



THE
ALL-SEEING
EYE

By
MANLY P. HALL

MARCH
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The ALL-SEEING EYE

BEING A MONTHLY MAGAZINE

By

MANLY P. HALL

DEVOTED TO THE SEARCH FOR THOSE
FUNDAMENTAL VERITIES EXISTING IN
THE EDUCATIONAL SYSTEMS, RELIGIONS,
AND PHILOSOPHIES OF ALL AGES

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M. M. SAXTON *Editor*
MARY S. YOUNG *Business Manager and Secretary*
J. AUGUSTUS KNAPP *Artist*

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he EDITOR'S BRIEFS

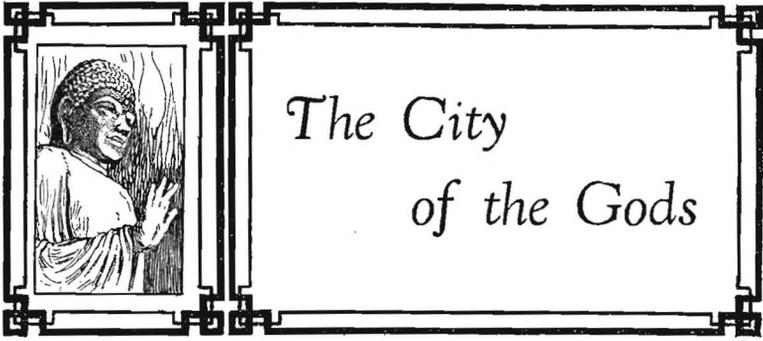
Mr. Hall opened his first series of public lectures in New York City at the Pythian Temple, 135 West 70th Street, Wednesday evening, February 4th. The lecture series there will continue for three lectures a week until the end of March. There has been a splendid attendance at all of Mr. Hall's New York lectures and the various organizations for which he has spoken have co-operated enthusiastically towards the success of the campaign.

Among the lectures given by Mr. Hall for special groups during the last month was one for the New History Society in the ballroom of the Ritz-Carlton Hotel, and another for the American Society of Psychical Research in the historic old Hyslop House.

The Macoy Publishing Company, 35 West 32nd Street, New York City, has taken over the publishing rights of Mr. Hall's little book, *The Lost Keys of Masonry*, and is publishing a new and improved edition which will be off the press about the same time as this magazine. The new edition will consist of 5,000 copies nicely bound in cloth. The size of the book will be increased to 7¼ x 5 inches, 128 pages, printed in 12 point type on book paper, and the entire text will be edited and reset.

McKay Publishing Company of Philadelphia also informs us that the new and enlarged edition of Mr. Hall's *Astrological Key-Words* will be available for delivery within two weeks. Those who have been waiting for copies of this book should write in to our office as soon as possible.

While on the subject of books, if there are any of our friends who have not yet secured a copy of Mr. Hall's *Encyclopedia of Symbolism* (of which an ad appears on the front inside cover of this magazine) we would suggest that they either secure or reserve a copy immediately, as the New York friends are buying up the remaining copies very rapidly.



Contrary to the generally accepted belief, the most highly initiated philosophers symbolized the eternally existing state of divinity by darkness rather than by light. In all the cosmological systems of the enlightened pagans there was first darkness—an immeasurable extent of profundity which defied definition. From this darkness, which is the first God, proceeded Light, the secondary divinity. Light moved upon the face of Darkness and through its activities the world, or embodied divinity, comes into manifestation. The radiant spirits of Light set up their temporary kingdom in the midst of the darkness. But Light is finite and Darkness is infinite. In the last Age the night of oblivion descends once more upon the universe and the sovereignty of the darkness is re-established.

Unaware of that dimensionless goodness which abides in space—the true God of the enlightened—aboriginal peoples conjured up a horrible monster to fill the interval that incipient reason could not bridge. Darkness became the symbol of an oppressing spirit continually plotting the destruction of light. Primitive man could not know that in the symbolic language of the sages darkness signified not only ignorance but also that supernal wisdom which so far transcends human faculty that its mysteries cannot be spoken or revealed through symbols or even arcanelly intimated—a wisdom to be discovered only by such as through the perfection of their parts are themselves mingled with this pure and abstract state.

The threefold darkness, the ever-existing reality described in the Chaldean oracles, is the symbol of all

that is concealed or that pertains to such heavenly and sacred mysteries as were necessarily obscure to the profane. Lest the unworthy accidentally discover some clue to the more vital secrets of Nature and for lack of personal integrity thereby hazard universal order, the ancient priests purposely confused the divine symbols, revealing only to the initiated the whole of the secret doctrine. Yet these same priests did not achieve secrecy by actually mis-stating the great truths but rather through a false *emphasis* as in the case of the Great Lights of the Masonic Lodge.

Realizing that the greater mysteries were always veiled and that no word was spoken concerning them save to the elect, we may suspect that the absence of a light in the North or a visible door in the northern wall of the divine house is of special and most profound significance. "To all Masons," writes Albert Pike, "the North has immemorably been the place of darkness; and of the Great Lights of the lodge none is in the North." The careful phraseology which Pike used is worthy of consideration. He dismisses the subject of the northern light without in any way compromising the integrity of the ancient tradition. The three blazing candles, through their very brilliance, attract the mind, focussing thought upon themselves with the result that the neophyte, who has not yet learned the fallacy of the evident, fascinated with their splendor, ceases to ponder, or more correctly, ignores the dark and empty angle of the North. Translated into terms of ordinary living, we are all so fascinated by the creation that we are utterly oblivious to the presence of the Creator. The Gods seated to the northward were invisible, veiled by their all-sufficient darkness, and were not to be subjected to the scrutiny of the profane. Their thrones were not lighted and even their presence came to be forgotten. The Stygian night of the Mysteries is impenetrable to all who have not been raised into the presence of the hidden God.

To the philosopher, therefore, it becomes evident that the North is the most mysterious and secret corner of the world and in its dark recesses are concealed

many of the deepest and most priceless secrets of the soul. These must remain hidden until the Master Builder, having fulfilled the Great Work, is enabled, like the holy Nazarene, to pass through the closed wall and enter into the sovereign darkness which is the great God.

In quest of a fuller exposition of this most sacred tradition, let us consider the ancient mythologies which constituted the mystery languages of the pagans. The old Egyptians, regarding their empire as a miniature or model of the universe, divided it into a northern and southern region, or hemisphere. These were united under the double crown of the Pharaoh, the red crown of blood being assigned to the North and the white crown of milk to the South empire. The more important of their divinities were conceived of as twofold to agree with the divisions of the world as, for example, the double Horus and the double Typhon. In the Orphic traditions appears the symbolism of the World Egg, the upper half of which is of gold and the lower silver to signify the celestial and terrestrial spheres. The dwellings of the gods and immortals were in the superior or upper hemisphere, in fact at the most northerly point of the World Egg, while to men and demons and elemental creatures was assigned the lower or inferior hemisphere.

The metaphysical systems of the Tibetan Lamas, having been derived for the most part from the early Vedic traditions of India, contain a most illuminating account of the great North Polar or axis mountain of the world—the Hindu Meru. The mountain Ri-Rab which is the Tibetan name for Meru, is described as eighty-four thousand miles high. It is surrounded and isolated from the inferior creation by a great ocean and in this ocean, supported by bases of solid gold, are the four imperishable continents. From this description it is evident that Ri-Rab is not only the sacred mountain but also the Imperishable Island, the golden cap of the goddess of the world. The whole universe itself rests in space and, as L. Austin Waddell writes, is supported upon a warp and woof of blue air woven like crossed thunderbolts. In this curious symbolic

scheme the whole universe is also surrounded by a double iron wall, three hundred and twelve miles high. While such symbolism is extremely crude, it is also most vivid and reveals an understanding of certain profound philosophic truths which every student of philosophy should thoroughly comprehend if he hopes to achieve the fulness of rational enlightenment. When the Tibetan priest makes his offerings, which are called the Mandallas, or offerings to the universe, he first places in the midst of the thirty-eight diagrams constituting the Great Wheel a handful of rice which represents Mount Meru which every Lama recognizes as the axis of the world.

Turning to the source of the Tibetan tradition, we will benefit by a consideration of the old Brahmanical accounts. In *The Hindu Pantheon* by Moore are to be found several additional thoughts concerning the Meru, or sacred mountain. Slightly paraphrased, Moore's statement is as follows: The Asuras (the opposers of Light) under the dominion of Yama (the god of death, regent of the South, and king of hell) symbolize the stars of the Southern Hemisphere and their prince himself holds court in the Antarctic circle. These Asuras are frequently at war with Indra, the god of the firmament and the Suras (light spirits), whose abode is the Northern Hemisphere. The metropolis of the Northern Hemisphere is Meru, the Olympus of Indra, the celestial North Pole, allegorically represented as a mountain of gold and gems.

In the *Surya Siddhanta* it is written that the Mountain Meru penetrates the entire core of the earth, protruding at either end. Its southern extremity is hell and the abode of demons, and its northern extremity heaven and the abode of the gods. Several writers, in describing this axis mountain of the earth, have affirmed that the great pyramid was designed by the ancients to symbolize the immeasurable splendor of the great Meru. As the heavenly mountain is declared to have existed in the seventh (some say the eighth) zone of the world, it becomes the Sacred Island, the first of the great continents of the earth and the paradisiacal Eden from which humanity was

exiled, for it was written in the ancient Scriptures that mankind was driven from the mountain.

Meru is the prototype of all the sacred mountains, whether termed Olympus, Asgard or Moriah. The Shamballah, rising as upon an open lotus bud upon the triple crest of the polar mountain, is the pattern for all heavenly cities. In their philosophical geography the initiated pagans established what they termed the high place of the earth. It was a comparatively simple matter as the Ptolemaic concept of the geocentric solar system formed a perfect background. Above the earth were the seven concentric circles of the planets, these in turn circumscribed by the zodiacal wall which was called the Empyrean. It was from the substance of the stars of the Milky Way, themselves part of the wall of heaven, that the souls of incarnated men descended into matter as recorded in the Pyramider of Hermes. The Holy City stood on the outer surface of the Empyrean at the point corresponding to the North Pole of the sphere of fixed stars. It was here that the twelve divinities which were called the intellectual gods and typified the hours of the day ruled the sphere of light as the Izzards of the sovereign sun. In like manner upon the southern extremity of the globe of the Empyrean stood the inverted city of destruction, the evil abode of the twelve Izzards of darkness under the dominion of Ahriman, the adversary.

The world was, therefore, regarded as consisting of two empires, that of light and that of darkness united in a sort of truce at the equator. These two empires continually battled against each other for the period of a Great Year at the end of which time an armistice was declared. The gods and their shadows, the demons, were then reunited. After a certain period the light was again divided from the darkness and the war continued for another age. All of this symbolism is preserved in the zodiacal mysteries which are of vast philosophic importance when properly understood.

The modern Freemason may ask of what use is all this archaic knowledge or belief in these enlightened days. While there are many answers to such a question, all of which are more or less relevant, it

seems that one is particularly apt. If the knowledge concealed in the Masonic symbols is of no value, or of comparatively little importance, why should these symbols be so sedulously perpetuated? Why arrange the lights of a lodge in the mystic south-pointing triangle, if the secret is unworthy of scholarly investigation?

Thousands of years after the illustrious pagan initiates had formulated their systems and departed to their reward, St. Augustine, proselyting a faith which he desired to be considered new, followed the ancient pagan system and divided the world into two great hemispheres, called "abodes" by the Egyptians and "cities" by this eminent church father. The superior world or city St. Augustin termed "the City of God"; he pictured it as a glorious community in which the blessedly enlightened dwelt together in a pure communion of spirit. The second, the inferior city or world, he designated "the City of Men," a community continually opposing the purpose of divine will. Human reason, reduced to the status of mere opinion, by the necessary limitations of mortal perception, established in the City of Men a reign of confusion and sin of which the city of Babylon or the mythological tower of Babel was used as an appropriate symbol. But as Babylon stood upon the plains beneath, so Nineveh raised its proud head from the crests of the towering hills, a prototype of the New Jerusalem. The old sages, not being restricted by the narrow perspective of modern literalists, never confused the outer structure of a fable with the sacred mystery which it was created to conceal. Hence, while the uninformed might visit Delphi to worship the navel stone of the earth, the wise were never deflected from the true purposes of philosophy by such superstitions as afflicted the ignorant. The Double Empire of the World, the mysterious two within the one, thus remained a magnificent philosophical verity, key to the whole anthropomorphic plan, until the Middle Ages (which handled abstractions roughly) corrupted the whole metaphysical system of the first philosophers and debased the

City of God to a *place* susceptible of geographical location.

The pious Christians, turning from more relevant labors, occupied themselves for several hundred years with the questionably productive task of counting the golden flagstones which paved the Holy City, and in various efforts to describe the peculiarity of its architecture or the interesting features of its environs. Enthusiastic religionists declared it to be a self-evident fact that by the City of Men the envisioned seers had intended to depict the physical world in every respect the antithesis of the heavenly community. As there could be no evil in the divine city it seemed necessarily to follow that there could be no virtue in the human abode. Man was in dire straits indeed for he was not only born in sin and conceived in iniquity but the sphere into which he was ushered with such an unpropitious beginning was but one composite evil composed of an infinite number of smaller snares and pitfalls. In the midst of this distressing environment, man could only console himself by envisioning the condition of more noble creatures who through excess of piety were privileged to inherit the Elysian Fields of the pagans then operating under Christian management. The very dangerous belief was formulated that man possessed no innate capacity for virtue and no possibility of inherent perfection and his only hope of glory lay in continued penance to atone, in part at least, for the calamity of his existence.

Thus the misunderstood doctrine that all men were evidence of the carnal sin of the original Adam, and the sidereal universe itself but the abode of fallen spirits for which there was no hope save heavenly grace, became the inspiration for ages of fanaticism and religious intolerance. To the same degree that religion departs from the doctrine of redemption through individual effort it departs not only from truth but from morality and ethics. A doctrine is most malicious which rests the destiny of mankind upon the whims of some erratic agent. Even Christianity could not succeed upon such a tenet and was forced to com-

promise its original position and find at least some place for "works" in its mechanics of salvation.

The Mystery Schools were established as institutions for the promulgation of spiritual education. Their duty was to acquaint mankind with adequate knowledge concerning the processes of philosophic improvement. Through rational discipline and the perfection of his soul, the wise man was enabled to become one of that enlightened order which dwell together in the City of God.

The adepts of the old world were bound together by a common knowledge of certain great truths. These truths which were concerned with the noble purposes of living, were not to be found in any generally revealed system of learning. To these masters was communicated the true significance of the Mountain of the Mysteries, upon whose summit stands the temple of the everlasting truth served by a hierarchy of enlightened and perfected initiates. This temple stands upon the highest point of the earth and like the Caaba at Mecca is presumed to be located directly under the everlasting house of the gods in heaven—the Pole Star. The mystery of this is revealed in the vision of Hiouen-Tsang, who beheld a mighty pillar of pure light rising up from the earth, its lower end resting upon the dark body of matter and its capital supporting the ridge-pole of Shamballah.

It is our purpose to suggest an interpretation of this eternal allegory upon three planes or divisions of life. In the microcosm or the body of man, Shamballah signifies the brain as the positive pole of the consciousness of the human spirit. Thus the intellectual monad or the thinker is the regent or prince of the body, to whom is given dominion over all the functions and purposes of the outer life. At the northern or upper end of the spine, which is the axis of the body, stands the city of the intellectual regent of life. He is enthroned amidst the twelve convolutions of the brain who are his spirits, ministers, and Suras. The four imperishable continents over which he rules are the seed atoms or monads of the four bodies which produce from themselves the phenomena of the se-

quences of incarnating personalities. As Atlas bears the heavens upon his shoulders, so the spine is the mysterious column which supports the ridge-pole of Shamballah. A man of scientific propensities, in discussing the problem of electricity, declared that he regarded the brain as a transformer or transmitter of the vital electricity of life. This is in perfect harmony with the ancient traditions, for the regent of Shamballah was not the king but the ambassador or transmitter of the king. The supreme king holds court only in the innermost recesses of the heart where he is the seat of the subjective life.

A very interesting sidelight upon the thought of rulership can be gathered from the traditions of the caravan routes. All caravans are under the control of three heads; first there is the master of the caravan who is the inclusive ruler of the whole enterprise; then there is a second official who is called the master of march. The moment the caravan begins its travelling for the day, the master of the march comes into authority and remains sole dictator of its course until the encampment is made for the night. The third officer is called the master of rest and refreshment and he has undisputed sway during all the periods of encampment. Interpreted in terms of the body, the master of the caravan signifies the heart for it is the overseer of the whole; the master of the march is the brain which has dominion over all of the activities of the life; and the master of rest and refreshment is the generative system or physical nature manifesting the recuperative power of Nature. The master of march as dictator of means has undisputed sway over the daily activity of the soul. For this reason to the average person the regent of activity is the true ruler but only to the initiated does it become evident that the mind simply follows the patterns set down by the unseen One—the heart-dweller.

In the divine government of the earth, the polar axis becomes the Great Spine and the degree of the inclination of this axis is the clue to the spiritual status of the planet. The lord of the earth dwells in the core thereof surrounded by twelve concentric strata,

each of which is the pole of a conscious intelligence. His regent, the master of the march, the Being who has control of the whole activity of the planet, holds court in the fabled Shamballah, the heavenly city that exists in the superphysical strata of the earth held up by the mysterious lotus blossom of the pole. From the sacred Shamballah come forth the edicts of progress and purpose. Here are determined those major policies by which the direction of earthly march is decided. Simply stated, the Regent of Shamballah is the Mind of the earth, and as the nerves of the human body convey the impulses from the brain to all the parts and members, so the Great Prince is vassaled by a host of horsemen who, receiving his instructions, hasten with them to all parts of the world. These horsemen are in reality the adepts and initiates through whom the Mind of the world controls the segments of society.

In the third or solar order, we find the Shamballah located as previously intimated—upon the outer shell of the Empyrean, where it signifies the seat of Universal Intelligence. In all parts of creation the creative agent is manifested by what Jacob Boehme called the Two Witnesses. These witnesses are the regents of mind and matter—the masters of march and rest. They are signified as competitive spirits, each plotting for supremacy—not so much for themselves as for the elements which they represent. Black magic is always represented by an inversion or perversion of power, so the black Shamballah seated at the lower end of the great axis, is always declared to point away from the North Star, which is the sacred point by which the order of Cosmos is maintained. Of course, in reality the North Star (whose nature and position is revealed by the seven Rishis, the wise men of the Great Dipper) is again only a symbolic term to represent a divine principle, for the mystery of the North Star is too profound for the comprehension of men.

Numbers as Related to Man and the World

To the materialist, man is simply a physical organism, the supreme accomplishment of natural biology; individuality is the result of a super organic chemistry and the individual but one of innumerable foci established by energy for no particular reason upon the broad expanse of matter. As immortality has not been scientifically established, it is either denied or ignored, and, turning to the problems of the external life, the mind becomes hopelessly enmeshed in the physical elements of being.

To the religiously-minded, man is a compound of spirit, soul, and body. Spirit is an extremely attenuated essence—an emanation from divinity—and partakes of the immortality of its own source. Soul is a grosser essence which, through mingling with the material universe, becomes so defiled that it is in danger of annihilation. Through piety and the precepts of the faith, the soul may be rescued from its predicament to become a sort of wedding garment in which the spirit may robe itself when functioning in the presence of the Creator. Body is an irrefutable evidence of carnal sin, the continual adversary of the spirit and its purposes. Some of the early Christians affirmed that the flesh of the redeemed would be resurrected upon the last Great Day, but this doctrine lost favor when subjected to a critical analysis. A few, however, still cling to it even in this age of comparative enlightenment.

To the philosopher, man is a microcosm—that is, a miniature universe in which are mirrored the structure and activities of the entire sidereal system. Working from the premise that a knowledge of the universe is necessary to the understanding of man and, conversely, that a knowledge of man is necessary to the understanding of the universe, the enlightened of all ages have recognized in the human constitution a

text-book setting forth in simple and direct form the whole drama of existence.

From those eminent authorities of the past to whom we are indebted for nearly all the fundamental principles of what we term knowledge, we can learn much of first importance regarding the constitution of man. India, China, Persia, Egypt, and Greece are of one accord in their secret doctrine. It is impossible in a brief article to examine critically their profound and complicated systems. Suffice it to say, that symbols were employed to represent the various departments of the soul and that the Greeks, concealing their whole metaphysical system under the science of mathematics, chose numbers as the vehicles of their abstract ideas. Several systems branched off from the mathematical philosophy of the Pythagoreans, and these, functioning in specialized fields, have contributed confirmatory evidence from their own spheres of experience. Socrates realized that man is the most imminent mystery and that each of us must stand dumb with wonder in the midst of the miracle of his own self.

Thus, to this age many of the deepest truths in Nature are shadowed forth through the numerical symbolism of the ancients. As an old Pythagorean might have said, numbers evoke from the soul that reflects upon their mysteries the several realities for which they stand. To the philosophers, numbers were magicians continually invoking facts by their ever-potent charms. The purpose of this article is to consider briefly how the Pythagoreans applied numbers to the occult anatomy of man so that each of the numerals became significant of some divine reality. Through meditating upon the mystery of numbers, knowledge was increased, arrangements and proportions made evident, and most obscure secrets clarified. As Albert Pike has said, "The science of numbers represented not only arithmetical qualities, but also all grandeur, all proportion. By it we necessarily arrive at the discovery of the Principle or First Cause of things, called at the present day The Absolute."

Number 10 must always stand for the wholeness or completeness of man, for his parts are diagrammatically revealed in the mysterious Pythagorean pyramid of ten dots—the *tetractys*. The *ten* is referred to as the number of the world because the *cipher* which signifies the creation is of no value unless it is preceded by the *one*, the symbol of the ever present divinity. The *cipher* therefore becomes the symbol of a mirror in which the *one*, reflecting itself, establishes the world. In man the *one* is the spirit and the *cipher* the body, the two extremes between which stand in concatenated order the other numerals as steps or rungs upon a ladder.

Number 9 was declared by the Pythagoreans to be the symbol of mankind to indicate that all humanity falls short by one numeral of the holy perfection. It is the number of the pre-natal epoch and also of the Mysteries, and its form is that of a human embryo. It was declared by the ancients to signify the mystery of religion and, strangely enough, in astrology the ninth house is the house of religion. It may be regarded as the nine inferior Sephiroth as yet not reunited with the Crown or the most holy One.

Number 8 was called by Pythagoras the little holy number and referred to as the number of the wise men. The *eight* is the soul of the seven and is, therefore, the number of the personality, which is a chemical compound created by the blending of the seven planetary impulses. It is the eighth god above and the eighth world below. It is the number of our sun which is declared to have been not of the sacred Seven but to have been one left out.

Number 7 is one of the most significant. It stands for the Builders or, more correctly, for the wholeness of that power of which the Builders are the fractional parts. The Builders are technical six parts of the seven, the remaining one or unity being that by which all are bound together. Hence, the mystery of the seventh day in which no creative work was accomplished but which was the rest after labor. The *seven* not only signifies the active agencies which conspire

to precipitate the mortal personality, but in the human body is the sacred number of the heart which contains six chambers bound together by the wholeness of the organ itself.

Number 6 reminds the student that the Elohim or Builders are seated in the six directions of space as described in the Sepher Yetzirah, and that the seventh or the holy *one* was throned in their midst. This mystery is shadowed forth in the sun and the six attendant planets known to the ancients. The *six* is furthermore a symbol of body because it is the number of the surfaces of a cube; and the cube is the symbol of matter because it rests upon a surface whereas the sphere is the symbol of spirit because it rests upon a point.

Number 5 invokes to the mind of the philosopher the shadow of the elements, the four grosser of which are suspended in the fifth or intangible ether. The *five* likewise becomes the symbol of the soul in that the soul is an ethereal matter, being the fifth or *quintessence* of the body. The *five* is also the symbol of marriage and the hermetic union because to the Pythagoreans it was the first combination of an odd and an even number, the two and the three—negative and positive.

Number 4 reveals the mystery of the four worlds in which creation takes place and of the four lesser elements which are united in the compounding of bodies. The *four* is also the symbol of the Demiurgus or Builder—the god of the inferior world. In man, the *four* reveals the sacred square consisting of the mental, emotional, vital, and physical natures.

Number 3 signifies the hypostases of the creative force—the Trinity not only of the Christians but also of the enlightened pagans. It was declared by the Pythagoreans to be the first number as it was the manifested pattern of the divine purpose. In the body it corresponds to the three major divisions, the heart, the brain and the generative system as the thrones of the three Logoi.

Number 2 witnesses the first division by which, in order to manifest as particulars, generals (prin-

ciples) must first separate and by dividing themselves against themselves and opposing themselves to themselves spin the web of being between their poles. To the Pythagoreans the *two* was not a number because, like the sperm and the ovum for which it stood, it was not apparent in the objective structure but pertained to the sphere of principles.

Number 1 is the immovable First Cause through the permanence of which all realities are assured. The *one* is the spirit which not only is in heaven but is itself heaven and includes the inferior worlds within its own nature. Philosophically considered, the *one* is no number, but simply a witness of the eternal state which is God.

Speculations as to the Nature of Pluto



ANCIENT astrologers achieved a very high degree of skill in prognostication without considering either Uranus or Neptune. Regarding the sun and moon as planets, the Chaldeans based their horoscopic calculations upon the aspects of seven bodies in their relationship to the spot on earth where the native was born. The accuracy of astrology prior to the discovery of Uranus and Neptune indicates that these two planets were not essential factors in the reading of an ordinary horoscope. Their influence upon the ordinary individual was comparatively negligible.

Within the last century startling changes have taken place. Life has become much more intensive and complex than in earlier ages. We are daily confronted with problems beyond the wildest imaginings of the old star-gazers. The Uranian qualities, for example, which were practically latent in the Egyptian were re-

leased upon the world at about the time of the French Revolution. It has been well said that those forms of learning which are now the common property of man were once the most closely guarded secrets of the pagan priestcrafts. Thus the Uranian and Neptunian influences were felt only within the temples of the Mysteries—institutions dedicated to the sciences and philosophies which were under the particular patronage of these exalted rays. When science, philosophy and occultism were released to the masses and became part of the lives of uncounted millions, new forces swayed society and mankind in general came *en rapport* with the stars of the wise.

Pluto, a dark mysterious mass whirling on the newly-established boundary of the solar system, has now been added to the planetary family. Astrologers everywhere are speculating as to the nature of the influences which Pluto will unloose upon mankind. Believing that there is a power which so firmly guides the destiny of the universe, we feel that the name *Pluto* was not given to this planet by accident. We affirm this even in the face of a general discontent, for many astrologers feel that a more elegant and optimistic title should have been chosen. No sooner had the planet been discovered than the whisper went around, "It must be the higher octave of something!" There is just a question in my mind as to the utter validity of the octave theory. I think we shall find that these planets now referred to as octaves of lower planets have distinct individualities of their own. It has been suggested that Pluto was the higher octave of Mars. If it is demonstrated by experimentation and observation that Pluto has a martial spirit, it will probably be assigned a throne in the second half of the constellation of Scorpio. Regardless of whether it is accepted as an octave of Mars, we feel that its affinity to Scorpio is evident from all available information.

Affirming that Pluto was probably better named than the average astrologer realizes, let us see what we can discover from the name which will help us to understand the nature. Pluto was the third person of the inferior Triad of the Roman divinities. The

inferior or material universe was divided into three parts, of which the spiritual was ruled by Jupiter, the intellectual by Neptune and the physical by Pluto. The great subterranean cavern in which Pluto held court simply signified the cavernous interior of the World Egg. Although Pluto was popularly regarded as a god of death, he was in reality the regent of the physical universe and corresponded to the Ego or incarnating soul of man. This Ego holds court in the dark recesses of the physical body even as Pluto dwelt in the gloomy depths of mortal natures. In Freemasonry, Pluto is a variation of Hiram the builder, therefore in certain of his most secret mysteries the death and resurrection of Pluto was celebrated.

From the Egyptians we can learn much. The Pluto of the Romans, having crossed into Egypt, was worshiped there in the form of Serapis, according to Julius Caesar. The Serapean cult in Egypt was not part of the early theology of the Egyptians but flourished almost contemporary with Christianity. The Emperor Hadrian, in a letter to Servianus, declared that the worshippers of Serapis in Egypt were Christians, and that even the bishops of the church did honor to this god. Critical investigation reveals therefore that Serapis were recognized as a prototype of Christ. In his *Gnostics and Their Remains*, C. W. King observes, "There can be no doubt that the head of Serapis, marked as the face is by a grave and pensive majesty, supplied the first idea for the conventional portraits of the Saviour." It thus appears that while to the ignorant multitudes Serapis, or Pluto, was held up as a symbol of sorrow and death, it was recognized by the initiated priests as figurative of resurrection and immortality. This is not the only example of deities whose inner meanings were reserved when exposed to the profane.

In India, the god Shiva plays the dual role of destroyer and creator. The consistency of the position is only evident to the enlightened. Yet if we will think carefully we will realize that every creator is a destroyer and every destroyer a creator. Remember the old truism, "Disintegration always takes place that

reintegration may follow upon a higher level of manifestation." We realize even in daily life that we grow more rapidly through adversity than through success; the more we are opposed, the more certain we are of accomplishment.

Serapis, the Alexandrian Pluto, was the god and patron of learning and the Serapeum, in which stood the most famous of his images, also housed the famous Alexandrian library, the greatest institution of learning ever raised by the pagan world. Approximately 385 A.D., Theodosius published his memorable edict ordering the destruction of the Serapeum. An incited Christian mob literally tore the building stone from stone, destroyed the books and, lighting such stuff as was inflammable, turned the whole edifice into the blazing funeral pyre of the sad-faced god. Serapis fell and with him perished the wisdom of uncounted centuries.

The question may be asked why should a god of wisdom be also regarded as a god of death. Socrates, dying, ordered the sacrifice of a cock which was the usual sacrifice of a neophyte entering the temple of the Mysteries. It was written repeatedly and inferred time without end that the god of death was the custodian or keeper of the mysteries of life. In the New Testament it is declared that death is the last enemy to be overcome, therefore death stands on the border line between mortality and immortality. The philosophic death of the Mysteries was the true gate of initiation. The illumined sages used terms borrowed from the outer life of man to symbolize the phases of his inner or spiritual consciousness. Serapis was, therefore, the god of the philosophic death, continually destroying the old and giving place to the new. He was the patron of all such forms of learning as contributed to the well-being of the human soul.

As the patron of essential learning, Serapis was furthermore the guardian of the Mystery Schools, in fact, a personification of them. From this it may become evident why the initiation ceremony was given

in crypts and vaults and the very sanctuaries themselves were patterned after tombs. This was said to be because all who entered them died, for the man who came out after the ceremony was not the man who went in. He might appear to be of similar features and proportions, but his old self had died and a new and immortal self had taken its place. Even today in certain of the Christian mystical institutions, entrance into holy orders is regarded as equivalent to death. Therefore, the brother leaves his name and personality behind him and, once within the cloister, is regarded as a person dead to and separate from all the concerns of outer life. Sometimes a nun taking the final orders, in order to emphasize her separation from the world, is actually placed in a casket, where her friends and relatives see her for the last time as though she were actually dead. From these suggestions it will be evident how death was used to symbolize a new life in God.

With Serapis the Mystery Schools of the ancient world fell, destroyed by the ignorance of the mob. For sixteen hundred years religious ignorance has reigned upon the earth. The philosophers, driven into cellars and garrets and persecuted by unenlightened despotism, have dreamed of a better day when wisdom will again be established upon the earth. One of our most conservative and materialistic thinkers, Joseph Wood Crutch, in his book *This Modern Temper*, declares that the re-establishment of the ancient Mysteries is inevitable before the end of the present century. May we hazard the speculation that Pluto may prove to be the star of the Mystery Schools, and that the discovery of this power in the heavens heralds the awakening of the human soul to the great realities of the spiritual world. Scorpio is the house of initiation, for only when the sun is in certain degrees of this sign are candidates taken into the invisible world. It would, therefore, be proper for Pluto to be enthroned in the second half of this sign where the sacred degrees are located.



Tarot Symbolism

THE FOURTH
NUMBERED
CARD

THE
EMPEROR

4 L'EMPEREUR 7

To the Pythagoreans the four was a most sacred number and it was the common practice of these ancient philosophers to take their oaths upon the Tetrad. Thus they always referred to the four as the noble number—sire of gods and men. A further clue to the secrets of this number is that it occupies the central position in the holy seven. In the ancient order of the planets, the sun is the fourth from the top and also the fourth from the bottom. Four, therefore, becomes the symbol of equilibrium. Equilibrium in turn signifies permanence—that which abides, for, while unbalance destroys itself, equilibrium constantly fortifies and strengthens its own nature.

In the system of divine mathematics, the ten, the most sacred of all numbers, in that it sets forth the return to unity, is composed of the sum of the first four numbers. Hence these numbers symbolize the four worlds which, by their union, constitute the nature and body of God. Four is the numerical equivalent of the world and in the Mysteries the world was a god, or, more correctly, the manifesting body of a divine agent.

Through an analysis of the symbols upon the card, we discover that the Emperor is the first and heavenly Adam—the Macrocosm. The face is in profile, in harmony with the ancient traditional belief that the divine Man has but one eye. The golden helmet arcanelly intimates the mystery of the North Pole and the white hair and beard reveal that he is the Ancient of Days—the Grand Man of the Jewish Zohar.

The cube upon which the Emperor is seated and which is his royal throne reminds the student of the six directions of space referred to in the Sepher Yetzirah. The cube always signifies the sub-Saturnian sphere whose departments are under the rulership and administration of the six Sons of Binah, the third Sephira. In the Qabbalistic system, the third to ninth Sephiroth, inclusive, are the Elohim or Builders over which rules the Great King who is the first of the seven. In many of the Tarot decks the body of the King takes the crude form of the ancient alchemical symbol of sulphur which is thus revealed as the Lord of the chemical elements. In one hand the King carries the orb, an ancient symbol of salt. The globe part of the orb, if turned sideways, becomes also the Hermetic symbol of vitriol, one of the most secret and important of all the Hermetic mysteries. In his other hand the Emperor holds aloft a scepter. In some decks this scepter is surmounted by a trifoliate figure and in others by the solar globe. In either case the scepter reveals that the Great King exercises his dominion through the medium of the solar ray. He wears golden armor and over it plates of steel. The plates of steel establish the connection between the great King and Aries and in some of the more recent decks of cards the throne of the Emperor is ornamented with the horns of rams. In the old figures of Isis she is shown standing upon a pedestal ornamented with rams' horns to represent the release of the generative force at the vernal equinox when the sun is in Aries.

From all his symbols, therefore, the Emperor is revealed as the lord of the world and in his Gnostic sense this king or creative force is expressed by the sun in Aries. To render more evident the ancient symbol-

ism, we have added to the upper corner of the diagram a small white shield containing four eyes arranged in the form of a rough square. These eyes signify the four beasts of Ezekiel and Revelation—the Mercavah or mysterious living throne in which the glorious king of the world is seated surrounded by the wings of the Cherubim. It should further be remembered that the cube is not so much a symbol of matter as it is a symbol of the material sphere as a whole. A little realized guide to the whole mystery lies in the fact that the cube is primarily the symbol of a three-dimensional body. The mystery of the cube lies in its relationships to dimension rather than its own shape. The cube is the perfect three-dimensional body and hence represents to the philosopher the field of all material phenomena. The cube as the principle of dimension encloses within its own hypothetical boundaries all creatures who exist in place and time consciousness.

The Emperor, being the personification of the creative impulses inherent in spirit, must be enthroned upon this cube because, apart from the limitations of time and place, generation cannot exist and the King cannot be manifested. Upon one of the surfaces of the cube appears the form of a phoenix with wings outspread. From this we learn that the Mysteries are primarily concerned with the liberation of man from the limitation of dimension. Body exists in time and place; spirit in eternity and space. Here we tread upon the threshold of the fourth dimension and the fourth world.

The Mysteries relate that in his relapsed condition man consists of a triad of causal natures, symbolized by a triangle, and a quarternary material natures symbolized by a square. Thus the seven principles, being odd in number, are only susceptible of uneven division into greater and lesser quantities. According to the esoteric instruction, it is possible by discipline to reverse the order of these natures. The highest of the four principles of the square may be dissociated from the other three and united to the three above so that the superior and divine nature becomes a quarternary or square and the bodily propen-

sities reduced to three. Thus by reversing the ancient symbolism the philosophers revealed the method of human deification. The heavenly quaternary therefore consists of God in four aspects instead of three: namely, Father, Son, Holy Ghost, and Man. By this new order the square becomes the symbol of the perfected divinity whereas previously it had represented the inferior elements.

The Neo-Platonists affirmed the four to signify the supreme intellect, so we here behold Mind enthroned upon the laws of Nature and the dimensions of the inferior world. This Mind exists in two states, either as an agent of its own purposes or of those still higher purposes which pertain to the world of spirit. Mind, lifted into union with spirit, is the fourth Logos; but dissociated from its spiritual cause, it is the Demiurgic tyrant propitiated in fear and trembling by those ancient peoples who recognized unenlightened intellect as a continual menace to the salvation of the soul.

REINCARNATION

The soul of man is like the water: From heaven it cometh, to heaven it mounteth, and thence at once it must back to earth, forever changing.—*Goethe*.

(God) sleeps in the stone, breathes in the plant, moves in the animal, and wakes up to consciousness in man.—*von Schelling*.

From tenement to tenement though tossed,
The soul is still the same, the figure only lost.

—*Ovid*.

Occultism in America

This is the first of a series of short articles intended for the protection of that large body of people who are seeking through the various departments of metaphysics for a more rational solution to the problems of life. An explorer, when entering into an uncivilized country, contemplates not only the beauties of the new land but also seeks to inform himself concerning the hazards of the enterprise. It is not our purpose to be unduly critical or to depreciate in any way constructive effort or the works of honest men. Our sole desire is to warn the beginner in occultism of the deceptions which are practised in this field. It is quite useless to deny the existence of fraud in matters of religion. The faithful have had their gullibility strained to the breaking point since the beginning. When Aristotle declared that all men naturally desire to know he proclaimed a common weakness by an admission of universal ignorance. Today Tibet is an excellent example of a state impoverished by the church. There are so many monks and abbots in this country that there are scarcely enough farmers left to supply the monasteries with food.

Spring has come. Birds of various kinds are now migrating. The annual influx of itinerant metaphysicians may be looked for shortly. The field of popular psychology with its assorted *isms* is not what it used to be. Ten years ago fortunes were made in a few months but the tactics employed were so high-handed that even slow thinking provincials have grown wary. With each passing year the gyps are modified to meet the popular fancy. Finding that flagrant methods no longer succeed, the charlatan refines his technique. But he still uses the old reliable bait. As long as people believe that they can get spiritual without *becoming* spiritual they must continue to pay and pay heavily for the fallacy of their belief.

If every student contemplating taking a course of instruction in the "development" of any of the several parts of his inner nature or is on the verge of affiliating

with some body of self-denominated "elected souls," will give careful attention to the material which follows he may save himself time, money, disillusionment, and possibly more serious disaster. Not a few sincere but sentimental people have impoverished themselves, hazarded the futures of their families, and wasted the best years of their own lives in ill-advised attempts to attain that rather abstract state commonly denominated "spirituality." And, strangely enough, hardly any of these people can give even a hazy definition of what the word *spiritual* means. They are all aiming at points in the dark.

Stenographers, clerks, shop-keepers, a vast host of persons whose occupations are classified as housewives, and well-meaning old ladies on pittances attempt to buy "soul growth" at from ten to one hundred dollars per class. Some of these never wake up, but the more discerning come to the conclusion after the money is spent that the perfectly gorgeous man who was teaching them had revealed nothing that they could not have found in the free public library with a few hours' research. Hope springs eternal, however, and even unto the seven and seventieth time these optimists pay to be deceived, always vainly hoping that *this time* the priceless secret will be revealed. As one old lady once said, after the denouement, "I don't see how he could have been such a cheat—he had such beautiful eyes!"

As we watch the steady stream of gullible people who literally stumble over each other in a frantic effort to pour their hard earned cash into the bulging coffers of the metaphysical racketeers, there is but one inevitable conclusion—P. T. Barnum was right. As long as there are human beings, so long there will be foolish human beings; and as long as there are foolish human beings, they will be fleeced by "smart" human beings, and what David Starr Jordan calls "the higher nonsense" will be a lucrative profession and flourish upon the earth.

During ten years of public work, the writer has contacted, either directly or through their students,

most of the metaphysical celebrities. Through these contacts many startling and tragic facts have become evident. The overwhelming majority of these so-called teachers were just plain fakes, their pretensions utter falsehoods, and their teachings worthless if not positively dangerous. From among this collection can be selected as fine an assortment of rogues as were ever assembled to a common purpose—the exploitation of the public. Did they not mask their activities behind the cloak of religion, not a few of them would be serving prison sentences for various forms of delinquency.

This is not an effort to be malicious but to state facts as they are. We desire to render available to students of occultism in general such facts as should be in the possession of every thinking person for their protection and guidance. Seekers after truth come to me every day asking my advice particularly as to which of these itinerant metaphysical carpet-baggers they should follow. There is nothing left to do but to analyze in the light of reason and of common sense the claims of these assorted sophists. We say sophists with full realization of the implication. The Sophists were a group despised in ancient Greece because they sought to peddle the sacred traditions for an exorbitant fee.

An analysis of the whole situation reveals striking incongruities. Isis never unveils herself to the profane. Wisdom is always modest and not a little reluctant to reveal itself. Never in the history of time has truth ridden on the band wagon. Like Buddha returning to the city of his father, it comes in obscurely by the back way, barefoot and with a pilgrim's staff. A careful analysis of the literature with which the modern seer heralds his approach and recounts his excellence impresses one with the fact that he just knows more than there is to know. Even God would be abashed at seeing so much of Himself in one place. The would-be parlor adept has bad taste in his advertising and bad taste is never a by-product of good judgment. But to this heartless analysis some one will say, "But our dear leader Prof. Blitz is not a bit like

that. He is so advanced and self-sacrificing. He hasn't a commercial hair on his bald head. The ten million dollars he accumulated in the last three years was just through the realization of divine abundance." We like to be patriotic even to our follies.

Let us now introduce to you a person whom we shall call "the Professor." Like Barnum's great What-Is-It, the Professor is a composite created by blending together the personalities of several of our leading dispensers of soul culture. He may seem to some only the caricature of a man, but those who have paid and paid and paid will recognize him as all that remains when his glamor and glitter have faded and his foam has evaporated. This is the statement of things as they really are when dissected as to substance and motive.

Upon his arrival in a new community this Professor of the new and wonderful, lacking originality, will follow an old and well-established custom. He will announce a series of extraordinary and incomparable free public lectures. As the American public is hopelessly sold to the idea of something for nothing—and perfectly willing to pay for it—a fair crowd generally assembles and listens with open mouthed rapture while the professor weaves a web. Mysterious hints and strange promises break down the financial resistance and the audience is swept into the private classes en masse. The very *private* and very *esoteric* classes constitute the one great chance of a lifetime. And the price—never again will they be so cheap! The exact fee depends upon whether the Professor is working on the quantity or quality basis. If the former, the charge will range from twenty-five to fifty dollars for approximately ten awe-inspiring instructions on everything from hemstitched breathing to the discovery of a soul-mate. On the quality basis, the charge may run as high as one hundred dollars, and it has been demonstrated even in periods of financial depression that the higher price set by the learned Professor, the more anxious the public is to be initiated into his mysteries.

The private class is often followed by a still more esoteric one, for the Professor has no intention of

permitting his disciples to depart as long as there is any possibility of further exploiting them. The *very* esoteric class is based upon the old circus psychology of picking up a few dimes at the conclusion of a main performance by announcing a Wild West show. If interest should lag, it may be whispered about (secrets whispered to "old students" travel with great rapidity) that in this course the Professor will reveal his great secret of financial success or will sound the profundities of the sex problem. Either of these promised revelations brings the public in herds. Such promises are irresistible even to the so-called elect. Under the pledge of absolute secrecy and other marvellously impressive regulations it may also be possible to purchase very advanced lessons never before revealed upon this planet and never again to be revealed (we hope). The only chance to secure these instructions is to buy *now* at the ridiculously low figure of twenty-five for a dozen badly multigraphed and horribly punctuated revelations. Of course there is an added charge if a diagram of the Kundalini is included. These diagrams usually indicate that the Kundalini got lost several times while wandering through the body.

Just before departing the Professor may also initiate a few of his more advanced (and wealthy) pupils into a secret of *cosmic importance*. He has just purchased sixty-four acres of the choicest real estate in the southeast corner of the land of Timbuctoo where he is going to build a temple and start a free love cult for the propagation of advanced souls who will completely revolutionize the entire social order. For one thousand dollars cash or easy terms, you may have your initials carved in the north wing of the Professor's temple, and, as an added inducement, a one-millionth interest in the possible (or impossible) oil and mineral rights. The Professor will assure you, even with tears in his eyes, that you should not regard his offer as a business proposition but as a spiritual opportunity in every sense of the word. If you hand him over all your available cash, you are not doing him a favor; you are simply contributing infinitely to the brilliance of your own halo. He is only the humble

instrument whose life is devoted to giving mankind an opportunity to achieve. The Professor further assures you that you are one of a chosen few. This is more truth than poetry; you have been hand picked out of the mob as one of the few persons in sight who are foolish enough to fall for the idea.

Let us figure for a moment and see if we can understand the full measure of the dear Professor's philanthropy and what he really means when he says that after his vision in Peculiar, Missouri, he had dedicated himself to the unselfish service of mankind. A leading exponent in this field is capable of becoming an extremely wealthy man in a ridiculously short time with an absolute minimum of personal effort. The figures that follow are not exaggerated or in any way unreasonable. The Professor in the course of a year is able to give at least twelve courses of lectures of the fifty-dollar variety. He is also able to give twelve very esoteric classes during the same period. As these, given two a night, take less than half of a year, he will have at least two weeks of every month for public lectures, free except for collections, in order to excite interest in the gyp which is to follow. During the entire period the Professor will also sell his books, private lessons, personal advice, oil stock, chips off the Philosopher's Stone, temple bricks, world tours, etc. He may even take sufficient time off to cultivate a few silly old ladies who have more money than they know what to do with. If each of his twenty-five dollar classes have a thousand members, and several of the more expert of these professors have had as high as two thousand in a single class, the income from these alone in a year would be three hundred thousand dollars. Allowing all of the other means of revenue, including the advanced classes, to balance his overhead and advertising expense, we have a man whose income is several times greater than that of the President of the United States. It is safe to say also that there have been in this country persons of this type who in the hey-day of their glory had profits nearer a million dollars a year. The exact amount of their finances will never be known, because while things go

well the Professor is simply a business man. But when an investigation of his affairs is instituted, he suddenly becomes very religious and blandly tells the authorities that his life and resources are secrets between himself and God.

The astonishing part of the whole business is that most of these Professors have nowhere nearly as sound a foundation in psychology as the average college sophomore. They have simply bought a little book, read it for a few hours and then gone forth capitalizing a gift of gab. Of course, all of the professors are not in the millionaire class but nearly all of them are making a comfortable living on misrepresentation. They are just as surely parasites upon the social order as were the Ignorantine Friars of old.

If you can afford to go to the Professor and be initiated into his nonsense simply as a lark or that you may study the gullibility of your fellow creatures, you may find his antics entertaining and he may even accidentally pass on interesting thoughts which he has plagiarized from someone else, but any money that you have spent in an effort to be spiritually illumined by him you may consider wasted one hundred cents on the dollar. The secrets of the soul are not bought nor can they be sold and any intimation to the contrary is untrue. The average citizen, by reading for half an hour every day, from the writings of recognized authorities on whatever subject may interest him, will at the end of six months himself know more and have a more reasonable attitude than that of the average class-monger who is selling his wares to the American public. If we may be so bold, let us remind you that the term "Professor" when applied to these parlor psychologists, signifies one whose professions are without end but who is never able to demonstrate what he professes.



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Act of Congress of August 24, 1912

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