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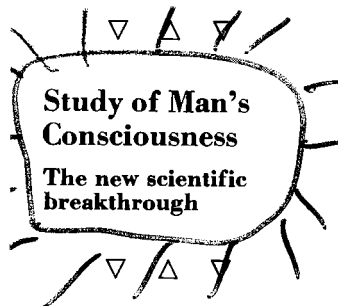
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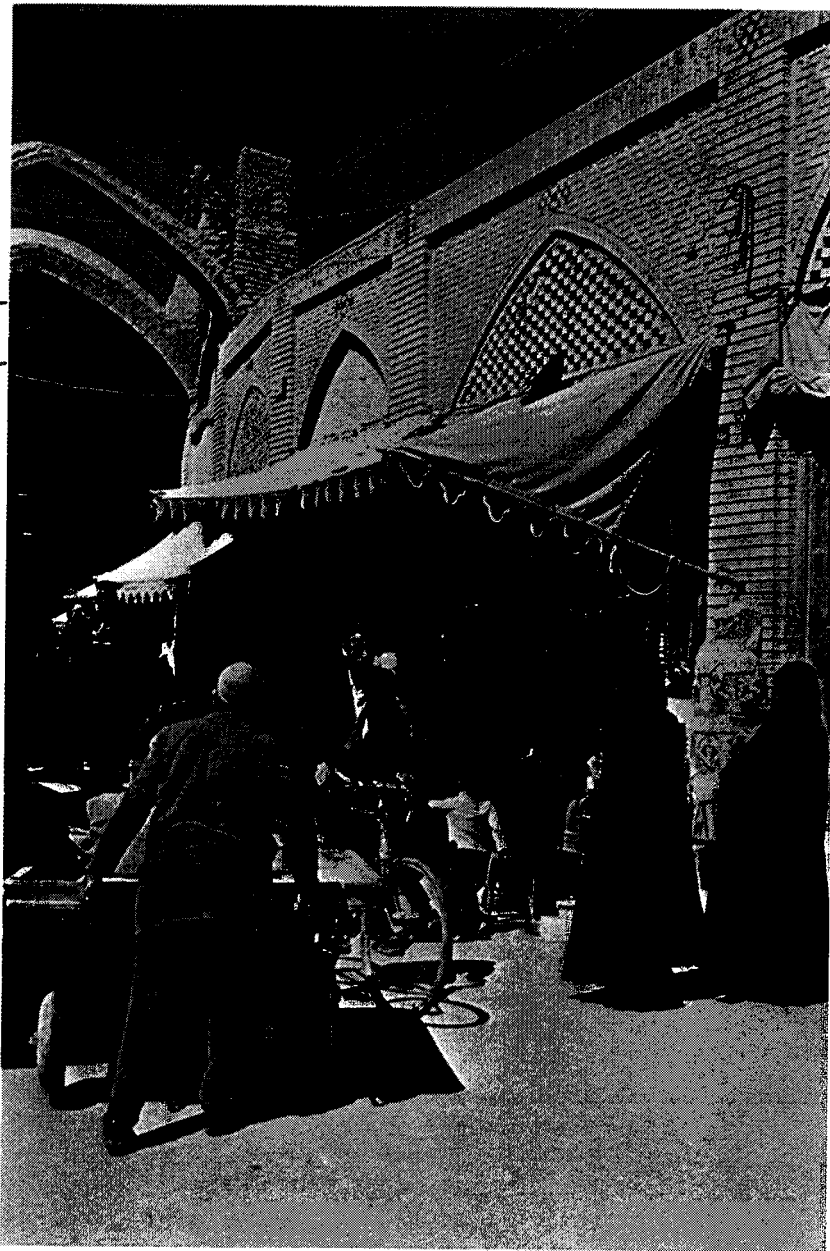
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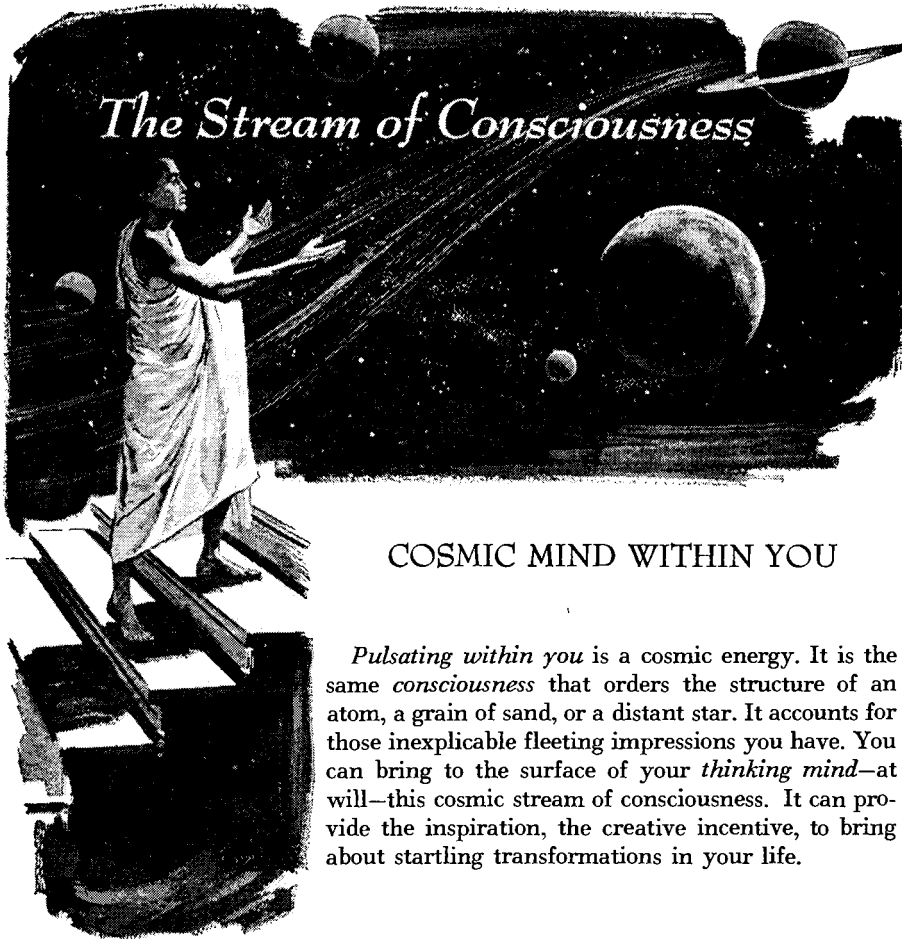
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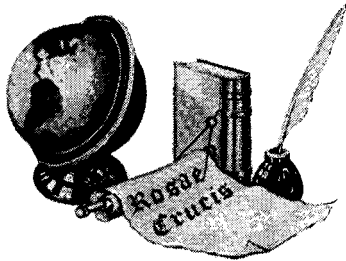
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ROSICRUCIAN DIGEST

Published Monthly by the Supreme Council
of

**THE ROSICRUCIAN ORDER
A M O R C**

Rosicrucian Park, San Jose, California 95114



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Subscription to the **Rosicrucian Digest**, \$5.00 (£2.09 £2/1/9 sterling) per year. Single copies 50 cents (21p 4/3 sterling). Address: ROSICRUCIAN DIGEST, Rosicrucian Park, San Jose, California 95114, U. S. A.

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

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

Statements made in this publication are not the official expression of the organization or its officers, unless declared to be official communications.



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Gerald A. Bailey, Editor

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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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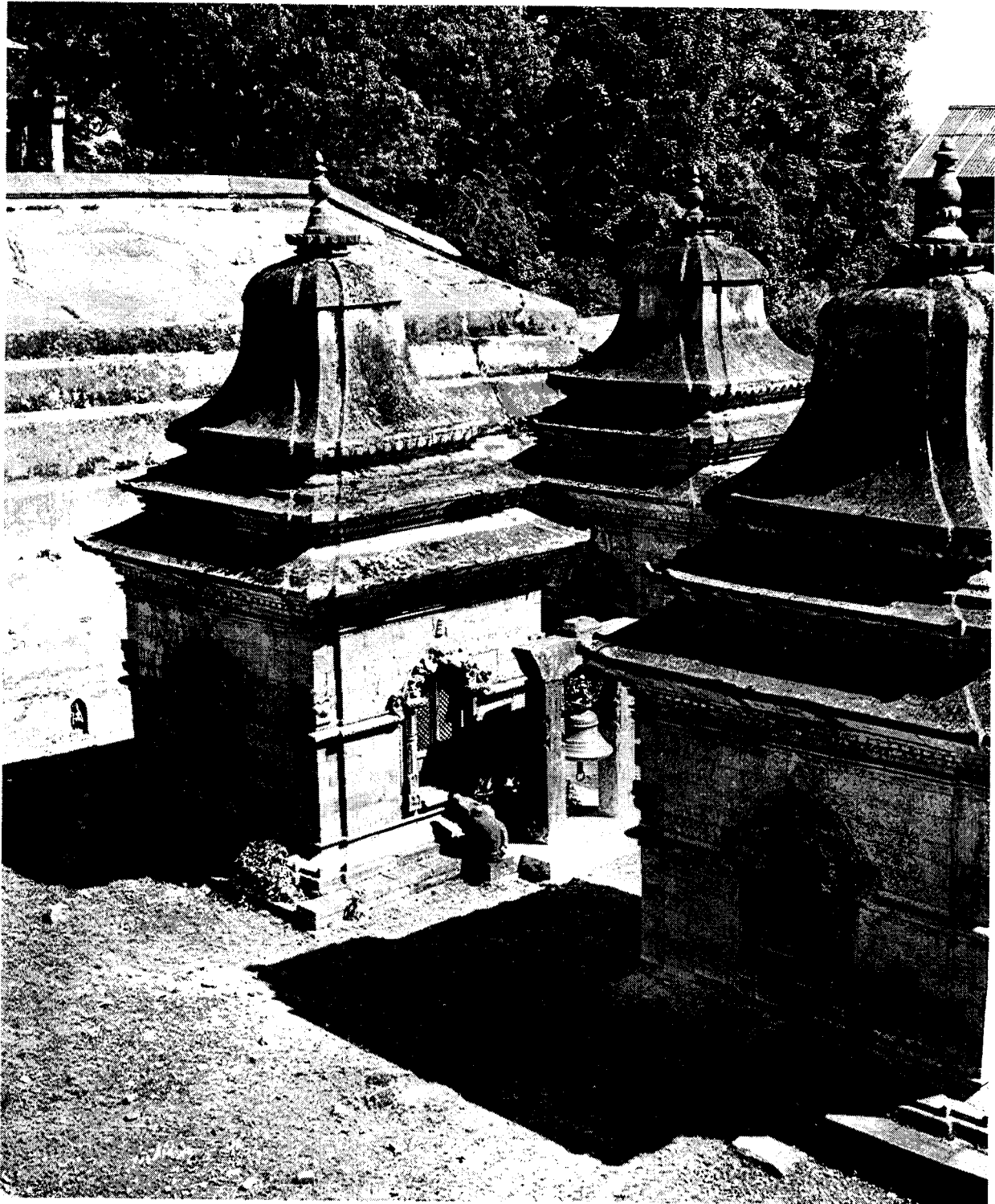
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May, 1972

No. 5

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MEMORIALS TO BUDDHA

These monuments of which there are a large number are a form of a stupa. A stupa is usually a cylindrical mound constructed of brick or earth in which there is contained a relic chamber. Such a chamber is often said to contain some member of Buddha's body. The above stupas are located in Katmandu Valley, Nepal. They are, however, a deviation from the traditional stupa due to the local Hindu influence, the two religions—Buddhism and Hinduism—being considerably interrelated in Nepal.

(Photo by AMORC)

CREATING OUR ENVIRONMENT

OUR environment is a complex state. In part it consists of the geographical area in which we are located. This includes such physical conditions as altitude, climate, and a plenteousness or a lack of natural resources. There are also other factors which, though not directly a result of the physical environment, do have an equal effect upon and influence the individual. These are family relationship, association with other persons, society; that is, customs and traditions, religious and political doctrines.

Environment can be either involuntary or voluntary in the influence it exerts. Most often it is a combination of both. For example, we do not choose the physical environment in which we are born, nor do we select our family association. We may, however, of our own volition later move to another geographical area. We may also select the persons we desire to associate with when we mature and form preferences.

In most every individual's life there are certain environmental factors that are inescapable and to which it seems he is subject. We may use the analogy of the coal miners of a century or more ago in Europe. It was the custom that a son should follow the trade of his father. As a young child the boy was made aware of this social obligation and expected it to be his lifework. Before enlightened government and labor regulations, these mining towns were deplorable. The homes were often nothing more than hovels where filth abounded and proper hygienic facilities were nonexistent. The mines themselves were not properly ventilated. Boys had to enter an apprenticeship early and therefore had little or no opportunity for

education. Here, then, a person was trapped in his environment.

There are many persons today, in our modern society, who for various reasons believe they cannot either transcend or transform their environment and therefore submit to it. Often such persons have some kind of moral obligation to their family or to others which they do not want to violate by any change. Many young women—and men—have foregone marriage because of a doting and often selfish parent. Here, then, is an environment that they have created because of a misplaced moral sense. They may not actually have established the unfortunate circumstances in which they continue to live, but they perpetuate them by refusing to change or to avoid them.

Personal Idealism

The element of *idealism* enters into the subject of creating environment. What are the conditions, the factors of life in which the individual wants to enter or surround himself? For analogy, let us consider physical environment. If they had their choice and the opportunity to do so, some persons would live in a coastal area. Still others would prefer the mountains or a fertile valley. There are multitudes of other persons whose ideal of life is living in an urban area, as a great metropolitan city with its so-called sophistication, technical conveniences, and facilities. So far as creating environment is concerned, it is, therefore, related to one's *personal idealism*. There is no criterion for environment that would win the approval or acceptance of all individuals.

In the creating of our environment, it is an essential first step to arrive at

a concept of just what we want. For example, is the basic desire a change of living area? Is it association, employment opportunity, social and political customs? It is very seldom that one's environment in all its elements is undesirable. The average person who would like a transformation of environment can reduce it to one primary thing which would stand out and which, if changed, would satisfy.

The next consideration is whether one possesses the personal power, that is, the ability and resources, to create the change desired. Some circumstances are indigenous—they are the long-established customs and traditions of a place which have the acceptance of the majority of people there. One may not approve of them—in his own opinion, the people may be bigoted, intolerant, or pursuing obsolete ends. This, then, engenders a soul-searching question: Has one the right to impose his personal views and concepts upon others? Has he the right to so change them to the dislike of the majority of other persons?

Reformation

Simply, if you wish to be a crusader and attack what you think needs to be changed, you then assume a great responsibility for your acts. Great reformations have been made by the radically minded. Such persons often acted altruistically in endeavoring to create a new environment, physical or psychological. They did so with the intent of enlightening the people, leading them from a darkness in which it was thought they dwelt. History is replete with such successful reformations in which humanity benefited by those who defied a static traditional environment. However, there are also examples of fanaticism when transformation was made to gratify a personal concept regardless of the consequences to contemporary humanity.

It must be presumed that the average individual who wishes to create an environment is not aspiring to be either a crusader or a messiah. Let us present an example: A man has a wife and three small children. He lives in a large city, in a section that is physically deteriorating. Many families have moved out to new locations. He con-

siders the new residents entering as undesirable. Perhaps they are unclean in their habits; their children are undisciplined; and the parents are of low moral and ethical standards. This, then, is reflected in the vile language and offensive habits of their children. The man in our example notices the detrimental effects of such association upon his children.

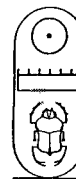
The man and wife can *visualize* an ideal location. In their mental picture they see an attractive home on a clean street with a bower of beautiful trees. They also envision well-mannered children as playmates for their own. However, this visualization is only a contributing factor to the ideal, the better environment desired. In itself it is quite incomplete psychologically, mystically, and practically. In fact, it is nothing more than a mental state having no bridge with reality. What is the individual going to bring to bear on reality, on the actual conditions as they exist? What influence or thing is he going to exert, to *create*, that is, to make the transformation?

Self-Appraisal

Self-analysis or rather self-appraisal should be the next step. To move to a location in accord with the visualized ideal and to acquire the home desired is an economic matter. Has he the means? Obviously he has not or he would not have remained where he is. It is necessary, then, to find a way to increase his economic status. Is there any way that his existing employment can result in an increased income? If not, is there a possibility of retraining for another occupation or an advance in the present one?

The point being established here is that if the ideal is not to have a nugatory value, it must be related to the actual potentials of the individual himself. He is to be the active factor to bring about the preferred state. When of himself, then, can he apply? Actually, in such creating we see that the ideal must be subdivided into progressive stages by which the ultimate is to be attained.

Does *intuition* help? Yes, in a practical way. If one does not know how to approach his ideal—the creation of his environment—he should in reflection, in



meditation, seek to see its components. In other words, he should hold in mind the wish to learn what should be the initial act, that is, just how to start. The whole process should be a nexus, a linking chain of thought and action.

Suppose one can see no possibility of an increased income through promotion to another position or further training for greater opportunity. This, of course, can happen. There may be a number of prevailing circumstances that constitute a present obstacle to all of these conditions. Rarely, however, is one permanently destitute of some improvement in his affairs. If he is sincerely convinced that he is, then at least for the time being his ideal of creating a preferred environment must be postponed. To harbor an ideal without recourse to the means of manifesting it may result in an aggravating frustration.

In a sincere contemplation and meditation upon creating an environmental change, one eventually comes to a frank realization of himself. He will know quite soon the vital points of his personal knowledge. First, he will know whether he has the training, the knowledge, the experience, or the material means to create what he wishes. Second, he may know that he does not have them but does have the determination, the will to strive, to sacrifice, and to persist to gain the personal ability and the qualities needed. If one cannot come to one of these two conclusions, then his ideal is nothing more than fantasy. Consequently, he may need a new orientation of thought, that is, the formation of a lesser but more attainable creative ideal.

The failure of an individual to attain or to realize an ideal for the creating of a new environment is not always his personal fault. There are often insurmountable obstacles regardless of the intellectual potential of the individual or his strength of character. For further example, in a country where the people are politically oppressed as under a tyrannical dictator, then personal initiative is also suppressed. In such a state

a lofty ideal of the individual may run counter to the overwhelming political force. It is exceedingly difficult, then, if not impossible, to exert sufficient personal power to create any change. However, the individual need not abandon his ideal. He may sustain it with hope. It may be possible that he will find the moral and actual support of others in such a united way as to create the change.

Creating environment does not always mean the dynamic alteration of the existing conditions. Sometimes it is not worth the effort required to move what is inert. The obstacle may be so great in an existing environment in which one lives that the hope to bring a change by one's effort would be futile, or it would require too much time of one's life span. In such event it is a far greater wisdom to retreat from the circumstances and to begin anew elsewhere. After all, it must be remembered that, that which is being sought is not just a flush of victory or conquest but rather a new series of conditions or different elements of living. An obstinate refusal to accept a greater opportunity to realize what is desired, because one is determined to remain and defeat an existing set of conditions, is poor judgment. Such is the crusader attitude, which is not incumbent upon one who desires to create another environment for himself.

Envy may cause the establishment of a wrong ideal in creating. One may assume that the life, the environment, or the possessions with which another surrounds himself are *ne plus ultra*. In striving to attain this, then, he may dissipate his personal resources, his energy, health, and peace of mind only to find that he has been disillusioned. If one is forming an ideal patterned upon the life of another, he should first subject it to a thorough analysis. He should determine just how effective it was in providing for that individual the greatest cosmic reward—namely, *peace of mind*. Without this quality, no ideal is perfect; no environment should be created in which it is not the essence.



Liberty exists in proportion to wholesome restraint.

—DANIEL WEBSTER

Justice and Serenity

by ILMAR TAMMELO,* F. R. C.

Reflections on Meister Eckhart's doctrine of justice

THE VARIOUS doctrines of justice which have occupied political and legal thought have come mainly from philosophers, lawyers, and political scientists. Theologians, too, have brought forth these doctrines, but on all notable occasions their relevant ideas also fit into secular frames of reference so that they can be severed from their religious contexts and linked with the opposite philosophic tradition. Johannes Eckhart's (called "Meister [Master] Eckhart," 1260?-1327) unique doctrine of justice comes from a great medieval mystic. This doctrine stands in the very center of his religious thought. Thus he says that whoever understands his conception of justice understands all that he has said. Much of what he has said can be viewed as an attempt to offer "divine comfort" especially to those experiencing adversities of life. His doctrine of justice belongs to the context of that attempt.

In Meister Eckhart's conception, two main aspects of justice can be distinguished, one of which may be called *active* and the other *passive*. As to its active aspect, justice requires that everyone be given his due (*suum cuique dare*), which corresponds to the classical notion that the essence of justice lies in allotting everyone his due (*suum cuique tribuere*). From the *suum cuique dare* precept, Eckhart derives that God ought to be given His due, the angels and saints their due, and every man his due. God's due is to be honoured; man honours God by self-abnegation and self-transcendence achieved by abandoning all that serves

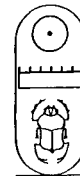
*Mag.Iur. (Tartu), *Dr. Jur.* (Marburg), M. A. (Melbourne), LL.M. (Sydney); Reader in International Law and Jurisprudence, University of Sydney, Australia.



merely one's personal inclinations and interests. The due of angels and saints is to be given joy; they rejoice over good works which men perform and over the good will which men entertain. The due of our fellow-man is all the help he needs and we can give him.

As to its passive aspect, justice requires that we accept everything from God equally (*aequaliter omnia de Deo accipere*). It may be thought that the adverb *equally* in this precept has the same import as the adjective *equal* and the substantive *equality* have in conventional conceptions of justice. This, however, is not the case. "Equally" in the context of Meister Eckhart's doctrine of justice primarily imports the mystic's detachment from material reality, which attitude he must assume in his path to God. "To accept equally" in Eckhart's sense thus does not raise the problem of how to ascertain measure, or match the value of distributed goods, services, or whatever else is meted out. What is involved here is the spirit of equanimity in which whatever is given is to be accepted.

In order to be able to accept everything from God "equally," it is requisite to have a state of mind which Eckhart describes as *seclusion* (*Abgeschiedenheit*) and *abandonment* (*Gelassenheit*). Literally, *Gelassenheit* means a condition in which something has been left,



this something being in the present context the world as it is ordinarily encountered and experienced by man; hence Eckhart's rather untranslatable but telling play of words: "*wer gelassen hat, ist gelassen*" ("he who *has* left [the world] *is* left [in tranquillity]"). "Leaving the world" does not mean here ceasing to care about our everyday [life]; it rather means transcending the world in our emotive encounter with it—in other words, accepting the real world as whatever it happens to be in a composed frame of mind, in imperturbability, in equanimity.

In Consonance with God

In this frame of mind it becomes possible to meet a further requirement of Meister Eckhart's conception of justice, according to which man ought to step completely outside his will. This "stepping outside" means merely abandoning man's will as *his* will. Striving for ecstatic at-one-ness with God in the immersion into the "seclusion" of his soul, the mystic encounters the divine "spark" or "seed" and becomes attuned also to God's will—hence the prayer adopted by Eckhart from the stoic philosopher Epictetus: "Give me the will to will according to Thy will" and the call for adequating human will to divine will. This adequation can transpire in the mystic's *Vacare Deo*, in which he clears his mind from all its contents so that there is a mental void which then becomes filled with divine afflatus producing a condition in which man can feel, will, and think in consonance with God.

According to Meister Eckhart, man, as all existents, is characterised by disquietude and inconstancy. In contrast, God's nature is peace and permanence. Man's search for God is thus a search for tranquillity; it is an aspiration to overcome what is transitory and to achieve what is durable. The process of *Vacare Deo* is an essential phase in this aspiration. *Aequaliter omnia accipere* belongs to it as a precept whose observance promotes "the birth of God" in man's soul, which in its turn is a pre-condition for the implementation and observation of the *suum cuique dare* precept. Thus the passive and active aspects of justice prove to be joined

in a relationship of dependence: Only if man is able to accept everything in equanimity is he able to know what is one's due and to will the giving of this due to all.

It may seem that there is a fundamental incompatibility between the passive and the active aspects of justice in Meister Eckhart's doctrine of justice, an inconsistency which rocks its very foundation. The precept *aequaliter omnia accipere* seems to import a fatalistic or quietistic tenet of justice which may be rendered as "To everyone according to his destiny." This tenet seems to make it entirely pointless to do anything about giving a person his due and thus seems to render the precept *suum cuique dare* vacuous. The impression of the incompatibility between the two precepts proves, however, to be unfounded once it is noted that *aequaliter omnia accipere* relates to the passive justice-subject (the grantee) but not to the active justice-subject (the grantor).

Equanimity

The finding that there is actually no inconsistency between the two precepts is reinforced by the circumstance that *aequaliter* in the relevant context refers to equanimity rather than to equality in the sense of conventional doctrines of justice. Eckhart's mysticism is anything but quietism; its essential message is man's active participation in the dynamics of the world; man's profoundest calling is to be God's cooperator and companion. The *unio mystica* with God achieved by man in leaving the worldliness of the world behind is not meant to be a permanent state of mind which is to keep his mind locked in seclusion but rather a passing inner experience which elevates man into companionship with God for becoming His true helpmate in the execution of His designs.

Since the frame of mind which results from the following of the precept *aequaliter omnia accipere* is a necessary condition for man's ability to apply the precept *suum cuique dare*, serenity precedes justice in Meister Eckhart's doctrine. The acceptance of everything in equanimity delivers the receivers from overavidity of having what they

may claim to be their due, and it delivers the renderers from overanxiety in meeting the corresponding claims. In this way a more composed examination of any justice-situation is possible, and consequentially sounder judgments about what is to be accorded or what is to be withheld.

This is particularly important in disputes about justice where some relevant factors are highly controversial. This is also important because when attempts to do justice are made in serenity, the passions which the actual or alleged failure to do justice produces tend to shed their obnoxious effect so that subsequent efforts to remedy the situation in a reasonable manner and ultimately to achieve justice are more likely to be successful. It is to be considered that man is liable to do injustice as a result of his very ardour to do justice because of the unsurveyability of many justice-situations, in which the ostensible doing of justice to someone is liable to deprive someone else (existing here and now or far away or not yet existing) of what is *his* due. Equanimity, serenity in the course of doing justice is conducive to a more penetrating and broader assessment of the relevant justice-situations.

Eastern and Western Conceptions

It is a deep-rooted Western conception of justice that serenity arises from rather than gives rise to justice. Thus in Greek mythology, Hesychia, the deity of "stillness resting in itself," was conceived to have emerged through virgin birth from the essence of Dike, the deity of justice. Justice being conceived as an ascendant rather than a descendant of serenity, it is no wonder that the endeavour to do justice has constantly been a motive force of wars and other forms of violence and that justice has often been invoked to justify their horrors. Meister Eckhart's conception of justice shuns this role of the idea of justice. It has some affinity with the metaphysics and ethics of Asiatic civilisations, in which non-attachment, equanimity, serenity, and all that belongs to contemplative life have a pre-eminence among human and transhuman virtues.

Despite the fact that Meister Eckhart speaks of justice in religious terms or

in similes of the Christian religion, it is possible to lift his doctrine of justice from its Christian setting and perhaps even to demythologise and "demysticise" it entirely, without thereby destroying the coherence and intelligibility of his principal message.

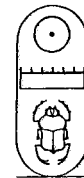
Eckhart was an unconventional, remarkable religious thinker. In his thought, Christ, the Calvary, the Bible, the Church, and revelation play no decisive role. The God of whom he speaks does not appear to be what Christian theologians usually have in mind when they speak of God. In his "negative theology," he even arrives at a denial of God as an existent being—God subsists rather than exists.

Mysticism

So it can be said that his doctrine of justice is only accidentally linked with Christianity; essentially it represents a mystical conception having no specific religious affiliations. Mysticism has emerged from theistic, pantheistic, even atheistic backgrounds and, apart from Christianity, has also appeared in Hinduism, Buddhism, Judaism, and Islam. It seems to be possible to catch mysticism from any characteristically religious idea altogether and to view it as an attitude to and way of life, a way of looking at external and internal realities, and of approaching them and dealing with them in a manner whose essential trait is serenity.

It is feasible to construct a doctrine consonant with the essentials of Meister Eckhart's doctrine of justice which does not depend on mystical notions or proceed from religious assumptions. The gist of that doctrine can accordingly be stated as follows: The active aspect of justice, which consists in giving everyone his due, depends on the passive aspects of justice, which consists in the equanimity in accepting whatever one is given. The diminution of our concern about what we get, consequent upon this equanimity, begets conditions in which efforts to do justice can take place without harmful struggle and other social evils which giving and not-giving tend to produce.

The serenity in which we receive divisible assets engenders serenity in



our contacts with persons and things, a communion with them in which what we come to possess does not render us possessed. This serenity is instrumental in averting the danger of doing injustice when trying hard to do justice and thus in promoting durable and tranquil peace. It helps us to find the *via media* between the extremes, which are vices, and, in avoiding excesses, to discover the Golden Mean.

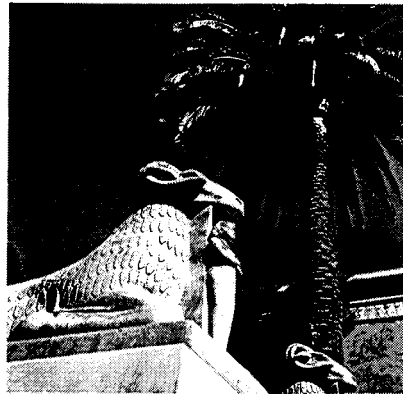
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Rosicrucian
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May
1972*

Space Engineering

by PHILIP A. CLAUSEN

*Man's plans for the
use of the universe*

THE year is A. D. 5000. A huge shell is being constructed around the Sun. It hangs in space, resting upon invisible hands of gravity, glowing in the sunlight. The planet Jupiter is being used as material to form the shell—but a few meters thick. In this way all of the Sun's immense quantities of energy will be gathered in within the walls of the sphere to be totally utilized by man.

At present, without the technology, we do not know how long it would take to complete such a fantastically huge globe, but it is one of the plans that have been suggested to meet man's increasing need for energy. Suggested by Freeman Dyson, it is an example of what space engineering is all about. This is a new science which will become increasingly important as Earth ages and populations grow.

If mankind continues to grow and burn up Earth's energies at the present annual increments, something like a Dyson sphere quite possibly will be built. A fantastic claim, some readers might say. But, what man can imagine, he can create. Just to suggest how far we *can* go, let's see how science views growth of technologies in our universe.

Science postulates three levels of civilization types which might be found in the universe, if they exist and if civilizations progress past certain levels of development before becoming extinct:

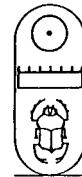
First, the Type I civilization, the equivalent of our own fossil-fuel burning technology, which uses only materials found on the parent planet itself. Next, there is the Type II civilization, utilizing the equivalent of the energy output of a star. We could become Type II by constructing a Dyson sphere. Finally the Type III civilization, almost incomprehensibly, harnesses the power of an entire galaxy. If a civilization



can survive, say a half of a million years, this may be their ultimate attainment. However, we are not sure what the life span of a civilization is. Does civilization reach a certain point and then taper off? Does it finally lose interest in technology and communication—as a reason for the apparent silent treatment we are receiving? Or does it destroy itself? No one knows.

After our fossil fuels are depleted in the next few hundred years, we will have made some of the decisions that a Type I civilization must make in transition to Type II. Thermonuclear reactors will probably be used as a power source at first. Use of deuterium and eventually hydrogen from the waters of the oceans (about ten percent would be safe) as reactants should take us for the next 2500-3000 years into our future, if problems besides energy sources do not stop civilization's growth.

On the verge of a bright new age, Earth becomes a Type II civilization. A Dyson sphere would be constructed with a radius of 93,000,000 miles (149,665,000 kilometers) the same distance as the Earth from the Sun, so that people moving to the inner surface of the shell to live would experience a comparable climate to that on Earth. And of course the land area is immense, being about one billion times greater than the surface area of the Earth. This would mean a Dyson sphere could hold



a population of thousands of billions of people. Earth might then be used as a historical monument and a huge truck garden. This is heady stuff, but naturally space engineers have other ideas.

One other solution is to “burn up” the planet Jupiter, using its mass as fissionable fuel. Jupiter is a huge globe, 88,700 miles (142,745 kilometers) in diameter (compared to Earth’s 8000 miles or 12,800 kilometers), made mostly of fissionable hydrogen. The energy that could be released converting its mass from hydrogen to helium would be enough to last our civilization for 300 million years, a length of time probably greater than our civilization’s life span.

It has been suggested that material from Saturn, Uranus, and Neptune could be used to make small planets closer to the warm, life-giving zone of the Sun. These, in addition to Venus, would make a new chain of inhabitable planets.

As for Venus, scientists feel they can make it habitable with a few changes. It is possible that the heavy atmosphere—which may be like the atmosphere Earth had billions of years ago—can be fairly quickly converted into a hospitable one, while also cooling the planet down a little. How will this be done?

By seeding the atmosphere with microorganisms, probably blue-green algae of the Nostocaceae family. This would photosynthesize the cooler parts of Venus’ atmosphere, creating more oxygen. This is a project that could be undertaken much sooner than the Dyson sphere, although a huge amount of study on Venus’ environment is necessary.

Another idea more probable for the near future than the Dyson sphere is colonization of the asteroids. The more land space mankind can utilize, the more sunlight he can catch. An estimated 50,000 asteroids—most about a mile in diameter—orbit between Mars and Jupiter, but it is questionable how these airless, waterless little planets could be made habitable. Still, an advanced civilization could work many engineering feats that would seem to be miracles to us. That is the spirit of space engineering.

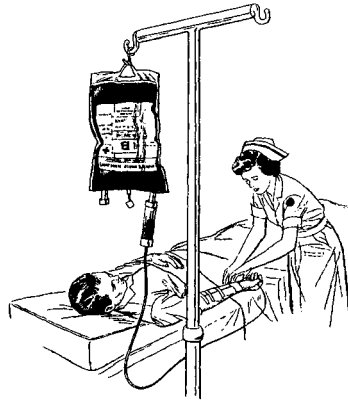
If we should live so long as to make that great step into the Type III civilization, become masters of our entire galaxy, we will need to tap the energy of the distant stars. And though the actuality of our becoming a Type III civilization, wielding immense fields of energy, is probably still thousands of years away, men dream their dreams; and what is conceived can be created.

▽ △ ▽

Light and Shadow Club



The annual exhibition of Photography by members of the **Light and Shadow Club of San Jose** was presented throughout the month of April in the Art Gallery of the Rosicrucian Egyptian Museum. The display of works by this outstanding group of local photographers each year is one of the highlights of the season. Color slide shows were presented on Sunday afternoons in conjunction with the exhibition. Shown is a reproduction of **Spray** by Norma Guidici.



WHEN YOU become a hospital patient you expect white-uniformed nurses to give you every comfort. You are not disappointed. An English woman who was born in Florence, Italy, in 1820 made it possible for you to have this privilege. She was Florence Nightingale and is known throughout the world today.

Florence Nightingale had a mission. When she was six years old, she believed she was destined to carry out some mission of mercy. As she grew older the feeling became more urgent. Then, at the age of thirty, she announced to her family, "I am going to be a nurse." At that time the Church did not approve of women as nurses. Her parents disapproved. Florence was an obedient daughter. She tried to do as her parents wished—to marry a wealthy man, to settle down in their select social circle, to be a gentlewoman. But she could not!

As a child, Florence Nightingale delighted in helping the sick. She would leave her play to bind up the wounds of her own pets and pets of her friends and neighbors. When she was eighteen, in her imagination, Florence would place hospital beds in the drawing room of her own home.

When she traveled abroad with her parents she would slip away to visit hospitals and schools of nursing. She read hospital records as you would read a story. She studied anatomy in preference to going to parties. Her parents finally realized how much the desire to serve humanity meant to their daughter. They reluctantly gave their consent for her to enter a school of nursing.

In trying to determine which school to enter, Florence visited a nursing

Mission of Mercy

by OPAL Y. PALMER

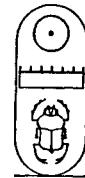
school in Germany for two weeks. The director told her that she could never be a nurse—she was too weak and delicate to scrub floors. She got down on her knees and scrubbed the corridor in order to prove that she could! She was allowed to enroll.

After Florence Nightingale had finished her courses of training at Kaiserswerth, Germany, and at Paris, France, she was appointed superintendent of the Hospital for Invalid Gentlewomen on Chandos Street in London (later moved to Harley Street). The hospital committee refused to let her take in Catholic patients. To her, a person who was ill was an individual human being in need and not a Catholic, a Protestant, or a Jew. She was on the point of resigning her post. The hospital committee reconsidered and she was allowed the privilege of taking in the "sick of all denominations whatsoever."

Then came the Crimean War and Miss Nightingale offered her services to her country. She soon set sail with thirty-eight trained nurses to care for wounded British soldiers. It was here that she made her first immortal contribution which proved to be the beginning of her true Mission of Mercy.

She found soldiers dying of neglect in such filth as she had found nowhere. She remarked that if the vermin which infested beds and barracks had banded together in an army they could have carried the sick and dying off on their shoulders. Undaunted, she and her nurses tackled the superhuman task of making hospital quarters sanitary. She cut red tape and got medical supplies, linens, and nourishing food for the soldiers. As a result many men whom doctors had given up as hopeless got well under her care.

To her patients, Florence Nightingale became "The Lady with the Lamp." Every night, no matter how tired she might be, she walked between rows of beds carrying a lamp high in one hand to make sure each man was settled as comfortably as possible. Afterwards, she would retire to her small room and



write letters to families of her patients and to Army officials demanding better facilities and more supplies.

In 1856 at the end of the war, Florence Nightingale returned home to England. Because of her outstanding work in Crimea, Queen Victoria presented her with a brooch which was designed by Albert, Prince Consort. Around the jeweled design was inscribed, "Blessed are the Merciful."

Hard work in Crimea broke the intrepid nurse's health. But that did not stop her mission. In 1857 she founded the *Nightingale Home* for training nurses. In 1858 she published a book on the health problems of the British Army. Today, this book is still an authority. After Miss Nightingale established other schools of nursing, she started the practice of training nurses in established hospitals. If one should decide today to become a nurse, she would probably be trained in the hospital in her hometown, for this practice continues.

Miss Nightingale was extremely efficient. Queen Victoria once said, "Such a head! I wish we had her at the War Office." This was impossible, of course, since she was a woman. However, Miss Nightingale worked through men of influence and got laws passed for improving the health of the British Army. In 1907, at the age of eighty-seven (three years before her death) Florence Nightingale was the first woman to receive the Order of Merit from her government.

Many people who have studied this remarkable woman's life understand the reverence expressed by a soldier in Crimea who said, "The hospital is our church. Miss Nightingale is our angel. . . ."

Florence Nightingale is the ideal of every woman who becomes a nurse. It is certain that the nurses who give such patient and skillful care today have been inspired by the life of this dedicated woman. Their pathway has been lighted by "The Lady with the Lamp."

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.

June: The personality for the month of June is Col. Houari Boumedienne, President of Algeria.

The code word is **EXPED.**

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



NELLO CELIO

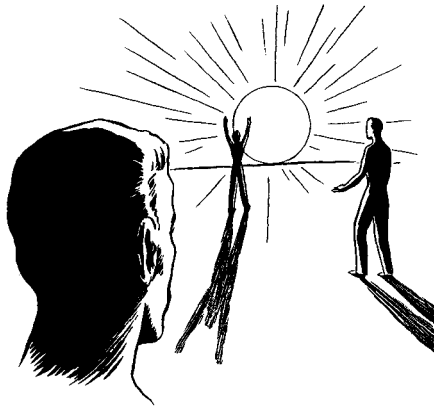
August: The personality for the month of August will be Nello Celio, President of Switzerland.

The code word is **MAAT.**



COL. HOUARI BOUMEDIENNE

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The Painful Road to Awareness

by CAROL H. BEHRMAN

THERE IS more than one way to achieve awareness—that state of being which implies self-knowledge and an understanding of one's place in the cosmic scheme. Though the goal is one, the paths leading to it are as varied and complex as the types of human beings who pursue them. Contrary to the claims of some dogmatists, there is no One Way. Each seeker must find and travel those roads which emanate out of the circumstances of his own life to bring him closer to the elusive essence of all being.

For some few, the path is smooth and well illumined. Most of us, however, find our way barred by the dark, tangled jungles and inhibiting mountains of human imperfection and illusion. The road ahead seems dangerous and forbidding, and it is understandable that so many choose not to advance but remain static, unmoving, ungrowing.

The natural movement of life, however, is forward. Even when we hesitate and draw back, the forces of unity and fulfillment work to prod us—to push us forward. All the impulses of the universe are toward growth and expansion. Voices of eternity whisper in the inner ear, urging us on.

Each individual, at every stage in his progress, has the power of choice—to heed the cosmic promptings of the inner self and struggle through the obstacles into greater growth or to turn away from the challenge, refuse to listen, and slip off onto side paths of spiritual rigidity and regression.

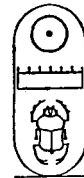
A man may be suddenly incapacitated by illness or accident. He can fill his

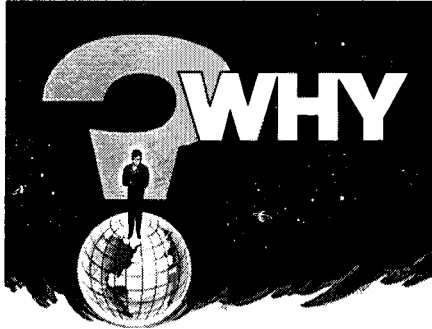
time with self-pity, blame, anger, and irritation, and come out of the experience not a bit wiser. Or, he could use this unexpected period of freedom from hectic daily routine and business to reflect upon his life and perhaps even discover what areas of it might have been sufficiently out of kilter to bring about this interruption of health. In the latter case, he is certain to increase in self-understanding, and the illness which seems to be an obstacle can then prove instead to be a vehicle of growth.

Kahlil Gibran, the Lebanese poet, has written, "Your pain is the breaking of the shell that encloses your understanding. . . . Much of your pain is self-chosen. It is the bitter potion by which the physician within you heals your sick self." If an illness brings one to an understanding of these words as they apply to himself, then it has truly been a means of advancement upon the road to spiritual attainment.

Every person's life is filled with opportunities for growth, though they are often concealed in the garments of pain and unhappiness. Each one can be either an unsurmountable obstacle or a lesson in awareness, depending upon the individual's own reaction. A man may fail in business and allow his self-image to be so crushed by this defeat that he goes through life constantly repeating the same pattern of nonachievement. He always has the option, however, of learning through his adversity and growing enough in self-understanding to avoid the same errors and pitfalls. In such an event, the seeming failure has in actuality been a successful conquest of another hurdle.

The severest test to which one can be put is the death of a loved one. This soul-shattering event can lead to complete despair and death of the spirit, or it can guide one through the darkness into the ultimate light of awareness. It has been said that the greater the pain and suffering, the higher the level of





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:

Why does AMORC say in its literature and in its public announcements that it is not a religious organization?

ANSWER:

Formal religions are usually recognized as having been founded by an individual who it is conceived was divinely ordained and whose proclamations and fiats are considered spiritually authorized. Also, a formal religion has a certain specific dogmatic theology and creed from which its followers are

morally and otherwise bound not to deviate.

The Rosicrucian Order, AMORC, as a cultural, *fraternal* organization, does not include any of these elements or conditions in either its structure or its functions. Further, the Rosicrucian Order like other worldwide societies of various kinds has members of every religion as well as members who are not affiliated with any sect. Obviously, then, AMORC is not a religious sect and states so to avoid confusion in the mind of any person.

This confusion often occurs on the part of persons who have no knowledge of mysticism, metaphysics, or even philosophy. Consequently, when they see in our literature terms that they occasionally hear used in a church, they presume then that we must be a religion. They are not aware that universities, colleges, and philosophical societies may use similar terms at times—for instance, in their classes on comparative religions and philosophic systems—and yet they are not related to any sect or religion.

AMORC, in saying that it is *not* a religion does not mean to imply that it is opposed to religion. It merely points this out in order to correct any misunderstanding. For further analogy, if we found that persons thought we were a literary society, we would say that AMORC is not a literary society, but to do this would only be to correct a wrong opinion—it certainly would not be a criticism of literature.



The Painful Road to Awareness

(continued from page 15)

spiritual attainment possible. "We shall draw from the heart of suffering itself," wrote Winston S. Churchill, "the means of inspiration and survival."

The vicissitudes and frustrations of life can be taken as a bitter potion that poisons and destroys the spirit, or they can be met as challenges—roadblocks on the path to awareness. Painful experiences are not the blows of a cruel and remorseless Fate, but are rather necessary obstacles that can serve the

purpose of providing lessons in self-knowledge. Through them, it is possible to grow spiritually. Pain and suffering are stern but wise teachers. If we permit them, they can guide us along that difficult but golden road to ultimate understanding and awareness. There are no "impossible dreams" nor "unreachable stars." In man's ability to conquer pain and adversity lies the key to the attainment of all his spiritual goals.

*The
Rosicrucian
Digest
May
1972*

The University Museum in Ibadan

by TITUS A. OGUNWALE

Features Editor, *Daily Sketch of Ibadan*

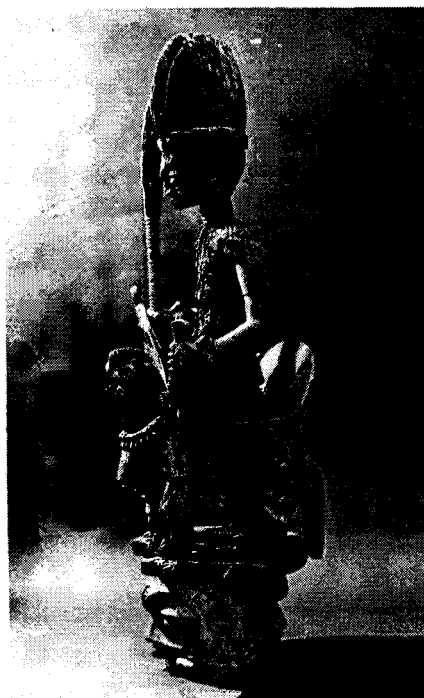
THE MUSEUM is a comparatively recent development in Nigeria. For many years, the country's rich cultural heritage had been preserved in an haphazard manner. Palaces of paramount rulers, homes of traditional chiefs and sacred shrines provided the convenient housing for the finest works of art. Although pieces kept in these places did not enjoy any legal protection, tradition enjoined the keepers to safeguard the images.

Circumstances since have changed. Long before self-rule in Nigeria, the Government had set up a department of Antiquities, charged with the collection and preservation of the nation's treasures. Some localities also have community museums where people can appreciate the handicraft of their forefathers.

In Lagos, Jos (Benue-Plateau State), Oron (South-Eastern State), Benin (Midwest State) and Ile-Ife (Western State), there are museums with valuable collections. But many old specimens of Nigeria's art are in the hands of owners who do not appreciate their value to the nation or keep them merely as objects of worship. The situation in Ibadan shows up the need for establishing more museums throughout Nigeria while diversifying the activities of existing ones.

Ibadan, the largest native city in black Africa, is capital of the Western State of Nigeria and a centre for illegal traffic in traditional African art objects. Since the loss in 1970 of Ibadan's famous altar-screen of the shrine of Sango, the Yoruba god of thunder, the need for an Ibadan City Museum had been strongly felt. The altar-screen consisted of 16 carved posts which were estimated to be worth about £100,000 (\$250,000).

In the absence of a municipal museum, however, the display at the Museum of the Institute of African Studies, University of Ibadan, has, for

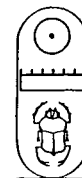


—Musée de l'Université d'Ibadan
This armed warrior on horseback is one of the University of Ibadan's valuable collection of Epa masks, carved in wood and depicting human figures, sometimes two to three and a half feet high. The "Epa" is a masquerade generally associated with the fertility of the land and harvest festivals.

some years provided much to interest art lovers. When Mr. Danford, a British Council representative, retired from Nigeria in 1956, he left his collection of over 100 Nigerian carvings on loan to the University of Ibadan. These objects formed the nucleus of what became the university museum.

To date, there are about 1,000 pieces of Nigerian traditional work in the museum. They are largely collected from the Yoruba-speaking area of the country. According to Doig Simmonds, curator of the museum, the basic purpose of the museum is to assist research into the social implications of material culture in Nigeria, to study the social conditions and philosophical beliefs of the Nigerian people and to encourage field research in ethnography.

What distinguishes the Ibadan museum from others in Nigeria is its

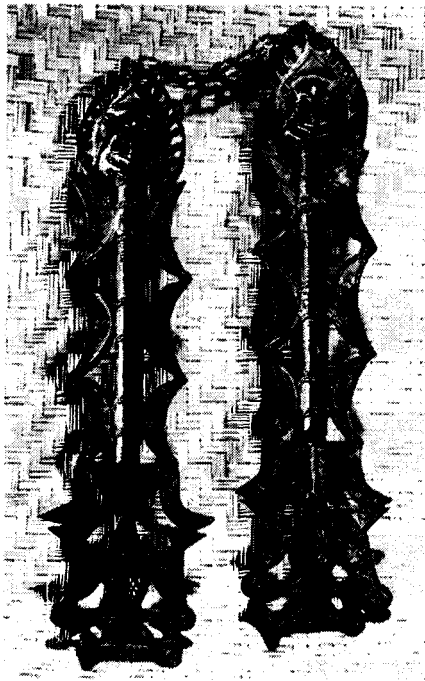


dual rôle providing materials for interdisciplinary research while satisfying the public taste. In recent years, the documentation of the items has been brought up to date and guides have been provided both to aid research and educate the public. The collection includes Epa masks, mostly human figures carved in wood and of various sizes and shapes, but usually large.

Masks Used for Festivals

The "Epa" is a masquerade generally associated with the fertility of the land and harvest festivals, especially in the Ekiti (Yoruba) area. One of the masks at the museum bears the figure of an armed warrior on horseback. Some figures are two to three and a half feet high. Below each figure is a round hole for the head of the mask wearer.

There are also "Gelede" masks, associated with the women's cult in Egbado (Abeokuta province). These masks are exquisitely carved in wood, and generally represent the figure of a man with his tribal marks or with plaited hair in the case of a woman. Some of the Gelede masks are elaborately dressed, bedecked with rich fe-



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male ornaments such as earrings, bangles and beads.

At the entrance to the museum are 16 verandah posts some of which came from the palaces of Yoruba chiefs, while others are the works of Nigeria's foremost traditional sculptor, Lamidi Fakeye. The verandah posts are done in fine woods and elaborately designed.

In the Institute of African Studies' collection are objects connected with the Ifa divination cult. Ifa is the great, all-wise, consulting oracle among the Yoruba-speaking people. The Ifa emblems include palm nuts and cowrie shells. And there are several important pieces in brass or bronzes which are the emblems of members of the Ogboni Society—a secret cult. The Ogboni-edan, representing the Earth spirit, is commonly depicted in two forms—one male and the other female.

In Nigeria, only a few museums and a handful of private collectors have Ogboni pieces of true artistic and ethnographic value, the University of Ibadan museum being among them. Ogboni practices and beliefs are still largely dominant in some Yoruba areas, western cultural influences notwithstanding. So, the available samples are well-authenticated Ogboni-edans.

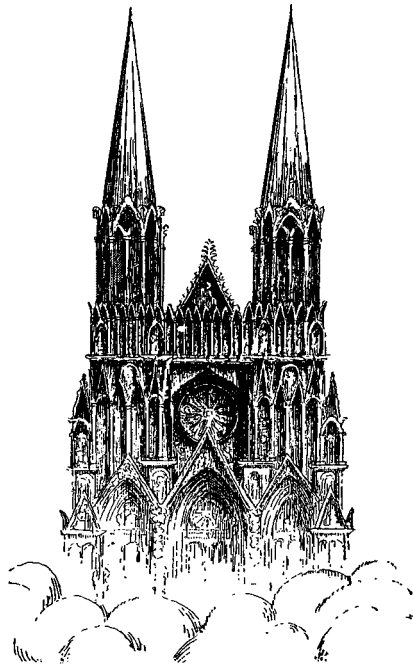
Then there is a priceless Benin bronze plaque, one among thousands of Nigerian antiquities looted during Britain's punitive expedition to Benin City in 1897. This particular plaque represents a personal attendant of a 17th-century Benin King. It was returned to Nigeria in 1966 after a Scottish lady found it in her house.

Mr. Simmonds felt uneasy about the slow pace of museum development in Nigeria. "We are still far behind the exhibits in Niamey, Niger," he remarked, referring to the famous open-air museum with the finest and most highly prized collection in black Africa. But the University of Ibadan museum also sets a good standard.

Unesco Features

Bronze emblems of members of the Ogboni society, a secret cult, are also among the museum's most prized possessions. The Ogboni-edan, representing the Earth spirit, is commonly depicted in two forms—one male, the other female.

—Musée de l'Université d'Ibadan



The Celestial Sanctum

THE POWER OF THE MIND

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

REGARDLESS of the point of view with which it is approached, the concept of the mind is so vast that it is very difficult to define its nature and scope. Even though we appreciate the power of the mind, we cannot grasp all its potentialities. The mind includes all that exists in the universe. It is within the mind, no matter how it appears to a materialist, that the memory of the past, the ideas of the present, and the potentialities of the future are latent.

Mind is the only human attribute that transcends time and space. Within the minds of our ancestors slumbered everything that we know today: the development of electronics, radio, electricity, air conditioning, the telephone, your television set, the atomic bomb—all were in the minds of those who have lived before us, whether they lived in ancient

times or in the time of our grandparents.

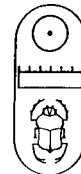
This concept is consistent with the principle in physics concerning the law of the conservation of energy and matter. Nothing can be completely destroyed or be permanently eradicated. All things are existent forever. The reason our ancestors did not have the knowledge or the mechanical conveniences that we have today is simply that they did not become aware of them. All things exist in mind prior to manifestation in reality.

One of the Stoic philosophers stated that the heart's desire should forever remain unattained. That may seem to be a pessimistic viewpoint, but actually the attainment of the heart's desires shuts off much of the creative impetus of the mind. Common experience has shown us that anticipation is sometimes more pleasurable than actuality. What we anticipate doing, what we plan to do, particularly if it involves effort and some sacrifice, creates in our minds a greater concept than the actuality can possibly be.

Most people have probably experienced the letdown that sometimes comes from an actuality to which they have devoted effort to attain. The reason for this is within the creative power of the mind itself. We can visualize, we can imagine, we can hope for things that transcend the possibility of achievement because within the mind we are unfettered. We are not restricted by the bonds of any physical medium, nor are we restricted by our own lack of intelligence, physical strength, or capacity.

Our fondest hope or greatest ideal should be like a torch carried ahead of us to light the path of the ordinary events of daily living. To attain our heart's desire is to extinguish the light temporarily. Life, however, consists of more than the attainment of anything we can imagine. There is value in the maintenance of the desire for achievement itself. Our heart's desire, the ideal to which we subscribe and which we hope to attain, may be of more importance in its existence as an ideal than in its materialization.

To consider all mental concepts as ultimately becoming materializations



with which we can deal on a physical plane is to first build up an idea, lift it to a level of aspiration, and then to reduce it to the level in which humanity struggles. The concept of mind is, therefore, a vast one, so complicated that it is, as I said earlier, difficult to define. Nevertheless, if we are to consider the creative power of the mind in any respect, we must be concerned with what constitutes the mind and its power.

The mind is not the brain. It is a function that comes only with life and is an existing manifestation of life. Mind in man is considered to be more highly developed than in any other living thing. The ability of the mind to conceive all that has been or that will be is the one fundamental difference between man and animal. The phenomena of today slumbered in the minds of our ancestors, and the attainments of the future slumber in our minds.

Within mind at this moment lie the solutions of all problems, whether political, economic, social, or religious. The problems that make headlines in newspapers are at a point of solution within mind if mind could be made aware of them and be able to grasp them. Unfortunately, mankind gives more consideration to effects than to causes. If an event affects us radically, we become very much concerned about it, whereas we should have been concerned about it a year ago or five years ago!

Causes are subtle. The roots of our problems—physical, mental, or spiritual—lie in the background of experience and consciousness. At the same time, the problems that will be ours tomorrow have their solutions in events and thoughts that are taking place now, if we can be made aware of them. However, there is no magic key that opens the door to our own potentialities; it is something that has to be brought into consciousness by the process of living itself. Otherwise, we wouldn't be here living. It's that simple.

I have referred to the fact that all physical achievements slumber in the mind, but some have only been recently realized. Many mental achievements have surpassed physical achievements.

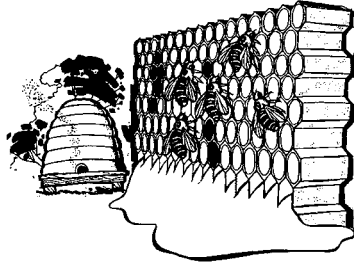
The philosophers and great thinkers of the past have used the power of the mind and tried to show that man has this ability. Idealistic philosophers have subscribed that mind is not an isolated entity but is in all matter, including the cells of our bodies. It pervades or fills the universe completely, manifesting in individual segments of which you and I are very small segments.

We think with our whole being, and yet the physical organism composed of cells in which there is a unit of mind in each is not the container of mind exclusively. Mind supersedes or transcends any physical thing that would attempt to contain it. Mind goes beyond us. It is the link that makes it possible for intelligence to have continuity. It is both the conserver and the creator. It is the evidence of intelligence as an accompanying attribute of life. It conserves the experience of the soul and at the same time is the contact with the source that causes the soul to be. Mind is to the soul what the brain is to the body.

It is necessary for us to become aware of the content of the mind. We are at least aware of the existence of mind power, and we are trying to learn to use that force. But we are only students in that attempt. Few have mastered life. Mastery is a part of our development and related to the over-all purpose of life. When man can voluntarily and consciously become aware of his tremendous mental abilities and the power of the mind that is within him, he will then have reached a different stage of existence.

I am of the opinion that our life confined to a material world is for the purpose of exploring the world of mind. When that exploration is done and we realize its connection with the creative force of God, we shall then be ready for the next step, and that may take place within a few years or the next thousand years or more. We do not know. But even in our limited knowledge of it, mind can be a creative force. If we learn to tap our inner resources even to a small degree, we will find that the power of mind is there to assist us not only in small things but even more than we might realize in major things.

(see page 36)



Nature's Mysterious Miracle Food!

by IRWIN ROSS, Ph. D.

HONEY, that flavorsome sweet we have been securing from the bees since the days of the caveman, has always been known as one of nature's most wondrous foods. Now modern scientists are carrying out investigations indicating the ancients were right when they held that honey contained mysterious ingredients which gave it unique powers.

"There is a growth element in honey that we haven't yet located," said one scientist recently.

Meanwhile, without knowing just what is in it, medicine is putting the golden liquid to work in at least two important medical fields. Pediatricians have discovered that it builds the strength of babies who do not readily tolerate other sugars. Other physicians, tackling the problem of alcoholism, have found that honey has a significant *sobering-up* effect on the human system.

If for no other reason, honey would rank as a natural marvel because of the amazing way in which it is made. The fantastic process begins when the busy, buzzing insect sips little drops of nectar, a sugary secretion of plants. Right there is where honey gets its dizzying variety of flavors.

The plant from which the bee gathers the nectar will give it its own particular flavor and color. Let it be an orange blossom and the honey will be white and reminiscent of that flower in flavor. If it is milkweed, the honey will be lemon yellow with a fruity taste. Some honeys now available in food stores acquire some remarkable tastes, like the pungent kind made from fireweed nectar.

By the time the bee arrives at the hive, the nectar in his honey stomach has been processed by a special enzyme

added by the bee which breaks the substance down into two sugars, levulose and dextrose.

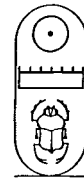
At the hive, after the bee has deposited the now changed substance, a new process begins. It is one of the most astounding in honey-making—the bee's own method of air conditioning. A group of bees gathers at one entrance of the hive, another at the entrance on the opposite side. They buzz back and forth, beating their wings. What they are doing is creating a current of air that whips through the hive—the bees on one side whipping in fresh air and those on the other forcing the moist, heated air out. The flame of a match held near one entrance will be drawn inward with a force strong enough to blow it out; near the other, it will lean away from the hive.

After the day's work of gathering nectar is done, the bees operate this amazing ventilation system until all of it is properly dehydrated, often working all night. In this way they reduce the nectar down to one-third or one-fourth of its original weight. Amazingly, the number of bees assigned to the fanning operation at both hive entrances is always exactly proportionate to the need.

A single bee can carry a quarter to a half its own weight in nectar, and since a bee weighs less than 1/5000th of a pound, that means that 10,000 bees would each have to make one trip to the gathering place to bring back one pound of nectar.

The average colony of 50,000 to 75,000 bees manages to collect five pounds of nectar a day, though cases have been recorded in which a single colony collected forty pounds during "honeyflowing" time. On one trip away from the hive a bee may visit over six-hundred plants. A single colony of bees will consume as much as 450 pounds of honey a year.

(continued overleaf)



The comb used to house the honey is made of wax secreted by eight glands on the underside of the bee's abdomen. A comb consists of tiny hexagonal cells, about 27 to the square inch. Its walls are so thin that 3000 to 4000 laid on top of each other would be only one inch thick.

As a veritable powerhouse of energy, probably no other natural food equals the sheer rapidity with which honey raises a lowered blood sugar count. The ancient Greeks well knew this and their athletes gorged themselves on honey for weeks prior to the Olympic Games.

Working with children at a large New York hospital, doctors recently tried out a diet in which honey and milk were substituted for other formulas. They found that most infants responded avidly to the honey formulas. In the case of premature infants, they reported that nearly 38 percent of those tested showed an immediate and sharp increase in the rate of weight gain. Their conclusion was, "It would seem from the observations of this study that honey has a definite place in infant feeding."

To the medical profession, the most intriguing aspect of honey is its special, and still little understood, nutritional power. Along with its sugars, levulose and dextrose, honey contains vitamins B¹, C, and K—not in large quantities, to be sure, but nevertheless surprising in an essentially sugary substance. It also contains an astonishing range of minerals—including copper, calcium, phosphate, iron, phosphorus, sulfur, and manganese—plus certain enzymes.

Nobody knows just what ingredient in honey gives it its special digestibility and growth-producing powers. Scientists

are speeding up their investigations of these points. In feeding laboratory rats, researchers found that on a honey-supplemented diet the rats grew faster than with any other ingredients. Why? Scientists do not know, but they are sure there is a powerful growth factor in honey.

Meanwhile, other scientists have discovered a remarkable ingredient in honey. It is deuterium, the *heavy hydrogen* of atomic science. Just what it adds to honey's food value is not known, but scientists do know that deuterium definitely interferes with metabolism.

Science needs no mystery ingredients to explain the actions of a new discovery about honey—the fact that it will sober up an intoxicated person. Doctors have noted a definite sobering-up and sedative effect on alcoholic patients given large quantities of honey at half-hour intervals. The reaction is explained by the fact that the fruit sugar in honey speeds up alcohol metabolism, thereby reducing the alcohol content in the bloodstream.

Honey may be a nutritional and a medicinal marvel, but to most people it is just something delicious to eat. And all you have to do for a new taste adventure in honey eating is to try a different kind—like mesquite honey from Arizona, raspberry honey from Michigan, goldenrod honey from New York, blueberry honey from Maine.

And there is the one imported from Guatemala. The bees make it from a plant that grows thereabouts, and you'll smack your lips as you realize it subtly echoes the flavor of your favorite breakfast beverage. Sure enough, it's coffee honey!

▽ △ ▽

What the mind conceives man will eventually achieve.

—VALIDIVAR

Annual Homecoming — May 21, 1972

OAKLAND Lodge (AMORC), CALIFORNIA, will celebrate its seventeenth annual Homecoming Day at the Temple, 1433 Madison Street, Oakland. Registration begins at 8:30 a.m. Frater James R. Whitcomb, Grand Secretary, will be the honored guest representing the Grand Lodge.

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It Is Possible!

by CHRIS. R. WARNKEN
Grand Master

THIS TITLE is intended to be a statement of daring. It is also a statement of vision, of faith, and of hope. And why not? The time has come for man to declare with expectancy, "It is possible!" During the so-called "Dark Ages," man lived in fear of no matter what, and he was satisfied to be told what was possible and what was not. In our modern scientific age, he has been free to think for himself, but until the last decade or two he has shackled himself with his "scientific method" (actually empirical approach) by which he depended too much upon his receptor senses and *tangible* evidence as proof of truth.

He feared to tread upon territory not blessed by his religion or approved by his science. He accepted the authority and the edict of those he considered better qualified than himself to judge what was possible. Authority had coveted its favored position and jealously guarded and protected it. Through ignorance and fear, authority had intended to keep man enslaved mentally, and thus subservient. But centuries ago Marcus Aurelius had warned, "Do not think that what is hard for thee to master is impossible for man; but if a thing is possible and proper to man, deem it attainable by thee." The secret was in man's natural ability to think whatever he would, and his thoughts were his own private possession which no man could know without his sharing. Thoughts are things and they are powerful. Nietzsche said, "Even a thought, even a possibility, can shatter us and transform us."

Probably because man is finite, most of the enlightened thinkers and leaders of the past have calculated that the universe is ultimately finite and that man is slowly learning more of the totality of that finite universe. It has been conceded that presently the universe is beyond the comprehension of

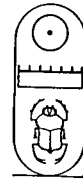
man, but that at some time in the very distant future developed man would "catch up" with knowledge of the total scheme of things. This is an understandably human conclusion to be reached by finite human beings, but it remains a limited viewpoint. This conclusion implies that "once upon a time" the universe was created and that the Creator then abandoned the "job," having finished it, and left no "forwarding address." Such a concept left us with an inert, unalterable, fixed universe to which we must adjust whether it is to our liking or not.

Now, in the last decade or two, there has been a new awakening among certain scientists and thinkers which dares to question the finality of our completed universe concept. We are now beginning to hear mention of the "Intelligent Universe" with meaning. A prominent scientist, Dr. David Foster, has been quoted as saying, "The universe is a total construction of waves and vibrations whose inner content is 'meaning.'" (Rosicrucians, please note.) Can this mean that the "builder" is still on the job? Yes! Religiously, philosophically, spiritually, psychically, mentally, and physically the Creator is eternal!

Who or what is the Creator? Mind—Universal Mind! Mind is thought, and thoughts are things. The Creator is in all thought, in all times, and in all places. There is no thought but the Creator. Those thoughts which we proudly claim as our own must be but one infinitesimal expression of the Creator. If the Creator created all, this means omnipresence, and there cannot exist any thing or any thought apart from the Creator.

There are various qualities of thought: *Reflection*, for example, is *passive* thought. It is the recall, or replay, of previous thought. *Contemplation* and *thinking* are *active* thought. They constitute exercise of the thought processes. Such exercise reassembles previous thoughts into new and useful combinations of thoughts. *Concentration* is the *discipline* of thoughts; it controls the inflow and acceptability of random thoughts into the objective consciousness.

But the greatest kind of thought, and that with which we are now concerned,



is *visualization*, or *creative* thought. This is the magnificent gift we possess to become co-Creators of the new and to make possible that which has been too long accepted as impossible. Sir Francis Cowley Burnand said, even with tongue in cheek, the very truth, the great secret! He said, "In the very earliest and darkest ages of our ancient earth, before even the grand primeval forests could boast the promise of an incipient bud, there existed in the inexhaustible self-inexhausting possible, *innumerable* types."

The vast majority of mankind will concede the fact of Infinite Mind and the infinite wisdom of the Creator. They acknowledge the infinite power of God. The Creator is spoken of as the Omnipotent, the Omniscient, and the Omnipresent—all of which mean Infinite. It is in the *Infinite* that there exists that "inexhaustible self-inexhausting possible." To be infinite, there can be no limitations. Where there are no limitations all things are possible. The Master Jesus said, "If thou canst believe, all things *are* possible to him that believeth." (Mark 9:23)

We often read in literature of an "infinite plan." The author of *Cosmic Consciousness*—Dr. Richard Maurice Bucke—has said, "We shall clearly see that all were parts of an infinite plan which was wholly wise and good." An infinite plan must be "wholly wise and good" if viewed with human intelligence because it must contain *all* potentials, *all* possibilities; otherwise it is not infinite. Viewed with disbelief and unintelligently, it may not appear to be "wholly wise and good," but the fault would be with the viewer and not with the infinite plan.

It is our belief that the present realization of limitations resulting from

empirical scientific method, the newer evolved understanding of the actual meaning of *infinity*, and the natural evolution of man have been leading him to a renaissance of interest in the occult. Although "the occult" has been frowned upon for many years in certain privileged circles, it means only those things which are hidden or undisclosed. There were reasons for representing the occult in a "bad light"; it was likely to free the minds of ordinary men and enable them to think for themselves. Who could control them? Anything was possible!

It is to the mystery schools such as the Rosicrucian Order that we owe the preservation of occult wisdom, the arcane knowledge. Now that the generality of man has awakened to the existence of such knowledge freely available to all who have the courage to seek it, thousands are turning to the Rosicrucian Order, AMORC, to share in its Light.

In the Introduction to his book, *The Occult—A History*, Colin Wilson has declared, "I have argued that there is a connection between creativity and 'psychic' sensitivity. The creative person is concerned to tap the powers of the subconscious mind and, in doing so, may become aware of forces that are normally inaccessible to consciousness." Since changing our imperfect world into one more perfect is a matter of creativity, the new generation is determined to explore all systems, all laws, all creeds, without restriction, or limitation. They have complete confidence in, if not full knowledge of, the infinite plan and seek to learn to create a new and better world. They are absolutely convinced that it *is* possible!

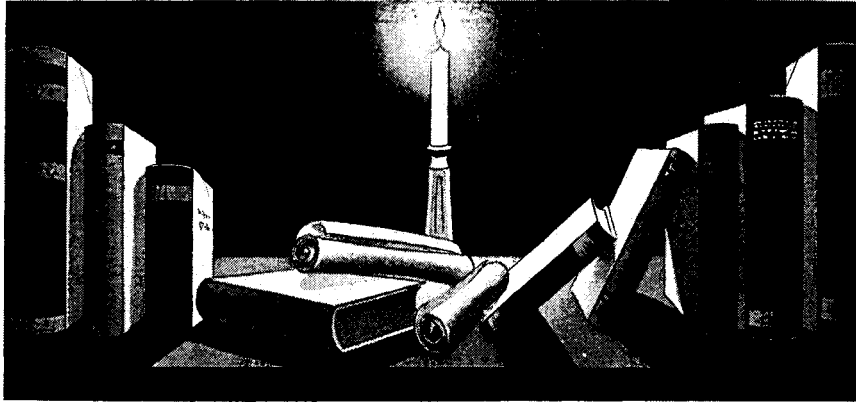


Cover Photograph

This is a bazaar in Isfahan, a very old city in Iran—formerly Ancient Persia. Although oil resources have brought great modernization to Iran, quaint cities like Isfahan still capture the romantic spirit of centuries past in their bazaars, mosques, and scattered remains of Persian structures.

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A STUDY OF MAN'S CONSCIOUSNESS

by BILL D. SCHUL

The new scientific breakthrough

ECLIPSED by the more spectacular events of the Space Age and the glamour of the moon landings, another field of scientific research has quietly kept pace with the space probes which may well revolutionize man's life on this planet. While the space launches have extended man's geographical horizons, another area of exploration has opened the door to scientific validation of man's spiritual heritage.

In laboratories, medical clinics, research centers, and universities in the United States and several countries throughout the world the technological advances of recent years have been used by a small but growing corps of scientists to unlock the mysterious realms of man's inner space. What they have discovered has the most profound implications for every man, woman, and child on earth—that human conscious awareness is not limited nor dependent upon the body mechanisms, nervous system, and brain.

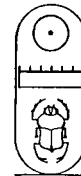
Such proclamations are not new to mystics, theologians, and metaphysicians who have always claimed that man is essentially a spiritual being whose body is merely a vehicle for a higher state of consciousness. But while the philosophers could afford such claims, the serious scientists had to reserve their conclusions until their scientific methods could produce evidence of a substantial nature. Before the

advent of certain technological breakthroughs, such evidence was impossible to produce and the scientist—though philosophically or religiously of the conviction that man was something far more complex and beyond the reaches of the tools of his research—had to rest content with the examination of objective data.

Speculations as to states or conditions which could not be physically demonstrated could not be tolerated in the arena of legitimate scientific procedures. For centuries the demands of the scientist for proof were criticized by the theologian as being the antithesis of religion.

If such was the case, then today science has vindicated itself before the religious institutions, for it has become the foremost apostle of man's spiritual nature and the principal leader in establishing human consciousness as something beyond the physical shell which apparently houses it for a time.

These explorers are not mediums conducting séances, occultists discussing realms apparently unknown to all but themselves, nor clairvoyants with information, though perhaps valid, limited to those with special powers of perception. These adventurers in "inner space" are highly qualified physical and behavioral scientists using some of the most highly complex equipment avail-



able today, along with their years of very specialized training and research.

They are using electroencephalographs to measure brain wave patterns. Through the use of sensitive transducers and high-gain amplifiers they are able to probe levels of subjective experience. By the use of biofeedback equipment they are able to consistently demonstrate that the human mind is capable of producing altered and expanded states of consciousness and to voluntarily control the levels of awareness. Through the use of galvanistic skin temperature apparatus they have trained subjects to voluntarily control what was thought to be the involuntary nervous system.

Through training in the production of first *alpha* and then *theta* brain wave signals, subjects have proven their ability to communicate on levels of consciousness in which their sensory organs played no role. Under laboratory conditions, subjects have demonstrated their ability to extend their awareness and to accurately observe at distances quite extended from their physical bodies. In other laboratories using extremely sensitive film and delicate lenses, photographs have been taken of auric or electrical fields of energy surrounding the human body which respond to various emotional and mental stimuli.

Menninger Foundation

This work is not being conducted in hidden laboratories closeted from examination by other scientists and the public eye. Brain wave research, neurological studies, biofeedback training in the voluntary control of internal states of consciousness are included in the serious research work of the world-renowned Menninger Foundation in Topeka, Kansas. In their Psychophysiological Laboratory, physicists, psychologists, psychiatrists, and electronic engineers are demonstrating the human potential for expanding consciousness beyond that produced by either the inner or outer organic brain. Under the direction of Dr. Elmer Green, the laboratory has under way a rather extensive research program in the study of alpha and theta brain wave pattern. The project is financed by federal and private grants.

The Menninger Foundation's neurological department is using biofeedback equipment in a successful demonstration of the patient's ability to eliminate migraine headaches by the mental control of physiological conditions. Dr. Joseph Sargent, director of the project, also has used successfully biofeedback in the patient's voluntary control of blood circulation to various parts of the body.

One case in point is a patient of Dr. Sargent's who had suffered for a dozen years with poor blood circulation in her feet. Medical treatment had been to no avail and the woman had resigned herself to the fate of being burdened by the condition for the remainder of her life. A resident of Topeka, she heard of the Menninger study, made application, and was accepted as a subject. She was instructed in the use of a portable skin temperature machine and by using it for feedback along with some autogenetic exercises—a type of self-hypnosis—she alleviated her circulation problem within a month.

The University of California

The University of California at Davis has been involved for several years in the study of persons whose conscious states are not limited to the normal awakened states of the physical body. Upon the body's transition into a sleep state, the individual's conscious mind allegedly extends from the body and travels to other places, sometimes quite distant, where it observes and reports back valid and documented information. There have been a sufficient number of these cases researched that scientists now refer to them as "out-of-the-body experiences."

In one of his studies in this area, Dr. Charles Tart, an associate professor of psychology at Davis and the author of several papers and books on altered states of consciousness, reported examining a young woman who consistently had out-of-the-body experiences. She was tested in the University's dream laboratory and was told that upon experiencing a "separation" from her body she was to "elevate" to a height of approximately twelve feet above her head and to read a message placed on

a shelf. She had no previous knowledge of the message. Further, any means—climbing, bouncing on the bed, use of reflectors, and so on—to gain access to the message had been eliminated. The feat was accomplished and the young woman reported little trouble in “rising” to the height of the shelf and reading the message even though the room was dark.

Recorded Experiences

A Charlottesville, Virginia, businessman, Robert Monroe, has authored a book, *The Wild Talent*, on this subject. I visited with Mr. Monroe last spring and he related to me that he had kept a careful and concise diary of more than 900 out-of-the-body experiences which spanned a period of twelve years. Mr. Monroe has been the subject of a number of scientific studies.

“Perhaps the most important message I have to offer,” he commented while visiting with Dr. Tart and myself, “is that my experiences have convinced me beyond a doubt that human consciousness has very little to do with the physical body. Our awareness is neither dependent upon nor limited to our physical bodies.”

The Maimonides Medical Center in Brooklyn, New York, is involved in studies of various altered states of consciousness, including dream states and those established through the use of biofeedback. In a recent conversation with the director, Dr. Stanley Krippner, and one of his associates, Charles Honor-ton, I was told by Dr. Krippner that much of their work was devoted to the scientific documentation of man’s *transpersonal* states.

“We finally have the technology which will allow us to examine and measure man’s subjective states. This we could not do until recently. As the evidence grows substantiating those ‘extra’ levels of consciousness which mystics and philosophers have alluded to over the centuries but which were, until now, outside the realm of scientific exploration, I am convinced that other serious scientists will join us in this work. There are many more now than there were even a few years ago, but the number will increase more rapidly when the vast implications are more clearly recognized.”

Speaking on this subject at the annual meeting of the Association for Humanistic Psychology in Miami Beach, Florida, Dr. Green stated:

“In a single phrase it can be said that transpersonal refers to a concern with values, ultimate values, those qualitative factors in living, in philosophy, and in psychology, which have been out of style because until recently there was no experimental consensus concerning the reality and validity of transpersonal levels of being. The former private reserve of the mystics and occultists is now, however, in the public domain.”

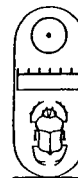
While discussing the nature of his work, Dr. Green told me, “It is the scientist who is making breakthroughs into the spiritual realms and confirming the religious and mystical traditions.” Mr. Honor-ton, while explaining the need for more systematic research, stated, “Biofeedback has provided us with a consistent means of measuring consciousness apart from behavior, but we should use whatever means that can be made available to us.”

Dr. Kenneth Godfrey, a psychiatrist with the Veterans Administration Hospital in Topeka, said, “We are beginning to realize that the potentiality of man is much greater than we dared imagine in the past. The map is not the journey but current research is showing us new doors.”

During a recent trip to Topeka to visit with Dr. Godfrey and with staff members of The Menninger Foundation, and to present a talk at Washburn University, Dr. Stanislav Grof, director of the Maryland Psychiatric Research Center, confirmed Dr. Godfrey’s faith in current research in transpersonal psychology.

“Last winter I attended in India an international conference on the scientific pursuit of man’s spiritual nature and after visiting with scientists from many parts of the world I came away satisfied that a larger percentage of scientists will be devoting their time to the examination of the inner rather than the outer domain.”

A brief assessment of the work being done in many parts of the world would seem to confirm Dr. Grof’s statement. Space does not allow for the cataloguing
(continued on page 33)



Dreams of the Blind

by SAMUEL RITTENHOUSE, F. R. C.

MOST DREAMS are random ideation. This consists of an involuntary association of ideas or the coming forth of impressions. The fact that most dreams lack coherence and appear illogical is evidence of this random flow of mental impressions. To use an analogy, such random impressions are like opening a closet door in which numerous objects have been stored. Instead of making a selection of the desired objects, one just pulls down the shelves and lets the articles fall out as they will. Not all dreams lack a rational order in their entirety, as we all know from our personal experiences. Some of them are amazingly realistic in their cogency. Such is due to the attraction that certain elements of the dream have for each other. This attraction results in an association that follows, or nearly so, the order in which the original impressions were received.

As we know, our experiences consist of ideas both simple and complex. The latter may be composed of such qualities as color, size, distance, as well as of certain other images. The complex idea, when realized, is perceived as a unity. For analogy, we see a man walking across an open field toward us. To the consciousness, to our state of realization, this is a single idea. Actually, upon analysis, we can subdivide it into a number of different ideas, as explained. If the experience has aroused our emotions sufficiently or caused us to concentrate intently enough upon it, it will become definitely registered in memory. During a dream state, some single element of the previous composite experience may be aroused. As a result, every one of the associated elements will in all probability likewise recur so that the dream image corresponds to the original impressions received.

Again, however, a dream may consist partly of realism and partly of fantasy. Resorting again to the analogy above,

we may dream of the man crossing the field toward us. He may appear just as we had actually seen him. Then, suddenly, he is surrounded by objects which were *not* actually seen and which would be quite incongruous. Such indicates that the elements of the complex idea have also activated other ideas in some way related to them in the mind, and which now enter the consciousness at random. During the waking state such random ideas would be rejected by the will because the reason would protest them as having no obvious relationship to the idea to be recalled from memory.

When we dream we recall *sensations*. The sensations are the result of impressions received through our peripheral senses. Even our cogitation, our reasoning, uses as its basis impressions received through our objective sense faculties. *Ideas* are *sensations*. When an impression creates a sensation, as a condition of consciousness, it is realized and that realization is the idea. We cannot be conscious without sensations, and we cannot have ideas which are free from sensations. Even the *time* and *space* concepts are bound to our perceptions. We think that we *see* and *feel* space. We also conceive time which is but the changes and durations of our state of consciousness. We actually but *think* of time and space. We recollect notions of them caused by some previous experience we had of them. It is not that time and space are objective but, rather, that objective experiences caused these notions to occur *subjectively*.

Images

Now, what of the congenital blind? Can such persons dream? Most certainly! We know that not all the images of dreams are visual—some are olfactory as the smelling of flowers or of disagreeable odors. There may be auditory images as a voice, music, the barking of a dog, and an infinite number of sounds. Dreams also consist of the images of taste and feeling. The dreamer who is born blind combines his single impressions into the complex just as one does who can see; but, of course, without the visual images common to the normal person. For example, the blind person “sees” through his fingers, that

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is, he gains tactile sensations in this way—the feel of the object gained by touching it.

You may have seen a blind person run his fingers lightly over the face of a child or an adult; in this manner he forms a mental image of the person. This experience does not give the blind person the same state of consciousness of his experiences as it does to one who sees. His image consists rather of proportions, size, texture, as hard or soft, cold or warm, and so on. All of his images, therefore, combine impressions of one or more of *only four* of the receptor senses. There is, of course, added to these, the subjective notion of time and space and the psychic impulses and those evaluations of experience as pain and pleasure.

Color

In fact, the blind person may also “see” colors. Of course, these are not perceived externally. We can put pressure on the eyeballs causing a stimulus of the optic nerve so that geometric patterns of color slowly seem to spread across our vision. Those of us who are able to see identify these sensations as being *red, green, purple*, and other colors. The congenital blind are conscious of them in the same manner, but their understanding of the particular color would not correspond to our own. It is because they have never seen *red* externally, for example, and have never associated it with that name.

It is quite probable that these blind may identify the color they experience in the matter of pressure on the eyeballs with some other associated images. Perhaps those color sensations may have in the past arisen concomitantly with some sensation of the sense of smell, taste, or feeling. For example, frequently persons who experience vertigo have, during such fainting spells, related sensations of color before their vision. The congenital blind person—after having a similar experience—would therefore associate with the color image the tactile or other sensations which he had when fainting. After all, the *names* which we give colors are merely arbitrarily associated with them. The blind may give them some other identity. “Red” could be called by any

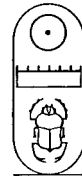
other name as long as it would convey the same idea.

Undoubtedly, it will be physically and psychologically possible to teach the congenital blind to have the same conception of color as one who sees; if, for example, we know how to induce in consciousness the sensation of the color *red*—then, when the same is realized by a blind person, he can be told the name of the color he experiences. For instance, suppose one had no knowledge of what the word *pain* means. Then, for analogy, by pinching the person and inflicting a minor hurt, he could be informed that all experiences producing similar sensations constitute “pain.” Experimentation by the use of the application of mild electrical impulses that would stimulate the optic nerve and produce specific color sensations might be the eventual mode of operation in teaching those born blind to know the names for the primary colors.

Translating Psychic Impressions

All psychic impressions are usually translated into objective experiences. They associate themselves with ideas of objective experience, or otherwise we could not comprehend them. The *teletype* is a very excellent analogy of how that functions. The teletype is a device for transmitting over telephone wires or by radio electrical impulses which activate a typewriter and cause it to write in the customary manner. Each letter of the alphabet has certain electrical impulses that correspond to it. These impulses, in themselves, mean nothing, but when they cause the letter “A” to be typed, and the letter “B” or “C,” then they have common meaning to everyone. So it is with the psychic impulses. These impulses are of an extremely high vibratory rate and they are transformed into impulses which stimulate certain cortical neural areas in our brain, thus producing in our consciousness sensations with which we are familiar.

Now the foregoing does not mean that the psychic impressions always produce something that we have already experienced objectively. After all, to go back to our analogy, the electrical impulses of the teletype do not always produce a message that is



already known, *but they always use* letters of the alphabet which *are known* to compose messages, no matter how new or strange. So, too, the psychic impressions will always use the qualities of our objective senses to form the experiences for us that come from within.

In the case of the congenital blind, they will naturally experience recollections from past incarnations as readily as will one who sees. Their sensations, however, will be interpreted only in terms of those which they have objectively experienced. They would lack visual content because objectively they would not have had visual ideas. These incarnation experiences would, however, have all the other qualities or sensations, and they would be just as realistic to them as they are to those who see objectively.

As to where one may get further particular information concerning the content of the dreams of the congenital blind and to confirm what has been said here, we suggest that you write to the Braille Association and ask them what psychological research may have been done in connection with the congenital blind insofar as their dream experiences are concerned. It is quite probable, too, that some of the departments of psychology of some of the leading universities may have conducted experimentation along the lines discussed in this article.

Further, it opens a very excellent field of experimentation for those who are research-minded. I am sure that each will be able to find some intelligent, open-minded, congenitally blind person who would be very willing to collaborate.



Intend To Visit Rosicrucian Park?

IT IS disappointing to arrive at Rosicrucian Park and perhaps find the Administration Buildings, Temple, Library, Museum, Planetarium, and other facilities not open. Obviously, these buildings must be closed on *holidays* and for certain hours each day. Therefore, for your convenience and pleasure please note the following hours of availability so that you can derive the utmost from your visit:

ADMINISTRATION BUILDING	Monday Through Friday 9:00 A.M. to 4:00 P.M.
SUPREME TEMPLE (for members only)	Convocation Every Tuesday 8:00 P.M. September 21 Through May 15
EGYPTIAN MUSEUM	Tuesday Through Friday 9:00 A.M. to 5:00 P.M. Saturday, Sunday, Monday--Noon to 5:00 P.M.
PLANETARIUM	Saturday and Sunday 1:00 P.M. to 5:00 P.M.
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**The
Rosicrucian
Digest
May
1972**

APPOINTMENTS If you wish appointment with a particular officer or staff member, *please write in advance* to determine if such an appointment will be possible at that time. However, during the *Administration hours* shown above there are always some officers and staff members to greet you and to be of every possible service.

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

MAN'S PRIMITIVE INSTINCTS

Some are of little value and others are important

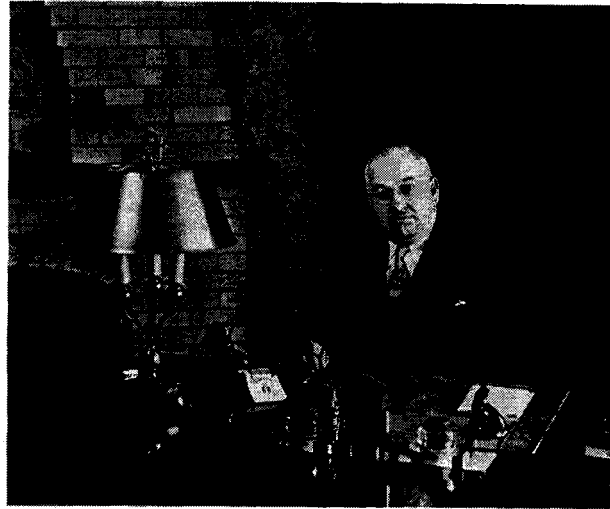
A FEW WEEKS ago I spent a weekend in Yosemite National Park. I was accompanied by my wife and children and a few other workers of our staff. We purposely planned to go into this beautiful section of God's country and live for a few days in the closest possible contact with Nature. We wanted to be natural like Nature itself and attune ourselves with the most simple things of life.

This wonderful National Park has gone to great extremes to make it possible for persons to live for a few days or a few weeks in intimate communion with Nature, and yet with every facility to meet any emergency. Of course, it also affords accommodations for those who merely want to look upon Nature without making her acquaintance and who prefer always to live in the utmost of luxury and comfort with every modern convenience of hotel life at their disposal.

But we chose to live for a few days among the great tall redwoods and pines in cool and clean tents and with our meals served in a huge redwood building. It was not the manner in which we slept or ate, however, that brought us in such close contact with Nature, but rather our manner of thinking and acting during the waking periods of those days.

From the very moment we approached the great canyon in which this marvelous park of scenic beauty and natural wonders is located, we could not help but attune ourselves with the stupendous forces of Nature which formed the canyon and the sublime powers that manifest themselves in light, color, and living expressions of Nature's energy.

Here, man has never been allowed to destroy any living thing and, therefore, the very beasts and creatures of the earth wander about without fear and without any other consciousness of man's presence except that which is con-

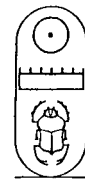


structive and joyful. The bears of all sizes and kinds that wander around in the mountains of other parts of California and are always fearful and cautious and ready to protect themselves against man's so-called sporting blood, come down into this canyon and cast aside that fear and caution and act with the primitive faith that no one will do them harm.

It is astonishing to see how these huge bears and many other animals called wild and dangerous will walk slowly along the roadway or highway while the automobiles pass, and how they will come up to your car when you stop and wait for you to hand them food, or will pause for you to photograph them, even at such close range as to be in actual contact with you.

Throughout the day, birds of over forty-one species come down into the camps and fly around your shoulders, alighting on your lap or eating out of your hands with the utmost joy and perfect absence of fear. Many of them answer back to your whistles and sing songs when you sing to them. At night the trees and grass are filled with sounds of animals of all kinds and you seem to live in the center of a huge orchestra of primitive music.

As you look up to the skies to see the beautiful stars, you feel that they are more brilliant than you have ever seen them before and that they are



vying with each other to sparkle and attract your attention. The moon seems to be more brilliant than you have ever seen it before, and you feel that its beams of silver light make more attractive pictures on the ground and cast more weird shadows than you have ever seen in your life.

Sleeping under such conditions and knowing that you are surrounded by friendly humans and friendly animals, and knowing that in the breast of all living things, from the smallest insect to the huge mountain lion standing on the pinnacle of one of the highest rocks nearby and calling to a mate, there beats a heart that is in sympathy with the peace of the environment and the primitive consciousness of love and kindness, is an experience never to be forgotten.

Love of Nature

Man can easily revert to his primitive instincts, both good and bad, and it is well for him occasionally to bring himself in closest contact with the good instincts that were the most primitive in his consciousness. Undoubtedly, the most fundamental instinct of man is a love of Nature. When you show me a man or woman who has no love for the great trees, the mighty mountains, the roaring oceans, the rushing streams the green hills and flowery valleys, I will show you a person whose soul consciousness is cramped, whose psychic development is nil, whose power to imagine has never been awakened, whose attunement with the Cosmic is absolutely undeveloped, and whose appreciation of life is an unknown quantity.

Those who must always find in the artificial and manufactured things of life, in the tinsel and the deceptive, in the temporal and fleeting things of the moment, their whole joy and happiness are those who are missing the greater part of life and are dishonest with themselves, dishonest with Nature, and dishonest with life in its entirety.

To lie down on the green grass and sleep in close contact with the friendly, magnetic unfoldment of the earth's forces, or to wade in the streams or bathe in the pools out in the open under the trees, is to bring into one's aura the great creative forces of the universe.

This is another one of man's most primitive desires. The greatest habitations in the world have been built close to the waters of the earth and when man seeks an opportunity for meditation, consolation, and communion, he seeks the wild space of the mountain tops or the secluded parts of uncivilized valleys.

There in Yosemite Park over thirty varieties of roses can be found most of the year, as well as hundreds of specimens of the most beautiful wild flowers. Man's primitive consciousness finds companionship amid flowers, for they talk to him and tell him a story of beauty and grandeur that nothing else can tell.

In the evening hours, we listen to the beautiful music rendered by soloists of national fame and only in such a place can the human voice do justice to the gift of God, and only in such a place can musical instruments tell of the soul that resides in their physical forms.

Around the camp fire, again exemplifying man's primitive love for another element of Nature, all sorrows and trials are forgotten, and all of the problems of civilization are cast aside while the hundreds assembled there look into the burning embers and listen to the soft tones of musical instruments and the singing of old songs.

Self-Preservation

It may be true that among the primitive instincts of man is the desire to hunt and kill, and that this instinct rises often in man of today and dominates his actions. But it is also true that in the real primitive man, killing was only in self-protection or for the purpose of securing food. It centered entirely around the need for self-preservation which is the most fundamental of all human and animal instincts.

But when primitive man or modern man finds himself so located that there is no need to protect himself against animals whose sole desire is to be peaceful, and when he finds himself in possession of sufficient food for his need, the desire to kill does not rise in his consciousness but remains the most base and unawakened instinct of all. Other

instincts of a primitive nature, which are usually called evil, will not rise in man no matter how primitively he may live or how far he may return to primitive methods of living, if he will surround himself with love and kindness and express this consciousness toward all other living things, for they, in return, will express peace toward him and all will dwell together in harmony.

It is only when man gets closest to Nature that he gets closest to God. When the artificialities and self-deceptions are cast aside and we see Nature and all of God's manifestations in their pure, undefiled, and unpainted glory, then we are close to cosmic attunement and highly receptive to inspirations that will move the very depths of our beings.

No one can go and live for a week or a day in the natural, astounding, magnificent beauty of Yosemite amid the redwood trees that have stood there as sentinels for thousands of years, aye, even during centuries when this Western world was unknown or unsuspected, without coming away filled with a new love for every living thing that God has created and for all humanity as the highest representation of God's image.

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of Dr. H. Spencer Lewis, first Emperor 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.



A Study of Man's Consciousness

(continued from page 27)

of all of the projects devoted to consciousness research, but following are a few projects not previously mentioned:

Dr. John O. Meany is doing studies in meditation at Notre Dame University, Indiana; Dr. Barbara Brown and Dr. Joseph Komiya are doing brain-wave research with alpha-theta patterns on the West Coast; Dr. Eleanor Criswell is studying voluntary control of internal states, as well as optokinetics, at Sonoma State College in California; Drs. Sato, Hirai, and Saito, and others, are examining correlates between practiced meditators and feedback subjects in Japan; Dr. Ramakrishna Rao in India is studying dreams and the nature of extrasensory perception; Dr. Pierre Bensoussan, Paris, France, is doing dream research and its application to other altered states.

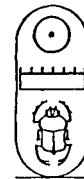
Moreover, Dr. Arthur Deikman, University of Colorado Medical Center, is examining theoretical issues in the study of consciousness; Dr. Lester Fehmi, New York, is doing biofeedback training; Dr. Jean Houston, New York, is doing research in altered states of consciousness; Brigitte Rasmus is presently in the United States from Germany to study biofeedback; Jim and Susan Vargiu, California, are studying the nature of the creative process in

transpersonal psychology; Geir Vilhjalmsjon is involved in studies of non-allopathic healing in Iceland; Dr. Roland Fischer, Ohio State University, is examining the correlations between various altered states of consciousness; Buryl Payne, Boston, Massachusetts, is endeavoring to improve brain wave measuring devices; Dr. Erik Hoffmann is doing brain wave research in Denmark.

While the above listing is far from exhaustive, perhaps it will provide some indication of the interest on the part of highly qualified scientists in the study of human consciousness.

Perhaps the profound implications of this work can be summarized in the words of Dr. Willis W. Harman of Stanford University. In a paper entitled "The New Copernican Revolution," written for *Stanford Today*, Dr. Harman stated:

"Much evidence suggests that a group of questions relating to the commonality and interpretation of man's subjective experiences, especially of the 'transcendental,' and hence to the bases of human values, are shifting from the realm of the 'philosophical' to the 'empirical.' If so, the consequences may be even more far-reaching than those which emerged from the Copernican, Darwinian, and Freudian revolutions."



Rosicrucian Activities Around the World

RECENTLY in San Juan, Puerto Rico, the Twenty-Third Annual Conclave of LUZ de AMORC Lodge was held. Frater José Luis Fortys was chairman of the event, and the guests of honor were the Vice-President and Supreme Treasurer of AMORC, Frater Cecil A. Poole, and his wife, Soror Elise Poole.

During the Conclave's three days, an interesting program was carried out, which included several mystical Convocations, forums, degree initiations, mystical dramas, and conferences by Past Masters. Frater Poole presented an inspiring message during one of the Convocations. He also spoke during the excellent and well-attended banquet that brought the Conclave to its conclusion, as did Frater Armando Font de la Jara, Honorary Deputy; Frater Arnaldo Guzmán Belaval, Regional Monitor of AMORC for Puerto Rico; and Lodge Master Frater Andrés F. Montes. Soror Rosa de Toledo, former Inspector General of AMORC for Puerto Rico, acted as master of ceremonies for the happy occasion.

Before their departure, Frater and Soror Poole once again expressed their admiration for the beautiful Rosicrucian Temple of Puerto Rico, and had warm words of praise for the quality of the program carried out during the Conclave—result of the enthusiasm and dedication of Lodge members who spared no effort to honor their visitors from afar with a highly successful event.

Shown here from left to right are Frater Poole, Frater Montes, speaking during the banquet, and Frater Belaval.



Soror Mary S. Green, charter member of the First Pennsylvania Lodge—one of the first lodges of the Order for its second cycle and where the first AMORC Convention was held in modern times—passed through transition Monday, March 20, at 1:00 p.m. EST.

Soror Green's husband, Dr. Charles Daniel Green, was Grand Master of the AMORC Grand Lodge of Pennsylvania under the former, original Constitution. Dr. Green was a personal friend of Dr. H. Spencer Lewis and greatly assisted him in many of the early activities of the Order. Dr. Green's physical remains are interred at Rosicrucian Park.

Our sympathies and condolences go to the family. No greater Rosicrucians in spirit and activities could be found than were Frater and Soror Green.

▽ △ ▽

Congratulations to Frater Edward L. Fisher and Soror Shirley A. Ravelle on their recent marriage. Frater Fisher is in charge of Data Processing and his wife Shirley is on the staff of the Rosicrucian Egyptian Museum. We extend all good wishes to them for the future.

▽ △ ▽

After a newspaper career of sixty-one years, Frater Camp Ezell of Beeville, Texas, is now retiring. For the past twenty-five years Frater Ezell has been Editor of the *Beeville Bee-Picayune*, a weekly newspaper which in 1962 was judged second to *Scarsdale*, New York,

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May
1972*

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as the best all-around weekly newspaper in the nation in its class.

Many tributes have been given in praise of his long and fruitful career. These testify to the esteem and admiration in which he is held. Claude Phillips says, "Few people are ever gifted with the opportunity even to know a person such as you during a lifetime, let alone work alongside you as I have done." Many Rosicrucians too are well known to Frater Ezell who for many years was AMORC Grand Councilor for the Southwestern States.

We know that even in retirement Frater Ezell will find many opportunities to serve and use his many talents, and we take this opportunity to extend our best wishes for the future to him and his wife Helen.



On March 25 and 26 Grand Master Chris. R. Warnken and Soror Warnken paid a special visit to Chichen-Itza Chapter, AMORC, in Mexicali, Mexico. While there they participated in the annual New Year Feast and Officer Installation. Seventy-eight local and nearby members attended Convocation on Saturday evening when the Grand Master delivered his discourse in Spanish. On Sunday morning a bus arrived from Cosmos Lodge in Tijuana and increased the attendance to 120 for the important annual rituals. The visit was happily concluded with a typical Mexican Fiesta at the Gonzalez "Granja" including a genuine *mariachi* band.



Members living near Buffalo, New York, may be interested in a charter flight to the Rosicrucian International Convention, July 9-14. If so, please contact Louis J. Olivero, Rama Chapter, AMORC, 740-19th Street, Niagara Falls, New York 14301.

"The Rosicrucian Order, AMORC, in announcing this tour is co-operating in good faith with the airlines and tour sponsor involved, and assumes no liability or responsibility in connection with this tour. It is presenting this information as a convenience for its members and receives no remuneration for this service."



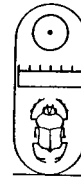
We extend our warmest congratulations to Soror Hélène Lefort and Frater Christian Bernard who, on February 4, were united in the bonds of matrimony in Rosendaël, suburb of Dunkerque, France.

The wedding reception on the following day took place at the Hilton Hotel in Brussels and was attended by some 500 guests from France, Germany, England, Holland, Switzerland, Belgium, and Africa, including the Grand Master of Germany and the Grand Master of Holland. The reception was followed by a press conference.

Christian is the only son of Soror Yvonne Bernard and Frater Raymond Bernard, Grand Master of the Rosicrucian Order, AMORC, for French-speaking countries and Supreme Legate for Europe. He is now assisting his father at the Grand Lodge of France.

Hélène is the daughter of Soror Huguette Lefort, AMORC Assistant Grand Councilor for Northern France, and Mr. Camille Lefort, a manufacturer in Dunkerque. At age 14, among a great number of candidates, Hélène was selected "Miss Teen-Ager" for France.

We all wish Christian and Hélène much happiness in their new life together.



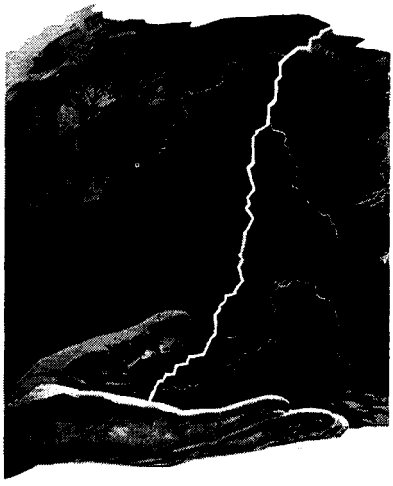
(continued from page 20)

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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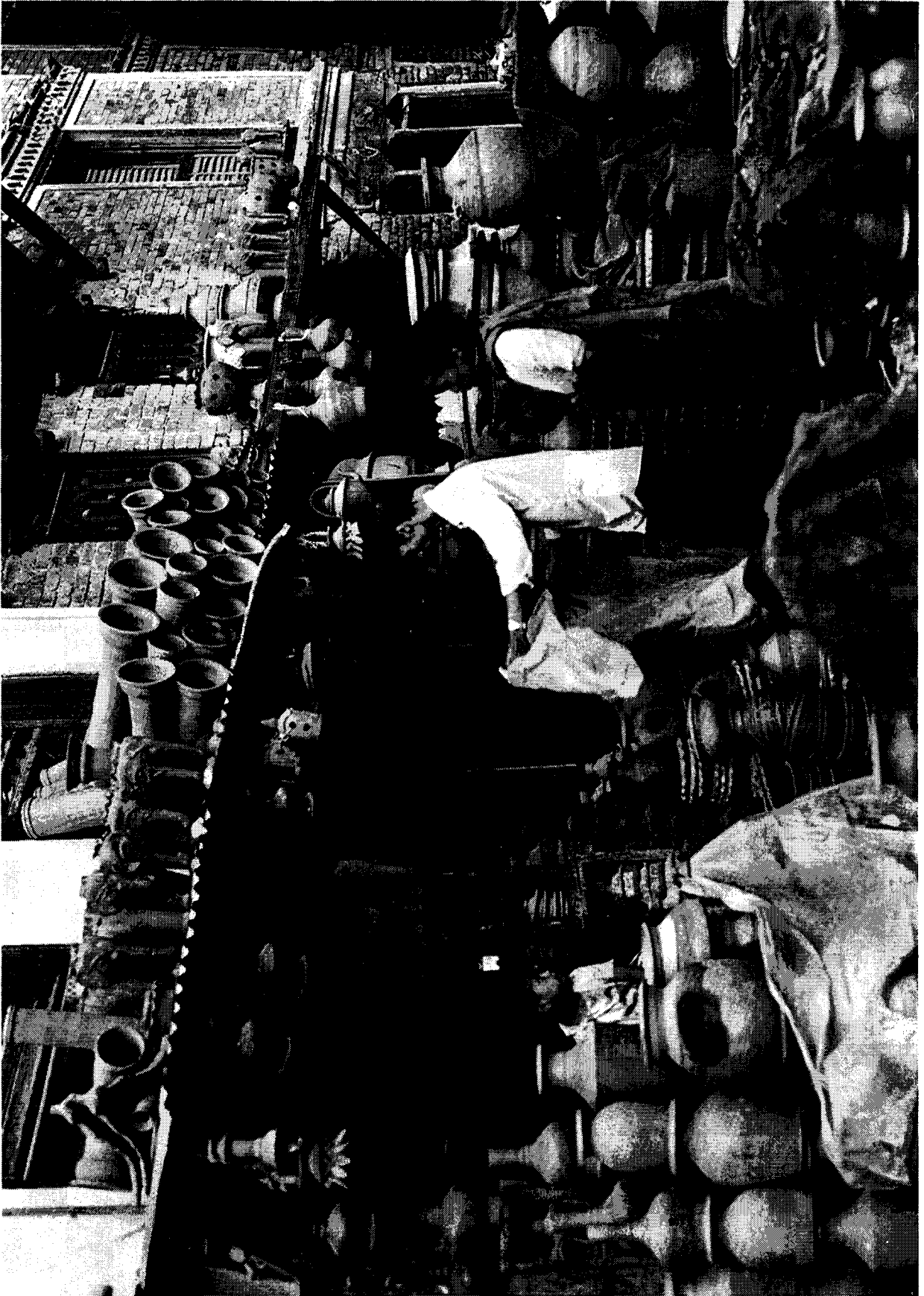


AGELESS CRAFTSMANSHIP →

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In a little village in Nepal this vendor displays an array of pottery and ceramic objects made in the same manner as they have been for centuries. Crude potters' wheels and skilled hands produce a variety of attractive merchandise. Slowly, in the Western world, skill such as this is being lost due to mechanization and high labor costs. The slight variations of the articles and sometimes minor imperfections of them add to their appeal as the product of personal handiwork.

(Photo by AMORC)

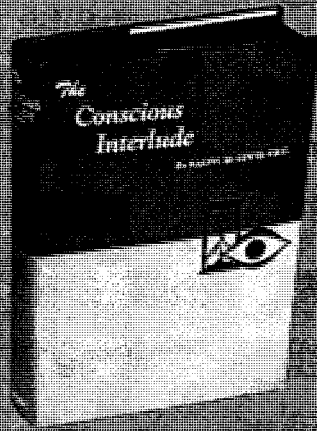




PORTAL TO THE PAST

A view through the Emperor's Arch of the celebrated Forum of ancient Rome, much of which as yet has not been restored. The Forum in Roman times was the market place of Rome itself. It was a place of assembly for political, judicial, and public business. The various Emperors added to the extent and beauty of the Forum with magnificent structures.

(Photo by AMORC)



An Introduction to a Liberal Philosophy of Life

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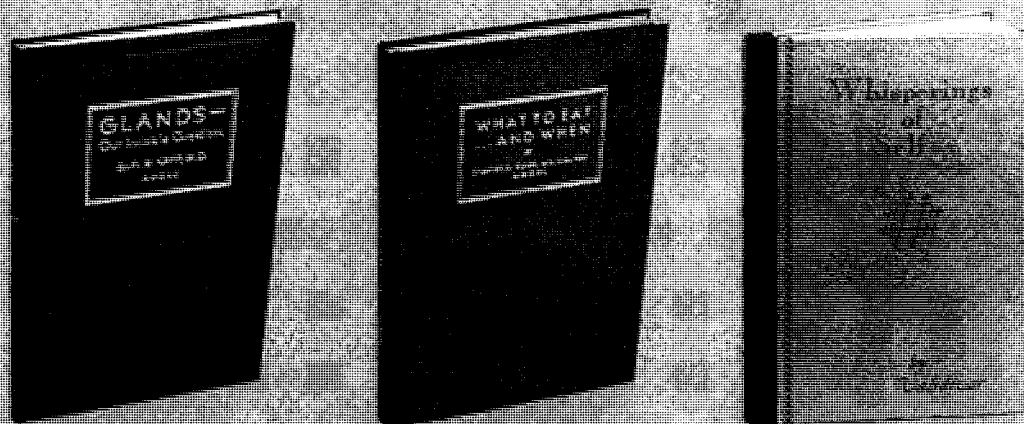
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BRAVE NEW ERA

A little after 7:00 a.m., on June 30, 1908, an enormous ball of fire hurtled across the Russian sky and exploded with incredible force at a forest in the Tunguska Valley, close to Vanavara in Central Siberia. The explosion uprooted trees and destroyed the forest throughout a thirty-mile (forty-eight-kilometer) diameter. The explosion's light was visible at a distance of 250 miles (400 kilometers) and its sound was heard almost 620 miles (1,000 kilometers) away. All the world's barographs and seismographs registered its impact, and the resulting atmospheric pressure wave travelled several times around the Earth.

The place of this explosion which truly shook the world and caused so much devastation was situated in a region which was so remote that almost 20 years passed before an expedition from the Russian Academy of Sciences explored it. They found burned and uprooted trees throughout a fan-shaped area measuring some nineteen miles (thirty kilometers) across.

No large crater was found, and no traces of the meteorite itself. It was concluded that the impact had vaporized it, because the explosion it produced was as powerful as that of the volcano which, in 1883, blew up the island of Krakatoa. If instead of dropping on a desolated area it had done so over a city—say Moscow—it would have caused one of the worst disasters of modern times. Several decades later, some scientists suggested that perhaps the Tunguska meteorite had been composed of antimatter.

The possibility of the existence of such a thing as "antimatter" was postulated for the first time by the British physicist Paul A. M. Dirac, who suggested, out of purely theoretical considerations, that for each type of subatomic particle there had to exist an "antiparticle." These antiparticles would have the same properties and characteristics of normal matter but in reverse order. They would be, in effect, mirror-images of normal matter.

Two years after Dirac's prediction, in 1932, the first antiparticle was discovered: the "antielectron," a particle with all the traits of the normal electron, except that it has a positive, rather than a negative, charge. Because of its positive charge, the new particle was called a "positron."

Antiparticles can combine and form antiatoms, but no antiparticle can long survive in our part of the universe, surrounded by normal matter. A positron is short-lived (perhaps less than a millionth of a second), not because it isn't stable, but because it doesn't take it long to run

into an electron, resulting in total annihilation. Their charges cancel, and the total mass of both of them is *totally* converted into energy.

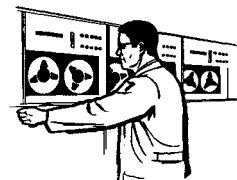
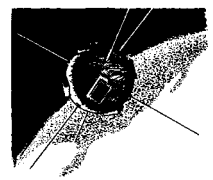
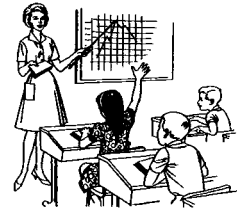
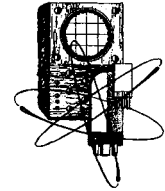
This would seem to point the way to an unprecedentedly powerful source of energy, since the most efficient ordinary nuclear reactions—as those found in the cores of stars—involve a loss of only some one percent of the total mass; but when matter and antimatter meet, *all* the mass is converted into energy, instantly, producing one hundred times as much energy as nuclear fusion.

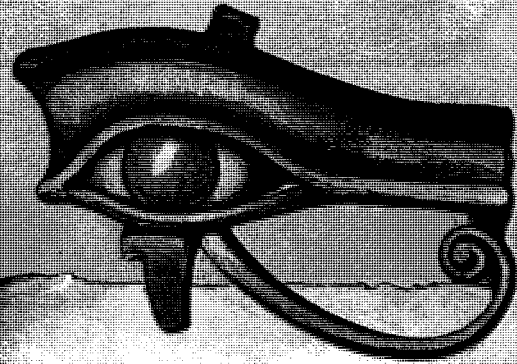
Thus, if the energy generated by a one-half gram of matter meeting a one-half gram of antimatter could be put to use, twenty-five million kilowatt-hours of electricity could be generated . . . this means that with a seventy-three-pound (thirty-three-kilogram) combination of both of them, it would be possible to meet all the electrical needs of the United States for an entire year!

Of course, for the moment, this is nothing but wishful thinking. Antimatter has been produced—in atomic and subatomic amounts—only in laboratories using special equipment, and has been detected in nature only in cosmic rays; however, there is reason to believe that somewhere in the universe, probably beyond the reach of any of our instruments, there may exist an antimatter counterpart of the creation we know, with antigalaxies, antistars, antiplanets, and even antipeople. (Let us hope we never meet any of the latter, for shaking hands, though a friendly gesture, would yield a burst of energy way beyond that of any nuclear bomb ever detonated.)

Even if it were possible to produce antimatter in considerable quantities, which at the moment is quite impossible, a way of keeping it contained—away from normal matter—would first have to be devised . . . we would be in the same situation of the scientist in the story, who invented a universal solvent but couldn't find anything to keep it in.

The fact remains, however, that the only completely efficient way of obtaining energy is through the development of a means (either through the use of antimatter, or some other method) to completely convert mass into energy. If this could be done, it would enable us to tap the tremendous reserves of energy contained in matter, regardless of which form it may be in, be it sand, water, or feathers. Truly a great accomplishment, and one which may very well come to pass 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.

To conclude, toleration has never yet excited civil wars; whereas its opposite has filled the earth with slaughter and desolation.

—VOLTAIRE, 1694-1778
On Toleration

Nature compels nothing to advance that is not driven forward by its own mature strength.

For instance, a chicken is not compelled to quit the egg before its limbs are properly formed and set: . . .

—JOHN AMOS COMENIUS, 1592-1670
Educational Ideas, Seventh Principle

It seems almost ridiculous, while every other science is continually advancing, that in this [Metaphysic] which would be very Wisdom, at whose oracle all men inquire, we should perpetually revolve round the same point, without gaining a single step.

—IMMANUEL KANT,
1724-1804
The Prolegomena

