

The ALL-SEEING EYE

Edited by MANLY P. HALL

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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 unfolding 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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hood. 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 Eliphas 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.

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. Cooperation, 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—

Dr. S. J. Brownson, M.D.

(B.D., V.P., Soc. B., F. T. S.)

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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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