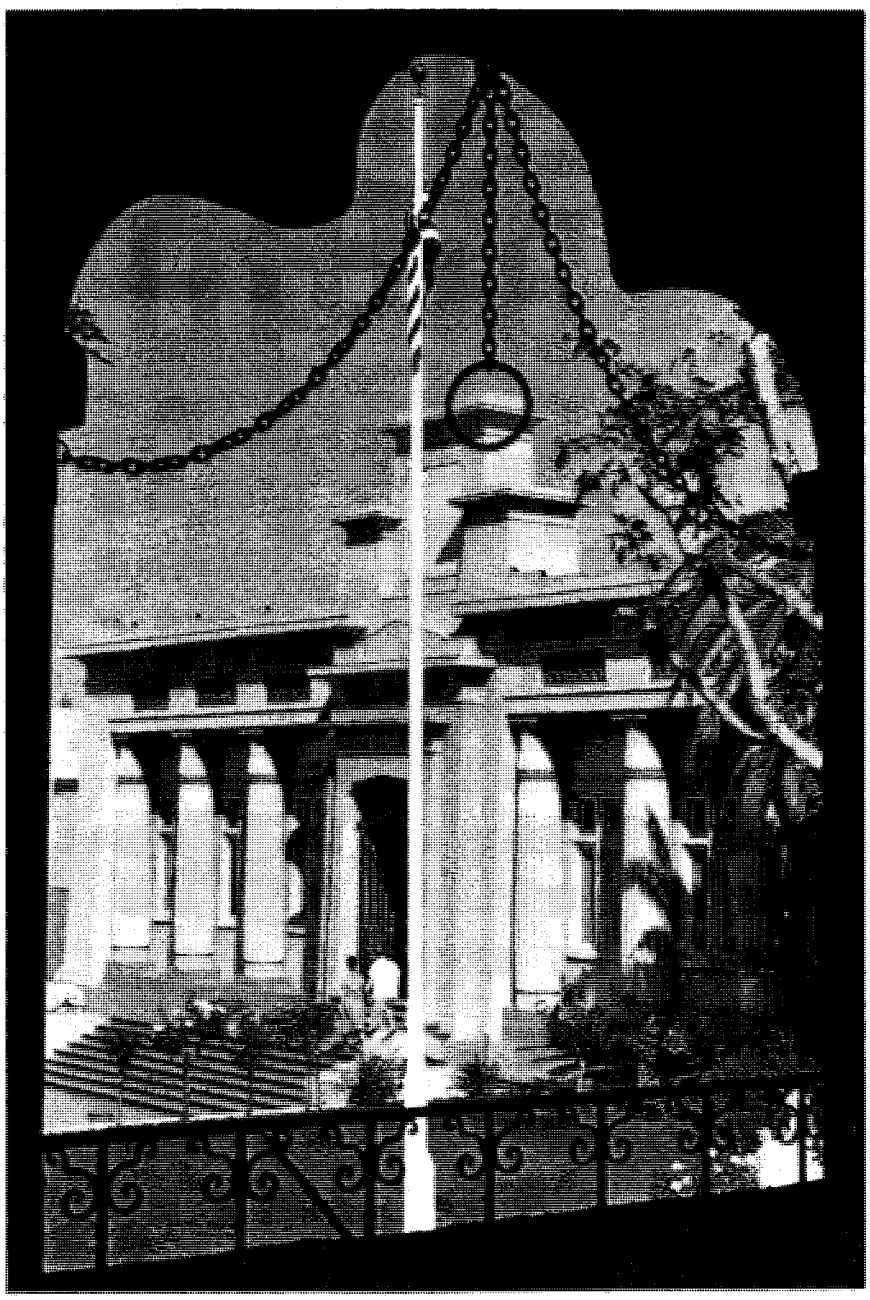
ROSICRUCIAN DIGEST

APRIL 1965 • 35¢



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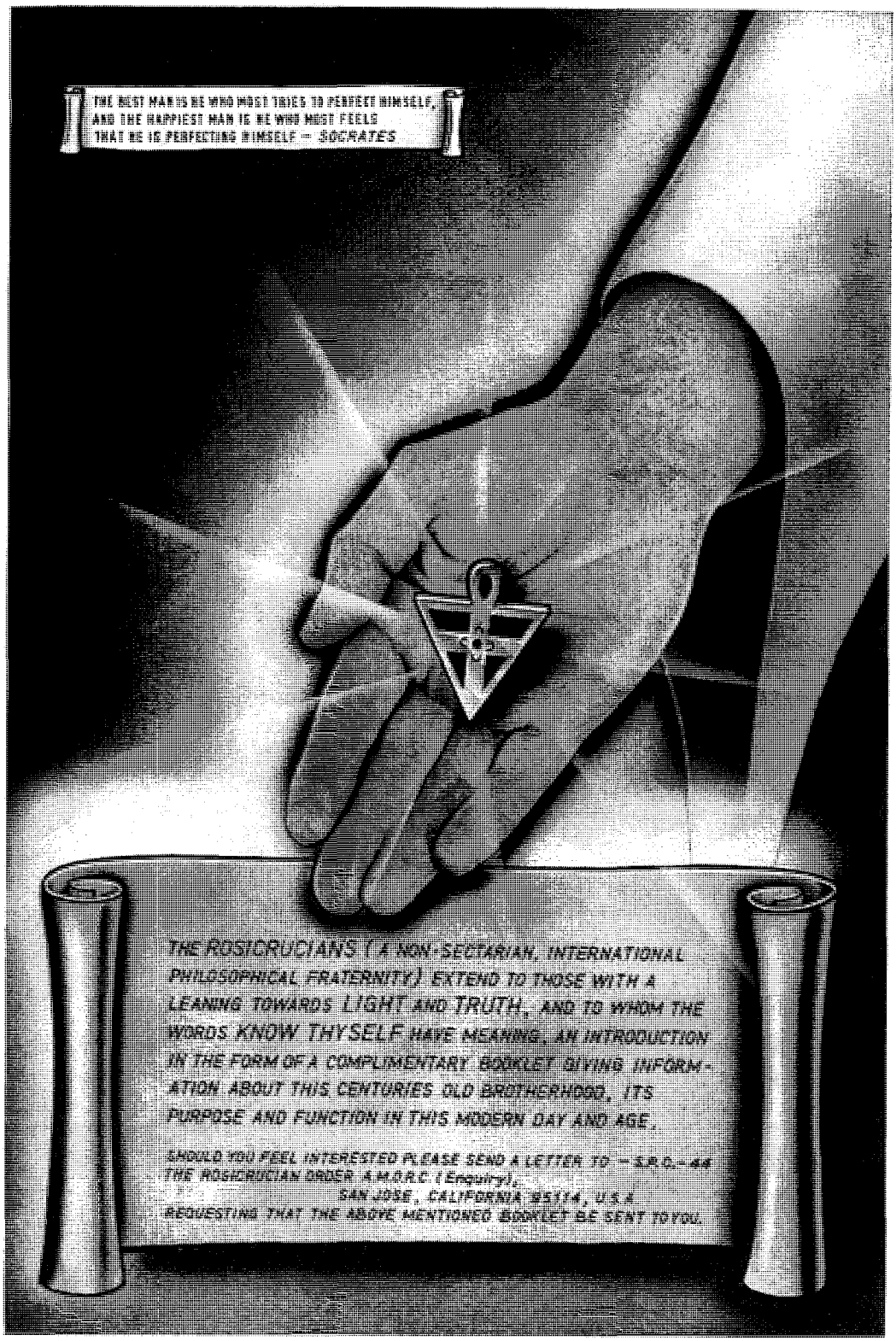
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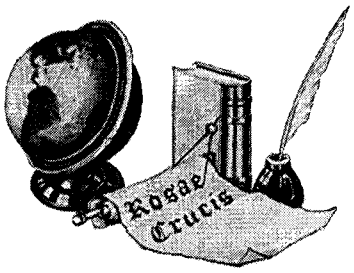

COVERS THE WORLD

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OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Joel Disher, Editor

The Purpose of the Rosicrucian Order

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

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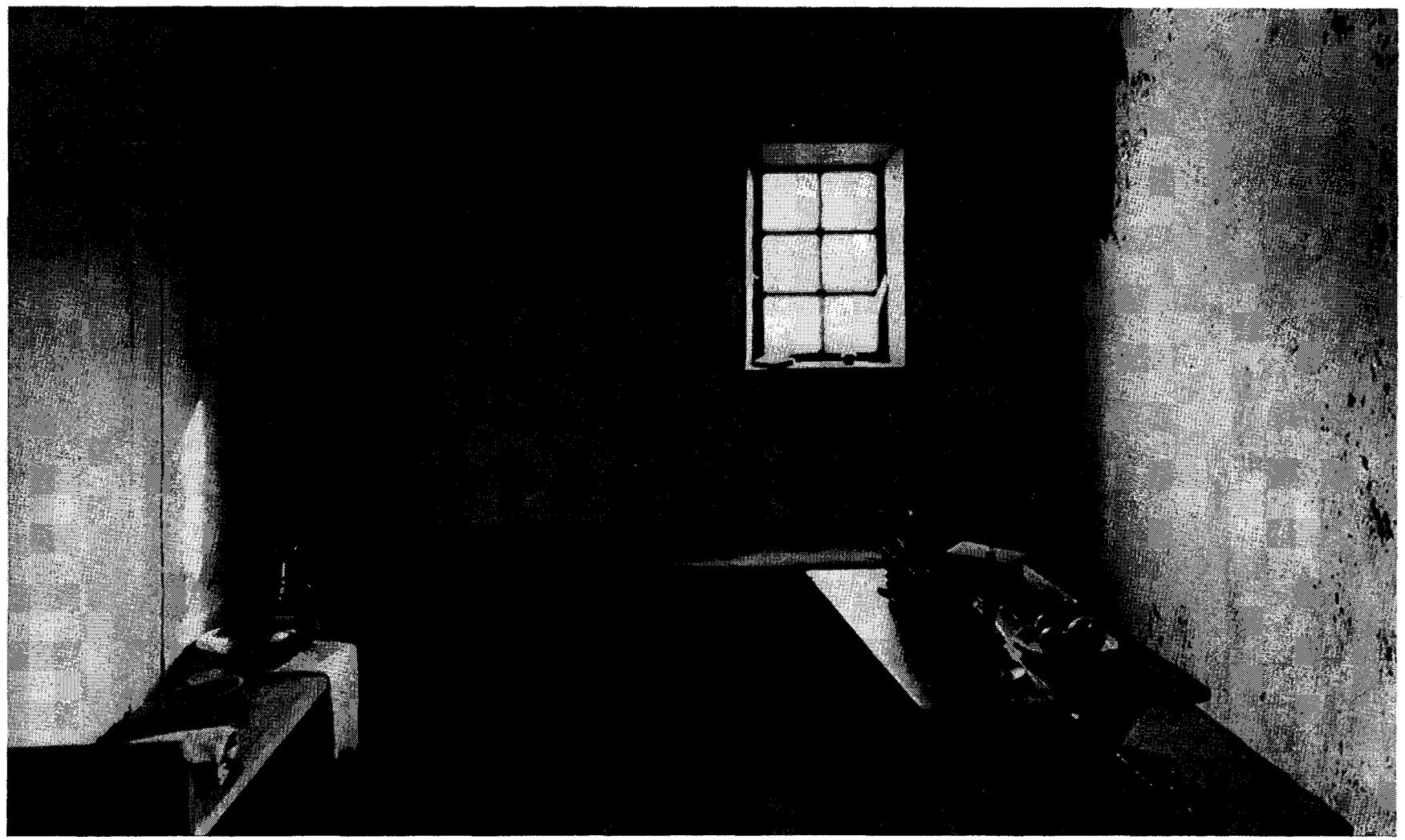
CONTENTS

Volume XLIII **April, 1965** **No. 4**



(Photo by AMOR

A MYSTIC'S SANCTUARY

The austere sanctuary of Conrad Beissel, mystic and Rosicrucian, in Ephrata, Pennsylvania. Beissel was one of the leaders of the group which was instrumental in reviving Rosicrucian activities in America in the early part of the 18th century. Here Beissel and his associates led a monastic life. Beneath the window may be seen the hardboard bed with a simple head support. The old buildings of the community at Ephrata are now a state historical monument.

THOUGHT OF THE MONTH

By THE IMPERATOR

IS EXTRASENSORY PERCEPTION POSSIBLE?

EXTRASENSORY PERCEPTION, or ESP, as it is commonly referred to, is a subject appearing frequently in popular magazines. Two generations ago, few scientists of repute would condone their names being associated with any article or lecture upon this subject, the only exception being to deride it as a topic having no foundation in fact. Those who expounded upon it were termed naive and those who professed to have such powers were alluded to as being either frauds or persons suffering from some mental aberration.

Occultists and those who delved into the realms of esotericism or psychic phenomena were the only ones who took a positive stand on the credibility of extrasensory perception. They asserted that the human mind could transmit intelligence to other minds without any physical means. Numerous cases were cited of persons gifted with this faculty.

In most instances of the past, however, the demonstrations were not actually of a controlled scientific nature. Consequently, the results publicized in the press or otherwise reported were not accepted or even inquired into in academic scientific circles. In other words skepticism generally prevailed. Even the noted psychologist and philosopher, William James, stated, in effect, that he could under no circumstances be induced to accept the idea of mental telepathy.

Just what is meant by *extrasensory perception?* Perception, in the usual sense of organic psychology, refers to the ability of man to become aware of stimuli acting upon his receptor senses. This, for example, means that which we may experience through such faculties as our sight, hearing, taste, etc. Perception is distinguished from *conception*, that is, from cognition or thinking and reasoning. Of course, both processes of mind are interrelated. Many eminent philosophers have stated through the centuries that conception, is first dependent upon perception, or what is experienced through the sense organs.

For many years, students of occultism and esoteric subjects generally expounded that man had a *sixth sense.* This sixth sense was described as being subliminal, that is, innate and functioning inwardly. Speculation centered on two points with regard to the sixth sense. First, where was it located? Did it have an organ through which its sensations were received and developed as do the other peripheral or receptor senses? The philosopher Descartes stated that the pineal gland is the seat of the soul, a central meeting place for spiritual motivations, and the control mechanism of the body.

Second, what was the nature of this sixth sense? Was it an organic function, a psychological one, that is, the result of mind processes or an infusion of a psychic power? A majority of the occultists and early experimenters considered this unique faculty of perception a psychic manifestation. By psychic, they meant a divine or supernatural intelligence that was immanent. They stated that this intelligence and its attributes were latent in every human, but that only certain individuals had the ability to objectify it, to use it consciously.

Their claim that clairvoyance, clairaudience, or hyperesthesia generally, was the result of a supernatural power only added to the further disclaim of the phenomena by orthodox science. Gradually, psychical research societies were formed in London, Paris, New York, and several other of the principal cities of the world. The motives behind these societies were mixed. Some of their members were determined to establish once and for all that psychic phenomena were pure fancy and fiction. They brought their prejudices into their investigations. In defense of a majority

of such investigators, it must be said they came with an open mind.

Research Societies

These research societies were composed of men and women of various professions, such as scientists, philosophers, clergymen, newspaper reporters, authors, physicians, and prominent business executives. The first president of the New York society was Dr. H. Spencer Lewis, who subsequently became the Imperator of the Rosicrucian Order, AMORC. The investigations centered upon noted spiritualistic mediums and "psychics." These were persons whom others had witnessed performing feats that implied that they had ESP and psychic powers, that is, the direction or control of forces that seemed to transcend the normal mental and physical ones of humans.

As was expected by many of the investigators, the majority of these psychics and mediums proved to be either frauds or persons suffering from hallucinations while in self-induced trance states. However, there were a sufficient number of cases that were subjected to minute and critical examination that could not be explained empirically. There was no evidence of trickery or deception and no indication of any physical causes of the phenomena they exhibited. Case histories of telepathy, or ESP, were carefully checked. Certain persons at a distance were able to receive and transmit communications apparently by thought only. The thoughts of the researchers themselves were related by the persons endowed with these powers, often to the amazement of the former. There seemed, then, no other explanation but that such individuals did possess the faculty of ESP.

However, arguments were brought forth that statistically and by the law of probability such results might occur but, if they did not happen consistently, it would still disprove the existence of any such phenomena. It was further charged that such research results were not convincing scientifically; and that there were insufficient experiments properly controlled. To students of esotericism and metaphysics, these charges seemed prejudiced. In their own circles and personal experience, they were convinced that man did possess powers that could manifest supernormally.

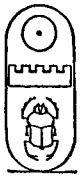
Dr. J. B. Rhine of Duke University was one of the first American scientists to organize the subject along those lines of investigation that would correspond to the thoroughness of other scientific research. The subject was classified as *parapsychology* and conducted as an adjunct to psychology. Students were used as subjects in controlled experiments and results were tabulated. From published reports there appeared sufficient proof that certain persons did possess telepathic or extrasensory perception ability.

Textbooks and technical abstracts were published outlining the method used in the experiments and even describing devices which lay persons might use to make similar tests. What was accomplished by such scientific tests, in which other universities likewise participated, only confirmed what certain organizations such as the Rosicrucians had known for decades, even for centuries. However, the methods used by the Rosicrucians in demonstrating and developing such latent powers of the individual did not conform exactly to all of the procedures of parapsychology.

Hypersensitivity

If man does have a hypersensitivity resulting in ESP, how does it function? What is its nature? The answers to these questions are still a matter of hypothesis principally because, though ESP can be demonstrated, what it consists of has not yet been proved objectively. Let us consider briefly the two general conceptions in regard to these questions.

First, there is the classical one. It relates that man is imbued with an innate divine or superior intelligence which directs the involuntary functions of his body. This intelligence composes what is termed the *subconscious*. This subconscious has various levels of perception; that is, it is capable of an awareness independent of the peripheral sense organs such as the eyes and ears. This intelligence, or higher level of consciousness, can receive impulsations, vibrations of externality, which are of a frequency that the physical sense organs cannot detect. This hyperesthe-



sia, or supersensitivity, is more responsive in some individuals than in others. This, it is said, accounts for the psychic phenomena possible with certain persons.

It is stated, however, that this superconsciousness has a relationship to the nervous system, especially the autonomic and sympathetic systems, and certain of the endocrine glands, such glands being termed "psychic centers." These act, it is related, as receptor organs and transformers of the higher vibratory force from the subconscious and also of what is transmitted to the subconscious. In effect, this higher consciousness, as a kind of energy, can be transmitted and received through an interrelationship of the psychic centers and the autonomic and sympathetic nervous systems.

The idea, *the thought*, is in some complex manner reduced to a series of impulses of this energy and then transmitted. In its reception by another person, the impulses are said to be reconverted into sensations composing intelligence, that is, ideas or thoughts corresponding to those had by the one transmitting them.

The second theory as to how ESP occurs is based entirely on *physical* rather than any supernatural or superphysical causes. It assumes that the electrical energy of the neurons, the brain cells, are in some way capable of generating an harmonic of themselves which is of an extremely high vibratory rate. Just where such an energy fits into the electromagnetic spectrum is a matter of speculation. This ultra energy is induced by the thought processes acting in the cortex of the brain. The energy is radiated and conveys impulses which certain humans can receive and transform into ideas in their conscious minds. Electrodes of sensitive devices have been attached to the cortex of persons apparently having ESP powers to try to detect and register such presumed energy.

So sure now are certain scientists that this phenomenon can be explained upon wholly physical grounds that military researchers of certain world powers are conducting serious investigations of it. The Soviet government has issued academic bulletins reporting on their ESP experiments, which have been translated into English. The United States government, too, has entered the field of parapsychology to determine whether human minds can be probed for intelligence at a distance without any physical medium. These investigations on the part of the United States government are probably prompted principally as a security measure.

Rosicrucian Investigation

Rosicrucian investigation has shown that intense emotional states of an individual provide a greater probability of success in ESP, particularly in the transmission of thought. An emotional impact such as a serious need to help another or circumstances causing intense thought and feeling about another person have seemed to produce a greater degree of success than a mere unemotional attempt.

Another interesting fact regarding ESP is that such communication is apparently not affected by time or space. Persons across the world from each other have had such experiences without any apparent lapse of time. Further, individuals who exhibit such powers have been placed in rooms shielded by metal which was grounded but which did not seem to obstruct the transmitted "thought energy." The fact that military authorities believed that ESP may have some strategic advantage in probing secrets of the minds of adversaries will, of course, intensify research in this field—a realm of investigation science once relegated to charlatans and the fanciful.

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DATE FOR ALLENTOWN CONCLAVE CHANGED

Allentown Chapter's Seventh Annual Rosicrucian Conclave will be held on Sunday, May 23. Conclave Secretary: (Mrs.) Florence Long, 506 Walnut Street, Allentown, Pennsylvania.

Leisure for Learning

LEISURE is often a problem for both young and old. In a complicated society, many are turning to the out-of-doors.

Nature has created complex relationships among all creatures. A simple pond is a miniature world if you know how to see it. A pool of water left by the tide is a treasure trove invisible to the casual observer. A small insect may not appear to be important. However, it may be the major food supply for more than one species of birds. Thus it is hard to isolate the existence of any one asset of our natural surroundings. The absence of one or more parts of the natural cycles of life could cause the extermination of all.

Dedicated to the conservation of wildlife, plants, soil, and water, the National Audubon Society, 1130 Fifth Avenue, New York, has established four summer camps for adults in Connecticut, Maine, Wisconsin, and Wyoming. Each camp's programs are built around the local plant and wildlife, with nature walks, boat trips, and classes held in the open.

Todd Wildlife Sanctuary, on a spruce-covered island of 333 acres, just off the rugged coast of Maine, is the site of the Audubon Camp in Maine. Thousands of sea birds make their nests on nearby small islands in Muscongus Bay—gulls, terns, cormorants, herons, eider ducks, and others. The rocky shores and the off-shore waters are a rich field for study of marine life. Shellfish are found in the shallows and mud flats. Dredging at six fathoms produces a variety of undersea life—sponges, starfish, scallops, clams, etc.

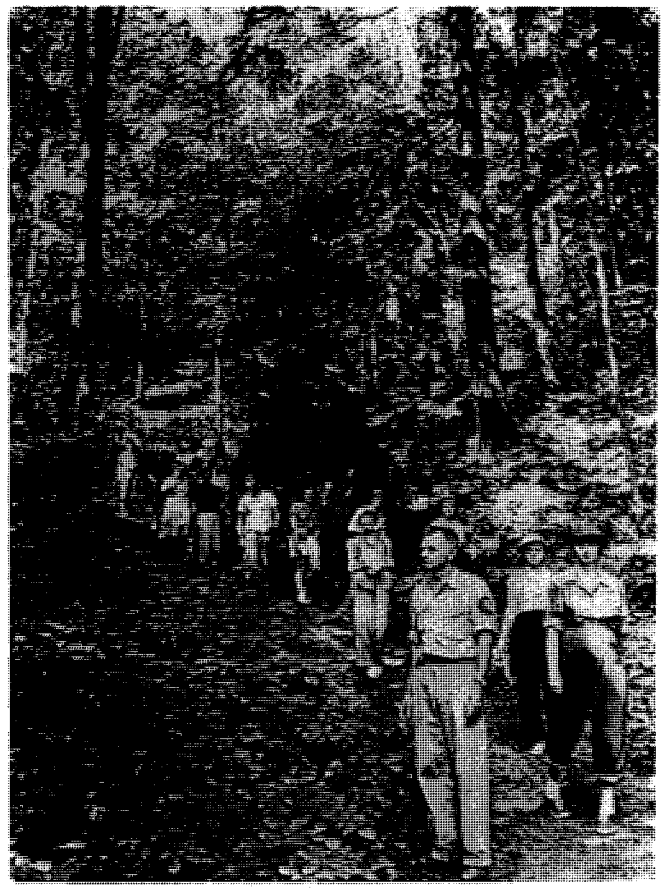
The Connecticut Camp, 7 miles from downtown Greenwich and only 35 from New York City, has 430 acres of unspoiled forests, numerous ponds, and a five-acre lake. This area is ideal for the study of the flora and fauna of the eastern half of the United States.

Northern Wisconsin's beautiful canoe country is the site of the Wisconsin Audubon Camp. Forests and bogs, lakes and meadows, all reveal marvels of natural interrelationships. The Hunt Hill Sanctuary borders the south shore of Devil's Lake, a region which traces its geological history to the age of the glaciers.

The Audubon Camp of the West will be conducted in the Wind River Range, Wyoming, about 75 miles from Yellowstone and Grand Teton National Parks. The area is also rich in fossils millions of years old.

In all of its Camps, the National Audubon Society stresses the importance of the conservation of nature and wildlife. The out-of-doors is an ever-changing laboratory for the hobbyist in which the thrill of discovery awaits those whose eyes are trained to see.

From National Audubon Society



FRANÇOIS PASQUALINI

Enthusiasm Is An Asset

Nothing important is accomplished without it

SELLING an article on shorthand to a trade journal advocating the use of tape recorders for office dictation seems practically impossible, especially such a piece as "Shorthand, the Handwriting of the Future." Yet I did it—by sheer enthusiasm for my subject.

Shorthand, to the layman, may seem only a standard tool in the trade kit of stenographers or court reporters. To me, it is a lot more. From the day I discovered it when I opened a textbook on the subject, up to now, I have been in love with shorthand.

It was not a case of blind love; from the start, I saw the tremendous possibilities of stenography for the article writer I wanted to be. It would enable me to collect notes with speed and accuracy; it would serve for first drafts of articles and make subsequent revisions rapid; it would open doors to part-time jobs and amount to getting paid to learn how to use words efficiently.

When I wrote "Shorthand, the Handwriting of the Future," I stressed its commercial and general usefulness. The angle was important, but it was enthusiasm for my subject that sold the piece.

Stanley Vestal was right when he said you have to mix fact with enthusiasm if you want to write nonfiction that sells. Enthusiasm is the magic ingredient that has worked for me against seemingly unbeatable odds. My experience with *Business Education World* is an example:

A *Writer's Market* item about this periodical stated: "Very limited market for freelancers. Ninety-nine percent of the content is written by business school teachers." That one-percent challenge attracted me. I spent the day whipping up another piece on shorthand called "Crashing the Longhand Barrier." I began with the question: "Have you ever watched a group of executives scribble at a board meeting, trying to put down in longhand the essence of what is being said? It is a spectacle that puzzles me. How can these men, supposed to be the cream of the efficiency crop, persist in using such a cumbersome and archaic writing system as longhand?"

The article was spiced with anecdotes from my experience as a bilingual shorthand reporter and business correspondent—and it literally overflowed with enthusiasm for the subject. *Business Education World* declared itself "happy to publish it. It should provide considerable inspiration to teachers." A negligible one-percent contributor provided "considerable inspiration" for those ninety-nine-percent competitors for editorial space! Enthusiasm did it.

An Enthusiastic Milkman

However, literary work is not the only field where enthusiasm can pay dividends. Frank Thornton, for instance, a milkman in New Mexico, did not consider his work a depressing routine. He put so much "pep" into it that he spent his days off giving free rides to his customers' kids in a two-wheeled, pony-drawn buggy. Moreover, he kept track of all his customers' birthdays and presented them with cakes on the occasion.

Back of any successful enterprise, commercial or personal, is an idea. But the idea never blossoms into a remarkable achievement unless supported by an active faith that enables the individual to accomplish feats often considered impossible by the ordinary person.

Enthusiasm for one's ideas does not always result in wide-scale successes; but it does make a success of one's job, whatever the nature of it. As a matter of fact, it is particularly invaluable in the free-enterprise system where the art of selling has taken on such a vital importance.

An automobile salesman recalled a time when he saw a doctor park his car and walk into a building. An idea struck him like lightning: "Doctors use their cars to call on patients, but

what transportation do their wives have for shopping and other errands during that time?" Investigation revealed that there were 170 doctors in that town. He started calling on them. Before he had worked even halfway through the number, he had sold twenty cars.

A *Newsweek* reporter who did a piece on Katharine Hepburn a few years ago attributed her tremendous success to dauntless enthusiasm. "She does more than merely act," he said. "She somehow gives the impression that she has had a hand in writing, directing, and cutting the film. She is never satisfied with a scene and will exhaust herself and everyone around her to get it right."

It was also enthusiasm which enabled a 52-year-old Italian laborer at the University of Turin to obtain a literary degree by expounding a thesis on linguistics. In his youth, he had spent only three years in school and all his studies had been carried out later in life during his leisure following a hard day's work.

An anonymous thinker once wrote, "When your work ceases to be a pleasure, it should cease to be your work." He was expressing a basic principle for success.

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Medifocus

Medifocus is a special humanitarian monthly membership activity with which each Rosicrucian is acquainted. The significance of the personalities shown each month is explained to Rosicrucians as is the wording accompanying them.

May: The personality for the month of May is Léopold Sedar Senghor, President of The Republic of Senegal.

The code word is POLL

The following advance date is given for the benefit of those members living outside the United States.

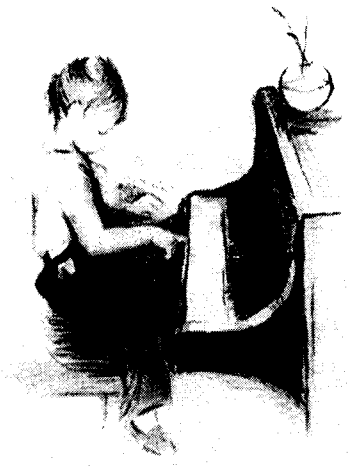
July:
The personality for the month of July will be Gamal Abdel Nasser, President of the United Arab Republic.

The code word will be NEO

GAMAL ABDEL NASSER

LÉOPOLD SEDAR SENGHOR

EVELYN DORIO



From the original lithograph by Margery Ryerson, courtesy Associated American Artists, New York

CHOPSTICKS

The Print's the Thing

I WAS TRAPPED into print collecting—a quarter of a century ago. To beautify a plain white wall, I innocently purchased a lithograph—Thomas Benton's *Edge of Town.* Soon I had to buy a companion Benton to go with it; then a few of Lucioni's detailed scenes of Vermont, and later several marinescapes by Gordon Grant. I couldn't resist Margulies' snow scenes and Marion Greenwood's work. A delightful Margery Ryerson print of a little boy at the piano took my eye (a hint to my young son to practice). One print led to another, and soon I was a *Collector.*

A collector of anything puts himself in historic company. No doubt, Cro-Magnon Man, gathering fistfuls of crooked dinosaur teeth or smooth red stones, was the first collector.

In early-day England, when porcelain was still a rarity, Good Queen Bess had her collection of two cups—one a "white porselyn" and the other a "grene pursselyn," both gifts from admiring gentlemen who apparently agreed on love if not on spelling.

The late Queen Mary had a sharp eye for fine furniture; Gertrude Stein was a patron of modern French art; Mrs. Salvadore Dali collects not only her famous husband's surrealist paintings, but also antiques. Any individual in modern society who doesn't collect *something* is suspect.

A most comforting aspect of print collecting is that one may collect armchair style from catalogs or from galleries. He may enjoy all the flavor of a connoisseur, reclining as he scrutinizes the pages of his catalogs; or he may walk with a critical swagger past merchandise on display. Either way, he's attuned with other cognoscenti of the print-collecting brethren. Both methods are acceptable: The print's the thing.

My growing collection stimulated an interest in the various techniques of the graphic arts. The general name *print* is applied to any work executed in black and white—distinguishing it from work done in watercolor or oils: (Prints may also be colored; they are then *color lithographs* or *color etchings,* as the case may be.)

Best-Known Types

The best-known types are woodcuts, etchings, and lithographs. The most elementary form of print is that made with a linoleum block. A woodcut uses a similar technique, with the subject drawn on a wood surface and all areas not to be printed carved away. The paper pressed over the inked surface of the wood becomes the woodcut.

In etching, a steel needle is used to draw the subject over a copper plate. The plate is then washed in an acid which "eats" into the lines of the design. The etching is made by pressing paper against the inked copper plate. The lines of an etching are generally finer than those of a woodcut.

Lithographs are made on a special kind of natural limestone found in the Jura Mountains of Bavaria. Although the rock texture is already extremely fine, an elaborate process of "graining the stone" must be undertaken in order to prepare it to receive the drawing. The design first made on paper is traced

over the stone. A complicated process of transference follows, with solutions of gum arabic and nitric acid used to fix the drawing, plus special dusting, sluicing, and inking of the stone before the print can be "pulled."

Usually, prints are pulled in limited editions—from a few to a few hundred—and numbered in the order in which they are pulled. The number 46/200 would indicate the forty-sixth print pulled from a total of two hundred. To prevent the artist's work from further duplication, lithograph stones are destroyed after the desired number of prints are pulled.

Before the close of the 18th century, a Bavarian printer, Senefelder, laid the groundwork for the process later known as lithography. As arts go, lithography is one of the few that have a recorded origin. After Senefelder's experimental work, the art spread rapidly over Europe and by the middle of the 19th century enjoyed high favor, especially in France, with such artists as Daumier, Gavarni, and Gericault.

After a period of decline, it was revived at the end of the century mainly through the work of the American artists, James M. Whistler, George Bellows, and Joseph Pennell. Today, the art is enjoying a new wave of interest.

Occasionally, one hears that the lack of color is a disadvantage, but the Frenchman, Odilon Redon (1840-1916), said: "Black is the most essential of all colours. It finds its glorification, its life, shall I say, in the direct and deeper springs in Nature. Black should be respected. Nothing can prostitute it.... It is an agent of the mind far more than the beautiful colours of the palette or prism."

Because prints do lack color, they reveal the bare bones of their composition. All graphic arts require painstaking craftsmanship, initiative and accuracy, neatness, fine observation, and an ability to deal with lines, structure, design, and mass.

During medieval times, prints were crowded with characters and incidents which related long stories because, like tapestries, they were intended to be "read." Over the years, print artists have literally played the field in subject matter: Political, religious, social; and have roamed the entire keyboard of emotions: greed, satire, anger, love, humor.

Etching by Callot

An exquisite etching by Callot, a French artist, who lived at the time Jamestown, Virginia, was being settled, recently came from my son, who was traveling in Spain. It was a *dividend:* Margery Ryerson's little boy at the piano had made no impression on him twenty years earlier, but my son knew exactly what would please me when he saw a print in an antique shop.

Today, Callot is one of many artists represented in my collection of sixty prints. Others range from a promising but relatively unknown college student to Renoir, Whistler, Picasso, Daumier, Utrillo, and Roualt, and include contemporary artists such as Mosca, Zetterholm, Amen, Friedländer, and Sanchez.

Far more than names, my collection represents the enjoyment of art on a grass-roots level and appreciation for the creative work of others. It provides repose from the "busyness" of living, extends the interests, provides beauty to the home and nourishment to the spirit.

Etching by Callot

OLD WOMAN AND CATS

PAUL ELLSWORTH

Man's Feed-Back Mechanism

Its use in an automated world

MAN IS A PROBLEM-SOLVING creature. He may believe he is a product of chemical action and like a test tube is finished when the bubbling stops. He may know that this mortal phase of life is for discovering the True Self. In either case, understanding and using right ways toward a given goal make the difference between success and failure. Involved in a world dominated by a Tower-of-Babel complex, he believes he can bring about a mortal millennium with supersonic planes and electronic-thinking machines.

Three books, written between 1930 and 1950, were hardly noticed by the average reader, for no average reader and hardly a dozen others then living could understand them. The first was *The World in Modern Science: Matter and Quanta* by Leopold Infeld; the second, *The Evolution of Physics* by Einstein and Infeld; and the third, Norbert Wiener's *Cybernetics; or Control and Communication in the Animal and the Machine.*

Many qualified scientists considered the books meaningless abstractions which apparently could not be applied to power politics and economics. The truth is that Einstein, Wiener, and their fellow workers, by using new mathematical tools of thinking that seemed a kind of wizardry, had started an irreversible change in the course of human events.

Albert Camus wrote in his novel, *The Plague:* "Good intention can do as much harm as malevolence if it lacks understanding." The innovators in physics were far from ignorant in their specialties. What they lacked was understanding of the true goal of human evolution.

These scientists opened a box of tribulations while believing that their discoveries would bring freedom and happiness to all the world. Einstein and his group split the uranium atom and developed the Hiroshima bomb. Wiener and his associates perfected electronic computers that out-thought actuaries and replaced the men who tended production machines. Contaminated air, water, and food, as well as massive unemployment, followed.

Those who seek the goal of self-unfoldment should be provided with tools of thought safer to use and in the long run more productive. Imagination to know how to deal with something wrong begins by recognizing that something *is* wrong. This first step in creative thinking is the one most often overlooked.

In the days of strop-and-razor shaving, a man used to tie his strop to a hook in the wall by means of a string. The string wore thin every so often and broke before he realized that he had been constantly warned that he was overlooking something. He looked at the strop, the hook in the wall, the string, and at the metal-rimmed eye at one end of the strop. With a feeling of chagrin, he threw away the frayed string and slid the eye of the strop over the hook. He could have done it years before, but he had ignored the feeling of something wrong.

Sensory Warnings

Perceiving with the mind as well as with the senses applies not only to stropping razors but also to remaining alive. "An ill-defined unrest in an apparently healthy person," Dr. Martin Gumbert wrote, "is often the first sign of serious pathology (disease process)." Disease almost never develops without sensory warnings. A man always vigorous and healthy who finds that he often has to pause to "catch his breath" and has come-and-go pains in his arms and chest and various other aches and pains is being warned.

A businessman who discovers that he is accumulating fatigue and finds it increasingly difficult to be tactful with his associates and his customers or clients is also being warned.

Such warnings come constantly to all of us. Some are perceived at below-conscious levels and acted upon auto-

matically. A boy on a bicycle seems to be riding steadily upright. Actually, every second he is tipping to the right or to the left, each deviation being telegraphed from muscles and tendons to a balance-maintaining center in his lower brain.

The over-all system which handles these problems is called *feed-back*. Only in diseases which cripple nerves in the spinal cord or in the cerebellum does this within-the-body automation fail. Most of us are reasonably healthy. Our bodies move themselves correctly without our knowing how they do it. Where the feed-back machinery fails is in those affairs where it has to report to consciousness, functioning largely through the cortex of the brain, rather than to fully automated activities which carelessness or lack of understanding will not affect.

Leopold Infeld writes, in his book referred to earlier, "Scientific theory interprets given facts . . . and makes forecasts . . . and experiments to refine the forecasts." Where automation ceases, conscious problem solving begins. We consider the given facts and define our problem. We make "forecasts;" then we experiment to refine or test each possible solution.

The feed-back department had long warned the man with the razor strop of something wrong. When at last he stopped to think, his "forecast," or solution, was obvious. In such simple cases, to perceive the difficulty is to solve it.

Problem solving is often more likely to involve reflection. The chronically tired businessman called upon the data of his memory. He remembered that he had always liked walking, had had an appetite for plain food, had always slept well. This was now all changed. He made an unwelcome "forecast": "I'm working too hard!" and visited his doctor. Perhaps he needed one of the new pep pills. But the doctor said he was suffering from chronic stress due to constant thinking and worrying about business. Drugs for symptomatic relief, he said, suppress such warnings as insomnia, chronic fatigue, and vague fear. That is like killing the watchdog who barks when burglars are trying to get into the house.

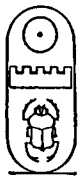
Defining a problem means fully understanding it. Memory records of somewhat similar situations may be sufficient, but in many cases added data must be obtained. Sometimes reading and reflection will suffice; in others, the problem solver must draw upon knowledge stored in other men's brains. Then a possible solution—a "forecast"—is made and tested by experiment. It may need what Infeld called "refinement," some change; or it may be totally wrong.

Persistence in "Forecasting"

Sometimes, dogged persistence in "forecasting" possible solutions and in experimenting with them will do the work. Ehrlich, the bacteriologist, made 605 "guesses" and tested each one thoroughly before he came up with the arsenical drug for which he was seeking for the treatment of syphilis. He called this victorious discovery "606" although the trade name became *Salvarsan.*

Science workers sometimes run into what seem to be immovable barriers. Sir Alexander Fleming was seeking an antibiotic that would check the crippling bacterium, *streptococcus.* Pasteur had discovered that sometimes one bacterium would kill others. Now Fleming and others were working to apply this fact to the treatment of infections. To test thousands of possible antibiotics seemed hopeless. One day, a mold spore floated through the open window and landed on an uncovered culture plate. A colony of hitherto unknown mold cells developed. Tests by Fleming and his coworkers showed that here, discovered by random chance, was an antibiotic that immobilized *streptococcus* and had no serious side effects on human beings.

Perseverance in experimentation, however, does not always succeed. Niels Bohr and other physicists, with World War II close ahead, were trying to discover how the Nazis had split the uranium atom. Whichever side fully exploited atom splitting—or fission—would unleash limitless power for destroying the other. However, no experiment worked. One night, walking to his laboratory, Bohr had a flash of insight: It was only the rare form of uranium, U-235, that could be made to fission. This problem-solving upsurge from the subliminal comes only after hard, grueling work on the conscious level. With



a mind prepared to receive, something very like inspiration steps in.

There is still a fourth technique of problem solving when forecasts and experiment do not work and subliminal solutions do not come: Many problems are solved by *not* solving them. Such ameliorations as can be thought of are used and the problems lived with. But this fourth method should never be a substitute for observing, thinking, and experimenting. Nor should constant awareness of something wrong be either disregarded or worried about.

Reaching whatever goal is chosen depends upon living fully, observing clearly, and reducing ideas for use to their simplest and clearest terms; then the suggested techniques of problem solving will become precision tools.

▽ △ ▽

FLIGHT INTO THE INFINITE

I sat quietly watching a caterpillar inch its way along a dry twig. Humping its body into a rippling arch, its convolutions propelled it forward again. Then it rested. Its skin split and a body emerged with wings folded tight to the sides. For a long time it was quiet, its wings drying, its colors brightening. Then it started to fan out and, little by little, a grubby larva became a butterfly.

I still sat, now inwardly watching the growth and flight of the soul-butterfly. We inch along through our early years, seeking the pleasures of material life. When such attractions reach their end, we rest. A tiny experience, often ignored by us, splits our life-weary covering, and we leave the surface existence for a deeper, more significant one. Our way is often wet with tears as we forsake father and mother—"worldliness"—to walk alone into a new life. Gradually, new thoughts and new ways open up, and we become ready for spiritual flight.

—ELIZABETH COTTAM WALKER, F. R. C.

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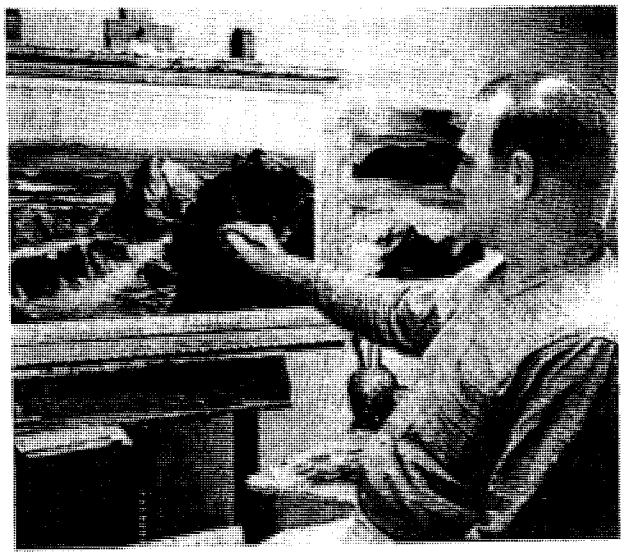
JERRY AKEN EXHIBITS DURING APRIL

The Art Gallery of the Rosicrucian Egyptian, Oriental Museum features the oils and water colors of Jerry Aken this month. Mr. Aken describes himself as a realistic artist with a postimpressionist approach. He admits as well to abstract and nonobjective work. He has a solid background of various and extensive training, has exhibited widely throughout California, and maintains his studio at Carmel, California.



JERRY AKEN

DAVID SARNOFF
Chairman, Radio Corp. of America

Social Impact of Computers

*A talk given at the National Automation Conference of the American Bankers Association**

THE USE OF the computer provides a vast opportunity for finding answers to many of our most complex social problems—in education, conservation of natural resources, air and water pollution, urban planning and renewal, the retraining of persons displaced by automation, the reduction of poverty.

Over the next twenty years, I am convinced, computers will touch off an explosion in the social sciences comparable to that which we witnessed during the past half century in the physical sciences.

By 1980, less than two decades hence, the number of computers in use throughout the world will multiply tremendously. These systems will be considerably smaller than today's and they will perform far more complex functions because of the greater sophistication of their circuitry.

These computers of tomorrow will respond to handwriting, to images and to spoken commands. They will commune tirelessly with one another over any distance. They will recognize a voice, a face or a symbol among tens of thousands.

Employing processes analogous to logic, they will have the power to learn through experience—which is more than some human beings and nations can do. It is not inconceivable that the world's chess champion by the end of this century will be a computer.

A global link-up of computers will be accomplished through communications satellites, high-capacity transistorized cables, microwave conduits, as well as standard telephone and telegraph links. . . .

We can already foresee the progressive blending of computers and communications. This will lead to a combination of personal voice and video communications, dial or push-button systems of transmitting computer instructions, and attachments for receiving and storing computer data from one end of the world to the other.

The time will come when the individual in a technologically advanced nation will possess a personal number to serve as his private code for making or receiving local or global television calls, for credit information and innumerable other purposes. The number will tend to become as important as his name.

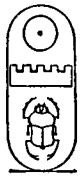
Such advances will inevitably bring about basic transformations in fields far beyond those in which computers function today. The five main areas affected are likely to be: work, leisure, education, health and politics.

Many executives today spend as much as a quarter or a third of their time traveling and preparing to travel to and from their homes and to distant meetings. Frequently the successful administrator is too exhausted by the sheer effort of creating progress to be able to enjoy it. I believe that the computer and its allied communications will alter this pattern to a significant extent.

With instruments of information and command within easy reach, it will be possible to conduct many managerial operations without physically going to an office every day and devoting additional hours or weeks to more distant travel.

Executives will be able to participate in high-level meetings without stirring from home. A special work room will contain color television apparatus that will permit communication in sight and sound with other participants around the country and even around the world. Computers will flash pertinent information on the screen or in print through desk instruments, permitting an instant exchange of documents, graphic materials and views.

Eventually, by making physical presence less essential to the discharge of



*Reprinted by special permission from *Dun's Review and Modern Industry*, November 1964.

business, the computer and communications complex will eliminate much of the rush and stress of modern living. Thus, ironically, the utmost in speed will cancel out the worst consequences of the modern vice of speed.

The reduction of work will apply not only to executives but in varying degrees to all echelons of our economic structure. Science and technology and the progressive refinement of automation will, in the next twenty years, justify the reduction of the work day to four or five hours.

The Problem of Leisure

This will pose, ever more forcefully, the problem—and the opportunities—of expanded leisure. It will demand new approaches to the planning and use of our time; new psychological attitudes toward so-called free time. We will be forced to revise the traditional view of leisure as a species of idleness and therefore a form of sin.

The new approach will increasingly remove the ingrained notion that leisure means "time to kill." In its place will gradually come the custom, even the social compulsion, to spend the bonus of time for living on projects of personal and social benefit. Indeed, the whole concept of "work" as the opposite of "leisure" will begin to disappear. They will come to represent merely different varieties of useful, enjoyable, constructive effort. . . .

In the classroom, the computerized teaching machine will handle the routine or informational aspects, drilling the student in his subjects and helping him correct his answers. It will proceed at the pace set by the learning capacity of the student. We may see, at last, youngsters progressing not necessarily by formal, standardized grades but by individual intelligence and ability. . . .

But the educational contribution of computers will not end with the classroom. Learning will become a continuing process. Scientists and engineers, for instance, will spend a substantial part of their time re-educating themselves to changes in their particular fields, as will doctors, lawyers, accountants, and teachers themselves.

Technology is moving forward so swiftly that many youngsters starting school today will have to relearn every facet of their vocations at least three times during their careers.

In short, electronic devices, computerized techniques and systems will open to millions of people the roads to a lifetime of self-instruction. This alone will alter the quality of our lives both at work and at home.

The health of its population is a nation's greatest asset. The computer will emerge as a major tool of the medical fraternity as it strives to eradicate disease and extend the span of life beyond the biblical three score and ten. No less important, the years thus added will be active years of living, not merely existing.

In the electronic future it will be possible to maintain a complete medical profile of every person in the community and in the nation. The record, begun at birth, will be constantly updated in a central community or regional computer for instant access to the physician or hospital as required.

Because so many factors will have been tabulated in advance, examination and diagnosis will be easier, more comprehensive and more revealing than by traditional methods. Taken together, these individual reports will form the basis of a continuing, up-to-the-minute health profile of the entire country. Any trends that may affect the public health will be noted without delay and their meaning swiftly interpreted.

On a longer-range basis, the correlation of vast quantities of data will facilitate definitive research not only on specific diseases but on possible relations between air pollution and cancer, or the relationship of nutrition to health and longevity, or an analysis of drug effects.

Medical progress anywhere will become easily available everywhere. By maintaining a current file on every known ailment, its symptoms, diagnosis and treatment, the computer will also enable physicians to keep up with the flood of new medical information that overwhelms even the most dedicated among them today. . . .

The computer will make it possible to restore a direct dialogue between the people and their political leaders, in the tradition of an Athenian assembly or a New England town meeting. Democracy is the highest form of government ever developed, but the magnitude and

complexities of our society have made us poor practitioners.

For example, no more than 64% of the qualified citizenry have voted in any Presidential election since 1920. Present-day voting procedures are cumbersome, time-consuming and not conducive to full expression of the democratic will.

In the future it will be technically feasible for voting to be done in the home, with maximum personal convenience. The balloting would be done through television, the computerized telephone, standard and high-speed phone circuits of computers.

Balloting would take place within a specified time period, at the voter's convenience. The individual would set his television receiver to a special voting channel and view a demonstration of the procedure to be followed.

He would then identify himself over the telephone by transmitting his personal code number to the regional computer. This would be verified in the computer memory, along with his eligibility, before a push-button vote could be cast, and there would be built-in safeguards against voting frauds.

Within minutes after closing time, the regional computers would forward the data to local, state and national computers serving as central tabulators, and results would be announced less than an hour after the closing of the home polls.

At the same time, the computer would provide detailed analyses of the election for use on the airwaves and in the press. By these means, it could be possible to achieve an almost total expression of the popular will by those qualified to vote.

In a democratic society, other significant possibilities are inherent in such a system. For example, a computerized process similar to that used in home voting could obtain a prompt expression of public opinion on a wide range of issues. We could have national, regional or local plebiscites on anything from a

(continued on page 152)

RESERVATION DEADLINE FOR CONVENTION BANQUET

Reservations for the 1965 International Rosicrucian Convention Banquet must be in by July 15 IF that is included in your convention plans! All *mail* registrations close on this date. Registration after July 15 can be made at the Royal York Hotel on the dates of the convention itself. Here we repeat pertinent facts:

IF you are staying at the Royal York Hotel, the following schedule of prices may help you:

All rooms equipped with bath, shower, television, and radio.	**From $10.00 to $13.50 Single (one person)** **From $14.00 to $18.50 Double (two persons)**

When writing, include a deposit for at least one night's lodging. Address your reservation to the Royal York Hotel, Toronto, Ontario, Canada.

Convention Registration ($9.00 each, members only): By mail before July 15 or in person at the Royal York Hotel on the dates of the Convention itself, August 6, 7, and 8.

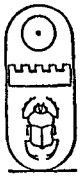
Convention Banquet ($5.00 per person): Nonmembers may attend, but reservation for all MUST be in by July 15.

Rose Ball ($2.00 per person; $3.00 per couple): Nonmembers may attend. Reservations may be made by mail before July 15 or on the Convention dates, August 6, 7, 8.

When making reservations, please refer to October, 1964, issue of the *Rosicrucian Digest* for registration forms. If this *Digest* is not available, be sure to give your name, address, key number, and the purpose of the remittance. Make remittances payable to AMORC Funds. Send to Convention Secretary, AMORC, San Jose, California 95114, U.S.A.

WE HOPE TO SEE YOU THERE.

Refunds, less one dollar, for all registrations not used, will be made upon request, between August 8, 1965, and August 8, 1966.



W. G. LYLE, F. R. C.

Musical Innovator in Sound and Color

Scriabin awaits rediscovery and just appraisal

Many people have wondered where the purely physical development of music on the lines adopted by Debussy and others was leading us; Scriabin shows us its fullest possibilities—*and its limitations.* He gives us a completely new system of harmony; he abolishes the major and minor modes; he annihilates modulation and chromatic inflection; he abandons all key-signatures; and finally applies his ideas to the most modern scale we have reached so far, i.e., the "Duodecuple." Moreover, at the time of his death he was experimenting with the unification of the various arts of sound, light, and bodily movement (*mimique*); and, as if all this were not enough, wove a system of theosophy into the art of his latest period. Although probably too much account has been taken of the latter, yet surely the sum-total of Scriabin's work has brought about an artistic revolution unequalled in the whole history of the arts.

—A EAGLEFIELD HULL, in the Foreword to his *A Great Russian Tone-Poet Scriabin.* Permission to reprint has been given by Routledge & Kegan Paul, Ltd., Publishers.

THE FIFTIETH ANNIVERSARY of the transition (April 14, 1915) of the Russian musician, Alexander Scriabin, at the early age of forty-three is appropriate for taking another look at a man who in his lifetime aroused controversy and whose stock ever since has steadily declined without any sign of recovery.

As a student, Scriabin aroused Arensky's animosity, and Rimsky-Korsakoff once called him "mannered and presumptuous." Rachmaninoff, a fellow student whose career was often to converge, probably never really understood one whom Moscovite critics regarded as in a lineage of Chopin and Wagner rather than of the Russians.

Liadoff, Glazounoff, Rachmaninoff, all found the products of Scriabin's maturity more or less beyond their comprehension; Siloti, conversely, warmed towards them for reasons that have neither been explained nor divined. Stravinsky, in his conversations with Robert Craft, still disliked the memory of the man forty years after his passing and "could never love a bar of his bombastic music"—a wholesale condemnation that grows more remarkable the deeper one studies Scriabin's music.

The attitude of music critics of the day, when not fulsome, can be summed up in the words of one who said Scriabin was very much inclined to affectation, "and yet this affectation gives an impression of tremendous sincerity and power."

Outside Russia and her musicians, Cyril Scott, English composer and mystic, wrote in defense: "Scriabin has passed into the non-human, and so ultimately became the greatest exponent of Deva-music who has so far been born. He was also the first European composer who combined a theoretical knowledge of occultism with the tonal art. Scriabin knew that he had a spiritual message to convey to the world, and that through music it could be given."

Was he, therefore, a master—or a charlatan? His investigation into esoteric aspects of music was enough to involve him in controversy and ridicule. Many another composer has unconsciously been an instrument of the Infinite, with definite religious leanings expressed in the creation of church music. Many have been organists. Had

Scriabin written oratorios or regularly occupied an organ loft, and had he closed one of his large orchestral works with the symbols S. D.G. (*Soli Deo Gloria*) as did Bach, reactions of partisan and enemy might well have been moderate, even respectful.

Undeniably, Scriabin's later works were imbued with a similar mystical stimulus such as surrounded the universal works of Bach and, in the process, his spiritual stature grew in the sight of the Cosmic whether or not the musical world can yet preceive so sublime a truth. But he wrote no church music, was no cathedral organist; so the outworkings of his occult studies through musical composition aroused dispute, disbelief, and even mockery, most of it as unperceptive as the adulation expressed by his advocates.

Material difficulties, personal conflicts, and the single-minded nature of his creative mind all helped to surround him with a state of unease and—as, half a century on, we can dispassionately see—an element of solitariness, a darkness within which the illumination of his mediumship alone guided the way: all in a manner similar to Chopin (as was indicated in these columns some eighteen months ago), whose spiritual heir Scriabin was.

Chopin and Scriabin

Both were genuine occult students though the musical world neither comprehends the fact nor its reaction upon their work. Artistically, both were nonconformists. Scriabin imbibed numerous philosophies and mystical teachings, which is more than can be said for most of his critics who attacked with all the authority of egoism; but his only known affiliation was one of short duration with the Theosophical movement. However, his metaphysical studies need concern us only in their effect upon his work as a composer.

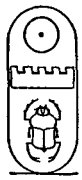
As Chopin was influenced by Mozart; so Scriabin was influenced by Chopin. The glib charge *chopinesque* has been tediously leveled against his early works as if the Russian were nothing but a mere imitator. Early studies and preludes are admittedly preoccupied with chopinesque qualities of refinement, chromaticism, mixed time, and pliant melody over an arpeggio accompaniment. And there is, too, that strange feline combination of grace and strength. If many early works are built upon facets of the Polish master, others are most decidedly and entirely original in subtle tone coloring. From first to last, all his work is sensitive and refined, whether a big conception for orchestra or a mere page of slender piano music.

Scriabin was no gentle Mendelssohn. "All his life," says A. Eaglefield Hull in his biography, "he was a man of extremes, passionate and tender, impetuous and sensitive." From beginning to end, the music bears out this judgment. Already in the early works are many pointers to the growth of a newly evolving form of communication via the piano. Passion conflicts with tenderness, impetuosity with sensitivity. Consonance fights dissonance deliberately, reflecting life itself. No one element triumphs conclusively and so in unresolved combat are laid the seeds for fresh endeavor, ever more stark, succinct, evolutionary. In this, his furrow lies as straight and deeply cleaved as Chopin's.

In a land of virtuosi, Scriabin was by all accounts a superb pianist. So, his music is taxing, physically and mentally, and difficult to memorize because of its mercurial velocity, transience, and lack of repetition. It demands much expenditure of time and energy before one can become aurally attuned to the fascinating web of kaleidoscopic subtleties. A mere isolated performance of a late work is likely to assail the uninitiated ear as something rather awry.

Piano rolls of some of the early works played by the composer exist, giving the impression of improvisation, of newly coined inspiration not wholly confined within the geometrical exactitude of the musical stave. In those performances of over fifty years ago can be detected music literally made "living," and fragmentary, fleeting proof of the magic of its creator.

It has been said that music consists of three essential elements: sonority, rhythm, and emotion—the latter resulting from the nature of the first two. Scriabin's response to all three was full and ever progressive. Except for sonata form, he found difficulty as time went



on in using the various current musical forms, just as Chopin had.

He used *poem* to entitle and describe a variety of piano works—long, brief, gigantic, pensive. It was also given to his third symphony (*The Divine Poem*) and to the two orchestral poems of *Ecstasy* and *Fire*. The mood of many other works is merely indicated; for example, *Désir* and *Fragilité*. And at the top of the score, he often used directions quite unfamiliar in classical music.

His seven orchestral works punctuate significant stages in an otherwise exclusively piano output. Three belong to 1894-95 when he was a student: the piano concerto, a reverie, and the first symphony—a large-scale work of seven movements, employing a chorus. All three are beautiful, relatively easy to appreciate, and could now appear without contention in any concert.

Already, he was probing the ineffable mystery of which music is but one finite reflection, contemplating a vista beyond the focus of his professional contemporaries. In each attribute of which he was master, he was capturing on paper new and strange ideas, each work serving as a sketchbook for the next.

This was particularly true of his piano music in the essential elements of sonority, rhythm, and emotion. In the sonorities are to be found a succession of harmonies never before produced. A study of his works in chronological order indicates his relentless search towards the infinite mystery. This is clear from the more obvious choice of titles to the not-so-obvious but increasing freedom from key signatures and widening experiments in sound effects in the case of the orchestral works deriving from the use of increasingly large forces, spacious canvases receiving the full projection of preceding piano compositions.

I have referred to the first three works for orchestra written in his student days. Four more were to follow, evenly spaced through the mature output. The second symphony came around the beginning of this century. The third (*The Divine Poem*) was, in the words of Alfred Swan, "one of the stepping-stones in his sweeping course towards the Mystery." It has also been described as the affirmation of personality, the release of the spirit from temporal fetters.

Those who have smiled indulgently at these aspirations attributed to Scriabin have not known that consciously or unconsciously the greatest composers through the centuries have striven towards such illumination so that they might bask in the glorious effulgence of that mystery and become worthy disciples in its service.

The third symphony has also been soberly acknowledged as technically the work of a master. It is serene, exotic music. Compared with some new music now assailing the ear, it is almost innocuous. The *Poem of Ecstasy*, conceived 1907-08, is in sonata form with a prologue and epilogue. The score includes celeste, bells, organ, and solo violin and requires a large orchestra. It is an abstruse meditation upon the ecstatic activity of creation.

Imbued by now with aspects of Eastern mysticism, Scriabin was surveying a whole new, breathtaking horizon, daringly poised on the brink of an attempt to encompass it in one great unifying force of musical expression. As he waited for the impulse of inspiration to encircle that prospect, he was working out ideas on the piano in a stream of widely varied works in which are still intermingled passion and tenderness, impetuosity, and sensitivity.

Poem of Fire

Prometheus: the Poem of Fire came forth at last, between 1909-10, created upon the ancient belief that primitive man was unself-conscious and without sin. The Promethean flame then entered his body and with self-awareness came karma and painful evolution. What a magnificent theme to stimulate the imagination of a mystically steeped composer! Yet how could he have escaped the misunderstanding of mundane contemporaries?

More ambitious even than *Ecstasy*, *Prometheus* is scored on a scale wellnigh impossible to perform in the original—requiring a very large orchestra, plus piano, bells, organ, a mixed chorus, *and a color organ*. This bold attempt to harness the color octaves of the cosmic scale to that of sound shows

that Scriabin had moved further along the path, consciously exploring metaphysics in terms of music: a strange new way to musicians if not to occultists.

No one, before or since, has attempted that on such a scale. Scriabin, therefore, cannot be judged properly by ordinary composers, musicians, critics, and laymen, however talented, unless *they too have explored the mystical way.*

The subjective association of color and sound was not a new objective study, having exercised the minds of mystics and philosophers for many centuries. The French composers, Rousseau (1712-1778) and Grétry (1741-1813), were among the first to attempt to write upon the subject. In Scriabin's circle, it held a certain fascination for Rimsky-Korsakoff.

Rachmaninoff, in the Van Riesemann *Recollections,* recalls a meeting between Rimsky-Korsakoff, Scriabin, and himself around the time *Prometheus* was being born. Korsakoff agreed in principle with Scriabin, their only difference being over individual impressions of color in relation to keys. He is cited, for example, as seeing E flat as blue, whereas Scriabin claimed it was red-purple. Both accepted D major as a golden brown.

It is on record that Dr. H. Spencer Lewis, first Imperator of the present Rosicrucian cycle, built a color organ and demonstrated it early in 1933 before invited musicians, artists, scientists, and newspapermen.

It would seem that Rachmaninoff's recollections of Scriabin's color scale had dimmed somewhat with the passage of time!

What is meant by color and by sound in all this? Quite obviously any relationship conceived by the philosopher differed from that sensed by the mystic. Both in turn differed from the early French composers who likened keys to emotions such as joy and anger and diffidently related anger to purple-red. Composers of the nineteenth century began to use the word *color* with increasing familiarity, but they meant tonal effects, hues in sound. When Schoenberg, for instance, fifteen years ago wrote of "new colorful harmony," he was not referring to color *per se.* Color, harmony, composition are terms common to several art forms.

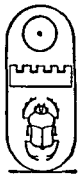
Color Notation

Scriabin was the first composer to create consciously in *Prometheus* a full-length orchestral poem with a color notation throughout the score. This was intended to be projected upon a screen as part of the performance so that the interplay of color in addition to that of sound might react upon the emotions of the listener as an intensified experience.

The following tabulation of the three respective color schemes (Scriabin's being that used in the score of *Prometheus*) adheres to the customary musical cycle of fifths:

	Rimsky-Korsakoff	**Scriabin**	**Dr. Lewis**
C major	White	Red	Red
G major	Brownish-gold	Rosy-orange	Green
D major	Yellow	Yellow	Orange
A major	Rosy	Green	Blue
E major	Sapphire-blue	Pearly blue	Yellow
B major	Sombre dark blue	Pearly blue	Violet
F sharp	Greyish-green	Bright blue	
D flat	Dusky, warm	Violet	Modifications of
A flat	Greyish-violet	Purple	the Major Key
E flat	Dark bluish-grey	Steely, metallic	colors above
B flat	. . . . .	Steely, metallic	
F major	Green	Dark red	Yellowish-green

(Continued overleaf)



I believe that Scriabin's idea was to fuse his mystical understanding of color and sound. It was no freakish attempt to align different vibrations in unison. None of his biographers has delved deeper than the color reflection upon a screen and the aural sound of instrumentation; whereas it is more probable that the experiment was in psychic impressions. That the attempt was utterly misunderstood and even failed in performance in no way affects Scriabin's sense of oneness with the Cosmic, as events proved.

The color organ itself was not a new idea. It may have had its origin in a color harpsichord produced in France around 1725. During the second half of the nineteenth century, experiments were made by a number of persons, and one, Mr. G. W. Rimington, gave a public demonstration in June, 1895. It was this instrument of twelve "notes" compass that Scriabin related to the score of *Prometheus* although with his own color scheme. The organ itself was small, played like a piano, but by its very nature the changes in color were slow and precise. Furthermore, the blending of colors by "chords" on the keyboard was prone to produce muddy effects.

First Performances

Curiously enough, the first performances in Moscow and London took place without color; whereas in the New York première every detail was faithfully presented. At the London concert under Sir Henry Wood, it was played twice. The conductor discussed with Scriabin and others the theory of color and sound. In *My Life of Music*, Sir Henry typifies exactly what the composer was up against: "You cannot tell me," he comments naively, "that middle C produces a definite color when it is struck. If so, what pitch are you going by?"

Doubtless, in the discussion years before, Scriabin had pleaded that it was not a question of middle C but of striking or evoking 256 vibrations (Philharmonic Pitch) in the scale of sound that produced a sympathetic response or inner overtone of red. In considering the color/sound theory, we should for the sake of clarity discard the alphabetical symbols of the tonic scale in favor of the numerical vibrations. Thus, in *Prometheus*, the composer achieves the tonality of F sharp (a favorite key, by the way) without a key signature, but obviously conceived the poem upon the tonality of 343 vibrations approximately (Ph.P.). (The scale I have used differs slightly from that known as *new philharmonic pitch* in which A in the treble clef has a rate of 440 vibrations in the United States and 439 in Europe.)

Rosa Newmarch, English musicologist, met the Russian in London around 1931 and discussed *Prometheus* with him. "While we talked," she wrote, "he gave me the impression of a man whose music was a medium carefully evolved, considered, and rarefied for the expression of his philosophy or religion; and that apart from the expression of his spiritual experience, it had neither meaning nor purpose for him."

Most of the public performances of *Prometheus* have taken place shorn of the color organ and minus the large chorus; so it is easy to dismiss the composer's intentions as bizarre, even childish, because there is nothing like *Prometheus* in music which can be used as a yardstick.

Only a composer himself can know each time to what extent he fails to reflect true inspiration in all its pristine glory, to translate the infinite "music of the spheres" into the finite music of the auditory senses, or to transpose psychic sound into that narrow section of the vibrations scale audible to the human ear.

Thus only Scriabin could have judged the inner effect of this psychic merging of sound and color in tonal actuality as compared with, say, the shorn reality of the London performances. Perhaps he paid the price of failure in solitude, assuaged only by the total lustrous conception of original inspiration of which his climax was *Prometheus*.

Yet against that background, Sir Eugene Goossens also met Scriabin in London at the time of the *Prometheus* première there—and years later dismissed him as a great man who, had he lived, might have produced a lasting orchestral masterpiece. Three contemporaneous impressions of the poem and its creator thus symbolize the conflicting impact of both.

But the guiding star still beckoned to Scriabin: Beyond *Prometheus* lay the *mystery* itself, an even greater exposition, an act of creation embracing all arts "in the service of one perfect religious rite" as it has been said to be initiated in the East.

Concert commitments interrupted progress on what has become known as *The Act*. When the First World War broke out, Scriabin saw in the holocaust even greater purpose for *The Act* in that, at the end of hostilities, it could be used to reconcile mankind in one glorious act of adoration to God.

A little more than six months later he had succumbed, leaving only fragments of sketches. Had he been attempting to reach too far into the uncharted? The course of history and the continuation of human conflict beyond 1918 have shown that the world was not ripe—still is not—for such an act of adoration, such an unalloyed rite fusing man with God, even assuming such a conception had been within his capacity to create.

Scriabin's life is once more the story of man's struggle to evolve. In itself, his own evolution is strangely Promethean. And in the last years, with his heart set upon the symbolic act by which to wrench open the very portal of creation in an endeavor to reach the dazzling vistas beyond, may he not have attempted that which man may essay but not achieve? In the concept of so awesome a project on so vast a scale, may he not have overlooked the truth that man's role is to create only the reflection of creation—to bring into reality only that which already exists?

He may have been eons ahead of his contemporaries, or he may have been for the time being one of the last composers who symbolically laid the fruits of their craft adoringly at the service of the Cosmic, each opus representing something of an inner rebirth within a continuous process. Whichever one believes, his music has been bypassed and presently lies neglected, awaiting rediscovery and just appraisal.

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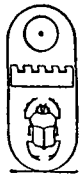
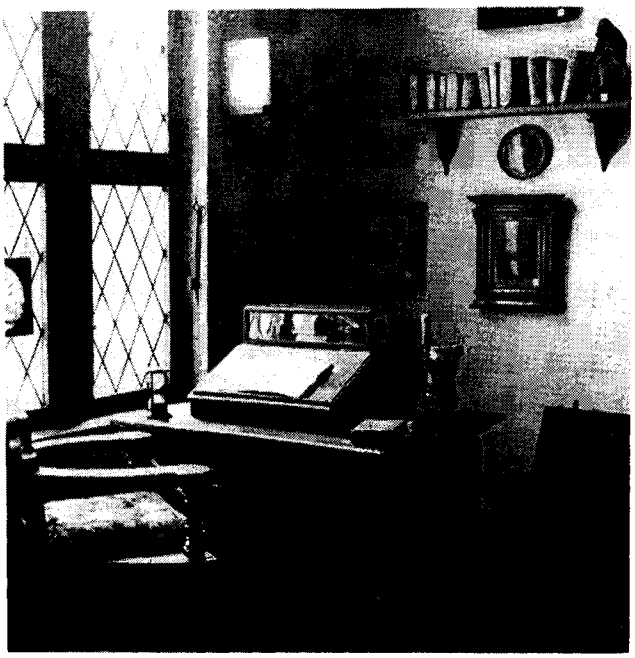
YEAR-END STATISTICS

In a fraternal organization like the Rosicrucian Order, AMORC, service to members and friends is often taken for granted.

Such services can sometimes be translated into figures, however, and in this way be more meaningful to you. We hope that the statistics below will help you to have an appreciation of the magnitude of the service undertaken by the Rosicrucian Order, AMORC.

Miles traveled in personal contacts with lodges, chapters, and pronaoi	60,400
Number of full-time employees on the AMORC staff	172
Number of visitors to Rosicrucian Park in 1964	155,000
Number of people seeing Rosicrucian films	10,100
Total number of pieces of incoming mail	636,000
Total number of pieces of outgoing mail	3,467,853
Individually dictated correspondence	155,683
Taxes, utilities, maintenance and insurance	$100,650.00
Printing (not including books)	$339,352.00
Envelopes, office supplies, and stationery	$ 71,106.00
Postage	$251,135.00
Payroll	$747,259.00





SANCTUM MUSINGS

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BIRTH CONTROL

Is it mystically wrong?

THE PROBLEM of birth control is a complex one. It involves economic, social, and religious factors. It is, therefore, controversial. It may be said one's agreement or disagreement with the practice depends upon which of the three factors is the most closely related to him.

The term *birth control* is a common one, the actual meaning being control of conception. It is a mechanical or chemical limiting of births rather than an abstention from relations leading to conception. Those who favor birth control are usually not advocating abstinence from sexual relations but rather the prevention of the birth of undesired children.

In modern times, the first public utterances upon this subject were met with violent rebuffs on the basis that the subject was unfit for public discussion. An extensive pamphlet on the subject, entitled *Fruits of Philosophy*, was written by Dr. Charles Knowlton in the late nineteenth century. Annie Besant, the prominent Theosophist, favored Dr. Knowlton's work and assisted in its distribution, for which she was persecuted. Margaret Sanger was perhaps the most noted advocate of birth control, sacrificing herself so that the facts about the matter might be made public.

One of the strongest arguments in favor of birth control has been the economic factor. At one time, it was argued that the world's population increase was outrunning the natural resources and that this would eventually result in world-wide starvation. In the most progressive countries, where education has brought about mechanization of farm equipment and the processing of food, the food supply has kept abreast of the increase in population.

On the other hand, in countries such as India, the increase of the population is a serious menace. There the methods of planting and reaping crops are most primitive and laborious. The fertile lands under cultivation are not sufficient to supply the increasing masses. The results are periodic famines. The argument is voiced that in the most advanced lands in modern times the adequacy of food is not merely due to improved methods or products, but also to holding down the birth rate.

Is there a *mean* as to the number of children a family should have in order to maintain the world's population so that it will not decline too rapidly and yet not cause an economic burden to the family? One sociological calculation is that there should be no fewer than three children to a family.

There have been those who have been alarmed by the declining birth rate in England. Such a decline might be evaluated as a military hazard. It was discovered that in normal times the decline gave greater assurance of security of income. Further, it provided an equalization of opportunity for education.

It must be apparent to any thinker that unless business and commerce can provide increased opportunities, a rapidly increasing birth rate will pre-

sage an employment problem. Especially is this true of nations such as the United States and Great Britain, which are highly mechanized and where one man with a machine now does the work which ten or possibly a hundred did formerly.

Where religion does not interfere and knowledge of the control of conception is not suppressed, the working classes desire to restrict the number of children born. Many families simply cannot afford the almost annual births with their attendant expense. Among the indigent classes, it is not unusual to find a mother going about her duties with several children of preschool age clustered about her, an infant in her arms, and expecting another.

The harassed woman must take care of this brood, care for her home, and perhaps assist in some manner in providing the family income. Because of a drastic economic condition, the mother is often undernourished and following the frequent childbirths must resume her heavy duties before she is well able to. This sometimes causes her to suffer permanently.

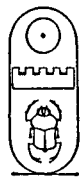
It may be argued that if the economic situation were improved, the mother could afford assistance with her large family; that the cause of her distress is economic and not the births of numerous children. The fact remains, however, that all through history there have been economically distressed classes. There is no indication that the needy will not always be with us. Therefore, those who find themselves in such a status should be able to control conception until they are able to care for children.

Those who favor birth control from the economic, sociological, and medical point of view are not necessarily urging *fewer* children. They are, rather, urging sufficient interludes between births in order to protect the health of the mother and assure the family recovery from the economic burden those births entail. It seems essential that parents be given sufficient opportunity to care for their children properly—physically and psychologically.

One sociologist has stated that because of the rapid increase in population the *innate* bodily and mental characteristics influence it more than do the *acquired* ones. Uncontrolled birth means inculcating many bad characteristics, the hereditary aspects of which become stronger than would ordinarily result from planned parenthood.

One of the strongest opponents of birth control is *religion.* Of the many religions, the Roman Church is its greatest opponent. A cardinal of the church, however, has spoken with respect to the Church's position. He holds that there is no law of the Church prohibiting *continence* among married people. They may, in other words, abstain from sexual relations for spiritual reasons without offending God or the Church if they so desire. He concludes with the ecclesiastical opinion that marriage elevates people to a sense of responsibility, at least to "a supernatural dignity to cooperate with God, in peopling heaven with the sons of God."

From the unorthodox and mystical point of view, birth control does not interfere with the law of karma. Remember the ontological law expounded in



one of the early Rosicrucian degrees, namely, that "the soul enters the body with the first breath of life." Where there is no body, there is no soul personality manifest! Until the body exists independently—as at birth—the soul does not manifest through it.

Consequently, such beneficence or other karma which the soul must experience cannot come about until it expresses itself through a separate consciousness. The mystical principle is, however, different in its application in the matter of abortion, which is the destruction of the embryo. It is a wilful tearing down of a creation of cosmic and natural law. However, in the event of an emergency, abortion is sometimes practiced in order to save a mother's life. Such an operation is obviously not for materially selfish reasons.

From the most rigid mystical interpretation, sexual relationship should be abstained from except for the purpose of the conception of a child. Our natural desires are given to us not merely for the purpose of appeasing our appetites, but also from a natural compulsion to nourish our bodies. On the other hand, frustration creates subnormal beings, unable to further moral and cosmic principles.

Likewise, when children are neglected because of unplanned or uncontrolled childbearing and become criminal or diseased, it is a cosmic violation. There is only one middle path. It is conformity to the highest moral relationship which one's marital and economic circumstances permit. This will undoubtedly be acceptable in the omnipotence of the Cosmic Mind. In other words, all circumstances with respect to whether one should have children or how many one may rear should be weighed in the cosmic scale of rightness. —X.

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Free will makes man unique among God's creatures. He chooses according to his manifold desires and must bear the consequences. Every day there is the necessity for decisions, and experience teaches that there are right and wrong choices. When man discovers the still small voice of conscience within himself, he finds a reliable guide to right choice. —Vera Kouloumbis, F. R.C.

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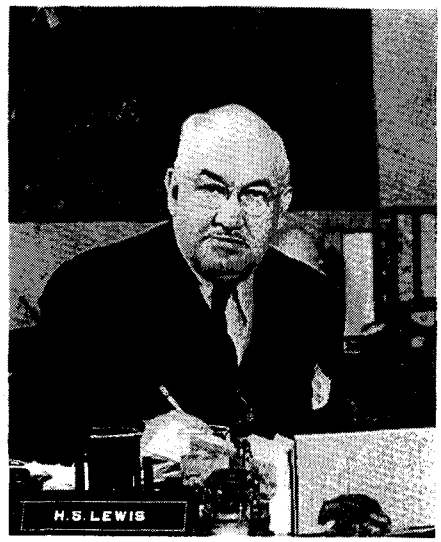
Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of Dr. H. Spencer Lewis, first Imperator of the present Rosicrucian cycle, each month one of his outstanding articles is reprinted so that his thoughts will continue to be represented within the pages of this publication.

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



God, A Companion in Daily Affairs

MANY ARE ACCUSTOMED to think of God as an essential part of some religion, a fundamental of some creed or dogma; but for everyone who seeks God in a definite religion, there are hundreds, unassociated with any creed or form of churchianity, who seek Him when alone.

An understanding of God and a keener appreciation of His place in our lives and our place in His consciousness is increasing. We may look with alarm at the changes in orthodoxy and the varieties of church creeds. We may even criticize the broadness of viewpoint that science is injecting into the interpretation of sacred literature. But by contacting the private life and ideals of the average man, we find an increasing respect for the sacred things of life and a more profound and comprehensive love of God.

Men and women in every walk of life have taken God from His throne in the skies and put Him into their hearts. They have rejected their childish ideas of a physical or ethereal Being, existing in distant space surrounded by a kingdom of angels. Instead, they have recognized a wonderful, indescribable Being within their own selves. To them, God is no longer the unknowable, merciless, severe, distant, austere Sovereign but the friendly, cheerful, knowable, likeable companion.

This implies no lack of reverence. It means no lessening of respect or true worship. It is a growing realization of God's place in our lives as He would have it and as the Master Jesus taught.

The time was when businessmen felt that it would be childlike and indicative of weakness to give God daily consideration. Divine matters were left for Sunday, and the subject and reverence of God were left for the proper time and occasion. But it is not so today.

At the home of a member for what we thought would be purely a social evening, there were present lawyers, insurance men, students, physicians, scientists, businessmen, and their wives, sons, and daughters. We discussed our various viewpoints about the laws of nature and God's powers. A young lawyer suggested that each of us state our personal opinion of God and what He meant to us.

I do not know when I have ever attended so illuminating a session. There were Jews and Gentiles of various denominations present. The hours passed. God was in our midst and became more and more revealed, speaking to us through our souls, hearts, and minds.

Some told how they had made God a partner in their daily affairs; others how He was their partner in business. One man, admitting that he did not attend any church, stated that when he asked God to help him and promised to assist and cooperate to the best of his ability, his prayer was always answered. When he forgot his promises

or modified them later, God always reminded him in various ways.

Others told how God was inwardly discernible to them; how He made His presence known. Some considered Him to be the dependable rock upon which they could build and rely for daily support. Experiences were told which made God closer and dearer.

We may conceive of God as a Divine Essence, a Divine Mind, a Universal Spirit, a Great Architect, the Cosmic Consciousness, or in any term we please; but more and more He is becoming real to us. He has decreed that man shall evolve until he has a better understanding of Him. To each of us, God is or soon will be an essential of daily thought and living although we may ignore the fact or be unconscious or unmindful of it.

It is only by purposefully making God our companion and being inwardly attuned with Him that we bring ourselves outwardly to attunement with the constructive, creative forces of the world. To talk intimately, confidentially, frankly to God in the privacy of our homes or offices, in the open country, in the middle of the day as well as at its close, is a privilege and an ever-sustaining blessing. To take Him into consideration in all our plans, desires, and ambitions is to give thought to the most potent factor in our whole existence. It is a factor that cannot be denied or overlooked without serious effects upon our lives.

To make God a companion in this sense helps us to live right and to succeed and avoid life's pitfalls. Then we cannot allow ourselves to be unfair, unjust, and unkind. If God is our companion, we shall not meet defeat, for He directs, controls, and bestows blessings and powers upon those who share their trust with Him.

"Thou shalt have no other Gods before me!" refers not only to idols, creeds, or dogmas. It also refers to earthly egos. Man has been prone to believe that his mind, reasoning, deduction, and learning are things to pit against the odds in life. He has considered it weak to yield judgment to any man except under pressure or unconquerable conditions. He has shared his trust with no being, not even God.

However, this is true in a lesser degree than it used to be. Make God your companion. In meditation reveal God to yourself. Place your trust in Him. Make Him a partner in your affairs and yield to Him a place in all your doings, pleasures, sorrows, hopes, and aspirations. It will change the course of your life and bring you inspiration, guidance, friendship, success, and Peace Profound.

Mystic Triangle, September, 1925

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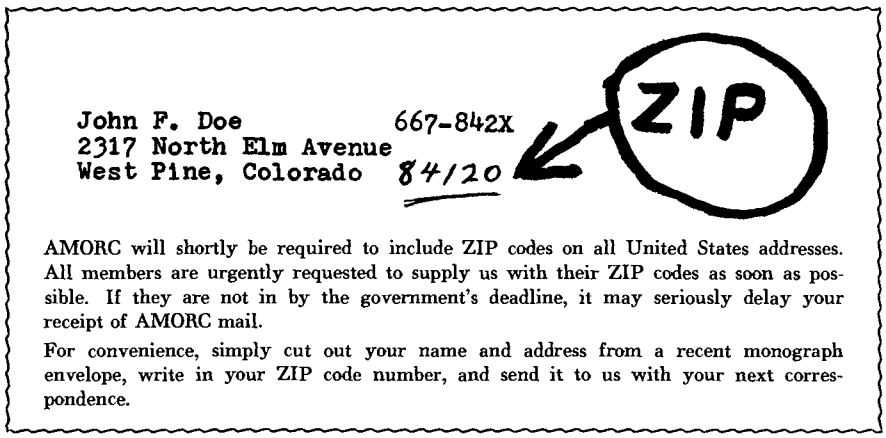

AMORC will shortly be required to include ZIP codes on all United States addresses. All members are urgently requested to supply us with their ZIP codes as soon as possible. If they are not in by the government's deadline, it may seriously delay your receipt of AMORC mail.

For convenience, simply cut out your name and address from a recent monograph envelope, write in your ZIP code number, and send it to us with your next correspondence.

SPENCER CHESHIRE
EDITOR *Land Bulletin**

The Chain of Nutrition

LONG BEFORE the present age of science, several (or perhaps many) great civilizations were centered around sun-worship. Certainly, there is some vestige of sun-worship still remaining in all of us. We instinctively act as though the sun were the prime source of all life and health. . . .

The sun means life and hope to all of us. It is food and drink. It is warmth and comfort. It is the source of all energy. It was the beginning of all life. It is the constant renewal of life. It is the primary source of all being. It is pure energy. The plant can receive and store this energy. The animal can, in turn, take this energy from the plant and assimilate it. The highly complex process by which this is done is called *nutrition.* The sun is the ultimate source of all nutrition. . . .

Air

Very few of us ever pause to realize that minute-by-minute, from the instant of birth, to the moment of death, we depend for our very lives on something that is invisible to us. This substance is a gas or, better still, a complex of gases that we call air. It is one of the most significant aspects of our environment. Without it, our planet would be a lifeless frozen sphere, for like a vast lens it focuses the rays of the sun to create heat. It has weight, the same as other matter.

"A column of air weighing nearly half a ton rests on the head of each one of us." It presses on us at sea level with a pressure of more than 14 lbs. per square inch over all the surface of our bodies. As we move higher from sea level, either up a mountain or in the various vehicles we have invented for "swimming" in air (planes, balloons, rockets, etc.), the pressure diminishes steadily until we have to pressurize ourselves or our vehicles to keep alive. And up about 15 miles in the air there is a layer of very rich oxygen called ozone. Without it, we couldn't live on the earth. It acts to filter out most of the ultraviolet rays of the sun. . . .

A man breathes 15,000 to 20,000 quarts of fresh air each day. This is 10 times, by weight, the total food and water he consumes. Indirectly, by breathing it, he must be assimilating large quantities of water since air may contain .5 to 2 per cent of water vapour. At 50% humidity, he would take in 300 quarts through his lungs alone each day.

Since man has 65% of his weight in oxygen, derived mostly from his breathing, and since, in the metabolism of the body, oxygen is always being burned to create energy, it can be seen why he breathes in some 3000 to 4000 quarts per day. This is brought in contact with an immense area of lung tissue, about 500 square metres. Actually, he cannot use all of this supply because the other main gas in air, nitrogen, is used by his body to control and slow down the fires of metabolism. (Metabolism is the process whereby we use fuel (food) for the body.) We burn fuel just as a furnace does to supply heat or an air-conditioning unit does to control temperature.

Our bodies are far more complex in that they provide for constant temperatures, under the skin, of 98 degrees Fahrenheit, a constant humidity, electrical energy for nerves and brain, muscle energy to do the work of the body, to pump our blood, without ever stopping once, to build and repair the body tissues and skeleton and a thousand-and-one other intricate tasks. The process of nutrition of each cell in the body is incredibly complicated. Yet we have at least 26 trillion protoplasmic cells that are constantly being born, growing, reproducing and dying. It is estimated that a normal body needs 18,000 new cells every second, around the clock, or over a billion and a half each day. In utilizing its fuel to do this almost unbelievable amount of work, the body is far more efficient than any machine ever devised by man.

Hydrogen and carbon dioxide, two minor gases in air, are also needed by

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our bodies. Only because we inhale so much air each day do we get the more limited quantities we need: The former element probably comes mostly from water vapour and water (H_2O) and the carbon mostly from solid foods. . . .

It should be remembered that all animals, including man, live in close relationship, nutritionally, to plants. Man takes oxygen from the air and breathes out much of his waste products in the form of carbon dioxide. But plants need carbon dioxide in the process of photosynthesis and, during daylight, breathe out oxygen. It is said that plants in a sick room actually add to the oxygen in the air during daytime hours. It is also probably true that plant life has created all the free oxygen in the air, over countless ages of time. Through plants and their transpiration processes, an additional direct benefit comes to man in air-conditioning. A city without trees and grass and other plants would be unbearable in the heat of summer.

The English biochemist, Dr. H. Gilbert, wrote in *Health and Life* magazine (May, 1953) that, "There is air in the soil itself and there must be, for plants' roots need air, and so do millions and millions of beneficial bacteria in the soil. A zone of aeration between the surface of the ground and the water table below is absolutely essential for the vegetation upon which we all depend for our lives." . . .

Water

Two thirds of the area of the earth is covered by the oceans. If all the mountains were worn down and the material washed into the oceans' depths, the sea would cover all the land on our globe, more than a mile and a half deep. The Ancient Greek philosopher, Thales of Miletus (640-546 B.C.), thought the earth was a corrugated disk floating on water inside a star-studded hemisphere, which, in turn, rested on a boundless expanse of water. And he wasn't too far out of line, as was shown by Bertrand Russell, in 1945, through the book, *History of Western Philosophy*.

But Thales wrote something even wiser with, "The nutriment of everything is moist and . . . the seeds of everything have a moist nature and that from which everything is generated is always its first principle."

The waters of the earth are 97 per cent in the oceans, 2 per cent in the polar ice caps and only 1 per cent in the form of fresh water suitable for use by people, animals and plants. But this is only a very rough division, for water vapour in the air amounts to the equivalent of a reservoir of nearly two and one half million cubic feet of water over every square mile of the earth.

In addition, the water held in the soil by molecular attraction, plus the ground water which has percolated through the soil to form great underground reservoirs in the pores of the earth, together are far greater than all the visible fresh-water reservoirs. Moreover, each year about 80,000 cubic miles of water is evaporated from the oceans of the world and about 15,000 cubic miles from lakes, rivers, and land surfaces, 95,000 cubic miles all told. Most of this precipitates back into the ocean, but 24,000 cubic miles fall on land.

The water cycle is an excellent example of perpetual motion. If it were not so, life could never have left the ocean. In spite of our familiarity with water, it is still a very peculiar substance. It is the only matter that exists in abundance, in three forms, in the same vicinity, at one and the same time. On a winter day, beside a lake, it can be seen as ice (solid) on top of the water (liquid) and as a vapour or clouds (gas) above the lake. . . .

Another peculiarity of water is that when it freezes (unlike nearly all other substances) it becomes lighter in weight. Though ice is very high in tensile strength, yet it is open and porous in structure. Its lightness is a good thing, for, otherwise, lakes would freeze from the bottom up, thus immobilizing a much needed liquid during cold weather.

A relatively large amount of heat is needed to melt ice, which makes it an excellent refrigerant. Similarly, the rate of evaporation of water is high and its boiling point is very high. All these factors make water a good means of tempering extremes of weather.

Water has great cohesion. That is, it sticks firmly together. It has high surface tension. This is very important to man for reasons too numerous to mention here. Anyone who has done

any high diving has felt this coherence of water each time his body hit the surface.

Water also has great adhesion, the power to stick to other substances. This factor accounts for most of the storage of water in soil, where it is available for plant roots. It is the basis for "capillary action" or "capillarity." This has much to do with the circulation of water through soil, vital solutions through the roots and stems of plants (though the principal cause here is osmotic pressure) and of blood through animal and human bodies.

The Universal Chemical Solvent?

Finally, water comes closest of all substances to being the universal chemical solvent. At least half the known chemical elements have been found dissolved in natural waters. "Every lake and stream in nature is a solution, and the oceans of the world are enormous and quite concentrated aqueous solutions of literally thousands of substances in ionic form, metals as well as non-metals, organic as well as inorganic compounds. Moreover, water is an inert solvent in that it is not itself changed chemically by most of the substances it dissolves. . . . This is important biologically because the materials required by living matter can be delivered to the organisms in relatively unmodified form; the water itself . . . can be used as a solvent over and over again." *[Water: The Mirror of Science,* K. S. Davis and J. A. Day, Doubleday] . . .

Man is about 71 per cent water, by weight. His whole body environment inside his surface skin is a watery one. This is because when life left the sea to pioneer on dry land it had to take its watery world with it, inside. It had to develop a protective coating that would prevent too rapid loss of moisture.

Our study of air showed that 300 quarts of water vapour was a fairly normal moisture intake, daily, by breathing alone. Then we drink several pints to several quarts of liquids per day (mostly water). All in all, we drink five times our weight in water, each year, or in an average lifetime, about 6500 gallons of it.

On top of that, we eat fruits and vegetables which may have as high as 95 per cent, or more, in water content, and other foods that are high in water. On the other hand, our kidneys flush out wastes in liquid form and our sweat glands give off water in large quantities (as much as 10 pints per day working in a hot desert), the amount varying with the heat and humidity and the amount of work (action) our bodies perform.

All our body functions are carried on through liquids. The blood, for instance, circulates through arteries, veins and capillaries, the heart and the lungs and other organs of the body, just like a water system in a city. There are solids in the blood but they are very small and are carried in the flow of liquid, about nine tenths water. (Strangely enough—though perhaps not so strange, either—all the fluids in our bodies are quite similar to ocean water in chemical makeup.)

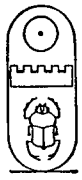
The lymph system functions in the flow of liquids, also the digestive system. Water controls the temperature of the body by evaporation to keep the heat down to 98° F., or by increased flow of blood, carrying oxygen to keep it up.

Like an oil pipeline, the blood vessels carry fuel to every cell in the body. Then, like a sewage system, certain ones called veins (working with the lymph system and capillaries) flush out waste products to the kidneys (sometimes 82 per cent water) and the lungs, etc., for elimination.

Your muscles are, on the average, 75 per cent water and your liver about 69 per cent.

It is easily seen why we can't live very long without water. It must be equally obvious that we should be very careful to keep water free from pollution and poisons, even in very diluted form, because of the amounts we need and use in body nutrition.

Today we harvest the food of the sea in the same primitive way in which our remote caveman ancestor gathered the wild fruits, nuts, grains, and vegetables he could find. Yet the sea contains no less than five-sixths of the mass of all life on our planet. Until we cultivate its use in proper fashion there is little real need to be panicked by rapidly increasing human population on our earth.



Left to right: Leo Toussaint, Judge Ben J. Sheppard, Judge Donald Stone, and A. E. Shephard.

FLORIDA JUDGE HONORED BY HUMANIST AWARD

Judge Ben J. Sheppard, senior judge of the Dade County Juvenile and Domestic Relations Court, was recently the recipient of the Rosicrucian Order's Humanist Award. A. E. Shephard, Inspector General of the Order for Florida, and Leo Toussaint, Deputy Master of the Miami Chapter, represented the Order at the presentation.

With degrees in both medicine and law, Judge Sheppard has been active in humanitarian affairs in the Miami area for the past twenty years. He has been honored by Sertoma Club of Miami as outstanding physician and has received the Variety Club's "The Good Samaritan Award."

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SOCIAL IMPACT OF COMPUTERS

(continued from page 137)

proposed municipal tax to a contemplated change in the latest model car.

The Essence of Democracy

The very ease with which public sentiment could be registered, however, involves dangers. The essence of democracy is the support by an enlightened people for the decisions and actions of its elected leaders. Our political structure rests therefore upon an intricate system of checks and balances, wisely designed to guard against impulsive acts, tides of passion and decisions based upon nose-counting alone.

There are two perils against which we must provide safeguards in seeking to advance the concept of computerized polling. One is the possible misuse of such a system by demagogues in or out of government to stampede a nation into ill-considered action under the guise of "instant democracy."

The other is the possible temptation it might create to substitute quantity for quality of opinion in arriving at decisions of policy or action. While I am a firm believer in the democratic process, I also believe with Anatole France that "if fifty million people say a foolish thing, it is still a foolish thing."

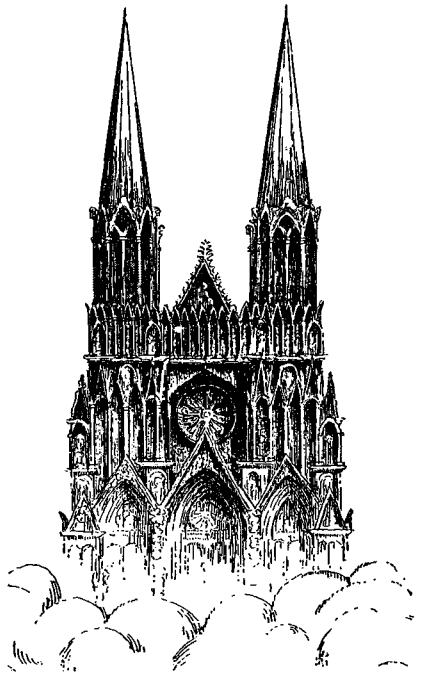
We must remain aware of the limitations of the computer as an aid to our leaders in the decision-making process. There are basic human judgments beyond the competence of any mechanized register, moral imperatives beyond arithmetic.

Had the computer existed at the time, it would certainly have counseled the Greeks to surrender to the Persians at Salamis. But the Greeks defied the overwhelming numerical superiority of their enemy and thereby scored a decisive victory.

In recognizing the dangers and limitations, we must recognize at the same time that they offer no justification for arresting the development of the computer or of narrowing its applications. Dangers are implicit in nearly all scientific advances, but this does not warrant a moratorium on technological progress, even if it were possible to impose one.

There are those today who wish to see the computer disconnected through fear that it will dehumanize our society. The fact is that we cannot pull the plug on the computer, or on the communications with which it will be integrated, any more than we can return to the covered wagon or the sailing ship.

Since the computer is here to stay, we will be seriously remiss in our responsibilities to ourselves and our posterity if we fail to use it to help define and resolve great social questions, just as we already employ it to advance the physical sciences.



Cathedral Contacts

THE UNITY OF LIFE

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

No man is an island solely of himself. Any man's death diminishes me, because I am involved in mankind. Therefore, never send to know for whom the bell tolls; it tolls for thee.
—JOHN DONNE

THE ABOVE quotation contains five words that were made famous by the modern author Ernest Hemingway when he selected them as the title of what developed into one of the best-selling novels of all time.

Probably very few people except students of Seventeenth Century English literature have ever heard of John Donne, who was born in 1572 and died in 1631. He was a theologian, author, and rector of St. Paul's Cathedral. Some of his sayings are better known than was his life. Another famous quotation, "Death, be not proud," probably better known than the author, is from the first lines of one of his poems.

When we think of the era in which John Donne lived, we are even more impressed by his statement that man in the full sense of the word is not an island. Man is not isolated either in time or space, or in his relationship to other living things. He does not live solely for himself. Neither does he exist by himself. Any man's injury or changed condition in some degree affects all other lives. We would not be the same if no human beings were going through stages of evolvement or change that make their manifestation on this earth distinctive.

The reason why this is true is because life is a unity. Life is a fundamental manifestation that makes its presence felt through various media. If there were only one expression of life; that is, if only one physical object in all the universe ever had the gift of life, then life would truly be a unique, isolated event or manifestation; but in its own uniqueness, it would lose purpose or significance because there would be no other expression of the same force to perceive its existence and to realize that a unique event had occurred.

On this planet, life seems to be a cheap and plentiful commodity. It is literally expressed in millions of forms, from the very lowest of the one-celled animal or vegetable to the complexity of the mammal, of which man is considered to be the most highly evolved. Of all the forms of life, we assign more significance to its expression in man than we do to any other form. Thus the unity of life seems to be forgotten in our perception of its multiple forms of manifestation. There are so many examples of life about us in our own kind and in the animal and vegetable kingdom that the value of life sometimes loses its significance until we are in some way or other threatened with being deprived of it as our own individual privilege and expression.

In all history, man has had many examples of how he has misused this expression of life. He has frequently lived as if he were an isolated entity in the universe. He lives as if his only purpose was to bring to himself certain satisfactions and comforts. This type of life expression, this egotistical, self-centered individual, devotes all his energy to possession of those objects which he thinks will give him wealth, prestige, or satisfaction; and in doing

so, he considers his own life as the only life that has any significance.

Such an attitude of acquisitiveness—that is, of trying to acquire more and more of the physical world—is a continual and growing emphasis of the individual as an isolated entity, as simply the only expression of life that is of importance to him. But as the late A. Cressy Morrison wrote, "Man does not stand alone." He stands as an expression of life which is synonymous or equivalent to the expression of the Creator.

It is unimportant how we may philosophize or formulate our philosophy in regard to the source and meaning of life. What is important is that regardless of our individual philosophy, we are aware that without the expression of life we would be nothing. We would be an accumulation of physical material. Then we would truly be isolated.

There would be no more relationship between individuals or living things than there is between two widely separated inanimate objects. But man is fortunate in that there flows through him an element or essence which is life. It is the connection between man and all other living things and between man and those values and principles which lie outside the range of physical perception.

Life is at the same time both our ultimate achievement and gift. It is that in which true value lies because it is to our bodies what the generating plant is to the electric light bulb. Life gives the body the essence that causes it to manifest. The light bulb without electricity would be useless glass and metal.

The body without life would be a useless accumulation of common chemical elements. So the unity of life is found in the fact that with life and *in* life we can have the realization of the one factor that is common both to God and man—to man and all other living things. Consequently, we are all involved in mankind, and that which depletes one form of life depletes the other. In the unity of life, life grows and expands until at some future time life will become identical with the force that created the universe as well as with its ultimate purpose and fulfillment.

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ROSICRUCIAN DIRECTORY

A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication quarterly. See the *February* issue for a complete listing. The next listing will be in *May*.

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(International Jurisdiction of The Americas, British Commonwealth, France, Germany, Switzerland, Sweden, and Africa.)

Rosicrucian Activities

Around the World

DURING almost the whole of February, Soror Adelina Graham, who heads the Latin-American Division at Rosicrucian Park, was in South America. As representative of the Grand Lodge, she visited Venezuela, Colombia, Panama, Nicaragua, Honduras, El Salvador, and Guatemala. In Venezuela, she was the guest of Alden Lodge, Caracas; Barquisimeto Lodge, Barquisimeto; Plotino-Maiquetia Chapter, La-Guaira; Puerto Cabello Chapter, Puerto Cabello; and Valividar Chapter, Valencia. From Venezuela, Soror Graham flew via Bogota, Colombia, to Panama where she addressed Panama Chapter. From there, she went to Honduras to speak to Francisco Morazán Chapter in Tegucigalpa. After that, there were visits to Managua Chapter in Managua, Nicaragua, and to San Salvador Chapter in San Salvador, El Salvador. Finally, before returning to Rosicrucian Park, she was the guest of Zama Lodge in Guatemala City, Guatemala.

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One day, recently, all employees at Rosicrucian Park assembled in Francis Bacon Auditorium for the presentation of a twenty-five-year service plaque to Soror Irene Allen. Actually, she had served longer, but only twenty-five had been continuously. Both the Imperator and the Supreme Secretary spoke, but Soror Allen was speechless.

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Unusual fare was offered Rosicrucians and their friends in the San Jose area in mid-February when Dr. Marcel J. Vogel, staff chemist of IBM's laboratory for advanced research, spoke in Francis Bacon Auditorium. An extensive collection of color slides showed matter growing and organizing into magnificent color and design. Said Dr. Vogel, the slides "capture the idefinable beauties of nature in the act of producing energy from a single crystal."

A large and enthusiastic audience manifested keen interest and appreciation.

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The first quarterly bulletin for 1965 from H. Spencer Lewis Lodge of Geneva, Switzerland, has arrived in its customary distinctive cover. Reviewing special events in the immediate past, it recalls with pleasure the discourses on Pythagoras given by Frater Meienhofer. Also mentioned was the film shown by Frater Allemann of his travels in the East.

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In Oakland, California, April 11 this year Oakland Lodge, will hold its Annual Homecoming Day—its tenth. Grand Master Rodman R. Clayson and Soror Margaret McGowan of the Instruction Staff, both Past Masters of Oakland Lodge, will be honored guest speakers. The theme chosen for the occasion will be *The Spirit of Love*. The place will be lodge quarters, Masonic Temple, 1453 Madison Street.

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To prove conclusively to itself and others that "health, happiness, and prosperity are attainable by living in attunement with the Cosmic," Melbourne, Australia's Harmony Chapter conducted an experiment in 1963. It was called Prosperity Experiment and was so successful that from November 7 to December 4 of 1964 another like it was conducted. Reports are not yet complete but there is little doubt of the outcome—and it is evident that in Melbourne prosperity as experiment is establishing itself as Prosperity as Fact!

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Following the plan of last year's *Get-Acquainted Tour*, a group consisting of the new employees at Rosicrucian Park were introduced to departments other than their own. Frater Chris. R. Warnken, Grand Regional Administrator, took charge and briefed the group on the overall functioning of the various departments. All were impressed, not only with the extent of operations taking place at Rosicrucian Park, but also with their variety.

CONVENTION CHARTER TRIPS

Members interested in traveling to the 1965 International Rosicrucian Convention in Toronto as part of a chartered group may contact the individuals listed under area headings for full information.

WEST COAST

(Mrs.) Margarette B. DeLucia
764 Asbury Street
San Jose, California 95126

(Mrs.) Eva Marie Venske
San Luis Obispo Pronaos, AMORC
520 Dana Street I.O.O.F. Hall
San Luis Obispo, California

MIDWEST

Dr. Hugh M. Brooks
1129 St. Clair Avenue
East St. Louis, Illinois

Mr. George Fenzke
Nefertiti Lodge, AMORC
2539 North Kedzie Avenue
Chicago, Illinois

EAST

Mr. Gilbert W. Bush
Secretary, Atlantis Chapter, AMORC
912 Fifth Street, N. E.
Washington, D.C. 20002

SOUTHEAST

Mr. William H. Snyder
Atlanta Chapter, AMORC
Box 1057
Atlanta, Georgia 30301

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(Photo by AMORC)

FAMED BRITISH MUSEUM

The Grand Gallery of the British Museum, London, with a colossal bust of Rameses II shown on the left. The British Museum originated by a grant from Parliament in 1753. A new building, the present site of the Museum, was completed in 1847. Subsequent bequests resulted in adding wings to the edifice. The Egyptian collection is one of the finest in the world, containing such relics as the renowned Rosetta Stone—key to the translation of Egyptian hieroglyphics.

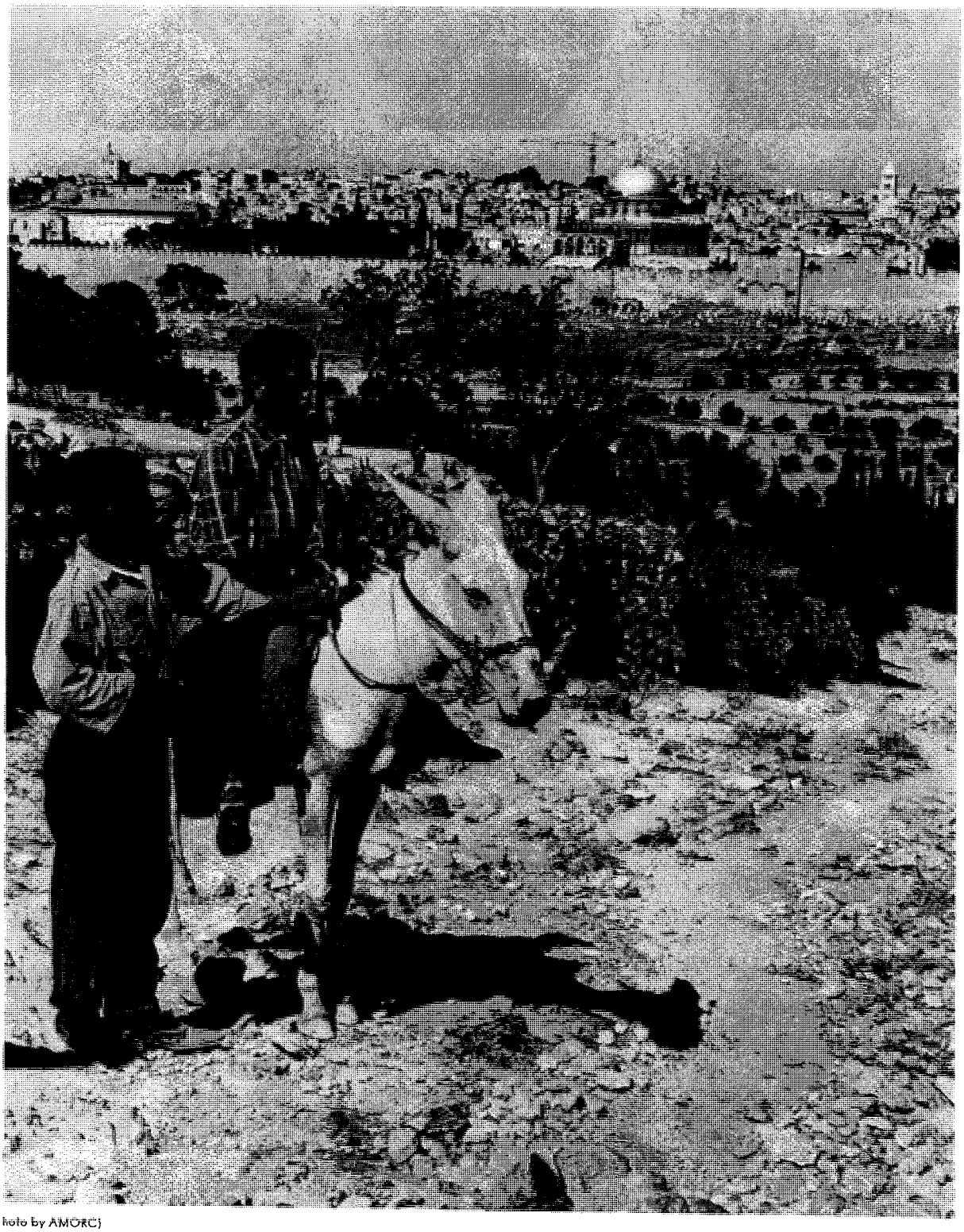

Photo by AMORC)

LOOKING ACROSS THE CENTURIES

The two little boys are on the slope of the Mount of Olives. Where they stand once trod renowned biblical personages. Their gaze is toward modern Jerusalem which still cherishes historical monuments, many of which are revered alike by three religions, Judaism, Christianity, and Islam.

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TWENTIETH-CENTURY SPECTATOR

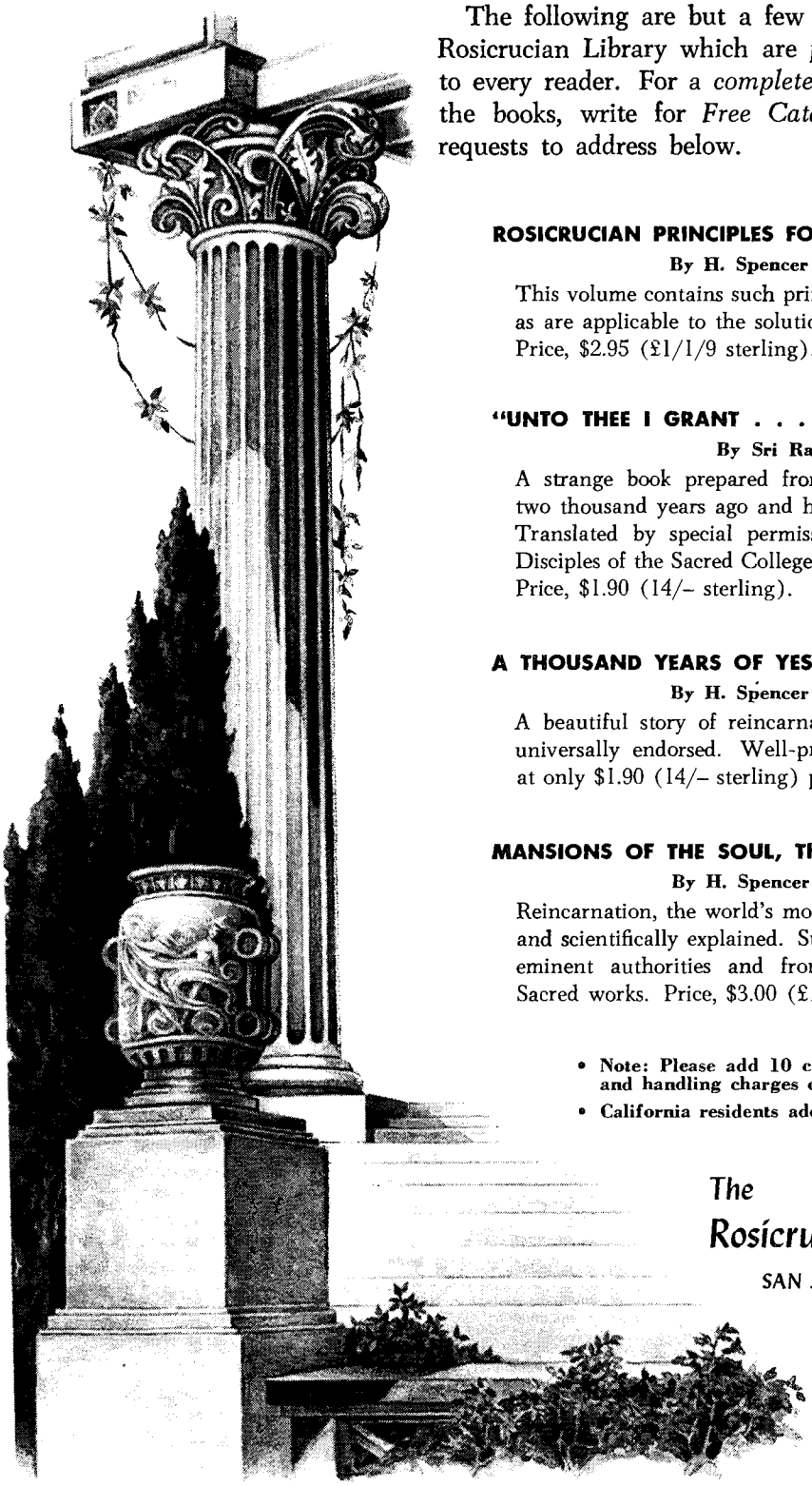
At least two time-honored hypotheses concerning the planet Mercury and several interesting questions relative to the planet Venus have been discarded in the light of recent disclosures at a meeting of the International Astronomical Union held in Germany. Australian astronomers, working with a 250-foot steerable radio telescope at Parkes in New South Wales, have succeeded in obtaining readings from the dark side of Mercury.

This planet, with a rate of rotation equal to the sun, always has one hemisphere facing the earth and the other facing the darkness of space. It has been postulated that the dark side of Mercury as a result has temperatures typical of the deep cold of space. However, these new Australian readings indicate that the temperature is about 60° Fahrenheit. It is now theorized that despite Mercury's small mass there is enough of an atmosphere to transfer some of the heat from the sunlit side to the dark side.

Radio astronomers in Puerto Rico report in recent findings that the planet Venus is moving in a clockwise rotation with respect to a view from its north pole, with one complete rotation approximately every 247 days. This direction of rotation is opposite that of all other members of the solar family.

Piece by piece, the shreds of evidence are placed together as man seeks to evolve his understanding of the universe and his place in the scheme of things. Rosicrucians watch the progress of these latest developments eagerly, confident that future discoveries will be harmonious with their philosophical principles and cosmology. Recalling that it was not long ago that much of mankind was enslaved by a dogmatic assertion that the earth was the center of the universe and man the ultimate work of the Creator, they look to the future with open minds and anticipation of further enlightenment.—L

Adventures In Reading



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