

The ALL-SEEING EYE

EXTRA!

Edited by MANLY P. HALL

EXTRA!

Volume 3. No. 1.

Los Angeles, Calif., Wednesday, November 24th, 1926

10c a Copy

NEW WEEKLY TO COVER PACIFIC STATES

MOST ELABORATE AND MOST BEAUTIFUL VOLUME EVER PRINTED ON COAST

ODIN AND THE ODINIC MYSTERIES

A Manuscript Never Before
Published

By Manly P. Hall

Before taking up a study of this remarkable individual, it will be well to call to mind the fact that Odin, the Father God of the Northern peoples, really existed, and that around his literal life story, have been wound many legends and stories which belong to the ancient mysteries which he brought with him from India. First it will be well to consider Odin the Initiate. In the general History, Cyclopaedia and Dictionary of Freemasonry, Robert McCoy, Thirty-third Degree, writes as follows:

"It appears from the Northern Chronicles that in the first century of the Christian Era. Sigge the Chief of the Aser, an Asiatic tribe, immigrated from the Caspian Sea and the Caucasus into Northern Europe. He directed his course Northwesterly from the Black Sea to Russia over which, according to the tradition, he placed one of his sons as the ruler, as he is said to have done over the Saxons and Franks. He then advanced through Cimbria to Denmark, which acknowledged his fifth son Skiold as its sovereign and passed over to Sweden where Gylf who did homage to the wonderful stranger and was initiated into his mysteries, then ruled. He (Odin) soon made himself master here, built Sigtuna as the capital of his empire and promulgated a new code of laws, and established the sacred mysteries. He himself assumed the name of Odin, founded the priesthood

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Delays in Publication "Masonic, Hermetic and Rosicrucian Symbolical Philosophy" Will Result in Better Book.

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MANLY P. HALL

standpoint.

Mr. Hall has been industriously at work upon it since the first of the year. As time goes on, intensive research has brought to light a number of important subjects which he had not contemplated incorporating into the book. But the importance of the subjects has caused him to change somewhat the original plan, and the result will be a book considerably greater and more complete than the one first outlined. The changes which have been made have approximately doubled the cost of production, so that whereas the original book was being published at a loss, this new and improved outline will result in a volume costing in the neighborhood of \$50,000 to produce.

(Continued on page 5, Col. 2)

First Issue Distributed
From Seattle to San Diego

"All-Seeing Eye" Reincarnates

We have the pleasure of announcing the reappearance of "The All-Seeing Eye," Volume III. No. 1. After two years and seven months of incarnation, our monthly magazine reincarnates, as a weekly newspaper.

You are now looking at the first copy. It will be devoted to philosophy, science and religion and the editorial staff promise that the readers will not be confronted with crime, scandal and sensational matter from the front page.

We have long felt the need of some channel through which we might keep our friends informed concerning our activities. As the official organ of our activities, "The All-Seeing Eye" will present many articles of interest to students of philosophy and ethics. Our family of friends has increased from a few hundred to over 25,000 on the Pacific Coast alone, and it is ever more difficult to keep this group in touch with the message we are seeking to disseminate. Therefore, a plan has been conceived by means of which it will be possible to deliver several lectures each week in your own home.

In each issue of this weekly messenger will appear news items covering current activities and outlining our future plans. Each issue will also contain several special articles. Other features of interest will include the reprinting of some of our first writings which have been out of print for several years, together with excerpts from hitherto unpublished manuscripts and sermons.

From time to time rare and curious items from old books and manuscripts will be published; occasionally an unusual plate together with its description will be reproduced.

(Continued on page 4, Col. 2)

KING SOLOMON EDITION

Now Being Subscribed

By MAUD F. GALIGHER.

The second edition, to be known as the King Solomon edition, of Masonic, Hermetic and Rosicrucian Symbolical Philosophy, by Manly P. Hall, is now being subscribed. To the lover of books no more idealistic gift could be imagined. Make yourself or another a Christmas offering of this all embracing work, and the recipient may have always with him a thing of beauty and a never-ending mental joy. There are really forty-six books under one general heading, each chapter being a complete story in itself.

In cities that subscribe a number sufficient to warrant the time of a personal visit, Mr. Hall will give a series of twenty lectures. Portland, Seattle, San Francisco, Los Angeles are assured of these lectures, and Santa Barbara and San Diego are near the goal. These twenty lectures are to be devoted to explanation of the deeper occult text. A syllabus, invaluable as a key to the book will be prepared for the further assistance of those attending this class. In limiting the attendance at the special lectures to those having access to the book, the object is not to exclude, but to assemble the student group into a class of special consideration. Naturally only those who had read the book could have the fundamental knowledge necessary to appreciate the special lectures. According to Mr. Hall's custom there will be no charge for these explanatory lectures.

It may interest the reader to know that when the order for the paper to be used in the printing of this book was placed, a telegram was returned, saying it was the largest order the firm had ever received for paper of the quality requested.

Among the illustrations are to be forty-six splendid plates in four-color process; their beauty will delight the most casual reader, their symbolic representations will be keenest delight to the student, the scholar, the sage. Two hundred and fifty lesser illustrations, not colored, accompany the text thruout. The color effect has been produced under the hand of the distinguished J. Augustus Knapp. A few of the color plates are: Group of World Religious, Interior of the Pyramid showing Initiation, The Book With Seven Seals, the Murder of Hiram Abiff, Consulting the Oracle of Delphi. Among the titles of the chapters are: The Quabalah, Israels Secret Doctrine, Theory and Practice of Alchemy, Ancient Manuscript, The Elements and Their Inhabitants, Metals,

Gems and Stones. A word on the bibliography: It contains the titles of the oldest and rarest books to be found, on the subjects handled in this, Mr. Hall's greatest literary effort. A friend of the author, himself the possessor of 60,000 books on occult knowledge has declared this bibliography the largest he has ever known.

The King Solomon Edition will consist of 550 copies; the books will be in batik covers, with backs and corners of white goatskin, each volume to be supplied with slip case of like material. The printed edition has been promised for an early date in 1927. To those wishing to give the book as a Christmas present, there will be issued a certificate of purchase, beautifully engraved, bearing in the background a miniature of King Solomon in the center of a mosaic floor. The subscription price to this edition is \$75. To those who may desire terms, the book is offered for \$15 initial payment and \$15 a month for four consecutive months. This will insure the purchaser possession of the book in time for access to the special lecture series. Immediately the second edition is off the press the purchase price will be \$100, as it will then enter the realm of commercial selling, and in order to take care of commissions and other necessary expense the advance is imperative.

SOCIAL EVENT AT EBELL CLUB

On Tuesday, Nov. 30, 1926, from 2 to 5, and from 8 to 10 p. m., at Ebell Club House, 1719 Figueroa, near 18th Street, an informal reception to the public and members of the Church of the People will be held. There will be an exhibition of forty or more of the reproductions of famous antique and modern paintings, to be used in illustrating the forthcoming book on Masonic, Hermetic and Rosicrucian Philosophy. There will also be on display one hundred or more of the rare books—some of them being the only ones of their kind now in print,—listed in the bibliography of this great work.

Musical selections thruout the hours will add to the harmony of the occasion.

Mr. J. Augustus Knapp, known wherever art is known, as an idealistic and master color artist, will be there to describe in detail the finished work. Mr. Knapp will talk at intervals during the afternoon and evening sessions. At 2:30 and 4 and 8 and 9 o'clock, Manly P. Hall, author and compiler of the book, will give brief talks. Come and learn somewhat of the way of a book in the making. A cordial invitation is extended to each and all.

Los Angeles Opens Christmas Festivities This Year at Shrine Auditorium

One December 9th, the Los Angeles Oratorio Society, one of the three outstanding organizations of its kind in the United States, will present Handel's MESSIAH at the Shrine Auditorium. This is the opening of Christmas week and will be the event of the season.

Under the direction of John Smallman, such soloists as Riccardo Martin, tenor; Blythe Taylor, soprano; Julia Claussen, contralto and Fred Patton, bass, will appear supported by a chorus of over four hundred trained voices.

The MESSIAH is perhaps the greatest of all Christmas music and its presentation has been one of the historic events of the season in the famous European centers of music.

Tickets can be procured at any of the larger music stores.

The work of this society is doing much to make Los Angeles the foremost Music Center in America and lovers of good music wait eagerly for the presentation on December 9th, of "THE MESSIAH."

FERNANDEZ IN CONCERT

Amado Fernandez, the golden voiced tenor, well known soloist at the Church of the People, will give a concert at the Ambassador Theatre December 5th, 1926, at 3 P. M. Mr. Fernandez has a voice of unusual beauty and dramatic power.

He will appear in a repertoire of French, Italian, Spanish and Mexican songs, which he presents in his inimitable manner. Assisting artists will be Mrs. Gentry Baskett, Soprano, and Agnes Buisseret, Accompaniste. Tickets at the Ambassador Theatre the day of the concert.

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MANY ASK "INITIATES" BE REPUBLISHED WILL BE RUN SERIALY IN "ALL-SEEING EYE"

Introduction Starts in This Issue



THE INITIATES OF THE FLAME—

By Manly P. Hall.

INTRODUCTION.

Few realize that even at the present stage of civilization in this world there are souls who, like the priests of the ancient temples, walk the earth, watching and guarding the sacred fires that burn upon the altar of humanity. Purified ones are they, who have renounced the life of this sphere in order to guard and protect the Flame—that spiritual principle in man now hidden beneath the ruins of his fallen temple.

As we think of the nations that are gone, of Greece and Rome, and the grandeur that was Egypt's, we sigh as we recall the story of their fall and we watch the nations of today, wondering which will be the next to draw its shroud around itself and join that great ghostly file of peoples that are dead.

But everywhere, even in the rise and fall of nations, we see through the haze of materiality the figure of justice; everywhere we see the principle of reward, not of man but of the Invincible One—the Eternal Flame.

A great hand reaches out from the unseen and regulates the affairs of man. It reaches out from that great Spiritual Flame which nourishes all created things—the never dying fire that burns on the sacred altar of Cosmos, that great fire which is the Spirit of God.

If we turn again to the races now dead, we shall discover the cause of their destruction. The light had gone out. When the flame within the body is withdrawn, the body dies. When the light was taken from the altar, the temple no longer was the dwelling-place of a living God.

Degeneracy, lust and passion, hates and fears crept into the souls of ancient Greece and Rome, and Black Magic overshadowed Egypt; the light upon the altar grew weaker and weaker. The priests lost the Word, the name of the Flame. Little by little the Flame flickered out, and as the last spark grew cold a once mighty nation was extinguished, buried beneath the dead ashes of its own spiritual fire.

But the Flame did not die. Like Spirit, of which it is the essence, it cannot die because it is Life, and Life cannot cease to be. In some wilderness of land or sea it rested once more, and there again arose a mighty nation around that Flame. So his-

tory goes on down through the ages: As long as a people are true to the Flame, it remains, but when they cease to nourish it with their lives it passes on to other lands and other worlds.

The worshippers of this Flame are now called heathens. Little do we realize that we ourselves are heathens until we are baptized of the Holy Spirit, which is Fire, for Fire is Light and the Children of the Flame are the Sons of Light, even as God is Light.

There are those who for ages have labored with man to help him kindle within himself this spark which is his divine birthright. These are they who by their lives of self-sacrifice and service have awakened and tended this Fire, who through ages of study have learned the mystery it contains, and whom we now call "The Initiates of the Flame."

For ages they have labored with mankind to help him uncover the light within himself, and on the pages of history they have left their seal—the seal of Fire.

Unhonored and unsung, they have labored with humanity, and now their

lives are used as fairy stories to amuse children. The time will come, however, when the world will know the work they did and realize that our present civilization is raised upon the shoulders of the mighty demigods of the past. Like Faust, we stand with all our lore a fool no wiser than before, because we reject the truths they taught and the evidence of their experiences. Let us honor these Sons of the Flame, not by words but by living so that their sacrifice shall not be in vain. They have shown us the way, they have led man to the gateway of the Unknown, and then in their robes of glory passed behind the veil. Their lives were the key to their wisdom, as must ever be. Though long ago they passed out, they still stand in history as milestones on the path of human progress.

Let us watch these mighty ones as silently they pass by: First, Orpheus playing upon the seven-stringed lyre of his own being the music of the spheres. Then Hermes, the Thrice-Greatest, with his Emerald Tablet of divine revelation. Through the shades of the past we dimly see Krishna, the Illuminated, who on the battlefield of life taught man the mysteries of his own soul. Next we see the sublime Buddha, his yellow robe not half so glorious as the heart it covered, and our own dear Master, the man Jesus, his head surrounded with a halo of Golden Flame and his brow serene with the calm of mastery. Then Mohammed, Zoroaster, Confucius, Odin, Moses, and others no less worthy pass by before the eyes of the student. They were the Sons of the Flame. From the Flame they came and to the Flame they have returned. To us they beckon, bidding us join them and in our robes of self-earned glory serve the Flame they love.

They were without creed or clan; they served but the one great ideal. From a common source they came; to a common place they have returned. No superiority was theirs, but hand in hand they labored for humanity. Each loves the other, for the power that has made them Masters has also shown them the Brotherhood of all life.

(To be continued)

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Subscription rates, 10c per copy.
\$2.25 per year, \$1.00 for 20 weeks. Foreign rates \$3.00 per year, \$1.25 for 20 weeks.

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MANLY P. HALL *Editor*
HARRY S. GERHART *Managing Editor*
MAUD F. GALIGHER *Associate Editor*

Includes New Subjects In 1927 Itinerary

As soon as possible, Manly P. Hall plans to visit all the important cities of the coast with several lectures in each. These plans are still very tentative but in most cases the lectures will take place in the late spring or early summer.

The dates in San Francisco and the Bay cities have already been arranged, January 17th to 28th. Lectures in San Francisco will be at the Scottish Rite Auditorium. Other cities that will receive a visit later are, San Diego, Portland, Seattle, Tacoma, and Santa Barbara.

Many new and extremely interesting subjects have been prepared by Mr. Hall, for use in this 1927 trip, foremost among them are "Madame Blavatsky and the Masters of Wisdom," illustrated with pictures of the Masters never shown to the public but once before; "The Bacon-Shakespeare Controversy"—illustrated; "Man's Invisible Bodies"; "The Seven Spinal Lotus Blossoms"; "Melchizedek and the Mysteries of Fire"; and the "Fundamentals of Discipline."

(Continued from Page 1, Col. 3)

We will conduct a question and answer department, and will also review worth while plays and books.

There will also appear selected articles by other authors, including Count Tolstoy's prophecy, Napoleon's religion, the death of Socrates, the Little Red Man of the Tuileries, and excerpts from the religious, ethical, and philosophical writings of the Greeks, Persians, Hindoos, and Chinese; in fact, all matters of universal interest to thinking people.

If these plans are to be realized, it will be necessary to accept a limited amount of advertising and secure a subscription list of at least 5,000. If you wish to contribute to the success of this enterprise, send in your subscription at once. The publication of this newspaper depends upon YOU. Take several subscriptions and send the papers to your friends. There is a subscription blank on this page. Fill it in now.

SPECIAL NOTE—A subscription to "The All-Seeing Eye" would prove a most acceptable Christmas gift to those interested in these lines of thought.

IN NEXT ISSUE

Mr. Hall's special articles will include two manuscripts never before printed; "The Caduceus of Hermes" and the first installment of "The Flower of the House of Ming," an Oriental Occult Novel. By special request we will publish the famous Tolstoy's Prophecy.

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Special Equipment Added to Print Color Plates

The Los Angeles Engraving Company, located at 631 South Spring St., the oldest engraving house in Los Angeles, now established over 25 years, announces that the order for color plates placed with them by Manly P. Hall for use in his "Big Book," the "Encyclopedic Outline of Masonic, Hermetic, and Rosicrucian Symbolical Philosophy," is the largest order ever placed in Los Angeles and probably on the Pacific Coast and will require a great deal of special equipment and expert help to complete it.

Several thousand dollars are being spent by them for new equipment especially for this work and this new machinery will make them fitted to take care of any kind or quantity of color work that may subsequently be needed. A Hacket cylinder press is part of this equipment.

A well-known plate maker, Mr. Louis L. Bastin, of London and Paris, has been brought to Los Angeles to work on these color plates. He has been with the largest firm in England, Swane and Son, and also such internationally known plate-makers as Vaus and Crampton, the Arc Engraving Co. and also the largest in Paris, La Publication La Fitte. The foreman of this department with the Los Angeles company is Mr. Ernest Mitchell, who has worked in the largest and finest American plants. Together they make a combination hard to beat anywhere. It is believed that this color work will be the finest that has ever been produced on the Pacific coast.

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How To Subscribe to the "The All-Seeing Eye"

This issue is complimentary. Your subscription will date from December 2nd, 1926, and include 20 weekly numbers for \$1.00. You may use this blank or write on a separate sheet of paper.

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BEAUTIFUL ART WORKS OFFERED OCCULT STUDENTS

Chakras and Glands In Action

New and Unusual Color Prints Ready

With the assistance of a distinguished Armenian artist, Mr. Mihran K. Serailian, Mr. Hall has prepared three unique oil paintings of great beauty. The first of these pictures shows a Hindoo Yogi with the seven **Chakras** of the spinal system illuminated in their correct colors. The second is a magnificent painting of the head of Minerva. The brain is pictured as transparent to show the operation of the pituitary body and the pineal gland. The third picture is the cross which Mr. Hall designed in 1923 and a replica of which he wears during his services.

The paintings, which are of considerable size, have been carefully reproduced by a four-color process, so that all the wealth of coloring is preserved. The plates are 9x14 inches and are mounted on heavy mat board suitable for framing. Each of the paintings is reproduced in four colors. Owing to the great cost of production, the pictures have to sell for \$1.00 each. They can be bought separately or may be supplied in a large folio cover containing a comprehensive essay describing them and devoted to the subject of preparing the student for the mysteries of operative occultism. In their folio cover, the three paintings and the description sell for \$4.00, postpaid. The unusual nature of these pictures warrants their being in the possession of everyone interested in the spiritual currents working in the human body. While they last these may be secured from Hall Publishing Co., Room 301 Trinity Auditorium Building, Los Angeles, or at the book tables on Sunday morning, or at classes.—Adv.

(Continued from page 1, Col. 2)
Bacon-Shakespeare Controversy

While these changes will result in a slight delay in the publication of the work, it is believed by Mr. Hall, that the increased value to the reader will more than compensate for the few weeks necessary to make these important changes. In a matter of this kind speed is not the most desirable thing. The value of the work lies in its accurate and complete analysis of the subjects discussed, and it is believed the discoveries resulting from further research will double the scope and value of the book. Among some of the chapters which have been inserted as the result of rewriting and arranging the book, is one on the Bacon-Shakespeare cryptogram, including a previously unpublished cipher key to the play of Cymbeline. There is also a chapter devoted to Francis Bacon and the Rosicrucians, and one specially set aside to the symbols of the Mohammedan faith. It is also intended to incorporate one chapter on the Mysteries of the North and Central American Indians, presenting among other rare diagrams a faithful reproduction of American Indian

Masonic trestleboard, showing two degrees of the Midewiwin Mysteries.

Rare Books

It is thought that a complete alchemical manuscript, the only one of its kind in existence will be published. Careful investigation of the museums of Europe fail to disclose any document even, of a similar nature. It is illustrated with twenty-six pages of hand drawn watercolor pictures, showing the symbolism of Hermeticism and alchemy. This original volume was secured from Austria.

Through the courtesy of Phillip Hackett, of San Francisco, the owner of the only copy known, there will be included in the work on Pythagorean mathematics quotations from the finest and rarest volume on the subject in existence, of which it said there is no copy in the British Museum. This work is Thomas Taylor's "Theoretic Arithmetic," being largely a series of translations from the Greek.

A great number of rare Hermetic diagrams have been re-drawn which, while it adds considerably to the expense of the work, greatly increases the beauty and

(Continued on page 6, Col. 2)

Books for Christmas



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SANSKRIT PLAY AT POTBOILER THEATRE

The showing of "The Little Clay Cart" December 6, 7, 8, 9, 10 and 11, at the Pot-boiler Art Theatre, 1044 So. Hope Street, will offer a rare opportunity to see an East Indian romance of the VI Century. This noteworthy production of our local Little Theatre movement deserves our undivided support.

"The Little Clay Cart,"—an exquisite jewel, set in a cluster of centuries. Colorful as an Arabian fantasy, with the depth of an Indian Mystic; this comedy drama of ancient India steps from out the pages of Time's prompt book with the ingenuousness of Pirandello.

(Continued from page 1, Col. 1)

of the twelve drottars (druids?), who conducted the secret worship and the administration of justice and as prophets revealed the future. The secret rites of these mysteries celebrated the death of Balder the beautiful and lovely and represented the grief of gods and men at his death and his restoration to life. The neophytes were instructed in regard to the creation of the heavens and earth, of man and woman, by three drottars who are called "the High," the "Equally High" and the "Highest." They discoursed to the initiates of the mysteries of the world, of day and night, of the sun and moon, of the Golden Age, of the winds and seasons, of the gods and goddesses, of the destinies, the twilight of the gods, the conflagration and destruction of the world. The ceremony of initiation ended with a sublime representation of the restoration of the universe, the return of all things to purity, harmony and peace."

Most students of comparative religions are familiar with the mythology of the Northlands, but few realize that it is a great religious ceremonial, concealing under symbols, which could be understood by the ancient peoples, the eternal story of the development of the individual and the unfolding of consciousness. To every nation great teachers have been sent and far back when only legends told of their work, initiates and adepts labored tirelessly to mold the future destinies of human character. Such was Odin, long supposed to be a myth. It is perfectly true that the historical character is of little importance to us at this day of manifestation, but the spiritual truths which he gave to those ancient peoples are as practical and useful today as they were at the dawn of the Christian era. The fairy stories that we read and the legends which fill and surround the early history of nearly every nation are nothing more or less than disconnected stories, all part of one great historical legend or scheme

(Continued on page 7, Col. 1)

(Continued on Page 5, Col. 2)

legibility of the document. The work is progressing as rapidly as conditions permit, but many serious interruptions have occurred during the year. It would have been possible to hurry the book through, thus insuring more rapid delivery of the volume, but it is quite certain that those who have invested in this work will be glad to wait the few additional weeks necessary to add this new and rare material and have it properly indexed and arranged.

The contract for the book has been given, the paper and materials have been ordered, including several thousand dollars' worth of type which is now being set and by the time this paper reaches you the elaborate system of indexing will be under way.

Outstanding Achievement

Therefore, while there have been delays caused by sickness and unavoidable conditions, the volume is coming along well. Hundreds of the zinc etchings and small cuts have already been made, and the bibliography has already passed the three hundred mark. All of those concerned with the production of this volume—the printer, the designer, the typesetter, the editor, the plate-maker, to say nothing of the author,—are trying in every way possible to make the volume an outstanding achievement in printing, publishing, and the matter treated. All are enthusiastic and the consensus of opinion of all concerned that it is the most elaborate piece of printing that has ever been attempted on the Pacific Coast.

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The Reed Brothers Company, Funeral Directors, located at 721 W. Washington Blvd., have added a unique method of caring for the body until the time of burial or cremation. By means of a refrigeration chest the body is perfectly preserved for the three days which are necessary, according to students of esotericism, for the complete and gradual disentanglement of the higher vehicles of man from his earthly body. As there are many who do not care for embalming, the refrigeration method has come to be preferred by them. However, both methods of care are available at Reed Brothers, who have attempted to offer at all times a service appealing to all people in these matters of individual preference.—Adv.

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—Adv.

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(Continued on page 6, Col. 1)

of affairs, each country forming part of its great as yet unfinished drama. Of the historical Odin little is known, but it seems that he came from that great seed ground of human thought located among the mountains and jungles of Northern India. Sir Godfrey Higgins in his great work "Anacalypsis," Volume 1, page 752, says.

"Thus it appears that Woden the Northern God is simply the tamulic method of pronouncing Buddha."

If we will stop for a moment and consider this, we will better understand the great connective link that binds all religion together and of which the Odinic myths are but one link in an eternal chain. Around this strange character have been wound legends which he himself undoubtedly first gave to the world as the initiative ritual of the sacred school of learning which he is said to have established at Upsala. Let us leave him as a character and turn our attention to the practical application of the theology which he promulgated among the Northern peoples.

The ancient Norse people have said that all things were created from the body of the great Frost Giant Ymir. There is a very beautiful legend of this great giant's creation. They tell that in ancient times there was a great cleft in space so deep that none could see where it ended. To the North of this, in chaos, lived the great frost giants and to the South the great flame spirits are said to have dwelt. The great frost giants in the North cast great heaps of ice and snow down into the great gap, while from the flame giants poured forth great showers of sparks; from these sparks and ice there rose a great frost cloud and from this cloud was formed Ymir the Unknown. Soon afterwards the Gods were created or rather came into manifestation. They fought with Ymir, and slaying him, built the world out of his body. Out of his bones, they formed the earth and mountains, from his blood the seas, from his hair the trees and from his skull the great expanse of heaven, while his brain is the clouds and his thoughts are storms. Around the edge of the new world, they placed his eyebrows which were the cliffs that hedged Midgard the home of man.

There is a very beautiful thought connected with this story which is of real use to the student of mystic sciences. The great giant represents the cosmic root forces which are mastered and molded by the gods, Intelligences and Hierarchies, into worlds and spheres of consciousness through which the evolution of the various kingdoms of nature are carried on. The student realizes that in that Great Intelligence, which we call God, he lives, moves and has his being, and that the Norseman was correct when he pictured

in everything organs and functions of still a greater power. As the great giant formed the world, so man, as an individual, is a great world in whose blood stream, bones and tissues millions of forms of life are living and leveloping. That we also, as human beings, are living and evolving as cells in the Body Cosmic and that all that we see around us is this great Substance, molded by varying degrees of intelligence into vehicles of expression for every advancing forms of life. Odin himself, the manifesting power of the universe, carries the name of the All-father, but there was still another diety, unformed and unknown, which was superior even to Odin, for while Odin was created, and having been created, must cease to be, this

Something was unformed and eternal. A very wonderful story is told of Odin, who in his search for wisdom, went far down to the roots of the sacred tree. Here he found Mimir the god of wisdom and memory and asked to be allowed to drink of the waters of the well of Truth. This was refused of him until he cast his own eye into Mimir's pool; this Odin did without hesitation and received as a reward knowledge and truth. In this legend we see once more reference made to the eye that is single and we know that it says in the Bible that if thine eye be single thy body is full of light. The eye which Odin used after that memorable occasion was the spiritual eye, the one eye from which he gained his name of the One-eyed Father God. The name Buddha also means the single eye and only those who see with a single eye can see the unity manifesting through so called diversity. manifesting through so called diversity. The initiate is the one who has awakened the eye single, the center of consciousness which causes him to see and understand the oneness of all created things. He knows that so called diversity is merely individualization of this unity; that all religions, creeds, philosophys, sciences and arts are varying expressions of one universal doctrine; and that all races, clans and peoples, nations and continents are expressions of one evolving spark of the divine. This was the secret of wisdom which is given to those who, sacrificing one eye, spiritually speaking, the eye of matter, see all things through one spiritual organ of vision.

The next work of Odin was the building of Asgard the dwelling place of the gods, and two great giants were used for the building of this superior temple high on the tops of the mountains. This was to be the dwelling place of the twelve gods of the ancient Norse mythology. It is said that it was built in a single night by these two great giants and the student recognizes in them the powers of thought and action, which are building for man

(Continued on page 8, Col. 1)

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a wonderful temple, the soul, which is to be the dwelling place of the twelve-fold hierarchy evolving within himself. In the skull is the heaven world of the physical body and in it we find the twelve convolutions of the brain, or the twelve gods, living far on the top of the mountains, surrounding the single-eyed father god, the Ego in man.

There are many other gods and goddesses in the Norse theology, but it is only possible for us to give a word concerning them now and the student is invited to take a good work on Scandinavian and Teutonic mythology and see the wonderful lessons that it contains for those who are able to read it through the single eye. In studying the other dieties we first meet Thor, Odin's eldest son, noted in many lands for his wondrous hammer, with which he fought the Ice Giants in the early days of man's creation. In Thor and his hammer, man finds the greatest of all powers in nature, the power of disintegration. On this physical plane of nature we call it death, but it really is one of life's most active manifestations. With this weapon the gods destroy crystallization, when consciousness becomes so enmeshed in form, that it is no longer able to practically manifest through the vehicle, then the great hammer of disintegration returns the atoms to their own kingdoms and releases the enslaved life. The Ice Giants that Thor fought were the powers of crystallization which he disintegrates one after the other with Hiolner the Migh Hammer.

Then there is Loki the power of Emotion, the devil of the Northlands. He has three children—the Fenris Wolf, the Mid-god Serpent, and the third a giantess called Hel or Hela, which means death. Loki is the perverted emotional power and his children, representing the passions and desires and their results, are very wonderful examples of ancient symbolism. It was Loki, with his powers of deception, that finally destroyed the hierarchy of the gods, and it is the same force in our own body which finally destroys us and allows the giants of crystallization and disease to claim us.

Then we also find the Norms, the three strange sisters that dwell at the roots of the Great Tree and spin eternally the web of human fate. They again are a wonderful symbol and were called by the ancients the Past, Present and Future, said to conceal among themselves the destiny of all things. The mystic sees more, however; he realizes that the three sisters are his thoughts, his desires and his actions, weaving eternally the threads of his soul body, the result of which manifests as his garment of glory.

And last but not least we come to the masterpiece of the Norse mythology, the Twilight of the Gods, when the powers of

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Trinity Auditorium—Ninth at Grand

MANLY P. HALL, Pastor.

MAUD F. GALIGHER, Associate Pastor.

Sundays, 10:30 A. M.

□ □ □

SERMON SUBJECTS:

Nov. 21st. The Hidden Church in Israel.

Nov. 28th. The Unsolved Mysteries of the Ages.

Dec. 5th. The International Horoscope for 1927.

Amado Fernandez, Soloist; Agnes Buisseret, Pianist;
Emma C. Heatherington, Organist.

Preludes: Every Sunday morning, Mr. Hall will give consideration, in a prelude to his sermon, to some item of human interest or problem in our daily life.
Come and bring your friends—Silver offering.

darkness at last master the powers of light and the Serpent of Misuse and Waste gnaws through the roots of the Tree of Life, the spinal column, and the Great Tree of our individual cosmos collapses, bringing down with it the brain, the temple of the gods. Then Loki, the power of misdirected energy, is loosened. The powers of darkness and the lower world become masters of the body; with them come the giants of crystallization and the day of Ragnarok is at hand. Balder, the Beautiful, the spiritual expression of man, has been murdered by Loki, the powers of misdirected energy, emotions, hates and fears, and the result is the destruction of all things.

This is not only an individual history, but the story of peoples, clans and nations. There is an eternal warfare between the Ego, Odin, with his sacred spear of truth and light, against the powers of darkness and crystallization, and when he allows the Judas, Loki, to lead him astray, he brings down the inevitable curse of the Great Unknown. Those who really understand the Northern myths, realize that they tell of God, man and the universe. The Rainbow Bridge, which leads to the temple of the gods, is the wonderful fluidic vapor of the three primary colors in the spinal column of man, which connects the worlds above with the darkness below. The gods come down to the lower world and assist man in the building of vehicles and the expressing of truth. In this they represent the Ego, the higher man, caring for and building his bodies.

All of these great legends are stories of the soul, the evolving of consciousness, and the developing of spiritual and physical sight. We know that no great effect in nature can be the result of a myth, and no doctrine as great, as wise and as truly uplifting as that of the ancient Northlands could come from any other source than that of the Great White Brother-

hood, which manifests through all created things, and sent the great adept whom we call Odin far into the Northern lands, where, among snow and ice, glaciers and mountain streams, he wandered and taught the people to whom he was sent the mysteries of creation in a way that they could understand. He made use of familiar things and while the teachers, sent to Greece and Rome, told of flowers, beauty and nature's wondrous gifts, Odin spoke of the blare of Northern lights, of frost and snow, of the great battle of human existence. While Greece and Rome spoke of flowers and gardens and the thunderbolts of Jove, Odin told how Uller, the Great Snow God, came down from the North with clouds of frost and hurricanes of snow. The tragic legends of the North are expressions of lives, eternal battles against the elements of nature, and while in Southern climes the elements are things of beauty, in the North they were great giants and bitter foes, and Odin the All-father, told them of the Sacred Spear, which he gave to those who are true, who won the great battle of life and were worthy to enter his temple. This spear would slay the demons of ignorance, the frost giants of crystallization, and with its mighty power would perform for them the same miracles as the snake-wound rod of Mercury. It meant the same thing and all religions, Christian included, are but expressions of one great truth given in an understandable manner to many peoples under many conditions.

So to Odin, the One-eyed God, we owe much, and he has much to give us if we will seek it in the proper way, realizing that he came with great suffering and privation through thousands of miles of wilderness to give one phase of truth, a truth as valuable today as it was then, a truth which so called Christianity does not contradict, but which gives a greater power of understanding to its true believers.

The ALL-SEEING EYE

Edited by MANLY P. HALL

Volume 3, No. 2.

Los Angeles, Calif., Wednesday, December 1st, 1926

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TOLSTOY'S PROPHECY OF THE GREAT WAR

WRITTEN FOR A CZAR,
A KING, AND A KAISER

WILL IT BE FULFILLED?

Tolstoy dictated the prophesy to his niece, Countess Nastasia Tolstoy, at the request of the Czar, who had wished for something from the pen of the old man which he did not intend for publication. He suggested that it be in some sort a message to himself, the King of England and the Kaiser.

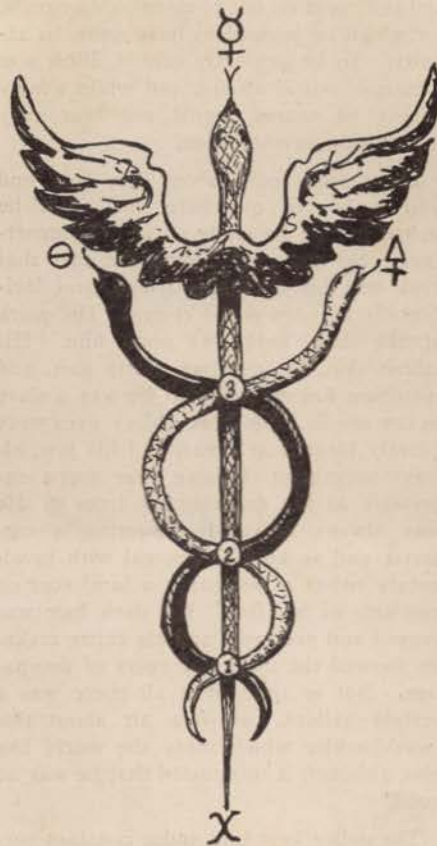
Tolstoy agreed, and one day in the Autumn of 1910 he dictated to his niece . . . the following words, which the Kaiser has declared to be one of the most impressive literary prophecies of the age.

"This is a revelation of events of a universal character which must shortly come to pass. Their spiritual outlines are now before my eyes. I see floating on the surface of the Sea of human fate the huge silhouette of a nude woman. She is with her beauty, her poise, her smile, her jewels—a super-Venus. Nations rush madly after her, each of them eager to attract her especially. But she, like an eternal courtesan, flirts with them all. In her hair—ornaments, of diamonds and rubies, is engraved her name—COMMERCIALISM.

"As alluring and bewitching as she seems, much destruction and agony follows in her wake. Her breath, reeking of sordid transactions; her voice of metallic character, like gold, and her looks of greed, are so much poison to the nations which fall victims to her charms.

"And behold! She has three gigantic arms, with three torches of universal corruption in her hands. The first torch represents the flame of war that the beautiful cortisan carries from city to city and from country to country. Patriotism answers with flashes of honest fire, but the end is the roar of guns and musketry.

(Continued on Page 4, Col. 2)



THE STAFF OF HERMES

Special Article by Manly P. Hall

The most celebrated of all the Hermetic symbols is the serpent-wound staff. Though we see it today on the radiators of doctors' motor cars and it is generally accepted as the emblem of science and philosophy, this winged rod has preserved its secret inviolate for unknown centuries. Consider carefully the accompanying diagram. Note that the conventional knob on the upper end of the rod has been returned to its original form—a serpent's head. Therefore, the central staff with its wings becomes a flying serpent, or as it was called by the ancients, "a seraph," one of the oldest known symbols of the Savior. Around this central serpent are

(Continued on Page 7, Col. 2)

WAS FRANCIS BACON WILLIAM SHAKESPEARE?

NEW LIGHT ON AN
OLD CONTROVERSY

By Manly P. Hall

This is the first of a series of five articles dealing with that most mysterious of all literary problems—the Bacon-Shakespeare controversy. Were the famous plays which bear his name from the pen of William Shakespeare, the English actor and producer, or were they the products of the literary genius of Sir Francis Bacon, probably the greatest mind that England ever produced? There is much evidence to the effect that Shakespeare was not capable, either from the standpoint of education or experience, of writing the documents with which the ages have credited him. It has even been declared by experts, who have carefully analyzed his handwriting, that Shakespeare could not sign his own name without his hand being guided. In a future issue of this publication we will reprint an example of William Shakespeare's handwriting from the signatures on his will.

On the other hand, it is scarcely credible that Sir Francis Bacon could have written all the documents which Baconian enthusiasts have ascribed to him. Lord Bacon was a man with a scintillating intellect; he traveled widely and was versed in every phase of life; he was therefore exceptionally well qualified to be the author of the versatile plays published under the name of Shakespeare. Then, again, the so-called Shakespeare plays are filled with valuable occult information, and Bacon was recognized as one of the world's greatest occultists and mystic Masons. It is firmly believed even today that he was a Rosicrucian and the real author of the first published Rosicrucian manifestoes.

(Continued on Page 3, Col. 1)

THE FLOWER OF THE HOUSE OF MING

An Oriental Occult Novel

By Manly P. Hall

I.

Hidden away in the heart of the bustling, teeming city of San Francisco, Mrs. Murphy's boarding-house was squeezed in between a shoe-button factory and a place where artificial flowers were made more life-like than the genuine. The old two-story brick was once glorious to behold, but with the coming of larger, more modern and better appointed hostleries it became second-rate, thentthird-rate, and finally boasted no classification at all. It was the favorite abode of second-and third-rate drummers, traveling salesmen and gentlemen crooks, who found its inconspicuous appearance in keeping with their seclusive dispositions.

Mrs. Murphy was a motherly old lady of somewhat peculiar type. Her mouth was square, supported by a vice-like jaw. Her eyes were small and close together, and for years she had dexterously wielded a sharp tongue and a very dull rolling pin. At dinner there gathered around the festive board, where liver and bacon or corned beef and cabbage were usually in evidence as the staples of diet, a sundry and miscellaneous conjury of individuals who, for varying considerations running from three seventy-five to six-ten a week, were allowed to break bread twice a day and once on Sunday over Mrs. Murphy's red tablecloth.

The star boarder was the Honorable Isaac Goldbaum, representing the Levinsky Suspender Company, who ruled as lord and master over the first floor front and hung his necktie on Mrs. Murphy's best chiffonier. Next to him sat Nicholas Fitzpatrick, for many years representative of the McGillicutty and O'Brien Raincoat Company. His outstanding peculiarities were a shock of very red hair and a pronounced brogue. He occupied the second floor front under Mrs. Murphy's sometimes hospitable roof. To the right of Mrs. Murphy, engaged in the process of analyzing the evening meal, sat the hero of our story—a high-pressure salesman for a shoe polish company. He occupied the third floor side and held the unique position of being the only roomer with a floor shaft, which afforded his unusual opportunities. Pink Wilson had three distinct peculiarities—a black-and-white checkered vest, a peculiar habit of squinting one eye, and a shady reputation.

Pink Wilson had spent several summers vacationing in a secluded hotel that boasted iron bars on every window and even now a reservation was being held for

him. He was one of those peculiar individuals so often met with who, having no visible means of support, have an ever ready supply of money. The commissions from his shoe polish sales did not keep Pink Wilson in cigar money, but he blossomed forth in patent leathers, gray spats and red neckties, not to mention diamonds, for which he seemed to have quite an affinity. To be perfectly candid, Pink was a man of world affairs, and while wholly honest, of course, would not bear very scrutinizing investigation.

There were only about five feet and four inches of our hero, but what he lacked in size he made up in self-importance. No one ever denied the fact that Pink was his own best friend, and incidentally his own worst enemy. The mark of the dope field, was upon him. His sallow skin, his nervous, shifty gait, and twitching fingers told that he was a slave to the needle. His beady black eyes were queerly bleared at times, and his jaw, always prominent, became ever more aggressive as the flesh shrank from it. He was always nervously fingering a cigarette and seeking to conceal with involuntary twists of his hands a lurid scar on one side of his face. His dark hair was grayed and yellowed, and his entire make-up showed the marks of years of dissipation. But in spite of it all there was a certain gallant, care-free air about this swashbuckler which made the world like him, although it recognized that he was no good.

The police kept him under constant surveillance for they were convinced that the illicit drug traffic and Pink were not strangers. Every few days he would go to a certain little house in Chinatown and remain sometimes for many hours. Of course, if you have ever been through the tortuous by-ways, you will know the place. It had a little, over-lapping second story with an old ginger-bread balcony on one side. It was partly fenced in, and over the broken and discolored boards peered the strangest tree ever beheld by mortal eyes. It rose above the top of the fence only a short distance and ended in a knob from which poured out a dozen or more snake-like arms of yellowish green seemingly half dead. It was the most woebegone looking bush imaginable.

The store occupying the main floor of the building was ostensibly a wholesale rice establishment, a branch of a famous Canton house. This information was supplied by strange Chinese hieroglyphics,

which undoubtedly revealed many additional things to those capable of understanding. The house had suddenly leaped into fame when the eyes of the law were fixed upon it in an obviously questioning way. It was but one of many places included by the police in the great dragnet which they were gradually tightening around the dope traffic.

Day after day Pink went in at the little front door, where, just inside the threshold an old Chinaman sat in his shiny black suit and little white-edged shoes. Outwardly the Oriental maintained an impassive front, but his slanty eyes never failed to follow Pink each time he came to the house or went away again.

II.

It was the morning after the night before, and Pink lay upon the small, rickety bedstead with his feet on the end-board and a circle of cigar butts and cigarette stubs on the chair and floor about him. The Police Gazette was spread out beside him. He still wore his checkered vest, but had slipped a nightshirt over it. The room was blue with the haze of smoke, and his eyes were bleared as the result of the strange concoctions of home brew which had formed the chief attraction of the previous night's escapade.

"Oh-h-h!" he kept groaning; "that stuff was poison. My head! My poor head! It feels like a balloon. Bah I'll bet they made that last one out of shellac and carbolic acid." And with a long wail he rolled over on the other side.

(Continued on Page 4, Col. 3)

ANCIENT COMEDY DRAMA AT POTBOILER THEATER

The most unique play yet offered to the drama-loving public will grace the stage at the Potboiler Art Theatre, 1044 So. Hope Street, the week of December 6th. "The Little Clay Cart," gives us a charming picture of an India which has escaped the famous pages of Kipling and Tagore. Written by King Shudraka in an age when the nobility and blue bloods of the land attended playwriting classes, this piece de Theater has at last been translated from the Sanscrit into the American.

The play has been called many complimentary and conventional superlatives with regard to its place in the history of the drama, but for the sake of 1926, let us call it the Brahmin arrangement of the eternal triangle.

Dr. Arthur Ryder of the University of Berkley, translated "The Little Clay Cart" from the Sanscrit, and Ole M. Ness directed the play.

NEW LIGHT ON AN OLD CONTROVERSY

(Continued from Page 1, Col. 3)

Francis Bacon's ability along the lines of cryptography is too well known to require discussion. He was an expert in concealing cipher messages in the various volumes which he either wrote or published. Even a superficial investigation demonstrates the fact that the first collected folio of Shakespeare's plays contains many complete cipher systems of writing. It would probably not be amiss to hazard the speculation that there are twenty or more complete cryptogram systems in his first folio. Several of the ciphers in the Shakespearean folios have been partly deciphered, and all point to Bacon as the true author of these famous plays.

Of course, we must not overlook the occult influences surrounding both Bacon and Shakespeare. It is possible that the two men worked together as emissaries of a secret Mystery School which was then flourishing in England and on the Continent. In all probability, the true author of the Shakespearean plays was the Rosicrucian Fraternity; but which of the two famous men acted as the mediator between this school of mysticism and the outer world is a question which some time will be solved but concerning which there is not sufficient information at hand to make dogmatic statements.

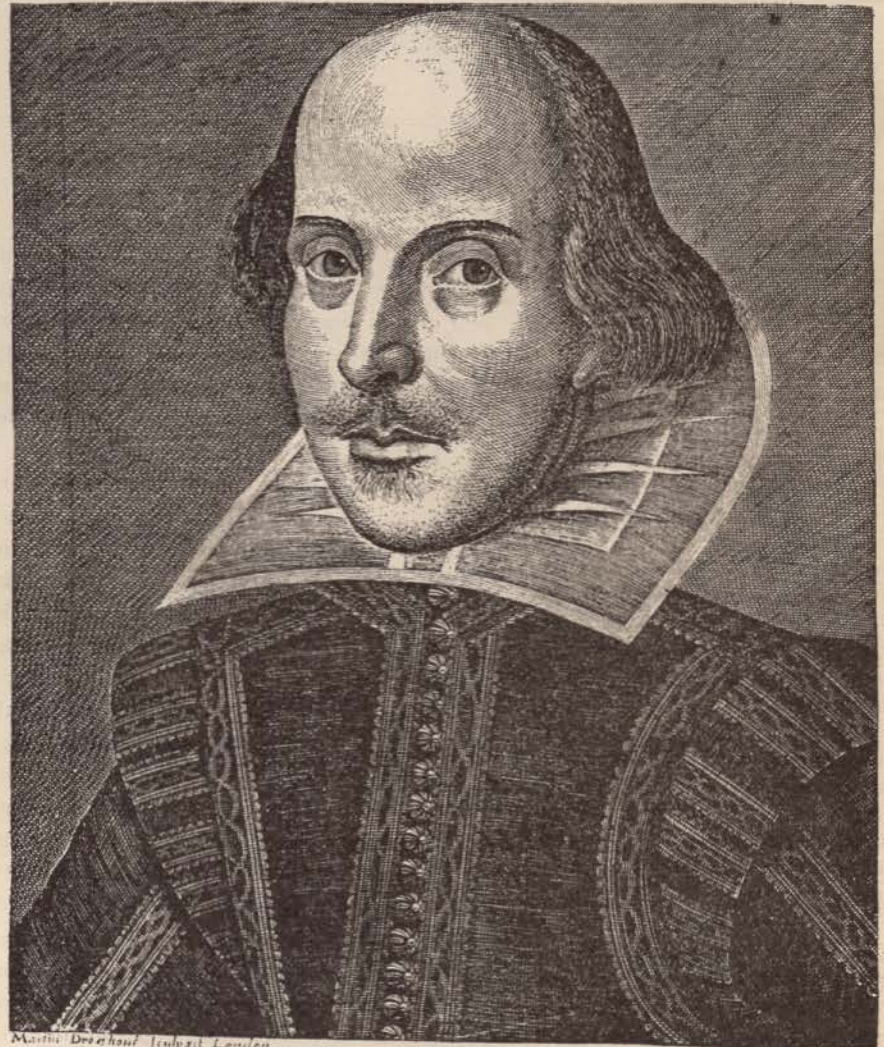
Accompanying this article is a reproduction of the title page of the now priceless first folio of the Shakespeare plays, published in 163. The first folio sells on the open market at from \$50,000 to \$75,000 per copy. It is one of the rarest of all books. The picture of Shakespeare which adorns the title page is the famous Droeshout portrait, concerning which there has been so much controversy. It is interesting to note that there are no authentic pictures of Shakespeare in existence. The features of the bard of Avon have not been preserved to posterity, and the death masks are probably forgeries or, at least, unauthenticated. The paintings of him (regardless of statements to the contrary) were all executed years after his death, and the only known examples of his handwriting are the signatures on his will. Realizing this, the reader should ponder upon the remarkable fact that despite all the plays which he is supposed to have written, not one scrap of his handwriting is available, outside of scrawling signatures which show the writer to be absolutely unacquainted with the use of a pen.

Returning to the Droeshout portrait, if you will examine the face very closely you will realize that it is only a caricature (as

Title Page From First Folio Edition of 1623
The Famous Droeshout Portrait.

MR. WILLIAM
SHAKESPEARES
COMEDIES,
HISTORIES, &
TRAGEDIES.

Published according to the True Originall Copies.



LONDON
Printed by Isaac Iaggard, and Ed. Blount. 1623.

some believe, the death mask of Bacon). Though engraved at a time of splendid artistic work in lines of engraving, it is crude and incomplete. By comparing it closely with portraits of Bacon, it is found that the structure of the two faces is exactly the same, but the Droeshout

portrait has been purposely made crude to conceal the resemblance. In the next issue we are publishing a very excellent portrait of Bacon so that you may trace the similarity, especially around the eyes and nose. If you will note carefully the

Continued on Page 7, Col. 2)

A Weekly Paper Devoted to Philosophy,
Science and Religion.

THE ALL-SEEING EYE

Published every week at 301 Trinity
Auditorium Bldg., Los Angeles, California.

Phone TUcker 2603

Subscription rates, 10c per copy.
\$2.25 per year, \$1.00 for 20 weeks. For-
eign rates \$3.00 per year, \$1.25 for 20
weeks.

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MANLY P. HALL

The cry of the new age is for brotherhood and unity of effort. The spiritual powers of the universe are not standing behind or supporting the arguments or wranglings of modern creeds. Those who build the wall of creeds around their truths are strangling God. India is the center of the world religion as it is the birth-place of the Aryan race. It is there that the Great White Brotherhood, the rulers of world affairs, are located in the sacred Temple of Shambhalla in the Gobi Desert of Mongolia. From this center of world truth has come forth all the creeds and religions of the modern and ancient world. The true christian knows that there is no such thing as a heathen religion, but that all religions came to the world in the name of the same God from the same center of spiritual truth, with the same ideal, the education of the world. The duty of each truly religious person is to perpetuate not only his own ideals but those of others that all may grow in their own way.

We are all surrounded eternally by problems which come to us in connection with our every day life. Most people refuse to work out these problems, but seek to shift them onto the shoulders of others. God has given man out of the world certain people tied to him by relationship or the common needs of life, and we firmly believe that the great Father is choosing his saints from among those who best serve their fellow men.

Each religious faction in the world today feels perfectly justified in assuming that its final resting place shall be on the right hand of the Father. According to the number of organizations expecting to

have a right hand all to themselves it would seem obvious that Diety must have more right hands than the average Hindu idol.

Those who would be the greatest among you, let them be the servants of all.

How do you like this issue of
"The All-Seeing Eye"? Thank you!
For both criticism and praise.

Each succeeding issue will be as
good if not better.

We urge your co-operation in
placing this before your friends as
only a large subscription list (20
weeks for \$1) will enable us to give
you the best and create a real pub-
lication that will travel far.

Yours sincerely,
THE EDITORS.

TOLSTOY'S PROPHECY

(Continued from Page 1, Col. 1)

"The second torch bears the flame of bigotry and hypocrisy. It lights the lamps only in temples and on the altars of sacred institutions. It carries the seed of falsity and fanaticism. It kindles the minds that are still in cradles and follows them to the grave.

"The great conflagration will start about 1912, set by the first arm in the countries of south-eastern Europe. It will develop into a destructive calamity in 1913. In that year I see all Europe in flames and bleeding. I hear the lamentations of huge battlefields, but about the year 1815 a strange figure from the North—a new Napoleon—enters the stage of the bloody drama. He is a man of little militaristic training, a writer or journalist, but in his grip most of Europe will remain until 1925. The end of the great calamity will mark a new era for the Old World. There will be left no empires and kingdoms, but the world will form a federation of the United States of Nations. There will be left only four great giants, the Anglo-Saxons, the Latins, the Slavs, and the Mongolians.

"After the year 1825 I see a change in religious sentiments. The second torch of the cortesán has brought about the fall of the church. The ethical idea has almost vanished. Humanity is without the moral feeling. But then a great reformer arises. He will clear the world of the relics of monotheism and lay the cornerstone of

pantheism. God, Soul, Spirit, and Immortality will be molten in a new furnace, and I see the peaceful beginnings of an ethical era. The man destined to this mission is a Mongolian Slav. He is already walking the Earth, a man of active affairs. He himself does not now realize the mission assigned to him by a superior power.

"And behold the flame of the third torch, which has already begun to destroy our family relations, our standards of art and morals. The relation between woman and the man is accepted as a prosaic partnership of the sexes. Art has become realistic degeneracy. Political disturbances and religious disturbances have shaken the spiritual foundations of all nations. Only spots here and there have remained untouched by these three destructive flames. The anti-national wars in Europe, the class war of America, and the

Continued on Page 6, Col. 3)

FLOWER OF MING

(Continued from Page 2, Col. 3)

As Pink lay there bemoaning his fate, a heavy and closed automobile, with drawn curtains, came to a stop before the old, red-brick house. A second later the car door opened, and an elderly Chinese gentleman stepped out. His figure was so remarkable as to attract attention even in that bizarre and bohemian neighborhood. The Oriental was all of six and a half feet tall, and apparently as slender as a ghost. He did not look his height, however, for his great back was so hunched that he appeared scarce taller than the average man. He wore a long sweeping Mandarin cape of black satin brocaded with wonderful flowers, and a small black cap which fitted tightly to his brow which was high and arched. Down the great hunched back hung a queue reaching nearly to the ground. All these things were in strange opposition to the accepted customs of Orientals in the Western world.

The Chinaman was apparently of great age and wore heavy, bone-rimmed spectacles with tinted glasses, through which his half closed eyes could be faintly seen. With hands crossed in the voluminous sleeves of his coat the Oriental slipped across the sidewalk with the agility of a cat and entered the vestibule of the boarding house.

Here an old-fashioned knocker confronted him, but instead of lifting it his long, slender, yellow fingers closed immediately over the door-knob and the finger nails, encased in gold boxes, scraped the paneling with a strange clawing sound. The door softly opened. The black-robed Oriental passed quickly in, closing the portal behind him.

(To Be Continued)

BIG BOOK NEWS

Everyone who has seen the subject matter of Manly P. Hall's "Encyclopedic Outline of Masonic, Hermetic and Rosicrucian Symbolical Philosophy" is enthusiastic in praise of the volume. A local newspaper man, a student of philosophy, connected with many of the big things which have been written or produced in Hollywood and Los Angeles, made the following statement concerning this work:

"Entirely unique in conception, form and typographical make-up, this overwhelming volume is, in brief, very definitely a personal message to each individual reader pouring in upon him an unimaginable wealth of knowledge, supremely useful and necessary to the illumination of the inner self, until now unavailable to any but the savant or the ultra-rich collector of rare and recondite treasures of literature."

We are glad to say that the work of the volume has reached that point where it is possible to present those interested with a complete table of contents approximately as it will appear in the printed volume. The 46 chapters, according to the outline which Mr. Hall recently completed, are as follows:

Chapter

- 1-3 Ancient Mysteries and Secret Societies which have influenced Masonic Symbolism.
- 4 Gods and Goddesses of Antiquity.
- 5 Life and Historical Writings of Thoth Hermes Trismegistus.
- 6 The Initiation of the Pyramid.
- 7 Isis, the Virgin of the World.
- 8 The Sun, a Universal Deity.
- 9 The Zodiac and Its Signs.
- 10 The Bembine Table of Isis.
- 11 Wonders of Antiquity.
- 12 Life and Philosophy of Pythagoras.
- 13 Pythagorean Mathematics.
- 14 The Human Body in Symbolism.
- 15 The Hiramic Legend.
- 16 Music and Color.

- 17-19 Plants, Birds, Insects, Reptiles, and Fishes.
- 20 Metals, Gems, and Stones.
- 21 Ceremonial Magic and Sorcery.
- 22 The Elements and Their Inhabitants.
- 23 Hermetic Pharmacology and Chemistry.
- 24 The Qabbalah—Israel's Secret Doctrine.
- 25 The Fundamentals of Qabbalistical Cosmogony.
- 26 The Tree of the Sephiroth.
- 27 Qabbalistical Keys to the Old Testament.
- 28 An Analysis of the Tarot Cards.
- 29 The Tabernacle in the Wilderness.
- 30 The Fraternity of the Rose Cross.
- 31 Rosicrucian Doctrines and Tenets.
- 32 Fifteen Rosicrucian Qabbalistical Diagrams.
- 33 Alchemy and Its Exponents.
- 34-35 Theory and Practice of Alchemy.
- 36 Ancient Manuscript.
- 37 Francis Bacon and the Rosicrucians.
- 38 Secret Alphabets and Cryptograms.
- 39 The Origin of Masonic Symbolism.
- 40 Mystic Christianity.
- 41 The Cross and the Crucifixion.
- 42 The Book of Revelation.
- 43 The Faith of Islam.
- 44 American Indian Symbolism.
- 45 The Emissaries of the Mysteries.
- 46 In Conclusion.

The first edition of this volume is entirely exhausted and the second (King Solomon's Edition) is selling rapidly. Write for information concerning this remarkable volume.

THE MESSIAH

Lovers of good music will soon have one of the treats of the season in the single presentation of Handel's Messiah on December 9th at the Shrine Auditorium by the Los Angeles Oratorio Society.

Under the direction of John Smallman,

HITE WICKIZER

for several years co-leader with his wife, Jennie B. Wickizer, of the Los Angeles Branch of the Anthroposophical Society, passed into the Greater Life a year ago this Thanksgiving time. This group of faithful Anthroposophical students has met for many years with the Church of the People, of which both Mr. and Mrs. Wickizer were members.

The memory of our friend recalls so much that is beautiful that we can hardly sense our loss or feel regret that he passed beyond the veil. Appreciation of him springs from a thankful heart in each of his many friends,—he had not a single enemy.

His benediction now as then falls upon all alike, the blessings of a life so full of love of service that it knew neither faltering or failure in the exemplification of true brotherhood. A simple, quiet, and faithful follower of the gentle teacher of men. A student, patient and thoughtful of the values of this world and the worlds beyond, accepting and meeting the obligations of this life fearlessly and to the full extent of his capacity. Looking clearly and with the assurance of faith at the infinite relationships outreaching time and space.

such soloists as Riccardo Martin, tenor; Blythe Taylor, soprano; Julia Claussen, contralto and Fred Patton, bass, will appear supported by a chorus of over four hundred trained voices.

Tickets can be procured at any of the larger music stores.

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SERMON SUBJECTS:

- Dec. 5th. The International Horoscope for 1927.
- Dec. 12th—Music.
- Dec. 19th—The Miracle.
- Dec. 26th—Digesting Christmas.
- Jan. 2nd—The Balance Sheet of 1926.

Amado Fernandez, Soloist; Agnes Buisseret, Pianist;
 Emma C. Heatherington, Organist.

Preludes: Every Sunday morning, Mr. Hall will give consideration, in a prelude to his sermon, to some item of human interest or problem in our daily life.

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THE LITTLE RED MAN OF THE TUILERIES

Who is the 'Little Red Man of the Tuileries' and how came he to haunt that palace and so frighten Catherine de Medicis. Catherine declared that the little red monster had established himself in the palace appearing and disappearing as he chose, and not only had she seen him, but he had predicted to her that she would die "near St. Germain." The Tuileries were too near St. Germain l'Auxerrois; she would not visit the Abbey of St. Germain; but in vain, no one can avoid the hand of destiny. Catherine, dying at the Hotel de Soissons, asked the Benedictine friar, who had just heard her confession, what his name was. "Kaurant de Saint Germain," replied the priest. The queen uttered a cry and expired.

"The Little Red Man" showed himself during the night of May 14, 1610, the date of Henry IV's death by the knife of Ravallac. He foretold the troubles of the Fronde to Richard XIV while that monarch was still a child. The morning following the departure of Louis XVI for Varennes, where he was arrested, this mysterious being was found lying in the king's bed, and he was again seen in 1783.

It is said that a soldier keeping guard over Marat's remains, which lay in front of the Tuileries, died of fright at sight of this specter. Many believe that Napoleon I was visited by a familiar spirit, who is said to be identical with 'Le Petit Homme Rouge' (The Little Red Man.) He is said to have appeared to "The Little Corporal" for the first time at Cairo, a few days after the battle of the Pyramids, and to have predicted to the young general his future destiny. M de Segur, in his "Histoire de la Grande Armee," says that the Emperor received many mysterious warnings at midnight in the Winter preceding the Prussian campaign.

M. G. Lenotre, quoting from "Anecdotes of Napoleon and His Court," by Chamberlain, says: "In the month of January of that year the Red Man, addressing a sentinel on duty on the staircase of the chateau, asked him if he might speak to the Emperor. The soldier replying in the negative, he demon, pushing him aside and leaving him unable to move, went quickly up the steps. Whether no one saw him or seeing him dare not stop him, the spirit asked a chamberlain in the Salon de la Paix if he might see Napoleon. M. d'A—replied that no one could enter without permission.

"I have none; but go and tell him that a man dressed in red whom he knew in Egypt, asks to see him."

"As soon as Napoleon saw 'L'Homme Rouge' he shut himself up in his private cabinet with him. A long conversation followed; a few words were overheard; the Emperor seemed to be asking some favor which he was refused. Finally, the door opened, the Red Man came out, passed quickly through the corridors, and disappeared on the grand staircase, which he was not seen to descend. Whether the story was true or not it was noised about in Paris and more than one individual was arrested by the police for repeating it."

Under the restoration "L'Homme Rouge" showed himself several days before the assassination of the Duc de Berry, and he also appeared to Louis XVIII on his deathbed. That there was a mysterious person who at certain times annoyed the occupants of the Tuileries is not doubted, but who he was and from whence he came, no historians have ever been able to explain.

(Reprint from an unsigned article appearing many years ago in an Eastern newspaper.)

There is no doubt that in the majority of cases so-called religion is a blind alley and not an open road to heaven, as most people think.

FERNANDEZ IN CONCERT

Amado Fernandez, the golden voiced tenor, well known soloist at the Church of the People, will give a concert at the Ambassador Theatre December 5th, 1926, at 3 P. M. Mr. Fernandez has a voice of unusual beauty and dramatic power.

He will appear in a repertoire of French, Italian, Spanish and Mexican songs, which he presents in his inimitable manner. Assisting artists will be Mrs. Gentry Bassett, Soprano, and Agnes Buisseret, Accompanist. Tickets at the California Music Co. and Ambassador Theatre.

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(Continued from Page 4, Col. 2)
race wars in Asia have strangled progress for half a century. But then, in the middle of the century I see a hero of literature and art rising from the ranks of the Latins and purging the world of the tedious stock of the obvious.

"It is the light of symbolism that shall outshine that light of the torch of commercialism. In place of the polygamy and monogamy of today there will come a poetogamy—a relation of the sexes based fundamentally upon poetic conceptions of life.

"And I see the nations growing wiser and realizing that the alluring woman of their destinies is after all nothing but an illusion. There will be a time when the world will have no use for armies, hypocritical religions, and degenerate art. Life is evolution, and evolution is development from the simple to the more complicated forms of the mind and the body. I see the passing show of the world drama in its present form, how it fades like the glow of evening upon the mountains. One motion of the hand of commercialism, and a new history begins."

Editors Note: How near right the wise old count was, the reader may judge for himself. As he was two years too early on his 1912 prophecy of the war, it may be that the other dates are also too early by the same time. Time calculation is the most illusive of all qualities of vision in that realm where there is no time. Just who are the great leaders he mentions is not yet obvious.

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INITIATES OF THE FLAME

(Continued)

In the pages that follow we shall try to show this great thread, the spiritual thread of living Fire that winds in and out through all religions and binds them together with mutual ideals and mutual needs. In the story of the Holy Grail and the legends of King Arthur we find that thread wound around the Table of the King and the Temple of Mount Salvart. This same thread of Fire that passes through the roses of the Rosicrucians is entwined about the petals of the Lotus and around the temple pillars of Luxor. THERE IS BUT ONE RELIGION IN ALL THE WORLD and that is the worship of God, the Spiritual Flame of the universe. Under many names He is known in all lands, but whether as Ishwar, or Ammon, or God, He is ever the same—the Creator of the universe—and Fire in His universal symbol.

We are the Flame-Born Sons of God, thrown off as sparks from the wheels of the Infinite. Around this Flame we have built forms which have hidden our light, but as students we are increasing this light by love and service, until it shall again proclaim us Sons of the Eternal.

Within us burns that Flame and before its altar the lower man must bow, a faithful servant of the Higher. When he serves the Flame, he grows and the light also grows until finally he takes his place with the true Initiates of the universe, those who have given all to the Infinite in the name of the Flame within.

Let us, therefore, seek this Flame and also serve it, realizing that it is in all created things; that all are one because all are parts of that Eternal Flame—the Fire of Spirit, the Life and Power of the universe.

To the true creator of this book, upon the altar of this Flame, the writer offers it and dedicates it to that one Fire which blazes forth from God and which is now hidden within each living thing.



The World is the schoolroom of God. Our being in school does not make us learn, but within it is the opportunity for all learning. That school has its grades and its classes, its sciences and its arts, and admission to it is the birthright of man. Its graduates are its teachers and its pupils are all created things. Its examples are found in Nature and its rules are God's laws. Those who would matriculate in the higher colleges and univer-

sities must first, day by day and year by year, work through the common school of life and present to their new teachers the diplomas they have won, upon which is written the name that none may read save those who have received it.

The hours may seem long and the teachers cruel, but each of us must walk that path and the only ones qualified to go onward are those who have passed through the gateway of Experience.

GOD'S GREAT SCHOOL FOR MAN.
(To be continued.)

BACON-SHAKESPEARE

(Continued from Page 3, Col. 3)

righthand side of the neck, you will find a line drawn for the purpose of revealing the fact that the face is a mask and that the mask ends directly behind the ear. You will also notice that the head is not connected with the body but sits on the top of the collar.

Most strange of all is the coat, one half of which is on backwards. As you look at the jacket, you will notice that his right arm (at left of picture) has the coat sleeve on backwards so that his left arm only is usable. In drawing the jacket, the artist has made the front on one side and the back on the other side, instead of two fronts as they should be in this picture. There are also 157 letters on the page, which is one of the secret ciphers of the Rosicrucians and which would indicate that the man who designed the title page of the first folio was an initiated Rosicrucian.

Next Week—A Bacon Portrait.

THE STAFF OF HERMES

(Continued from First Page)

twisted two other snakes, one white and the other black. The central winged snake represents the spinal canal fire, while the length of the Caduceus staff signifies the sixth ventricle, a tiny tube running through the spinal cord itself. The white and black serpents signify the two accompanying canals, also technically within the spinal column. These are called respectively the "Ida" and "Pingali" in esoteric philosophy, while the central canal is referred to as the "Sushumna." The "Ida" is the vehicle of the energies of the moon, or the Great Mother, and the "Pingali" carries the energies of the sun, the Great Father. Therefore, the positive and negative principles—or the sharp and the flat of **Fa**, which is the musical note of the central canal—are symbolized by black and white snakes. The heads of the three snakes represent the three persons of the Trinity. The central head represents the Eternal, Indestructible One,

which stands unmoved in the midst of all things.

This One is the Eternal Hermaphrodite. It dwells in the midst of darkness. This unmanifest One, winged and transcendent, comes into expression through the two. The Divine Unity is broken up. The white serpent becomes **Herm** and the black serpent **Aphrodite**. **Herm** means "fire" and **Aphrodite**, "water". **Herm** is the spirit of the sun, the divine **Yang** of China. **Aphrodite** is the moon, the divine **Ying** of China. The **Ying** and the **Yang** are twisted around the central staff of the imperishable One and thus the equilibrium of the universe is established.

In the creation the universe descends as three substances through four elements, thus establishing the divine seven. The three substances are the central snake, **Mercury**; the white snake, **Sulphur**; and the black snake, **Salt**. In the human body the elements descending from the brain are the head, air; the heart, fire; the solar plexus, water; and the generative system, earth. There is fifth element called **Akasa**, or the Divine Fire, which is the fifth head of Brahma, the Hindoo Creator which was cut off by Shiva—the material nature—thus signifying that man's spiritual perceptions were destroyed when his

(Continued on Page 8, Col. 1)

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(Continued from Page 7, Col. 3)

objective senses were unfolded. The two serpents—the one black and the other white—have their heads in the world of reality, but their bodies stretch downward into the snare of illusion—the lower worlds. According to the Mysteries, the physical world is established as the result of a spark flying back and forth between the tips of the two tails of the black and white snakes.

The universe in forming descends through four elements. It is first a dark airy mass, then it becomes a light fiery mass, then a vaporous watery mass, and lastly a crystallized earthy mass. These also are the stages through which the nature of man descends, and it is down this rod that Adam was cast out from the Garden of his Lord.

There are many points of similarity between the symbolism of the Caduceus and the three-rung ladder of Freemasonry. The candidate seeking admission into the Mysteries stands at the point marked X and begins his ascent up the central staff of the winged snake. His ascent is measured purely, neither by intellect nor by physical exertion. As he advances on the path of initiation, a mysterious substance within his own spinal column keeps pace with his progress. As he advances, this substance advances with him, and unless he can cause this substance to rise he cannot be truly initiated. At the points marked 1, 2 and 3 are the gates of the Temple, commonly called "points of entrance." At the point marked 1, he takes his Entered Apprentice degree, stepping across from the element of earth to the element of water. At the point marked 2, he takes the Fellow-Craft degree. Here he is stepping across from the element of water to the element of fire. At the point marked 3, he takes his Master Mason's degree, stepping across from the element of fire to the element of air. These three points are marked in Masonry by appropriate symbols. One is marked by a child, 2 by a soldier, and 3 by a philosopher. After passing the point 3, the candidate finds himself in the presence of three lights—the three heads of the serpents. Air is the element of the Worshipful Master, who symbolizes the divine Mercury of the winged central head. The Junior and Senior Wardens are the white and black snakes.

He who carries this Caduceus and understands its power is an initiate in the highest and fullest sense of that word. The path of involution leads down the coils of one serpent and evolution up the coils of the other. The path of initiation only strikes the serpent at the points where they meet and cross each other. The threefold divinity in man—the Father, Son and Holy Ghost—are represented by the

three heads of the serpents, these heads resting in the element of air which is used to symbolize a spiritual essence rather than an atmosphere. The tails of the three snakes, descending downward into the element of matter, are the three bodies of man—his earth-water body, his fire body, and his air body. His air body is his mind, his fire body is his emotional nature, and his earthwater body is his physical form. That which is true in man is also true in the world about man. In the spiritual sphere are the three heads and in the material sphere below are the three bodies. These three bodies are represented by the three suns in our solar system. Our planets are merely centers of substance moving in the auras or bodies of these solar globes.

The two snakes with their black and white bodies twisted together symbolize the life of man, with the elements of right and wrong, light and darkness, knowledge and ignorance, each involved with the other. Through the midst of this runs the path of enlightenment, which is in reality the body of the flying serpent. It

is not given to everyone to discover this body, for three murderers block the way of discovery—three foul ruffians who are called **ignorance, superstition and fear**. These three form the three serpents of an infernal Caduceus, the shadow of the magician's wand. By **ignorance, superstition and fear** the magis of evil is wrought, and the soul of man is held in bondage to his own evil nature. What **ignorance, superstition and fear** are in the realm of evil, **wisdom, love, and service** are in the sphere of good. While the former produce the magic of degeneration, the latter achieve the miracle of regeneration. **Daemon est Deus inversus**. The wings of the central serpent are **intuition and reason**, the two great powers which "raise" man and bear him swiftly into the presence of light. In symbolism the feather and the wing are always symbolic of superphysical power, because they support man in the subtlest element and, according to the Mysteries, the lower powers dwell in the coarser elements, the higher and supreme powers dwell in the subtil elements,

FINIS.



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301 Trinity Auditorium Bldg.

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The ALL-SEEING EYE

Edited by MANLY P. HALL

Volume 3, No. 3

Los Angeles, Calif., Wednesday, December 8th, 1926

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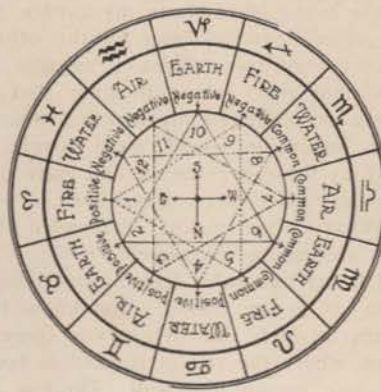
A FAIRLY GOOD YEAR PREDICTED

Notes on a Lecture by Manly P. Hall, Given at Trinity Auditorium, Sunday, December 5th, 1926

Astrology is not recognized today among the arts and sciences, not because it is unscientific in principle but rather because so few can be found among so-called exponents of the art who are capable of reading the complicated configurations after they have successfully erected a celestial chart. Astrology is an occult science and it can never be successfully demonstrated except by a student of mysticism who, being possessed of a sensitive and intuitive nature, is capable of instinctively understanding and grasping the spiritual essentials of this celestial science.

Astrology is adversely criticised today because it has descended from a sacred and divinely-revealed art into the byways of necromancy and fortune-telling. The commercialization of astrology unfits the one who commercializes the art to grasp the subtle principles involved in it. Astrology is not intended for fortune-telling. It will sometime assume its position among the legitimate arts and sciences which it has lost through the ignorant dabbings of unqualified persons. The principles of astrology can be proved to be scientifically sound. Astronomy admits that the sun influences the earth and that sun spots cause inclemency. The effect of the moon upon the tides is also admitted. If the influences from these two luminaries are capable of affecting the elements of the earth, are they not also capable of affecting these same earthy elements after they have become incorporated into the constitution of man? If the moon controls the water of the ocean, why should

(Continued on Page 6, Col. 2)



MAHOMET

The Great Teacher of Islam

Mahomet was the handsomest and bravest, the brightest-faced and most generous of men. It was as though the sunlight beamed in his countenance. When anger kindled in his piercing glance, the object of his displeasure might well quail before it: his stern frown was the augury of death to many a trembling captive. Thorough and complete in all his actions, he never took in hand any work without bringing it to a close.

The same habit pervaded his manner in social intercourse. If he turned in conversation towards a friend, he turned not partially, but with his full face and his whole body. In shaking hands, he was not the first to withdraw his own; nor was he the first to break off in converse with a stranger, nor to turn away his ear. A patriarchal simplicity pervaded his life. His custom was to do every thing for himself. If he gave an alms he would place it with his own hand in that of the petitioner. He aided his wives in their household duties; he mended his clothes; he tied up the goats; he even cobbled his sandals. His ordinary dress was of plain white cot-

(Continued on Page 4, Col. 2)

WERE BACON AND SHAKESPEARE ROSICRUCIANS?

An Interesting Old Portrait of Francis Bacon.

By MANLY P. HALL.

The engraving that accompanies this article is reproduced from the title page of the 1640 Edition of the "Advancement and Proficiency of Learning."

It offers an interesting comparison with the Droeshout portrait of Shakespeare which we published last week. Compare carefully the two noses. You will note the unmistakable likeness between the nose of Shakespeare and that of Bacon. A comparison of the eyes will also disclose a startling likeness. The 1640 Edition of the "Advancement and Proficiency of Learning" contains, among other important documents, the bi-literal cipher originated by Bacon when he was about 16 years old and residing in Paris. An example of the bi-literal cipher is to be found in the Latin text under the portrait. If you will compare carefully the formation of the letters, you will see that there are two completely separate alphabets used. Some of the A's are adorned with little flags, while others are plain. The same is true of the H's. There is, also, a marked difference in the R's, especially noticeable in the length of the tails, or final strokes. These differences, minute as they may seem to be, disclose the presence of Bacon's famous bi-literal cipher.

Another interesting point in connection with Bacon's ciphers is the fact that in almost every book in which they appear there are errors in the pagination. These errors most commonly involve the 89th page, which has often been called the "Baconian page," 89 being a cryptic signature for Sir Francis Bacon. In the 1640 Edition of the "Advancement and Proficiency of Learning," page 289 faces page 216 and is backed up by page 218. Pages involving the number 89 are repeatedly in-

(Continued on Page 5, Col. 1)

THE FLOWER OF THE HOUSE OF MING

An Oriental Occult Novel

By Manly P. Hall

(Continued from December 1st)

An old and mysterious Chinaman has come to the boarding house where lives Pink Wilson of unenviable reputation.

He climbed the stairs, carpeted with worn-out red plush, and stopped before the hall bedroom where Pink Wilson lay nursing his headache.

Pink heard a low sound and, rolling over in bed, he faced the door, and there, standing before him, was the tall, hunch-backed Oriental gazing at him with slanted eyes narrowed to slits. A shiver went up and down Pink's spine.

"Ugh!" he muttered; "you might as well kill a man as scare him to death. Who are you?"

The Chinaman's hands came out of his sleeves and, with a low bow, he passed a fine white card towards Pink, who took it wonderingly. It was engraved with Chinese figures, underneath which were the following words in English:

"Quong Kee, Prince of the House of Ming."

A nervous thrill passed over Pink Wilson, for he knew that his visitor was the great Oriental whose power in the Western world was without known limit. A mysterious man, almost a mythological demigod, the yellow shadow that stood behind him was the spirit of the great opium traffic long sought by federal authorities. Pink knew something else, too, but he had been a crook long enough not to show it.

"Sit down," invited Wilson. "Now that you are here, you might as well stay a while."

The Chinese gentleman seated himself carefully and with slow dignity. Then facing the recumbent figure on the bed he spoke in a high sibilant voice, carefully choosing his words:

"You are my honorable friend, Mr. Wilson?—Yes?"

Pink nodded his head. "That's my name."

The Chinaman arched his brows and continued:

"Are you not the honorable Mr. Wilson who recently served five years in the state prison? Are you not the honorable Mr. Wilson who has three times been in the dope addicts' ward of this city?" The Chinaman brought his finger tips together and gazed at the shining sheaths. "Are you not also the honorable Mr. Wilson who has tried to creep into my tea garden and steal my blossoms?" The Chinaman gazed long and earnestly at Wilson, who was becoming decidedly uncomfortable.

"You are right in all of your statements except the last, for I did not even know that you had a tea garden nor that you kept flowers in it."

The Chinaman studied Pink for two or three seconds. "My honorable friend, it does my spirit ill to contradict you, but the last also is true. I have my garden, I have my tea room, and I have my blossoms. Ah! honorable Mr. Wilson, I have many blossoms in beautiful China; I have a mile of chrysanthemums, and amidst their flowering fragrance are the tombs of my fathers. Indeed, my honorable friend, I have many blossoms in my garden, but one more beautiful than all the others. All the way from China I brought my wonderful rose chrysanthemum that its fragrance might rest my soul, but you, sir, most honorable friend, have sought to steal my blossom from me and leave only an empty place where it has been."

"What do you mean?" demanded Wilson, pretending amazement.

"Oh, my honorable friend, must I be so crude as to say more? You know that wonderful little shop where you come so often, where the rice is stacked in boxes and bins around the wall. Do you not know that beneath that house is my palace? It is dark under the earth and flowers do not grow well there, for they must have the light; but down under the store, in the cold of the earth, I have my tea room, I have my fountain, and there by my fountain grows my flower, my blossom, the one I brought from distant China to fill the loneliness of your bleak and desolate land where love and romance are sacrificed upon the altar of material ambitions."

"Ah, talk United States! I've been accused of everything under the light of the sun, but the bird ain't alive who ever said Pink Wilson went around swiping bouquets. Your flowers are perfectly safe, Ming Quong; but don't leave any loose change lying around, because even a gentleman has his failings."

The Chinaman's eyes became mere slits and the lines around his mouth hardened, but he leaned back in his chair and drew from his sleeve a beautiful hand-carved ivory fan with which he sought to brush away some of the fumes of the cheap tobacco that filled the room.

"My honorable friend smokes such an uncultured weed," he murmured; "but if Ming Quong had not come here to you this day his blossom would soon be as dead as that weed. Do you remember, honorable sir, that day in the rice shop when two laughing black eyes looked out

at you from behind the screened gratings? That was many months ago. Often since that day you have seen those black eyes again and poured into guileless ears your wooings. Those black eyes, that trusting heart, those little slender hands you have clasped so often,—do you not know to whom they belonged? That little girl is my blossom who has come all the way across the seas to comfort me. Her virtues are the petals of my chrysanthemum. You have whispered to that blossom things you did not mean. Like some wondrous sun-god, you have come into the life of my pink chrysanthemum; but, my honorable friend, such things cannot be. You are of a different world, a different people. Is that not enough? If not, then know this: that no weed like you shall be in the garden with my blossom. I warn you, most honorable friend, that he who bends the stem of my flower shall die."

The old Chinaman looked straight into the face of Pink Wilson, whose eyes fell in spite of his attempt to return the gaze.

"Is that frail girl your daughter?" he asked in pretended surprise.

The old Chinaman nodded his head. "She is my child, and all that Ming Quong has—his jewels, his gold and his palaces—are for her. In the celestial land has her mother been these many years. She went long before me into the place of rest, and my laughing-eyed blossom is all that Ming Quong lives for. The world knows him as a heartless man, but, before the gods, this is not true. But you, sir, must let my blossom be, for it is not fitting, my honorable friend, that the glory of youth and innocence should be wedded to evil and degeneracy. Not that I say either term belong to you, my honorable friend, but this I must say, that I have other plans for my child and must humbly beseech you to see her no more lest some strange ill befall you which would make Ming Quong most sad."

Pink Wilson did not reply at once, for in his mind a plan was slowly formulating. When at last he turned to the Chinaman a smile masked his hidden intent.

"Just as you say. If you don't want me to see the girl any more, well, I'm through—get me? I'm through."

Pink Wilson lay back on the bed. "Oh, this whisky is killing me!"

The Chinaman rose slowly to his feet and, crossing his hands in his sleeves, bowed very low.

(To Be Continued)

Typographical errors such as "Shakespeare" and "1812" for "1912" as in the Tolstoy prophecy of last week will creep in, but the proofreader has a perfect alibi as he says he is only emulating the illustrious Sir Francis Bacon who used similar methods for his bi-literal cipher.

INITIATES OF THE FLAME

CHAPTER I.

THE FIRE UPON THE ALTAR.

As far back as our history goes we find that fire has played an important role in the religious ceremonials of the human race. In practically every religion we find the sacred altar fires, which were guarded by the priests and Vestals with greater care than their own lives. In the Bible we find many references made to the sacred fires used as one form of devotion by the ancient Israelites. The Altar of Burnt Offerings is as old as the human race and dates from the time when primordial man, lifting himself out of the mists of ancient Lemuria, first saw the sun, the great Fire Spirit of the universe. Among the followers of Zoroaster, the Persian Initiate, fire has been used for centuries in honor of the great Fire God—Ormuzd—who is said by them to have created the universe.

There are two parts, or divisions, of humanity whose history is closely related to that of the Wisdom Teachings. They embody the doctrines of fire and water, the two opposites of nature. Those who follow the path of faith (or the heart) use water and are known as the Sons of Seth, while those who follow the path of the mind and action are the Sons of Cain, who was the son of Samael, the Spirit of Fire. Today we find the latter among the alchemists, the Hermetic philosophers, the Rosicrucians, and the Freemasons.

It is well to understand that we, ourselves, are the cube altar upon which and in which burns the altar fire. For many centuries the Initiate of fire has been nourishing and guarding the Spiritual Flame within himself, as day and night the ancient priests tended the altar fires of Vesta's Temple.



The ever-burning lamp of the alchemist, which burned for thousands of years without fuel in the catacombs of Rome, is but a symbol of this same Spiritual Fire within himself which was carried by the Initiate in his wandering. It represents the spinal column of man, at the top of which is flickering a little blue and red flame. As the lamp of the ancients was fed and kept burning by the purest of olive oil, so man is transmuting within himself and cleansing in the Laver of Purification the life essences, which (when turned upward) provide fuel for the ever-burning lamp within himself.

Upon the altars of the ancients were offered sacrifices to their gods. The ancient hierophant offered up sacrifices of spices



and incense. The Masonic brother of today still has among his symbols the incense burner or censer, but few of the brothers recognize themselves in this symbol. Under articles such as this the ancients symbolized the development of the individual, and as the tiny spark burning among the incense cubes slowly consumes all, so the Spiritual Flame within the student is slowly burning away, and transmuting the base metals and properties within himself, and offering up the essence thereof as the smoke upon the Altar of Divinity. It is said that King Solomon, when he completed his Temple, offered bulls as a sacrifice to the Lord by burning them upon the Temple altar. Those who believe in a harmless life wonder why so many references are made in the Bible to animal sacrifice.

The student will realize that the animal sacrifices referred to are those of the celestial zodiac and that when the Ram or the Bull was offered upon the altar, it represented the qualities in man which come through Aries (the celestial Ram) and Taurus (the celestial Bull). In other words, the Initiate, passing through his tests and purification, is offering upon the altar of his own higher being the lower animal instincts and desires within himself. Among the Masonic brothers we find also what is called the Symbol of Mortality. It consists of a spade, a coffin, and an open grave, while upon the coffin has been laid a sprig of acacia, or evergreen. In the picture we see the spade of the grave-digger, which has been considered the symbol of death for centuries.



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In the Book of Thoth, that strange document which has descended to man at his present stage of evolution as a deck of ordinary playing cards, we find a very wonderful symbolism. Of all the suits of cards the spade is the only one in which all the court cards face away from the pip. In all the other kings and queens the faces are looking at the little marker in the corner of the card, but in the spade suit they look away from it. Now, it is said that the spade has been taken from the acorn, but the occult student has a different idea. He sees in the spade, which has for ages been the symbol of death, a certain part of his own anatomy. If you will turn again to the picture of the spade you will see, if you have ever studied anatomy, that the grave-digger's spade, is the spinal column and the spade-shaped piece used on the deck of cards is nothing more or less than the sacrum bone.

(To Be Continued)

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SERMON SUBJECTS:

Dec. 12th—Music.

Dec. 19th—The Miracle.

Dec. 26th—Digesting Christmas.

Jan. 2nd—The Balance Sheet of 1926.

Amado Fernandez, Soloist; Agnes Buisseret, Pianist;
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MANLY P. HALL

In presenting a series of Questions and Answers to the student an attempt has been made to do so in an absolutely non-sectarian way. The real understanding of all of Nature's problems is the result of the personal development of the seeker and not the teachings that he receives. All living

creatures are seeking the power of independent expression and creeds are often walls that shut out light instead of centers of illumination, as they were intended to be.

Questions have been selected from our previous works and from the questions asked at our various meetings during the past. They are of a very general nature and the answers to them have not been taken from any one phase of the Wisdom Teaching. In them the student will find points taken from all of the schools of Deep Mystic Thought.

The answers given here are neither final nor complete, but are in line with common sense and nature. As the student advances he will find new light on all of these problems, but the author feels certain that the true seeker will never find anything that will deny them, because the answers are based on natural law.

**They who know God's laws know God.
They who keep God's laws keep their
covenant with Him. M.P.H.**

Question 1. What is the meaning of the word "occult" and how is it to be used in connection with spiritual sciences?

Answer. The word "occult" means hidden. An occultist is one who through the powers of reason is trying to lift the veil of allegory from science and religion and find the germ of truth and unity concealed in their diverse, complex, and

literal explanations and teachings. The occultist is the eternal seeker, seeking eternal truths.

Dr. William A. Mayo in an address in Montreal predicts that the ultra-microscope will raise the span of life to seventy or more. He also laid great stress upon the value of religion in healing.

(Continued from Page 1, Col. 2)
ton stuff, made like his neighbors; but on high and festive occasions he wore garments of fine linen, striped or dyed in red. His abode was to all easy of access "even as the river's bank to him that draweth water." Yet he maintained the state and dignity of real power. No approach was suffered to familiarity of action or speech.

A remarkable feature was that urbanity and consideration with which Mahomet treated even the most insignificant of his followers. Modesty and kindness, patience, self denial, and generosity, pervaded his conduct, and riveted the affections of all around him. He disliked to say No; if unable to answer a petitioner in the affirmative he preferred silence. "He was more bashful" says Ayesha, "than a veiled virgin; and if anything displeased him, it was rather from his face, than by his words, that we discovered it." He was not known ever to refuse an invitation to the house even of the meanest, nor to decline a proffered present however small. He possessed the rare faculty of making each individual in a company think that he was the favoured guest.

When he met any one rejoicing he would seize him eagerly and cordially by the hand. With the bereaved and afflicted he sympathized tenderly. Gentle and bending towards little children, he would not disdain to accost a group of them at play with the salutation of peace. He shared his food, even in times of scarcity, with others; and was sedulously solicitous for the personal comfort of every one about him. He believed in a special and all-pervading Providence. The conviction moulded his thoughts and designs, from the minutest actions in private and social life to the grand conception that he was destined to be the Reformer of his people and of the world. He never entered a company but he sat down and rose up with the mention of the name of the Lord. When the first fruits of the season were brought to him, he would kiss them, place them up to his eyes, and say "Lord as Thou hast shown us the first, show unto us like wise the last." He used to stand for such a length of time at prayer that his legs would swell. When remonstrated with, he said "what, shall I not behave as a thankful servant should?"—Muir's Life of Mahomet.

BIG BOOK NEWS

At the Ebell Club on the afternoon and evening of November 30th, the Church of the People held a reception for the purpose of showing to the members of the organization the paintings recently finished by J. Augustus Knapp to illustrate Manly P. Hall's forthcoming book on Masonic, Hermetic, and Rosicrucian Symbolical Philosophy. A large and enthusiastic group attended the reception both in the afternoon and evening. The exhibit was of great interest to students of occultism, philosophy, and art. The paintings were grouped around the walls according to subject matter. One section was devoted to Rosicrucian mysticism, the pictures being a portrait of the Count St. Germaine, another of Christian Rosencreutz reconstructed from an early painting, and also a view of the opening of the tomb of Christian Rosencreutz 120 years after his death. Two remarkable paintings from the Scandinavian mythology attracted great interest. The first was Odin—The Father God—standing on a promontory of rock with ravens circling about his head and wolves at his feet. The second was the Yggdrasil Tree, carrying the universe in its branches. In the Egyptian section were Hermes standing upon the back of Typhon, a beautiful reconstruction of the Emerald Table of Hermes (a copy of which appears in Mr. Hall's Lost Keys of Masonry), and an unusual conception of Isis surrounded by appropriate Egyptian symbols. The Greek section included a portrait of Pythagoras reconstructed from early documents and jewels; also part of the initiation ceremony of the Eleusinian Mysteries and a marvelous painting of the Oracle of Delphi. The section devoted to the Hebrew Qabbalah contained a magnificent conception of the Grand Man of the Zohar—the Great Universal Being, Who carries the Zodiac in His hands with the solar system revolving about His body. The Jewish section also included the Tabernacle in the Wilderness and Jehovah seated on the fragment surrounded by the beasts of Ezekiel's Vision. With the picture of Jehovah was framed a four-color process reproduction which will appear in the large book when it is finished. The reproduction was so close to the original that many of those who examined the two pictures could not tell them apart. There were in all 25 paintings presented, but to describe them all would take from the joy of seeing them for the first time in the large book when it is delivered. These paintings—each of them a masterpiece—constitute but part of the series of 46 paintings which will illustrate Mr. Hall's new book.

(Continued on Page 6, Col. 1)

BACON-SHAKESPEARE

(Continued from Page 1, Col. 3)

correct in the first folio of Shakespeare. In Burton's "Anatomy of Melancholy," long suspected of being Francis Bacon's scrapbook, page 189 is entirely missing. In the first edition of Bacon's "Advancement and Proficiency of Learning," London, 1605, leaf 87 is followed by leaf 79 instead of 89. This peculiar chain of mistakes appearing in literally dozens of vol-

umes indicates, in all probability, the presence of a Baconian cipher in whichever book the faulty pagination appears.

Francis Bacon has long been considered as a Rosicrucian initiate. His remarkable work, "The New Atlantis," is a Rosicrucian enigma. There is a story afloat (concerning which certain Masonic brethren are supposed to have information) to the effect that the supposed death and burial of Francis Bacon were a mock ceremony and that he changed his name

and moved to Germany, where he published, under the name of Johann Valentin Andreae, the "Chemical Marriage of Christian Rosencreutz," one of the first and most famous of the Rosicrucian manifestos. While it is difficult to prove such a theory, there are many things that point to the probability of the story.

Bacon was one of the most brilliant minds that Europe ever produced and is considered by many to be the father of all modern science. He remodeled the British law, establishing systems of jurisprudence which remain active to this day. The cryptograms in his various documents point to the fact that he was actually the son of Queen Elizabeth and the Earl of Leicester. The original marriage contract is said to be in existence at the present time, but the unhappy and sudden death of the Earl caused Queen Elizabeth to conceal the marriage. This being the case, Francis Bacon was the true heir to the throne of England, but he was never able to claim his title. The secret which he possessed to the effect that he was the legitimate heir to the throne is now believed by Baconian experts to be the prime cause of the unwarranted persecution heaped upon him by his contemporaries.

Apparently realizing that he could not hope for justice during his own lifetime, Bacon left to posterity the labor of vindicating him and accrediting him with that knowledge and power which was his legitimate right. He therefore went to infinite pains to conceal within his documents the secrets of his own, unhappy life. He was a king who could never claim his throne, persecuted for the fact that he knew his own birthright. He dared not reveal it, for it would have cost him his life, so he wrote it into his books, concealing it in ciphers and veiling it in enigmatic statements, which are meaningless unless the reader is acquainted with the tragedy of the author. In order to protect his position and divert suspicion from himself, he assumed various names, writing his books and accrediting them to either actual or imaginary personages. It seems to have been at this point that William Shakespeare, the obscure actor, appears upon the scene. Was Shakespeare a member of the Rosicrucian Brotherhood, selected to be the left hand of Francis Bacon, that through him this monumental genius might leave to posterity a vast store of occult information and secret Rosicrucian mysticism, within which was also concealed the true identity of the secret author?

For centuries there seems to have been a concerted effort to conceal the true authorship of the Shakespearean plays. This would lead one to believe that Bacon was connected with some secret organization



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Will. Marshall, sculpsit 1740.

or group which even after his death continued to consistently maintain the subterfuge. A good example of this is to be found in the inscription upon the grave of William Shakespeare, which originally was written in peculiar cryptogrammatic characters and which was later replaced by another stone containing the same words but recut so as to destroy the cipher in the original writing. An investigation of this cryptogram, according to the researches of Ignatius Donnelly, reveals the name of Francis Bacon as being secretly written upon the tomb of Shakespeare. While newspaper type makes it impossible to reproduce exactly the lines of the old inscription, we believe you would be interested in reading Shakespeare's epitaph, which is as follows:

"Good Frennd for Jesus SAKE forbear
To diGG T-E Dust Encllo-Ased
HE.Re.

Blese be T-E Man TY (that) spares
T-Es Stones

And curst be He TY (that) moves
my Bones."

From these four lines Ignatius Donnelly extracts the following words:

FRANCIS BACON WROTE THE
GREENE, MARLOWE AND SHAKES-
PEARE PLAYES.

(Next week's article will be The Baconian Scrapbook.)

BIG BOOK NEWS

(Continued from Page 4, Col. 3)

The artist, Mr. Knapp, spoke twice during the day, giving brief outlines of how he was able to produce these beautiful pictures. Mr. Knapp has a rare faculty of presenting word pictures and also of transforming words into pictures. He handles his subjects with sincerity, reverence, and deep understanding. Mr. Knapp has been an occult student for many years and is famous for his curious and remarkable illustrations in John Uri Lloyd's Masonic masterpiece, *Etidorpha*. One of the unusual features of the exhibit was a board prepared by the Los Angeles Engraving Company, showing the method of reproducing the paintings by dividing the primary colors and preparing a copper plate of each. When these plates are superimposed, the result is a perfect and complete reproduction of the original color values.

Mr. Hall also displayed a number of rare volumes collected for the purpose of insuring absolutely accurate and complete information on the various subjects of antiquity which he is incorporating in his large work. The bibliography of "The Big Book" will number over 500 volumes. Mr. Hall exhibited 30 volumes of original manuscripts of the 16th and 17th centuries; also many rare works of al-

chemy, chemistry, and symbolism; first editions, incunabula, privately published works, volumes specially bound, etc. In all, the exhibit numbered nearly 200 volumes and occupied three large showcases. The volumes provoked deep interest, especially the manuscripts on magic and symbolism. Several first editions of volumes concerned with the Baconian controversy, including a rare work on cryptograms from the library of King Leopold of Belgium, were of interest to Baconian students.

Mr. Hall gave three short talks, explaining the exhibits. In the last of these he showed several drawings of the Navajo Indian sand paintings, which had been specially prepared for him by a leading Navajo exponent of this rapidly vanishing art. The chapter on the American Indians in "The Big Book" will include a full page reproduction in color of one of these sacred paintings.

There were many splendid musical numbers interspersed throughout the program. "Mme. Marie Gerdes, an eminent European concert pianist and instructor according to the Liszt school, who has recently come to Los Angeles, favored with two splendid piano numbers. Miss Anita Holt, English violinist, delighted with her sweet toned instrument and admirable technique. Amado Fernandez, popular soloist of the Church of the People, accompanied on the piano by Agnes Buisseret, sang several solos in his inimitable manner. Another unusual treat were the songs of Haske-Nas-Wood, Navajo Indian tenor. Carol Atkins rendered a beautiful piano solo and Linnie Guess accompanied during the afternoon.

The reception was declared to be a complete success by all concerned.

HOROSCOPE FOR 1927

(Continued from Page 1, Col. 1)

it not also influence the water in the human body? If, as has been demonstrated, planets are pulled somewhat out of their orbits by other planets (as in the case of Uranus which was pulled out of its orbit by Neptune and which phenomena resulted in the discovery of the latter planet), why should not these celestial bodies affect the climatic conditions and thus produce the phenomena of earthquakes, tidal waves, etc.? This would incidentally influence the customs and attitudes of the human race by thus creating varying environments. It is a scientifically known fact that the color, size, mental development, organic structure, etc., of races and species are, to a great degree, the result of environments. If the celestial bodies create environments, they incidentally influence the intelligence and form of those creatures evolving

(Continued on Page 7, Col. 1)

LOS ANGELES OPENS CHRISTMAS FESTIVITIES THIS YEAR AT SHRINE AUDITORIUM

On December 19th, the Los Angeles Oratorio Society, one of the three outstanding organizations of its kind in the United States, will present Handel's MESSIAH at the Shrine Auditorium. This is the opening of Christmas week and will be the event of the season.

Under the direction of John Smallman, such soloists as Riccardo Martin, tenor; Blythe Taylor, soprano; Julia Claussen, contralto and Fred Patton, bass, will appear supported by a chorus of over four hundred trained voices.

The MESSIAH is perhaps the greatest of all Christmas music and its presentation has been one of the historic events of the season in the famous European centers of music.

Tickets can be procured at any of the larger music stores.

The work of this society is doing much to make Los Angeles the foremost Music Center in America and lovers of good music wait eagerly for the presentation on December 19th, of "THE MESSIAH."

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(Continued from Page 6, Col. 2) through such environments, thus establishing a natural, scientific, material proof of astrology. Furthermore, the spectro-scope demonstrates that light carries with it the vibratory rates of metals, gases, minerals, and various chemical elements. If a ray of light is capable of being analyzed to a degree that it reveals the constituents of the celestial body from which it was reflected, this same light contains sufficient power to influence any body which it may strike. While this influence may not be apparent or tangible to the physical faculties of man, there is no doubt that it influences his subtle, emotional, mental, and spiritual organisms.

In a rare work on the talismanic magic of the Persians, James Gaffariel, the astrologer to Cardinal Richelieu, appends two remarkable maps of the heavens, showing the origin of the celestial Hebrew alphabet in the stars. It is our intention to republish these charts in a future number of this magazine. According to Gaffariel, the famous allusions to the handwriting on the wall found in the Old Testament refer, in reality, to the celestial Hebrew alphabet in the heavens. Gaffariel points out that the fixed stars constitute the consonants of this celestial language and the movable planets the vowels. The incessant motion of the latter result in ever-changing words appearing upon the vault of the heavens. These words can be translated into intelligible sentences and paragraphs, concealing within them the future destiny of the planet.

Astrology at the present time has many uses assigned to it, most of which are against the finer and higher development of the science and they stand between it and scientific recognition. Four uses of astrology are of real value to the community, if the interpretation of the chart be given by a qualified student of the subject. (1) Astrology is of inestimable value in the diagnosis of disease. Medical science at the present time finds great difficulty in attempting to analyze the invisible, and often superphysical, causes of disease. An intelligent use of the horoscope will go far toward revealing the latent causes of disease within the nature of every individual.

(2) Astrology is of great value in assisting parents in the analysis of the traits and characteristics of small children, whose future lives depend very largely upon a wise and intelligent directionalizing of their forces while the child is in a plastic and receptive condition. (3) The close relationship existing between celestial influence and terrestrial atmospheric condition results in astrology being a powerful aid in forecasting the weather. Long before the coming of modern weather bureaus, the European peasant through a consideration of the sun, moon and stars kept himself well posted concerning coming storms, etc. For centuries successful farmers have planted in certain phases of the moon, having demonstrated the effect of this luminary upon their crops. (4) By means of astrology it is possible to keep in constant touch with the temperament and idiosyncrasy of the International Man, and some day the value of astrology as a means of preventing international misunderstanding will be appreciated.

It is concerning the international horoscope that we wish to write at this time.

You may wonder how it is possible to cast a horoscope for a nation. The answer is that the nation must be considered as an individual. It would be very valuable to the peace and harmony of the world if people could be taught to think of the planet as an individual; that continents are his parts and members; and that living creatures are tiny cells in his gigantic body. We would then realize that the earth has a temperament of its own and that it is subject to all the irascibilities of temperament found in the ordinary human being. Diseases of the human body become plagues and pestilences, wars and international disturbances in the body of this great Earth Man. Not only is there the Earth Man, but each continent can be considered as an individual; each race may be considered as an individual; each religion, each great enterprise, each state, county, city and town may be considered as an individual, possessing individual characteristics and certain peculiarities of temperament and outlook. A recognition of this great cosmic fact will ultimately assist in promulgating the doctrine of cooperation, for as sickness is the result of



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inharmonious adjustment of body parts, so wars and plagues are the result of the inharmonious adjustment of the body parts of this great man. Let us now turn to a consideration of the National Men and what their temperaments bid fair to produce during the coming year. We would add at this point that there is one thing over which astrology is powerless: that is the individual will power and mind of the individual. The less people think, the more accurate their horoscope will be. The less they exert themselves, the more they are influenced by things about them. So predictions cannot be issued dogmatically, for every man is master of his stars, and every nation is capable of rising above its good and evil planetary configurations.

The Great Man of the United States was born on July 4th, 1776, at the time when it cut the umbilical cord which connected it to the mother country. At the time of signing the Declaration of Independence, the 19th degree of the Sign of Aquarius was rising. Therefore the United States Man is an Aquarian. He pours the water of life—a stream of stars—from his great water urn. It is significant that at the dawn of the Aquarian Age the United States should be an Aquarian—the sign of a coming race and a coming age. Aquarius, while a waterbearer, is an air sign. So this nation will conquer the air with its airplanes, its radios, its engines, and similar inventions. The Sign of Aquarius contributes to the United States its love of independence, its self-sufficiency, and its unconventionality. The present generation is Aquarian in its lack of dignity, lack of sense of propriety, and its ridicule of ancient and accepted standards. The result is that every day the number of the older and conventionalized generation becomes fewer. They do not die of old age; they are frightened or mortified to death by the habits and temperaments of the generation rising up about them. Aquarius is always in a hurry; speed is its motto. The Aquarian man, both human and national, is controlled by Uranus, the planet of sudden and unexpected things. Uranus is a nervous, mystical, excitable sign, and those controlled by it are seldom self-controlling. It is this nervous haste, this bohemian temperament, that marks the present generation in America. The United States Man is coming into his majority, demonstrating beyond doubt the influence of the celestial bodies which culminated at his nativity!

The land surface of the United States is under three great constellations—Gemini, Cancer and Leo. Gemini covers the eastern coast with its intellectual and cultural

temperaments; Cancer, the middle west with its fecundity, grain and crops; and Leo, the western states with their pioneering and aspiring temperaments. These three signs control, to a certain degree, those diseases from which the American people suffer the most: Gemini contributes the tendency toward nervousness and tuberculosis; Cancer, the tendency towards stomach trouble; and Leo, the tendency towards heart trouble. In spite of several distressing aspects, the coming year promises an improvement in financial conditions throughout the country, with a release of currency and circulation of money. The trend of progress in America is westward; therefore the West continues to suffer from "growing pains." The population will increase faster than the industries can support it, thus resulting in considerable sorrow for the less-moned classes. There is promise, however, of considerable increase in industries in the West the coming year. The problem of the ingress from the East is a difficult one to solve. It will take many years to thoroughly adjust conditions.

There will be many difficulties in the political world, including serious factional clashes. It will be a difficult year for science and invention, but one new and great invention will be added to the already long list of achievements. The invention will be of an entertaining rather than of an essential nature. Literature, the theatre, and the arts will not have a particularly prosperous year; nor will the motion picture industry. America's art sense is still but partly matured; the finer sentiments come with age and the United States is still a young country. Occultism and philosophy will have a steady, but slow, growth during the year. They will suffer considerable adversity. Freemasonry will be very active. Orthodox religion will have a good year; as a result of broadening out its platform and taking up affairs of world interest, it will stage a "comeback." The evolutionists are likely to have an unpleasant year, with a blow to their fondest hopes. There will be a steady advance along sociological lines.

Severe storms will occur in the Eastern states and out upon the Atlantic. These will probably cause the sinking of two or three large vessels in the Atlantic. There is a likelihood of severe storms off the coast of Southern California.

The British Man is an Aries; that is, he was born under the Sign of the Ram—the House of Mars. The Ram is the symbol of courage, tenacity, and an unwillingness to give up. Great Britain will not have an exceptionally good year. There will be further difficulties with strikes and the colonial possessions will cause worry.

English financial conditions will not be of the best. The United States may also have difficulty in the Philippines or Hawaii, with probability of volcanic disturbances in the latter place. Serious illness comes to the royal house of England, with the probable death of one of its members.

India will make new political endeavors towards freedom, and these will be rather quiet and unpretentious, but considerable undermining will take place. A new leader will arise in India. He will gather a large following, which will greatly influence the future of the Indian people.

Italy also has an unsettled year, with financial complications. There is danger of division in the government and possibly civil war. Mussolini is afflicted and will either pass through a serious illness or meet with his death.

Australia will be struck with a cattle epidemic or something of that nature, which will in some way injure the flocks and herds.

South America is progressive during the year. Great numbers of people will emigrate to Northern South America, where there is a sudden boom. The South and Central American republics will be quiet—that is, quiet for them.

There is a war in Asia, possibly involving Japan. China does not seem to have a particularly good year.

Considering everything in general, several points stand out above the rest: (1) The ever-growing clouds of international war do not seem to break during the coming year, but unless humanity becomes less selfish and takes a greater interest in the well-being of the various parts of itself a great international cataclysm will most certainly come within the comparatively near future. (2) A generally improved religious and financial condition, with the orthodox creeds of the world broadening out and becoming more inclusive. They will not do this, however, until they have made one last stand upon the foundation of the old. (3) The Oriental religions and philosophies are becoming ever more important as factors in Western civilization. This is a very good year for them.

We must realize that the so-called "evil" aspects of a horoscope are merely expressions of unfinished labor and those lines of activity in which we lack proficiency. We speak of them as "evil," but in reality they are merely reminders of problems unmastered, accomplishments yet to be made. Do not become astrological fatalists; remember the stars impel but they do not compel. Man is the master of his destiny and the captain of his soul.

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Los Angeles, Calif., Wednesday, December 15th, 1926

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FRANCIS BACON'S SCRAPBOOK

"ANATOMY OF MELANCHOLY" HAS MANY CRYPTIC HINTS

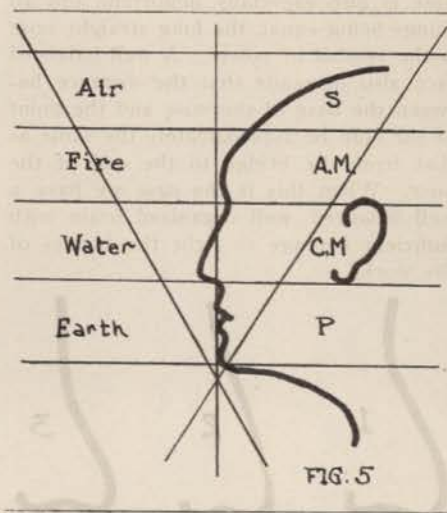
By Manly P. Hall

Accompanying this article is a facsimile of the title page of the sixth edition of Burton's "Anatomy of Melancholy". This work is only one of the many volumes involved in the Baconian controversy. Experts in Baconian matters declare Burton's Anatomy to be in reality Francis Bacon's scrapbook, in which he gathered strange and rare bits of knowledge during the many years of his eventful life. Like all Baconian items, there are many peculiar points in connection with this volume. Remembering that 89 is a peculiarly significant number in connection with Baconian cryptograms, we turn to Page 89 and find it to be in order and without peculiarity. But upon turning to Page 189, we see the inevitable indication of Baconian influence. Page 189 is entirely missing, and intentionally so, for the material keeps right on as it should; the reading is connected but one page has been dropped out of the book.

Recognizing the fallibility of printers, Bacon also used the interesting method of causing intentional errors, such as inverting cuts or initial letters, using the wrong initials, leaving out part of a border, etc. Wherever this is done, it behooves the student to note carefully for this is a certain indication that the page upon which the error appears conceals some meaning intended only for the initiated. The title page of Burton's "Anatomy of Melancholy" contains a cipher. The key to it is supposed to be revealed by the pointing finger of the maniac in the lower right-

(Continued on Page 5, Col. 1)

CHARACTER ANALYSIS



JAZZ VS. MUSIC

A Few Sharps and Flats

From a Lecture on "Music" by
Manly P. Hall

Jazz music or jazz art is a perfect picture of the average mind of today, various hectic peculiarities tied together with discords.

There is a rhythm in civilization, hastened, over rapid, discordant, not the true rhythm of Nature but the false rhythm of man-made civilization.

This false rhythm combines the clang of the street car, the honk of the taxi, the riveting machine on the skyscraper, the typewriter, the adding machine; all the hurry, bustle and hectic rush of modern life.

Modern music expresses this false rhythm: the modern dance is an attempt

(Continued on Page 8, Col. 1)

PROPORTIONS OF HEAD AN INDICATION OF SOUL'S AGE

By Manly P. Hall

Students of occultism often ask concerning their position in the great wheel of evolution, to what racial characteristics are they still tied by their own growth and unfoldment and to what type do they belong? To clarify this point, we are going to use an egg as the basis of analogy. There are three general types of heads in the world at the present time and there are also three general temperaments expressing the unfoldment of consciousness. We will call them the objective, perceptive, and reflective types, illustrated by the three drawings of eggs.

Figure 1. Represents the lowest stage of human expression. It is the egg with the point upward and the greatest width at point (a).

Figure 2. Represents the second or average head, the greatest width at point (b).

Figure 3. Represents the philosophic head with the greatest width at point (c). Development through the expression in daily life of temperament and trait and the exercising of brain organs is the basis of their expansion.

These three eggs represents types of human faces. Figure 1 is commonly called the Lemurian face, for those whose heads have their greatest breadth and strength below the eyes and through the jaws and chops are the lowest on the scale of human differentiation. Such an individual has absorbed the consciousness of less than three hundred earth-lives out of an approximate eight hundred necessary for

one life wave. It is the face of gratification, the face of animal propensity, the face of the glutton, the slovenly person, the human hog, and is always true to type. Such individuals live for the pure joy of eating and sleeping and are rarely capable of finer sentiment. Their lower brain organs are always the most developed, especially the cerebellum at the back of the skull. The organic quality of such types is usually low; they are apoplectic, stubborn but not intelligent, shirk hard work, can usually be found surrounded by juicy beef-steaks, and live purely for the gratification of the senses in some form. This type is that of the earthly man, he usually has the Taurian properties predominating, and his expression does not often rise above materiality.



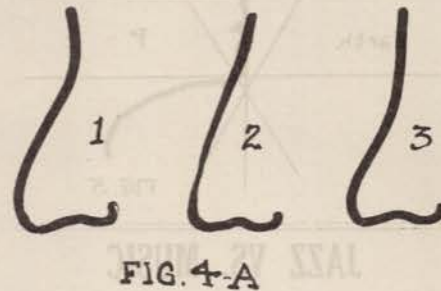
Figure 2. Is that of the Martial type, usually expressing the vital and combative system. This type has the greatest breadth directly over or between the ears, is usually powerfully developed in the perceptive system, is observant, self-reliant, sometimes domineering, and if the breadth is just a little below the middle line such types are often pugnastic. These are usually attuned to Mars, make good soldiers, military people, policemen, detectives, and are also found in our commercial and business avenues of life. They are Atlantean in temperament and their types can be found to run between three to five hundred incarnations. They are not noted for their philosophy but are generally shrewd and discriminating. Such individuals live purely in the human side of things but are decidedly superior to the animal man of Figure 1. They are of the concrete-mental type.

Figure 3, on the other hand is pure Aryan and is that type of head found on those whom we might call the older souls or those who are on the way back to union with their source. The highest part of the head predominates, the mind is that of a philosopher, a dreamer, a poet, or a musician. The entire head is ethical and the upper part very often appears as an overpowering mountain which makes the lower part of the face seem almost insignificant. This is the Mercurial and Neptunian head and is always found on those who have found and seen light in some way. The best head for our race is the egg-shaped with the largest end upward. It indicates one who has risen out of the lower animal worlds. It indicates that the individual is at least six hundred incarna-

tions along the path, and is therefore well on the homeward trail.

Figure 4. Represents the human nose seen from in front. The distance between the eyes is always a measurement of soul growth. The more closely the eyes are set together the lower the position of the ego in consciousness. The further apart the eyes, the older the soul. Indi-

viduals analyzing the organs of individuality which occupy the space directly between the eyes at the bridge of the nose realize that the growth of this organ spreads the eyes apart and that the spread of the organs of vision is the measurement of the spiritual age. The length of the nose is also especially important and all things being equal, the long straight nose is the symbol of power. A well balanced face also demands that the distance between the base of the nose and the point of the chin be approximately the same as that from the bridge to the end of the nose. When this is the case we have a well balanced, well organized brain with sufficient courage to fight the battles of the world.



The nose is three-fold in general type as in Figure 4-a. The nose marked (1) is called the nose of erudition and is certain to be inquisitive, more or less combative, iconoclastic in temperament but usually backed with tremendous power, either mental, spiritual or physical, usually one of the first two.

(2) Is artistic and literary but neither as philosophical as (1) nor as deep a thinker. If the nose is long and straight, the life will be long and straight, while the hooked nose type will investigate and be given to sarcasm, as illustrated by Dante.

(3) Is the uncertain nose in which the arch sinks. This is sometimes called the turn-up and is an invariable symbol of changeability, variability and what is commonly known as "temperament", often concealing an uncertain disposition. Briefly defined: (1) analysis; (2) rigidity; (3) inconstancy.

Figure 5. Represents the profile of the human face. It is divided into four sections: the length from the base of the nose to the chin denotes physical power;

from the bridge of the nose to the end of the nose, mental power and individuality; from the bridge of the nose to the top of the forehead represents the abstract-mental; while the dome of the head is the spiritual home where are found the organs of altruism, ideality and inspiration. In other words, beginning with the bottom we have earth, water, fire and air, which were the four elements of the ancients. The position of the ear is also very important; it should be of the same size as the nose and occupy the same position in the latitude of the head. When the top of the ear is below the bridge of the nose we have the criminal.

The Line of Incident, the middle line in Figure 5, is the polar line of the human face and in a well balanced head should touch the greatest protuberance of the forehead and the point of the chin with an absolutely perpendicular shaft. In the

(Continued on Page 8, Col. 2)

EVIL EYE

The Grand Lama of Tibet, most fundamental of Fundamentalists, has bowed to Science. His mystery palace, the Potala, at Lhasa, now flashes with electricity, according to epochal word just received. Age after age, the grand Lama's seclusion has been a by-word to awe. Lhasa, the Forbidden City—what European had seen it? A few 18th Century Capuchin friars; persistent but mostly unsuccessful 19th Century explorers. Not until 1904, under armed expedition of Col. Francis E. Younghusband, was there any adequate description. Since then things have moved faster in the Buddhist Mecca.

A young Tibetan engineer, Rugby graduate, who has installed the magic light, was recently reported to be regarded by his fellow natives as in league with the "evil one." His machinery was hurled into a gorge. The work went on.

Last week a smallish, modest man, with shaven head, oval, slightly pock-marked face, long, pointed, waxed mustaches, promenaded from his Lhasa villa to the Potala, most magnificent of palaces. This was the Grand Lama himself, famed politico-religious absolute primate of Buddha. Above him, to the topmost of its gold-vermilion finials, now caught by the last reflected glow of the sunken sun, soared 436 feet in air his ancient palace, crowning a green-clad mountain. The Grand Lama passed within.

He pressed a button. A swarm of jeweled lights, like golden bees, glittered down labyrinthine corridors; laughed to dingy scorn the former butter lamps; focused the palace miracle-wise to the night-enshrouded startled gazers in the valley below. "It is well," said the Grand Lama. "Remove the butter lamps."—Time.

THE FLOWER OF THE HOUSE OF MING

An Oriental Occult Novel
By Manly P. Hall

(Continued)

The Chinaman rose slowly to his feet and, crossing his hands in his sleeves, bowed very low.

"It gives me great pleasure to find that my honorable friend is such a wise man—indeed, a very sagacious individual. Let him remain steadfast in his wisdom, for he will find that longevity and health are the hand-maidens of his sage reflections." The last words were spoken very slowly and with a distinct inflection of voice.

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The Oriental reached the door, beside which stood the old chiffonier littered with various parts of Pink's wardrobe. Picking up a comb that lay on the top of the dresser the Oriental studied it reflectively. Among the long teeth were a number of faded hairs which exactly matched Pink's pompadour. Very carefully Ming Quong extracted three hairs and, slipping the gilded cap from one of his long fingernails, he inserted them into the sheath and quickly replaced it. Then, bowing again very low, the Chinaman passed through the door, whispering as he went:

"Ming Quong goes back to his garden, where the blossoms bloom. His life, his honor and his goods protect his flower from the cold heartlessness of the Western world. Farewell, my honorable Pink! It is indeed a pleasure to deal with so honest a gentleman."

The door closed softly, and a few seconds later the great black closed car swung around the corner and vanished from sight among the winding streets of the quarter.

Pink lay still for a few moments and then rolled over with a grin, muttering to himself:

"You old fool, you; your blossom will soon be in the flower store, and I will be the dealer. Chinese chrysanthemums bring great prices when the wealthy want to buy. What would you say if you knew that tomorrow night your daughter was going to creep away from behind the grated lattice and follow where your honorable friend leads? Dog-gone this bum whisky!"

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Passing through the shop, with its strange Chinese labels and wicker hampers, where little joy bells tinkled in the air, the aged Chinaman entered a back room which was bare of furniture save for two chairs and the rattan matting on the floor. In one wall was a little niche wherein sat a strange porcelain Joss with a grinning face that leered pleasantly at all who entered. Ming Quong pressed lightly upon one of the walls and it slipped away disclosing a passageway and a flight of wooden steps leading downward.

The great Chinaman passed slowly down these steps and the door closed behind him. The soft perfume of burning sandalwood and musk now filled the air, and somewhere a sweet voice was singing, keeping time to a wailing instrument. Once a gong dully sounded and the Western world was left behind to be supplanted by the ever mysterious.

The voice of the singer charmed the aged man, for his stern face softened and he lived again in another world. Before him a door opened, and stepping through he stood in the midst of his under ground palace, undreamed of by the world at large.

This was a place of marvelous beauty. Wondrous rugs, soft as down, covered the floor; great teakwood settings, carvings of framed dragons and flying birds with eyes of mother-of-pearl and ivory came into faint relief in the soft lights of Chinese lanterns. Doors on every side were twined with wondrous carvings, and

little potted plants of wax and silk lent a delicate charm and a sense of life to the surroundings.

A girlish figure sat huddled in the shadow of a great teakwood chair—over her head reached the arm of the wailing instrument. With the entrance of the human shadow the music stopped.

Ming Quong seated himself in the great carved chair beside his child. His long fingers rested upon her head and toyed with the flowers woven in her hair, then lifted the delicate face, and discovered tears on her cheeks.

"Why are the drops of dew upon the blossom?. Does the flower droop its head for want of sunshine?"

The girl did not answer but fingered the strings of the instrument, now out of tune. Her father traced the carvings upon the arms of the chair; his great hunched back grew even more bowed as he spoke.

"I have been to the house of the American."

The child looked up and gazed into her father's face, crying:

"You did not hurt him, father?"

"No," answered the old man, "for I knew if I hurt him I would hurt my blossom. But I told him, kindly, as a friend, that he was breaking the heart of my flower. I told him he must come no more nor must your black eyes peer out from behind the drapery. He comes not for good, my little one, but evil. He comes to steal the blossom like the thoughtless who picks the flowers and lets them wilt. Today you are his blossom—tomorrow he will pluck another, and my little chrysanthemum will be trodden in the dust at his feet. You know that I am not like most Chinese fathers, my child, when you find a good man and love him, you shall have him, and if he be not rich I will give him jewels. If he be true I will give him all that I possess—not for his sake, but for yours, my blossom. But this man has not truth; he has been false to many and with him flows a stream of broken hearts—I have seen it."

(To be continued)

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They who know God's laws know God. They who keep God's laws keep their covenant with Him. M.P.H.



MANLY P. HALL

the union of these two paths, the mystic and the occult, that gives the seeker the balance that is necessary before the higher initiations are possible. When action of the proper kind is added to this and the student applies his theoretical knowledge, then the eternal triangle is perfected and balanced in man.

Question 3. What is the true object of all the Wisdom Teachings?

Answer. Their purpose, is, to show man his true position in the great plan of creation. They explain to the student the responsibilities of life, and, through the knowledge that they give him, prepare him for the Great Work that awaits all when their days of schooling are over.

Question 4. How should we regard a religion?

Answer. A religion is a phase of truth attuned to the states of consciousness of them who are evolving through it. It is the doctrine, part of a still greater doctrine, to which we are drawn by the faculties we have developed and the spiritual sight we have unfolded within ourselves. It is a changeable point. As we grow in experience and understanding, our religion and religious concepts should broaden with us. Every living being

changes, or should change in some way, his religion with each experience and unfoldment which daily life brings; if he does not do this he is standing still. When we are inclined to look down upon creeds or religions that seem primitive to us, we should remember that they are all steps in a great plan that must be passed through before the Planner can be revealed. When we have passed through and reached a more elevated ideal, our broadened, spiritual intellect should help us to realize the need of all of the other steps, and the fact that a doctrine exists at all on this plane of nature is proof certain that it is helping someone who would fall without the protection and inspiration that it gives, for nature supports nothing any great length of time that is not of use in the plan.

Question 5. What is a creed?

Answer. Creeds are steps in the unfoldment of religious truth which have on this plane of nature drawn around them forms which we call denominations. Creeds are incarnations of spiritual truth, functioning in ever better vehicles furnished by the consciousness of those souls who are evolving through them.

Question 6. Which religions are occult?

Answer. All religions have a hidden or esoteric side. The same may be said of all the divisions of a religion. The esoteric doctrine we see in a religion depends upon the esoteric eyes we have developed in our own spiritual natures. They who look through the eyes of form can see only form and in religion only the history of people now dead and countries now unknown; while to them who have evolved the spiritual sight, the life behind the form (the truth behind the allegory), is visible. All religions are steps in the unfoldment of one truth and they only clash when their spiritual ideals are crystallized into material forms.

Question 7. How may we know a true occultist?

Answer. A true occultist is living, or trying to live, every doctrine that he teaches and is seeking the hidden truth in every creed with which he comes in contact. He sees the unity of all life and that diversity is merely individualized expressions of this unity. He recognizes the divinity in them who differ from him or apparently make his life unhappy, and seeks experience and the growth given by it above the comforts of the lower man. He realizes that with wisdom and service comes all true happiness. He strives to gain greater understanding that he may serve better his brother and his God. He studies life and realizes that abstract knowledge is of little value unless it helps him to solve his living problems. He studies life and applies the knowledge he has gained to the problems of everyday existence, seeking the spiritual harmonization of apparent physical contradictions, bringing it first into harmony with the eternal plan. His great hope is not for liberation from the responsibilities of life, but that he may be able to carry on more worthily his part of the Great Plan by reflecting the light that he has received to others less fortunate than himself. His true motive for self-development is greater and more intelligently usefulness. From loving a few, he learns to love, honor, and admire all, realizing with his broadened consciousness that the God he serves is within his brother man.

Question 8. What can a teacher of any religion really teach?

Answer. Only that which he knows, understands, has proven and lived for himself. Each living being sees the same thing differently according to the faculties that he has developed. It is only his view that he is capable of expressing.

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The great Chinaman passed slowly down these steps and the door closed behind him. The soft perfume of burning sandalwood and musk now filled the air, and somewhere a sweet voice was singing, keeping time to a wailing instrument. Once a gong dully sounded and the Western world was left behind to be supplanted by the ever mysterious.

The voice of the singer charmed the aged man, for his stern face softened and he lived again in another world. Before him a door opened, and stepping through he stood in the midst of his under ground palace, undreamed of by the world at large.

This was a place of marvelous beauty. Wondrous rugs, soft as down, covered the floor; great teakwood settings, carvings of framed dragons and flying birds with eyes of mother-of-pearl and ivory came into faint relief in the soft lights of Chinese lanterns. Doors on every side were twined with wondrous carvings, and

little potted plants of wax and silk lent a delicate charm and a sense of life to the surroundings.

A girlish figure sat huddled in the shadow of a great teakwood chair—over her head reached the arm of the wailing instrument. With the entrance of the human shadow the music stopped.

Ming Quong seated himself in the great carved chair beside his child. His long fingers rested upon her head and toyed with the flowers woven in her hair, then lifted the delicate face, and discovered tears on her cheeks.

"Why are the drops of dew upon the blossom?. Does the flower droop its head for want of sunshine?"

The girl did not answer but fingered the strings of the instrument, now out of tune. Her father traced the carvings upon the arms of the chair; his great hunched back grew even more bowed as he spoke.

"I have been to the house of the American."

The child looked up and gazed into her father's face, crying:

"You did not hurt him, father?"

"No," answered the old man, "for I knew if I hurt him I would hurt my blossom. But I told him, kindly, as a friend, that he was breaking the heart of my flower. I told him he must come no more nor must your black eyes peer out from behind the drapery. He comes not for good, my little one, but evil. He comes to steal the blossom like the thoughtless who picks the flowers and lets them wilt. Today you are his blossom—tomorrow he will pluck another, and my little chrysanthemum will be trodden in the dust at his feet. You know that I am not like most Chinese fathers, my child, when you find a good man and love him, you shall have him, and if he be not rich I will give him jewels. If he be true I will give him all that I possess—not for his sake, but for yours, my blossom. But this man has not truth; he has been false to many and with him flows a stream of broken hearts—I have seen it."

(To be continued)

The Church of the People

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Sundays, 10:30 A. M.

SERMON SUBJECTS:

Dec. 19th—The Miracle.

Dec. 26th—Digesting Christmas.

Jan. 2nd—The Balance Sheet of 1926.

Amado Fernandez, Soloist; Agnes Buisseret, Pianist;

Emma C. Heatherington, Organist.

Preludes: Every Sunday morning, Mr. Hall will give consideration, in a prelude to his sermon, to some item of human interest or problem in our daily life.

Come and bring your friends—Silver offering.

BACON-SHAKESPEARE

(Continued from Page 1, Col. 1)

hand corner of the design. The planetary symbols which appear in the clouds above the figures marked 4, 6, 5, and 7 are supposed to signify the planetary configurations which produce the form of mania depicted in the illustration. The seated man in the right central panel, with his head resting upon his hand, is believed by Baconians to represent Sir Francis Bacon.

Bacon's life was a tragedy from beginning to end. Prevented by the power of

political influence from occupying his rightful position in the realm and in hourly fear that the secret of his birth would cause his death, there were many reasons why he should conceal the secrets of his own unhappy life in a book dedicated to the dissection of melancholy. A reading of the Shakespeare plays in the light of Bacon's despondent acceptance of the inevitable will reveal much: We write best about that which we know best, and best of all we know those things through which we ourselves have passed. Bacon was in a very excellent position to write the fate

of the unhappy Hamlet—that melancholy prince of Denmark—whose career in many ways paralleled that of Bacon.

Walter Conrad Arensberg, following in the footsteps of an illustrious line, in seeking to establish Bacon as the author of the Shakespeare plays with the aid of acrostic signatures, calls attention to a very interesting example of such method of concealing the identity of the author as it appears in the first folio of the Shakespeare plays, in the first Act and second Scene of the "Tempest." The following lines conceal the acrostic signature:

Mira. You have often

Begun to tell me what I am, but stopt
And left me to a bootless Inquisition,
Concluding, stay: not yet.

The first letter of the second line is "B"; the first letter of the third line is "A"; and the first three letters of the fourth line are "Con." This gives the signature "Bacon."

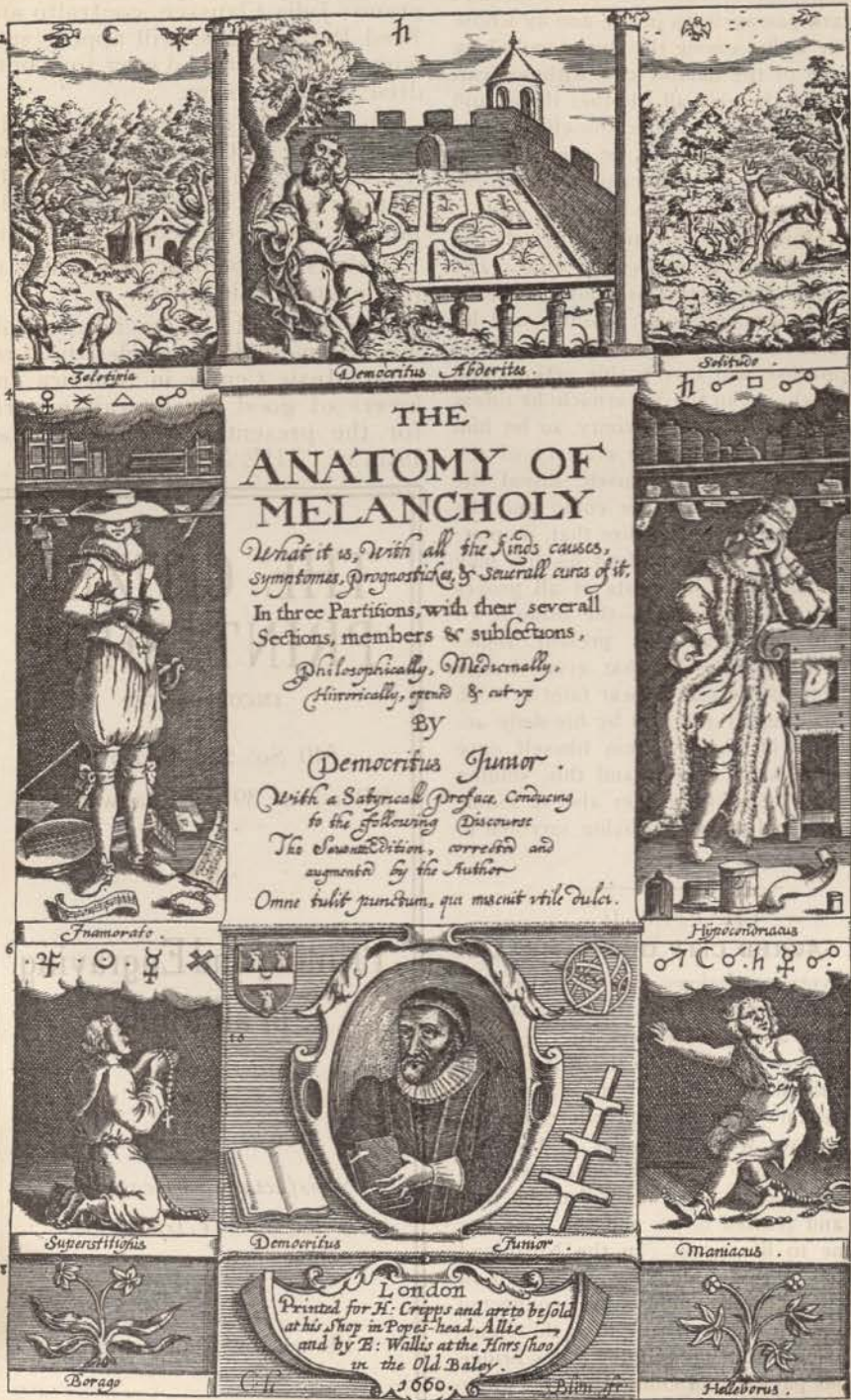
While it is quite true that coincidences happen, and such might well be true in an isolated case like the one above, when it is repeated several hundred times throughout the text of a large volume, it becomes worthy of more than passing consideration. While the simple acrostic is the most common form of cipher concealed in the Baconian and Shakespearean cryptograms, because of its very simplicity it has gone the furthest to establish the Baconian argument.

If you take the name "Bacon" and form its numerical equivalent by simply changing the letters for corresponding numbers (considering i and j as forms of the same letter), as 1 for A, 2 for B, 3 for C, the total will amount to 33, which is the numerical equivalent of the name "Bacon." Thirty-three is a singularly important Masonic number and also plays an important part in all matters pertaining to the Shakespearean and Baconian cryptograms. In the first part of "King Henry the Fourth," Act II, Scene 4, the first name of Bacon, i. e. Francis, appears 33 times for no reason except to fulfill the needs of the cipher. An example of this reiteration is as follows:

Prim. Anon Francis? No Francis, but to morrow Francis: or Francis, on Thursday: or indeed Francis when thou wilt. But Francis.

In the same way, the date of publication of the first folio—1623—if the numbers be changed back into letters (1 equaling A; 6, F; 2, B; and 3, C), the result is "F. Bac." By taking the last two letters from the end of the preceding line (the word "London"), we then have "F. Bacon." Similar secret methods of forming the name of Bacon are to be found all through the writings attributed to Shakespeare, Marlowe and Johnson.

Occasionally synonyms for Bacon are used, such as "Hog," "Pig," "Beacon," and



(Continued from Page 6, Col. 2)

—came down from Asgard, the City of the Gods, to work and labor with mankind.

Among the Greeks, Mount Olympus was held sacred and here the gods are said to have lived high up on the top of a mountain. The Knights of the Holy Grail are said to have had their castle among the crags and peaks of Mount Salvart in northern Spain. In every religion of the world there is a holy place: The oriental Meru, and Mount Moriah and Mount Sinai upon which the Tablets of the Law were given to man) are all symbols of one universal ideal. As each of these religions claimed a castle and a home among the clouds, so it is said that all the religions of the world have their headquarters in Shamballa, the Sacred City in the Gobi Desert of Mongolia.

Among the oriental peoples there are wonderful legends of this Sacred City, where it is said the Great White Lodge, or Brotherhood, meets to carry on the conduct of world affairs. As the Assirs of Scandinavia were twelve in number and Mount Olympus had twelve dieties, so the Great White Brotherhood is said to have twelve members who meet in Shamballa to direct the affairs of men. It is said that this center of universal religion descended upon the earth when the polar cap, which was the first part of the earth's surface to crystallize, became solid enough to support life. Science now knows that not only does the earth have two motions—that of rotation upon its axis and revolution around the sun—but that it also has nine other motions, according to Flammarion, the French astronomer. One of these motions is that of the alternation of the poles; in other words, some day that part of the earth's surface which is now the North Pole will become the South Pole. It is, therefore, said that the Sacred City has left its central position and, after much wandering, is now located in Mongolia.

Those acquainted with the Mohammedan religion will see something of great interest in the annual pilgrimage to the Kabba at Mecca, where thousands go to honor the stone of Abraham, the great

aerolite upon which Mohammed is said to have rested his foot. Old and young alike, some even carried, wind through desert sands and endure untold hardships, many coming from great distances, to visit the place they cherish and love. In India we find many sacred places to which pilgrims go, even as the Templars in our Christian religion went to the sepulchre of Christ. Few see in this anything more than an outward symbol, but the true student recognizes the great esoteric truth contained therein. The spiritual consciousness in man is a pilgrim on the way to Mecca. As this consciousness passes upward through the centers and nerves of the body, it is like the pilgrim climbing the heights of Mount Sinai or the Knight of the Holy Grail returning to Mount Salvart.

When the spinal fire of man starts on its upward journey, it stops at many shrines and visits many holy places, for, like the Masonic brother and his Jacob's Ladder, the way that leads to heaven is upward and inward. The spinal fire passes through the centers, or seed-ground, of many great principles and workshops at the shrines of many divine essences within itself. It is eternally going upward, however, and finally it reaches the great desert, but only after pain and suffering and long labor does it cross that waste of sand. This is the Gethsemane of the higher man, but finally he crosses the Sacred Desert and before him in the heart of the Lotus rises the Golden City, Shamballa.

(To be Continued)

At a recent gathering of intelligentia, during a momentary lull in conversation, the everpresent "old-soul" was heard to say, "Yes, I have great psychic powers, I see so many things, and go so many places on the astral plane. Every night I flutter from planet to planet in my pituitary body."

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THE OPENING OF THE THIRD EYE

Reproduced from an oil painting by the well-known Armenian artist, Mihran K. Serailian. Copyrighted 1926, by Manly P. Hall.

This painting of the head of Minerva shows, in part, the activities of the pineal gland and the pituitary body at the time of the phenomenon commonly termed "the opening of the Third Eye." The Kundalini fire is seen rising upward through the spinal canal into the pons of the medulla oblongata. The golden light radiating from the base of the brain, at the back, gradually increases in size and intensity until it forms the nimbus, or halo, of the saint. The pituitary body is here shown surrounded by an elliptic rose aura. The pineal gland—the Third Eye of the Mysteries—is here depicted as blue in color and surrounded by a radiating blue aura. In reality, however, this aura includes within itself all the colors of the spectrum, but blue decidedly predominates. The tiny vibrating finger on the pineal gland points directly toward the pituitary body. This finger, vibrating at a very high rate of speed, is the actual cause of true spiritual illumination.

This painting, 9x13, beautifully reproduced in four colors, is one of three especially painted for Manly P. Hall, to accompany his newest book, "An Essay on the Fundamental Principles of Operative Occultism". This book complete, \$4.00. Picture on matboard ready for framing \$1.00.

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JAZZ VS. MUSIC

(Continued from Page 1, Col. 2)
of the body to attune itself to modern music,—the result is a peculiar series of antics which closely resemble epilepsy.

Great music is the tuning of the human mind to the voice of birds, of trees, of mountains, stars and celestial harmonies.

The Great Musician must suffer, must be broken by the world, that its false rhythm may no longer bind him, and the true rhythm of Nature may well forth from his soul.

There are those who have to write music, and there are those who **can't help** but write music.

Some musical compositions and some paintings are perfect in technique, but soulless; some are crude,—but alive.

To bring yourself into the presence of peace and harmony is the only remedy for the existing nerve-fag of civilization.

We have jazzed up our own natures until we don't enjoy life unless we live on the ragged edge.

Get away once in a while from the howling, the breaking, the tearing and the rending, and retire to the silence of the hills.

We live in a noisy age, but the closer we are to understanding of the great things, the more silent we are. Veneration produces silence.

Feed the Spirit of Beauty in yourselves as well as your bodies.

The loss of beauty is the first step in the decay of empires.

Instead of a new ministry of beauty, the radio has brought a new ministry of advertising.

Like a disease man is creeping over the earth destroying everything beautiful that he touches.

Japan has never forgotten her ministry to beauty—beauty at every turn,—even in the smallest garden plots, or poorest homes,—a tonic to the lover of the beautiful, a square meal to the soul. The Japanese garden may be too small to walk in, but it is not too small for the mind to roam in.

Three ways to Minister to Beauty. Go into the presence of Nature. Cultivate Beauty in your surroundings. Seek for Beauty in the great arts.

Send "The All-Seeing Eye" to Your Friends.

Many More Subscriptions Are
Needed to Insure Its
Success.

CHARACTER ANALYSIS

(Continued from Page 2, Col. 3)
prehistoric man the line of incident, in order to strike the point of chin and forehead, had to slant at an angle backward, thus demonstrating unequal mental development with a predominance of the animal temperament. On an unbalanced thinker the line of incident strikes forward which shows powerful mentality but insufficient physical strength. All things being taken equally, a symmetrical head is symbolical of power. The size, shape and quality of the human head differs with the quality and size of the body, and two things are necessary in order to give the best service to the owner—first that the brain be well developed and well balanced, and secondly that the body be large enough to support the brain.

The length of life is ascertained by a small protuberance directly behind and slightly lower than the center of the ear—not the mastoid process but a depression or protuberance in the surface of it. An individual with this area strongly developed may safely expect long life even though he should eat pig iron and ten-penny nails, while those with a depression there will succumb to a passing draft.

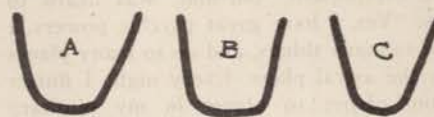


FIG. 6.

In Figure 6 are shown three types of chins. (a), the semi-square chin has great musical promise and indicates possibility of a great singer. (b), the purely square chin is usually stubborn, obstinate and animalistic. (c), the pointed chin is timid, vain, feministic in either sex, lacks courage of conviction, is hysterical and easily influenced by other people, and is often spiteful but is seldom dangerous. It is usually found on the faces of dreamers, mystics, poets and those whose temperaments go to color, sentiment and to the fine arts.

Full lips are indicative of an artistic and emotional temperament while thin lips are invariable the sign of mental, spiritual or physical conservation and strictness to form, custom, habit and idea.

The width of the nostrils indicates the strength of the lungs; those with narrow nostrils are subject to tuberculosis, bronchitis and generally have poor health.

The eyes are especially important. The long, thin eye is philosophic; the eye which is naturally partly covered by the lids is rather secretive; a widely opened eye denotes lack of thought, while the eye which turns up slightly under the outside corner indicates incarnations in the Orient. Eyebrows that turn up on the ends are usually sarcastic and Saturnine; eyebrows that are exceptionally bushy tend to legality and ponderosity of temperament; those that meet in the center are symbolical of ungovernable temper. Straight eyebrows are generally indicative of power while those gently curved run to the artistic and romantic.

The hair is also important, its fineness or coarseness showing the position of the ego in evolution. Straight hair is generally shrewd and calculating; wavy hair, open-minded and honest; curly hair romantic and changeable; while very finely curled hair that lies in kinks is usually vain and untrustworthy, especially in heart affairs. Black hair goes with a sharp temper, more so if the eyes are black.

Brown hair in the darker shades, all things of the face agreeing, tends to philosophy and thought. Light brown hair able, eccentric, seldom reflective. Red is more romantic. Golden hair is changeable; hair has the reputation of denoting an element of pepper in the temperament but this is not always the case; it often showing a susceptibility to poor health and general lassitude.

Wrinkles usually denote thought and also a run down physical condition. Their location is helpful in proving whether the person be a pessimist or an optimist. Those in the cheeks and running across the forehead are optimistic while those at the corners of the mouth and the corners of the eyes are usually pessimistic.

The head which tilts forward when walking is philosophic; that which tilts backward is egotistic; and that which is cocked on one side is sarcastic or else shows an unequal development of brain convolutions or possibly an affliction of the ears.

In the use of these character readings for the purpose of self-diagnosis, attention should be given to the weak features of character and effort made toward the attainment of the stronger—"As a man thinketh in his heart, so is he."

He who uses this method for the purpose of reading others should also seek to gain a greater understanding and sympathy with the nature expressed, and seek to harmonize with the contrasts in conflicting natures.

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Volume 3, No. 5

Los Angeles, Calif., Wednesday, December 22th, 1926

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THE SPIRIT OF CHRISTMAS

POPULAR CONCEPTIONS AND THE REAL CHRISTMAS

Reprinted by Special Request.

By Manly P. Hall.

The bustle and confusion of our ever more-centered lives is slowly killing out the beautiful spirit of Christmas. We see people fussing and stewing; we see them sinking back in their chairs at home, after a raid upon the bargain counter at the eleventh hour, with their hats over one eye and their corns singing in nine languages and three colors—muttering to themselves, "Thank God, Christmas only comes once a year!" Then that other group we know so well who send all their presents out late in order to see what the recipient sends them first and are broken hearted if the influx is not as great as the outpouring. In other words, there are only a few people in all the world who have really preserved the true spirit of Christmas and most of these are children who have not yet been caught up in the maelstrom of our commercial ethics. The spice of Christmas is indeed losing its savor and with its going will vanish one of man's greatest opportunities, which, like all that have gone before, he has abused and neglected.

The occultist must seek to build again in his own life the spirit of Christmas—beautiful in its simplicity, appealing in its sentiment and joyous in its ideals. Christmas whispers many things to the soul that thinks; it means more than merely the gift of one to another; it teaches in its mystic way the story of the divine gift which has been made by the spiritual powers of being to the worlds of men. As the child hangs up its stocking and finds it in the morning, filled with gifts and



THE Same
Old Story
in the
Same Old Way
Merry
Christmas

goodies, given in the name of old Santa Claus—that unknown person who is said to dwell at the North Pole—so all through life man has no greater opportunity than to give in the name of his God those things which the world needs. The spirit is Santa Claus, the Giver behind all gifts, who dwells in the North Pole of man at the upper end of the spine, and it is from here that the Ancient of Days sends out His gifts to the body, sends out His thoughts and ideals and gives His life for the glorification of the world.

Man must learn to make his gifts in the name of the spirit if not in the name of the body, for within each of us is the divine altruist seeking to be heard above the ever crying voice of the human egotist. At Christmas the spirit of giving is said to rule the world for on that day God the Father gave His Begotten Son as His gift to the world and that Son is the spirit of life, of hope, and of truth that springs eternal in the human heart. To man has been given the work of expressing in the world of form this gift of the Father—not only upon Christmas day but upon all the days of the year for the child of God may be born in man at any time.

(Continued on Page 6, Col. 3.)

CRYPTIC TITLE PAGE FROM FAMOUS BOOK

With Much Evidence on Shakespeare-Bacon Controversy.

By Manly P. Hall.

The title page of the most famous of all books devoted to cryptograms and enigmas is reproduced in this article. As the volume was published in 1624, only one year after the great first Shakespearean folio, it appears in the midst of the Baconian controversy. When translated, the title page reads as follows: "The Cryptomenysis and Cryptography of Gustavus Selenus in nine books to which is added a clear explanation of the system of Steganography of John Trithemius, abbot of Spanheim and Herbipolis, a man of admirable genius. Interspersed with worthy inventions of the Author and others, 1624." The true author of this volume is supposed to be Augustus, Duke of Brunswick, but there is no doubt that the fine hand of the Rosicrucians was behind its publication. A proof of this can be discovered from a careful analysis of the several symbols and emblems which ornament the title page. The copy from which this plate was taken belonged to King Leopold of Belgium, whose crest is on the title page.

Not only do we say that this volume was connected with the Baconian controversy on account of its date of publication, but for two other reasons: first, because of the peculiar Rosicrucian and philosophical symbols upon this title page, and second, because the volume itself contains the key to both the famous bi-literal cipher supposedly invented by Francis Bacon and the straight numerical cipher which reveals the numerical equivalent to the name of Bacon as 33.

(Continued on Page 3, Col. 1)




INITIATES OF THE FLAME

(Continued)

In the spreading of the bone between the eyes, called the frontal sinus, is the seat of the Divine in man. There, in a peculiar gaseous material floats (or rather, exists or is) the fine essence which we know as the Spirit. This is the Lost City in the Sacred Desert, connected to the lower world by the Rainbow Bridge, or the Silver Cord, and it is to this point in himself that the student is striving to rise. This is the sacred pilgrimage of the Soul, in which the individual, leaving the lower man and the world below, climbs upward into the Higher Man, or Higher World—the brain. This is the great pilgrimage to Shamballa, and as that great city is the center for the direction of our earth, so the corresponding great city in man is the center for his governmental system.

When any other thing governs man he is not attuned to his own Higher Self, and it is only when the gods, representing the higher principle, come down the Rainbow Bridge and labor with him, teaching him the arts and sciences, that he is truly receiving his divine birthright. In the Orient the student looks forward with eager longing to the time when he will be allowed to worship before the gates of the Sacred City; when he shall see the Initiates in silent conclave around the circular table of the zodiac; when the Veil of Isis shall be torn away and the cover lifted from the Grail Cup.

Let the student remember that all these things must first happen within himself before he can find them in the universe without. The twelve Elder Brothers within himself must first be reached and understood before those of the universe can be comprehended. If he would find the great Initiates without, he must first find them within; if he would see that Sacred City in the Lotus Blossom, he



must first open that Lotus within himself which he does petal by petal when he purifies and attunes himself to the higher principles within. The Lotus is the spinal column once more with its roots deep in materiality and its blossom Lotus in the brain. Only when he sends nourishment and power upward can that Lotus blossom within himself—blossom forth and its many petals give out their spiritual fragrance.

You will sometimes see in store windows funny little Chinese gods or oriental Buddhas sitting on the blossom of a Lotus. In fact, if you look carefully you will find that nearly all the oriental gods are so depicted. This means that they have opened within themselves that Spir-

itual Consciousness which they call the Sushumna. You have also seen the funny little hats worn by the Hindu gods. They are made to represent a flower upside down, and once more, like the Rod of Aaron that budded, we see reference made to the unfolding of the Spiritual Consciousness within. When the Lotus Blossom has reached maturity it drops its seed and from this seed new plants are produced. Similarly, within the Spiritual Consciousness when the plant is finished and its work is done, it is released to work and produce other things.

In the Western World the Lotus has been changed to the Rose. The Roses of the Rosicrucian, the Roses of the Masonic degrees, and also those of the Order of the Garter in England all stand for the same thing: the awakening of Spiritual Consciousness and the unfolding into full bloom of the soul qualities of man. When man awakens and opens this bud within himself, he finds, like the golden pollen in the flower, this wonderful Spiritual City, Shamballa, in the heart of the Lotus. When this pilgrimage of his Spiritual Fire is accomplished, he is liberated from the top of the mountain as in the Ascension of Christ the spiritual man, freed by his pilgrimage from the Wheel of Bondage, rises upward from the midst of his disciples—the convolutions of the brain—with that great cry of the Initiate which for ages has sounded through the Mystery Schools when the purified student goes onward and upward to become a pillar in the Temple of his God. With that last cry the true mystery of Shamballa, the Sacred City, is understood and he joins the ranks of those who, in white robes of purity—their own soul-bodies—gazing down upon the world, see others liberated in the same way and hear them sound the eternal tocsin, "consummatum est" (it is finished).

CHAPTER III.

THE MYSTERY OF THE ALCHEMIST

There are few occult students today who have not heard of the alchemist, but there are very few who know anything

about the strange men who lived during the Middle Ages and concealed under chemical symbolism the history of the soul. At a time when to express a heretical religious thought was to court annihilation at the stake or wheel, they labored silently in underground caves and cellars to learn the mysteries of nature which the religious opinions of their day denied them the privilege of doing. Let us picture the alchemist of old, deep in the study of natural lore. We find him among the test tubes and retorts of his hidden laboratory. Around him are massive tomes and books by ancient writers; he is a student of nature's mysteries and has devoted years, perhaps lives, to the work he loves. His hair has long since grayed with age.

By the light of his little lamp he reads slowly and with difficulty the strange symbols on the pages before him. His mind is concentrated upon one thing, and that is the finding of the Philosopher's Stone. With all the chemicals at his command and their various combinations thoroughly understood, he is laboring with his furnace and his burners to make out of the base metals the Philosopher's Gold. At last he finds the key and gives to the world the secret of the Philosopher's Gold and the Immortal Stone. Salt, sulphur and mercury are the answer to his problem. From them he makes the Philosopher's Stone, from them he extracts the Elixir of Life, with their power he transmutes the base metals into gold. The world laughs at him but he goes on in silence, actually doing the very things the world believes impossible.

(To Be Continued.)

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SERMON SUBJECTS:

Dec. 26th—Digesting Christmas.

Jan. 2nd—The Balance Sheet of 1926.

Amado Fernandez, Soloist; Agnes Buisseret, Pianist;
Emma C. Heatherington, Organist.

Preludes: Every Sunday morning, Mr. Hall will give consideration, in a prelude to his sermon, to some item of human interest or problem in our daily life.

Come and bring your friends—Silver offering.

A CRYPTIC TITLE PAGE

(Continued from Page 1, Col. 3.)

Turning to page 141 of this monumental work, we find the complete key to the method of securing the numerical equivalent for the name of Bacon, although of course the name of this illustrious Rosicrucian does not appear. An interesting example of this numerical method of con-

cealing secret meanings in apparently common words, or words which at least are unintelligible, is to be found by applying the simple cipher of exchanging the letters of the alphabet for numbers to the word HONORIFICABILITUDINITATIBUS, a cryptic signature in **Love's Labor Lost**. The numerical equivalent of this

word is 287, which is incidentally the number of letters appearing upon the first page of the 1623 Shakespearean folio. When the ancient name of the Rosicrucian Brotherhood was changed into a cryptic number by a process known as the Kaye Cipher, its numerical equivalent was 287. 287 and 157 are the Rosicrucian signatures in the Baconian controversy. If you will turn to an earlier issue of this paper, (Dec. 1st) which shows the Droeshout portrait of Shakespeare, you will find that there are 157 letters on that page, including the 29 small letters which are the signature of the artist who cut the plate. All these things link together in an interesting and remarkable way. Information of this kind may be piled up indefinitely, but we would now present to you five other acrostic signatures extracted from various Shakespearean plays, as these acrostics appear in the first folio.

Beginning with the seventh line of the introduction addressed **To the great Variety of Readers**, we find the following acrostic signature of Bacon. (We are only printing the first four or five words in the line so that the acrostic is made evident, as the width of the column of this paper does not permit the lines to be divided as in the original.)

and censure. Do so, but buy * * *
commend a Booke, the Stationer * * *
braines be, or your wisdoms, make * * *
not Judge your sixe-pen' orth, * * *

Taking the "b" from the third line, the "a" from the first, the "c" from the second, and the "on" from the fourth, the acrostic signature is revealed. A large capital "F" at the top of the page, if included, results in the formation of "F. Bacon." This appears on Page 3 of the great folio of the Shakespeare plays.

The third scene of the first act of Hamlet reveals a very simple and complete acrostic. It is found in the lines as follows:

And in the Morne and liquid dew * * *
Contagious blastments are * * *
Be wary then. best safety * * *

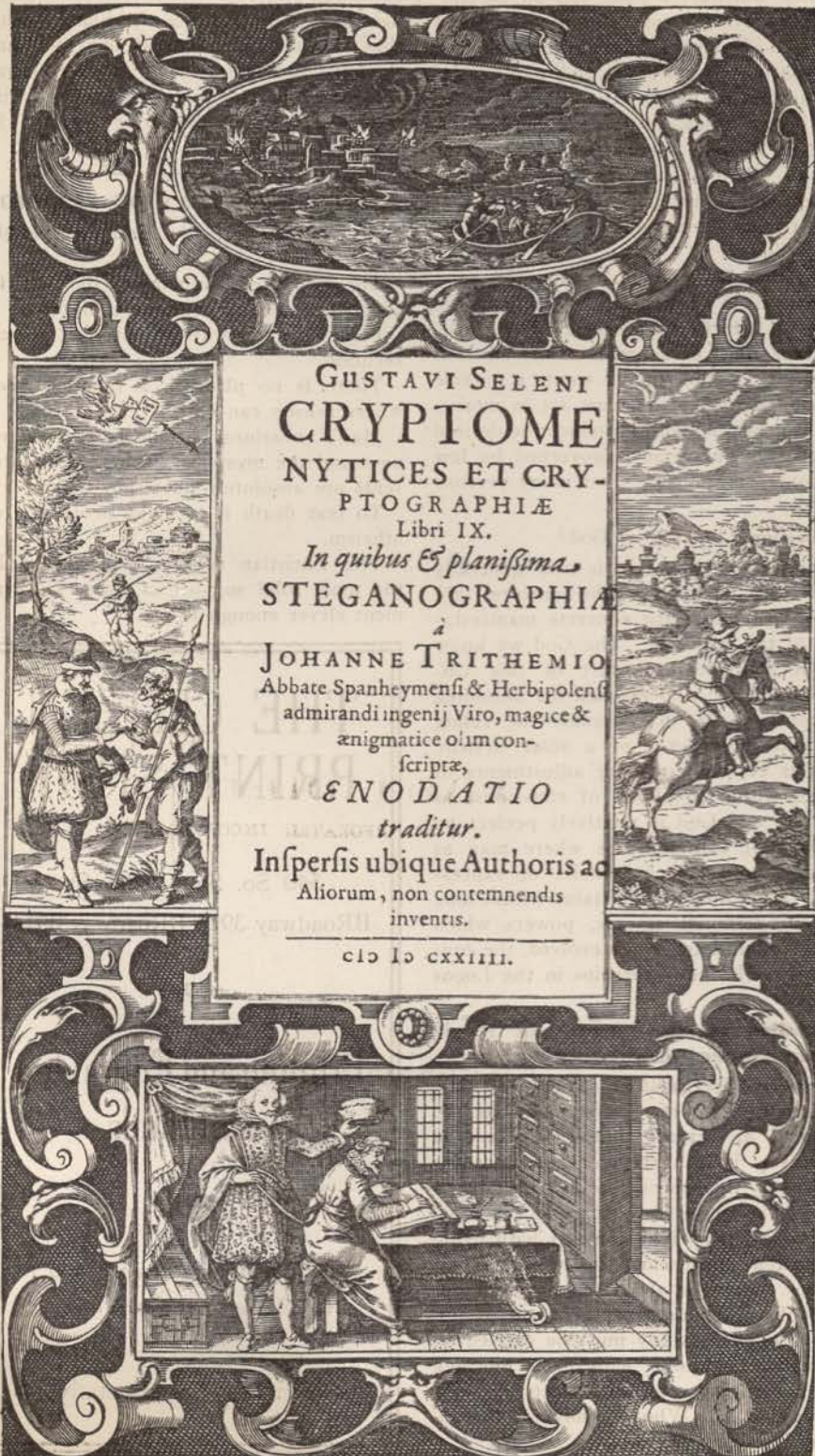
The "B" from the third line, the "A" from the first line, and the "Con" from the second line reveal the acrostic signature, "Bacon."

The last three lines of the sixth scene of the first act of Macbeth give a straight acrostic, reading from the bottom upward; thus:

Conduct me to mine Host we * * *
And shall continue, our Graces * * *
By your leave Hostesse.

The "B" from the third line, the "A" from the second line, and the "Con" from the first line again gives us an omnipresent name—"Bacon."

(Continued on Page 6, Col. 1.)



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They who know God's laws know God. They who keep God's laws keep their covenant with Him. M.P.H.



MANLY P. HALL

will realize the value of knowing it, also. So many people are preaching doctrines who show no signs of being helped by them and no symptoms of understanding them, that we cannot blame others for not accepting a creed from which they have never seen any good results. Our life is our message to the world. By it our religion is judged.

Question 10. Where should we search for occult wisdom?

Answer. Everywhere. They who only look for it in books and lecture halls will never find it. The great laws of nature are daily molding the destinies of worlds, nations, and individuals. If we look at the stars, we see God's laws; if we gaze at the rolling sea, we again behold his manifestation. As we stand on a busy corner of the street or at the bedside of the sick, we can, if we have the eyes, lift the veil and see the eternal hand of God operating behind every action and thought in the universe. In this way we can study truth and the so-called hidden sciences first hand, and, by using the God-given faculty of thought, learn for ourselves the explanation of the mystery of being in a way no book can possibly instruct us.

Question 11. What constitutes a livable and believable religion?

Answer. This must be answered by the student himself as all religions are livable and believable by someone. To us a livable religion is one that answers the greatest number of our questions in a rational, reasonable, and sensible manner; that does not grate upon the nerves of either spiritual, mystical, or studious individuals. It should affirm, deny, and contradict nothing, but have a place and an explanation for every manifestation of God and his laws. Not upon miracles, but upon an explanation of natural conditions, a religion must be based. It must help us to live better, think better, and better prepare us to fight the battles of life; and, first of all, it should teach us to honor, respect, and admire all other religions that are striving in various ways to do the same thing.

Question 12. What is a miracle?

Answer. A miracle is an effect, the cause of which is unknown. The cause, however, must be as great as the effect it produces. If the student wants a miracle to happen to him, he must set in motion causes great enough to produce the desired effect. Our universe is governed by law and order in spite of what many persons believe.

Question 13. Who is God?

Answer. God, as He is now generally understood, man, and the universe are various stages in the concrete manifestation of the Absolute. The God we know is the individualized part of this Unknowable One, who through the unfolding of consciousness has become the ruling spiritual intelligence of a solar system. Man is eternally making adjustments of bodies within to planes of consciousness without, and God is relatively perfect on a plane of consciousness where man as yet has not evolved vehicles of expression. Man, however, contains within himself, in germinal essence, powers which will give him later, when evolved, the consciousness he now worships in the Logos or God.

Question 14. How much time should an occult student devote to study?

Answer. Twenty-four hours a day. Spirituality is not something to be assumed at certain times by would-be occultists; it is a state of consciousness evolved by the aspiring student of nature's laws. The great lessons are not learned in school, but in daily contacts with living and often unconscious instructors. Our studies should be about ten per cent out of books and ninety per cent out of human life. This study must be carried on eternally, beginning with each morning and not ending even with sleep.

Question 15. Who is ready for the so-called Wisdom Teachings?

Answer. Only those students who have made the greatest use of more limited information, and they are the ones who will receive them. If we daily show that we are faithful in small things, then we shall be entrusted with greater powers and opportunities; but many who desire higher truth and broader consciousness would abuse the trust if that which they sought were given to them without the purification that comes with long service, suffering, and experience. As soon as we have shown by lighting the Flame within that we have consecrated our lives and thoughts to the service of the divine and His plan, then we shall be entrusted with power and knowledge to carry on His work, not before.

NAPOLEON'S VIEWS ON RELIGION

Jesus Christ was the greatest republican.

The merit of Mohammed is that he founded a religion without an inferno.

Fanaticism is always the product of persecution.

There is no place in a fanatic's head where reason can enter.

Man's uneasiness is such that the vagueness and the mystery which religion presents are absolutely necessary to him.

To fear death is to make profession of atheism.

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THE FLOWER OF THE HOUSE OF MING

An Oriental Occult Novel

By Manly P. Hall

(Continued)

"No, no," sobbed the little figure at his feet, "he cannot be evil. He is good."

"Ah, no, my child, he is far from good. Even when I went to him this morning I found him drunk with wretched liquor and worse ideas. He dreams but to attain you, then he will cast the blossom aside with the others. Each morning, child, upon the river that flows not far away, float bodies that bear mute testimony to his kind. You are young. Remain under the shelter of my care until one shall come who is true."

And again the aged man stroked the glossy black hair that gleamed in the light of the lantern. A sob was the only answer.

"Look at me, child." The little black head shook but did not turn.

"Have I not been a good father? Have I not been kind, have I ever denied you anything? Have I not lived to fulfill your dreams, both for your sake and for the sake of your sainted mother? I would not hurt your blossom, but it would be better far that I should pluck it up myself and crumple its petals here than it should go out into the world with such as he."

"No, no, father!" exclaimed the girl, "he is good, he is good!"

The Chinaman reached over and lifted from the table a little flaming image of porcelain with hollowed eyes and a great yawning mouth, with claws that clenched the air and a horrid misshapen body.

"This, my blossom," he spoke firmly, "is the heart of the American. I have lived in this world many years. All my blossoms have gone into other gardens and have new flowers springing up around them. You were my youngest, and when you came into the world your mother left it. I have cared for you and treasured you as a beautiful flower in the garden of my heart. How can I, who love you, give you to such as has this demon in his soul? I cannot, for my heart would break if I should live to see my flower wither. I have broken many men and I have not been above murder but it was always in the cause of justice and of light. I have crushed men with my hands and broken them with the weight of my power, and I will crush this demon as I would a serpent, as I would crush all things which have this demon in their soul. But I will not hurt my blossom. So I have gone to this American and said to him, 'Leave my flower alone and I will not harm you.' I know the thoughts in his soul, I know the reason why he wants my flower. But while the dzin is in his soul there is no

good in him. Forget him, my child, for I shall never allow you to be his wife. I would rather take yonder sword and run it through your heart than to sanction such a match."

The head of shiny black hair fell forward, and the girl lay sobbing at her father's feet. The old Chinaman leaned over and softly touched her shoulder.

"Think you that much of him?"

"Ah, yes, and I always will, father."

The old man's eyes grew steely.

"It were well that he should die for having made you care," he answered.

"Father, father!" she screamed. "Do not hurt him!" Claspings her hands in supplication she stared into her father's face.

Taking her head in his wrinkled hands he gazed long into her eyes.

"I will not harm him, child, if he will leave you alone. I will not injure him for I would not that your eyes be full of tears. Many there are who want my flower. Choose one who is true, and be he of my nation or another nation, he shall have you if he will build a garden and enshrine you there. But I swore to your mother, whose eyes look at me out of yours, that no ill should come to you, and that oath will I keep. Therefore I order you as your father, as the elder of your house," and the old Chinaman straightened up in the great teak chair, "I order you to have nothing to do with James Wilson. There is no good in him, no virtue in his soul. He is sold to his vices and your life with him would make death a blessing."

"Father, I will not give him up," exclaimed the girl, rising defiantly to her feet and stamping one little satin shod foot on the soft rugs.

The aged man raised one hand, its long fingers with their curving nails, pointing upward—

"No child is privileged to stand before a father in rebellion. I have spoken, and my voice is law. I have said you shall not see the American again and I mean that which I have said. If you disobey me, not only shall I command obedience, but I shall destroy the American before one of my children can become his wife."

The slender figure swayed for a second. The girl was torn between her love for her father and the web of fascination which the crafty Wilson had woven around her to draw her out of the garden that he might pluck the bloom.

The old Chinaman sat like a stone image, his face as expressionless as stone. The pleading in her eyes brought no response,

for, while the old man's heart was breaking, he was battling for the soul of his child.

"He is an escaped convict," he spoke sternly, "with no reformation in his soul. He is a dope fiend, a burglar and a peddler of opium. He is involved in the white slave traffic and is a drunkard. He has been married and has deserted his family; left them to starve for all of him, and his wife was forced upon the streets. Would my soul rest with my fathers if my little blossom were trusted to his care?"

"No, no! It is not true!" cried the little girl. "He told me it was not true, and he would not lie to me!"

"I wish it were not so," answered the old man, "but, alas, it is! And if you do not forget him as I have ordered you, I will kill him, regardless of anything. You know what happens when Ming Quong curses a man, curses him with the curse of Emperors of the ages past. How the man grows weak, how he will not eat, how he raves and turns insane and in just a few short days lies dead at my feet. If you will not obey me I shall curse him and you shall see him die. You may choose as I made him choose, and I pray that you choose wisely."

The girl stood undecided, an expression of mortal agony in her face. She swayed slightly, her eyes dropped, and a second later she fell unconscious at the feet of her father who sat in the great carved chair, his hands clenching the heads of the turning dragons.

"Poor little blossom, that mine old eyes should see this day. But I thank the gods of my fathers that I am here to fight for her against herself!"

He looked around the walls, "How cold these old walls seem when my little blossom is not smiling, how dreary life would be if my little flower should leave me. But each must go its way, and some time the last of the house of Ming shall sit alone in this old teak chair while the blossom brings light to another life. My rose chrysanthemum—its little head is drooping."

His eyes grew steely, "My innocent child's life and heart are broken by that beast. But he shall pay for it! he shall pay for the plan that is in his soul! He shall never have her as long as old Ming Quong can breathe."

The light of the silken lantern shone down upon the scene. The old Chinaman sat in his chair, his eyes fixed upon the form of his daughter. In his lap lay the little red demon. Automatically he picked it up, gazed upon it for a second, and then with a power almost unbelievable he crushed the porcelain image between his fingers and cast the fragments to the floor behind him.

(To be continued)

(Continued from Page 3, Col. 3.)

Troilus and Cressida, Act I, Scene 1, contains an acrostic composed entirely of capital letters, as follows:

Aia. Thou, Trumpet, ther's * * *
Now cracke thy lungs, and * * *
Blow villaine, till thy * * *
Out-swell the collicke of * * *
Come, stretch thy chest, and * * *

This remarkable clear example can hardly be disregarded. Take "B" from the third line, "A" from the first, "C" from the fifth, "O" from the fourth, and "N" from the second, and note particularly that all the letters are capitals.

Act I, Scene 1, The Two Gentlemen of Verona, shows a simple Baconian acrostic, thus:

Beshrew me, but you have * * *
And yet it cannot over-take * * *
Come, come, open the matter * * *

We secure the letters for the name "Bacon" from the above lines as follows: "B" from the first line, "An" from the second line, and "Co" from the third. By rearranging these letters, the word "Bacon" results.

We have personally checked through nearly all the plays in the first folio and it is safe to say that there are several of these acrostics in each one of them, to say nothing of the sonnets and introductory matter. While this establishes a very interesting point, it remains to establish the most forceful argument of all concerning this peculiar happening, which repeats itself too often to be a mere coincidence. In the various books actually published over the name of Sir Francis Bacon, this "Bacon" acrostic repeatedly occurs. A point as significant as this must receive deep and careful thought. In his Preface to the 1640 edition of the Advancement and Proficiency of Learning, called "Francis Lo: Verulam, His Great Instauration," are found two acrostic signatures precisely the same in their method of construction as those appearing in the Shakespearean folio in 1623. The first occurs on page 10 of the Preface. Again it is necessary for us to print only a part of the line, showing the significant letters which always appear along the left-hand margin. Of course, these very evident acrostic signatures are but the simplest type of cipher used in the Baconian documents. There are many other complicated forms of acrostics which space precludes our considering. The significant lines on page 10 of the Preface are as follows:

conclude the same impossible, * * *
Art: and yet forall this, * * *
being she is to examine and * * *

This acrostic reads exactly the same as the one previously given from Macbeth: "b" from the third line, "A" from the second line, and "con" from the first line.

Lest this be deemed a coincidence, a

four-line acrostic similar to the above appears on page 11, intentionally mispaginated 14. Upon page 16 appears another four-line acrostic, and upon page 20 a fourth. The latter is as follows:
commonly, Empty things * * *
but Solids are contracted * * *
narrow compass.

Find "b" in the second line, "na" in the third, and "co" in the first; rearrange the letters, and "Bacon" is produced.

Now, to return for a moment to the plate which accompanies this article. It is one of the most talked of title pages in connection with the Baconian controversy. The picture at the bottom shows a nobleman (presumably Bacon) placing his hat on another man's head. It may possibly be that the lights in the buildings along the shore towards which the men in the open boat are rowing in the small oval picture at the top of the plate is a play upon the name Bacon; that is, "Beacon," for these are, in truth, four beacon lights. The most striking and subtle Shakespearean point, however, is in the picture in the left side panel, which shows a nobleman (probably Bacon) handing a paper to another man of mean appearance who carries in his hand a spear. At the right the man who previously carried the spear is shown in the costume of an actor with spurs on and blowing a horn. The allusion to the actor blowing his horn and the figure carrying the spear suggest much, especially as "spear" is the last half of the name "Shakespeare."

Next week, as a conclusion to the series of five articles on the Bacon-Shakespeare controversy, we are going to consider Shakespearean landmarks in the writings of various contemporaneous thinkers. The illustration will be the title page of the first edition of Sir Walter Raleigh's History of the World. Upon this volume are marks which would indicate that it contained material of extreme Baconian importance.

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THE SPIRIT OF CHRISTMAS

(Continued from Page 1, Col. 2.)

There is a terrible feeling that comes into the heart of a little child when the thoughtless parent or heartless playmate whispers to it that there is no Santa Claus. That is one of the heartbreaks of childhood—when that dream of the little old man with his rosy cheeks and twinkling eyes, his long white whiskers and his snug red suit, is dispelled in the mind of the child. From that time on all the world seems false. The parents seldom realize enough of the plan of being to understand that they have destroyed a reality and not an illusion and have supplanted the reality with the false. The smiling, benevolent Santa Claus, with his ponderous comfortable figure and bag of toys, who slips down through the chimney or in some miraculous way finds his way through half-inch lead pipes, is one of the sweetest concepts that man has. Santa Claus is the spirit of the Divine Humanitarian. He is always jovial, is especially fond of little children, and always brings with him dolls and toys, the playthings of the mortal man.

This jovial creature—is he not the great Olympic Jove of the Romans and the Zeus of the Greeks, is he not the spirit of the Jupiter period, expressing itself through the brain of man? The workshop of Santa Claus is the brain of man wherein the spirit conceives of the good works that it may do, the thoughts, actions and desires that it may send forth into the world to cheer the hearts of children. Directly above the eyes at that point where the head starts to slope back to the

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crown we have the home of Santa Claus—the organs of humanitarianism and ideality. It is there that this beloved Spirit of Gift, the philanthropist of human consciousness, dwells, ever hoping, ever praying for greater opportunity to give to others.

The spirit of Santa Claus, under many other names, has been in the world since time began, being brought over from the infinite not-time of eternity. In the silence of the night Santa Claus comes stealing, bringing the gifts of life and light to man. When we go to sleep at night, tired with the labors of the day, broken down by the worries and sufferings of the world, depleted by our endless battle against the substances of crystallation, the spiritual consciousness is withdrawn and we open our body for the coming in of those little workmen who, under the direction of Jehovah the Olympic Jove, rebuild our bodies for the day. In that way, every night, Santa Claus comes stealing, bringing us the strength the courage, and the bodily health to carry on our endless battle. The vital forces that nourish the human body come down the sacred chimney as the manna that descended from heaven to feed the children of Israel in the wilderness. The Supreme Designer of things is ever the spirit of the benefactor, bringing light and truth and love to His children in the world.

And so in honor of this greatest gift, the gift of life, and to prove that they realize this gift, the Christian world has set aside one day, the day when the Father made the supreme sacrifice and sent His only begotten Son, the spirit of love and truth, as the living bread which comes down from heaven. Man has sacrificed this day and made it a time of gifts, for on this holy day man is to renew his pact with the divine by making his gift to the children of men. Each one of us are gods in the making, each one of us carry the spark of divine altruist within our soul, and on that day we are to whisper this truth to the world by sending gifts to all whom we know. And these gifts must not be merely things we buy or sell but must contain the divine essence of the Eternal Humanitarian who gives the best that he is and has to his children in the world. On that day we must give our light, which

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is the life of our brother men. "The gift without the giver is bare"—and in order to be true to ourselves at Yuletide we must give ourselves, our spirit, and our life with the gift that we buy. Listed below are some suggestions, some resolutions, for us to make to ourselves that we may be true to the spirit of Christmas and to the Eternal Giver who expresses Himself through the gifts of man to man.

When we realize the goodness of the universe and how Nature pours from her horn of plenty her gifts to man, how Nature's eldest children, the World Saviours and Initiates, have sacrificed their lives and hopes that man may be better, when we think of the tiny children of the elements, busy night and day to make life beautiful and clean, when we think of the Masters walking the earth, living symbols of self sacrifice and altruism. when we think of the spiritual rays of the universe pouring into us all the time our life and courage and hope, when our souls hear the music of the spheres as it thrills through our own heart and we understand better that all the universe cooperates together to serve us, to save us and give us opportunity for the fullest and greatest expression, let us realize that our duty is to be part of this great plan of salvation and send our strength, our light, our love, and our pledge that we too shall help to spread the light of life to the world of men.

At this moment let there be born in the soul of man the Christ who is the hope of glory, that the salvation of man may come in this world of pain through that spiritual one before whom we bow like the wise men out of the East, offering our three bodies for the redemption of the world. Man may offer gold and jewels but they are not his! he may offer soft velvets and clinging silks but they are not his; he may offer land and buildings but the rocks belong to nature and the building is the power of God. Man eternally offers that which is not his, to which he is not tied by spiritual ties; he picks up handfuls of dirt and offers them to his God to Whom they belonged before. The only thing that it is his to offer is his body and the vehicles of consciousness which he has built down through the ages; he may offer his mind that through it the thoughts of God may be known to man; he may offer his heart that the love of God may be sent as a benediction to shine as a star of hope upon a world in

(Continued on Page 8, Col. 1)



THE SEVEN SPINAL CHAKRAS

Reproduced from an oil painting by the well-known Armenian artist, Mihran K. Serailian. Copyrighted 1926, by Manly P. Hall.

This painting of the CHAKRAS is based upon a number of native drawings brought from India by Mr. Hall in 1924. In the Orient, diagrams of the Chakras are comparatively common, but several symbols not generally included have been added, which make the painting more complete. The most important additions consist (1) of the interlaced triangles behind the figure, the body of the Yogi himself forming the upright triangle; (2) the beam of golden light rising from the BRAHMANANDRA, or GATE OF BRAHMA, in the crown of the head; and (3) the SAHASRARA, or THOUSAND-PETALLED LOTUS, in the upper part of the brain, which is generally pictured as an inverted lotus-like cap but is here shown as a great flower-like sunburst, with a white center and concentric rings of petals.

This painting, 9x13, beautifully reproduced in four colors, is one of three especially painted for Manly P. Hall, to accompany his newest book, "An Essay on the Fundamental Principles of Operative Occultism". This book complete, \$4.00. Picture on matboard ready for framing \$1.00.

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(Continued from Page 7, Col. 2.)
 pain; he may offer his hand with its power to mold that he may blend the elements of matter into a more conscious glorification of the eternal plan; but other than these three he has no thing to offer. When the spirit in you is born, as on Christmas morn, you will live no longer for what the world may give you but your joy and your life will be in giving to the world. The children of men wait, like the baby on Christmas Eve, for Santa Claus to bring his present; a world, widowed in suffering, waits and hopes for the coming of the light. May there be born in your Bethlehem this day that Christ in you who shall be the light of the world, the strength to steps that falter, the courage to lives that are afraid and the hope of glory to the children of creation.

Let this Christmas be different from all the others in your life inasmuch as your spirit is with your gift, for a broken crust with the spirit of God is better than a string of pearls that are sent in emptiness—the heart makes the gift richer and the spirit makes it sufficient. Let us this year resolve that we shall give for the joy of giving, our reward being a happy smile in the eyes of the one who receives the token of our realization of the spirit of Christmas. The reward of the Master is to see his disciple smile for in the laughter of children sounds out a wondrous song from which pour streams of life into the heart the servant and the Master is servant of his flock. Let us this Christmas creep into the darkness of some waiting life and leave our token of good cheer, without name or symbol to shop our presence, but only in the name of Santa Claus, the archetype of the Spiritual Giver, who labors all alone through the year to make the little wooden toys and dolls that bring joy to the heart of the child. And let next year be for us a year of labor that when again Yuletide comes around we shall have a great sleighful of toys, not perishable wood or little sawdust stuffed figures but great soul qualities built of thought and mediation which we may give to the world as truth and light just for the pure joy of giving.

Let us bury the hatchet of the past this Christmas and as one step in our realization of the brotherhood of man and the fatherhood of God send our memory and good will to those who have done ill by us, the friend who has been untrue, and the one who has broken our hearts. To such ones let us send our token for while the flesh has been weak enough to break our bond of friendship still we are one in spirit. Let us give away this year that which we possess of love, truth and knowledge to a world long crying for our light, and let our first step be to make right the broken things in our own lives, the broken friendship, the broken pledge,

the broken trust—let us this day forgive them all as we hope to be forgiven.

In all our giving let it be as in the beautiful story—the gifts of Santa Claus—not a gift of men to men, not just a gift that the giver may be known. Let us slip silently in and leave our blessings and if any should ask who the giver be let us answer—there is but One, the spirit of God in man, who comes in to our soul as a babe born amidst the beasts but who some day shall lighten our way and show us the beauty of giving and sharing. Christmas is not a time for creed or clan, for family or for friend, but is a moment when all the world is banded together to keep trust with One who is the friend of all. If they would live like Him, let each of them be this day a friend of all and like the sun, God's great gift to man, let the shining rays of our soul light the souls of the just and unjust alike, for man's is the privilege to do and God's to judge the doing.

When we sit down to our Christmas dinner, surrounded with the good things of the earth, let us not forget that we have other bodies besides this form of clay. We feed this one many times but how seldom we feed the other bodies which also grow hungry for nourishment and attention. At this Christmas dinner may we feed the heart with its finer sentiments that great love and understanding be born there. We feed the higher bodies by the things that we do in our lives which strengthen and harmonize with these bodies. During the year that is past each one of us have passed through many experiences which differ with the position each holds in the world of material affairs. Part of the work of Christmas is to build into the soul body the fruitage of these experiences that the higher man may be fed with the conscious acceptance of experience which is the only food the spirit is capable of digesting. Let us therefore take some part of this day and go away from the world and sitting down quietly, review the last year of our lives, bringing to mind the good works we have done, the kindnesses we have sown, the mastery of our conditions which we have expressed, the harmony which we have radiated, and the services we have performed for others. Let us group all these together in our minds and spread them out before us on a spiritual table for these things are the food of the spirit; upon this it lives and grows, by means of this it expresses ever more completely the qualities which we would that it express. This is the Christmas dinner of the soul where there is built into this wonderful star body of light, that robe of blue and gold, the fruitage of experience. In this way we become greater and wiser in the permanent things, feeding not only the body but nourishing also the con-

sciousness which is the molder and regulator of bodies.

Let us also make our New Year resolution of how we are going to conduct ourselves in the months to come; let us lay our plan to be strong where before we were weak, to grasp opportunities that before we overlooked, and to make our lives more useful every day, so that during the coming year in the workshop of Santa Claus we may prepare a greater and better harvest, more wonderful toys and beautiful gifts to shower upon the world when the spirit of Yuletide comes again.

There is nothing in all the world today more sad than man's inhumanity to man; where he should be kind he is cruel, where he should be sweet he is heartless, and in these things he betrays the spirit of love and truth who comes to take away the sin of the world. Let him be true this year to the spirit, that the Christmas bells shall ring again with sweeter tone. How different is the sound of the bell tongue with its ringing anthem from the tongue of man which slays with its sharpness and destroys the plan with its cruelty. It is a servant of the emotions and not of the spirit.

And do not forget the Christmas tree, that sprig of evergreen which Santa brings with him. As this tree grows up through the snow and its bright green leaves never lose their color, so through mortal crystallization, through the chill of a heartless world, through the cold months of spiritual winter, the sprig of evergreen has ever been the whispering voice of immorality.

This year let Santa Claus, the divine altruist in our own soul, bring his toys and his gifts from the North Pole and scatter them into the world. Feel him knocking at the door of your own heart and see his smiling face inviting you to join him in the work of making people happy. He will tell you that his smile is the smile of those he has helped reflected from his own face, that he is happy and his cheeks are rosy because he is ever busy. Like the spiritual Jupiter, the humanitarian of the zodiac, he is ever seeking to make the way of life happier and more glorious. Get together with him this year and as occultists and students of spiritual things join him in making the world happy—slipping away again without ever letting anyone know who did it. Leave your blessings and be gone, give your present and leave unannounced, for the great give for the joy of giving and not in anticipation of reward; the true are rewarded enough in the realization that they are doing as the Master would have them. So we invite you this Christmas to become a Santa Claus—not a Santa Claus of make believe, but to feel in your own soul the spirit of the eternal Saint Nicholas who goes out to make the world happy.

The ALL-SEEING EYE

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Volume 3, No. 6

Los Angeles, Calif., Wednesday, December 29th, 1926

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A RELIGIOUS QUESTIONNAIRE

STRAW VOTE AS A RELIGIOUS TEST

As Considered by Manly P. Hall
Reported by Harry S. Gerhart

A straw vote is a poor way to test religion; the real test comes in the problems involving the life, health, liberty and intelligence of the people.

The World War was a real test of applied religion, and the modern instruction of military training, showing the proper methods of bayoneting and gouging the vulnerable points speaks volumes as to our religious awakening.

Sir Walter Raleigh's death sentence, "for treason", is another case in point of a religious test of a civilization. In the most terrible sentence ever passed in a Christian nation, he was to be hung, decapitated, quartered, and after forty-nine other things too revolting to mention, "may God have mercy on his soul". This was a greater atrocity than any perpetrated by the Hun.

In the twelve questions now circulated by the newspapers, every answer will be wrong according to somebody.

"Do you believe in God?" Before we can answer, we must know, Who He is, what He is, where He is, and how He is defined. Every one believes in a great overshadowing personality. Some Indians believe that their God is local and tribal; every materialist believes in a life, a force, an energy behind all things; only the



1927

Let's All
Make It A
Happier
New Year

egotist cannot believe in a universal creator, he himself being Supreme.

We cannot delegate God for others. In the future each will worship his individual concept, whether it be a polo god or a golfing god.

"Do you believe in immortality?" This is more involved than "God". Science dealing only in pedigreed and accepted theories can not accept this one because it can't prove it. But all nations, all religions, and all philosophical thinkers of all times have accepted it, and soon science will admit its reasonableness as an answer to life's many problems. Something in the individual takes no account of death, first because of the precedence of the belief of all time, and second because of his own inherent, internal realization of its falseness.

"Do you believe in prayer?" Still more complicated as it involves the whole relationship of God to Man. All mystical
(Continued on Page 4, Col. 1)

LANDMARKS IN BACONIAN CRYPTOGRAPHY

LAST OF SERIES

By Manly P. Hall.

Besides the methods already described, several other very subtle processes were used to conceal from the many and yet reveal to the initiated few the presence of ciphers and emblematic enigmas in the writings of various authors contemporaneous with Sir Francis Bacon. The most important subterfuges may be listed as follows:

(1) All documents influenced by Baconian philosophy or intended to conceal Baconian cryptograms use certain conventional designs at the beginning and end of chapters. The ornamental scroll heading which accompanies this article—and which is a subtle proof of the presence of Baconian influence—is to be found in a great number of rare works. This ornamental head-piece adorns the great Shakespearean folio of 1623, Bacon's *Novum Organum*, 1620, the *St. James Bible*, 1611, *Spencer's Faerie Queene*, 1610, and *Sir Walter Raleigh's History of the World*, 1614. It is undoubtedly also to be found in numerous other volumes as a reminder that somewhere within the book is a secret cryptic writing, to be read only by those capable of applying to the book certain secret rules of procedure which reveal the hidden message.

(2) A number of watermarks appear in volumes printed by Lord Bacon or under his direction. In the first edition of his *Advancement and Proficiency of Learning*, 1605, several Baconian watermarks are to be found. One of Bacon's cryptic watermarks is a bunch of grapes; another is a vase or urn with his own initials upon it. An interesting example of symbolic water-





mark is to be found in certain of the writings of Athanasius Kircher, which, according to reliable authorities, are watermarked with the secret symbol of the Rosicrucians. By this subtle method cryptic signatures could be concealed successfully in the paper from which it would be very difficult to extricate them unless the searcher were acquainted with the principle involved in their production.

(3) Enigmas of various kinds have been successfully concealed in pictures, especially such illustrations having wording upon them. Two examples of cryptic signatures in diagrams accompany this article.

The large title page reproduced herewith is from the exceedingly rare first edition of Sir Walter Raleigh's History of the World, a volume showing considerable Baconian influence. The book was published in 1614 at a time when the Rosicrucian controversy in England was at its height. King James ordered the entire edition of the work to be destroyed, owing to the fact that he believed the face of the central figure upholding the world to be a caricature of his own. The printers of the

volume, however, finally appeased the royal wrath by removing the offending title page and destroying it. As a result, only a very small number of the pictures now exist. It has well been said of medieval religious, philosophic, and scientific books that the entire volume is an amplification and elucidation of the title page, for upon this is usually concealed the entire message of the work. The title page here reproduced is peculiarly rich in symbols, emblems, and cryptic characters, and a solution of its deeply involved symbolism would probably do much to clear up the mystery surrounding the unhappy fate of Sir Walter Raleigh, who suffered more cruelly than anyone knows from the royal wrath of "Saint James."

In the future a new science will arise, which will not only be devoted to the solution of the cryptic emblems of the ancients but will further take into account that words are themselves cryptograms—clear to the one who pronounces them but mysterious, unsolved riddles to those to whom spoken. We need very badly a certain class of thinkers possessing what we would like to call "interpretive" minds. We are totally wrong in our popular conception of antiquity. In our egotism we look down from the lofty pinnacle of the present and scoff at the shadowed depths of the past, believing these obscure vales to be peopled only with barbarians, hairy anthropoids, and cave men! We are apt, in our egotism, to believe that our mental culture is the perfect flowering of the intellectual plant. Time will disillusion us, for antiquity was rich in knowledge; its philosophical and ethical treasures exceed those of which the modern world is too proud. But the ancients were symbolists; they were writers of enigmas; they cut their secret knowledge deep into the faces of stone; they carved their philosophy into the figures of men, animals and reptiles. The great images of Egypt, the crude figures chiseled on the walls of European caves—who knows what wealth of scientific and philosophic material is there concealed?

We are ignorant of the crowning achievement of every art and science. We are without knowledge of the ultimate; the perfect mathematical equation is yet to be discovered; the perfect musical harmony is yet to be written. Yet who shall say that civilizations now gone did not succeed where we have failed and that

in crude imagery, musty volumes, and enigmatic statements are not concealed the answers to the unsolved riddles of the ages? So we say again, there is an ever-increasing need for that type of mind which is capable of solving the cryptic symbolism of the past.

AN ALCHEMICAL CRYPTOGRAM

From Geheime Figuren der Rosenkreuzer.

Beginning with the word VISITA and reading clockwise, the seven initial letters in the outer circle read VITRIOL. This is a very simple alchemical enigma but is a reminder that those studying works on Hermeticism, Rosicrucianism, Alchemy and Freemasonry should always be on the lookout for concealed meanings hidden either in the parables and allegories or in the cryptic arrangements of numbers, letters and words.



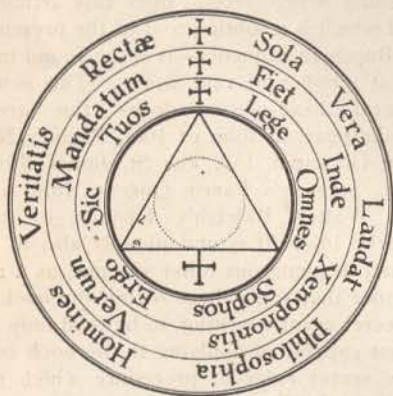
A PICTURE WORTH WHILE

The Magician

The Magician, a photoplay under the direction of Rex Ingram, offers a number of points of interest to students of philosophy and symbolism. Whether all of the points which have a symbolical significance were thoroughly understood by the director or whether some of them were accidental it does not matter, although Ingram is the director who has been producing in Europe and refuses to return to America and it is probable that he understands much of occult lore.

A young American doctor is called to operate on a young sculptress, Marguerite, whose spine has been injured by the fall of a huge statue of a grinning satyr which she was completing. Observing the operation in the clinic of the Paris hospital is a student of anatomy, hypnotism, and transcendental magic. The Magician calls on Margarite against her wishes, induces a vision of a bacchanal or Walpurgis night which greatly frightens and repulses her. Though in love with and engaged to the physician who performed the operation which saved her life, she is unable to withstand the hypnotic influence of the magician who has planned to use her in a magical ceremony. He has obtained an

AN ALCHEMICAL CRYPTOGRAM



From Brown's History of Chemistry.

James Campbell Brown reprints a curious cipher from Kircher. The capitol letters of the words in the outside circle when read clockwise form SVLPHVR. In a similar manner the words in the second circle read FIXVM, and the word initials in the inner circle properly arranged read EST SOL. Altogether they make the cipher "Sulphur Fixum Est Sol". (Fixed Sulphur is Gold.)

old formula for the creation of life and forces her away to Monte Carlo where he uses his power to win fabulous sums at the gaming tables. This is on the eve of the wedding and the lover and her father search in vain for her. At last she is discovered at Monte Carlo, and is rescued while the Magician is preparing his rendezvous in a deserted tower in the mountains.

There, his furnaces, retorts, tubes and magical apparatus are ready for the experiment.

She is abducted again and carried to the tower and bound on the operating table. The lover and parent arrive in the nick of time. Wind and rain are whipping about the base of the old tower, with fearful lightnings. The rescuers trick

and overpower the attendant who comes down the winding stair of the tower with his lantern, and force the twisted gnome-like dwarf into a cupboard. Up the winding stairway dashes the lover in time to stay the knife of the Magician. A great struggle ensues, the Magician falls into his own furnace, chemicals are overturned, and the trio leave as the tower bursts into flames and it soon explodes destroying the villainy.

Harry S. Gerhart

TITLE PAGE OF 1614 EDITION—SIR WALTER RALEIGH'S
HISTORY OF THE WORLD

The great pyramid of Egypt is the center of the Hermetic school of occult philosophy and formed, in the days now numbered with the dead the great temple of initiation of the ancient Egyptian priestcraft. From it there poured out into the world the worship of the serpent of wisdom which has been perpetuated among the mound-builders of North America and the great ruins of the Maya's glory in Mexico and on the Peninsula of Yucatan. There are three grand rooms in the pyramid. The king's chamber represents the third degree of Masonry and is sacred to the Father representing the human mind and the brain; the queen's chamber the second degree, symbolizes the Christ principle or the human heart; the third chamber represents the power of Jehovah the Holy Spirit, the first degree of the blue lodge and the form building centers of human consciousness.

Here is a passage from a Wesleyan trustees minute book of 100 years ago in England:

'You are welcome to the use of the schoolhouse to debate all proper questions in. But such things as railway roads and telegraphs are impossible and rank infidelity. There is nothing in the word of God about them and if God had designed His intelligent creatures to travel at the frightful rate of speed of fifteen miles an hour by steam it would have been foretold by His Holy prophets. These are the devices of Satan to lead immortal souls to Hell.'

In Egypt in days that are past a curse was placed upon the defilers of the dead and the sacker of tombs and as part of ancient burial service strange creatures of the other world were supposed to be invoked to remain guardians of the dead. Any one who is acquainted with the work of Egyptologists in recent years realizes the uncanny way in which the curse of the kings has descended upon the scientific grave-robbers of our age.

The Bible does not mention the brain once.



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A RELIGIOUS QUESTIONNAIRE

(Continued from Page 1, Col. 2)

faiths require an indwelling principal, but Christianity emphasizes distance. Prayer is a medium for the human to contact the divine, it is the voice of the shadow, the unreal, beseeching power and life from the reality.

Work is the best substitute for prayer.—for years prayer has been used as a substitute for labor.

We seldom pray unless we want something and don't want to work for it or unless we are afraid to face our just deserts. Prayer often makes a messenger boy of the Divine when we don't wish to exert ourselves.

Word prayers are survivals of Idolatry, bowing before a great anthropomorphic being; BUT a Holy Silence is a great and living presence of Divine Proximity.

A universal form of prayer is the recognition of unity and harmony in all things, a link with Self, the ultimate.

"Do you believe that Jesus was divine as no other man was divine?" No one is composed of better "Stuff" than any other individual; no one is 18-carot God when someone else is 22-carot God.

The spirit and nature of all things is one; the God in You is as much, no better and no less than the God in anything else.

All living things are Sons of God, this is as true of you, of stones, of plants, of reptiles, of the minutia in water, as of the suns in space and of celestial beings.

"Do you believe that Jesus was divine?" YES! and so are all other men and all creatures. The difference in Jesus and John Doe is not in Stuff but in Development.

Each age has its own revelation, thus later teachers may be of greater development than former ones. In the future all teachers will be blended completely in the teaching.

All things are on a pilgrimage toward Divinity.

"Do you regard the Bible as inspired as no other literature could be said to be inspired" What is a sacred book? What is Inspiration? A book brought in proximity with Self. A perception in man which brings the true relationship of things.

Never has a book been so martyred and mistranslated and mutilated so that we can say of our present Bible that never has book been "inspired" as this book.

Every book is inspired.

The Bible is part of a greater book which is the Book of Sacred Books of the World, the efforts of all time, the aspirations of all souls, the yearnings of hearts, of souls, of minds,—One Holy Bible, the Book of the Human Race.

"Are you an active member of any church? Active is the fatal adjective,—does activity consist of paying for pew and attending prayer meeting? People belong to organizations because they hate to go alone. They hope the leader knows where he is going, so are willing to take a chance.

Most organizations are a number of blind persons lead by another blind person.

The question is, not what are you a member of, but what do you DO.

An Organization is helpful socially but not religiously, for EACH must eventually work out his OWN destiny.

"Do you regularly attend any religious services?" A relative question depending entirely on when, where and what constitutes regular attendance. Once a day, a week, a month, or a year?

"Would you be willing to have your family grow up in a community in which there is no church?" This would depend upon why there wasn't a church there. It might be because there were no policemen and it might be because there were no lost souls, and therefore no need to save them.

A rather vital question is, "What does the Church teach that our children need?" When will it open its doors for the proper consideration of philosophic, moral, and sociological problems, divorced from the silliness of creeds. Creeds are not vital, these problems are and the church that gives due consideration to them will live forever.

"Do you regularly have 'family worship' in your home?" Here is another question of interest. Yes, we still find the Bible on some parlor tables and discord in every room.

Religion in the home, means harmony in the home, the co-operation of the various units for the good of the whole.

"Were you brought up in a religious home?"

We used to have Bible reading in the home and allow ten minutes for that and when that was finished we would have twenty-three hours and fifty minutes in which to "Raise Cain."

Religious worship in the home in the last generation produced the greatest group of agnostics of all time. Dogma and theology were mistaken for religion.

Fellowship in the Human Trinity, Father, Mother and Child, constitutes the real religious service in the Home.

"Do you send your children to any school of religious instruction?" Every child should be sent, even though the school does not meet the requirements of the parent. Proper instruction in vital matters used to be given in the home, but then the head of that home, was at once, scientist, philosopher, and priest. But now the home has lost its true significance and the children must seek elsewhere for proper instruction.

"Do you think religion in some form is a necessary element of life for the individual and for the community?" YES. Religion in any form, but Theology in none. Religion is the basis of all relationships. If we would take the 10 points of the Ten Commandments, the two commandments of the New Testament and the Golden Rule, we would have 13 points of religious and moral conduct that would rise superior to any theology that was ever concocted.

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THE FLOWER OF THE HOUSE OF MING

An Oriental Occult Novel

By Manly P. Hall

(Continued)

"In this way have written my saints," he muttered, "that the greatest virtue is in truthfulness and that the greatest sin is in breaking the heart of the faithful. Great is this man's sin that he has bowed the head of my blossom. But I am strong and can stand the hate of her who has loved me always. That this man should come between a father and his child is great enough."

A thin line of tears trickled from under the bone rimmed glasses. The old man leaned over, his hands reached out in tenderness to gather in his little child. Taking the slender body in his arms he held her close to his heart, remembering the days gone by when he had tried to give her not only a father's love but a mother's care.

"Poor, pretty blossom," he murmured, "this is the world. My heart has been broken like yours. But I shall shield yours."

A voice weak and broken came from the figure huddled in his arms.

"Father, my father, I love him!"

The aged Chinaman straightened and his face grew as hard as flint.

"I hate him!" he answered, his fingers clenching and unclenching. "I hate him! Because he comes to steal the fragrance of my flower and then to cast it away. But he shall not. By the gods, he shall not! It is the law, the law of ancient China. You shall not disgrace your house or break your own heart. This is but a gentle frost to the snows that would be if the arm of your father did not stand between. Let him come and take you, let him dare—he shall do it only over my dead body, only in the face of my curse, and no man upon whose head descended the curse of Ming Quong, has ever lived."

CHAPTER THREE

Every one knows where Murphy's saloon is, Pink Wilson among the rest. It is one of those peculiar bars where everything is strictly soda pop and gingerale. But from this come some terrible reactions, such as the one which made Pink Wilson, the dubious host that he was, when the Chinaman called upon him. It had a little back room where many kinds of people gathered, most of them of similar caliber. A couple of long haired artists, three or four prize fighting magnates, the leading light of two or three lotteries, a poker shark, a broken down race-horse financier and several members of the gas house gang constituted the main, permanent features of patronage.

Pink Wilson sat at a table in the little back room talking to another individual who was apparently a gentleman that had seen better days.

"Yes," Pink was saying, "I can get her all right. She's to meet me tonight and I'll bring her here. I want you to have a closed car ready and we'll shoot her out of the state before anybody gets wise. See? There's a fellow, up in—you know where—who is promising me four thousand dollars for the deal. There's a rich old Chinese codger up there who wants her. I'll go fifty-fifty with you if you wantta get in on the game. Whattaya say?"

The stranger looked for several seconds into Pink's face, then answered, "Who did you say she was?"

"The daughter of Ming Quong," answered Pink.

"Not Ming Quong the great rice importer?" exclaimed the other in amazement.

"Sure! the same," answered Pink, "do you know him?"

"Do I know him? Well, I should say so. You say its his daughter?"

"Yes," drawled Pink, "and as pretty a China-girl as ever lived."

"Well, pardner, you can count me out," answered the other, pulling his Fedora over his eye. "If she belongs to that Chinaman, he can keep her as far as I'm concerned."

"Whattaya mean?" asked Pink in amazement.

"Well, I'll tell you what I mean and its this. I had a pal once—you've heard of hatpin Jake? He was the smartest yegg South of Fourteenth street. He found out about Ming Quong's havin' a nice little box of stones down in his home under that rich shop—I've heard tell there's a hundred thousand dollars worth of diamonds alone. Well, Hatpin thought he'd take a chance at it. He crept down one night loaded for bear—

I never saw a man in all my life that could pick locks with a hatpin like Jake could—Well, he got in all right and he found the box—you know Jake always had a great sense in him for findin' where stuff was hidden. Well, just as he was tryin' to open it that Chinaman Ming Quong comes in and catches him. Jake says it scared him nearly to death just to see that Chink. He didn't say much—just pointed to the door. And to save his life Jake couldn't do nothin'. When they got to the door, Quong says to him, he says, 'You are never going to tell where these stone are hidden because you are going to be dead before you get a chance.' Well, pardner, Jake left that house so fast that you'd a thought all hell was after him. I seen him the next day—Jake couldn't eat, he couldn't sleep and he kept having pains all over him. Two or three days later he went into convulsions. He tried to tell me where them stones was and every time he spoke his heart would stop beatin' and he'd gasp for breath. Well sir, it was just six days from the day he went into that cellar to the day they picked him out of the river. There wasn't a mark on him—he'd just died of stark fear, that's all. And let me tell you, I don't want nothin' to do with it! That Chinaman's a devil if you ever get him started. I know two other people that tried to do him harm and they both went the same way. He curses 'em, that's what he does—he gets a lot of yellow devils to haunt 'em day and night until they just naturally kill themselves tryin' to get away from 'em."

"Nonsense!" exclaimed Pink, "he can't scare me with stuff like that. I've seen that kind of stuff when I had a good dose of hop in me."

"Jake thought he was a big man, too," answered his companion, "but if you'd seen him the day after you wouldn't be laffin' either. That demon just witched him to death."

"Well, that aint the problem," answered Pink, "what I wantta know is—will you, or will you not have a closed automobile here to help me get that girl out of the state?"

(Continued on Page 7, Col. 2)

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INITIATES OF THE FLAME

(Continued)

After many years of labor he takes his little lamp and silently slips away into the Unknown. No one knows what he has done or the discoveries that he has made, but he, with his little lamp, still explores the mysteries of the universe. As the close of the fifteenth century enshrouded him with mystery, so the dawn of the twentieth is crowning him with the glory of his just reward, for the world is beginning to realize the truths he knew and to marvel at the understanding which his years of labor had earned for him.

Man has been an alchemist from the time when first he raised himself and with his long latent powers pronounced himself as human. Experiences are the chemicals of life with which the philosopher experiments. Nature is the great book whose secrets he seeks to understand through her own wondrous symbolism. His own Spiritual Flame is the lamp by which he reads and without which the printed pages mean nothing to him. His own body is the furnace in which he prepares the Philosopher's Stone, his senses and organs are the test tubes, and incentive is the flame from the burner. Salt, sulphur and mercury are the chemicals of his craft. According to the ancient philosophers, salt was of the earth earthy, sulphur was a fire which was spiritual, while mercury was only a messenger, like the winged Hermes of the Greeks. His color is purple, which is the blending of the red and the blue—the blue of the spirit and the red of the body.

The alchemist realizes that he himself is the Philosopher's Stone, and that this stone is made diamond-like when the salt and the sulphur (the spirit and the body) are united through mercury (the link of mind.) Man is the incarnated principle of mind as the animal is the incarnated principle of emotion. Man stands with one foot on the heavens and the other on the earth. His higher being is

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lifted to the celestial spheres, but the lower ties him to terrestrial matter. Now, the philosopher builds his Sacred Stone by harmonizing his spirit and his body. The hard knocks of life chip the stone away and facet it until it reflects light from a million different angles. The ultimate achievement is the Philosopher's Stone.

The Elixir of Life is likewise the Spirit Fire (rather, the fuel which nourishes that fire) and the changing of the base metals into gold is accomplished when he transmutes the base elements of the lower man into spiritual gold. This he does by study and love. Thus he is building within himself the lost panacea for the world's woe. The changing of base metals into gold can be called a literal fact, for the same chemical combination which produces spiritual gold will also produce physical gold. It is known that many of the ancient alchemists really did create the precious metal out of lead, alloy, etc. This was upon the principle that all things contain some part of everything else; in other words, every grain of sand or drop of water contains, in some proportion, every other element of the universe therein. Therefore, the alchemist did not try to make something from out of nothing but rather to extract and build that which already was, and this the student knows is the only possible course of procedure.

Man can create nothing from nothing. He does, however, contain within himself, in potential energy, all things and, like the alchemist with his metals, he is simply working with that which he already has. The living Philosopher's Stone is a very beautiful thing. Indeed, like the fire opal, it shines with a million different hues, ever changing with the mood of the wearer. The transmuting process, whereby the Spiritual Fire passing through the furnace of purification radiates from the body as the soul-body of gold and blue is a very beautiful one.

The Masons have among their symbols a five-pointed star with two clasped hands within it, and in that we have the mystery of the Philosopher's Stone. The clasped hands represent the united man in which the higher and the lower are working for their mutual betterment by a co-operative rather than a competitive system. The five-pointed star is the soul-body, born of this co-operation; it is the living Philosopher's Stone, more precious than all the jewels on earth. From it pour the rivers of life spoken of in the Bible; it is the Star of the Morning that heralds the dawn of Mastery and the reward of those who follow in the footsteps of the ancient alchemist.



It is well for the student to realize that the alchemy of life produces in natural sequence all the states of progression explained in the writings of the alchemist, until finally the sun and the moon are united as described in the Hermetic Marriage, which is, in truth, the marriage of the body and the spirit for their mutual development. We are the alchemists who centuries ago carried on in secret our studies of the soul. We still have not only the same opportunity that we had then, but even more, for now we can state our opinions with little danger of personal injury. The modern alchemist thus has an opportunity that his ancient brother never had. On a busy street corner he daily sees nature's experiments carried on; he sees the fusing of metals, and from the every-day book of life, through the process of analogy, he may study Divinity. By the flame of life's experience the steel of his spirit is tempered. As the moon in the zodiac touches off like

(Continued on Page 7, Col. 1)

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THE FLOWER OF THE HOUSE OF MING

An Oriental Occult Novel

By Manly P. Hall

(Continued)

"In this way have written my saints," he muttered, "that the greatest virtue is in truthfulness and that the greatest sin is in breaking the heart of the faithful. Great is this man's sin that he has bowed the head of my blossom. But I am strong and can stand the hate of her who has loved me always. That this man should come between a father and his child is great enough."

A thin line of tears trickled from under the bone rimmed glasses. The old man leaned over, his hands reached out in tenderness to gather in his little child. Taking the slender body in his arms he held her close to his heart, remembering the days gone by when he had tried to give her not only a father's love but a mother's care.

"Poor, pretty blossom," he murmured, "this is the world. My heart has been broken like yours. But I shall shield yours."

A voice weak and broken came from the figure huddled in his arms.

"Father, my father, I love him!"

The aged Chinaman straightened and his face grew as hard as flint.

"I hate him!" he answered, his fingers clenching and unclenching. "I hate him! Because he comes to steal the fragrance of my flower and then to cast it away. But he shall not. By the gods, he shall not! It is the law, the law of ancient China. You shall not disgrace your house or break your own heart. This is but a gentle frost to the snows that would be if the arm of your father did not stand between. Let him come and take you, let him dare—he shall do it only over my dead body, only in the face of my curse, and no man upon whose head descended the curse of Ming Quong, has ever lived."

CHAPTER THREE

Every one knows where Murphy's saloon is, Pink Wilson among the rest. It is one of those peculiar bars where everything is strictly soda pop and gingerale. But from this come some terrible reactions, such as the one which made Pink Wilson, the dubious host that he was, when the Chinaman called upon him. It had a little back room where many kinds of people gathered, most of them of similar caliber. A couple of long haired artists, three or four prize fighting magnates, the leading light of two or three lotteries, a poker shark, a broken down race-horse financier and several members of the gas house gang constituted the main, permanent features of patronage.

Pink Wilson sat at a table in the little back room talking to another individual who was apparently a gentleman that had seen better days.

"Yes," Pink was saying, "I can get her all right. She's to meet me tonight and I'll bring her here. I want you to have a closed car ready and we'll shoot her out of the state before anybody gets wise. See? There's a fellow, up in—you know where—who is promising me four thousand dollars for the deal. There's a rich old Chinese codger up there who wants her. I'll go fifty-fifty with you if you wantta get in on the game. Whattaya say?"

The stranger looked for several seconds into Pink's face, then answered. "Who did you say she was?"

"The daughter of Ming Quong," answered Pink.

"Not Ming Quong the great rice importer?" exclaimed the other in amazement.

"Sure! the same," answered Pink, "do you know him?"

"Do I know him? Well, I should say so. You say its his daughter?"

"Yes," drawled Pink, "and as pretty a China-girl as ever lived."

"Well, pardner, you can count me out," answered the other, pulling his Fedora over his eye. "If she belongs to that Chinaman, he can keep her as far as I'm concerned."

"Whattaya mean?" asked Pink in amazement.

"Well, I'll tell you what I mean and its this. I had a pal once—you've heard of hatpin Jake? He was the smartest yegg South of Fourteenth street. He found out about Ming Quong's havin' a nice little box of stones down in his home under that rich shop—I've heard tell there's a hundred thousand dollars worth of diamonds alone. Well, Hatpin thought he'd take a chance at it. He crept down one night loaded for bear—

I never saw a man in all my life that could pick locks with a hatpin like Jake could—Well, he got in all right and he found the box—you know Jake always had a great sense in him for findin' where stuff was hidden. Well, just as he was tryin' to open it that Chinaman Ming Quong comes in and catches him. Jake says it scared him nearly to death just to see that Chink. He didn't say much—just pointed to the door. And to save his life Jake couldn't do nothin'. When they got to the door, Quong says to him, he says, 'You are never going to tell where these stone are hidden because you are going to be dead before you get a chance.' Well, pardner, Jake left that house so fast that you'd a thought all hell was after him. I seen him the next day—Jake couldn't eat, he couldn't sleep and he kept having pains all over him. Two or three days later he went into convulsions. He tried to tell me where them stones was and every time he spoke his heart would stop beatin' and he'd gasp for breath. Well sir, it was just six days from the day he went into that cellar to the day they picked him out of the river. There wasn't a mark on him—he'd just died of stark fear, that's all. And let me tell you, I don't want nothin' to do with it! That Chinaman's a devil if you ever get him started. I know two other people that tried to do him harm and they both went the same way. He curses 'em, that's what he does—he gets a lot of yellow devils to haunt 'em day and night until they just naturally kill themselves tryin' to get away from 'em."

"Nonsense!" exclaimed Pink, "he can't scare me with stuff like that. I've seen that kind of stuff when I had a good dose of hop in me."

"Jake thought he was a big man, too," answered his companion, "but if you'd seen him the day after you wouldn't be laffin' either. That demon just witched him to death."

"Well, that aint the problem," answered Pink, "what I wantta know is—will you, or will you not have a closed automobile here to help me get that girl out of the state?"

(Continued on Page 7, Col. 2)

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INITIATES OF THE FLAME

(Continued)

After many years of labor he takes his little lamp and silently slips away into the Unknown. No one knows what he has done or the discoveries that he has made, but he, with his little lamp, still explores the mysteries of the universe. As the close of the fifteenth century enshrouded him with mystery, so the dawn of the twentieth is crowning him with the glory of his just reward, for the world is beginning to realize the truths he knew and to marvel at the understanding which his years of labor had earned for him.

Man has been an alchemist from the time when first he raised himself and with his long latent powers pronounced himself as human. Experiences are the chemicals of life with which the philosopher experiments. Nature is the great book whose secrets he seeks to understand through her own wondrous symbolism. His own Spiritual Flame is the lamp by which he reads and without which the printed pages mean nothing to him. His own body is the furnace in which he prepares the Philosopher's Stone, his senses and organs are the test tubes, and incentive is the flame from the burner. Salt, sulphur and mercury are the chemicals of his craft. According to the ancient philosophers, salt was of the earth earthy, sulphur was a fire which was spiritual, while mercury was only a messenger, like the winged Hermes of the Greeks. His color is purple, which is the blending of the red and the blue—the blue of the spirit and the red of the body.

The alchemist realizes that he himself is the Philosopher's Stone, and that this stone is made diamond-like when the salt and the sulphur (the spirit and the body) are united through mercury (the link of mind.) Man is the incarnated principle of mind as the animal is the incarnated principle of emotion. Man stands with one foot on the heavens and the other on the earth. His higher being is

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lifted to the celestial spheres, but the lower ties him to terrestrial matter. Now, the philosopher builds his Sacred Stone by harmonizing his spirit and his body. The hard knocks of life chip the stone away and facet it until it reflects light from a million different angles. The ultimate achievement is the Philosopher's Stone.

The Elixir of Life is likewise the Spirit Fire (rather, the fuel which nourishes that fire) and the changing of the base metals into gold is accomplished when he transmutes the base elements of the lower man into spiritual gold. This he does by study and love. Thus he is building within himself the lost panacea for the world's woe. The changing of base metals into gold can be called a literal fact, for the same chemical combination which produces spiritual gold will also produce physical gold. It is known that many of the ancient alchemists really did create the precious metal out of lead, alloy, etc. This was upon the principle that all things contain some part of everything else; in other words, every grain of sand or drop of water contains, in some proportion, every other element of the universe therein. Therefore, the alchemist did not try to make something from out of nothing but rather to extract and build that which already was, and this the student knows is the only possible course of procedure.

Man can create nothing from nothing. He does, however, contain within himself, in potential energy, all things and, like the alchemist with his metals, he is simply working with that which he already has. The living Philosopher's Stone is a very beautiful thing. Indeed, like the fire opal, it shines with a million different hues, ever changing with the mood of the wearer. The transmuting process, whereby the Spiritual Fire passing through the furnace of purification radiates from the body as the soul-body of gold and blue is a very beautiful one.

The Masons have among their symbols a five-pointed star with two clasped hands within it, and in that we have the mystery of the Philosopher's Stone. The clasped hands represent the united man in which the higher and the lower are working for their mutual betterment by a co-operative rather than a competitive system. The five-pointed star is the soul-body, born of this co-operation; it is the living Philosopher's Stone, more precious than all the jewels on earth. From it pour the rivers of life spoken of in the Bible; it is the Star of the Morning that heralds the dawn of Mastery and the reward of those who follow in the footsteps of the ancient alchemist.



It is well for the student to realize that the alchemy of life produces in natural sequence all the states of progression explained in the writings of the alchemist, until finally the sun and the moon are united as described in the Hermetic Marriage, which is, in truth, the marriage of the body and the spirit for their mutual development. We are the alchemists who centuries ago carried on in secret our studies of the soul. We still have not only the same opportunity that we had then, but even more, for now we can state our opinions with little danger of personal injury. The modern alchemist thus has an opportunity that his ancient brother never had. On a busy street corner he daily sees nature's experiments carried on; he sees the fusing of metals, and from the every-day book of life, through the process of analogy, he may study Divinity. By the flame of life's experience the steel of his spirit is tempered. As the moon in the zodiac touches off like

(Continued on Page 7, Col. 1)

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(Continued from Page 6, Col. 3)

a fuse the happenings of life, so his own desires and wishes touch off the powers of his soul, and these experiences may be transmuted into soul qualities when he has developed the eye which enables him to read the simplest of all books—every-day life.

The alchemist of today does not study alone hidden in caves and cellars, but as he pursues his work it is seen that walls are built around him, for while (like the master of old) he is in the world, he is not of it. As he progresses further in his work, the light of other people's advice and outside help grows weaker and weaker, until finally he stands alone in darkness. Then comes the time that he must use his own lamp and the various experiments which he has theretofore carried on must be his only guide. He must take the Elixir of Life which he has developed and with it fill the lamp of his Spiritual Consciousness. Holding that above his head, he must walk into the Unknown where, if he has been a good and faithful servant, he will learn of the alchemy of Divinity. Where now test tubes and bottles are his implements, then he will study worlds and globes and as a silent watcher learn from that Divine One—the Great Alchemist of all the universe—the greatest alchemy of all: the creation of life, the maintenance of form, and the building of worlds.

(To be Continued)

**Edison Believes Inventions Not Dangerous
But Will Lead to Ultimate Peace**

On the birthday of the Electric Light, recently celebrated by Thomas A. Edison, the great inventor declared that contrary to the belief of many critics, that inventions in general have not lead to war, but have produced a reasoning and questioning age. People are becoming, he believes, more intelligent, and will not permit themselves to be exploited by emperors and kings and societies.

He advised a young man to turn unhesitatingly to the field of electricity, electric light, heat and chemical reactions, if he has imagination and the will to work. More remains to be done in the electrical field than has already been done.

"The helium atom has been broken into atoms of hydrogen," he said. "It is a theoretical step at present, but it has great possibilities. How great, no man can tell. You remember when Faraday discovered a means of getting electricity from induced magnetism and was asked what good his discovery was, he replied: 'What good is a baby?'"

(Continued from Page 5, Col. 3)

"No, sir!" answered the one with the Fedora hat, "I will not. That's the second time. How many times do you want me to tellya? Anything that belongs to that Chinaman has hands off signs on it to me."

"Well, then," answered Pink rising, "I'll have to pull it alone. But if you ever squeal a word of it to anybody, I'll kill ya."

"I'm not afraid of what you'll do to me after you've done anything to that Chinaman!" laughed the other, dragging his hat down over his eye. "Will you have lilies of the valley or wistaria on your coffin?" And with a hitch of his belt the slouchy companion disappeared into the front room where he ordered an alcohol ginger ale.

Pink rose from his chair and followed him out, leaving the back room deserted, for it was too early in the day for the usual crowd to gather.

Suddenly there was a squeak and the old piano upon which a well known finger artist perpetrated various crimes during the evening, moved slowly across the room as though pushed by unseen hands and a door was revealed behind it. This opened and into the back room stepped Ming Quong.

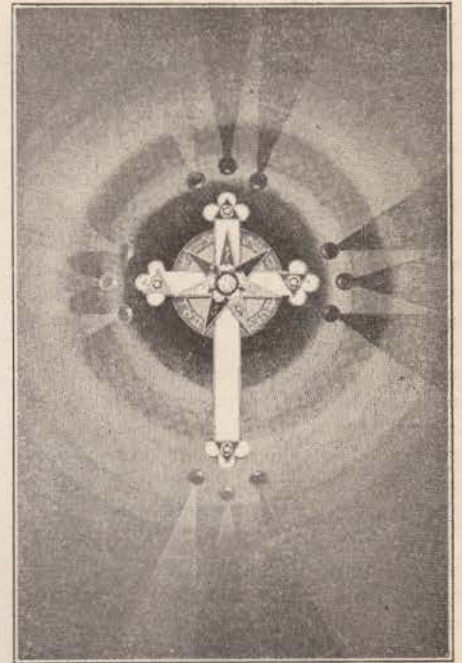
"It is not that a Chinese gentleman should eavesdrop," he murmured to himself, "but the thinness of these walls is really sufficient to excuse me for hearing what is said. My good friend, Mr. Wilson, has a delightful plan—really in keeping with his most excellent record, but he has not enjoyed the curse of Ming Quong as much as his companion has. I believe that the ten thousand beatitudes will rest upon that gentleman with the Fedora this night, while an equal number of calamities will rest upon my friend Mr. Wilson."

(Continued on Page 8, Col. 1)

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**A SYNTHETIC
EMBLEMATIC CROSS**

Reproduced from an oil painting by the well-known Armenian artist, Mihran K. Serailian. Copyrighted 1926, by Manly P. Hall.

The theme of this painting is a symbolic cross designed by Mr. Hall in the early summer of 1923. The cross represents a composite of the emblems and figures of the various Mystery Schools gathered to form one harmonious pattern, thus signifying the unification of all religious and philosophic doctrines into one perfect and beautiful unit—a condition which must first come to pass before the ideals of Universal Brotherhood can be realized. The original design has not been altered in any way, but in the oil painting two additions have been made. The first addition is the radiating spectrum behind the cross and the second is the chain of twelve globes, the latter signifying the zodiacal constellations in their appropriate colors. Soon after the design was completed, the cross was reproduced in diamonds, platinum, gold and enamel, and presented to Mr. Hall by his Los Angeles congregation.

Must be seen in true colors to be appreciated.

This painting, 9x13, beautifully reproduced in four colors. is one of three especially painted for Manly P. Hall, to accompany his newest book, "An Essay on the Fundamental Principles of Operative Occultism". This book complete, \$4.00. Picture on matboard ready for framing \$1.00.

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(Continued from Page 7, Col. 2)

He passed over to the door and looked out. Pink had climbed up the cellar steps and vanished. The proprietor of the drinking house stepped up to the Chinaman.

"We need some hop," he announced in an under tone.

"How much?" asked Ming Quong, "I am making my rounds this morning. It is most excellent that all of our friends should be joined together by these underground passageways. But really, I think the walls of some of them are almost too thin for proper privacy." And the Oriental blew a little incense into the air and fanned it that the soft drowsy perfume might relieve his nostrils from the pungent smell of bad liquor.

"I admire you Americans in many ways, but somehow,—if you will permit it, honorable bartender, I would say that you are crude in many things."

The Chinaman passed behind the piano which rolled back into place behind him and after winding in and out amid the maze of underground passageways, finally came to his own underground palace.

Here he opened, very carefully, a locked door and entered a tiny room, not more than six or eight feet square, but lined with wondrous precious draperies. A teak chair and table stood in the room, also a number of strange instruments and a little stove. The Oriental busied himself for a time and took a small kettle from the shelf and filled it with flaked wax. This he placed on the hot stove, while he took from the shelf a number of small books and a mold of brass. These he laid out before him and sat down with considerable complacency.

His hand suddenly stopped in mid air as he was about to pick up the mold. From somewhere came the soft wail of a stringed instrument, and a voice was singing, singing a sad Chinese love song in pathetic melancholy key. Tears came to the old man's eyes.

"Poor little blossom," he muttered to himself, 'she shall never know.'

With a thin chopstick he stirred the melting wax. Little by little the lumps dissolved until it became a golden liquid, nearly transparent. This he poured back and forth into little kettles until it gleamed like a thread of spun gold. Then he replaced it on the stove and slowly and carefully drew the golden cap from his long forefinger. Extracting with a tiny pair of tweezers three reddish gray hairs, he laid them upon the table, and slipped the finger tip back into place. Picking up one hair he gazed at it for several seconds.

"This for breaking the heart of one who trusted, and who, if you had your way, would be tomorrow one of the many

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lost to the light of the world." He laid the hair carefully in the mold and picked up the second. "This, for the heart of the father that is broken by the tears of the child who has turned against him because of you." And the second hair was laid across the first. With the fine tweezers he raised the third hair and gazed at it. "This for the hearts in the world you have broken, for the lives you have crushed. With this one shall civilization be avenged for the blight you have cast upon it." And he laid this hair across the other two, forming of them a six pointed star.

He then closed the mold and with the ladle took from the kettle the boiling wax and poured it into the single opening of the mold. About two and a half cupfuls were poured in and then it reached the top. He left the mold standing upon the table and with care and precision put back each tool and utensil from where he had taken it.

Then drawing a long-stemmed pipe from the shelf nearby, he lighted it and sat down facing the mold.

Several minutes passed. The strange subtle odor of expensive Chinese tobacco filled the room, and still Ming Quong gazed steadily at the brass block before him.

"Three hairs," he murmured. "Is it not well there should be three? One for my child, one for myself, and one for my world! Many a man has died by a rope made of a single hair. Yes, it is well."

The pipe went out and Ming Quong returned it to the shelf. He touched the mold but it was still too warm. He sat down again and taking up a book with strange characters of the words of Confucius he read page after page, turning the silken leaves with his long gilded fingers.

The silence was broken only by the notes of the soft sad song that drifted in through the wall, and the wail of the plaintive instrument. The Prince of the House of Ming was in his mediation. The family shrine stood open before him and he gazed upon its gods in peace, for the thing that he was doing was well. His soul told him.

At last the Chinaman leaned over again and finding the mold to his satisfaction, pressed the tiny catch on the side and lifted off the upper side, very carefully, very gently. He then turned it over and shook it slightly. Into his hand fell an

object of cast wax about the size of a pear, and not unlike one in shape. In six places in the surface of the wax tiny points of hair protruded. With a fine knife Ming Quong cut these off and held the object to the light.

What the Chinaman had molded was a human heart, perfect in every detail. All the valves and arteries showed out in natural proportion and the mouth of the aorta hung in natural position from the side of the organ.

"Yes," murmured the Prince of Ming, "it is as hard as his heart but perchance I have made it larger. This heart is of wax, his is of stone. God, forgive me for overestimating him. Had I lead I would mold it of that. It is a good heart," and he turned it over, "far better than his. And the wax is cleaner than the stuff that his is made of. Again, this heart has done no man ill, while his has blackened many lives. Again, a false comparison. Alas, what can the fingers of man fashion as hateful as the deeds of his heart?" The Chinaman listened to the playing of the wailing instrument. "That used to play the flower songs and the lily tunes of sweet Nan Shung where the little pine trees waved against the sky, and the little bridges crossed the running streams. The song of the boatman as his thatched craft floats down the river to the sea.—those are the tunes she once played. But now she plays the Wail of the Dead. Ah! honorable Mr. Wilson, she plays your death knell and does not know it. This heart is heavy—God! that yours were! This heart is cold now, so shall yours be."

The Chinaman reached over and took from the wall a little case of ebony. It was lined with plush and satin and in this soft resting place he laid the heart of wax, in it the three hairs from the head of Wilson.

(To Be Continued)

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Los Angeles, Calif., Wednesday, January 5th, 1927

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WASHINGTON'S VISION AT VALLEY FORGE

Future of U. S. Shown to
Father of His Country.

By Wesley Bradshaw.

The last time I ever saw Anthony Sherman was on the 4th of July, 1859, in Independence Square. He was then 91 and becoming very feeble but though so old, his dimming eye rekindled as he looked at Independence Hall, which, he said, he had come to gaze upon once more before he was gathered home.

"What time is it?" said he, raising his trembling eyes to the clock in the steeple, and endeavoring to shade the former with a shaking hand—"what time is it? I cannot see so well now as I used to".

"Half past three."

"Come then," he continued, "let us go into the Hall: I want to tell you an incident of Washington's life, one which no one alive knows of except myself, and if you live, you will before long see it verified."

Reaching the visitor's room, in which the sacred relics of our early days are kept, we sat down on one of the old-fashioned wooden benches, and my venerable friend related to me the following singular narrative, which from the peculiarity of our national affairs at the present time, I have been induced to give to the world. I give it as nearly as possible in his own words:

When the bold action of our congress in asserting the independence of the colonies, became known in the world, we were laughed and scoffed at as silly, presumptuous rebels whom British grenadiers would soon tame into submission; but undoubtedly we prepared to make good what we had said. The stern encounter came and the world knows the result.

It is easy and pleasant for those of the present generation to talk and write of the days of '76, but they little know,

NOAH AND HIS WONDERFUL ARK

Symbolism of the Great
Flood

By Manly P. Hall

Every passage in the Bible has many interpretations, for the book was written as the key to all things and not merely as the explanation of a single mystery. Therefore when we study that part of it which takes up the story of Noah's Ark, we are dealing with a twelve-fold allegory. Many of its mysteries are as yet unknown to even the most advanced students, and it can never be understood in its fullness until man's mind reaches cosmic proportions. The Bible is a sealed book, and it will remain sealed until man himself through the purification of his bodies and the balancing of his mind has given the sword of his spirit the power to cut the Gordian Knot, which the lay brother must spend years and perhaps even lives in trying to untie.

True occult work is not secret; no one is forbidden to study and master the laws of Nature. But until we have prepared ourselves by service and altruism, we are unable to comprehend the grandeur, purity, and justice of the Universal Plan. The reason the Bible is a sealed book is because the student can see nothing in the world without or in the Sacred Books unless he has evolved eyes within himself with which to see and appreciate. Ingersoll was perfectly correct when he said, "An honest God is the noblest work of man." For while God is unchanged by our concepts of Him, still to us He is limited by our own ideals, and the mysteries in His sacred books are veiled from the eyes of him who looks only with the physical sense.

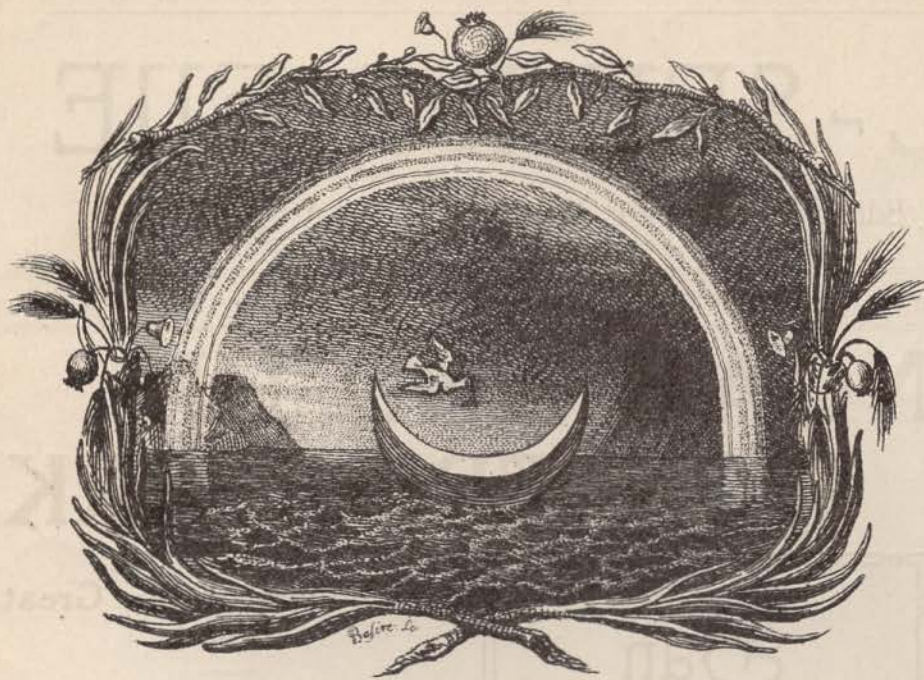
Now let us turn to the Book of Genesis which contains the story of the Ark and the Flood and read the sixth, seventh, eighth and ninth chapters. If the stu-



neither can they imagine the trials and sufferings of those fearful days. And there is one thing that I much fear, and that is, that the American people do not properly appreciate the boon of freedom. Party spirit is yearly becoming stronger and stronger, and unless it is checked will at no distant day, undermine and tumble into ruins the noble structure of the republic. But let me hasten to my narrative.

From the opening of the revolution we experienced all phases of fortune, now good and ill, at one time victorious and at another conquered. The darkest period we had, however was, I think, when Washington, after several reverses, retreated to Valley Forge, where he resolved to pass the winter of '77. Ah! I have often seen the tears coursing down our dear old commander's care-worn face as he would be conversing with a confidential officer about the condition of his poor soldiers. You have doubtless heard the story of Washington going to the thicket to pray.

(Continued on Page 7, Col. 3)



dent will read these before he goes on with this article, it may make some of the points clearer.

First, let us consider the Flood. In every religion of the world we find reference to this, and all agree approximately as to the time when it occurred. The student of comparative religions will of course remember the great flood that sank the last of the continent of Atlantis about nine thousand years B. C. All earlier floods covered only a part of the earth, and the searcher is forced to look elsewhere for the Great Flood or Oblivion that is spoken of in the Bible. We find that the ancient word used for flood does not mean water necessarily but rather oblivion.

One of the great laws of Nature is that of periodicity—in other words, the law of action and repose. We know that it is necessary for man to go to sleep every night to make up for his great expenditure of energy during the daytime. We know that every giving forth must be balanced by a taking in. It is the same with the universe as it is with man. There comes a time when the world must rest after each great day of manifestation. This is called the Night of the Gods. At this time all of the planets and suns return into the universal All. We can see this process taking place in the great nebulae in the sky. It is then that God, the creator, ceases to manifest for a certain length of time before again sending out globes on which the development of man may proceed. It is then that Noah, representing the God of our solar system, and his three sons, who represent the threefold trinity, the Father, Son, and Holy Spirit, float over Oblivion, carrying with them the germs of all created things which have been drawn back into the Infinite.

When the worlds are sent out again, these beings are drawn to the globes to whose rate of vibration they are attuned. The process is the same as that used by the Ego, which contains within it the seed atoms of the lower bodies. The Ego and the spiritual substance with which it is clothed constitute the Ark; the three sons of Noah are the seed atoms of the lower bodies, and their wives are the negative poles of these atoms. Noah is the mind. The Ark with the seed atoms floats in mind stuff before the descent of the atoms again into matter through rebirth. In Masonic stories there is mentioned a cable tow that connects the Ark with the earth. This the student knows to be the silver cord, which connects the spirit and the body.

We know that spirit cannot die. The animals which are driven into the Ark represent the life of all the kingdoms that is withdrawn into God and remains there until planes of consciousness are evolved for its remanifestation.

Then again the story of the Ark is the story of the Ego building the bodies which when completed will give him consciousness on all planes of nature. The three sons of Noah are the three lower bodies. In order for man to function on any plane of nature he must have a body attuned to that plane. The loss of consciousness means that the vehicle which attunes the spirit to that plane has been withdrawn. When the three lower bodies have been built, the Ego always has a vehicle of expression and never loses consciousness on any plane of nature.

The animals in the Ark thus represent the various powers in man that are carried with him from life to life in the living ark of his own being. The one window

in the Ark represents the spiritual eye through which the higher man watches the bodies below him.

When the world (the bodies) again comes into being, the Ark comes to rest on the top of Mt. Ararat. This is the head of man, or the high place in the body. There in the frontal sinus the Ego takes its place, and the forces coming down from it again people the body.

When the dove, the messenger, brings the sprig of acacia back to the higher man, then he knows that the lower bodies have come to life again, and that it will be possible to come down from the Ark and labor with them. It shows that the higher ideals and the transmuted animal forces can again go to all parts of the earth and proceed with their work.

The first thing that Noah did when he left the Ark was to build an altar unto the Lord, and upon this altar he built a fire, and upon this altar he made sacrifices to God. Each of us who would follow in his footsteps must do the same. The altar that he built to God was his own purified body, and before it he and all of his children bowed. The fire upon the altar was the spirit fire within himself which he had kindled by his own actions and thoughts. The sacrifice that he made upon that altar was that of the lower passions and emotions of his life.

Then the rainbow appeared in the sky, and the promise was made by the Almighty to Noah that as long as that bow remained there would never be another flood. This is a wonderful allegory, especially when we remember that the rainbow is made of the three primary colors: the blue of the spirit, the yellow of the mind, and the red of the body. These are the colors of the trinity in man: the Father, Son and Holy Spirit.

As long as these three principles are balanced in man, forming in their combinations all the other colors, there will never be another Oblivion. But if even one of those colors disappears, darkness falls over the Ego in whose temple that mistake is made. The threefold path that leads to God is one. If you love with all your being and allow your mind or body to go unused, you are taking your rainbow from the sky. If you know all things and have not love, you have gained nothing. If you have both knowledge and love and yet the action of hands and body in daily work is neglected, there is nothing gained.

In this rainbow we see the threefold silver cord, and when it is broken the body is dead. Death is the result of crystallization, when the body becomes too heavy to be carried by the spirit. Then it is discarded and another taken. It is the same with the thoughts and emotions. They must be high and ethereal, yet ever

(Continued on Page 7, Col. 2)

THE FLOWER OF THE HOUSE OF MING

An Oriental Occult Novel

By Manly P. Hall

(Continued)

"A precious treasure," murmured Mandarin Ming. "a precious treasure indeed—I wish far more that it were filled with rice, for the little germs which feed my people are cleaner than the men they feed." He rose slowly and carefully locking the casket with its strange contents, he carried it under his arm out into the passageway and along the corridor until he again reached the place where the piano stood, and where bad whiskey spread the death of the white man and opium's endless sleep hovered in the air.

There, like a figure of stone, he stood in the passageway through the hours that passed, his great back hunched like some beast ready to spring. In his hands lay the casket with the heart of wax.

CHAPTER IV

The old Chinaman stood there while his fluid mind stuff reacted the events preceding this final act of his little drama. He saw Pink Wilson creeping into his home; he saw his daughter, blinded by a love for which she was not altogether responsible; he saw her, overcome by soft words and futile promises, follow the scheming American out of her home and into an automobile. He saw them speeding through the city, he saw them reach the old saloon; he could actually hear them descending the steps. And sure enough, a few seconds later, he heard the old bartender ordering the people out of the back room, heard the door close and lock, and, gazing through a concealed peephole over the piano, he saw his daughter with the cherry blossoms still wound in her hair, still garbed in her silken Oriental costume, seated at the little table while across from her sat the American.

The corners of the old man's mouth set in a hard cruel line, then he gazed upon his daughter. He saw the look of fear in her eyes and he realized that a great disillusionment was taken place. He heard his child pleading.

"Let me go back! I am afraid of you!"

He heard Pink Wilson's heartless laugh and answer.

"Go back? Well I guess not! There's a couple of thousand dollars waiting for me across the border, where old Chow Fat is looking for a wife just like you. Take you back home? Well, I guess not!"

The long fingers of the Chinaman ached to strangle the life from the American but he restrained himself. He heard his daughter's soft voice pleading. He listened to her prayers, and her cries, which ended as with a dull thud she crumpled

upon the floor. He listened to the laughter of Pink Wilson, but around the corners of his mouth there lurked a strange, sardonic smile, as slowly he opened the sacred box and drew forth the heart of wax.

"So, my honorable friend," he whispered, "you laugh at the curse of Ming Quong? Ha! You laugh now. You crept into his garden of dreams and stole its treasure. That treasure is now broken at your feet. Laugh—for you have not much longer to laugh. Smile and jeer today—for tomorrow you will be dead. Ming Quong is not the foolish yellow man you think. The real Ming Quong is a great man you do not know."

Again a burst of laughter sounded through the door.

"You laugh too loudly," exclaimed Ming Quong, "it grates upon my ears. How does this feel?" He took from his sleeve a little wooden hairpin with a fan on the end—one that his little girl used in her hair and which he had drawn from it the day before. Still a little cherry blossom was twined around the wooden stick.

Taking the thin shaft he pressed it against the side of the waxen heart. At the same time muttering an incantation.

The laugh of Pink Wilson stopped short on its high note as he felt a pain shoot through his heart, which nearly threw him from his feet. He sank into a chair gasping for breath, with his hand over the tortured organ.

"Oh-h-h," he gasped, "what was that?"

Through the solid wall a voice answered him.

"That honorable Mr. Wilson, is just a little prick from a hairpin."

The American started from his seat.

"Where are you?" he screamed.

Nothing answered him, and as a few seconds later his strength returned, he threw off the web of imagination which he felt was grasping at him. Picking up the unconscious figure he headed towards a secret panel in the wall which he knew concealed a passageway leading into a house where he could find concealment.

He had but started when a voice behind him ordered: "Stop!"

Before him stood Mandarin Ming, a majestic, towering figure, in his hand a little heart made of wax. Pink Wilson jumped back and dropped his burden to the floor.

"Mr. Wilson," exclaimed the Chinaman, "my honorable friend. I came to you as a father protecting his child, and asked as a father that you would leave her

alone. You promised me as a gentleman that you would do so. You have broken your promise. No Chinese gentleman would want to live to be confronted by a man he had wronged, and I am about to save you the dishonor of outliving your crime. You have stolen from me my blossom. I shall take her again close to my heart and pray that the wound you have made shall heal. But my blossom will never be as fair as before for the tender shoot has been broken and the plant will be dwarfed. You would sell flesh and blood—you, who call yourself a Christian would do this to a heathen. You have heard of the curse of the princes of Ming, you shall feel that curse. Here in my hand I hold your heart. Look, I touch it, you shudder. By the powers I have, unknown to you, I have united your living heart and this heart of wax, and I hold your life in my fingers."

The Chinaman reached over his shoulder and picking up the end of his cue twisted it around the neck of the aorta of the heart of wax. He then took the bamboo pin and placing it under the rope of hair, slowly twisted it.

"No, no!" screamed Wilson, his eyes staring from his head. "Don't do that! Take away your daughter—take her back but don't do that!"

The Chinaman answered, "You were not too cowardly to face the curse, therefore why are you too cowardly to pay for your folly?"

"No, no," screamed Wilson running to the door, "don't do it! Let me go!"

The Chinaman held up his hand. "Three threads there are, threads of hair, your hair, in this heart. These three threads of you seal your doom. This thread is for that broken heart that lies at your feet, this thread for the outraged father who stands before you, this thread for civilization's debt which you must pay. The only reason why I hesitate to turn this cord is that I hate to fill hell with such as you."

The Chinaman's eyes had in them the glint of stone.

"No, no, don't! Mercy!" screamed Wilson, his face white and his jaw dropping. Great drops of sweat stood out on his forehead. He tore at his collar and clutched at his breast. "My God! Do anything, but don't turn that cord!"

A crafty look came over the Chinaman's face.

"My honorable friend will always find Ming Quong considerate. You have prayed that Ming Quong will not turn that cord. Very well, he will not, for it would not be a fitting punishment. You have not strangled us as I could strangle you. You have done something else—you have broken my heart, you have

(Continued on Page 7, Col. 1)

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QUESTIONS and ANSWERS

What is the life in man?

Answer. The life in man is that spark of the Divine Fire which in search of experience has robbed itself in the garments of matter which it is slowly transmuting until its prison walls shall become a glorious dwelling place to be finally united with the Life itself.



MANLY P. HALL

What does man carry with him from life to life?

Answer. His consciousness and upon the seed atoms of his various bodies the records of every thought, action and desire which have animated his being. These form the basis of karmic payments and future growth and unfoldment and they will remain with him until he has absorbed all of these experiences into the soul.

Is man perfect now?

Answer. Perfection is a matter of relativity and in order to be perpetually perfect requires perpetual adjustment with ever finer planes of spiritual influx. Each divine Ego is perfect but this perfection must remain unexpressed until evolution, or experience, molds the bodies into worthy implements for the life within.

Is there any short cut to perfection?

Answer. The longest way around is the most successful because the fineness of adjustments is the basis of the estimate of perfection and those who have done their work the most thoroughly have in reality done it in the shortest and most satisfactory manner.

What is man's work here?

Answer. His duty is to learn through experience, to harmonize his mentality with the finer heart sentiments. It is the

union of spirit and matter, heart and mind—the marriage of the sun and moon—which man is striving to attain through an equal development and harmonization of his thoughts and emotions.

What is man's true position in the universe?

Answer. He is according to the ancient poets 'twixt heaven and hell—half way between perfect consciousness and absolute negation. He should stand in the center of his spiritual and intellectual world drawing towards himself from all extremities of the universe the powers that he needs but always remaining true to his own center and never identifying himself with any of the tangents.

Was Masonry known in Atlantis?

Answer. Wherever the Wisdom Religions are found, be it East, West, South or North, we find Masonry. From the heart of China to the jungles of South Africa. Masonry undoubtedly had its foundation in the sun worship of ancient Atlantis.

What is the soul?

Answer. The soul is a body built by the thoughts, actions and desires of human life which weave a garment according to their own quality. Later this garment becomes the vehicle of consciousness for the spirit for within it are incorporated all of the growth of the lower bodies.

Does our life belong to us?

Answer. In many ways our life belongs to us. In fact in the Great Plan it does so entirely. But owing to the fact that in the past we contracted certain debts, our free will is mortgaged in favor of people to whom we owe certain actions and qualities. Therefore in coming into incarnation certain things we must do whether we want to or not because of sacred obligations we have made in the past.

What is free will?

Answer. God alone has free will. Man

has the power of choice. Ignorance is the limiting factor in free will. The greater number of things we know the greater is our area of choice until as gods, knowing all, we have the choice of all.

Are all individual experiences preserved?

Answer. Yes. They are the basis of soul growth and are stored up in the centers of bodies until we have built the necessary faculties to read them.

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INITIATES OF THE FLAME

(Continued)

CHAPTER IV THE EGYPTIAN INITIATE

Myriads of years have elapsed since the Egyptian Priest-King passed through the pillars of Thebes. Ages before the sinking of Atlantis and many ages before the Christian era, Egypt was a land of great truths. The hand of the Great White Brotherhood was outstretched to the Empire of the Nile and the passages of the ancient pyramid resounded with the chants of the Initiates. Then it was that the Pharaoh now called half-human half-divine reigned over Egypt. Pharaohs were degenerate and of little importance. It is only the early Pharaohs we now list among the Priest-Kings.

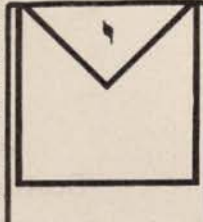
Try to picture the great Hall of Luxor with its inscriptive columns holding up domes of solid granite, each column having carved thereon the histories of the gods. At the upper end of the chamber sat the Pharaoh of the Nile in his robes of state; around him were his counselors, chief among them the priest of the temple. An imposing spectacle it was: the gigantic frame of the later Atlantean, robed in gold and priceless jewels; on his head the crown of the North and South, the double empire of the ancient; on his forehead the coiled serpent of the Initiate—the serpent that was raised in the wilderness that all who looked thereon might live; and that sleeping serpent power in man which, coiled head downward around the Tree of Life, drove him from the Garden of the Lord, but which raised upon the cross, became the symbol of the Christ.

The Pharaoh was an Initiate of Scorpio, and the serpent is the transmuted Scorpio energy which, working upward in the regenerated individual, is called the Kundalini. This serpent was the sign of Initiation. It meant that within him the serpent had been raised, for the true Pharaoh was a priest of God as well as a master of men. There he sat upon the cube altar throne, indicating his mastery over the four elements of his physical body—a judge of the living and of the dead who, in spite of all his power and glory and the grandeur of the world's greatest empire, still bowed in humble supplication to the will of the gods. In his hand he carried the triple sceptre of the Nile—the Flail or Whip, the Shepherd's Crook, and the Anubis-headed Staff. These were the symbols of his work. They represented the powers which he had mastered. With the Whip he had subjugated his physical body; with the

Shepherd's Crook he was the guardian and keeper of his emotional body; with the Anubis-headed Staff he was master of his mind and worthy to wield the powers of government over others because, first of all, he obeyed the laws himself.

With all his robes of state, with the scarab upon his breast, and with the All-seeing Eye above his throne, there was still nothing so precious or sacred to the ancient Egyptian Priest-King as the triangular girdle or apron the symbol of his initiation. The apron of the ancient Egyptian carried with it the same symbolism as the Masonic apron of today. It symbolized the purification of the bodies when the seat of the lower emotions, Scorpio, was covered by the white sheepskin of purification. This plain insignia, the symbol of his purification, though worn by many others inferior to him in rank and dignity but equal to him in spiritual purification, was the most treasured possession of the Egyptian Priest-King. There he sat, with the symbols of his purification and mastery written upon him in the words of the Initiate, a wise king over a wise people. And it was through these Priest-Kings that Divinity worked, for they were of the Order of Melchizedek. Through them was formulated that doctrine which degeneracy has been unable entirely to obliterate and which we know as the divine right of kings—divine because by reason of their spirituality and growth God was able to manifest through them. Conscious instruments were they in the hands of a superior power, willing and proud to do the work of those with whom they had attuned themselves through knowledge and truth.

But, as with every nation, the time came when selfishness and egotism entered the hearts of king and people alike.



Slowly the hand of the Great White Brotherhood that had fed ancient Egypt was withdrawn; slowly the powers of darkness transformed its former magnificence into crumbling ruins, and the names of once mighty kings were buried beneath the oblivion of degeneracy. Mighty cataclysms shook the world and out of the land of darkness the Great White Brotherhood carried the chosen people into the promised land; Egypt, once the land of hope and glory, disintegrated into dust.

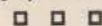
The great temples of the Pharaohs are naught but ruins, the temples of Isis broken heaps of sandstone. But what of the Priest-Kings who labored there in the days of its glory? They are still with us, for those who were leaders before are leaders now if they have continued to walk in the path. Though his sceptre be gone and his priestly vestments moulded away, still the Priest-King walks the earth with the dignity, the power, and the child-like simplicity that formerly made him great. Though he no longer wears the robes of his Order and though he be without credentials, yet is he now as much a Priest-King as then, for he still bears the true insignia of his rank. Knowledge and love have replaced the coiled serpent of the past; the hand that bestowed gifts of riches then does little acts of kindness now. Though he no longer carry the triple sceptre of self-mastery, still he manifests that mastery in his daily life. Though the altar fires within the Temple at Karnak have long since been dead, still burns the true fire within himself and still he bows before it as in the days of Egypt's splendor. Though the priest no longer be his counselor and the wise ones of his country no longer aid him in problems of state, yet is he never alone, for the priests in white and the counselors in blue still march by his side, whispering words of strength and courage when he needs them.

(To Be Continued)



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January 16th—Character Analysis.

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What happens, when a young Mid-West "aspirant" for "higher knowledges" drops in on an old acquaintance in Los Angeles, is the story told by The Gay Ghani, an original Comedy by Davida and Haldan Thomas. Through his magic and naivete, and by his declaration of the acquisition of certain knowledges the Ghani mixes things up generally. And he brings the people of the play into humorous situations, which bring out their "little follies".

The word Ghani is from the East. It signifies a student or disciple of certain religious or philosophic systems in India. And while the play does not attempt to give any true delineation of such a student, it does tell what an American interpretation might be, and how Americans might apply certain so-called Eastern principles of life. It does this with the attention of the Audience ever directed to the fun that ensues. For in the hands of anyone but the one who knows how to use it, a "little knowledge is a dangerous thing."

The Gay Ghani will be played on the nights of January 6th, 7th, and 8th.

What center of consciousness is man working on now?

Answer. Man is at the present time laboring especially to unfold the mind with its forty nine centers of sense consciousness. That is the work allotted to him during the earth period of evolution.

Next Week:
Hindu Magic—A Short Story.

Self-reliant thinking is the true purpose of education, and insofar as our schools are promoting this kind of education are they successful as representative institutions in a democracy.—R. E. Blight.

It is never safe for a nation to repose on the lap of ignorance; and if there ever was a time when public tranquillity was insured by the absence of knowledge, that season is past. Unthinking stupidity cannot sleep without being appalled by phantoms and shaken by terrors. The improvement of the mass of the people is the grand security for popular liberty; in the neglect of which the politeness, refinement and knowledge accumulated in the higher orders and wealthier classes will some day perish like dry grass in the hot fire of popular fury.—Gen. Albert Pike.

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January 17—28th

MANLY P. HALL

Will give the following lectures in the
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- Monday, Jan. 17th, 8 P. M.—SUMMING UP MY OWN PHILOSOPHY.**
This lecture is given in reply to the great number of questions that have been asked as to what Mr. Hall himself actually believes.
- Tuesday, Jan. 18th, 8 P. M.—MELCHIZEDEK, AND THE MYSTERY OF FIRE.**
An exposition of the occult properties of fire and the worship of that element among the Secret Schools of ancient and modern times.
- Wednesday, Jan. 19th, 8 P. M.—A STUDY IN ESOTERIC ANATOMY.**
The evening will be devoted to a consideration of the ductless glands of the brain and the Chakras (lotus blossoms) on the spinal column. Illustrated with reproductions from three oil paintings specially prepared to demonstrate the principles involved.
- Thursday, Jan. 20th, 8 P. M.—BACON, SHAKESPEARE, AND THE ROSICRUCIANS.**
A stereopticon lecture illustrated with reproductions of famous books and documents, involved in the Bacon-Shakespeare controversy.
- Friday, Jan. 21st, 8 P. M.—THE WORLD HOROSCOPE FOR 1927.**
An outline of the principles of astrology as applied to national and international prediction, progressing the horoscope of the United States of America.
- Sunday, Jan. 23rd, 8 P. M.—MASONIC, HERMETIC, AND ROSICRUCIAN SYMBOLICAL PHILOSOPHY.**
This lecture will be illustrated with the pictures which are to appear in Mr. Hall's new book on Symbolism.
- Monday, Jan. 24th, 8 P. M.—AN EVENING WITH THE GREAT MINDS OF GREECE.**
Plato, on the Lost Atlantis; Aristotle, on Metaphysics; Socrates, on the Invisible Inhabitants of the Elements; Theon, on the Animal Soul; and Homer, on the Cyclops; to which is added the Oracles of Greece.
- Tuesday, Jan. 25th, 8 P. M.—MADAM BLAVATSKY AND THE MASTERS OF WISDOM.**
A stereopticon lecture illustrated with many rare portraits of Madam Blavatsky and the different Masters who form the Trans-Himalayan Brotherhood.
- Wednesday, Jan. 26th, 8 P. M.—UNVEILING THE ANCIENT MYSTERIES.**
This is an interpretation of the arcana of an ancient Mystery Drama, with the application of its teachings to the problems of 20th century living.
- Thursday, Jan. 27th, 8 P. M.—MATHEMATICAL MAGIC, THE KEY TO THE DOCTRINES OF PYTHAGORAS AND PLATO.**
Illustrated with the aid of diagrams and the blackboard. No lecture like it has ever been given publically before.

ONE LECTURE IN OAKLAND
At Aahmes Shrine Pavilion, Opposite
Hotel Oakland.

- Friday, Jan. 28th, 8 P. M.—HIGHLIGHTS ON CHARACTER ANALYSIS.**
Showing the relationship existing between the physical body and the invisible spiritual nature of man. Character analysis is of great value when the individual uses it to analyze himself.

Futher subects will be announced later. Watch local newspapers.
All lectures on freewill-offering basis. Come early for good seats.

This is our official program. Keep it for reference.

MING

(Continued from Page 3, Col. 3)

broken the heart of my cherry blossom. Why then should I strangle you? No, I know a better way. I will break your heart."

Taking the wax between his fingers he crushed it into a dozen pieces. The last cry remained unspoken on the American's lips and he pitched forward to the ground—dead. Over his body the Chinaman sprinkled the bits of broken wax.

Then gathering up the limp body of his child he carried her back to the passage-way and to a great couch of silk and ebony he placed her gently and sat down by her side.

"Poor little broken blossom," he murmured, as he stroked the little ivory hand, "how cruel the world is to the one who loves. You sought in trust for love and faith and found only mortal selfishness. But it is the way of the world. I have found it, you have found it. Life is Hell, and beyond life is Life. But here in this little garden we shall plant again the seeds of faith—you and I. You are dawn and I am twilight, but while the light still gleams I will light your way. The world would call me heartless, the world would say if it knew, 'he is a murderer.' Maybe it is so, but I crush such as he as I would a bothersome insect. It is not wrong for the bee to take the honey. I have a beautiful garden in China where the lilies bloom and where at night the fire flies light the darkness with their lamps, where the boatmen sing and the moonlutes play in the stillness of the even. That is my land of beauty; this world where white men live is filled with selfishness and hate. So we will go away, my little flower back to the land of the lily and the pink chrysanthemum and there I will plant her again in the garden of love and will bring the blossom back to life. There I will dwell the rest of my days in the shadow of the Mings that have gone before until the gods of my fathers call me to climb to light upon this cue." And his fingers ran through the long braid of gray hair which hung down his back.

The figure beside him stirred.

"Father," the voice whispered, "you have not hurt him?"

"Who, child?" asked the old Chinaman.

"The man I love," she asked.

The old man hesitated for a moment.

"No child," he answered, "I have not hurt him, but he has been called away so you had best forget him. Do you still love him?"

"Yes," answered the figure.

"In spite of what he has done?"

"Yes, father."

"Well," answered the old Chinaman, "you may love him now as much as you

will, but you will forget him soon for you are going back to Wiang, amid whose fragrant gardens lies your mother's shrine. There are twelve wondrous chrysanthemums planted by her. You are going back with me to her in the land of temple bells. The great Ming Quong is going to vanish from the world. His lotteries are closed forever, his dope shall cease to flow, and his tongs shall cease their struggles. The palace under the rice shop will go also, and with his many jewels he shall return to the land of his birth. But the most precious jewel of all is the one he nearly lost—his little pink chrysanthemum."

The old man clasped his child in his arms and the swaying silken lantern sent fleeting shadows over all. But the light was too faint to show the stream of tears that fell from the old man's eyes as his lips closed over the cherry blossoms in his daughter's hair.

(The End)

NOAH'S ARK

(Continued from Page 2, Col. 3)

practical. If they are not, the rainbow is broken and the oblivion of discord and uncertainty surrounds the Ego and makes the path of life much harder than it would otherwise be.

Analogy is the key that unlocks many secrets. In worlds and individuals Nature works in the same way. As it is with the smallest, so it is with the greatest. If we want to be the ones to rise above the flood of oblivion and in the ark of our own souls float over chaos, it will be necessary for us to build this ark, (as nature builds the great cosmic ark,) namely, by the lifting of consciousness and the perfecting of ever higher vehicles of expression. This is done by daily living the life of service, thoughtfulness and love, each in an equal measure, and always with the one ideal of keeping alight the altar fire of God

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WASHINGTON'S VISION

(Continued from Page 1, Col. 2)

Well, it is not only true, but he used often to pray in secret for aid and comfort from that God the interposition of whose divine providence alone brought us safely through those dark days of tribulations. One day, I remember it well, the chilly wind whistled and howled through the leafless trees, though the sky was cloudless and the sun shining brightly, he remained in his quarters nearly the whole of the afternoon alone. When he came out, I noticed that his face was a shade paler than usual, and that there seemed to be something on his mind of more than ordinary importance. Returning just after dusk, he dispatched an orderly to the quarters of the officer I mentioned, who was presently in attendance. After a preliminary conversation, which lasted some half hour, Washington, gazing upon his companion with the strange look of dignity which he alone could command, said to the latter:

"I do not know whether it was owing to the anxiety of my mind, or what, but this afternoon, as I was sitting at this very table engaged in preparing a dispatch, something in the apartment seemed to disturb me. Looking up, I beheld standing exactly opposite me a singularly beautiful female. So astonished was I, for I had given strict orders not to be disturbed, that it was some moments before I found language to inquire the cause of her presence.

"A second, third, and even fourth time did I repeat the question, but received no answer from my mysterious visitor other than a slight raising of her eyes. But this time I felt a strange sensation spreading through me. I would have risen, but the riveted gaze of the being before me rendered volition impossible. I essayed once more to address her, but my tongue had become paralyzed. A new influence, mysterious, potent, irresistible, took possession of me. All I could do was to gaze steadily, vacantly, at my unknown visitant. Gradually the surrounding atmosphere seemed as though becoming filled with sensations and grew luminous. Everything about me seemed to rarify, the mysterious visitor herself becoming more airy, and yet, even more distinct to my

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sight than before. I now began to feel as one dying, or rather to experience the sensations which I have sometimes imagined accompany dissolution. I did not think, I did not reason, I did not move; all were alike impossible. I was only conscious of gazing fixedly, vacantly, at my companion.

"Presently I heard a voice saying, 'Son of the Republic, look and learn!' while at the same time my visitor extended her arm and fore-finger eastwardly. I now beheld a heavy white vapor at some distance, rising fold upon fold. This gradually disappeared, and I looked upon a strange scene. Before me lay stretched out in one vast plain all the countries of the world, Europe, Asia, Africa and America. I saw rolling and tossing between Europe and America the billows of the Atlantic, and between Asia and America lay the Pacific. 'Son of the Republic', said the same mysterious voice, as before, 'look and learn'.

"At that moment I beheld a dark, shadowy being, like an angel standing or rather floating in mid air, between Europe and America. Dipping water out of the ocean in the hollow of each hand, he sprinkled some water upon America with his right hand, while he cast upon Europe some with his left. Immediately a dark cloud arose from each of those countries, and joined in mid ocean. For a while it remained stationary, and then moved slowly westward, until it enveloped America in its murky folds. Sharp flashes of lightning now gleamed throughout it at intervals, and I heard the smothered groans and cries of the American people.

"A second time the angel dipped from the ocean, and sprinkled it out as before. The dark cloud was then drawn back to the ocean, into whose heaving waves it sunk from view.

"A third time I heard the mysterious voice, saying, 'Son of the Republic, look and learn'.

"I cast my eyes upon America, and beheld villages and towns and cities springing up, one after another, until the whole land from the Atlantic to the Pacific, was dotted with them. Again, I heard the mysterious voice say, 'Son of the Republic, look and learn'.

"At this the dark, shadowy angel turned this face southward, and from Africa I saw an ill-omened spectre approaching our land. It flitted slowly and heavily over every village, town and city of the latter, the inhabitants of which presently set themselves in battle array, one against the other. As I continued looking, I saw a bright angel, on whose brow rested a crown of light, on which was traced the word 'Union', bearing the American flag, which he placed between the divided nations, and said, 'Remember, ye are brethren'.

"The All-Seeing Eye"

All subscriptions start with the December 1st number and continue for twenty weeks for One Dollar.

"Instantly the inhabitants, casting from them their weapons, became friends once more, and united around the national standard, and again I heard the same mysterious voice saying, 'Son of the Republic, the second peril is passed—look and learn'.

"And I beheld the villages, towns and cities of America increase in size and numbers, till at last they covered all the land from the Atlantic to the Pacific, and their inhabitants became as countless as the stars in Heaven, or the sand on the sea-shore. And again I heard the mysterious voice saying, 'Son of the Republic, the end of a century cometh—look and learn'.

"At this, the dark, shadowy angel, placed a trumpet to his mouth, and blew three distinct blasts, and taking water from the ocean sprinkled it out upon Europe, Asia and Africa. Then my eyes looked upon a fearful scene. From each of those countries arose, thick black clouds, which soon joined into one, and throughout the mass gleamed a dark-red light, by which I saw hordes of armed men, who moving with the cloud, marched by land and sailed by sea to America, which country was presently enveloped in the column of the cloud. And I dimly saw these vast armies devastate the whole country and pillage and burn villages, cities and towns that I had beheld springing up. As my ears listened to the thundering of cannon, clashing of swords, and shouts and cries of the millions in mortal combat, I again heard the mysterious voice, saying: 'Son of the Republic, look and learn'.

"When the voice had ceased, the dark, shadowy angel placed his trumpet once more to his mouth, and blew a long fearful blast. Instantly a light, as from a thousand suns, shone down from above me, and broke into fragments the dark cloud which enveloped America. At the same moment I saw the angel upon whose forehead still shone the word UNION, and who bore our national flag in one hand, and a sword in the other, descend from Heaven attended by legions of bright spirits. These immediately joined the inhabitants of America, who I perceived were well nigh over-come, but who immediately taking courage again closed up their broken ranks and renewed the battle. Again, amid the fearful noise of the conflict, I heard the mysterious voice, saying, 'Son of the Republic, look and learn'.

"As the voice ceased, the shadowy angel

for the last time, dipped water from the ocean and sprinkled it upon America. Instantly the dark cloud rolled back, together with the armies it had brought, leaving the inhabitants of the land victorious. Then once more I beheld the villages, towns and cities springing up where they had been before, while the bright angel, planting the azure standard he had brought in the midst of them, cried in a loud voice to the inhabitants, 'While the stars remain and the Heavens send down dews upon the earth, so long shall the republic last!'

"And taking from his brow the crown on which still blazed the UNION, he placed it upon the standard, while all the people, kneeling down, said 'Amen!'

"The scene instantly began to fade and dissolve, and I at last saw nothing but the rising, curling white vapor I had first beheld. This also disappearing, I found myself once more gazing upon my mysterious visitor, who in that same mysterious voice I had heard before said, 'Son of the Republic, what you have seen is thus interpreted. Three perils will come upon the republic. The most fearful is the second, passing which, the whole world united shall never be able to prevail against her. Let every child of the republic learn to live for his God, his land and Union!'

"With these words the figure vanished. I started to my feet, and felt that I had been shown the birth, progress and destiny of the United States. In union she will have strength, in dis-union her destruction.

"Such, my friend", concluded the venerable narrator, "were the words I heard from Washington's own lips, and America will do well to profit by them. Let her remember that in union she has her strength, in disunion her destruction."—Toledo Blade.

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Volume 3, No. 8

Los Angeles, Calif., Wednesday, January 12th, 1927

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WERE THE ANCIENTS WISER THAN WE ?

EVOLUTION

A PRIZE ESSAY

By S. J. Brownson, M.D.; B.D.; F.T.S.

This essay won the prize of \$10.00 offered by the Los Angeles Examiner for the best article on evolution and was published in its issue of August 14th, 1922.

The fact that within seventy-five years all the colleges of the world, nearly all the scientists and most of the leading educators have accepted Evolution, either as a working hypothesis, or as a fact, is the most encouraging event in the history of civilization.

1. Because it places the study of all the phenomena of life on a scientific basis. Hitherto it has been largely in the hands of theologians who were at war with scientists.

2. Because it secures to man perfect liberty in the investigation of all the laws and forces of nature. This is necessary for rapid progress.

3. Because it has established as a fact, the law of cause and effect, and the immanence—by involution—of Life, Spirit, God in all nature, instead of creationism by an extra-mundane, anthropomorphic God, who rules by arbitrary power.

4. Because it has demonstrated the unity and sacredness of all Life, the brotherhood of all men and the absolute justice, wisdom and love of God alike for all.

5. Because it has established the fact of the orderly sequential development of all life, from the simple to the complex, through an infinitude of adjustments and forms that are always changing to conform to the expanding life within.

6. Because it lays bare the causes of war, poverty, crime, disease, and all abnormal conditions and points the remedy, with the strongest incentives for its use.

7. Because, looking upon all nature as an inspired Bible, it unravels the tangled web of life and solves its problems in harmony with reason and the ethics of science.

8. Because it places man where he belongs, as a spiritual being in the scale of evolving intelligence, the epitome of the Universe, a God in the making, in harmony with the example and teaching of Christ, who was an evolutionist.

CHRIST WAS AN EVOLUTIONIST

Proof of this statement, with which the essay closes, is desired by many people. Here it is from the Bible itself:

1. What is Evolution? As defined in our three great unabridged Dictionaries—Webster, The Century and The Standard

(Continued on Page 6, Col. 3)

MAN A CREATOR

Mrs. Max Heindel

We are told in the first chapter of Genesis that God first created the mineral, vegetable, and animal kingdoms, and that on the sixth day He created man. Again in the second chapter, seventh verse, it states that the Lord created man from the dust of the earth and breathed into his nostrils, and he became a living soul. In the eighth and ninth verses of the same chapter it states that "God planted a garden for man."

The incongruity of this story of the creation from the orthodox viewpoint has caused many a thinking man and woman

(Continued on Page 7, Col. 1)

DO WE NEED THE MYSTERY SCHOOLS?

An interview with
Manly P. Hall.

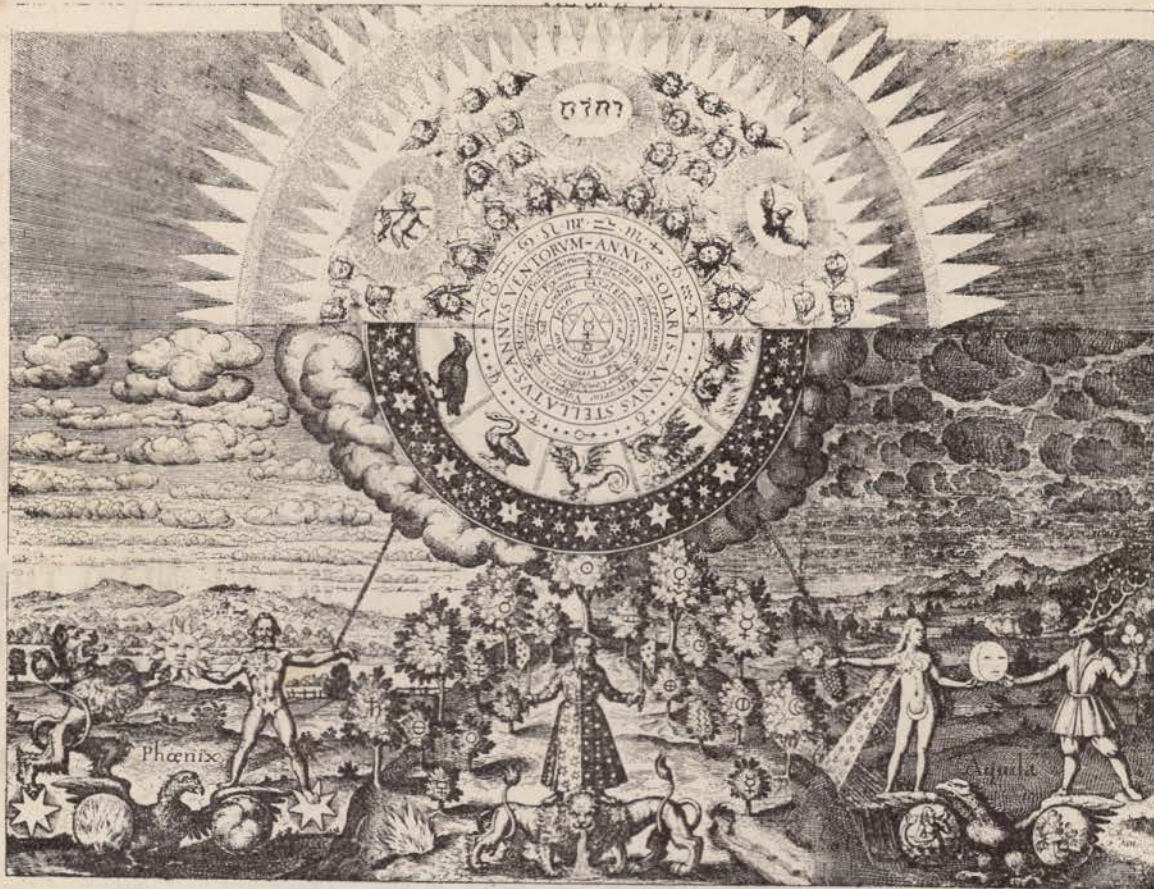
By H. O. Stechhan

(Reprinted by Courtesy of the California Graphic.)

About every six hundred years human civilization seems to reach a flowering period. Human progress runs in cycles, so to speak. Just as a series of average waves upon the surface of the ocean is always followed by one wave that overtops its predecessors, so with the succession of centuries every sixth one rises to outstanding cultural heights. This apparent rhythm is now attracting attention once more, because the Twentieth Century (in which we are living) seems to mark another apex in the unfolding story of man's eternal struggle onward and upward.

And the theory is entirely consistent, for civilization's last pinnacle was the Renaissance, which had its beginning in the Fourteenth Century. Prior to that there was a blossom-time along about the Seventh Century, which was preceded by the era of Christ Jesus in the First Century. Six centuries before His day saw another brilliant blooming in Greece when Pythagoras and other intellectual giants walked the earth and gave to mankind the benefits of their erudition—a standard of learning which has stood unrivalled for twenty-six centuries.

But in this our busy, humdrum, sun-wise turn of Nineteen-twenty-six the average man and woman gives little thought to considerations of this sort. They take the



A Rosicrucian Alchemical Formula from Museum Hermeticum Frankfort, 1678.

Translation of Latin terms. Annus Solaris—The Solar Year. Annus Stellaeus—The Year of the Stars. Annus Ventorum—The Year of the Winds.

Mercurius Philosophorum—Mercury of the Sages.

Mercurius Corporeus—Corporeal Mercury.

Mercurius Vulgaris—Common Mercury. Sulphur Combustibile—Combustible Sulphur.

Sulphur Fixum—Fixed Sulphur. Sulphur Aethereum—Volatile Sulphur. Sal Terrenum—Earthy Salt. Sal Elementorum—Elementary Salt. Sal Centrale—Central Salt.

Ignes quatuor ad opus requiruntur—Four kinds of fire are requisite for the work.

Phoenix—Phoenix.

Aquila—Eagle.

By the word of the Lord were the Heavens established, and their hosts by the breath of His mouth. The spirit of the Lord has filled the world. All things are satisfied with Thy goodness, O Lord. Thou turnest away Thy face, they are troubled. Thou takest away Thy spirit, they die and return again to their dust. Thou sendest forth Thy spirit and they are created, and renewest the face of the earth. Thy glory is for everlasting.

This extremely interesting symbolical picture will occupy a double page in full colors in Mr. Hall's "Masonic, Hermetic, and Rosicrucian Symbolical Philosophy," which is now in course of publication and of which Mr. Stechan speaks in his interview. This epoch making book is dedicated to the proposition that concealed within the emblematic figures, allegories, and rituals of the ancients is a secret doctrine concerning the inner mysteries of life which doctrine has been preserved in toto among a small band of initiated minds since the beginning of the world.

world for granted, honestly but foolishly believing that we of today represent the very last word in all human knowledge and achievement. Notwithstanding, there is a steadily increasing host of thinking people who are not so self-satisfied and complacent. Particularly is this true here in Southern California, where we are told by those schooled in such matters that a new race is evolving—heralds of a new world and promulgators of a new order that will concern itself with matters far more important than subdivisions and sensations.

Old in Learning

One of the interesting workers in this vineyard here is Manly P. Hall, a man young in years but old in learning—not the sort of learning that is highly valued in the marts of today, but the learning of the ancients, which is the foundation of all true wisdom because it came from the One Original Source of all learning. This learning is the metaphysical lore at which many so-called wise men nowadays turn up their noses for they say it is not practical. Because it is so simple, it is too deep for them.

But to return to Mr. Hall! To most persons hereabouts he is best known as pastor of the Church of the People, which meets every Sunday morning in Trinity Auditorium. Each week he discusses there all sorts of subjects ranging from the commonplace to the sublime, with their application to present-day problems, in such a fascinating manner that those who hear him once invariably become regular attendants.

Right now Mr. Hall is concluding a monumental labor—the writing of a book

(Continued on Page 4, Col. 2)

HINDU MAGIC

A Short Story by Manly P. Hall

In social circles there was quite a buzz flavored with jealousy when the Dowager Lady Gotrox and her charming daughter set sail for the Orient. Lady Gotrox was well known in her community as the leader of the ultra smart set, while her daughter just home from a finishing school promised to be one of the most desirable debutantes of the coming year.

Madame Gotrox carried with her, as do most American tourists, not only an air of vast importance and overpowering dignity, three double chins and two hundred and fifty pounds of avoirdupois, but also a fortune in jewels, platinum, pearls and sundry ornaments. Every evening Madame Gotrox appeared with her pearl collar, her three carat diamond earrings, her ruby and platinum bracelets, her emerald encrusted lorgnette; in fact every conceivable article of jewelry except a nose ring. On the street she wore a profusion of jewelry which was eyed with longing by every thug who came within the radius of her brilliancy, sufficient indeed to make thieves out of honest men. Even while travelling in the heart of the Orient Madame insisted upon decking herself out with a king's ransom while her daughter was bowed beneath the excess which mother could not distribute over her person.

It was a beautiful evening in the autumn and Madame and her daughter, with several other friends, were sitting in a little tropical garden adjoining the best hotel in a certain Oriental city. Madame was wearing her cloth of gold that evening, while daughter was a radiating halo of brocaded satins and voile. In other words they looked about as appropriate as an Hawaiian grass skirt at the North Pole. Madame had five ropes of pearls which Tiffany had to gather from the ten corners of the earth, while she also wore the great Gotrox diamond, ten carat, which made her drooping hand more limp than was normally the case. Her gray hair was graced with a diamond tiara, in fact she looked more like a jewelry window than anything else that could possibly be imagined. Her daughter, meek and docile, sat beside mamma with a rather forlorn expression gleaming out from between diamond earrings and a genuine Malay pearl lavalliere. The other guests, including an English Colonel of Sepoy troops, the French Consul, two or three wandering tourists, gazed in mild amazement at the outburst of splendor.

"My dear," murmured mother, "we are to have a special treat this evening. A famous Hindoo juggler is going to come here and perform for us. We are indeed

fortunate, but the Gotroxes always get what they want." Madame sat up and gazed around with lofty realization of innate importance.

"Yes, mamma," answered the dutiful Amelia who had been gazing drearily out upon the growing shadows among the palms. Amelia had tried in vain to start a flirtation with the British Colonel, had then tried the French Consul and finally one of the tourists, but with exceptionally indifferent results. "Yes, mamma, it must be very wonderful."

A few seconds passed when the silence was broken by the pounding of an iron bound staff upon the ground, and a chanting wail that grew louder with the approach of the grotesque visitor. Out of the gloom there appeared a weird form, wild and uncouth and yet marvellously interesting. The figure was that of an old man with long gray hair and matted untrimmed beard. Her hair was snarled and twisted and stood out like a great bush from his head. He was dressed solely in a dirty knotted cloth twisted around his loins and his body was angular and excessively spare. His hands and feet were long and thin and his walk was like that of a cat. Wild eyes gazed out from the unkempt mass of hair and he pounded with his ancient staff upon the ground, chanting some strange song in Sanskrit. On his back was a bag made out of coconut matting which evidently concealed the paraphernalia of his trade.

The proprietor of the hotel, a sandy haired Scotsman, long in Eastern clime, introduced the fakir as a very holy man who dwelt alone in meditation in the mountains and announced that it was by very special arrangements (which included palm greasing) that he had been able to secure the services of this marvellous man for the two American ladies.

(Mrs. Gotrox swallowed the entire speech and beamed graciously upon Sandy.)

The Americans then drew their chairs back, leaving a large open space in the courtyard, and waited for the Hindoo to show them the marvellous mysteries that had been promised.

Seating himself crossed legged upon the ground the Hindoo unpacked his little coconut cloth sack, exhibiting four articles. One a large mango seed, the second a small wicker basket, the third a coiled rope and the fourth a shin bone of a monkey which he used during the performance for a wand.

After jabbering in a strange guttural language for some five minutes the Hindoo magician took his basket and after showing it to be entirely empty, drew from it a long hollow reed, pierced with holes. Upon this flute he began playing strange melancholy notes. A few seconds passed and a fluttering sound was heard. Out of the sky came a number of great white birds that settled gracefully to rest upon the edge of the basket. Picking up each as it settled down the Hindoo placed them inside of the basket. When about a dozen had been caught and deposited there the Hindoo took the coconut matting and laying it over the basket, rose and jumped onto the basket, crushing the slender frame. There could be heard faint cries from within, then silence. Stepping off the Hindoo tore away the matting and quickly turning over the partly crushed basket, poured out of it several large white stones which were all that it contained.

Madame Gotrox leaned over and whispered—
(Continued on Page 8, Col. 2)

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MAUD F. GALIGHER *Associate Editor*

QUESTIONS and ANSWERS

By Manly P. Hall

Why do spirits return as deformed, idiots, and cranks?



Answer. Those things are the reward of the abuse of mental and spiritual faculties in previous lives. Abuses of nature bring with them terrible karmic debts and those who mentally, spiritually or physically prostitute power will pay for it as we see so often in the world today.

How can a consciousness be lost?

Answer. Consciousness is lost on any plane of nature when the vehicle upon that plane is destroyed. We may lose this consciousness by abusing a vehicle after it is built or not building a proper one in the beginning.

What are visions and what causes them?

Answer. Two causes. First temporary attunement of consciousness, either positive or negative, with superphysical planes; the result of fine spiritual growth or a general run down condition of the body—the first safe and the second very dangerous. Excitement, worry, grief, and so forth, will deplete the system and produce this result. Second grand cause and the most common—late eating.

Should we use our astrology colors?

Answer. We should use everything we can but not spend too much time harmonizing vibrations, etc. If we do we shall have no time left for work; and labor produces much better growth than color harmony. Never use any such means however as astrology, talismanic magic, etc., to gain over other people in financial, spiritual, or material matters. To do so is Black Magic.

WE WISH TO RECOMMEND

Faust the UFA production of which, made in Germany the home of the ancient legend and the immortal Goethe, is now presented at the Figueroa Theatre, Figueroa and Santa Barbara Streets. It is a masterly conception of acting (Emil Jennings playing Mephisto), dramatic continuity, setting, effect and artistic picturing. The presentation and knowledge displayed of magic, sorcery and conjuration are unusual to the student of philosophy and symbolism and of really "big" drama.

"Life After Death"

Dr. Annie Besant, International President of the Theosophical Society, who at the conclusion of her American tour has been for several weeks in Los Angeles, Hollywood and Ojai, will speak at the Shrine Auditorium on January 17th at 8:00 p. m. on the subject "Life After Death". Dr. Besant requires no introduction to students of the ancient wisdom and the auditorium will undoubtedly be well filled at the popular prices announced. Amplifiers have been installed so she can be well heard even to the last seat.

It is also announced that Dr. Besant will speak at the Hollywood Woman's Club Building at Hollywood and LaBrea on Friday evening at 8:00 p. m. on "Masters and the Way to Them."

(Continued from Page 2, Col. 3)

on which he has been steadily engaged since 1919 and which bears the almost forbidding title of "An Encyclopedic Outline of Masonic, Hermetic and Rosicrucian Symbolical Philosophy." To this is added "A Treatise on the Qabalah of the Jews, being an interpretation of the secret teachings concealed within the rituals, allegories and mysteries of all ages."

Hamlet's admonition, "There are more things in heaven and earth, Horatio, than are dreamed of in your philosophy" might well be blazoned across the title page of Mr. Hall's book, for it is the all-but-forgotten wisdom of the ancients which he resurrected as the result of his studies in countless books and manuscripts to which the general public has no access. Being very old, these documents are of little use to most people because they hold ancient knowledge to be out-of-date and, like last year's motor car, therefore to have deteriorated. But in this respect wisdom differs strikingly from material things. "Age cannot wither it nor custom stale," though people fail to realize that fact.

In answering a question as to his immediate purpose in writing such a book, Mr. Hall replied that he hoped through it to bring about an attitude of mind favorable to the re-establishment of the ethical

culture of the ancient Greeks. This culture was largely disseminated by the so-called Mysteries, which disappeared during the early centuries of the Christian Era. Today great philosophic minds are once more interested in the re-establishment of the Mysteries as an institution.

Lacking in Culture

"We are hopelessly lacking in true ethical culture today," said Mr. Hall, "in that we do not do right from the principle of right but rather from the principle of expediency. The science of ethics was the fundamental teaching of the Greek Mysteries and constituted the most perfect system of education ever devised. This ethical message was so vital and informative that candidates actually vied with one another to secure it. But the scholastic curriculums of today are, for the most part, so prosaic and commercially materialistic that it is necessary to pass compulsory attendance laws to keep the children in school, for both children and parents are prone to regard higher education not only a non-essential but even a handicap in the battle of life.

"Everywhere the lack of ethics is painfully felt today. Many people are trying to analyze the defects of our social fabric. Crass materialism is the one and only answer. The Mysteries of antiquity were dedicated to the gods, and every modern art and science had its origin in the temple. Mathematics and medicine were first sacred sciences, created as methods for honoring the gods by serving mankind. In this connection recall that Gutenberg, the father of printing, designed the first moveable type in 1445 for the express purpose of printing the Bible. Painting and sculpture originally grew out of a desire to perpetuate the forms and features of the gods and heroes, while music and drama received their early impulses from being integral parts of religious worship. All of these higher, finer, and cultural activities man developed to express his spiritual ideals, but not necessarily theological concepts.

"Religion does not dispute or theorize. It worships and adores the fundamental verities of life. But today our churches through their varying creeds unfortunately have fomented an untold amount of prejudice; and prejudice is a destructive force. The prejudiced mind is incapable

(Continued on Page 6, Col. 1)

"No Place Like Holmes"

The Holmes Book Company, with large stores at five locations in downtown Los Angeles, can supply everything from the latest novel or volume on Science, Philosophy, or religion to some of the most interesting of the rare old editions. Stores at 128 and 620 S. Spring, 333 and 742 S. Main, and 814 W. 6th St.—Adv.

INITIATES OF THE FLAME

(Continued)

Have you seen people that, regardless of appearances, somehow you liked? Have you seen charming people that, in spite of their charms, you hated? Have you seen learned people who were either fools or impressed you as such, and again, other people who knew little but whom you felt to be wise? Such are the insignia of rank which the loss of title or position cannot destroy. With or without crowns, they were kings—not puppets dressed in tawdry tinsel. Still they are kings and so will remain to the end of time, and still they manifest their rank, not by their superiority or high-headedness but by the soul qualities radiating from them. The purity of life and motive still radiates from those of old who wore the apron of the Initiate, for while that triangular apron with the serpent drawn upon it has long since rotted away, the spiritual counterpart of that symbol is still seen in the radiance of their daily lives, thus proving beyond all dispute that as they were Priest-Kings then so are they today. In every walk of life we find them—in the high places and down in the mire. But wherever found they are still the mouthpieces of the gods and through them comes the promise to all who survive. Kings they are, not of earth but of heaven, and in the life of our own Master we find one who joined himself to those who served, and who was a true King even when his only crown was a wreath of thorns.

Still in the Pyramid of Gizeh the initiations continue; still the Initiate there receives the insignia of his rank. Before that Fire within himself he makes his vows and upon the burning altar of his own higher being he lays his crown and his sceptre, his robes and his diamonds, his hates and his fears, sanctifying his life as a Priest-King and swearing to serve none but his own higher self, the god within. His robes are his soul-body, his crown is his life, and in the streets of life he is enthroned. Once more the dusky towers and factory chimneys around him fade back into the temple pillars of ancient Luxor and, with a lunch pail on his arm and his face brown with honest dirt, he is as much a king as when the crown of the double Nile rested upon his brow and the priest of the temple made him one with his God and his fellow man.

CHAPTER V.

THE ARK OF THE COVENANT.

One of the most interesting symbols that have come down to us from the ancients is that of the Ark, or the box that was said to contain the sacred relics. Many people believe that this belongs particularly to the Jewish nation, but this



Dr. Annie Besant

International President of the
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Amplifiers Used

is a great mistake because the Ark has been the birthright of every country. Like the Jewish people, all have lost much of their power and glory when they lost the sacred Ark. In ancient Chaldea and Phoenicia the Ark was well known. India celebrates it as the Lotus and the ancient Egyptians tell how the moon-god Osiris was imprisoned in an ark. In all the Mystery Religions of the world, individually and cosmically, the ark represents the fountain-head of wisdom. Over it the Shekinah's glory hovers as a column of flame by night and a pillar of smoke by day. Every land sees and feels its presence when the Priest-Kings and Initiates take the sacred Ark away from an old civilization, lost because of crystallization, and, surrounded by those faithful to the truth, carry it into other lands and among other peoples.

In every creed and every religion crystallization goes on. We find small groups of people separating themselves from their fellowmen. We find those who, clinging to the old, refuse to advance with the new, and whenever we find this crystallization we also find the spirit of truth carried away to another people and embodied in other doctrines. From the ancient Ark of the Israelites never had been removed the staves by which it was carried or transported until finally it was placed in Solomon's Temple. Likewise, never does the spirit Fire in man come to rest until finally it is enthroned in the Holy Place of his Solar Temple. Ever towards the rising sun its bearers carry this sacred truth.

Nations are begotten of those who love the truth, and nations are buried when they forget it. The time has again come when its silent bearers have taken the sacred Ark and the Shekinah's glory and, moving across the waters in solemn file, have brought it to the new world.

Throughout the universe the call has sounded and those who are true to their own higher principles have surrounded the sacred chest. Those who have sworn such allegiance to their own higher natures are following the priests with their sacred burden and a magnificent Mystery Temple is being built in this glorious land of ours, loved and guarded by all those who are laboring for humanity. The staves still remain in the Ark, however, and only when real good can be accomplished will they be removed and the sacred Ark find a new resting-place.

This opportunity is now confronting the Western World. The knowledge of the ancients, the accumulated wisdom of the ages, is knocking at the door and seeking those who will follow it. The bearers of the Ark have tarried and are gathering a nucleus of spiritual souls to carry on their work, but whether or not the word of the Lord will remain with a nation is dependent upon national life and ideals, for the actions of a nation are but the collective actions of its individuals. If the Ark of the Covenant, therefore, finds nothing here attuned to itself, if it finds only a few who will answer its call of service and brotherhood, then will its priests lift again the staves and carry it on into other lands.

A nation thus deprived of its spiritual life will, like the ancient city of the Golden Gate, be swallowed up in oblivion. The call is now sounding and those who love the Truth and revere the Light must join that band of devoted servers who for centuries have dedicated themselves to the preservation of Truth. These have given their lives a thousand times for the cause of Truth; their personal happiness has always been second to their duty. These have given their lives a thousand times for the cause of Truth; their personal happiness has always been second to their duty. These are the custodians of the

sacred Word, and the law of attraction draws to them all who love and live the Truth. A great influx of spiritual light comes to those who have learned the doctrine and who live the life, and, regardless of clan or country, they have joined the silent file of watchers and workers around the sacred Ark of the Covenant. By his daily actions every individual is expressing far more plainly than by words his ideals, his desires, and also his attitude toward this great work. The composite attitude of a certain number of people either shuts out or lets in the light. Therefore, every individual has a sacred duty, a great work to do, and to which the true student must dedicate his life. Then wherever he may go, whatever he may do, he is being led and the Shēkinah's glory directs his footsteps.

(To Be Continued)

(Continued from Page 4, Col. 3)
of logical or reasonable thought. Creeds are merely excrescences upon the body of religion. Creeds inhibit the mental faculties and rational powers of all who become involved in the limitations of dogma. Universities, churches and scientific bodies, exhibiting an exaggerated reverence for creeds and precedents, paralyzed the mental initiatives of their representatives and followers.

The Ancient Mysteries

"Every world religion is a partial revelation of the secret doctrine of the ancient Mysteries. Ante-Nicaean Christianity was a School of the Mysteries and, as such, promulgated a secret doctrine, scarcely a vestige of which is to be found in modern Christianity. The secret doctrine of Christianity even Christ concealed from the multitudes, revealing it only to an illumined few. It is recorded in Matthew that the disciples asked Jesus why he spoke to the people in parables; and 'He answered and said unto them, because it is given unto you to understand the mysteries of heaven, but unto them it is not given.'

"Everything that has been revealed to us is merely an imperfect symbol of a great spiritual fact that is revealed in its entirety only to those initiated into the

mysteries of Nature.—The Greek mythology taught today in our public schools is nothing but the initiation rituals of the Greek Mysteries. Plato, the greatest of all philosophers, was an initiate. He had been inducted into the lore and practices of the Eleusinian Mysteries. The priests of the temple revealed to him all he knew, and his writings are merely veiled simplifications of the teachings of the Mystery Schools. Aristotle and Euclid were also initiates. Pythagoras, after visiting the seats of fourteen great religions of antiquity from Greece to India, declared them all to be monotheistic, a statement which disrupts modern concepts of pagan theology.

Centers of Education

"The Mysteries were really the great educational centers of the ancient world. In Greece, Egypt, Chaldea, and other countries they played the part of school, clinic, church, and home—all in one. Their standard of morality was the highest ever known. Of course, in later years they became polluted with undesirable influences (like reputable institutions are known to suffer even in our own days) and gradually declined."

It is Mr. Hall's firm belief that if the educational system of the ancient Mysteries could be re-established, it would solve many problems which appear to be unsolvable to the unilluminated mind of today; because the Mysteries represented a syntheses of philosophy, science, and religion. They revealed the underlying harmony that pervades all three, whereas

so many people today regard them as hopelessly irreconcilable. And so it is that Mr. Hall feels we must return to the original doctrine—another instance of the first being last—if we would extricate ourselves from the entanglements into which useless creedal conflicts have betrayed the modern world.

The time is again at hand for the periodic resurgence of reason and learning, for six hundred years have elapsed since the last great illumination of the world. As a contribution to this end, Mr. Hall is bringing out his compendium which summarizes the long forgotten and dust-encrusted wisdom of the past. The entire work is amplified with numerous quotations from ancient, medieval, and modern authorities, many of them from unpublished manuscripts and priceless books long out of print.

(Continued from Page 1, Col. 2)
—it is, "development," "growth," "unfolding," "opening out," etc., always from the simple to the complex and by inherent sentiment life. It applies to everything in the universe from an atom or an electron to the cosmical system. Herbert Spencer, the world's greatest philosopher, defines it as, "The integration of matter and concomitant dissipation of motion."

2. What does the Bible say about this? While the word "evolution" is not found in it because, like many other words now in common use, it had not been coined when the Book was made; other words conveying exactly the same idea were used, Con-

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sult any unabridged Greek and Hebrew Analytical Concordance or Bible Text Book, looking up the root meaning of such words as these: "to create," "make," "form," "fashion," "build," "grow," etc., and their derivatives and synonyms, and you will find that evolution, as understood by science today, is taught and illustrated on every page of the Book.

3. All of Christ's teachings are in harmony with this fact. His 38 parables illustrate the "development" of His kingdom or the "growth" of christian character in exact accordance with this divine law of progress. Hundreds of passages might be cited to prove this, such as Math. ch. 13, ch. 6:28; Jno. ch. 15; Mark ch. 4, 26 to 35, etc.; Jno. ch. 10:30, ch. 5:17-47; ch. 14:9, etc., prove His identity with God, His Father and all nature. Hundreds of passages prove His humanity as well as His divinity.

4. Darwinism should not be confounded with evolution. The best authorities hold that monkeys were not our ancestors, much to their credit; for monkeys do not kill each other or carry on barbarous wars as men do. The Bible and especially the life and teachings of Christ, when studied in the light of creative, progressive evolution, using figures of speech, allegory and symbolism, as its writers did, and for religious and not scientific purposes, is a more illuminating and wonderful Book than ever. To prohibit the teaching of evolution in our schools is absolutely unchristian and subversive of our civilization.

Copies of this essay can be had for 2c each in lots of 5, or for 1c each in lots of 100, postage prepaid, by addressing, S. J. Brownson, M.D., at 8256 Norton Avenue, West Hollywood, Calif.

MAN, A CREATOR

(Continued from Page 1, Col. 2)

to turn from the path of holiness, and has been the story in which the materialist has gloried and whereon he has based his strongest argument. The unenlightened Christian has been unable to explain the discrepancies found in the first two chapters of the Book upon which he bases his religion.

The Rosicrucian philosophy teaches that the seven days of creation are world periods. That the first day is termed the Saturn Period, when man was sent out from God as a virgin spirit, without form or physical substance. Under the guidance of great creative beings whom we will call hierarchies, he was helped to develop form and consciousness. These great beings implanted in this evolving life the germ which later developed into the physical body at present used by man. In

the same manner is the seed atom of the incoming ego of present day man deposited in the spermatozoa, which later impregnate the ovum and from that time the germination of the physical body begins. This same process was carried on in the Saturn Period by these creative hierarchies. The first appearance of the human spirit at the beginning of this period was as a ball shaped cloud of heat, greatly resembling (as seen clairvoyantly) the shape of the seed atom of present man.

After these divine leaders had constructed the germinal or phantom dense body in the Saturn Period, the human germ by its own ability was able to work upon its body when it reached the Sun Period. These divine hierarchies further assisted the human spirit by adding the germ of the vital body. Later, when the vital body was fully developed, it caused the development of the sense centers which gave the power of motion.

The body during the Polarian Epoch in the fourth revolution of the Earth Period resembled a large, spongy bag with an opening at the top from which an organ projected. This organ was used in place of various sense centers which the body of present man possesses. During this epoch man passed through a stage similar to that of the mineral kingdom. Ezekiel gives us evidence regarding this in the 28th chapter, 13th, 14th, and 15th verses: "Thou hast been in Eden, the garden of God; every precious stone was **thy** covering, the sarius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in **thee** in the day that **thou** wast created.

"Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

"Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."

In the Hyperborean Epoch man passed through the plantlike stage where he had a twofold body, the dense body and the vital body, which latter had at this time developed. He had only the germ or phantom of a desire body. As he worked upon these vehicles, they slowly reached greater materiality. In the Lemurian Epoch he was assisted by the divine hierarchies to build his desire body. In this epoch the physical skeleton was formed. Previous to this, man's body was soft and pliable. Now the flesh became firm. At this stage he was yet minus the eyes.

During this period the germ of the mind was given. This germ was only a shadow. The real mind body was to follow. We

are told in the "Cosmo Conception," page 226, (By Max Heindel) that at this stage of man's evolution the Lords of Mind took charge and assisted man in the building of his vehicles by impregnating him with the quality of selfhood, and from that time he gradually became a separate personality.

He had now a threefold body, consisting of the dense, the vital, and the desire bodies, similar to the animal of today. The mind was then developed to form the link between the threefold body and the spirit, which had come down from the higher worlds in involution. It was then that the spirit took full control of its vehicles. Previous to this it controlled its body from without, but now it began to work upon its body from within. Man now began to generate the red blood which later was a factor in enabling him to walk upright.

While man was under the guidance of the divine hierarchies, he was also double-sexed and propagation was carried on under the guidance of these higher beings. One half of his creative power had to be sacrificed to evolve brain consciousness and a larynx. This change was accomplished during the Atlantean Epoch.

As the reasoning powers developed, man became a creator. He was then able to create by the assistance of another being like himself, bodies such as he then

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possessed. These bodies in their formation recapitulated the same stages in the mother's womb that the parent bodies had been through in their long pilgrimage through matter. The body created by man has its beginning in an egg shaped gelatine mass, passing through the vegetable, then the animal stage, slowly throwing out feelers, then organ by organ it is formed until finally it is thrown off from the parent body.

The babe, like the human spirit, is under the guidance of its parent until it reaches the years of reason. Similarly, the human spirit in its work upon its various bodies is guided by higher beings until it reaches the state of reason and has brought its body to a wonderful stage of physical perfection with a brain which is master over all.

The ego guides and controls this wonderful body through the blood. In this life stream it is constantly creating new blood corpuscles, destroying old ones, choosing nutriment by which it feeds and builds, selecting the proper minerals required for blood and nerves. The millions of tiny atoms that work in man's body are created by him, each having a life of its own. These tiny lives depend upon him for their development, as he depended upon the creative hierarchies in his evolution.

Man works with the minerals, digging ore out of the soil, purifying and transforming it into metal. He turns and works the earth, making it produce; he directs the propagating of the plants to help them on their upward path. The animals are trained and taught by him so that they may reach a higher stage of intelligence. He has to a certain extent acquired control over the elements. He turns water into steam for use in propelling great machines. From the invisible forces of the sun and air he generates the power to use for his convenience and comfort. From death to birth and from life to life, man is constantly creating better bodies, discarding old material and building new. From the lowest life wave, the mineral, up through the vegetable and animal kingdoms, man has acquired mastery.

"So God created man in his own image" (Genesis 1:27), and sent him into the world to gain experience, to evolve from a tiny spark of divinity to the godhead. As the son grows up in the image of the earthly father, so must man become like unto his Father in heaven, A CREATOR.

Mrs. Max Heindel, head of the Rosicrucian Fellowship of Oceanside, California, will occupy the pulpit of the Church of the People during the absence of Manly P. Hall, on Sunday, Jan. 23rd. She will speak on "Why Children Die Young."

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(Continued from Page 3, Col. 3)

pered behind her hand to Amelia. "I'll bet he has those pigeons hidden in his whiskers."

Amelia did not answer but gazed open mouthed at the proceedings.

Picking up each of the stones the Hindoo threw them into the air when each one turned back again into a bird and flew away into the night.

"Bravo!" exclaimed the English Colonel, clapping his hands and throwing a silver coin to the fakir, who, however, did not even dare to pick it up.

Next the Hindoo took the mango seed and picking a small handful of dirt from a nearby flower bed, made a little heap on the ground and planted the seed in it. He then chanted some more Sanskrit, made strange passes over the seed with his long slender fingers. Suddenly a little green sprig appeared. This grew larger and larger, the leaves branched out, buds appeared, and in about five minutes a full grown mango tree stood in the courtyard, heavily laden with its fruit, some of which, over ripe, fell to the ground.

"Marvellous!" exclaimed the Colonel, slipping a monocle into his eye. "Extraordinarily clever, don'tcher know?"

Madame Gotrox fanned herself several times very rapidly, put her lorgnette up and looked again. "Amelia, do you see what I see?"

"Yes, mamma," answered Amelia in an absent minded sort of way. The power of this strange man had overwhelmed her and she was trying her hardest to work up a flirtation with the Hindoo, but once more with indifferent results.

Suddenly the fakir clapped his hands and the tree disappeared as though it had never been.

During these two strange feats the Oriental had been eyeing Mrs. Gotrox in a very peculiar way. There was a strange expression about his face, and now bending low, he approached her, the shin bone of the monkey in one hand while he held out the other and pointed to the diamond ring on Madame's finger. He spoke several sentences in Hindustani.

"He says," exclaimed the Scotch host, "that he wants to do a trick with your ring which is very beautiful."

The Hindoo inclined his head in a questioning way and smiled. Slipping her ring from her finger she handed it to the Hindoo.

"Tell him," she said, "that I am delighted to see that he has such good taste in the matter of jewelry."

The fakir made a few passes with his wand, and instead of one diamond ring there appeared dozens falling in streams between his fingers. Madame Gotrox and Amelia gave gasps of amazement. The Hindoo then touched her strings of pearls with his wand and thousands of pearls just rained from Madame Gotrox until the ground around her was heaped high with jewels and pearls.

"Most incredible," exclaimed the Scotch host while the English Colonel just gazed.

Madame Gotrox would have fainted had she not wanted to watch everything, while Amelia's under jaw retreated in bewilderment.

Suddenly the Hindoo clapped his hands and the jewels dissolved into mist, leaving only those which had originally belonged to the American lady. These the Hindoo returned with bows and salaams. He then returned to his baskets where he packed up everything except the rope. This he suddenly threw up into the air where it uncoiled like a great serpent and hung waving in the sky. After testing the rope to make sure that it was strong, the Hindoo climbed up hand over hand along the swaying length. Up and up he went until he was lost to sight in the sky. Then the rope slowly ascended until it disappeared also. At the same second a great shower of lotus blossoms fell from the sky at the feet of the guests.

As they leaned over to pick up the blossoms, they changed color several times and then vanished.

"Marvellous!" exclaimed the Colonel, "deuced clever!"

Mrs. Gotrox just sat looking into nothingness.

"Where did he go?" she finally asked.

"I don't know," answered the Scotchman, "but he'll never return."

"This has surely been a delightful evening!" exclaimed Mrs. Gotrox as she fingered her string of pearl thoughtfully. "My !!*? My pearls! They're gone! And my diamonds, my ropes of pearls, my tiara! My God! Amelia, I am fainting! Give me air!"

The gathered guests looked in amazement.

"Have him arrested!" screamed Madame Gotrox.

The Scotch host was in despair. "Madame, every thing shall be done that is possible, but I fear that if he has stolen your things you will never see them again."

The English Colonel adjusted his monocle and looked again, a smile playing around the corner of his mouth. "Marvellous, simply marvellous! That's the best trick he did, eh wot?"

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Volume 3, No. 9

Los Angeles, Calif., Wednesday, January 19th, 1926

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RETURN, REBIRTH, AND REINCARNATION

By W. W. HARMON.

What is it that about one-third of the human population believes in, in some form or another, while the balance either never heard of it, or repudiate it utterly, even though their own scriptures clearly indicates it—what does it mean? There are quite a large number of people in the Western world who, within the last 35 years, have accepted the word and meaning in its literal interpretation, i. e., it has become quite common to hear another say that she is a reincarnation of Hypatia, Joan of Arc, Cleopatra, etc., and if one will take notice the statement is always connected with some historical character—it is not possible to connect oneself with some unknown man or woman of the past ages, which is quite significant when we stop to think about it.

It was recently stated in the public press, and in all seriousness too, that Lord Kitchener was a reincarnation of King Arther and that in England the belief finds considerable credence, much dependence being placed upon Sage Merlin's prophecy, who swore "King Arthur should not die, but pass, to come again". But King Arthur did die of course—therefore it is obvious that King Arthur **could not come again any more than the dead leaf of a tree could come again.** King Arthur did die, did pass, but did he come again? Indeed, that is the question!

Nearly all of the world's population who have been brought through the ages to believe in what is called reincarnation—a very misleading term and a wrong one too we believe—have long since lost the wonderful spiritual beauty and fragrance of what really lies behind this subject. It is therefore now but a materialistic and altogether false conception of that glorious, wonderful and long-forgotten

(Continued on Page 7, Col. 1)

∞ FAUST ∞



Faust, as played in the UFA Production, now playing at Figueroa Theatre. It is worth while—see it.

THE ETERNAL DRAMA

In Two Parts—Part One.

By Manly P. Hall

In taking up the study of the drama by Goethe and the opera by Gounod, it is well for us to consider the historical character of Faust. Very few people realize that this strange individual ever lived and yet upon investigation there is very little doubt that such a person did exist during the fifteenth or sixteenth century. Among magical writings we find the book of Dr. Faust, a short thesis in which he explains his invocation of spirits and his pact with the Evil One. Many strange stories are told concerning him which, however, are unanimous in their conclusion, that in the end he was destroyed by the entity to which he had bound himself. The story received little attention until Goethe, a master of alchemy, built around it the immortal drama which is now familiar to the public.

There are few operas that contain more food for spiritual and intellectual thought than Faust. The present form of the legend is undoubtedly an outpouring of the Mystery Schools with which many of the great authors and poets and have been connected. It is the symbolical and mystic rather than the literal interpretation in which we are interested, which brings clearly before the mind of the student one of the greatest principles which the modern alchemist and student of occult arts must face. First, the student must realize that the whole drama takes place within his own being, which he overlooks because he cannot see it. The eternal struggles, the eternal combinations of elements, principles, and expressions of unfoldment constitute the most wonderful of all dramas, and this has been given to the world under the symbol of Faust and his pact with Mephistopheles.

POISON LIQUOR

By MANLY P. HALL

(Reported by Harry S. Gerhart.)

Every problem of a civilization concerns every member of that civilization. Religion has its answers to problems, science has its answers, and philosophy has its answers. Philosophy combines the best of the others and we should expect a reasoned, balanced solution of a problem from that source. And we have the right to expect a practical working solution, one that will really work if applied.

So let us consider the great question of prohibition, bootlegging, and its latest aspect,—poison liquor,—poisoned by a gov-

(Continued on Page 6, Col. 1)

The Characters in the Drama

Faust. In Faust, the ancient philosopher, sitting in his gloomy laboratory surrounded by dusty bones and weird and curious books of ancient history, we find one angle of human consciousness. In him we see the human mind, the analytical mind, the intellectual occultist, the power of science, the mystery of thought, all of these we see symbolized in Faust. He is an analyzer of effects, seeking to find causes by the power of concrete reason, seeking with the eyes of form to view the worlds of spirit.

There are many today who stand as Faust stood, "with all his lore a fool no wiser than before." He is the mind incarnate. There are many students today who have studied books, listened and learned, experimented and wound themselves up in intellectuality, and yet forever they fail. They can quote figures, they know the ages of worlds, and still the great secret of the alchemist eludes them and in the darkness of ever deeper perplexity they labor surrounded by problems they cannot solve and mysteries with which they cannot cope. How long will science stand as Faust stood, an admitted failure in its attempts to solve anything it cannot analyze? Faust failed to find the true meaning of alchemy as he labored eternally with things outside of himself; he built his furnaces but his retorts and his bunsen burners only led him into deeper quandaries and greater despair.

In Faust the true spiritual man was imprisoned, crucified beneath the power of intellectuality. The mind is man's greatest blessing, but when it masters the thing it should obey and serve, it surrounds and imprisons the life until as Faust the yearning breaks out in its eternal cry:

"Woe is me, still prisoned in the gloom
Of this abhorred and musty room,
Where heaven's dear light itself doth
pass
But dimly through the painted glass!
Hemmed in by volumes thick with dust,
A prey to worms and mouldering rust,
And to the high vault's topmost bound
With smoky paper compassed round;
With boxes round thee piled and glass,
And many a useless instrument
With old ancestral lumber blent—
This is my world, a world alas,
And dost thou ask why heaves thy heart,
With tightening pressure in thy breast?
Why the dull ache will not depart,
By which thy life pulse is oppressed?
Instead of nature's living sphere
Created for mankind of old,
Brute skeletons surrounded thee here
And dead men's bones in smoke and
mold."

Many students have not reached the place where they cry out in their misery

as Faust cried out, but they are in an intellectual rut which will inevitably bring about the same result. Men cannot reach heaven by thought alone, although it is true that thought binds God to man, but to this thought must be added other things. The hermit and the recluse and those buried in their studies are losing the great battle, as they have gone away from the world, they have left practical life for theoretical things, and it was not for this end that man came into being. He came to labor as well as learn, he came to evolve not only intellectual faculties by the mystic and spiritual; he must learn compassion, love, and faith and blend them if he would know the mystery of creation.

The one who knows the most is not always the wisest. If he were the story of Faust could never have taken place. But so surely as the pendulum swings in one direction to produce a mental genius, as in Faust, it will swing back again and produce a degenerate. This is an age old truth which the student must learn, and as we read Faust in this light we shall see the playing out of human emotions which finally are blended in mutual understanding, but the path is often long and weary, especially for those who like Faust are crystallized in ruts.

When man becomes a slave to his intellect he becomes unbalanced, and we find those who destroy for the love of analyzing the thing they kill. They will in truth sell their souls to the Devil for the thing they want, and there are thousands who stand today as Faust stood, intellectual giants but in life failures, who must stand apart from all the world listening in the depth of their own darkened being to the laughing songs of those from whom they have separated themselves by allowing the truly human to starve and dying give its being to feed an unbalanced mind.

Marguerite. As Faust symbolizes the human mind with its deep, mysterious workings, so Marguerite symbolizes the heart, the impulsive system, as balanced against the sombre, reflective analytical system. The great human tragedy of life is eternally played out between these two and it is usually the heart that pays the greatest price for its unfoldment and growth. Raised among the cloisters of faith, Marguerite without experience, without practical knowledge of life or living problems, becomes the easy prey of Faust and his scheming companion.

The beautiful, mystic path of faith as it is personified in the character of Marguerite is one that each aspiring soul must walk, but it is filled with suffering and uncertainty until reason and knowledge are added, and the simple innocence of childhood gives place to the broader virtue of understanding. Nature and its laws apparently conspire eternally against those

who do not understand them but this is not in truth nature's conspiracy; it is rather the price which man regardless of his ignorance must pay for the violation of a law which is no respecter of persons.

The heart of man and his finer sentiments are worthy and beautiful, but these sentiments often destroy the thing they love the most, and until the path of the heart is strengthened by the mind enriched with the experiences of action and the fruits of labor, it is not in a position to fulfill its part in the Great Plan. For thousands of years ignorance has been considered innocence and those who are sheltered from the world have been called virtuous, but nothing can be further from the true meaning of the word than this application. In knowledge, balance, and years of conscientious experience and mastered emotions rests the basis of true virtue. It is only those who have passed through life and cleansed themselves who are virtuous. Those who have been sheltered as Marguerite was, are merely the ignorant preys of cunning and worldly wisdom, not only to their own detriment but to the detriment of others.

Marguerite symbolizes the hopelessly impractical phase of life which we find often among those who claim spirituality. Many students know little of the first principles of life and less of their reason for being and yet in their ignorance they pride themselves upon the fact that they do not need to know. This mistaken idea is responsible for an eternal tragedy as old as life itself, and so long as man remains in his present state of ignorance he will be forced to bow before that which knows, and instead of rising up in wrath against his over-lord he must transmute his ignorance into knowledge. Therefore, the trials of Marguerite were as necessary to her salvation as were the repentance and agony of Faust necessary to him that he might learn to balance his intellectuality with the spiritual and mystic nature of Marguerite. This eternal battle is as old as time itself, and it will continue until knowledge with all its glory realizes the sweet simplicity of the mystic path of faith as walked by Marguerite, and, having learned the lessons of life, unites itself in an eternal union with the elements which it must always fight until it understands.

Again in this drama we see the eternal battle of science and religion. Faust, the philosopher buried in his concrete knowledge, unable to appreciate the true elements of spiritual faith, typifying science, while Marguerite standing upon the church steps represents the eternal cry of the mystic—to believe without knowing, to adore without questioning, and to accept all nature as the manifestation of an Unknown whose laws it is heresy to ex-

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Volume 3, No. 9

Los Angeles, Calif., Wednesday, January 19th, 1926

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RETURN, REBIRTH, AND REINCARNATION

By W. W. HARMON.

What is it that about one-third of the human population believes in, in some form or another, while the balance either never heard of it, or repudiate it utterly, even though their own scriptures clearly indicates it—what does it mean? There are quite a large number of people in the Western world who, within the last 35 years, have accepted the word and meaning in its literal interpretation, i. e., it has become quite common to hear another say that she is a reincarnation of Hypatia, Joan of Arc, Cleopatra, etc., and if one will take notice the statement is always connected with some historical character—it is not possible to connect oneself with some unknown man or woman of the past ages, which is quite significant when we stop to think about it.

It was recently stated in the public press, and in all seriousness too, that Lord Kitchener was a reincarnation of King Arthur and that in England the belief finds considerable credence, much dependence being placed upon Sage Merlin's prophecy, who swore "King Arthur should not die, but pass, to come again". But King Arthur did die of course—therefore it is obvious that King Arthur **could not come again any more than the dead leaf of a tree could come again.** King Arthur did die, did pass, but did he come again? Indeed, that is the question!

Nearly all of the world's population who have been brought through the ages to believe in what is called reincarnation—a very misleading term and a wrong one too we believe—have long since lost the wonderful spiritual beauty and fragrance of what really lies behind this subject. It is therefore now but a materialistic and altogether false conception of that glorious, wonderful and long-forgotten

(Continued on Page 7, Col. 1)

✂ FAUST ✂



Faust, as played in the UFA Production, now playing at Figueroa Theatre. It is worth while—see it.

THE ETERNAL DRAMA

In Two Parts—Part One.

By Manly P. Hall

In taking up the study of the drama by Goethe and the opera by Gounod, it is well for us to consider the historical character of Faust. Very few people realize that this strange individual ever lived and yet upon investigation there is very little doubt that such a person did exist during the fifteenth or sixteenth century. Among magical writings we find the book of Dr. Faust, a short thesis in which he explains his invocation of spirits and his pact with the Evil One. Many strange stories are told concerning him which, however, are unanimous in their conclusion, that in the end he was destroyed by the entity to which he had bound himself. The story received little attention until Goethe, a master of alchemy, built around it the immortal drama which is now familiar to the public.

There are few operas that contain more food for spiritual and intellectual thought than Faust. The present form of the legend is undoubtedly an outpouring of the Mystery Schools with which many of the great authors and poets and have been connected. It is the symbolical and mystic rather than the literal interpretation in which we are interested, which brings clearly before the mind of the student one of the greatest principles which the modern alchemist and student of occult arts must face. First, the student must realize that the whole drama takes place within his own being, which he overlooks because he cannot see it. The eternal struggles, the eternal combinations of elements, principles, and expressions of unfoldment constitute the most wonderful of all dramas, and this has been given to the world under the symbol of Faust and his pact with Mephistopheles.

POISON LIQUOR

By MANLY P. HALL

(Reported by Harry S. Gerhart.)

Every problem of a civilization concerns every member of that civilization. Religion has its answers to problems, science has its answers, and philosophy has its answers. Philosophy combines the best of the others and we should expect a reasoned, balanced solution of a problem from that source. And we have the right to expect a practical working solution, one that will really work if applied.

So let us consider the great question of prohibition, bootlegging, and its latest aspect,—poison liquor,—poisoned by a gov-

(Continued on Page 6, Col. 1)

INITIATES OF THE FLAME

(Continued)



In the brain of man between the wings of the kneeling cherubim is the mercy-seat, and there man speaks with his God as the Holy Priest of the Tabernacle spoke to the Spirit of the Lord hovering between the wings of the cherubim. Thus, man represents the Ark and within him are the three principles—the Father, the Son, and the Holy Spirit—the Tablets of the Law, the Pot of Manna, and the Rod that budded. But, as in the case of the ancient Israelites when they become crystallized, the Pot of Manna and the Rod that budded were removed from the Ark, and all that was left were the Tablets, or the Letters of the Law. So, when the individual crystallizes and closes his mind to differing viewpoints, he excludes the life force which was flowing into him. In shutting out strangers, he pauperizes his own life, leaving only the Tablets of the Law—the material reasons from which the spiritual life has departed.

Solomon's Temple—the perfected temple of the human body, the perfected temple of the soul and the perfected temple of the universe—finally forms the perfect shrine for the living Ark. There at the head of a great cross it is placed and there in man it becomes permanently fixed. The staves of polarity upon which it has been carried are then removed and it becomes a living thing, a permanent place where man converses with his God. There man, the purified priest, arrayed in the robes of his order—the garments of his soul—holds communion with the Spirit hovering over the Mercy-Seat. Though this Ark within is ever present, yet man can only reach it after he has passed through the outer court of the Tabernacle, through all the degrees of initiation, after he has taken the Third Degree and becomes a Grand Master. Then, and then only, can he enter into the presence of his Lord and there in the darkened chamber, lighted by the jewels of his own breastplate, converse with the Most High, the true spiritual essence within himself.

We are all working toward this end and the time will come when each person will know for himself the mystery of the Ark, when the student through purification will be led through the door of the Holy of Holies and there be enveloped by the Light of Truth. This was his birthright which he sold for a mess of pottage. "To this end came He into the world that He might bear witness to this truth, that through this light all men might be saved."

The Ark of the Covenant—that great spiritual principle—surrounded by its loving workers, is calling all to follow it.

When through materiality or degeneracy a great people are destroyed or a continent sinks beneath the ocean, then those who are true are called around the Ark and as its faithful servers are led out of the land of darkness into the new world and a promised paradise. All great teachings set forth the same idea. The student will find that it is true, and when he allies himself with the powers of light and becomes a channel for its expression, when he radiates it from himself to all who need it, then indeed will the Light protect him and he will become a Sun of God.

CHAPTER VI

KNIGHTS OF THE HOLY GRAIL

Before taking up the study of the Grail legends it would be well for all who are interested to read those tales now listed under the heading of children's fairy stories. For example, the story of good King Arthur and his Round Table is a cosmic myth and, while there is little doubt that he as a man actually lived, the real mystery (as in the story of the Christ) is not the literal tale but the great mystic or occult truth concealed under allegory and parable. The same is true with the story of Parsifal, which can never be really understood and appreciated until the student sees in the Knight (and later King of the Sacred Cup) his own spiritual development and the temptations he must also master if he would become a King of the Grail.

In Lohengrin the same truth is again shown to the world. It is the path of initiation along which each must pass on his road to self-mastery. To every nation and in every tongue sacred legends have been given to teach man the path he must follow. The blind Homer of the Greeks who told of the wanderings of Ulysses gave the same great truths to the world. The Scalds of ancient Norway and Sweden and the Prophets of the Jews used the same

means, and everywhere from the sacred books of the East to the legends of the American Indians we find one great connected truth told to many different peoples in ways best suited for their development.

Such a truth is the legend of the Round Table, given to King Arthur as a wedding gift. All true students know what that wedding was: Not of earth but the wedding of the Spiritual to the Intellectual within the Initiate himself when the spirit and the body are united eternally, each swearing to honor and protect the other. Such a marriage was the union of Arthur and Guinevere in the legend of the King.

Let us, first of all, consider the coming of Arthur the King. We read in the legend regarding Merlin the Magician, the wise man, who it is said had charge of the coming King during his youth. Merlin represents the hand of the Elder Brothers who, realizing that a great ego had come into the world, had consecrated themselves to the task of preparing him for his mission.



It was under the direction of Merlin, the master-mind, that the anvil and stone with the sword thrust into it were raised in the city square when it became necessary for a new king to be selected. It was he also who called all the brave knights of the land together and told them that the one who could draw forth the sword would be king. And of all the knights assembled, Arthur, the half-grown boy, was the only one who could release the sword.

There is a very wonderful mystery of the soul contained within that divine allegory. Let us read the letters that were
Continued on Page 5, Col. 1)

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Subscription rates, 10c per copy.

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QUESTIONS and ANSWERS

If an employee is obliged to lie for an employer, what is the penalty?



Answer. If a person finds out that he must lie for his salary it is a very excellent time to find a new position, for if he consciously does it for gain to himself the penalty will be as heavy as though he were doing so of his own free will.

Please explain the crucifixion.

Answer. The word crucifixion means a crossing. The crossing of spiritual and material currents forms bodies and these bodies crucify and seek to destroy the life which is within or hanging upon them.

What is meant by the Word?

Answer. The Word is a center of consciousness around which negative particles gather and out of which forms are built. It is not in the last analysis a sound, but a rate of vibration. It is the Life producing and manifesting through form.

What did Jesus mean when He said every laborer is worthy of his hire?

Answer. It means that in all nature the law of compensation holds good. In all nature we are paid according to our works and we must reward others equally when they serve us. The idea that we can secure something for nothing is one of the most erroneous concepts and destructive slogans that man has created.

Will conditions in Europe cause another world war?

Answer. The unrest which pervades the world at the present time, which is more filled with hate than the European conflict, will undoubtedly result in wars, crimes and pestilences.

Why are we so much in doubt as to what is right and what is wrong?

Answer. The reason why there is so much misunderstanding is that right and wrong are individual concepts and what is right for one is wrong for another. The only thing that is right for anyone is the very highest, noblest, truest and purest that the individual can conceive of. Everything else falls short regardless of other people's estimates.

What is meant by the loss of the soul?

Answer. As the soul is the fruit of our work here and as our evil deeds cannot become immortal, if our lives be filled with destructiveness their fruits must perish under karmic reaction and if the soul built is evil it will be disintegrated—only good can be eternal.

Do dreams mean anything?

Answer. Some do and some do not. They are often partial memories of things we have learned and done while the bodies were asleep. Sometimes they are only thoughts of the day which have automatically repeated themselves even after sleep has deprived us of conscious power. Sometimes the brain does not all go to sleep at once and faculties will labor all through the night while the brain is otherwise asleep causing dreams and hazy memories.

Why are we taught individual immortality? Is not race immortality sufficient?

Answer. The fact that we are evolving individualized organisms, no two of them alike, proves that individualization and not merely racial progression is the ultimate end. Everything reduces itself into the singular before it is through, therefore individual salvation based upon individual effort is far more inspiring than race immortality where the lazy ones sneak through with the hard workers.

Is the Bible the work of God?

Answer. There is no doubt the sacred scriptures of all peoples have been inspired by the great spiritual Intelligences of the Universe.

Can the mind image anything unreal?

Answer. It is impossible for a human mind to create or image anything that does not exist somewhere on one of the many planes of nature.

What is mediumistic materialization and trumpet seances?

Answer. In materializing a body the departed intelligence does so by taking the life forces of the medium and those attending the seance and using them to build a temporary vehicle. The same is true in trumpet seances where the strength to express on the physical plane is gained through sapping the vitality of the medium and sitters. This is a detrimental, unproductive method of securing information, seldom accurate but always carried on at a terrible expense to those present.

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(Continued from Page 3, Col. 3)
engraved upon the sword: "WHOSO PULLETH OUT THIS SWORD OF THIS STONE AND ANVIL IS RIGHT-WISE KING BORN OF ENGLAND."

The cube stone is the body; it has been so symbolized for centuries, and today among the Masons the Ashler is the symbol of Man. Experience is the anvil and it is upon this anvil that the sword is tempered. The sword is spirit, and he who would be King in the true spiritual sense of the word must first show his divine power by freeing the sword of spirit from the casings of the lower man and the world.

It is the same symbol as that later used by Sir Galahad, the guileless knight, the personification of the purified man, who comes without a sword but who later arms himself with the sword of spirit that he draws from the cube block floating down the river (of life) past Camelot. Sir Galahad had the strength of ten because his heart was pure, and the Knight of today must follow in his footsteps.

If you have read the story of King Arthur you will remember how he was given Excalibur, the enchanted sword, and how it came up out of the water held by a hand draped in white. Excalibur represents Light and Truth, which are the weapons of the true Initiate.



In England there still hangs on a court-house wall the Round Table of King Arthur. In the very center of the Table is a beautiful rose painted in natural colors. This symbol is that of the Rosicrucians, the ancient alchemists, and there is a direct connection between the legend of the British King and the ancient philosophers of fire.

Now let us turn our attention for a moment to the history of the Holy Grail, or the Cup from which Christ drank at the Last Supper, and which was said to have caught his blood when he hung dying upon the cross. Ancient legends tells us that this cup was made from a sacred stone which had been the crown jewel of Lucifer, the dynamic energy of the universe. It was said that the green stone had been struck from the crown of Lucifer by the Archangel Michael during the famous battle in heaven.

After the death of Christ it is said that Joseph of Arimathea took the sacred cup and the spear of the Passion and carried them into a distant land. With his sacred relics he wandered through Europe and is said to have finally died. Those who followed him, after many centuries of tribulation, carried the sacred relics to Mount Salvart in northern Spain, where they remained until Parsifal finally took the Grail

and spear back to the East, where they are now preserved.

It is around this cup and spear that the legends of Parsifal and King Arthur have been written, and it is through a study of this fact that we are able to better understand the mystery of the Great White Lodge of which the Round Table of King Arthur and the circular temple of the Knights of the Grail is a symbol.

Although we no longer have the cup as a physical symbol, it is not gone from among us; as in the days of old the brave Knights of the Round Table went out to fight for right, so those knights who belong to the Great White Brotherhood go out into the world today in the name of Truth, laboring with mankind and seeking to right the wrongs of the world. It is said that the Knights of King Arthur's court always fought on the side of virtue and purity, and so did those who rode out of Mount Salvart.



The Grail Cup is the symbol of the creative force of nature; it is also the symbol of the human race which is slowly learning the mysteries of creation. Within the cup is the blood of Christ, that force which is slowly or rapidly transmuting the body into soul according as we give it greater or lesser opportunity.

In the sacred spear we find symbolized again the creative force which in the hands of Klingsor, the Evil One, wounds and causes suffering but which when held by the pure Parsifal heals the very wound that it caused.

(To Be Continued)

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(Continued from Page 1, Col. 2)
ernment to prevent its use.

The removal of alcoholics will undoubtedly be of immense value to posterity. How can it most effectively be done?

The great mass of humanity do not appreciate the efforts made in its behalf. Play is that which we want to do, and work is that which we have to do. Humanity rebels against that which it **must** do as the small boy rebels against medicine, he just knows it is awful on principle. Thus the forcing of anything upon humanity is distasteful to humanity, and it immediately wants that which is denied to it. Humanity is gradually growing to a truer and nobler state, but a poor way to help it is to force something upon it.

The user of alcohol is slowly committing suicide. The old sot said, "It is such a pleasing way to die." Thus it may seem in the early stages, but the latter are anything but pleasant.

The law has said that intoxicants shall not be distributed. But behold a new industry has been established, a national institution, refined, creditable, whose only unfortunate angle is in getting caught. This elite industry of bottlegging is sanctioned by the community and is patronized by the elect, and is thus probably the largest single institution in America, an unorganized organism. It would require several Woolworth buildings to house its offices, if such were possible.

This gigantic industry is the strongest advocate of prohibition and without exception will vote DRY. They are the largest group of fundamental dries; their business depends upon it. This institution is preying upon humanity, using all the improved methods of rapid poisoning and the government is asked to help them.

The law is now established and must be enforced or be re-legislated.

Vast numbers of people do not feel that it is a crime to break a law of which they do not approve. The result is that law-breaking has been carried into every channel of endeavor. A general disregard for all law is the result of prohibition. Therefore we have a general increase of crime of all kinds.

Now, is it advisable to poison alcohol to prevent its being used? Is the crime of indulgence in bootleg liquor worthy of the death penalty? For that is what it amounts to,—the bootlegger will use it just the same,—and the drinker will drink it just the same. Death will result and the government has sentenced him to death.

Now why will the individual disregard these drastic measures and risk his own life? The individual does not realize the necessity of self-preservation. He has been told many times but doesn't believe it. We can not learn from the actions of others,—and education while it is certain

is a long slow progress, and no real effort has been made to educate the individual.

This whole prohibition question has grown until no one seems to know just what to do with it. The government doesn't seem to know, nor do they seem to care very much. Someone suggests more poison. It is an interesting thing when a government as strong and powerful as that of the United States of America, (or as it should be) should find it necessary to put poison in anything as the only solution to a great problem.

We are working with millions of people, who according to government statistics have minds of 12 to 13 year old children. 25 per cent of them can barely read and write. Nearly NINETY PER CENT have a warped moral value. Ten per cent only are sufficiently developed to preserve self,—are able to say no to the cravings of the lower nature. If these millions were self controlled the government could poison liquor and every man would keep himself from drinking. But these millions are not self controlled, they want liquor and wanting it will drink it and never count the cost.

It is necessary to educate humanity to certain point before you can direct him to a certain end. Humanity needs help and remedies of many kinds, but the government is making very little progress in this problem confronting it.

The government has not yet given an intelligent presentation of advantages of the prohibition law. Instead of teaching these advantages, it has sought to enforce it against the individual's disbelief in that law. Propaganda has done many things, and is being used constantly to do many more things, and if some of it were directed toward educating the individual in the exact facts of the matter, those minds which are really worth would disentangle themselves.

If some of the millions spent in useless "enforcement" were spent in flooding the United States with facts, much more good would be done. In time the world can be educated, but it must be shown WHY, in language it can understand. Those worth while will listen, the rest will destroy themselves anyway. Knowledge alone will destroy bootlegging and that other great evil the dope traffic. This is the only true and natural solution.

Closely parallel to the drink question is the dope question. Both are supported by the law of human selfishness. Human selfishness will sell anything, do anything, promote anything, advertise anything if there is money enough in it. It is responsible for our bill-boards, 50 per cent of which advertising is for articles which will harm you, and 90 per cent of which won't do you any good. Millions are spent to sell you something you don't want. The advertiser thus distributes individual invitations to injure yourself in the nicest, easiest, most dignified and most expensive manner.

This same selfishness applies in the sale of narcotics to minors. It starts at the schoolhouse and ends at the madhouse, the prison and the grave,—but "Business is Business."

The one cure for anything is to get the right knowledge to the individual concerned. Traffic of all kinds fears only the real knowledge of the facts in the case. The strength of knowledge is greater than the goodness of ignorance. Fight these problems in the school and the home. Present the truth to the mind of youth and the mind of youth will solve these problems for all time.

What is the difference between the divine will and the human will?

Answer. The Divine Will wills to do and the human will wills to avoid doing anything that is not pleasant.

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amine. Today the battle is still being fought out, and while science walks forward with ever quickening strides it still combats religious ideals, and religion seems unable to broaden out to a realization of the place of science in the plan of being.

The great tragedy of Faust as played out in man, his intuition posited against his intellect, must continue its unbalanced career until heart and mind are blended in the alchemical marriage of the philosopher, when instead of imposing each upon the other they unite for the betterment of each, the heart to believe and hope and the mind to make possible the realization of that hope—one to build its aircastle of rainbow tints and the other in a practical way to make possible the perpetuation of the dream. This is the final destiny of the eternal battle, when, fire and water being harmonized, each realizing the value of the other, man will unify both phases of his being into one great truth which will endure to the end of time.

(Next Week—Part II.)

RETURN

(Continued from Page 1, Col. 1)

truth, which is gradually permeating the Western world with materialistic definitions. **If it was rightly understood and universally taught jointly by true religion and science it would go far toward changing the world into the "Golden Age period when the Gods could walk and talk with men" once again.**

Let us pause a moment and consider how far science has gone toward bringing this great truth home to **thinking** men and women, when the time comes for the forging of that link between science and religion. If religion had gone as far as science in this respect, how much greater and grander would be our humanity today? Instead of killing and slaughtering by the hundreds of thousands, using brains and energy in inventing murderous weapons to continue the slaughter, until whole nations become so depleted as to almost pass away; if those same brains and energy were used in inventing methods for evolving and teaching great spiritual truths, greater and more universal educational methods based upon the inexhaustible store of spiritual-scientific facts of life; were the object of living and dying and the preservation of that which seems to determine that one man or one woman standing out so prominently and powerfully in what we call historical characters and why they are so much more powerful than other human beings, etc., we think the billions of money wasted in slaughter put to such a use would soon accomplish that which is now so erroneously strived for by the present methods, and more, very much more in addition

would be accomplished, so that all the world would be richer in everything held dear to the human hearts.

However we digress: Geology divides the periods of the earth's history into five geological epochs, which covers an immense number of years, and according to Prof. Winchell is 131,600,000 years; and this is being gradually extended so that there is no knowing where it will finally lead to and thus the number of years, which have elapsed since the earth came into being, will perhaps be known to the world in general. Further discoveries in geology will sooner or later lead to finding the fossil remains of man of a much earlier age than that of the Quaternary Age, which in itself covers a period of about 1,600,000 years and to which science assigns the three divisions called the Age of the Paleolithic man, the Age of the Neolithic man and the historical period of man. Thus even granting science these 1,600,000 years since men appeared upon the earth, it seems remarkably clear that nature is awfully slow in bringing about the perfections which even human beings expect. For do we not read in the daily press and in literature in general, of universal peace, of love and amity between nations, of the uniting of science and religion and other seeming impossible things?

If humanity can think and desire all this, they must have been born of the same "awfully slow" growth, else it would have been brought about long ago. Is the heart of man so much different than is his head? Is his will and desire so out of tune with nature as to retard his own advancement? It must be so; for surely humanity has not yet attained to even its own conception of perfection. If man cannot attain to his own "conception of perfection," is it possible to graduate instantly and by a special bounty, into God's perfection after his seventy years of life on earth, mostly spent in killing each other, or inventing and getting ready to kill each other in some future time, for either financial, political or ecclesiastical reasons which sooner or later envelope nation after nation into its awful clutches?

Seventy years of life and then what? Where are those millions of human beings who have lived and died in the past 1,600,000 years? Are they like the leaves in the forest, which die in the fall and return in the spring, or have they gone where King Arthur went, or like Hypatia who has been claimed by many persons since—ladies especially—as being a reincarnation of that beautiful soul?

The soul—that's it—but who ever saw a soul? Science cannot find it. Religion has not found it—and that is no misstatement—for if religion had found it (the soul), it certainly is not the kind we refer to, because that is of God's perfections,

while all those human beings who are now slaughtering one another in Europe certainly had plenty of religion; but did it develop the beautiful soul? We do not mean to speak disparagingly, what we do mean is to try to bring home to the minds of our readers, that man **must** attain to his idea of perfection at least, before it is possible for him to attain to any conception of the immortal Kingdom. Of course nature is "awfully slow" in bringing about all these perfections of the soul to the surface, **that is universally**, so that humanity can attain to even its conception of perfection.

All will grant, for the sake of argument, that if one cannot attain to and live consciously in the never ending perfections of say the MASTER JESUS, or approximate these perfections understandingly and apply them practically for periods long enough to impress them indelibly upon **the physical vehicle of the soul**, so that they may appear sometime in the world of form, how can humanity reap the reward for these ages of struggles?

For where else can these perfections be attained to? Everyone must grant that if one sows evil, it would not be just or right that another human being should reap this evil—it is still in the world of form—yet apparently this is just what happens. Nature is slow, therefore, maybe this ap-

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parent retaliatory action constitutes the ground upon which the modern reincarnation theory is based, and with more justice too. However it does not work out in just that way, for bear in mind it is the personality 999 times in 999 that thinks the evil and does the evil, it **cannot** be the soul because the soul is of a different nature and on a different plane, though overshadowing the body and endeavoring to influence the thinking personality; the soul in itself is impersonal. We mean by the soul, **the spiritual soul** and not the animal soul of the earth-born personality, **the former never dies**, but the latter does.

If the soul never dies, as we all believe, what did it ever come into earthly life for and abide with the personality? Does doing this once, for a few years, constitute any argument for its coming at all? Wherein does the vehicle of the soul receive any benefit—it dies. Wherein does the personality, working so contrary to even its own perception of perfection, derive any benefit? **It is not reasonable that the soul comes many times for the purpose of attaining power enough over matter** to eventually characterize the matter of its vehicle on the physical plane with its perfections, or what appears to us as perfections, because there **must** be some reason for human beings striving to **attain to even their own conception of perfection**. Logically then, **the soul has certain perfections in which the personality must participate before its immortality is attained** to and thus released from the necessity of further Return and Rebirth of its **unredeemed qualities and attributes** in this world where matter is so "awfully slow" to respond to the higher vibrations of the soul—the real man.

Time as marked by human progress cannot and is not comparable to time as marked by the Kingdom of the soul, either in the above aspect or in its immortal aspect. Eternity has no boundaries, no limitations and cannot be measured, therefore, it must correspond to pure Spirit. If so, the soul must be an aspect of pure spirit and its immortality, an aspect of eternity. Then the physical body and its personality must be but a **temporary aspect of the soul and time**, as we reckon time here on earth, but an aspect of a temporary aspect of immortality, this latter being that aspect of the soul which is bound by the decrees of the SPIRIT to the cycle of necessity and the evolution of matter.

There are 1440 minutes in 24 hours or one day; seven days in a week and 365 days in a year, etc. Figures of time, whichever way you call it, play a very important part in its relation to the soul and must necessarily culminate in periods and epochs of what we call good and evil. That which is good and true must culmi-

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nate on the soul plane and that which is evil and contrary to the soul's perfection must culminate on the earth plane, or plane of matter, and find expression thereon and therein upon those living in those culminating periods and epochs.

Those living in these periods must have done something in some age or time wherein they generated these forces in which no immediate reaction could occur. For instance, in the present age mankind is living under three great systems—the financial, the political and the ecclesiastical—these are so closely allied as to be practically inseparable in regard to framing the destinies of those living in this age; in some measure immediate reaction results, but the great culminating period of both good and evil extends into the ages to come and the impress upon the character of those supporting and living under these systems find themselves storing up certain qualities and attributes correspondingly. They are forces in times and time brings about the return of that which is responsible.

There are minor culminating periods of both good and evil occurring all the time, finally it results in one great cataclysmic upheaval in which nations pay dearly for the evil done each other. Who pays? Certainly none escape. The whole human family and all nature pays in the general suffering. The waves of vibratory action going out in evil inevitably returns and all are afflicted; likewise good does the same. Were it not for the good that men do, the vibratory reaction of evil would destroy every living creature on earth, even as the hot blast of a fiery furnace would destroy a nest of ants placed in front of it. Therefore it seems necessary that science should come to its sense and realize these facts and lead humanity into the consideration of ways and means of striking larger and more profitable balances in the coming ages of this co-partnership of the firm—humanity—it is a good business proposition. Churchianity can never do it, for it is linked too closely to the political and financial aspects of the earthly trinity, whose name is greed and corruption; science as such is happily free from these.

The point to be brought out is to the effect that environment shapes the destinies of human life and that human life has, during the ages and epochs passed, shaped the environment for those to come; and those to come fit into the environment thus created because they

themselves, as imperfect instruments of the soul, shaped their own environment in the working out of the destiny of a nation, a city, a locality in that city and of their own family life in that city and nation.

Every environment thus comes under the head of time combinations, which is number, for number applies to cycles of time—cycles of culminating effects in the destinies of the individual, of the family, the city and of the nation of which the individual lives and dies. Cycles of time in a man's life runs in seven and multiples of seven. The child in the first seven years. Adolescence at fourteen. Manhood at twenty-one and so on. Thus these periods are clearly marked throughout his life, with the three invariable epochs of youth, middle age and old age, each divided into cycles of events and happenings which all go towards an object and an end—what is it?

Is it that the personality alone may be benefitted; is it that the soul alone may be benefitted; is it that the spirit may be benefitted? **No! It must be that all three may receive some good and glorious fulfillment and ultimate unification—not as defined though—for bear this in mind: Spirit and matter, as we know matter, can never meet, but the latter may change.**

Now all we have said up to the present point is a very excellent argument for the modern idea of reincarnation, to-wit: that Lord Kitchener was a reincarnation of King Arthur. It is not so and yet the paradox. How can King Arthur, who appeared in an environment and left certain epochs of good and evil receive either merit or demerit in another and future environment, as per above argument, unless King Arthur incarnated again, say as Lord Kitchener? The fact of the matter is, we have argued **forward** as do all reincarnationists. Suppose we now argue **backward** and if we argue backward what is the use of starting with King Arthur or any individual for the matter of fact. Why not as well take a young leaf on a tree in the early spring and mark it with King Arthur's name. It will die and fall off and are we to expect the leaf which appears again in the spring and on the very same spot, or in any other spot on the tree, or any other tree in the forest to be the same leaf again?

The idea is that we are dealing with material things when we deal with a personality, **we should consider the Spirit**—some call it the soul—which is the unseen and unknown being of any personality that was or is, and the best expression in **matter** that the Spirit, thru its intermediary—called soul—could make in the cycles of time and which are the expressions in matter corresponding to every cycle of time, or culminating periods.

(To Be Continued)

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(To Be Continued)

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Volume 3, No. 10

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MEPHISTOPHELES WALPURGIS NIGHT

THE TRAGEDY OF FAUST

Part II.

By Manly P. Hall

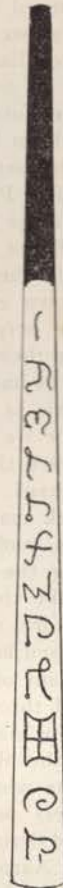
Mephistopheles. Few people understand the Devil's place in the Great Plan and fewer still have learned to appreciate and reverence that great natural principle, the most abused of all the Divine's manifestations. The keynote of physical matter is inertia. Expression of energy is only possible on this plane of nature as the result of effort and mankind is prone to shirk activity, consequently he considers as evil all things which bring with them the necessity of exertion, mental, physical, or spiritual, and as the Devil, so-called, he is unpopular with a large percentage of people in spite of the fact that he was especially chosen by the Lord as man's most constant companion.

The Devil is always dressed in red from head to foot, the red being symbolical of the blood and iron of Mars, the energy-giving principle of the universe. It is energy which builds all things, it is energy which makes possible every manifestation of human life, and just so surely as energy creates action which promotes growth, just so surely the misapplication of this energy destroys. The Devil is nothing more or less than misplaced energy, which energy is always misplaced by the individual himself who invokes the demon by misapplying his God-given powers. This emotional demon can be transmuted, as is told in the second part of the drama of Faust, and the same power which destroys mind, soul, and body, then builds our homes and gives expression to our constructive ideals. This energy coursing through the body of all living things is the Light-bearer of the universe, but when

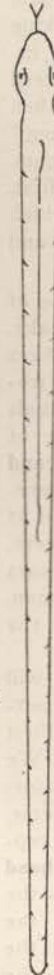
WANDS AND SERPENTS



A.



B.



C.

AS USED IN MYSTIC ARTS

WITH BIBLICAL REFERENCES

- A—Fairy Wand.
- B—Solomon's Wand.
- C—Snake Wand.

By MANLY P. HALL

For countless ages the wand has been used as a symbol of the mystic arts. Far back in Egypt and Chaldea the magicians of the temples carried with them the staffs of their arts, consecrated upon the altars of their gods, and frequent references are made in the Bible to the wands or rods of Aaron and Moses and of the magicians of Egypt. In the New Testament we find mention of the reed by which the Temple was measured, and we are also told that the Christ was a branch of Jesse.

perverted for selfish ends it becomes a ravenous demon which slowly devours and destroys all over whom it gains control.

There are two ways of bringing upon mankind the curse of Mephistopheles: The first is the careful misapplication of energy by the knowing, scientific mind which consciously sells its soul to its lower emotions for the gratification of desires; the second is the result of ignorance where the human soul not realizing its danger allows itself to be tempted by its own

(Continued on Page 6, Col. 1)

In the accompanying illustrations we see three wands or staffs which are now but relics of supposedly forgotten superstitions.

In the first picture we see the wand which in children's fairy stories performs strange and wonderful marvels when in the hands of elves and fairies. It is best described as a long ebony stick with a fairy star at the upper end. Modern magicians use this wand in their performances, omitting the star. Sometimes these wands are of plain wood (about fifteen inches long,) while the more elaborate ones have metal or ivory

tips. The stage magician of today little dreams that he carries one of the most sacred symbols in all the world, for the key to the meaning of the magic wand has been lost. The staff is symbolical of the spinal column of man, and this is the true wand of the magicians: for it is through the power within this column that so-called miracles are performed. The star of light at the upper end of the staff is nothing more nor less than the flame that burns eternally at the upper end of the lamp of the true alchemist. This tiny flame is fed by the pure oil of the transmuted life force.

Figure B shows us a wand that is said to have been used by Solomon, the king of the Israelites, and upon it are inscribed in the celestial languages sacred names and words. This drawing is taken from "The Keys of Solomon, the King," a rare manuscript in the British Museum. It bears the same symbolism as the first, representing a hollow tube through which the forces of life play in an ascending and a descending stream.

Figure C shows us still another type of wand, this one made to represent a snake. It is said that during the Middle Ages when magic and sorcery rose to a tremendous height, strange rites and rituals were performed under the direction of hierophants, who carried this snake wand made of flexible wood; during the ceremony the wand was bent, and the tail of the snake was placed between its teeth. The serpent has for thousands of years been the symbol of the spirit fire in man, which was known to the ancients as the serpent power.

With this slight introduction we will take up the study of the wands and serpents as we find them in the Bible. First let us consider the serpent of Genesis. We have gone over a number of famous paintings where the Fall of Man was the theme, and in nearly every case the snake is represented as coiled around a tree, **head downward**. In the majority of cases the artist probably did not understand the mystery he portrayed, but in reality the downward turned serpent is the key to the problem. The serpent of Genesis is the down-going spinal fire, sent thus by Jehovah to build form. The result of the going downward of this force was crystallization and the awakening of the passion centers located at the base of the spine. This crystallization so lowered man's vibration that he was no longer able to remain in the etheric Eden but was cast out or fell, and the sword of passion (the flame of purification) stood between him and the world from which he fell.

In the same way man's life today is a contest between the higher and lower principles. When the spiritual powers are centered in the emotions and passions, man starts into action the forces that in-

evitably result in crystallization and death. But when he lifts them up through altruism and service, the spiritual fire flows upward and creates the five-pointed star which heralds the coming of the Christ within himself.

Two serpents, one black and the other white, were used by the ancients to symbolize this twofold use of the spirit power. That which tends at our stage of evolution to draw these powers downward through selfishness and egotism is on the path of the black serpent, while the traits within ourselves in which altruism predominates raise the spirit powers upward through the white serpent and finally liberate the spiritual consciousness.

Now let us consider the story of how the rods were turned to serpents in the court of Pharaoh as we find it recorded in the 7th chapter of Exodus: "And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded; and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents, but Aaron's rod swallowed up their rods." For many generations Egypt had stood for black magic and evil. This is in accord with occult teachings, for we know that the ancient Egyptians were the remnants of the still older Atlanteans, and that Atlantis sank because black magic had supplanted the white forces, and the Great Ones who were guiding the destinies of men were forced to take those who remained true out of the world of darkness and onward to the promised land. The serpent of the black magicians of Egypt called up by invocation and through negative processes, represents the lower passions and desires with which the black forces are even today filing the world through the medium of thoughtless persons who allow their emotions and desires to master them. The serpent of Aaron, developed as commanded by the Lord, corresponds to the white serpent or transmuted spirit fire, the wand of the initiate which eats up (transmutes rather than kills) the lower forces of the black magicians. In Kundry, that wonderful character in the opera of Parsifal, the girl dressed in the skins of snakes, we find another symbol of the serpent power of spirit fire, for the word Kundry is evidently taken from Kundalini, which means a sleeping serpent. While undeveloped or under the spell of evil it serves the black forces, but when transmuted it is true to the Knights of the Grail.

There came a time when it was necessary for man to lift the spiritual consciousness which had been sent downward to

develop form, and this we find explained in the story of the brazen serpent which Moses raised up in the wilderness. The ancient Hebrew word used to signify a serpent in this part of the Bible can also be translated savior. There is a connection between this serpent which was raised, and the Christ principle which is represented by the crowned serpent.

From the standpoint of the occult student there is probably no more important explanation of spiritual unfoldment than that of the rod that budded. It is said in some of the ancient books that the rod of Aaron like the spear of Odin was cut from the Tree of Life. Now let us consider the Tree of Life. It is that great tree which is said to have its roots in heaven and its branches upon the earth. When we study this carefully we find that man is the rod of Aaron, which was cut from the Tree of Life when his connection with the higher worlds was severed that he might better learn the lessons of individual responsibility. The student who does not seek to carry his own burdens but tries to find others to do his work for him is losing the great opportunity of learning these lessons.

Man in his fallen state is symbolized by the dead stick in which the germ of life is too weak to manifest. We know how in the early fall the sap of the tree goes to its roots and the tree appears dead. It was the same with primitive man; for his life forces were sent downward, and the staff cut from the Tree of Life, as far as its spiritual development was concerned, was dead. But when the Christ Spirit became indwelling in the earth, man began turning his egotism to altruism, and by the power in his own life is helping to lift the spirit fire upward, contacting one by one the spiritual centers in the body. It nourishes them; and one by one the blossoms on the dead staff burst forth. One by one the seven centers are awakened and become blossoms. The blossoms on the rod of Aaron correspond to the roses on the Rose Cross or the lotus blossoms of the East. As told in Tannhauser, when these flowers blossom forth we know that our sins have been forgiven.

Many students of occult philosophy wonder why the Great Ones do not come to them. This is not because of neglect. These students do not understand the mystery of the rod that blossoms, and do not know that the higher ones on the invisible planes are watching breathlessly for those whom they can use for the betterment of humanity; that the way by which they identify the purified candidate is not through his words but by the blossoms on his staff or cross. These spiritual centers when awakened by right thinking

(Continued on Page 7, Col. 1)

REINCARNATION

By W. W. Harmon—(Continued)

It is estimated that a child is born into the world in every second of time and that death also marks every second of time. If so, that means 86,400 every 24 hours who are born and fall into an environment; and 86,400 every 24 hours who have an environment into which others may step and which has already been shaped to confirm to certain souls who pass out are ofshd...tlrtshrdl requirements and fulfillments. Those souls who pass out are of various ages, but the average length of time before the cycle marks an appearance on earth again is about 1400 years, this latter against the short period of 70 years, we will say, while on earth is quite insignificant when we consider the vast stream of souls returning and passing continually these past 1,600,000 years. That which appears then cannot be summed up in any other form than that of a soul overshadowing an environment for the purpose of the Divine Law.

So what is the use, in our argument backward, of trying to trace out who, as the reincarnationists say, King Arthur was in previous lives—there never was such a man before or since, any more than last year's leaf is next year's leaf; therefore that something which should be traced out are the qualities and attributes rendered **impersonal** during the intervals of 1400 years by the soul's functional, so to say, powers in the realms wherein the Divine individual powers and characteristics of God-like proportions prevail. That there are reactionary conditions existing is clear and indisputable; that the doings of the personality are of vital importance in this respect is also clear; furthermore, that which is of the selfish earthly existence can have no part in the soul's delights, but is stored up as impersonal reactionary forces in the future expression in matter as environment of merit and demerit which personality undergoes time after time until the Law is fulfilled.

Soul cannot be and is not personality; for we have clearly indicated **personality is only characterized by the soul through and by the latter's perfections**; therefore the forces of these perfections can only act as an influence in directing the will and desires of the personality to the formation of character according to and from the influences of environment and education in which man finds himself placed. Now as the soul cannot be personal or personality it must be impersonal and spiritual and the representative of the Spirit in the realms whose cycle corresponds to that 70 years of time, wherein the soul institutes, so to say, one of its

pauses, for the purpose of carrying out certain reactionary decrees of the Spirit in the world of form as well as in the world of Spirit and Soul.

To manifest on earth as a personality, certainly means action and effort on the plane of matter; action means force and this force liberated within and without, according to the will and desire, must be and is expressed in more or less perfect accord with the qualities and attributes developed by the environment and moulded by the voice of conscience. This voice of conscience is the vibratory effects of the impersonal forces of the soul and caused by the reciprocity existing between the personal will and desire and the decrees of the spiritual impulses set up by the soul for fuller expression of its perfections—ultimately. It is the Spirit which determines that the soul shall overshadow its objective representative and determines its birth, its life and its death, and that which is dear to all is not that they shall cause the death of the soul as well as of the body—as there is such a possibility. It is the Spirit which also determines that "pathway" of the soul called its "cycle of necessity" as the soul is set in that aspect of eternity called immortality, it must win that immortality by effort at **every point** along its pathway, otherwise what is the use of the soul?

It is possible that at the earth point of this "pathway" that if man, as a personality, rises to the conscious perception of the realities of the Spirit, through the vibratory light of the "voice" of the soul, the will and desire becomes permanently characterized and the qualities and attributes for better and better environment, in due and proper time, may actually lead to final liberation at the earth point of the "pathway" or "cycle of the soul's necessity." For according to the decrees of

the Spirit over which the man thus has a certain control, by the vibratory reciprocity existing between himself and his soul, there comes about a positive individualization, a power and a dominion in the realms of the soul, over which it now has but very little, as proven by the imperfections of mankind in general. The whole **human** family are **souls** and all men are brothers, all alike except for the miserable imperfections; but remember, these imperfections are born of the wilfulness of the will and desire of **unthinking** and badly taught humanity.

Each rebirth of the qualities and attributes, rendered impersonal by what we called the "faculties of the soul," becomes less and less in their power of manifesting those miserable imperfections, so the body itself, the soul and the Spirit, shall respond in a more and more perfect union and accord to the perfections of the soul's impersonal radiations and perfections and with far less of the contaminating influences of poor environment and of the unresponsiveness of the earth-born cellular constituents of the physical misrepresentations of the soul, normally considered.

So that which characterizes then must be of a spiritual inclination, rather than of the purely earthly and selfish inclination, for we may say the soul is Divinely conscious, but the characterization comes unto the soul from the Spiritual efflorescence of the man's efforts, of the good he does, of the ethical qualities of his life; the evil he does weighs against him; and the more evil, the less and less the individualization. It is this individualizing power in the highest and most spiritual sense, which constitutes the Divine Self-con-

(Continued on Page 7. Col 3)

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January 30th—Frederick W. Roman, Ph. D., D. Litt, Professor of Economics and Education, New York University, will speak on "Why Are We Here?" The causes of progress will be considered and their practical application to modern problems.

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QUESTIONS and ANSWERS

Why is an ego sent to a family out of harmony with it?



Answer. In harmony is the basis of growth for it is the opportunity to learn to love and appreciate the thing which naturally it is not attracted to. It comes to teach the value of harmony through showing the suffering of inharmony. The ego comes

to settle old scores and to make new growth rather than to find harmony.

What will be the result of present conditions of capital vs. labor in U. S.?

Answer. If the wrangling and dissenting continues it will destroy the entire country without having secured the desired results for either of the combatting parties.

Will man develop more rapidly from the spiritual standpoint in the near future than he does now?

Answer. He will never develop any faster than he does now until his whole life is better than it is now, and a few million years do not make much difference unless he changes his mode of life.

How would you treat a drug addict or a cigarette fiend?

Answer. Patching up the effects will never produce a lasting cure. The higher side of the nature must be appealed to in some way and the consciousness of the individual raised to the realization of the blasphemy of his acts.

What effect has cremation on the spirit?

Answer. Cremation about three days after death, destroying the body, severs the last tie between the higher organisms

"WHY ARE WE HERE?"

Frederick W. Roman, Ph. D., D. Litt., Professor of Economics and Education of New York University, and well known lecturer will occupy the pulpit of the Church of the People, Trinity Auditorium, on Sunday morning, January 30th during the absence of Manly P. Hall.

"Why Are We Here?" will be the subject of the morning, Dr. Roman first considering the causes of progress, from the viewpoint of the fundamentalist, the evolutionist, the Marxian philosopher and the thinkers of all times. Then he will review the problems of the present day and show that the solutions can be found by the practical application of philosophical thought. Dr. Roman is a close student of current events and will present the latest information on China, Mexico and Nicaragua.

and its form and in that way frees the spiritual bodies to go on with their work.

What are the real dangers of psychic development?

Answer. The first great danger is negative development which results in mediumship and obsession. The second great danger is seeking to unfold spiritual powers before the body has been properly purified to sustain the strain.

Please name some occult literature that is good for the beginner to study.

Answer. "The Brother of the Third Degree" by Garver; "The Dweller on Two Planets" by Philos; "Miriam of the Mystic Brotherhood" by Howard; "The Romance of Two Worlds" by Barabas; "The Sorrows of Satan" and the "Life Everlasting" by Marie Corelli—are as good fiction as can be secured on the subject. The writings of Jacob Boheme, Andrew Jackson Davis and Emanuel Swedenberg are excellent from the mystic standpoint. Sibley, Raphael, William Lilley and Nicholas Culpeper are the best in astrology; "The Secret Doctrine", "Isis Unveiled" and "The Key to Theosophy" by Madame Blavatsky; "The Cosmo Conception" by Max Heindel are the best occult works of modern times. Spencer, Huxley and Plato lead in scientific research and philosophy. And H. G. Wells has written an excellent history of the world.

Is the power of communication with the astral spirits a sign of development?

Answer. Not necessarily. Development is a positive step forward while many become conscious of superphysical things through a retrogression. Crystalgazing, magic mirrors and all those things are not developments but are degenerations which will destroy us if we continue them.

What did Christ mean when He said "In my Father's house are many mansions?"

Answer. One translation of this paragraph says "In the Father's house are
(Continued on Page 7, Col. 2)

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Sincerely,
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INITIATES OF THE FLAME

(Continued)

A great lesson is being taught to man through these allegories, but the average person is unwilling to stop and consider them. Many do not realize that they themselves are the ones whom the Elder Brothers of humanity must use in the fight against the forces of evil. They do not realize that the dragons and ogres of legend are their own lower natures which they must overcome. They do not see in the hand to hand combat of the knights of old for a lady's hand the higher man and the lower man fighting for the soul within.

The knight of today does not realize that the white armor he wears is his own purified body which is proof against all the attacks of vice and passion; nevertheless this is the meaning of the legend. His shield is truth, which is a perfect protection to the inner man. His strong right arm is the knowledge and spiritual power he has developed within; the sword he wields is the spiritual light—the pure flame of the spirit fire—which dispels the darkness of ignorance and the demons of lust.

The sacred spear and the cup which he serves are the two poles of the creative life force within, the development of which he gains as he daily serves his fellow men.

Far from the uninitiated the twelve Elder Brothers of mankind sitting around the circular table of the universe watch the knights in their battle of life. In due course of time, the student having finished his work here is liberated at the foot of the Grail. There the candidate stands robed from head to foot in the armor of spirit and in the pure white of a body that has been cleansed. Then the cloth is lifted from the sacred cup and he is illuminated by the light which would otherwise have killed him had he seen it without purification. Then taking his place among the Knights of the Round Table, he joins those who give up all to labor for humanity.

When in sickness and in suffering we beseech the great Unknown to send us help, then indeed our knight comes to us as Lohengrin came to Elsa. When our loved ones pass into the Unknown, there stands the Brother of the Grail, the Invisible Helper, who through days of labor has earned the right to become a member of that great band of servers gathered around the Table of the King, and who while the body is wrapped in sleep still labors in his search for Light and Truth and prays for the day when he will also become a King of the Holy Grail.

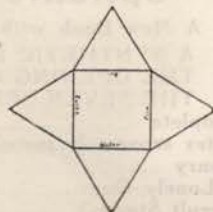
CHAPTER VII THE MYSTERY OF THE PYRAMID

In the development of the occult student there comes a time when he understands one of the great secrets of the Initiates; namely, that every sacred thing outside of himself stands for some organ or function within himself. This is likewise true in the case of the Great Pyramid, except that this particular pile of stone (said by man to be the oldest building on the surface of the earth) is the great symbol of composite man. In other words, it stands for man as a unit.

Let us first consider it simply from the exterior standpoint. When we first look at it in the distance it seems to be one great stone but as we come closer we see that it is made up of thousands of smaller stones, each one carefully fitted into place. Here is the first likeness between the pyramid and man. We ordinarily consider man to be a unit, but when we examine him more closely we find that he is an aggregation of infinitely smaller units, each working in harmony with the others. The analogy prevails everywhere. We take a successful life and think of it as an entirety, but when we analyze it we find it composed of a vast number of lesser achievements, each contributing its mite to the masterpiece.

As thousands of workmen were used in the building of the pyramid, so unnumbered workmen are engaged in the building of our bodies, which are symbolic of the same building.

There are many pyramids all over the world. We find them in South America and Mexico; we find mounds also which were made to represent them among the American Indians, and in Europe and Britain we find remnants of the same things. However, there is but one real pyramid among them all. Even the others in Egypt are but copies of the Great Pyramid and were used as tombs for the Pharaohs, but no body was ever found in Cheops nor were there ever any signs that it had been so used.



Now let us continue our analogy between the pyramid and man. In the accompanying illustration you will see the pyramid laid flat and that it is made of four triangles laid around the base square. The four-sided base of the pyramid represents the four primary elements of which man's bodies are composed. These are hydrogen, nitrogen, oxygen, and carbon, or earth, water, fire, and air. These are called the base of all things and upon this base the four bodies of man are raised, each from its own element. Thus, the physical body

(Continued on Page 7, Col. 2)



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(Continued from Page 1, Col. 2)

emotional being. It is the lower emotional body in man with its passions and hates which is symbolized by the Devil, and these emotions while they are invoked by man, if he once gives himself over to them, soon become his master and destroy him with their blazing fire.

In Faust the Devil is called the Spirit of Negation, and this is true, he is, and he is also the spirit of perversion, as the Devil in every case is the right thing in the wrong place. In man's hands rests the regeneration of the Evil One, the eternal tempter, who in the last analysis constitutes a divine urge for greater good. If we hate evil we are promoting evil with evil as hate is food for hate and an evil intention towards evil gives the undesirable ever greater strength. We must find the way of working that Faust found which in the end resulted in his eternal salvation and forgiveness. Man must master the lower phases of all his bodies which until they are mastered are eternally betraying his higher nature. His heart, Marguerite, and his brain, Faust, should be masters of the forces which animate them, but man is seldom master of his own bodies as nearly all creatures are slaves of emotion, which is represented as the jaunty, scarlet clad figure who is always ready to gratify the lower at the expense of the higher, but who in turn when mastered becomes the willing follower of good as before he was the instigator of evil. When man masters his lower body with its emotions, hates, and fears, instead of being a slave to it he then breaks the bond which ties him to Mephistopheles, as this creature which he has invoked is his own lower nature and until he masters this nature he must always be a slave to it and it will lead him to misery and death.

The mastery of bodies and the finer and finer adjustments of bodies are the things for which man is eternally seeking. Every expression of the spiritual inner urge brings closer the day when he shall be master of his own temple, but when he fails in his divine obligation he then sells his soul and his spiritual consciousness to the lower nature and like Faust becomes a blight upon the very earth, a betrayer of his own higher nature and a slave of vice. Millions of people have unconsciously sold their souls to Mephistopheles who still believe that they are masters of themselves, but who are the slaves of habit. All who are mastered by temper are the conscious servants of Mephistopheles and will remain so until they take the very Devil himself and make him work for good. Then we find that he is as useful a companion as constructive energy as he was a betrayer when he manifested through destructive elements.

THE TRAGEDY OF FAUST

This tragedy in five acts is played out through the regions of the five senses by mind, spirit, body, soul, and emotions, which constitute the cast of this eternal drama. All the elements of human passion and desire from the divine prologue at the footstool of God to the infernal Sabbath of Walpurgis night are phases in the expression of the ever evolving individuality of man. In it we find that the human spirit of man, Faust, the one hidden in the laboratory of crystallized vehicles where the light shines through but dimly, seeks greater liberty and expression and so invokes the spirit of the earth and the higher powers to liberate him from the narrow confines of his laboratory; but he is not yet prepared for the higher liberation and so seeks expression through the lower.

We find the human spiritual consciousness in man pledging its soul to the bodies of emotion at the present time in the world where thousands of people, millions in fact, are searching for happiness, the eternal goal of the lower man. In many ways humanity seeks to forget its cares and sorrows by drowning them in emotional excesses, but eternally its misery is only sleeping to wake again until the individual takes the path which leads him upward to the light.

The vehicle which Faust, the human spirit, decides to use and pervert to his own ends represents Marguerite, the body, which it destroys in order that it may carry on its degeneracy, and the inevitable result of his mental and emotional excesses is the destruction of the body which he betrays and a karmic reaction of sickness and death. We see this exemplified around us where the burning of the candle at both ends results in the destruction of the body, as symbolized by the be-

trayal of Marguerite. But this betrayal and the resultant suffering bring with them growth and life, as we see it today; the betrayal of the lower by the higher, as it is around us at every moment, brings with it constructive results, as is symbolized by Faust who as the result of his final repentance earns the right to eternal salvation, as Marguerite is also immortalized when she masters the temptations of the emotional man.

Walpurgis Night. There is no more impressive feature in the entire opera than what is called the ride to hell and the witch's Sabbath where Faust and the Devil ride through the storms and thunderclouds to where the lower emotional creatures of our creation are battling, twisting and writhing in a demoniacal frenzy. This ride to hell, as it is called, is the inevitable result of the pact in which Faust, the human spirit, binds himself to his emotional body. The result of this union and the degeneracy which comes with it, is that the spinal currents and powers in man go down the spine to the darkness of the lower man on the ride to hell, and here in the conscious centers of the lower emotions is celebrated the witch's Sabbath. When man becomes the slave of emotion his spiritual centers above the meridian point fail to function and his consciousness is carried downward to the centers of the lower body, where among the seething flames of the sacral plexuses, the lower passion centers, he celebrates the orgies of the lower astral planes.

The entire drama is wound around the one series of natural laws, as are all dramas of the universe, this particular phase being the price that man must pay when he allows the lower bodies to master the higher principles. In most every thought and action of our lives we are betraying our own being, which betrayal

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brings with it years and often lives of suffering. If man will only realize his duty to his own bodies and theirs to him he will not have to pass through the terrible drama which Goethe, the great mystic, has presented in the story of Faust; but when he abuses any part of his being he must pay as Faust paid when he sold his higher spiritual nature to his lower bodies and betrayed the principles within himself, leaving behind him a stream of suffering and death.

Faust is still being played out in the world as it was played out in the worlds above, which we have recorded in the Fall of the Angels. Man by the perversion of his life essences created the Devil and now he must suffer in anguish as the slave of his creation until he redeems himself as Faust did in the last act of Walpurgis Night, known as the second half of the drama. In the first part of the drama Faust buries his higher nature in the process of involution; in the second he lifts that which he destroyed and redeems that which he perverted.

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WANDS AND SERPENTS

(Continued from Page 2, Col. 3)

and right action are lights by which our development is judged. The reason we do not attract the higher ones is that there are no roses on our cross, and they know our purification is not complete.

In the same way the black forces tell by our negative development, which is the reverse of the positive, when we are in a position to be of service in the work of destruction. When we realize that we are the staff and that our own development is the rod on which we must lean, then we better understand the miracles performed by those who have raised the brazen serpent in the wilderness. When we realize that it is the serpent power which brings to the brain the vital energy with which we think, we also realize what Christ meant when he said, "Be ye wise as serpents"; and we also understand why Christ was symbolized in the ancient mysteries as a serpent coiled around a staff, head upward.

So let us go through life with a firm resolve to so live that the rod within ourselves, cut from the Tree of Life and depending upon us for its development, will flower out with the spiritual blossoms that tell of Mastership.

(Continued from Page 4, Col. 2)

many resting places" and the "mansions" undoubtedly refer to the different planes of nature where the spiritual consciousness lives and rests in its progression towards perfection.

What is the best cure for an inflamed stomach?

Answer. Fasting, non-irritating diet and a purifying of the entire system are the only means by which treatment of a permanent nature can be carried on.

Is there a healing for sore and aching feet?

Answer. It is amazing what a wonderful connection there is between a sour stomach and sore feet, but if people will keep their general system in good order much foot trouble can be eliminated.

(Continued from Page 5, Col. 2)

is raised from the element earth, the vital body from water, the emotional body from fire, and the mental body from air.

There are also twelve lines used in the drawing of the four triangles, which stand for the twelvefold constitution of man when it is complete; the threefold body, the threefold mind, the threefold soul, and the threefold spirit. It also gives us the twelve signs of the zodiac, divided into their respective groups.

Out on the desert stands the Sphinx, the Guardian of the Threshold mentioned by Bulwer-Lytton. It represents the bodies of man and is that strange being which must be passed before the student can go on in his development. The four fixed signs of which the Sphinx is a symbol are: Taurus, the Bull; Leo, the Lion; Scorpio, the Eagle; Aquarius, the Man, or the human head.

(To be continued)

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(Continued from Page 3, Col. 3)

sciousness and the true life, or that which all humanity innately desires—it is the immortal life.

The Soul is Divine Consciousness, a unit in that aspect of Spirit called immortality and made manifest by the spirit in the soul; but the Divine Self, or individualizing power, positively must and can only come from the attainment thereof on the **plane of matter**, because matter as such, is in the cycle or pathway of the Soul's immortal Kingdom and an aspect of it in time; a sphere of matter caused by the action and reaction of something outside of eternity. In other words, the soul must redeem its quota of matter, so to say, and thus win its immortality by the ingathering or involution of all its parts and particles of the evolution of all **Its** manifestations. This is all in the sense that the Individual Spiritual Ego or Divine Self-

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consciousness **must** have absolute control and dominion over its individualization, its supreme, sublime and magnificent powers. The logical conclusion must be that it has not, for it is still bound to the "miserable imperfections" of the personalities or the non-spiritual forces liberated from the life in matter, which constantly nullifies the reciprocity of one side at the expense of the other and which determines the balance of power.

Man is a responsible being, i. e., true man, for there are many beasts masquerading as men, and sad as it may seem they are doomed to destruction, for according to those great Teachers of humanity, who appear from time to time, that unless the soul overshadows the physical being there can be no life, i. e., true human life, therefore all the imperfections which do not belong to the impersonal and spiritual requirements of the soul is destroyed at the death of the earthly body, or, in case of an overshadowing soul, they are transmitted and rendered impersonal by the faculties of the soul, as noted.

It may be said in conclusion, as a summary, and for the sake of scientific deduction, that action of whatever nature, liberates force; force means power and power means vibration and vibration means time or number. If this force is generated by man, it means intelligent power; intelligent power, means first, impersonal power, such as ideation; purely ethical qualities, the love of all good for the sake of good; or second, it means personal power, such as selfishness, domination and destruction of all good for the sake of doing evil, injustice and no consideration for human welfare. The former characterizes the over-shadowing soul by reciprocal reactions. The latter characterizes the beast and nullifies the reciprocal reactions of the soul until finally it results in severance and the beat destroyed.

That the soul has certain functional duties to perform after the death of its physical form is clear; for between what we have termed personality and the interval of the time elapsing between the death of the personality and the return of the impersonal forces, such as the qualities and attributes of that which falls into a new physical body and environment, there lies a period of deep mystery, but that portion which immediately concerns us is that period within every attribute and quality, which includes memory and all the senses of the personality that was, is rendered impersonal.

Thus then as the soul is always on its own plane, its life and being, while overshadowing the body, is more or less magnetically affected by the evil and the good manifesting outwardly through the personality; and when released from these evil magnetic and reciprocal reactions, the soul then, for a longer or shorter period is

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in what man calls heaven. This heaven is that state wherein the soul, having just enough of the good qualities of the ex-personality to still lead it to believe it to be the same (until released) and lives in the fullness and joyousness of its un-realized good.

Furthermore, none of the idealistic tendencies, none of the grand aspirations, none of the good deeds or pure and lovely thoughts, none of the spiritual and ethical foundations of right living can come into the brain of the physical being and settle there, except as a direct force emanating from the soul and through the personality. All the rest as beautiful as it may seem to some, proceeds from the former imperfections, as they expand and grow into the formation of the personality in the three epochs of its life, viz: childhood, middle age and old age. This as an identity then passes away. But the good, the true and the spiritual ideation of the personal "I" arising from all this, remains as the ex-personality that was and gradually blending with all the other personal "I's" which preceded it in past ages survive and eventually characterizes the pilgrim; this is the "functional" process of the soul wherein the forces are all rendered impersonal by this continual process of "blending."

There can be no distinct or separate immortality for the men of earth outside of that which informs and overshadows them. This is the sole representative of all its personalities on earth. This is that which the sole representative in that state men gathers the harvest of each earth life and call heaven. As each last personality has a right to its own special state of bliss, unalloyed and free from the **memories of all others, it is this last life which is fully and realistically vivid.** The intensity of its happiness, if there is anything worthy accord it, causes the entity to forget all things else until it is blended with and fades into the Divine Self—the eternal "I".

All this constitutes the teachings of the hazy Christian notion of Paradise, which was built and borrowed with many other things from the Egyptian mysteries wherein the doctrines were staged, to illustrate the Journeyings of the soul and passed down through the ages, but like all things spiritual, the truth of the matter becomes lost in the leavening tendencies of the evil propensities of the personalities, so full of self. Therefore, it should be manifest to all thinking people that unless there comes

a balance, called good, into a man's life, there can be but little left after death for identification by the soul. Much dependence in the future must be placed upon Spiritualized science to teach humanity. They must create different systems of life, which will further the welfare of the eternal pilgrim. It has got to be done and man himself has got to do it. There is a time limit for all things and as said before and to repeat it again, there is no distinct and separate immortality for the man of earth outside of that which informs and overshadows, and the perfection can only come through the many personalities blending. When the time arrives for the return of the soul to the scenes of further effort it is always in accordance to the decrees of the Spirit, wherein is determined that the evolution of the soul to the Divine perfections of Its "Father in Heaven" must be gathered from the harvest of the soil, from the seeds of every imperfection planted therein. As these seeds rendered impersonal and having all the attributes and qualities of the environment, sprout and grow in the system of the earthy body, they liberate the reactionary force therefrom, these determine the tendencies of the will and desire, together with education and environment. These then mould being who again and again makes another attempt at the earth point of its "cycle of necessity"; therefore there can be no return of that which man **thinks he is**, it is as impossible as it is for last year's leaf to appear again in the spring. But the soul can and does manifest the attributes and qualities of the earthly elementary forces of the soul many times until the true Divine Individualization and protean powers thereof are under the dominion of the Divine Ego, as decreed by the Spirit in the beginning of the aspect of eternity, called the immortal Kingdom of the Soul, and shape the **new** personality accordingly and with new senses and memory. Then Spirit, together with whatever added power and dominion the soul may have derived from the blended power of repeated rebirths as personalities, characterizes and expresses the new personality absolutely anew. Thus the seeds of imperfections may obtain more and more favorable opportunities for betterment, that the forces thereof may characterize more fully to individualization of the Divine consciousness and have a greater dominion over it, whereby it may live in the immortal Kingdom in full possession of that which Its Father in Heaven desires for it—for as Jesus says: "I and My Father in Heaven are one and the self same."

And so man is not what he thinks he is, thus he, as a personality never appears again—or incarnates, it is the Spirit, the soul which overshadows; that is the true
(The End)

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Los Angeles, Calif., Wednesday, February 2nd, 1927

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THE DEATH OF SOCRATES

KRISHNA AND THE BATTLE OF KURUKSHETRA

THE GREAT WAR OF THE MAHABHARATA

When the student begins his search for the hidden wisdom contained in the mythology of ancient people, he should always have one thought in his mind, one question that he eternally must ask himself. What does this mean to me now, and how will it help me to live better, think better, and strengthen me to master the problems of every day life? The average student is wound up in theory. He may have a large number of facts at his command, but through much study and little thinking he has developed only a parrot consciousness. He is able to repeat facts and memorize dates, but can make no practical use of the information he has gathered. Unless we are able to gain something of every day use from the things we are learning it will be wise for us to change our line of thought into other channels. We must study things that will help us and our fellowman to gain a greater understanding of living problems. The average so called student and theoretical thinker is merely a mental gymnast.

If we are to draw the mystic meaning from the words that drop like pollen from the lotus lips of Krishna, we should read with this thought uppermost in our minds, the wonderful story of Arjuna and the Great War as it has been recorded in the Mahabharata.

We should not study it for the legendary history it contains, but rather to correlate it with present day conditions, where as never before father and son are battling each with the other. Never in the history

of mankind have the pearls of truth falling from the mouth of the Lord of Love been of greater use than now. We as individuals, as nations, and our globe as an entire, must learn the lessons that Arjuna, the beloved disciple learned at the feet of Krishna.

Blessed are the students who can see in the battle of Kurukshetra the eternal war as old as time itself, a war beginning in the dim forgotten past, and continuing until every soul listens to the words of the Higher One within himself, and wins the battle of life as Arjuna did when he learned and understood the reason for being.

It was said by the ancients that the Gods above were eternally battling with the
(Continued on Page 6, Col. 1)

FIRST REQUISITES FOR STUDENTS OF OCCULT SCIENCE

What are the first requisites of a student of the occult sciences?

Answer. There are many things to be considered and books could be written concerning this vital question, but listed below are three requisites without which little progress, if any, is possible:

(1) Purity. Before high spiritual or scientific truth can be comprehended by any student, it is necessary for him to lift his center of consciousness and the forces which nourish and supply it into the centers of higher sense perceptions and spiritual cognitions. This is only possible when the body, emotions, and mind are purified by supplying their vital centers with purified life essences. High, altruistic ideals cannot manifest through vehicles that are filled with low thoughts, animal desires, or destructive actions. The gratification of sense centers must be transmuted from the animal to the spiritual mental plane, and this is only possible through a purification of the entire organism.

(Continued on Page 4, Col. 1)

GREAT GREEK PHILOSOPHER TELLS OF DEATH

From the Dialogues of
Plato.

(By B. Jowett, M.A.)

(After an interval of some months or years, at Phlius a town of Sicyon, the tale of the last hours of Socrates is narrated to Echecrates and other Philisians by Phaedo the "beloved disciple"—Jowett.)

(Many philosophical questions are discussed in prison by Socrates and his friends, many questions concerning death, suicide and the proper attitude toward life. Speaking of the other world, the superior world, the upper earth, Socrates tells them the following:—Editor.)

In the first place, the earth, when looked at from above, is like one of those balls which have leather coverings in twelve pieces, and is of divers colors, of which the colors which painters use on earth are only a sample. But there the whole earth is made up of them, and they are brighter far and clearer than ours; there is a purple of wonderful lustre, also the radiance of gold, and the white which is in the earth is whiter than any chalk or snow. Of these and other colors the earth is made up, and they are more in number and fairer than the eye of man has ever seen; and the very hollows (of which I was speaking) filled with air and water are seen like light flashing amid the other colors, and have a color of their own, which gives a sort of unity to the variety of earth. And in this fair region everything that grows—trees, and flowers, and fruits—are in a like degree fairer than any here; and there are

hills, and stones in them in a like degree smoother, and more transparent, and fairer in color than our highly-valued emeralds and sardonyxes and jaspers, and other gems, which are but minute fragments of them: for there all the stones are like our precious stones, and fairer still. The reason of this is, that they are pure, and not, like our precious stones, infected and corroded by the corrupt briny elements which coagulate among us, and which breed foulness and disease both in earth and stones, as well as in animals and plants. They are the jewels of the upper earth, which also shines with gold and silver and the like, and they are visible to sight and large and abundant and found in every region of the earth, and blessed is he who sees them. And upon the earth are animals and men, some in the middle region, others dwelling about the air as we dwell about the sea; others in islands which the air flows round, near the continent; and in a word, the air is used by them as the water and the sea are by us, and the ether to them what the air is to us. Moreover, the temperament of their seasons is such that they have no disease, and live much longer than we do, and have sight and hearing and smell, and all the other senses, in far greater perfection, in the same degree that air is purer than water or the ether than air. Also they have temples and sacred places in which the gods really dwell, and they hear their voices and receive their answers, and are conscious of them and hold converse with them, and they see the sun, moon, and stars as they really are, and their other blessedness is of a piece of this.

* * * * *

I do not mean to affirm that the description which I have given of the soul and her mansions is exactly true—a man of sense ought hardly to say that. But I do say that, inasmuch as the soul is shown to be immortal, he may venture to think, not improperly or unworthily, that something of the kind is true. The venture is a glorious one, and he ought to comfort himself with words like these, which is the reason why I lengthen out the tale. Wherefore, I say, let a man be of good cheer about his soul, who has cast away the pleasures and ornaments of the body as alien to him, and rather hurtful in their effects, and has followed after the pleasures of knowledge in this life; who has adorned the soul in her own proper jewels, which are temperance, and justice, and courage, and nobility, and truth—in these arrayed she is ready to go on her journey to the world below (purgatory like, first, before being led to the "upper earth,"—Ed.) when her time comes. You, Simmias and Cebes, and all other men will depart at some time or other. Me already,

as the tragic poet would say, the voice of fate calls. Soon I must drink the poison: and I think that I had better repair to the bath first, in order that the women may not have the trouble of washing my body after I am dead.

* * * * *

Said Crito. But in what way would you have us bury you?

In any way that you like; only you must get hold of me, and take care that I do not walk away from you. Then he turned to us, and added with a smile: I cannot make Crito believe that I am the same Socrates who have been talking and conducting the argument; he fancies that I am the other Socrates whom he will soon see, a dead body—and he asks, How shall he bury me? And though I have spoken many words in the endeavor to show that when I have drunk the poison I shall leave you and go to the joys of the blessed,—these words of mine, with which I comforted you and myself, have had, as I perceive, no effect upon Crito. And therefore I want you to be surety for me now, as he was surety for me at the trial: but let the promise be of another sort; for he was my surety to the judges that I would remain, but you must be my surety to him that I shall not remain, but go away and depart; and then he will suffer less at my death, and not be grieved when he sees my body being burned or buried. I would not have him sorrow at my hard lot, or say at the burial, Thus we lay out Socrates, or Thus we follow him to the grave or bury him; for false words are not only evil in themselves, but they infect the soul will evil. Be of good cheer then, my dear Crito, and say that you are burying my body only, and do with that as is usual, and as you think best.

* * * * *

(Having returned from the bath the jailer came to him saying):

To you Socrates, whom I know to be the noblest and gentlest and best of all who ever came to this place, I will not impute the angry feelings of other men, who rage and swear at me when, in obedience to the authorities, I bid them drink the poison—Indeed I am sure that you will not be angry with me; for others, as you are aware, and not I, are the guilty cause. And so fare you well, and try to bear lightly what must needs be; you know my errand. Then bursting into tears he turned away and went out.

Socrates looked at him and said: I return your good wishes, and will do as you bid. * * * * * Let the cup be brought, if the poison is prepared: if not, let the attendant prepare some.

Yet, said Crito, the sun is still upon the hill-tops, and many a one has taken the draught late, and after the announcement

has been made to him, he has eaten and drunk, and indulged in sensual delights; do not hasten then, there is still time.

Socrates said: Yes, Crito, and they of whom you speak are right in doing thus, for they think that they will gain by the delay; but I am right in not doing thus, for I do not think that I should gain anything by drinking the poison a little later; I should be sparing and saving a life which is already gone: I could only laugh at myself for this. Please then to do as I say, and not to refuse me.

Crito when he heard this, made a sign to the servant; and the servant went in, and remained for some time, and then returned with the jailer carrying the cup of poison. * * * * * He handed the cup to Socrates, who in the easiest and gentlest manner, without the least fear or change or color or feature, looking at the man with all his eyes, as his manner was, took the cup and said: What do you say about making a libation out of this cup to any god? May I, or not? The man answered: We only prepare Socrates, just so much as we deem enough. I understand, he said; yet I may and must pray to the gods to prosper my journey from this to that other world—may this then, which is my prayer, be granted to me. Then holding the cup to his lips, quite readily and cheerfully he drank off the poison. And hitherto most of us had been able to control our sorrow, but now when we saw him drinking, and saw too that he had finished the draught, we could no longer forbear, and in spite of myself my own tears were flowing fast; so that I covered my face and wept over myself, for certainly I was not weeping over him but at the thought of my own calamity in having lost such a companion. Nor was I the first, for Crito, when he found himself unable to restrain his tears, had got up and moved away, and I followed; and at that moment, Apollodorus, who had been weeping all the time, broke out into a loud cry which made cowards of us all. Socrates alone retained his calmness: What is this strange outcry? he said. I sent away the women mainly in order that they might not offend in this way, for I have heard that a man should die in peace. Be quiet then, and have patience. When we heard that, we were ashamed, and refrained our tears; and he walked about until, as he said, his legs began to fail, and then he lay on his back * * * * * and the men who gave him the poison now and then looked at his feet and legs, and after a while he pressed his foot hard and asked if he could feel; and he said, No; and then his leg, and so upwards and upwards, and showed us that he was cold and stiff. And he felt them himself, and said: When the poison reaches the heart

(Continued on Page 6, Col. 3)

ABSTRACTIONS

**A Short Story in a Lighter Vein, But
With a Deeper Undercurrent.**

Wanted, an information bureau to enlighten individuals as to what the majority of cults think they are teaching and why. We are going to give you a few paragraphs from the diary of Jeremiah Supleigh who has been wandering mid a jungle of occult discrepancies for many years seeking for the light which lighteth every man which Kipling has immortalized in the "Light that Failed."

Mr. Supleigh reconnoitered around town seeking for the answer to how he should train a disobedient instrument into a harp for the sounding of celestial symphonies. In the "Think As Think Can New Thought Center" he met Mrs. Gabley and interrogated her concerning the highest known philosophy. Mrs. Gabley replied: "God is good."

Mr. Supleigh with his under nourished brain had already reasoned out in his simple way that conclusion but wanted a little more definite information on the subject, so he said, "Madam, I have suffered from blind spavin for sixteen years. How may I secure healing?"

"Just know that God is good," replied Mrs. Gabley with soulful intonations.

"My dear lady, what is good?" asked Mr. Supleigh.

"Only God is good" answered Mrs. Gabley.

"My dear madam, I have already accepted that as a statement but my spavin has now become so acute that every time I bend over my kidney catches on one of my ribs and hangs fluttering in space. For years I have been searching for truth for I am repeatedly told that there is such a thing but nobody seems to know anything about it."

"If you would only realize that God is good you would know that there could be no such thing as a kidney out of order."

Mr. Supleigh picked up his hat and staggered slowly towards the door.

"Madam, every word you have spoken is undoubtedly true and I honor your creed which while it is not exhaustive may never the less be a masterpiece of human induction. But for some unknown reason I feel that I am the best able to judge whether or not I have a kidney. Though I have accepted for the last twenty-five years that God is good, I am quite confident that He is not the incentive behind this peculiar pounding in the small of my back. You have said great truths, madam, but it don't mean anything to me and I do not feel a bit better than when I came in. Your abstractions do me no good so

if you have nothing which will assist me in tying this kidney back in its cavity I am forced to depart where I can receive relief."

Poor Mr. Supleigh spent many days in searching for truth and finally landed upon one Brother Gollop whose spirituality was accepted wherever he went and whose wisdom was exhaustive. Putting once more his besetting question, Brother Gollop "sshed-ed" him with a sweet smile and spreading out his arms dashed madly at Supleigh and gathering him close to his bosom gave him a paternal smack on each cheek.

"You poor sinner!" he exclaimed, "you would be alright if you only realize divine love. You would flit through life like this." And brother Gollop balanced on one toe.

"Yes, yes," exclaimed Supleigh, "but don't throw your arms around me again, you are pressing my kidney. I have come for information. How can I be saved in mind, in soul and in kidney?"

"Just know that God is love," answered Gollop spreading his arms in imitation of some denizen of the ethers. "Just know that love is all there is."

"I would that I could," answered Supleigh, "but love is so shallow when compared to a floating kidney. And my sins weigh so heavily upon me and my back is growing so weak that I must needs have something more substantial than those words which cover the universe from end to end but leave me out entirely."

"Poor benighted mortal," exclaimed Gollop, sighing. "If you only had the vision of a dreamer."

"I wish I could," exclaimed Supleigh, "but I haven't slept, let alone dreamt for six months. Have I eaten something that has made me this way? Should I stop drinking and chewing tobacco? Should I exercise more or take less cocaine? That's what I want to know."

"Oh, brother, say not of mortal things! Just bask in the sunshine of Divine love

and know that you are all right."

"Humph!" said Supleigh and wandered off unconvinced by the words of divine wisdom which gushed from Gollop's illuminated personality.

Supleigh wended from door to door. He met all kinds of sweet people with sweet notions, sweet personalities and beautiful ideals but he didn't meet a single individual who told him anything that any human being could possibly do.

Professor Horatio Wobble told him to concentrate upon perfection but Supleigh had never seen anything perfect to concentrate on. Madam Scoops had told him that he had no kidney but he put his finger on it and knew better. Nicodemus Ashley told him that he should take up esthetic dancing while Lora Wampus gave him a discourse on the lilies of the valley and their correlation to divine salvation. Another read a book to him for two hours and a half and collected five dollars.

But still Supleigh grew weaker and weaker. As the hours went by he became more and more disgusted with religion. He had been to all the eminent authorities on postmortem salvation. He was told that he should know truth, that he should love divinely, that he should realize his own perfection, that he should affirm health and realize that it was God's plan for His children. He learned also that the Divine was God, kind-hearted, humanitarian, benevolent, considerate, very astute, philanthropic, paternal, maternal, fraternal, diurnal. that Mars in Libra caused the ailment, that his unbelief was the basis of his dilemma and that a floating kidney was created out of the mist of matter.

He tore his hair and took a Viking oath that he would remain an atheist to the end of his natural life.

It was about that time that he entered a Chinese laundry to find out why his sixteen shirt returned a thirteen. Leaning on the counter he tenderly rubbed the small of his back, which was daily becoming larger as the kidney developed along its rather eccentric line,

"Owwwww-ooo" murmured Supleigh.

"Whata matta? You catchem sickee?" beamed the Chinaman over the counter.

(Continued on Page 8, Col. 2)

The Church of the People

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INITIATES OF THE FLAME

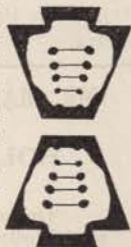
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We have considered the sacral bone which is symbolized by the grave-digger's spade. Here is a picture of the head of the Sphinx and also the inverted sacral

bone when it has been turned upward. In the inverted sacrum we see the Sphinx and in it also the inverted Masonic key-stone. All this is very interesting, but unless the inner meaning is realized its true value is lost. It is not by chance, however, that these things should be so.

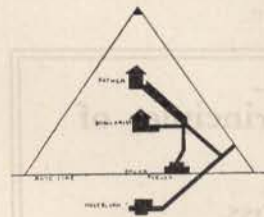
Most students have heard of the Dweller on the Threshold, that creature built by our own wrong actions and mistakes. Out on Egypt's desert it stands and bars the way to the pyramid, the temple of the higher man. And the message that it gives to the world is:



"I am the bodies. If you would go on to the temple you must master me, for I am within you."

Again the Sphinx symbolizes man, with the mind and spirit of the human rising out of the animal desires and emotions. It is the riddle of the ages, and man once more is the answer.

It is said that in ancient times the Sphinx was the gateway of the pyramid and that there was an underground passage which led from the Sphinx to Cheops. This would make the symbolism even more complete, for the gateway to the spirit is through the bodies, according to the ancients.



Let us now enter the pyramid and, passing through the corridors, come to the King's Chamber as it is called. There are three great

rooms in the pyramid which are of deep interest to the student. The highest is the King's Chamber, below that is the Queen's Chamber, and down below the surface of the earth is the Pit. Here we again find the great correlation between the pyramid and man. The three rooms are the three major divisions in man which are the seats of the threefold spirit. The lower room, or Pit, is the generative system, which is under the control of Jehovah. The center room, or Queen's Chamber, is the heart, which is under the control of the Christ; and the upper room, or King's Chamber, is the brain, which is

under the control of the Father. In this upper room is the coffer made of stone, the meaning of which has never been satisfactorily explained but which the student recognizes as the third ventricle in the brain.

It is quite certain also that this coffer was used as a tomb during initiation when, as in the Masonic initiations of today (the remnants of the ancient Mysteries) the candidate was buried in the earth and resurrected—a symbol of the death of the lower man and the liberation of the higher.

It is said that Moses was initiated in the Great Pyramid and some also claim that Jesus was instructed there. Be that as it may, we know that for thousands of years since the time it was built by the Atlanteans it has been the greatest temple of initiation in the world. It also seems that its work is not yet finished, for it is still a mute teacher of the mysteries of creation.

It is further declared by man to be the original Solomon's Temple. This, however, we know is not true, for while it may be the first and original material temple, the true Temple of Solomon is the universe—the Solar Man's Temple—which is slowly being rebuilt in man as the temple of the Soul of Man.

Probably no point is as important in connection with the pyramid as that of the cornerstone. On the very top of the Great Pyramid is a comparatively flat space about thirty feet square. In other words THE TRUE STONE WHICH IS THE HEAD OF ALL THE CORNERS IS MISSING. On the reverse side of the Great Seal of the United States of America, is again the pyramid from which the top has been separated. Omar Khayyam, the Persian poet, gives the secret of the keystone when he says:

**"From my base metal shall be filed a key,
Which shall unlock the door he howls
without."**

The importance of the capstone is better understood in that it completes all the triangles at once and without it none of them is complete.

This stone is the spirit in man which fell from its high estate and has been lost beneath the rubbish of the lower man. This is the true capstone which is now hidden in the pit of man's temple and which he must exhume and raise aloft again as the true crown of his spiritual pyramid.

Man can do this only when he summons together the thousands of workmen within himself and binds each and every one of them to the service of the higher man. There must be no traitors to murder the builder. And Lucifer—the one re-

(Continued on Page 7, Col. 1)



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(Continued from Page 1, Col. 2)

dragons of darkness below. This great war is the Armageddon of Christian theology, the last great war that is said to end the eternal conflict of human emotions. The true student of occult philosophy knows that this battle must take place within himself when at last, with the sword of spirit he masters the dragon of passions, death, and degeneracy.

Among the Northern peoples and also many other ancient nations it was said that righteous warfare was good, and that those who died on the field of battle went to Heaven and were very happy, while those who died of natural means were looked down upon as cowards. It was said that these cowards were forced to remain in another world and would never be able to feast and battle in Heaven with the heroes who died in war.

If the student will think, he will soon understand the mystic meaning behind the allegory. Life is the eternal battle of human emotions. Life is the Great War, and it is only those who fight the good fight who will receive the reward of heroes. Those who shirk the problems of daily existence are the cowards that hide away instead of rushing sword in hand into the fray and battling like the brave ones for the right.

There are two great forces daily molding the destiny of human consciousness. One of these is the great dragon that rules in Babylon, the city of darkness, physically located at the base of the spinal column. It is here that the nerves and centers are that nourish the animal in man. The other great force is located far above in the City of Jerusalem, and is the power of constructive thought, action and desire. Between these two great powers in man, which manifest as good and evil, truth and error, spirit and body, light and darkness, there is eternally taking place a great war. This war is fought out on the rainbow bridge of the ancients. This war between life and death, vitalization and crystalization is the battle of Kurukshetra. Here on the field of life the higher and lower fight out that problem, while far above on the lofty peaks of the Himalayas the divine Krishna looks down and illuminates with his words of wisdom the higher man in his great fight for existence.

In many of the ancient Indian drawings we find that wonderful child, the Blue Krishna, with his flute to his lips playing the enchanted music which, like the lyre of Orpheus, melted the very stones with its harmony. This symbol of Krishna represents the divine in man concealed behind the blue veil of Isis playing the divine harmonies upon the flute of his own bodies. It was this wonderful harmonization of bodies and emotions balanced in pain and pleasure that made Krishna worthy to be God's messenger among men, and

it is this lesson in balance and the mastery of the lower within himself that he tells us of in his wonderful discourse.

The ties of form and personality hold man in their grasp, and their eternal trend is towards crystalization. Clanisms and creeds are the fathers of the things we are, and the reasons for our present development. They become the enemies however, of those who have outgrown them, and unless we rise out of them, as Vishnu rose from the mouth of the fish, we crystalize with them and all our progress is lost.

It is very hard for many of us to break the ties of form that bind us to friends and foes. We cling to their personalities like life itself. Krishna in India like Jesus in Jerusalem, instructed his students and followers to break away from personalities and serve principles.

This is the leading point in the "Song Celestial," and it cannot be too strongly applied in our daily affairs. If we follow personalities we shall always fail for personalities are ever changing, and being of form will vanish with forms. When, however, we build our temples on the rock of principle like truth itself they are eternal.

Man has within himself all the principles he worships as gods outside of his own being. Far up in the higher man we find the spirit of life and truth which the Brahmans call Krishna, and there in his dragon boat he floats over eternity watching, like the All Father of the gods the battle of life taking place below him. Krishna represents one phase of the spirit in man eternally laboring with Arjuna, the higher human aspect of man, and giving him strength to fight the good fight and release his being from the father mold of crystalization. If we can only see in this legend the daily happenings of life, and how the gods through experi-

ence are slowly molding individuals into useful implements to assist in the great plan, then we have seen through the eyes of Spirit. When we are able to realize this we will have solved the mystery of the Great War, the war that every individual must fight out for himself, with the higher nature to guide him and aid in his choice.

The uncertainty that filled the heart of Arjuna is nothing more than the conflicting emotions that fill each human heart when the great choice of life has to be made, and we feel that the old must give place to the new. When that choice has to be made let us choose as Arjuna did, to serve the right and although the battle may be fierce and the suffering great o'er us will hover in his winged craft Krishna the Beloved, as he hovered over Arjuna in the spiritual battle of Kurukshetra.

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(Continued from Page 2, Col. 3)

that will be the end. He was beginning to grow cold about the groin, when he uncovered his face, for he had covered himself up, and said (they were his last words)—he said: Crito, I owe a cock to Asclepius; will you remember to pay the debt? The debt shall be paid, said Crito, is there anything else? There was no answer to this question; but in a minute or two a movement was heard, and the attendants uncovered him; his eyes were set, and Crito closed his eyes and mouth.

Such was the end, Echecrates, of our friend, whom I may truly call the wisest, and justest, and best of all the men whom I have ever known.

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(Continued from Page 5, Col. 2)

jected by man as the Devil—is the one who must through the planet Mars supply the dynamic energy, which man must transmute from the fire of passion into the flame of spirit. Then taking the tools of his craft, he must cut and polish his own being into the capstone of the Universal Temple.

It is interesting to note how the casing stones that once made the Great Pyramid so beautiful and true were carried away to build cities near by, even as the soul-body of man—the casing stones of his spiritual pyramid—have been sacrificed in order that he might have material things.

The ancient pyramid and Sphinx which have stood on Egypt's sands for ages, symbolize our own Mystery Temple made without sound of hammer or the voice of workmen. And as we sadly meditate upon these mighty ruins, broken by ages of neglect, let us remember our own temple with its missing cornerstone and its walls falling through neglect. Let us, finally, strive to learn the lesson which they teach. Hasten to perfect our pyramid; cap it with the stone of spirit; offer upon its altars our sacrifice to the Great Sun Spirit; and bury our lower nature in its ancient coffer. Then, and not until then, will its mysteries be revealed to us and the sealed lips of the Sphinx yield their secret.

THE END.

(Continued from Page 4, Col. 2)

we call God, and which we can only cognize in concrete form when we see it in our brother and ourself.

When a person is in doubt as to the religion which he should affiliate himself, what is the best course to pursue?

Answer. We never reach a position where our consciousness is too broad or our religion too ethical to follow the valuable suggestion of Thomas Paine. His great slogan was, "The world is my country and to do good is my religion." In this wonderful statement is concentrated the essence of true Christianity, and as usual it comes from the mouth of one branded an atheist.

Which is the most ancient of all religions?

Answer. It is said that the worship of the sun or light is the oldest of all religious doctrines. From the sun come the vitalizing rays which directly or indirectly nourish and sustain all things that we see. It will be the last of all religions, also, for eternally the true student must seek the light which alone can dispel the darkness of ignorance. When the student realizes that within his own being is this great sun life, he will understand more clearly the words of the One, the physical incarnation of the sun spirit, Christ, when He said: "I am the way, the truth

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and the life." Within us burns this Light and when we purify our beings so that it may shine through, the mystery of religion is solved. As the sun nourishes the solar system, so the spiritual sun in man nourishes and gives expression and liberation to the consciousness within himself.

Of what is the church the symbol?

Answer. It is the symbol of the human body, and many of the great churches of the world are laid out in the form of the body with the altar where the head should be. The church which every true Christian, regardless of creed, is striving to perfect, it, "the living temple of the living God." As he now goes in prayer to the outer symbol, so one day the consciousness with in his own being will enter the living temple of his soul and there worship before the living ark over which glows the Shekinah's light, the divine Spirit of God in man.

Should we believe everything we are told?

Answer. If we do, we shall become wound up soon in an apparent mass of contradictions that we never shall be able to straighten out, probably. But on the other hand, we are not to deny even the most seemingly absurd statements. WE ARE TO USE OUR OWN MENTAL VEHICLES AND THINK FOR OURSELVES, realizing that all things are true

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under certain conditions, but that we ourselves must use the power of discrimination if we truly are seeking individual development. We must give all other created things the same privilege, also.

Who is a Christian?

Answer. The Christ is the second expression of the Trinity. The Trinity is made up of the Creator, the Preserver, and the Disintegrator. They who follow the path of preservation are Christians. They seek to save, lift, preserve, and help along all with whom they come in contact. They are trying to lift, also, the higher man out of the lower body and save him from the animal passions and desires. When they have lifted him upward into the higher planes of consciousness, he is then Christed by the baptism of Spirit. It is not a creed to be assumed, but a state of consciousness to be evolved.

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COLLEGE EDUCATION

Is such training worth while to the man who does not specialize in a certain profession such as medicine, law, engineering, or the like? This question often arises in the minds of the high school graduate, the parents who are considering sending their son to college, and even the student who is in his second and third year at a university. One often wonders if it would not prove more beneficial to have the young man enter the business or career of his choice, and learn from practical experience rather than books. It seems at times that the money and time invested in the pursuit of such subjects as history, psychology, philosophy and kindred studies are wasted.

But there are other advantages than those to be taken into consideration. It has been said by men who have their college degree, and are now making a success in the business world, that the knowledge obtained from books played the minor part, that it was the confidence inspired in one, the ease with which one can conduct himself in a crowd, and the art of making contacts which impressed them with the fact that the time spent in an institution of higher education was well invested.

Such qualities are essential to almost every occupation, and most certainly of material benefit if one is to be considered a success. A man without friends can hardly make a success in any phase of life.

While the college graduate, with his knowledge of theory, generally starts at the same salary as the man who has not had the advantages of a university education, usually the former, more confident of himself, rapidly strides ahead. He is soon paid with interest for the time and money spent in his training.

Statistics show that although but one per cent of American men are college graduates, yet this one per cent has furnished: fifty-one per cent of our Presidents; thirty-six per cent of the Members of Congress; forty-seven per cent of the Speakers of the House; fifty-four per cent of the Vice-Presidents; sixty-two per cent of the Secretaries of the Treasury, sixty-seven per cent of the Attorneys General; and sixty-nine per cent of the Justices of the Supreme Court.

—J. H. H., Supreme Council 33rd Bulletin.

The village gossip asseverates that Mr. Hall is the proud possessor of a bishop's curious medieval spiked silver ceremonial ring from the famous collection of Rudolph Valentino. This ring is large and heavy and would seem to indicate that the old bishops could have used it in self defense, should need arise.

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Virtue by itself is not enough, or anything like enough. Strength must be added to it, and the determination to use that strength. The good man who is ineffective is not able to make his goodness of much account to the people as a whole. No matter how much a man hears the word, small is the credit attached to him if he fails to be a doer also; and in serving the Lord he must remember that he needs avoid sloth in his business as well as cultivate fervency of spirit.

—Theodore Roosevelt.

"ABSTRACTIONS"

(Continued from Page 3, Col. 3)

"Yes, I am," answered Supleigh, "I'm sick in mind and body. I used to be a good member of the church but it seemed too narrow for me and I got out to look for something broader and bigger but I can't find anything that is worth working with. They tell me a lot of abstract things but they don't mean anything. I asked them what I ought to do for my kidney which has been backfiring for several months and all they tell me to do is to look pleasant. It's just about crazy with this thing."

"Wellee much too badee. Me fixem." The Chinaman shuffled around his counter and poked gently the small of Supleigh's back which caused our worthy hero to jump several feet.

"Ump. Yessum. Him welle bad. What you catchem eatee?"

"You mean what did I eat?" asked Supleigh. "Well I had a porterhouse steak for breakfast sizzled in onions, two cups of black coffee and a stack of hot cakes. Then for lunch I had breaded porkchops and a couple of hours ago a couple of veal cutlets. You know somehow I've lost my appetite in the last few months."

"You catchem smokee?"

"Yeh."

"You catchem drinkee?"

"Yep when I can catchem."

"You catchem chewee tobacco, too?"

"Yes, I do all that Chinky."

"What you white friends tellem you doem?"

"Oh they told me to concentrate on the Lord and that truth is all there is."

"They no tell you stop eata beefsteak, stoppa smoke, stoppa chew, stoppa drink?"

"No Chinky they never said anything like that."

"They blieve in God?"

"Oh, yes."

"They blieve God not tell you clean em up, washem out?"

"No, chinky, nothing like that. All they told me was that God is truth."

The Chinaman climbed back over the counter and going in the little back room opened a little closet in which stood a number of Chinese family gods. He lighted a little stick of incense and getting down on his knees mumbled several prayers.

"What are you doing, Chinky, praying for me?" asked Supleigh.

"No, mistle White Man, me playa for dem. What telle you—truth is all there is and no tell you clean em up. They go hellee sure. Me play great Josh—he savem. Them very bad. Me fixem."

The Chinaman then dug around in his belongings and produced a number of herbs which he made into some very strong and bitter teas which Supleigh drink. He hardly got them down before his kidney began to slow up and his diaphragm fluttered less and less.

"Why Chinky, I feel better already. How did you do it?"

"God is good," grinned the Chinaman, "but dis here tea he better. God is wellee wise man. He putta herb in fields, He give you fresh air, sunshine, good things to eat. Yes, God velle good. You do what God want,—you very well. You no do what God want you catchem sick. That's how you find out what God want. God give you common sense, you no use it you lose it. Everything he good for something. People talk all time—they good for nothings. You go out watcha nature, the animal, the birds—you find out what God want. You live like you should you be well. You live bad you talk all timee, don't mean nothings. God very good. Man can be God if he want to. If he no live right, cleanem out, clean em up—he not god; he just one fool. God he good, He kind, He nice Mr. God. But that don't mean nothing less you clean em up too. Me clean me up very good. Me washem twice, me handsprinkle, iron em on both sides—you launie bill he dollar sixteen cents. You shirtee too small, you takem my medicine, and you get small enough go inside shirtee."

The Chinaman made out his little red laundry ticket which Supleigh paid freely and willingly. The Chink took his dollar sixteen cents and held it on the palm of his hand and grinned at the American.

"God be wellee good. I washee two shirts, four pair of sox, six handkerchief—I clean em up good—God is velle good—God give me dollar sixteen cents. But me earnem first. I no earn em. God not so good. Your new washee ready Saturday, Goodbye."

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FREEMASONRY AND CATHOLICISM

DOES SCIENCE ADD TO OUR IGNORANCE?

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Mt. Wilson is the proud possessor of a new 100 inch lens telescope. Another supreme effort is to be made by the scientific world in its search for knowledge. But double the size of the great lens in this new telescope and double it again and there will still be many things that science will not be able to discover.

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Science fears the speculative mind which seeks to define the invisible; it fears the philosopher who is always in the advance of science. Grinding an immense lens is a long, slow and difficult process, many must be made that one may be perfect, but science will never grind a lens with which to see the human soul.

Science can discover many things but will never be able to fill the emptiness in the life of an individual, can never give him the knowledge of self which is essential to peace and happiness.

Science is all objective, outside, in the world of forms, the notself. But sometime science will find man, having found the universe, by analogy will discover "man." Philosophy discovers man first and the universe by analogy.

Science knows no telescope great enough to reach all space, but man



The Cherubim of Ezekiel

through philosophy may reach all through himself. It isn't what we discover in the world of form but what it means to us that counts.

No mind can grasp the tremendous distances discovered in space. A billion miles is only 10 miles and "some more." Beyond that the mind falters. How many can measure 100 feet on the earth, or even 1 foot accurately on paper?

The more the scientist finds, the more he knows there are things that he don't know. We are only adding new things to be ignorant about. The great problem and the measure of all things is their application to the needs and the unfoldment of the individual.

Religion is another problem. Religion is one form of thought that can solve the problem of the internal man, but it like-

(Continued on Page 5, Col. 1)

The Paths of Opposites As Expressed in Religious Ideals

The opposition of the two religious ideals, Masonic and Catholic, is a subject upon which much contention has been based. There are so many paths that wind heavenward, and each of these paths is so broad and considerate unto itself and so narrow and inconsiderate to others that it is difficult to find just where the point of justice lies. But in taking up the study of these two great beliefs we must realize that in order to form an unbiased opinion we must find their points of unity. Our study has nothing to do with what the members of these creeds may believe or do, for, while there is no doubt a great deal going on in the world that we do not like, we must not judge the Truth by the malices we find cloaked under it. We are to study the Light and the Truth rather than personalities, always principles and never personalities. Personalities who fail do not interfere with the truth at all but merely stamp themselves as having no knowledge of it. When they disobey their rules and break all principles of justice and clean living, they do not disqualify the Truth which remains concealed beneath awaiting those who will find it. Our likes and dislikes mean little, the great thing is—what does the soul of the seeker find in these things which adds to his life and understanding. And it is upon that ground we will discuss these two great opposites.

These two great paths which we have creedized and placed upon opposite sides are wholly dependent one upon the other for an expression of true wisdom—combine their names and they mean Universal Light. For Catholic means Universal and the ancient word FeMason means Light. These two have for ages been separated, but if we take the words themselves we find they are dependent one upon the

other to make a perfect whole, for the one expression of unity is through Universal Light.

In the great Plan of nature there are two great powers that are forever combatting for supremacy. And in the realms of spiritual nature there are two corresponding hierarchies—the Lords of Reason and the Lords of Compassion. These two great groups of spiritual Intelligences have charge of the unfoldment of the human race and these great leaders express themselves through individuals and groups of individuals in the world of material affairs. But these groups in this world are always inadequate representations of the great life that is behind. We so often judge truths by their followers, not seeming to realize that the followers are always weak; there will always be "black sheep" but these black sheep do not destroy the sweetness of the truth but only stand out as contracts against it. And these two great works are so close, have so much in common interest, so much in unified work, that the only reason why they are not one today is because of the narrowness of their members.

There is no argument in the spiritual universe between Reason and Faith, but the partially developed expressions of them here results in inharmony, and these comparisons which are based upon the fight for supremacy are the basis of a great deal of suffering. In the spiritual planes there are these two groups of workers in the plan of cosmic unfoldment. There are the Lords of Reason who have charge of the awakening, unfolding and developing of the sense centers of man by spreading light, truth and knowledge, advancing the arts and sciences, and building the positive expression of brain power. They have charge of those mystically unknown things which man calls nature's laws. This great Hierarchy has sent into the world the truth and light which is at the present time concealed beneath the rubbish of the fallen temple of Craft Masonry, hidden deep beneath where only those who live the life of purity and reason may penetrate and know its meaning. Out of the crumbling ruins of the school of the ancients we find a group of builders whom we call Freemasons. Today this group of students promulgate philosophies and ideals whose source they do not know, but in some mysterious way they have adopted certain concepts and rites. Under the head of philosophy, the mind has been worked upon by the Lords of Reason. Analogy, analytical thought, mathematics, etc., have come to man to build the powers of reason. *Educo* is their keyword—to draw forth; *Lux* meaning Light is their slogan. And today man is still wandering in the darkness of his ignorance, carrying in his hand the Flaming Triangle, and the

Masonic brother of today is still searching for the same Lost Word. He is ever the seeker; he must know, he must see with his own eyes in order to believe; he is the Child of Flame who has come down through the ages seeking to build a living temple to a living God. And in the same mystic darkness of antiquity another great work has started along with the work of mind. It was the path of faith, Catholicism, the great principle of the Lords of Compassion for those who would believe, not to seek but to believe upon faith. So down through the ages they have come, promulgating the heart religion.

In India they have a much better idea than we have of these two great powers. They say that each race has been given two Great Ones—the *Manu* and the *Bodhisatva*. The *Manu* is the Law-giver and the *Bodhisatva* is the Mystic who teaches them in the ways of love, peace and compassion. These two are a positive and negative expression of the Truth which is neither; they are the polarities of comparison; the two extremes which must be balanced. We find *Hiram Abiff* the great Masonic hero, the one to whom all Masons are drawn by a mystic bond; then there is the *Virgin Mary*, the Mother of God, the Blessed One of the mystic path. These two represent nothing but the two expressions of the divine in man, the heart and mind, the great father and the great mother.

For many ages man has crystalized these beautiful, immortal concepts and has degenerated and degraded them. But this is of no interest to the student who is seeking only for the light, carrying not who the bearer may be; for he realizes that the bearer who fails to carry his light receives the punishment that is his due, we need give him no more.

In the ancient temples they took two flowers, a rose and a lily, and placed them side by side on the altar as symbols of two great paths—the positive and the negative. The rose is the path of the heart and the lily the path of the mind. Thousands of people have seen those symbols carved and painted but do not realize that they represent the great natural principles—the twofold path that leads to light. No man walks to light save through this twofold path, and the one who finds it is he who searches both to find the good in each, excluding that which is not good. Brotherhood, love, purity, faith and compassion—all these qualities are the truth and are absolutely essential to the salvation of man, regardless of his creed. Unless he lives the life of simplicity, service and faith he will never walk the path. On the other hand, knowledge, truth, courage, the powers of activity, work, strength and unfolding, and the realization of law—all are the living light of *Hiram Abiff*. With-

out knowledge man dies, without knowledge he cannot grow, without courage and individuality, and standing upon his own feet, he cannot receive light. And yet, if he does not learn the simplicity and sweetness of the eternally feminine in himself, which is the *Virgin Mary*, he cannot walk the way. Those who join in the wrangle of which is superior to the other are wasting energy and time, and only those who leave the wrangle and walk both paths go forward. Let the fight go by and walk the way itself, caring not which side wins. Take the truth and let the dross drift by.

When we take these two great beliefs and strip them of all their personality we find the things in man which they stand for. On the flaming altar of Masonry is dedicated the spiritual life of man and in the holy water of the cathedral is washed the bodies of man. Neither is complete without the other. We must find a water that will feed the flames and a fire which will burn in water, as the alchemists of old told us. The Mason is the occultist and the Catholic is the mystic. There is a lot of difference between creeds and truths and thousands know nothing of truth but they believe the creeds. Both in Masonry and in Catholicism there are modern interpolations which have nothing to do with the spiritual powers. The rituals are all of them of modern date and lack the simplicity which makes the truth beautiful. The ancient faiths had no personalities and it is the involving of human personalities into celestial affairs that is the cause of a large percent of our dissension. Let God have the things that are God's! There is a great chasm between the human and the divine—man cannot bridge it now but can only slowly labor to build himself until he can.

The Catholic faith is as old as Masonry, and it did not start with the life of the so-called *Virgin Mary* any more than Christianity did with the Master *Jesus*. Practically all of the modern Masonic ideals are in reality Egyptian, and nearly every one of the modern world concepts of Catholicism are Buddhist. There is not one single original symbol or concept in the Christian faith; everyone of them belong to ancient people; its robes are from the Buddhist, its doctrines from the Brahmanic and its faith from the Vedanta. Masonry is Egyptian and Brahman, its rituals are from Chaldea and Phoenicia. There is not one purely Christian ideal in religion except that one great ideal which the Master *Jesus* brought, the one ideal absolutely overlooked—Brotherhood, the one doctrine he sought to bring. Practically all the rituals of the Catholics are taken from the East because the East is the divine lamp of the mystic, for to the Eastern peoples the worlds we live in are

(Continued on Page 8, Col. 1)

THE BESETTING SIN

Does everyone harbor somewhere in the depths of his being one outstanding sin? Does one little genii of evil dwell alone in the heart of an otherwise precious flower? A man's one besetting weakness is not usually a great thing, he has mastered many much worse, but one thing he will not give up, one think he will insist that his brother man overlook. A tiny gad fly can worry a mighty horse into distraction. There are few living creatures but are conscious of and irritated by the mighty presence of some tiny thing. So this little germ of ill in our soul soon becomes our greatest enemy, driving our friends to distraction and hindering our own growth, often for ages.

Among our oculists we find some of the truest souls in all the world. They have renounced the things of this world, they have sacrificed and denied themselves and really have tried to be true to their own higher nature but still for some unknown reason they refuse to see the light or the need of correction along one certain line.

When widow Jenkins got occultism she gave her money to the poor, mortgaged her house to feed the hungry, walked ten miles to care for the sick, lived on the plainest of food, skimmed and denied herself in every way for the good of others. But there was one thing that widow Jenkins refused to do and that was to stop gossiping about her neighbors. She was the perfect spirit of charity and helpfulness but she frothed at the mouth when anyone tried to convince her that she should not carry tales or tell the world confidentially what others told her confidentially. She lived to be seventy-nine years old, beloved by her fellow citizens and honored by all with whom she came in contact but always innately feared because of a tongue over which she had no mastery.

When Judge Simps got religion he gave up drinking, he gave up playing cards and became a vegetarian and did something Judge Simps had never done before—dug his hand into his hip pocket and tipped the bell boy. Judge honestly reformed and resigned as prosecuting attorney of the state because of moral principle; he started fasting and dieting, taking walks before breakfast for he had determined that his body should become a living temple for his living God and was going to do everything possible to make it clean. But if you even hinted that the Judge should give up his favorite blend of tobacco, you were stepping on dangerous ground. He would live on oatmeal and celery gruel for fifty years to purify his being but he simply must have his cigar

and was quite confident that God would overlook that. He was said to be the strongest man in the State Legislature, his arguments dazzled the world, he was a man no man could buy or bend from the honest fulfillment of his duty, but years ago he had been vamped by Lady Nicotine and this was one attachment from which neither God, man or demon could pry the Judge loose.

Minnie Drizzle is one of our most lovable people. She is just the spirit of charity. Occultism has done a great deal for Minnie, she has accepted the brotherhood of man and the fatherhood of God as a living reality. She teaches it, preaches it and fondly believes that she has mastered the principles of it. She gives away all her husband's clothes to the first poor hobo that comes along, is always helping a poor family and is preaching and living in spirit and in truth the ideals which she professes—with one exception. That is her brother. That is one individual whom she refuses to discuss. Ninety-nine million archangels could not convince her that her brother is included among the ranks of God's children. He cheated her out of a house and lot and so she claims ruined her life. She is now a good occultist but just speak of Willie, and Mrs. Drizzle's mouth does down at the corners and with a sneer she walks away. A sweet lovable soul who has mastered so many passions and yet cannot overlook an injury.

Robert Blink the senior partner of the firm Blink, Blank & Co., Inc., got occultism a short time ago. Immediately it attracted his notice he stopped the sharp bargaining for which he had been noted for years, ceased short changing his customers and improved the line of his stock so that everyone might get their money's worth. The junior partner was horrified beyond expression for it seemed that con-

scientious Mr. Blink would ruin business. He sold his summer home and financed an orphanage, he raised the wages on all of his clerks who nearly died off from the blow, he gave his private secretary a month's vacation and the janitor was so overcome that he named the new baby after the boss, calling in Napoleon Blink Jackson. But when a collection plate was passed he could never find anything in his pocket but a dime.

While we are at it we will also introduce to you Reginald Morbis. This individual is a deep occult student. He has a great knowledge of rounds and periods and is exceptionally well balanced, both financially and spiritually. Mr. Morbis has read a large number of esoteric works and is especially well acquainted with Yogi philosophy, having—to use his own words—met Mr. Yogi personally. Mr. Morbis' besetting sin is that he is a decided woman hater. Not long ago he was jilted by ye faire ladye and has decided with the ancient patriarch that Eve was the source of all infirmities and that ensuing generations have not improved matters. Consequently he misses no opportunity to attack femininity upon any possible grounds, whether there be any reason about it or not. Outside of this he is a lovable character (best loved by those who know him least.)

The Glinkem Society, for the study of things esoteric, is one of our rare and hectic feminine organizations composed entirely of members of the shriller sex. The slogan of this society may be briefly defined as, "There never lived an honest man, God maketh only perfect women."

Professor Morbis is eternally attacking this organization while they spend most of their time returning the insults with interest. Each of these combatants feel that the salvation of the world depends upon the supremacy of their idea and they are quite confident if they can only put

(Continued on Page 6, Col. 1)

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QUESTIONS and ANSWERS

Is a special diet or life necessary to a good occult student?



Answer. It is absolutely necessary that they who want spiritual unfoldment, etc., should give up the foods, thoughts, and actions that bind them to the animal planes of nature. We cannot serve God in the temple above and be chained by appetites in the darkness below at the same time with-

out disintegrating effects.

What is the Order of Melchizedek, the King of Salem, hinted at in the Bible?

Answer. It is a great step in the unfolding of consciousness which we know as the Order of the Priest Kings. It symbolizes the balance of the mind, the king, and the heart, the high priest; and from the awakening of the spiritual faculties through this blending, man attunes himself with a great cosmic principle and becomes a priest king. Jesus, mentioned as a priest after the Order of Melchizedek, was baptised of water, the heart, and fire, the mind. He had harmonized the eternal enemies, Cain and Abel within Himself, and if we wish to become priest kings, each of us must do the same.

What is the unpardonable sin?

Answer. With many people it is the sin of someone else against them. In the Bible it is the sin against the creative forces of the Holy Spirit, the Builder of Forms. There is something equally bad, however, which is often overlooked by students. When a character is destroyed an

unpardonable sin has been committed, and at the present time our world is filled with sorrow and sadness and misunderstandings, a large percentage of which are the result of gossip. Shakespeare said:

"Who steals my purse steals trash;—
But he that filches from me my good name
Robs me of that which not enriches him,
And makes me poor indeed."

Does the Bible teach astrology?

Answer. In spite of the narrowness of many people, the true student realizes that the Bible teaches a multitude of things. There is no doubt that a large part of the Old Testament means little unless it is opened by secret keys, and astrology is undoubtedly one of its many keys. The Book of Revelation also contains many astrological allegories.

Did Jesus, the man, ever really live and was He ever crucified?

Answer. Enough books have been written on this subject to make a bonfire five miles high, and it would take all the light of this bonfire to find any real good or any mental, moral, or spiritual growth which has been gained by the writings and arguments on the subject. There is every reason to believe that such a person existed, and the higher occult teachings are unanimous on this point, but as an historical character He fades into oblivion in comparison with the great work and principles concealed within the story of His life. There is daily crucified upon the cross of matter a great life essence and principle, and the question of his death two thousand years ago comes second to the great question, "ARE YOU KILLING HIM TODAY?" The very energy used and wasted in these idle discussions is the very life of the One discussed.

Is man perfect now?

Answer. Perfection is a matter of relativity, and in order to be perpetually perfect requires perpetual adjustment. All things in the universe are perfect if they are in exact harmony with their plane of development. A grain of sand may be perfect, but it is not a perfect man. A man may be perfect and not be a God. The Divine spark in all things contain all things in germinal energy, but in its great pilgrimage it develops these possibilities into dynamic powers. If man does not continue his adjustments he is not perfect, because he has not kept up with the plan of his unfoldment. **Perfection or imperfection is only discoverable through comparison.**

Can one construct anything permanent on a belief?

Answer. It is necessary to have a fundamental belief upon which to build any superstructure. Also, it is necessary to prove that belief by applying it and watching the results thereof. When a belief is proven it ceases to be such and

becomes a fact upon which further experiments may be carried on with certainty.

If there is only one Being in the universe, how can we be mortal individuals?

Answer. There is only one Being in the universe and we as individualized intelligences, when gathered together with all created manifestations in the many-fold expression of nature, are that individual.

Could a student of the occult, a member of the Western races, but born in the East, study with greater advantage in the Orient?

Answer. Conditions place the student in the environment needed for his development. Wherever we find ourselves today there we should study the problems of today—tomorrow we shall be elsewhere in body or consciousness; then we should meet and master our new conditions and learn the lessons of our new environment.

What advantage have those who know nature's laws over those who do not understand the reason for their being?

Answer. The wise man knows the law, lives it, and is happy, while the ignorant are forced against their will to do the things wise ones love to do.

What is the difference between knowledge and wisdom?

Answer. Those with knowledge know the things that they should do; those with wisdom do them. Wisdom is knowledge applied.

What must we give up in order to be true students of mystic philosophy?

Answer. The student is not supposed to give up things. He is expected rather to correct his use of things, so that they will conform with the laws that bring with them the greatest harmony and balances. We do not have to deprive ourselves or to be miserable in order to be good. We are only to constructively make use of all our energies and opportunities.

What should we believe when there are so many different phases of truth being presented to the world?

Answer. We should deny nothing because someone else denies it, and believe nothing because others believe it, but weigh all things in the light of understanding, and labor daily to increase our power of discrimination and broaden our field of experience that we may be better fitted to cope with the many sides of spiritual and material problems.

Why is it necessary for us to understand all these intricate natural laws?

Answer. Because few are capable of obeying that the existence of which they do not comprehend. All of these laws are the manifestations of the Eternal Lawmaker and those who would know God must realize that they can study Him only in His manifestations, for the abstract deity is forever concealed.

(Continued from Page 1, Col. 2)
 wise is only adding to the sum of its own ignorance. Seeking, seeking, seeking without,—and finding more things than they will ever understand until they, like the philosopher, go within.

Universes are interesting but one's self is the greatest object of interest. What will a new star that will be discovered in the new 100 inch lens on Mt. Wilson have to do with the price of bread and butter?

In knowledge of Self alone lies happiness.

What shall man do and how shall he do it in harmony with nature? Religion and philosophy both come nearer to the problem than do science. Science knows more "things" but no way to use them for individual happiness.

Everything, however, does have its effect and meaning for the individual. The effect of all "things," fitted together as a Great Puzzle, will reveal Deity and Its relation to the individual.

Turn your attention to Self, the Divine part of man, the common denominator of all things in the universe, the common power of all things. A scientist might be conceived of that would know all "things," all facts," but knowing them all and knowing not the one cause back of all, would be helpless in real helpfulness to man. But if you know the one cause you will know all the effects.

We are discovering more and more power and putting it to work, someday we will have the power to do anything of which we can conceive. But if man has this power before he learns self and the control of self he will destroy everything. This divine energy may be locked in a unit small enough to be held in the hand of a child and released so simply that a child can use it. But woe unto the race if child minds hold it. Then will science realize its mistake and then will religion

and philosophy realize their mistake in permitting the material development before the spiritual, for destruction will follow the childish use of this power and where are the minds that are not childish?

The great lesson taught by "Quo Vadis" centers around our responsibilities in the world. Either each individual must carry on his part of the world's work or else some other one must bear his burden. On the Appian Way the Apostle, leaving Rome, beheld the vision of Christ returning to the Eternal City. Falling upon his knees the Apostle cried out: "Quo Vadis, Domini?" which means "Whither goest Thou, Master?" and the answer is given him which to all who, failing to shoulder the responsibilities of life, seek to evade their duties. When we neglect an opportunity to do good, when we evade the hard things of life and seek to shift our burdens to other shoulders, when we live for ourselves alone and leave suffering humanity, then, indeed, we meet the Master returning to the labors which we should have performed, mayhap to die again for His people, and on our heads shall rest the blame for His death.

The pleasures of reading are, of course, in good part pleasures of the imagination; but they are just as natural and actual as pleasures of the sense, and are often more accessible and more lasting.

—Charles W. Eliot.

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(Continued from Page 3, Col. 3)
this over, God will be in complete agreement. They have not yet approached Him upon the subject.

Practically every organization on the face of the earth has some one touchy point where it absolutely declines to demonstrate anything besides personal egotism. In other things it is broad and generous but on some one point it is fanatical and spends all its time nurturing and culturing the fanaticism, just like human beings. There are temperamental individuals and temperamental organizations but fanaticism is always symbolical of narrowness, thoughtlessness and unworthiness wherever it is found.

Individuals and organizations that spend all their time culturing pet ideas and personal whims have no time to be of value in the field of conscious labor. If these would kick out their besetting sins instead of nursing them and trying to prove the value of things they know to be unimportant, just so they may uphold a point often reiterated, they will come closer to the realization of brotherhood and spirituality.

Conscience makes cowards of us all and individuals who have these mean temperaments are always hindered by them; subconsciously their short comings are as a mill-stone about their necks.

The point to be developed is not the point of difference but the point of unity. Narrow, ignorant people spend their time whittling nothing down to a sharp point in order to jab somebody else in the ribs with it, while great minds spend their time trying to find the common interest and the common need and to reach men's souls through it and assist them to a realization of themselves by means of the point wherein they all agree.

When the right hand spends its time arguing with the left hand, nothing is picked up and when the members of the divine plan argue with each other, the value of a composite unit is destroyed, and the cause of this harmony is forced to shoulder a tremendous karmic debt which is both unnecessary and useless.

When you ask Hiram Jones what the keyword to Blankism is he will answer, "Oh, they don't eat fish." When you ask him what the Goofus Club stands for, he will answer that it is a club composed of men who wear side whiskers. When you ask what the Daffy Research Society stands for they will answer that it stands for the fact that women are an unnecessary and non-essential specie; while the Cloudburst Institute claims that men are superfluous baggage. Our modern institutions are now known for their crankiness rather than any light they are giving to the world, for they have harped so on their one besetting weakness that they

have lost sight of everything else and have started worshipping their own weak points. In other words, ninety per cent of our occultists have "taken on conditions" and are suffering from indwelling complexes, all of which result from the crowing of their cardinal sin and sticking it up for the world to worship like the hat that William Tell refused to bow to.

For this reason great minds are slowly being forced out of organizations because the majority of organizations are no longer emphasizing truth but whims. They are no longer instructing man in the way that he should go but spend most of the time preaching the infallibility of their trick ideas, which procedure being neither refreshing nor helpful, breeds atheists, a title given to individuals who refuse to swallow other people's concepts. The atheist then goes out and finds his God, as did Voltaire, and gives the world something really important to think about. Meanwhile, organizations who should be teaching brotherhood and enlightenment spend their time trying to decide whether Jesus or Buddha was the light of the world or whether Krishna and Moses were step brothers or whether it was a raven or a dove that came out of the ark.

In order to be acceptable in the sight of concept you must agree with ninety-nine per cent foolishness in order to get one per cent truth because institutions, like individuals, are persnickity and you must rub the fur the right way if you want to get along with them. The only thing we can say is, "Thank God that God is not persnickity." You can rub Him either way and He continues to love you just the same. You cannot talk Him into believing you or talk him out of doubting you and He is without a besetting sin, that one weak spot. When man becomes like God and takes the mean streak he has been nourishing all these years and ties a mill-stone around the feet of it and casts it off the nearest cliff then he will progress. If he cannot get rid of it any other way he should jump off with it, but never nourish it, remembering that the point of agreement is nine times as valuable as the point of difference.

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WHAT IS LIFE?

"We cannot explain life in terms of physical science," Dr. Alexander Findlay of the University of Aberdeen, Scotland, told the American Chemical Society in this city the other night. He and Dr. Willis R. Whitney, a New York scientist, had been picturing life's processes and had given intimate details of the structure and decomposition of matter, but they frankly stated that these processes and elements were a mystery for future generations to solve.

What is life? It is said to be contained in matter, and matter as Dr. Whitney pointed out, is composed of positive and negative charges of protons and electrons. "Roughly speaking," he said, "the atom is a positive charge, with an equal number of positive charges spaced in and about it. . . . It is almost as empty as a perfect vacuum, though it usually contains a lot of energy. It may be, but as dead as well as living organisms are composed of atoms—that is to say, of protons and electrons—the mystery remains unsolved.

What is life? Dr. Millikan could give minute details as to the structure of the last visibility of matter, he could weigh electrons and could lay the foundation for possible subsequent discoveries, but neither he nor any other of the foremost scientists of the age can tell us what life is.—L. A. Times.

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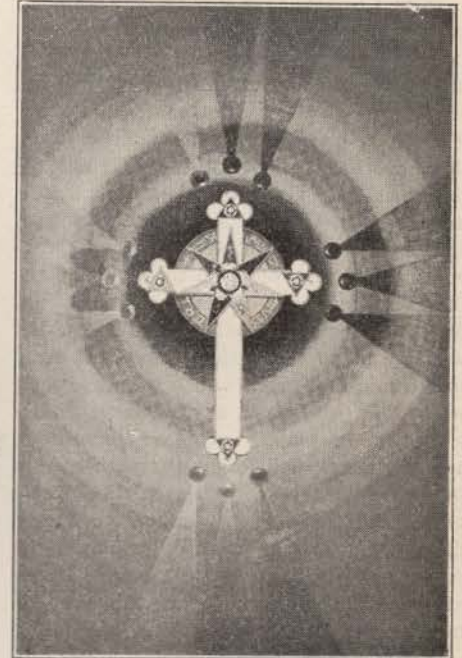


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(Continued from Page 2, Col. 3)
worlds of unreality. They people the universe with strange beings and build temples to their gods; they have their Mother of God and their Divine Creator, and their Christ.

Trace these faiths back as far as possible and you will trace them to the Lost continent of Atlantis. There you will find the Lords of Reason and the Lords of Compassion laboring to unfold the human consciousness. And if it were possible to go back to the source of it all, the paths unite into one; and we find that bigotry and unregenerated individuals are the basis of all misunderstandings, but as long as there is dissension among men it will express itself in his religion and never until man finds truth within himself will he break through the wall of contention. And if we look closely we find that the same thing works through all the religions of the world and all through nature. Freemasonry and Catholicism are the positive and negative poles of one thing and these poles are always opposed to one another, this very opposition building something which is a perfect balance. Those who would walk in the path of mind and reason to join that group which governs races will follow the path of Masonry; those whose greatest ideal is to save, to protect and to mother will follow the path of the heart. But there will come a time when man can no longer carry either, for at the door of initiation he must drop them both. All he can carry forward is a union. There at the doorway of the great unknown he must find the missing link within himself—reason cannot take him in, neither can love.

Through the path of faith and service and by following in the way that he is told, man cleanses his being in water, but the Priest of Melchisedec is baptised by fire and by water. There is no way of securing initiation of water save through the concepts of the ancient Catholic faith and the only way to be baptised by fire is to pass through the portals of Masonry. The individual need never to enter a church or a Masonic lodge and yet in his own soul he must **live** those two qualities before he is capable of initiation. For the fire is the ever-burning fire of the gods which burns in the brain, and the water is self-abnegation and purification. The time is coming when these two factions will be united in one great bond of Brotherhood, which is the keynote of our work today. When that happens in the world then a mystic bond will be built into the consciousness of man which will tie together the heart of the Mother of God and the fire-flaming brain of the Father, united in a union which will last until the end of time. Consciously or unconsciously,

everything in nature is working to that end.

The sign of the cross is the tying of the heart and mind. One does it with love and faith and another does it in exploring stars and worlds and it cannot be determined which is the most necessary to man. The Lords of Reason stand in the Masonic lodge and through their works labor to open the eyes of the blind, the Mason must mold worlds unknown and carry on the work of the Great Builder; while on the other side when the Mystic enters the cloisters of his cathedral someone there awaits him, the Shining One in his robes of white gives his benediction to lowly hearts that bow in faith and simplicity. While the benediction may mean nothing to the average individual, there is a benediction of spirit to the truly religious heart which no man can understand, there is a peace of soul understood only by those who have felt it.

The work of the Mystic is to go forth and sooth the aching hearts of men, mend the broken lives, broken in the path of the Lords of Creation, to go out and tenderly lift the broken ones and heal the hearts that are sad. For the Mystic is ever the Divine Mother who must walk behind the Father of Creation to pick up the broken souls of men. On these two glorious wings all life and knowledge soar through the clouds of the universe. As a spirit of Light goes on its way it always leaves behind a comforter; the creator with the power of the chisel and mallet hammers worlds from chaos but always behind him is left a comforter of the heart—and so through the ages man learns of his God.

So each student must realize that there is a work of rebuilding broken temples and bringing together shattered loves within himself. And he can only do this when he has the wisdom of the serpent, which is the path of the mind, and the love and humbleness of the dove, which is the path of the heart. Man must be as wise as the serpent and as harmless as the dove, if he would be baptised of the spirit and of water truly.

Therefore, when we go out and are thinking of these two great opposites, let us forget their wrangling which is only because they do not know. Let us see behind both the beautiful paths—one of the builder going out, conquering and to conquer, seeking to give greater truth and strength; and the other, the silent veiled form that goes behind to lift, cheer and sole. If we have any thought on this subject, let it only be of sympathy and kindness for those whose spiritual limitations make it impossible for them to see behind the veil of creed, for they are to be pitied and helped and not blamed. Each is a

great concept of being, a perfect example of the Truth, when lived. In the East and in the West, North and South, among the black, white and brown, we find the same two beautiful truths—the path of the heart, and the path of the mind, the path of the Creator and the divine Mother with her tenderness and love. The creeds are thick veils; still for the eyes of the penetrating student, those two beautiful truths will still shine through—the beauty of works and the beauty of love.

Soon—A New Series— —Occult Diseases—

What is the threefold path referred to in ancient doctrines?

Answer. It is the three ways that lead the student to a realization of his own being, the three grand divisions into which all life is divided and along one of which paths all students go. They are called knowledge, love, and service (will, wisdom, and action), but no student can become great in the truly spiritual sense until he has walked all three of these paths and discovered the fundamental oneness of them all.

What is real and what is unreal?

Answer. Everything in the universe is real to something some time and all the rest of the time it is unreal. That part of the real which we cannot realize because there is nothing within ourselves attuned to it, we call the unreal, while the real is the unreal of others which we have realized. Example: In the East among the oriental peoples, this world we live in is the world of unrealities, while the worlds of spirit are the real; among the western people this world is the tangible and concrete plane of existence while the spirit worlds are the unrealities. The unreal of today is the reality of tomorrow, and matter, which we call the real, will cease to be when we no longer labor with it. The world to which we are attuned by bodies and consciousness must be to us the world of realities, but as we evolve spiritually and physically, we are eternally attuning ourselves to new conditions and we are realizing the things which before were unreal while those to which we are attuned today become the unrealities of tomorrow.

What is the reward of adjustment?

Answer. Continued consciousness on all the planes of nature where the adjustments have reached a certain degree of fineness. The loss of consciousness is the result of the inability of the spiritual consciousness to function on the plane where the consciousness is lost.

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THE MAN BEHIND THE GUN

A Plea for Better Movies

By Malcolm Knight

We have a man standing on a busy street corner where all kinds and classes of people are passing with a machine gun in his hand. It is obvious that he knows little about the power of the gun or the bullets he is loading into it, nor does he care, for he fires away in all directions for the personal satisfaction it gives him. His supply of ammunition ranges from bullets that deal destruction, maim or wound, to bullets that give life, light and wisdom. He loads and fires regardless of results, guided only in his choice of bullets by the ones that give him the most immediate personal satisfaction. Now and then a passerby or a small passing group raise a faint cry of protest as they see the damage wrought but very little is ever done about it for these strange bullets do not take effect immediately. Some braver souls attempt to show the man how to use the gun and some try to curtail his activity and force him to use only the "good" ammunition but our man behind the gun keeps on loading with the most dangerous bullets that he thinks he can "get by with" and fires away in all directions, reaping his selfish results.

The machine gun is our motion picture, the man behind the gun our picture maker, the personal satisfaction he gets is material gain and the ammunition he is using represents impressive, forceful influences that either strengthen and build or weaken



The Tree of the Lamb
—From Anastatus Kircher.

and tear down the character of those who see the pictures. Why so? Because motion pictures are gripping and impressive and when you can impress people you can mould their minds like putty. Of course some are influenced more than others, according to their development, but we all know how impressionable and easily influenced are the minds of youth and the mass mind of the majority is almost as impressionable. Motion pictures through their universality may become the greatest art of our present day, perhaps they are given to us at this time for the distinct purpose of reaching, impressing and moulding the minds of the masses. Christ used the most effective, influential way of reaching the minds of the masses when He was on earth. Were He here today He would use motion pictures as His medium, for He knew that a nation, a civilization or a race advances only as fast as its mass mind develops. Some individuals are above the water level and some are below, but humanity itself advances as its water level rises.

(Continued on Page 5, Col. 1)

NEGLECTED BOOK, KEY TO CHRISTIAN MYSTERIES

Introduction

Of all the books that under general conditions are not read by occult students, the Bible is probably the most neglected.

In the western world, for which the Bible has been written, we study all other sacred books of the world, while under general conditions the so-called heathen reads and understands our Bible better than most theological students.

Among the books of the Bible there is none that contains as much information to the mystic student as the Book of Revelation.

The reader of the Bible sees in this book only a strange jumble of symbols that he gives up the study with a gasp of despair.

We cannot, in the limited time that we have, go into the complete study of Revelation, but all of the various symbols can be understood if the student of the mystic arts will look at the wonders of the internal and external universe, and through the law of analogy, trace, in the wonders of natural progression, the mystery of the development of his own soul.

The Christian will in some future time, be he psychologist, mystic, occultist, or metaphysician, awaken to the fact that the book he now casts aside as being second to other writings is the one book that explains to him fully the path that the Western student must take to reach the feet of the Liberator, the thirteenth member of the mystery school.

"THE LAMB OF GOD"

Let us read some of the wonderful symbolism of the Lamb that is given in the Book of Revelation:

"And I behold, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the Seven Spirits of God sent forth into all of the world.

"And he (the Lamb) came and took the book out of the right hand of him that sat upon the throne.

"And when he had taken the book, the four beasts and the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of the saints.

"And they sung a new song, saying, Thou art worthy to take the Book and open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue, and people and nation."

Few of us realize the great mystery of the Lamb, that immortal Sun Spirit who was crucified for man, and is day by day giving His own life that man may not fall below the standard that the universe demands of her children. That wonderful Christ Spirit, the voice that speaks from within ourselves, whose sorrowing eyes light up with gladness when we take the path that leads to light, whose trembling body shudders with mortal agony when we thrust the spear of passion deep into His soul, whose every word is a prayer and every thought a blessing. Some day you will know this crucified one within yourself, and when you see His suffering eyes filled with the glory of divine love, when you see Him who ever prays for you while your egotism and selfishness are driving the nails that crucify Him, then indeed you will bow before His throne and add your voice to those who say, "Behold the Lamb of God, slain for the sins of the world."

"The Book of the Seven Seals" is life. The seals are the gateways of initiation that lead upward to the feet of the Liberator. And who is worthy to unseal that book, the only book that contains the true mysteries of creation? The answer is, only the Lamb—the one being in all the world that we do not think of. Unless we develop ourselves by following in the footsteps of Christ by living the life of purification and service, we cannot create power, for under the symbol we now waste our energies in the furtherance of selfishness.

When we take the life forces of God and misuse them, the Lamb becomes the Ram of passion; but when we have purified ourselves and covered Scorpio, the seat of the passions, with the lambskin apron of the Initiate, pure as the driven



From William Law's translation of the Life of Jacob Boehme, Vol. I. Here are the 24 Elders before the Throne, these represent the 24 Gods of the Hours. The picture follows closely the description given by the disciple John in the Apocalypse, but originally was based upon the 24 priests forming the greater circle of the Eleusinian Mysteries of which the above cut is a faithful reproduction.

snow, then indeed do the twenty-four elders bow down before the throne, and the Christ within opens one by one the seals of Nature's book, and man's lower bodies bow down as faithful servants before the spirit that walks among the candlesticks.

And the world now hears a voice, as of one crying in the wilderness, "Prepare the way of the Lord and make His paths straight."

The animal man, represented by John the Baptist, dressed in the skins of animals and wandering in the wilderness, is seeking light.

The lower man, praying for the coming of the Lamb, must realize that within he must build that purified one, "that taketh away the sins of the world."

"THE STAR THAT FELL FROM HEAVEN"

In connection with this lesson we will read from the 9th chapter of the Book of Revelation:

"An the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key to the bottomless pit.

"And he opened the bottomless pit; and there rose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

"And there came out of the smoke locusts upon the earth, and unto them was given power, as the scorpions of the earth have power."

(Continued on Page 7, Col. 1)

The GOD of LITTLE CHILDREN

It was a sunny day in midsummer and the little girl was playing on the steps of her New England home. Beloved by doting parents, the little one reared and raised in the seclusion of a home of love and harmony, rolled her rubber ball along the pavement in thoughtlessness and joy. It rolled from her hand, down the walk and out into the street. With a cry of laughter she ran after it; at the same instant a heavy motor truck rushed around the corner. There was a grinding of brakes, a scream and the car came to a stop but not before one of its great wheels had passed over the child's body. No one seemed to be on that street at that moment and the truckman turned quickly and noting that he was unseen, started his engine and raced off thoughtlessly and in-humanly unwilling to see the victim of his carelessness.

A moment later there came around the corner a little vegetable truck driven by an elderly Japanese whose wares were arranged with neatness and with an eye to art upon the delapidated ford. Seeing the child lying in the street he quickly stopped his truck and ran to the side of the body. But the child was dead.

Gathering the bruised form in his arms the Japanese ran with her to the house, for he had seen her playing there many times as he made his rounds. Ringing the bell, he waited and the mother appeared. One look at the bleeding body and with a scream she gathered the little girl in her arms and entered the house followed by the truckster.

Quickly help was summoned. But it was too late and the little white form had released its hold on life. The mother lay prostrate by the blow. The father hastily summoned walked the floor in silent grief, while the old Japanee sat in silence upon a chair ragged hat in hand.

"Oh, why?" muttered the father, "why has my child been taken from me? How could a just God do such a thing?"

The old Japanee closed his eyes momentarily but said nothing. At last he rose to his feet and crossing to the sofa sat down beside the child, and folding his hands prayed silently in his strange tongue.

"What are you saying?" asked the doctor sitting near.

"I am praying to my God as you have prayed to yours," answered the Jap as he gazed down at the still face before him. "You are sad because the little one you loved has gone. You are not the only ones in the world who are sad for I too

have buried the ones I love. And if you can see the way as my good Lord has taught me your sorrow would be filled with peace."

"What do you mean?" demanded the physician.

"In my land," answered the Japanee, "we do not believe in death. Our Good Lord Buddha has taught that all is Life, that as the shades of night fall in one land the sun is rising in another. Know you not the words of Compassionate One who says 'all is life and there is no death'? Although this is your hour of sorrow, let me give you peace, a peace which you have denied me. Many times has the father of this little girl in thoughtlessness spoken of my people as heathen and now the faith which he adheres to seeks to destroy the works of the Compassionate One. You said, sir, in the past let the heathen be damned, but you have a lesson to learn and the peace which you need and which our own faith cannot give you, can come from the heathen alone."

The doctor rose in contempt and feeling that the child was beyond his help passed slowly from the room. The old Jap continued.

"There is one, compassionate Lord of Love, who is the god of little children for He guards them and protects them under his robes and with love pleads for them against the law. We have our name for him as you have, but we know Him better far than you do and in your moment of sorrow I want to tell you of Jizo the god of little children.

"In your heartless Christian world some thoughtless one has crushed out the life of this child and never even stopped to ask or learn the extent of his deed. In

hopelessness and grief you are bowed and the mother is prostrated. Your faith does not sustain you. Why then, deny another?"

"In Japan there is one who has charge of the souls of children and when the fiery-eyed beasts of passion attack them in the gray worlds of death, Jizo gathers them in His arms and hides them in His sleeves. He is the God who brings love to the hearts of Japan and He can bring peace to your heart today. Now that your child has passed from you, who is guarding her destiny? What parent shall shield her now? None but Jizo the father and mother of the children that are dead.

"I can bring you peace where your God cannot for I know Jizo the God of children. In the Wheel of Birth and Death your child shall live again and in the dark world, in the river of death, where it piles the little stones in prayer, Jizo will guard it. And I can tell you where you will find it again for as surely as it has died so surely hath the Compassionate One said it shall live again. Forget your griefs for all is well and the child you loved shall be with you once more."

The old Jap rose and hobbled out of the house and down into the street where his little truck rumbled and trundled along with its fresh vegetables and fruit.

Three years passed and still the old Jap came by the house twice a week crying his wares and seeming never to change in looks or age. A great moment had come to the home, its empty shrine was to be filled again. When slowly the old Japanee came up the steps and rapped at the door.

"I have come to tell you what Jizo has said to me," he said to the father who was walking the floor as on the night three years before. "From the river of darkened storms has come a soul to fill again the dream of your life. The little one who comes to you today is no stranger in your home but is the same who left you the day I brought her in in my arms.

(Continued on Page 6, Col. 3)

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Subscription rates, 10c per copy.
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QUESTIONS and ANSWERS

What is divine law?

Answer. Law is the plan through which God, man, and the universe, the triple unit, were brought into manifestation, are being preserved in manifestation, and will later be dissolved. There are none who are above law and those who spiritually rise to such a height are too great to dream of disobeying it. To deny law does not destroy it, for it grinds all things to dust who attempt to stay it. No one has ever broken a law—the law has broken them.



What is the greatest of all natural laws?

Answer. The law of eternal progression which we have named evolution. The wisdom teachings of the world are unanimous in their teaching of the continual unfolding of all created things,—how every grain of sand contains within itself cosmic proportions and celestial possibilities, how all things are various stages in the unfolding of one ever-existing essence, which we call spirit, and how all diversity is the result of various stages of growth in the expression of this One Thing.

Is man perfect now?

Answer. Perfection must always be a relative matter. To be perpetually perfect requires the eternal, undivided application of energy towards the harmonizing of man with ever-arising experiences and the grasping perpetually of ever-broadening fields of opportunity. A grain of sand is perfect when it is the full expression of its spiritual consciousness, but

a grain of sand is not a perfect man. A cow with all the necessary points may be perfect, but many adjustments await that creature before it can evolve human understanding. PERFECTION OR IMPERFECTION IS ONLY DISCOVERABLE THROUGH COMPARISON. Relative perfection is the result of perpetual adjustment.

Of what is a successful life composed?

Answer. It is composed of a number of small but complete achievements, which when gathered together as a life produce the great accomplishment. Nature works through the law of cause and effect and a great success is an effect, the cause of which is the harmonization of individuals with their self-created environments. Success is measured not by cents but by sense, and those who have evolved the greatest amount of commonsense are in the last analysis the most successful.

How can an occult student find his true place in the universe?

Answer. When he is inclined to see in himself absolute perfection, let him look up at the sky at night and see the works of the great ones. If he still feels that he has finished and is now a master of creation, let him order the worlds to fall from the heavens and the planets to start their eternal march. If they do not obey him, he has not yet finished his education. If he feels that he is a worm in the dust and underestimates God's trust in him, let him take a microscope and see the smallness of infinite lives, invisible to his eyes, and how much greater he is than those. He has been the lesser and is the greater in the making. He may thus find his true place and realize the part he fills in the eternal plan.

How may we become conscious helpers in the plan?

Answer. Through years and lives of unconscious service and by so living day by day as to improve our own being with education and balance so that when a great responsibility is placed upon our shoulders they shall be broad enough for their burden. Those who would be master over great things must have proved that they are master over lesser.

What are the greatest causes of failure at the present time?

Answer. We, as individuals, are the greatest and only cause of so-called failure. Failure is really a slow method of advancing through suffering, while success, which is often the result of failure, can be attained without suffering if the individual will so live that he does not break the natural laws of his being. By this success I mean the success which is eternal, rather than the so-called transitory success we see around us. There are three things which we do that especially stand between us and our own light: (1)

We can never be a success while we allow ourselves to drift from one thing to another like a straw blown by every wind that blows. When we take this course of procedure, we become spiritual and mental tramps begging at everyone's door but doing nothing ourselves. (2) So long as we follow popular opinion and allow others to do our thinking for us, we shall slowly continue to lose the power of thinking for ourselves. There is a brand new game interesting the spiritual world at the present time. It is called "Follow the leader." But when we continue to follow other people we find that we land in ruts, which not only delay us but cause our spiritual organs to atrophy. (3) Egotism, which is one of the greatest of all the obstacles that face the seeker of light. A large number of truth seekers are filled with nothing but their own importance, and instead of seeking for truth agree with their own interpretation of it. Those who believe that they know all there is to know and that truth will expire with them, or who feel that their ideas belong to the spiritual five hundred, or who for a moment imagine that they are to have a special brownstone front in heaven, are self-made failures before they start.

I have read hundreds of spiritual occult books and attended nearly all the classes given in Los Angeles, but don't seem to get anywhere. What shall I do?

Answer. There is little wonder that you are making no progress and unless great care is used there is danger that you will suffer from a serious attack of mental or spiritual indigestion. One original thought is worth a thousand lectures and will bring you greater and more lasting growth, and all the libraries in the world cannot bring with them the illumination or information to be gained from a heart-to-heart talk with yourself.

Is it Black Magic for a salesman to influence someone to buy something?

Answer. It is. It is black magic to in any way influence the mind of a person without giving him the conscious opportunity to combat that influence, and the result of a decision influenced by you will bring with it a karmic debt which you must shoulder. It is black magic for one person in any way unconsciously to another to influence him by the power of mind.

Why is there so much unrest in the world at the present time?

Answer. There are two great reasons fundamentally behind this present condition. (1) Everyone is trying to find someone else to blame for something for which he is responsible. (2) Everyone is running around looking for something for which he has within himself. When this condition is understood by the world our present confusion will be overcome.

THE MAN BEHIND THE GUN

(Continued from Page 1, Col. 2)

We have seen pictures develop by vogues, so to speak. Some far sighted pioneer or creator has come out with a new and great thought and many imitators come swooping in as a pack of wolves eager to be in at the kill, to cash in on and devour to the last shrewd the original idea. As the signs of the times all over the world indicate a new spiritual awakening in man and as outstanding producers will undoubtedly sense and portray this search into the inner paths of truth, will our pack of imitators copy the vogue of spiritual studies? A few enlightened directors may have the mental and spiritual understanding necessary to work wonders along this line and if their productions have a box office value we will be flooded by the imitators. That is where the danger lies, those who are not capable but will make a stab at it. It is so easy to throw the wrong light on such a delicate subject. It is easy to throw the wrong light on any subject but it is dangerous for undeveloped minds to attempt spiritual portrayals and indications of the paths of progress. Let those who will play upon man's whims, man's passions and even man's heartstrings, but we must be careful what tunes we play upon the strings of the soul of man.

There is a way by which all human beings can be reached, by which they can be helped to find themselves and started on the road of development. A way that will also help those already on the road to see the path more clearly. We know how hard it is to reach people by preaching to them. Why not give them the fundamentals of truth through their desire for amusement? Make them think without thinking. Give them the laws of nature and truth in a subtle, clever way, clothed in interesting dramatic, impressive pictures so they will absorb knowledge without knowing it, which will plant the acorn that will grow into the sturdy oak. In other words, give them pills of divine wisdom coated over with a layer of what they can easily understand until you have created the appetite within them for truth. Even as Christ made parables of familiar incidents of everyday life, yet implanted such depths of truth in these simple stories that everyone got something out of them and the more they had within themselves the more they received. Why cannot we make pictures so deep and yet so simple that they will bring out a greater understanding within everyone, and everyone will draw from them according to his or her own development? It is great to be able to give to those who hunger and thirst, but it is greater to be able

to give the desire for enlightenment to those who have it not.

We give credit to a few producers who have given and are giving sincere effort toward bettering pictures but the majority raise the cry that attempts at pictures of better influence are failures—they do not go over—so it is the fault of the people after all that they don't get better pictures. These producers do not know where the fault really lies, or else they are trying to cover up their own inability. It is true we have had pictures too deep for the average audience to appreciate, but if those same pictures had been deeper they would have been more understandable. A picture, a book or a lecture is never a failure because it is too deep to be understood but because it is not deep enough to portray simplicity of truth, which everyone can understand. The hidden government is more worried about getting representatives who are themselves deep enough to portray the simplicity of truth than it is about whether the people will accept the truth when it is given to them in the right way.

A narrow-minded or preachy picture would no doubt be a financial failure. And should be. But a picture true to life in its reality, so full of love and drama that it is interesting, gripping and impressive, so broad that it is sectless, so deep that it breathes the sincerity and simplicity of truth, giving growth and development to everyone seeing it would be an overwhelming financial as well as spiritual success.

We must realize the bigness, the force and the possibilities of motion pictures. They go "out unto all the world and teach" because they are so impressive and require so little knowledge for their understanding. What greater medium could any sincere disciple desire than this? Motion pictures came into the world to be used as a medium of developing the seeds of truth, knowledge and understanding in the minds of all humanity. This is their birth-right and such pictures can and will be accomplished. What the industry needs is more men behind the gun who know what kind of bullets to shoot; in other words, minds having wisdom as well as will. Motion pictures are deserving of the sincere efforts of our greatest minds, who are our greatest minds. Those doing the most good for humanity. There is no other measure for greatness.

A local undertaker has called attention to the fact that the body of a vegetarian will keep for several days in good condition without embalming, while the body of a meat eater or one addicted to liquor is in a dreadful if not an unmentionable state in just a few hours.



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MYSTERIES of ANTIQUITY

The Delphi Oracles

Although the Delphi Oracles have figured in literature for many ages and attempts have been made to describe the workings of this custom of the ancient Greeks, little is known today as to how these oracles operated. The most famous of all the oracles was that at Delphi, but the manner in which it was consulted is somewhat confused. There probably was considerable variation at different periods.

The tale of a hole from which intoxicating "mephitic" vapor arose has no early authority, nor is it scientifically probable. The question had to be given in writing, and the responses were uttered by the Pythian priestess, in early times a maiden, later a woman more than fifty attired as a maiden.

After chewing the sacred bay and drinking of the spring Cassotis, which was conducted into the temple by artificial channels, she took her seat on the sacred tripod in the inner shrine. Her utterances were reduced to verse and edited by the prophets and the "holy men."

Wherever the worship of Apollo had fixed its roots, there were sibyls and prophets; for Apollo is nowhere conceivable without the beneficent light of prophecy streaming out from his abode. The reason why the fame of all the other celebrated seats of Apollo was obscured by that of Delphi lies in a series of exceptional and extraordinary circumstances by which this place was qualified to become a center, not only of the lands in its immediate neighborhood, like the other oracles, but of the whole nation.

The sites selected for these oracles generally were marked by some physical property, which fitted them to be the scenes of such miraculous manifestations. They were in a volcanic region, where gas escaping from a fissure in the earth might be inhaled, and the consequent exhilaration or ecstasy, partly real and partly imaginary, was a divine inspiration.

At the Pythian oracle in Delphi there was thought to be such an exhalation.

Others supposed that the priests possessed the secret of manufacturing an exhilarating gas. The seat of this oracle of Delphi was on the southwestern spur of Parnassus, in a valley of Phocis.

According to the Homeric hymn to the Pythian Apollo, the god took forcible possession of the oracle soon after his birth, slaying with his earliest bow-shot the serpent Pytho, the son of Gaea, who guarded the spot. The atone for this murder, Apollo was forced to fly and pass eight years in menial service before he could return forgiven.

The oracle proper was a cleft in the ground in the innermost sanctuary, from which arose cold vapors, which had the power of inducing ecstasy. Over the cleft stood a lofty gilded tripod of wood. On this was a circular slab, upon which the seat of the prophetess was placed. In the prosperous times of the oracle two Pythias acted alternately, with a third to assist them. In the earliest time the Pythia ascended the tripod only once a year, on the birthday of Apollo; but in later years she prophesied every day, if the day itself and the sacrifices were not unfavorable.

In spite of the reference that is made to these oracles, and the familiarity that generally is apparent little authentic information ever has been learned regarding them or their practices.—Unsigned article from an old eastern newspaper.

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Question 16. What shall we do with any knowledge that we have been fortunate enough to gain?

Answer. Exercise it by putting it to work, for if it is not used it will be lost soon. With healthy exercise, all of our physical muscles are strengthened, while the neglect of our bodies soon depletes the tissues. It is the same with spiritual powers. If we do not think, the mind soon becomes incapable of thought. If we do not give out the truths we have learned and use them to help our brother man, they soon ferment, causing mental or spiritual indigestion. If we know a truth, it is our duty to give it to all who will receive it or be helped by it. It is not our duty, however, to force others to believe our doctrines or agree with our concepts of life. But we should use in the highest way all the knowledge and spiritual truth which our consciousness is able to conceive, and thus pave the way to greater truths and more complete understanding. Horde it away for our own personal use or divide it from our brother by a dollar mark, and it will die within us and all will be lost. Remember the story of the talents and what happened to the one who hid his in the earth until the Master returned, instead of following the example of the faithful servants who circulated theirs and gained double the number thereby. It is the same with man, for the things which he knows and can do are his talents; if he does not make good use of each and every one of them, he cannot enter higher spheres of consciousness and the rewards of the faithful servants cannot be his.

THE GOD OF LITTLE CHILDREN

(Continued from Page 3, Col. 3)

"What do you mean?" demanded the father, "that the same child has come back again? Impossible!"

The Japanese nodded.

"It is the way of the Lord Buddha," he answered.

"Nonsense," cried the father, "leave the house at once. This is no time for idle gossip."

"You refuse to believe?" asked the Japanese. "Well, be it so. You shall see whether it be so or not," and turning on his heel the Oriental left the house.

Five minutes later the nurse entered the room, a sad look on her face.

"The child is dead," she announced, "and on its body is a mark as though it had been crushed by a heavy wheel."

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"THE BOOK OF REVELATION"

(Continued from Page 2, Col. 3)

God and the Devil, or Lucifer, are without doubt the most abused beings in the universe at the present time. All of our sickness, inharmony and crimes, are laid upon the shoulders of one of these two, and thousands and millions of people point them out as the cause of present, past, and future woes and suffering. When we are sick we are told that the Lord willed it so; when we died of indigestion it was the Lord calling us home. When the senses dim and old age claims us, it is the will of God that we should go around with lumbago and dropsy. Nothing can show less religion or a greater lack of common sense than such a doctrine. Then again when I take it into my head to kill someone, it is the devil who is to blame. If I fail to fill the shoes of life, then, of course, it is the powers of darkness that are to blame, until at last, after a careful analysis of this theology, we find that the celestial Beings are all sinners, and man, made of the dust of the earth, is the only perfect creature in the universe.

The students of true religion must learn to realize that neither God nor the Devil is responsible for the ups and down of their lives, but that they themselves are to blame for every inharmony that makes their lives what they should not be.

The great God of the universe is a God of Absolute Justice with mercy, and no one has ever suffered or ever will suffer unless he at some time wronged others just to the same degree.

Then who was it of which Milton, the poet, spoke when he said:

"Him the Almighty power,
Hurled headlong, flaming from the
ethereal sky,
With hideous ruin and combustion down
To bottomless perdition, there to dwell
In adamant chains and penal fire."

Who, then, is Lucifer, the Son of the Morning, the most beautiful star in all the heavens, who was barred from heaven by his actions? The answer is he is man, whose spiritual consciousness descending through the worlds of space, has by the passions of life changed the great Lucifer

energy, the dynamic power that keeps the worlds in their orbits and gives to him his blood and power and expression, into a devil of lust, greed, and passion. Far down in the centers of emotion and selfishness man is chaining the Son of the Morning.

Those who do not in their lives here transmute this great energy of Mars into constructive powers, then blame the devil for the things that they themselves are responsible for, for even the devil himself is created by man.

When man lifts this spiritual fire upward within himself, then Lucifer, the Star of the Morning, the creative energy of God, shines out as the New Star of Bethlehem and tells of the coming of the Master within, and the great fire Spirit casting off the bonds imposed on him by man returns to the throne of God from which he was cast down.

Then, and then only, will man's great debt to Lucifer be paid.

"THE MEASURE OF A MAN"

The quotation around which we are going to build this lesson is taken from the eleventh chapter of the Book of Revelation, the first verse.

"And there was given me a reed like unto a rod: and the angel stood saying, Rise, and measure the temple of God, and the altar and them that worship therein."

Most of us in a hazy way realize that we are the living temple of the living God, but few of us have ever taken the time to measure our temple and see if it is true to the rule of God.

Among the ancients we find that a cube block is used to symbolize man. First in the undeveloped man, the block is symbolized as being rough and uncut, but in the developed man, it has been trued and the uneven parts have been chipped away. In the cube all of its dimensions are equal and the same must be true in the spiritual man. The mind, and the heart, the will and the emotions, must all be balanced, and the spiritual faculties, the true man, must have expression through a body which molds itself without hesitation into the necessary expression of the spirit.

It is necessary for us each day to go over our lives and with the measuring rod measure ourselves to see if we are still true to the principles which we have set for our lives.

In this plan of nature which shrouds the higher man in the cloak of materiality, it is very difficult to measure ourselves and find out our true worth. We are apt to measure according to the things of this world alone, and that in truth is but a small part of the true building. The building is composite, made up of thousands of smaller parts, each of which must be care-

fully considered if a true measurement is to be the result.

If day after day we measure our minds and hearts and find them no greater today than they were yesterday, then we are falling behind in the great race of life. If tomorrow we find that we are making the same mistakes that we made today, then we are failing in our duty to our God and ourselves. It requires never-ending watchfulness to protect ourselves against the danger of crystalization that confronts every student of the higher sciences.

Most of the students are looking forward to the time at the end of this earth-life wave when we will be super-human. This is a mistaken idea because it will take us to the end of this day of manifestation to become truly human. We at the present time are far below the true human state, for to be truly human is to reach a state of perfection undreamed of at the present time.

Therefore there are no students, never mind how great they may be, nor how much development they have gained, who have reached a position of security, where it is no longer necessary for them to take the rule of life and measure themselves and see if they are really as developed as they think that they are.

Therefore, friends, take your rods and measure your temple, see if you are so

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feeding your bodies that they may best express your higher principles, see if your mind is as broad as you know it should be; see if your thoughts measure up to the spirituality that you profess; see if your temple is great and grand enough to furnish proper surroundings for the spirit it contains. If it not, take the necessary steps to expand it, and if it is, measure again tomorrow, and see if it has increased to contain the things you did not know before. For you, when you pass behind the veil, will also be measured not by your ideals, but by the temple that these ideals have built to the living God.

"THE FEAST OF THE BRIDE-GROOM"

In the nineteenth Chapter of Revelation, the seventh, eighth and ninth verses, we find references made to the marriage of the Lamb. Especially in the ninth verse, where it says:

" * * * Blessed are they which are called unto the marriage supper of the Lamb. * * * "

Few of us realize that the ceremony of marriage, which is now celebrated in some way in every nation of the world, has any hidden meaning concealed beneath the material ritual. But as is the case with every other important thing in life it has a hidden side, which when understood, changes our viewpoint entirely.

In the cults that are coming into the world at the present time, we find the problem of Soul Mates coming to the fore, and many great and truly spiritual works have come to naught because of the misunderstanding of this vital problem.

The marriage of the Lamb spoken of in the Bible, that wonderful ceremony told of by John, in his Revelation, is a mystic marriage, a spiritual ceremonial that forms one of the greatest periods in the life of a student.

Each of us are twofold in our natures, we are both male and female, or positive and negative. In this world period we come back into life time and time again, taking first one and then the other pole to manifest through. When we come into the world as a man, we also have within, the female pole, but for that particular life the male body predominates.

Now it is through these two poles that the two paths of initiation wind in and out. One path, that of the heart, intuition, is female, while the other, the mind, or reason, is masculine. Now the soul mate for whom the student seeks is not without, but within. For in truth man is complete in himself, but at all times in this stage of evolution, one part of his nature is in abeyance.

The mystic marriage, the alchemistic marriage, the marriage of the Sun and Moon, the true ceremony of which the physical union that we know is but the symbol, is the marriage within man of these two principles of the heart and mind. It is the marriage of the spirit when the two parts of itself so long unequal, are by the development of the individual and the lifting of consciousness, joined in an everlasting union.

From the union of these two principles within is born a child, of an immaculate conception, who is the Christ within.

For many ages our world has been governed by a patriarchy, and in marriage, the husband has been considered the master of the home. While in the world without we find the same thing. The mind has been master. With reason and science, man has governed the world. The heart and the intuition have, in the majority of humanity, been lost. The result is that now the spiritual paths of service and brotherhood, which come on the heart ray, are now seeking mastership, and in consequence of this the woman is coming to the foreground. Let the student remember that the mastery of either destroys the usefulness of both, but that the heart and mind united in spiritual wedlock is the only path that leads to God.

These that we see among us, are all equal, man is no greater than woman, woman is no greater than man, in the last analysis, for they are both forms of that which is formless and each is manifesting one side of their nature, and, as they grow in understanding, will change to the other side, and will continue to do so until at last the great spiritual marriage makes them both one, as they were in the beginning.

"THE NEW JERUSALEM"

We will read from the first three verses of the Twenty-first Chapter of Revelation, as this gives us the best description of the New Jerusalem.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven saying: "Behold, the tabernacle of God is with man, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

In one of the ancient books this world that we now live in is called the "Son of Necessity," and such indeed it is. It is a certain plane of consciousness necessary to those who are developing upon it.

The various worlds that interpenetrating each other form our system differ in only one particular and that is the rate of vibration to which they are attuned.

Each of these exterior worlds is correlated to man by a body within himself. He at the present time has four bodies or suits of clothing over the higher spiritual essence which he calls the I.

Now, at the present time the body that is the most perfectly formed is the physical body or that which we see and name. The next one is the etheric body which is also well formed and will be the next one for man to use. He will never be able to use this body however on this plane of consciousness, as it is attuned only to the Etheric Regions which are one degree of vibration higher than the one we are now functioning in.

When the majority of humanity have by purification and right living reached a certain stage in development, they will incorporate their lower body into the higher by lifting the vibration of the lower and will function in a new body, which will be the new Temple or the New Jerusalem. This will occur when the lower has been done away with or has been transmuted into the next above.

Then there is another temple, built without hands where the voice of the workman is not heard, like the temple of Manson in "The Servant in the House." It is a temple built by service and action; every good deed builds a stone into its walls, every kind thought adds luster to it. It is the temple of the soul; the individual has by his daily life thus built the only temple acceptable in the sight of God. There God dwells with man, because through his life of service and action he, (the individual) has attuned himself to the Infinite.

Here is a great thought, for those who can comprehend it:

"Those who would know God must be like Him. Those who want the powers of God must use them as He uses them. Those who want to have the exalted position that He holds must learn to love as He loves who weeps over even a sparrow's fall."

As the student goes down the path of life, let him remember that every obstacle met and mastered means a step forward, every undesirable trait transmuted helps to build in him that new body which he will sometime use, while those who try to avoid these responsibilities have built nothing and must do without that body until through suffering and pain they have learned to build the temple they now wish someone else to raise for them. For we cannot go in until we ourselves have built that new Jerusalem that descends from heaven, as a bride.

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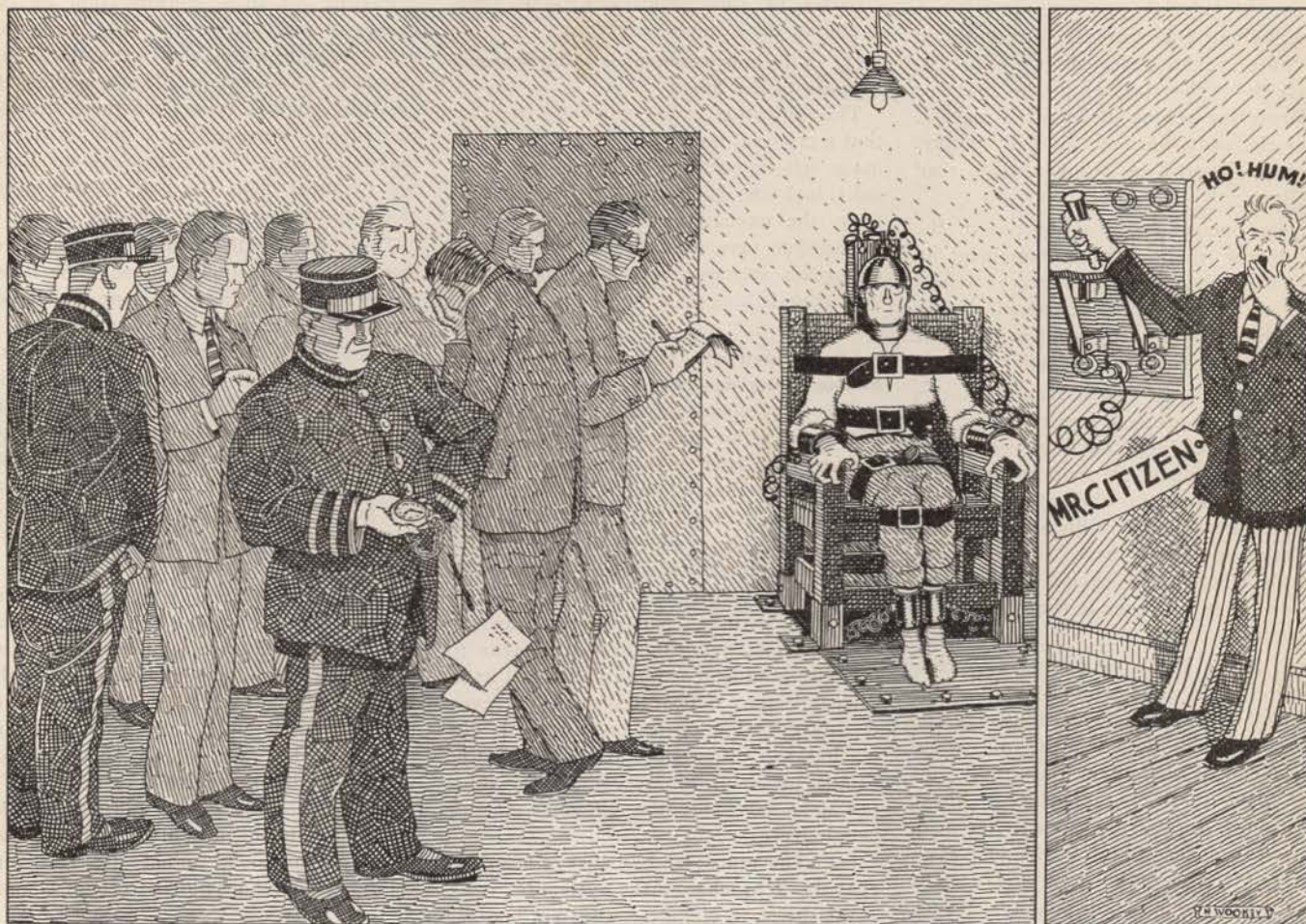
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Volume 3, No. 14

Los Angeles, Calif., Wednesday, February 23rd, 1927

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MURDER *in the* NAME *of the* LAW



ARE YOU BACKING UP YOUR IDEALS

If you are opposed to Capital Punishment, what are you doing about it? Are you taking an active part in the battle against that statute which forces the employees of the State to do MURDER for you? THERE ARE TWO FORMS OF SIN. The sin of commission is the doing of that which is wrong; the sin of omission is the FAILURE TO DO THAT WHICH IS RIGHT. Those who advocate the abolishment of Capital Punishment, yet do not personally interest themselves in the many ways whereby the individual can help to remove this blight from the State, ARE GUILTY OF COMMITTING MURDER by indifference. Californians, wire your Senator and Representatives to support the Fellom Bill. NOW is the appointed time to realize and to act!

Do not permit your INDIFFERENCE to do murder.

CAPITAL PUNISHMENT IS LEGALIZED MURDER

The Fellom Bill a Corrective

The Fellom Bill recently introduced in the State Senate is a direct effort to remove from the statutes of the State of California the stigma of legalized murder. Under the provisions of this Bill, Section 190 of the Penal Code is amended to read as follows:

"Every person guilty of murder in the first degree shall suffer confinement in the state prison for life; every person guilty of murder in the second degree is punishable by imprisonment in the state prison not less than ten years."

Senator Fellom's Bill, as representative of the most progressive humanitarian sentiments of a civilized commonwealth, deserves the unqualified support of every man and woman far-sighted enough to realize the profound influence which it will have upon the future of the State. The abolishment of capital punishment marks a great milestone in the civilizing of civilization.

Hon. Harry L. Davis, former Governor of Ohio, in an article published in "The Outlook," of July 26, 1922, explodes the theory advanced by advocates of capital punishment to the effect that there has been an increase in homicide in those states where capital punishment has been removed from the statute books. He says, in part: "However, there are today eight states that have no death penalty—Maine, Rhode Island, Wisconsin, Minnesota, Michigan, Kansas, North Dakota, and South Dakota. They have had no capital punishment in from nine to seventy-five years. Homicides in the first five have averaged from 1915 to 1919, 35 for each million population, according to New York World statistics compiled by F. L. Hoffman, of Newark, N. J., while in 25 capital punishment states for which such figures are available, the homicide average during the same period is shown to have been 84 for each million inhabitants."

It is interesting to note that the State of Maine, which abolished capital punishment in 1887, has the smallest homicide

rate in the United States, whereas California where the death penalty is enforced—according to tables compiled for the years 190-1921—has the second highest homicide rate in the Union.

Let us first consider briefly the five popular arguments advanced by advocates of capital punishment as adequate reasons for the execution of a convicted murderer:

(1) **Capital punishment effectually removes the possibility of a repetition of the crime of murder by the same offender.**

By separating the murder from contact with the community for the rest of his natural life, and depriving him of the privilege of parole, the Fellom Bill effectively disposes of this problem without compounding the crime of murder.

(2) **Life imprisonment is a burdensome expense to the State.**

This objection is overruled by the fact that a criminal incarcerated for life can be made self-supporting. What is more, any individual who is so selfish as to countenance the execution of a fellow human creature to save the infinitesimal pro rata of prison expense necessary to keep a man alive is himself a menace to the community.

(3) **A man who has murdered another human being deserves to die.**

This statement—so often made—is in direct opposition to the Christian religion, the accepted faith of the American people. It has been declared by Christendom that the Mosaic Law of "An eye for an eye, and a tooth for a tooth" was superseded by the doctrines of Jesus Christ, who taught that forgiveness was the greatest of human virtues. No Christian can advocate capital punishment and be true to his faith, and no community can call itself Christian that deliberately murders even the most erring of its members. If the teachings of Christianity are not applicable to the problems of law, then they must fail as a code for the guidance of our people.

(4) **The murderer has always been executed. Why change the system?**

We desire to change the system because the system has failed. We no longer live in the Dark Ages, but in what we claim to be civilized and enlightened times. Let us efface forever from our statutes capital punishment as a modern survival of primitive barbarism, ignorance, and savage cruelty.

(5) **The moral example of capital punishment discourages crime.**

The fallacy of this argument is apparent to all who read the daily newspapers. In spite of the fact that over a period of many centuries tens, yes hundreds of thousands, of murderers have been burned, hung, decapitated, electrocuted, and asphyxiated, the number of murders increases with

amazing rapidity. If capital punishment discourages crime, how did the commission of crime survive the reign of King Henry the 8th, for while this sovereign sat upon the English throne 72,000 people were publicly executed for 240 minor major offenses? In his work, "Capital Punishment," Clifford Kirkpatrick, Ph. D., produces evidence to the effect that the moral example of capital punishment is not a deterrent to major crime. He writes: "The death penalty may be an actual suggestion to crime. A boys' club in New York agreed to stand for two minutes in the honor of four gunmen who had 'died game'."

Passing on to a consideration of the causes of murder, we find that the criminal is, in many cases, the victim of circumstance or environment. If we would successfully combat crime, we must destroy the cause of crime. Not only must we make the path of the transgressor hard, but we must make the path of transgression unprofitable and uninviting.

The dope peddler selling his wares or the steps of the public school; the bootlegger distributing poisonous liquor through the community; parents neglecting the moral training of their children; the congestion of great cities where millions are huddled together, many with improper food and clothing or hygienic advantages; the grinding wheels of industrialism; literature unfit for the minds of the youth who read it; all these are powerful factors in the fabrication of the criminal.

Modern civilization is permeated with crime. Gold is supreme and its accumulation the prime motive for living. The criminal is actually the personification of the criminal instincts of the race, the murderer the personification of the murderous instinct of the race. Man is but thinly veneered with respectability; he is still a savage in his own heart, and occasionally someone—unable to control his innermost urges—commits in actual life the very crimes which thousands of others commit in their hearts.

You may continue to destroy the occasional malefactor who comes within the grasp of the law but you cannot destroy crime until you destroy selfishness within the hearts of human creatures. Crime is as old as the human race. It is in the blood and bone of every creature; it can never be beaten out of man nor will his death destroy it.

The only practical solution of crime is education—not only the education of the intellectual faculties but education in moral value sense. The child must be taught the value of human life; the finer and kindlier qualities now ridiculed must be unfolded and nurtured; the realization

of the value of constructiveness must be woven into the fabric of American youth.

Every so often the world is drenched in the blood of a great war, in which the intellects of the human race vie with each other to create more terrible instruments for the annihilation of their fellow creatures. On the field of battle thousands of lives are snuffed out in a single second; shells, gas, and liquid fire sweep across the face of the earth, directionalized by so-called civilized and cultured nations! What is the inevitable reaction? Man becomes careless as to the value of human life. What is one person more or less in the midst of a holocaust of shrapnel?

All over the world the value of human life has depreciated. Man's inventions grind him to pieces and every day the papers are filled with casualty lists from accident, fire, and plague. The result is that the impressionable youth—the useful citizen or criminal of tomorrow—grows up surrounded by examples which distort the mind and produce various forms of bias that, if sufficiently emphasized, become criminal tendencies.

The penal institutions of this country contain many men and women who, while possessing brilliant intellects, have in their natures peculiar mental or moral kinks which were not controlled and thus became the dominating influences in life. A morbid disposition, an unhealthy attitude toward the problems of life, attempts to shirk the responsibility and labor of providence—all these attitudes develop into distinct criminal expressions. Obsessed by his attitudes, the individual seeks to force the world to accept his own standards and then curses society that finds it necessary to isolate him in self-defense.

It has recently been scientifically established that the criminal is actually a sick man and crime a disease—a disease both infectious and contagious, which permeates the entire fabric of an individual until it destroys all the constructive tissues. All living creatures contain the germ of this disease, but fortunately only comparatively few permit the disease to gain the upper hand. Disease is not limited to the body—in fact, the most deadly diseases are not those which attack the physical members. These are diseases both of the mental and moral natures which, while outside the cognizance of material science, are being explored and catalogued by highly specialized types of intellect such as the alienist and the psychoanalyst. The prison must be looked upon as a place wherein the morally and mentally sick are quarantined until their ailments have been diagnosed and a proper treatment applied. There is no doubt that a certain percentage of mental and moral disease now called crime can be effectively treated and

the sufferer returned again as a useful member of society.

The mere recognition of crime as a disease will do much to remedy present conditions, for efforts will then be made to find a cure for the criminal, whereas up to the present time his detention has been considered sufficient. Every prison should have on its official staff an alienist, whose duty should be the continued study of the factors in the individual which caused and perpetuated criminal impulses. When a man is physically sick the medical fraternity attempts to cure him and will use every effort to keep him alive, even if fully aware that a permanent cure is impossible. The ethics of the profession demand that every patient shall breathe just as long as it is humanly possible to keep breath in the body. On the other hand, when a man is morally and mentally sick—that is, a criminal—the law either confines him without proper curative treatment or, if he be considered incurably sick, hastily executes him, thus effectually removing all opportunity to study his condition and any possible chance to cure him.

Victor Hugo summarizes this aspect of crime in the following noble sentiments: "For what then do I ask your aid? The civilization of penal laws. The gentle laws of Christ will penetrate at last into the Code, and shine through its enactments. We shall look on crime as a disease, and its physicians shall displace the judges, its hospitals displace the galleys. Liberty and health shall be alike. We shall pour balm and oil where we formerly applied iron and fire: evil will be treated in charity, instead of in anger. This change will be simple and sublime."

The criminal codes of the future will be more humanitarian, for they will be devoted to the transmutation of crime rather than the extermination of criminals. The same energy and cunning which make a dangerous criminal, when redirectionalized into constructive channels, result in a valuable and industrious member of society. The antiquated exterminative measures employed to check crime have completely failed in their purpose, as evidenced by even a superficial consideration of present criminal conditions in America. Even a child realizes that, while the crime of murder is a most serious offense, a second murder on the part of the State can not possibly improve the situation, for while there was one person dead before the execution there are two persons dead afterward. The first individual is not restored to life by the proceeding, nor has justice been satisfied.

The citizens of a State who employ officials to perform the necessary murders required under the law of capital punish-

ment are themselves instigators and accessories to the crime of murder, but they are too cowardly to personally supervise the crime which they sanction and commit by proxy. It is the voter—and not the executioner—who is responsible for the death of the murderer. The executioner is merely the hired representative of the people and no individual has a moral right to advocate a law which he is not personally willing to enforce. Therefore, no individual has a right to advocate capital punishment who is not personally willing to cut the cord which holds the trap door of the gallows or close the switch which turns the current into the electric chair. How many of the prosperous, peace-loving members of a community could be found who would volunteer their services for this task?

Elbert Hubbard advances the theory that "Just as long as the State sets an example of killing its enemies, individuals will occasionally kill theirs." He makes the following comments on the attitude of ex-President Fallieres of France regarding the death penalty: "Among the pleasant duties of the President of France is that of signing all death warrants issued in the Republic. This is well. President Fallieres says, however, that there should be a slight change in the arrangement, to-wit: The judge who sentences the man to die, should also act as his executioner. President Fallieres knows full well that if this were the case it would do away with legalized homicide. He says, 'I will not ask another man to do that which I myself am unwilling to do. I will do no murder—even for the State.'"

We no longer live in the day of swash-buckling buccaneers who fought on street corners over trivialities and murdered as a legitimate form of amusement. Nowadays many people turn pale at the sight of blood and reach maturity without ever having seen a person die. We are not cruel as a nation, and those who have once witnessed an execution never went to behold another. Because the tragedy which takes place behind the gray stone walls of a prison is hidden from our sight and we are not brought face to face with the effects of our legislation, we thoughtlessly permit laws to remain upon our statute books which we would quickly eradicate if we personally contracted their savagery.

The restoration of the medieval system of public executions might be an effectual solution to the problem of capital punishment. The townfolk of the Middle Ages were so accustomed to behold death and were so entertained by the spectacle of public hangings that they even held their children up above their heads so that the

(Continued on page 7, Col. 1)

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WHAT PRICE CIVILIZATION

And the Greatest of These is Vanity

Whenever anyone mentions the valuable improvements which are the outgrowths of civilization, let us not forget some of those so-called improvements among them "style." It is surprising to learn the tragic part it plays in many lives.



Style is used to take the place of a dying personality. The truth of this was proven to my satisfaction by a fashionable tailor who produced undeniable evidence. He quite agreed with the late King Edward that "clothes make the man," and in defense of this belief he explained several of the ins and outs of his trade. He told how he could pad up stooping shoulders, fill out hollow chests, and straighten bandy legs by peculiar processes of his art. He can cut down hips build out muscles, straighten spinal curvature, and in other words take a miserable specimen of manhood and send it back to its friends a perfect Hercules.

How often is it true that hideousness adorned promanades as beauty! If there ever was a curse upon the face of the earth, it is style. Few can afford to follow its edicts in these times of economic stress, and yet rich and poor alike struggle and fight to keep up with the Parisian will-o'-the-wisp. Day after day they wear themselves out chasing this illusive creature, this parasite nurtured by hairdressers, modistes, masseurs and tailors who make mil-

lions out of a thousand fashionable inconveniences.

Have you ever observed milady in all the radiance of her uncontained exuberance, her face framed by a halo of electric curlers that hang from the ceiling? She is happy in the pain of implanting the principles of spinal curvature into her rebellious hair. At this she spends half her time—the other half inside a cast of beauty plaster. While the plaster is working the curl comes out, and vice versa. But then, ask any man in dress clothes what he thinks of his tall stiff collar, gloves and impossible shirt front. He will admit he is miserable but will aver that he has to do it because the rest do. Both of these parties would be equally miserable if they failed to acquiesce with this ever-changing lunatic known as fashion, so what can be done? This state of affairs is the direct product of a civilization that considers absolute everything except the actual need of the individual and the welfare of his body.

This modern system of dress is certain to play a great part in race extinction. Already it has for many ages held a prominent position among the causes of human suffering. Pulled into a hundred shapes, bound and tied in half a dozen different ways, the body stands—or tries to stand—exposed to the chilly blasts of winter and smothered in the summer by multitudinous concoctions of Parisian intellect. Its feet die of suffocation or else become warped trying to fit themselves into something several sizes smaller than they are, while their rear ends are held up in the air by Spanish monuments which twist 50 per cent of the body above out of its appointed position. Then behold this body's neck—held up like a giraffe's by a celluloid collar which vanishes into the mystery of a starched shirt front that creates a pigeon-chested effect each time the wearer sits down. The species homo is daily making itself endlessly miserable by trying to improve upon nature and as a result so cramps the body that this gradually atrophying organism is a mere hollow mockery inside an ornate artificial plating. The body of the average person is absolutely incompetent to co-operate with him in the mutual problem of physical existence.

Anyone who says shoes are healthy is quite foolish but anyone who leaves them off is put in the psychopathic ward as a possible menace to the community; whoever told man he looked well in a swallow-tail coat of sombre hue certainly had a poor eye for art; while tall silk hats are quite certain to produce baldness which condition does not particularly improve the general appearance of those who own this lackage. The savages dress in the

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furs and feathers of helpless creatures they have slain—many of us prance around evidencing our savagry by feathered bonnets and fur clothing. Unless a difference in style is found and man is given greater bodily freedom, that he may develop himself in a natural way, civilization will necessarily fail because there will be no one left alive to keep it goin.

The Food Question

Consider for a moment that which goeth in at the mouth. Here again civilization reaches genius in concocting death-dealing beverages and foods which nothing created from atomic substance can successfully manipulate, digest, or expel from the system. These mystic dishes are delicious but only so to a palate educated to unnatural tastes. The Roman emperor dined on peacock's tongues, while we find Eskimo pie more comical and to our tastes. Natural food values are lost. A French chef who is capable of mixing twenty-nine different condiments together without their exploding is worshipped by the modern epicure who will take three gastro-dyspepsia tablets and then assail the combination. Here again we ask—is a civilization that brings this to us a thing to be proud of or is it merely a detriment masquerading under the guise of an accomplishment?

On we go, with our heads in the air, talking about modern conveniences, but most of them are merely props to hold up inconveniences and enable man to be absolutely miserable in a fairly comfortable way.

This view of the situation will not be looked upon favorably by many people, for most have sacrificed everything they are and have in the name of this mechanical thing, civilization. But where are the heroes of days gone by? Where are the seers, sages, and prophets? Where are the enlightened minds that live immortal? Where are the great ones who make themselves living temples to living gods? Civilization has taught man to build beautiful temples of rock and stone, but with the life blood of his fellow man, and every day he makes his own living temple less fit to be the dwelling place of the spirit within.

You will point out and say—look what wonderful things modern methods have done. But we ask you to look and see what these same methods have also undone. Poison gas, liquid fire, gun powder, cannons and machine guns—all of these are just as much products of civilization as gum-drops and victrolas. One gas shell will kill more men than the ancients lost in a whole war. Voltaire has aptly said: "The savagery with which they fight is a

proof of their civilization and superior mentality."

The Immortal Tooth-Brush

And you point with pride to the tooth-brush—one of the most universal implements which civilization has yet conceived. This little broom for sweeping the teeth is still indigenous to the human race; there are no records of the animals using them, nor has it been discovered that the angelic hierarchies find them necessary. Yet in spite of his noble defense of the bicuspid, man is the only creature in the universe up to the present time who has false teeth. The primitive man did not use a tooth-brush, yet his teeth were far better than ours. Methuselah, it is said, wore his own for nine hundred years in spite of pyhorrea.

Civilization creates foods that destroy the teeth; pumps the body full of medicine that decays the teeth; then it runs down the nervous system, depletes the vitality, corrupts the digestive plan, and reduces the hours of rest. The result is the teeth fall out. These conditions are the direct result of a system of living which we call civilization; and yet in the face of all of this, it comes out on the front porch with a flourish and a blare of trumpets and offers as a special boon to humanity—a **tooth brush!**

All the way along the line we find the same absurdities. Civilization spends most of its time discovering surface remedies for its own failings. Thousands of wars have been fought by our most cultured nations, most of them for one purpose—to bring about peace. Every day the thing we call civilization is dragging people to untimely graves by tearing down both mind and body; its endless swirl of excitement leaves men and women wrecks before their lives begin.

That Which Is Called Law.

Let us not forget its complexity of laws. Man has a special set of laws justifying everything he desires to do. If at any time they do not suit him, he amends them, then the next generation amends the amendments. A son's only hope of life is to lay by enough shekels so that in his old age he can become one of the law-makers and change a few of the awkward phrases to suit his own convenience. There is no penalty for breaking these man-made laws, however; the crime today is to get caught. All of this endless contradiction, dissension and quibbling gives the human race some enlightenment, but only after years and ages of uncertainty.

The Beast Beneath.

The civilization we know today is not natural; it is an assumption from beginning to end. The beast of the jungle still lurks in the heart of man; at soul the mass of humanity is composed of primi-



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tive creatures, fighting, scrapping for what they want, cursing those in their way, struggling for possession, and fighting for existence. Mr. Moneybags, figuring up his income tax, is at heart a dressed-up hyena gnawing at the shin-bone of his last victim and trying to find a way to eat the entire carcass and remain alive. He still growls when you try to take this bone away from him; but now that he is civilized he hires three lawyers to do the yapping.

Man is still the thoughtless, heartless beast, supremely selfish and supremely self-centered; like the cat with its velvet paw he conceals his claws under a pinch-back cutaway and white waistcoat. Said coat and vest do not alter him in the least, unless it be a very good coat and vest—then it will make him a little more conceited. So, Smith, in a white vest, argues with Brown in a white vest, concerning the problem on hand which problem perhaps concerns the fate of Miss Blank. While these two bow and scrape—longing to get at each others throats—beneath the white linen veneer lies smothered the spirit of the primitive beast. The next morning the papers tell you all about it. Smith threw Brown out of a window, shot Miss Blank, then took gas. There was nothing unusual about it, just a little excitement that will soon die down. All according to the general style of modern behavior.

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Crime waves and wholesale degeneracy show plainly what lies beneath the thing we call civilization, and proves conclusively that this coating or polish does not sink in very deeply.

What Can Be Done.

The thing to be especially considered is the possibility of improving this rather rebellious world child. One of the greatest things the human race must learn to do today is to adapt its resources to the actual needs of the respective units that compose it. Every one of the inventions and discoveries we have made are capable of serving the highest purpose. The power that comes with them is two-edged; if wrongly used it will destroy as rapidly as it builds up. We have many conveniences but we are using them to injure ourselves; we have practical things but we are not using them in practical ways; and we can never use them in practical ways until those who have power to administer them will do so unselfishly and without ulterior motive.

This sham civilization has got to fall—or rather be melted into an honest-to-God, worthwhile thing. Until then, we have little to be proud of. The measurement of value and virtue is not taken upon the base of ownership, but upon the principle of use. Power is not a virtue; but the proper use of power is virtuous. Let us build a permanent civilization upon the ideal that use is the measurement of intelligence, and constructive application is the proof of rightful ownership.

THE FOOL

The Fool became dissatisfied with preaching nice smug sermons to nice, rich, smug parishioners.

The Fool gave up his fiancee for the sake of his ideal of service.

The Fool believed in preaching on practical economic conditions instead of a sentimental Christmas sermon and was asked to leave.

The Fool left and tried to bring the strikers and the owners together.

The Fool gave a practical working solution which was successful until the owners wanted to save more money.

The Fool gave his last overcoat and his last dollar to the needy man and befriended the outcast woman, and the orphan.

The Fool was often in danger, slandered and misunderstood, but—

The Fool saw reformed men and women, the healing of a crippled child, happiness where there had been misery, improved working conditions.

"The Fool" they called him, and refusing to listen to his fool ideas, sank deeper in their misery of selfishness.

Was he a Fool?

"The Fool" a stage play is now playing at the Belmont Theatre, First Street and Vermont Avenue. James Kirkwood and Lila Lee play the leading roles, and are ably supported by a large cast. We recommended that you see "The Fool".—H. S. G.

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MURDER IN THE NAME OF THE LAW

(Continued from Page 3, Col. 3)

little ones might behold all the ghastly details of the crime. But men and women of the twentieth century unfamiliar with such forms of cruelty would be horrified and sick at heart as they watched the deliberate, systematic, and intentional process of destroying a human life. We feel that the reaction from a revival of public executions would forever destroy capital punishment among the American people. We would also suggest that a scaffold be erected in the midst of every city square, the tall arms of the gibbet an ever-present reminder of man's inhumanity to man. Such a sight would be nauseating and revolting to the finer sentiments of the people, and yet if we advocate the hanging of a man why should we hide the process behind gray walls and barred windows? If it be right to hang him at all, it is right to hang him in the public square where, according to the advocates of capital punishment, the moral lesson would be all the more impressive. Let all those who advocate the extreme penalty be forced to attend each and every execution. Place them in the front row where they may watch the minute details of the agony they have advocated. Let them remove the black cap from the condemned man's face that they may the better see him die. Then from their ranks let one be chosen—the foremost defender of the system, the man who shouts, "Let the murderer die." He shall be the one to spring the trap that sends the convicted man, gasping and struggling, into eternity. A spectacle of this kind brought home to the citizens of the State would result in each member of the community desiring forthwith to wash his hands of any further part in the guilt. He would then assist in that noble work of devising a better and more constructive method of solving the issues of major crime.

Furthermore, we have no right to demand of our public officials that they shall commit murder for us. The destructive effect of an execution upon the morale of a prison is profound, as all realize who have come in contact with that phase of the problem. The elimination of capital punishment will cause a great sigh of relief to go up among those servants of

the people who in the fulfillment of their duty must participate in all the ghastly details of the execution. S. Hobhouse and A. F. Brockway, after a careful investigation of the effects of capital punishment in English prisons, concluded: "Evidence of the bad effect of executions upon both the staff and the other prisoners is unanimous." (See Report of the Prison System Enquiry Committee.)

To the governors of those States which still enforce capital punishment pleas go every day from the friends and relatives of condemned men, asking for gubernatorial clemency and seeking to present new and exonerating evidence. The State executive is placed in a most difficult position. The law demands the death of the

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criminal; the jury has convicted him; and in order to commute the sentence the governor must override the judgment of the court. In a certain sense, the executive himself must become a lawbreaker in order to give expression to that quality of mercy inherent in the hearts of all true men and women. The substitution of life imprisonment for the death penalty would solve this problem by eliminating these painful situations. It seems unnecessary and unnatural that the supreme executive of a State must break the law in order to show mercy.

Another element rarely considered is the fallibility of the jury system. There are instances of judicial error in which the wrong man was hanged and afterwards the actual culprit confessed. Former Governor Davis of Ohio cites five instances where men convicted of major crimes were later found innocent. He adds: "There are many other cases on record where innocent persons were saved from the death penalty by fortuitous circumstances; likewise where it is certain innocent persons have been executed." While the records of these instances are few, there are many more unknown cases where justice has miscarried. In the face of this ever-present possibility, the substitution of life imprisonment for the death sentence has a decided advantage, for while capital punishment is irrevocable once administered,

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the State can make partial amends if the parties concerned are still alive. The most flagrant examples of judicial miscarriage arise from the practice of inflicting the death penalty upon accessories to the crime of murder; upon the weight of circumstantial evidence alone; or upon juvenile offenders. The Marquis de Lafayette, an outstanding figure in early American history, recognizing the possible miscarriage of justice, said: "I shall ask for the abolition of the penalty of death until I have the infallibility of human judgment demonstrated to me."

The rapid progress which the modern world is making in scientific discovery is a further consideration. As we have already suggested, we know comparatively little about the true nature of crime, but considerable thought is being turned in that direction with the hope of solving the riddle of criminal impulse. We are seeking to discover to just what degree the criminal is a victim of circumstances, just what part heredity plays in the problem, and whether or not crime is a form of insanity, in many cases possibly due to the malfunction of glands, nerves or organs. There are many persons today suffering from incurable diseases who are living in hourly hope that science will discover the cure for their malady before the disease destroys them. If we imprison the murderer for life, human progress may discover before the end of his life the cure for his disease. The American people are not cruel at heart and if the criminal can actually be assisted, the majority of people will be willing to help him. Therefore we recommend to your consideration the substitution of life imprisonment for capital punishment, with the hope that in the years to come the solution to the problem of crime may redeem the criminal at least for himself if not for society, and that he may not be hurled out into oblivion without every effort on the part of his fellow creatures to assist him in the re-making of his own character.

Life imprisonment has been said to be more cruel than the death sentence. This then should satisfy those who advocate cruelty. In any event, we believe that life imprisonment will have a tremendous moral effect upon crime. The average murderer expects to pay with his life for the life he has taken. He may even conclude that what he has gained by the crime will more than balance the few minutes of agony which he himself must suffer. On the other hand, if the man who commits the crime realizes that he will have to spend the rest of his natural life behind gray stone walls and iron bars, separated forever from the world of which he was a part, doomed to be alone with his thoughts for many long weary

years, we believe these considerations would take much of the glory and braggadocio out of the criminal.

Most important of all, however, life imprisonment may have a profoundly constructive effect upon the mind and soul of the prisoner. We are still more or less concerned with what lies beyond the grave and it is something for the criminal to make peace with himself and his God. This he may do if he is imprisoned for life. He may grow within those prison walls to become a truly beautiful soul, accepting his fate, realizing the immensity of his offense, and living to redeem, at least in part, the better side of his own nature. There are records in the prisons of such effects actually taking place in the lives of those condemned to remain for the rest of their lives within the gloom of the penitentiary. While this may not seem to the average individual an important consideration, not one of us is in a position to fully realize how important the re-making of the life of an individual may be in that great unknown which stretches out beyond the grave.

We are not sentimentalists on the subject of capital punishment. We believe the criminal should be adequately punished and made to realize the enormity of his offense against society. We do not advocate opening the prison doors nor transforming penal institutions into places of amusement, but we do believe that the mere huddling of men together will not redeem them for society nor prevent the recurrence of the crimes for which they have been incarcerated.

A number of foreign governments have been successful in curbing their criminal classes without the infliction of capital punishment. Holland abolished capital punishment in 1860, Italy in 1889, Portugal in 1867. In Russia the death penalty is only resorted to in cases of treason and resistance to the government. There have been no executions in Finland since 1826, and none in Belgium since 1863. In Norway, Sweden and Denmark there is only about one execution for every twenty death sentences. In some cantons of Switzerland there have been no executions in fifty years. In Germany only about eight per cent of the convicted men have been executed; in Austria, only about four per cent. These statistics would indicate that it is possible to maintain law and order without resorting to terrorism in the form of legal murder.

It has been very satisfactorily proven that the stricter the penal code the less crime we have, and that where justice is deferred crime is rampant. The startling amount of murder in America in comparison to other parts of the world is the result—to a certain degree—of the Ameri-

can penal system, and if capital punishment be abolished its place must be taken by a rigid enforcement of other existing statutes. As time goes on, the human race will undoubtedly evolve more efficient, more intelligent, more adequate methods of coping with the criminal, but until such is the case the only way whereby he can be controlled is by the realization that whether he is a millionaire or a pauper, whether he is a rich man's son or a poor man's son, whether he has pull or no pull, the law is inflexible. If he breaks the law knowingly, he must compensate to the State by his liberty.

If the FelloM Bill is to take the place of capital punishment—and it can do so and be successful in every respect—it must mean that ten years' imprisonment is ten years' imprisonment, and that life imprisonment is life imprisonment. The laxness in our laws is responsible for much of the crime from which we suffer. The parole system, while in many cases useful, all too often defeats the ends of justice by permitting the criminal to be released upon society when only a portion of his sentence has been served. Enforce all laws to the letter and life imprisonment will be found an adequate substitute for the death penalty. But be lax with other laws and even the death penalty itself is ineffectual.

Being in constant touch with large groups of people representing the thinking classes of the various communities in California, we presented the question of capital punishment and its abolition to groups of people in the three largest cities of California. Los Angeles, San Francisco, and Oakland. The result of the votes taken was very interesting and most gratifying. In no case was pressure brought to bear. An outline of the principles involved was alone presented. Before our own congregation—the Church of the People in Los Angeles—we took the first of these three interesting ballots. There were 2000 persons present. A hand vote was taken and not one hand went up as being in favor of capital punishment. At the Scottish Rite Auditorium in San Francisco, the second hand vote was taken in a packed house of 1600 persons, and only seven hands were raised in favor of capital punishment. In Oakland, in the Aahmes Shrine Pavilion, the third hand vote was taken and out of 900 persons only ten hands went up in favor of capital punishment. This means that out of 4500 people approached, only sixteen were avowedly in favor of capital punishment. These people, representing no particular party or faith—for all our work is interdenominational and non-partisan—we feel to be representative of the true sentiments of the people of California on the question of abolishing capital punishment.

The ALL-SEEING EYE

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Volume 3, No. 15

Los Angeles, Calif., Wednesday, March 2, 1927

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SEVEN GREAT TEACHERS

HELENA PETROVNA BLAVATSKY

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Woman of the Modern
World

It is our intention to publish during the next seven weeks, brief accounts of seven great figures in the occult and philosophical worlds. We present as the first of this series the most remarkable woman of the modern world, Helena Petrovna Blavatsky, a Russian mystic and philosopher to whom the world is indebted for the most complete outline now in print of the doctrines and mysteries of the ancient and modern worlds, both Eastern and Western. It is impossible to estimate the influence of this woman. She was a fore-runner, and the modern tolerance for metaphysical and oriental thought is largely the result of her years of labor.

Madam Blavatsky was born in Ekaterinoslav, Russia, in July, 1831. At the age of seventeen she married a Russian officer, Nicephore Blavatsky, many years her senior. She lived with him but a few months and then began a life of wandering which included travel in Mexico, Canada, India and Tibet. With the assistance of Colonel Henry Steel Olcott she founded the Theosophical Society in New York City in 1875. Madam Blavatsky was made an American citizen and declared that her citizenship papers were one of her most cherished possessions.

She wrote a number of books of which "The Secret Doctrine" and "Isis Unveiled" are the most important. She also edited a magazine which she called "Lucifer" (The Light Bearer). She died suddenly

(Continued on Page 3, Col. 1)

THE
Rosie Cross
UNCOVERED,
AND
The Places, Temples,
holy Houses, Castles, and invisi-
ble Mountains of the Brethren disco-
vered and communicated to the World,
for the full satisfaction of Philoso-
phers, Alchymists, Affromancers,
Geomancers, Physicians and
Astronomers.

Whereunto is added,
A Bar to stop *Thomas Street* from his im-
pudent Attempts, and mad clambering
up to Astronomy; so which is demon-
strated, that his *Tabula Carolina* is all
false, and that he belyes his Authors,
notwithstanding he was nine years
studying his own admired
Experience.

By *John Heyden Gent. graefhouse*, A Secretary of
God, and a Secretary of Nature.

LONDON,
Printed by T. M. 1667.

RARE BOOK REPRINTED

The Rosie Cross
Uncovered

God, because he was good, did not grieve to have others enjoy his Goodness, (that is, to be and to be well) meaning to make a World, full of all kinds of everlasting and changeable things; First made all, and blended them in one whole confused mass and lump together, born up by his own weight, bending round upon itself.

Then seeing it lay still, and that nought could beget and work upon itself; he sorted out, and sundered a way round

(Continued on Page 6, Col. 1)

OCCULT DISEASES

A REVIEW OF
UNBALANCE

Excess of Virtue
is Vice.

Manly P. Hall

"Methinks Everyone is a little queer ex-
cept thee and me, and sometimes,—"

INTRODUCTION

The purpose for which this is written is briefly to define in simple language the various forms of Occult Mania, Disease or Idiosyncrasy. The conclusions drawn are the result of a series of investigations covering a period of over five years. All of the types and ailments described have come under the personal observation of the writer. Every day the press and pulpit attack the occult sciences and all too often, with very good reason. Any study, profession, art; in fact any object, may be an innocent cause of endless trouble. Any idea may become an ob-
sessing influence and over-development of any mental, emotional or physical organ-
ism may result in unbalance. If unbalance and insanity are not synonymous, there is certainly a point where one blends into the other.

Unbalance is the deadly enemy of reason and the product of unbalanced thinking is always comparatively worth-
less. Occultism and kindred sciences must be approached with cool logic, discerning sagacity and absolute sanity. The aspirant to the wisdom of Nature must

himself be as wise as a serpent. Where unbalance steps in with its principle of undue emphasis on certain points and lack of emphasis on others equally important, the value of the reflection is lost. It a person wishes an honest opinion of a subject they must approach it in a completely disinterested manner. A person who loves a thing or who dislikes a thing is totally unfitted to express an honest opinion of that thing. The mind of an occult student must be a laboratory of experimentation. Here qualities, factors and influences must be weighed and the decisions withheld until the evidence is in. No small number of modern psychologists, occultists, metaphysicians, etc., have built up true lines of reason or it might be better to say consistent lines of reason upon a false hypothesis. As the result of this, we have a magnificent edifice but it is built upon shifting sands and is doomed to collapse the moment that the first proposition is disproved. We cannot be too careful in weighing and measuring the evidence on hand in every problem of life. This is true of religion as well as politics and ethics and while all too many accept unquestioningly the words of others, this does not justify such an attitude. Wrongs are not righted because they have become customs. Every day the effects of the mind are demanding greater consideration from the scientific world. Every day demonstrates more clearly to a trained observer the power of mind over matter until finally this organ becomes the dictator of the individual life and of the mass of civilization. Not uncommonly the mind takes the bit of guidance between its teeth and performs a John Gilpin's Ride. The mind is man's most useful servant, but when it usurps the throne of high authority there is generally trouble in the world below. There is not peace and harmony amidst the people when a false hand dictates rulership and a usurper delegates authority to a small clique of favored ones. This often happens in the human body, but because it is not so clearly evident as when the newspapers tell about it, we pass it quite unnoticed and unrealized.

Undue emphasis generally denotes a form of mania. But undue emphasis seldom denotes an excess of intelligence. There are people with only one story to tell, one idea to illucidate, one theory to expound. They have a form of monomania which centralizes itself around the theorem that the world only needs one thing and they have it. This emphasis denotes unbalance and where it exists there is generally to be found total ignorance on other subjects. Excessive intelligence on one line and total ignorance and lack of interest on others denotes mental unbalance and if persisted in long enough gradually assumes the proportion of a fanatic-

ism and may if not properly restrained result in violent homo-cidal or suicidal mania.

It seems that this very important line has been neglected by the majority of teachers and students of occultism, mysticism and psychology. The realization of the possibility of overdoing a virtue and in that way transmuting it into a vice seems to be totally overlooked and as a result of this attitude the world is filled with people who are absolutely worthless, both to themselves and other people. A worthless person is the product of worthless living, worthless emotions, and worthless thinking and the only correction lies in a complete change of mental and physical outlook. A healthy outlook on life will produce a mind capable of healthy thinking and remove the morbidity which is so often present among people of aesthetic leanings.

During the examination of over five hundred cases of mediumistic depression, obsessional control, direct and indirect mental unbalance and even violent forms of insanity, certain traits, qualities and elements appear repeatedly, and always in similar combinations, produce similar effects. The work of the author has been entirely confined to religious fanaticism and mania dealing with ethical, philosophical, moral or spiritual conditions. In all cases where insanity or violence appeared, it was always preceded by unbalance. The causes of unbalance range from intensive religious fanaticism to melancholia and general depression. Few of those suffering mentally were healthy physically and the greater percentage were anemic. All had biased and crooked outlooks on life. And these gradually gaining control of the organisms resulted in an abdication of reason in favor of a petty idea.

It behooves every individual to watch himself or herself that the dominance of an idea does not produce a mental habit or vampirize other parts of the organism for its survival. The following thesis is divided into three parts, part one being a general definition of terms; part two a brief outline of occult manias and their cause; part three a series of type cases with suggestive forms of treatment. The whole may be taken as either a guide to assist in keeping the organisms balanced, a warning to the thoughtless and a sentence of inefficiency imposed by nature upon those who systematically disregard her laws. This work does not appeal to the sentiments, may not be considered optimistic; in fact it may even be branded as pessimistic, but we dedicate it to a humanity, long suffering from the ailments therein described. It is an honest exposition of the fact which can be vouched for by everyone not suffering from the

maladies herein described. One of the peculiar phases of insanity generally is that the person himself does not know and will not admit that he is afflicted, therefore we dedicate this book especially to those who know they do not need it.

Part One: A General Definition of Terms

1. In order that any intelligent line of induction or deduction may be carried on it is necessary to exactly define the base hypothesis and the exact meaning and interpretation which it is intended later that general terms should imply. Words have no other general meaning than that which flashes to the mind of a person hearing or reading them. Let us therefore begin this study by finding out just exactly what state a person must be in that the terms insane may be applied to them.

2. According to Funk and Wagnall, the word insane is defined as; not sane; mentally deranged; crazy; irrational. The actual meaning of the word being, "not sound," from the Latin. Insanity is defined as: A persistent, morbid condition of mind, usually connected with some abnormal condition of the brain or nervous system. It is characterized by deficiency of control, by disordered activity of the fantasy and by perverted action of one or more of the mental faculties. It may or may not be developed on a basis of heredity. And as a third definition is given: Lack of sound sense; extreme folly. Among its synonyms are hallucination; frenzy; delirium. The antonyms of insanity include wisdom and this indicates indirectly that things which do not partake of wisdom, partake of insanity.

3. Let us next consider obsession. Again referring to Funk & Wagnall, we find the following definitions: A vexing or haunting as by an evil spirit or a morbidly dominant idea; the fact of being thus haunted; also that which dominates or afflicts anyone in such manner. Physiologically, haunting idea consisting of transformed reproach; a characteristic symptom of compulsion, neurosis.

4. With these definitions before us we wish to make certain enlargement and qualifications adapting them especially to those expressions which are most common to people of intellectual and neo-spiritual lives. At the present time there is no division made under normal conditions between obsession and insanity. Yet these two conditions demand entirely different treatment. An obsessed person should never be incarcerated with those actually insane for this will probably result in their becoming insane. Modern science never knows under these conditions the terrible wrong that is done to society and the individual.

5. Occult insanity is generally due to
(Continued on Page 3, Col. 2)

MADAME BLAVATSKY

(Continued from Page 1, Col. 1)

in London while working on the third and fourth volumes of the "Secret Doctrine."

Madame Blavatsky was a pioneer in the Western World, for she brought to Europe and America the first connected account of the Eastern Schools of Occult Philosophy. A woman of commanding personality and scintillating mentality. She demanded and secured respect for ideas far in advance of the age. In her two great works she acts as the mouth-piece of a very seclusive group of Eastern Adepts, known as Masters or Mahatmas, dwelling in the unexplored fastnesses of Greater and Lesser Tibet. She makes no claim to have written "The Secret Doctrine" but states that she was merely a pen in the hand of a ready writer. Modern students should not lightly consider these works for to contradict her is to contradict the Illustrious Brotherhood who chose her to serve them.

There is no doubt that Madame Blavatsky possessed super-physical powers similar to those of the East Indian Adepts. She demonstrated these many times. Most of her work was carried on under bitter opposition from all sides, from the scientist, the theologian, the man of the world, and even in spite of treachery among her own followers. During all this time she was in continuous poor health, the result of exposures in early life. While she never claimed to be an Initiate, there is every reason to suppose that she had been admitted at least into the lower or lesser mysteries, and consequently was privileged to use the title Initiate.

It would pay everyone to study her books for the vast field of information on the ancient cultures and philosophies and it would especially be valuable for students of the occult to depart from less important books and study the Secret Doctrine.

When we say this a great cry will go up by the student, "Oh, a book like "The Secret Doctrine" is so difficult I cannot understand it; give me something more simple." We answer, "What is the good of studying things you understand?" The eternal cry of man is "Make it easy. We do not realize that we must grow up to things. It is a great mistake to attempt to bring Truth down to ignorance. The result is always misunderstanding and perversion. Man must be brought up to the Truth. He should eternally aspire toward the highest. He should never seek to drag things spiritual down to his level. "The Secret Doctrine" is difficult to read; its long words, its abstract ideas; and its complicated system of thought bewilder the uninitiated. But man must realize that



his mind is capable of all things if he will train it. If he will live the occult life as set forth by the Masters for their pupils, he will unfold his mind, thus increasing his intelligence to the understanding of those things which before were riddles and enigmas.

So to this great Russian woman, this mystic and philosopher we owe the right to think along lines opposed to and beyond the restrictions of orthodoxy, whether religious or scientific. This woman battled constantly to bring a deeper sympathy and insight into the world of thought for the realities back of the form or the externals. A woman, misunderstood and slandered as few in the modern world have been, and at the same time strong enough to combat successfully all of her foes, she represents the possible power of woman in the new era of science and philosophy. Future generations will recognize the true genius of this most remarkable of modern women.

OCCULT DISEASES

(Continued from Page 2, Col. 3)

mental outlook based on unbalance. Any or all of the attitudes listed below may be the cause of insanity by gradually tipping the reason out of the strait and narrow way which leads to intelligence.

Greed—The spirit of accumulation. In occultism we find this among a group of people who have become mildly unbalanced on prosperity tangents. Man is given two hands, a well regulated mind, capable of being educated into productive channels and it seems quite unnecessary for him to extend his spirit of commer-

cialism into the temple of his God. The Master turned the money changers from the portico of the temple; so it seems they have gone out and started a number of religions of their own. There is a great deal of difference between attitudes and affirmations. In reality affirmations are given to proper attitudes. A person can have a happy, prosperous attitude without the spirit of commercialism. Man must learn to enter his temple with a gift for his God instead of going in that his Deity may present him with something that he has not earned. Accumulation is a fallacy from beginning to end except that one form which is called in the scriptures "the laying up of treasures in heaven". Our modern prosperity religions are based upon a false hypothesis. God does not desire that any man shall be rich, but he gives man certain opportunities, or more correctly, man's self-created environments make accumulation possible. Our commercial ethics were not a divine inspiration but the result of certain mental attitudes among the creatures here below. Accumulation and the ownership of things is morally justified by need and by the ability to properly use the thing acquired. In Nature the ability to use a certain thing better than anyone else is the recommendation for the acquirement of that thing. People who pray to God for cash, houses and lots, matrimonial partners and similar things are to be termed insane because of the proven unsoundness of their line of reasoning, for they are arguing against natural law. And sanity is harmony with reality.

6. **The critical mind.** The second consideration under the general heading of unhealthy mental attitudes, is the spirit of destructive criticism. An honest critic is one of man's best friends. But one who assumes the attitude of appointed judge of the merits of all things, but who lacks either the knowledge or the spirit which will enable him to do this constructively; such a one produces nothing except disintegration wherever he goes. Habit is the base of criticism. It becomes habitual with some to find fault until finally everything is condemned by a mind which has overdeveloped the organ of condemnation. Their criticism ceases to be of any value because it is perpetual. It ceases to be just because it is a mass thing. For with the establishment of the habit, everything falls under the ban. This type of critic, when pinned down can seldom justify his criticism but radiates his toxins on general principles. This is a form of insanity capable of becoming violent mania and is always the result of petty nagging and fault finding and a generally unhealthy outlook on life. The most valuable asset that a student can bring to the shrine of

(Continued on Page 5, Col. 2)

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ANTI-CAPITAL PUNISHMENT BILL

How to Help Forward This Humanitarian Measure

Last week the All-Seeing Eye made a feature of the movement against legalized murder, as embodied in the Fellom Bill now before the State of California. It is thought that this bill will appear for action on about the 8th of March or shortly thereafter. NOW is the time to act, and act quickly.

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You will be interested to know that the All-Seeing Eye presented 10,000 copies of the last number to the League for the Abolition of Capital Punishment, with state headquarters in San Francisco. To defray the actual cost of this a collection was taken in the Church of the People, Los Angeles, on last Sunday. About \$20 yet remains of this cost. Write if you are interested in sharing this with us.

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THE PRICE OF CIVILIZATION

The Things Men are Proud of.

The more intricate and complicated the products of human ingenuity become the more boastful we are over them. We point to them with pride as evidences that we are civilized people. We have class, culture, ethics, refinement, and many other qualifications which make us greater than the heathen and superior to the races who have gone before. Occasionally, however, we look back at the shadows of vanished empires and make the astonishing discovery that they all died while at the height of artificial culture. Comfort, luxury and self-satisfaction are the greatest stumbling blocks that can be thrown in the way of progress.

What is this thing that men call civilization? and just how closely does our concept of it adhere to the principles of peace and reason? Civilization, this creature we sacrifice so much to maintain, has its disadvantages as well as its advantages. It is not a solid product—this culture we have today—it is just a veneer which conceals but does not transmute the lowest side of human nature or instruct it in wiser and better things. Man has created civilization, a soulless thing, existing only on the life we give it.

But slowly we are becoming slaves to this unthinking, mechanical creature, an automaton, this great mass of wheels, levers and springs, this mystic maze of complications that require all one's life, soul and power to fathom—only to leave the discoverer as ignorant as before. This civilization plays eternally to the concrete nature of man and is building, developing and completing only the perishable side of things. The only thing we are civilizing is the thing that dies, while the great reality behind it all receives little consideration.

Is this spinning mass of wheels and intricate mechanism worth the price we have to pay for it? Its fuel is human love—its raspy wheels grind lives to dust—hearts mean nothing—souls mean nothing—ideals are crushed in infancy—and the price of a human, thinking, breathing creature is determined by what he can give to make these endless wheels go round and round. Thinkers and those who seek to express their half-strangled souls are laughed at as fools because they will not bow before this mindless creation of mindless men. Is it all worth the price that must be paid? Every day we do less for ourselves, think less for ourselves, dream less for ourselves. While still children we pass with thin wizened faces into the yawning mouth of our material system where in a few short years we are drained dry of life, strength and vitality.

Then we are cast aside and new fuel is found to keep the endless engine running. Instead of coming as free agents to work out our own salvation, we are foreordained to serve a short time amid the grinding cranks and levers of our modern system where all lose—and in the end are sacrificed upon the altars of the mechanical demi-god.

After ages of nurture and culture this thing called civilization seems as powerless as it ever was to curb the beast in man. Our newspapers are still filled with crime and murder while every so often the slumbering demon of war rears its head—each time more terrible than before because it is more civilized.

Ralph Waldo Emerson, in his great essay on compensation, says, "Every sweet has its sour, every evil its good, every faculty which is a receiver of pleasure has an equal penalty put upon its use, it is to answer for its moderation with its life." It is true civilization has done a great deal of good; it has lifted man from ignorant savagery to indolent aristocracy; but at the present time it is being abused. The desire to be civilized has become a frenzy. The concrete product has gone so far ahead of the soul that we must now spend all our time trying to catch up with ourselves. Like the poor man trying to maintain an extravagant household—he becomes a slave to the extravagant household and must give all that he is to support his own pride.

Our modern inventions. In moderation, many of them are helpful. In excess they become curses, destroying the very end they seek to attain. The automobile is very pleasant and useful but in ten generations man will lose the ability to walk—thousands of people with cars will not walk one block today. The automobile increases efficiency for the mass, but is decidedly detrimental to the individual. It

is an endless strain on the nerves and has created a congestion which makes nervous wrecks out of people who would otherwise travel slowly and enjoy and profit by the trip. We do not even consider the millions who are maimed and killed by reckless driving—all because the power of steam, electricity and gas is placed in the hands of any weak-kneed, irresponsible individual who has the price of a car. Consider our electric lights; they too have served and helped in many ways to make life better, but look at the thousands of eyes that have been dimmed by them. Large numbers of school children wear glasses today while twenty-five years ago they were only for the exclusive use of the gray-haired. Electric lights turn night into day and multitudes of people who would otherwise be resting and recuperating for the problems of the coming day, live on in a new day, created by electricity after the sun has gone to bed. This loss of rest means weakened bodies. Lighting the world by night is in no small measure responsible for the darkening of life by day.

(Continued from Page 3, Col. 3)
occultism is a healthy, cheerful, radiant outlook on life and the complexities thereof. A healthy outlook is more valuable than experience. It is more desirable than talent and serves the great plan far better than many highly intellectual things which have soured themselves. A person who is sour on things is a curse to both themselves and society and have no place in a world of ethics. Their mental acuity breeds poisons in their own body and spreads dissention among those around them. No student to whom all the world looks wrong has any right to try and serve the world. He must first make himself right with himself and brother creature and then come and make his sacrifice upon the altar. Those who serve the world in the capacity of an illuminated teacher must love the world they serve, must be gentle and kind and yet always firm in the principles of right. The masters criticize, but even the criticism becomes an inspiration because the one who gives it sees the light. Those who criticize in darkness spread only the gloom of their own souls.

(Another Article Soon)



The Resurrection of Mithras.

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(Continued from Page 1, Col. 2)
 about, a fine lively Piece (which they call **Heaven**) for the **Male Mover** and **Working**; leaving still the rest as gross and deadly, which moves in opposition to **Light**, and is called **Darkness**, the reward of the wicked; and below this lies the **Female**, to receive the working and fashioning, which we term the four beginnings (or **Elements**) **Earth, Water, Air** and **Fire**: And thereof springs the Love which we see get between them, and the great desire to be joined again and coupled together.

Then, that these might be no Number of Confusion in doing causes, but all to flow from one head, as he is One, he drew all force of working and virtue of begetting into one narrow and round compass, which we call **Sol**; from thence he sent out, spread and bestowed all about the world, both above and below, which again meeting together, made one general **Light**, Heat, Nature, Life and Soul of the World, the cause of **all things**.

And because it becometh the **might, wisdom** and **pleasure** of God to make and rule the infinite variety of changes here below, and not evermore one self-same thing: He commanded that (**one Light in many**) to run his eternal and restless Race to and fro, this way and that way, that by their variable presence, absence and meeting they might fitly work the continual change of flitting Creatures. So **Virgil** sings: Thus translated by **Eugenius Theodidactus**.

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 And with the huge heap mixt infus'd a Soul:
 Hence Man, and Beasts, and Birds derive their strain,
 And Monsters floating in the marbled Main.
 These seeds have fiery vigor, and a birth Of Heavenly race, but clog'd with heavy Earth.

Now there are a kind of men, as they themselves report, named Rosicrucians, a divine Fraternity that inhabit the Suburbs of Heaven, and these are the Officers of the **Generalisso** of the World, that are as the eyes and ears of the great King, seeing and hearing all things: they say these Rosicrucians are seraphically illuminated, as **Moses** was, according to this order of the Elements, Earth refined to Water, Water to Air, Air to Fire. So of a man to be one of the **Heroes**, of a **Heroes** a **Daemon**, or good **Genius**, of a **Genius**

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a partaker of Divine things, and a Companion of the holy Company of un-bodied Souls and immortal Angels, and according to their Vehicles, a versatile life, turning themselves, **Proteus**-like, into any shape.

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So finally man might thereby understand his own **Nobleness** and **worth**, and why he is called **Microcosmus**, and how far knowledge extendedeth in nature.

(Continued on Page 8, Col. 1)

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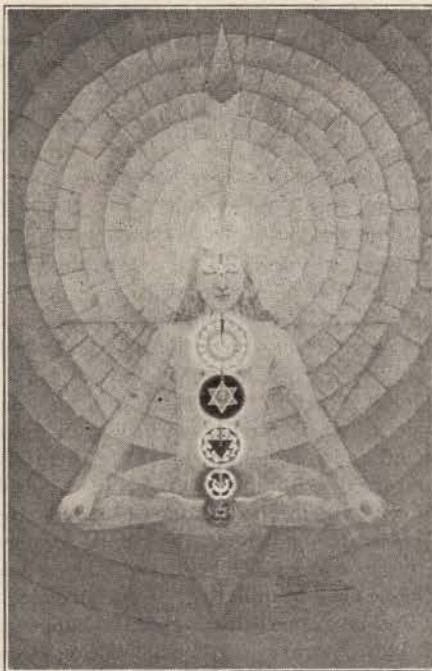
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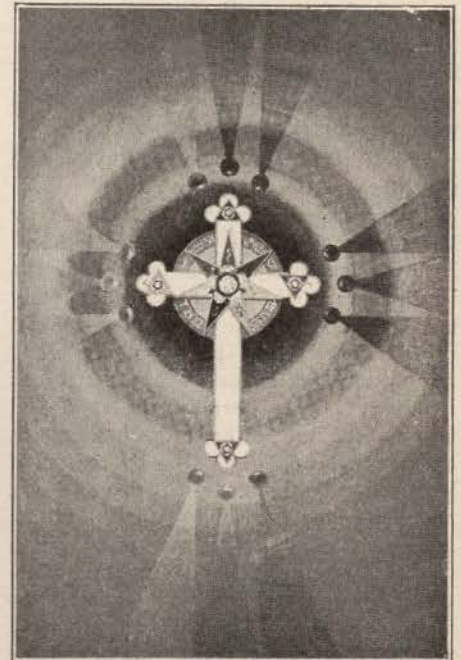


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(Continued from Page 6, Col. 3)

Although the rude World herewith will be but little pleased, but rather smile and scoff thereat; also the pride and covetousness of the Learned is so great, it will not suffer them to agree together; but were they united, they might out of all those things, which in this our age God doth so richly bestow upon us, collect the **Book of Nature**, or a perfect method of all other Arts, whereof this is the chief; and therefore called the **R. C. Axiomata**. But such is their opposition that they still keep, and are loath to leave the old course esteeming Porphory, Aristotle and Galen, yea and that which hath but a mere show of learning, more than the clear and manifest light and truth; who if they were now living, with much joy would leave their erroneous doctrines. But here is too great weakness for such a great work.

And although in **Theology, Physic**, and the **Mathematics**, the truth doth oppose it itself; nevertheless the Old enemy by his subtlety and craft doth show himself in hindering every good purpose by his instruments and contentions (wavering people). To such an intent of a general reformation, the most godly and seraphically illuminated Father, our Brother, C. R. a **German**, the chief and Original of our Fraternity, hath much and long time labored, who by reason of his poverty [although a Gentleman born, and descended of Noble Parents] in the fifth year of his Age was placed in a Cloister, where he had learned indifferently the Greek and Latin tongues, (who upon his earnest desire and request) being yet in his growing years, was associated to a Brother, P. A. L., who had determined to go to **Apamia**.

Although his brother died in **Cyprus**, and so never came to **Apamia**, yet our brother C. R. did not return but shipped himself over, and went to **Damascus**, minding from thence to go to **Apamia** but by reason of the feebleness of his body he remained still there, and by his skill in **Physic**, he obtained much favor with the **Ishmaelites**. In the meantime he became by chance acquainted with the wise men of **Damcar** in **Arabia**, and beheld what great wonders they wrought, and how Nature was discovered unto them hereby was that high and noble spirit of brother C. R. so stirred up that **Apamia** was not so much now in his mind as **Damcar**; also he could not bridle his desires any longer, but made a bargain with the **Arabians** that they should carry him for a certain sum of money to **Damcar**; this was in the 16th year of his Age, when the wise received him (as he himself witnesseth) not as a Stranger, but as one whom they had long expected; they called him by his name, and showed him other secrets out

of his Cloister, whereat he could not but mightily wonder.

He learned there better the Arabian tongue: so that the year following he translated the Book **M** into good Latin, and I have put it into English, wearing the Title of **The Wisemans Crown**; whereunto is added, **A new Method of Rosicrucian Physic**. This is the place where he did learn his Physic and Philosophy now to raise the dead; for example, as a **Snake** cut in pieces and rotted in dung, will every piece prove a whole Snake again, etc., and then they began to practice further matters, and to kill birds that are bred by force of seed and conjunction of **Male** and **Female**, and to burn them before they are cold in a glass, and so rotted, and then inclosed in a shell to hatch it under a Hen! and restore the same; and other strange proofs they made of Dogs, Hogs, or Horses, and by the like kindly corruption to raise them up again, and renew them: And at last they could restore, by the same course, every Brother that died to life again, and so continue many Ages; the rules you find in the fourth book.

Let me speak a word (although I am no Rosicrucian) of this matter and manner of restoring of a man: **Let us call it before Reason**, and consider what is that **Seed** that makes man, and the place where he is made: what is all the work, is it anything else but a part of man (except his mind) rooted in a **continual, even, gentle, moist, and natural heat**? Is it not like that the whole body, rotted in like manner, and in a womb agreeable, shall swim out, at last quicken, and arise the same thing? as **Medea** found true upon **Jason's** father, and made him young again, as **Tully** saith, **Recoquendo**. And **Hermes** was after this manner raised from death to Life; so was **Virgil** the Poet; but the **Spanish Earl** failed, through the ignorance of his Friend the artist that mistook the heat, moisture, and temper of the work, as you heard in the third book.

But I cannot tell, I will neither avow nor disavow the Matter; nature is deep, and wonderful in her deeds, if they be searched to the bottom, and may suffer this, but not Religion. But to our R. C. who learned his **Mathematics** here, whereof the world hath just cause to rejoice, if there were more love, and less envy. After three years he returned again with good consent, shipped himself over **Sinus Arabicus** into **Egypt**; where he remained not long, but only took better notice there, of the Plants and Creatures, of Mineral Medicines, the famous **Aurum Potabile**, that cures all diseases in body and mind, and of the Oil of God.

Then he sailed over the whole Mediterranean Sea, for to come unto **Fez** where

the **Arabian** had directed him. And it is a great shame unto us that wise men, so far remote the one from the other, should not only be of one opinion, hating all contentious writings; but also be so willing and ready, under the Seal of Secrecy to impart their secrets to others.

Every year the **Arabians** and **Africans** do send one to another, inquiring one of another out of their Arts, **if happily they have found out some better things; or if experience had weakened their Reasons**, yearly there came something to light, whereby the **Mathematica, Chisir** and **Magir** (for in those are they of Fez most skilful) were amended; as there is nowadays in Germany no want of learned men, **Cabalists, Physicians, Astrologers, Geomancers, and Philosophers**, were there but love and more kindness among them, or that the most part of them would not keep their secrets: as we **Germans** likewise might gather together many things, if there were the like unity: and desire of searching out of secrets amongst us.

After two years, Brother **C. R.** departed the City **Fez**, and sailed with many costly things into **Spain**, hoping well; he so well and so profitably spent his time in Travel, that the learned in Europe would highly rejoice with him, and began to Rule, and order all their Studies, according to those sound and sure foundations: He therefore conferred with the learned in **Madrid**, showing them the Errors of **Sodom** and **Gomorrah**, and how the faults of the Church by **Episcopacy**, and the whole **Philosophia Moralis** was to be amended.

But because their acceptance happened to him contrary to his expectation, being then ready bountifully to impart all his Arts and Secrets to the Learned, if they would have but undertaken to write the **true and infallible Axiomata**, which he knew would direct them, like a **Globe** or **Circle**, to the only middle point and centrum, and (as it is usual among the **Arabians**) it should only serve to the wise and Learned for a Rule, that also there might be a society in Canaan which should have Gold, Silver, and precious Stones, sufficient for to bestow them in Kings for their necessary uses, and lawful purposes: with which such as be Governours might be brought up to learn all that which God hath suffered man to know.

Brother **C. R.** after many Travels, and his fruitless true instructions, returned again into **Germany**, and there builded a neat and fitting habitation, upon a **little Hill or Mount**, and on the Hill there rested always a cloud; and he did there render himself visible or invisible, at his own will and discretion. In this house he spent a great time in the **Mathematics**, and made fine Instruments, **Ex omnibus hujus Artis partibus**. (To Be Continued)

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An author recently writing on the life and activities of this mysterious man, asked the question, "Was Count Cagliostro a charlatan or a martyr?"

Practically nothing is known concerning Count Cagliostro other than that he was a finely educated, well traveled, highly gifted individual, a profound student of philosophy both ancient and modern, Egyptology, and the religious Mysteries of antiquity. Alexander Dumas favors the theory held for many years that the real name of Cagliostro was Joseph Balsamo and that he was possessed of supernatural powers which he had apparently gained while wandering in out-of-the-way corners of the earth.

Joseph Balsamo was born in Palermo about 1745, and was an individual of most unsavory reputation, a criminal, a charlatan, and a ne'er-do-well. Recent historians, after investigating more deeply, have finally concluded that Count Cagliostro was not Joseph Balsamo and the crimes of the latter should in no way cloud the glory of the former. It is known that upon at least one occasion Cagliostro met the most famous of all transcendentalists—the Count St. Germain—and that this interview profoundly influenced the life and ideals of Cagliostro. It is inconceivable that Cagliostro—had he been a fraud and an impostor—would have been admitted into the home of a man so deeply versed in the divine sciences as St. Germain.

Wherever he went Cagliostro surrounded himself with the most brilliant minds in the community. He attracted not superficial people but scholars, who recognized the Count as a profoundly learned man, versed in the forgotten lore of uncounted generations.

Count Cagliostro was falsely accused of having a part in the plans to steal the French Queen's diamond necklace. For
(Continued on Page 6, Col. 2)



EGOTISM

And Other Occult Diseases

Egotism.—One of the most difficult of all manias is the obsession of principles by personality. This is really a form of mania to be dealt with at a later time. It is the overpowering of an exceptionally strong attitude which dominates all others and eclipses reason by the omnipotence of notion. There are two types of egotism, exemplified by those who do things and those who do not do things. The egotist who has accomplished something can be tolerated and his insanity overlooked. But an individual who without wit or gumption passes serenely through life oblivious to all things save the radiance of his own personality, is actually worse off than if he had never been born. The egotist is seldom happy, but his mania prohibits him from realizing the cause of his misery. He blames everything wherever he goes, cursing humanity, assailing system and becomes a mental anarchist, condemning,
(Continued on Page 4, Col. 1)

JAPANESE BUDDHISM

**The Great Religion of the
Flowery Kingdom**

The profound influence of Buddhism upon Japanese art and culture can be best appreciated if the reader will consult Terry's **Guide to the Japanese Empire**, in which appears the following statement partly drawn from Lafcadio Hearn:

"Perhaps the greatest value of Buddhism to the nation was educational. The Shinto priests were neither scholars nor teachers, and the new creed offered education to all—not only in matters religious, but in the arts and learning of China, Korea, and India. The Buddhist temples eventually became common schools, or had schools attached to them, and at each parish temple the children of the community were taught, at a merely nominal cost, the doctrines of the faith, the wisdom of the Chinese classics, calligraphy, drawing, and much besides. By degrees the education of almost the whole nation came under Buddhist control. The priests constituted a bridge across which there passed almost continuously from the Asiatic continent to Japan, a stream of knowledge. To enumerate the improvements and innovations that came to her by that route would be to tell almost the whole story of her progress. All that can be classed under the name of art in Japan was either introduced or developed by Buddhism; and the same may be said regarding nearly all Japanese literature possessing real quality—excepting some Shinto rituals, and some fragments of archaic poetry. It was a civilizing power in the highest sense of the word, for it introduced drama, the higher forms of poetical composition and fiction; history, philosophy, architecture, painting, sculpt-

ure, engraving, printing, landscape gardening—in short, every art and industry that help to make life beautiful. All the refinements of Japanese life were of Buddhist introduction, and at least a majority of its diversions and pleasures. Perhaps the briefest way of stating the range of such indebtedness, is simply to say that Buddhism brought the whole of Chinese civilization into Japan, and thereafter patiently modified and reshaped it to Japanese requirements. The elder civilization was not merely superimposed upon the social structure, but fitted carefully into it, combined with it so perfectly that the marks of the welding, the lines of the juncture, almost totally disappeared."

Buddhism, though still a powerful influence in Japan, has been deprived of much of its early glory. Many of the Buddhist temples were destroyed; others were transformed into Shinto shrines. In some cases the Buddhist priests burned their shrines to prevent their desecration. The revenues by which the temples were supported were either entirely suspended or else reduced to an insufficient pittance. As a result, it became impossible to properly maintain the houses of the faith and the present dilapidated condition of many Japanese Buddhist temples is through no fault of the priestcraft.

In spite of the several serious setbacks which Japanese Buddhism has suffered, the faith is still immensely strong in Japan. The fourteen chief sects of Japanese Buddhists are served by nearly 50,000 bonzes, or priests. There are over 70,000 Buddhist shrines in the Japanese Empire and the total number of Japanese adherents of that faith exceeds 29,000,000.

Buddhism in Japan has profoundly influenced the attitude of the Japanese people; in fact, all Asia has been permeated with the serenity, immobility, and placidity which Buddhism radiates. While the Japanese are not considered a religious people and matters pertaining to theology rest so lightly upon them that they have no difficulty in worshipping at several discordant shrines, the fabric of the entire nation is so thoroughly Buddhistic that the doctrines and tenets of the faith have grown to be the natural codes by which the affairs of life, individually and nationally, are regulated.

It is with a certain degree of awe and a very limited degree of understanding that we contemplate the Buddhist philosophy of life. It is so different in its calmness from the turmoil of Occidental civilization that it is almost beyond the comprehension of the Western trained mind. The first impression which one receives from contacting Buddhism is an overwhelming sense of permanence. There is a feeling that time can have no effect upon either the images or the principles for which they stand.

With a party of several others we entered the great gloomy house of Buddha which stands in the beautiful Japanese city of Nara. A laughing, smiling, chattering group of tourists passed in through the ancient and graceful portals and then suddenly every member of that tourist band was silent. The men instinctively removed their hats, then one with a sheepish look hastily put his on again. But not for long. A young American who had come in hurriedly went back to the door and threw away his cigarette. During the half hour that the tourists wandered through the old building no one spoke above a whisper, but all gazed with very apparent awe and reverence upon the great figure which rose over fifty feet in the air before them and sat with expressionless face gazing out into eternity. There is always a silence in the air, a deep hush within the nature of the individual as he gazes into the tranquil, eternal face of **Amida Butsu**, the supreme Buddha of the Paradise of the Pure Earth of the West and the Lord of Enlightened Love, from the jewel on whose forehead pours forth that ray of Divine Understanding which is to enlighten the hearts of all created things. **Amida Butsu** is more generally revered in Japan than is **Gautama Buddha**, but it is often very difficult to tell which of the two deities is represented by the image or painting.

Whether it be the monoliths of the diamond mountains of Korea; the stone carvings of the Chinese wilderness; the ruined pagodas of Siam and Burma; the rock-hewn figures of Afghanistan; the crumbling colossi of Java, India, and Tibet; or the weather-beaten figures along the Japanese roadside; the most eloquent sermon of the Buddhist faith is that preached without words by the unvarying expression of its images. Though the bodies of the figures be overgrown with weeds or partly demolished through natural forces, the face—in glory or decay—radiates peace and serenity. The rise and fall of empires are unheeded. Though deserted by his followers; though overturned by vandalism or time; though buried in the muck and mire of jungle or morass; the face of Buddha is ever radiant in compassion, ever unmoved in tranquillity, ever patient, and ever kind as it gazes out through the tangles of neglect or degradation.

There is a great peace and majesty in the Buddhist faith. We of the Western World have yet to learn and understand the power and wisdom of Asia's "Light." Six hundred years before the man Jesus trod the dusty roads of Palestine the humble monk in the yellow robe was wandering among the hills and vales of India, bringing life and light into the lives of men. This lonely man, turning his back upon that wealth and dignity which was

his by right of birth, with his own hands tore down the gilded structure of caste and wealth, and brought hope and liberation to the uncounted millions of ancient Hindustan. He came not to the rich or the proud but to the slave, the sudra, and the outcast. He brought to them that hope of ultimate attainment which strengthened them for their unkind battle against the limitations of birthright. Though still the sudra was chained hand and foot to the millstone which ground the Brahmin's meal, yet was he free, for Buddha had taught him that within the aching limbs and permeating the broken and tormented body was a divine, eternal spark that could only be imprisoned by sin, and that he who mastered sin and self could be slave to no man. So the sudras who formerly had cursed while they slaved now sang at their labors, for while their hands were in bondage to kings their hearts and minds were free to dream of that day of liberation when in the ultimate they should possess all that now they longed for and should attain to that knowledge and understanding denied them in this earthly life.

Through the long years of his life, Gautama Buddha struggled for mankind, teaching, preaching and serving; binding up not only the wounds in the bodies of men but those deeper wounds in the heart and soul. His world—Asia with her teeming millions—could not forget its benefactor, for he had given to all men a future—a future to work for, to plan for, to struggle for, and to attain. He destroyed death, hell, inequality, injustice, and persecution, and gave in its place the gospel of eternal life, eternal opportunity, eternal justice, and eternal progress.

Kyoto is the educational, philosophical, and religious center of the Japanese Empire. Here are to be found the finest libraries, temples, and academies of the Buddhist faith. Here also are the headquarters of several of the most important Buddhist sects. Kyoto was an ancient capital of the Japanese Empire and here, in monastic simplicity, the Mikado—the spiritual head of the Japanese people—held court, ceremoniously attended by the Daimyos and Tycoons. The Mikado, being under the spiritual guardianship of the gods, did not even have a personal bodyguard. His power was extremely limited and while he was treated with the utmost respect and his wishes consulted in all things, the government paid little attention to the decisions which he made. While the Mikado held court at Kyoto, the real head of the Japanese Empire was the Shogun, or military dictator, who ruled from his magnificent and ornate palace at Tokyo. The Shogun was the temporal ruler of Japan, in contradistinction to the Mikado, who was its spiritual head. The Shogun, fearing for his life, was closely

guarded by faithful soldiers, and when he held audience his chair was raised a considerable distance from the mats on the floor, lest a sword be driven up from underneath and slay him. Beside his throne was an alcove filled with concealed guards, lest he be assaulted by his own courtiers. The floors of his palace (which are commonly referred to as nightingale floors) were also so arranged that anyone placing his feet upon the floor boards would cause a peculiar sound to issue from underneath like the note of a nightingale.

Not until the 19th century was the Shogunate dissolved and the Mikado made actual ruler of the empire. Admiral Peary, when visiting Japan, believed that he was entertained by the Emperor at Tokyo. In reality this famous American never even saw the Mikado, but was received by the Tokugawa Shogun, whose glory and power greatly exceeded that of the actual Emperor. It was not until after Japan was visited by Admiral Peary that the Shogunate was dissolved. Japan, realizing that she must present a solid front to the foreign world, decided that the first step in that direction was the consolidation of her own government. The Tokugawa family is still very powerful, however, in Japan and Prince Tokugawa visited America a few years ago in connection with the peace adjustments of the World War.

While visiting in Kyoto, we wandered one day into a typical native curiosity shop presided over by a kindly and dignified Japanese, who courteously extended to us the freedom of his house and did all that was possible to assist in those lines of research which particularly interested us: namely, the religious and ethical culture of Japan. He was himself a profound student of the Buddhist faith, not the more common form of Buddhism generally found in Japan but that higher and purer form of true Indian Buddhism, which is uninfluenced by Shinto polytheism. During many years of collecting rare and curious objects of art, the curio storekeeper had reserved for himself the finest and most precious pieces; and though a fortune had been invested in his hobby, the dealer would not consider for a moment the sale of a single piece. After going over rare Buddhist scrolls and early documents with him, we involved the shopkeeper in a discussion of religion, which finally resulted in a most interesting and illuminating discourse on his part, extracts of which we wish to present to you in this article.

One day while we were discussing a curious scroll of illuminated Chinese characters which the curio dealer had extracted from the back of a Buddhist image, he suddenly said to me, "I will show you the treasure of my house, my ancestral shrine." He walked to one corner



THE SPIRIT OF EASTERN RELIGION

The above figure is by courtesy of the Museum of the Legion of Honor, in San Francisco. It shows the Mother of Mercy, Kwannon, seated on the blossom of the lotus and holding in her eight hands appropriate symbols. The peace and mys-

ticism of the East permeates the entire conception and is an ever present reminder of eastern civilization, unchangeable and eternal. Kwannon, while generally considered as a Goddess is in reality a male divinity, but curiously enough it apparently represents the maternal instinct.

of the room and, lifting the matting from the floor, revealed a trap-door leading downward to a cellar underneath. Lifting the trap-door, he motioned for me to descend a narrow flight of steps and, after lighting a lamp, he followed me. The bustle and confusion of the outer world were entirely left behind, the air was sweet with the perfume of burning sandal-

wood and cool because of the moist earth behind the walls. The apartment we entered was a small, richly furnished room, its walls hung with sacred banners bearing upon them curious sacred symbols, and the floor covered with costly Chinese silken rugs strangely patterned and gloriously colored.

(Continued on Page 8, Col. 1)

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EGOTISM

(Continued from Page 1, Col. 2)

criticizing, and flaying all creation for his own self-caused misery.

The egotist is always right. And because his mania is self-sufficiency, he can seldom be brought out of his delusion. With the possible exception of the violent homicide, there is no type of mental unbalance more difficult to handle than egotism, for the very nature of his ailment prohibits him ever finding out what really is the matter. The ailment does not generally assume violent proportions but usually limits itself to vanity and conceit. The disgruntled egotist, however, sometimes follows the path of a suicide. He does this to escape a world which he has learned to feel is to blame for all the sorrows of his life. And the egotist is generally a man of many disappointments, few friends and a failure in all the nobler undertakings of life. He fails to realize that death will not release him for wherever he goes he will carry himself and his own personality is in reality the obsessing factor. He is the first to condemn his own failings in others, and will even pray that he will never become afflicted with the elements which oppose him in others.

The honest seeker after light and balance has as his daily prayer, that this false spirit of sufficiency can not control him, for it is fatal to the best that is in him and entirely closes him to the incoming currents of other great minds and souls. No one can serve God and be an egotist, for an egotist can serve only himself and that unwisely.

Hate.—The dominance of Grudge. We may say that this represents the smoldering fire of injustice dwelt upon until it blazes forth with unrurbed fury. It is generally somewhat emotional but can be

cool and calculating and at such times is dangerous both to the one hated and the one hating. Emotions in excess are always unbalanced because no one can properly function except when the body is partially relaxed and all parts are at peace, one with the other. Dwelling upon injury breeds a most dangerous element in the body, and will in time tear down the health of the individual who harbors the grudge. People with very strong likes and dislikes can never hope to be intelligent or honest because their attitudes will distort everything they contact.

To hate a thing is one of the surest ways of committing suicide. The body may continue to live but all that is worth while in a person dies with the coming of a violent antipathy. It matters not how much the other may have been wrong, no one has a right to hate another. Mistreatment may demand that two people shall cease to have a mutual understanding; the dishonesty of one may bring tragedy to the life of another; but the only successful way of acting under such conditions, is the bringing into effect of the law of non-attachment and non-resistance. The undesirable element may be eliminated, but antipathy does not eliminate.

The thing we hate is with us always. Every time we think about it, it returns with all the vividness of the original incident. We brood and sulk, never realizing that the one we are actually injuring is ourselves and that the black birds of our minds come home to roost each night, bringing back to us the venom and bile which we send out. Animosity is itself unbalanced because it upsets the tranquility of body and function relationship. Chronic animosity or hatred extending over a period of years gradually becomes insanity. People who hate have little time to do anything else. They live on in a spirit of revenge. Therefore their lives are absolutely worthless. You may serve the Gods in a dozen ways but if there be one thing you hate or dislike that thing will ever be a barrier between you and attainment. Man can not serve God and dislike a fellow creature. Self control means that the individual dictates as to his own likes and dislikes.

Worry.—One of the most persistent forms of unbalance known is worry. It has actually become a habit with an overwhelming percentage of people. Nearly everyone worries, but there are very few cases where it has proved to be profitable. Like grief it depletes the vitality without any productive result, consequently it is illegitimate. A large number of people worry about tomorrow because of the unwise things they are doing today. The ounce of prevention and a little more daily common sense will eliminate no small amount of nocturnal misery. Haste makes waste in many different avenues of life

and the hasty acts of the past and things upon which we spent insufficient time in deciding are generally the ones that we later waste the greatest amount of time upon.

It is a well known fact that the things we worry most about are the ones that never happen and if intelligent consideration was substituted for worry, a great deal more would be accomplished. Looming mysteries of the future must be met with the best within ourselves. Problems must be faced with cool courage and conviction. Adversity must be met with strength; pain with fortitude. And the mental, emotional and physical system should be built up to every emergency and not run down to it. Worry is a waste of vital energy without a constructive result and generally without an intelligent viewpoint. Worry becomes a habit. When it assumes this proportion, it becomes a mania, one of the most unpleasant and discouraging forms of unbalance that are known. The individual who is always anticipating catastrophe, not only loses a great deal of necessary sleep but also generally succeeds in keeping a number of others awake also. This ailment seems especially present in elderly people with whom the habit becomes chronic until finally they worry because they have nothing to worry about and are afraid they will. Their worrying loses the power of interest and becomes merely a habit. It has no more to do with the actual consciousness than putting on a neck tie. It becomes a mechanical pro-

(Continued on Page 7, Col. 1)

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THE ROSIE CROSS UNCOVERED

Rare Rosicrucian Document

London, 1667

(Continued)

After five years came into his mind the wished return of the children of **Israel** out of **Egypt**, how God would bring them out of bondage with the Instrument **Moses**. Then he went to his Cloister, to which he bare affection, and desired three of his brethren to go with him to **Moses**, **The chosen servant of God**. Brother **G. V.**, Brother **I. A.** and Brother **I. O.**, who besides that they had more knowledge in the Arts, than at that time many others had, he did bind those three unto himself, to be faithful, diligent, and secret; as also to commit carefully to writing what **Moses** did; and also all that which he should direct and instruct them in, to the end that those which were to come, and through especial Revelation should be received in this **Fraternity**, might not be deceived of the least syllable and word.

After this manner began the Fraternity of the **Rosie Cross**, first by four persons, who died and rose again until Christ, and then they came to worship as the **Star** guided them to **Bethlehem of Judea**, where lay our **Savior in his mother's arms**; and then they opened their Treasure and pre-

sented unto him **Gifts, Gold, Frankinsense**, and **Myrrh**, and by the Commandment of God went home to their habitation.

These four waxing young again successively many hundreds of years, made a **Magical Language and Writing**, with a large **Dictionary**, which we yet daily use to God's praise and glory, and do find great wisdom therein; they made also the first part of the **Book M** which I will shortly publish by the Title of **The Wiseman's Crown**.

Now whilst Brother **C. R.** was in a proper womb quickening, they concluded to draw and receive yet others more into their Fraternity: To this end was chosen Brother **R. G.** his deceased **Father's son**; Brother **B.** a skillful painter, **G.** their Secretary, and **P. D.** another Brother elected by consent; and **E. F.**, all **Germans**, except **I. A.** So in all they were nine in number, all **Bachelors** and of **vowed Virginity**; by those was collected a volume of all that which man can desire, wish or hope for.

After such a most laudable sort they did spend their lives; and although they were free from all diseases and pain, yet notwithstanding they could not live and pass their time appointed of God: So they all died, at the death of our Lord and Savior Jesus Christ, and their Spirits attended him into glory. Now the second row of these men by many were called the **Wise men of the East**; and eighty-one years the **Secrets** of this Fraternity were concealed.

Now the true and fundamental Relation of finding the memory of the Fraternity of the **Rosie Cross** is this. A learned man in **Germany**, went to find out the wise men of the East into many Countries, but could never hear of any of them: So being provided of **Gold and Silver, Medicines, Tinctures and talismans**, he chose a Master of Numbers **A.** to be his Companion: and finding an old strange habitation, then they set themselves to alter this building, in which renewing, he lighted upon the memorial Table, which was cast in Brass, and contained all the names of the Brethren, with some few other things; this he transferred to another more fitting Vault with great joy; for he had never heard of this Fraternity, being all dead eighty-one years before his time. In this Table stuck a great nail, somewhat strong, so that when it was with force drawn out, it took with it a stone and a piece of thin wall, or plastering of the hidden door, and so, unlooked for, uncovered the door; wherefore we did with joy and longing thrown down the rest of the wall, and cleared the door, upon which was written in great Letters, **Post 81 Annos Patebo**, with the year of our Lord under it.

(Continued on Page 6, Col. 1)



Opening the Tomb of Frater C. R. C.

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THE ROSIE CROSS UNCOVERED

(Continued from Page 5, Col. 2)

Wherefore we gave God thanks, and let it rest that same night; in the morning following we opened the door, and there appeared to our sight a Vault of seven sides and corners, every side five foot broad, and the height of nine foot. Although the Sun never shined in this Vault, nevertheless it was enlightened with another Sun which had learned this of the Sun, and was situated in the upper part of the center of the ceiling; in the midst, instead of a Tomb-stone, was a round Altar, covered over with a Plate of Brass, and thereon was this engraven.

A. C. R. O. Hoc universi Compendium unius mihi Sepulchrum Feri.

Round about the first circle or brim stood.

Jesus Mihi Omnia.

In the middle were four Figures, inclosed in four Circles, whose circumscription was

1. Nequaquam Vacuum.
2. Legis Jugum.
3. Libertas Evangelii.
4. Dei gloria intacta.

This all clear and bright, as also the seventh side, and the 2. Hepthgoni: so we kneeled down together, and gave thanks to the sole Wise, sole Mighty, and sole Eternal God, who hath taught us more than all men's wit could have found out, and praised be his holy Name: This **Vault** we parted into three parts, the upper part or ceiling, the wall or side, the ground or floor.

Of the upper part you shall understand no more of it at this time, but that it was divided according to the seven sides in the Triangle, which was in the bright Center: but what therein is contained, you shall, God willing, (that are desirous of our Society) behold the same with your own eyes; but every side or wall is parted into ten squares, every one with their several Figures and Sentences, as they truly shewed, and set forth **Concentratum** here in this Book.

The bottom again is parted in the triangle, but because therein is described the power and rule of the inferior Governors, we leave to manifest the same, for fear of the abuse of the evil and ungodly world. But those that are provided and stored with the heavenly Antidote, they do without fear or hurt tread on the head of the old and evil Serpent, which this our Age is well fitted for. Every side or wall had a door for a Chest, wherein there lay divers things, especially all the Works of **C. R.**, how he and his Brethren raised each other to Life again: in those Books were written of their going to **Bethlehem** to worship our Savior Jesus Christ, and of the **Itinerarium**, and **vitam** of **C. R.**

(To Be Continued)

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COUNT CAGLIOSTRO

(Continued from Page 1, Col. 1)

this he was arrested and thrown into the Bastille. His accuser was the Countess de Lamotte, a woman whose reputation was not by any means above suspicion. His deep friendship with Cardinal de Rohan was a contributing cause to his fall. While there are pictures in existence showing Count Cagliostro with the Queen's necklace in his hand, he was tried by the French Parliament, pronounced innocent and released, only to be banished by the King shortly afterwards.

There is no doubt that Count Cagliostro was able to perform remarkable cures by processes now unknown. He was apparently well versed in mesmerism, proficient in alchemy, and had the remarkable ability of speaking several languages without accent. He claimed to have gained many of his powers from an Arabian magician with whom he associated himself for some years.

Count Cagliostro ridiculed the Free-

masonic pretenses of his day, claiming that the hidden secrets and true interpretation of Masonic symbols were not in the possession of the Craft. He further claimed that he himself knew these secrets. He evolved an elaborate Masonic ritual based upon the Egyptian Mysteries and established what he termed "Egyptian Masonry." A careful consideration of the rituals which he formulated proves that Count Cagliostro was indeed a profoundly learned man and possessed many of the philosophical secrets to which he laid claim and for which he was unjustly persecuted. Cagliostro declared that if his Masonic amendments were accepted, they would profoundly influence all future thought and restore the pristine purity of Masonic symbolism.

The cause of Count Cagliostro's death is unknown. He was arrested in Italy upon the most heinous of all charges—namely, that he was a Freemason. He was brought before the Holy Inquisition and condemned to death. For some mysterious reason, his sentence was almost immediately commuted to life imprisonment and he was imprisoned for several years in the castle of St. Leo, where his death is supposed to have taken place in 1795. According to information in the possession of certain secret organizations, Count Cagliostro was an initiate of the Mysteries, but being unable to attain the ends for which he was sent forth, the Count St. Germain took his place and succeeded where he had failed. According to this account, with the aid of the Secret School, Cagliostro was released from the castle of St. Leo but no record was left upon the books of that prison. Shortly afterwards Cagliostro, under an assumed name, took passage to India, where he remained for several years in one of the houses of the Mysteries there and prepared himself for a future work in which he was far more successful.

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San Francisco, Calif.

(Continued from Page 4, Col. 3)
 cedure and the individual who possesses this temperament has thus allowed it to dominate because his mental attitude was unsound.

Melancholia.—This is a disease which might be termed a form of mental cancer. It is usually a gnawing, devitalizing, withering power that gradually vampirizes the entire system of every hope, ideal and aspiration. It is usually the result of brooding over actual or imaginary ailments, injuries or injustices. In its acute forms it is recognized as actual insanity. In its milder aspects, it expresses itself as deep morose feeling. Its most general causes are misfortunes in romance, poor physical health and injustices on the part of friends and relatives. This must be taken in hand as soon as recognized for if allowed to gain mastery of the organism, it becomes a terrible power for evil and suffering. People who are busy and active and surrounded by interests are seldom afflicted. Those who live alone, having few interests and little in life upon which to dwell with pleasant memories, are most susceptible. It is seldom found in youth except as the result of some extreme and drastic tragedy, nor is it generally found in great age. It is more common in women than in men although present in both sexes. It is most notable during middle life especially between the fortieth and fiftieth year. Its symptoms are general loss of interest, lassitude, mental ennui and tendency to go off by one's self. As before stated the main cause is lack of interest in life. People who have done things on the rational side of life are self-

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dom afflicted. Those of an emotional temperament seem most susceptible. The entire ailment seem to be an excessive emotional depression. Wherever found the person will be noted as dwelling excessively upon the past. The realization of an unwise life, repentance or the hopelessness of adequate repentance, all these are fundamental causes. In its early stages, it is marked by periods of depression accompanied by sighing, gloomy forebodings unpleasant reminiscences. A gradual depletion of the system follows these spells of depression and this of course, increases the opportunity for negative thinking and acting. The spells become more frequent and sometimes result in violent insanity.

Religious Fanaticism.—This particular mania is not at all confined to primitive faiths or peoples lacking intellectual culture, but is decidedly the result of allowing emotions to run away with reason. During the resulting orgie which resembles a witches dance and pandemonium, the rational mind is completely eclipsed by feelings, impressions, desires and impulses. As a result, decisions made at such a time, are made without benefit or gumption and really have nothing to do with either the individual himself or any actually appointed representation of him. In the older religions, the fanatic performed excessive asceticism, maybe walking on beds of hot coal, slashing himself with a knife or dancing till he fell hysterical. Coming down into Christianity, it takes the forms of elaborate revivalism, during which the individual is taken down to basso-profundo and the terrors of eternal damnation unfolded to him. He then rises slowly and out of sheer terror joins the faith, probably breaking out with a cold sweat at the same time. If it ended here, it would be bad enough, but coming forward into newer occult creeds, it assumes still more menacing proportions. The blind service of the thing is fanaticism. And a fanatic is never complement to anything, because he has never investigated. The scholar is a credit to whatever he belongs to, but the fanatic and transcendentalist

and the phenomalist is no recommendation for the thing he believes in because he has never investigated it. Fadism is a species of fanaticism and our modern cults are in most cases as filled with emotional frenzy as were the decaying rituals of Bacchus. The fanatic always disqualifies his own attachments and is the poorest advertisement in the world for the thing he represents. Occultism has become a mania with many people. They hear sounds which were never made, see things which never existed, feel impressions for which there are no wave lengths and come into weird forms of wisdom, the source of which is beyond tracing. These people are not scientific and religion is essentially scientific but not mechanical, philosophical but not dogmatic and an individual who stands upon a barrel and rants and raves about his beliefs, injures his doctrines more than all the enemies put together.

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JAPANESE BUDDHISM

(Continued from Page 3, Col. 3)

At the farther end of the apartment was a shrine, a gleaming mass of gold leaf and costly black lacquer, covered with cobweb-like tracings of silver and gold. The shrine was about 6 feet in height, 8 feet in width, and 5 feet in depth. The doors of black lacquer were open and the images within their ornate niches were of magnificent workmanship and priceless value. In the central and most important niche stood the Beloved One—Lord Buddha—his feet resting upon the open heart of a glorious lotus blossom. About the Buddha were gathered his disciples according to their rank. On the face of each image was that mysterious expression, that to the superficial means so little and to the wise, so much. Here in the presence of his blessed Lord, surrounded by memorial tablets to his honorable ancestors, the Japanese curio dealer expounded to me the philosophy of his life, a life regulated by the doctrines and ethics of his Lord—Buddha, the Perfect One. In the presence of a shrine sanctified by the veneration of ages and which had come down for twenty generations in his own family, the curio dealer, filled with a holy zeal, unfolded the mysteries of Buddhism as he had interpreted these mysteries in his own life.

Many efforts had been made apparently to convert the little Buddhist shop-keeper to the Christian faith and as I had come from what is nominally known as a Christian nation, he first expressed himself on the subject of Christianity in relationship to the Buddhist faith. His words were, in substance, as follows:

"Why should I change my faith and become a Christian? Why should I follow after other men's gods? Am I better because I change my God or am I a better man because I model my life closer to the concepts which I possess of right and wrong? My faith teaches me that I cannot change my God, for there is but one God and He is the Father of all creatures, all worlds, and all religions. No matter to whom a man prays there is but one God who hears and He hears all prayers that come from the hearts of virtuous men and women, regardless of their sects and creeds. My Buddha has said that salvation is the reward of virtue. Can virtue be divided into sects and cults? Is not virtue in all men and vice in all men vice, regardless of their denominations? I seek not salvation by affiliating myself to one religious organization or another: I seek it by so living that I am in harmony with the will and works of my Creator as these have been revealed to me by the Lord Buddha. Christians say I worship the figures in my shrine. This is not true: these figures are but symbols of spiritual attainment and reminders of what one

man may accomplish if he is dedicated to the liberation of self. These figures are emblems, personifying the goal of human aspiration. To me the Buddha is the perfect man, illumined, immortal, eternal. He has told me that he was once far less than I and that some day I shall be as great as he. He has shown me how to be like him, how to rise above all limitation and all ignorance, and be united with him to the eternal reality. He is my Way and the Guide of my life, and he has been the Guide of my ancestors for uncounted generations. My honorable father died before this shrine in holy prayer and meditation, and my beloved mother passed into the reward of the just with yonder little image clasped to her heart. She died at peace with all things and sure of eternal life. And the greatest jewel of my soul is this: that neither my honorable father, though he lived to be ninety, nor my honorable mother, though she lived to be eighty-four, were ever made sad by act or word or thought of mine.

"It is the will of my Lord Buddha that all things shall live together in love and harmony and understanding, and it is thus that I seek to fulfill his law. The Buddha has taught me that all men shall be perfect, that all living things shall be perfect, and I am satisfied with his laws, for they bring me the hope and surety of perfection. The doctrines of my Lord Buddha are these: That I shall love my neighbor and serve him; that I shall love all creatures great and small—animals, plants, yes, even the stones, for one life is in them all; that I shall be unselfish, possessing nothing and desiring nothing but light and truth; that I shall injure nothing in thought or action; that my Lord Buddha shall always be in my heart, and I shall do nothing at any time that I would not want him to see; that I shall turn no man from my door; that I shall reverence the wishes and desires of my parents in all things; that I shall raise my family with love and not with hate; that I shall be true to my wife and injure her in no way by word or by deed; and that, most of all, I shall realize the universe is controlled by law and by order, and that no matter what happens to me, what sorrow comes to me, I shall realize that it is for my own good and that all things in life work together for the good of all living things.

"These are the laws of my Buddha, and I have lived them these fifty years to the best of my ability. I have no living enemy and no man lives that I have wronged intentionally in word or act or thought. I do not owe money to a living creature and all that I possess I have labored for. I have educated all of my children, and now each has his own home, all are happy and I am welcome in the homes of my children. My wife and I have lived together for nearly thirty years and we have yet to

have our first quarrel. You may say all these things cannot be true, but they are. Then comes the Christian to me, and he says, 'I have a better faith than yours. Accept my doctrine or your soul is in danger.' And I reply to him, 'In what way is it superior, for what more can it do than to outline a righteous life?' So I thank him very kindly and tell him to live his faith as I have tried to live mine, for I shall die in my own faith and the God of all faiths shall say whether I have lived well or not. Such things are no concern of mine. My labor I accomplish in the light of my understanding and according to the precepts of my illumined Lord."

THE COMING MAN

A man cries out in the wilderness,
And he has a terrible thing to tell,
He cries aloud to age and youth—
His words are hot with the sting of truth,
And fierce as the bite of hell.
A man cries out in the wilderness,
For his heart is raw to the world's distress;
His soul is scarred with the people's shame,
And his message brands like flame,
Oh, his breast is scarred and his hands are torn
He has blazed the trail through hate and scorn.
Vice and ignorance, wrong and wrack—
These are the foes he has beaten back;
These are the beasts he holds at bay,
And he cries: "Make way! Make way!
Make way for the race that is to be—
The conquering race, the coming man,
Clean, courageous, intrepid, free,
Pure as the great God's plan.
"Dream of the ages—a vision dim—
Martyrs have burned and died for him;
Prophets have preached him unafraid."
A man cries out in the wilderness,
And the lightning's wrath is in his face.
A man cries out in the wilderness,
And he pleads for the human race.
For I tell you, a race shall come to birth,
God-like, glorious, on this earth,
As far in advance of present man
As the heavens that we scan.
Did we dream it could breed from low desire?
Did we dream it could rise from bestial mire?
Could the beautiful celestial thing
From lust and lechry spring?
A man cries out in the wilderness,
And his heart is raw to the world's distress,
With terrible truth his feet are shod:
Make way—make way for the sons of God!

—Angela Morgan.

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Volume 3, No. 17

Los Angeles, Calif., Wednesday, March 16, 1927

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The PRINCIPLES of ASTROLOGY

ATHANASIUS KIRCHER

Most Eminent of
Jesuit Scholars

The most eminent of all Jesuit scholars in matters pertaining to philosophy, archeology, and comparative religion was Athanasius Kircher, an indefatigable searcher into the mysteries of Nature.

Kircher was born in 1601 at Geisa, near Fulda. He was educated in the Jesuit College, and entered upon his novitiate in that order in 1618. He was professor of philosophy, mathematics, and Oriental languages in Wurzburg, and later taught mathematics in the Collegio Romano, but resigned from this office to devote his life to the study of Egyptian hieroglyphics, archeology, Persian, Grecian, Hebrew, and Indian mysticism, and Hermetic science. He died in 1680.

He was the author or compiler of a vast number of remarkable volumes, beautifully illuminated by curious plates and tables, and bearing witness to the fact that he possessed a remarkably synthetic mind and capacity for the digestion and assimilation of ancient learning.

There is no doubt that Kircher was assisted by a group of very able specialists in various forms of scientific and philosophic research. He apparently superintended and edited the writings of these various men and then, adding whatever remarks he felt would clarify the text, he published the various works in a large number of massive tomes, folios, and, in some cases, intricately constructed books, a few containing movable charts and diagrams consisting of

(Continued on Page 3, Col. 3)



ATHANASIUS KIRCHER

OBSESSION and MEDIUMSHIP

When an individual permits his power of choice to be taken from him either by a physical living person or an abstract invisible power and permits this power to dominate his individuality, then that person is said to be obsessed. There are three general terms of obsession, namely, self-obsession, obsession of an idea, notion or tenant and obsession by another intelligent entity, person or elemental creation. In the first two instances, the obsessing thing is either created or enlarged upon by the mind of the person himself. In the third case it is a completely individual and intelligent creature who takes hold and dominates the life as for example in hypnotism.

(Continued on Page 4, Col. 1)

Natural Tendencies Shown in Horoscope

The Two Grand
Men of Earth

The stars impel but do not compel and their vibrations reach this planet in the form of a series of Celestial urges. These urges are the natural basis of human expression and cosmic phenomenon. Unless man is stronger than his stars he drifts with the motion of the heavenly bodies, allowing their urge to be his law.

The horoscope only shows the natural tendencies. It does not ordain success or failure. It only controls those who are willing to be driven, by its little understood forces, to unknown ends.

The horoscope is not infallible for it cannot take into account individual will-power.

Every so often there is found in Nature a thing stronger than its stars. The planets become the servant of such a creature. While to the weak the stars are a menace to the strong they are tools with the aid of which soul and character are built.

The so-called evil aspects of a horoscope point out the things we have not yet learned to do well, while the good aspects show us the things and powers we have already attained.

Like the laws of Nature, the stars are the friends of the wise and the enemies of the foolish.

The planet Earth consists of two Zodiacal men twisted around the globe, each touching the back of his head with his feet as shown in pictures of the Grand Qabbalistic Macroprosopos. One of these two creatures forms out of his body the surface of the northern hemisphere, and the other in a similar way the southern hemisphere. The northern man has his head at "O" degree longitude, while the southern man has his head at the

180th meridian of longitude. In both cases measurement begins down the body from the head, down in this case being along parallels of latitude. In both cases the head is called Aries.

These two Grand Men are parallel with each other, but never meet as they are divided by the hypothetical line of the equator. In Astrology the human body is divided into twelve zodiacal parts, and in a similar way each of these Grand Men are divided into twelve parts. In casting the World Horoscope it is therefore necessary to consider the twelve divisions of the Grand Man of the northern hemisphere, and also the twelve divisions of the Grand Man of the southern hemisphere making in total twenty-four divisions or spirits before the throne.

In order to understand world astrology one must be able to visualize these twelve divisions of the northern and the southern hemispheres as being magnified expressions of the familiar cut-up man of the medical Almanac.

The human body is ruled by the signs of the Zodiac as follows :

1. Aries—Head.
2. Taurus—Throat.
3. Gemini—Chest.
4. Cancer—Stomach.
5. Leo—Heart.
6. Virgo—Intestines.
7. Libra—Kidneys.
8. Scorpio—Generative System.
9. Sagittarius—Upper Leg.
10. Capricorn—Knees.
11. Aquarius—Lower Leg.
12. Pisces—Feet.

In the case of the human body the boundary and area of these signs are largely hypothetical, but upon the surface of the Earth they are more systematically arranged. There are 360 degrees in the circumference of all circles, and the twelve zodiacal signs are each given 30 degrees. The "O" degree of longitude at Greenwich, England, is the basis of calculation, while each of the signs are divided from the next by a meridian of longitude.

The Grand Man of the northern hemisphere is divided according to land area as follows:

Aries—Great Britain, part of France, Spain, Portugal, Morocco, northern Soudan, Iceland and numerous islands.

Taurus—Greenland, New Foundland, Labrador, Atlantic Ocean Basin (site of ancient Atlantis, the land of the worship of the bull) and a number of small islands and corner of South America.

Gemini—United States east of Mississippi River eastern Canada, West Indies, Central America north to Peninsula of Yucatan, Venezuela, Columbia, northern Equador, and numerous islands.

Cancer—United States west from Mississippi River to eastern California, includ-

ing southern California and Lower California, greater part of Mexico, Central Canada and numerous small islands.

Leo—Extreme western part of United States; namely, the northern half of California, Washington, Oregon, western Canada, eastern and central Alaska, a large area of the Pacific Ocean and numerous islands.

Virgo—Western Alaska, extreme eastern Siberia, Hawaiian Islands, Aleutian Islands, Pacific Ocean Basin.

Libra—Siberia, Pacific Ocean, numerous small islands.

Scorpio—Siberia, Manchuria, Korea, Japan, China, Philippine Islands, part of East Indies.

Sagittarius—Siberia, Mongolia, China, Tibet, Burma, Siam, Strait Settlements, Indo-China, Singapore, Borneo, northern Samatra, numerous islands.

Capricorn—Siberia, China, Tibet, India, Afghanistan, Persia, and numerous small islands.

Aquarius—Siberia, Russia, Asiatic Turkey, The Holy Land, Persia, Egypt, Abyssinia, Arabia, Cyprus, The Black and Caspian Seas, and also Red Sea.

Pisces—Russia, Scandinavia, Europe, small part of England, Algeria, Tripoli, Tunis, Mediterranean Basin and small islands.

The Grand Man of the southern hemisphere is divided according to land area as follows:

Aries—New Zealand, small part Australia, part of Australasian Archipelago.

Taurus—Main body of Australia, New Guiana, Tasmania, and islands of the sea.

Gemini—Indian Ocean, Dutch East Indies, (southern half) small portion of Australia, numerous islands.

Cancer—Indian Ocean and small islands.

Leo—Madagascar, East Africa, Zanzibar, part of Rhodesia, and islands of the sea.

Virgo—Rhodesia, West Africa, Angola, Congo, islands of the sea.

Libra—South Pacific, and islands of the sea.

Scorpio—Brazil, Uruguay, Paraguay, eastern Bolivia, eastern Argentine, and small islands.

Sagittarius—Chili, Argentine, Bolivia, western Brazil, south-eastern Peru, southern Columbia, eastern Equador, numerous islands.

Capricorn—South Pacific Ocean and small islands in the Antarctic Ocean.

Aquarius—South Pacific Ocean, small part of Polynesian group, and general small islands.

Pisces—Polynesia including Samoa, numerous islands of the Antarctic Ocean.

To these areas must be added in the northern hemisphere the Arctic continent, and to the southern hemisphere the Ant-

arctic continent, concerning which very little is known except its present unfitness to sustain civilized life.

Originally these two polar continents were highly cultivated and cultured areas, and the frigid zones still bear witness in fossil and prehistoric remains that at one time they were torrid and tropical.

These divisions of land surface are purely hypothetical, but upon them the planets play out the drama of cosmic law through a series of urges. At all times the heavenly bodies light the Earth through one of these twelve divisions. The planets are called Wanderers, for never ceasing in their endless circumambulation of the Sun, they form ever changing combinations and influence each other through the rates of vibration which they absorb from the Sun and radiate through their vital bodies out into the space surrounding them.

In the ancient system of Geocentric Astrology, the Sun was termed a planet, for the rotation of the Earth upon its axis and its revolution in its orbit resulted in the solar rays also striking it through all the twelve divisions of its own surface in a periodic clock-like way.

The rotation of the Earth on its axis causes the Sun to pass over the 360 degrees of the Earth's surface in 24 hours, or at the rate of 30 degrees in two hours. The revolution of the Earth around the Sun results in the Sun passing over the surface of the Earth at the rate of 360 degrees in one solar year, or the rate of one sign of 30 degrees in 30 days.

It is also to be noted that every nation, race, city and town has its own horoscope based upon the position of the heavenly bodies at the time of their independence from surrounding conditions.

The rotation of the Earth gives the rising sign of a horoscope, and the revolution of the Earth around the Sun gives the Sun sign of a horoscope.

One of the planets is throned in each of the twelve signs either by day or by night, the day throne being called diurnal and the night throne being called nocturnal. The Sun and Moon each govern one sign only, the Sun having no nocturnal phase, and the Moon having no diurnal phase.

The signs and their rulers are as follows:

1. Aries—Mars.
2. Taurus—Venus.
3. Gemini—Mercury.
4. Cancer—Moon.
5. Leo—Sun.
6. Virgo—Mercury.
7. Libra—Venus.
8. Scorpio—Mars.
9. Sagittarius—Jupiter.
10. Capricorn—Saturn.
11. Aquarius—Saturn and Uranus.
12. Pisces—Jupiter and Neptune.

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LET US INSPIRE CHINA

"America and the Chinese Problem"

Awakening and Growth to World Power
Predicted for Ponderous Far East Nation

(As Reported by Eugenia Quickenden,
Church Editor Los Angeles Examiner)

Entirely Christian in its bearing and ideals, though free from any tinge of theology, was the message which Manly P. Hall conveyed to his thousands of followers in Trinity Auditorium yesterday. His address concerned the present turmoil in China.

He referred in the beginning to the vastness of the land area in that distant country; to its resources and culture; to its population of 450,000,000; to its annual birth rate running into the millions; to the fact that its inhabitants dwell in less than one-tenth of its area.

"Endless rows and files of people all going somewhere and everyone looking like everyone else"—that was his picture of a crowded street in China's large cities.

"It would be difficult to move such a ponderous organism," he said, "though if she once began to roll she would never stop—but you can't get her to rolling!"

"China is a divided country," he continued, "divided by climatic conditions and by the types of her people. The greater part of her civilization is in teeming ant-holes of localized industry.

Belong to Ancient World

"Individually, they are a long-suffering people. But when they shall awaken, it shall take the same length of time to quiet them again. They belong, in part, to the ancient world. One by one they have rid themselves of all things not Chinese—their ethics, their history, their government—all are ancient. To a Chinese, his land is "The Great Mother," and he will do anything for her and will never alienate himself from her. Unique in modern history is this slow-moving, ponderous China!

"There isn't enough ammunition made to shoot every Chinaman, yet in order to meet the situation there, several nations have sent several thousand men to her shores! She is moving now—oh, slowly!—in her effort to get rid of foreign entanglements. You can't blame her really for desiring that. Foreign entanglements haven't been successful to any nation that has entertained them. Of course, we don't know the whole truth about the matter, for China doesn't talk. Napoleon was wise enough not to wish to stir China. Are we?"

"In time to come China undoubtedly will become a world power, because in her is a permanence that is missing in other nations. Her power, particularly her merchant power, has been greatly underestimated.

"Almost all the nations have imposed upon China. She knows it—but her time is not yet, and in the meantime, she is protected by her ponderous weight. I prophesy that within a few hundred years her population will be doubled. By that time, too, she will be wide-awake. Then she could march across the world and leave nothing in her track.

"Our Life is Gospel"

"Yet it is possible for China to become a powerful instrument in the civilization of the human race. Ours is the world's greatest nation today. To a large degree our national life is a gospel to other nations. Our attitudes will prevail and affect races yet unborn; our policies will determine the policies of future peoples; our ethics and ideals will influence those of other nations and will influence other races when ours is but history. In our future relationships we shall have China educated according to the white man's law. What will her weapons be?—hate, selfishness, intolerance—or better things? Is she learning from us to respect life and property, or to desecrate them? Are we teaching her community understanding? We have done our work according to our law. Yet a nation or a race may change its attitudes and aims. There is still time for the white man to remake the fabric of his own civilization. There is room on this planet for all the human family, but room only for one family spirit."

In this column I have told before Mr. Hall's custom of commenting prior to each Sunday service on some newspaper clipping of current interest—usually from the pen of Arthur Brisbane. Yesterday he referred to a recent item which related the meeting together for prayer of a Methodist minister, a Catholic priest and a Jewish Rabbi—an occurrence which he heralded as being "a step vital in the life of our people—an amalgamation of creeds! "The time is coming," he declared, "when religious unity will prevail!"

Just prior to his closing prayer, Mr. Hall made an eloquent plea for the abolishment of capital punishment and urged his people to write letters to their representatives, indorsing Bill No. 4 to be presented in the State Senate March 11, recommending the substitution of life imprisonment for the former measure. "The whole nation is likely to follow California in this matter," he said. "If California goes on record in this vital reform, so will the others!"

ATHANASIUS KIRCHER

(Continued from Page 1, Col. 1)

wheels which actually revolved upon the paper and similar curious devices.

Kircher included in his researches such subjects as alchemy, Qabbalism, cryptography, and early geography. One of his books contains a most curious map of Atlantis, showing this continent as an island. There is no doubt that many of his volumes contain cryptograms, few of which have ever been deciphered, for in his researches he discovered many valuable items of arcane lore which he could not safely have published except under the concealment of cryptography.

There is much to indicate the probability that Kircher was an initiated member of the Rosicrucian Fraternity, which at that time included many eminent Catholic scholars in its ranks. Curious Rosicrucian emblems as watermarks in the paper of the books which Kircher published substantiate the theory that at least some his works contain Rosicrucian secrets profoundly concealed under various enigmatical figures.

The most famous of Kircher's writings is the *Oedipus Ægyptiacus*, a monumental achievement and usually found in three or four volumes, but sometimes appearing in two large folios. This work covers the religions and philosophies of the ancient world, an analysis of mythologies, languages, arts, crafts, and sciences, and includes several remarkable attempts to interpret the hieroglyphical figures of the Egyptians. The volumes are illustrated with literally thousands of figures, in most cases well drawn. The interpretations of the figures demonstrate Kircher to have been a mystic and a Platonist. Several excellent statements are to be found concerning Pythagoras and his mathematics. Hermes, Zoroaster, and Moses are also treated in an intelligent and inspired manner.

Kircher excelled in his ability to approach the spirit of a document and tried sincerely to interpret the ideals and attitudes of the ancient authors whose works he quoted. While Kircher, like most churchmen of his day, denounced the pagans loudly and warned good Christians that the devil lurked in the shadows of antiquity, ready to devour any and all who meditated upon the wisdom of the ancients, he personally and fearlessly penetrated these same shadows and apparently returned unscarred and amply rewarded for his venture.

Kircher was an occultist, deeply versed in the symbols and ritualism of magic, and he admits having experimented personally along lines of alchemy and similar subjects. He did not penetrate to the inner sanctuary of mysticism, but he contributed more reliable and well cataloged

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A Weekly Paper Devoted to Philosophy, Science and Religion.

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Subscription rates, 10c per copy. \$2.25 per year, \$1.00 for 20 weeks. Foreign rates \$3.00 per year, \$1.25 for 20 weeks.

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(Continued from Page 1, Col. 2)

When the obsession is the result of an outside entity having a personality capable of exercising influence over another weaker personality,



their are three general subdivisions, three different possible sources of the obsession. The first is, obsession by a decarnate intelligence, more simply the obsession of a living person by one who has passed out of this existence. The possible motives for this are various. It may be

a desire to function for a short time in the physical world for the purpose of completing a work cut short by unexpected death; a desire for revenge; a desire to control another person for the attainment of selfish ends; the desire of a parent to communicate with children; or the urge to make right a wrong. All these and many other causes lie behind obsession by a decarnate intelligence.

Under the heading of **elemental obsession**, we find those who have opened themselves by unwise occult exercises to the demon and larvae of the astral world. Emotion excesses often result in demoniacal obsession. In such cases the obsessing entity is of very low order, generally without any intelligence of any kind and the obsession takes the form of laughing, crying and hysterical outbursts, sometimes even causing epilepsy. As these demons dwell and belong to the emotional plane of nature, they cannot rule an individual if that person uses his own mind as the mental body is superior to the emotions. These creatures may enter only when the individual abdicates in their favor. Con-

sequently the most usual time that these creatures are attracted is when in a burst of passion or anger the person allows his emotions to stampede his reason, or when in a mediumistic circle he has made himself negative and invited outside forces to enter his organism.

Obsession by a living entity is usually accomplished by the power of mind in which a very strong mentality overwhelms a weaker organism and chains it to its service. The exerting of this influence of one over another is black magic, after the individual has reached the age when his own mental organisms are born about the age of 21. After that time people may be reasoned with and influenced with their consent, but to exert power over an individual is to accept all the responsibilities for the actions of that person. It is a crime in nature for one intelligence to overpower another. We people in every walk of life are obsessed by a stronger personality, often unconsciously but no one has the right of depriving another creature of the power of choice. With these as the general forms of obsessions by entities, we now turn to obsession by ideas.

Many people sacrifice their intelligence to a notion and some viewpoint either original or assumed deprives their mentality of the power of choice. Many people are obsessed by fear. Many people are obsessed by the belief in black forces. Many otherwise intelligent persons are obsessed and driven nearly to frenzy by a creature who never existed outside of their own fancy which they are pleased to call the devil who is the largest and most important thing which man has ever manufactured from whole cloth. Thousands, yes millions of people are obsessed by a superstition of a hole in the dark. Just as children will not enter a darkened room for fear of the bogie man whom thoughtless nurse girls have used as their power over the child. So man peoples the unknown, the dark parts of his own nature with shades, ghouls and spectres before whom he abjectly bows, failing to realize that they never existed outside of himself, but whose existence is seemingly proven by the respect and veneration of others equally ignorant. The imagination of man is a tremendous power, capable of making his life either one of beauty or else to fill it with endless nightmares, all depending upon his own outlook upon life. Many people are obsessed with a religious concept; others by a dogma, but wherever the power of choice is inhibited, a man is not free to dictate the decisions of his own consciousness, that person is dangerously obsessed, by a personality, power or attitude that will ultimately destroy him if he does not eliminate it.

Under the heading of **self-obsession**, we

Lectures on Symbolism

Two lectures on Symbolism are to be given in the near future by Harry S. Gerhart, Managing Editor of the All-Seeing Eye. "Symbolical Philosophy" and "Man, the Temple of the Mysteries" are the subjects, both fully illustrated with slides showing many phases of the mysteries of the ages, from the time of Atlantis, down through Egypt, Judea, Greece, the Northland, the Middle Ages in Europe as expressed in Rosicrucian and Masonic Symbolism. These are to be presented by the Pasadena Forum, on Thursday, March 24th and Thursday, March 31st. No admission is charged and the public is invited.

"It is probable that symbolism came originally from Atlantis, that great civilization that passed away before man recorded history. Passing to the ends of the earth this early teaching shaped and colored into similar expressions the religions, philosophies and mysteries of all peoples," said Mr. Gerhart.

"Today we are no longer content to study one line of revealed truth but hope to find in their synthesis, the key to the greatest of mysteries, MAN himself."

list those people who deprive nature of its privilege of dictating certain automatic functions of the individual. Man is gradually assuming control of himself, taking out of the hands of natural law and its intelligent forces the rulership of his own being. When he does this in harmony with the law of nature, all is well for nature equips the intelligence to carry on its new duties wisely and well. When, however, with force of will man dictates to the infinite and to nature within himself without giving nature's plan an opportunity to be heard, he then obsesses himself, by obsessing body function, mental attitude or natural law in its manifestation. A number of examples of this can be found among the phlegmatic aphorisms, affirmations with which the field of occultism is heavily sowed. To obsess an organism with the idea of prosperity is a form of self-obsession. To affirm that you are well when every bone in the body aches and every muscle rebels

(Continued on Page 6, Col. 2)

Managing Editor, The All-Seeing Eye, 301 Trinity Auditorium Bldg., Los Angeles, Calif.

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THE ROSIE CROSS UNCOVERED

Rare Rosicrucian Document

(Continued)

In other Chests were Looking-glasses of divers virtues; as also in other places were little Eels, and Rings, which if any man put upon his finger, he seemed now in green, then in white and blue, red and bloom, and all manner of colors; thus will his Garments change into a pure color every moment: there were burning Lamps, and wonderful artificial Songs, which they had kept ever since God spake to Moses in the Mount: They kept the old Testament carefully, and expected Christ to be born; and chose forty-five more to bear witness to the incredulous World and superstitious Sects, that Christ is the Son of God, and was crucified at Jerusalem; and left these Brethren all the wonderful Works of God, and the Acts of Moses and the Prophets, to the end, that if it should happen, after many hundreds of years, the Order or Fraternity should come to nothing; and if Tyrants should burn the old Testament, which they bear witness to be the Word of God, that then they might by this only Vault be restored again.

And there is another Vault or Habitation of the Brethren in the West of England, and there is recorded all the New Testament, and every Chapter explained.

Now as yet we had not seen the dead body of our careful and wise Father in the German hill; we therefore removed

the Altar aside, there we lifted up a strong Plate of Brass, and found a fair and worthy body whole and unconsumed, as the same is here, lively counterfeited with all the Ornaments and Attires; in his hand he held a Parchment book divided into two parts, the first was the old Testament, and every Chapter interpreted, and the other is the Book I, which next unto the Bible is our greatest treasure, which ought to be delivered to the censure of the world. At the end of this Book standeth this following Elogium.

C. R. of C. Ex Nobili atque splendida Germanae R. C. Familia oriundus, vir sui seculi Divinis revelationibus, subtilissimis Imaginationibus, Indefessis Laboribus ad Coelestia atque humana Mystera, arcanave admissus, postquam suam (quam Arabico & Africano, Itineribus collegerat) plusquam regiam atque imperatoriam Gazam suo seculo nondum convenientem posteritate eruendam cusiodivisset, & jam suarium Artium, ut & nominis fidos ac conjunctissimos Heredes instituisset, mundum Minutum omnibus Motibus Magno illi respondentem Fabricasset, hocque tandem Praeteritarum, Praesentium & futurarum rerum Compendio extracto, Centenario Major, non morbo (quem ipse nunquam Corpore expertus erat, numquam alios infestare sinebat) ullo pellente, sed Spiritu Dei evocante, illuminatam animam (inter Fratuum amplexus & ultima Oscula) Fidelissimo Creatori Deo reddidisset, Pater dilectissimus, Fra. suavissimus, Preceptor Fidelissimus, amicus integerrimus, a suis ad 1400. Annos hic absconditus est.

Underneath they had subscribed themselves:

1. Fra. I. A. Fra. C. H. Fra. I. H. Electione Fraternitatis Caput
2. Fra. G. V. M. P. C. S.
3. Fra. R. C. Junior haeres S. Spiritus.
4. Fra. B. M. P. A. Pictor & Architectus.
5. Fra. G. G. F. H. M. P. I. C. A. M. Cabbalista F. W. N. Q. A. Z. B. X. O. N. P. E. D. L. F. K. M. Z. A. S. C. R.

Secundi Circuli.

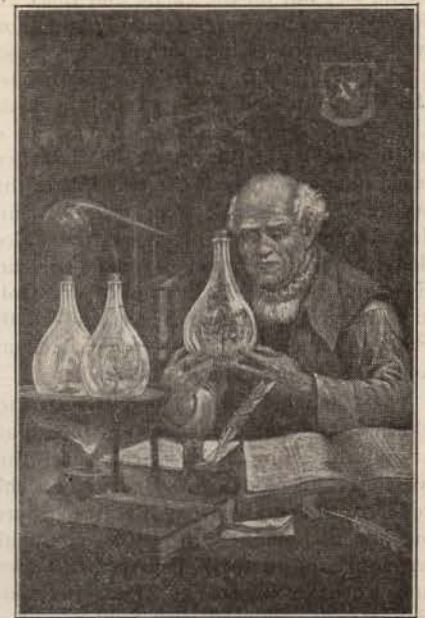
1. Fra. T. H. Successor, Fra. P. A. Mathematicus.
2. Fra. I. O. Successor, Fra. A. D.
3. Fra. P. R. Successor Patris C. R. C. cum Christo Triumphans.

At the end was written.

Ex Deo nascimur, in Jesu Morimus, per Spiritum Sanctum reviviscimus.

At this day the Rosie Crucians that have been since Christ, say, their Fraternity inhabits the West of England; and they have likewise power to renew themselves, and wax young again, as those did before the birth of Jesus Christ, as you may read in many Books.

And Dr. F. saith, somewhere there is a Castle in the West of England, in the (Continued on Page 6, Col. 1)



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earth, and not on the earth, and there the Rosie Crucians dwell, guarded without walls, and possessing nothing, they enjoy all things; in this Castle is great Riches, the Halls fair and rich to behold, and the Chambers are made and composed of white Marble; at the end of the Hall there is a Chimney, whereof the two Pillars that sustain the Mantle-tree, are of fine Jasper, and the Mantle is of rich Calcedony, and the Lintel is made of fine Emeralds trailed with a wing of fine Gold, and the grapes of fine Silver, and all the Pillars in the Hall are of red Calcedony, and the pavement is of fine Amber.

The Chambers are hanged with rich clothes, and the benches and bedsteads are all of white Ivory, richly garnished with precious stones; the Beds were richly covered; there are Ivory Presses, whereon are all manner of Birds cunningly wrought, and in these Presses are Gowns and Robes of most fine Gold, and most rich Mantles, Furred with Sables, and all manner of rich Garments.

And there is a Vault, but it is bigger than that in Germany, which is as clear, as though the Sun in the midst of the day had entered in at ten windows, yet it is seven score steps underground: and there are ten Servants of the Rosie Crucians, fair young men: And C. B. reports this—when I first came to the Society (saith he) I saw a great Oven with two mouths, which did cast out great clearness, by which four young men made Baste for Bread, and two delivered the Loaves to other two, and they sit them down upon a cloth of silk; then the other two men took the Loaves, and delivered them unto one man by two Loaves at once, and he did set them into the Oven to bake, and at the other mouth of the Oven, there was a man that drew out the white Loaves and Pastes, and before him was another young man, that received them, and put them into baskets, which were richly painted.

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C. B. went into another Chamber eighty-one Cubits from this, and the Rosie Crucians welcomed him; for he found a Table ready set, and the cloth laid, and there stood Pots of Silver, and Vessels of Gold, bordered with precious Stones and Pearl, and Basons and Ewers of Gold to wash their hands; then we went to dinner; of all manner of Flesh, Fowl, and Fish, of all manner of Meat in the world, there they had plenty, and Pots of Gold garnished with precious Stones full of Wine: This Chamber was made of Crystal, and painted richly with Gold and Azure, and upon the walls were written and engraven all things past, present, and to come, and all manner of golden Medicines for the diseased, as you read in the Prefaces: upon the Pavement was spread abroad Roses, Flowers, and Herbs sweet-smelling above all favors in the world; and in this Chamber were divers Birds flying about, and singing marvelous sweetly.

(To be continued)

(Continued from Page 3, Col. 3)

information on the subject than any other author of his time or profession. His works are very highly valued today, for they contain a vast amount of material pertaining to symbolism and the esoteric doctrines. Some day a great service will be rendered mankind by an able translation of his writings into English, for they are all in medieval Latin.

(Continued from Page 4, Col. 3)

is a form of obsessing yourself. It is also a system of self hypnosis. It usually works. The crying voice of nature is stilled, but the reason for the cry passes unheeded and when man fails to realize that pain and bodily inharmony is a red lantern hung out to denote trouble ahead, it is the loss of the individual and not nature. To affirm riches in poverty is self hypnosis. To affirm health in sickness is akin to it. To affirm wisdom in ignorance is not to possess it. And what is more this attitude generally precludes the possibility of learning. **Attitude and not affirmation is the key to body harmoniza-**

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What our faces reveal.

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tion. A good attitude and intelligent outlook is far more useful than to affirm a non-existing condition. To recognize the existence of perfection and to strive towards that goal is good. To affirm the presence of that condition and to be satisfied with present position and outlook is decidedly bad. All things which encourage unfoldment, education and progressiveness build both character and body. Those which offer attainment without effort are false both to themselves and to the plan. For all in nature expresses the reward of works done and atrophy and decay as the fruitage of stagnation. Having considered these let us now analyze for a moment the undesirable affects of mediumship upon man and the possible diseases, ailments and uncertainties, both mental and physical which can come as a result of this sincere but unwise system of occult culture.

ASTROLOGY

(Continued from Page 2, Col 3.)

The key words of the twelve zodiacal signs according to the ancient astrologers were as follows:

- Aries—Assertion.
- Taurus—Tenacity.
- Gemini—Versatility.
- Cancer—Maternity.
- Leo—Nobility.
- Virgo—Serviceability.
- Libra—Artistry.
- Scorpio—Erudition.
- Aspiration—Sagittarius.
- Capricorn—Ambition.

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Aquarius—Progressiveness.
Pisces—Unification.
The key words of the planets are as follows:

- .Sun—Vitality.
- Moon—Fecundity.
- Mercury—Mentality.
- Venus—Ideality.
- Saturn—Conservativeness.
- Jupiter—Humanitarianism.
- Mars—Impetuosity.
- Uranus—Changeability.
- Neptune—Disaster.

The twelve signs are divided into three groups of four with their key words as follows:

- Cardinal—Initiative.
- Fixed—Stability.
- Common—Flexibility.

The twelve signs are also divided into four groups of three with their key words as follows:

- Fire—Impulsive.
- Earth—Materialistic.
- Air—Intellectual.
- Water—Emotional.

The signs are divided as to sex in the following way:

Masculine	Feminine
Aries	Taurus
Gemini	Cancer
Leo	Virgo
Libra	Scorpio
Sagittarius	Capicorn
Aquarius	Pisces

The signs of the Zodiac are declared human and animal as follows:

Human	Animal
Gemini	Aries
Virgo	Taurus
Last half of Sagittarius	Leo
Libra	Capricorn
	First half of Sagittarius

The following signs are called violent: Aries, Gemini, Scorpio and Capricorn.

The double signs are as follows:

Gemini, Sagittarius and Pisces.

The fruitful signs are as follows:

Taurus, Cancer, Scorpio, Sagittarius, and Pisces.

The sterile signs are:

Aries, Gemini, Leo and Virgo.

The signs Libra, Capricorn, and Aquarius are indifferent as to fecundity. Aries and Libra are equinoxial; Cancer and Capricorn are tropical, and they mark respectively the Equinoxes and Solstices.

AFFLICTIONS OF THE PLANETS

- Saturn—Crushing, falls, etc.
- Mars—Burning and fires.
- Uranus—Injuries while traveling.
- Mercury—Neutral.
- Neptune—Drugs, poisons, water.
- eVnus—Scratches, blisters.
- Jupiter—Business failures.
- Sun or Moon—Bad eyes.

For further information concerning technical astrology consult a reputable book on that subject.

See also the chart we provided for you on Page 8.

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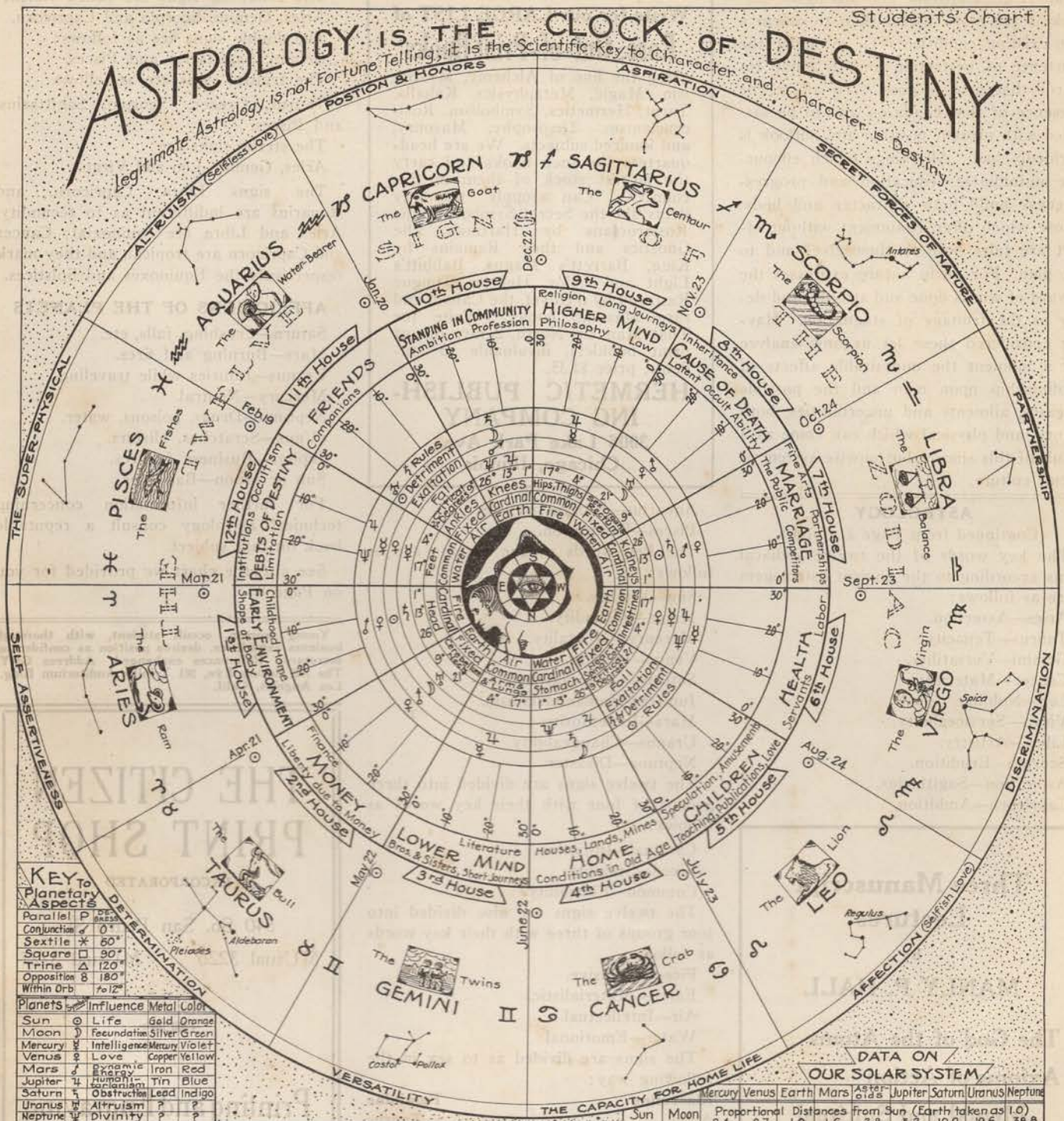
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Students Chart



KEY TO PLANETARY ASPECTS

Parallel	0°
Conjunction	0°
Sextile	60°
Square	90°
Trine	120°
Opposition	180°
Within Orb	to 12°

Planets

Planets	Influence	Metal	Color
Sun	Life	Gold	Orange
Moon	fecundation	Silver	Green
Mercury	Intelligence	Mercury	Violet
Venus	Love	Copper	Yellow
Mars	Energy	Iron	Red
Jupiter	Expansion	Tin	Blue
Saturn	Obstruction	Lead	Indigo
Uranus	Astronomy	?	?
Neptune	Divinity	?	?
Earth	Materiality	Antimony	?

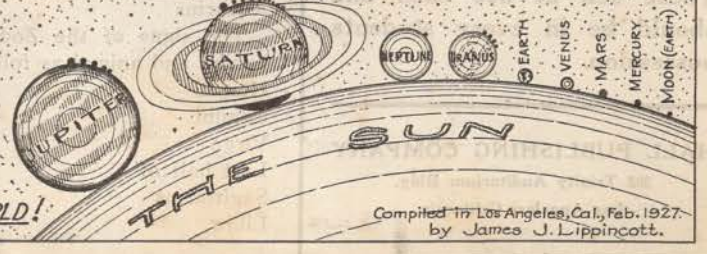
Order in which Planets were thrown off from Sun

NOT FROM SUN	1	2	3	4	5	6	7	8	9	10
Order of Intelligence of Inhabitants (approximate)	1	2	3	4	5	9	8	6	7	10

DATA ON OUR SOLAR SYSTEM

	Mercury	Venus	Earth	Mars	Asteroids	Jupiter	Saturn	Uranus	Neptune
Proportional Distances from Sun (Earth taken as 1.0)	0.4	0.7	1.0	1.6	2.8	5.2	10.0	19.6	38.8
Time of Revolution (days)	88	224	365	687	—	12 years	29 1/2 y.	84 yrs.	165 yrs.
Time in Hours	24 1/4	23 1/2	24	24 1/2	—	10	10 1/2	9 1/2	?
Planets take to Rotate once in Miles	866,400	2,162	3,030	7,700	7,918	4,230	10,485	86,500	73,000
Diameters	4,230	10,485	86,500	73,000	51,900	34,800			

Astrology is properly used only by those who are spiritually minded to analyse character and predict the future. Astrology is the oldest and greatest of sciences being the study of the stellar influences affecting our evolution.



THE HISTORY OF ASTROLOGY IS THE HISTORY OF THE WORLD!

Computed in Los Angeles, Cal., Feb. 1927 by James J. Lippincott.

The ALL-SEEING EYE

Edited by MANLY P. HALL

Volume 3, No. 18

Los Angeles, Calif., Wednesday, March 23, 1927

10c a Copy

PSYCHOLOGY NUMBER

Dangers of New Thought — Metaphysics and Psychology

The First Principles of Superscience.

There are in nature certain forces capable of molding human consciousness into the directions outlined by one who is capable of becoming master of said forces. There are certain methods outlined by the gods themselves, by following which man may learn to govern the expressions of these subtle and invisible forces of the superphysical worlds and make them active in modern world affairs. A person capable of manifesting these energies and making them work for him to any prescribed extent is called a Magician, or more correctly a Magus, or a juggler of natural law. A person who passes through the school outlined by the powers that be, and who gradually comes into these powers is called first an adept, and later an Initiate, who takes his place among those who dedicate their newly acquired powers to the service of humanity.

The Masters work slowly but those who finally acquire after, not weeks but years and ages, of conscientious application and purification, these great forces, can be trusted with them and seldom fail to make the proper use of them. There is only one way of preventing the misuse of power which is the great danger that confronts one who has recently come into a position of authority, and that is, that with the coming of the power itself there must be also born in man a realization of responsibility, and an understanding of nature's plan equal to the power that is his, so that consciously and willingly the soul will dedicate that force to the service of good. Power brings egotism to the young and responsibility to the old. Nearly all who spend a few years in modern Metaphysics come out broken in mind and body, self-centered egotists, who do not

(Continued on Page 3, Col. 1)



ALBERT PIKE

The Grand Old Man of Masonry.

Albert Pike, the Grand Old Man of Masonry, affectionately called "Albertus Magnus" by his host of admirers, is the outstanding figure in American Freemasonry. It may truly be said that his volumes constitute a greatly admired but little understood contribution to Masonic arcana. Doctor Fort Newton said of Albert Pike that he found Masonry in a logcabin and left it in a temple. While this may not be literally true, it is certain that the dignity and prominence of the present Scottish Rite is largely the result of General Pike's years of labor in the cause of philosophic Masonry. Albert Pike was born in Boston in 1809. He traveled in Mexico and settled in Arkansas. During the Civil War he fought with the Confederate Army. He was elected Grand Commander of the Southern Jurisdiction of the Supreme Council of the Scottish Rite in 1859, and died in 1891, after giving practically a lifetime of service to the Freemasonic Order.

(Continued on Page 4, Col. 3)

Principles of True Soul Growth

Set forth below are the principles of true soul growth, or psychology, as they have been taught by the illumined ones and initiates for the past ten thousand years. All of these great ones taught the same doctrine, concealing under allegory and myth the great truths of human progression, and while their teachings may vary in detail the great truths contained within them are ever the same in all the schools of thought that are working on the white path. All through religion we find the great conflict between the White and the Black Brotherhoods. But the student need not be afraid if he daily does the best that he can. By their works he can judge the various organizations and organisms with whom he comes in contact, for they show in every move that they make whether they are of God or of Man.

Gathered under the heading of these ten principles, are a number of great cosmic truths; by these may a religion be judged and while it will present them in its own way, these truths must be present or else the doctrine is not complete, and if it denies them it is on the side of the Black Forces.

Let the true psychologist weigh and balance the things that he knows in the light of the following pages, for they will give him the key of the Wisdom Religions, that will unlock the psychology of human life, and show to him the path that winding through all religions will lead him to the feet of the Master, and the throne of the Liberator.

The Doctrine of Effort

No effect in this world or in the worlds to come can by the laws of Nature be greater than the cause that produced it. Therefore man can never be any greater than the labor that he performs.

A true psychologist is not looking for short cuts or easy paths, for he realizes that his position in cosmos depends upon

the work that he does, not upon that which he avoids. The student realizes that regardless of the promises that are made, or the proofs that are presented, no one ever went to heaven on flowery beds of ease.

There is nothing more dangerous to the world at the present time than the teachings that promise great rewards for little effort. There is not one single sanction either in religion, science, or common sense, for such a course of procedure, but the young student who does not know better, and believes everything that is told him without one single thought of his own, often fall into this mistake of accepting something of this kind.

The true psychologist is found laboring in the vineyard of life, side by side with his brother man, doing the will of Him who sent him, with greater skill because of the powers that come to him with knowledge.

Never in any true religion in any part of the world have students been taught that they can successfully avoid the responsibilities of life through spiritual growth, but all of the Great Initiates have come and taught man to better perform the labors of physical existence with the promise that if he does them WELL he will receive his reward. The true psychologist realizes that his studies will not liberate him from the responsibilities of life, but will give him strength to better carry the cross of the world's needs, and follow in the footsteps of the Master.

The Price of Truth

The true psychologist knows that truth cannot be bought or sold, but that when a teacher places a price upon his teaching, all of the spiritual influx ceases. Therefore he never lets thoughts of material things come between him and his service to his brother man. He knows that no true teacher at any time in the history of the world for any excuse whatsoever, has ever broken this rule. For the true teacher receives his message from those who are guiding the destiny of mankind and at the time he sets a price upon his teaching the cord is cut and after that he has only a shell to give, from which all the life is gone. The psychologist knows that the One who had the greatest message that the world ever received, before whom all of our modern thinkers must bow, and in whose footsteps our truly great teachers of today are striving to walk, placed the true price upon the teaching when He said, "Freely have ye received, freely give," and the real psychologist would rather die than break that law for if he is worthy to teach he is trying to be a Christian and follow in the footsteps of the Master, who has set the path that he must follow.

The true psychologist knows, however, that religion is not cheap, but that it must

be paid for with something greater than money. He knows that the price of true religion is to give the best that is in him, not once but every day; and that he must evolve within the true gold of the spirit which is the only coin that can pay for the instruction which he receives.

All true knowledge comes from within, therefore we must seek within for it, and that which we hear and read is only good to help us to awaken that which we already have. This awakening is the result of service and action.

Use or Lose.

The psychologist grows not by that which he takes in but by that which he gives out. The parable in the Bible of the talents is true, both spiritually and physically. The average student is laying up treasures of the mind, and fondly believes that they are of heaven. He is correct in his belief that knowledge is important to him, but it is not the knowledge that is valuable, it is the use that he makes of it that is of value. He may know all the occult lore in the world but unless he uses it to help his suffering brother or to make himself a better instrument in the great plan, he is just as much sounding brass as the ignorant who thinks he can get to heaven with prayer and meditation, and that work is merely something for menials to perform.

The true psychologist is the one who has found out that real prayer is a daily life of service, and that the meditation which brings him the greatest development is that he spends in mental research trying to find greater opportunities to express the Fatherhood of God and the Brotherhood of Man, not by words but by actions.

The mystic knows that every good deed which he does weave into his soul body another golden thread, and he realizes that that soul body is the golden wedding garment without which he cannot enter the presence of his Lord. Religions will come and go, and even the knowledge that he gathers may vanish away, but that garment woven by the good deeds of life is eternal and the only thing really worth while. The psychologist also realizes that the more he knows the more is expected of him, and that mistakes which pass unnoticed in the average individual are unforgivable in him.

Substitutes

The psychologist realizes that there is positively no substitute for right living. There is nothing in all the universe "just as good" as the right thing. The fact that he is a psychologist or has studied higher sciences of any kind does not make it possible for him to eat things that made him sick before, to stay out all night and patch it up with the power of will, or by fooling himself into thinking he never did it at

all and only thought he did. It would be just as sensible as for a burglar to join the police force so that he could steal with impunity, or for a man to set fire to his own home because he is a member of the fire department.

Spirituality cannot be bought, or assumed, and if those people who endeavor to do either could see themselves as the true mystic sees them they would sink through the floor with shame and mortification.

Spirituality must be evolved. Those who have not conquered self and mastered their own lower natures and offered up on the altar of Divinity the evil and passionate side of their own lives, can never be true members of any religion with the possible exception of the Mongolian Devil Worshipers.

The student may buy every book that has ever been written, take every course (correspondence and otherwise) that the world has ever known, spend ten million a year on psychology, dedicate a stained glass window every month and yet, if he has not lived the life of self-purification, he will not have any better change of development or salvation, and often times not as good as the Hottentot or the Digger Indian who is living his own primitive religion to the best of his limited capacity.

The Power of Will

Many students think that by developing a dominating will, it is possible to go through life immune to all the undesirable conditions before which their brothers fall. This is perfectly correct. The experiences fall off of them like water from a duck's back because they have surrounded themselves with an aura of sixteen inch boiler iron. The result is they finish this life with just what they came in with, for they have buried their talent under a heap of will power through which neither good nor bad can penetrate.

Now let us come to the motive of this colossal will. For the motive is the thing that counts and is the foundation of all that follows. Are they developing this will power to help them to master the lower desires of life? Not usually. Are they developing it to serve their fellow man? Seldom, if ever. In ninety and nine cases it is for purely selfish motives. It is that they may gain health, wealth, or wisdom, without paying the price that nature demands. In other words their will power is the very personification of selfishness. The true psychologist is so busy doing the Master's work that he has no time to think of himself for he knows if he does as he should his needs (not his wants) will be provided for.

We can no more change our nature permanently by the power of mind than a leopard can change his spots. We must

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DANGERS OF PSYCHOLOGY

(Continued from Page 1, Col. 1)

know where they are mentally, have lost all desire to work and wander from one teacher to another searching for knowledge until at last the insane asylum or the state grave-yard claims them. They no longer have the power of thinking for themselves and follow like little puppy dogs every one who has a peculiar opinion.

The First Great Danger—Opinions.

Opinions are not facts. But the majority of Metaphysicians express them as such and there is no earthly need for such an attitude. All are students together, the teacher and the follower, and when the instructor dogmatically states that this is so and that is not so, or the Bible meant this, and not that, he speaks with authority on a subject about which he has no information save an opinion, which to him may be reasonable but not to anyone else. The great wisdom of the world is not in the hands of super-opinionated persons. Nor does it come by hunches. It has its representatives in the world but they are not gushy persons or rattlebrains but silent dignified teachers whose message is true because they have lived every line of its rules themselves.

The ancient wisdom does not need to be proven, it proves itself upon application. But the endless contradictions which confront the students of metaphysics can never be proven or accepted by thinking individuals. If metaphysics would admit that it is an open forum for opinions and nothing else the public would be protected, but each of the scores of contradicting philosophers that compose it claim to have the truth, the whole truth and nothing but the truth, proving this claim by trying to teach their own ideas to others who are sincerely seeking, not for ideas but the base rock of common sense upon which to build a permanent structure. Looking over a series of advertisements put out by teachers along this line during the last few years, I am going to correct some of them for you. The first one says:

"Let me show you how to be a success." It sounds good, but an analysis of the party of the first part will show that the individual **did not know himself** but had some ideas on the subject. If his ad had been honestly written, it would have read something like this: "I have some ideas about success. I do not know whether they will help you or not, but you have my permission to come and hear me talk about them."

Another one reads something like this: "The Fourth Dimension Found" by John Doe. "Come and hear this remarkable speaker, etc." Here again fancy is passed off for fact. John hasn't the slightest idea

what the fourth dimension is but he claims to have had a vision, the source of authenticity of which he knows nothing. His advertisement should read like this: "I believe that I know what the fourth dimension is. Come and hear me express my **opinion on that interesting subject.**"

Two crimes are committed by these thoughtless persons who would be useful servants of the Masters if they were not so self centered. The first is, that they slander the reality and daily disgrace the spiritual truths that they claim to serve. The second is, they prevent the human soul from attaining the truth by leading him astray into the avenues of personal opinions that they are pawing off as facts.

Day after day individuals and organizations come to me, trying to impress me with the value of their ideas and the divine inspirations behind their cults. They express themselves fluently on subjects they know nothing about and then wonder how it is my soul is so clouded that I cannot see the divine wisdom of their soul or the magnificence of their opinion. Their whole scheme is an idea or maybe their interpretation of someone's else idea. They finally decide that I am wrong. Maybe I am, but out of the hundreds of opposing doctrines it is rather delightful to find a wrong one. None of them will admit that they are in error—that is to the public—but if the public were mind readers they might discover something.

When the teachers disagree, what shall the pupils do? If someone would find an answer to this question, the Metaphysical problem would be solved, and several other occult problems with it. Joseph's coat of many colors must have had something to do with New Thought. But what is the poor student to do when each teacher that comes along is inspired by the same God, or at least claims so, each teaching a different message, each claiming theirs to be better than any of the others, no two agreeing even on fundamentals and each claiming to teach the truth. When he does make a choice, he has nothing to guide him but speculation and some inducement of the most questionable spiritual nature. Is there any wonder that mere men's heads go round and round and that they finally go insane while trying to unravel the mystic maze that claims to lead to heaven but is much more often a blind alley leading into someone's pocket.

The world is filled with these wanderers, who do not know which way to turn. They have taken the only possible course, they have cut away from all these dissenting factions and are stumbling along as best they can. Their lives have been

absolutely ruined and they are far worse off than they were in the days when they were still in the orthodox churches. They wander around like lost souls waiting for a God who never existed, save in someone's opinion, to care for them and protect them. And society as a mass must play the part of a God of another man's mind and care for these poor souls who have been robbed of their earthly possessions and individual minds.

This is not written in the spirit of criticism but is a plain expression of facts as they are. Every day they come to us groping in spirit and body, floating like broken hulks on the sea of life. We are sorry for them and ask that those who are truly trying to help will join with us to help these people back on to their feet again, not filling their heads with more opinions but standing them upon their feet and aiding them to think for themselves again. When man loses his conceit and becomes human again he will realize that because he is able to think is no proof that he is able to think well.

Where Our Modern Teachers Come From. Our modern celebrities can be generally divided into two groups when we come to the problem of source. One group are inspired. In the majority experience proves that their inspiration was a personal opinion strengthened by encouragement and conceit on the part of the individual himself. The other group are those who have taken lessons themselves from some other teacher. In the majority of cases this just proves to be the passing of opinions and acceptance of these opinions as facts by the student. How many of you would want to be operated on by a man who had only studied surgery for two weeks, and that only from someone who claimed to know. Yet we will trust our souls to one who claimed to have a vision, or who goes into trances.

Many metaphysicians are sincerely trying to help, but the ground is so fertile that there has been a great influx of spiritual carpetbaggers and metaphysical patent medicine venders who are in for all they can get out of it. One of them told me that there was a fool born every minute and if he did not get it, someone else would. The "it" of course referring to the contents of your pocketbook. **The mass of occult students today are not on the path.** They think they are but it is again only someone's opinion. Even those who are looked up to as most advanced, and "old souls" are advancing into blind alleys. Either the students did not get what the teacher said or else they did and the teacher said nothing. It is of course an open problem as to which that is. The worst part is that they go out of life with less than they came in with for they came in with an opportunity and wasted that.

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Published every week by the Hall Publishing Company, at 301 Trinity Auditorium Bldg., 9th at Grand Ave., Los Angeles, California.

Phone TUCKER 2603

Subscription rates, 10c per copy.
\$2.25 per year, \$1.00 for 20 weeks. Foreign rates \$3.00 per year, \$1.25 for 20 weeks.

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The Second Great Danger—Psychology.

The greatest danger of psychology is that it is true. The mind of man, groping in the darkness of limitation, found the touchstone, or at least some did, that the gods had concealed since the days of Atlantis. A science whereby man may demand of the Infinite, and the Infinite must obey, has been founded upon that discovery. But the new blessing that man grasped at was a deadly thing, bearing upon it a curse, the curse of the gods. These powers belong to the gods and they bestow them upon those who are found worthy. But when man steals them from the Infinite, their new found power destroys them. Only the God man prepared after the manner of the law is fitted to grasp in his fingers those subtle forces that are now in the hands of fools. Instead then of a blessing to help us on our way, it only gives us another and more terrible way of expressing the beast within our own souls. For ages the beast has been bound to earth by his own limitations and ignorance but now he rises armed with the powers of the gods. HEAVEN ALONE KNOWS WHAT THE END WILL BE.

This mighty power, that our forefathers never dreamed of, sank Atlantis, has destroyed all the races that have so far peopled the earth, and now like a plague it is descended upon our race to confront it with the great temptation. It is the demon at the shoulder of the master, it is the power of God himself, and how does selfish man know how to wield it. Crimes that once he hung for can now be done silently and unsuspected, things that he once labored for as an honest man he now seeks to secure through his subtle force; he strikes where those who do not know cannot retaliate. To the egotism and

brutality of the beast is added now the sceptre of a demi-god. But of course in time things will right themselves and the plan go on. But if the present attitude is continued the race will dissolve itself in the swirl of occult, called by those who cannot manage them, and left like plagues upon nature's face.

The modern teachers of Psychology are unconsciously damning the race by teaching man to use the forces but not teaching how to use them wisely. They have but one legitimate use, but no one would bother them if that use was explained and the present application made impossible. These forces are to be used only as directed by the masters for the unfoldment of man himself and the development of the earth. How many of the students of Psychology are using them that way? Not enough to discuss. **All personal uses of superphysical or mental power for the attainment of personal ends is criminal.** And all who make use of it in such ways secure with it the curse of the gods. The curse is this, that they will destroy themselves with their attempts to satisfy their own egotism. The curse is sure, they have already hypnotized themselves with the powers they sought to exert over others, and while millions will suffer with them, they will suffer most of all.

The Answer

There is but one solution to the problem and it has nothing to do with creeds or clans. It is too late to conceal the knowledge, it is already on the lips of children. **MAN MUST BE TAUGHT TO ACCEPT WITH THIS DIVINE POWER THE RESPONSIBILITY OF THE GODS.** It is only in this way that he can prevent his own destruction. If he will only mold his life into the pattern of the Masters he may let learn to wield this awful force as they do, that it bring forth good and not evil, a feast and not a famine. But will man think? Will he sacrifice himself now in order to same himself later? We hope, but we are sorely afraid that he will not bend to the will of the Masters until he has destroyed all. Man does not know how to use these finer forces, he is playing with destruction but will allow note to guide him or direct him. He wants what he wants and turns all the powers that he has to the attainment of his own desires. The things he wants will kill him, for they are all of the earth, earthy. He listens to none but, happy with the new found toy which he believes will make him happy, he shakes off the hand of prudence and dashes blindly over the cliff to his death.

What good does it do to warn, they only laugh. What if the handwriting is upon the wall, they will not heed until the walls begin to fall. And then they turn and pray for mercy, those who would not listen to the guidance of understanding. So

Psychology will every day become more popular, teaching man to gain what he wants, but failing to teach him that only God knows what he truly needs. If he gains what he wants it will kill him and he never seeks for what he needs. So the curse of the gods is upon him for stealing their power and not accepting their understanding.

ALBERT PIKE

(Continued from Page 1, Col. 2)

Albert Pike's most famous book is his **Morals and Dogma** of the Scottish Rite, a volume containing over 800 pages of original material and extracts from various authorities on symbolism, mysticism, philosophy, Qabbalism, alchemy, and Freemasonry. There is no doubt that Albert Pike studied very deeply the magical writings of Eliphas Levi, the famous French transcendentalist, whose writings have been translated into English by Arthur Edward Waite, who with a peculiar mental attitude turns upon his author and calumniates the man whose writings he translates. **Morals and Dogma** contains numerous and lengthy extracts from Eliphas Levi which do not, however, appear in quotation marks. Several authorities declare that Eliphas Levi was the mentor of Albert Pike. Be this as it may, the great Mason was profoundly influenced by the writings of the French transcendentalist. The greatest of Albert Pike's books are comparatively unknown to those outside the Masonic Order, for most of them were printed in limited editions and privately circulated among the higher degrees of the Order. They are now only to be found in a few large Masonic libraries or in the possession of Masonic scholars. Several of the volumes do not bear the name of the author and can only be identified by those knowing their source or able to recognize Pike's peculiar style of writing.

Freemasonry is greatly in need of the type of mind possessed by Albert Pike. This learned man realized the profundity of the Masonic Mysteries. He traced the rise of philosophy to the nations of antiquity and recognized Freemasonry as the legitimate descendant of the ancient and medieval Mysteries. He realized that Masonry is more truly glorified by its scholars and philosophers. He discovered that Masonry was very old, so old that its origin was hidden by that darkness which enshrouds all beginnings. He saw in the Mysteries of Persia keys to Masonic symbolism and, indefatigable in his researches, glorified the Craft by establishing its system as being in harmony with the oldest and noblest concepts of the human mind.

On the subject of Masonic symbolism and its importance as the key to the true purposes of the Masonic Order, Albert Pike wrote as follows: "But those who

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IMPORTANT NOTICE

This is the 18th number of THE ALL-SEEING EYE, Volume III. In just three weeks the present series of 21 issues will be complete.

Therefore it is necessary to plan for the future of our publication.

After careful consideration, it has seemed advisable to continue THE ALL-SEEING EYE, with certain changes.

The experience of the past 18 weeks demonstrates the impracticability of a weekly publication.

The exchequer shows the cost of the newspaper to have been greater than the subscription returns.

Our personnel is insufficient to adequately care for the additional correspondence and clerical detail.

The big book on Masonic, Hermetic and Rosicrucian Symbolical Philosophy—which is now in the process of completion—must not be delayed.

The size and form of the present newspaper have not proved completely satisfactory.

A great number of copies have reached subscribers much the worse for wear and tear, and many have gone astray.

There is also unhappiness in our family caused by the necessity of folding the paper for mailing, a process which makes it difficult to preserve or bind the copies.

Therefore, in the interests of permanence and convenience, we have decided to make Volume IV of THE ALL-SEEING EYE a MONTHLY PUBLICATION of improved quality, convenient size, and substantial art paper binding.

The new ALL-SEEING EYE will be approximately 6x9 inches and will contain 32 pages of reading matter printed in large, clear type on a good quality of paper.

In its new form every effort will be made to make THE ALL-SEEING EYE a publication of artistic and literary excellence.

The feature article for the first number will be a treatise on the measurements, symbolism, origin, and purpose of the Great Pyramid.

Each issue will contain a Question and Answer Department, and subscribers are invited to send in questions of an historical, philosophical, religious or ethical nature.

The editorial department will contain the high lights of our weekly sermons during the preceding month.

The magazine will be illustrated with unusual diagrams, rare portraits, and figures especially prepared to illustrate our articles.

The new ALL-SEEING EYE will sell for 25c a copy, but by subscribing NOW you may secure the six issues for \$1.00.

Owing to the cost of production, it will be necessary to limit the subscription list to 2,000 copies, which is less than our present circulation.

We therefore advise you to subscribe immediately by filling out the enclosed blank or the coupon at the bottom of this page.

We thank you for your co-operation and confidence.

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Manly P. Hall, Editor.

The All-Seeing Eye,
301 Trinity Auditorium Bldg.,
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(Continued from Page 4, Col. 3)

framed its degrees adopted the most sacred and significant symbols of a very remote antiquity, used many centuries before the temple of the king Solomon was built to express to those who understood them, while concealing from the profane, the most recondite and mysterious doctrines in regard to God, the Universe, and Men. And those who framed the degrees and adopted these symbols, used them as expressions of the same sacred and holy doctrine, and interpreted them quite otherwise than they are now interpreted in our lodges. I, have at least, arrived at this conviction after patient study and reflection during many years. I entertain no doubt, and am ready to give the reasons for my faith, that the principal symbols of Freemasonry, all that are really ancient, concur to teach the fundamental principles of a great and wide-spread religious philosophy, and hieroglyphically express certain profound ideas, as the existence, manifestation and action of the Deity, the harmony of the Universe, the creative word and Divine Wisdom, and the Unity of the Divine and Human, the Spiritual, intellectual, and material, in man and nature, that have reappeared in all religions, and have been expounded by great schools of philosophy in all the ages. The ancient symbols of Freemasonry teach, I think, the profound religious truths and doctrines that in reality are Freemasonry. I am so far from being one of those who think that it teaches no religious creed or doctrine, as that I firmly believe that it consists in the religious philosophy that it teaches, and that he, only, is a true Freemason who correctly interprets for himself its symbols."

Next week. A new installment of the *Rosie Cross Uncovered*. Also, more on *Obsession and Mediumship*. Both of these were crowded out this week.

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SYMBOLS OF THE AGES is the title of a talk on symbolism soon to be given by Mr. Harry S. Gerhart, which is illustrated by many beautiful slides portraying the conceptions of God, man and the universe in many past periods of time from Atlantis the fabled continent engulfed beneath the Atlantic ocean through Egypt, Chaldea, Palestine, Greece, the Northland and Medieval Europe. The great symbolical teachings of the past have come down to the present and have colored and influenced many modern religions, philosophies, sects, cults and secret societies.

This lecture on Friday, April 1st, 8 P. M., will be given as an added feature, with the course of lectures now being given by Dr. John H. DeQuer on the "Art of Living" at the Gamut Club, 1044 So. Hope St. The public is cordially invited, there is no admission charge.

(Continued from Page 2; Col. 3) change these things by daily striving to make ourselves fit into the plan and not the plan fit into us.

Those whose lives are spent in an incessant effort to avoid exertion, are absolutely of no use in the great cosmic plan, and those who are of no use in the plan must either change their ways of living or else it will become necessary to form another monkey kingdom or throw off another Moon.

Peace, Power and Plenty

Peace, power and plenty is not the motto of the true psychologist, but of those who are Egotists in religion; or it might even get by as the motto of a successful stock broker or grocer. But it has no place in religion in the way in which it is generally used. It is most often hung out as a bait to lure the human animal out of his straight and narrow way.

It is true that the living of the true life gives us all of these things in the

(Continued on Page 8, Col. 1)

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Forces which derange and disease normal processes.

Wednesday, March 30, 8 P. M.—**REASON VS. INTUITION.**

Mind vs. Soul.

Thursday, March 31, 8 P. M.—**THE DELUSION OF ILLNESS.**

Mental factors in disease.

Friday, April 1st, 8 P. M.—**SYMBOLS OF THE AGES.**

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WHAT WAS THE GREEK FIRE?

The composition of the Greek Fire used by the ancients has been a subject of much controversy, and, while it has been pretty generally settled as to what constituted it, yet it is still a discussed question as to all the ingredients it contained.

The name Greek Fire was applied to the inflammable and destructive compositions which were used in warfare about the Middle Ages, and especially by the Byzantine Greeks at the siege of Constantinople. Lieutenant Colonel Hime, after a close examination of the available evidence, concludes that what distinguished Greek Fire from the other fires used in this period was the presence of quicklime, which was well known to give rise to a large development of heat when brought into contact with water. The mixture, then, was composed of such materials as sulphur and naphtha with quicklime, and took fire spontaneously when moistened—whence the name of wet fire or sea fire.

The important secret of compounding and directing this artificial flame was imparted in the latter part of the seventh century to the Greeks, or Byzantines, at Constantinople by Callinicus, a native of Heliopolis, in Syria, who deserted from the service of the caliph to that of the emperor. The skill of a chemist and engineer was equivalent to the succor of the fleets and armies, and this discovery or improvement of the military art was fortunately reserved for the distressful period when the degenerate Romans of the East were incapable of contending with the warlike enthusiasm and youthful vigor of the Saracens.

This historian who presumes to analyze this extraordinary composition should suspect his own ignorance and that of his Byzantine guides, so prone to the marvelous, so careless, and, in this in-

stance, so jealous of the truth. From their obscure, and perhaps fallacious hints, it should seem that the principal ingredient of the Greek Fire was the naphtha, or liquid bitume, a light tenacious and inflammable oil, which springs from the earth. The naphtha was mingled with sulphur or with the pitch that is extracted from ever green firs.

From this mixture, which produced a thick smoke and a loud explosion, proceeded a fierce and obstinate flame. Instead of being extinguished, it was nourished and quickened by the element of water; and sand or vinegar, were the only remedies that could damp the fury of this powerful agent. It was either poured from the ramparts (of a besieged town) in large boilers, or launched in red hot balls of stone and iron, or darted in arrows and javelins, twisted round with flax and tow, which had deeply imbibed the inflammable oil. Sometimes it was deposited in fireships, and was most commonly emitted through long tubes of copper, which were planted on the prow of a galley, and fancifully shaped into the mouths of savage monsters, that seemed to vomit a stream of liquid and consuming fire.

The important art was preserved at Constantinople, as the palladium of the State. The secret was confined about 400 years to the Romans of the East. It was at length either discovered or stolen by the Mohammedans, and in the holy wars of Syria and Egypt they returned an invention, contrived against themselves, on the heads of the Christians. The use of the Greek, or, as it might now be called, the Saracen Fire, was continued to the middle of the fourteenth century.

(Reprinted from an old Eastern Newspaper)

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(Continued from Page 6, Col. 2)

way the materialist can never understand, but I am sorry to say that there are but few students who want to be rich as the Christ was rich, with more than all the world could offer, and yet not a material place on which to lay his head.

The psychologist knows that the ego within himself is seeking truth and light. He knows that it is his duty to light the way of this higher principle within himself, and that this can only be done when he gives up the treasures of the earth and takes his place among those who are working for heavenly things.

But man has many bodies and the keynote of the bodies is comfort. Now we are not all of us masters of our bodies and those who are eternally studying, thinking and praying for material prosperity and allowing the higher man to starve, prove without words that they are mastered by the bodies and not by the spirit.

This may seem rather severe but we students have been sung to sleep with pretty songs long enough; we like the music, but their spiritual pay does not continue when they cease working.

We have our duties to our homes and our business affairs which we have no right to neglect, but it is Black Magic to use our spiritual power to further our financial ends.

Power of Invocation

The true psychologists do not use trick forms of development, for they realize that those who try to enter the sheepfold by any but the proper door, "the same is a thief and a robber." No one who is properly functioning in his mental body, will experiment with the great vibratory forces in the universe by mantrams, chants, etc. These are all right for those who after years of preparations and purifications have reached a certain stage of development. But for those who are doing it at the present time in the majority of cases, it is but leading to death and insanity or at the best, physical ill health.

There is only one way that man can safely attract the attention of Deity and that is through the living of the life of purification and service. When he does this he transmutes the lower passions and turns this transmuted energy up to build the spirit fire within that it may shine forth and tell more truly than all his words what the student is really doing. The Almighty power is ever watching for those who have so lived that they are worthy to do greater things and it is only through this spiritual light that the student is enabled to correlate himself with this power. When he does this he receives his reward while the others, in the words of Omar, "Howls without."

The true psychologist is serving day by day that his light may so shine before men

that they will honor, not him, but the Father who sent him, and in whose name he labors, if he is working on the path that leads to light.

The Power of Thought

Oh, how suffering comes to students when they give up the true principles of development, and start some brainstorm scheme that leads to an untimely grave. Slow and sure is the motto of the true student.

It is only the psychologist with the inner understanding of the human brain that fully realizes the true power of thought. He realizes that there is enough thought wasted in a single day to move the destiny of worlds if it were used as it should be. He also fully understands the penalty of those that misuse their great mind power. Therefore he sends out no thoughts that are not true. He sends out no thoughts that are destructive, he sends out no thoughts that will in any way influence his brother against his own will.

He also realizes that it is the greatest of crimes to influence even for the most innocent reasons, another created being to do that which is not his natural action. He realizes that when he works upon another, to make him buy a book, sell a lot, or exchange an automobile, he is as much a Black Magician as the ones of old, who robed in black, and chanting strange songs, cut the heads from their living enemies and drank of their blood.

It is not the magnitude of the crime, but the stepping over into the wrong side, that brings years of suffering and sleepless nights in the ages to come.

The psychologist never tries to deny the existence of things that bother him, realizing that that is but self hypnotism and that to deny a thing in no way removes it, but that it will remain to make a liar of the person who believes that, ostrich like, he, by sticking his head in the sand, can think that world out of existence. The only difference between the two kind of ostriches is that the human ostrich digs his head into a fancy creed instead of the sand and tries to make himself believe the impossible. The true student with both eyes open, studies the problem and takes the necessary steps to make it as it should be.

The Mystery of the Soul

The true psychologist is one who having learned the mystery of his own soul, and having awakened the spiritual consciousness within, is guiding his life not by the desires of the moment and the possession of physical comforts, but by the higher spiritual man within whom he has liberated to give expression. He is turning all the attentions of his lower bodies to the carrying on of the work of the higher; he has at last stopped carrying his horse upon his own back but having placed it upon the ground is now riding it. A

true psychologist or student of any of the lines of higher thought may be distinguished from the "common herd" by the following traits of character.

The true psychologist tries to live every doctrine that he preaches.

He preaches nothing that is not reasonable and in harmony with the five senses.

He never puts a price upon anything that the Lord has seen fit to loan him, for he realizes that the truths he preaches are not his own.

The true psychologist never loses his temper, is never hasty or harsh. He is never puffed up and he never tells what he has done and what he knows.

The true psychologist is noticeable because of his simplicity; he is not found sitting around gossiping but daily is working for humanity, and most of all he is not a grafter, mentally, physically, or spiritually.

His motto is not "my will" but the Master's be done.

The Psychologist Is a Christian

The psychologist is a Christian or else he is unworthy to call himself anything. I do not mean that it is necessary to profess a faith or be a member of an organization, but he must in deed and in word live the great principle of universal brotherhood. Until he does this he is of no use in the plan of true Psychology. The student also knows that there is something greater than mind, and that is the Christ spirit within him. He realizes that the psychologist's duty is not to sit around in padded chairs and discuss the value of a certain abstract statement relating to chaos. Neither is it his business to worry about the feelings of those who come to him. His duty is to tell the truth; but first of all it is very necessary for him to see whether he has anything to tell.

The place of the true psychologist is down in the mud of life, with his sleeves rolled up, like the drainman in "The Servant in the House," giving practical help to those who are in need. His is the path of the Christ. He seeks to preach the truth as he knows it, and to heal the sick, in body and spirit. He is striving to become a true Sun of God, who radiates through his own purified bodies, free from all the ideals of personality, the light which is the life of his brother man.

By this scale may all men be judged: Do they forget self, and serve God? or do they forget God, in their effort to make themselves in this world, princes of men? "For the Prince of man cometh and he hath nothing in me," said the Christ. The time has come for students to take to themselves the psychology that they have been applying to others and give themselves a careful scrutiny thereby ascertaining whether they are followers of Black or White magic. Then the rest remains as it always has, with them.

The ALL-SEEING EYE

Edited by MANLY P. HALL

Volume 3, No. 19

Los Angeles, Calif., Wednesday, March 30, 1927

10c a Copy

THE BLACK AGE KALI YUGA

Are We Now Passing
Through This Foretold
Cycle

In the sixth section of the Vishnu Puranus, Maitreya asks Wisdom personified as Parasara concerning the method of the dissolution of the universe, and how men might know that a greater or lesser Kalpa is coming to an end.

The sage in answering him gives us a view point on life which we cannot fail to heed with the present stress which surrounds us in the world.

The Wise man answering Maitreya says in part, that there are four ages, namely, Krita, Treta, Dwapara, and Kali, and that all life is made up of these ages repeated again and again. These periods may be called for simple understanding Birth, Growth, Maturity, and Decay.

Quoting from the great sage, Parasara, "In the first, Krita, is that age which is created by Brahma, (Birth of things). In the last, which is the Kali age a dissolution of the universe takes place (Kali is the principle of Blackness, Disintegration, Death and Decay).

Maitreya then asks, "Oh, venerable Sir, it behooves thee to give a description of the nature of the Kali age in which the four footed virtue suffers total extinction."

The ancients taught that the destruction of virtue was the end of all things, and that the universal dwelling place collapsed, consumed by the flames of immorality.

During the Kali age environments destroy themselves and destruction avenges itself. That which is false falls a prey to its own falseness. Thieves steal from each other, until crime detroying itself gives birth to a new virtue. Peoples vanish, races are overturned, and those who think they are proud collapse.

(Continued on Page 4, Col. 1)



PARACELSIUS OF HOHENHEIM

Greatest Physician of
Middle Ages

The most famous physician of the Middle Ages was Theophrastus Aureolus Phillipus Bombast von Hohenheim, who adopted the name of Paracelsus to indicate that he considered himself superior to the great philosopher Celsus.

Paracelsus was born about 1490 and died in 1541, while still in the prime of life. His father was a physician with a none too successful practice; his mother, before her marriage, was the superintendent of a hospital.

Paracelsus first studied medicine with his father, who took great pains to instruct him in the deepest mysteries of the profession. While still a youth he associated himself with Trithemius, Abbot of Spanheim, who was a famous chemist and alchemist. From Trithemius the

(Continued on Page 2, Col. 3)

SYMBOLISM OF "THE THIEF OF BAGDAD"

Photoplay Uses
Universal Language

By Harry S. Gerhart

To the average patron of the modern moving picture, the spectacular production of "The Thief of Bagdad," was but one more "super" drama devised for man's amusement and as a starring vehicle for the versatile and athletic Douglas Fairbanks, together with a love-story that earns itself a place in the library of great loves.

Many will agree that the picture presents a forceful lesson of the necessity of working and earning the Happiness that we all so intensely desire.

The student of literature will see in its allegory of magic, invisibility and silver chests a similarity to that great acknowledged masterpiece of literature the "Idylls of the King," with its search for the Holy Grail.

It remains, however, for the student of symbolism and occultism to interpret the real inner meaning of the many mysterious turns in the photo drama that intrigue the interest of the spectator and stir vague thoughts and ideas he can not quite express. The real genius in the picture lies not in the external magnificence but in the internal ideas, the symbols that have been presented in all ages, in all religions and in all philosophies.

The search for Happiness is Universal. Whatever man seeks for, aspires to—be it wealth, love, knowledge, sensual pleasures or religious experience,—each is his conception of Happiness. So the picture, "The Thief of Bagdad" is universal in its

appeal and universally helpful in the lesson it conveys.

"The Thief," is the symbol of "Man",—every man that comes into the world, you and I and our neighbor. "Bagdad" is the earth, man's home, the stage of his experiences.

"Man" is a "Thief,"—every man is a thief, at one stage of his growth when he takes what he has not earned. Most of us in this life have ceased to have the itching palm for the actual stealing of material things, but we are not adverse to acquiring things through the prestige of wealth, of social position, or by force of personality. Man believes with the thief, "What I want I take. My reward is here. Paradise is a fool's dream and Allah a myth."

Man has an evil associate who lives in the "depth" of his sub-conscious mind, ever suggesting clever ways to attain the objects of his desires. So man "takes what he wants," money, jewelry, food, clothing and is quick to seize anything that will give him advantage over his fellows. So he takes the "Magic rope of Ispahan, woven from witches' hair in the caverns of the Jinn." He will use supernatural means to gain his ends, he does not earn them. He will even take advantage of religious observances to acquire social or business advantage, as in our own day.

The Man of the world (The Thief) mocks the Holy Man in the Mosque, when he exhorts man "to earn his happiness"; "by toil, the sweets of human life are found." "Thou liest," says the Thief, "My reward is here"; and so Man thinks. And man is right, but he receives what he deserves and it generally is suffering instead of Happiness. So the daily life of Man runs along until a great experience shakes him out of his egotism.

Now come the porters, bearing gifts for the Princess. Man cares nothing for the princess but would have the wealth of the Palace. At night he enters,—at night we all enter those realms of sleep, into those worlds of emotion and mind,—the astral and mental planes where our consciousness is enlarged beyond the waking. These realms are guarded by strong bars, and the animals of our lower natures to prevent the bringing through of night or sleep consciousness. Only in dreams, those essences of reality that filter through, do we remember and how vague and distorted they are.

In the secret chambers of the palace, still with thoughts of stealing, Man has a new experience, he is given a vision of a new type of Happiness,—the Sleeping Princess.

The Princess symbolically is Happiness,—but what is Happiness. If we search the philosophies, the religions, of the world, we find that all are agreed that

Happiness or Peace, or Bliss, is attained in the possession of a higher state of consciousness. To Walt Whitman and Edward Carpenter, it was the Cosmic Consciousness; to the Christian that mystical experience, the Christ-Consciousness; to the Oriental, the Buddhist Consciousness; to the Occulist the attainment of Perfection, the Higher Self. The pursuit of Happiness is the pursuit of the One Self, the Over-soul, the Divine Self, which we possess in common. Our pursuit of sensual things, of pleasure, of jazz, etc., are erroneous conceptions of Happiness, but like Solomon we do not realize that real Happiness lies within until we have exhausted the vanities of the external pursuit.

So man sees a vision of this higher state of Happiness asleep within his super-consciousness. Man forgets his thoughts of stealing jewels, he now only desires to touch the hand of the Princess. She wakes, man has profaned the Holy of Holies by daring so much without earning the right. He finally escapes,—after a "night mare" experience,—with a dream, a remembrance of the vision,—a slipper, you see he could not even reach her feet, only their protective covering.

"Where is the treasure" asks the evil associate. But the meaning of "treasure" has been transformed during that nocturnal experience. "'Tis here," showing the slipper. "'Tis here" touching the heart, the symbol of the astral plane," and "'Tis here," touching the head, the symbol of the Mental Plane.

Dawn:—And earthy princes are also in search of Happiness, they come wooing the Princess. And the Princess, the Higher Self, knows of their coming and is ready to join herself to him who is worthy of this Higher state. The Universal self is the one Life of all of us, but the Happiness of that existence is only for those who are superior among men, who have evolved through many lives to the place where it is possible to become more than human by joining with this higher self.

So the Princess learns that he who first touches the Rose Tree, in the garden will be the successful suitor. The Ancient method of the sand board and the Sands of Mecca, shaping a Rose is the outer symbol. The Rose has ever been a symbol of occultism of the evolving life within the heart of man which unfolds to perfection. It is the symbol of the Rosy Cross, together with the Cross which must be born in service to humanity as the rose unfolds.

A Tree is also one of the most prominent symbols of secret teaching, we find it as the Tree of Knowledge in the Garden of Eden and the Tree of Life, Yggdrasil of Norse Tradition.

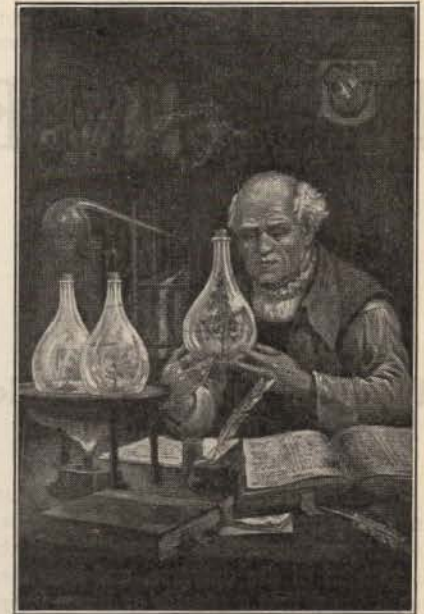
(To Be Continued)

PARACELSUS

(Continued from Page 1, Col. 2)

you learned much of alchemy and the mystic philosopher's stone and elixir of life.

Even his enemies are forced to admit that the attitude taken by Paracelsus in



PARACELSUS OF HOHENHEIM

attacking the previously undisputed writings of Galen and Avicenna had a profoundly constructive effect upon the entire structure of medical science. Paracelsus declared that medical education should not come from the reading of dogmatic tomes but from a personal investigation and consideration of each individual patient. He affirmed that experimentation and not dogma should be the physician's guide. He therefore scoffed at precedent and structure out into the then uncharted field of experimental medicine and surgery.

Paracelsus traveled extensively through all parts of Europe. A great part of his wanderings were alone and on foot. Those who would read the book of Nature, he declared, must walk its pages with their feet. He studied with the gypsies, hermits, and witches, from whom he gathered vast information concerning the uses of herbs and simples, amulets, talismans, and other curious remedial agencies.

The cures which he effected were in many cases little short of miraculous, and while he was idolized by the poor with whom he labored, his success was gall and wormwood to the medical fraternity of his day. Paracelsus attacked the barbers, declaring that they were not qualified to perform various surgical operations, for during his time the bleeding

process—which cost many a life—was largely carried on by the barbers.

Attacked by the medical fraternity as being an ignoramus, idiot, and disqualified to practice because he did not possess the necessary medical degree, Paracelsus turned upon his accusers and demanded an investigation of their practices, denouncing the apothecaries for selling improperly prepared drugs and assailing the entire medical profession. The latter he publicly accused of malpractice and commercialism, declaring them to be more concerned with their fees than with the lives of their patients.

As may be surmised, these public denunciations precipitated upon his head the wrath of the medical profession. The condition was not improved by the fact that Paracelsus published a number of scientific books in German, a language which brought the works within the reach of the layman. This was considered decidedly unethical, but it established an important precedent, for Paracelsus was the first physician to write his books in a language so that the poor and uneducated could acquire scientific knowledge.

Because of his inclination towards the supernatural as an element of first importance in medicine, Paracelsus was accused of heresy, lunacy, magic, and sorcery. He was the first to popularize the theories and myths concerning the Nature spirits and elementals as factors in human growth and important agencies in the healing of disease.

His enemies, fearing destruction if they did not destroy this intrepid and outspoken physician, tried repeatedly to disprove his assertions. They attacked every cure which he performed and tried in many ways to trick him by sending both incurables and also individuals not really suffering from any ailment to him for treatment. But they could not deceive him; he healed the incurables and exposed the frauds. To his credit there are statistics which prove that he permanently cured such diseases as dropsy, cancer, and leprosy. The methods by which he effected these cures are unknown.

His personal life has been attacked by many. There is no doubt that he had a strange and uncouth personality. While he has been accused of incessant drinking and carousing, such excesses seem incredible in the face of his stupendous literary accomplishments. He is the author of about sixty books, which has been published in from three to eleven quarto volumes, containing literally thousands of pages of text. Most of his writings were dictated to his students.

He was a confirmed woman-hater and never married. He warned his disciples that married life was one of the greatest

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THE ROSIE CROSS UNCOVERED

Rare Rosicrucian Document—Printed, London, 1667

(Continued)

In this place have I a desire to live, if it were for no other reason, but what the Sophis sometimes applied to the Mountains, **Hos primum Sol salutatur, ultimosque deferit. Quis Locum non amet, Dies Longiores habentem.** But of this place I will not speak any more least the Readers should mistake me, so as to entertain a suspicion that I am of this Order.

Tobias Williams, Noah Walford, Fra. H. W. V. C. B. I. and these in all are thirty-six, that bear witness of Christ.

And **Fra. N.** chose C. B. for his Successor, saying, I have long expected your coming; in this place you shall live, and we will teach you all things, and you shall learn our **Axiomata.**

First, you must, as we do, profess Medicine, and cure the sick, and that **Gratis.**

2. You shall not be constrained to wear one certain kind of Habit, but may therein follow the custom of the Country.

3. Every year upon the day **C.** you shall meet us in this House, **S. Spiritus,** or write the cause of your absence; and when I am dead lay me in a glass, and renew me according to Nature to live again, as you are taught by us.

4. And you must look about for a worthy person, who after your decease must succeed you.

5. The word **R. C.** must be your Mark, Seal, and Character.

6. Our Fraternity shall be concealed seven years, and no more. And thirty of the Brethren departed; only four and the Brethren **T. W.** and **N. W.** remained with the Father **Fra. R. C. I. A.** and their servants a whole year, and **T. W.** died, and Father **I. A.** put him in a glass, and buried him for renewing his life.

After few years there will be a general Reformation both of Divine and Human things, according to our desire, and the expectation of others: For its sitting, that before the Rising of the Sun, there should appear and break forth **Aurora,** or Divine Light in the sky, and so in the meantime some few, which shall give their names, may join together, thereby to increase the number and respect of our Fraternity, and make a happy and wished for beginning of our Philosophical Canons prescribed to us by our Brother **R. C.** and be partakers with us of our treasures (which never can fail or be wasted), in all humility and love to be eased of this world's labor, and

not walk to blindly in the knowledge of the wonderful works of God.

But that also every Christian may know of what Religion and belief we are, We confess to have the knoweldge of **Jesus Christ,** among his Disciples, and he is the **Son of God,** and was crucified for Mankind at **Jerusalem;** him did our eyes see and worship, being guided by a **Star.** And Episcopacy is the best form of Church Government, being most clear and purely professed, and cleansed from **factionis Presbyterians, Cromwellian Anabaptists, Jesuitical Quakers, and false prophets.**

Also we use two Sacraments as they are instituted with all **Forms and Ceremonies** of the first renewed Church in England; we acknowledge **Carolus Magnus Secundus,** for our **Christian Head;** and in **Politia,** we acknowledge the **Protestant Empire** and **Quartam Monarchiam** for our **Government;** albeit we know what Alterations be at hand, 1663, 1664, 1665, 1666, 1667-1668, 1669, and would fain impart the same with all our hearts to other Godly learned men.

Notwithstanding our writings which is in our hands no man (except God alone) can make it Common, nor any unworthy Person is able to bereave us of it; but we shall help with secret aid, this so good a cause, as God shall permit, or hinder us: for our God is not blind as the Heathens **Fortuna,** but is the Church's Ornament, and the honor of the Temple: Our **Philosophy** of numbers also is not a New invention, but as Adam after his Fall hath received it, and as **Moses** and **Solomon** our Men used it; also she ought not much to be doubted of, or contradicted by other opinions, or meanings, but seeing the Truth is peaceable, brief and always like herself in all things, and especially accordingly with **Jesus in omni parte** and all members: And as he is the Image of the Father, so is she his Image; It shall not be said this is true according to Philosophy, but true according to **Teologie;** and others did hit the mark, and wherein **Plato, Aristotle, Pythagoras,** and **Enoch, Abraham, Moses,** our men, and **Solomon** did excel; but especially wherewith that wonderful **Book** the Bible agreeth, all that same concurrerth together, and maketh a Sphere or Globe, whose total parts are equidistant from the Center, as hereof more at large, and plain shall be spoken in Christianly Conference.

But now concerning (and chiefly in this
(Continued on Page 6, Col. 2)

A Weekly Paper Devoted to Philosophy,
Science and Religion.

THE ALL-SEEING EYE

Published every week by the Hall Publishing Company, at 301 Trinity Auditorium Bldg., 9th at Grand Ave., Los Angeles, California.

Phone TUCKER 2603

Subscription rates, 10c per copy.

\$2.25 per year, \$1.00 for 20 weeks. Foreign rates \$3.00 per year, \$1.25 for 20 weeks.

Application has been made for entry as second class matter.

We reserve the right to edit all advertising.

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(Continued from Page 1, Col. 1)

Speaking in the terms of the Puranus, but leaving out the more obscure paragraphs, let us consider how Parasara informs his student the coming of the end is to be foretold when Kali, the goddess of destruction shall rule the planet.



Parasara states that the end will be heralded by a number of things, in the midst of which Kali will devour creation and a newer and purer world will take the place of

that which has gone before. Literally thousands of years ago the following indications of the beginning of the end were given to the Brahmans, and through the Puranus to the world. I am listing numerically those statements which have any bearing upon either our lives or our customs as they are extracted from the words of Parasara.

IN THE KALI AGE:

1. Marriage will be celebrated according to the rituals. (But the spiritual rites of the communion of lives will be lost.)
2. The student of wisdom shall be without a Master, for the powers that connect the spiritual protector and his disciple will not be in force.
3. The laws that regulate the conduct of husband and wife will be neglected.
4. All celestials and spirits and lights, and all orders of life will be considered as one and equal.
5. Fasting, austerity, and liberality practiced according to the pleasure of those by whom they are observed shall constitute piety.
6. Every trifling property will make men proud of their wealth.
7. Wives will desert their husbands when they lose their wealth, and the rich will be considered lords.
8. He who distributes immense wealth will be considered a master of men.
9. Accumulation of wealth will be spent in ostentatious dwellings.
10. The minds of men will be wholly occupied with earning money and that will be spent on the gratification of selfish desires.
11. Women will follow their own inclinations and be given up to pleasure seeking.
12. Men will endeavor to acquire riches even dishonestly.
13. No man will part with the smallest fraction of his wealth at the sacrifice of his own interest.
14. All people will consider themselves as equal with the Brahmanas. (God anointed or illuminated.)
15. Cows will be held in reverence only because they supply milk. (Meaning that things are only of value for what you can get out of them.)
16. People will always be in fear of dearth and scarcity, and will watch accordingly the appearance of the sky.
17. Deprived of wealth, people will be perpetually subject to famines and other afflictions. They will never enjoy pleasure or happiness.
18. Children will pay no attention to the commands of their parents.
19. People will be selfish, abject and slovenly; they will be indecent, immoral in their conduct, and will ever attach themselves to the dissolute.
20. Householders will neither sacrifice nor practice becoming liberality.
21. Princes will plunder their subjects instead of protecting them, and under the pretexts of levying customs will rob the merchants of their property.
22. Everyone possessing cars, elephants, and horses will be a Rajah. (Meaning the possessions will be the measure of worth.)
23. Everyone who is feeble will be a slave.
24. Farmers will abandon agriculture and commerce and seek to gain a livelihood by the exercise of mechanical arts.
25. The poor seeking substance by assuming outward marks of virtue will become the impure followers of impiety and heretical doctrines.
26. Oppressed by famines and taxation men will desert their native countries and repair to those lands, which are fit for a coarser grain.
27. The path of the Vedas (scriptures) being obliterated, the people having deviated into heresy, iniquity will flourish, and the duration of life will therefore decrease.
28. On account of the horrible penances enjoined by (false) scriptures, and of the vices of the rulers children will die in their infancy. Men will grow old at the age of twelve, and no one will live more than twenty years.
29. The race will possess little sense, vigor or virtue, therefore will die in a short time. The wise then estimate the approach of Kali when the numbers of the false increase, and the numbers of the virtuous decrease, for the respect to the teacher declines, and regard is cherished for the disseminators of heresy.
30. The principle caste will be the ignorant; the wise will vanish from among them.
31. Men shall say, "Who was my father; who was my mother."
32. Gifted with little sense, the race will be subject to all sorts of infirmities of mind, speech and body, and will daily commit sin, and everything that is likely to afflict beings, vicious, impure and wretched will be generated in the Kaliyuga. (Black age.)

(Are we approaching, going through, or moving out of the Black Age? We leave the answer to you. What do you think?)

Dangers of Mediumship

The greatest danger of mediumship is in its negative form of procedure. Man is attempting to objectify his senses while mediumship is essentially a subjective thing. Anything which undervalues the body and organisms which man has spent so many million years in building, cannot be recommended. When an individual negates his mind, silences his senses and waits for something else to either express through him or impress him, he is treading on very dangerous ground. The price is much too heavy. The same danger which confronts the medium awaits those students of occultism who spend all of their time in the silence waiting for illumination. Growth and illumination are not to be found in subjectivity but in positive intelligent attitudes and ideals. The first thing that the medium or those that depend upon such a one loses is independence. The spirit world becomes the crutch and the more it is used the less one will walk without it. Why should we take care of our own affairs if the dead can do it for us. That is the subconscious attitude that marks all people who depend upon the other world for the things that this world ought to supply. On that ground we believe that mediumship reduces the individual backbone, makes the individual weak mentally, timid and unwilling to make decisions. He depends on others for advice on all the problems of life and becomes ever less

efficient as a result of his exercises. Not only that, but it is quite evident that the mere fact a person is dead does not increase their mentality and people who could not solve problems when they were alive cannot help others to solve them when they are dead and as a result of this it is a well known fact that the spirit messages contain little information of value and are far from correct in the majority of instances.

The second great danger of mediumship is vampirism, which may be generally defined as the drawing upon the vital forces of one individual by another. This is quite a common thing in mediumship and phenomenalistic mediumship depends upon the ectoplasm or vital ether of the medium. As the result of this we find a large number of mediums in very depleted physical health. And they all become so if they remain long enough in their practices. The decarnated intelli-

gence uses their life forces as its vehicle of manifestation. And this results in aenemia, nervous debility and paralysis. Wherever a negative person is, there you will find the astral vampires and ethereal blood suckers who actually bleed people to death but in every case these creatures attach themselves because the person became so negative that they had no power of resistance and the protective aura was broken down while they were sitting and trying to open their systems to an unknown world. In the cases of automatic writing or spiritual speaking the entity actually enters the body of the medium forcing the higher vehicle of the person themselves out. The person then has no power whatsoever over the bodies. Under these conditions the individual himself sometimes is prevented from returning and remains in the astral plane for the rest of his normal life while the control functions in the body and refuses

to give it up. Such dangers of these cannot be countenanced. But we find in our investigation and in working with people that a large percentage of occult students are suffering from one or more of these manias; in the majority of cases totally unconscious of what is wrong. In not a few instances people pass all through life without ever realizing that their ailments were not physical but were the results of unnatural abnormal viewpoints on life, or else ailments, the causes of which were unwise attempts at development thus admitting elemental larvae of the invisible worlds. With these thoughts in our minds and as the basis of our deductions let us now turn to an occult analysis and epitome of the scientific reason for some of these things as they are found by a mystical analysis of man and his bodies.

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(Continued from Page 3, Col. 3—known causes of sorrow, disappointment, disillusionment, and death!

Paracelsus apparently considered very deeply the early Qabbalistic writings of the Jews and the secret doctrines of the Platonic philosophers. His general attitude has been called Neo-Platonic. Although suspected by many of being a very high initiate of one of the Secret Schools, it has been impossible to find any confirmation for these suspicions. It is not at all improbable that the attacks made upon his personal character and integrity were largely the result of professional jealousy and are therefore not reliable.

Paracelsus was a true patron of medicine. He sought to lift the science from the mummery and bungling of the mediocre and establish it as a divinely-inspired and divinely-overshadowed science. He declared Nature to be the true physician and that most doctors did more harm than good by preventing Nature from having her perfect works. When asked how he had amassed his knowledge if he ridiculed schools, he replied that his wisdom was from God and the invisible worlds. When they asked him for proof of it, he said that the animals and the plants were proof, for they had more intelligence than men in matters of health and yet they had never read a book or attended those medical lectures in which the ignorance of the illustrious few was disseminated to the less-informed many.

There are many accounts of the death of Paracelsus. His enemies declare that his death resulted from a several days' debauch and took place in a nondescript tavern. The far more probable story is that he was set upon by thugs in the hire of certain physicians whose reputation he was undermining. In the scuffle he fell and fractured his skull, dying a few days later.

So great was the esteem in which Paracelsus was held by the people for whom he had worked and to whom he bequeathed his all that for many years pilgrimages were made to his grave, and as late as 1840 prayers were addressed to him when a plague was sweeping through the country. Immediately after the prayers, the plague abated. Upon his tombstone appears the following epitaph: "Here is buried Philippus Theophrastus, distinguished Doctor of Medicine, who with wonderful art cured dire wounds, leprosy, gout, dropsy and other contagious diseases of the body, and who gave to the poor the goods which he obtained and accumulated. In the year of our Lord 1541, the 24th of September, he exchanged life for death."



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(Continued from Page 3, Col. 3) our Age) the ungodly, and accursed Gold making, which hath gotten so much the upper hand, whereby under color of it, many Runnagates and Roquish People do use great Villainies, and cozen and abuse the credit which is given them, yea nowadays men of discretion do hold the transmutation of Metals to be the highest Point and Fastigium in **Philosophie** this is all their intent and desire; and that God would be most esteemed by them, and honored, which could make great store of Gold, and in abundance, the which with unpremeditated Prayers, they hope to obtain of the All-knowing God, and searcher of all hearts; we therefore do by these present publicly testify, That the true **Philosophers** are far of another mind, esteeming little the making of Gold, which is but a Parergon; for besides that they have a thousand better things. And we say with our loving Forefathers, **Phy. Aurum, Nisi quantum aurum**; for unto them the whole Nature is detected; he doth not rejoice, that he can make gold, and that as saith Christ, the **Angels** and **Devils** are obedient unto him, but is glad that he seeth the Heaven open, and the Angels of God ascending and descending, and his name written in the Book of Life.

Also we do testify that under the name of **Chymia** many Books and Pictures are set forth in **Contumeliam gloria Dei**, as we will name in their due season, and will give to the Purehearted a Catalogue or register of them; and we pray all learned men to take heed of **The aurum Chymicum Britanicum**, published by **Elias Ashmole**, Esquire, and such kind of Books as these; for the Enemy never resteth, but soweth his weeds till a stronger one doth root it out.

To conclude, the **Rosie Crucians** say, Pearl helpeth swoundings, and withstands the Plague of Poisons, and that **Smarage**

Dr. S. J. Brownson, M.D.

(B.D., V.P., Soc. B., F. T. S.)

Vocational Analysis

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and **Jacinth** helps the Plague, and heals and wounds of venomous stings.

The **water of Nile** makes the women of **Egypt** quick of conceit and fruitful, and sometimes they bear seven children at a Birth, and this is Saltpetre water: There is a wonderful virtue in the Oil of Tobacco in the tincture of Saffron, in the flower of Brimstone, in Quicksilver, in Common Salt, and Copperas, molten and made a water, kills the poison of the Toad-stool; and juice of Poppy, Amber, which is no stone, but a hard clammy Juice, called Bitumen, easeth the Labor of women, and the falling sickness in children.

Now for Metals. If it be true, which all men grant, that precious stones in that hard and ungentle fashion, show such virtue and power of Healing, what shall the mixtures of all these Metals under a fortunate Contellation made in the Conversion of their own **Planets** do, which they call **Electrum, Sigil, or Telesme**, saying, it will cure the Cramp, Benumbing Palsy, Falling-sickness, Gout, Leprosy, Dropsy, if it be worn on the heart-finger; others they make to cause beauty in Ladies, etc.

The third perfume of **R. C.** is compounded of the Saphirick earth, and the **AEther**, if it be brought to its full exaltation, it will shine like the Day-Star in her fresh Eastern glories; it hath a fascinating attractive faculty; for if you expose it to the open Air, it will draw to it Birds and Beasts, and drive away evil Spirits. **Astrum Solis**, or the **R. C. Mineral Sun** is compounded of the **AEther**, and a bloody, fiery-spirited earth; it appears in a Gummy Consistency, but with a fiery, hot, glowing Complexion, it is substantially a certain purple, animated, Divine Salt, and cureth all manner of Venerical distempers, Consumptions, and diseases of the Mind.

We give another Medicine, which is an Azure, or Sky-colored water, the

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Tincture of it is light and bright, it reflects a most beautiful Rainbow; and two drops of this water keeps a man healthy; in this water lies a blood red earth of great virtue.

The other Medicine is the Heavenly **Luna** and **Moon** of the Mine, a very strange stupefying substance: it is not simple but mixed: The **AEther**, and a subtle white Earth are its Components: and this makes it grosser, then the **AEther** itself; it appears in the form of an exceeding white oil, but in very truth a certain vegetant, flowing, smooth, soft salt, and this reneweth youth, and causeth wisdom and virtue.

The Pantarva of **Rosie Crucians** is a water, and no stone; it after night discovers a fire as bright as day; and if you look on it in the day time, it dazzles the eye with certain gleams of Coruscations; for in it is a Spirit of admirable power to long Life, Wisdom, and Virtue: Now I will show you taught these Secrets, and showed me these things.

Walking upon the plain of **Bulverton Hill** to study Numbers and the nature of things, one evening, I could see between me and the light, a most exquisite Divine beauty; her frame neither long nor short, but a mean decent stature; attired she was in thin loose Silks, but so green that I never saw the like, for the color was not earthly, in some places it was fancied, with gold and silver Ribbands, which looked like the Sun and Lilies in the field of grass; her head was overcast with a thin floating Tiffany; which she help up, with one of her hands, and looked as it were from under it; her eyes were quick, fresh, and Celestial, but had something of a Start, as if she had been puzzled with a sudden occurrence.

From her veil did her locks break out, like Sunbeams from a Mist, they ran disheveled to her Breast, and then returned to her cheeks in curls and rings of gold; her hair behind her was roled to a curious Globe, with a small short spire flowered with purple and sky-color knots; her Rings were pure entire Emeralds, for she valued

no Metal, and her pendants of burning Carbuncles. In brief her whole habit was youthful and flowery, it smelt like the East and was thoroughly aired with rich **Arabian Diapams**; this and no other was her appearance at that time.

But whilst I admired her perfections, and prepared to make my addresses, she prevents me with a voluntary approach; here indeed I expected some discourse from her, but she looking very seriously and silently in my face, takes me by the hand and softly whispers, My love I freely give you, and with it these tokens, my Key and Signet, the one opens, the other shuts, be sure to use both with discretion; as for the mysteries of the **Rosie Cross**, you have my Library to peruse them all; there is not anything here, but I will gladly reveal it to you, I will teach you the virtue of Numbers of Names, of Angels and Genii of men; I have one precept to command to you, and this it is, you must be silent; you shall not in your writings exceed my allowance; remember that I am your love, and you will not make me a Prostitute. But because I wish you serviceable to those of your own disposition, I here give you an Emblematical Type of my Sanctuary, viz. The **Axiomata** of the **R. C.** The secrets of Numbers, with a full privilege to publish it. This is all, and now I am going to the invisible Region, amongst the **AEthereal Goddesses**, let not that Proverb take place with you, Out of sight, out of mind; remember me and be happy.

Now I asked her if she would favor me with her name; to this she replied very familiarly, as if she had known me long before, My dear friend **H.**, I have many Names, but my best beloved is **Euterpe**.

Observe in your **R. C. Axiomata** that the **Genuine** time of impression of Characters, Names, Angels, Numbers, and

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Genii of men is, when the principles are **Spermade** and **Callalo**; but being once coagulated to a perfect body; the time of stellation is past. Now the **R. C.** in old time used strange Astrological Lamps, Images, Rings, and Plates, with the numbers are names engraven, which at certain hours would produce incredible extraordinary effects. The common Astrologer he takes a piece of Metals, another whining Associate he helps him with a Crystal Stone, and these they figure with ridiculous Characters, and then expose them to the Planets, not in an **Alkemust**, but as they Dream they know not what, when this is done, all is to no purpose: but though they fail in their practice, yet they believe they understand the **Axiomata** of Numbers well enough. Now my beloved J. H. that you know what to do, I will teach you by Example: Take a ripe grain of Corn that is hard and dry, expose it to the Sunbeams in a glass or any other vessel, and it will be a dry grain forever; but if you do bury it in the Earth, that the Nitrous Saltish moisture of the Element may dissolve it, then the Sun will work upon it, and make it spring and sprout to a new body; it is just thus with the Common Astrologer; he exposeth to the Planets a perfect Compacted body, and by this means thinks to perform the **Rosie Crucian Gamaea**, and marry the Inferior and Superior worlds.

It must be a body reduced into **Sperme**, that the Heavenly Feminine moisture which receives and retains the Impress of the Astral Agent, may be at liberty, and immediately exposed to the Masculine fire of Nature. This is the ground of the Beryl; but you must remember, that nothing can be stelled without the joint Magnetism of three Heavens; what they are you know already. When she had thus said she took out of her bosom two miraculous Medals with Numbers and Names on them, they were not Metalline, but such as I had never seen; neither did I conceive there was in Nature such pure and glorious substances; In my Judgement, they were two Magical **Telesms**; but she called the Saphiricks of the Sun and Moon. These miracles **Euterpe** commended to my perusal, and stopt in a mute Ceremony; for I was to be left alone; she looked upon me in silent smiles, mixed with a pretty kind of sadness, for we were unwilling to part; but her hour of Translation was come, and taking as I thought our last leave, she passed before my eyes into the **AEther of Nature**; excusing herself as being sleepy, otherwise she had expounded them to me; I looked, admired, and wearied myself in that Contemplation; their complexion was so heavenly, their continuance so mysterious, I did not well know what to make of them, I turned aside to see, if she was still asleep; but she was gone, and this did not a little trouble me.

I expected her return, till the day was quite spent, but she did not appear: at last, fixing my eyes on that place, where she sometimes rested, I discovered certain pieces of Gold, full of Numbers and Names, which she had left behind her, and hard by a Paper folded like a Letter. These I took up, and now the night approaching, the even Star tinned in the West; when taking my last survey of her flowery pillow I parted from it in these verses:

Pretty Green Bank, farewell, and mayest
thou wear , , ,
Sun-beams, and Rose, and Lilies all the
year;
She slept on thee, but needed not to shed
Her Gold, 'twas pay enough to be her bed:
Thy Flowers are Favorites; for this lov'd
day
They were my Rivals, and with her did
play;
They found their heav'n at hand, and in
her eyes
Enjoy'd a Copy of their absent skies.
Their weaker paint did with true Glories
Trade,
And mingled with her cheeks, one Posy
made;
And did not her soft skin confine their
Pride,
And with a screen of Silk her flowers di-
vide;
They had suck'd life from thence, and from
her heat
Borrow'd a soul to make themselves com-
plete.
O happy Pillow! thou art laid even
With dust, she made thee up almost a
heaven;
Her breath rain'd Spices, and each Amber
Ring
Of her bright locks, strew'd Bracelets o'er
thy Spring;
That Earth's not poor, did such a Treasure
hold,
But thrice enrich'd with Amber, Spice and
Gold.

Thus much at this time, and no more
am I allowed by my Mistress **Euterpe** to
publish: Be therefore, gentle Reader, ad-
monished that with me you do earnestly
pray to God, that it please him to open
the hearts and ears of all ill-hearing peo-
ple, and to grant unto them his blessing,
that they may be able to know him in his
Omnipotency, with admiring contempla-
tion of Nature, to his honor and Praise,
and to the Love, Help, Comfort and
strengthening of our neighbors; and to
the restoring of all the diseased, by the
Medicines above taught.

I had given you a more large account
of the Mysteries of Nature, and the **Rosie
Cross**: but whilst I studied Medicines to
cure others, my dear Sister, **Anne Heydon**,
died, and I never heard she was sick (for

she was 100 miles from me which puts an
end to my writings, and thus I take my
leave of the world) I shall write no more,
you know my Books by Name, and this I
write (that none may abuse me) by print-
ing books in my Name, as **Cole** does **Cul-
peper's**. But return to my first happy
Solitudes.

Finis.

CIVILIZATION

Modern "society life" is a delightful
product of our system of culture. The
Honorable Mr. So-and-So and the Ultra
Mrs. Whatever-it-is swell out with proper
dignity before the world and stand forth
as shining examples. But just step be-
hind the scenes for a moment and you will
find that the social swim is a sham from
beginning to end. It is a mess of idle
gossip, scandal-mongering and petty plot-
ting which ranges all the way from
coquetry to grand larceny. This "so-
ciety" is an aggregation of individuals
with axes to grind, supporting themselves
by a mutual understanding with each other
Morally it is as hopeless as it is physically,
but it buys protection for its vices and
coffins for its virtues. Its pocketbooks
legalize its abuses. It is excused for every
sin for which heathendom is condemned
and it conceals its rottenness by a heavy
vener of intellectual education and
civilized ethics. Anyone who has been in-
volved in the upper strata of modern "so-
ciety" knows that all the sins of the
plebeian are to be found rampant there,
only masked behind the shelter of re-
spectability. They claim to be our most
cultured but they seldom live as clean
lives as their own servants.

Civilization builds cities and gathers
millions of people into small restricted
areas where they become antlike—dashing
madly in all directions and wasting enough
energy in a single day to preserve them
for a lifetime. This gathering together
into great communities may be of tremen-
dous value to real estate agents, but it is
killing to the people themselves. The life
of the city man and woman is terrible,
but the life of the city child is impossible,
except of course, of those few who are
able to afford beautiful homes. The poor
city child plays in the gutter, picks its
toys from garbage cans, sleeps in rooms
ventilated only by a narrow air-shaft with
dozens of other rooms drawing upon its
slender oxygen of life; then it is fed upon
foods adulterated to insipidity. Its par-
ents are forced to labor all day long in
this economic machine in order to meet
the demands of a landlord and grocer
who are in turn involved by this thing
called civilization which preys upon each
part of itself.

The ALL-SEEING EYE

Edited by MANLY P. HALL

Volume 3, No. 20

Los Angeles, Calif., Wednesday, April 6, 1927

10c a Copy

The INNER CONSTITUTION of MAN

FACTORS IN MENTAL EVOLUTION

By S. T. Brownson, M.D.

Whence, why, and whither the rapidly developing mind of man? This is the storm center of evolution just now. Moreover, this storm develops into a blinding blizzard as we study the subject from the popular viewpoint of heredity and physical evolution alone. The utter failure of heredity to account for genius, prodigies and a world of abnormal mentality is most noticeable.

To solve these rapidly multiplying problems, the practical scientific occultist introduces factors from the life-side, as well as the form-side of nature. Form in all nature is the manifestation of function, not its cause, as materialism believes. Applying this principle to man, (i.e., the thinker,) we see him evolving in perfect-harmony with every other life entity in the universe, from an atom to a planet, a solar or a cosmical system, (i. e., from the simple to the complex, from homogeneity to heterogeneity).

To prove and illustrate this proposition, let us study man very briefly from three well-known view-points, viz.: Involution, Devolution and Evolution.

1. Involution.

The atom, about 300,000,000 of which would make a line an inch long, manifests all the signs of intelligence. Like man, it lives and evolves, passing through its periods of birth, growth, death (i.e., disintegration and dissolution) by the intelligent selection and reception of energy in the form of food. Our cells, about 789 quintillions of which make up the human body, do likewise. Man, the macrocosm, (i. e., the big world) viewed from the standpoint of the cell, is himself a cell

(Continued on Page 6, Col. 1)



ELIPHAS LEVI

Great Modern Transcendentalist

Eliphas Levi Zahed is the Qabbalistic appellation used by Alphonse Louis Constant, the greatest of all modern transcendentalists, and is supposed to be the Hebrew equivalent of his actual name. Eliphas Levi was probably born about 110, but the exact date is unknown. Little, if anything can be discovered concerning his early life, other than the meager offering which appears in the preface to **Transcendental Magic**. Arthur Edward Waite, who translated the writings of this great French magus into English, apparently spent considerable time trying to secure satisfactory information concerning Eliphas Levi, but his biographical preface which represents the fruitage of this labor is not entirely satisfactory. Arthur Edward Waite declares Eliphas Levi to have been the son of a shoemaker.

(Continued on Page 8, Col. 1)

SUPER-PHYSICAL QUALITIES AND THEIR RELATION TO OCCULT DISEASE

(From Notes Not Used in "Magic"
by Manly P. Hall)

This chapter is intended to serve as a simple explanation of some of the super-physical qualities of man that it may be better understood how occult diseases have their origin and develop in the seven-fold system of man.

There is a correlation between the bodies of man and bodies of the Solar God which are called planes. A plane in nature is one of the divisions or bodies of the intelligence which has charge of the unfoldment of a sun and its surrounding planets. The physical body of God is called the physical plane in nature. And all physical bodies are made of the substances of the physical plane. The etheric body of God is called the ethereal plane and is the home or plane of the vital substances and those ethers by means of which propagation is possible. It is the plane of pure vitality expressing itself in four major subdivisions of etheric substance. The Astral body of God is called the astral plane. It is the region of fire and the home of all emotional energy, sense perception and comparative values. The mental body of the Solar God is called the mental plane and is the home of solar intelligence, the repository of the earth's memory and has charge of the mental growth of all things. These planes are rates of energy of varying vibration and are divided from each other by vibratory rate. They are all expressing but one energy, which appears to the physical plane as electrons, in the ethereal plane as etheric granules, on the astral plane as astroids and on the mental plane as mentoids; these being the base substance of

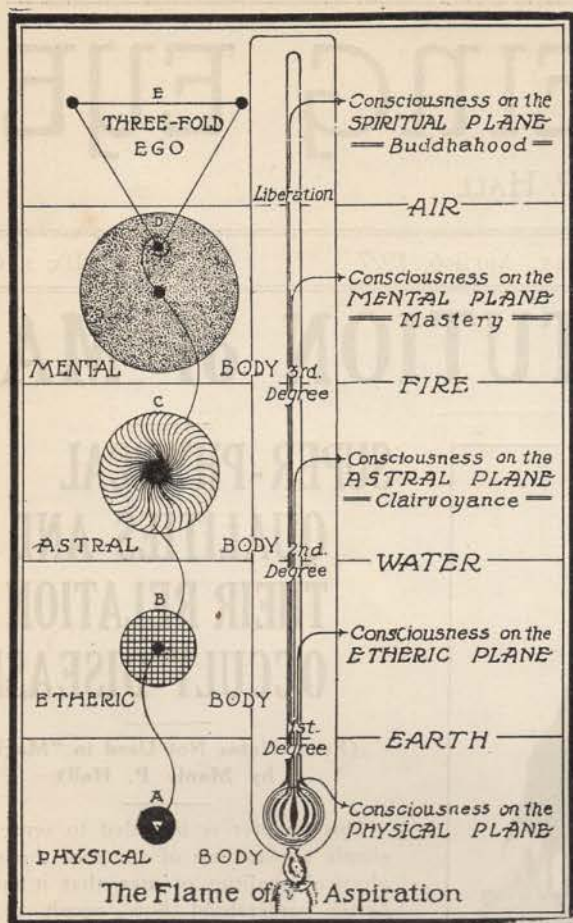


Figure One

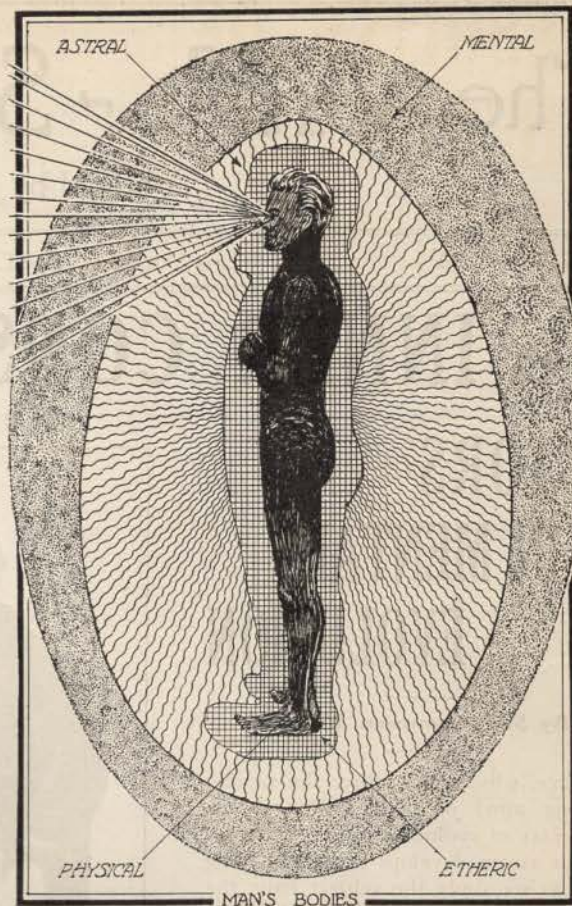


Figure Two

the four planes. Consciousness is the result of the attunement of the small bodies of man to the corresponding bodies of the solar man or God. Efficiency depends upon the fineness of adjustment of the body of the individual to the plane of the entire. Physical ailments belong to the physical world. Aenemia and depressed vitality belong to the vital or ethereal world. Emotional ailments are the result of improper adjustment on the astral plane. Mental derangements are mal-adjustments in the mental organism. Each of these must be treated on its own plane and also thru reaction. But each is an entirely different system of disease in itself.

Diagram 1 is used to show the bodies of man arranged symbolically that they may be more easily studied. The four bodies are the four elements of his life. And the building of organic structures on each of the four lower worlds measures sense perceptions. The spirit of man dwells in the highest of these bodies, but at the present time only has functioning consciousness in the lowest, for the physical body is the only one as yet highly enough organized to enable him to consciously express himself. To whatever plane the body is attuned, on that plane he will have consciousness on the physical plane,

through the physical body. Consciousness on the astral plane is called the sixth sense and cannot be had until the astral body is as organized as the physical which is not the case at the present time in the average individual. Consciousness on the mental plane of nature is the seventh sense and is only to be obtained when the mental body, now only an auric egg is as highly individualized as our present physical body.

The bodies are tied together by the silver cord or Masonic cable tow which passes from the center of one body to the center of the next. The breaking of this cord between any body means the separation of the spirit from the lower vehicles. At death the cord between the physical and etheric bodies breaks and the lower organism, no longer connected to the higher, disintegrates from lack of central power. Before the cord breaks the body center is drawn upwards to it and the seed atoms or centers of bodies are not lost, but bearing the memory of that body they are drawn up into the immortal vehicle. When the cord between the vital and astral body is broken, the vital body is dead. When the cord between the astral and mental body is broken, then the astral body is dead. When the cord between the mental body and the lower

phase of spirit is broken, the mental body dies. The process of evolution is the passing of consciousness up thru this chain of bodies. Initiation is the process of doing this while still alive as the result of special knowledge and preparation. The flame of aspiration being the power that causes the mercury to rise in the spiritual thermometer of man.

Figure two shows a general plan of man and his bodies. These radiating outward from their respective centers within himself result in the creation of an individual environment wherever he goes. Within this auric shell he lives and moves and has his being. And it is also this series of bodies which are the basis of occult diseases which we have been discussing. You note the rays passing out from the eyes as in sight must pass the auras of his bodies and in a similar manner any picture reflected into him must be reflected thru these auras. In this way he is directly responsible for his own outlooks on life for he sees them thru his own bodies and as a result all things in nature assume his own mental attitudes. These bodies also form a series of shields or shell which protect him from outside entities and undue outside influence, that is, if he leaves them as nature dictated. His

(Continued on Page 4, Col. 1)

SYMBOLISM OF "THE THIEF OF BAGDAD"

Photoplay Uses Universal Language

By Harry S. Gerhart

(Continued)

Man pondering over his vision and the slipper, turns again toward the palace. His whole life has changed, he is sorrowfully aware of the vast gulf that separates him from this new experience. The Evil associate, comments, "Nizzy Noodle, he's turned love-bird."

The Evil or lower part of ourselves, grounded in the past, the sub-consciousness of self and of race, cannot comprehend these higher experiences but follows after, ready to suggest the accustomed ways of acquiring all things, the "taking" method. This method he suggests as from a vinelike tree they behold the Princess. His plan calls for a drug and taking by force. Some degenerate religions of the Orient and the American Indian require Soma juice, and the peyote bean. And it is well known that drugs will produce visions, and psychic experiences which however are fleeting and most dangerous as they leave the gate open for the lowest and most degraded entities of the psychic world. Real teachers of occultism always condemn their use.

But man knowing no other method than cunning and force prepares to take the Princess, and visiting the bazaars they robe themselves as Prince and Attendant.

Comes the Prince of Indies, whose palace is studded with 100,000 rubies. He represents the power of wealth. But the princess likes him for all his rubies. The rich man cannot attain Happiness just because of wealth.

Comes the Prince of Persia, who depends upon the power of ancestry and inheritance. He himself like many with inherited riches "is fat and gross, as if he fed on lard," a true sensualist.

"Praise Allah, he touched not the Rose Tree," exclaims the Princess. He who seeks pleasures through the senses would not think of growth or unfoldment.

Comes Cham Shang, the Prince of Mongols, King of Ho Sho, and Ruler of Wak. He represents the Power of intrigue, or secret organization for the purpose of selfish ends. He is symbolical

of the Dark Forces, the Dark Brotherhood, Black Magicians. They too know of powers of Higher Self, which they would use for selfish ends for that is black magic, the use of any power for the lower self. Learning of the Rose tree prophecy, he goes to touch it. "Oh, Horrible, He chills my blood with fear," says the Princess.

Then comes "Ahmed, Prince of the Isles, of the Seas, and of the Seven Palaces," man in "borrowed" plumage.

"See how he rides. A Prince indeed. 'Tis he would make me happy." The Higher Self is ever seeking union with the Man who is a real Man.

A Bee in the rose repels the Mongol, stings the horse and the Thief of Bagdad dives with true Fairbank technique into the heart of the rose bush, thus fulfilling the phrophecy and showing the working of Karma (the law of cause and effect), ripe Karma (in this case) that which we call fate, we having caused it in this or other lives. When it is due to effect us again it seems like fate, but nothing happens we do not deserve, nor for which we are not responsible.

Man plans to carry out the scheme with the rose, the drug, and the stealing. NOTICE: He must climb, to where the Princess it. Even the brief meeting must be earned. Again he would take by force. He presents the rose, but she smells not, protected by a higher law.

He kisses her hand, awakening love; he realizes his unworthiness in the presence of this exalted consciousness and prevents her smelling the rose.

For a brief moment he has the experience of ecstatic happiness in the first kiss, but knows his unworthiness and with the call of evil below, even refuses a second kiss. Man is learning, Happiness must be earned. "We must away from here" he says. "Twas wrong to come."

But he is escorted to the Caliph, the ruler of Bagdad, symbolical of the inner governing forces. The Princess chooses and sends a ring which is placed on Man's finger. The choice is made prophetic of union but because man has dared to take by force that which must be earned by the conquering of his lower self, it is discovered that he is the Thief and the ruler punishes him for his presumption to occult progress unprepared.

Man renounces the Princess in the garden tryst and confesses, laying bare the anguish of his soul,—other gardens, those of Eden and Gethsemane are recalled. "I am not a Prince. I am less than the slave who serves you, a wretched outcast, a thief. What I wanted I took. I wanted you and tried to take you. When I held you in my arms, the very world did change. The evil in me died."

We recall lines from "At the Feet of the Master", "In the light of His Holy

presence, all desire dies but the desire to be like Him".

The Princess through her tears, declares her love. Then the capture, of man, the flogging, and the charge to fling him to the Ape (the lower animal nature), to be torn to pieces.

But the Princess will help the true man who is developing the right qualities; so he is allowed to escape through the secret panel. There on the threshold of the inner consciousness, full of pain, he spends the night shut out from that supreme happiness, yet never again will the outer, the world, have the same meaning for him.

There evil finds him in the morning with the temptation to return through the tunnel of the tigers, again to try through the old animal forces of lower self.

But Man refuses. The three Princes leave to find the rarest treasure in the world (among material things) and to return in seven moons, again to claim the princess.

Man having exhausted his own narrow resources turns to the Mosque and the evil associate leaves him forever. Lucky the man who, when he turns to the church finds God's minister, whether Hindu, Buddhist, Mohammed or Christian, a real Holy Man with knowledge of the Ancient Path that leads to Perfection. This Path is known in the secret or esoteric teachings of all religions but was lost to the modern church.

Man sinks at the feet of the Holy Man, the man with the knowledge of God's Plan for man.

"Thou art wounded?"

"In heart and soul! I love a princess."

"Make thyself a Prince," the hopeful admonition of the priest has been echoed in every religion. "Be ye therefore perfect, even as your Father in Heaven is perfect." "Allah hath made thy soul to yearn for Happiness, but thou must earn it."

So he tells Man "that on the bedrock of humility, You can build any structure. Come with me and I will set your feet on the Path that leads to success. At the end of the way is a silver chest, that contains the greatest magic. The way is of great danger, but keep of good heart and you will succeed."

Thus he tells of the Path of Initiation and the Perfecting of Man, a path recognized in all great religions. It has three parts, (1) The Path of Purification or Purgation; (2) the Path of Illumination, and (3) the Path of Union with Divinity. So the ancient Christian Church called them.

Islam calls them the Way, the Truth and the Life, in common with Jesus. This Path leads from the life of the world to the life of the Divine. Some of our race have trod it. All will tread it some day.

(Continued on page 7, Col. 1)

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THE INNER CONSTITUTION OF MAN.

(Continued from Page 2, Col. 3)

especial and appointed task is to refine these bodies which he does by working with their respective elements in physical existence. His thoughts mold and strengthen the mental body. Every mental impression that thrills him causes geometrical formations to appear in the mental aura; every emotion that expresses itself thru elemental creatures is formed and perpetuated within the astral or emotional body. The vital body is always expressing the general state of vitality. Healthy, normal vitality results in a gleaming wall of light around the wall of the body. Depressed vitality changes all this as per diagram three. In order to properly describe the ailments of man, his invisible as well as his visible constitution must be taken into account for no small percentage of his ailments have super-physical causes. Most of the super-physical causes are the result of thought action and desire which start a series of karmic reactions in the mental, emotional or vital bodies. These bodies were ordained to the work of giving opportunity for expressing on the different planes of nature to the spiritual consciousness. When they properly fulfill their duties they give man the birthright which was intended for him, but when by his own perversion, he makes these bodies inefficient, he loses a very important opportunity to gain the experiences necessary to redeem him. This invisible organism surrounding the visible cannot be seen under normal conditions, but can be felt and recognized as the subtle something which makes personalities attractive or repulsive.

The Ying Yang of Chinese Mythology, represents the two great systems of the

human body, the sympathetic and the cerebro-spinal nervous systems. All positive growth at this time is the path of the white serpent which is the drawing of energy upward into the objective brain centers. Anything that tends to make the individual subjective is against the order of his growth. The subjective growth consists of the negating of all objective centers so that the individual can receive any impressions that are floating in the ethers by means of the receiving station of the solar plexus. This is the way that the animal kingdom is instructed thru a series of reflections reflected from the group spirit. For the average individual to follow this course is to react back to the animal kingdom. For man's duty now is not to receive but to give forth and individual growth must be sought instead of waited for. The highest ideal that we now have, is to radiate from ourselves and bring the distant things into view by means of personal light radiations. Man draws energy from the universe and passes it through his own being and radiates it out again plus his own intelligence and the accumulation of intelligence which it gathers on its passage thru intelligent beings. There is a gradual upward movement in all things that are actually growing and man's ideals must be raised; his thoughts must be raised; his emotions must be raised; his realization of responsibility must be unfolded and he must seek eternally to create a greater return in efficiency for the God energy that he expends. He cannot do this while he continues to draw these forces to the lower emotional center and waste this precious energy in wrangling, fussing and dissention. It is his duty to use this power only for the purpose for which it was intended, namely the resurrection of his own spirit, and the building of the temple, wherein he may present the great truth of life.

Figure 3 tells the secret of occult disease in a more complete way than any of the others. The figure is divided down the center by a vertical line. That part to the right of the line indicates normal health and vitality while that on the left of the line indicates depressed vitality and reduced efficiency. From the pores of the skin there radiates a body of fine geometric forces which stand out on the skin several inches like a fine fur or light. When the individual is radiant, he actually radiates this wall of light which is a protective fortification. While this wall radiates it is difficult, yes impossible for outside destructive elements represented in the drawing by the little winged serpents, to enter in. This wall also is a germ proof thing and while the vitality is as it should be man seldom contracts disease or suffers from morbid elementals or obsessing entities. In order that these de-

structive forces should enter, it is necessary that the vitality be depleted and then the radiant wall is no longer a protective thing, and the doubt germs, the unbalance ideas and emotional pressures are felt. Figures C and D show the radiation from the skin. The one on the left devitalized, the one on the right normalized, anyone can tell the difference. This radiating wall is felt by all with whom we come in contact and under normal conditions holds the bodies in proper relationship, one to the other. People in this condition are not subject to obsessions, visions, strange moods and fancies and other mania which can be listed under the heading of hallucinations. On the other hand a person whose system is in the condition of the left half of the figure is subject to everything. Every impression floating in the ether will disturb him. Every mean thought will be received and will injure him. Every environment will tantalize; every powerful personality will usurp his independence. Such a person is a chameleon and like this little lizard must needs be the color of the background against which it rests. These people are strong when surrounded by strength and weak when surrounded by weakness. They are the negative sort of people whose most powerful mental manifestations is that of petty fault finding. Victims of circumstances, subjects for obsession and insanity, they are really victims of their own weakness.

(THE END)

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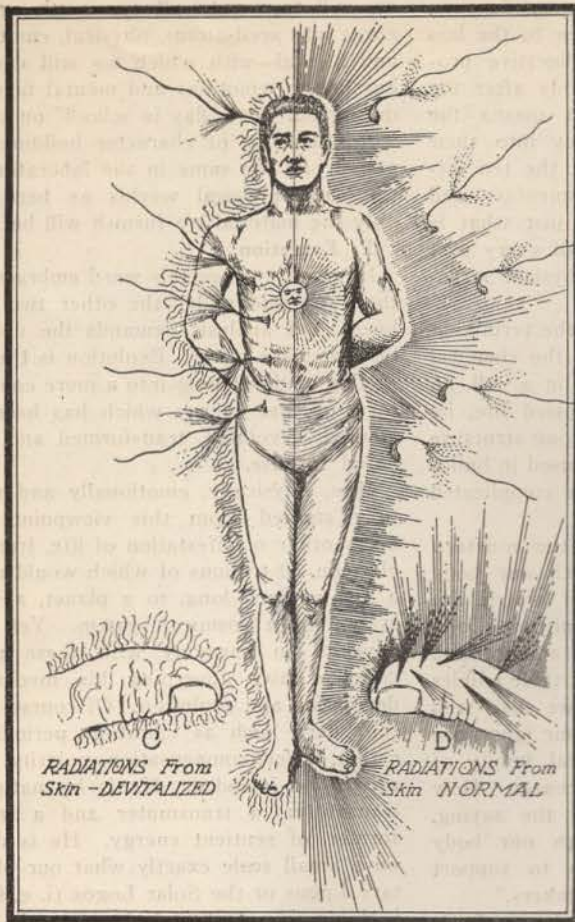


Figure Three

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Continued from Page 1, Col. 1)
(i.e., a microcosm, a little world) in the body cosmic. All depends upon the viewpoint. Man, however, on account of his limitation of knowledge as to the divine plan of his evolution, selects his food for his body from the physical world, more or less unwisely, thus causing disease and other abnormalities and usually premature death.

All his physical suffering, however, extending through hundreds of incarnations, are the logical result of his mal-adjustments. Likewise his pleasures are the result of his various adjustments. All are necessary for his evolution from savagery to saintship. All are alike educational forces without which he could not evolve.

All we have said of man's involution of food for his physical body applies with equal logic to his selection of food for his emotional body and his mental body. Scientific occultism regards man as a trinity of manifestations—physical, emotional, and mental. By means of these bodies he is correlated to the corresponding three planes of nature, and in proportion to the perfection of his adjustment and involution of emotional and mental food, will his life be healthy, happy and long.

2. Devolution.

This word is new to most students, but we select it not only because it is euphonious but also because it means just what we want to say under this head, viz: the

act of unrolling, unfolding or leveling down from the more complex to the less complex. Applied to the digestive processes that go on in the body after the food has been received, it means the breaking up of its particles into their primordial elements, so that the ten different digestants in the alimentary and intestinal canals can select just what is needed for the building up of every part of our very complicated physical structure.

In biology, metabolism is the term that comprehends the sum of all the chemical changes within the body or in a cell, an atom or any evolving organized life, by which energy is taken from one structure and so transformed as to be used in building up another and a more complicated entity.

Now when we think of the nineteen primordial elements of which our body is composed, 97 percent of which are found in carbon, oxygen, nitrogen and hydrogen, and then of the amount and quality of foods in air, water, table edibles and other forces received, we may well be awed and humiliated at our ignorance of the needs of the cosmical family of which we find ourselves in charge. How truthful as well as trite is the saying, "half of what we eat keeps our body going, the other half goes to support druggists, doctors and undertakers."

Again, what we have said of our physical house, called by the Apostle Paul "The temple of the living God," is equally true of our correlated super-physical structures—the emotional and mental vehicles. The use we make of knowledge, our thoughts and emotions, the extent to which we allow appetites, desires, passions and fads to control us—all this must be left to the student to work out for himself. Suffice it to say that, as catabolism, the tearing down or retrograde process of metamorphosis, and anabolism, the constructive process, goes on in the physical organism, similar processes go on also in our finer bodies. As digestion and assimilation go on in the physical, especially at night when we are out in sleep, so when we leave the physical in so-called death, which is birth into a more subtle sphere,

we will transmute all our earth experiences into seed-atoms, physical, emotional and mental—with which we will develop our bodies, emotions and mental faculties during our next "day in school" on earth. The chemistry of character building will go on just the same in the laboratory of the super-physical worlds as here and only the material we furnish will be used.

3. Evolution.

In popular usage this word embraces all that was said under the other two sub-heads, but analysis demands the distinction we have made. Evolution is the unfolding or developing into a more complex form of that energy which has been involuted, devoluted, transformed and prepared for use.

Man, physically, emotionally and mentally studied from this viewpoint, like every other manifestation of life, from an electron, 30 trillions of which would make a line an inch long, to a planet, a solar system or a cosmical system. Yet man develops in harmony with these great cosmical laws governing his involution, devolution and evolution. Of course their congeners, such as vibration, periodicity, rhythm, order, compensation, polarity, etc., are to be included. He is by nature a transmitter, a transmutter and a transformer, of sentient energy. He is doing on a small scale exactly what our planetary Logos or the Solar Logos (i. e. God) is doing on an infinitely larger scale. He learns and thus evolves by his mistakes and failures, so-called, as well as by his successes. His sins become his saviours, but he does not learn this until he enters the Hall of Wisdom.

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The great Manu, the Father of our Fifth Root Race, the Aryan, says, "The soul" (i. e. Man) "nomadic first, in passing through the four kingdoms of nature, mineral, vegetable, animal and human, manifests in about 8,400,000 types and forms, some 2,000,000 while human in passing from individualisation to super-man." Mind, which is a circumscribed area of psychoidal potencies, is evolved mainly during this period. Yet a few of the most necessary faculties are quite noticeable in the animal kingdom and some in the vegetable. In his constant efforts to effect harmonious adjustments to his ever-changing environment, he develops faculty after faculty until at present forty-two have been quite definitely located as manifested in the physical brain. The language of these vehicles of cognition can be studied in any good book on phrenology or the new psychology. It is also written on the face, on the hands, in the texture of the body, and in the stars. All these divine records tell the same story.

As these facts concerning mental and faculty evolution are studied in the light of scientific occultism, religion, especially the teaching and example of Jesus, and of philosophy, it will be found, as Huxley says and Spencer proves in his psychology that death makes no breach in our continuous conscious existence. Only the forms change to accommodate the expanding life within. All pain, evil, sin and abnormality will be seen to be only the good in process of development. Man, creating himself in the image of his God, will be seen as the key to the universe.

(Continued from Page 3, Col. 3)

The Christ said of it, "Straight is the gate and narrow the way that leadeth into life and few there be that find it."

Meanwhile the three Princes leave in search of rare treasure; they seek in the outer world not knowing the rarest is within, that in Man himself is the Way, the Truth and the Life. The Mongol leaves his attendant to raise an army from the porters he sends to the City. He also sends spies after the other Princes to know of their success.

Man starting on his Path comes to a

defile into the mountains of Dread Adventure. There is a Hermit who tells him, "thy Path lies through devouring flames, foul monsters, shapes of death, many have gone and few return." He gives a talisman. At every stage of the Real Path of which this is a symbol Man receives aid from those more advanced than himself but in facing the trials and initiatory ceremonies he must fight them out himself and prove his own strength.

So he comes to the Valley of Fires, the fires of purgation,—cleansing, purifying, the dross of the lower nature; religions call them Purgatory and Hell. Some religions mistake and think them everlasting. Whatever is basest in us must be overcome through our own efforts.

This is also true of the Valley of Monsters. Monsters in Man's own nature, evil desires, gross habits. These he must kill out of his nature with firm determination.

Another aid on his journey is the Chart to the Midnight Sea, obtained from the enchanted tree. Slaying another monster, a giant bat, (as the Bat—God of Central America) he progresses.

At the Midnight Sea, an emblem of the etheric plane he dives to the depths of the sea and in the submarine chest finds the star shaped key guarded by a giant sea-spider.

The Star is a symbol of the perfected man. But deep in Man's nature is the

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secret key which when rightly used will lead to Perfection. So ends the first part of the Path of Purgation, or Probation. All worked out in the depths of earth and water and fire, the depths of Man's lower nature and subconscious.

Meanwhile the three Princes are finding rarities; Persia acquires a magic carpet, through his Awakener while he is asleep; India secures a magic crystal from the eye of a great idol and the Mongol, a Magic Apple, through a court magician. But note; not one of the Princes won the treasure himself, furthermore, all were obtained as a direct injury to a fellow man. The carpet's owners did not know its value so it was purchased cheaply. The slave that climbed for the crystal was killed by falling from the giant head. The fisherman near the shrine of the magic apple was poisoned by a serpent in order to test the powers of the apple. Black magic all.

So the Princes come together at the end of the Sixth moon and display their treasures.

Man now begins to climb. He climbs to the abode of the winged Horse, a symbol of the Mental Plane, of the Imagination and the flights of Poets. Man rides the Horse to the citadel of the Moon, where after again climbing great flights of steps, he finds the magic silver chest, wrapped in the cloak of Invisibility.

The Moon has always been a high symbol in all occult teachings. The silver chest is similar to the Holy Grail, its possession gives the owner great power of magic, not the Black of which the selfish Mongol is the symbol but the white Magic, divine powers to be used for the service of humanity.

These higher powers are truly invisible to Man until he has conquered his lower nature and attained illumination with the finding of the chest. He returns to the defile in the mountains and the Hermit now falls at his feet as one who has conquered.

(To Be Concluded)

ELIPHAS LEVI

(Continued from Page 1, Col. 2)

The youth must have shown remarkable mental abilities during his childhood, for he was educated for the priesthood without any cost to himself or family. In his theological studies he demonstrated extreme brilliancy, acquiring a profound knowledge of Greek, Latin, and Hebrew. He took minor orders and became a deacon. He was later appointed professor in the Petit Seminaire de Paris. For reasons unknown, he was suddenly expelled from the Roman Catholic Church, apparently as the result of heretical statements and beliefs. Some say that he preached a doctrine which was opposed to the constitu-

tion of the Church. After being expelled from the cloister, Abbe Constant, totally unfitted by his education for secular pursuits, became concerned in politics and associated himself with several champions of popular liberty. He married, but later the marriage was annulled on the ground that, having accepted the vows of celibacy, he could not break those vows. He wrote several documents, one of which secured for him six months in prison. Many of his writings were published anonymously.

Eliphas Levi died in 1875, having received the last offices of the Church. He left behind him a vast number of manuscripts; according to Arthur Edward Waite, Baron Spedalieri alone possessed nine volumes of his letters. It may be safely said that Eliphas Levi was the greatest Qabbalist of modern times and his experiments in the mysteries of transcendental magic have won for him world renown. The greatest of all his writings is **Dogme et Rituel de la Haute Magie**. This was first translated into English under the title of **Transcendental Magic, Its Doctrine and Ritual**, but the translation has not accurately preserved the spirit of the original. Madam Blavatsky often refers to Eliphas Levi in the **Secret Doctrine** and **Isis Unveiled**, giving ample credit to this great French magician. Albert Pike has republished whole pages of Eliphas Levi's writings in his great Masonic compendium, **Morals and Dogma of the Scottish Rite**.

There has been much speculation concerning the source of Eliphas Levi's occult knowledge. It is practically certain that he did not work out the principles himself, but was initiated into some group of occultists possibly Rosicrucians or Qabbalists, who were active in France during the first half of the 19th century. Having reached a certain degree in this secret order, Eliphas Levi wrote **Transcendental Magic**, a volume which, according to some, cost him his membership in the secret order or, at least, prevented his advancement into the higher grades of it. Whatever effect the writing of **Transcendental Magic** may have had, the effect was not pleasing to Eliphas Levi, who published a number of succeeding volumes in an effort to repair the indiscretion of publishing the first one. Much of the material in the later works is of a misleading nature and is very evidently intended to confuse the mind of the reader and cover up the important statements made in **Transcendental Magic**.

His works have been very severely criticised by those unsympathetic with the doctrines which he affirmed, but the highest disciples and initiates who have passed judgment upon them declare **Transcendental Magic** to contain more philosophical knowledge concerning the inner mysteries

of Nature than any other single volume ever published. The work must be read, however, with rare discrimination, for it contains a number of misleading statements and apparent ambiguities purposely placed as "veils" that the inner secret may not be revealed. We cannot do better in an effort to sum up his philosophy and doctrine than to quote the first paragraph of his introduction to the doctrine of **Transcendental Magic**: "Behind the veil of all the hieratic and mystical allegories of ancient doctrines, behind the darkness and strange ordeals of all initiations, under the seal of all sacred writings, in the ruins of Nineveh or Thebes, on the crumbling stones of old temples and on the blackened visage of the Assyrian or Egyptian sphinx, in the monstrous or marvellous paintings which interpret to the faithful of India the inspired pages of the Vedas, in the cryptic emblems of our old books on alchemy, in the ceremonies practiced at reception by all secret societies, there are found indications of a doctrine which is everywhere the same and everywhere carefully concealed. Occult philosophy seems to have been the nurse or god-mother of all intellectual forces, the key of all divine obscurities and the absolute queen of society in those ages when it was reserved exclusively for the education of priests and of kings. It reigned in Persia with the Magi, who perished in the end, as perish all masters of the world, because they abused their power; it endowed India with the most wonderful traditions and with an incredible wealth of poesy, grace and terror in its emblems; it civilized Greece to the music of the lyre of Orpheus; it concealed the principles of all sciences, all progress of the human mind, in the daring calculations of Pythagoras; fable abounded in its miracles, and history, attempting to estimate this unknown power, became confused with fable; it undermined or consolidated empires by its oracles, caused tyrants to tremble on their thrones and governed all minds, either by curiosity or by fear. For this science, said the crowd, there is nothing impossible; it commands the elements, knows the language of the stars and directs the planetary courses; when it speaks, the moon falls blood-red from heaven; the dead rise in their graves and mutter ominous words, as the night wind blows through their skulls. Mistress of love or of hate, occult science can dispense paradise of hell at its pleasure to human hearts; it disposes of all forms and confers beauty or ugliness; with the wand of Circe it changes men into brutes and animals alternately into men; it disposes even of life and death, can confer wealth on its adepts by the transmutation of metals and immortality by its quintessence or elixir, compounded of gold and light."

The ALL-SEEING EYE

Edited by MANLY P. HALL

Volume 3, No. 21

Los Angeles, Calif., Wednesday, April 13, 1927

10c a Copy

The SUN-GOD and the MADONNA

THE MONK IN THE YELLOW ROBE

And the monk in the yellow robe spoke, saying: "By renunciation man attains the highest good. The sense of possession must be destroyed before the soul is capable of beholding Reality. The sense of possession is the cause of all sorrow and suffering: To possess a thing is to love it, to fear it or to hate it. If the thing which you possess is stronger and greater than you are, you fear it lest it overcome you and you become a servant to your own possession. If the thing possessed be distasteful to you, you hate it and your hatred disrupts the equilibrium of your own soul, and the act of hating injures you far more than your hatred can injure the thing despised. If that which you possess be an object of beauty, virtue or integrity, you will love it and your heart will be filled with disquietude for fear that the thing which you love may be taken from you. Thus possession of anything save self results only in sorrow and self undoing.

"Through desire man possesses. Desire leads the soul either to Reality or to illusion. The desire for wisdom leads man to the accumulation of wisdom; the desire for pleasure leads man into the bypaths of unreality; the desire for the greatest good leads man into the presence of Reality. Right desire is the desire for good, and the greatest good is perfection, and perfection is the ultimate state of all things. Perfection is the condition of being one with Self, for Self is the beginning and end of all being. The true Self of every individual is part of the Universal Self, and he enters Nirvana who attains Self. The condition of being at the threshold of Self is called Budd-

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THIS is Number 21,—the last of the series in which "The All-Seeing Eye" incarnated as a weekly paper. It has had many vicissitudes, but enough experience we trust to shape its further course and was of enough value, we hope to endear it to YOU, its subscribers and readers to whom we will not say "Good-Bye",—but only "Till We Meet Again" in monthly form with Volume IV, Bigger and Better, with Beauty added to Helpfulness.

The COUNT de ST. GERMAINE

Little or nothing is known concerning the early life of that illustrious and illuminated philosopher, chemist, artist, and lapidary—the Count de St. Germaine. He was born about the end of the 17th century and was supposedly the adopted son of the mysterious Count de Gabalis, the unknown adept who is immortalized by Abbe de Villars in his Romance of the Gnomes.

In a footnote to Eliphas Levi's *History of Magic* appears the following: "Saint-Germaine testified on his own part to Prince Karl of Hesse that he was the son of Prince Ragoczy of Transylvania." Nothing is known concerning the source of Count de St. Germaine's occult knowledge, but he most certainly not only hinted at the vast amount of wisdom which he possessed but also gave many examples to prove his statements:

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MYTHS MORE IMPORTANT THAN HISTORY

Let us consider for a moment the symbolical side of the life of Christ. The myths that have been woven into the simple historical account are really of greater spiritual importance than the actual life of the man, for they deal with a great cosmic drama, an age-old drama. This story is not played out at any particular place or time, but in all places and in all times. All of the world Savors have been associated with the phases of the Sun. The first world Savior was the Sun. It raised from death into life all with whom its rays came in contact. It turned the darkness into light and the cold into warmth. It was the radiant Savior of all nations. Its golden hair was its streaming rays. The Sun was the strong man. He was the Samson of the Jews and the Hercules of the Greeks, for the God of Strength performing his many labors was symbolical of the Sun passing through the Houses of the Heavens. The Sun was called a Lion because of the shaggy mane (his rays). Slowly the historical man Jesus has been lost in the Solar myths of antiquity. All of the important parts of His life are related to the power of the Sun. His birth in Virgo the Virgin, His flight into Egypt to escape the vengeance of Herod. All these are Star myths. The Three Wise Persians whom we call the Magi were to the ancient world the Three Bright Stars in the Sword Belt of Orion. His transfiguration, His baptism, His miracles, His death and resurrection and ascension, all these things are now taught to us as they were taught in the ancient Solar myths relating to the life, growth and decay of the Sun during the various parts of the year.

Let us take as one example the feeding of the multitudes with the barley loaves

and fishes. The sign of Pisces is two small fishes, the sign of Virgo is a sheaf of wheat or barley. The feeding of the multitudes is symbolical of the fact that at a certain time of the year the Sun sends its rays to the earth, feeding all living things through the sign of the two fishes and the barley loaves. Jesus is called the Lamb of God, which is itself an astronomical title, and at another time He is called the Fisher of Men, because the Sun was in the sign of the fishes when He is supposed to have been born.

The stories of all of the world Saviors are essentially the same. Nearly all of them have been born of immaculate conceptions. Thirty of them have been crucified for the sins of the world. A dozen or more have had Mary for a mother. All were overshadowed by divine prerogative. From all ends of the earth come one story. The details of the account differ with local conditions, but in the great essentials the stories always agree. In the Mystery Schools there are many very rare and precious secrets concerning the actual meaning of the Christos Mythos. We are reminded again and again of that very peculiar statement "Christ in You, the Hope of Glory". The word Christ means oil and is merely a complimentary title which has certain indirect reference to the Sun.

Raphael, the great illuminated painter, gave the world two very wonderful mystic conceptions in his Marriage of the Virgin, and the Sistine Madonna. In the Marriage of the Virgin, Joseph is shown with six toes on one of his feet, while in the Sistine Madonna the High Priest has a faintly traceable sixth finger on one of his hands. The sixth toe represented the fact that Joseph walked with God, while the sixth finger was symbolic of the sixth sense of spiritual vision. In explaining to you simply the spiritual myth of the Son of God, we shall use the Sistine Madonna. Most of you have either seen a copy of this picture or else can easily secure one for an insignificant sum. In the center of the painting stands the radiant Madonna with the Christ Child in her arms. Before this spiritual vision kneels two figures. On the right is a woman with her face turned away from the miracle, while on the left kneels a priest gazing straight into the face of the Madonna. His head is shaven and his tiara lies beside him on the ground. At the bottom of the figure are two little cherubs gazing upward. It is said that while Raphael was painting this picture two little urchins from the street used to stand gazing up at him and he painted them into his picture as the two little cherubs. Behind the Madonna is an endless mass of faintly visible faces gazing from the golden light.

Mary, the World Virgin, represents Nature, the Mother of all things. Her

name signifies water and also the tears of sorrow. The endless motion of water was universally used by the ancient worlds to symbolize the ever-changing life of mortal things. The bitterness of the waters symbolized the bitterness of the sorrow and misfortune which seems to fill the world in which we live. In India there is a word called Maya which means illusion or impermanence. The term is applied to all the visible universe, because the visible universe is not the real universe nor is it the permanent universe. Mary represents this illusion and her flowing garments are symbolic of the mist that shrouds the souls of living creatures and which we know as ignorance.

Out of this illusion is born the reality, a radiant spiritual child, who turns back again to save his world. We know in Nature that whenever there is a great need something is produced to fill that need, for necessity is the mother of necessary things. After we have wandered long in the illusion, have sought in vain for happiness in a world of selfishness and thoughtlessness, after some great sorrow breaks our hearts, the soul of man rises out of the shell of ignorance and perversion which has long imprisoned it. Its mother is Darkness and Suffering and the soul of man is not born without travail. Therefore, in the Madonna, with the moon under her feet, the ancient world saw life as we know it, veiled in ignorance and robed in the garments of materiality. Now and then one is born out of life who, rising triumphant from the darkness of his own lower nature, becomes in truth a Son of God.

There are two paths that lead to spiritual realization: One, the path of devotion, is symbolized by the kneeling woman with her face turned away from the miracle. The heart of man grows through faith and service. It does not need to see. It knows without seeing. It recognizes through the faculty of intuition. The female figure represents service, love, faith and charity, by means of which the great miracle is realized without being seen. The second figure, that of the aged patriarch, represents the power of human thought, the path of the mind. The mind must see in order to believe. The scientist with his instruments, the philosopher with his mathematics, these must have proof or they cannot believe. Their path of growth is the path of reason, logic, philosophy and law. They shall also attain the reality. The head of the priest is shaven, so that the third eye, the All-Seeing Eye of the Gods, may see through the crown of his head, and His crown of dominion over the three worlds lies at his feet, for he has given up power that he may have true spiritual understanding. The female figure represents the heart; the masculine figure,

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COUNT DE ST. GERMAINE

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He declared that he possessed the secret of eternal youth and it has been claimed for him that upon a certain occasion he admitted having been personally acquainted with Queen Cleopatra, and at another time of having "chatted familiarly with the Queen of Sheba." Had it not been for his striking personality and apparently supernatural powers, the Count would undoubtedly have been considered insane, but his transcendent genius was so evident that he was merely termed eccentric.

When asked about himself, he once said that his father was the Secret Doctrine and his mother the Mysteries, and that he was raised by these two. The principles disseminated by the Count de St. Germaine were undoubtedly Rosicrucian in origin and were thoroughly permeated with ancient Gnosticism.

His political power was very great, although it is now evident that there were two persons by the name of St. Germaine who have often been confused with each other. One was a politician and the other a mystic. Although none of his paintings are in existence at the present time, the Count de St. Germaine was accredited with possessing remarkable artistic ability. On several occasions he made drawings of precious jewels and the reproductions were so remarkable that it has been affirmed that they sparkled, glistened, and glowed like the originals. Levi thinks he may have used powdered mother of pearl in his paint, but this is only speculation. It may be possible that his chemical ability had revealed to him the process of manufacturing luminous paint such as is now used on watch dials.

The Count is also famous as a chemist and physician, and undoubtedly understood and operated the processes of alchemy. He was able to fuse precious stones so adroitly that it was impossible to detect any artificial process. He was also known to possess the power of removing flaws from diamonds and emeralds, so that stones of comparatively little value were transformed into gems of the first water after remaining for a short time in his possession. He frequently performed this last experiment, if the statements of his friends can be relied upon. There is also a popular story to the effect that he placed gems worth thousands of dollars on the place cards at banquets which he gave.

The Count de St. Germaine is also accredited with having discovered a method for making copper of great brilliancy and ductility. (See Levi.) This discovery alone would have insured him a splendid fortune.

Count de St. Germaine was on very familiar terms with Louis XV of France, with whom he had many long discussions on the subject of precious stones, their manufacture and purifications. It is very probable that he profoundly influenced this vacillating king, but the purpose and import of that influence is unknown.

The Count always appeared as a somewhat youthful person, immaculately but modestly attired in good style. He was a small man, slender, and very dark. His eyes possessed a great fascination and those who looked upon them were profoundly influenced. For many years the Count was the philosophical and ethical fad of France. He was entertained by those in the highest position and his circle of intimates included the royalty of many nations. He had entree where others dared not enter and his word carried a tremendous influence.

His personality has been described as charming and his ability to preserve his youth overwhelming, the passing of thirty or forty years apparently producing no change whatever in his appearance.

The famous transcendentalist, Count de Cagliostro, was received by Count de St. Germaine and the two spent considerable time in private discussion. The results of the meeting have never been divulged. Count de St. Germaine was the moving spirit of Rosicrucianism during the eighteenth century, and he is suspected of being the great power behind the French Revolution. There is reason to believe that the famous novel of Lord Bulwer-Lytton—**Zanoni**—is actually concerned with the life and activities of St. Germaine. The position occupied by St. Germaine in Freemasonry is somewhat obscure. He is generally considered as having been a Freemason, and Arthur Edward Waite includes his photograph in his **Secret Traditions of Freemasonry**, and it would probably pay the brethren of the Craft to investigate very carefully the activities of this remarkable philosopher, who undoubtedly possessed a profound understanding of the secret workings of Nature.

Count de St. Germaine disappeared from the stage of French mysticism as suddenly and inexplicably as he had appeared. Nothing is known concerning him after that disappearance. It is claimed by transcendentalists that he retired into the secret order which had sent him into the world for a particular and peculiar purpose. Having accomplished this purpose, he vanished. Count de St. Germaine is the mysterious philosopher and adept whom Theosophists know under the name of the Master R. and who, according to their belief, is now the invisible power controlling the development and unfoldment of the Freemasonic Fraternity.



COUNT DE ST. GERMAINE

EMOTIONALISM

Emotionalism.—Passions, Lusts, Fears, Hysterics, Joys, and Sorrows and all other forms of excessive emotions, have very fine dividing lines between them and mild insanity. Man is given an emotional organism for a very distinct purpose that has nothing in common with its present use. Certain forms of healing, sense perception, etc., depend upon the emotional body for their finest and fullest expression. The deeper and finer the emotions, the less apparent they are, until the very highest and noblest of these express themselves only as fineness of character, beauty of spirit, and that depth of affection which manifests as sympathy, cooperation, compassion, fraternity and brotherhood. None of these are obvious emotions, nor do they depend upon energy or the fire flame of emotional force for their expression. Their depth is measured by quality and not quantity. They are subdued, synthetic, and like the emotions of the Masters are altruistic, humanitarian and constructive. Every emotion costs energy, and after excessive joy or sorrow there is always the reaction in the form of weakness or depression. We cannot afford this as energy is man's most precious possession. In fact it does not even belong to him, being only loaned by nature for a certain end. The abuse of this and the wasting of it in fruitless demonstrations of either approbation or condemnation are both necessary and unwise. When people talk too much their words lose worth. When people applaud too much, their applause is worthless. The less a thing is used, the less of it exists, the more valuable it is. The elder brothers criticize with one word. Their approbation is expressed in

a single thought, given in quiet poise, but depth of understanding. This one word is treasured far more than the babbling of many tongues for it is given but seldom. Man could secure as great an effect with one word as he now finds it necessary to have a convulsion to produce. When approbation or condemnation loses gentle dignity, it is like an individual who lets go of himself, he just becomes a mad riot of emotions, disgusting to any person with fine ideals. When a parent punishes a child and loses its own temper, the punishment is of no value. Thus in many ways we find that emotions do not express feeling, but only excess of feeling at the expense of vitality.

Appetites.—These are generally speaking, false taste for superficial things. Proof as to whether the appetite is real is whether or not the body wants food or merely wishes to dabble with the superficial icings which most people use to satisfy an appetite. Mentally and spiritually, people who are hungry want substantial food. They generally want plain wholesome food and mentally and spiritually, they want an honest diet. They want to know their faults as well as their virtues, their weaknesses as well as their strong points. They want honest outline of subjects. They do not need any frills nor large amounts of condiment. They want it simply and as it is. On the other hand a satiated appetite must have thrills. Its mental and physical diet must be highly seasoned with loquacity and verbosity. An honest man living an honest life, demands and expects only honest forms of diet which will assist him to be more efficient, but in religion, all people are not honest. A large number of people take up occultism for a thrill and group themselves into cults. These cults represent a distinctive thrill, each catering to people who dishonestly desire that thrill. An example of this will be found in a large number of free love cults that spring up all the time. These cults are composed of sensualists and emotionalists who are making desperate efforts to vindicate infamy and get their now prohibited alcoholic stimulants by the communion cup route. The true occultist wants plain, simple food, both mental and physical. His appetites and tastes are simple for he realizes that the path of wisdom is thru the medium of simple things. He wants what is good for him and he uses his appetites only as far as they cooperate with the noble purpose to which he has consecrated his life. All over America, pseudo occultists are playing to the emotions of men and women, raking in ill-gotten gain which they accumulate by misinforming their fellow creatures on the essential points of life and playing to the innate weaknesses which are to be found

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A Weekly Paper Devoted to Philosophy,
Science and Religion.

THE ALL-SEEING EYE

Published every week by the Hall Publishing Company, at 301 Trinity Auditorium Bldg., 9th at Grand Ave., Los Angeles, California.

Phone TUCKER 2603

Subscription rates, 10c per copy.
\$2.25 per year, \$1.00 for 20 weeks. Foreign rates \$3.00 per year, \$1.25 for 20 weeks.

Application has been made for entry as second class matter.

We reserve the right to edit all advertising.

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Unless otherwise stated unsigned articles are by the Editor, Manly P. Hall.

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habood. The attainment of Self is the end of the illusion, for ignorance is the condition of being unaware of Self and wisdom is the recognition of Self. Attainment is the attainment of Self and Nirvana is the absorption into Self.



By the reason of those things which lead the mind into the byways of frivolity, man's mind becomes clear for the contemplation of Self. All those things which detract the attention of the mind from

from the contemplation of Self are worldly. They are snares and illusions, and those who become enmeshed in them are bound to the Wheel of Life and Death. Renunciation is the sure road to the recognition of Reality. Renunciation is not the giving up of the world, but the recognition of the fact that the world is impermanent, unreal, transitory, and in all respects an illusion. Man does not give up the **world** but the **illusion** of the world, and in so doing he becomes wise.

"When, therefore, I say, Kill out self, I do not mean the real Self but that false self which recognizes separate existence and the state of separateness in all its forms. When I say, Kill out self, I mean kill out that false standard which divides one thing from another, for the real Self is universal. **You** are as much in the stick and stone as you are in the physical body which you have learned to believe was your **self**. The real **You** is universal. **You** are in the air that you breathe; **you** are in the clouds, the trees, the stones, for the height of Reality is the realization of perfect distribution of Self throughout the

nature and construction of all things. Steadfast and true in this realization, you are already immortal, for while forms may change, worlds come and go, mountains be heaved up and valleys gouged from the sides of hills, **you** are immortal; for the source of change is unchangeable and he who understands Reality is one with the source of illusion and is unmoved by the coming or going of illusory things.

"Renunciation is the giving up of one, two and three and the coming into possession of all: You renounce the love of one that you may receive the love of all; you cease loving one that you may enter into that state of being which is capable of loving all. No man can love one thing and also all things with the same state of consciousness. To love one is to hate many; to love all is to hate none. To love all is to serve all; and in the service of all, labor is glorified. Therefore I am a wanderer; my bed is the earth, my labor is with myself for myself, for I have realized that when I labor for others I serve myself and that when I labor with others I am laboring with myself. Thus, the state of Reality attained within the mind and gradually distributed throughout the organism until the individual sinks into the entire, becoming part of and one with all created things.

"Having through renunciation achieved union with the Spirit of Things and having come into an understanding of the nature of things, it is no longer possible to be critical, to pass judgment, to condemn, for the cause of ignorance has been discovered and the reason for sin revealed. Ignorance is involvement; wisdom is freedom. Each man is a servant of the things he does not know and a ruler over that which he understands. And men are good and bad according to wisdom and ignorance. The Reality in all men is good and all are struggling for the achievement of Reality, each in his own way and each according to his own light. Vices and virtues are conditions existing temporarily within the soul of one who has not yet achieved but is in the process of achieving. Good and bad are illusions belonging to the world of illusion; equilibrium alone is real, and equilibrium is union with Self. Union with Self is the supreme achievement; union with Self is the purpose of all existence and the ultimate condition of every creature. Therefore, O son, renounce all and don the yellow robe of the monk, going forth in the name of Self,—the one Universal Self,—serving all things, loving all things, understanding all things with that perfect compassion born of renunciation, for having removed personality how can you be offended?

"By renunciation man becomes possessor of all things, for being without desire,

without love or hate, he is incapable of loss. Unmoved by the coming or the going of earthly possessions, tranquil in the midst of sorrows but never hardened against them, greater than all emergencies, vaster than all problems, with an understanding as simple as that of a child and as deep as that of a sage, the monk dwelling in Reality, supreme in Reality, is master of all things.

"My God is the Universal Self from which I came and of which I am a part. Humanity is the expression of that Universal Self and humanity is made up of all living things. To the Self there are no races, no creeds, no colors, no castes, for the Self manifesting through Its infinity of forms is always the same—always one, always equal, though Its form may be varied and apparently unequal. The Self knows neither time nor distance, neither birth nor death; neither growth nor decay; neither light nor darkness, for it dwells permanently in the state of self-completeness. He who is complete within himself needs neither sun nor moon nor stars to light him, for he is his own light. He needs neither food nor clothing, for he is fed by his own soul and is clothed with the garments of his own understanding. He who is complete in himself needs neither worlds nor elements, for whether seated by the side of the road or suspended in space, he is complete in his union with Self.

"Therefore, O son, Self is all there is. The attainment of Self is the Great Work. When you preach, preach the gospel of Self; when you live, live the life of Self; when you serve, serve that Universal Self, remembering always that nothing can be added to the Self nor taken from it but that the discovery of Self is only possible after the mind has freed itself of the illusion. Sorrow, sickness, sin and death reveal to man the need of Self. Therefore each in its turn stimulates him in his quest for Self. Growth is a dissemination into Self; unfoldment is a distribution through Self; evolution is the natural growth of form manifesting the growth of spirit. Spirit grows only towards Self. The perfect form is achieved when the reality is discovered. The body is the expression of the relationship between the Spirit and the Universal Self. The body is the vehicle by means of which the discovery of Self is possible, and it is also the cause of ignorance. The body has a voice which speaks with its parts and members. The voice of the body is the voice of an irrational being. Therefore, unless trained, the voice of the body is the enemy of the Self. The voice of the body is the voice of desire; the voice of the Self is the voice of desirelessness. He who is controlled by his body is mortal, for he is dominated by the concept of

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City Life and the Machine Age

The congestion of city life is fatal to the health of the race, but the race is not considering health, is not able to consider health—its only thought must be that of fitting into this endless machine. Our cities are plastered with sidewalks. These are so convenient, so highly desirable, and so very superior to the cow-paths of long ago—yet each day they are shortening the lives of all who stamp along them, prevented by several inches of concrete from receiving the life-giving currents of magnetism from the vital body of the earth. Did you ever consider the terrible shock a man's spine must suffer as he puts a hard leather heel down with a clank upon a never ending surface of artificial stone? City life is just a rush from one street car to another, from one lunch stool to another, from one excitement to another. There is one general result of it all and that is nervous breakdown. Young people grow old in their twenties from the grinding thing called civilization. A large percentage of people are round-shouldered and hollow-chested and totally unfit to represent the human race—yet they must go on struggling to preserve the creature they have created. We cannot help but wonder how long it will really last. Arms that were once strong from labor and chests that filled out with the pure ozone of the open places—all these are gone. A slump-shouldered, anemic without a mind pulls a lever that he has pulled for twenty-five years, and the work is accomplished. A perfectly satisfactory result is attained which meets in every way the demand for superiority. But what of the poor sub-human who pulls the lever? Each day he amounts to less and less. Some day an inventor will create something that will eliminate him entirely. The world will some day become a vast machine, inhabited by mechanical creatures—man, the master, will become a slave to wires and coils and buttons.

Man must realize that he is the working mind in his universe. His machine cannot work without him, but he can work without his machine, and unless he capitalizes more in himself and less in his boiler factory, his civilization will fall into the hands of some barbarian people who are uncurbed and unpolluted by the thing called progress. You will remember how the Goths and Visigoths overran the Roman Empire. You will remember Atilla, the Hun, the scourge of God. Who knows but that this scourge was the whip of small cords with which the Master drove the faithless from his temple. Civilize the

souls of men and we will stand. Cater to only the selfishness, laziness and vanity of man and we will fall—slaves to convenience.

The real meaning of civilization is the ability of people to live together harmoniously and civilly as individuals, communities, nations, and races that they may learn how to co-operate for the attainment of a set and prescribed end. Co-operation and enlightenment are the basis of true civilization, while competition and enforced ignorance are the most outstanding features of the thing which we now call civilization.

Thought is the only hope of the human race. We must produce thinkers and to produce thinkers we must learn that a mind that is great must have a body to nourish it and environment to properly cultivate it, and a world willing to accept the fruitage of its endeavors. But what is the price of the thinker today compared to the value of a fool? The man who can pull the lever is worth ten dollars a day, while the man who could lead a race to the goal it seeks would not be worth a tenth of that sum in the way civilization figures.

The primitive man was truer to himself, truer to his ideals and truer to his god. He had the body of god, the health of a god, and these gave him the mind of a god—especially true in the days of Greece and Rome. We still follow the mathematical principles of the Greeks and the philosophy of Plato and Aristotle. Deep down in the soul of each is the germ of philosophy, of logic and of reason. If there were any incentive man could build that and strengthen it as he has the commercial traits of his nature, but today there is no reason why he should think—he is much more successful if he does not. The palm of the victor now goes to the man who is most like a machine.

We ask you once again, what do you feel the price of civilization is? and when you consider it carefully, is it really worth the price that man must pay for it?

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BEG YOUR PARDON

We shall not attempt to supply a complete "Errata" for Volume III, but there were two errors in Number 20, we wish to correct.

On Page 1, Col 2, in the article on Eliphaz Levi, the birth date should have been "1810".

On Page 7, Col. 1, in the article by Dr. Brownson, the number "2,000,000" should have read "200,000".

Most of the errors throughout the volume were of the typographical nature occasioned by the haste with which the weekly numbers were produced.

The publishers are glad to say that the greatest care will be exercised in this respect in the new monthly magazine. No effort will be spared to make the new publication, helpful in subject matter, artistic in appearance and arrangement, and superior in literary quality.

(Continued from Page 3, Col. 3)
in every character. Instead of building up, they are tearing down by stimulating false appetites and encouraging a gratification of weakness. They are doing more to injure the cause of intelligence and wisdom than all the bigotry of the ages, for bigotry only suppresses the good while the modern system too often gives free vent to the lowest and slays the ideal.

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The Thief of Bagdad

By Harry S. Gerhart

(Continued)

Man secures a horse, Princely clothes and food by the magic of the chest and starts back toward Bagdad.

There the Princess lies poisoned through the treachery of the Mongol Prince. The Three Princes discover this in the Magic crystal, fly to her chamber on the magic carpet and the Mongol heals her with the magic apple.

The earthly powers of men in themselves,—before illumination comes, before the stage of Master, which makes them superhuman,—are all needed to carry out the Divine plan for any group of men. Every man has his place in the plan. Co-operation, men learn, must prevail in family, business, social and national relations. The Princess as the Higher Self tells them that all powers are equal in the higher sight.

The Mongol does not insist on his rights for the Princess' Hand, knowing that the forces of darkness are 20,000 strong. That night they strike, they are every where, and the Lord of the Dark Face, the Mongol Prince sits in the Caliph's Chair in Bagdad. The Dark Forces have conquered.

He summons the Princess. "We shall be wed at once." Prepare thyself. I command it." He commands but does not earn Happiness.

Man appears before the gates of the city. He had returned to help Humanity and to claim the Princess, the Higher Self, an enlargement of Consciousness.

"Open Wide the Gates of Bagdad."

Through the ages another cry, "Lift up your heads, Oh Ye Gates, and the King of Glory will come in."

The Guards defy him, so Man summons the Magic of the silver chest and score after score, hundred upon hundreds, thousands upon thousands of white clad warriors, the white host, the forces of right and purity, spring up around him.

A country Minister in taking leave of an unappreciative flock, left them with the following benedictions:

"Brothers and sisters, I have come to say goodbye. I don't think God loves this church, because none of you ever die. I don't think you love each other because I never marry any of you. I don't think you love me because you have not paid my salary. Your donations are mouldy fruit and wormy apples, and 'by their fruits ye shall know them.' I am going to a better place! I have been called to be Chaplain of a penitentiary. Where I go ye cannot come, but I go to prepare a place for you, and may the Lord have mercy on your souls. Good bye."

The Dark Forces flee the city at the cry "Flee for your lives, a Great Magician comes. He summons armies from the earth itself!" "Open wide the gates to our deliverer" cry the citizens of earth.

The Great Khan, the Mongol, tries to escape with the Princess on the Magic Carpet, but the Hero arrives in the Cloak of Invisibility, scatters the guard and the Mongol and holds the Princess in his arms.

Again they escape the Caliph and the others, friends now, of him who has made himself a Prince, has conquered himself and the enemies of humanity, has earned his Happiness and now with the Princess, thus attained the Path of Union with Divinity, for Man's Higher Self is Divine.

Such is the helpful, hopeful story of Man's search for Happiness and the Promise of attainment to all who seek and toil to earn their Happiness, who transmit their lower qualities into powers for the salvation of self and humanity.

—The End—

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(Continued from Page 2, Col. 2)

the mind. And from a perfect balance of these two there is born in man a spiritual light which shall free him from the darkness and bondage of ignorance. The illuminated world Savior is a Widow's Son, for all the human race are fatherless until they have found again the Father whom they have ceased to know. The lower world is the Widow in mourning for her lost Lord, and out of the world in pain is born the man child who shall slay the dragon and redeem his people. It is a very wonderful myth, a story that must be lived out by every individual as he slowly walks the path that leads to human liberation.

The lower animal nature of man is well symbolized in the Mysteries by Mary of Magdala, who is the plaything of the Roman legions. But, like Mary, she exchanges the scarlet robes of Rome for the white garment of purity and understanding. The lower bodies then serve their divine Lord and ask only that they may live from day to day in His light and in His name.

One of the most important things for Christians today to do is, when they pick up the Bible and begin to read it, to ask themselves "What does this mean to me now and how will it help me to live better, to think better and to serve more in-

telligently the great needs of the human race?" We seem to feel that these old legends meant something ages ago but that they have lost their value and cannot be applied to our modern problems. This is a wrong attitude. The beauty of these great stories is that they are always true, for they are based upon great principles of Nature that are as old as Time and yet ever new. Jesus lived as a man, but to the modern world He is merely a great symbolic lesson and into His life have been woven the allegories taken from all the religions of the world, from all the arts and philosophies of pagandom to make doubly sure that we gain the true message of the ancient world.

Let us consider Christianity as an inclusive, synthetic cult, giving us in a form most readily understandable the best of all that has gone before. Let us be grateful to the uttermost parts of the earth, for they have contributed much to our modern culture. When we try to study Christianity, let us not be afraid to search in any corner of the earth for that knowledge which will help us to be truer to the beautiful message and the nobly inspired Messenger.

(Continued from Page 4, Col. 3)

mortality. He who is free from the domination of the body is immortal, for he is dominated by a concept of immortality. Man is in matter, but he is not composed of the substance of matter. Death is the result of man associating his body with himself and believing himself to cease at the disintegration of his body. Death is a concept only; never a reality. Eternal life is a reality, resulting from man's relating himself to an immortal principle—Universal Life.

"He who gives up everything in the search for Self has paid the price which Nature places upon Reality. It is worth more than all other things; therefore all other things must be given in exchange for it. Man can never be wise while the sense of possession remains. Man is not punished for his ignorance except by his ignorance, and he is only rewarded for his wisdom by his wisdom. With the renunciation of personality, all is gone except Reality. But he who has this Reality, has all.

"You may ask, what, then, is the ultimate of man? and I answer you, Absorption into the Universal Self. This results in the condition of pure immortality, absolute life, perfect and complete existence. It is the return of Spirit to the Source of Spirit, and the return of the elements to the source of themselves. It is ultimate good because it is a natural condition in which all parts return again to their natural state. Immortality is gained by the absolute renunciation of mortality."



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