

THE
ALL-SEEING
EYE

By
MANLY P. HALL

APRIL
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Qabbalistic and Rosicrucian
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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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he EDITOR'S BRIEFS

Five lectures before the New York Psychology Club have been added to Mr. Hall's March program. The talks which are on the general subject of the philosophies and customs of Asia are illustrated with rare and unusual pictures of Oriental shrines and temples.

When Mr. Hall completes his New York campaign, on or about April 1st, he will have given over fifty lectures and numerous radio talks in that city. The conclusion of this strenuous program brings to an end his six months' eastern tour. Since leaving Los Angeles last September he has given over one hundred lectures.

In view of the ever-increasing demand for a series of lectures on the Secret Doctrine, Mr. Hall is going to temporarily discontinue his public programs to do the research work for this course. When the outline has been properly prepared he plans to give the series in Los Angeles, San Francisco, Chicago, and New York. Other cities may be added to the program later.

Delays in the publication of this month's magazine have been unavoidable owing to the heavy lecture campaign, but in the future we hope the publication will appear on time.

Through the generosity of a New York friend, five copies of Mr. Hall's large book on Symbolism are to be presented to leading educational centers of the world. Next month's issue will contain a list of the libraries to which the book has been sent. As soon as the remaining copies of this work have been placed, Mr. Hall hopes to begin work on the companion volume to be devoted to the symbolism and philosophies of Asia.



*"The highest parts of the world are full of fire."—Anaxagoras.
"In the midst of the universe is the fiery globe of unity."—
Strobaeus.*

*"For the soul being a bright fire, by the power of the Father
remains immortal, and is mistress of life."—The Chaldean
Oracles.*

As far back as history and legend record fire has occupied a chief place in the religious ceremonials of the human race. Pyrolatry—the worship of God under the form of flame—is almost as widely distributed as mankind itself. Practically every cult, from the primitive fetish worship of Africa to the lamps upon the altars of Christendom, employs fire to symbolize both the presence of God and the universal diffusion of His beneficence. Hierarchies of priests were created in ancient times to guard and tend the sacred altars and death was the penalty for the neglect of the fire. The Druid priests brought the flames from heaven and concentrated the solar rays through polished gems in the equinoctial ceremonies and the vestals of Rome had as their chief duty the trimming of wicks and the fueling of golden lamps with consecrated olive oil. From the four corners of the world then the forty-nine flames, referred to by Korr von Rosenrath in *Cabbala Denudata*, have lifted their flickering flames to the sky in propitiation of that one heavenly Flame by which all natures are sustained. The Bible is rich with references to sacramental pyres, altars and swaying censors, for these were in continual use by the ancient Israelites in their devotions to the great Jehovah and the hidden Archangel, Michael, lord of the

solar ray. The God of Moses spoke in the burning bush, moved as a pillar of flame in the wilderness and hovered as a blazing Shekinah over the Mercy Seat of the mysterious Ark. The altar of burnt offerings is as old as the human race and must date from those most primitive times when the first man of Gabriel Max, rising out of the humid mists of ancient Lemuria, first gazed upon the sun, the great fire spirit of the world.

In order to understand the significance of fire as it appears in the symbology of the Christians, it should be remembered that the early Church was formulated in Rome in the gloom of those very catacombs where the Persian fire mystics performed their nocturnal rites. Even the *Encyclopedia Britannica* notes the startling parallels which exist between Christian and Mithraic doctrines. Among the followers of Zoroaster the Persian Initiate, fire has for centuries been the symbol of Ahura Mazda, the chief of the powers of light, through whose manifestations the universe came into objective existence. The Christians unquestionably borrowed the same philosophy of their sacred fire from the Mithraic Mysteries and from the same origin comes a body of interpretations which renders many otherwise recondite parts of Christian theology fully luminous. Simon Magus was one of the wisest of the early Christians, though he is now commonly regarded as a pagan. He sensed the profundity of the revelation which Jesus had given to the world, but he was opposed to the wild enthusiasm and fanatical bigotry of the first zealots who even in his day were already dividing the infant faith into a number of discordant and contradictory schisms. Gnostic Christianity, derived from Jewish and Egyptian roots, preserved the sublimity of the ancient mysteries. The modern church preserves in its rituals and symbols the outer forms of these ancient rites as does also Freemasonry, but to an unhappy degree the inner interpretations of the allegories and figures have been lost. If we would rediscover this arcana we must search for it again in its source—pagan antiquity. The doctrines of Simon Magus were largely derived from the obscure writings

of the pessimistic Heraclitus who spent so many years weeping over the Ephesians.

To appreciate the dignity of the Gnostic cult, the first great Mystery School of the Christian church, is impossible without an understanding of the doctrines of its founders, the Syrian Simon and the Egyptian Basilides, concerning the fire of the universe. Heraclitus declared fire to be the first of all principles and the world to have been fabricated by the descent of fire from its own flaming state to those less igneous spheres where the flame, losing the semblance of itself, became first air, then water and, lastly, solid earth. Hence the three lower elements have their origin out of the highest element and, according to the same system, the Father Fire of the world—God, gave being out of Himself to three modes or fires which have since been personified into the persons of the Holy Trinity. The ancient doctrine tells us that the Father, Sun and Holy Ghost are but the aspects of the heavenly and eternal Fire; hence the symbols of the blazing Masonic Triangle.

The Gnostics further affirmed the universe to be the active manifestation of the infinite creative agent. Fire, which existed in two definite natures. Activity was the positive expression of eternal being and this expression was symbolized by a heavenly or invisible flame (more correctly, a mysterious spiritual luminosity). This colorless light pervaded the entire substance of being, interpenetrating every atom of space and transmitting its divine vibrant power to the sidereal bodies of the Macrocosm and the atomic monads of the Microcosm.

Bardesanes, the Syrian Christian, agrees with Simon and Basilides that Fire then was the first God; not the angry red flame which is loosed by terrestrial combustion, but that invisible and most magnificent fire which Pythagoras declared burned forever upon the great altar which stood in the midst of the universe even as the altar of Vesta stood in the midst of the home. The gods were the Sons of Fire or the children of Vulcan; hence they were called the Vulcani, the Ammonian Architects of the ancient Egyptians, and

the Elohim described by the Jews as consuming fires. What were the Seraphim of the Hebrews but mysterious tongues of flame like those that hovered about the disciples' heads at the Pentecost—spirits born of the Schamayim or sea of heavenly fire, which lies above the firmament? The Mysteries taught that stars were flames, that planets were burnished shields reflecting the radiance of the sovereign sun and that the universe consisted of but three natures—self-luminous fires, reflectors of the fires, and natures subsisting upon these reflections.

When, therefore, Simon Magus referred to the Logos or Lord of the universe as a Flame and the gods who issued forth from Him and moved as blazing lights before His throne, the Logoi or Sons of the Flame, he but speaks the language of the Mysteries; he reveals himself as having been initiated into the secrets of the Eleusinia, the Dionysia or the Fregia, for to the great Archons of these rites the secrets of the Fire God were well known. Nor should one forget the story of the self-taught Mohammendan mystic who, attempting to find the seat of God in animal natures, operated upon living animals, proving by his vivisections that the seat of energy was the heart, for in touching a certain part of this organ while the animal yet lived he discovered the heat to be so great that it burned and raised blisters on his fingers.

In the Brahmin Mysteries, Agni is the spirit of the fire, a great flaming god signifying not only the temporal flame but that celestial flame whose endless pulsations are the cause of the phenomena of vibration. In the ancient astrological mysteries of the Persians creation had its beginning in the constellation of Aries, the chief of the fire signs, by which it was arcanelly signified that all things had their beginning in the Father Fire and their end in the great waters, the deluge of Pisces. In the Basilidean theory (which was later more fully developed and speculated upon by medieval Christian cabbalists, conspicuous among them Herr von Welling), the heavenly fire of the Logos or the fiery whirlwind of the world, exists in two distinct states analogous to the noumenon and

phenomenon of Immanuel Kant. Bardesanes declares that the all-perfect God—that He might become a Father and give birth to Christos, the preserving fire—created out of himself Syzygas, the heavenly Mother, now called the Holy Ghost. Syzygas was thought, the abstract potentiality of thinking. Lest we question that the true mother of Jesus was the thought or mind fire of the Logos, we should remember His words in the Evangelium where the Nazarene says: "My mother, the holy Pneuma."

In the Cosmological theories of the Rosicrucians and medieval mystics there was, then, above the heavens Schamayim, the heavenly fire, and under or in the midst of the earth the fallen or infernal fire, so that the middle distance or creation hangs suspended between these two extremes of the fire principle, of which the higher is a purely spiritual essence and the lower an angry terrestrial and polluted essence.

In the *Petroma* or tables of stone, it is declared that creation as mortal men conceive it is the product, first, of the connivance of the fallen Angel and, second, of the Nemesis or fate thus set in action. From this comes the common antipathy of early Christians to the Demiurgus or Lord of the world, the despotic Regent of Nature who lurks in the remote parts of the pleroma and whose weapon or tool (the hammer) is the infernal fire. This is the Lord of the Hosts of the fallen angels who have endeavored to set up a kingdom in the Abyss. From the clutches of this Demiurgus men must escape if they would know the truth, hence the establishment of the ancient Mysteries and of modern Freemasonry. The Freemasons or philosophers by fire, are seeking to escape from the infernal flames of lust, passion and desire and ascend into the pure light of warmth and reason that the flame within them may, through the disciplines of philosophy and reason, be reunited with the sovereign Light of the World.

Thus in the account of the heavenly war it is arcanelly set forth that this radiant fire which filled all space cast out from its own nature one of its own fiery

seraphs as a great seething mass of flames. Surrounded with a lurid red glow, this fell downward in a horrible combustion through all the eternities of space until it reached the very bottom of the Abyss of being. Fleeing from the white light of Michael's sword, a third of the angels of heaven were carried down with it and in the nether darkness of Primum Hyle these rebel ones established the kingdom of the world. This was the kingdom set up in defiance of the kingdom of God, for which reason in the material sphere virtue seems to wane and vice to flourish, and all things are seemingly the reverse of what they should be. But the kingdom of darkness is not forever, for, as related in the sacred books of the Persians, Ahriman, the dark and rebellious one, must ultimately bow in humility before the blazing throne of Light and the reign of evil must finally cease, swallowed up in the effulgency of everlasting Good.

For a day, however, the spirits of negation ruled. They decreed that only their own lurid ghostly flame should light the sphere that they had fashioned; that the pure white light of Schamayim should never be seen there; that all who sought to bring truth should have calumny heaped upon them, with martyrdom and death their reward. Thus was the false light established, the faint red glow that dared to vie with the pure white light of the Logos. And in the abyss so fashioned by the pride of the fallen prince, cosmos came into being. Suns, moons, and stars were born to fill that part of space which had become the vale of tears. The depths of the abyss became aglow with a hundred million suns and above the rim of creation sat the brooding angel of rebellion as the Lord of all he surveyed. Upon his throne of the empyrean, his great scarlet wings were outspread as he overshadowed his minions and shielded them with the vast extent of his own person from the great white light of good upon which they could not gaze and live. Here he sits waiting the inevitable day when the heavenly light will dispel his shadow world and he himself will

be humbled before that Presence which is without beginning or end.

So in every nature two fires struggle for supremacy. One is the pure white fire of spirit, the flame of the first Logos, that universal fire which burns through the ages with clear steady glow, lighting the way of salvation and leading all humanity towards the abode of peace. The other fire is the false flame of hate and desire whose flickering uncertainty throws grotesque shadows upon the face of space. Men gaze upon their own distorted reflections and see gods and demons in the empty air. Sin and death serve the false flame whose greedy tongues must continually be fed with the bodies and souls of men.

Among the cabbalistic traditions is one to the effect that there are two races, one a heavenly race, the other of the earth earthly. All men did not descend from the mystic Adam. There were some of heavenly origin. These were the true Sons of the Flame and the fires of aspiration burned bright within them; they were tempestuous spirits rebelling ever against the narrow limitations of the dark and unresponsive world. They were heavenly creatures and their father was the spirit of Fire. In ancient times they were the great Initiates and in later ages their royal line produced the Hermetic philosophers, the alchemists, ceremonial magicians, Rosicrucians, and finally Freemasons. The other humanity, arising from Adam, lacked the fire of holy purpose and were called the sons of water. These have plodded through the ages, patient under all adversity, lacking ambition and content to remain in an inferior state.

The ever-burning lamp of the alchemist, over two hundred references to which are to be found in history, remained alight without fuel in sealed vaults and ancient catacombs. The symbol reminds man that throughout the ages a light burns forever in the world and throughout his own life a spark of divine brilliancy continues within. The little virgin lamp used in sacrifice and ceremony, and which Eliphaz Levi declares must be carried by every magician in his wan-

derings, is intended by its shape to represent the coiled up spinal column of man at the upper end of which, according to the mysticism of the Egyptians, flickers a little blue and red flame, the flame of spiritual enlightenment. As the lamp of the ancients was fed and kept burning by the purest of oils, so man is continually transmuting within himself and cleansing in the laver of purification the life essences and substances of the body which, when turned upward and transmuted into a most volatile fluid, provide fuel for this ever-burning lamp within himself.

Upon the altars of antiquity sacrifices were continually offered to the gods. The altar itself was generally so constructed as to be roughly cube-shaped or else to resemble a broken pillar. The cube itself signifies matter composed of the elements of the earth. The flame upon this altar signifies the soul of the world, the life without which form would cease and its elements be scattered again into the definitionless matter of space. "Man know thyself" was an ancient adage. To it could have been added the words, "Thou are the flame eternal and thy bodies are the living altar of the temple." The ancient hierophants offered up sacrifices of spices and incense and even propitiated Deity by sacrificing a scapegoat for the sins of the people. The Freemasons of today still include conspicuously among their symbols the incense burner or censor, but few of the brethren can see their own bodies in this symbol. In philosophy nearly all symbols represent phases in the development of the individual himself, and as the tiny spark burning among the incense cubes slowly consumes all, so the spiritual flame within the neophyte, when nurtured by holy aspirations, slowly burns away and transmutes all base elements and purposes, offering up the essence thereof as smoke upon the altar of divinity. As the perfume rising from the incense burner was acceptable in the sight of the Lord and pleasing to His nostrils so should the words and actions of the wise man be ever a sweet aroma pleasing to the Most High. It should be remembered particularly that in the Tabernacle Mysteries of the Jews the

altar of burnt incense was erected between the Holy Place and the Holy of Holies, and represented the human larynx. By this it is signified that just words and thoughtful speech are as a sweet savor and an acceptable sacrifice.

According to the accounts, when King Solomon had completed his temple he offered bulls as a sacrifice to the Lord by burning them upon the temple altar. Calmet further tells us that the altar of burnt offerings at the entrance to the courtyard of the temple was adorned with the horns of bulls and rams. Those who, tempered by Buddhist doctrines, believe in the harmless life and the protection of animals, may wonder why so many references are made in the Bible to the sacrifice of these poor creatures to gods of vengeance. The studious Freemason realizes that the animal sacrifices referred to in the allegories of Scripture are not mortal beasts but rather the Holy Animals of the Zodiac and their corresponding qualities in human nature. When the ram or bull was offered upon the altar of Jehovah, it represented the qualities in man which are imparted by Aries, the celestial ram, or Taurus, the zodiacal bull. The Initiate passing through his tests and purifications must offer up on the altar of his own higher being the lower animal instincts and desires within himself which are represented by the twelve negative qualities of the constellations.

Thought or emotion, when focussed upon higher or lower concerns as the case may be, determines the level where life energy will be expended. If lower emotions predominate, the flame upon the spiritual altar burns low and almost flickers out because the forces which feed it have been concentrated upon some unworthy purpose. When, however, aspiration and high-mindedness predominate, then the essences of the body rise upward and, having been purified by right purpose, become proper fuel for the ever-burning lamp. Realizing that degeneracy exterminates the light, we can understand why the ancients regarded it as so great a sin to let the lamp go out. The pillar of flame which hovered over the Taber-

nacle, purified and prepared according to the directions of the Most High, is like the dæmon of Socrates, the flaming spiritual soul which, hovering over the enlightened man, renders evident both his path and purpose. In Freemasonry, the candle has a similar significance. With most of us it is hidden under the bushel; the candlestick is the spinal column, the tallow of the candle is the "marrow in the bone," the wick is the sixth ventricle and the flame is that mysterious Hiram, the Master Builder of Freemasonry. Hence, the candidate is the true light that forever dispels the darkness of ignorance and uncertainty. It is the duty of the Freemason to let his light shine forth through a purified body and a balanced mind, for this light is the life of our brother creatures.

The sun of our solar system is merely the reflector of the spiritual light, for as Paracelsus has wisely observed, "The body will not be warmed and lighted and the mind and spirit be left in darkness." So there is an intellectual sun which illumines the sphere of reason and a spiritual sun by which our divine natures are lighted. This spiritual sun was regarded by the philosophers as having grown from a spark of divine life no greater than the spark which is within each human soul. Hence, the Mysteries taught that every neophyte, in assuming the obligations of his Order, was gradually transmuting himself into a sun. In the millions of years to come this light will increase until some time the spiritual flame of each will light the whole of space. This spirit flame within the soul of the philosopher is the light that shineth in darkness. It is his indwelling god; it continually lights his way as no external lantern could ever hope to do. The indwelling radiance illumines for him one by one the hidden things of the Cosmos and the darkness of his ignorance is dispelled to exactly the same proportion that the light of his inner wisdom is diffused. So to each philosopher is given a lamp which he carries through the dark passages of life and by the light of which he avoids the pitfalls and walks the roaring ridge of heaven without fear.

EASTERN FABLES

From the story-tellers of the ancient East has descended to this modern generation a priceless heritage of parables and fables. Only Asia, steeped in fifty centuries and more of sacred tradition and expressing itself through a magnificent philosophic literature, could set forth so simply and beautifully the great realities of life.

Take for example the fable of the elephant driver. Once upon a time there was a very holy man in India who had a chela or pupil to whom he was imparting the deeper mysteries of life. Sitting by the roadside, the holy man discoursed thus to his young student: "The beginning of wisdom, my son, is the ability to recognize the presence of divinity in everything. God as the creator is everywhere present. He is in every stick and stone, He is the soul of every creature, His presence is in the heavens and in the earth, and in all things He is the ever-present Reality. Therefore, my son, if you will love and recognize this God who is ever with you, he will protect you and guide you and His goodness in all creatures will serve you. Go, therefore, into the town and behold God in everything. When you have learned his lesson, return to me and I will teach you other mysteries."

Trying to understand and repeating to himself the words, "God is in everything, and He will protect me," the youth started down the village street. He tried to see God in the palm trees and in the eyes of little laughing children. Gradually the whole village seemed to become filled with a divine presence. Suddenly, coming towards him in the street, there appeared a great elephant with a gilded howdah on its back, with its driver and his long hook perched on the great neck. The elephant belonged to a native prince and was hastening to the palace.

To test his new philosophy, the youth stood in the middle of the road in front of the oncoming elephant, saying to himself: "God is in this elephant. If I *know* this sufficiently, God will protect me and this elephant will not hurt me." The elephant driver cried

out in a loud voice: "Get out of the way! This elephant is on urgent business. Step aside quickly or you will be hurt!" But the young pupil would not move, confident that the divinity in the elephant would not permit the animal to injure him.

About this time the great pachyderm reached the Hindu boy, and, twisting his trunk around the youth's body, threw him some distance into a muddy ditch where he lay sprawled out, bruised and disillusioned. Finally, picking himself up, the bedraggled chela limped along the road until he came to the place where his old teacher was sitting quietly in the shade.

"Master," said the youth, "I went into the town as you told me, and saw God in everything, and all went well until I tried to see God in an elephant. But when I addressed this divinity in the elephant, it betrayed me and threw me unceremoniously out of the road. In what way did I fail?"

The holy man smiled kindly and replied: "You accomplished all except one thing, my son—you did not hear the voice of God in the warning of the elephant driver."

The lesson of the Hindu is obvious. We are never left without the solution to our problems if we are capable of recognizing that solution. The world is full of wisdom but most of us fail because we are incapable of recognizing wisdom and applying the wonders about us to the achievement of our purposes.

There is another elephant story that makes a very practical point. Once upon a time there was a blind king who had four blind councillors. He chose blind councillors because he did not want people around him who could see more than he could. One day the king desired to find out what an elephant looked like so he sent the four blind councillors to get the information for him.

Let into the presence of the great animal, each began to investigate in his own way. The first began to examine one of the elephant's legs, trying to reach around it. He then hastened to the king and told him that an elephant was an enormous creature like a tree

with a huge stem that extended upward as far as he could reach. The second man got hold of the elephant's trunk and he reported that the animal was the shape of a huge snake which wriggled. The third councillor, reaching upward from behind, grabbed the tail, so he described the elephant as a strange rope-like thing that hung downward from the sky. The fourth—and most ambitious councillor—had a ladder put alongside the animal. Climbing on top and feeling in every direction, he collected evidence which caused him to report that an elephant was a huge flat beast resembling an island.

When the prince received these very contradictory statements, he accused all his councillors of lying because the stories did not agree and therefore sentenced them to death. Before the time set for their execution, he was a little troubled and sent for a philosopher who had eyes and related to him the various descriptions he had received. The philosopher replied: "Sire, do not execute these councillors, for they were all just men and did the best they could. Each being blind, described the animal as he saw it." The philosopher then went on to explain that we are all blind men and that all the misunderstandings and disagreements that exist in life result from blind men trying to examine the nature of Reality. He lamented the fact that in the world men do not know that they are blind and, therefore, try to establish, through bigotry and intolerance, opinions which are as erroneous but as honest as those of the blind councillors.

Centuries ago a Japanese priest by the name of Shirobi had a dream which was to profoundly influence the destiny of the Flowery Kingdom. In his dream this learned Shinto beheld two little trees growing side by side on the crest of a rocky hill. One was a tiny fir tree and the other a small but graceful willow; and it seemed to the sleeping man that the trees talked to each other, and the pine tree said to the willow:

"Brother willow, why do you not stand up straight and firm as I do? I am strong and stout and I bow my head to nothing. I am of an ancient and honorable line

and my ancestors have stood upon these hills for centuries. I am a proud, strong tree."

Now the little willow had a modest and retiring spirit. It bowed humbly to the rather egotistic little fir and replied: "The gods have decreed a humbler station for me; I must bow my head to every wind that blows."

Winter came. The snow gathered upon the hills and also upon the branches of the little fir tree, and the fir tree bent with the weight of the snow, and at last one day after a great blizzard, there was a crash, a groan as of agony, and the little fir fell—broken by the weight of snow which was upon its branches.

But for the willow, which was very humble, there was no such ignominious end. When the snow fell upon it, the willow bent its branches and the snow slid off. When spring came the willow stood gazing sadly at its fallen friend, for the proud little fir was dead while the drooping little willow was unharmed.

Shirobi, the priest, awoke from his dream and, inspired thereby, established the gentle art—Jiu-Jitsu, the Japanese system of wrestling. He declared pliancy to be the secret of life and strength, proving through the story of the two trees that humility and willingness to bow to the inevitable are the path of the greatest good.

In closing, let us take a fable from the Greeks who were also noted for the rare quality of their wit and the pertinence of their reflections. On a certain day an Athenian philosopher chanced to be passing with his disciples through a grain field which was waiting to be harvested. In a pensive mood, the master walked along with his head upon his chest, paying little attention to the world about him. Among his pupils was a young man who was dedicated to the ethics of the gymnasium. Irritated by the incorrectness of the master's walking posture, the student dared to interrupt the wise man's reveries. "Master, do you not know that it is unhealthy to walk with your shoulders bent and your head hanging down and, further, that it is a bad example to these young scholars? Why do you

not stand up and throw your shoulders back and advance resolutely to your purpose?"

The philosopher smiled indulgently and with a sweep of his hand pointed to the grain field, saying; "My boy, look out there. Do you see those stalks of grain that stand up perfectly straight? If you will examine them, you will find that their heads are empty. But this other grain which hangs over so heavily—those heads are full. Learn posture from the grain field, and rebuke not the wise." It is strange but true that all the great thinkers of the world have had the peculiar habit of hanging their heads forward, but it remained for the Greek philosopher to establish the reason.

SPECIAL DECK OF TAROT CARDS

Tarot (playing) cards, introduced into Europe by the victorious Knights Templars who had been instructed in their mysteries by the Arabians, were a part of the Rosicrucian and Masonic symbolism of the Middle Ages.

In ancient times, books were not bound or sewed; they consisted merely of loose leaves confined by cover boards on top and bottom, and bound round with cords. Thus, the 78 cards of the Tarot deck represent the leaves of some sacred book of the ancient pagan world.

This special deck of Tarot cards, beautifully and artistically done in full colors by J. Augustus Knapp (who so ably illustrated Mr. Hall's monumental work on Symbolical Philosophy), contains not only the distinctive features of all preceding decks but additional material secured by Mr. Hall from an exhaustive research into the origin and purpose of the Tarot cards. For convenience the Tarot cards have been printed in the size and style of standard playing cards. A 48-page explanatory brochure by Mr. Hall accompanies each deck. Postpaid \$3.00.



Tarot Symbolism

THE FIFTH
NUMBERED
CARD

LE
PAPE

5 LE PAPE 7

The fifth numbered trump is called by some authorities the High Priest; by others the Hierophant. This card does not appear in the modern Italian Tarot deck, where Juno and Jupiter take the place of the Popess and the Pope. The change has been made presumably because of religious sentiment. All writers on the subject of Tarot symbolism agree that the fifth card represents the Initiator, the Prince of the Royal Secret. With his right hand the Hierophant makes the sign of the Lost Word and with his left he holds the symbol of spiritual sovereignty—the triple cross. *Le Pape* reveals to us, then, the Pontifex Maximus, the supreme Initiate of the pagan Roman Empire, the ancient head of the College of the Priests. He is Hermes, the Thrice Magister, or Three Times Greatest, Lord of the three worlds—heaven, earth and hell—as revealed by his triple crown. The three horizontal arms of the cross of the Supreme Magus represent the equator and the two tropics, Capricorn and Cancer. In the terms of the Mysteries the central and somewhat longer horizontal bar signifies spirit, limited above by mind and below by matter. The whole form of the

triple cross is furthermore the skeleton of the earth over whose spiritual destinies the Hierophant rules supreme, in contradistinction to the temporal authority of kings and princes whose symbol is the orb—the physical body of the earth. In the fifth card, therefore, we behold the Lord of the three degrees, the three worlds, the three dimensions before whom, in the form of two acolytes, bows the illusionary sphere which exists only by virtue of man's acceptance of the concept of duality.

The card further reveals the mystery of the third pillar of Solomon's Temple. The Hierophant himself is the central trunk of the tree of the Mysteries. He represents the pillar that, in the Golden Legend, is the tree of the Mysteries. He represents the pillar that, in the Golden Legend, is always either too long or too short, and from which the Cross itself was fashioned. The two acolytes, in the form of the Sun and Moon (or sulphur and salt), are adoring the universal Mercury, and in this single figure is set forth the whole formula of the Philosopher's Stone. All the opposites of Nature, the infinite diversity of elements, temperaments, conditions, and states are reconciled in the presence of the personified reality. As is said in the Book of the Master, darkness is swallowed up in light; heaven and hell have been circumscribed by enlightenment and bound together by the sufficiency of consciousness.

The adept is robed in white and gold, white signifying the harmonization of all color in its own source, the mysterious white light of the Logos, colors signifying manifestations have been reabsorbed into their own neutral sources. Gold is the symbol of solar royalty, the authority of the Sun over creation. To man it signifies perfection, for the gold of true kingship is not that mined in the earth but that which has been precipitated by alchemical processes.

The Hierophant is seated because all reality is immovable. The active powers are described in the Sepher Yetzirah as moving in the form of whirlwinds before the throne of the Almighty. Secondary principles are always pictured in motion but first causes

are seated in their own sufficiency, as the unmoved Lords of motion are permanently enthroned in the high places of the universe from which they administer the destinies of the transitory spheres.

Why did Pythagoras, and after him the Cabalists and Gnostics, assign the number five to the high priest and why also did the Neo-Platonists affirm this number to be sacred to the arts of healing? The pentagram is called the therapeutic signet of Pythagoras, who is supposed to have worn a ring with this symbol and certain letters of the Greek alphabet engraved upon it.

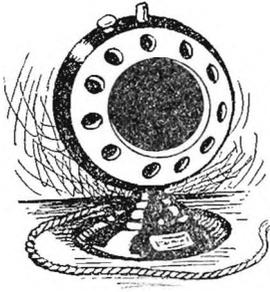
To the uninitiated, the number four signifies the elements of the world. Through the four fixed signs of the Zodiac this number has become identified with the creative processes, but those who have reached a higher degree of enlightenment realize that the four grosser elements are precipitated from and suspended in a fifth state to which modern science has given the term *ether*. The ether postulated today is not, however, quite identical with the mysterious quintessence or "fifth essence" of the ancients. In occultism there is no greater mystery than that of the etheric fluid which is the common denominator of all material natures and of which all forms are but crystallizations.

Paracelsus of Hohenheim declared that the highest art of healing consisted in the restoration of the etheric equilibrium which disease had unbalanced. Ether thus becomes the seat of those forms of sickness which are commonly supposed to be physical excesses. Immediately the significance of the pentagram as the symbol of healing is apparent. In its natural position the two lower points of the star, signifiers of the supporting elements of earth and water, represent the feet. The two points going off to the sides represent the active elements of fire and air, and are the hands or fashioners. The single point above signifies the rationality, the fifth element of ether, as well as the union of all the other points. An upright man, therefore, is one in whom the ruling power is one-pointed. If you invert the star, however, as in black magic, it becomes the symbol of the cloven hoof, the two points

upward revealing that the nature is controlled by duality and, therefore, dedicated to evil and unbalance.

In the Pythagorean Mysteries, five was called the number of equilibrium because it was half of the perfect ten. Being also one above four, the five symbolized Reality, for it was lifted above the illusions of the four elemental planes. Five was also the symbol of the spiritual Androgyne or the Hermaphrodite, for it was composed of the union of the two and the three—matter and spirit. Thus the word *Hermaphrodite* itself is compounded from *Herm* (fire) and *Aphrodite* (water). Hence, the statue of the supreme Initiator in the Serapean Mysteries had a male head and a female body; and Iswara, a form of the Brahmin Logos, is depicted with one side of his body male and the other female. In the Phrygian Mysteries, which inspired the Book of Revelation, the Great One who walks amidst the seven candlesticks, is likewise an androgyne. From all this we may gather that the Initiate, seated between the pillars of the temple, symbolizes one who has achieved within himself the unification of all diversity and the equilibrium of all forces.

The small shield containing the pentagram has been added to emphasize certain spiritual truths. The five-pointed star is made of five lines only to indicate that the soul is fabricated on geometrical angles from the continuous flow of the five senses whose findings, when coordinated, became the exoteric foundation of esoteric knowledge. In the Mysteries, the five directions which reveal the five primary bodies of man have been referred to as modes of architecture. In the Mysteries of the Collegia at Rome five columns of different proportions and different capitols were used to symbolize the five kinds of human uprightness. These are the columns which, as five elements, support the universe. Soul is supported by body from below and by spirit from above. When the adept awakens to the full realization of this equilibrium, he is invested with certain garments of realization which are themselves invisible but from the most ancient times have been shadowed forth in the robes and ornaments of the High Priest.



Investment

A WOR

Radio Talk

In these days of unsettled economic values everyone is looking for safe investments. We all desire to protect our advancing years and to that end often deny ourselves the comforts of the moment. Well invested money gives a sense of security and a feeling of independence. Such emotions form the stuff that morale is made of. Nothing undermines the courage and self-confidence like dependency or debt. We have been taught from childhood that if we will work for dollars, dollars will work for us. We know that certain rules govern the world of finance and, abiding by these rules, we apply ourselves consciously to the problem of accumulation.

Philosophy takes the laws of sound investment and applies them to the intellectual and spiritual life man. Money brings a certain measure of success, but too often this success does not satisfy. The mind shows us what we want to do and money is only an instrument for the purposes of the mind. If we have no worthy motive to inspire our actions; if we have no high purpose to which we have dedicated ourselves, our money may bring us only a ghastly caricature of success. Wealth is one of the heaviest burdens that a man must bear. It may lift him to a high and noble place or it may utterly destroy him. As one ancient philosopher is accredited with saying, "Gold is a shining metal which reflects the soul of the possessor." Gold may break the heart, but there is not enough treasure in the earth to mend it. The mysterious equation of money has become the vital element, the very life-blood of modern civilization. For this age, then,

the height of wisdom is the rational administration of wealth.

Being creatures of accumulation, we are all more or less selfish, but there are two distinct forms of selfishness. There is the short-range selfishness of foolish men and the long-range selfishness of wise men. Short-range selfishness is based upon the idea of getting all you can for what you give, and long-range selfishness is based upon the idea of giving all you can for what you get. The first policy is the basis of most failures and the second has guided the destinies of those institutions that have grown slowly but steadily to positions of trust and security.

Life is a banking system, and the laws that hold good in the world of finance hold good in the life of each individual. The sure foundation of every enduring institution is integrity. The same may be said of man. The successful career is the one that is raised not only upon physical honesty but *mental* honesty. When a man deposits money in a bank, he realizes that his checking power is limited to the amount of his account. An individual who attempts to draw more money out of a bank than he has put into it, is very likely to find himself in an uncomfortable predicament. If he does this with malice and aforethought, he will discover that there are laws devised to punish such dishonesty.

Yet in that larger banking system of life you will continually see people trying to check against an account where they have no funds. These people want happiness, position, and power—in fact, they want all the “good” things of this world. Yet these same persons have never invested anything in life. They have made no effort to improve either themselves or their world—they give nothing and they want everything. In the bank of life, their accounts are continually overdrawn. Yet when the checks come back marked “Insufficient Funds,” these same people bitterly accuse the universe of injustice and talk about an offending destiny.

When in doubt as to how to invest, *invest in yourself*. By that is meant in the improvement of your

own abilities and the extension of your sphere of usefulness. Invest in your world, consecrating your life to the high resolve to leave the world a better place than you found it. Invest in your neighbor, for he is yourself under another roof, since none of us can achieve in the truest sense of the word without the co-operation and encouragement of our brother men. Having thus sown the seeds of fortune in all the departments of life, we may expect a reasonable harvest. The seeds of effort which we sow within ourselves bear fruit in skill and proficiency with attendant improvement of the physical estate. The seeds which we have sown in the world will bring a harvest of dignity, position, and authority; the seeds which we have sown in the hearts of our neighbors will be multiplied many times and return to us as esteem, friendship, co-operation, and love. Only when these harvests are gathered in can a man be truly said to be rich. All other wealth is but a symbol of this essential sufficiency of the inner life. A man without a friend is the poorest man in the world, even though his coffers are bulging with gold. For a little while this same man may laugh at friendship, declaring that his dollars are sufficient, but as the years roll on the heart yearns for those things which money cannot buy and the emptiness within bears witness to the poverty of the soul.

It seems to be the destiny of rich men to be famous, yet the *most* famous men in history were all poor. Diogenes had no house but a tub, Socrates was lord of an empty larder, Buddha carried a beggar's bowl, the holy Nazarene had no place to lay his head, and Mohammed pegged his own shoes and was too poor to buy wood for cooking purposes. Down through the ages, however, these men have been regarded as the most fortunate of all mortals, for each possessed an internal wealth that not even kings could buy.

This little talk is not intended to be a eulogy on indigence. It is not our purpose to suggest that men cast their fortunes to the winds or regard money as a thing of evil. On the other hand, our purpose is to suggest that through a proper development of the internal value sense men may administer their outer af-

fairs in a way consistent with happiness and well-being. There is no joy comparable with the realization of the accomplishment of good. One well planned and executed act, and we already begin to feel ourselves paragons of virtue.

Wealth is a magnificent opportunity to become truly rich. In other words, if this wealth is invested in the well-being of the whole—if this money is set to work to accomplish great good, it pays dividends that really mean something to the life itself. We must invest in our own well-being because we have to live with ourselves. We may escape many unpleasant circumstances but we can never escape that very personal environment created by our own thoughts and acts. He who invests in the integrity of his heart and mind is one man who stands a very good chance of realizing on his investment.

Fortunes, as we know them, are very uncertain things. Today they heap up, tomorrow they are dissipated. The same is true of our plans and schemes and plottings. Everything that we can invest in of a material way is transitory and illusionary. When we think for a moment, we realize the impermanence of all this vast panorama of effort. The dust beneath our feet may be all that remains of some lost civilization, once as great as ours but now forgotten. To the philosopher, material things are but the instruments of spiritual purpose. The whole great system in which we live is but a shifting scene in the drama of life. In the midst of this unreality certain things are real. There is the world—not little civilizations but the great march of life itself—that will go on. Persons and places will vanish away, but the real march of humanity continues. Then there are hearts—these never change. The yearnings of the first primitive creature are still the fundamental emotions of the human race.

The only thing which we can take with us is the sum of our efforts. To the wise investor, the words on the old tombstone will ever be significant—"What I kept, I lost. What I gave, I have. What I was, I am."

A Seven-Day Wonder

The American Mahatma

The Swamis and Yogis of years gone by have suggested another method of exploiting the American grass widow with an inhibited yearning for romance. Comes, therefore, a group of American carpet-baggers posing under such elegant sounding appellations as Super-Yogi, Maha-Swami, Para-Guru, to say nothing of such insignificant terms as Rishi, Arhat and Mahatma. Aware, with true Occidental perspicacity, of the financial possibilities of Oriental occultism, the American fakirs decided to cut in on the Asiatics and run them out of business. The result is that there sprang up all over the white man's world queer looking persons each of whom was the "only white man who has ever been initiated into the ultimate secrets of the East Indian adepts." This idea of a seven-day wonder who had enjoyed an exclusive interview with a demigod caught the fancy of thousands who had grown tired of the ouija-board, and we now have an exceptionally choice exhibit of over-initiated Americans who are expounding profound methods of Hindu spiritual culture that no East Indian ever heard of.

May we introduce you to an American Mahatma *per se*. If you can imagine some five feet of bald-headed importance utterly incapable of speaking the English language or any other, who pompously announces himself as the only individual with spiritualized intelligence since Christ, you will have a full-length portrait of the self-styled Sovereign Supreme Pontiff of the very secret and mysterious Brotherhood of Perfection Plus, with headquarters right in the center of the Gobi Desert of Mongolia. This gorgeous example of manhood studied for nineteen years under Swami Yogi Guru Mahatma Dyana Chohan Hyranagarba Ishwara, etc., who has a hut hidden away right on the peak of Mount Everest. This most worthy non-existing Seer one day happened to see the American Mahatma strolling by—he always walked up Mount Everest before breakfast—and called out to

him in words like this: "I haven't spoken to anyone for ninety-nine years, but I think you have an honest face and, therefore, for no reason whatever I'm going to tell you all I know, so that you can go to America with it and sell it to anyone who has the price. I dub you Sir Mahatma. Go forth and 'gyp' the earth."

Filled with a holy zeal and a number of good business ideas, the new Mahatma ran down Mount Everest and, returning to this country as fast as he could—that is, if he ever left it—started out on his triumphant march to fame and wealth. He arrives in our fair city. Five unknown persons have written testimonials substantiating his claims and he is willing to share his beatific consciousness with a select number of pupils at fifty dollars a complete course, including miscellaneous charts and a stunning impelling portrait of the "adept." This same person informs us incidentally that he is founder of the Perfection Plus clubs all over this country and is only remaining in America long enough to pick up the available small change before he returns to Mount Everest and "divvies" up with the centenarian on the top. Lest we fail to note his exceeding dignity, the American Mahatma, incidentally, is an honorary member of the Transvaal Biochemic League, the Punjab Society of Master Mystics, the Ancient and Honorable Order of Lhasa Lamas and a charter co-founder of the secret Kneuf Councils of Heliopolis. If the truth of the matter were sifted out, it might be revealed that the "Mahatma" was, in reality, a veterinary who, finding his practice suffering through the activities of Henry Ford, read two books on Yogi by a resident of New Jersey and started out in quest of easy money.

If by some unforeseen chance the American Mahatma should meet someone who "knew him when", and who consequently was in a position to disprove his numerous claims, the conversation that would ensue might be something like this:

Stranger to Mahatma: "Why, hello, Joe, what's this I hear about you being in Thibet? Why you've never been anywhere nearer Thibet than Hoboken."

Mahatma to Stranger (in icy tone): "Why will you never understand the secrets of the soul? Of course I was in Thibet but it was in the astral body."

There are East Indian adepts who claim to have disciples in America but they are never represented in this country by these self-termed Apostles of Perfection. One old Hindu that I met in Calcutta told me that no one was worthy to study with a Mahatma until he was capable of contacting this exalted intelligence telepathically while in meditation. The only way that the "American Mahatma" can perform telepathy is to buy the little code book for two dollars which describes the famous Anna Eva Fay method of conveying the answer to a question by code arrangement of words used in asking it.

No Hindu "adept" is complete unless he has a brand-new way of "raising the Kundalini." This is the foundation of nearly all the so-called secret instructions. Trick breathing may also be included in the repertoire, but this is not as popular as it used to be because too many of the Mahatmas" have destroyed their own health giving demonstrations of their method. Fancy, hemstitched breathing is regarded as having peculiar virtue and sometimes, if greatly aided by the morbid imagination, produces results commonly termed "very spiritual." If these various miscellaneous "Mahatmas" would only confine their activities to raving, ranting and demonstrating, about the only thing they would do would be to exterminate themselves, which would be no great loss. They pass their nonsense on to others, however, and in some cases this becomes very serious.

People come to me all the time seeking relief from desperate conditions brought on by foolish attempts to become spiritual by a patent process. Some of these cases are quite hopeless and only death can liberate the sufferer from the results of his indiscretions. Insanity claims quite a few, and nearly all are shattered nervously and physically. They have hallucinations and even, under some conditions, a state resembling epilepsy. The nervous system is also so badly deranged that a state of supersensitiveness arises, which

brings on a general decrease in physical efficiency, morbid fears, inferiority complexes, and many other equally lamentable conditions. To disturb the natural rhythm by abnormal methods of living, thinking, breathing, meditating or concentrating on hopeless and meaningless abstractions is to unbalance the whole system and bring the body and mind to a common ruin. In the meantime the victorious Mahatma, finding complications beyond his control, is conveniently called by his Master to a new field of activities, leaving the wreckage to drift to what port it can.

Once upon a time there was a sort of "Mahatma" of this calibre who attempted the most daring "gyp" of all. He decided to take his whole group over to India to meet his Master, so he made an arrangement with a transportation company by which he got a commission on each passage booked and trotted his herd of followers to an out-of-the-way place where they were to see great and wonderful things. Of course, the Master didn't show up and the pseudo-Mahatma was profuse in his apologies and, strange as it may seem, his followers swallowed his excuses, came home like nice little children, and kept on believing in him. On another occasion a "Master" was actually produced, but he was arrested afterwards when it was proved that his whiskers were false and that he had been hired and coached for the part. And wonders to excess, the "Mahatma" is still believed in by people who insist that they saw him and conveniently forget the expose that followed.

If anyone in the ordinary walks of life should take people on a wild-goose chase under false promises and misrepresentation, costing each one several hundred dollars, he would be arrested for promoting a swindle. But because the swindle centered around a non-existing Master it came under the general heading of the dark and mysterious ways of "faith" wholly beyond the comprehension of ordinary mortals. When you see some of the things that people believe in, it is difficult to imagine how humanity has survived as long as it has. The salvation of men lies in the hands of the God who protects fools from their own foolishness.

Zodiakos

The Circle of Holy Animals

(Continued)

LIBRA

To the astro-philosopher the constellation of the Scales reveals the whole secret of the fall of man. As all such mysteries contain the inherent evidence of an eternal law, so Libra points out the way of liberation and salvation of the fallen angels. In the zodiac is portrayed the entire process of spiritual evolution, with Aries as the beginning and Pisces the end. In the Oriental philosophies Aries is thus the light of Parabrahm, the Universal Reality, the One Cause of all manifestation; while Pisces is the super-mental Buddhi, that perfection of consciousness achieved by the evolving monad after it has completed a revolution of the hypothetical Circle of the Holy Animals.

Taking a flat astrological figure with Aries upon the ascendant and turning it so that Aries occupies the midheaven, or highest point of the circle, and with all of the other signs in their proper order from Aries, it will be found that Libra occupies the nadir, or lowest point of the wheel, upon the cusp of the fourth house. In such a flat figure, under normal astrological conditions, Capricorn occupies the midheaven and Cancer the nadir. To discover the secrets of human evolution, it must be understood that the "Ladder of the Seven Stars" referred to by Hermes in "The Divine Pymander," finds its analogy in the seven signs descending from Aries to Libra inclusive. From Libra the signs reascend to form the ladder of evolution.

Let us now consider the allegory of the Fall of Man, as preserved in early astrological legends. We are told that the zodiac originally consisted of ten signs but that in remote antiquity the number was increased to twelve. This increase was effected in the following manner: the then androgynous sign of Virgo-Scorpio was divided into two signs and a new figure—that of

the Scales—inserted between them. Herein is revealed astrologically the Qabbalistic legend of the creation of Adam and Eve who were formed united back to back like grotesque Siamese twins. The old Jewish writings describe how God with a mysterious instrument severed them. Then followed the Fall and the generations of mankind began, these generations signified by the sign of the Balance. From the ecclesiastic point of view, man is conceived in sin and born in iniquity with only the church between him and damnation. Hence, the Pope as the personification of the divine man, or the vicar of God, wears the symbol of that decadent humanity whose wretched state can only be improved by an abundance of faith.

The hieroglyphs of the signs of Virgo and Scorpio which were divided to form mortal man are still strikingly similar. Both resemble a capital *M*. In one figure—that of Virgo—the final point of the *M* is downward and in Scorpio it is upward. Taken as a whole, the sign of Libra signifies material equilibrium, i. e., the balanced forces which conspire to produce man, whose nature the ancients were wont to describe as suspended between heaven and hell. Spirit and matter are here combined in a middle field to produce form. Intelligence and substance engender a personality which is united to spirit by inspiration and aspiration and to matter by its chemical constituents and animal instincts.

No study of Libra would be complete without reference to the Egyptian ceremonial of weighing the soul in the scales of divine justice in the judgment hall of Amenti. This was an integral part of the Egyptian initiatory ritual and in it the scales become emblematic of natural justice. As the seventh sign, Libra must also convey the various significances associated with the number 7, chief of these being that of law. Justice is usually represented as holding a pair of scales, the modern figure being simply a conventionalization of the ancient concept, which was based upon the seven natural laws. In the Egyptian judgment scene, the soul of the deceased was conducted by the god Anubis into the hall of the forty-two truths and their judges.

This hall, generally termed the "Hall of the Twin Truths," represents the two pans of the balance. Here the heart of the dead, usually shown within a small urn, was placed upon one end of the scales and a feather (the emblem of eternal truth) upon the other. If the scales balanced, it signified that the truth within the heart was equal to the truth within the world, in which event the deceased was permitted to pass into the presence of the many-eyed Osiris. After propitiation and offering, the soul then passed into the Elysian fields which are called the abode of the blessed dead. If the balance, however, disclosed a discrepancy between the truth in the heart and that in the world, then the shade of the dead was committed to the tender mercies of Typhon, the Destroyer, who swallowed up the soul amidst great anguish. Typhon here is symbolic of rebirth which swallows up the individual who has not earned liberation.

It is noteworthy that the two most conspicuous figures in the ceremony of the weighing of the soul—namely, Thoth as the scribe and Typhon as the destroyer—should be analogous to the zodiacal sign on each side of Libra. Virgo is the nocturnal house of Mercury and the Latin Mercury is identical with the Greek Hermes and Ebyptian Thoth. In the Egyptian form of Thoth, the fact that he is the nocturnal Mercury is frequently shown by the lunar crescent upon his head and the reference to him as the guardian of the Moon, or the night. Scorpio will be readily recognized in the personality of Typhon, the destroyer. It will be remembered that Typhon, or Set, who was the betrayer of Osiris, was always regarded as a genius of depravity. In the mortuary papyrus, Typhon is shown with the head of a crocodile and the body of a hog. He is ever the spirit of evil, whether in the form of Lucifer or some chimerical monster.

At the 15th degree of Libra, the scales of justice tilt. Here the involution, or descent, of the soul into the darkness of death gives place to the evolution of the soul. Passing from Libra into Scorpio, the evolving ego essays the first great work of liberation, the slaying of the dragon.

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