

The ALL-SEEING EYE

NOW
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by MANLY P. HALL

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COUNT CAGLIOSTRO

Was He a Charlatan
Or a Martyr?
Great Teacher Series

An author recently writing on the life and activities of this mysterious man, asked the question, "Was Count Cagliostro a charlatan or a martyr?"

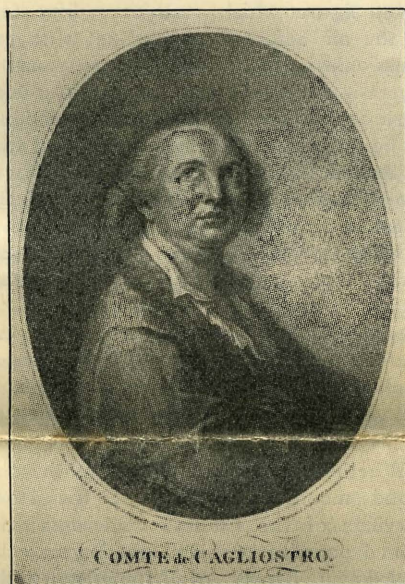
Practically nothing is known concerning Count Cagliostro other than that he was a finely educated, well traveled, highly gifted individual, a profound student of philosophy both ancient and modern, Egyptology, and the religious Mysteries of antiquity. Alexander Dumas favors the theory held for many years 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

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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 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,

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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 store-keeper 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, unchangable 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.

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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. wit hthe 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 nos-attachment and non-resistance. The undesirble 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-

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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-

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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 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.

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.

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Opening the Tomb of Frater C. R. C.

—NOTICE—

There seems to exist some confusion among subscribers and those interested in the "Encyclopedic Outline of Masonic, Hermetic and Rosicrucian Symbolical Philosophy" by Manly P. Hall. The "First Edition" is entirely sold out, and we are now offering the second or "King Solomon Edition", both to be published on or about the same date (some time this summer) at which time this work will sell at \$100. Subscribers to either edition need not feel that their edition is in any way inferior to the other as the two will be practically identical, both sharing in the same valuable material and beautiful printing and art work.

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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. Hephthgoni: 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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Come and bring your friends—Silver offering

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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(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 sel-

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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 phenomenalist 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 shopkeeper 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 virtue 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.