

ROSICRUCIAN DIGEST

1961
MARCH
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Ecuador's festival
of Inti-Raymi.

△ ▽ △

Atoms at Large

Taming them is
our problem.

△ ▽ △

A Beam of Light

Which shall it be:
weapon or tool?

△ ▽ △

Featuring:

- *Mysticism*
- *Science*
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*Plea for
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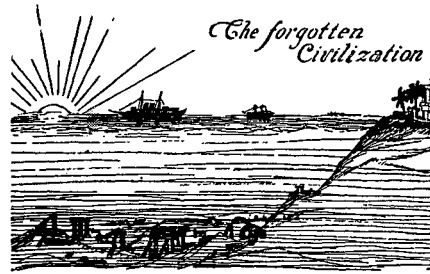
ROSICRUCIAN SUPPLY BUREAU
SAN JOSE, CALIFORNIA, U. S. A.

(Each month this page is devoted to the exhibition of student supplies.)

Atlantis: 10,000 B.C.

By EGERTON SYKES

(Originally appearing in the August 1960 issue of Past and Future, London, this article is reprinted with permission.)



FOR over two thousand years the possibility of the existence of the Continent of Atlantis has been hotly debated by historians, antiquarians, oceanographers, and many others, with great bitterness and animosity, both sides being secure in their assumption that any form of proof either for or against their views was unobtainable.

The dispute may be said to have started when Solon, later to become the famous Greek jurist, visited Egypt in B.C. 650 as part of his education and heard from the lips of the High Priest of Sais, the leading educational establishment of the period, the story of the destruction of Atlantis by the waves, approximately 9,000 years before, a statement which has enabled us to place the actual date of the disaster at about B.C. 9650, 11,610 years ago, although a variation of a century either way is possible.

On the return of Solon to Greece he wrote a poem on the subject called *ATLANTIKOS*, which was never published, presumably owing to his preoccupation with affairs of state. However, two hundred years later, his descendant, Critias, seems to have handed a copy of it to Plato, the famous philosopher, which he seems to have employed as a base for the researches which resulted in his writing the famous Dialogues: *Timaeus* and *Critias*, the latter of which remained unfinished at the time of his death.

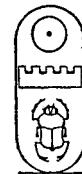
There are other numerous references by writers of the Classical Period, but the *Timaeus* and the *Critias* were by far the most important. After the fall of Rome it was not until the first texts of Plato became available to the scholars of the Renaissance that interest in the

subject was reawakened. Some six thousand books and minor publications have been written on Atlantis up to the present day.

Oddly enough the real dispute between the protagonists of Atlantis and their opponents has not so much been the existence of the fabled continent but rather the date of B.C. 9000 plus. This may have been simply because they were unwilling to accept the fact that the civilisations of Greece and Rome were but links in a long chain of earlier cultures stretching back into the dim past. However, recent archaeological research has been pushing the threshold of history further and further back. Recently a distinguished expert gave a tentative date of B.C. 6000 plus for a culture in Israel, so that the gap has shrunk to a mere three thousand years. Events are moving so fast that even this figure may be eliminated at any time in the immediate future.

But, having tentatively established that a culture *could* have existed in B.C. 9600, there still remains the problem of proving that it *did* exist. As most of the evidence lies buried under a mile or more of water, pending the advent of the atomic submarine, the underwater television camera, and the like, much reliance had to be placed on circumstantial evidence. . . .

It is difficult to imagine what kind of force would be needed to have the effect of drowning a whole continent. The person who made it possible for a solution to be found was Sir Isaac Newton, although it took 250 years for a tentative answer to be found by an Austrian engineer, Hans Hoerbiger, whose theory was first published in 1913. He observed that the only force



which could have moved a sufficient body of water for the purpose was that of gravitation, and suggested that our present moon may have been a small planet between ourselves and Mars, which got caught up by the earth's gravitational field, and which in its first gyrations caused such a succession of tides across the surface that Atlantis was overwhelmed. Other astronomers, such as Professor Kamienski of Krakow and Professor Boneff of Sofia, have since agreed that the cause must have been a cosmic one, although they are uncertain whether it was not an asteroid, a comet, or the like which either passed too near to or even grazed the earth, thus causing the disaster.

The Axis Has Tilted

That the axis of the earth has tilted several times in the past is well known, at one time the North Pole seems to have been at Aden. There seems no reason to anticipate such a violent change in the foreseeable future: it would again take an external cause to produce such a happening and the astronomical world would know of it a long time in advance.

Perhaps the most important source of historical information on Atlantis is the vast body of myth and legend, which can be described as history seen through the eyes of children.

The most coherent account of the destruction of Atlantis is the Deluge Story in the Old Testament, which may well have been written by a group of survivors coming from an area on its periphery and as such only indirectly affected by the loss of a continent. It would seem inherently possible that Noah and his family may have lived near the Gobi Sea, which has now become the Gobi Desert, from which they were swept on a stream of water rushing across Lakes Aral and Baikal, through the Caspian into the waters of the Black Sea.

It is, perhaps, unfortunate that, while many people are willing to accept and believe the story of the Deluge, but few of them are prepared to accept it as being but a portion of a world catastrophe. However, the work of the investigator is facilitated by the fact that the story in the Old

Testament, obviously one that had been handed down from one generation to another, was already so ancient by the time that it was committed to writing that it does not appear to have been edited out of existence. Here we have a factual story of a disaster told by people who were only concerned with what was happening to themselves and not with the general implications of the situation.

Apart from the Bible story there are some six hundred deluge myths predating the arrival of Christianity, which have been collected from various parts of the world. They run to a standardised pattern somewhat on the following lines:

The culture Hero is warned that the Gods intend to destroy the world and its peoples and that to save himself he must:

- (a) Build a ship to float on the waters;
- (b) Seek a cave in which to hide;
- (c) Climb to the top of a high mountain.

These variants depended on whether the Hero lived by the sea and was ship minded, whether he lived in an area where he could escape the fury of the elements, or whether the only resource was to go to the top of the highest mountain and hope that the waters would not rise so far.

The Hero is mocked and derided by the populace but persists in his intentions, and when the disaster occurs he survives while the others are doomed to a frightful death. He then becomes the eponym of his tribe or race.

What gives these stories the gloss of truth is the fact that many of them deal with the situation caused by the occurrence of the disaster at a time when arrangements had not been completed, or in such a manner that important members of the group were killed before it had ended. Many tales are concerned with the frantic search over wide areas to find survivors who were biologically needed for the continuance of the race, in some cases these eventually turned out to be not only of different races but also of different colours.

It is of particular interest to note that in the Caribbean area, many of the stories refer to people being dug out of

caves which had been used as shelters, much in the same way that cellars and natural shelters were used in the last war against air attacks. In this area the late Mitchell Hedges, the explorer, found several caverns which showed signs of habitation on a level much above the troglodytic level, indicating that they had been used as temporary refuges rather than as permanent homes. The only other cave story that comes to mind is from Persia.

Frazer and other authorities tend to dismiss these flood legends as being stories of local events only, in precisely the same manner that future generations of pundits may dismiss the widespread myths of atomic explosions in the Pacific region as being sheer coincidence based upon exaggeration of local occurrences of minor importance. . . .

Possibly the most familiar aspect of Atlantean culture known to the world today was their habit of building cyclopean structures out of extremely large rough stones, sometimes weighing several hundreds of tons each. To us the most usual aspect of this is the pyramid, which is descended from the step pyramid, which in turn evolved from the *ziggurat* and similar structures, with a temple on the summit.

Both the size of the stones employed and the shapes of the structures appear to have been dictated by the need to evolve something solid enough to survive disaster and high enough to stand out of the waters. Whether the pyramids of Egypt actually only date back to Cheops or are of earlier origin, it seems that they were certainly not invented in Egypt, only modified there. Buildings of the type of the Tower of Bel or Babel with its seven storeys having a temple on each one through which one had to pass to reach the apex seem to have been unsuited for Egypt for climatic or religious reasons, hence the pyramids as we know them today.

The Arab legends of the Siriadic Columns or Pillars of Hercules, put up in pairs one each of brick and of stone, as being thus capable of surviving either fire or flood, and each carrying on it a history of the great events of the past, have been recorded by various classical writers, although the last person to have recorded seeing one of these

inscriptions was Crantor, who lived shortly after Plato. The Arabs thought the builder of the Pyramids was one Surid who lived before the Flood, but Al Beruni wrote that they were built by people coming from the West.

The Original Pyramids

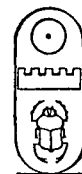
The original pyramids seem to have been for initiation ceremonies and other religious functions. The idea of placing the coffins of royal persons in them must have been evolved at a much later date and not to have been very successful as practically every pyramid chamber opened has already been visited by looters in the past. However, it must not be overlooked that there is always a possibility of there being one or more undiscovered chambers in the Great Pyramid.

The Mexican pyramids have now been discovered to contain small chambers concealed within them, thus showing their resemblance to those found elsewhere. The fact that they are not quite the same confirms the assumption that the link between the cultures on both sides of the Atlantic had been lost several millennia before, i.e., at the time of the loss of Atlantis.

The existence of structures of a similar nature in the Pacific islands points to a tradition of building against disaster which was too widespread to be written off as coincidence. In the same manner the myths of flood disasters have a basic similarity which is too great to allow of the assumption that world catastrophes of this nature were of frequent occurrence. The cause of both can only have been a disaster provoked by some external, cosmic cause, involving the destruction of Atlantis and also of numerous other cultures at the same time.

For anyone looking for traces of Atlantis the best starting-off point is the Azores.

The production of proof should be fairly simple; it is only a question of picking the right site. After all an open-roofed building, built of cyclopean stone blocks, might have its walls displaced by an earthquake, but would be unaffected by even the intense pressures of depths of a couple of miles or



more, while the amount of sediment dropping from the surface in twelve thousand years should not have covered more than the lowest layer of stonework.

The writer knows two or three places where the use of an underwater television camera might well produce ac-

tual evidence of Atlantis, remains of buildings, etc., but the cost would be high, anything between twenty and fifty thousand pounds.

For Further reading:

Atlantis, the Antediluvian World, Donnelly and Sykes, New York, 1949.

Atlantis Myth, H. S. Bellamy, London, 1948.



Talk to him of Jacob's ladder, and he would ask the number of the steps.

A Matter-of-fact Man—DOUGLAS JERROLD, 1803-1857



The Parable of the Plantains

By DR. B. GUNAWARDENA, F. R. C.

IN my village, there are many fine plantain trees—one of the largest is the first thing to meet my eye in the morning. I admire it from my window as it stands tall in an adjoining garden. It contains a beautiful bunch of plantains just beginning to ripen.

The owner is very proud of this tree, and admires it as I do—but not so much for its beauty as because it is his own. The plantains will soon be ready to market or to eat, and he thinks of the money he will get or the enjoyment he and his family will have when the fruit is completely ripe.

Squirrels, parrots, magpies, and crows also take a great interest in the plantains. They are constantly about the tree inspecting the fruit, impatient for it to ripen. Even among the neighbors, there is interest. Some are envious that such fine fruit should be beyond their reach. They wonder how they can get it without permission.

Such possibilities worry my neighbor, too, as he pauses to admire his possession while he cleans around the roots and carefully manures the soil. There must be a way to save the whole of the fruit for himself.

One morning when I look out my window, I see my neighbor has made his decision. The plantains have been wrapped with straw and covered with gunny sacking. It is impossible now for birds, squirrels, or neighbors to see his fruit, and want it.

He has also shut away the sun. This will reduce the fruit's size and spoil its taste. It will even make it a poorer product when it goes to market. But my neighbor doesn't know this. He is satisfied with the thought that he has protected his plantains from greedy eyes. Only later will he learn that in outwitting others, he has robbed himself.



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Rosicrucian
Digest
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1961*

Bridges Span History

LIGHTNING flashed, and man stared in terror from his shelter. A great cracking, and a tree fell across the banks of a stream. Nature's violent act provided a way to cross treacherous water. That event sparked the idea of the first bridge—perhaps.

When other trees began to be laid like log beams across high stones in a stream, a *many-spanned bridge*—complete with intermediate piers—was achieved.

In the tropics, swimmers braved rapids with ropes clenched in their teeth. The ropes were connected to a woven mat which became the bridge floor. In ancient India, parallel cables—suspenders of thin rope—were hung vertically to support a roadway platform at a *lower* level. A suspension bridge! Around 4,000 B.C., a Sumerian, according to legend, erected an arch of horizontal bricks, playfully turned them on end, and the arch ring stayed in place!

The ancient warriors, Caesar and Hannibal, built pontoons for advancing armies. Stone bridges, too, to stand through the centuries. Stand they did, though the Roman Empire crumbled. Barbarians came, destroying and pillaging. Travel was disordered and dangerous, so much so that as the 12th century ended, Central European churchmen formed a *Brotherhood of Bridgebuilders* to aid voyagers. In France, one of the masterpieces of the Brotherhood was the bridge at Avignon.

In 1176, an English monk, Peter of Colechurch, proposed a bridge to span the Thames, and thirty-three years later, the *old London Bridge* was a reality. For 600 years it knew no peer. Its 19 pointed arches held shops and dwellings and it was the center of London life. Time wore this magnificent structure down, and in 1831 it was replaced by the *new London Bridge*, still considered one of the world's outstanding spans.

Ponte Vecchio, the pride of Florence, was a match for London. Longfellow lets it describe itself:

*Taddeo Gaddi built me; I am old,
Five centuries old. I plant my foot
of stone*

*Upon the Arno, as St. Michael's
own*

*Was planted on the dragon,
fold by fold . . .*

*And when I think that Michael-
angelo*

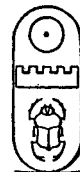
*Hath leaned on me, I glory in
myself.*

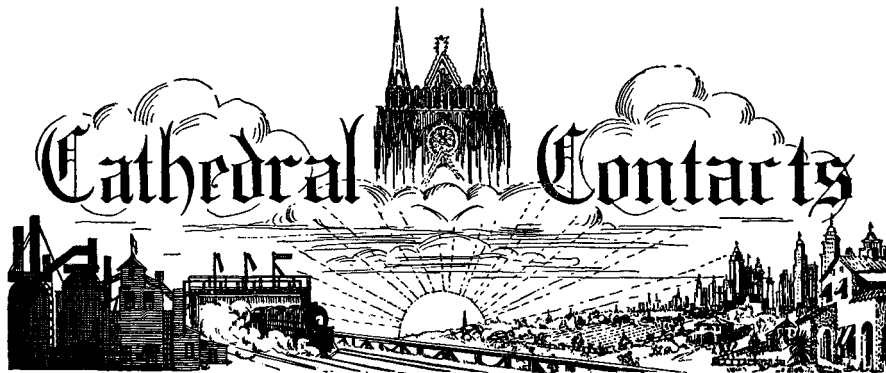
Others of that age include the Rialto over Venice's Grand Canal . . . the Ponte Notre Dame, over the Seine. The bridgebuilder was becoming a *civil engineer*.

A new era dawned in the 18th and 19th centuries. When Jean Perronet perfected the masonry arch, covered bridges came into vogue. A few still dot the New England countryside—remnants of a romantic past. Wrought-iron bridges were an attempted improvement—but remained a failure. Not only unattractive, they often failed to survive strong winds or heavy loads. In 1878, a steel bridge in remote Glasgow, South Dakota, answered the need for a modern, sturdy, easy-to-build structure.

Then followed some of the world's greatest bridges—San Francisco's Golden Gate; New York's George Washington; Germany's Cologne; Brazil's Florianapolis. Modern bridgebuilding recently saw yet another innovation: a *prefabricated* bridge. Pittsburgh's Levinson Steel Company in 1953 began assembling bridges in its own fabricating plant to assure a perfect fit when sections were hoisted into place. Imagine a sizable highway bridge put together—complete—inside a building! No trick with know-how and a mighty large building.

The time and effort pay off on the site, for everything matches exactly, with no pieces left over! And that should make everybody happy; the bridgebuilders and the people who use their product.—*Central Feature News*.





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

REFUGE FROM CONFLICT

By CECIL A. POOLE, *Supreme Secretary*



ANY years ago there was a tradition that man could seek shelter or protection from danger or distress by entering certain areas designated as places of refuge. These places were so designated in order that man might escape temporarily at least from any pressures that might exist in his environment. This form of refuge away from any type of oppression was of great appeal to the individual who was under stress of any kind. This right was enjoyed by every individual under the existing code, known as *sanctuary*. Sanctuary was man's right, for example, if he were pursued, either by

those who would do him bodily harm, dispossess him of his property, or in the name of existing law take him into custody.

The importance of religion in the life of individuals in the Middle Ages gave additional strength to this right of sanctuary. Usually the place of sanctuary was a church or cathedral. In history, and in fiction there are many stories of individuals who escaped their pursuers by entering a church, a monastery or temple and thereby receiving sanctuary. It was generally considered that such sanctuary was an inviolable asylum or place of refuge where the individual could not be touched in any way. It provided immunity from law, pursuit, or bodily harm.

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The right was not always upheld. There are classic stories, some historical, some fictional, of the violation of sanctuary. Probably the oldest recorded of which we have reasonable proof are a number of Biblical stories. The followers of King David did not have the privilege of sanctuary after the succession of Solomon to the throne of Israel.

The Practice Today

In the world today this practice is not generally observed. In recent years, there has been less faith put in this concept of sanctuary, partly because of the fact that no one place is equally sacred to all individuals. In most of the free world there is no pressure insofar as beliefs are concerned, and therefore no temple or church, for example, would have any exclusive privilege of offering sanctuary; neither would the average individual expect such treatment.

The conflicts that exist today, while they may be of a different nature from those for which men sought sanctuary in ages past are no less acute. The pressures and conflicts about us are those which cause all of us to be in a position of seekers of refuge rather than to be individually isolated as a person fleeing actual pursuit. Today in a world where vast destruction is a potential possibility at any time, many individuals have given thought to the possibility of refuge in an extreme emergency.

It is not uncommon to read in the current press suggestions for the building of shelters or places of refuge that would protect from an assault outside our own environment that might be fatal to our lives and possessions. Recently there appeared a book which had a title to the effect that nowhere on the earth was there a place to hide, where we could be free and have sanctuary, refuge, and asylum from any overwhelming situation.

The possible imminence of disaster in the world today is having a far more profound effect upon the philosophy of many people than it might be presumed by more or less superficial viewing of the circumstances of events. Younger people, I am told, are developing a more fatalistic philosophy, not

exactly in the sense of the fatalism of the past—that we are subject to certain forces about us regardless of what we may do—but rather in the sense that regardless of what we can do, the end is not too hopeful. This type of philosophy has existed in many ages, and there have always been those who have risen above such a pessimistic viewpoint. Each age in turn has conquered the temporary hopelessness or despair of those individuals who look about them and find no place of refuge where they may seek asylum and freedom from the pressure of conflicts about them.

The question before the world now is, will destruction in a tremendous cataclysm engulf all life and all manifestation of civilization? Further, the question leads, if such an event occurs, to a consideration of whether there will be any hope that any vestige of civilization and man's culture can be saved. Of course, more paramount to the individual, is the age-old expression of the wish to survive; will I as an individual be able to survive a cataclysm that would come, for example, in case another war utilizes the potentialities of present weapons?

It is not an encouraging picture if we take at face value the reports of current events as they reach the various services by which the world news is distributed. This concept that man may be doomed to suffer the consequences of his own achievements is of a type that causes constructive philosophy to be undermined although as I have already stated, this is not the first time in history that man has viewed his environment and seen nothing but hopelessness and despair. Many such philosophies swept the thinking of individuals thousands of years ago, but man still maintained a degree of culture, and the human race at least survived.

There is one fact today however that we cannot ignore in the analysis or at least the view we must take of our physical environment, and that is that from the physical standpoint it is true that there is no place to hide. We have explored most of the surface of this earth. We have utilized many of the



potential forces given man to utilize and develop in this physical world, and we no longer have frontiers, physically speaking, to which man can flee or turn for refuge or safety.

The All-Important Lesson

Possibly in all this there is purpose beyond the ability of man at first to conceive. Possibly while man was given a degree of dominance of the earth, this did not revoke the more important right of man to learn dominance of himself. Therefore, with a shrinking world, technologically speaking, man should be learning the all-important lesson it has been the purpose of the human race to learn through all history: The true refuge from conflicts, the sanctuary that still exists is the sanctuary of self. By *self* I mean man's understanding

and contemplation of his true place in the universe, not just his relationship to the physical forces about him.

Man is a manifestation of life linked with the source of all life. When he gives this privilege and this connection with the infinite its due value, then he can find refuge within himself—in the knowledge that this self, found in all expressions of life, has a connection with a higher source of life than man's realization can encompass.

The Cathedral of the Soul, maintained by this organization, is one expression of the sanctuary that can be ours. In the innermost reaches of our own consciousness we can reach that peace that comes from the understanding and realization of our place in Infinite Being, rather than merely our place in physical space and time.



A BEAM OF LIGHT (Continued from Page 89)

So great a speed would give plenty of time to destroy the incoming missile by a number of means already possessed, let alone by a disintegrator ray, before the object could get anywhere near its target. Some observers even believe that warheaded missiles might be destroyed over the country launching them—perhaps even *before* they were actually launched!

Some of such a missile's flight would be in the fringes of space. Since coherent light is expected to spot them there, what does this indicate for the use of this medium as a means of communication between worlds? That can only be guessed at now, but Tesla at least had a similar idea for his ray, as has been seen.

More and more, astronomers are coming to believe that other worlds do exist. If like ours, the means which

brought *life*—as we know it—to this planet probably brought the same kind of life to those other planets. The possibility of a type of *reasoning* life on those other worlds even more advanced than our own is not now thought to be fantastic.

Whether reasoning life exists on any of the other planets of our own solar system is still argued somewhat heatedly. One day we shall know. A probe of coherent light may well hasten that day. Perhaps it is not too much to think this new beam may answer a few questions in this respect *before* we can *missile ourselves* to their shores!

We are living in a rare age. If we can just keep our heads, avoid blowing ourselves and our future on earth to bits, we may enjoy many of the luscious fruits now ripening.

***The
Rosicrucian
Digest
March
1961***

INTERNATIONAL ROSICRUCIAN CONVENTION

July 9-14, 1961

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

Sun on the Equator

By DR. M. ACOSTA-SOLIS

Director of the Ecuadorian Institute of Natural Science

While in Ecuador on official business early in 1960, Frater Cecil A. Poole, Supreme Secretary of the Rosicrucian Order, AMORC, took occasion to further his interest in the aborigines of the equatorial regions. He was particularly fascinated by those traditional native customs and practices, which stem so directly from a knowledge of the equator's location.

Through the Order's Inspector-General for Ecuador, Frater Enrique Mancero J., Frater Poole made the acquaintance of Dr. M. Acosta-Solis, and the following article resulted. Originally intended for publication in El Rosacruz, the Ms. was translated by Soror Mercedes Sunseri, Assistant to the Supreme Secretary, for the Rosicrucian Digest.—EDITOR

IN spite of the centuries and four hundred years of Christian influence, equatorial natives still retain the memory of old and sumptuous *Quitu* and *Incaica* celebrations. Thinly disguised by the trappings of Roman Catholicism, these have survived and preserve the worship of the sun and the solemn fiestas dedicated to the ancient gods.

The Spanish colony with its numerous priests has, it is true, induced an outward appearance and show of Christianity, but it has not succeeded in erasing from the native mind and heart the belief that the sun is a god, that he governs the universe and gives life to plant, animal, and man.

With this conception and the knowledge that their land occupies the border line between two hemispheres, Ecuadorian natives have cherished the traditions, rites, and customs of generations of their forebears. Despite intermarriage, their racial strain is remarkably pure. Although the *Pululaguas* and *Calacalis* have completely disappeared, the tribes of the *Huatos*, *Tanlaguas*, *Rumicuchos* and *Lulumbambas* still remain.

And so does their astrological mythology. Old temples and shrines have been destroyed and traditional ceremonies have been overlaid with rites of a purely Catholic character. Instead of being celebrated at the equinoxes as formerly, in March and September, the festivals are now ostensibly celebrated in honor of the Christian Saints: Anthony, John, Peter, and Paul.

Ethnically, these equatorial peoples are descended from the *Quitu-Incaica*. Physically finer-featured and more per-

sonable than the natives of other sections of the country, these Indians do not have the copper color characteristic of the inhabitants of other provinces, especially the *Salasacas*. They are rather fair brunettes, of medium height, with cheek bones not so pronounced. Although some of the communities are educated and all are in contact with the Castilian civilization, the older traditions prevail in a majority of cases.

In these areas equidistant from the poles, the sun shines almost twelve hours every day of the year. Although arid, because of an almost constant temperature of 62.6° Fahrenheit, Ecuadorians consider the location healthful. The dry sandy land—toasted for thousands and thousands of years by the vertical radiations of the sun—is imbued with medicinal properties known to have a beneficial effect upon rheumatism, arthritis, and nervous disorders. Infrared rays probably concentrate in the sandy mounds and retransmit their radiation both to the surroundings and to biological organisms.

Two springs along the *San Antonio* River possess medicinal properties. Their waters of a slightly radio-active alkaline nature, containing sodium bicarbonate and some sulphur, maintain an even temperature between 64° and 68° Fahrenheit. Taken internally, they are reported to heal rheumatism and gout and when bathed in are considered beneficial to the liver.

Also in the *San Antonio* area are calcareous mines where imprints not only of ancient peoples but also of animals have been discovered. In this area, too, is to be found *Pululagua*, the



largest crater on the continent. Caused by some prehistoric cataclysm, this crater today is a concave valley given over to agriculture and cattle raising. Once though as an active volcano, it must have been an enormous fireplace, spreading its lava over Pomasqui, San Antonio, Calderon, Guayllabamba, Puelaro, and Perucho.

Notwithstanding the dryness of these lands, the first Forest Experimental Station—christened Equinoctial Villa—has been established here for the conservation of Ecuador's non-irrigated areas. According to geodetic surveys, the equatorial line runs about fifty miles north of the capital city, Quito. To mark the dividing line between the hemispheres, a monument, constructed under the direction of Geographer-Engineer Luis G. Tafino, gives tourists the satisfaction of standing midway between the poles.

The Lulumbamba Plateau

The plateau on which the monument stands was formerly known as Lulumbamba, *Plain with egg-shaped stones*. The Spanish conquerors renamed it San Antonio, but the natives characteristically retained the older name by calling the place San Antonio de Lulumbamba. Ecuadorian Geography gives the region still another designation, San Antonio de Pichincha, to distinguish it from other San Antonios and because the plateau is under the jurisdiction of the Province of Pichincha. The town of San Antonio, 8,000 feet above sea level is crossed exactly from east to west by the equatorial line, having a latitude of 0°00'00" and a magnetic declination of 6°E38'.

According to a legend of the older Indians, there once existed at the peak of *Cosaminga* (Hill of the Mark) a great stone altar. Here native animals, particularly rabbits and guinea pigs, were sacrificed when the sun had reached its plenitude. The sun and moon to the natives were man and wife. The stars were guardians, and the Milky Way the abiding place of all that was beautiful.

These heavenly bodies were personages with power to help as well as to hinder. Not to honor the sun god was to risk having grain fields destroyed or

being faced with a scarcity of corn, potatoes, or other crops. If the *Taita-inti* (father-son) were angered, he would punish by drying up all that had been so carefully planted. Meteorological time and agricultural seasons were determined by observation of the heavenly bodies.

The equinoctial ceremonies, therefore, had great significance. The priest who performed the sacrifice was decorated with a blazing golden sun and was assisted by a group of young girls. Rituals, dances, genuflections to the sun always concluded with everyone silent and kneeling, arms uplifted and eyes turned heavenward. Musicians played clay flutes and whistles, beat drums, and chanted. Huge fires of sandalwood or other fragrant shrubs sent clouds of smoke into the air where it could be seen for miles. There was much revelry and drinking of *chicha* made of fermented corn, and the ceremonies were climaxed by a traditional battle to demonstrate the willingness of the chief and his people to sacrifice themselves in defense of their god.

Through the efforts of the National Union of Newspapermen, it is possible today to witness this ancient Festival of the Sun. The *Millennial Order of the Intinan* has been established to preserve these native festivals, and tourists willing to journey to San Antonio de Pichincha at the time of the spring equinox may see them.

The dancers, adorned with parrot and peacock feathers, and having bright-colored handkerchiefs over their shoulders, carry lances and have their faces or eyes covered with masks. Leaping rhythmically to the music of a drum and a *pingullo* (bamboo flute), they make graceful elliptical figures with their lances. In thin feminine voices, they chant "Inti-taita" over and over as they dance, keeping their gaze fastened on the sun.

Suddenly with harsh cries they join hands in a ring and again as suddenly separate into two lines of dancers. One of the *chiefs* places himself in the center and an *embassy* from the opposing group advances to parley. Much argument without agreement ensues; the rhythm changes to a warlike one, and a symbolic battle is joined. The battle

continues until a chief is taken prisoner. His heart is symbolically pierced and he is carried off on the lances of his followers. Thus the struggle ends, and the winners and losers embrace. Great quantities of chicha wash away all trace of the conflict, leaving both victors and vanquished pretty thoroughly intoxicated.

If distinguished tourists or well-known personages are present, they are made Knights of the *Orden del Intinan*. On such occasions, the Indians, arrayed in their bright-colored scarfs and feathers, await the candidate at the foot of the equatorial monument. They welcome him with music and dancing. The *chief* delivers a discourse extolling his virtues and two little native girls offer him a container of chicha. After this, he receives the title of the Order and is knighted by being tapped on the back with a lance.

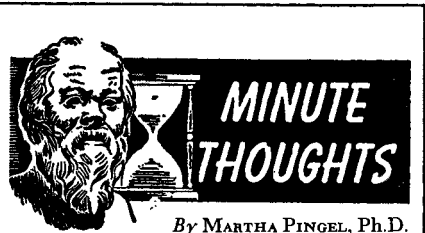
Knighthood in the *Orden del Intinan* holds a double satisfaction for the candidate—that of being inducted into the Order when the sun is on the equator and that of standing for a moment astride the earth with a foot in each hemisphere.



No ancient lore has perished. Earth retains for herself and her children what her children might in passion have destroyed, and it is still in the realm of the *Ever Living* to be seen by the mystic adventurer. We argue that this memory must be universal, for there is nowhere we go where Earth does not breathe fragments from her ancient story to the meditative spirit.—A. E.

**First Temple
Initiation**

Benjamin Franklin Lodge
1303 West Girard Avenue
Philadelphia, Pennsylvania
Sunday Afternoon, March 12, 1961
Part I, 3:00 p.m.—Part II, 6:30 p.m.



By MARTHA PINGEL, Ph.D.

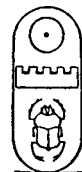
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PARADOXES

Whenever we approach people for the first time, we find ourselves face to face with the unknown, the incomprehensible. The same is true when we discover new fields of learning. Man himself, examined in the light of his own experience and understanding, is also an "unknown"; at least until such time as he becomes aware that the seeming inconsistencies in himself are only differing aspects of the same thing.

Nature is filled with paradoxes of all kinds. The stars "twinkle," but the twinkle is in our atmosphere. On a winding road, we see the moon first on one side of the road, then on the other. Cars moving at the same speed appear to each other as motionless. We light an ordinary match seemingly by friction, yet it is not friction but the removal of the protective coating over phosphorus that actually ignites the item.

Then there are the paradoxes of our "humanity." Lin Yutang, in drawing a distinction between reason and reasonableness, spoke of reason as "the facts," indisputable and absolute; reasonableness as the common sense or the emotion that defies facts, often to the betterment of mankind. Man is a rational being; he *wants* to be rational; yet he seldom manages to live free of the entanglements born of his irrationality. His logic is absolute; but his illogicality is legion!

To speak of paradox as only an illusion would be to deny its existence. We must learn that the paradoxical is the *natural* and that seeming inconsistencies are, when put together, different ways of arriving at truth. What a monotonous and non-productive world this would be if all paradoxes resolved themselves into certainties.



"The walls come tumblin' down"

By OSWALD J. RANKIN of France

*Joshua commanded the children to shout
An' the walls come tumblin' down.*

—NEGRO SPIRITUAL

IT has been said that aspiration in one incarnation becomes realization in the next. If this is so, a question naturally arises: Are the old Magicians and Alchemists still with us? Are they now back again as other personalities, completing the work they once began? Are they today the highlights of nuclear science, working in modern laboratories equipped with atom-splitting devices merely dreamed of in the old days of crucibles, pots, pans, and prayers? Do dead arts survive? In short, is nuclear science the modern material counterpart of antique magic and medieval alchemy?

Just as naturally, other questions follow: Were the formidable exploits of Moses and the Egyptian magicians facts or fantasy? Were the Biblical scribes pure fiction writers? Were rods really turned into serpents, water into blood? Did the walls of Jericho fall by massed shouting?

It is difficult to realize what life two thousand years ago would be like in a perfectly natural atmosphere of silence and stillness. Yet it must have meant being attuned to Nature in the same degree as we now are attuned to modern artificial conditions in an atmosphere of ever-increasing noise and ceaseless movement.

It is not unlikely that in that remote past the shout of merely one man would have been as intolerable as a battery of pneumatic drills today. There are still sensitive people who are distressed by loud voices. The effects of inharmonious vibrations were perhaps better known to ancient magicians than to modern scientists.

Nothing then could have been more expedient than to assemble a crowd of lusty-lunged individuals before an enemy fortification, and at a given signal shout it down. Now and again, singers have demonstrated how this might be done. The massed shouting at Jericho

may have been preceded, or accompanied, by organized mental concentration, conjoined perhaps with planetary cooperation of which we know nothing.

According to the Biblical record (Joshua 6) very elaborate preparations were made: seven priests, seven trumpets, the city encompassed once every day for six days and seven times on the seventh. The walls apparently came down as a result of a vibratory action other than mechanical, chemical, or nuclear.

Whether by magic or modern bomb, demolition implies material disintegration produced by a sudden disruption of molecular cohesion. One vibration affects another to the extent that the molecular equilibrium of the less rapidly vibrating material is broken up, and the mass falls to pieces. It could be said that the nuclear method of precipitating atoms back to primordial atomic vibration, so ardently pursued by the old Alchemists, is the *finis coronat opus* of demolition technique.

An explosion might be defined as an ultrarapid vibration capable of breaking down material vibrating at less-rapid or lower-frequency rates. If slow-acting or gradual explosions were practicable, in the course of time they would probably become less effective owing to the natural *adaptation* in matter of slower vibratory rates.

At the trumpet signal, the crowd assembled before the walls of Jericho "shouted with a great shout" and the walls "fell down flat." It is possible that the explosion-like abruptness of the "great shout" in an habitually calm environment did the trick, the correct key or pitch being carefully predetermined.

It may be that since the days of the old magicians there has been a certain degree of atomic and molecular adaptation to changing vibratory conditions, as is the case with the human nervous

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system with respect to noise. But, as the late Alexis Carrel said, such adjustment is by no means a "victorious adaptation," being responsible for physical and mental changes of a degenerative nature. (Will future races learn that our present cosmic cycle ended, like Atlantis, in this way?)

Molecular cohesion in certain forms of matter may have *tightened up* gradually in the degree that noise and the more rapid vibrations have increased. Even peaceful atoms and molecules may have been obliged to "move with the times." It is perhaps not altogether inconceivable that the synthesized vibrations of radio, radar, television, etc., continually passing through all animate and inanimate matter might produce

disastrous results but for *atomic intelligence* of which we have all heard.

Modern building materials, plants, and the physical constitution of all living creatures may now be more resistant to disrupting vibrations, such as those that brought down Jericho's walls, because molecular cohesion is not so *loose* as it was. *United we stand, divided we fall* applies particularly to atoms and molecules.

If the magicians of remote times knew those things, it argues that their art of magic was based on a practical knowledge of control, differentiation, and direction in the field of vibration. That, of course, provides no answer to our first question; but it does suggest the logic of asking it.



CAPTURE THE MOOD of Oriental Temples!

Special arrangements have been made in Cairo to have some of the mystic temple lamps of Egypt made available to our readers. An old legend states that a wish made while one was being touched by a ray of light from a mystic temple lamp would come true. Although we relegate such be-



approximate appearance

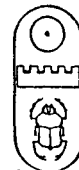
liefs to bygone superstitions, we must still admire the splendid workmanship of these Egyptian temple lamps.

Handmade by craftsmen of a centuries-old art. Hand-blown glass and solid brass. Total hanging length, 22 inches. Price includes postage.

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NOTE: These decorative lamps carry no lighting fixture. They may be filled with wax and wick and used as a candle, however, or carry an electric bulb from an extension cord.



The Sphinx - Riddle of To-day

How true . . . is that other old Fable of the Sphinx, who sat by the wayside, propounding her riddle to the passengers, which if they could not answer she destroyed them! . . . And does she not propound her riddles to us? Of each man she asks daily, in mild voice, yet with a terrible significance, "Knowest thou the meaning of this Day? What thou canst do Today; wisely attempt to do?"

Nature, Universe, Destiny, Existence, howsoever we name this grand unnamable Fact in the midst of which we live and struggle, is as a heavenly bride and conquest to the wise and brave, to them who can discern her behests and do them; a destroying fiend to them who cannot. Answer her riddle, it is well with thee. Answer it not, pass on regarding it not, it will answer itself; the solution for thee is a thing of teeth and claws; Nature is a dumb lioness, deaf to thy pleadings, fiercely devouring. . . .

Foolish men imagine that because judgment for an evil thing is delayed, there is no justice, but an accidental one, here below. Judgment for an evil thing is many times delayed: some a day or two, some a century or two, but it is sure as life, it is sure as death! In the centre of the world-whirlwind, verily now as in the oldest days, dwells and speaks a God. The great soul of the world is *just*. . . .

In this God's-world, with its wild-whirling eddies and mad foam-oceans, where men and nations perish as if without law, and judgment for an unjust thing is sternly delayed, dost thou think that there is therefore no justice? It is what the fool hath said in his heart. It is what the wise, in all times, were wise because they denied, and knew forever not to be. . . .

It is true, all goes by approximation in this world; with any not insupport-

able approximation we must be patient. There is a noble Conservatism as well as an ignoble. Would to Heaven, for the sake of Conservatism itself, the noble alone were left, and the ignoble, by some kind severe hand, were ruthlessly lopped away, forbidden evermore to show itself!

For it is the right and noble alone that will have victory in this struggle; the rest is wholly an obstruction, a postponement and fearful imperilment of the victory. Towards an eternal centre of right and nobleness, and of that only, is all this confusion tending. . . .

Await the issue. In all battles, if you await the issue, each fighter has prospered according to his right. His right and his might, at the close of the account, were one and the same. He has fought with all his might, and in exact proportion to all his right he has prevailed. His very death is no victory over him. He dies indeed; but his work lives, very truly lives. . . .

Seek through this Universe; if with other than owl's eyes, thou wilt find nothing nourished there, nothing kept in life, but what has right to nourishment and life. The rest, look at it, with other than owl's eyes, is not living; is all dying, all as good as dead! Justice was ordained from the foundations of the world; and will last with the world and longer.

From which I infer that the inner sphere of Fact . . . differs infinitely from the outer sphere and spheres of Semblance. That the Temporary, here as elsewhere, is too apt to carry it over the Eternal. That he who dwells in the temporary Semblances, and does not penetrate into the eternal Substance, will *not* answer the Sphinx-riddle of To-day, or of any Day.—THOMAS CARLYLE, *The Sphinx*



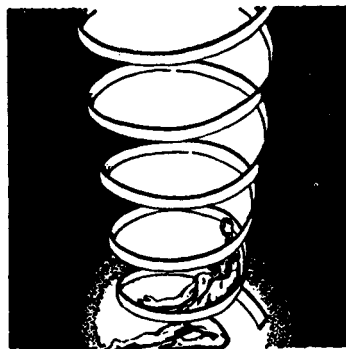
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That amid our highest civilization men faint and die with want is not due to the niggardliness of nature, but to the injustice of man.

—HENRY GEORGE, *Progress and Poverty*, 1879

The Spiral of Light

By THOMAS R. SHIOLAS, F. R. C.



THE mystic differs from another only in that he has become aware of his relationship to the Cosmic, and refuses to let the whirl of daily activity shut him off from it as the source of his being. To be constantly aware of the Cosmic relationship requires the devotion of one's soul, as well as the help of knowledge, teachers, and circumstances favorable to its ordering.

Taken in the outer sense, life on earth is a history of construction, destruction, power struggles, and murder. It appears to go nowhere; it is a series of fortunate or unfortunate events which may accidentally benefit culture or may equally accidentally destroy it.

There is another history, however, which has to do with life on earth in an inner sense. Here there is not the dualism of construction and destruction as in the outer sense but rather the spiraling of man's inner powers in growth toward Cosmic at-one-ment. One of these histories is concerned with time and the other with dimensions outside of time. Outer history is full of *past* and *future*, of anticipations, anxieties, and remorse over failure. There is no rest; only the flurry of activity in time. There is also death.

The inner account begins outside of time. Every "moment" touches the Source, the Cosmic. There is no rush toward a Utopia of the future, for Utopia may be experienced now outside the restrictions of time. It can be experienced through attunement when the body and physical consciousness are sloughed off. There need be no running

forward in time to bring an increased consciousness of the present.

A merely mental realization of inner history with its experience outside of time is not enough, however, to complete the development of consciousness. Such states occur only in flashes and at rare moments when as yet nothing permanent has been established. Before permanent results can be achieved many things are necessary. They fall into three general categories: 1) The need of an improved physical instrument, 2) The need of an emotionally purified consciousness, and 3) The need of a precise method of awareness.

An improved physical instrument is the first need, for the body forms the basis of acquiring inner growth. The instrument must be capable of attaining a state of rest so as not to interfere with the inner psychological activity. Thus, the mystic must know something of nutrition.

A nervous half-starved organism, depleted of essential nutrients, cannot learn to concentrate or to meditate correctly. Posture is also important, for physical control is a part of the technique of *centering*. This means a program of living to further vitality and health—a program to enhance healing methods and lay the groundwork for psychological accomplishment.

An emotionally purified consciousness is the second need, for nothing destroys the possibility of attunement like faulty emotional functioning. Meeting this necessity may be more difficult than the first, for our society condones



the use of destructive emotional forms. We *hate* the enemy; our newspapers and our means of entertainment exhibit a stream of every kind of emotional contamination.

It is possible to live with all this, but it requires a constant "guarding of the mind" (to use a phrase of the Eastern Christians) lest one fall away from emotional balance. People with a wealth of spiritual knowledge are often unable to use it practically because they are wrongly involved emotionally with the affairs of their lives. Incessant practice and intense desire to be free are necessary to become emotionally harmonious.

Intelligence is somewhat better understood as a part of the consciousness than the emotions. This is a century of mass education and for good or ill everyone has come to believe in it. In itself, though, education is little more than a collection of facts that may be useful in earning a living but not in mastering life. It is with the latter that the mystic is most concerned.

The Use of Intelligence

The chief use of intelligence is not so much in becoming learned as in being able to direct and integrate the different aspects of one's being. Only when the emotions and intellect work together can advances be made in the inner life. It is possible to know a thing without having feeling for it. This is one of the unfortunate aspects of our scientific world: By persistent overuse of the analytical method, we have lost the power of intuition.

The English physician and writer, Kenneth Walker, in his book *Only the Silent Hear*, takes cognizance of the intuitive process. The phrase embodies a truth that the intellect must learn every day. Logic and the analytic method are indispensable to our three-dimensional world, it is true, but if we are really to hear and to know the inner beat of life, we must become silent. The intellect must be quiet in order that the bright power of the self may rise to illumine us. Buddhism speaks of the *no-mind*, a state in which the image-forming mind is at rest, allowing the intuitive processes to work. This is no new idea to the mystic; yet too little importance is too often attached to it!

This brings us to the idea of value. Some teachings have very little, others a great deal. It all depends upon the source. This may be more readily understood by an example. We place a high value upon Mozart's music because we know something of him as an artist, his phenomenal mental powers, the lofty state of his achievement. His was a highly integrated consciousness performing at its best. Because we value Mozart's music, we place little value upon much of the music of our times. The difference of level is so great. Likewise, in teachings of an esoteric nature, the same necessity exists to determine value. Here experience gained from applying the principles is our guide.

How can one know the extent to which his life is being directed by the knowledge he is attempting to use? The answer to such a question depends upon personal and inner capabilities as well as upon the needs faced by the self in certain circumstances. A look at the biographies of illumined individuals shows that they lived in very unusual and difficult outward circumstances—often driven to despair, persecuted for being right, and practically worn out by their labors. To such, esotericism owes its existence. Few of us may be placed in similar conditions or attain similar stature.

The final need for attaining permanent results is a precise method. This may be in a sense an individual matter and grow gradually out of a careful examination of certain experiences. One of the first differences affecting the personality is a change in the time sense; it ceases to exert its former tyranny. This leads to an intensified realization of what is happening *now*: The particular hour or segment of time becomes more and more important. Any waste becomes a burden on the conscience.

Next, there may come the realization that how well one attunes has an important bearing upon his daily affairs. His practice tends to condition the affairs of life and keep him from sinking, so to speak, into concern over trifles. More and more do the outward activities of life relate themselves to the background of relationship to the Cosmic. This is an important state in development. From this time on, the mere acquisition of facts, the reading of

books, and the hearing of opinions, lose their primary status and become only means to further the constant practice of attunement.

One of the most important rewards is the improvement of concentration. This not only makes application of mystic disciplines progressively easier—and more profitable—but also gives an increased excellence to everything in life.

In the beginning, it was mentioned that the historical life—appearing to be a dualism of construction and destruction—and the inner life, lie poles apart. This has been the religious contention. Religion can still lead man to his inner history. It loses point, however, when progressively artificial dogmas continue to proclaim the view of “this and the other world.” This fragmentary approach to life must become integrated and organic, the higher must be related to the lower in such a way that the

former transforms the latter. No teaching accomplishes this so well for modern man as true mysticism.

Mysticism cannot accomplish this with a group or at the social level, however, until man himself reaches an advanced stage of development. First, the individual *must transform himself*. He must train himself to integrate his personal consciousness with the Cosmic to the degree that the personal is completely changed. This means expanded consciousness—giving up the lesser for the greater—and is the true life of sacrifice.

Thus transformed, the student will no longer be the slave of fools and falsehoods because he will be in touch with his own spiral of light, which always leads in the right direction. This is the mystic’s task. Difficult it may seem, but it is the only reliable and worthy way to bring personal and group effort into harmony with Cosmic law.



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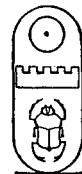
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The inconsistency of a television audience is that it finds a passive satisfaction in watching an active portrayal of life.

—VALIDIVAR



Better put it off . . .

By JOHN FIX

A RETIRED judge, renowned for his many wise decisions, once told me: "I never relied upon hasty judgments. In reviewing a case I made it a point to jot down everything I had been able to learn about it—good or bad—and implant these facts indelibly in my mind. Then I put the entire matter aside for a few days. When next I took up the case, I found that during the interval my *subconscious* had been active, probing, assembling, and sorting facts. It had obviously accepted some, rejected others. And I was thus able to arrive at a conclusion that never proved to be a regrettable one."

Decisions are as much a part of our daily lives as eating and sleeping. While most are minor and affect us little by their outcome, others have far-reaching—and often long-lasting—effects. It is these others which determine our future health, the well-being of our loved ones, the extent of the slender gap between deprivation and abundance.

An eminent psychologist explains it thus: "In attempting to make a decision we are at the mercy of all sorts of temporary, and seemingly trivial, influences: the quality of our health at the moment, the upset caused by petty annoyances to which we might recently have been subjected, even the condition of the day's weather. Each or any of these could affect the soundness of our judgment. Therefore, no decision based upon a single consideration of a problem is to be regarded as a reliable one."

Should we, then, plunge into the problem with all the pros and cons we can muster at the moment, and come up with a quick answer? Or should we—

providing there is no immediate urgency—postpone our reply until the latest possible moment?

By all means the latter! Lay the problem aside for a few days, or—where feasible—a few weeks, even a month. Even though every argument for or against has seemed exhausted, dozens of fresh ideas on the subject will become evident when we return to it.

Furthermore, our entire viewpoint may have altered, if not revised completely. Another reason for delaying decisions is the experience we have all had at some time or other. We have wanted something badly—felt we should die if we were denied it. Yet we managed to live—and here occurred the phenomenon: The object lost its desirability, and we finally were left wondering what in the world could ever have made it so obsessingly attractive.

It is well, then, to go slowly. When faced with the necessity of making a difficult choice, we need not be overwhelmed by a mass of conflicting emotions. No need to be pushed into a final frantic *Yes!* or *No!* and then bury a throbbing head in the sand *hoping . . . hoping . . . hoping . . .* that the answer has been fortunate and that somehow, someway, everything will turn out all right.

The good things with which we are blessed, and the bad things with which we believe ourselves cursed, are nearly always the direct result of our own good or bad choosing.

The greatest tragedies are the ones that need never happen, but usually do because we rush headlong into a decision. Better put it off. . . .



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For as I like a young man in whom there is something of the old, so I like an old man in whom there is something of the young; and he who follows this maxim, in body will possibly be an old man, but he will never be an old man in mind.—CICERO

All Living Things

To survive, all men must hold hands.—EASTERN PROVERB

(Reprinted with permission from *The Royal Bank of Canada Monthly Letter* for May 1960.)

OUR primitive ancestors made their way for millions of years before they discovered how to use iron, copper, coal, oil, and gold. But never has man been able to get along without food and water. This is why the relationship of all living things has urgent meaning for us.

In a subject so old, so vast, and so continually new, it seems to be impossible to keep science and social life apart. In fact, we should not try to do so. Continuance of our human society depends upon our ability to heed the science of the rest of nature, and live within its bounds.

There are at least three good reasons for surveying the present state of affairs and learning about our natural environment:

- (1) our advancing technology uses up resources in increasing quantity;
- (2) our increasing population puts annually greater pressure upon our living space;
- (3) our continued existence depends upon our keeping our natural environment productive of the essentials of life.

Over and above the slow changes by natural causes such as climate, the earth has suffered measureless destruction of animals and plants by the uncalculating actions of both savage and civilized men.

It was destruction of their environment that caused salmon to disappear from Lake Ontario, and the bison to die off our Western plains, and the passenger pigeon to vanish from North America. Forests have been burnt up, soil has been washed away, deserts have been produced, and rivers have been polluted. "We have," said professor A. F. Coventry to the Toronto Field Naturalists' Club, "for a long time been breaking the little laws, and the big laws are beginning to catch up with us."

Nature has its laws designed to maintain balance. If the number of any living species tends to increase out of proportion, some force will arise to control it. There is an equilibrium in un-

disturbed nature between food and feeder, hunter and prey, so that the resources of the earth are never idle. Some animals or plants may seem to dominate the rest, but they do so only so long as the general balance exists.

These laws cannot be disregarded without disaster. Nature—which is our word for the total of the conditions and principles which influence the existence of living things—will not accept ignorance of her laws as an excuse for breaking them.

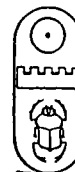
Nature's law does not command us to do, or to refrain from doing, anything. It merely states that if a living being does so-and-so, then the result will be such-and-such. If we wish to avoid disability, pain and dissolution, we must pay attention to the warning.

Every balance requires checks. Living things are dynamic, always trying to expand. When population grows in an area so as to menace the food supply, predators move in; when their prey is reduced, the predators are driven to other areas in search of food.

Before shying away from the "cruelty" of nature, let us look at the necessity which prompts it. Let us suppose there were no control over soil bacteria, the smallest and simplest of all living things. Then, says John H. Storer in his delightful book on ecology *The Web of Life*, under favorable conditions each individual would divide into two about twice every hour.

Even if it happened only once in an hour, the offspring from a single individual would number 17 million in a day, and by the end of six days the cells would have increased to a bulk larger than the earth. Or consider the oyster, which may discharge 500 million ripe eggs in one spawning. If all these matured and all subsequent progeny survived, after only four generations there would be a pile of oysters eight times the size of the earth. The balance preserved by nature prevents calamities of this sort.

(Continued Overleaf)



About Soil and Water

Good soil is a living thing, and its health is a matter of life and death to plants and animals. What folly it is to call silver, gold and gems "precious" and dirt "base." If there were as great a scarcity of soil as there is of jewels and precious metals, we should gladly give a heap of diamonds to purchase only so much earth as would hold a small violet in a tiny pot.

The soil is constantly changing. In the soil we find one of the oldest laws of life known to us: birth, growth, death, decay and rebirth.

Nothing is wasted in nature. Everything nourishes something else until the bacteria finally get hold of it and return it to the soil after breaking it down once more into inorganic compounds which plants can again transform into protein. The roots of man's physical and mental health spring from the soil.

Soil is first of all rock particles, then the organic matter from dead plants and animals, and finally a community of living plant and animal organisms. Roots, insects, worms and bacteria build fertility into it, while small mammals plow it and let in the air. The soil becomes filled with organic matter containing packaged energy from the sun.

The hive of living things existing in and on the soil is vitally important. At Rothamsted in England, the oldest agricultural research station in the world, it has been found that the population of invertebrate fauna per acre of fertilized land is fifteen million, of which eight million are insects.

Water is essential to soil development, as it is, indeed, to all living things.

Movement is of the essence of water, and the most damaging impact of civilized man on his environment is the shattering of this cycle of movement. The break is caused by the destruction of plant cover, removing the sponge-like texture of the complex topsoil—topsoil which, it is estimated, took five hundred years per inch to build.

Breaking the water cycle has wiped out civilizations in Mesopotamia and North Africa and elsewhere, but because of soaring world population we have reached a new crisis. "Never be-

fore," says William Vogt in his soul-searching book *Road to Survival*, "has the hydrologic cycle been badly dislocated in the presence of so many hundreds of millions of people."

Waste of water, including unnecessary run-off, or excessive use from any one place for industrial and domestic purposes, or for irrigation, can lower the underground water table, sometimes far away, and deplete or temporarily exhaust the supply.

The primary means of increasing and maintaining water reserves is to protect and improve the plant cover on our watersheds. From these areas of drainage the water is fed by run-off and seepage to surface and underground streams.

The watershed problem is one of the red-letter problems of the day. Almost everything that has to do with renewable natural resources, with forestry, farming, hunting, fishing, and the economics of production, is tied up with the watershed.

It is quite correct to say that all flesh is grass. Animals lack the ability to subsist on the simple elements in air, water, sunshine, and soil. To perpetuate themselves, they must eat grass or one another. The plant can turn inorganic chemicals into living tissue.

No one can deny, then, the importance of plant life to continuance of the human race. Without that silent, endless manufacturing process which goes on in the green leaf under the influence of chlorophyll, sunshine, air, and moisture—the world's primal industry—we should surely die.

Every spring, nature's factory starts again to produce food, harnessing the sun's energy and combining it with elements from air, water, and rock, into living tissue. From the roots, through the fibres, the sap runs up, carrying water and nourishment to every part of the plant, and in the inside part of the bark it flows down, bringing the foodstuffs which the leaves have manufactured. . . .

Violation of the laws governing the extent of necessary forest cover is one of the most tragic examples of human folly in the face of nature's well-ordered system. But it does us no good to

place all the blame upon the pioneers. . . .

Today it is necessary for mankind to adjust its usage and to manage earth's remaining resources more creatively if it is to survive. We see the warning in the life history of every forest. Trees such as oaks grow so big that their own seedlings cannot survive in their shade; the oak forest perishes, and is replaced by shade-tolerant trees like the beech, the maple and the hemlock. Then, as long as the present climate continues, this will remain a beech, maple or hemlock forest—a climax forest—because these trees have the ability to reproduce under their own shade.

It is a curious commentary on our sense of values that though we think of mankind as being the highest form of life, the other forms of life almost invariably go into decline wherever we take possession of a piece of the earth.

Man Against Nature

Civilized man has been more ruthlessly wasteful in his attitude toward the natural world than has served his material interests. The practical utility of land, water and forest has been diminished seriously by our determination to allow them to serve no purposes but our own. This exploitation led Maurice Maeterlinck, the Belgian dramatist and writer, to say: "Everything seems to foretell that man, the last comer to this earth, will be the first to leave it." . . .

There is no automatic force in nature which will carry human beings forward irrespective of their own efforts.

We need a new creed—to be stubbornly faithful to the facts of life; and a new determination—to contribute our effort in doing the right things.

Our hope is in education. The problem is not as simple as two plus two, quickly answered and as readily disposed of. *This is a problem for statesmanlike people who take a long view, who look not at the next vacation or the next balance sheet or the next election, but at the future of mankind.*

Since the beginning, the world has presented challenges to living creatures: to crawl out of the sea to live on dry land, to climb trees and mountains, to change in keeping with changing environment. Every creature is to itself the centre of its own universe, but it must have contact with all surrounding creatures. The challenge to us is nothing less than preservation of our species by restoring and maintaining its essential environment. . . .

We are surrounded by, and we are part of, the eternal flux of life in an environment of natural forces. An Eastern proverb puts it: "To survive, all men must hold hands." And living things of all sorts are our kin in the wholeness of nature.

If we wish to preserve our present way of life, we must come to terms with what is left of natural forest, soil, water, and wildlife, and it will be *on terms laid down by nature*, not imposed by us. Any wrong which nature may for centuries commit, she has centuries to repair, but we, whose days are short, must walk warily lest we become the victims of the wasteland we make.



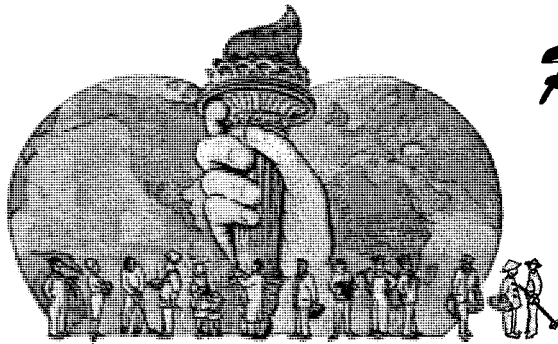
ROSICRUCIAN DIRECTORY

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



(International Jurisdiction of North, Central, and South America, British Commonwealth and Empire, France, Switzerland, Sweden, and Africa.)





Rosicrucian Activities

*Around the
World*



ON Tuesday, January 10, convocations in the Supreme Temple resumed after the holiday interval. Supreme Secretary, Frater Cecil A. Poole, spoke. Used for the first time at this convocation was the transistor-operated pitch pipe insuring perfect pitch for the chanting.

▽ △ ▽

Organized by the Brazilian Ministry of Foreign Affairs, a unique exhibit, representing the works of outstanding Brazilian engravers, was held January 17 through February 5, in the art gallery of the Egyptian, Oriental Museum. This exhibit is being presented to the North American public and collectors through the aid and interest of the Pan-American Union, General Secretariat of the Organization, and the Smithsonian Institution. Works selected from the artists' most recent production were chosen in an attempt to present a faithful picture of Brazilian engraving as it is at the moment.

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On display in the Supreme Temple Recreation Room recently was the Great Scroll of the Rosicrucian Order, hand-illuminated on vellum after the style of many medieval church writings.

The scroll is the property of Helios Chapter, Columbus, Ohio, presented to it by its junior past Master, Soror Grace Ghent Dean, as a token of her esteem and a memento of her year of service. Past Master Dean commissioned the architect-artist, Frater John Persons Turner, past Master of Benjamin

Franklin Lodge, to do the work. Frater Turner, who was Soror Dean's Deputy, devoted a year to the scroll's making. It is mounted on spindles of black walnut, hand-turned to the artist's design.

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Francis Bacon Auditorium in Rosicrucian Park was made available in February for the showing of the film, *Time and Two Women*. Sponsored by the Santa Clara County branch of the American Cancer Society, the film is being presented in the attempt to inform the public on the subject.

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Thebes Lodge of Detroit early in the year sponsored a recital for members and friends. Frater Italo Babini, first cellist of the Detroit Symphony, was presented. . . . In San Francisco, Francis Bacon Lodge held an unusually successful *Mystical Festival*. . . . Frater Paul L. Deputy, Supreme Chaplain was honored by Abdiel Lodge of Long Beach, January 13, in a special convocation. . . . Isis Chapter in Lagos, Nigeria, is the recipient of a mystical painting, the work of Frater H. Wooller of Devonshire, England. Frater Wooller will be remembered by *Digest* readers for his articles "Esoteric Geometry" (September 1959) and "Art Training for the Mystic" (March 1960).

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The December issue of the *Rose+ Croix* contained a friendly salute to the *Rosicrucian Digest*. Among other things, it said: "Succèdent à Frances Vejtasa . . . Joel Disher a inclus . . . la préparation et la supervision du *Rosicrucian Digest*. Ses efforts tendent . . . à la rajeunir et nous avons note à cet égard de grands progrès. . . . A Joel

**The
Rosicrucian
Digest
March
1961**

Disher . . . et à ses collaborateurs, Rose + Croix présente ses vœux de succès les plus sincères et les plus chaleureux.”

Hope you read French, we're too modest to translate.

▽ △ ▽

You've heard about Pandora—"And when her box was opened"? But here the story doesn't follow the classic pattern. At least not in Oakland Lodge. There Pandora's Box contains just slips of paper. Each one represents a needed item. The box is opened; you draw a slip—and meet the need whether it's for a pound of coffee, a canister of tea, a loaf of bread, a Stilton cheese, or a handful of truffles. Neat, no?

▽ △ ▽

Twelve years ago, Karen Connolly was christened in the Rosicrucian Temple in Sydney. On December 7, 1960, according to Frater G. E. Hayes, Chapter Master, Karen was installed Chapter Colombe.

▽ △ ▽

According to press releases, an *International Evening* sponsored by the

Women's International Fellowship in Washington, D. C., last December officially launched the plan for a spiritual United Nations to be symbolized in a Temple of Understanding.

His Excellency, Guillermo Sevilla-Sacasa, Ambassador of Nicaragua and Dean of the Diplomatic Corps, officiated. Television star, Bud Collyer, acted as M. C. and various embassies furnished entertainment. Mrs. Dickerman Hollister, president of the Board of Directors of the Temple of Understanding, outlined the plan. *Digest* readers will recall that "A Dream Unfolding" in the October issue gave notice of this globe-girdling idea.

▽ △ ▽

The Editor's Shell of late has been resounding to sonorous Latin phrases—some bizarrely unclassic. The Night Watch investigating found only the Editor enjoying aloud his Christmas gift to himself—*Winnie the Pooh* in ancient Roman dress entitled *Winnie Ille Pu*.

▽ △ ▽

Atoms at Large

By DELMA ELLEN JACOBS



Most people know as little about the atom and terms such as isotopes—critical mass—or reverting back to type—as they do about the schematic structure of the Universe. Yet the atom is a force that is rapidly becoming the warp and woof in the pattern of our lives.

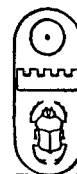
The picture of the atom woven to date isn't altogether pretty. Strontium is no longer the former inactive thirty-eighth element among the one-hundred-odd that comprise the planet, but steps out in atom tests as *isotope ninety* to ring terror in every mother's heart for the damage it can do to the bones of her children.

Such is the power of man to arrest or release the atoms of certain elements. In exercising this power he discovered

the effectiveness of the atom—when in critical mass—and applied it to deadly weapons of warfare. From that time on unrest and confusion have reigned throughout the world and, the very survival of all life has been threatened.

When considering the atom, it must be viewed as a universal whole. Its peaceful purposes are just as effective as its power to destroy. It is a matter of relative application, and man's own destiny hangs in the balance of his decisions. In defense of the scientist, however, who has probed deeply into its complexity, let it be said that he has never led anyone to believe the atom is anything remote from the world and man himself. The atom affects all mankind alike, with its fury or its beneficence.

At present it is one of the great factors that has set at variance the nations of the earth. And paradoxically, amid



all their contentions, the fear of its awesome destruction in warfare stays their hands—forcing them again and again to the conference table to solve the problems on which they so violently disagree.

The world is in the process of becoming adult. With the atom it has come face to face with the secret structure of the universe. Mankind is awed, and not a little frightened, by the many facets and problems the atom presents. Above the arc of an old order rises the new atomic age, with its immense store of energy waiting to be understood.

The public at large is impatient for atomic-powered vehicles. Mobile nuclear reactors, however, must be approached with extreme caution. Great care must be taken to make certain they are fitted with safety devices that render them radioactively clean before they can motivate automobiles, airplanes, ships, and trains.

The importance of this procedure can be appreciated when one single major accident or collision could release enough radioactive particles to bring death to thousands. How long it will take to perfect reactors no one can determine; but it is not beyond reason to say that with full cooperation of all nations, a world of harmony beyond man's most extravagant dreams can emerge from the atom.

Atomic automation could give leisure to study the arts and sciences and travel the stars. It could bring even the atoms of our bodies into balance, and make disease unknown. The atom has no bounds. It can broaden thinking and

lift the consciousness from one small planet into a universe as a cosmic whole.

At present, however, this is but a dream. The problem is getting over the hump of a changing cycle. The safest and sanest course, according to the best minds, lies in a system of control for the atom. Control unfortunately depends upon decision.

In spite of multiple confusions, the world has not done so badly with the idea of a United Nations. It has taken steps toward peace and light. Must it now fumble its chances for the goal, with the misuse of the atom? The answer can—and must—rest not with a determined few, but with all in authority who have the power to think clearly.

We speak of the atom and us? More properly, the atom *is* us—the universal us—*Us*, in a sense that we ourselves are units of atomic energy through which coordinated elements flow, producing a substratum for spirit, life, intelligence, and experience. The greatest challenge to man in his search to know himself is still how, and why.

All that has to be done is to harness this most powerful force for good or evil in the world today. It is as simple as that—and as complicated. Atomic war would assuredly take a frightful toll in death, grief, and destruction. On the other hand—with the growing strength of the United Nations—diligent work, education, and patient understanding, a trust and respect can be developed between all nations—a trust and respect that will allow the atom to fulfill its promise of a bright new world.

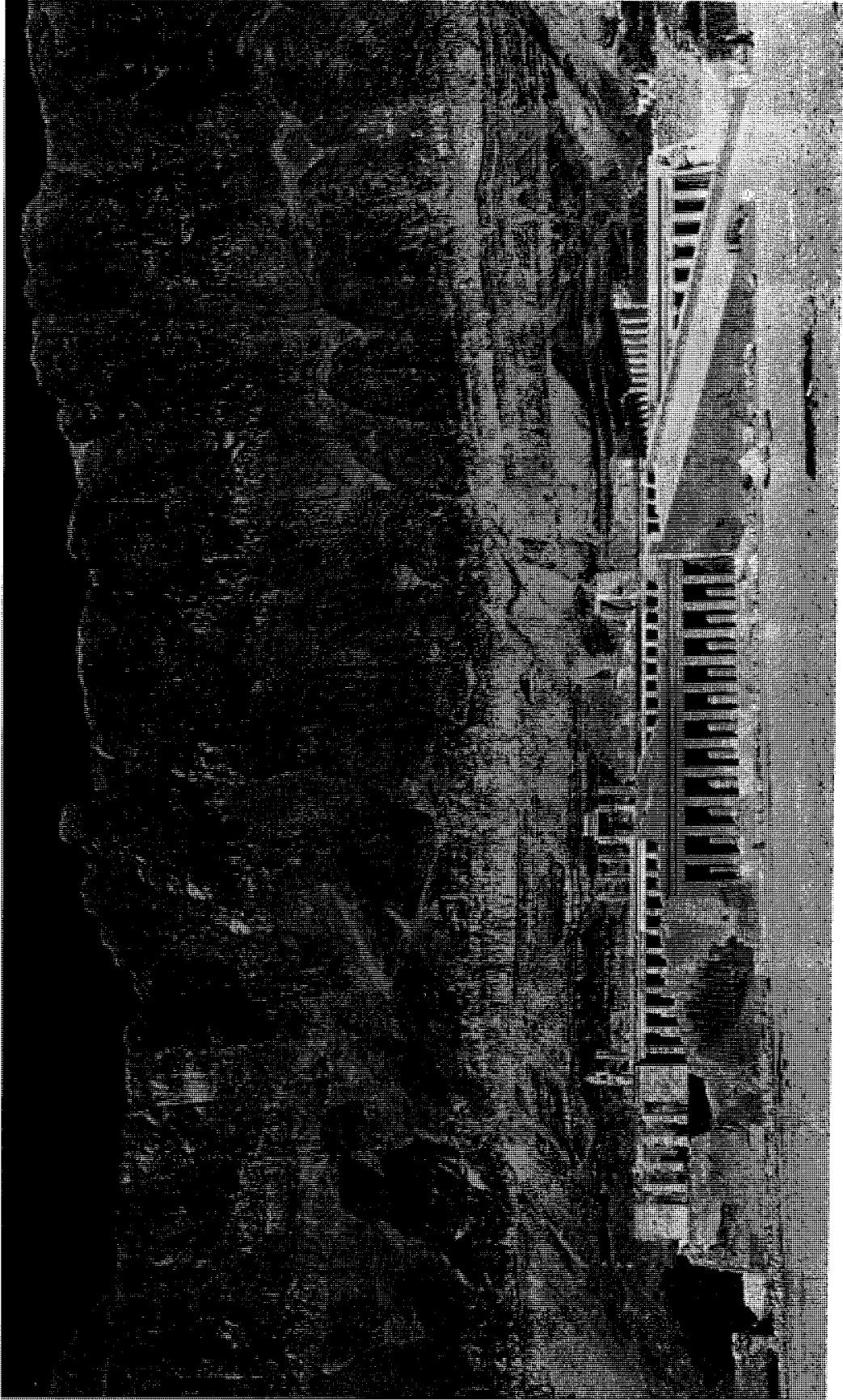


IN APPRECIATION

I use this occasion to express my appreciation for the many good wishes and greetings received from members throughout the world on the occasion of my birthday, February 14. I regret that it is not possible to acknowledge all of the kind thoughts personally, and am asking you to accept my sincere thanks.

RALPH M. LEWIS
Imperator

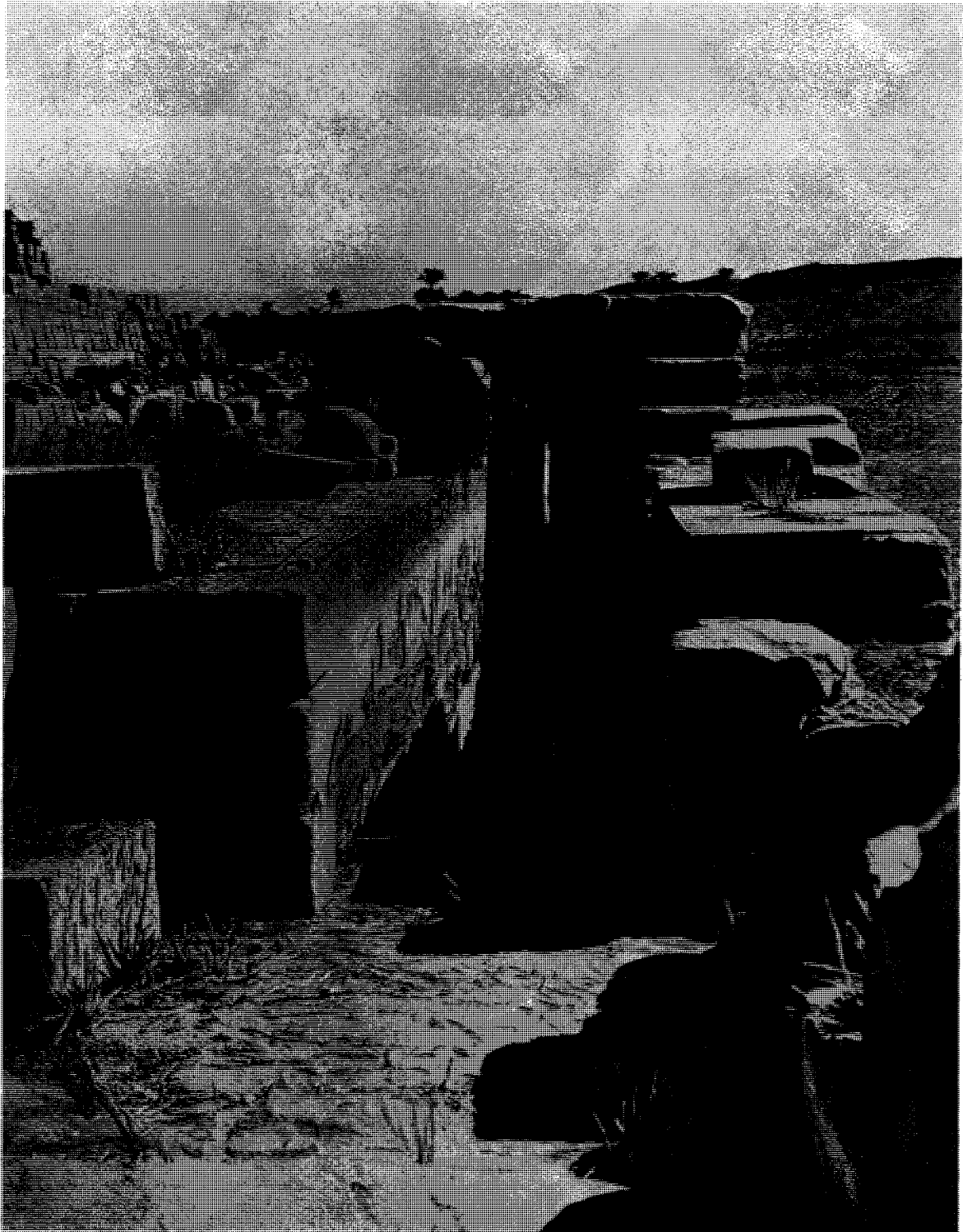
*The
Rosicrucian
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March
1961*



TOMB OF EGYPT'S GREAT QUEEN

Often referred to as the first great woman in history is Queen Hatshepsut (1485 B.C.) whose mortuary temple is seen above. This magnificent temple extends deep into the cliffs which tower above it. Queen Hatshepsut, an excellent administrator, directed the erecting of this temple facing the Nile. It was originally beautifully landscaped. The top of these cliffs in the Valley of the Queens, Upper Egypt, is part of the vast desert plateau.

(Photo by AMORC)



LUSTRATION CHAMBER

Down the steps into this narrow chamber, the candidates for initiation into the ancient Egyptian mysteries trod to a small pool of water. There they had to perform ablution rites of purification before entering upon a ceremonial barge for initiation on the sacred lake adjoining. The lake and the lustration pool are part of the great temple compound of Karnak.

(Photo by AMORC)

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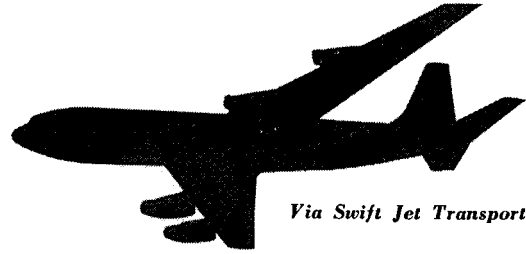
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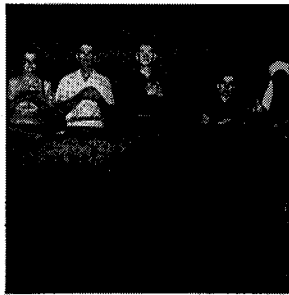
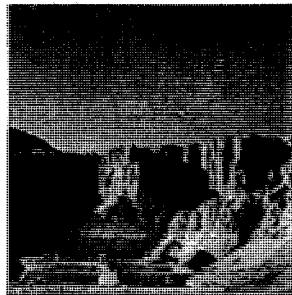
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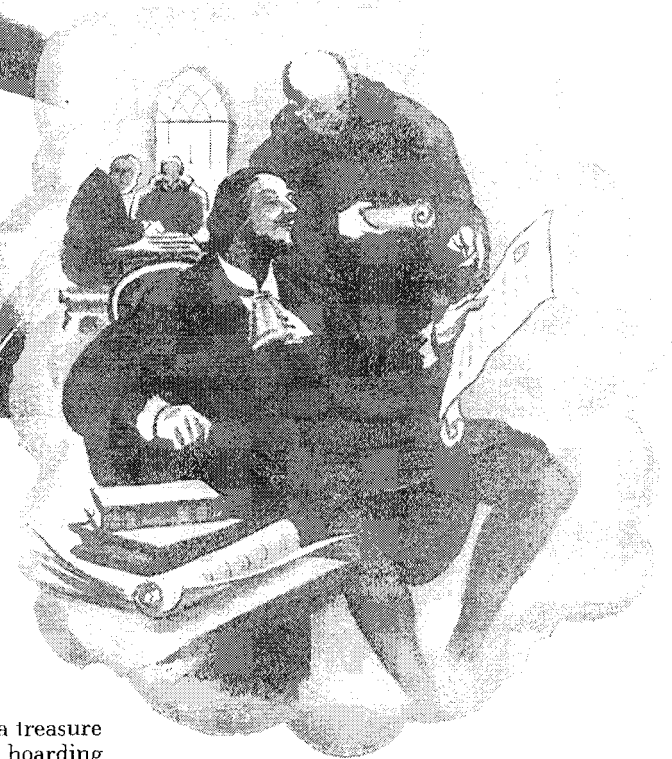
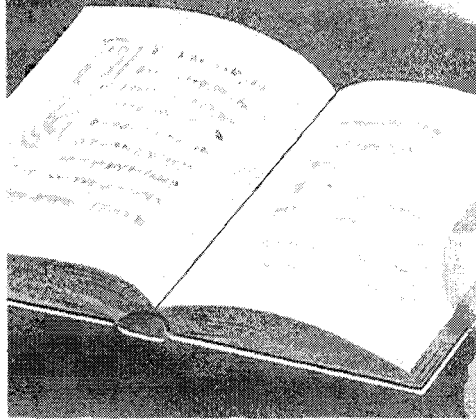
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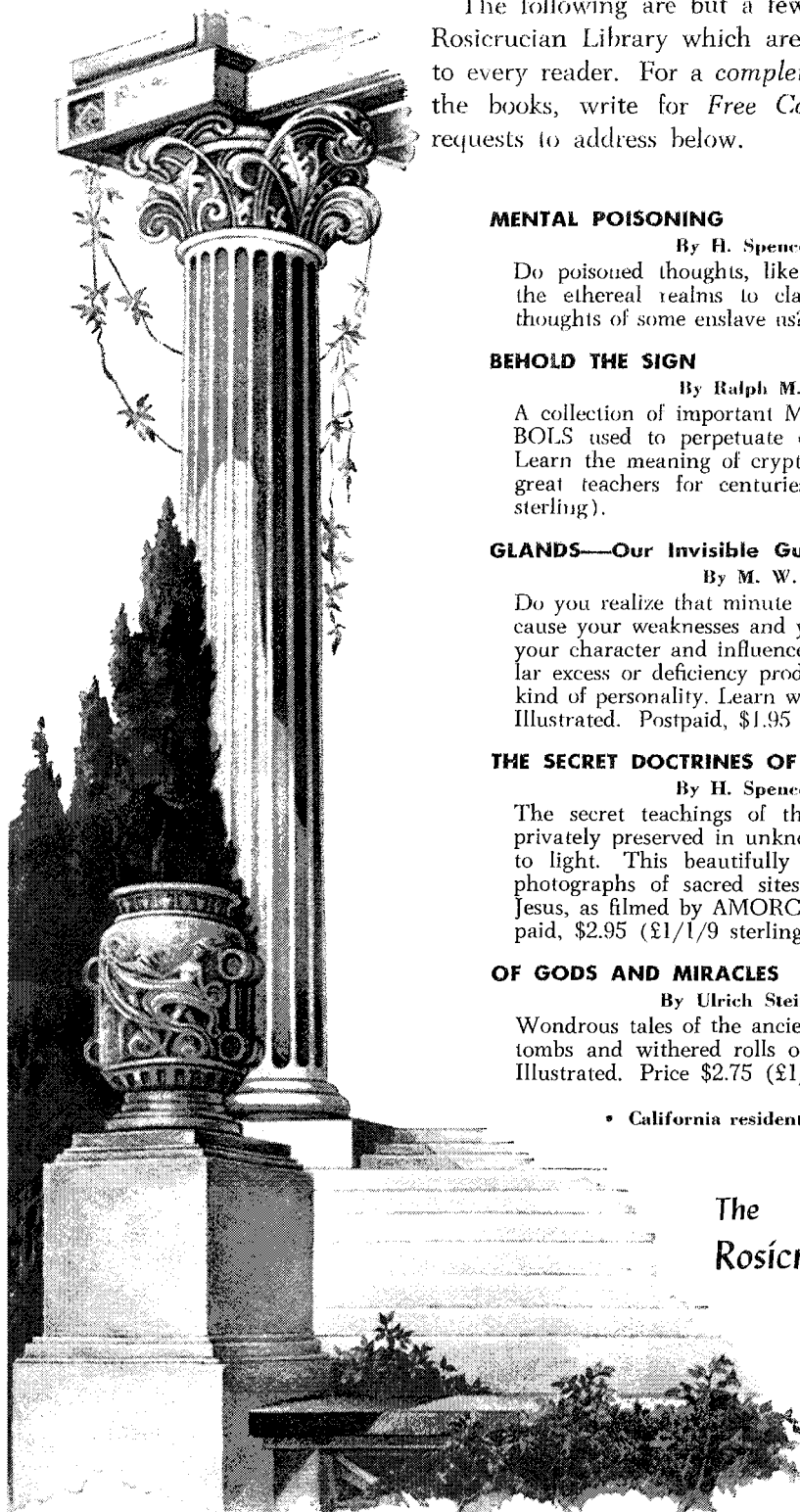
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