great Plan of Evolution, and above all, that you are helping the race throughout the world to achieve peace and happiness, and that you are working with the universal God forces and constructively helping humanity in its evolutionary advancement.

These high achievements are not for the people who prefer the status quo, who timidly withdraw from change, who see a communist in every idealist, in every man with new ideas. The genuine mystic is working on the frontiers of thought. He is a daring adventurer in spiritual realms. The genuine mystic is a pioneer in working out the mystic principles in terms of daily living, in terms of political righteousness, social justice, in terms of genuine religion that is not a strait-jacket of form and of ceremony but earnestly endeavors to bring to man a realization of spiritual values and the qualities of his inner self.

The Path of Action

The Path of the Western World is *action*—action combined with study and character training. Psychic development is least important. Psychic development without control of *thought* and *emotion* and firmness of *will* may be a source of harm to body and mind. If one has little of spare time, it should be devoted to gaining a firm knowledge of fundamental principles or to activity in the community. It should not be devoted to exercises for psychic development. The only exercises that are valuable for the beginner are those that improve the health, increase the nervous vitality, and assist in righteous daily living here and now.

When the soul is ready, the inner senses will open as naturally as the fruit forms from the flower. Psychic powers are valuable only when there is a foundation of health, vitality, strong character, and sufficient knowledge to make for understanding and discrimination. Besides, psychic powers should be cultivated only that one may become thereby more useful in the world. They should never be sought to promote one's own interests. To work wholly for one's own benefit is to take the left-handed path that leads to destruction. Only the beginner may ask, "What am I getting out of these studies?" The advanced student must work solely for preparation for world service. Personal benefits may no doubt accrue. They frequently do not. Whether they come or not depends on the inner qualities of the student. The more earnest he is in his studies, the more sincere his motives, the more his difficulties may increase. They may increase to afford him more opportunities for growth, to give him more experiences of a vital nature, or merely to cleanse his character.

Many students are unaware of these higher aims, these nobler purposes. It is a great surprise to them to discover that the study of mysticism and occultism is more than a system of applied psychology or a method of cultivating psychic powers. They may welcome enlightenment as to the Truth. Many students rejoice at a world cause, at gaining Wisdom, and at a study that demands all one's life and effort.

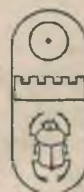
To control one's speech, thoughts, and emotions so as to bring harmony into one's life, and to do little deeds of kindness so as to improve one's own life are but first steps, though necessary ones. The next step is to purify one's per-

sonality, both body and mind, so as to become a Cosmic channel; to become a worker for constructive purposes in one's community, church or field of work. Then comes increase of knowledge. The more one knows, the more easily can one influence others. It is difficult to meet all inquirers, unless one has sufficient information. One's point of view may be correct, yet it will be almost impossible to prove that it is correct, without a wealth of facts and statistics. Study must go hand in hand with action. Then, it is necessary to meet the specific requirements for advancement in character development and in service.

All students eventually through their studies and experiences reach this goal. In more peaceful times it makes no difference how slowly a student arrives at a right point of view. Today the situation is different. Today the values that took thousands of years to build up are in danger of being submerged. Today a crucial struggle is being carried on all over the world. Today a thousand more workers make a great difference. Therefore, we urge you and every student to rise to the challenge of the nobler aims, the great cause, and inwardly vow to dedicate his life to soul-personality development and world service. Strengthen the circle of light about the globe. Uphold the few hands that are preventing the forces of darkness from gaining complete control. Remember that your personal desires may not be at all what your soul desires may be. Personal desires constantly change. In fact, old wishes that suddenly materialize may distress you. Forget personal desires, or leave them to natural manifestation. Know that you win life everlasting and love enduring through service in love to God and man.

ARE YOU AN EXPECTANT PARENT?

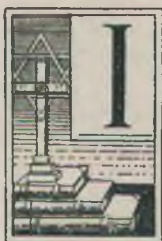
If you are an expectant mother, you are advised by your physician as to your physical needs, but, what are you doing to acquire the proper psychological attitude for the forthcoming months? If wrong food, improper clothes and insufficient sleep affect the unborn child, then what effect does *worry, fear, and anger* have upon the mother—and ultimately upon her child? Prenatal influence goes much further than meeting physical requirements. What can be done to influence the future temperament of the child is interestingly explained in a brochure issued by the Child Culture Institute. Write today for your *free* copy of explanation, to the CHILD CULTURE INSTITUTE, Rosicrucian Park, San Jose, California.





The Magic Word

By W. W. ZIEGE, F. R. C.



I WAS about thirteen years old when I happened to overhear a conversation between several fraternity brothers—members of a secret society. It seems that one of the men was just going through the initiations and he was quite enthusiastic about the work as far as he had gone. However, one of the men, evidently a full-fledged member, said something about “the lost word” which he would learn about in a subsequent degree and that not only added flame to the initiate’s enthusiasm but it also fired my imagination and even though I knew that “children should be seen and not heard” I mustered up enough courage to ask some questions. The result was that for the next eight years of my life I was constantly looking forward to a most interesting adventure. I was told I would be eligible for membership as soon as I reached my twenty-first birthday, and, of course, on the approval of my application for membership.

When I was almost the required age, I asked for the privilege of filling out an application for membership in the fraternity. I was told to wait until I had actually passed my twenty-first anniversary. I merely tell this to indicate how anxious and eager I really was to become a member and learn more about “the lost word.”

During the eight years of waiting I had heard more about “the word” and it seems that I reached a conclusion

that the mysterious word was a sort of “Open sesame” to great realms of supply, success, happiness, and the fulfillment of a young man’s dreams and all he could wish for. Perhaps my impression was that I was going to find a mysterious and secret short-cut to the top of the ladder of success which would make unnecessary all the plodding an average man must do while passing through life.

As a boy in school I had read *The Count of Monte Cristo*, by Alexander Dumas, and for some unknown reason I seemed to couple that story with all that I had heard about “the lost, mysterious word.”

Well, my application was approved and I was invited into the fraternity. I managed to get through what was called the first degree, with hopes reaching high; then the second degree, with hopes reaching still higher; and finally came the third degree wherein I believed the lost word and all its magic would be divulged.

The ritualistic work was beautiful and inspiring and I enjoyed every word and every minute of it—but what a rude awakening! The third degree was divided into two sections. It was in the final section, the very last step in that section, when “the lost word” would be given me. For some other unknown reason I also got the impression that “the word” was the word God had used when He created the universe and all that is in it. Naturally, excitement in my duty was great, my blood pressure was probably high enough to burst my

heart and blood vessels. The auspicious moment came! I was about to hear "THE WORD!"

Then . . . a whisper told me that "the lost word" had not yet been found. I was given merely a substitute and informed that since I was now a full-fledged member I must aid in the search until the fraternity, or all of mankind would find "the mysterious word" which would raise humans above the angels and to the level of God.

Disappointed? Hopes dashed to the ground? Of course, but then I began to analyze things, and this I should have done before. It seemed that the analytical powers of my mind had been eclipsed by a great hope and a heated enthusiasm, and so for years I lived in a sort of false mental environment. But now—things became more clear!

I thought of the men whom I had overheard when I was thirteen. Why, they were just ordinary men! They were not outstandingly successful in business or professional life! Just working men, holding ordinary jobs! That should have warned me at the time, but it didn't. Later, as I became acquainted with other members of the fraternity I should have recognized through observation, and all that I had heard, the real truth. All these men seemed to be just ordinary men—not supermen who possessed some fantastic superknowledge which would make it possible to solve life's problems with a magic word.

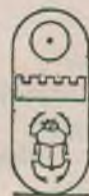
If there were a short-cut to the top of the ladder of success why had not these men reached the top? I had not thought of that, but I did think of it now. I did not condemn the fraternity or the members. I fortunately realized that the fault was my own, and that it was my own cupidity and desire for a short-cut to success that had blinded me all those years.

Studying the work of the fraternity, I discovered a great deal of beauty and power for good in their creeds, rituals, and meetings. I did discover *that there was much power in words*. Good power in good words; evil power in evil words. Good words indicated right thinking; evil words indicated wrong thinking. Right thinking was the foundation of right living; wrong thinking was the stumbling block that hurtled one into the depths of hell and misfortune.

I continued into the higher degrees of the affiliated lodges and discovered that, all along, the same philosophy and psychology prevailed. *The right use of the right words in daily living was the key to good health, supply, happiness, peace, poise, and success!*

Undoubtedly all through the ages there have been many men, and women, too, who have sought short-cuts to wealth, fame, and the many things human beings desire and crave. Pseudo-alchemists have tried to transmute baser metals into gold in order to enjoy wealth without working hard for it, slaving for it—without practicing self-denial in order to accumulate riches, as so many wealthy people have had to do before they reached their goal—believing in the power of amulets, witch potions, magic numbers, and a great many other "things," in order to circumvent hard work and reach a place in life in a much easier manner. History is replete with the efforts of thousands and thousands of people who have failed to reach the ultimate goal of human contentment and happiness by using so-called short-cuts, and yet in this enlightened day there still are many people trying to follow in their footsteps, so that one wonders when the human race will learn that there is only one way to the great goal: *hard work, study, persistency, and right thinking, plus a willingness to do every day all the things one should.*

Perhaps some people even apply for membership in our great order, AMORC, with the thought that here they will find a short-cut. Well, let them be warned that neither AMORC nor any other organization can lift even one human being above the level that he himself reaches through his study, hard work, and the use of God-given talents and knowledge. AMORC can help by acquainting a man with the powers and talents he possesses, and which he may never have dreamed of. AMORC can show him how to use these powers to lift himself above the level of those less fortunate, who never learn about the psychic powers with which God has endowed man. AMORC can help a man by giving him an opportunity to learn through the study of right subjects. Through the acquisition of great knowledge he may ascend to a higher



level of development. But there are no short-cuts, no magic words or phrases which can transplant a person from his present level into a higher realm in the twinkling of an eye by the mere utterance of a word.

God never intended that one man should have an advantage over another by permitting the one to find access to short-cuts or magic words and by denying the other. Every man is destined by God to work out his own salvation through study and hard work and the use of his natural ability and talents to accomplish results. Certainly, some people seem to solve life's problems

easier than others, but they have no short-cuts, or magic words, or magic formulas. They are simply willing to study and work harder. Perhaps they have discovered that *the attitude of mind* has a great deal to do with solving the problems of life. In this respect AMORC can be of tremendous value because its system of instruction enables one to develop *the right attitude of mind*. Changing the mental attitude from the wrong to the right is all that most people need to do to enjoy all that life has to offer. A sincere desire to study and learn is one of the requisites to membership in AMORC.



BECOME UNITED IN SPEECH

(Continued from Page 355)

port it. Telegraph and telephone companies, electric and chemical companies, banking concerns, and leading philologists from many universities were ready to help. International meetings were held, but it seems that in these twenty years no actual beginning has been made.

Seeing what Esperanto had done with a language admittedly far from simple, also that ten years of hard work by a committee of outstanding linguists simplified and perfected Esperanto and made it much more practical and easy, it would seem that a start could be made with Ido, with an Academy to keep on improving and simplifying the new language, if it could be done. Yet

after twenty years, we have not yet succeeded in creating the foundation.

All those interested in this vital subject should try and join the IALA movement and influence them into making a start *now*.

As far back as 1907 the delegation in charge of Ido had received endorsements from 310 societies and approvals from 1250 members of universities, and this has been growing ever since. There is at present a "British Idoistic Society" which has published grammars, vocabularies, and so forth. Why not use that as a base, which IALA with its tremendous influence could expand very rapidly?

ATTRACTIVE CHRISTMAS FOLDER

Send a distinctive Christmas folder. Let your greetings truly speak for you—have them represent your understanding of the real *mystical spirit* of Christmas. We have especially prepared a very handsome folder, rich in color, attractive in design, and inspiring in its wording. The folder, *with envelope to match*, is printed in several colors and has an inconspicuous symbol of the Order. The folder is most appropriate for your non-member friends as well, and will evoke their comment. They are economically priced at six for 80c or one dozen for \$1.30. We pay shipping charges. Order now and avoid last minute Christmas congestion of the mails.

Rosicrucian Supply Bureau

Rosicrucian Park

San Jose, California

*The
Rosicrucian
Digest
December
1945*



SOLEMN NUPTIALS

The Rosicrucian marriage ceremony is a most impressive and inspiring symbolic rite. The true mystical import of the union is beautifully, and in a dignified manner, dramatized so as to implant in the consciousness of each of the participants their sacred and social obligations. The ceremony is strictly ritualistic and *nonsectarian*, and is preceded or followed by the civil or legal rite. Such ceremony requires that at least one of the parties be a Rosicrucian member. With several officers participating in robes in the Egyptian atmosphere of the Rosicrucian lodges, these are memorable events. The above fraternal ritualism is being performed in the Supreme Temple of AMORC. The groom is Jesse Alton Mills, the bride is the former Jennie Lee, and the ritualistic chaplain is Jay R. McCullough.

(Courtesy Rosicrucian Digest)

MAKE AN

Appointment With Health

At the Rose-Croix Institute and Sanitarium

YOU give your time to the butcher, the baker, and the candlestick maker—now give nature a chance.

Stop trying to ignore your ailments and discomfitures. You are not being courageous by pampering illness and pain. Know the truth about your condition, and allow *intelligent treatment* to relieve you.

Whatever you are accomplishing now is only half as much as you can do when your vitality

is restored and your mind is alert, and health once again surges through your being.

Write today to the Rose-Croix Research Institute and Sanitarium, Bascom Avenue, San Jose, California, for *free particulars* about their most modern therapeutic systems — and their *economical treatment rates*. The capable physicians of this *nonprofit institution* are ready to serve and bring you the joys of living that they have brought to many others. Remember, there is no substitute for good health.





Member of
"FUDOSI"
(Federation Uni-
verselles des
Ordres et
Societes
Initiatiques)

THE PURPOSE OF THE ROSICRUCIAN ORDER

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body for a representation in the international federation. The AMORC does not sell its teachings. It gives them freely to affiliated members, together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association, write a letter to the address below, and ask for the free book *The Mastery of Life*. Address Scribe S. P. C., in care of

AMORC TEMPLE

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

(Cable Address: "AMORCO")

Supreme Executive for the North and South American Jurisdiction
Ralph M. Lewis, F. R. C. --- Imperator

DIRECTORY

PRINCIPAL AMERICAN BRANCHES OF THE A. M. O. R. C.

The following are the principal chartered Rosicrucian Lodges and Chapters in the United States, its territories and possessions. The names and addresses of other American Branches will be given upon written request.

ARIZONA

Tucson:
Tucson Chapter, 135 S. 6th Ave. Mrs. Lillian Tomlin, Master; Catherine Whiting, Sec., Box 4521, University Sta. Sessions 1st and 3rd Fri., 8 p. m.

CALIFORNIA

Los Angeles:*
Hermes Minor Lodge, 148 N. Gramercy Place, Tel. Gladstone 1230. Harold Nokes, Master; William A. Frix, Sec. Library open 2 p. m. to 10 p. m. daily. Sessions every Sun., 3 p. m.

Oakland:*
Oakland Minor Lodge, 610-16th St., Tel. Higate 5996. L. E. Blanchard, Master; Mrs. C. V. Jackson, Sec. Sessions 1st and 3rd Sun., 3 p. m. Library Room 406, open Mon. through Fri., 7:30 to 9:00 p. m.; Mon., Wed., and Fri. afternoons, 1:00 to 3:30.

Sacramento:
Clement B. LeBrun Chapter, Odd Fellows' Bldg., 9th and K St. Mrs. Mildred S. Christian, Sec., 3531 E. Curtis Park Drive. Sessions 2nd and 4th Thurs., 8 p. m.

San Diego:
San Diego Chapter, 2302-30th St. D. W. Six, Master, Tel. W-0378; Mrs. Hazel Pearl Smith, Sec., Tel. F-8436. Sessions every Tues., 8 p. m.

San Francisco:*
Francis Bacon Minor Lodge, 1957 Chestnut St., Tel. WE-4778. Frank Fitzgerald, Master, 305 Hyde St., Apt. 601. Sessions for all members every Mon., 8 p. m., for review classes phone Master.

COLORADO

Denver:
Denver Chapter, 509-17th St., Room 302. Pamela Wickham, Master; Ethel M. Johnson, Sec., 1259 Elati St. Sessions every Fri., 8 p. m.

DISTRICT OF COLUMBIA

Washington, D. C.:
Thomas Jefferson Chapter, 1322 Vermont Ave., N. W. Wm. V. Whittington, Master; Miss Constance M. Gilbert, Sec., 2032 Belmont Road, N. W. Sessions every Fri., 8 p. m.

FLORIDA

Miami:
Miami Chapter, 120 N. W. 15th Ave. Mrs. Florence McCullough, Sec., 2015 S. W. 23rd Ave. Sessions every Sun., 7:30 p. m.

ILLINOIS

Chicago:*
Nefertiti Minor Lodge, 116 S. Michigan Avenue. George Fenzke, Master; Miss Ruth Teeter, Sec. Library open daily, 1 to 5 p. m. and 7:30 to 10 p. m.; Sun. 2 to 5:30 p. m. only. Rooms 408-9-10. Sessions for all members every Tues., 8 p. m.

INDIANA

South Bend:
South Bend Chapter, 207½ S. Main St. Mrs. Wilhelmina Snyder, Sec., 2825 N. Michigan St. Sessions every Sun., 7:30 p. m.

Indianapolis:
Indianapolis Chapter, 603 Merchants Bank Bldg. D. H. Richards, Master; Mrs. L. E. Wells, Sec., 2841 Ruckle. Sessions 2nd and 4th Sun., 8 p. m.

KENTUCKY

Louisville:
Louisville Chapter, 919 Baxter Ave. Miss Mildred White, Sec. Sessions 2nd and 4th Fri., 8 p. m.

LOUISIANA

New Orleans:
New Orleans Chapter, 206 Board of Trade Annex, Zone 12. Will Flynn, Master; Miss E. A. Frey, Sec., Box 2452. Sessions 1st and 3rd Mon., 8 p. m.

MARYLAND

Baltimore:
John O'Donnell Chapter, 100 W. Saratoga St. Chris R. Warnken, Master, Tel. Arbutus 630-J; Mrs. Alice R. Burford, Sec., Tel. Arbutus 114. Sessions 1st and 3rd Wed., 8:15 p. m.

MASSACHUSETTS

Boston:*
Johannes Kelpius Minor Lodge, 739 Boylston St. Joseph A. Evangelista, Master; Mrs. Ceciline L. Barrow, Sec., 107 Townsend St., Roxbury 19. Sessions every Sun., 7:30 p. m.

MICHIGAN

Detroit:*
Thebes Minor Lodge, 4811-2nd Blvd. Mrs. Eloise C. Anderson, Master, Tel. TO 5-3291; Miss Margaret C. McGowan, Sec., Tel. TO 6-8984. Sessions every Tues., 8:15 p. m.

MINNESOTA

Minneapolis:
Essene Chapter, Andrews Hotel. W. H. Thomas, Master; Mrs. Muriel Youngdahl, Sec., 3543 Oliver Ave., N. Sessions 2nd and 4th Sun., 3 p. m.

MISSOURI

St. Louis:*
Thutmose Minor Lodge, 3008 S. Grand. Margaret Ilg, Master, Tel. Fl-7125; Ruth Claytor, Sec., 3510 Miami St., Apt. 216. Sessions every Tues., 8 p. m.

NEW JERSEY

Newark:
H. Spencer Lewis Chapter, 37 Washington Street. Fred Stoesser, Master; Rebecca C. Barrett, Sec., 206 N. 19th St., E. Orange. Sessions every Mon., 8:30 p. m.

NEW YORK

Buffalo:
Buffalo Chapter, 225 Delaware Ave., Rm. 9. Bernard B. Kish, Master, 308½ Ontario St.; Miss Gertrude Brookes, Sec. Sessions every Wed., 7:30 p. m.

New York City:*

New York City Minor Lodge, 250 W. 57th St. C. L. Searles, Master; Ethel Goldenberg, Sec., 811 Elm Ave., Ridgefield, N. J. Sessions every Wed., 8:15 p. m. Library open week days and Sun., 1 to 8 p. m.
Booker T. Washington Chapter, 69 W. 125th St., Rm. 63. Mrs. Catherine E. King, Master; Frederick Ford, Sec., 1382 Crotona Ave., Bronx. Sessions every Sunday, 8 p. m.

(Directory Continued on Next Page)

OHIO

Akron:
Akron Chapter, Mayflower Hotel. Leone H. Habbershon, Master; Clayton Franks, Sec., Tel. MI-3971. Sessions every other Sun., 7:30 p. m.

Cincinnati:
Cincinnati Chapter, 204 Hazen Bldg., 9th and Main St. J. H. Liggett, Master, Tel. BR-1712; Mildred M. Eichler, Sec. Sessions every Friday, 7:30 p. m.

Cleveland:
Cleveland Chapter, Hotel Statler. Charles Jones, Master; Tel. IV-5998; Mrs. Clyde Hinckley, Sec. Sessions every Fri., 8 p. m.

Dayton:
Elbert Hubbard Chapter, 56 E. 4th St. Mrs. Bertha Miles, Master; Miss Grace M. Altick, Sec. Sessions every Wed., 8 p. m.

Toledo:
Michael Faraday Chapter, 1420 Monroe St. Dr. L. W. Curtiss, Master; Hubert A. Nodine, Sec., 2340½ N. Erie St. Sessions every Thurs., 8:30 p. m.

OKLAHOMA

Oklahoma City:
Oklahoma City Chapter, Odd Fellows' Hall, 5¼ S. Walker. Mrs. Elizabeth Skillman, Master, Tel. 5-9262; Mae Arnold, Sec., Tel. 8-5021. Sessions 2nd and 4th Sun., 7:30 p. m.

OREGON

Portland:
Portland Rose Chapter, Pythian Bldg., 918 S. W. Yamhill Ave. W. A. Schmidt, Master; Miss Ollie Fuller, Sec., 5542 N. Haight Ave. Sessions every Wednesday, 8 p. m.

PENNSYLVANIA

Philadelphia:
Benjamin Franklin Minor Lodge, 219 S. Broad St. Rudolph J. Klug, Master; Mrs. Lucille B. Nenner, Sec., 1711 W. Huntingdon St. Sessions every

Sun., 7:30 p. m. Temple and Library open every Tues. and Fri., 2 to 4 p. m.

Pittsburg:

The First Pennsylvania Minor Lodge, 610 Arch St. Dr. J. D. Green, Master; Marguerite Marquette, Sec.

TEXAS

Fort Worth:

Fort Worth Chapter, 512 W. 4th St. Irwin L. Bridger, Master; Georgia G. Appel, Sec., 3201 E. 1st St. Sessions every Fri., 7:30 p. m.

Houston:

Houston Chapter, 606 Milam Bldg. G. A. Lewis, Master; Kathryn Fyburn, Sec., 915 West Gray, Apt. 1. Sessions every Sun., 7:30 p. m.

UTAH

Salt Lake City:

Salt Lake City Chapter, 420 Ness Bldg. Douglas Burgess, Master; Beth Leonard, Sec., 119 Beryl Ave. Sessions every Wed., 8:30 p. m. Library open daily except Sun., 10 a. m. to 7 p. m.

WASHINGTON

Seattle:

Michael Maier Minor Lodge, 1322 E. Pine St. Dr. Arthur J. Manley, Master; Marjorie Umbenhour, Sec., 1739-13th Ave., S. Sessions every Mon., 8 p. m. Library open Mon. through Fri., 1 to 4 p. m.

WISCONSIN

Milwaukee:

Karnak Chapter, 3431 W. Lisbon Ave., Room 8. Mrs. Bohumila Falkowski, Master, Tel. Mitchell 1624; Wilfred E. Bloedow, Sec. Sessions every Mon., 8:15 p. m.

Principal Canadian Branches and Foreign Jurisdictions

The addresses of other foreign Grand Lodges or the names and addresses of their representatives, will be given upon request.

AUSTRALIA

Sydney, N. S. W.
Sydney Chapter, Mrs. Dora English, Secretary, 650 Pacific Highway, Chatswood.

CANADA

Montreal, P. Q.:
Mount Royal Chapter, Hotel Windsor, Rm. 129. Frank Lyons Peck, Master; Shirley M. Fyles, Sec., 410-1253 McGill College Ave.

Toronto, Ontario:
Toronto Chapter, 10 Lansdowne Ave. Mrs. C. I. Barnick, Master; Joseph Benson, Sec., 788 Windemere Ave., Toronto 9. Sessions 1st and 3rd Sun., 7:30 p. m.

Vancouver, British Columbia:
Canadian Grand Lodge, 878 Hornby St. J. L. Williams, Master; Byron Arden, Sec., 2228 Yew St. Sessions every Mon. through Fri.

Victoria, British Columbia:
Victoria Lodge, 725 Courtney St. Ida E. Head, Master; Miss Dorothy Burrows, Sec., 1728 Davie Street.

Windsor, Ontario:
Windsor Chapter, Norton Palmer Hotel. Ralph Caliguiri, Master; Mrs. Rebecca Mathison, Sec., 194 Bridge Ave., Tel. 4-2671. Sessions every Wed., 8 p. m.

Winnipeg, Manitoba:
Charles Dana Dean Chapter, 122a Phoenix Block. Wm. M. Glanvill, Master; Ronald S. Scarth, Sec., 149 Lyle St., St. James, Manitoba. Sessions every Wed., 7:45 p. m.

DENMARK

Copenhagen:
The AMORC Grand Lodge of Denmark. Arthur Sundstrup, Grand Master; Carli Andersen, S.R.C., Grand Sec., Manegade 132, Osterbro.

DUTCH EAST INDIES

Dr. W. Th. van Stokkum, Grand Master; W. J. Visser, Sec.-Gen., Gombel 33. Semarang.

EGYPT

Cairo:
Cairo Information Bureau de la Rose Croix. J. Sapporta, Sec., 27 Rue Salimon Pacha.

*(Initiations are performed.)

Heliopolis:

The Grand Orient of AMORC, House of the Temple, M. A. Ramavvelim, F. R. C., Grand Sec., % Mr. Levy, 50 Rue Stefano.

ENGLAND

The AMORC Grand Lodge of Great Britain. Raymond Andrea, F. R. C., Grand Master, 34 Bayswater Ave., Westbury Park, Bristol 6.

FRANCE

Mlle. Jeanne Guesdon, Secretary, 56 Rue Gambetta, Villeneuve Saint Georges (Seine & Oise).

HOLLAND

Amsterdam:

De Rozekruisers Orde, Groot-Lodge der Nederlanden, J. Coops, Gr. Sec., Hunzestraat 141.

MEXICO

Quetzalcoatl Lodge, Calle de Colombia 24, Mexico. D. F. Alberto B. Lopez, Master; Juan Aguilar y Romero, Sec., Av. Victoria #109, Col. Industrial, Mexico, D. F., Mexico.

POLAND

Polish Grand Lodge of AMORC, Warsaw, Poland.

SOUTH AMERICA

Buenos Aires, Argentina:

Buenos Aires Chapter, Casilla Correo No. 3763. Sr. Aldo H. Obejero, Master; Sr. Manuel A. Monteagudo, Sec., Malpu 39. Sessions every Sat., 6 p. m. and every Wed., 9 p. m.

SWEDEN

Grand Lodge "Rosenkorset." Anton Svanlund, F. R. C., Grand Master, Vastergatan 55, Malmo; Inez Akesson, Grand Lodge Sec., Slottsgatan 18, Malmo.

SWITZERLAND

AMORC Grand Lodge, 21 Ave. Dapples, Lausanne; Dr. Ed. Bertholet, F. R. C., Grand Master, 6 Blvd., Chamblandes, Pully-Lausanne; Pierre Genillard, Grand Sec., Surlac B., Mont Choisi, Lausanne.

Latin-American Division

Armando Font De La Jara, F. R. C., Deputy Grand Master

Direct inquiries regarding this division to the Latin-American Division, Rosicrucian Park, San Jose, California, U. S. A.

JUNIOR ORDER OF TORCH BEARERS

A children's organization sponsored by the AMORC.

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

THE ROSICRUCIAN PRESS, LTD. PRINTED IN U. S. A.

Are All Dreams Unreal?



Is The Sleeping State Another Existence?

DO THE incidents of your dreams remain in your waking consciousness for days? Do you find yourself repeatedly listening over and over again to some words recalled from an experience of the dream world? All of your sleeping experiences are not the haphazard assembly of dormant ideas within your mind. Illogical and terrifying nightmares are caused by organic disturbances—but the inspirational, cogent dreams that cling to your memory and seem to guide you for years have a Cosmic origin. **The human consciousness is never at rest.** When the faculties no longer perceive the physical world—during sleep—the conscious mind becomes susceptible to higher influences which shape themselves into realistic experiences—which have a helpful and moral lesson. Can you distinguish between dreams and these Cosmic experiences? We offer here for the first time an enlightening manuscript, free to you, entitled, "The Phenomena of Dreams." It is an amazing presentation of the scientific and mystical principles which underly your sleeping existence.

This Manuscript - - Free

This manuscript is available to you **absolutely** free. You need merely subscribe to the ROSICRUCIAN DIGEST for **six months** at this time, sending your subscription to the address below, and enclose the usual subscription amount of \$1.50, and ask for "The Phenomena of Dreams"—it will be sent to you postpaid at once, **without cost.** Subscribe today and receive your copy.

The ROSICRUCIAN DIGEST

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

ROSICRUCIAN LIBRARY

Adventures in Reading

THE following are but a few of the many books of the Rosicrucian Library, which are **fascinating** and **instructive** to every reader. For a **complete** list and description of all of the books, write for **FREE CATALOG**. Send orders and request to address below.

SYMBOLIC PROPHECY OF THE GREAT PYRAMID—By H. Spencer Lewis, Ph. D.

The world's greatest mystery! Who built the Great Pyramid, why it was built and the meaning of its code of measurements and its hidden prophecies are all revealed in this interesting book. Illustrated. Price, postpaid, \$2.25.

LEMURIA—The Lost Continent of the Pacific—By W. S. Cerve

Beneath the rolling restless seas lie the mysteries of forgotten civilizations. Where the mighty Pacific now rolls in a majestic sweep, there was once a vast continent. The land was known as Lemuria, and its people as Lemurians. If you are a lover of mystery, of the unknown, this book will fascinate you. Price, postpaid, \$2.30.

SELF MASTERY AND FATE WITH THE CYCLES OF LIFE—By H. Spencer Lewis, Ph. D.

The plan of your life. This book reveals how we may take advantage of certain periods for success, happiness, health, and prosperity. It points out those periods which are favorable or unfavorable for certain activities. Fully illustrated with charts and diagrams. Price, postpaid, \$2.25.

ROSICRUCIAN PRINCIPLES FOR HOME AND BUSINESS—By H. Spencer Lewis, Ph. D.

This volume contains such principles of practical Rosicrucian teaching as are applicable to the solution of everyday problems of life in business and in the affairs of the home. Hundreds of practical points. Price, postpaid, \$2.25.

ALONG CIVILIZATION'S TRAIL

By Ralph M. Lewis, F. R. C.

Tread with a party of modern mystics over the crumbling mud bricks of once-mighty Babylon. Relive a life with one of the party in the great palace of Nebuchadnezzar. Mentally take part with the author in the INITIATION CEREMONIES of the Hermetic Brotherhoods of Europe. Illustrated with original photographs. Price, postpaid, \$2.25.

MENTAL POISONING

By H. Spencer Lewis, Ph. D.

Do poisoned thoughts like mysterious rays, reach through the ethereal realms to claim innocent victims? Can the thoughts of some enslave the minds of others? Read this frank exposition. Price, postpaid, \$1.25.

BEHOLD THE SIGN—Ancient Symbols and Their Mystic Meaning

By Ralph M. Lewis, F. R. C.

A collection of important MYSTICAL and OCCULT SYMBOLS used to perpetuate eternal truths. Fully illustrated. Learn the meaning of cryptic signs used by the avatars and great teachers for centuries. Price, postpaid, \$1.25.



The

Rosicrucian Supply Bureau

—A M O R C—

SAN JOSE, CALIFORNIA, U. S. A.