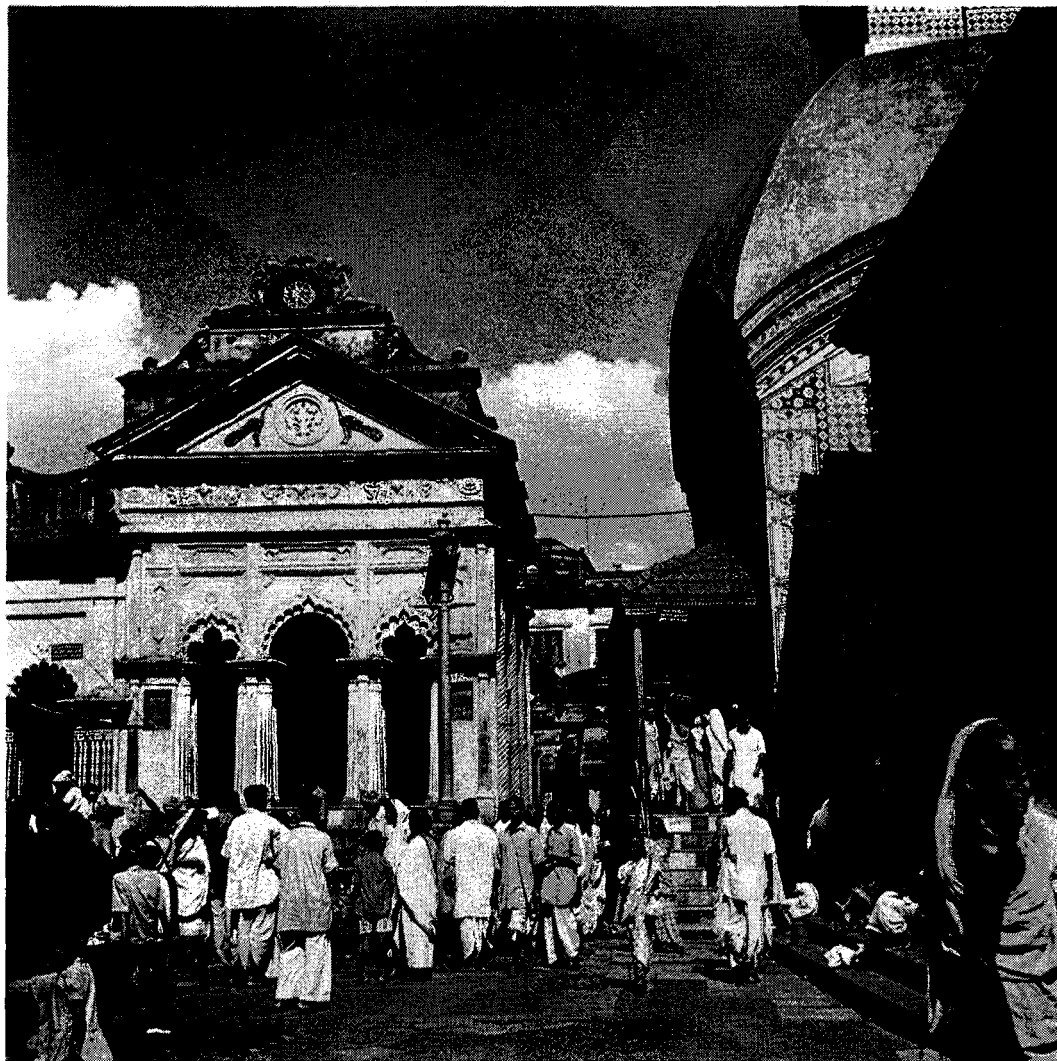


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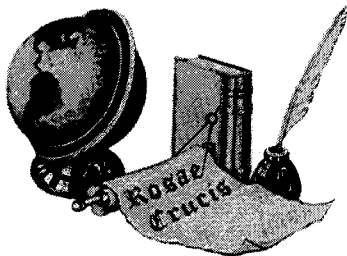
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**OFFICIAL MAGAZINE OF THE
WORLDWIDE ROSICRUCIAN ORDER**

Gerald A. Bailey, Editor

The Purpose of the Rosicrucian Order

The Rosicrucian Order, which exists throughout the world, 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 everyone to live in harmony with the creative, constructive cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as the Ancient Mystical Order Rosae Crucis and, in America and all other lands, constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. (an abbreviation) 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 affiliation write a letter to the address below and ask for the free book **The Mastery of Life**.

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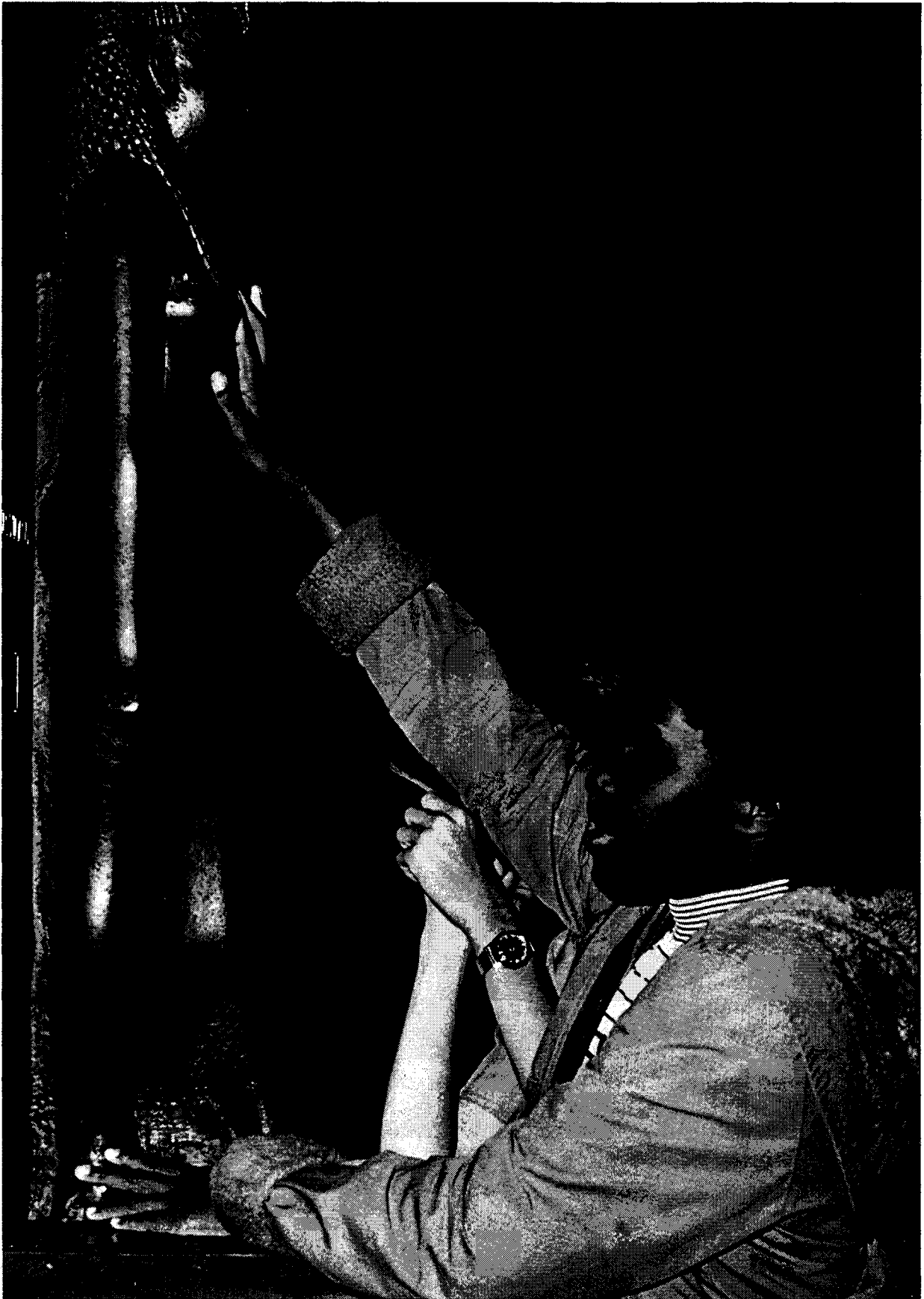
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MUSEUM TOUCH PROGRAM FOR THE BLIND

The Rosicrucian Egyptian Museum recently conducted another unique *Touch Program* for the blind children from Santa Clara Valley. A special tour was arranged, exhibits of historical and educational value were prepared, and the children were permitted to touch them as they were being explained. Through their highly developed sense of touch these children were able to gain an awareness of an ancient culture and an appreciation of Egyptian civilization.

(Photo by AMORC)



THOUGHT OF THE MONTH

By THE IMPERATOR

IS WORK OUTMODED?

THE INDUSTRIOUS individual has long been held as an ideal. Work has not alone been a pragmatic requirement but an end which was thought to exemplify man's character. One who shunned work or at least subordinated it in his program of living was not held in esteem. He failed to meet a traditional standard of society. It seemed appropriate that figuratively at least man should work by the sweat of his brow.

What is the basis of the philosophy of work? It would appear that it is founded upon a premise of compensation; in other words, that the niceties of life, even the simple enjoyments, must be paid for. There must be exacted from the individual an expenditure of effort in the terms of some kind of labor. To enjoy life, to participate in any of its advantages without what was thought payment in work of some kind seemed to place the individual in the category of being a parasite.

This concept of work was perhaps born out of the conditions of primitive society. Food and the bare necessities of existence were strenuously acquired. The abundance of food was a rarity. Defense against the rigors of nature and the attacks of other humans and animals likewise required the participation of all the members of a primitive society to the extent of their ability. One who did not enter into some phase of the imposed duties for the collective welfare became a burden that could not be endured. Such an individual was then denied food and shelter and the right to share in whatever advantages the people had collectively.

In the archaic period of Greek culture, the physically incapacitated who because of age or permanent injury could not assume delegated duties were condemned to death. They were taken to

a remote area and left to die by exposure. Apparently, from what we know of the practice, the victims knew of the established social edict—a law of the people—and accepted their fate resignedly.

To us today, this seems of course barbarous and inhuman. However, in such a society where all the members, even by fulfilling the required work, were hardly able to sustain life, the individual was sacrificed for the welfare of the majority.

In the more advanced nations of the world and the relatively more prosperous ones, we see a transition occurring in this traditional veneration of work. It is not being generally accepted by the younger generation as something that one should make a goal of in his life. In other words, work in itself should no longer be characterized as a virtue. One should not necessarily take pride in his work or make it a principal ambition.

Work, then, is removed by such a philosophy from the category of an essential incentive. Subject to analysis, there arises the question, why should one work? what is the innate purpose behind it? Work is conceived of as being a compulsory effort to attain some end. One imposes upon himself certain duties and labors so as to acquire or achieve something which he cannot get by any other means. Its principal advantage is expediency and nothing more. There is nothing, it is held, about work which should be glorified or made a social ideal any longer.

In fact, it is expounded that a society that obliges its members to include work as an essential of their daily living is not very advanced socially above early cultures. From this point of view, advancement is judged by a lessening of

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work required of the individual. It is said that the objective should be the pursuit of the enjoyment of living devoid as much as possible of all related work. It should be the goal, it is assumed, of every intelligent individual to think of ways and means to avoid work without diminishing his personal satisfactions.

How, then, are all the luxuries which men in the advanced nations strive for to be attained? Without work most of such things could not be acquired and there would be a lessening of the gratification which they enjoy from material things. This anti-work philosophy declares that its doctrine will bring about a simplification of living. It further declares that most work with its constant compulsion is the result of striving to gain the increasingly expensive luxuries.

Effects of Advertising

Modern advertising which inculcates a consciousness of social status causes the individual to have a sense of inferiority if he does not have all the things which his neighbors or his social set enjoy.

Life seems to be unfulfilled if the bounties of pleasure heralded by advertisements and displayed wares are denied man. Consequently, the individual has undertaken great burdens of work not necessarily in actual increased hours of labor but in preparing himself for further training and responsibility so as to increase his monetary income.

If these material things, symbols of evanescent, passing pleasure, were not dangled before him, then this work philosophy advocates man's happiness in life would be conceived in simpler terms. Fewer things relatively more easily acquired would produce the enjoyment of life.

Would the lessening of work, as a different concept of its purpose, result in the repression of talent and cause the loss of skill and craftsmanship? The desire for luxuries in their varying material forms has resulted in research's bringing forth discoveries as well as refined methods of production of many things in common use today. However, if we were to evaluate many of these things empirically we would see they

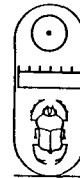
were produced only to help create a desire for more and more transient and complex pleasures. As for talents, they are basically innate and would always manifest themselves. They of course must be cultivated and applied, and then further developed.

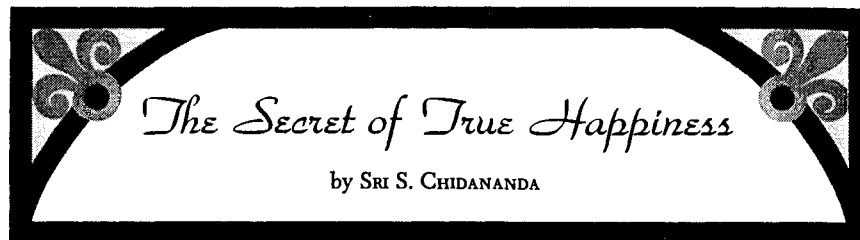
The new philosophy of work would not stifle the aesthetic sense of the individual. He would apply himself to the execution of works of art to satisfy his innate urge to objectify the beautiful which he subconsciously experiences. Craftsmanship also would not die. There would be the inventive spirit, the desire to perfect, to improve. This would, however, be motivated by love and not economic requirement. It would be primarily an emotional impulse rather than the expedient one.

Would there be no challenge to science if work were no longer idealized? It would require a reorientation of the aim of science. Presumably, the underlying purpose of science is the providing of knowledge. The question arises then, what will such knowledge serve? Is knowledge in itself sufficient? Knowledge does inculcate intellectual satisfaction, but man is more than just a rational being. Science, it is said, also has the purpose of the advancement of man. Again there must be a defining of what constitutes that advancement. Most of science has been related to the work aims of man, that is, to make more facile his labors to provide material things he thinks are necessary to his enjoyment of life. A simplification of life's aims and a reduction of work would require a readjustment in at least the function of applied science.

There are some persons who conceive a new philosophy of work as meaning nothing more than a transferal of responsibility for the fulfillment of their desires to the state. In other words, they still want their luxuries, their transient pleasures and way of life, but with less demand upon themselves. This is an attempt to shift personal responsibility without bringing about any reform in the idealism of the individual himself.

There can only be less work for the individual, that is, in the sense of unwanted effort, if he first no longer evaluates happiness just in terms of "things."





The Secret of True Happiness

by SRI S. CHIDANANDA

DESIRE and want which arise from this prime delusion, destroy all peace of mind. In a mind devoid of peace how can there be Happiness? Happiness depends upon peace of mind. It is in a calm tranquil state of mind alone that happiness arises, for essentially true happiness is your inward spiritual state. Fortunately or unfortunately the only media through which it can be expressed are the intellect and the mind. If these two media are thrown into such a state of agitation that they cannot serve as proper channels for the welling up of this inner happiness, then their condition becomes unfit and unfavourable.

It is only when there is peace and serenity in the mind and intellect that the inner happiness makes itself felt. The robber of your peace and serenity is the sense of want and desire which arise out of your prime error that happiness depends upon objects. That is the error in which you start your life. In childhood one is taught that to have a good time means going to places, or doing things, or getting objects and so children grow up in this delusion. The adult that is produced is at the mercy of things which are outside of himself. The grain of proper understanding of this world, as it really is, instilled into young people would grant a rich harvest in terms of happiness and joy.

Try to evaluate objects as they really are. To lead a proper life here on earth, one has to assign a limited value to objects. Certain objects are indispensable for the maintenance of life. For that purpose and to that end they should be utilised, but let them not assume an undue prominence in your life. For instead of serving as the proper sustenance, they may become the veritable tyrants sapping life of all true

contentment and satisfaction. Your happiness may become mortgaged to these objects. No longer of limited utility, they seem to be of utmost importance.

Therefore, they come to have a stranglehold upon you and tend to dominate and enslave you. A proper understanding and a right evaluation of objects as they are and for what they are worth, is of prime concern for the human individual. "Thus far and no further"—you must say, when they try to invade the interior kingdom of your life.

Uncomplicated Life

Simplicity of life is the true secret of happiness. Unhampered experience of Joy which lies within comes out of simplicity. Therefore, your life should never be complicated with too many things. Due to too many things, due to too many desires, modern man unfortunately has missed this. The religious man always sings. He always dances. He is comparatively care-free and filled with the happiness of simplicity and contentment. We envy and even try to imitate him, at least for the time being by leaving all distractions.

It is unwillingly that modern man allows his life to become so complicated. He knows that simplicity is the secret of happiness. "But I can't help it"—saying thus he weeps. He takes tranquillizers. He goes into a saloon or a bar. He does something—anything—to make him forget the total inadequacy of his present condition. Man has the key to happiness in simplicity.

Have contentment. Have the capacity to derive joy out of whatever situation you may find yourself in. Assert: "The situation has not the power to alter my experience. My experience is alterable

only to the degree to which I allow it to be altered. If I say 'no', then I can have the same peace and happiness within, no matter how the situation changes. It can change every hour, yet I can be changeless."

So many blessednesses will come if you have simplicity and contentment. You will find, of all things, that you are free from debts. This nightmare of instalments (of credit plans), that comes month after month, year after year, will be gone. Some people do not have any freedom. They just slave away for those various companies to which they owe instalments. Right to the end of their lives they go on paying instalments on the house, on the car, on the radio, on the TV, on the refrigerator, on the washing machine, and so on; heaven knows how many gadgets have been invented!

A simple and a contented life depends more upon God-made things than upon man-made objects. There are hundreds of things that can fill you with happiness if you only have the eyes to see. When you get up in the morning, you can step out of your room and look at the dawn and be happy. When the sun rises, still more happiness. When you hear the birds warbling, even more happiness. When you feel the cool breeze blowing, again happiness. Well, there is no end to happiness. Know the technique for deriving happiness from these simple things—from the dawn, the sunrise, the birds, the laughter of children, the beautiful blue sky, the white clouds slowly sailing like majestic ships, little dancing flowers. They can inspire you if you only know how to derive joy. If you discover this secret there will be no end to your happiness.

The Happiness of Others

Also learn to experience joy from the happiness of others. Instead of envy, rather become filled with joy whenever you see others in happiness. Feel happy by beholding the happiness of others. Train yourself to derive happiness out of bringing happiness into the lives of others. Learn the technique of joy by making others joyful. Your happiness will become a thousandfold. At the present moment it is circumscribed by

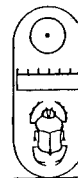
the experiences undergone by yourself alone. But if you begin to get joy from all others, then perpetually you will be happy. Everyone's happiness will become a part of your happiness and will go to multiply and add to it.

Try to derive joy out of the beauty of all things, not only from those things which you possess. In this way you will develop an impersonal capacity for happiness. Without touching a cent in your pocket you will realise an illimitable treasury of happiness which lies strewn all around you and everywhere about you. When we realise the things that God has given for which we have reason to be happy, the whole day will not be long enough for us to be thanking Him.

Your Untold Treasures

Untold treasure He has given. Just consider your own body, your own self. You have two sound eyes. Supposing someone says: "All right, give me one of your eyes and I will give you twenty thousand dollars." Which person in a sane condition of mind would comply with such a request? Supposing you were offered one hundred thousand dollars for your tongue; would you give it? So that means that you have things that are worth millions and millions of dollars! And yet there is moping and fretting for a few things which we don't have, not realising the untold worth of the precious things which we already have. There are some people unfortunately deprived of these things. If you simply reflect how much God has given, then your whole vision of life will become changed. Know these little secrets. They are little but they are very important. They can mean the whole difference between darkness and light.

Learn to accept the experiences that come through life. There is no use of fretting and fuming and making yourself miserable over them. You, perhaps, may just add more misery to the misery which these experiences already bring. Have calm and wise resignation. There is one Supreme Intelligence that is guiding the lives of men here and these experiences that come from that Source, learn to accept like human beings. Endure the little troubles that come through life. If there is a little sorrow,



endure it and learn to take away its sting. Thus you may enrich your life out of those very experiences which you find painful and unpleasant.

Be friendly to all. Towards your superiors, have an attitude of complaisance. Do not be full of fear and timidity and nervousness in their presence. That can also rob you of your joy. Be serene. With your own equals, be friendly. Feel oneness with all. With those who are inferior to you in status, in health, in strength, in beauty, have an attitude of kindness, love and compassion. To those who are troublesome, wicked, unpleasant and nasty, be indifferent. Do not work yourself up into a state of irritation or annoyance or unfriendliness or hatred. Just ignore them.

Four Attitudes

These four attitudes will provide you with a means of not being put out of your happiness—complacency towards superiors, friendliness and brotherhood towards your equals, kindness and compassion towards those who are inferior to you and a perfect indifference to all those who are inimical to you, who are troublesome, nasty, evil or wicked. All these four categories are bound to be present.

Above all, do not give way to anger. Anger more than any other single factor in this world destroys happiness. It can totally wreck the entire happiness of a home. If one member of the household has a temper and gives vent to his anger, he can destroy the happiness of all members of the home; even the neighbours may be affected.

Maintain a rational restraint over the senses. The urge towards carnal enjoyment is the natural part of the human being, but it pertains to the mental and physical part of your nature only. We have to recognise this as such. However, it is the prerogative of every individual, being endowed with a high intelligence, to hold a reign over the senses. By that way they cannot destroy happiness. If they are allowed to hold a sway over you, then while you are thus unrestrained, you cannot have any happiness. This is the Law of the Universe.

Base your life upon virtue, upon Truth and upon purity. If purity is

always your guiding rule, guilt complexes and neuroses will go and psychiatrists would be unnecessary for you. Happiness fills those who base their lives upon virtue. Virtue is a direct emanation from the Divine, just as happiness is the quality of the Divine. Although it may be difficult in the beginning, yet how many headaches would you save yourself if you would base your life upon virtue and Truth! If you tell a lie, to support it you have to tell a chain of lies. Sticking to the Truth takes away from you all anxiety and a thousand pin-pricks. A life of Truth and purity is a life devoid of many of the factors that contribute to the misery and unhappiness of the modern world.

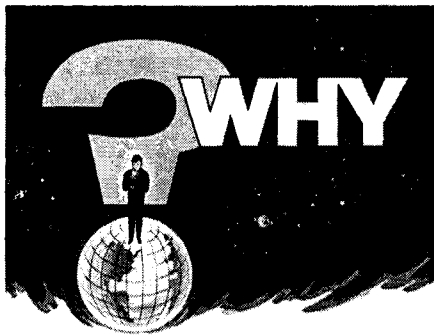
Even more important, keep close to that Great Inner Source of all happiness, all joy, all bliss! Call it by whatever name you choose—I do not want to give It a name. Make That the centre of your being. That is the Eternal Thing that supports your life, which is your alpha and omega, your all in all, your supporting substratum and your destination and goal. Keep close to It by developing love. Love the Supreme. Always remember the Supreme

Experience Within

Happiness, in the truest sense of the term, is that changeless experience right within you. It is that awareness which being present enables you to derive sweetness out of all other things, and which being absent, deprives you of all the sweetness from anything. That is the most important fact.

It works like the figure "1" in mathematics. If "1" is there, you may add to it any number of zeros and each zero progressively increases the value of the number enormously and the zeros have tremendous significance. If this "1" is not there, all the zeros are just ciphers without any value of their own whatsoever.

Similarly, all things gain the capacity for giving happiness only in the presence of this One Being. Make Him the centre of your life. Make Him the most important and paramount Thing in your life. Then you will never be taken away from your happiness even for a



Questions regarding the functions, purposes, and administration will be answered in this column monthly. Because of limited space we cannot assure you that all questions will be published the same month they are submitted. Questions about the Rosicrucian teachings and doctrines are fully answered in the Rosicrucian Forum, a private publication for members only.

QUESTION:

The Rosicrucian buildings are Egyptian in their architectural design as are some of the sculptures on the grounds. Why are they and the Lodge rooms of the Rosicrucian Order, AMORC, in Egyptian decor?

ANSWER:

The Rosicrucian history is in two definite parts—*traditional* and *chronological*. The traditional aspect relates to ancient Egypt, particularly certain dynasties. The Rosicrucian Order does not claim that it began in Egypt or

that its name originated there. We state that traditionally it got its motivation—derived its incentive—from the Mystery Schools of ancient Egypt.

The Mystery Schools were devoted to the first study and investigation by man of his innate nature. They were also a beginning of some of our basic knowledge of today, as for example mathematics, astronomy, and medicine. Only the most sincere candidates or neophytes were admitted into these schools after first receiving a solemn initiation.

These traditions then spread to Greece and to Rome, and finally they emerged as the Rosicrucian philosophy, incorporating many of the early concepts but advancing with new knowledge through the centuries. Thus, there then began the chronological history, that is, the setting forth of actual dates of the existence and name of the Rosicrucians as an organization.

It is to honor the ancient tradition that the Rosicrucian Order has its buildings in Egyptian design. Such a practice is not unique. For example, for many years in Europe and America the courthouses and the public libraries all affected Greco-Roman architecture. This was done to honor the classic culture of Greece and the ancient system of Roman law. Also, the Christian church's towers may be traced back to the Babylonian towers in their architectural design.

The Secret of True Happiness

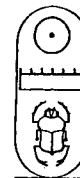
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single second. No one will be able to take you away from it, for you are yourself that happiness. When a fish is taken out of a little bowl and released into the ocean, it swims about anywhere and always remains in the vast ocean. So, out of the tiny bowl of deluded life where we have paid this undue attention to external objects, let us lift ourselves out and enter into that vast Truth. In God lies happiness and within me He is and He and I are One.

Within lies the perennial fount of eternal happiness. May you live your life in this Truth. Then I assure you that your life will become a stream of

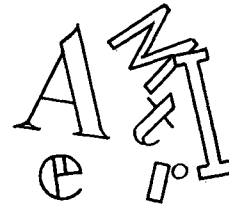
happiness. May your life thus flow forth not as a vale of tears but as a perennial stream of infinite happiness. This is my prayer. May God give you the strength and the inspiration to blossom out into that simplicity and contentment, that shining and radiant virtue, that serene state of detachment, that friendliness with all beings, out of which this great gift that is waiting to be bestowed upon us will become our own. May your life become radiant with joy and happiness. Supernal Happiness—may That be yours.

Reprinted from *The Divine Life*



The Wisdom of Words

by WALTER J. ALBERSHEIM, Sc.D.,
F. R. C.



NEVER BEFORE has there been a society so devoted to universal learning as our modern Western world. Every child undergoes compulsory schooling for about ten years. With many, the process of public education begins with nursery school and continues, through kindergarten, grade and high schools, to college and graduate university courses.

Even after becoming employed as teachers, engineers, physicians, or scientists they remain exposed to "on-the-job training," to refresher courses, and to executive seminars. What does society, what do individuals gain from this lifelong effort? Many young people reject our entire system of instruction, claiming that it does not even develop practical skills—much less an ability to cope with the hazards, tensions, and spiritual needs of life.

These young rebels may be partly right. A mass of information does not turn into learning until it is absorbed, nor does learning become useful knowledge unless it is digested and assimilated. But even knowledge is not what our disillusioned, angry young men seek—they crave *wisdom*.

Wisdom presupposes learning and knowledge, although not necessarily formal schooling; but to these it adds the ability to apply knowledge and the judgment and integrity to apply it only to good purposes. Even worldly wisdom gives power, but over and above mere intellectual advantages a truly wise man seeks access to the sources of infinite, cosmic power and knowledge and peace. What can the student do to reach sources of such wisdom? He may, of course, be directed to the portals of the Rosicrucian Order or other mystery schools; but a young person already surfeited with a mass of undigested information is not likely to accept another long course of instruction.

Fortunately, a rich harvest of wisdom can be reaped by all of us from the very words of our language. The origin of this wisdom of words is easy to understand. Wisdom is not technology nor outward civilization, but an inner quality. There have been wise men and women through the ages—ever since *Homo sapiens* came down from the trees of apelike life and formed words and concepts. In early days, before the invention of writing, there were no material aids to memory and to the preservation of knowledge; hence the wisdom of primitive man was expressed in the root words of the beginning language. Since speech was not so easy and fluent as now, every word counted and had to mean something.

Teachers

How can words be put to work as teachers of wisdom? This question concerns not only disenchanting dropouts but even lifelong students of official institutions and mystery schools. Students of mysticism are confident that their Order and their masters are grounded in true, perennial wisdom. But even a personal master cannot always protect the pupil from accumulating more information than he can digest. Only the "master within"—our own vigilance—can avoid that pitfall.

A part of this vigilance should consist in questioning and trying to understand not only the paragraphs and sentences of the teachings, but every single word. The understanding of words must go beyond the glib usage of casual talk—to ancient root meaning. As a by-product, this attention to the true meaning of words helps us to distinguish true knowledge from affected pretense. When the root words of a treatise or speech clash, so do the

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thoughts. Thus we are put on guard against loose thinking that betrays the nonmaster.

It may be claimed that the analysis of every doubtful word is too heavy a burden and demands more scholarship than that rejected by the young rebels. But this is not so. True enough, few of us can tell, without search, the exact meaning of words such as *problem*, *devil*, *enthusiasm*, or *ecstasy*, because these words have Greek, foreign roots. But once they become part of our English language, they are defined and their derivation traced in every good dictionary. In most cases, we do not need the heavy unabridged edition but are well served by *Webster's Collegiate Dictionary* or its equivalents. These are available at modest cost and belong on every family bookshelf not only for grownups but to stimulate the intellectual curiosity of children and teenagers.

The True Meaning

The habit of "looking up" every word about which we have any doubt seems tedious only at first. After a while, we clear up most of the misunderstood or half-understood words that crop up in our own language or our reading matter. We may even compile a short list of such troublesome words—a pocket dictionary all our own. To our pleasant surprise, we will find that the true meaning of a key word answers many basic questions, and it points the way to consistent action.

The suggested technique is illustrated by the following examples in which the key words are *underlined* and the derivations added in parentheses.

We begin with a material *problem* that requires quick action. The original meaning of this Greek word is "an object thrown at you," like a baseball hit by an opposing batsman. How should the fielder act? First, he must *concentrate* (center his vision on the ball) without allowing external forms or motions to *distract* him (to pull his attention aside). Next, one must *understand* the problem—a seemingly simple key word. (In baseball it means that he must run so that he stands under the end point of the ball's path, making it seem to fall right upon him.) Thus he can get a *grasp* on his problem and

he can *handle* it. (No explanations needed for these simple key words.)

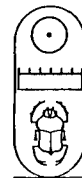
Not all problems are matters of simple action response. Some problems concern our mind, our professional, scientific, or artistic life. Here too, we begin by concentrating on the task, but on a higher *plane* (level). We must *contemplate* it. (Webster says that a temple was originally a lookout place from which Roman priests observed the flight of birds.) Hence contemplation implies quiet observation. Next, we *meditate* on the problem. (The root of this word is related to "measure"—in meditation we "size up" our task.)

These initial steps are quiet, quasi-passive, for if our conscious brain could handle the matter offhand there would be no "problem." Hopefully, our meditation is rewarded by an *intuition*. (This word is related to tuition—the act of, or fee of, teaching. Intuition is a knowledge that flows into us immediately, without need for logical deduction.) Intuition may flare up into *illumination*. (The solution begins to "dawn on us, and then we "see the light.") If the problem concerns a great scientific or artistic creation, we may become *inspired*. (The divine spirit is breathed into us, for the root word *spirit* means first breath and then, by derivation, mind.) With the aid of intuition, illumination, or inspiration, our problem is *resolved* (the hard lump of the task thrown at us melts away, like salt in water.)

If our problem deals with human relations, perhaps the needs of a beloved being, then our *emotions* are called into play. (Our feelings rather than our thinking are "set into motion.") We *sympathize* with the afflicted brother or sister (that is, we feel with him.) This may not be enough. By *empathy* we must "enter into his suffering." Now we can *visualize* (inwardly see) his plight. We may try to assist him by arousing in him the same thoughts and feelings that we as Rosicrucian students, have found helpful.

Up to this point we were concerned with specific problems of ourselves or our fellow men, in our outer selves. But as *mystics* (people who know the

(continued on page 33)



J. Duane Freeman 1891-1972

Frater J. Duane Freeman passed through transition on July 5, 1972. Frater Freeman was associated continuously with the Rosicrucian Order, AMORC, since first becoming a member in 1930. During his period of membership he served in many capacities and played a vital part in the growth of the organization, during these years. His interest in the Order led him to associate soon after he became a member with the H. Spencer Lewis Chapter of AMORC in Newark, New Jersey. During his membership in that Chapter, he served a term as Treasurer. Later, he transferred to the New York City Lodge of AMORC, where he served in various capacities including being Master of the Lodge from 1939 to 1941.



During that period and immediately following, he and Soror Freeman attended a number of International Conventions of the Order in which he served on various committees and acted as a Committee Chairman. After completing his term as Master of the New York City Lodge, he served as Inspector General of the Grand Lodge and later as Grand Councilor. During this period of time, he was employed by an industrial corporation on the East Coast, but early in 1944 he was approached by the Supreme Grand Lodge to become associated with the Staff at Rosicrucian Park. He officially became employed by the Order in June of 1944 and assisted with the reorganization of some of the Order's departments and the supervision of various functions of the Order, including the direction of the Inquiry Department and the Personnel Department.

In March of 1959, when a vacancy occurred on the Board of Directors of the Supreme Grand Lodge, it was the unanimous decision of the Board of

Directors to elect J. Duane Freeman as a member of the Board of Directors of the Supreme Grand Lodge, in which capacity he served until his retirement in December of 1963.

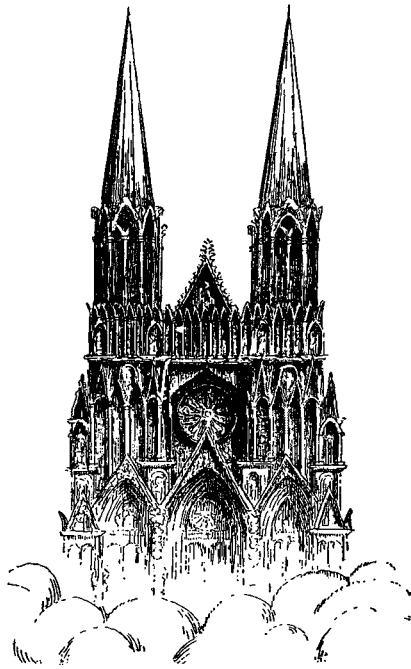
Frater Freeman was also active in the Martinist Order. He organized the Supreme Temple Heptad. He served as Regional Grand Recorder of the Martinist Order and as a member of the Board of Directors of the Supreme Council of the Martinist Order.

I personally met Frater Freeman in the early 1930s, and later he lived next door to me for a number of years. He was a good friend and neighbor. He had the philosophical outlook of a mystic and the practical judgment of a businessman. His services to the Order in his many capacities through the years made for him a permanent place in the history of the Order in this cycle of its activities.

—CECIL A. POOLE

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The Celestial Sanctum

OUT OF THE PAST

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

I HAVE BEEN searching for a record of the history of this particular department of the *Rosicrucian Digest*. In the January, 1930, issue of the *Rosicrucian Digest* I found this paragraph under the "Thought of the Month," written by Dr. H. Spencer Lewis, the Emperor at that time. He wrote, "It seems fitting that in the issue of this magazine for the beginning of the year 1930 and at practically the twenty-first year of our Rosicrucian activities in America under the present cycle, I should have the opportunity to announce the existence of a new and beautiful star in the Cosmic, which will hereafter be known as the Cathedral of the Soul."

To the best of my knowledge, this is the first reference on a formal basis to what became well known as the *Cathedral of the Soul* and changed during the year 1969 to the *Celestial Sanctum*.

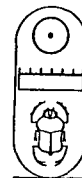
The concept of the Cathedral of the Soul was one which Dr. Lewis had considered for about fourteen years before the announcement in 1930 was made. From what I can find in these early writings about this concept and from conversations I remember having with Dr. Lewis, one of his principal purposes in establishing the Cathedral of the Soul was to help implant in the minds of the readers of the *Rosicrucian Digest* and those who studied the teachings of the Rosicrucian Order the concept so oftentimes repeated in our principles that there is both a material and an immaterial phase to all man's existence and to all his experiences.

Men have associated together in different kinds of groups since the earliest human beings began to be social beings. In fact we might even go further back in time. We know that some animal societies existed probably before man's evolution and that there are animal societies today.

Physical relationships are readily established and easily understood, but in the concept of the philosophy of the Rosicrucian Order that the highest values exist in the field of the immaterial, or in the psychic, it was the intent of Dr. Lewis to establish a meeting place of the minds—that is, a concept that would be freed from physical limitations. I believe it was for that reason that he gave this concept a name parallel to a physical edifice. He called his concept a cathedral of the soul in contrast to a physical cathedral.

In his original announcement in 1930, he proceeded to say, "This cathedral is . . . maintained by the beams of thought waves of thousands of our most advanced members, who have been prepared and trained to direct these beams of thought at certain periods of the day and the week toward one central point, and there becomes a manifest power, a creative force, a health-giving and peace-giving nucleus far removed from the material trials and problems, limitations and destructive elements of the earth plane."

This is the purpose that the Cathedral of the Soul through these many years has attempted to maintain. Each month in the *Rosicrucian Digest* an article has appeared in this department which in



general attempted to direct man's attention to important factors about himself, about his environment, and particularly stressing his psychic, or nonphysical, environment, assuring man that, in spite of all the physical problems with which he must cope, he could at any time turn toward a source that was free from material limitations. This concept, as exemplified in the Cathedral of the Soul, was a theoretical meeting place of minds rather than a meeting place of physical entities.

During this period of well over forty years this thought has been restated in many ways. Beginning after his original announcement, Dr. Lewis wrote the articles appearing in this section of the *Rosicrucian Digest* up until May of 1939. It was at that time that I began to write these articles. With one exception, I have written every one of the articles appearing in this department from May, 1939, up to the present time. The one exception occurred soon after the end of World War II, when because of circumstances beyond my control I was unable to complete an article in time to meet the deadline required by our Editorial Department. The Grand Master Emeritus, Mr. Rodman R. Clayson, assisted me by writing one article that was used in this department. So it is that three individuals have contributed to the writing of this department during all the time that it has existed.

Dr. Lewis felt very deeply the need for a function of the type represented by his idealistic concept of the Cathedral of the Soul. In his first article, he also said, "Hereafter, it will be our ambition and our pleasure to direct the sincere and the devout, the worthy and the needy to this great cathedral. The story of what it is and what it means will be issued in a beautiful booklet to aid those who are starting on the path with their gaze turning upward, away from the desire for knowledge of a material nature, and seeking the more glorious

life-giving, soul-inspiring illumination of the Cosmic hosts."

Since that writing, a booklet entitled *Liber 777* has been issued and has gone through many editions. *Liber 777* explains in detail the function of the Cathedral of the Soul, or, as it is now known, the Celestial Sanctum, and how the individual may participate in its activities and derive benefit from it. All readers of the *Rosicrucian Digest* are welcome to request a copy of this booklet.

I think that there is a no more appropriate conclusion to this brief survey of the past history of this department than the concluding sentence that Dr. Lewis wrote for the January, 1930, *Rosicrucian Digest* in introducing this concept: "The Cathedral of the Soul shall be your Cathedral and mine, and the dwelling place of the great masters of the past and future."

I am confident that this concept has served well many individuals in the past, and I am sure that its influence will continue into the future. As long as man is an intelligent entity, he will desire to gain strength and support for his ideals and convictions from within his inner self and to associate with like minds that also wish to achieve a closer relationship with the Cosmic Forces from which we all sprang. The Cathedral of the Soul has served, and will continue to serve, this purpose.

The Celestial Sanctum

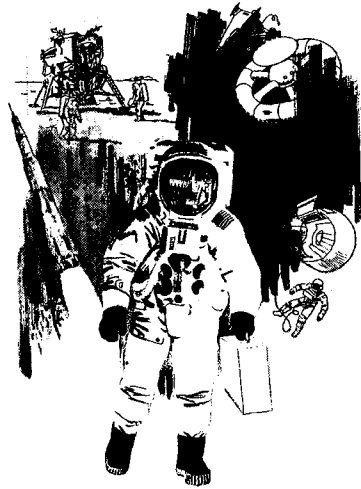
is a cosmic meeting place for advanced and spiritually developed members of the Rosicrucian Order. It is the focal point of cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attunements are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate in the Celestial Sanctum Contacts. Liber 777, a booklet describing the Celestial Sanctum and its several periods, will be sent to nonmembers requesting it. Address Scribe S. P. C., Rosicrucian Park, San Jose, California 95114, stating that you are not a member of the Order and enclosing ten cents to cover mailing.



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That thou hast Soul, is of all knowledge the most certain, of all truths the most plain unto thee. Be meek, be grateful for it. Seek not to sense it perfectly, but commune with it.

—UNTO THEE I GRANT



Preparation for the Space Age

by BESS FOSTER SMITH

*Though much is taken, much abides;
and though
We are not now that strength which in
old days
Moved earth and heaven; that which
we are, we are;
One equal temper of heroic hearts,
Made weak by time and fate, but strong
in will
To strive, to seek, to find, and not to
yield.*

PREPARATION for the Space Age has been going on for a long, long time. Each step of that preparation has been an important one, and each effort has made its imprint upon the minds of men. Since the dawn of history an ever-enlarging conception of the vast unknown is being revealed. The dream precedes the achievements; the thought precedes the action; the blueprint precedes the structure. So men have dreamed of what lies beyond their "ken" even though it seems to be an impossible dream.

These dreams have been expressed in literature and art and all recorded history. From the silent testimony of the Great Pyramid to the words of Captain James Lovell heard from sixty-nine miles above the moon, the achievement of the impossible dream has been brewing in the minds and hearts of men.

The poet Homer, in writing of the adventurous journeys of men and gods, created an archetype of the restless spirit of adventure in all men in his epic work *Odysseus* (Ulysses). A later poet, Alfred, Lord Tennyson, in his poem *Ulysses*, has him say

. . . for my purpose
holds
To sail beyond the sunset, and the
baths
Of all the western stars, until I die.

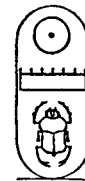
. . .

The poet Dante took the mind further into the unknown in his *Divine Comedy* when he pictured Divine Love (Beatrice) and Divine Knowledge (Virgil) "upon midpoint of his life," leading him "like a shot arrow to the highest Heaven from thence to return to give the world one of its greatest pictures of those unknown regions." All of this was before men of science had even discovered that the earth was not flat.

In the seventeenth century John Milton was one who enlarged upon the impossible dream. In his long epic poem, *Paradise Lost*, he called the earth *This pendant World, in bigness as a star
Of smallest magnitude close by the moon.*

How strange it sounded to hear Captain James Lovell quote these very lines when he was far afield as he tried to describe the earth's beauty. "It was a veritable Eden!" he said.

John Milton personified with dramatic eloquence the good and evil forces that struggle for the soul of man. His words cause us to soar to the very brink of heaven, from which Lucifer and his angels were evicted, and back to the Garden of Eden. Milton was dramatizing and reaching for a solution to the impossible dream, and by his time the earth itself, no longer flat, had become a spaceship whirling at a tremendous speed, and were it not for the



perfection of Law and Order mankind would have been hurled into kingdom come.

Another dreamer was Emanuel Swedenborg, who walked and talked serenely in both celestial and terrestrial labyrinths stacked above each other in the heavens like hovering airships and peopled with immortal souls. This he did without ever leaving Sweden. His experiences are recorded in many books with a pseudo-scientific approach to the impossible dream.

There are a great many others who made giant strides, streaking through time like comets and leaving in their wake an even greater desire to transcend man's limitations. They are all fore-runners—prophets—preparing the way; the way, that is, for a more scientific approach to the exploration of space.

Our minds quickly think of some of the scientific men who did connect the dream with the reality, who did the groundwork for flight—Copernicus, Galileo, Columbus, Newton, Very, the Wright Brothers, Lindbergh, and Einstein. These are a few of the fore-runners that made John Glenn's flight, and those that followed after him, possible.

As laymen we may not understand the scientist, but this we do know: The scientist does not discard or go against the dream. He fulfills it by studying the great laws of the universe and working through them. The term *breakthrough*, which we hear so often, only means that science has suddenly seen more of the light that has been there all the time.

Doris Holmes, in an essay in the *Christian Science Monitor*, says that the creators of spacecraft study and copy the very processes of nature, listening carefully to the music of the spheres, and only when every aspect of pitch and rhythm and tempo is followed, obeyed, and responded to, do they succeed. The dream is no longer an impossibility.

All the searchers who have gone before have brought us to the Space Age. All have been explorers. Some have tried to explain their dreams through personification. Swedenborg's angels, Dante's Beatrice, Milton's Adam and Eve and Satan—each was trying to express in understandable terms the importance of being "At-One," or in harmony with the great laws of God of which we are all a conscious and living part.

ROSICRUCIAN CONCLAVES

AUSTRALIA, ADELAIDE—September 9, Freemason's Hall, Buller Street, Prospect. Contact: Mrs. Edith Simpson, 16 Torres Avenue, Flinders Park, South Australia 5025 (telephone: 464199).

CANADA, TORONTO (ONTARIO)—Eastern Canada Conclave—September 23-24, Royal York Hotel, 100 Front Street West. Grand Lodge will be represented by Soror Margaret McGowan, Director of the Department of Instruction. Contact: Michelle Whitton, Conclave Secretary, c/o Toronto Lodge, AMORC, 831 Broadview Avenue, Toronto 355, Ontario, Canada.

ILLINOIS, ROCKTON—Central Western Regional Conclave—September 22, 23, 24, Wagon Wheel Lodge. Grand Lodge will be represented by Chris. R. Warnken, Grand Master. Contact: Mrs. Richard Diener, 9101 Barberry Lane, Des Plaines, Illinois 60016.

MASSACHUSETTS, BOSTON—September 16-17, Johannes Kelpius Lodge. Grand Lodge will be represented by Margaret McGowan, Director of Department of Instruction. Contact: Paul Peterson, Conclave Chairman, Johannes Kelpius Lodge, AMORC, P. O. Box 273, Allston, Massachusetts 02134.

(See also page 21)

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Cover Photograph

To the Westerner first visiting India, it is like a transportation to another world. Age-old customs, architecture, temples and rites vie for attention with the upsurge of modernity. It is a transition and an experience that few other places in the world can provide. Our cover this month shows a view of a street in Calcutta with one of the numerous temples to be seen at the far end.

(Photo by AMORC)



Be Kind to Plants— or you could cause a violet to shrink

by RICHARD MARTIN*

HAVE YOU heard about the little old grandma who swears that by whispering words of encouragement to her geraniums and African violets she helps them grow?

Cleve Backster has—many, many times. Wherever his travels take him, whether it's Haiti, Lebanon or Grundy Center, Iowa, he runs into people just like her.

Mr. Backster isn't a plant fancier; he's a polygraph expert, and he doesn't talk much to plants himself. But he does study them a lot, and his observations have convinced him that while plants don't exactly listen to Granny's sweet talk, they do indeed get the message—probably by reading her mind.

His experiments, in fact, seem to indicate that besides some sort of telepathic communication system plants also possess something closely akin to feelings or emotions, says Mr. Backster. They appreciate being watered. They worry when a dog comes near. They faint when violence threatens their own well-being. And they sympathize when harm comes to animals and insects close to them.

How It All Started

Mr. Backster got hooked on plant studies Feb. 2, 1966, in the interrogation room of the Backster School here where he trains private investigators, police and government personnel to use polygraph machines—lie-detectors. He wondered how long it would take water he had just given a tall, droopy-leaved dracena plant to travel from the roots to the leaves, so he connected a pair of polygraph electrodes to a leaf, figuring that the moisture might gradually change its resistance level enough to register on his lie-detector.

To his surprise, he got an immediate polygraph reaction pattern that closely

resembled that of a person under emotional stimulation. Wondering whether the plant would also produce a reaction similar to a human's if its safety were threatened, Mr. Backster decided to try burning a leaf. But before he could reach for a match, "at the split second that I had the image of fire in my mind, the recording pen bounded right off the top of the chart," he recalls. "It really shook me up."

Since then, Mr. Backster estimates he has made "several thousand observations, mostly pretty carefully done, but including a few sloppy ones, too," in his efforts to find evidence of perception capabilities in house plants, fresh fruits and vegetables, fresh eggs, mold cultures and human blood and tissue samples. Some of his observations have been as surprising as the first one.

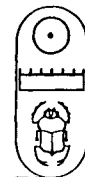
When the Killer Appears . . .

Some samples:

—Polygraph electrodes are attached to three fresh vegetables and someone picks one and drops it into boiling water; the one selected seems to "faint" before it is even touched (that is, it registers on the polygraph chart a sudden upward bound followed abruptly by a straight line), but the other plants don't react (their polygraph squiggles continue uninterrupted). Eggs similarly "faint" when they are about to be picked up and broken, and they also get nervous when another egg is broken nearby.

—Six students draw lots to see who will uproot and tear to shreds one of

*Staff Reporter of *The Wall Street Journal*



two plants alone in a room. Later, the surviving plant shows no reaction when five of the students reenter the room, one by one, but it faints when the plant killer returns.

—An automated device rigged up in one room randomly selects and dumps cups of tiny brine shrimp into boiling water; meanwhile, plants being polygraphed in another room react at the instant the brine shrimp hit the water and die.

—An egg, fresh from a nearby grocery store, is polygraphed and shows pulsations that closely coincide to the heart-beat of a chick embryo; but under microscopic examination, the content of the egg shows no evidence of the beginnings of a physical or circulatory structure that could account for the pulsations.

“These are startling findings,” says William L. Bondurant, top executive of the Mary Reynolds Babcock Foundation in Winston-Salem, North Carolina, which has just given Mr. Backster \$10,000 to help further his research.

“It’s a rather unusual grant for us,” adds Mr. Bondurant; mostly the foundation’s funds go to support Southeastern colleges and universities. “It’s risky research, certainly. But his work indicates that there may be a primary form of instantaneous communication among all living things that transcends the physical laws we know now—and that seems to warrant looking into.”

Mr. Backster started looking into it without benefit of academic credentials. He studied civil engineering, agriculture and psychology at Texas University, Texas A&M and Middlebury College in Vermont, but he still lacks about one semester’s credits for a bachelor’s degree.

He got into lie detection work during and after World War II, first as a Navy ensign in the South Pacific, then as an Army master sergeant at Fort Holabird, Maryland, and later as a polygraph section head for the Central Intelligence Agency. He opened the Backster School in 1951. It trains about 50 polygraph operators a year.

He also heads Backster Associates, a polygraph consulting and personnel screening service, and Backster Research Foundation, his nonprofit plant-

studies operation. All three concerns are located in a warren of cramped, cluttered offices and stark classrooms in a slightly seedy office building a few blocks from Times Square.

Mr. Backster lives two blocks away in a sparsely furnished two-bedroom apartment that’s devoid of plants. The 47-year-old bachelor spends most of his time these days polygraphing plants and trying to interest others in his work; a three-man staff does most of the teaching and consulting work.

In the past year or so, Mr. Backster has talked to over 100 different groups, including Yale linguistics students, Dartmouth biologists, Newark College of Engineering alumni, International Nickel Company technicians, theology students at several universities and researchers at the Naval Weapons Center in White Oak, Maryland.

Turning on Scientists

“I don’t like to spend a lot of time talking to groups interested in gardens or psychic phenomena,” he says. “I’m much more interested in getting scientists turned on to proving these things by replicating my work.” He claims he’s already in touch with scientists doing similar research using polygraphs, electrocardiograms and similar equipment at “25 or 30” universities, but he declines to name any. “You’ll have to wait until they’re ready to publish,” he says.

Among some of those familiar with Mr. Backster’s work, reactions are mixed. Professor Bernard Grad, who is doing biological studies on aging in the psychiatry department at McGill University, Montreal, says cautiously: “It’s very intriguing, but I’m not an expert in polygraph work, so I don’t want to overplay or underplay it.”

A spokesman for Bell Telephone Laboratories’ Illinois facilities, where Mr. Backster last year spoke to a seminar of supervisors, will say only that he gave “an entertaining presentation.” But a Bell Labs man who heard Mr. Backster speak at an earlier seminar of New Jersey Bell Labs engineers and technicians says: “He was a tremendous hit and everything he said seemed absolutely credible.”

“It’s the sort of thing some people would dismiss out of hand,” says Arthur

Pinkerton, a 38-year-old physicist whose specialty is cancer radiation therapy. He met Mr. Backster while on the staff at New York's Sloan-Kettering Cancer Institute, and "I fooled around with that stuff myself for awhile," he says. "When you look into it you come away with the feeling that there is certainly something going on."

Luring Serious Researchers

By sticking to observing plants and eggs and making soft-sell speeches to lots of scientific groups, Mr. Backster figures he stands the best chance of interesting serious researchers without getting into scientific controversies. "I don't step on toes or threaten anyone else's research this way," he explains. "Either they see the implications of my observations and become intensely interested or they just ignore me completely."

The pulsating egg "could have profound implications for origin-of-life research," he thinks. "This gets us into a force field that may regulate development of the circulatory system, some sort of genetic blueprint that hasn't been known to exist."

Mr. Backster isn't quite sure himself just what all the implications of his observations might be. "We can test fruits and vegetables until they are cooked or completely rotted away and still get reactions," he says. "This capability seems to extend right down to the single cell level." Furthermore, he says, the signals can't be screened out by distance, lead shields or the electronic fields of interference that interrupt conventional communications.

"We're getting into another dimension, a scientific twilight area in which something can go from point to point without going between them and without consuming time to get there," he says. "But that won't be as weird as we might think; it could simply mean that some of the things that were once laughed at in theoretical physics are finally falling into place."

"I'm also beginning to see a lot of similarities between the vehicle involved here and the phenomena of prayer," says Mr. Backster. "As a

former agnostic who didn't take the trouble to be an atheist, I see some very high-level theological and spiritual implications of this—it opens the way for scientific exploration of the concept of the soul and seems to indicate a scientific justification for the power of prayer."

An Unhappy Experience

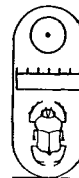
He also sees "fantastic implications in this for the science of crime detection." But Mr. Backster says he's leaving those for others to explore, since he's already had one unhappy experience in that area.

He tried a variation of the "plant killer" experiment in an actual police case more than a year ago. A girl had been murdered late at night in a factory office and scores of maintenance personnel were among the suspects. Flabbergasted police officers let Mr. Backster polygraph two plants that had "witnessed" the crime as the plant workers paraded through the office one by one. The plants failed to react and conventional police investigative procedures later turned up the killer outside the company.

Word of the experiment leaked out in a National Wildlife Magazine story about Mr. Backster's plants recently. ("I thought we were off the record," he says.) When they heard about the story, other members of the polygraph operators' fraternity threatened to expel Mr. Backster from their national association if he ever tried such a thing again.

So he's concentrating on other things, including a lengthy, automated Pavlovian conditioning exercise that he thinks will indicate that plants possess the ability to remember. He's also doing more work with eggs, including trying to find out whether those from the same hen react to each other the same way those from different hens do. And, he says, "I want to try out a Venus fly trap, if I can find a healthy one, to see if it reacts before the fly lands."

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Is Man Necessary?

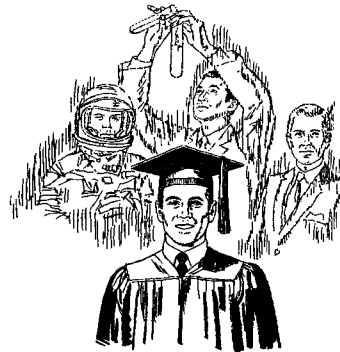
by RALPH M. LEWIS, F. R. C.

MAN'S GREATEST importance is to himself. It is his self-consciousness, his realization that *he is*, which causes him to have a sense of necessity. The fact that he has an existence has caused the Homo sapiens, the thinking being, to find a reason for it. He then thinks in terms of *determinism*—that there must be a preconceived plan, a purpose for mankind. If there is a purpose for man's existence he is here, then, by necessity. Succinctly, whatever fulfills a purpose is in relation to that purpose a necessity. If, for analogy, a tool is to accomplish a certain kind of work, then it is necessary or it would not have been invented and created.

This kind of thinking, which has been reflected in religion throughout the centuries and subsequently in metaphysics and philosophy, is the result of two basic notions. First, the concept of *causality*. It is the presumption that there is an underlying cause of all phenomena of which man is aware. However, man has not been content to think of that cause as being solely materialistic, that is, a mechanistic process—in other words, that man did not just emerge out of a stream of biological change and evolution. Though the intelligent and educated person will perhaps accept the theory of evolution and that man is not the result of a spontaneous creation, that is, just as he appears, yet he will most likely cling to the belief in a primary cause existing behind all development.

This notion of cause will be teleological, that is, a thinking or *mind* cause. It is difficult for the average person to divest himself of the idea of a determinative cause, a *purposeful* one. More simply, man finds it more comparable with his own experience to think that behind the physical causes of nature or the cosmos there was an intent.

Man himself is purposeful, causative. The greater majority of his acts are consciously determined. In other words,



he has a reason for them; they were engendered for a specific result so as to serve an end. He thinks of such an objective or result as necessary in some way, or else he would not act to bring it about.

If mortal man is thus creative and plans, conceives, and initiates purposeful causes, he reasons that certainly the generating force of the whole cosmos cannot be devoid of the same constructive intelligence. There must, too, be a mind that has brought all reality into existence and of which man himself is a part. This mind is attributed to a theistic being, a god, or a universal disembodied intelligence. More simply, it is difficult for most men to entertain the notion of cosmic reality, of all being, without there being a determinative thought behind its existence.

The second of the two basic notions is the inherent substance of purpose. If there is a mind cause, what is its final nature? what is it seeking to accomplish? Man never wills himself to act without a reason for doing so. What, then, must be the primary, the basic purpose underlying the whole series of causes that are manifest in nature? The fact that such a purpose might be inscrutable to the human mind has not deterred either man's speculation or his beliefs about it. In his sacred works, the compilations of revelations of affirmed messiahs and religious founders, there is set forth in varied ways what this cosmic, or divine, purpose is said to be.

In general, we see arising out of these sacred works and philosophical dissertations certain common principles. It is

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asserted that a transcendental mind as a divine being must be perfect in its substance. By perfect is meant that its nature is plenary, complete, self-sufficient, and not possible of negation—that is, of deteriorating or becoming less. This state of divine perfection is termed the good—the *absolute good*.

Man contrasts himself with this absolute good which he images. In his opinion he falls far short of it; he experiences the vicissitudes of life, the frailty of his own being, and hate, pain, pleasure, strife, peace. He conceives that divine perfection or good does not consist of these variations and that he has in some way deviated from the perfection that he should have as a divine creation. He then subjects himself to a personal dissection of his own nature. What of himself is an emanation from the divine perfection and, therefore, absolute good? But, also, what of himself seems imperfect and contrary to the good and, consequently, evil?

Is it just sufficient that man be good? In some theologies he is conceived as being originally perfect and divinely good but retrogressed into a dual being. Part of his nature is evil and must be purged. However, certain moral philosophies have contended that to be truly good man must have a *realization* of his perfection. Such realization can only be had by personally experiencing a conception of the divine and then emulating it. One can only know good by experiencing that which is said to be similar.

In this we see an important principle brought forth which has played a prominent part in religion and metaphysical doctrines. It is that the good must be known to truly exist. Divine goodness can only be realized through the human consciousness if it is to have reality. Man, then, is the instrument

that registers and reflects the divine good by his notion of it. The common idea in this thinking is that man is therefore *necessary* as a medium for the expression or, rather, the interpretation of the divine good. More simply, divine or cosmic goodness knows itself through the human awareness of a supreme absolute good, as a god or Divine Being.

Around these speculations, doctrines, and beliefs, man has made himself a chosen being. In his finite and earthly experience, he is the only being capable of such intellection, such ideation. Man therefore believes that the Divine conceived or created him as a sole instrument to accomplish this necessity.

With space exploration and the diminishing of the importance of the Earth in the astronomical realm, this absolute necessity of man is lessened. The growing probability of numerous other worlds having intelligent beings makes man not only one of many but possibly a much later creation than others.

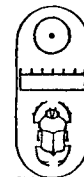
The question then arises, from a metaphysical point of view, is any being exclusively a necessity, or is everything *that is* a necessity because of its own internal nature? In other words, everything must be because it is part of all that is. Therefore, if we as humans are going to confer values upon reality, then that which should really receive the greatest merit, of all of which we have knowledge, is *consciousness*. *Consciousness*, as a part of reality, reflects something of the essence of which it is. The greatest end to be sought by intelligent beings (wherever located) is the expansion and enlarging of the consciousness. It is only through that means that an intelligent being becomes knowingly aware of an increasing reality. You might say, too, that the evolved consciousness of a living form gives the cosmos its own self-awareness.

ROSICRUCIAN CONCLAVES

GHANA, ACCRA—November 4, Accra Technical Training Centre (opposite Silver Cup), Kokomelemele. Contact: Mr. John N. Halm, G. M. P. Ltd., P. O. Box 1271, Accra, Ghana (telephone: Accra 64117/8).

NEW YORK, WESTBURY, L. I.—September 24, Meadowbrook Masonic Temple, Maple Avenue and Fulton Street. Contact: Joseph De Palo, Conclave Chairman, 92-06 102nd Street, Richmond Hill, New York 11418.

(See page 16)



The History of Language and Writing

by OTTO WOLFGANG

*Since the dawn of time, mankind
has expressed its hopes, desires,
and ideals in the spoken and
written word*

NOTHING IS really known of the origin of language, but there is a lot of guessing. There is, for example, the "bow-wow" theory. It is said that speech arose in imitation of sounds occurring in nature. For example, a dog's bark sounded like "bow-wow" to human ears, and men designated the dog as a "bow-wow," just as children do yet. But why are noises heard differently by different peoples? What a "cock-a-doodle-doo" is to an Englishman is a *cocorico* to a Frenchman and *chiocchirichi* to an Italian.

Then there is the "pooh-pooh" theory, which would have our earliest language consisting of sounds of surprise, fear, pleasure, hate, and pain.

Finally, there is the "ding-dong" theory that seeks to prove a mystical



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The cavewoman slowly learned to communicate with crude signs and grunts and later learned to count as he began to exchange items with his neighbor.



Papyrus growing in front of the Rosicrucian Research Library in Rosicrucian Park, San Jose, California. Papyrus was used by the early Egyptians in making paper.

relationship between sound and meaning. A *spoon* is called a *spoon* because it *looks* like it and should be called a spoon!

Whatever the origin of language, scientists agree that writing did not develop until much later than speech. Apparently it was not before 4000 B.C. that Sumerian-speaking tribes in the Mesopotamian Valley invented a way to put down the wise and foolish things men said.

The history of writing is the history of man himself. Like many modern customs, writing was born in primitive religious belief. The worship of the sun and of animals made a deep impression on early man. Fearing them, he believed that joining with them made him stronger and protected him from harm. So with pieces of bone or sharpened flint he made crude drawings of them as symbols on the walls of his cave and on rocks.

Soon another angle of writing arose. As people began living in groups, life became a community effort. This meant keeping tribal stories alive; it meant counting, keeping records, leaving or sending messages. The crude symbols

gave way to ordered systems of marks—the first alphabet.

In time the Sumerians and the Babylonians found a better way. Cutting soft clay with a pointed instrument was easier than chipping symbols into stone tablets. Mistakes could be erased by hand and, when the clay tablets hardened, the inscription lasted. But clay tablets had other drawbacks that prevented the spread of writing. They took up a lot of space, were difficult to carry around, and were easily broken.

The Egyptians solved this problem. In 500 B.C. they invented papyrus parchment—to set in full swing the march toward modern writing. Pointed styli were useless for writing on papyrus, so the Egyptians also invented the first ink. With moistened lampblack “set” with glue and a sharpened reed for a pen, writing became quite easy. Parchment was flexible so documents could now be rolled up and transported or filed.

Another idea entered the art of written communication at that time—writing meant knowledge and the ability to think. Thinking, the ancients stated, caused people to become dissatisfied. So the Egyptian priests kept writing a closely guarded secret, beyond the reach of ordinary mortals.



Record keeping in the sixteenth century was slow and painstaking. A quill pen was used for writing and there was no simplified system of speeding up dictation or transcription.

Strange as it sounds, the gap between then and now was bridged by a bird's feather. Old, hard, stylus-type pens gave way to the pointed quill. Its flexible point was more suited to writing and the complex forms of expression that were developing. Better paper and longer-lasting ink helped, too.

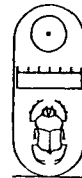
For over a thousand years the quill, in some form, remained the only existing writing instrument. During the Dark Ages, when most new learning was at a standstill, ancient learning was kept alive by monks who copied old manuscripts with quills.



Back in 1884 when Grandpa commuted to work on a bicycle, Lewis Edson Waterman invented the first fountain pen. His principle of ink control is universally used in all modern fountain pens.

By the nineteenth century the world was really moving. Commerce had spread all over the face of the globe. Industries were producing volumes of goods. The press of living demanded a better writing instrument—more efficient than the metal nib, dip pen that had replaced the quill in the 1800s, but which required a portable ink bottle and a clean cloth for removing the numerous blots. The answer was the fountain pen, invented by Lewis Edson Waterman in 1884.

(continued overleaf)



With the progress of writing came also the need for keeping records. We can thank Marcus Tullius Tiro for the preservation of Cicero's works. Tiro, a slave, developed a system of note-taking consisting of some 5000 signs for words, which once mastered were better than any other known method.

Through the centuries the great men have been those who could do more with less time than the average person, thus accomplishing more because in this sense they actually lived longer.

St. Augustine conserved time and effort by writing his sermons in shorthand. Roger Williams, the liberal founder of Rhode Island, used shorthand, as did such famous writers as Samuel Pepys and Charles Dickens.

Another interesting method was the "tally system" used in England from the reign of William the Conqueror to that of Charles II. Under this system a man in debt recorded the amount by cutting notches in a stick called a *tally stick*. He would then turn the stick over to his creditor, who often took advantage of his debtor by slyly cutting extra notches in the stick. This type of dealing soon brought a change in the system by the stick's being split down the middle after the tally was made. Then if the notches did not match, the debtor had the proof in his half of the tally stick. This was probably the first recording system in history that considered the importance of the "carbon copy."

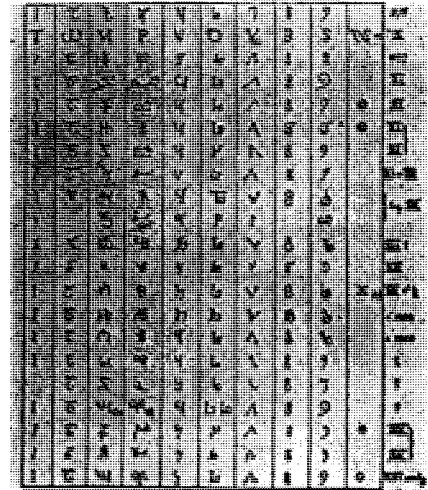
Chinese noblemen did not have to worry about keeping their records straight. These gentlemen for centuries grew recording instruments on their own bodies—simply by letting one fingernail grow extremely long and then sharpening it to a sort of quill penpoint. A jeweled case protected the nail from snapping. These fingernail pens kept the first known written business records.

Through early history the common man had little need for keeping written

records, but with the growth of commerce and the development of new and cheap writing paper a sweeping interest in writing came about. In the reign of Henry III of France, monasteries began to keep records, and under Edward I of England changes in land ownership led to a vast output of deeds.

The typewriter was followed by billing machines, adding machines, tabulators, time recorders, addressographs, wire recorders, and many others as the system of business procedure gradually became mechanized to speed up language.

It is more easily realized just how far Man has progressed since primitive days when we consider the improvements in methods of communication. Man has progressed because he is always hopeful and because he believes that a better world results from striving for a better way to do things.



Hindu-Arabic numerals from the tenth to the sixteenth centuries. It was the symbol for zero and the numerals developed by ancient Hindu mathematicians that started our current place-value system of computation. Without them the remarkable computing machines of today, from the great electronic "brains" to standard office equipment, could not have been invented.

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He never is alone that is accompanied with noble thoughts.

—BEAUMONT AND FLETCHER

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

Mastery of Habit

IN MANY ancient teachings or, rather, traditional beliefs passed from generation to generation by word of mouth, habit is considered an institution of the *evil spirit* or the *devil*—to use a more modern term for the same idea. In a rare manuscript of the ancient Parsee teachings, this idea is expressed numerous times.

To an Oriental who has become accustomed to the broader and truer Occidental viewpoint, these ancient ideas are too inadequate to meet the reasoning of the mind. The most important point about the old teachings, however, is their lack of practical application. In too many instances our acts, our functions and thoughts, are expressed in negative terms and seldom is anything said to assist us in changing any part of our nature or thinking.

In the case of habit, the ancient teachings merely stated that all evil or bad habits were the result of control over our minds or actions by an evil spirit, or one of several of them. We were impressed by many proverbs and ideas that once an evil habit became our possession, it was there to stay, unless a miracle happened; or through invocation and magic some other great spirit or god removed it for us.

The modern Occidental viewpoint of such things is unquestionably broader and more scientific. We have learned how habits are really formed, we have learned their origin and process of maturing, and we have learned how they may be changed or denied expression.

In the Christian doctrines of today we have but one personification of evil, called, as I have said, the devil, or Satan. In the days of old and in most Oriental teachings, there were considered to be many evil principles or powers in existence; in some schools of thought, the evil powers outnumbered the good ones. In many cases these were personified. Every con-



ceivable and inconceivable act that was destructive, unkind, or *mysterious* was attributed to these evil spirits or gods.

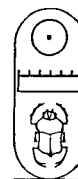
The Oriental mind can see, however, a very close relation between the ancient teachings and the more modern statements of fact. The former can be safely considered as symbolical of the facts of nature. Thus, there is in the world an actual, not speculative, god of evil, especially of evil habits and thinking; and that god, whom I wish to reveal, is the small god that resides within our own brain.

Habits, whether good or evil, are of our own making. In the Rosicrucian teachings there is an axiom stating that "habit is the unconscious result of a law," and so on; and this is true in a psychological sense. Most certainly habits, as such, are generally unconscious acts; that is, they are unconscious tendencies. We are aware of the habits, by their manifestation, but such manifestation is an outward sign of what has unconsciously gone on within our brain or mental processes.

It is safe to say, also, that habits may be modified or wiped out by the same process that brings them into existence; and this being so, we may easily, though slowly, attain real mastership of habits.

Most habits have their origin in conscious, wilful, and determined practices.

(continued overleaf)



There are some acquired habits, that is, acquired through hereditary or unconscious action or thinking on our part. These, too, may be mastered. Those habits which have been consciously developed, no matter how unconscious they may be now, are the most easily mastered because we can trace their origin and see wherein we alone are responsible for them.

Nothing disrobes mystery of her weirdness like revelation; and nothing will strengthen our ability to cope with a strange habit or mental process like our understanding of its origin. I find that the modern psychoanalysts use this very thought as a basis for their new philosophy. While their terminology and procedure is new, the basis is old, very old.

Our Personified Gods

In analyzing any habit or considering it for change or elimination, the first step is to look at it as an entity, a thing apart from our daily lives. This means that we should stand off from ourselves and view ourselves as being a personification of that habit. If this is difficult, we may take the habit and make it a personified thing, and then view it as a living thing of separate existence.

In either case, we should look upon the personified habit and question its rightful place in the scheme of things generally, and then in our lives. Very few habits will stand the scrutiny of such examination. If it is the habit of drinking intoxicating liquors, we may see plainly that the habit of and by itself can find no real place in the general scheme of things, and a very small place in our personal lives. The more intense, the more enslaving such a habit is, the more like an unnecessary and evil spirit it becomes in our examination of it. We cannot find one single excuse for its existence in the general scheme of things; and we find little reason for its existence within our own consciousness or being.

If we take the habit of smoking and build it into a personality it will say to us: "You cannot remove me; you cannot subdue me; you can hardly reduce my power, for I am too well established in this little kingdom!" And

many are discouraged by such words in their attempts to conquer the habit.

Then there is the habit of procrastination. That, too, may be personified as a god. A long, heavy body like a great sea serpent, with bulk too gross to move rapidly, with laziness and slothfulness as his nature, usually a breeder of various diseases, a despoiler of all purity of action and thinking, turning his back upon the movement of all progressive bodies about him, preferring to move backwardly or to lie down and sleep while the world moves on.

As we look at him and discover that as the hours, days, and months go by he produces nothing, accomplishes nothing, is always in the way of every forward movement, and out of harmony with nature in every sense, we wonder how such a creature can truly have any place in the scheme of the world's actions. The only movement he notices about him is the placing of his big, bulky, hard-to-move body in the way of another body anxious to get forward. We feel like casting him out of our sight as an annoyance, a hindrance. And then as we picture him as a part of our own existence, we shudder at the power he possesses to hold us back and ruin our careers.

But he, too, has the right to our tolerance as the law for his existence in our lives. Great, bulky, and enormous as this god is, he can be slain and cast out completely by the exercise of that same mind power within us that created him.

Consider again the god of smoking. According to its grip upon us, its indulgence, and so on, we may have a small god or a great one in size and power. Let us think of a huge one: all made of tobacco leaves, charged with nicotine, chemicals for preservation, flavoring, and so forth. Small insect life is hidden in every crevice of the body of this god. Ashes, volumes of smoke, and heat are issuing from all parts of its body.

As we view that personified habit with its power, its temptation, and its possibility of injury, we can hardly say that it has a very real place in nature's scheme of things. At least we cannot say that this habit has a truly constructive place. And, if we view it as

something that we have voluntarily put into the scheme of our personal lives, we find very little excuse for its existence. We may view this habit as a god who at all times grants us a little pleasure, or quiets our nerves; but when we note at the same time the inconvenience and the injury that come from him, we must agree that he is not as beneficent with his goodness as he is evil with his badness.

And bear in mind that like the unbelievers, we have created this god, great or small, endowed him with all the power and allurements he has, blinded ourselves to his disagreeable and evil parts, and then accepted him into our own bodies as one of the rulers of our lives. All this we have done in the past voluntarily, and *now* he whips us with his leash and rules us with the power we granted to him.

The god of profanity, like all such gods, exists in our consciousness, in our personal lives *by our own toleration*. Whenever we think of dethroning him and casting him out or even reducing him in position to a place of moderation or humility, he has the brazen temerity to rise up before us and threaten us even to the extent of using some of his delightful language in a most significant way.

When fear does not weaken our intention to dethrone him, he laughs at us and with wonderful sarcasm belittles us for the one moment, falsely exalts us the next, then degrades us in the presence of those whose love and respect we cherish the most, and all the while weakens the growth of normal and efficient vocabulary to the defeat of our success and advancement in life. He is truly a mons-

ter. But how we tolerate him to some degree in our lives!

There are so many such gods: the god of selfishness—mean, narrow, bloodless, and poisonous; the god of money—cunning, deceitful, cheating, defaming, maddening, and tyrannizing; the god of indulgence—boastful, alluring, smiling, fleet of foot, most enslaving and destructive of all!

Each god stands as a conqueror over us at critical times but deserts us utterly when whatever help we believe he possesses is most needed. Each trembles in secrecy with fear that we may discover his true nature and cast him down as a false idol of our worship. Each is prepared with a most impressive plea in self-defense for the hour when the true God within us may awaken and demand a cleansing of the temple.

Whether or not we believe with the Orientals in their many and long periods of self-contemplation, at least we can indulge in some self-examination and array before us, as in a true Court of Justice, all the villainous beings that reside within our sacred minds, and with fearlessness indict them. Challenge them to defend themselves against the scrutiny of Goodness, and cast them out.

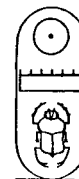
Do it today, this very night! Make your temple pure; gain the strength and power that is your natural birthright. It is within possibility—*you alone are the Master!*

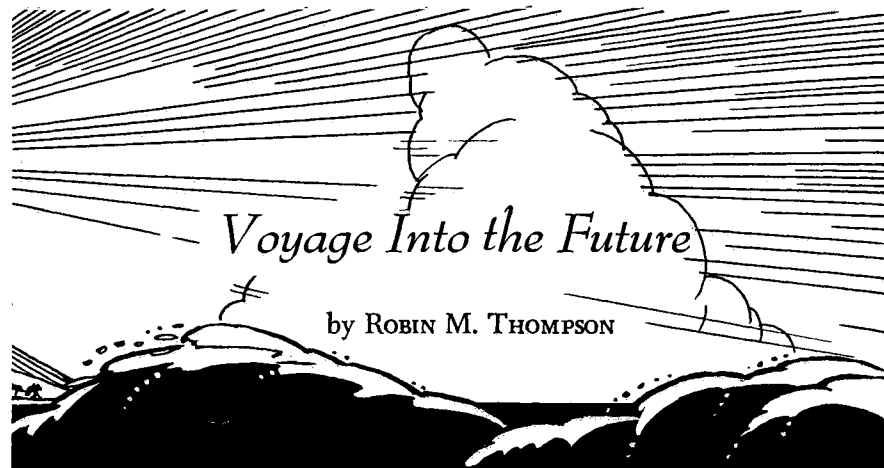
Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of Dr. H. Spencer Lewis, first Imperator of the present Rosicrucian cycle, each month one of his outstanding articles is reprinted so that his thoughts will continue to be represented within the pages of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

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TODAY mankind is experiencing a situation unknown in human history. We are living in a world of technological advance unparalleled in ages past. Technological change is occurring at an extremely rapid rate, and technological change always brings about social change. We are entering upon a revolution that will affect our institutions, value systems, and total living environment. Mysticism will play an important part in this revolution. Let us examine this superindustrial revolution and the role mystical philosophy will play in helping man adjust to the ever-changing and perhaps frustrating world of the near future.

The word CHANGE is verbally exciting. It is charged with images of happenings and innovations in our lives. People try to adjust to change at different rates, and presently man is finding it necessary to adjust to a constantly accelerating process of change. Scientists, economists, sociologists—all agree that many social processes are speeding up. Man's shift from barbarism to civilization was a major change. The changes occurring now may be of equal importance. The industrial nations are rapidly creating a new society with new social patterns.

Western civilization seems peculiarly well adapted to the concept of change. By the term *Western civilization* I am referring to that civilization which grew out of Europe and has expanded across

much of the world. This civilization reaches its highest levels in the industrialized nations of the world. Marshall McLuhan speaks of the "global village" concept—a beautiful concept for humanity. Through mass communications and high-speed travel, a new species has appeared—namely, *cosmopolitan mankind*. We are all one in the global village on spaceship Earth—united through our common humanity. Less advanced cultures have been exposed to technological revolution. We, in turn, are exposed to all the varying social patterns of the global village, resulting in a massive cross-cultural mix.

Why is the process of change accelerating? Possibly the answer lies within civilization itself. The historian Oswald Spengler theorized that each civilization exhibits *prime symbols*. According to Spengler these prime symbols are very important because they directly influence the physical systems, mathematics, and art forms of the particular civilization. Classical civilization's prime symbol was the nude "body."

The Greeks and Romans were interested in the near and touchable, and their mathematics dealt with visible Euclidean geometrical forms. The Acropolis at Athens with its classical architecture and human sculpture is a good example. Centuries later Michelangelo recreated this human form in sculpture and painting bursting with

life because the early Renaissance hearkened back to the Classical Golden Age.

The prime symbol of Western civilization is "infinite space." Western man seeks expansion into the infinite, and his mathematics deals with the infinitely small and large, and higher analysis. This civilization is designed to expand outward and seek new experiences—both on the material and spiritual planes. From the youthful enthusiasm of the European Renaissance, Western man explored the world—expanding into what seemed like infinite space. Space exploration, computer technology, and the constant search for spiritual nirvana (Utopia) are all results of this drive.

Superindustrial Revolution

Men have always worked for their livelihood—some harder than others. The industrial revolution of the nineteenth century changed the social structure in many ways, but still man continued to work—in many cases he worked longer hours than when he farmed, fished, or engaged in seasonal work. The superindustrial revolution will change all this—is now changing all this. It is a revolution of automation made possible by computers. All this could result in a society of leisure and abundance where man is suddenly free from the eight-hour schedule, resulting in more leisure time. What happens to a value system geared to *work*? How do we justify our increased leisure? Answers to these questions will have to be found, and perhaps some answers will be found in less work-oriented societies.

What will it be like to live in the new emerging superindustrial society? Probably there will be alternative social patterns. Let's examine one potential social structure of the *near* future. Over two-thirds of the planet's surface is covered with ocean. Oceanographers predict that within fifty years man will exploit and occupy the seas. Technologically, new industries will rise to process the output of the oceans. *Aquaculture*, meaning the scientific cultivation of the ocean's food resources, will compete with agriculture. How will an ocean-based society change man?

In *Future Shock* Alvin Toffler asks "What happens to the energy level of people, to their desire for achievement, not to speak of their bio-chemistry, their average height and weight, their rate of maturation, their life span, their characteristic diseases, even their psychological responses, when their society shifts from reliance on agri- to aquaculture?"¹ An ocean-based society will present a new environment with new sensations, new ways of thinking, and, obviously, new life styles. It will affect the body, mind, and even soul. This is only one potential social structure for the future.

A test of this technology looms on the horizon. The quality of the environment has suddenly become a major problem in much of the world. Environmental pollution, overpopulation, and too rapid use of natural resources are now familiar problems. The quality of the environment determines the quality of life. The Earth is a closed ecological system, and this fact becomes even more important when we realize that technology is tampering with the environment on a worldwide scale.

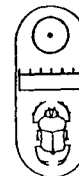
The Concept of Constant Growth

The validity of the concept of *constant growth* as being a good thing is being seriously questioned, especially by young people. More and more there is a feeling that we should abandon our technological civilization and return to a more simple way of life. Abandonment of all technological advance would only put a "freeze" on civilization. The forming, growing civilization full of energy and new ideas on how to solve our problems would suddenly come to a standstill. Such a reaction to change would be unhealthy, and because everything in the Universe is in a constant state of vibratory motion, change would still occur.

Science, technology, and the conquest of the unknown are products of our civilization. Will future civilizations be interested? Can civilization survive and continue to advance, and at the same time achieve equilibrium with nature on planet Earth?

A real attempt to create equilibrium between man and nature goes against

1—Toffler, *Future Shock*, p. 189



many *traditional* western ideas. The view that God created the world and everything in it for man's benefit gives man the right to mold the world to fit his convenience and ever-changing desires. Nature may be viewed as something needing to be tamed. In the view of historian Arnold Toynbee "Higher religion, in its Jewish-Christian-Moslem form, pictures ultimate spiritual reality in the likeness of a divine person, God; and this tempts man to think of nonhuman nature as having been created by God for man's use and to feel that he is licensed to exploit nature."²

Mysticism offers a refreshingly different view concerning the relationship between man, nature, and God. Mystics recognize that universal soul in the form of energy permeates the entire Universe. This soul is God. This force, this universal energy, is everywhere—throughout all nature. All things are a manifestation of this cosmic energy.

Alone in the forest, the mystic may realize that all nature—everything—is a symphony of the vibratory energy of the Cosmos—of God. Earth, air, plants, animals—all give forth vibrations of life and boundless energy. Even the rotting, fallen tree on the forest floor gives forth its energy to new life forms. The organic matter is recycled, the surrounding soil is replenished, and life springs anew from what *seems* to be dead. A massive exchange of energy is constantly occurring throughout the forest, and likewise throughout the entire Universe. The individual man struggling with nature becomes man attuned with nature—a soul attuned with the Cosmic. Go into the forest and experience this enlightening idea.

Some primitive pantheistic religions come near to this concept with their ideas of spirits residing in every plant, animal, and even places and things. Many primitive tribes have lived in a delicate balance with nature just through such beliefs. It was necessary for them to do this because of their limited environment—their small territory (perhaps a few square miles of forest). An upset in this environment could mean disaster for the tribe. Thus the primitives carried out long-standing

2—Toynbee, "Is Religion Superfluous?" *Intellectual Digest*, Dec. 1971, p. 60

rituals and followed taboos—all for their own good—to placate the spirits they believed resided in the material elements with which they came into contact on a daily basis.

We too face a limited physical environment. We live on spaceship Earth—a closed ecological system as far as life support systems are concerned. Technology is rapidly altering the environment within this ecological system. Precautions must be taken in order not to disturb or seriously upset this system. I am not suggesting a return to primitive religions or superstitions. Civilization has carried us far beyond that. I *am* suggesting a mystical attitude toward life on our planet.

The challenge to civilization is to discover a way to achieve world environmental equilibrium. We have the potential to do this. The mystic realizes that immutable laws govern our existence and therefore he attempts to live in harmony with his environment. The concept of *constant growth* can be replaced with the concept of *harmonious living*—physically and mentally, on the material and spiritual planes.

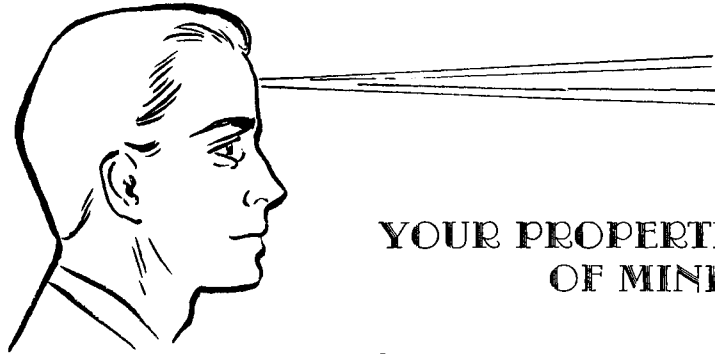
This new age has brought about a revolution in thinking, with new ideas. We are all becoming closer within the global village. The Rosicrucian Order, a mystical philosophical organization, can provide men with concepts for adjusting to change and achieving harmonious living in the superindustrial age. Ralph M. Lewis, Imperator of the Rosicrucian Order, has written "The Rosicrucian declares that the soul in man is not a separate entity, broken off, distinct from the soul of all other beings, but that it is part of the *universal* soul energy which flows through all humans equally and alike."³

We have much to learn and unlearn, but our civilization is on a constant search for new ideas. The odyssey we are involved in will show us possible alternatives. We must plan for the future *now*.

3—Lewis, *The Sanctuary of Self*, p. 61

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YOUR PROPERTIES OF MIND

by MECKE SWITKIN

IT APPEARS that the present age is a witness to a paranoia complex that is diminishing the quality of life. Our self-imposed delusions are catching up with us. There is a loss of the sense of true selfhood in the glamour, tinsel, and unreality of the day. The trivia of living are magnified and deepening into emotional sores of unrest and persecution complexes.

The harried countenance is now the badge of modernity. While the quickened temper prevails about us as the mode, releasing the modern pressures of our mounting frustrations, the former safety valves of restraint, courtesy, and kindness have become the pearls of great price—lost it seems in the Atlantis of another age.

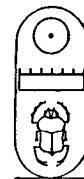
But despite the prevalent chaos, confusion, and symptoms of a decadent society, man may yet be on the threshold of his greatest discovery. Particularly during the past several decades the *power of thought* has become recognized as a real force of incalculable potential in the lives of human beings at all levels. To be sure, this concept had been promulgated by ancient scholars and philosophers for centuries. And in more modern times, during the seventeenth century, a renowned philosopher revealed a truth along these lines which the world was not prepared to understand or accept.

It was Descartes, the Frenchman, who stated: "I think, therefore I am." In that simple explanation the clue to our very nature, our being may be found; and the key to all our healings.

Descartes apparently revealed the invisible part of us we seem to ignore—the subconscious and spiritual aspect; the reality and creative livingness found only within; the kingdom spoken of by wise men over the ages; the Prime Cause and Source of all externalized joyous living. And what may this omnipotent state, this heaven on earth be? Your consciousness and my consciousness; your thinking power, my thinking power—thought—the invisible in the visible; the magic governing force in nature; man and the universe. Some call it *Infinite Intelligence*, or *God*.

Today, in a real way, practical in essence and not confined to the rhetoric of academicians, is a growing awareness of this emerging power of thought, and we are realizing the wisdom and humanity of Walt Whitman: That man is much more than what appears between his hat and his boots.

We are learning through poverty, hunger, and strife; we are learning through war, diversified ideologies, and the pangs of internal transition. We are learning that the power of the atom, awesome as it may be, is only secondary in shaping civilization and individual harmony compared to the infinite creativity of thought. The spectacular moon-landing can be considered a drop in the bucket of limitless intelligence that fathered the scientific feat. It should be acclaimed rightfully as the child of Universal Mind, the legitimate offspring of man's evolving thought power—God externally manifested



through our understanding of natural law.

The emphasis on the mental aspects of man and the universe during the past fifty years indicates a revolution in the realm of mind has been occurring. The empirical knowledge and analyses of the mental scientists are not the ultimate of truth. But, at least, psychiatry and psychology, despite their limiting factors, have set the stage for a panoramic view of the whole man. Modern medical practices have in a large measure been influenced by the avant-garde of psychotherapy. The physician today relates disease to mind, emotion, and mood of the patient. Hence, the most commonly used prescription in his entire pharmacopoeia is the ubiquitous sedative, the efficacious darling of doctor and patient, emerging as mind treatment.

Does the discovery of these more subtle healing agents, their wide use, herald the discovery, too, of a new-found power and freedom within man? Or, have some of today's unctuous commercials taken over our living rooms as well as our lives? If we are not living merely to survive, then maybe we are missing the essence and reverence of our true being. Certainly, living at random within an unrestricted, conscienceless technology is getting to have little survival value, or livingness, for it violates natural and spiritual laws and is incognizant of man's inner needs. The wholeness of the individual, his complex spiritual and physical nature, becomes fragmented. The graven images of affluency are from matter, things external to our self—not from within, of the mind and spirit.

Our Untapped Spiritual Fount

There is a magic in living. It comes, however, not by sorcery or trickery, and not by mental manipulation—definitely not through a temporary euphoria inspired by the hypnosis of individual thought. The magic of living is not here, there, or anywhere but *within*. It is identified simply with a relaxing quietness we ourselves determine. It comes from the deep reservoir of our untapped spiritual fount, and it flows from consciousness

and meditation—the essence of our sincere desires, our invisible but potent thoughts. Thus did Buddha wisely state: "In this very body six feet in length, with its sense impressions and its thoughts and ideas, are the world, the origin of the world and likewise the Way that leads to the ceasing thereof."

In other words, objective events are never totally independent of our subjective state. Hence our thoughts, then, have a great deal to do in determining our true feelings, circumstances in which we find ourselves, and the quality of living that surrounds us.

The Oneness and Unity of Humanity

This brings us to a practical example we might usefully consider in relation to the foregoing. The press recently carried a story of an 84-year old widow's utter loneliness. She informed the newspaper through a letter written in abject despair that she urgently needed some form of human companionship to continue living and enclosed a one-dollar bill for someone to telephone her. Her plea for help apparently came from the meaningless existence she encountered daily in the emptiness of a lonely room. But what is to be said of her mental state, filled with remorse and despondency?

Certainly, these negative properties of mind did not originate externally to the self or come alone from the barrenness of four walls. For how long was her imprisoned mind crying for release from its human bondage, pathetically, yet self-inflicted, in the isolation from life's stream of consciousness? The hidden splendor of our eternal sustenance—Is it not ours by conscious choice?

In her desperation to stay alive she taught an inspiring lesson of profound spiritual significance to her many "listeners," including herself. She realized the oneness and unity of all humanity, for there was a tremendous outpouring of compassion, empathy, and love in countless telephone calls and thousands of letters from young and old all over the country. One eight-year old boy wrote: "Every day on my way

to school I am going to think about you. You are not alone any longer."

Is this situation evidence of the practical, transcending power of thought? It is apparent that we can repent, which actually means "a change in thinking," and so virtually think livingness into our own being as well as the world in which we dwell. So, as we tune in to this potent energy emanating from the Universal Thinker, we become conscious thinkers and recipients of a new power—thought. It alters our attitudes, moods, feelings, and true perceptions, and we are reborn.

Yet in the rebirth, mentally and spiritually, in the moments of joy and illumination, we become aware that the outer world has not changed at all. Only *we* have changed internally, and no longer do we look through a glass darkly.

Suddenly, we observe, here and now, the light and power of our thoughts evaporating into nothingness the mists of discords. The sick and lonely are healed. On the horizon once again in

clear view are the joys and harmonies mentally envisioned.

Some have claimed that thinking is uncommon because it is a difficult and arduous task. But actually, thinking is an easy, natural flow of universal energy. In fact, mental activity, the stream of human consciousness, vibrates within us perpetually. Mind is never inactive in either our waking or sleeping hours. The creativity of thought is as eternal in its movement as the ocean's tides.

Conscious use of individual mind power is an act of discipline. Hence as we disassociate ourselves from the overwhelming distractions of the mundane world we can immerse the inner self in thought or meditation. Only the superficialities in our lives need to be removed for thinking to occur unlabored, productive of good. Thus if we uproot the mental tares of our lives we can harvest a valuable crop of new thoughts and eventually gather the tangible fruits of mind through a visible enrichment and higher level of livingness as heirs to an untapped power.

The Wisdom of Words

(continued from page 11)

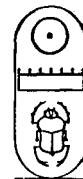
necessity and blessings of silence), we have the greater goal of *attunement* with the *Cosmic* and of *Peace Profound*. Here we have three key words at once. Let us begin with the *Cosmic*: *Cosmos* means "the universe in its aspect of order and harmony." Any materialistic scientist who conceives of evolution as merely a series of chance happenings contradicts his own theories whenever he speaks of "cosmic periods" or "cosmic evolution." Only those who believe in the harmonic nature of the universe can aspire to *attune* with it (to join and to enter into its rhythm).

To *attain* (to reach and to touch) this harmony, we must *transcend* (rise beyond) our *personal* self. (*Persona* was the name of an ancient actor's mask. It contained a speaking tube "through"—*per*—which he could "sound off"—*sonare*.) If we succeed in transcending our personality, we experience *ecstasy* (we are "beside ourselves" or

"out of ourselves." These definitions imply the danger that we may become *deranged* (out of our mind). The danger is avoided if the temporarily abandoned personal mind is replaced by Divine Mind. Then we are filled with *enthusiasm* (we are entered by the God).

By *transmuting* (changing over) the transient flashes of ecstasy and enthusiasm into a lasting certainty of oneness with the *Cosmic*, we find *Peace Profound*. (A peace deep within us that cannot be ruffled by superficial troubles and strivings due to personal or world problems)

The key words analyzed in the above discussion lead us all the way from material tasks to spiritual mastery. Of course, words alone cannot make us masters; but if we remember their basic meaning whenever we talk, listen, or read, they will be a guiding light on our path.



Rosicrucian Activities Around the World

WE WISH to congratulate Frater S. T. Muna on his promotion to the office of Prime Minister of his country, the Federal Republic of Cameroon, West Africa.



Highly successful Conclaves were held by four Chapters during the month of May. Grand Chaplain Edward Russell was the Grand Lodge representative and featured speaker at each of them. On the first weekend in May, the Rocky Mountain Chapter assisted by the Colorado Springs Pronaos held a Conclave at the Heart O'Denver Hotel. Dr. Lonnie C. Edwards, Regional Monitor for the Chicago Area, was also featured on the program.

The following weekend Allentown Pennsylvania Chapter's annual Conclave was attended by many members from nearby subordinate bodies. Regional Monitors Stanley H. Kellerhouse and Mary Ann Dean were both in attendance and participated in the day's activities.

Rama Chapter in Buffalo, New York, had its Conclave on the third weekend in the month, with lectures being given by Grand Councilor Harold P. Stevens and Regional Monitors Faith J. Brown and Harry H. Suthren. The last weekend was the occasion for another successful Conclave at the Moria El Chapter in Flint, Michigan. Participating officers included Grand Councilor Harry L. Gubbins and Regional Monitors Josephine M. Cole, Harold Welch, and Melvin J. Freeland. Between Conclaves, Frater Russell visited major museums in Chicago and New York City in connection with his work at the Rosicrucian Egyptian Museum in San Jose.

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▲
Frater Cecil A. Poole, Vice-President and Supreme Treasurer of the Rosicrucian Order, AMORC, and Soror Poole were guests at the Conclave sponsored by the Panama Lodge (AMORC) in Panama earlier this year. Shown above are members of the lodge seeing Frater and Soror Poole off at the Panama airport after a happy and successful visit.



A recent recipient of the Rosicrucian Humanitarian Award was Mrs. Jean Monaco of Jersey City, New Jersey. The Award, presented by Mr. Robert P. Santana, Master of the H. Spencer Lewis Chapter, AMORC, in Newark, New Jersey, recognized Mrs. Monaco's extensive volunteer work with the Hudson County Association for Brain Injured Children. Mrs. Monaco, herself the mother of a brain injured child, gives speeches and lectures throughout the state to inform parents, legislators, educators, and society of the needs of children with learning disabilities. Many of these children have above average or normal intelligence and with the proper training and education can become independent and self-supporting citizens. According to the *Hudson Dispatch*, when she found that facilities for these children were not what she hoped them to be, Mrs. Monaco helped improve conditions not only for her own child but for such children throughout the county.

The Award was presented at the annual dinner dance of the Hudson County Association for Brain Injured Children. Mayor Paul Jordan of Jersey City was among the over 450 guests who attended the dance.

Puppets in Potpourri is what Frater Elton Norwood bills his fascinating presentation of puppets and marionettes at the Norwood Puppet Theatre in Denver, Colorado. The programs include all forms of puppets which are shown in short vignettes. The puppets come in various shapes and sizes, and their performances are accentuated by carefully selected background music. Especially interested in the highly refined Japanese Bunraku puppetry, Frater Norwood has created two Bunraku puppets. These near life-size puppets are completely handmade and each one is operated by three manipulators working in perfect unison. Children and adults are thrilled by the innovative performances. Frater Norwood has toured nationally and received the Larry Tajiri Award for outstanding achievement in the performing arts.



Recently, Frater Alexander E. Braun was unanimously elected to become a member of The Science Writers' Association of South Africa (*Die Wetenskapskrywers-Vereniging van Suid-Afrika*), headquartered in Johannesburg. In a letter to Frater Braun, Mr. T. W. Anderson, Secretary of the Association, expressed that SWASA felt "honoured and delighted" to count him among its members.

Frater Braun authors the series "Brave New Era," which appears regularly on our inside back cover, and is very active in several such professional groups throughout the world.



A party of twenty members from the Francis Bacon Chapter (AMORC) of London, England, enjoyed a visit to Paris in June under the direction of Frater and Soror G. Walcott, the Chapter's social chairmen. In addition to a sightseeing tour of the French capital, the members attended a Convocation at the Jeanne Guesdon Lodge in Paris and had an opportunity to meet with many French members. The London Chapter looks forward to returning the compliment to the Paris members at the London Conclave in September.

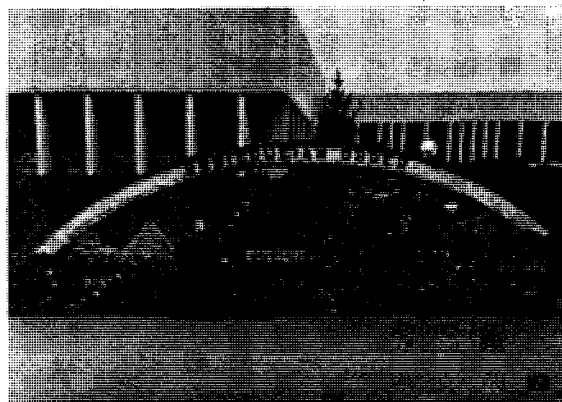


A happy extracurricular activity for Rose-Croix University students this summer was the delightful Luau hosted by nearby Peninsula Chapter, AMORC, in their new Chapter quarters at San Carlos, California. Polynesian Dances performed by the Chapter's talented and gracious Colombes were a highlight of the festive occasion, and among the many whose presence added to the pleasure of the evening were Grand Master Chris. R. Warnken and Soror Warnken. The evident enjoyment expressed by those attending has inspired the Chapter to look forward to the possibility of the Luau's becoming an annual event.



Pictured below is the beautiful float built by members of the Santa Rosa Pronaos and entered in the Luther Burbank Rose Festival Parade at Santa Rosa, California, in May of this year. The float was created around the theme "Wonders of the World - Past, Present, Future" following the Festival Parade's main theme, "Wonders of the World in Roses."

Representative of the past were the Sphinx and Pyramid depicted in dry grasses. The Golden Gate Bridge, executed in red roses, brought the present into focus, and a space capsule leaving the moon on its journey to an outer planet suggested achievements of the future. A rainbow arch of flowers overhung past, present, and future, representing the span of Rosicrucian philosophy from its traditional beginning in the mystery schools of ancient Egypt to the present-day worldwide organization, and projecting the culmination of its high ideals into the future. May we extend warm congratulations to all concerned in this special presentation on behalf of the Order. ▼



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.

September: The personality for the month of September is Field Marshal Thanom Kittikachorn, Premier of Thailand.

The code word is SCALE.

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



MICHAEL MANLEY

November:

The personality for the month of November will be Michael Manley, Prime Minister of Jamaica.

The code word will be MAAT.



FIELD MARSHAL
THANOM KITTIKACHORN



Accept This Discourse

An enlightening discourse "Karmic Justice" is yours *free*. Simply subscribe or resubscribe to the *Rosicrucian Digest* for one year at the usual rate of \$5.00 (£2.09 £2/1/9 sterling), and request the discourse by name.*

The ROSICRUCIAN DIGEST, San Jose, California 95114, U.S.A.

*This offer does not apply to members of AMORC, who already receive the *Rosicrucian Digest* as part of their membership.

Karmic Justice

Is there a justice that exacts penalties at some distant time from those who violate all laws of decency but escape punishment now? Are the *good luck* and *fortune* of some people a reward for something they have done in another life? Must we submit to misfortune as a *divine* punishment or can it be mitigated in some way? Learn the truth about the immutable law of *cosmic compensation*, known as karma. Write today for the *free discourse* entitled "Karmic Justice," which in simple and fascinating style explains these cosmic laws of our universe.

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THE NIGHT OF DESTINY



Opposite is the interior of a mosque in Tyre, Lebanon, with the faithful at prayer. It is the occasion of Ramadan, the sacred month of fasting for all Moslems. Believers must abstain from food, drink, perfume, and smoke, from a little before sunrise to sunset. The night of the twenty-seventh of that month is known as the Night of Destiny when the fates of men for the coming year are said to be fixed.

(Photo by AMORC)



WORLDWIDE DIRECTORY

of the ROSICRUCIAN ORDER, AMORC

Appearing semiannually—February and August

CHARTERED LODGES, CHAPTERS, AND PRONAOS OF THE A.M.O.R.C. IN THE
VARIOUS NATIONS OF THE WORLD AS INDICATED

ANY MEMBER of the Order in good standing, having planned to visit a specific subordinate body listed below, may write for information about contacting an officer of that body. Inquiries should be addressed to the Grand Lodge of AMORC, Rosicrucian Park, San Jose, California 95114, U. S. A., and must be accompanied by a self-addressed stamped envelope or equivalent international postage coupons. This information may also be obtained under the same circumstances from the AMORC Commonwealth Administration, Queensway House, Queensway, Bognor Regis, Sussex, England.

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* Initiations are performed.

‡ French-speaking, under the Grand Lodge of France.

‡ German-speaking, under the Grand Lodge of Germany.

(Directory Continued on Next Page)

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 Owerri: Owerri Pronaos
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 Umuahia: Umuahia Pronaos

(Directory Continued on Next Page)

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 David: David Pronaos
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 Chiclayo: Chiclayo Pronaos
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 Minneapolis: Essene Chapter
MISSOURI
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 Reno: Reno Pronaos
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 New Rochelle: Thomas Paine Chapter
 *New York: New York City Lodge
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 Staten Island: Staten Island Pronaos
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OHIO
 Akron: Akron Pronaos
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 Cleveland: Aton-Ra Chapter
 Columbus: Helios Chapter
 Dayton: Elbert Hubbard Chapter
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 Youngstown: Youngstown Chapter
OKLAHOMA
 *Oklahoma City: Amenhotep Lodge
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 Eugene: Emerald Pronaos
 *Portland: Enneadic Star Lodge
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 *Philadelphia: Benjamin Franklin Lodge
 *Pittsburgh: First Pennsylvania Lodge
PUEERTO RICO
 Arecibo: Arecibo Chapter
 Caguas: Caguas Pronaos
 Guayama: Guayama Pronaos
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 Ponce: Ponce Chapter
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RHODE ISLAND
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 Nashville: Zoroaster Pronaos
TEXAS
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 Austin: Sa Ankh Pronaos
 Corpus Christi: Corpus Christi Chapter
 *Dallas: Triangle Lodge
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 San Antonio: San Antonio Chapter
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 Salt Lake City: Diana Chapter
VIRGINIA
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 Milwaukee: Karnak Chapter
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VENEZUELA
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 *Maracaibo: Cenit Lodge
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 San Cristóbal, Tachira: Kut-Hu-Mi Pronaos
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 *Valencia, Carabobo: Valvidar Lodge
 Valera, Trujillo: Menes Pronaos
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 *Kinshasa: H. Spencer Lewis Lodge
 Matadi: Henri Kunrath Pronaos

BRAVE NEW ERA

Although it cannot be denied that all the work, careful study and skill that has gone into heart transplant operations has certainly produced important advances in the field of transplant surgery, at this point, five years from the first operation, the state of the art is still somewhat uncertain. Now, as then, the problems lie not with the removal and replacement of the organ itself, but with the problem of tissue rejection that causes the body to attack the new donor heart as a foreign body, eventually leading to the recipient's death.

Several treatments are applied to minimize this sort of thing, but by reducing the body's rejection capabilities, its ability to fight disease and infection is also gravely curtailed and it is this that eventually, as has been the case with most of these patients, leads to death. As things stand now, heart transplant operations are a measure which, at best, will only delay the inevitable.

But now, looming on the medical horizon is an answer which might solve the whole problem: the wholly artificial heart. The first artificial heart was built by a Russian surgeon in 1937, who implanted it in a dog. The animal survived two and one-half hours. In 1969, at St. Luke's Episcopal Hospital in Houston, a forty-seven-year old man lay dying from a massively damaged heart. No donor hearts were available at the moment, and it seemed that it would not be possible to wait. In order to try to keep him alive until a donor organ could be found, Drs. Denton A. Cooley and Domingo Liotta removed the damaged heart and replaced it with a man-made one. It kept him alive for sixty-four hours, until a compatible natural organ finally became available. Thirty-eight hours later, the man died from complications derived from the transplant.

Work is presently being carried out to produce a practical artificial heart, but although there is no reason to think one cannot be eventually made, the requirements such a device would have to meet are staggering. To be practical, an artificial heart would have to last an average of ten years. In ten years, a natural heart would beat about 360 million times . . . without stopping. Our technology notwithstanding, there is no material available today capable of giving such a long uninterrupted performance without

cracking or fatiguing; in fact, none of the new wonder plastics can come anywhere close to heart muscle in this type of performance.

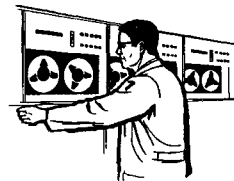
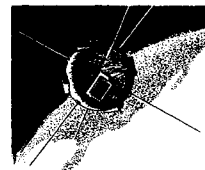
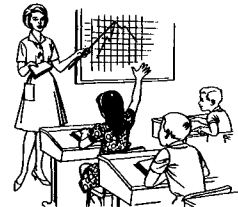
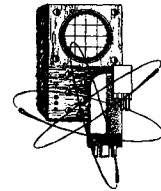
The other big problem facing researchers in this field is clotting. Blood is very sensitive to any foreign substance, and even though in this case there would be none of the more serious rejection problems associated with transplants, there are very few materials adequate for this purpose that are innocuous enough for blood to tolerate without any deleterious effects. As yet, not enough is known about the exact mechanism of blood clotting and how various chemical, electrical, and mechanical conditions can affect it or cause it to react. To combat this, researchers have been experimenting with, among other things, different applications of the drug heparin.

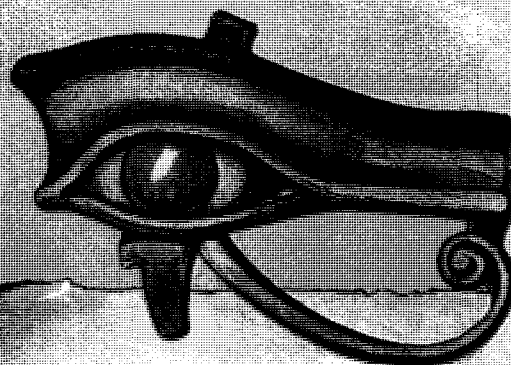
Heparin, which is a compound naturally derived from the liver, is used as a standard surgical technique to prevent or delay the clotting of blood. It receives its widest application during blood transfusions and in the treatment and prevention of thrombosis and embolism. But although heparin will help prevent the formation of new blood clots, it will not dissolve those already existing.

Thus, what is really holding back the development of the first practical mechanical heart is the lack of adequate materials which are tough enough—and inert enough—to qualify for this type of application. Many researchers in this field are hoping to find solutions for this in the space program, which for quite some time now has been developing a varied range of new and durable materials to cope with the harshness of extraterrestrial environments.

Even though some of the researchers are pessimistic and see no possibility of a breakthrough until some time in the late 1980s, others are equally as convinced that it could happen at any moment. They are struggling to make it happen, for even if transplant techniques were fully perfected and the problems of rejection did not exist any more, there would still be insufficient donor hearts to go around.

Perhaps the answer will come from space, as has been happening more and more with problems encountered during the course of this, our brave new era.—AEB





Timeless Thoughts

In every age there have been thoughts the truths of which the vicissitudes of time have left unchanged. They convey the same inspiration and efficacy today as when first expressed. This month we offer the following examples.

A wrong-doer is often a man that has left something undone, not always he that has done something.

—MARCUS AURELIUS, A.D. 121-180
Meditations, IX

This, I say, is the highest duty and the highest proof of wisdom,—that deed and word should be in accord, that a man should be equal to himself under all conditions, and always the same.

—SENECA, 4 B.C.?-65 A.D.
Epistles XX
On Practising What You Preach

He who would distinguish the true from the false must have an adequate idea of what is true and false.

—BENEDICT SPINOZA, 1632-1677
Ethics

There is, nevertheless, a certain respect, and a general duty of humanity, that ties us, not only to beasts that have life and sense, but even to trees and plants.

—MICHEL DE MONTAIGNE,
1533-1592
Of Cruelty

