

The ALL-SEEING EYE

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

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WERE THE ANCIENTS WISER THAN WE ?

EVOLUTION

A PRIZE ESSAY

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

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

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

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

2. Because it secures to man perfect liberty in the investigation of all the laws and forces of nature. This is necessary for rapid progress.

3. Because it has established as a fact, the law of cause and effect, and the immanence—by involution—of Life, Spirit, God in all nature, instead of creationism by an extra-mundane, anthropomorphic God, who rules by arbitrary power.

4. Because it has demonstrated the unity and sacredness of all Life, the brotherhood of all men and the absolute justice, wisdom and love of God alike for all.

5. Because it has established the fact of the orderly sequential development of all life, from the simple to the complex, through an infinitude of adjustments and forms that are always changing to conform to the expanding life within.

6. Because it lays bare the causes of war, poverty, crime, disease, and all abnormal conditions and points the remedy, with the strongest incentives for its use.

7. Because, looking upon all nature as an inspired Bible, it unravels the tangled web of life and solves its problems in harmony with reason and the ethics of science.

8. Because it places man where he belongs, as a spiritual being in the scale of evolving intelligence, the epitome of the Universe, a God in the making, in harmony with the example and teaching of Christ, who was an evolutionist.

CHRIST WAS AN EVOLUTIONIST

Proof of this statement, with which the essay closes, is desired by many people. Here it is from the Bible itself:

1. What is Evolution? As defined in our three great unabridged Dictionaries—Webster, The Century and The Standard
(Continued on Page 6, Col. 3)

MAN A CREATOR

Mrs. Max Heindel

We are told in the first chapter of Genesis that God first created the mineral, vegetable, and animal kingdoms, and that on the sixth day He created man. Again in the second chapter, seventh verse, it states that the Lord created man from the dust of the earth and breathed into his nostrils, and he became a living soul. In the eighth and ninth verses of the same chapter it states that "God planted a garden for man."

The incongruity of this story of the creation from the orthodox viewpoint has caused many a thinking man and woman
(Continued on Page 7, Col. 1)

DO WE NEED THE MYSTERY SCHOOLS?

An interview with
Manly P. Hall.

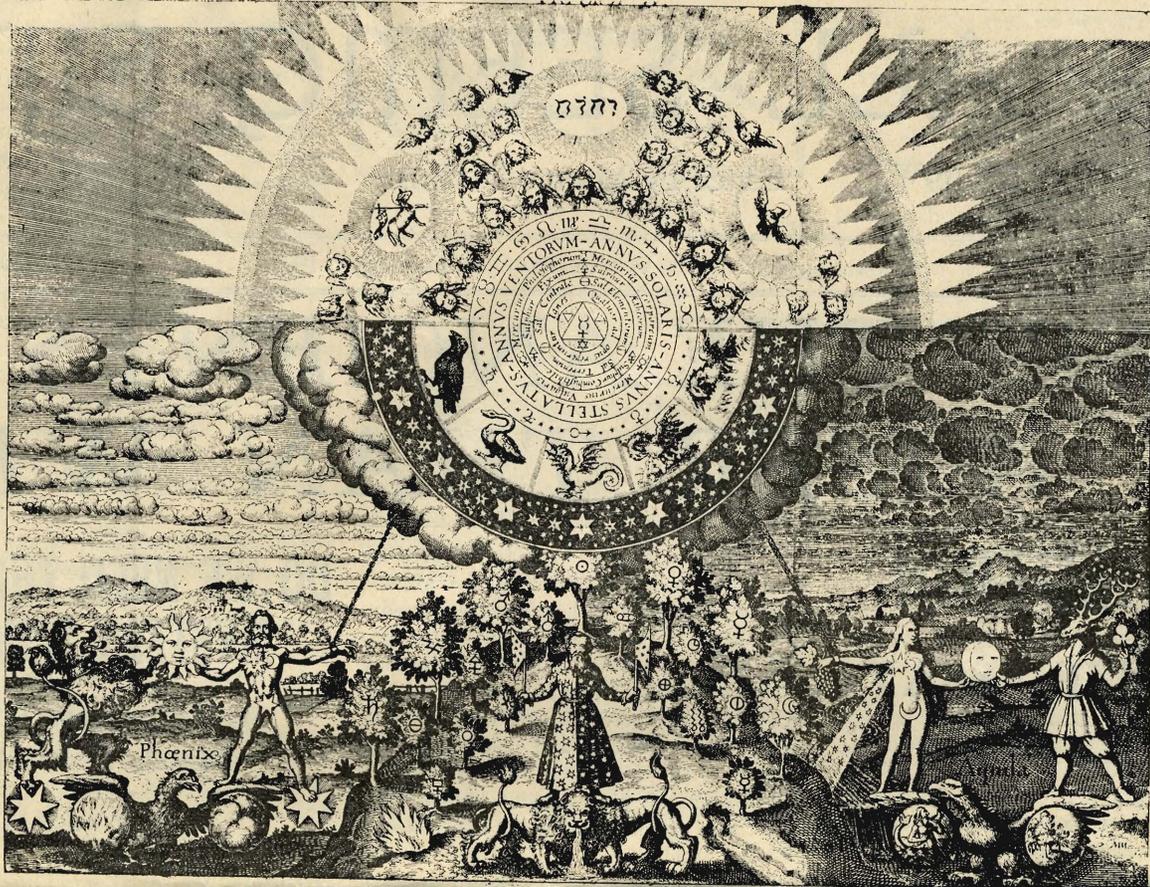
By H. O. Stechhan

(Reprinted by Courtesy of the California Graphic.)

About every six hundred years human civilization seems to reach a flowering period. Human progress runs in cycles, so to speak. Just as a series of average waves upon the surface of the ocean is always followed by one wave that overtops its predecessors, so with the succession of centuries every sixth one rises to outstanding cultural heights. This apparent rhythm is now attracting attention once more, because the Twentieth Century (in which we are living) seems to mark another apex in the unfolding story of man's eternal struggle onward and upward.

And the theory is entirely consistent, for civilization's last pinnacle was the Renaissance, which had its beginning in the Fourteenth Century. Prior to that there was a blossom-time along about the Seventh Century, which was preceded by the era of Christ Jesus in the First Century. Six centuries before His day saw another brilliant blooming in Greece when Pythagoras and other intellectual giants walked the earth and gave to mankind the benefits of their erudition—a standard of learning which has stood unrivalled for twenty-six centuries.

But in this our busy, humdrum, sun-wise turn of Nineteen-twenty-six the average man and woman gives little thought to considerations of this sort. They take the



A Rosicrucian Alchemical Formula from Museum Hermeticum Frankfort, 1678.

Translation of Latin terms. Annus Solaris—The Solar Year. Annus Stellaeus—The Year of the Stars. Annus Ventorum—The Year of the Winds.

Mercurius Philosophorum—Mercury of the Sages.

Mercurius Corporeus—Corporeal Mercury.

Mercurius Vulgaris—Common Mercury. Sulphur Combustibile—Combustible Sulphur.

Sulphur Fixum—Fixed Sulphur.

Sulphur Aethereum—Volatile Sulphur.

Sal Terrenum—Earthy Salt.

Sal Elementorum—Elementary Salt.

Sal Centrale—Central Salt.

Ignes quatuor ad opus requiruntur—Four kinds of fire are requisite for the work.

Phoenix—Phoenix.

Aquila—Eagle.

By the word of the Lord were the Heavens established, and their hosts by the breath of His mouth. The spirit of the Lord has filled the world. All things are satisfied with Thy goodness, O Lord. Thou turnest away Thy face, they are troubled. Thou takest away Thy spirit, they die and return again to their dust. Thou sendest forth Thy spirit and they are created, and renewest the face of the earth. Thy glory is for everlasting.

This extremely interesting symbolical picture will occupy a double page in full colors in Mr. Hall's "Masonic, Hermetic, and Rosicrucian Symbolical Philosophy," which is now in course of publication and of which Mr. Stechan speaks in his interview. This epoch making book is dedicated to the proposition that concealed within the emblematic figures, allegories, and rituals of the ancients is a secret doctrine concerning the inner mysteries of life which doctrine has been preserved in toto among a small band of initiated minds since the beginning of the world.

world for granted, honestly but foolishly believing that we of today represent the very last word in all human knowledge and achievement. Notwithstanding, there is a steadily increasing host of thinking people who are not so self-satisfied and complacent. Particularly is this true here in Southern California, where we are told by those schooled in such matters that a new race is evolving—heralds of a new world and promulgators of a new order that will concern itself with matters far more important than subdivisions and sensations.

Old in Learning

One of the interesting workers in this vineyard here is Manly P. Hall, a man young in years but old in learning—not the sort of learning that is highly valued in the marts of today, but the learning of the ancients, which is the foundation of all true wisdom because it came from the One Original Source of all learning. This learning is the metaphysical lore at which many so-called wise men nowadays turn up their noses for they say it is not practical. Because it is so simple, it is too deep for them.

But to return to Mr. Hall! To most persons hereabouts he is best known as pastor of the Church of the People, which meets every Sunday morning in Trinity Auditorium. Each week he discusses there all sorts of subjects ranging from the commonplace to the sublime, with their application to present-day problems, in such a fascinating manner that those who hear him once invariably become regular attendants.

Right now Mr. Hall is concluding a monumental labor—the writing of a book

(Continued on Page 4, Col. 2)

HINDU MAGIC

A Short Story by Manly P. Hall

In social circles there was quite a buzz flavored with jealousy when the Dowager Lady Gotrox and her charming daughter set sail for the Orient. Lady Gotrox was well known in her community as the leader of the ultra smart set, while her daughter just home from a finishing school promised to be one of the most desirable debutantes of the coming year.

Madame Gotrox carried with her, as do most American tourists, not only an air of vast importance and overpowering dignity, three double chins and two hundred and fifty pounds of avoirdupois, but also a fortune in jewels, platinum, pearls and sundry ornaments. Every evening Madame Gotrox appeared with her pearl collar, her three carat diamond earrings, her ruby and platinum bracelets, her emerald encrusted lorgnette; in fact every conceivable article of jewelry except a nose ring. On the street she wore a profusion of jewelry which was eyed with longing by every thug who came within the radius of her brilliancy, sufficient indeed to make thieves out of honest men. Even while travelling in the heart of the Orient Madame insisted upon decking herself out with a king's ransom while her daughter was bowed beneath the excess which mother could not distribute over her person.

It was a beautiful evening in the autumn and Madame and her daughter, with several other friends, were sitting in a little tropical garden adjoining the best hotel in a certain Oriental city. Madame was wearing her cloth of gold that evening, while daughter was a radiating halo of brocaded satins and voile. In other words they looked about as appropriate as an Hawaiian grass skirt at the North Pole. Madame had five ropes of pearls which Tiffany had to gather from the ten corners of the earth, while she also wore the great Gotrox diamond, ten carat, which made her drooping hand more limp than was normally the case. Her gray hair was graced with a diamond tiara, in fact she looked more like a jewelry window than anything else that could possibly be imagined. Her daughter, meek and docile, sat beside mamma with a rather forlorn expression gleaming out from between diamond earrings and a genuine Malay pearl lavalliere. The other guests, including an English Colonel of Sepoy troops, the French Consul, two or three wandering tourists, gazed in mild amazement at the outburst of splendor.

"My dear," murmured mother, "we are to have a special treat this evening. A famous Hindoo juggler is going to come here and perform for us. We are indeed

fortunate, but the Gotroxes always get what they want." Madame sat up and gazed around with lofty realization of innate importance.

"Yes, mamma," answered the dutiful Amelia who had been gazing drearily out upon the growing shadows among the palms. Amelia had tried in vain to start a flirtation with the British Colonel, had then tried the French Consul and finally one of the tourists, but with exceptionally indifferent results. "Yes, mamma, it must be very wonderful."

A few seconds passed when the silecce was broken by the pounding of an iron bound staff upon the ground, and a chanting wail that grew louder with the approach of the grotesque visitor. Out of the gloom there appeared a wierd form, wild and uncouth and yet marvellously interesting. The figure was that of an old man with long gray hair and matted untrimmed beard. Her hair was snarled and twisted and stood out like a great bush from his head. He was dressed solely in a dirty knotted cloth twisted around his loins and his body was angular and excessively spare. His hands and feet were long and thin and his walk was like that of a cat. Wild eyes gazed out from the unkempt mass of hair and he pounded with his ancient staff upon the ground, chanting some strange song in Sanskrit. On his back was a bag made out of coconut matting which evidently concealed the paraphernalia of his trade.

The proprietor of the hotel, a sandy haired Scotsman, long in Eastern clime, introduced the fakir as a very holy man who dwelt alone in meditation in the mountains and announced that it was by very special arrangements (which included palm greasing) that he had been able to secure the services of this marvellous man for the two American ladies.

(Mrs. Gotrox swallowed the entire speech and beamed graciously upon Sandy.)

The Americans then drew their chairs back, leaving a large open space in the courtyard, and waited for the Hindoo to show them the marvellous mysteries that had been promised.

Seating himself crossed legged upon the ground the Hindoo unpacked his little coconut cloth sack, exhibiting four articles. One a large mangoe seed, the second a small wicker basket, the third a coiled rope and the fourth a shin bone of a monkey which he used during the performance for a wand.

After jabbering in a strange guttural language for some five minutes the Hindoo magician took his basket and after showing it to be entirely empty, drew from it a long hollow reed, pierced with holes. Upon this flute he began playing strange melancholy notes. A few seconds passed and a fluttering sound was heard. Out of the sky came a number of great white birds that settled gracefully to rest upon the edge of the basket. Picking up each as it settled down the Hindoo placed them inside of the basket. When about a dozen had been caught and deposited there the Hindoo took the coconut matting and laying it over the basket, rose and jumped onto the basket, crushing the slender frame. There could be heard faint cries from within, then silence. Stepping off the Hindoo tore away the matting and quickly turning over the partly crushed basket, poured out of it several large white stones which were all that it contained.

Madame Gotrox leaned over and whispered—
(Continued on Page 8, Col. 2)

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QUESTIONS and ANSWERS

By Manly P. Hall

Why do spirits return as deformed, idiots, and cranks?



Answer. Those things are the reward of the abuse of mental and spiritual faculties in previous lives. Abuses of nature bring with them terrible karmic debts and those, who mentally, spiritually or physically prostitute power will pay for it as we see so often in the world today.

How can a consciousness be lost?

Answer. Consciousness is lost on any plane of nature when the vehicle upon that plane is destroyed. We may lose this consciousness by abusing a vehicle after it is built or not building a proper one in the beginning.

What are visions and what causes them?

Answer. Two causes. First temporary attunement of consciousness, either positive or negative, with superphysical planes; the result of fine spiritual growth or a general run down condition of the body—the first safe and the second very dangerous. Excitement, worry, grief, and so forth, will deplete the system and produce this result. Second grand cause and the most common—late eating.

Should we use our astrology colors?

Answer. We should use everything we can but not spend too much time harmonizing vibrations, etc. If we do we shall have no time left for work; and labor produces much better growth than color harmony. Never use any such means however as astrology, talismanic magic, etc., to gain over other people in financial, spiritual, or material matters. To do so is Black Magic.

WE WISH TO RECOMMEND

Faust the UFA production of which, made in Germany the home of the ancient legend and the immortal Goethe, is now presented at the Figueroa Theatre, Figueroa and Santa Barbara Streets. It is a masterly conception of acting (Emil Jennings playing Mephisto), dramatic continuity, setting, effect and artistic picturing. The presentation and knowledge displayed of magic, sorcery and conjuration are unusual to the student of philosophy and symbolism and of really "big" drama.

"Life After Death"

Dr. Annie Besant, International President of the Theosophical Society, who at the conclusion of her American tour has been for several weeks in Los Angeles, Hollywood and Ojai, will speak at the Shrine Auditorium on January 17th at 8:00 p. m. on the subject "Life After Death". Dr. Besant requires no introduction to students of the ancient wisdom and the auditorium will undoubtedly be well filled at the popular prices announced. Amplifiers have been installed so she can be well heard even to the last seat.

It is also announced that Dr. Besant will speak at the Hollywood Woman's Club Building at Hollywood and LaBrea on Friday evening at 8:00 p. m. on "Masters and the Way to Them."

(Continued from Page 2, Col. 3) on which he has been steadily engaged since 1919 and which bears the almost forbidding title of "An Encyclopedic Outline of Masonic, Hermetic and Rosicrucian Symbolical Philosophy." To this is added "A Treatise on the Qabbalah of the Jews, being an interpretation of the secret teachings concealed within the rituals, allegories and mysteries of all ages."

Hamlet's admonition, "There are more things in heaven and earth, Horatio, than are dreamed of in your philosophy" might well be blazoned across the title page of Mr. Hall's book, for it is the all-but-forgotten wisdom of the ancients which he has resurrected as the result of his studies in countless books and manuscripts to which the general public has no access. Being very old, these documents are of little use to most people because they hold ancient knowledge to be out-of-date and, like last year's motor car, therefore to have deteriorated. But in this respect wisdom differs strikingly from material things. "Age cannot wither it nor custom stale," though people fail to realize that fact.

In answering a question as to his immediate purpose in writing such a book, Mr. Hall replied that he hoped through it to bring about an attitude of mind favorable to the re-establishment of the ethical

culture of the ancient Greeks. This culture was largely disseminated by the so-called Mysteries, which disappeared during the early centuries of the Christian Era. Today great philosophic minds are once more interested in the re-establishment of the Mysteries as an institution.

Lacking in Culture

"We are hopelessly lacking in true ethical culture today," said Mr. Hall, "in that we do not do right from the principle of right but rather from the principle of expediency. The science of ethics was the fundamental teaching of the Greek Mysteries and constituted the most perfect system of education ever devised. This ethical message was so vital and informative that candidates actually vied with one another to secure it. But the scholastic curriculums of today are, for the most part, so prosaic and commercially materialistic that it is necessary to pass compulsory attendance laws to keep the children in school, for both children and parents are prone to regard higher education not only a non-essential but even a handicap in the battle of life.

"Everywhere the lack of ethics is painfully felt today. Many people are trying to analyze the defects of our social fabric. Crass materialism is the one and only answer. The Mysteries of antiquity were dedicated to the gods, and every modern art and science had its origin in the temple. Mathematics and medicine were first sacred sciences, created as methods for honoring the gods by serving mankind. In this connection recall that Gutenberg, the father of printing, designed the first moveable type in 1445 for the express purpose of printing the Bible. Painting and sculpture originally grew out of a desire to perpetuate the forms and features of the gods and heroes, while music and drama received their early impulses from being integral parts of religious worship. All of these higher, finer, and cultural activities man developed to express his spiritual ideals, but not necessarily theological concepts.

"Religion does not dispute or theorize. It worships and adores the fundamental verities of life. But today our churches through their varying creeds unfortunately have fomented an untold amount of prejudice; and prejudice is a destructive force. The prejudiced mind is incapable

(Continued on Page 6, Col. 1)

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INITIATES OF THE FLAME

(Continued)

Have you seen people that, regardless of appearances, somehow you liked? Have you seen charming people that, in spite of their charms, you hated? Have you seen learned people who were either fools or impressed you as such, and again, other people who knew little but whom you felt to be wise? Such are the insignia of rank which the loss of title or position cannot destroy. With or without crowns, they were kings—not puppets dressed in tawdry tinsel. Still they are kings and so will remain to the end of time, and still they manifest their rank, not by their superiority or high-headedness but by the soul qualities radiating from them. The purity of life and motive still radiates from those of old who wore the apron of the Initiate, for while that triangular apron with the serpent drawn upon it has long since rotted away, the spiritual counterpart of that symbol is still seen in the radiance of their daily lives, thus proving beyond all dispute that as they were Priest-Kings then so are they today. In every walk of life we find them—in the high places and down in the mire. But wherever found they are still the mouthpieces of the gods and through them comes the promise to all who survive. Kings they are, not of earth but of heaven, and in the life of our own Master we find one who joined himself to those who served, and who was a true King even when his only crown was a wreath of thorns.

Still in the Pyramid of Gizeh the initiations continue; still the Initiate there receives the insignia of his rank. Before that Fire within himself he makes his vows and upon the burning altar of his own higher being he lays his crown and his sceptre, his robes and his diamonds, his hates and his fears, sanctifying his life as a Priest-King and swearing to serve none but his own higher self, the god within. His robes are his soul-body, his crown is his life, and in the streets of life he is enthroned. Once more the dusky towers and factory chimneys around him fade back into the templed pillars of ancient Luxor and, with a lunch pail on his arm and his face brown with honest dirt, he is as much a king as when the crown of the double Nile rested upon his brow and the priest of the temple made him one with his God and his fellow man.

CHAPTER V.

THE ARK OF THE COVENANT.

One of the most interesting symbols that have come down to us from the ancients is that of the Ark, or the box that was said to contain the sacred relics. Many people believe that this belongs particularly to the Jewish nation, but this



Dr. Annie Besant

International President of the
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is a great mistake because the Ark has been the birthright of every country. Like the Jewish people, all have lost much of their power and glory when they lost the sacred Ark. In ancient Chaldea and Phoenicia the Ark was well known. India celebrates it as the Lotus and the ancient Egyptians tell how the moon-god Osiris was imprisoned in an ark. In all the Mystery Religions of the world, individually and cosmically, the ark represents the fountain-head of wisdom. Over it the Shekinah's glory hovers as a column of flame by night and a pillar of smoke by day. Every land sees and feels its presence when the Priest-Kings and Initiates take the sacred Ark away from an old civilization, lost because of crystallization, and, surrounded by those faithful to the truth, carry it into other lands and among other peoples.

In every creed and every religion crystallization goes on. We find small groups of people separating themselves from their fellowmen. We find those who, clinging to the old, refuse to advance with the new, and whenever we find this crystallization we also find the spirit of truth carried away to another people and embodied in other doctrines. From the ancient Ark of the Israelites never had been removed the staves by which it was carried or transported until finally it was placed in Solomon's Temple. Likewise, never does the spirit Fire in man come to rest until finally it is enthroned in the Holy Place of his Solar Temple. Ever towards the rising sun its bearers carry this sacred truth.

Nations are begotten of those who love the truth, and nations are buried when they forget it. The time has again come when its silent bearers have taken the sacred Ark and the Shekinah's glory and, moving across the waters in solemn file, have brought it to the new world.

Throughout the universe the call has sounded and those who are true to their own higher principles have surrounded the sacred chest. Those who have sworn such allegiance to their own higher natures are following the priests with their sacred burden and a magnificent Mystery Temple is being built in this glorious land of ours, loved and guarded by all those who are laboring for humanity. The staves still remain in the Ark, however, and only when real good can be accomplished will they be removed and the sacred Ark find a new resting-place.

This opportunity is now confronting the Western World. The knowledge of the ancients, the accumulated wisdom of the ages, is knocking at the door and seeking those who will follow it. The bearers of the Ark have tarried and are gathering a nucleus of spiritual souls to carry on their work, but whether or not the word of the Lord will remain with a nation is dependent upon national life and ideals, for the actions of a nation are but the collective actions of its individuals. If the Ark of the Covenant, therefore, finds nothing here attuned to itself, if it finds only a few who will answer its call of service and brotherhood, then will its priests lift again the staves and carry it on into other lands.

A nation thus deprived of its spiritual life will, like the ancient city of the Golden Gate, be swallowed up in oblivion. The call is now sounding and those who love the Truth and revere the Light must join that band of devoted servers who for centuries have dedicated themselves to the preservation of Truth. These have given their lives a thousand times for the cause of Truth; their personal happiness has always been second to their duty. These have given their lives a thousand times for the cause of Truth; their personal happiness has always been second to their duty. These are the custodians of the

sacred Word, and the law of attraction draws to them all who love and live the Truth. A great influx of spiritual light comes to those who have learned the doctrine and who live the life, and, regardless of clan or country, they have joined the silent file of watchers and workers around the sacred Ark of the Covenant. By his daily actions every individual is expressing far more plainly than by words his ideals, his desires, and also his attitude toward this great work. The composite attitude of a certain number of people either shuts out or lets in the light. Therefore, every individual has a sacred duty, a great work to do, and to which the true student must dedicate his life. Then wherever he may go, whatever he may do, he is being led and the Shekinah's glory directs his footsteps.

(To Be Continued)

(Continued from Page 4, Col. 3)
of logical or reasonable thought. Creeds are merely excrescences upon the body of religion. Creeds inhibit the mental faculties and rational powers of all who become involved in the limitations of dogma. Universities, churches and scientific bodies, exhibiting an exaggerated reverence for creeds and precedents, paralyzed the mental initiatives of their representatives and followers.

The Ancient Mysteries

"Every world religion is a partial revelation of the secret doctrine of the ancient Mysteries. Ante-Nicaean Christianity was a School of the Mysteries and, as such, promulgated a secret doctrine, scarcely a vestige of which is to be found in modern Christianity. The secret doctrine of Christianity even Christ concealed from the multitudes, revealing it only to an illuminated few. It is recorded in Matthew that the disciples asked Jesus why he spoke to the people in parables; and 'He answered and said unto them, because it is given unto you to understand the mysteries of heaven, but unto them it is not given.'

"Everything that has been revealed to us is merely an imperfect symbol of a great spiritual fact that is revealed in its entirety only to those initiated into the

mysteries of Nature. The Greek mythology taught today in our public schools is nothing but the initiation rituals of the Greek Mysteries. Plato, the greatest of all philosophers, was an initiate. He had been inducted into the lore and practices of the Eleusinian Mysteries. The priests of the temple revealed to him all he knew, and his writings are merely veiled simplifications of the teachings of the Mystery Schools. Aristotle and Euclid were also initiates. Pythagoras, after visiting the seats of fourteen great religions of antiquity from Greece to India, declared them all to be monotheistic, a statement which disrupts modern concepts of pagan theology.

Centers of Education

"The Mysteries were really the great educational centers of the ancient world. In Greece, Egypt, Chaldea, and other countries they played the part of school, clinic, church, and home—all in one. Their standard of morality was the highest ever known. Of course, in later years they became polluted with undesirable influences (like reputable institutions are known to suffer even in our own days) and gradually declined."

It is Mr. Hall's firm belief that if the educational system of the ancient Mysteries could be re-established, it would solve many problems which appear to be unsolvable to the unilluminated mind of today; because the Mysteries represented a syntheses of philosophy, science, and religion. They revealed the underlying harmony that pervades all three, whereas

so many people today regard them as hopelessly irreconcilable. And so it is that Mr. Hall feels we must return to the original doctrine—another instance of the first being last—if we would extricate ourselves from the entanglements into which useless creedal conflicts have betrayed the modern world.

The time is again at hand for the periodic resurgence of reason and learning, for six hundred years have elapsed since the last great illumination of the world. As a contribution to this end, Mr. Hall is bringing out his compendium which summarizes the long forgotten and dust-encrusted wisdom of the past. The entire work is amplified with numerous quotations from ancient, medieval, and modern authorities, many of them from unpublished manuscripts and priceless books long out of print.

(Continued from Page 1, Col. 2)

—it is, "development," "growth," "unfolding," "opening out," etc., always from the simple to the complex and by inherent sentiment life. It applies to everything in the universe from an atom or an electron to the cosmical system. Herbert Spencer, the world's greatest philosopher, defines it as, "The integration of matter and concomitant dissipation of motion."

2. What does the Bible say about this? While the word "evolution" is not found in it because, like many other words now in common use, it had not been coined when the Book was made; other words conveying exactly the same idea were used. Con-

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sult any unabridged Greek and Hebrew Analytical Concordance or Bible Text Book, looking up the root meaning of such words as these: "to create," "make," "form," "fashion," "build," "grow," etc., and their derivatives and synonyms, and you will find that evolution, as understood by science today, is taught and illustrated on every page of the Book.

3. All of Christ's teachings are in harmony with this fact. His 38 parables illustrate the "development" of His kingdom or the "growth" of christian character in exact accordance with this divine law of progress. Hundreds of passages might be cited to prove this, such as Math. ch. 13, ch. 6:28; Jno. ch. 15; Mark ch. 4, 26 to 35, etc.; Jno. ch. 10:30, ch. 5:17-47; ch. 14:9, etc., prove His identity with God, His Father and all nature. Hundreds of passages prove His humanity as well as His divinity.

4. Darwinism should not be confounded with evolution. The best authorities hold that monkeys were not our ancestors, much to their credit; for monkeys do not kill each other or carry on barbarous wars as men do. The Bible and especially the life and teachings of Christ, when studied in the light of creative, progressive evolution, using figures of speech, allegory and symbolism, as its writers did, and for religious and not scientific purposes, is a more illuminating and wonderful Book than ever. To prohibit the teaching of evolution in our schools is absolutely unchristian and subversive of our civilization.

Copies of this essay can be had for 2c each in lots of 5, or for 1c each in lots of 100, postage prepaid, by addressing, S. J. Brownson, M.D., at 8256 Norton Avenue, West Hollywood, Calif.

MAN, A CREATOR

(Continued from Page 1, Col. 2)

to turn from the path of holiness, and has been the story in which the materialist has gloried and whereon he has based his strongest argument. The unenlightened Christian has been unable to explain the discrepancies found in the first two chapters of the Book upon which he bases his religion.

The Rosicrucian philosophy teaches that the seven days of creation are world periods. That the first day is termed the Saturn Period, when man was sent out from God as a virgin spirit, without form or physical substance. Under the guidance of great creative beings whom we will call hierarchies, he was helped to develop form and consciousness. These great beings implanted in this evolving life the germ which later developed into the physical body at present used by man. In

the same manner is the seed atom of the incoming ego of present day man deposited in the spermatozoa, which later impregnate the ovum and from that time the germination of the physical body begins. This same process was carried on in the Saturn Period by these creative hierarchies. The first appearance of the human spirit at the beginning of this period was as a ball shaped cloud of heat, greatly resembling (as seen clairvoyantly) the shape of the seed atom of present man.

After these divine leaders had constructed the germinal or phantom dense body in the Saturn Period, the human germ by its own ability was able to work upon its body when it reached the Sun Period. These divine hierarchies further assisted the human spirit by adding the germ of the vital body. Later, when the vital body was fully developed, it caused the development of the sense centers which gave the power of motion.

The body during the Polarian Epoch in the fourth revolution of the Earth Period resembled a large, spongy bag with an opening at the top from which an organ projected. This organ was used in place of various sense centers which the body of present man possesses. During this epoch man passed through a stage similar to that of the mineral kingdom. Ezekiel gives us evidence regarding this in the 28th chapter, 13th, 14th, and 15th verses: "Thou hast been in Eden, the garden of God; every precious stone was **thy** covering, the sarius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in **thee** in the day that **thou** wast created.

"Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

"Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."

In the Hyperborean Epoch man passed through the plantlike stage where he had a twofold body, the dense body and the vital body, which latter had at this time developed. He had only the germ or phantom of a desire body. As he worked upon these vehicles, they slowly reached greater materiality. In the Lemurian Epoch he was assisted by the divine hierarchies to build his desire body. In this epoch the physical skeleton was formed. Previous to this, man's body was soft and pliable. Now the flesh became firm. At this stage he was yet minus the eyes.

During this period the germ of the mind was given. This germ was only a shadow. The real mind body was to follow. We

are told in the "Cosmo Conception," page 226, (By Max Heindel) that at this stage of man's evolution the Lords of Mind took charge and assisted man in the building of his vehicles by impregnating him with the quality of selfhood, and from that time he gradually became a separate personality.

He had now a threefold body, consisting of the dense, the vital, and the desire bodies, similar to the animal of today. The mind was then developed to form the link between the threefold body and the spirit, which had come down from the higher worlds in involution. It was then that the spirit took full control of its vehicles. Previous to this it controlled its body from without, but now it began to work upon its body from within. Man now began to generate the red blood which later was a factor in enabling him to walk upright.

While man was under the guidance of the divine hierarchs, he was also double-sexed and propagation was carried on under the guidance of these higher beings. One half of his creative power had to be sacrificed to evolve brain consciousness and a larynx. This change was accomplished during the Atlantean Epoch.

As the reasoning powers developed, man became a creator. He was then able to create by the assistance of another being like himself, bodies such as he then

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possessed. These bodies in their formation recapitulated the same stages in the mother's womb that the parent bodies had been through in their long pilgrimage through matter. The body created by man has its beginning in an egg shaped gelatine mass, passing through the vegetable, then the animal stage, slowly throwing out feelers, then organ by organ it is formed until finally it is thrown off from the parent body.

The babe, like the human spirit, is under the guidance of its parent until it reaches the years of reason. Similarly, the human spirit in its work upon its various bodies is guided by higher beings until it reaches the state of reason and has brought its body to a wonderful stage of physical perfection with a brain which is master over all.

The ego guides and controls this wonderful body through the blood. In this life stream it is constantly creating new blood corpuscles, destroying old ones, choosing nutriment by which it feeds and builds, selecting the proper minerals required for blood and nerves. The millions of tiny atoms that work in man's body are created by him, each having a life of its own. These tiny lives depend upon him for their development, as he depended upon the creative hierarchies in his evolution.

Man works with the minerals, digging ore out of the soil, purifying and transforming it into metal. He turns and works the earth, making it produce; he directs the propagating of the plants to help them on their upward path. The animals are trained and taught by him so that they may reach a higher stage of intelligence. He has to a certain extent acquired control over the elements. He turns water into steam for use in propelling great machines. From the invisible forces of the sun and air he generates the power to use for his convenience and comfort. From death to birth and from life to life, man is constantly creating better bodies, discarding old material and building new. From the lowest life wave, the mineral, up through the vegetable and animal kingdoms, man has acquired mastery.

"So God created man in his own image" (Genesis 1:27), and sent him into the world to gain experience, to evolve from a tiny spark of divinity to the godhead. As the son grows up in the image of the earthly father, so must man become like unto his Father in heaven, A CREATOR.

Mrs. Max Heindel, head of the Rosicrucian Fellowship of Oceanside, California, will occupy the pulpit of the Church of the People during the absence of Manly P. Hall, on Sunday, Jan. 23rd. She will speak on "Why Children Die Young."

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pered behind her hand to Amelia. "I'll bet he has those pigeons hidden in his whiskers."

Amelia did not answer but gazed open mouthed at the proceedings.

Picking up each of the stones the Hindoo threw them into the air when each one turned back again into a bird and flew away into the night.

"Bravo!" exclaimed the English Colonel, clapping his hands and throwing a silver coin to the fakir, who, however, did not even daign to pick it up.

Next the Hindoo took the mangoe seed and picking a small handful of dirt from a nearby flower bed, made a little heap on the ground and planted the seed in it. He then chanted some more Sanskrit, made strange passes over the seed with his long slender fingers. Suddenly a little green sprig appeared. This grew larger and larger, the leaves branched out, buds appeared, and in about five minutes a full grown mangoe tree stood in the courtyard, heavily laden with its fruit, some of which, over ripe, fell to the ground.

"Marvellous!" exclaimed the Colonel, slipping a monocle into his eye. "Extraordinarily clevah, don'tcher know?"

Madame Gotrox fanned herself several times very rapidly, put her lorgnette up and looked again. "Amelia, do you see what I see?"

"Yes, mamma," answered Amelia in an absent minded sort of way. The power of this strange man had overwhelmed her and she was trying her hardest to work up a flirtation with the Hindoo, but once more with indifferent results.

Suddenly the fakir clapped his hands and the tree disappeared as though it had never been.

During these two strange feats the Oriental had been eyeing Mrs. Gotrox in a very peculiar way. There was a strange expression about his face, and now bending low, he approached her, the shin bone of the monkey in one hand while he held out the other and pointed to the diamond ring on Madame's finger. He spoke several sentences in Hindustani.

"He says," exclaimed the Scotch host, "that he wants to do a trick with your ring which is very beautiful."

The Hindoo inclined his head in a questioning way and smiled. Slipping her ring from her finger she handed it to the Hindoo.

"Tell him," she said, "that I am delighted to see that he has such good taste in the matter of jewelry."

The fakir made a few passes with his wand, and instead of one diamond ring there appeared dozens falling in streams between his fingers. Madame Gotrox and Amelia gave gasps of amazement. The Hindoo then touched her strings of pearls with his wand and thousands of pearls just rained from Madam Gotrox until the ground around her was heaped high with jewels and pearls.

"Most incredible," exclaimed the Scotch host while the English Colonel just gazed.

Madame Gotrox would have fainted had she not wanted to watch everything, while Amelia's under jaw retreated in bewilderment.

Suddenly the Hindoo clapped his hands and the jewels dissolved into mist, leaving only those which had originally belonged to the American lady. These the Hindoo returned with bows and salaams. He then returned to his baskets where he packed up everything except the rope. This he suddenly threw up into the air where it uncoiled like a great serpent and hung waving in the sky. After testing the rope to make sure that it was strong, the Hindoo climbed up hand over hand along the swaying length. Up and up he went until he was lost to sight in the sky. Then the rope slowly ascended until it disappeared also. At the same second a great shower of lotus blossoms fell from the sky at the feet of the guests.

As they leaned over to pick up the blossoms, they changed color several times and then vanished.

"Marvellous!" exclaimed the Colonel, "deuced clevah!"

Mrs. Gotrox just sat looking into nothingness.

"Where did he go?" she finally asked.

"I don't know," answered the Scotchman, "but he'll never return."

"This has surely been a delightful evening!" exclaimed Mrs. Gotrox as she fingered her string of pearl thoughtfully. "My !!*? My pearls! They're gone! And my diamonds, my ropes of pearls, my tiara! My God! Amelia, I am fainting! Give me air!"

The gathered guests looked in amazement.

"Have him arrested!" screamed Madame Gotrox.

The Scotch host was in despair. "Madame, every thing shall be done that is possible, but I fear that if he has stolen your things you will never see them again."

The English Colonel adjusted his monocle and looked again, a smile playing around the corner of his mouth. "Marvellous, simply marvellous! That's the best trick he did, eh wot?"