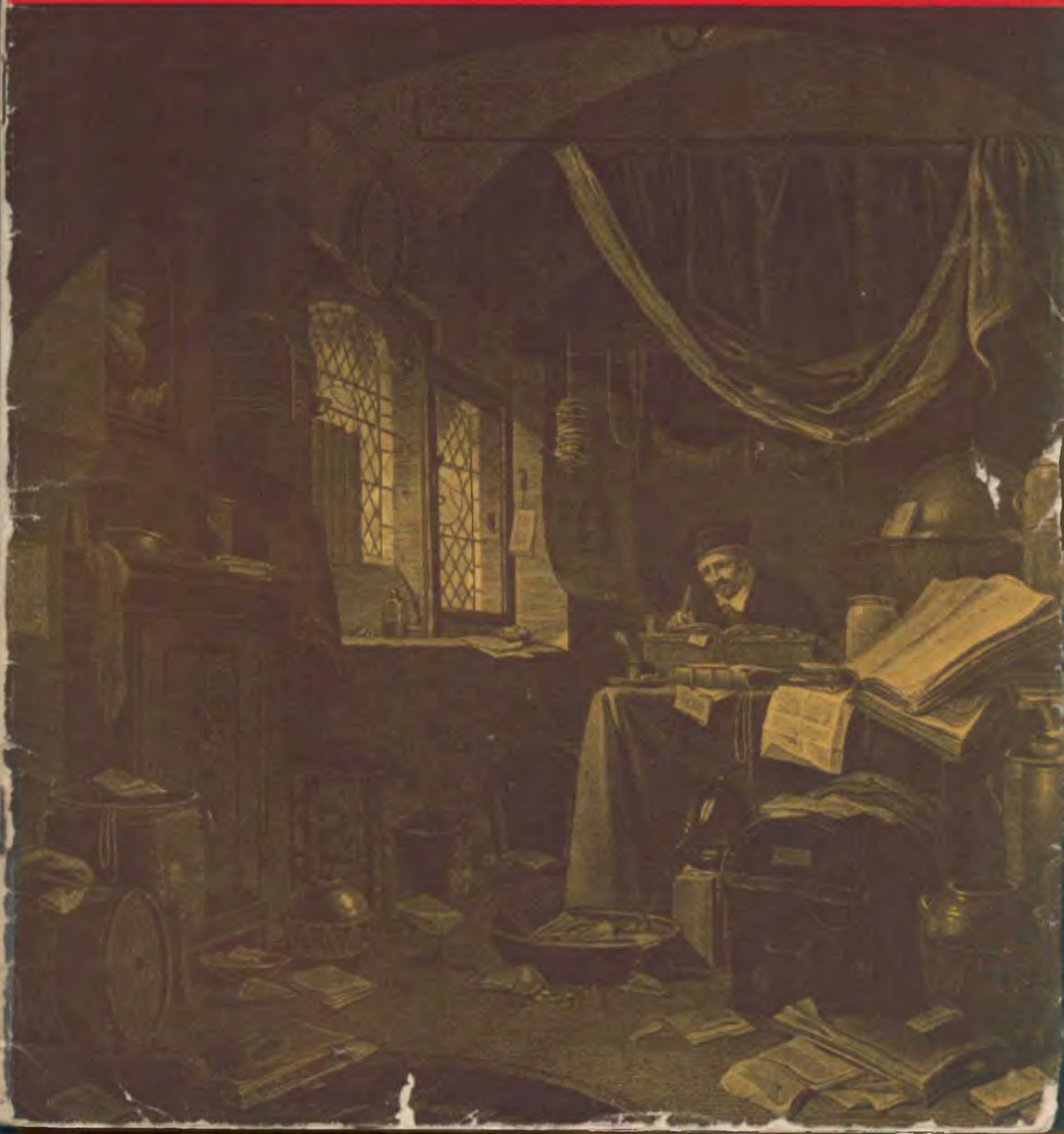


# ROSICRUCIAN DIGEST

AUG.-SEPT., 1944 - 25c per copy





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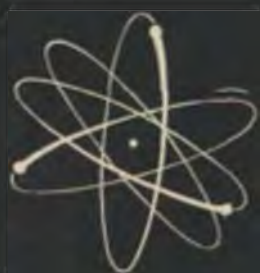


#### ROSE-CROIX UNIVERSITY 1944 GRADUATING CLASS

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

Vol. XXII

AUGUST-SEPTEMBER, 1944

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA



# THE THOUGHT OF THE MONTH AS YOU THINK

By THE IMPERATOR



AS A MAN thinketh in his heart, so is he." This aphorism has its roots in many works of sacred and philosophical literature. To an extent, the maxim seems self-evident. Every conscious act is preceded by a thought. In fact, an idea is the major cause of any intentional human endeavor. A tremendous amount of our experiences in life are effects of causes which we have instituted by our thoughts. The results, whether beneficial or adverse, are directly traceable to some thought which caused them. Thus, to ourselves, we can often admit that if we had been more judicious, perhaps we would not have put into motion certain things or conditions which now correspond to some idea we had. The homes we have bought, the investments we have made, and the associations we have formed are principally products of our thoughts. If these have come to shape our lives in any way, we can frankly admit that our thoughts were responsible.

However, we are also aware that every thought is not directly productive of some result outside of ourselves. Few of the many ideas which exist in our hourly flow of consciousness become realities, that is, produce things in our environment, or result in action by ourselves. Is it because such thoughts are ineffectual, or because we do not intend them to materialize into action and things?

We may generally classify all of our thoughts into two major divisions, which we can name *cognitive* and

*causative*. Cognitive thoughts are those by which we have cognition or the knowledge of something. For example, someone hands you an object. As you look upon it, you identify it in your mind as a pencil. All of the ideas you have associated with that experience—shape, color, dimensions, and trade name of the pencil—are cognitive thoughts. The end of such a visual experience is when you realize the sensations of sight, that is, when you give them some identity, some existence in your consciousness. It is strictly a recording process, one of transforming impressions into ideas. It is a process by which your environment acts upon you. In no sense are you a cause. We may say that the continual formation of cognitive thoughts is the equivalent of inscribing upon a blank slate. With time, the slate becomes a maze of inscriptions. So it is with our objective minds and with diligent observation. We store up a wealth of these cognitive thoughts. The more of them, the more expansive becomes our world—the more particular things of which we have knowledge. A certain amount of pleasure or happiness is obtained from cognitive thoughts. In the mere hearing or seeing of something, for example, may exist a sentient pleasure. Seeing a magnificent sunset from the seashore, brings with the visual impression, the cognitive thought, a thrilling satisfaction.

## *Polarity of Thought*

Men, however, are so constituted that life for them consists not alone in being acted upon, but in *acting* as well. If once I smelled and saw a flower and de-

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rived pleasure therefrom, to again have such cognitive thoughts, to realize the flower, I must put myself in such a place or condition where the experience can recur at will. *Causative* thoughts alone make this possible. If once having certain points of knowledge, namely, cognitive thoughts, I reflect upon them and they engender desires within me, I then have *causative* thoughts. In other words, these reflections have aroused will, which, in effect, is a kind of mental appetite. I am caused to try and bring about such results as will satisfy this mental appetite. To use another analogy, suppose I am given a book which describes a land in the most glowing terms. This experience produces cognitive thoughts. It gives identity to a place. It becomes for me a new knowledge. As I reflect upon the description, I have the intense desire to visit such a place. Therefore, the thought of the place now becomes *causative*. It compels me to an action which may gratify the desire I have. Consequently I plan ways and means of accumulating funds by which to make the journey. Therefore, *causative* thought has its origin entirely within the consciousness. It is a product of reflection and of reasoning. The less inclined one is to ratiocination and periods of reflection, the less of a cause he becomes in shaping his life and his environment.

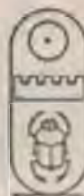
Causative thoughts have a *polarity*, that is, they may be either positive or negative. A positive action, in the ordinary sense of the term, means the full potentiality or completeness of an act. Thus, if one strikes a nail with a hammer positively, he has exerted the full power of which he is capable. Conversely, a negative action, as applied to this analogy, would be a partial restraint of the power of the blow. In causative thought, this definition does not apply, for a negative thought can be just as effectual as a positive one—but with a different end. As related to causative thought, the positive thought, in effect is one of *integration*. The negative thought, in effect, is one of *disintegration*. Thus, the negative thought can be just as causative in its disintegration as the positive thought can be in its integration. In both instances, there is an objective established

in the mind, an end to be attained. The positive thought is a unification of the elements of that objective. The negative is a separation of them. The positive thought is dynamic, whereby the end attained may itself become a cause. The negative thought has an end which becomes repressive and dispersive.

How this is accomplished in fact is very infrequently discussed. If it is assumed that causative thoughts are accompanied by desires, which in turn engender certain actions, there must be an application of certain of our natural powers. The *positive thought* focalizes these powers of self. This we draw upon memory to complete the details of the end we have in view. We stimulate our nerve energy for the necessary resoluteness and the stamina needed for physical or mental effort. The positive causative thought forms a mental picture, the objects of which are easily composed and visualized. This integrating of all of our forces makes the thought as a cause more dynamic. It is hitting home the idea with everything we have, instead of with just some of our powers or attributes.

#### *Giving Reality to Thought*

The things of the world which are needed to make the ideal a reality are drawn to it. This is not merely a pleasant, mystical or metaphysical platitude, but a psychological fact not often explained. *Intense interest* in anything makes us more conscious of all of the factors related to the subject of our interest. Perhaps you have not noticed in particular a certain make of a car upon a highway. Once, however, you have purchased that make of car, you suddenly become conscious of all similar makes upon the highway. In fact, you are so conscious of it that the highway may seem to be crowded with that make of car. Once you purchase a gown, you are very conscious of any similar gown. Again, for another analogy, suppose you wish to make some little household device. In your mind's eye, you visualize *positively* what you wish, that is, you emphatically unite into a mental picture all of the things you conceive essential to that device. The picture has become a positive cause. As you go about your shop or garage, or even walking along a street, you recog-





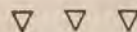
nize in objects which you see things that can be utilized to further your idea. In other words, the needs of your idea have become so positive, so definite in your mind that things of your environment which are essential to them *stand out*. The positive, causative thought has established a pattern in your consciousness, into which many of your subsequent cognitive thoughts, things which you experience, will readily fall, and thus are used to materialize your idea. Without such positive, causative thoughts, many of your cognitive thoughts would be useless to you. They would be knowledge without purpose.

As said, the *negative*, causative thoughts produce results as well. Most of such results never occur beyond ourselves. The negative thought does not integrate our powers. It scatters the functions of our attributes. It depresses imagination, it inhibits muscular energy. The will responding to negative thought dampens all mental and physical powers, and there is no focalization or coordination of the functions of self. When such a negative thought is translated into external action, it results in a corresponding disintegration of conditions about us. To resort to another analogy, one has the negative, causative thought of writing an article upon some subject. The negative aspect of the thought being the belief of his inability to express himself upon the subject in a favorable manner. The effect is to give no impetus to the imagination, cause imperfect visualization, provide no continuity of thought, and a lack of mental energy, resulting in confusion. Thus, even when materials may be provided for the writing and certain definite suggestions made, the individual finds himself unable to concentrate, unable to clearly read what is put before him, and to organize

even the cognitive thoughts he has. The whole effect of the negative cause is a dispersal of things and efforts. Fortunately, therefore, negative, causative thoughts very seldom do other than affect our physical and psychological selves. They usually lack the efficacy to reach out and cause a disintegration of actual things or conditions about us.

The results of acts are often termed negative and others positive. In this sense, the terms *negative* and *positive* are used with respect to the moral ends of such acts. Thus a negative act is said to be one that is evil and the positive one, good. However, there is no relationship between a so-called morally negative aspect of a result and a causative thought. In fact, the words *negative* and *positive*, as related to moral acts are misnomers. An evil result can be produced by a very positive causative thought. In fact, a successful *unethical* plan may require a very positive thought, that is, carefully integrated, and of dynamic ideas. The man for example, who successfully executes a plan of sabotage has obviously had *positive*, causative thoughts, which were transformed into very definite actions. Compensation for our acts constitutes separate principles, and has naught to do with the manner in which we think and convert our ideas into things.

The proof of a positive, causative thought is having an ideal in mind that has clarity and that is stimulating to all of the attributes of self, one that coordinates the emotional, psychic, mental, and physical attributes, and brings about a harmony of them which is realized as an *elation*. A negative, causative thought may be determined by the confusion, doubt, and the inclination to repress some of the powers of self and the resulting emotional depression which accompanies it.



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### THE CONVENTION PHOTOGRAPH

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SAN JOSE, CALIFORNIA, SATURDAY MORNING, JULY 15, 1944

## Toward Understanding

Most quarrels, be they individual or international, would be avoided were there complete understanding by both sides of the problem involved and the historical and aspirational background of the individuals or the nations through which the problem has arisen. The difficult thing is to bring about that understanding, or even a willingness to seek it or admit its possibilities.

In an address the other day at the annual convention of the Rosicrucian order, Imperator Ralph M. Lewis remarked: "It is generally agreed that the peace of the world will depend upon a mutual understanding of the problems of the peoples of the nations. Such understanding will eliminate suspicion, hatred, and unintentional oppression through unreasonable tariffs and other economic measures which tend to work hardships upon some nations."

He suggested that in order to work toward this mutual understanding, a day, possibly designated as "International Day," be observed throughout the world when, through international radio hookups and through the consuls of various countries, there will be an exchange of ideas of the people of the various countries, exhibits of their work, their native pursuits, their industries and other characteristics.

The idea is a good one. It would take many days and many nights of close study and deep thought and learned, open discussion to bring about effective understanding, but this one day might at least serve to stimulate a search for more complete understanding. From understanding comes tolerance; from tolerance, friendship; from friendship peace and the good things of life.

Lewis suggests that the ideal time for such a day would be March 21, the occasion of the vernal equinox, the symbolic beginning of a new year, the time of rebirth of nature, the springtime, the time of hope and rejuvenation of life. That, too, is a good suggestion, for the spirit of man partakes of the spirit of nature and his hopes of peace may be more closely attuned to the hopes of nature as painted in expanding fields of green.

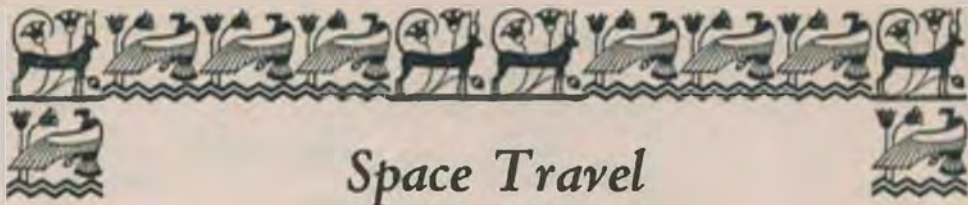
No great thing is accomplished except by a small beginning. World opinion can be made up only by the combination and adjustment of separate national opinions made up in turn by communities and they by individuals. The process, of course, does not apply to the dictator countries where all "opinions" are those of one man, but a properly conducted "International Day" might eventually reach a sufficient number of individuals in those nations to bring a change in the process.

But aside from the international aspects and world peace, such an observance as that proposed would be of great community benefit. The Santa Clara valley, for instance, has a large number of racial groups all striving to become good Americans. How much easier and surer would their efforts become if there were more of mutual understanding of the background against which they are constructing their Americanism.

The schools and the adult center have done much to promote this understanding but they reach only relatively few. Perhaps a larger number could be interested by an international fete in the civic auditorium with the racial groups all represented, not as harking back to the old country, but presenting the background and the foundation of the greatest country on earth.

The above is a photograph reproduction of a world peace article appeared in the largest newspaper in San Jose, California, with a view to a plan proposed by A. M. L. R. to encourage conversation.





## Space Travel

How Modern Engineering Is Meeting the Problems  
of Probable Interplanetary Travel

By WILLY LEY

The author of this article, Mr. Willy Ley, is a renowned authority on rockets, their theory of operation, construction and future development. Mr. Ley was a member of the former German Rocket Society and continued experimentation with them until early 1934, when his work was stopped by the Nazi government. Mr. Ley left Germany in 1935 and is now an American citizen. He has had an extensive education in paleontology, zoology and physics, and is the author of a number of technical books. He is Science Editor of the New York City newspaper, P M. Elsewhere in this issue is an announcement of Mr. Ley's widely discussed, new and timely book, "Rockets."

—EDITOR.



THE problem of space travel, of journeys away from the earth and to the moon or neighboring planets, had been one of the favorite subjects of philosophical speculations as well as of novelistic attempts before it was investigated scientifically for the first time.

It is only logical that the first attempt at unbiased investigation from the point of view of physical laws came at a time when speculations were running high. In 1877 the world had been startled by two discoveries, both concerning the planet Mars and both, in consequence, fanning the interest in this "second earth" as astronomers of that time liked to call the red planet. One of these two discoveries was of American origin: The astronomer Asaph Hall announced that he had discovered two small moons circling Mars. This announcement created surprise mainly because it confirmed a few older and not very serious guesses. Johannes Kepler had once mused that Mercury might be regarded as "the Sun's moon." The next planet, Venus, was without moon, the next, Earth, had one, and the next after earth, go-

ing outward in the solar system, should have two. And Swift, in Gulliver's Travels, had stated that the astronomers of the strange flying island of Laputa, had discovered these two moons.

The other discovery had no literary connotations, but sounded much more significant just the same. An Italian astronomer, Giovanni Schiaparelli, announced the discovery of *canali* on the surface of the red planet. Now *canali*, in Italian, means "grooves" or "channels" and *can* mean "canals." But "canals," in any other language, means just that, artificial waterways, and Schiaparelli's *canali* which was meant only as a convenient term to describe straight dark lines, was promptly and enthusiastically translated as *canals*. The discovery was by no means as conclusive as most people imagined, but it was taken as definite proof that there were "men" on Mars. Naturally, people once more began to wonder whether it might be possible to go to Mars and find out.

Only a few years later a German inventor by the name of Hermann Ganswindt, proclaimed from a lecture platform that this problem was soluble. What was needed to solve the problem, Ganswindt said, was a self-contained

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vessel, "very much like those submarine boats some Americans are trying to invent," and a means of propelling it through space. That means, Ganswindt said, existed too, it was the rocket. The reaction of a rocket has nothing to do with pushing against air or anything else, it is bound to occur anywhere, whether in air, under water or in space. Hence such a vessel must be propelled in that manner.

Ganswindt was right, so far, but circumstances prevented him from following up his trend of thought. He ranks among the early inventors of airships and actually built a helicopter which, in 1902, performed a very limited ascent of a few seconds. Naturally, he devoted his time to these inventions which were so much closer at hand. But another inventor—who never heard of Ganswindt until about 30 years later—continued where Ganswindt had dropped the subject.

This other inventor was a Russian schoolteacher, specializing in physics and mathematics, and also one of the early airship inventors. His name was Konstantin Eduardovitch Ziolkovsky (pronounced: Tsee-o-l-k-o-v-s-k-e-y). Where Ganswindt had used brilliant rhetoric to elaborate his ideas, Ziolkovsky resorted to mathematical formulae. A body falling to earth from an infinite distance ("infinite" here is any figure you care to name, provided it is large enough, say from 600,000 miles up) would strike the ground with a velocity of 7 miles per second. Consequently a spaceship, in order to escape the gravitational influence of the earth, would have to acquire that velocity which physicists know as the "velocity of liberation" or "escape velocity." Rocket propulsion would enable the ship to attain this velocity gradually, so that its pilot would not be crushed under undue acceleration. A calculation showed that an increase of velocity of 130 feet per second for every second elapsed would result in escape velocity after about eight minutes of ascent.

Ziolkovsky hoped that people would be able to stand such an acceleration. In modern terminology that acceleration is called "4g," and experiments with large centrifuges and flying practice have shown that people can stand it. A ship then, rising in the general

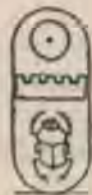
direction of the moon, would reach the imaginary line where the gravitational attraction of the moon begins to overcome that of the earth, in a little over 60 hours. From then on it would simply fall toward the moon, crashing on its surface after another 35 hours.

The problem now was to find a way of attaining such a velocity. That problem had to be settled first before one could think of refinements, avoiding the crash, for example. Ziolkovsky investigated the various fuels and came to the conclusion that only liquid fuels, fluids like the then rare benzene, burned in pure oxygen, deserved consideration. They were much more powerful, surprising as that may sound to the layman, even than explosives like dynamite. But the quantities needed for such a venture were enormous.

Ziolkovsky, at any event, decided to publish his theoretical work at that point. It was late in 1901. He sent the carefully hand-written manuscript to the editor of a scientific journal called *Na-ootchnoye Obozreniye* ("Science Survey") and did not hear about it for a long time. "To my great surprise," as he wrote later, "I found it published in one of the issues of 1903."

In spite of this the problem was forgotten once more and it was not until the end of the first World War that various scientists published treatises along the same lines. One was by Dr. Robert H. Goddard (then of Clark University), one was by a Transylvanian professor of mathematics named Hermann Oberth, and one by the Chief City Architect of the City of Essen-on-the-Rur (Germany), Dr. Walter Hohmann. None of them could read a word of Russian, none of them had ever heard of Ziolkovsky. Oberth, who was second, had never heard of Goddard and Hohmann had heard of Oberth only after his book was finished. But all three arrived at very similar conclusions, all three agreed that the problem of space travel was essentially an engineering problem and they also agreed that it could be solved, even if not at once. Their proposed methods of solution differed, indicating the independence of their labors.

Going beyond Ziolkovsky, Oberth and Hohmann developed figures for what they called mass-ratios. This





term refers to the amount of fuel carried by a rocket, as compared to the weight of the rocket itself. A rocket which, when fully fuelled, weighs twice as much as when empty, and is said to have a mass-ratio of 1 to 1. The question now was what mass-ratio a moon rocket had to have in order to reach the moon.

There is no straight answer to that question because the question is too general. One cannot ask "what mass-ratio is required for a moon rocket," but one has to ask "what mass-ratio is required for a moon rocket fuelled with, say, gasoline and oxygen." The reason for this phraseology is what is called "exhaust velocity." It is the velocity with which the stream of combustion gasses generated by the fuel leaves the exhaust nozzle of the rocket. In the case of ordinary powder, such as used in rockets for amusement purposes, this exhaust velocity is only around 2,000 feet per second. In the case of gasoline burned in pure oxygen an exhaust velocity of about 2,000 meters per second (about 6,600 feet per second) has been obtained reliably in actual experiments. These experiments were made by the German Rocket Society, which was quickly dispersed by the Nazis as soon as Hitler had come to power.

An independent experimenter, Dr. Eugene Sanger of the University of Vienna, obtained about 3,000 meters per second (just short of 10,000 feet per second) with fuel oil and oxygen. If the moon rocket were powered by such a rocket motor the mass-ratio would have to be 237 to 1! It is obvious and hardly needs to be explained that nobody could build a rocket capable of carrying 237 times its own weight in fuel and oxygen. (In all these mass-ratio figures "Fuel" refers to the fuel proper plus the oxygen required to burn it.)

The theory of fuel chemistry justifies the statement that an exhaust velocity of 4,000 meters per second can be obtained by burning pure hydrogen in pure oxygen. In that case the mass-ratio would have to be 60 to 1. Obviously even this is still too high. But if experimenters succeed in handling ozone (which is, at present, very difficult) and in burning the hydrogen in ozone instead of in oxygen an exhaust

velocity of 5,000 meters per second can confidently be expected. Then the mass-ratio for a moon rocket would have to be only 26 to 1 and it is conceivable that this can be accomplished.

The answer of the engineer, to the problem of the moon rocket, therefore reads: If you attain an exhaust velocity of 5,000 meter per second (or more) and if you can build a rocket of the mass-ratio 26 to 1 the problem is solved.

The realization of these two "ifs" is a matter of experimentation. Naturally one would not build a moon rocket at once even if these two ifs were solved. Experimental work would start with smaller rockets, first to attain any altitude at all, proving only that they can work. (Actual experimentation has progressed to that point.) The next step would be to beat the altitude record of stratosphere balloons (about 72,000 feet), after that the next step would be reaching the limits of the atmosphere (about 250 miles up), then a thrust into empty space itself and after that has worked well for a number of times the first actual moon rocket would come.

All this, it should be remembered, refers to an unmanned moon rocket, a rocket which will crash on the moon and prove that fact by spraying a few pounds of white powder, like Plaster of Paris, around which could be observed through a telescope.

All this is only the prelude to actual space travel. There is neither time nor space here to discuss this problem in detail, but the beginnings may be outlined. Obviously it would start in much the same manner as the unmanned moon rocket, but with manned rockets; first ascents into the stratosphere, then thrusts to and beyond the limits of the atmosphere, and finally the trip to the moon, but without landing.

If the ship is equipped with a human pilot it can do things which an unmanned rocket could not do. The unmanned rocket would be drawn to the moon and crash, the manned ship could be maneuvered in such a way, with comparatively small fuel expenditure that it would miss the moon but be caught by its gravitational influence and become a moon of the moon, circling it for almost any length of time

(Continued on Page 250)





## The 1944 Rosicrucian Convention

By THE CONVENTION SECRETARY



IN SPITE of the limited free time of most individuals today, members from all parts of North America arranged their vacation schedules so that a large representation of members of the organization were present at the 1944 Rosicrucian Convention. With many of our members in the armed services, including one Grand Lodge officer, Frater James R. Whitcomb, Grand Treasurer, and many other members engaged in work essential to the war effort, it was impossible for them to arrange to attend the Convention. Those in attendance missed association with many members who otherwise would have been present and who have contributed to the success of the Convention in other years. It was generally evidenced by members who were in attendance that it was their duty to carry on in behalf of those who could not attend, and almost all members commented upon future Conventions to which we all can look forward after peace reigns again.

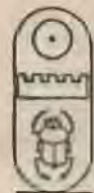
The facilities of Rosicrucian Park were devoted almost entirely to the Convention during the week of July 9 to 15. Early on Sunday morning, July 9, members had already formed a line in front of the Sir Francis Bacon Auditorium awaiting the beginning of the registration, and throughout that day the clerks in the registration office were busy registering and making arrange-

ments for the comfort of members and delegates who were spending this one week at Rosicrucian Park.

Such a week proved to attending members to be not only a vacation from their regular duties and occupations, but everyone wished to use the week to the fullest advantage possible that they might broaden their knowledge of Rosicrucianism and learn how to use these principles to a better advantage in a changing world.

At eight o'clock on Sunday evening, July 9, Frater Gilbert N. Holloway, Sr., of Redondo Beach, California, called the Convention to order, and introduced the Emperor preceding his address to the members and delegates to the 1944 Convention. The Emperor's address, "What is a Rosicrucian?", which was an analysis of the principles and beliefs which go to make an individual a member of this organization, served as a most fitting introduction and beginning of the Convention.

After the Emperor's address, the temporary Chairman presided while a permanent Chairman for the 1944 Convention was elected. This office fell to Frater O. Hughes, of Topeka, Kansas, who presided as Chairman throughout the Convention week. Immediately upon his election as Chairman, he presented for adoption the rules that would govern the administrative procedures and functions of the Convention week, and he arranged for the organization of committees. The Convention rules provided for the members and delegates





present to organize two committees; a Resolutions and Adjustment Committee, and an Administration and Welfare Committee.

Under the provision of the rules of the Convention, these committees were to be voluntarily formed. In order that they might function satisfactorily, it was suggested that each committee not exceed twenty members, and in order to be representative of the jurisdiction, that members from different parts of the jurisdiction affiliate with the committees. The Convention Chairman requested that those who wished to affiliate with the committees sign forms that were posted upon the bulletin board. On Tuesday morning of the Convention week the committees met, organizing by electing their own chairman and secretary, and proceeded to function. Such committees serve the members of the organization by providing an opportunity for a better understanding of the administrative affairs and functions of the Grand Lodge, and act as an advisory group through which the members can make recommendations and suggestions.

These committees are entirely a voluntary service by the members who compose them. It is their purpose to familiarize themselves and transmit to the members of the Order all information concerning problems and policies of the administration and function of the Grand Lodge. All possible cooperation was given to these members by the officers and executives of the AMORC staff. The Administration and Welfare Committee examined the procedures of the various departments, discussed the problems and functions of the departments with their supervisors and executive heads, analyzed in detail the method by which members' dues are recorded and handled through the Financial, Bookkeeping and Recording Departments, and in general reported back to the Convention their findings insofar as administrative activities were concerned. They also divided themselves into subcommittees; one subcommittee analyzed the financial status of the organization, another analyzed the various statistical and routine procedures of various departments, another the handling of literature, supplies and propaganda. A most impor-

tant subcommittee investigated the documents and charters of authenticity which have been given to this organization through the late Emperor, Dr. H. Spencer Lewis, and the present Emperor, Ralph M. Lewis, which provide the authenticity for the maintenance of the official Rosicrucian Order in this jurisdiction.

In summarizing their report, the following statement is quoted from the report of the Administration and Welfare Committee: "With the exception of the following findings in subcommittees, the balance of reports find the departmental work of the Grand Lodge satisfactory. These exceptions are the need for replacement of equipment (not replaceable during war times) as soon as possible, and the turnover of personnel in the Shipping and Literature Department. The greatest single factor to be commended is the far-sighted soundness of the financial administration by the Board of Directors." The complete committee report becomes a part of the permanent records of the organization. The reports of the committees were unanimously adopted by the Convention at the concluding business session on Friday evening of the Convention week.

During the course of the Convention week various regular events took place which members found most interesting, and helpful. Each morning at eight and again at nine o'clock, there were sessions in the Supreme Temple. These sessions were presided over by a Grand Lodge officer and a full ritualistic staff. For these early morning sessions, the Temple was crowded with members who were anxious to see the ritual of the Grand Lodge and benefit by this sacred convocation in the Supreme Temple. Many events followed through each day of the Convention week. Each morning special classes were held for various degrees. It was in these classes that the instructor gave particular attention to the degrees in attendance at that class and explained in further outline the contents and application of the Rosicrucian teachings for the particular degrees.

In addition to special lectures and sessions in the auditorium each afternoon, members crowded the Science

(Continued on Page 248)





# The Philosophy of Jesus

(A Short Course of Instruction)

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

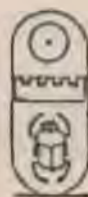
## LESSON THREE



**I**N THE early days of Christianity, its formative period, there came into existence what were known as the *Apologists*. These were a group of philosophers who had been converted to Christianity. Some of them had been students and teachers, for example, of Sophism, Stoicism, Epicurianism, etc. However, when they discerned the doctrines of Jesus, they considered them the greatest exposition of a rational way of living and they accepted Christianity. They were then accused by the philosophical schools of deserting their own minds and reason for fanaticism, as Christianity was then considered, whereupon, these philosophers sought to present the teachings of Jesus in a manner that was most rational, and to show that the sayings of Jesus superceded in usefulness all other philosophy; consequently, they were called Apologists, apologizing, it was said, for their desertion of their former intellectual loves. One of the greatest of these Apologists was *Origen*. So devout, so sincere, so earnest a worker in behalf of Christianity did he become that he followed Pantaenus as the head of the Alexandrian School of the sacred teachings of Christianity. To him is attributed the First Principles of Chris-

tianity, that is, a work by that name. It is a theological and hermeneutical, or simply, a scientific interpretation of the Scriptures and of the sayings of Jesus. Origen attempted, during his life, to make Christianity a worthy and comprehensive philosophy of Jesus.

Origen contended that the logos, or law is the Divine Will or Mind of God. As the Rosicrucians say, the logos is the Mind of God manifest as the complexity of Cosmic law. Origen also made the statement, which in his time perhaps was considered audacious, that Christ was not the equivalent of God. The Christ was a lesser spiritual being than God. He referred to Jesus as the *Son-Logos*. To make this clear, Jesus received a complete consciousness of God. He was aware of the magnitude and the beauty of the nature of God, perhaps unlike any other man before Him. This consciousness of God which He possessed the mystics termed *Cosmic Consciousness*, an all-embracing consciousness of the Divine. Consequently the life and the works and sayings of Jesus represented the law of God. Christ himself was the logos personified, the law of the Divine Mind manifest through the life and living of a mortal. In showing this relationship, Origen said that first there is the Father, then there is the law of Him expressed in his Son.





In his defining of the teachings of Jesus, Origen held that the human will is free. Man may choose certain courses of action for the direction of his conscious existence. The will however, has lost the strong influence of God because it is not as contiguous with the nature of God as it once was. It has lost this strong influence of God, principally because the will is confined in the body, and the body has strong temporal urges and desires, and these in turn occupy the will. The will is thus withdrawn from self, the consciousness is concerned more with external things than with the ego, and man is drawn further and further from the Divine Consciousness of God. There is only one way to overcome this condition, and that is to use the logos, the Cosmic law as we observe Cosmic law, heed it, discover it, and abide by it, then, we are drawn back into self.

#### *Mystical Principles*

Likewise, Origen aligned himself on the side of the early Apostle Paul. Paul contended that flesh and blood cannot inherit God, that the body never is a Divine element, in the same sense as is the soul, and no amount of spiritual influence can so make the body a Divine entity. He held that man, in addition to his physical body, has a spiritual body. It is this spiritual body which the soul invests, which the soul permeates. The extent of this spiritual body, the capacity of it to hold the soul within the physical depends upon the logos, the law, the Mind of God. To interpret this in the Rosicrucian *mystical sense*, it means that the soul in man has a spiritual personality. The soul in each of us is Divine. It constitutes an image of the nature of God, but our spiritual personalities are not as perfect as the soul within us. The spiritual personality constitutes our self-consciousness, that is, the consciousness of the soul within us. The more we are aware of the Divine element of our nature, the more we are inclined to the obedience of the soul, to live in accordance with its dictates. The more our consciousness reflects the spiritual nature of the soul, the more our spiritual personality evolves. This spiritual personality is what mystics term the *psychic self*. Rosicrucians also

hold that the logos, or the mind of the Cosmic exists in each cell of our being. It is that which is the spiritual body. It is the aggregate of that mind, as it infuses the living elements of our being, which constitutes the spiritual body.

Origen opposed the literal interpretation of the Scriptures by his predecessors, by proclaiming that the fires of hell are *not* material fires, and that the physical body will not be tortured and burned in a hereafter. The fires of hell are the torments and the pangs of the inner fire of *conscience*, a realization of our violation of Cosmic law, our consciousness of wrongdoing. These fires of conscience punish us and they purify our spiritual nature here on earth, and so all of the hell we endure is in the period of our conscious existence.

Origen also expounded that heaven is not a remote state or existence, but a *Divine ecstasy*, which we experience here on earth. In other words, it is an afflatus of the soul during our mortal existence, that is, as we become more and more conscious of the nature of the soul and abide by it, a Divine panorama is revealed and we experience great exaltation and beatitude, and that is the heaven of this life, and the only heaven.

These philosophical conceptions of the sayings of Jesus, which have not found their way into the Gospels of the New Testament, and which Origen and Pantaenus postulated, admittedly are not generally accepted, first, because of ignorance; and, second, because even today men fear to question, to analyze, and to reason about the sayings of Jesus. Also the average man desires to externalize all of the moral factors of his life, to immure them in material and physical things apart from his nature. He looks outside of himself, rather than within. He believes that he is torn between external forces, the Divine on the one hand, and the malevolent powers on the other. Consequently his sins or his grievous errors, he contends, are not weaknesses, they are not faults of his own, but rather he is a helpless victim being coerced by these external forces, shuffled between the Divine and the satanic, as it were. Furthermore, he is not ready to de-



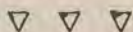
materialize the spiritual concepts, for no matter how allegorical and mystical a doctrine of religion he immediately tries to cloak it in the objective. Generally he will not, for example, think of his soul as an absolute *immaterial* entity, as a state of consciousness, or as an essence of the Divine. He prefers to believe that after death, the Divine personality resides in the Kingdom of God, not greatly unlike his mortal existence now, except that he has more license and more exemption from the sufferings of mortal existence.

He prefers to interpret the Christian doctrine of incarnation to mean that after some eventual judgment and possible expiation for his sins, there will come a time in the remote future when he will live forever on earth in a physical body, enjoying certain sentient pleasures even more fully than now. He also prefers to interpret the saying of Jesus: "I am the Way, the Truth, and the Life," as meaning that he should have mere blind faith in Christ as an entity, that Christ as a Divine Agency will somehow or other, by theurgical or other means, protect him against the commissions and omissions of his own ignorance and willful neglect. He fails to understand that this famous saying of Jesus meant that men should emulate the life of Jesus, should heed His words and directions, and should strive to attain the Christ life. The average

man hopes that his *blind faith* will produce a kind of metamorphosis, and that his life will be changed from what it now is to one of perpetual equanimity and tranquility.

It is these irrational interpretations of Jesus' teachings not only by the lay Christian, but by those in high places as well, which has limited the usefulness of Christianity and has brought the Christian religion to the apologetic stage, so far as many of its nominal adherents are concerned. Non-sectarian, authentic, mystical orders like the Rosicrucians, though *not* religious in the generally accepted sense of the term, that is, in proclaiming any new creeds or dogmas, can and have done considerable to make Jesus' teachings more comprehensible, and to make them a real philosophy of life that can be lived, used, and applied. Such organizations as the Rosicrucians can and are elaborating on the work begun by Pan-taenus and Origen, to present Christianity in a manner commensurate with its ideals and source, and thereby fortify humanity with a doctrine that is possible of evolvement. The works of Dr. H. Spencer Lewis, such as "The Mystical Life of Jesus" and "The Secret Doctrines of Jesus," have constituted a great contribution to the *unknown philosophy* of Jesus.

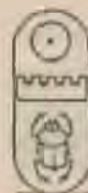
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### EARTH TO MOON

It is only a few years ago, comparatively, that the subject of earth-to-moon travel was considered a fantasy. Modern technological developments now bring such inter-planetary or *space travel* by rocket within the realm of probability—perhaps within the lifetime of your children. Mr. Willy Ley is one of the most outstanding authorities upon the subject today. He has made extensive research in the construction of rockets, formerly as a member of the German Rocket Society and now as an American citizen and science editor of a large New York City newspaper.

Mr. Ley's new book, "Rockets," concerns the future of travel beyond the stratosphere. He shows that, though rockets are much discussed now, they are considerably older than guns. His fascinating book discusses this subject from three viewpoints: (1) the scientific principle, what makes a rocket work—it neither flies, nor is it shot, nor does it push against the air as does an airplane; (2) the great probability of rockets being *manned* to the moon; (3) the modern experiments that have already been made or can be carried on as soon as the war is over. "Rockets" is really a travel book about the greatest travel of all—a *trip beyond earth*. The book is simply written and is illustrated. It may be had for \$3.50 a copy. You will want to read it. Order your copy from the Rosicrucian Supply Bureau, San Jose, California.







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

## THE APPLICATION OF IDEALS



IT IS accepted as a matter of fact that society in a civilized age upholds certain ideals and that these ideals include the aims and purposes of the society. We have been taught by illustrations from history and other studies of the social organization of man that the ideals toward which society strives is for the formation of a relationship between men that will be conducive to the well-being of each, and therefore, conducive for satisfaction in living for the whole.

That society has failed to achieve these ideals is evident. Through nationalistic ambitions ideals have been subordinated. In some cases problems that have arisen between various sections

of society have been due to a misinterpretation of ideals or the placing of hope of the future in false ideals. Fundamentally, most intelligent human beings realize that the ideals for which we strive in the future are not new ideals. We are engaged today in a war which has as its end and desired hope in the peace to follow the maintenance of the very ideals to which we subscribed prior to the existing conflict.

If we look forward to a time when conflict will end, it is wise that we give careful consideration to whether or not the ideals to which we have previously subscribed are satisfactory or whether man has merely failed in putting into action and application the ideals already existent. Most of the ideals of society are closely related to the principles of Christianity in the Western



World. These principles include a concept of love, tolerance, and sacrifice upon the part of the individual in order that the individual and other individuals may be in a position to lead a better and more contented life. These ideals are the most worthy of which the human mind can conceive. They presuppose the existence of a society and of nations where everyone is firmly desirous of living a life of relative freedom—freedom from conditions which would interfere with that individual's arriving at a point of satisfactory adjustment to the conditions about him.

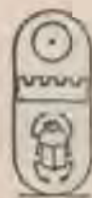
These concepts presume that man is primarily concerned with the development of himself and of the use of the material things about him to advance himself in relationship to his purpose on earth. While every individual may have the right to interpret the ultimate purpose, it has been shown through history that this purpose has been closely related to the ideals of justice, peace, and happiness. Insofar as we understand the laws of nature and of God, we find these ideals consistent with the principles of the Cosmic scheme. It may be that these ideals are not the ultimate perfection of man's thinking, but they are the best of which we can conceive at our present point of advancement of evolution.

There is something within man that causes him to have respect for true justice. Unless man sets himself against it he is usually more desirous of seeing the principles of love and tolerance in action than he is in seeing hate and injustice being forced upon humanity. The fault, then, of the failure for these ideals to materialize or to become applied to society as a whole, insofar as our understanding can estimate it, has not been in the failure of the ideals themselves, but the fault lies in the fact that the individual human being is more desirous of accomplishing his own selfish ends than in subordinating his concepts to those that will benefit society as a whole. The basis of future peace and the existence of a world in which these ideals will predominate is highly dependent upon the thinking of each individual. These ideals will be first in the minds of those who think the ideals. Conflict, hate, and strife

will cease to be existent when these things cease to exist in the minds of men. Men cannot strive against each other, cannot carry on in their own restricted environment political, economic, and social strife and expect the society which they compose to maintain and uphold the ideals of peace, justice and security. The greatest obligation, then, for peace in the world lies in the minds and the hearts of the individuals who compose the various divisions of society throughout the world. It is therefore the obligation of every man and woman who desires the manifestation of these ideals to live them—to evidence this feeling in their relationships with every other individual to indicate that they are willing to sacrifice certain personal ambitions and freedom for the benefit of the whole.

It will be difficult and probably a long time in the future before humanity as a whole will be thinking in these terms, but some must begin to think now if our civilization is to endure. Thinking and reason are closely related to man's inner self. When these high idealistic thoughts become the basic parts of our thinking, they will then be evidenced in behavior, and this behavior will be contagious.

The Cathedral of the Soul was established by the founder of the first active cycle of this organization in the present century in this jurisdiction. It is not a physical institution requiring certain standards of belief, dogma, and creed with which you affiliate, but it is called the Cathedral of the Soul because it typifies the striving of man to bring his behavior and actions up to the ideals which he holds most valuable. It is a meeting place for like minds where man can receive, regardless of his station in life or his physical environment, inspiration through directed meditation. More than ever before man needs these moments away from the stress and complications of his particular activities in daily life, and everyone is invited to share in the benefits of this activity in which there is no membership, no formality of affiliation, but merely the desire and sincerity of the individual to live in accordance with the ideals which he holds most sacred.







## A Doctor's Method For Madness

By MAURICE ZOLOTOW

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(Coronet, June, 1944)



CAN a doctor predict with reasonable scientific accuracy, that a man or woman will some day commit murder?

Indirectly, the New York State Joint Legislative Committee on Law Enforcement was instrumental in planting that question in the public's mind when it met one October morning in 1937 to discuss the "lunacy commission racket," so-called from the belief that on occasion hardened criminals had feigned insanity to escape the electric chair. In this skulduggery they were allegedly aided by crooked judges and politicians who appointed equally unreliable lunacy commissions that adjudged them mentally unbalanced and legally incapable of making a defense or consulting with counsel.

The knowledge of this situation was a common rumor among New York reporters and psychiatrists; but at that time Tammany Hall still exercised a powerful influence, and no psychiatrist dared tell the whole story.

When Dr. Frederic Wertham, then a senior psychiatrist in the New York City Department of Hospitals and in charge of the Mental Hygiene Bureau Clinic at Bellevue Hospital, took the stand as a witness, State Senator John J. McNaboe, the commission's chairman, questioned him about his medical background. Then he snapped, "Can you tell the investigation anything about the psychiatric dodges used by criminals to escape the legal penalties for their crimes?"

Dr. Wertham, a giant of a man, with the general proportions of a guard on a football team, nodded quietly, opened a portfolio and selected a case history of typical malingering among the half dozen he had brought with him. This one concerned a Martin Lavin. In 1933, Lavin had killed a man in a hold-up. His criminal record, which dated back to 1918, also included passing counterfeit money, burglary and felonious assault with a gun.

When arrested on a murder charge, he was sent to Tombs Prison. While there, another inmate introduced him to a crafty lawyer. After that meeting Lavin began to act like a crazy man. As a result he was sent to the psychopathic ward at Bellevue. Dr. Wertham examined him, and found him in full possession of his faculties. But a lunacy commission appointed by the court examined the prisoner, filed a 100-page report, which declared Lavin crazy, and he was sent to New York State's Matteawan Hospital for the criminally insane.

The experts at Matteawan quickly detected Lavin's ruse, and he was sent back to New York to stand trial. But by this time all the witnesses for the prosecution had conveniently disappeared. The murder charge was dismissed and Lavin was freed.

As Dr. Wertham concluded this report he remarked: "This man was sent to Matteawan although he was simulating insanity, and I tell you he will yet commit another murder!"

Little was made of this startling statement in the newspapers at the

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time, but only three months later, Martin Lavin, during a holdup in a pawn shop, shot and killed a policeman and was himself killed. Then the headlines shrieked—"THIS MAN WILL SLAY AGAIN!" BELLEVUE DOCTOR HAD WARNED!" And New York's citizenry set up such a hue and cry that the lawmakers were forced to abolish the lunacy commissions.

In diagnosing a case like Lavin's, Dr. Wertham says, "You do not merely judge by the actions of the prisoner. You look into the ways he has gone about making a living, his background and family relationships. You give him certain tests to determine whether he is a malingerer or really suffering from a psychosis, that is, a serious mental disease.

"There is the ink-blot test invented in 1921 by Herman Rorschach, a Swiss psychiatrist. This is composed of a standard set of 10 images and there are standard rules for interpreting the test. These images are made by placing a blob of ink on the crease of a folded paper, then folding the sheet and getting a meaningless picture. When a prisoner is shown these images and asked what he sees, his answers determine the basic set-up of his mind.

"Another is my own Mosaic Test in which I hand a patient a set of colored blocks that resemble a child's ordinary building set. He is asked to construct any design he wishes. The patient does not know what is expected of him, and he cannot possibly fool me, no matter how shrewd he may be. On the basis of thousands of experiments, I know for instance in judging insanity, that a schizophrenic will produce certain patterns, and that a paranoic, who has delusions and hallucinations of grandeur and persecution, will make an entirely different mosaic design."

This Mosaic Test, developed by Dr. Wertham through a generous sum provided by the Child Neurology Research of the Friedsam Foundation, is now being adopted by other investigators who deal with conflicts in human beings' minds. It is found to be especially useful in weeding from society those who are likely to commit crimes and who have suicidal tendencies. Several times these colored blocks have played an important role in homicidal investi-

gations. Probably the most outstanding to date was the case of Elizabeth Wagner, a 22-year-old factory worker in Astoria, New York. According to her confession to the police, she put rat poison in orange juice and milk she gave her two brothers. Both boys died, and previous deaths in the Wagner family, attributed to natural causes, were cited as mysterious, indicating that Elizabeth was another Borgia.

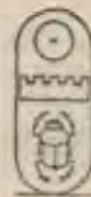
Dr. Wertham scotched that idea by pointing out that the girl already had been the inmate of a mental hospital, and was not too bright. And he backed this up with the results shown when he gave her the Mosaic Test. Normal persons given the blocks will put them together in an orderly design, using many different shapes and colors. If they are imaginative, they will make fruits and flowers, maybe birds and animals. There will be a realistic sprinkling of red through the designs, and they will resemble what they are supposed to. The builder who uses too much red flashes a danger signal that warns of violence on very slight provocation.

When Elizabeth Wagner was given the test, she made the crudest possible designs, putting squares together, hit or miss, regardless of color. Then she did the same with oblongs and triangles. Many previous clinical tests made by the mentally deficient resembled Elizabeth's. And based on the results of this Mosaic Test, the girl was sent to a mental institution instead of being brought to trial.

One of the most outstanding examples of violent insanity in Dr. Wertham's files on case histories is that of Robert Irwin, who was dubbed the "mad sculptor" by the New York tabloids. Wertham first met Irwin when he was 24 years old and came to Bellevue under the name of James Adamson, and demanded to have a mutilating operation performed. At the same time he muttered about a "visualizing machine" he was trying to have constructed, which would enable him to see realities hidden from everyone else.

Irwin was assigned to Dr. Wertham for research, and for eight months this blond, nervous young man was psychoanalyzed. Irwin's chief trouble cen-

(Continued on Page 251)







## Why Do Roosters Crow?

By DR. H. SPENCER LEWIS, F. R. C.

(From the Rosicrucian Digest, July, 1938)

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



HERE has always been some scientific debate in regard to this subject, and there are those who argue that it is purely a matter of the reaction of light upon the eyes of the rooster that makes him crow at sunrise. Attempts have been made to have a brilliant light suddenly come into the midst of a dark henhouse at night to see whether the rooster would crow. In some cases the rooster has responded to the light and attempted to crow as at sunrise, but has made a miserable failure of the response. Anyone who is familiar with the real crowing of a rooster knows that when he crows at full noon, lantern light, or electric light, it is a poor simulation and there is something lacking.

That wonderful play called "Chanticleer," in which Miss Maude Adams distinguished herself as an actress, showed that whereas the gay old rooster thought he caused the sun to rise in the morning by crowing, he dis-

covered to his great disappointment and blow to his vanity, that one morning when he overslept the sun rose without his crowing, and from then on he was a vanquished and dethroned king of the barnyard, losing all the respect and admiration that he had gained from his companions. And, of course, there are people in the world today who think that not only does the sun rise at their beckoning, but that it sets at their beckoning, and they really think that they help to keep the world going around, and some day they will have the sad and bitter realization and disappointment that the rooster had in the play.

But the real truth in the matter is that the rooster's sensitive psychic faculties are acted upon by the magnetic effects of the rising sun, and these magnetic effects do not depend upon the gloriously brilliant rays of the sun as it rises upon the horizon. In many radio and electrical experiments and magnetic tests that we have made in our laboratories, and made on trips at sea, and in the desert, we have found that

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there is a magnetic effect that comes into the atmosphere and into the earth in the immediate district of the rising sun before the sun is even visible above the horizon or before the sun has actually tinted much of the sky with a glow. So intense are these magnetic effects at sunrise, and again at sunset, that students of seismology, or the scientific study of the cause of earthquakes, have noted that a majority—a vast majority—of earthquakes occur at times just preceding sunrise, or actually at sunrise, or just at or after sunset. Another great period for earthquakes is at midnight or midnoon, but the effects are less frequent at those times. We also know that radio reception from long distances, or from distances where good reception is not usually possible, is greatly improved and much stronger just before sunrise, during the rising of the sun, or just at the setting of the sun. We know from these and many other experiments that these periods have a magnetic effect upon conditions surrounding the earth, and all living things including plant and animal life.

Now the rooster is peculiarly constructed in regard to psychic sensitivity in certain ways. Other tests have been made, and I, myself, have conducted experiments to show that the rooster, as well as some other animals like cats and dogs, is very susceptible to mental, psychic, and other influences of an intangible nature. And so we believe, and our experiments have quite convinced us, that the rooster crows because of a psychic reaction in his psychic centers due to the influence of the magnetic radiations of the sun that is about to rise on the horizon. We doubt that the rooster knows that his crowing is associated with the rising sun, except

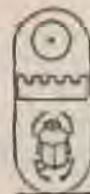
that the coming of the light makes him feel that it is time to be up and exerting himself; and I believe that is all he senses or realizes when an artificial light arouses him from relaxation and possible sleep, and that on such occasions he attempts what he thinks is his duty or the natural thing to do, and that is why his crowing appears to be artificial and entirely unlike his natural crowing at sunrise.

Now all this gives us something to think about. It only goes to show that we are affected by intangible influences of the Cosmic or shall we say astral nature, at many different times of the day, week, and year, and that our nervous reactions and psychic reactions and even our physical reactions, are very often motivated by these invisible influences which have not been tangibly analyzed and revealed in our materialistic education.

But there are opportunities for men and women to so attune themselves at any hour of the day or night with Cosmic influences or Cosmic Consciousness that they will feel a surge of incoming influence that will arouse them, inspire them, and awaken them to reactions that will help in many ways in life. Many individuals throughout the world today are given to crowing about the things they do, but a real mystic is more concerned with what he does than in crowing about it. He should have the Cosmic, magnetic urge surging through him and arousing him at more periods than just sunrise or sunset. The possibilities lie within his own being, and the methods are before him to understand and apply. This constitutes one of the great benefits derived from the study of Cosmic laws and God's great plan for His living images on this earth.

### COMBINATION ISSUE OF THE ROSICRUCIAN DIGEST

You will notice that this issue of the "Rosicrucian Digest" is a combination issue for the months of August and September. Therefore, there will be a total of only eleven issues of the magazine for this year. This step has been necessary to comply with the limitations of the War Production Board on the amount of paper that can be used for the current year. As has been previously announced, we are eliminating some pages each issue. However, in order to limit the total amount of paper we are using, we find it necessary to publish this combination issue. We are sure our members will appreciate the necessity of this step, and as soon as the limitation of paper is lifted we will add special features from time to time which will offset the eliminating of an issue at this time. Subscribers to the "Rosicrucian Digest" will automatically have their subscription extended one month.







## Temple Echoes

By PLATONICUS, F. R. C.



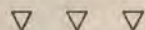
Today is warm and beautiful, and Rosicrucian Park reflects the glories of nature and the happy faces of members who have come from many parts of North America to register for the 1944 annual convention. Yesterday diplomas were awarded to the graduates of Rose-Croix University. It was the largest class in the decade of the University's existence.

It is so good, so heart-warming to meet and shake hands with members from all parts of America. Here is Frater Jim Blaydes, who stood up for 1200 miles to journey to San Jose by train from Texas; Frater and Soror Freeman of New Hampshire, who plan to remain in San Jose permanently; Frater Cleaver, Soror Mary Burke and a large delegation from Seattle; Frater Quayle of Portland, who reports enthusiastically that Frater William Norris's extension activities are "going great guns" in that city; the Ezells heading a group from Philadelphia; Frater Pintacuda and others from New York City; the Frenches and Sorores Christoferson and Ronning from Minneapolis; gregarious, friendly Bill Knight of San Francisco; the Reid-Selths, formerly of Detroit and now of San Jose, with their Navy son, Charles, a wearer of the Purple Heart; and, to be sure, along with many other individuals and delegations, a high-powered group from Hermes Lodge of Los

Angeles, with Fratres Copeland, Frazier, Holloway Sr., and Boyd leading the fanfare!

One realizes the nation-wide influence of AMORC at a gathering like this. Regrettably, only a few members are here from other countries, notably Canada and Mexico. When the war is won and international travel is resumed and extended on a very wide scale, we will see hundreds of members here at the University and Convention sessions each summer from nations throughout the world.

Deep-seated historic trends point to the increase and future growth of internationalism in all its phases. Since AMORC has an important and unique role to fulfill in the world's future, each loyal member will do his part in promoting and strengthening international solidarity.

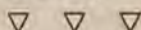


Enthusiasm for AMORC and for the acquisition and advancement of knowledge was stronger than ever at this year's session of the Rose-Croix University. Our curriculum is becoming more diversified and extensive annually. Consider the following subjects taught at the recent session: Mystical art, literature and music; hermetic and transcendental alchemy; physics, chemistry and biology; Rosicrucian healing, Rosicrucian philosophy and the history of philosophy; human relations (social philosophy), astronomy,

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art appreciation and psychical research (psychic phenomena.)



In place of the usual formal banquet at the close of the RCU session the student body officers decided to present an informal entertainment and party in the Francis Bacon auditorium. The innovation was highly successful. Songs by Frates French and Whitney, original piano compositions by Frater Johan Franco and a playlet featuring Frates Fenzke, Saad Watts and Randall and Sorores Hershenow and Brad-dock formed an excellent program. A light touch (?) was offered and noisily received, by way of a curious, very rural and dissonant quartette composed of Frates "Zeke" Graves, "Falsetto" Talley, "Morgue" Holloway and Soror "Ma" James. ▽ ▽ ▽

Mystical and occult students know that the human mind is dual in principle, divided into objective and subjective phases of manifestation. In studying and producing psychical activities, one must remember four basic facts about the subjective mind:

1. It is incapable of complete reasoning, which includes analyzing; that is, it can only reason deductively, from premises which it accepts, forward logically and deductively to necessary conclusions.

2. It is extremely receptive and amenable to the *power of suggestion*—either (auto) suggestions from its own objective phase or suggestive ideas from some external mind.

3. It controls absolutely the functions and conditions of the human body.

4. It is in latent attunement with every other subjective mind in the world, and, at an even deeper level of attunement, with the universal or Cosmic intelligence.

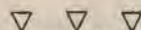
With these facts firmly in mind one is prepared to understand and experiment with many unusual mental and physical phenomena. Hypnosis and mesmerism are seen to be techniques of stilling the objective sensorium and of controlling the subjective through suggestion, given either audibly or telepathically. Telepathy is a focalizing and bringing into objective awareness of the normal attunement that exists

between subjective entities. We are constantly sending forth and receiving thoughts, although but a small percentage of them ever cross the threshold of waking consciousness.

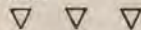
Clairvoyance is a subjective faculty, highly developed in some persons, whereby the mind's higher powers attune with places, events or personages and thus supply the seer with much information through the instrumentality of supernormal visions. Sometimes these vibratory impressions "come through" as sounds or voices (clair-audiently) or as streams of ideas (clair-sciently.)

Psychic healing can and will produce remarkable results, for once the subjective mind is cleansed of negative suggestions and ideas and the *positive idea of health* is firmly accepted and believed, the patient's health improves immediately, sometimes with cures so rapid as to appear miraculous.

Other types of psychical phenomena—such as materialization, apports, dreams, projection, psychometry and divination—will be discussed in later issues of this column. If you have original ideas or reflections on these subjects, send them, along with your comments, to the Temple Echoes Editor.



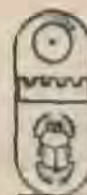
Some weeks ago kind Frater Gen-erosus of Los Angeles sent to this writer an index, which he had carefully and laboriously prepared, of the Rosicrucian Digest and the Mystic Triangle for the years 1923 through 1943. It has proved extremely useful. He has donated his work on this index to AMORC, so that it now may be reproduced for any interested person at the cost price of \$1.25. Address requests to the Rosicrucian Supply Bureau in San Jose.



A literary-minded member, who is a sergeant in the U. S. Army, submits again this month many thoughtful and wise epigrams, from which we have selected the following:

"Where there is no continuing evolution you may soon expect to see revolution.

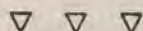
"In days of old there were many teachers, deeply worthy of the honored title. Now human society is surfeited





with professional teachers. The difference between the two is just this: An enthusiastic, admiring and grateful class always forms about a *teacher*, while for most professional teachers a class has to be formed.

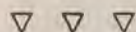
"In weakness and adversity be thankful for whatever sympathy is extended to you, and pray God to give you strength and a right solution to your difficulties, so that you may quickly be of aid to someone in a similar situation."



Remember, dear fellow mystic, that we must constantly "fight the good fight" within ourselves. Every day, it seems, we are tempted in a hundred

ways to do and say those things which are hurtful to others and ultimately injurious to ourselves. Not only must we, as the Orientals say, constantly engage and defeat the dragon of self, but we must combat at every turn and direct into worthy channels our appetites and passions. How sternly, as Plato said, are we chained to this body and its fancied and actual needs! Our entire present-day civilization is plagued by excessive eating and immoderate indulgence in sensuous enjoyments.

Mysticism is not identical with asceticism, but there never was nor will be a highly developed mystic who has not learned to subject firmly his body and its claims to the higher demands of soul, the Master Within.



### GRAND COUNCILORS OF AMORC

At the 1944 session of the Rosicrucian Convention the following were elected to the Grand Council of the Order for the term ending with the annual Convention in 1945. Grand Councilors are officers of the Grand Lodge and may be contacted concerning the welfare of the organization in their respective territory. Matters of the teachings in general correspondence should be directed to the Grand Lodge in San Jose. The following are the Grand Councilors who were elected this year:

North Atlantic States: Dr. J. Lewis Blass, 475 Fifth Avenue, New York City, New York.

South Atlantic States: Mr. William V. Whittington, 4700 Connecticut Avenue, Washington, D. C.

Southwestern States: Mr. James M. Blaydes, 5900 Hudson, Dallas 6, Texas.

Midwestern States: Mr. Orlando Hughes, 608 Kansas Avenue, Apt. 12, Topeka, Kansas.

New England States: Mr. Robert W. Wentworth, 132-A Russell Street, West Peabody, Massachusetts.

Great Lakes Area: Mr. H. C. Blackwell, 1201 S. Maple Avenue, Berwyn, Illinois.

Pacific Northwest States: Mr. C. R. Cleaver, Winslow, Washington.

Eastern Canada: Dr. Stanley Clark, 185 St. Clair Avenue, West Toronto, Ontario, Canada.

South and Central America: Mr. J. A. Calcaño, Apartado 1611, Caracas, Venezuela, South America.

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## SANCTUM MUSINGS

### EXPANSION OF CONSCIOUSNESS

By THOR KIIMALEHTO, *Sovereign Grand Master*



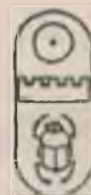
THE OTHER day I was reading a treatise on chemistry by the Rosicrucian Councillor, Karl von Eckartshausen, and I will quote a paragraph which is the subject of my discourse.

"The interior eye of man is the higher reason: 'Potentia hominis intellectiva, mens.' If this eye be illuminated by Divine Light, then it is truly the inward Sun, by which all things are made visible. So long as the Divine Light does not enlighten this eye, there is internal darkness. When it shines, there is morning within, for the Sun of the Soul shines in the intellectual world, even as the external sun glorifies the world without. When the external sun is lifted above the horizon, all objects become visible gradually; and so at the rising of the Spiritual Sun do the intellectual objects of the spiritual world manifest by degrees in our consciousness. The light without shows us the path of our pilgrimage and the Light within reveals the way of salvation."

Pure Spirit is synonymous with pure LIFE or pure Consciousness. All forms are the result of *life*, rather than life the result of forms. The physical body is therefore not the generator of consciousness, as some materialists main-

tain, but simply a *transformer* of consciousness.

As the sunlight appears to play through innumerable windows, yet there is but one sunlight, so does consciousness play through innumerable bodies, yet there is but one consciousness. If the window be made of red glass, the sunlight appears as red, if of blue glass, the sunlight appears as blue, if the window is begrimed and smoky, the sunlight appears to be dulled, yet in reality possesses the same all-radiating effulgence. It is not the sun itself which possesses manifold individualities or characteristics, the latter are solely in the windows. And so it is with the ONE Consciousness and the diverse and manifold bodies through which it plays. The personalities pertain merely to the forms and not to Consciousness itself. The materialistic and unphilosophical notion that life or consciousness is created by and hence dependent on form is due to false deductions relative to death. Because all beings appear to lose consciousness when they die, the supposition arose that life, consciousness and form are all interdependent. But the conclusions and testimonies of psychics, Rosicrucians, and mystics, maintained on conclusive evidence that man is more conscious and hence more alive when he has passed through the portals of death





than when he is experiencing the more limited consciousness of terrestrial existence. Paradoxically stated, he is far more alive when he is dead than when, in the earthly sense of the word, he is alive. The reason is that just as the smoke-grimed window inhibits the rays of pure sunlight, so does the material body inhibit, to varying degrees, the "rays" of pure Consciousness.

We purposely used the expression "varying degrees" for our object is to show that man, if he is so minded, can contact a greater measure of that pure Consciousness, provided in the first place he accepts the fact of its existence, and in the second place he is prepared to use the necessary will and imagination. Let us suppose that an invalid, bedridden from childhood, is forced to pass his whole existence in a miserable room which has but one small window, and even that, unopenable and always covered with grime. Now, such an invalid would obviously never have seen pure sunlight, but only the few distorted and greatly dulled rays that could penetrate through a piece of glass bordering on opacity. But should someone ultimately come into the room and wash the window then a flood of sunlight would of course enter immediately and the invalid would *know* that the sun was far more wonderful and powerful than he had ever imagined. And now, if we regard the invalid as the ego, the *I am*, the window as the physical organism, and the sunlight as pure Consciousness, and at the same time imagine that the invalid had suddenly become well enough to wash the window *himself*, then we may understand how it is possible to increase our own individual consciousness by becoming more at one with the All-Consciousness.

#### *Co-ordination of Mind and Body*

It is merely a question of cultivating a greater receptivity or opening the dark windows of the mind and heart, so that the sunlight of pure LIFE may unobstructedly flow in and suffuse the whole being. As water poured into pure water becomes one with it, so is it with the thinker who knows Self. It must be understood that if a person's body is coarse and his mind slow-working and sluggish, then his consciousness

is correspondingly sluggish and limited, not because he creates his own consciousness, but because his capacity to become conscious of, or receptive to, the one Life is correspondingly limited. Those very common expressions as "I feel as if I had no life in me," or conversely, "Today I feel full of life," are replete with significance in this connection. Many common expressions are truth-revealers if people would only take them literally.

Let us take another simile as an even better example. We may talk of vast spaces, empty spaces, or of a very little space, or of a great deal of space—but in point of fact there is only one Space, however much we may think it susceptible to division, variation, and modification. Just because we can build walls, and houses of various kinds we are accustomed to imagine we have divided off or separated a portion of space from the universal space, but this is purely an illusion. The academic controversy of the existence or non-existence of space does not concern us here, and it is not to be expected that the majority should think even erroneously in regard to the One Life.

Let us now return to the contemplation of consciousness, and how to account for the fact that the consciousness in each one of us appears to be so limited. Why are we not fully conscious of the All-Consciousness in its entirety? Because we are victims of delusive thought habits and thought forms. As long as we think our own consciousness is limited and separated from the All-Consciousness, we act in accordance with that illusion and fail to take the necessary steps to attain that *expansion of Consciousness* which is ours by Divine right.

The following story will serve to illustrate this point. A rich landowner, having gone mad, thought he had committed a dreadful crime, which could only be expiated by a slow form of torture, and not wanting to give himself up to the authorities, decided to hide himself away in one of the dungeons of the castle in which he lived, and so starve himself to death in the cold and darkness. What are the facts to consider here. As the indirect result of his insane and hence erroneous thinking,



he was confined within the four walls of a dungeon, but in point of fact he was free, for he had only to pass again through the door by which he had entered, in order to regain contact with the outer world. The relative truth about that man was that he was self-imprisoned, but the absolute truth about him was that he was free. And now let us suppose that after a week of his self-imprisonment, he suddenly recovered his sanity—what would happen? Upon right thinking would follow right action. Obviously he would say to himself: "Here I have foolishly imprisoned myself within this dungeon and the sooner I get out of it the better." In brief, the voice of his reason would say, "you are free."

So it is with regard to the Illusion entertained by the majority of mankind who think they are separated from the One All-prevailing Life, as a room appears to be separated from the one all-prevailing Space. This illusion has been created by their own thinking and influenced by generations or wrong thinking, and by their own Karma generated in the past, but may be dispelled in varying degrees by the good Karma generated through effort in the present.

Although in century after century the truth of man's real nature has been proclaimed and he has been shown how he may have life "more abundantly" and that the "kingdom of Heaven is within and around him," he has none the less preferred illusion to Truth, and acted in accordance with his choice. This has been one of the inevitable results of free will, without which we should all be mere automatons. Yet very gradually, because of the upward trend of evolution, he is being impelled out of illusion and a little nearer to reality.

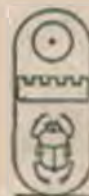
The Karma of Ignorance, with its attendant illusion for mankind in general, need not of course be the same for isolated individuals. The very fact that in one life a man recognizes the Truth with regard to the Self, is a proof that the Karmic obstacles to that recognition have been conquered. Thereafter all will depend on the individual effort. A mere intellectual assent to the truth will not suffice. Although the illusion

may have been dispelled from the mind, it still lingers in the subconscious, and that it should be ousted by the truth is of paramount importance. Merely listening to a lecture may produce an intellectual conviction, but does not necessarily produce a change in consciousness. It is only when that conviction enters into our very blood and bones, when it is a living possession that it becomes a real consciousness affecting our whole lives.

### *Truth and Life*

Although the student may have reached the intellectual conviction that he is one with the All-Life, the illusion that he is not thus unified still persists in his subconscious and is a formidable obstacle to realization. This being so, the only way he can cure himself is by constantly impressing the truth on his subconscious, thereby endeavoring to oust the illusion. He must in fact untiringly tell himself what he already knows. He must repeatedly enunciate the formula, "The truth of me is LIFE" or "I am one with LIFE itself." This should be repeated audibly or mentally, always persisting until the words repeat themselves automatically after the thoughts have wandered to other things. When this occurs it is a sign that *some* impression at least has been made on the subconscious. Even as a melody we like, or sometimes do not like, will persistently run in our heads, so will it be with this formula, if the student persists long enough. But it is of utmost importance that he should not merely repeat the words, but that at the same time he should induce a joyous feeling of an increase of life. Merely to *think* oneness with life without any endeavor to experience the sensation of that oneness, must self-evidently be productive of meagre results. Indeed, how should it be otherwise, seeing that Life is infinitely more than thought?

The value of physical health cannot be overestimated in this connection, nor should it be, for despisement of the body plays no part in the tenets of occult philosophy. Although the demands of Karma may at times necessitate that most of us go through periods of illness, yet he who makes no attempt to fortify himself against them by a



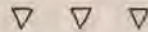


right mental attitude shows himself lacking in true wisdom. On the contrary, his aim should ever be to make his body a more perfect instrument for the soul, and one of the most efficacious means, apart from other considerations, is the cultivation of Life-Consciousness. Not only should he endeavor to think and feel his oneness with all-life, but he should at times endeavor to sink the thought-feeling into his body, evoking thereby a responsive and exhilarating thrill in every nerve and fibre of his being.

The value of right living becomes obvious when we consider the aim which the student has in view. To expect to achieve a large measure of pure consciousness in an impure body is not logical. A machine which is "clogged

up' can never function properly, and in one sense the human organism must be regarded as a machine. Therefore let it be kept as pure and free from toxins as may be possible.

Krishnamurti says, "I do not want anything more in my life than to have the capacity to lose the sense of the separate self." To lose the sense of the separate self and become unified with and hence aware of the All-Self is the only sure means of intensifying one's consciousness. For although we, in company with others, may have spoken of an "expansion of consciousness," what we equally mean is an intensification of consciousness, the capacity to feel Life, and to feel it "more abundantly."



## 1944 ROSICRUCIAN CONVENTION

(Continued from Page 232)

Building to see special demonstrations under the administration of the AMORC Technical Department upon certain principles on light and color, and other illustrations on the correlation between the physical sciences and Rosicrucian teachings. These demonstrations were very popular and proved a relationship between the physical laws and Rosicrucian theory. Other popular demonstrations were in the Theater of the Sky in the Rosicrucian Planetarium where members had the opportunity to see these astronomical demonstrations and to become more familiar with the movement of the stars and the planets in the heavens.

All evening sessions were held in the Sir Francis Bacon Auditorium. The formal opening of each session was usually preceded by a half-hour period of music, furnished either by the Rosicrucian orchestra or by visiting members and entertainers. The officers of the Supreme and Grand Lodges presented lectures through the week upon current topics as they related to Rosicrucianism, in addition to stressing

certain doctrinal teachings of the organization. These lectures were attended by all members at the Convention. After the lecture in each evening session, there usually followed some more informal event. During the course of the week all officers of Lodges and Chapters present were presented to the Convention members. Motion pictures of an educational nature were shown and informal dances held at the conclusion of meetings for those who wished this form of recreation and entertainment.

For many years the Thursday evening session of the Convention has been a tradition. After the regular lectures and session of the evening, the Imperator directed the Convention in a demonstration and experiment in some of the mystical principles of the organization's higher teachings. After a lecture by the the Imperator upon the subject of certain of these higher laws and principles, he proceeded to demonstrate, and had the entire Convention participate with him in the application of an im-

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portant law and principle of the Rosicrucian teachings.

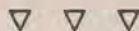
It is difficult to cover the entire activities of so many individuals through an entire week in this short summary, but throughout the week's activities members found continuously various functions to their interest and liking. There were so many parts of the program to be covered during the week that some sessions actually overlapped, and it was impossible for every member to attend every session that was in progress, but most members realized that this was only an opportunity for even further participation in the Conventions of future years.

Two special events were outstanding during the week. The Temple Builders' Initiation in which members who wished the opportunity and had contributed to the maintenance of the Rosicrucian Temple and Rosicrucian Park received this special honorary initiation in the Supreme Temple, an experience to ever be remembered by all who were privileged to participate. After the close of the business session of the Convention on this concluding evening, a most unusual drama was presented in the auditorium. This was a mystical allegory revealing much of the esoteric symbolism and rites which are of interest to every Rosicrucian, and showing the basis and value of the Rosicrucian ritualism in application and tradition. By elaborate sets and costumes, a well prepared cast under the direction of the Emperor pre-

sented in pantomime and beautifully enacted the symbology of the Neophyte passing through the initiatory stages as is depicted in certain parts of the Ninth Degree teachings of the Order. The proficiency of this performance, including that of the participants and those who provided the settings and elaborate costumes, made a profound effect upon all members witnessing this symbolical presentation, and will be a never-to-be-forgotten experience for those who were present. Many members in the higher degrees pointed out that it was as if they, themselves, had had a part in receiving this initiation.

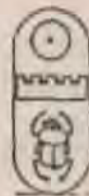
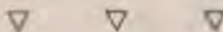
The Convention concluded with a banquet at the St. Claire Hotel in the city of San Jose, on Saturday evening, July 15, and was followed by a dance sponsored by the Kepher-Ra Club, a club made up of girl employees at Rosicrucian Park. While many members had to hurry back to their duties and professions, a large number were able to stay over for the banquet, but immediately afterwards, they had to begin to make plans to return to their homes, many members leaving during the night after the Convention activities.

Thus closed the 1944 Rosicrucian Convention—a most successful Convention in consideration of the fact that it was the third wartime Convention, and we sincerely hope, the last Convention held under the difficulties of war.



### DETROIT LODGE ACTIVITIES

The Thebes Minor Lodge in Detroit extends to all National Lodge Members in the Detroit area an invitation to participate in its many additional activities. Library, Reading and Social Rooms are open daily where books may be read or borrowed, student supplies purchased, etc. A Neophyte class of instruction opens September 8 for National Lodge members. Neophyte and advanced students will find this class instruction both interesting and profitable. Communicate with the Lodge Secretary at the Detroit Federation of Women's Clubs, 4811 Second Blvd., Detroit.





## SPACE TRAVEL

(Continued from Page 230)

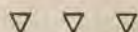
without any expenditure of fuel (except, possibly, for heating the cabin.) After a number of circlings the pilot could break away and throw his ship into the gravitational field of the earth for the return trip. Again this would require only small amounts of fuel and the mass-ratio would not have to be much larger than that for the unmanned moon rocket. Of course the figures for the amount of fuel would be higher when expressed in tons, but their relationship, their ratio, would be about the same.

Dr. Hohmann and several Russian engineers have even worked out a method for fuelless landing on earth. It consists of killing the velocity of the ship gradually by means of grazing the earth's atmosphere. This method may be changed somewhat later on, when engineers approach the problem, but essentially it will take place in the manner described in my book "Rockets" (Viking Press, \$3.50)—

It is comparatively easy to predict technological developments. Radio and

its development was predicted in fair detail about forty years ago. Air travel and air war were predicted, also in fair detail, when the best actual airplanes could do was to stay in the air for half an hour. The motorcar was predicted with great detail more than sixty years ago. So was the movie, the talking film and even television. But reading over all these old predictions one can always spot one enormous error. That error has nothing to do with the technology of the subject, it concerns the time factor. No prophet of technology ever guessed even approximately when his predictions would come true. Sometimes it was said that "this will take about five years" and then it took three decades. One man, on the other hand, who predicted a network of fast electric (and air-cooled) trains, allotted eighty years for this development. It took twenty.

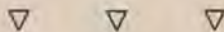
Heeding that lesson I do not even try to guess how long it will take until the first unmanned moon rocket is a reality. But it is safe to say that it will be done. And it may be sooner than you think.



"We shall not have much reason to complain of the narrowness of our minds, if we will but employ them about what may be of use to us; for of that they are very capable:

"The candle that is set up in us shines bright enough for all our purposes."

—JOHN LOCKE.



## TEMPLE INITIATIONS IN NEWARK AND NEW YORK

Members in the New York and Newark, New Jersey areas will have an opportunity during September to receive the First and Second Degree Temple Initiations. The First Degree Temple Initiation will be given by the Chapter in Newark on Sunday, September 10, at 3:00 P. M., and the Second Degree Initiation will be given by the New York Chapter on Sunday, September 17, at 4:00 P. M. Members qualified to take these Initiations should communicate with the secretaries of the respective Chapters. The addresses will be found in the directory of this magazine.

*The  
Rosicrucian  
Digest  
Aug.-Sept.  
1944*



## A DOCTOR'S METHOD FOR MADNESS

(Continued from Page 239)

tered around an Oedipus complex which manifested itself in an abnormal worship of his mother. The family had been poor, and Irwin ran away from home at the age of 15. His most insistent daydream was becoming a wealthy sculptor and showering luxuries upon his mother. He dreamed of surprising her suddenly, and for years had not written to her. He was still unsuccessful when she died. His mother's death, and the guilty feelings it aroused, pressed a button in his unconscious, inducing a violent complex which is known as Catathenia.

After several months of treatment, Irwin gave up his operation obsession, but he was still not cured of his underlying mental disease which Dr. Wertham was the first to describe and classify as Catathymic Crisis. This is a condition that results when an unconscious complex is sufficiently charged with affects to produce a mental explosion in the conscious mind which leads to violence.

Dr. Wertham committed Irwin to the Rockland State Hospital for the Insane. On the surface quite intelligent and friendly, he was released shortly, and turned up one evening at Bellevue where Dr. Wertham was lecturing to a group of psychiatrists and New York University students on abnormal psychology. The discussion centered around the Catathymic Crisis, and the doctor exhibited Irwin to the conference with the prophetic remark: "This case is not cured. The original impulse to commit a violent act is still there. *It will break out again, either in some act of violence to others or to himself.* What the nature of it will be we cannot tell."

Eight weeks after that, Irwin fulfilled the grim prediction. On Easter morning, 1937, he strangled Mrs. Mary Gedeon and her daughter, a model named Veronica, completing the orgy by stabbing to death with an ice pick one Frank Byrnes, a man who roomed in the Gedeon home.

After Irwin's arrest, Wertham fought single-handed against 25 other psychiatrists to convince District At-

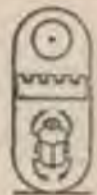
torney Thomas Dewey that the man was hopelessly insane. Dewey finally accepted a plea of second-degree murder, and Irwin received a 137 year sentence. He is now in the State Hospital for the Criminal Insane at Dannemora, New York.

Dr. Wertham, at present head of the Mental Hygiene Clinic at Queens General Hospital in New York, has examined about 25 hundred criminals during his career, of whom several hundred were murderers. Famous among psychiatrists for his discovery of the Catathymic Theory, he is known in the medical profession as perhaps the world's most outstanding histopathologist of the brain. He is in his element when he is in a laboratory dyeing little slices of diseased brain tissue, then putting them on a slide and examining them under the microscope in an effort to discover the sources of disease that afflict mankind. He has worked in clinics in London, Vienna and Munich. At the Munich Psychiatric Clinic he studied under the great Emil Kraepelin who first described the correlation of symptoms which today is known as dementia praecox.

But he is known to a wider public for an absorbing analysis of a matricide whom he gave a series of treatments which extended over two years and included many conversations between doctor and patient. This analysis is titled *Dark Legend* and was published by Duell, Sloane and Pearce in 1941. It concerns the case history of a boy who stabbed his mother in 1932.

Dr. Wertham first encountered the 17-year-old murderer during his morning rounds in a hospital ward. The boy had a deep cut in his hand which an interne was swabbing out. When the doctor asked the shy, handsome lad how he had cut himself like that, he replied, without a trace of fear or remorse, "Oh, the knife slipped while I was killing my mother."

Ultimately, Gino, a sufferer from Catathymic Crisis, was taken out of the law's hands and placed in Dr. Wertham's. He was cured and is now holding down a 75-dollar-a-week de-





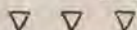
fense job and leading a completely normal life.

The great advantage of Dr. Wertham's Mosaic Test lies in the fact that it gives the trained psychiatrist a personality picture of a patient at a sweeping glance. Through the designs he makes, the expert can tell whether he is a likely menace to society, or a harmless lunatic.

Outside of mental hospitals this test has been adopted with considerable success by the Royal Canadian Navy. Applicants for service are rated in intel-

ligence and adaptability for specialized jobs on the basis of their performance with these same colored blocks. Borderline cases of mental illness are also weeded out in the same manner.

Considering this angle, it may not be too far-fetched to visualize the personnel offices of large corporations in post-war days as taking on the aspects of a child's playroom. Applicants may sit in rows moving variously shaped colored blocks, and building designs that will keep them from becoming square pegs in round holes.



### *How Do Occultists Explain the Wearing of Birthstones?*

Jewelers say that the belief in a special stone being dedicated to each month of the year only dates back to the first century of the Christian era. Occultists know, and in fact, Egyptologists gave many references to the use of jewels and birthstones by the ancient Egyptians. The same thing is true of the ancient Hindoos. The Gnostics are the ones from whom the Christian world borrowed their beliefs regarding birthstones. The Gnostics in turn got theirs from the ancient Chaldeans and Hebrews.

The material is long, though interesting, which deals with all the different birthstones. Therefore, I shall give a brief summary of the king of gems and of your own birthstone. As I understand it, your birthday is only seven days from mine. Mine is July 19, 1908. The diamond is supposed to bring victory to its possessor by endowing him with fortitude, strength, and courage. It served to drive away ghosts. It was generally regarded as a gem of reconciliation between loved ones. It had the medicinal property of acting as an antidote for poisons; however, the diamond itself when taken internally is very deadly, according to the autobiography of Benvenuto Cellini. In addition to being an antidote for poisons the diamond was used to cure diseases of the bladder, the plague, pleurisy, leprosy, and jaundice.

The ruby is the birthstone for July. It stands for great courage. The ancient and medieval peoples believed that the ruby possessed the quality of warning of the presence of poison by becoming dark and cloudy. In the same manner it was believed to indicate that evil, misfortune, or danger threatened its owner. The ancients also believed that the ruby absorbed the rays of the sun, and in the old Talmud mention is made of bowls of ruby being used for artificial light. The ruby was considered a powerful charm against sadness and against vice and sin. There was an old belief that if the four corners of a house, garden, or vineyard were touched with the ruby this house would be preserved from lightning, tempest, and worms. The Burmese believe that rubies ripen in the earth like fruit. The Burmese also believe that the ruby makes the wearer invulnerable. The Hindoos also believe that the possessor of a fine ruby may live in peace and harmony in the midst of his enemies. Medicinally the ruby has been used for the cure of the plague, hemorrhages, disease of the eyes and liver.

Genuine adepts and Rosicrucians such as Paracelsus believed in birthstones possessing certain properties. But in order to make the properties of these stones beneficial to their owners, Paracelsus and others went through a mystical process somewhat similar to that which the late Dr. H. Spencer Lewis used on one occasion in New York whereby the jewel or metal is consecrated and charged magnetically with energy and power from the Cosmic. Then in reality the stone carries this energy or vibration acting as a channel for Cosmic power. Dr. H. Spencer Lewis wore a ring with diamonds upon it. Madam Blavatsky continually wore a ring with chalcedony.—*The Hidden Archive*.

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Initiatiques)

## THE PURPOSES OF THE ROSICRUCIAN ORDER

The Rosicrucian Order, existing in all civilized lands, is a non-sectarian 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

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Supreme Executive for the North and South American Jurisdiction  
RALPH M. LEWIS, F. B. C.—Imperator

## DIRECTORY

### PRINCIPAL AMERICAN BRANCHES OF THE A. M. O. B. 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

Phoenix:  
Hatshepaut Chapter. Mr. J. Irving Greenman, Master, 2222 West Madison St., Telephone 4-8376. Meetings every first and last Sunday, Y. W. C. A.

#### CALIFORNIA

Los Angeles:  
The Hermes Minor Lodge\*, 148 N. Gramercy Place. Mr. Ed. R. Copeland, Jr., Master; Ruth Farrer, Secretary. Regular convocations Sundays 3:00 p. m., all members welcome. For schedule of review classes, social and other events consult the monthly Lodge bulletin which will be mailed on request. Library, reading rooms and inquiry office open 10 a. m. to 10 p. m. daily. Telephone GLadstone 1230.

Oakland:  
Oakland Minor Lodge\*, Pacific Building, 16th and Jefferson Streets; Mrs. Emeline Hand, Master; Mrs. C. V. Jackson, Secretary. Convocations 1st and 3rd Sundays, 3 p. m. in Wigwam Hall; Library, Room 406, open afternoons 1 to 3:30 except Saturdays; Tuesday and Thursday evenings, 7:30 to 9:30. Phone Higate 5996.

Sacramento:  
Clement B. LeBrun Chapter, 1/2 Mrs. Lottie D. Ziegler, Master; Mrs. Mildred S. Christian, Secretary. Meetings 1st and 3rd Fridays at 8 p. m., Friendship Hall, Odd Fellow's Bldg., 9th and K Streets.

San Diego:  
San Diego Chapter. Mr. P. B. Svrcek, Master; 3757 42nd Street, Telephone R-8044; Mrs. Vesta Dowell, Secretary. Meetings every Tuesday, 8:00 p. m.

San Francisco:  
Francis Bacon Minor Lodge\*, Marcia Ahlgren, Master, 533 Corbett Ave. Meetings every Monday 8 p. m., 1957 Chestnut Street.

#### MASSACHUSETTS

Boston:  
Johannes Kelpius Lodge. Mr. Joseph A. Evangelista, Master, Tel. Parkway 3026-J; Mrs. Earl R. Hamilton, Secretary. Temple and reading room, Suite 237, 739 Boylston Street. Convocations for members Thursday evening and Sunday afternoon. Special Convocations for all members and for all degrees, both local Lodge members and Grand Lodge members, the first Sunday of each month at 8:00 p. m. from September to June.

#### ILLINOIS

Chicago:  
The Nefertiti Minor Lodge\*, Mrs. Eva H. Read, Master; Miss Mary M. Gonser, Secretary. Reading room open daily, 1 to 5 p. m. and 7:30 to 10 p. m.; Sundays 2 to 5:30 p. m. only. Lakeview Bldg., 116 South Michigan Avenue. Rooms 408-9-10. Lecture sessions for ALL members every Tuesday night, 8 p. m.

#### MISSOURI

St. Louis:  
St. Louis Chapter. Mr. A. M. Buchmann, Master, 2835 Mt. Pleasant Street; Margaret Ilg, Secretary, 9223 Coral Dr., Afton, Telephone FL 7125. Regular convocations each Tuesday, 8 p. m., 8008 So. Grand.

#### DISTRICT OF COLUMBIA

Thomas Jefferson Chapter. Mr. Frank M. Pearson, Master; Mrs. Chrystal F. Anderson, Secretary. Meetings every Friday, 8 p. m., Confederate Memorial Hall, 1322 Vermont Avenue, N. W.

#### FLORIDA

Miami:  
Miami Chapter. Mrs. Myrtle Wilson, Master; Mrs. E. H. Smith, Secretary, 3239 N. W. Ninth Avenue, Miami 37. Meetings every Sunday evening, 7:30. Biscayne Temple, 120 N. W. 15th Avenue.

#### MARYLAND

Baltimore:  
Mr. Herbert J. Hoff, Master; Mr. William H. Eby, Jr., Secretary, 2905 Baker Street, Tel. Lafayette 2366. Meetings 1st and 3rd Wednesday of each month at 8:15 p. m., I. O. F. Temple, 100 West Saratoga Street at Cathedral.

#### KENTUCKY

Louisville:  
Louisville Chapter. Mr. Frank S. Smith, Sr., Master; Miss Mildred White, Secretary. Meetings first and third Sundays at 8:00 p. m., Ship Room, Kentucky Hotel.

#### NEW YORK

Buffalo:  
Buffalo Chapter. Mr. Alfred E. Engelfried, Master, 100 Hamilton Blvd., Kenmore, N. Y.; Miss Gertrude Brookes, Secretary. Meetings every Wednesday, 7:30 p. m. 225 Delaware Avenue, Room 9.

#### New York City:

New York City Minor Lodge\*, 250 W. 57th Street. Mr. Wm. Duffie Johnson, Master; Bertha Clay Olsson, Secretary. Mystical convocations each Wednesday evening at 8:15 p. m. for all grades. Inquiry and reading rooms open week days and Sundays, 1 to 8 p. m.

Booker T. Washington Chapter. Albert J. Marks, Master, 1174 Forest Ave., Bronx; Mrs. Catherine E. King, Secretary, 64 E. 134 St., New York City. Meetings every Sunday at 8 p. m., 69 West 125th Street, Room 63.

#### WASHINGTON

Seattle:  
Michael Maler Minor Lodge\*, Harold M. Rial, Master; Arthur J. Manley, Secretary, 1816 Federal Avenue. Meetings every Monday, 1322 East Pine Street, 8 p. m. Reading room open Monday through Friday, 1 to 4 p. m.

#### COLORADO

Denver:  
Denver Chapter. Mrs. Enda D. Burtch, Master; Secretary, Mrs. Ethel M. Johnson, 1259 Elail Street. Meetings every Friday 8 p. m., C. A. Johnson Bldg., 509 17th Street, Room 302.

(Directory Continued on Next Page)



## OKLAHOMA

### Oklahoma City:

A. H. Trostman, Master, Telephone 4-7792; Winifred Atkins, Secretary, Telephone 5-1997. Conventions every second and fourth Sunday, 7:30 p. m., Y. W. C. A. Bldg., Room 318.

## MINNESOTA

### St. Paul-Minneapolis:

Essene Chapter, Mrs. A. M. Ronning, Master; Mrs. S. M. Penniman, Secretary, 1410 Jefferson Street, St. Paul, Telephone EM 0225. Meetings 2nd and 4th Sundays at 3 p. m., Y. W. C. A., 1130 Nicollet Avenue, Minneapolis.

## NEW JERSEY

### Newark:

H. Spencer Lewis Chapter, Mrs. Charles Samer, Master. Meetings every Monday, 8:30 p. m., 37 Washington Street.

## OREGON

### Portland:

Portland Rose Chapter, Harold Myron Quayle, Master; Mr. Rex W. Rawls, Secretary. Meetings every Thursday, 8 p. m., 714 S. W. 11th Avenue.

## UTAH

### Salt Lake City:

Mrs. Mabel Hogenson, Master, Telephone 7-0039; Dr. H. F. Syndergaard, Secretary, Telephone 5-1889. Meeting every Wednesday, 8:30 p. m., 420 Ness Bldg. Reading room open daily except Sunday from 10 a. m. to 7 p. m.

## WISCONSIN

### Milwaukee:

Milwaukee Chapter, Mrs. E. Louise Packel, Master, Edith M. Wolff, Secretary. Meetings every Monday, 8:15 p. m., 3431 W. Lisbon Ave.

## MICHIGAN

### Detroit:

Thebes Minor Lodge,\* Mr. James H. Bickford, Master; Mr. R. A. Leftridge, Secretary, 678 Stimson Street. Meetings at the Detroit Federation of Women's Clubs Bldg., 4811 Second Blvd., every Tuesday 8:15 p. m.

## OHIO

### Cleveland:

Cleveland Chapter, Miss Anne Rosenjack, Master, 12504 Rexford Avenue; Mrs. Clyde Hinckley, Secretary, 3539 West 58th St. Meetings every Friday, 8 p. m., Hotel Statler.

### Cincinnati:

Cincinnati Chapter, Mr. Carl A. Hartsock, Master, 3655 Middleton Avenue, Telephone AV 7673; Mrs. Emma L. Ransick, Secretary, Telephone JE 1726. Meetings every Friday at 7:30 p. m., Gilbert Hall, 2524 Gilbert Avenue, Walnut Hills.

### Dayton:

Elbert Hubbard Chapter, Mr. Roy A. Haines, Master; Mrs. Wava Stultz, Secretary. Meetings every Wednesday 8 p. m., 56 E. 4th St., Raub Hall.

## PENNSYLVANIA

### Philadelphia:

Benjamin Franklin Chapter, Lillian M. Brown, Master; Lucille B. Nenner, Secretary, 1711 W. Huntingdon St., Phila. Meetings for all members every Sunday, 7:30 p. m., 219 S. Broad St. Temple and reading room open every Tuesday and Friday, 2 to 4 p. m.

### Pittsburgh:

First Penn. Lodge, Mrs. Helen A. Hull, Secretary, 445 Kennedy Ave., N. S. Pittsburgh.

## TEXAS

### Fort Worth:

Fort Worth Chapter, Mrs. Ivory A. Jeffries, Master, Rt. 2, Box 188, Telephone 6-4009; Secretary, Mrs. Ruth Page, Telephone 9-2702. Meeting every Friday 7:30 p. m., Elks Club, 512 West 4th Street.

## 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

### Toronto, Ontario:

Toronto Chapter, Mr. L. H. Richards, Master. Sessions 1st and 3rd Sundays, 7:30 p. m., 10 Lansdowne Avenue.

### Vancouver, British Columbia:

Canadian Grand Lodge, AMORC, Mr. E. A. Saville, Master, 5975 Balsam Street, Phone Kersdale 0440L; Mr. Melford Hardy, Secretary, Ste. 9, 3636 Fraser Avenue, Phone Fairmont 2897R. AMORC Temple, 878 Hornby Street. Grand convocations held each evening Monday through Friday.

### Victoria, British Columbia:

Victoria Lodge, Mrs. V. M. Burrows, Master, 1728 Davie Street, Telephone E-7716; Secretary, Mrs. Constance Kaehn, 3530 Savannah Avenue, Telephone E-3373.

### Windsor, Ontario:

Windsor Chapter, Mr. Matt Mathison, Master; Secretary, Mrs. Rebecca Mathison, 194 Bridge Avenue, Windsor, Telephone 4-2671. Meetings held every Wednesday, 8 p. m. Norton Palmer Hotel. Grand Lodge members welcome.

### Winnipeg, Manitoba:

Charles Dana Dean Chapter, 122a Phoenix Block, Mr. Frederick Robinson, Master; Dorothy Wang, Secretary, 350 Parkview Street, St. James Manitoba. Sessions for all members on Wednesday, 7:45 p. m.

## SWEDEN

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

## ENGLAND

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

## EGYPT

### Cairo:

Cairo Information Bureau de la Rose Croix, J. Sapporta, Secretary, 27 Rue Salomon Pacha.

### Heilopolis:

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

## MEXICO

Quetzalcoatl Lodge, Calle de Colombia 24, Mexico, D. F. Dr. Pedro Najera, Master; Juan Aguilar Y Romero, Secretary.

## POLAND

Polish Grand Lodge of AMORC, Warsaw, Poland.

## DENMARK

### Copenhagen:

The AMORC Grand Lodge of Denmark, Mr. Aruthur Sundstrup, Grand Master; Carl Andersen, S. R. C., Grand Secretary. Manograde 13th Strand.

## SWITZERLAND

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

## DUTCH AND EAST INDIES

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

## Spanish-American Division

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

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

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*Can You Explain...*

## Your Intuitive Impressions

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