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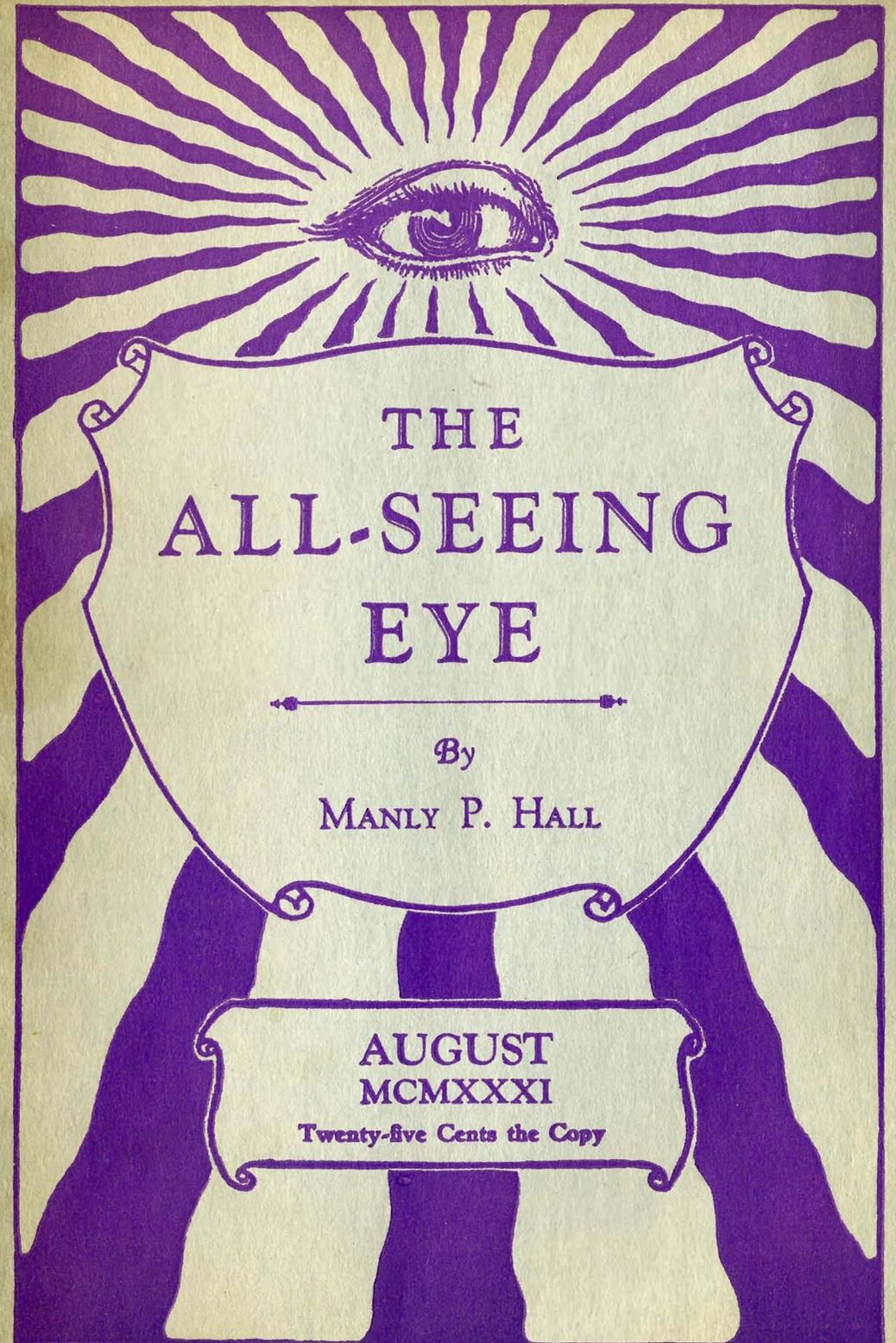
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The ALL-SEEING EYE

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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The EDITOR'S BRIEFS

Simultaneously with the publication of the twelfth number of this magazine, about August 15th, a small number of bound volumes containing the twelve numbers will be available. These volumes will be attractively bound in green cloth stamped in gold with a symbolic device upon the covers. This will constitute Volume V of the ALL-SEEING EYE and in this permanent form will be suitable for your library shelves.

The bound magazine will contain approximately 384 pages devoted exclusively to the writings of Manly P. Hall and comprise about 70 articles on occultism, philosophy, astrology and kindred subjects. It is only possible to bind as many sets as remain after the monthly distribution and tables sales of the publication, therefore those who are interested should communicate with the publishers immediately making reservations for their copy.

The friends who already have a complete file of the magazine can make arrangements to have them bound by sending in their copies to our office. See ad on inner cover of magazine for details.

No arrangements have been made up to the present time to continue the magazine in its present form as the plans for an annual publication are progressing nicely. We have decided to deviate from the general rule covering such publications and issue the Annual in board covers which will insure its permanence and durability.

Mr. Hall will continue his lectures in Los Angeles until fall when he contemplates a Northern tour. Several new publications are in course of preparation including a series of three new pamphlets on the subjects of Dreams, Healing, and Prayer respectively. The friends will be notified when these are ready for distribution.



The Egyptian Initiate

"Hail to Thee, Ra, Lord of law, whose shrine is hidden!"—
Hymn to Ammon Ra.

"Death is swallowed up in light."—[from the *Book of the Master*]

Distinguished Masonic historians and scholars such as George Oliver, Albert Mackey, Robert Freke Gould and Albert Pike are of a single purpose in their efforts to establish a definite correspondence between the Hiram legend of Blue Lodge Masonry and the Osiris myth as expounded in the initiatory rituals of the Egyptians. *In Morals and Dogma of the Scottish Rite*, Albert Pike sums up briefly the writings of Plutarch on the allegories of the Osirian cult and even calls attention to the probability that the Virgin weeping over the broken column is Isis, the Mother of Mysteries, lamenting the death of her husband and brother whose body was hidden in the great pillar in the palace of the King of Byblos. Vindicated from any taint of heresy by such illustrious precedent, the modern student of Masonic philosophy and symbolism may safely, therefore, direct his attention to the antiquity of the craft, confident that a scholarly examination of ancient theological and theogonic systems can but add luster to his Order and credit to his own name. Too long has

Freemasonry been diverted from its proper ends into strange and irrelevant courses, but in each generation a few of the better informed brethren, through their untiring efforts, have assisted in preserving the high philosophic aspect of the symbols of the craft.

It is most unfortunate, yes tragic, that the great Egyptian initiatory ritual of the "*Coming Forth by Day*" should, through some accident, have been misnamed the *Book of the Dead*. The latter term is a fascinating one; the popular mind picked it up and has rendered the correction of the misstatement almost impossible. Recognizing Egypt to have been the cradle of superior culture and most exalted philosophy, and admitting the almost undeniable evidence that the Egyptian Mysteries were the progenitors of modern Freemasonry, it is most sad that a critical dissection of the Egyptian theological system is impeded and rendered almost impossible by the comparatively late and incomplete forms of the ancient writings now available on the subject. It is quite evident to the Egyptologist that such papyruses as those of Ani and Henefer are incomplete and inadequate renditions of older and more complete writings yet unrecovered. *The Book of the Dead* is a treasure house of Masonic lore to those who can realize that the ancient work has a significant meaning throughout, and were it available in a complete form would render the whole subject of philosophy considerably more lucid. A systematic effort is now being made to render somewhat more intelligent the ancient funeral text by translating the hieroglyphics upon and within the important mummy cases now reposing in several great museums of Europe and Egypt. At the present time it is only possible to speculate as to the Masonic importance of this research, but it is safe to prophesy that if the truth be discovered, popular Masonry must give way to a more profound and correspondingly more valuable interpretation of its mission. Every serious member of the Order should sense the importance of the coffin texts and possible clues to a more recondite and valuable interpretation of the mass of symbols and allegories which have been woven into the fabric of Freemasonry.

Coming events cast their shadows before them, and two most significant occurrences are indicative of the nature of what may be expected. A remarkable scroll has recently emerged from the confusion which seems to render the whole subject of Egyptian mythology worse confounded. Some ancient scribe, suffering from penury, the disease of the learned, apparently entrusted much wisdom to an inferior grade of papyrus with the result that we have a priceless but dilapidated monument to his erudition. Egyptologists are rather prone to view this archaic treasure as a cabalistic treatise designed to render more or less systematic the confused fables intimated in the *Book of the Dead*. The intelligentia have pronounced the manuscript a "meaningless rigamarole of metaphysical jargon." Of course, the modernists, who deify the instant, will scoff at the possibility that the Egyptian scribe, long dead has contributed anything of practical value to this illumined age, but in the last analysis who is wise while Pilate's question remain unanswered? Mayhap this old scroll will prove to be the lost key to a most confusing situation. If it reveals the gods to be but the personifications of great scientific principles and that theology is an exact science and not a hopeless confusion of doubts, the present century may be redeemed from the unhappy end to which its present attitudes must inevitably bring it. The Egyptians were far in advance of their time. Long before the Christian Era the Egyptian priests had traced the circulation of the blood, composed books on anatomy and physics, had developed glass blowing, licensed dentists and occultists, and, if the Ebers papyrus be authority, brewed excellent beer. It was in the dark land of Khem that many sciences had their beginnings as did also several noble schools of philosophy and ethics. During the glory of the empire the priests served the heavenly Fire, not only using it in the mysteries of alchemy but as an abstract symbol of the Supreme Good. A philosopher writing nearly four hundred years ago made a suggestion which modern archeologists might well reflect upon. He said, "We should remember that the dark and apparently worth-

less earth which is beneath our feet also yields the precious jewels and metals from which we fashion our most glorious adornments." Shall the archeologists seek physical fragments alone or, wedding science to philosophy, sift the dust of ages for intellectual treasures far more precious than the chips of ancient empire?

The second discovery is of direct and most intense Masonic interest. A papyrus of the *Book of the Dead* definitely proves, by the prompter's marks and notes scattered throughout, that his strange document, presumed to be concerned solely with the destiny of the disembodied spirit, was actually a dramatic ceremonial staged by living actors, presumably in the recesses of the temples. The actual context of the manuscript renders it evident that the play could have none other than a sacred purpose and is a mutilated fragment bearing witness of those arcane rites attendant upon the installation of the Initiate of the Osirian cult. While this has long been suspected by the more profound Masonic scholars, the proof has previously been lacking and will be welcomed as one of the links of a seemingly endless chain.

But the question may well be asked—what does all this mean to the average Freemason whose acquaintance with Egyptology is hopelessly superficial, and what may he glean from the ancient symbols which will enable him to sense more profoundly and apply more diligently the verities of his order? If the identity of the Osiris and Hiramic myths be accepted, then the *Book of the Dead* is the open sesame of symbolic Masonry, revealing a hidden beauty beneath the rituals, an unsuspected splendor in the symbols, and a divine purpose actuating the whole of Masonic procedure. The symbols of the craft have been superficially interpreted for centuries, but even Albert Pike confessed that as far as his research had permitted him to penetrate, the actual meanings of the curious figures had been hopelessly and he even feared irretrievably lost. For lack of adequate meaning the whole mass of allegories lose the name of action and no longer impel the neophyte to the accomplishment of a nobler state.

The Egyptian Mystery ritual was originally concerned with the accomplishment of the curious and wonderful circumstance which was termed the *Coming Forth by Day*. The understanding of this ceremony and the principle for which it stood is indispensable to the attainment of wisdom. The second birth appears in the arcana of nearly all great religions and the achievement of conscious immortality was regarded as one of the chief goods which resulted from perfection. Who were the ancient hierophants of whom it was said "death had forgotten them?" Who were the royal priests who were born from age to age without dying? Yes, even the Melchizedeks, for it was said of the Prince of Salem that he was his own father and his own mother. Jesus is described as being of the same order—"a priest after the Order of Melchizedek." These were the immortals to whom the term "phoenix" was applied, and their symbol was the mysterious two-headed bird, now called an eagle, a familiar and little understood Masonic emblem.

Plato hints suggestively at the solution when he declares the body to be the sepulchre of the soul. The spirit within the body awaits liberation and this freedom of the rational part from the irrational form must be achieved in one of two ways. The ignorant are liberated through necessity, the wise through choice. So in the fables of Egypt those who leave the body and the sleep of death come forth by night and wander in the darkness, but such as were accepted into the Mysteries were instructed in those secret disciplines by which the reasonable nature is emancipated from its bondage without the ministration of decay. The true philosopher, liberated from his own darker part, is translated like Enoch without tasting of the bitterness of death. Of such an illumined and regenerated one it was declared: "he has come forth by day." Thus the Mysteries were regarded as the substitute for death and also as the second womb from which the Initiate was born into the sphere of wisdom. In Egypt the Mysteries or institutions of philosophic rebirth were called Isis and those born out of the temple were designated the Sons of Isis. Now through the death

of Osiris, her husband, this goddess had donned the badges of mourning and through the loss of the Word symbolized by the phallus of Osiris had become the great Widow. Hence those born out of her, the philosophic elect, were termed the Widow's Sons, a designation which has clung to Freemasons even in this age.

Upon an ancient column was an inscription thus translated by Diodorus: "I am Osiris the King—I am the eldest son of Saturn; I was born of the brilliant and magnificent egg, and my substance is of the same nature as that which composes light." This statement reveals the condition of such as had been raised by the strong grip of the Lion's Paw. The brilliant and mysterious egg from which the immortal mortal issues is the temple, the house of the Mysteries, the sphere of the wise. It is what would now be called a Masonic Lodge and he who issues from it, Phanes-like, wears a new body, the vestment composed of light, that light which is imparted to the soul by the glorious arcana of the ritual. It is, therefore, said of the candidate that he descends into the darkness of the tomb and after having wandered in the gray halls of Hades is reborn and received as one risen from the grave. The instruments and adornments with which he is invested bear witness to his achievement and he is regarded as more than an ordinary mortal. He is of a race apart and though not actually worthy of worship, is still entitled to definite veneration. This high ethical order, this noble and sacred mystery, this is Freemasonry; anything less is not Freemasonry, and but clouds the great purpose for which the order was devised in the infancy of mankind. Thus from the crude fragments left to us of ancient Egyptian manuscripts and their commentaries we receive a great inspiration, an ennobling realization of our one purpose. We are promised that if we serve faithfully and consecrate ourselves to the purpose for which the Mystery Schools came into existence, the Word will ultimately be returned and with it will come the full understanding of that deep and sublime mystery of philosophy as the rational substitute for death.



(Continued)

On a certain day in the mythological country of Tlapalan three sisters were sitting together in their home when there suddenly appeared in their midst a heavenly apparition so fearsome in appearance that two of the sisters died of fright upon beholding it. To the third sister, who seemed strangely calm, the spirit addressed itself, declaring that it had come as an ambassador from the god of the Milky Way to search on earth for a virgin called Chimalman or Sochiquetzal, who was to bear a son by an immaculate conception and whose name was to be Quetzalcoatl. The tradition then declares that the father of Quetzalcoatl was the great god Ometecutli who is called "the lord of our flesh" and who was the direct creator of mankind. No one apparently has noticed the first two significant letters of this god's name—OM. This can scarcely be a coincidence. The omnific name of the Creator commences with these two letters in so many of the ancient mystical systems. Here is a definite link with the metaphysics of Asia.

Lord Kingsborough notes the significant fact that the name Sochiquetzal signifies in the ancient dialects "the lifting up of roses" and that in the Islamic traditions concerning the birth of Christ he was conceived as the result of the Virgin Mary smelling of a rose. In another tradition, the god Ometecutli, who was the personification of the procreative attributes of abstract divinity, is declared to have overshadowed the Virgin Sochiquetzal as an invisible spiritual being, impregnating her with his breath so that Quetzalcoatl was the

breath-born son of a divine father and a human mother. Here we have a parallel to Pythagoras whose father is supposed to have been the god Apollo, or Jesus conceived of the Hoyle Ghost which literally means "spiritual air or breath," and again in the folklore of Britain the magician Merlin whose father was an invisible creature, a fire salamander or dragon and his mother a vestal.

In due time the child Quetzalcoatl was born, his birth being accompanied with the mysterious omens and wonders in the heavens which always accompany a divine incarnation. Some legends affirm that when he entered into terrestrial life he was already perfect in wisdom so that even as a babe he had the reasoning faculties of a man. There are fantastic stories to the effect that he issued into this life wearing his plumed bonnet and adored alike by gods and men. There are accounts that Quetzalcoatl was the youngest of the seven sons of Ometecutli, but the more persistent tradition is that he was the one and only son of his heavenly father and that he came into this world only for a short time to act as a mediator and to reinstate a relapsed humanity in the favor of the heavenly one. The Aztec chronicles state definitely that Quetzalcoatl is the only one of the gods who ever actually possessed the body of a man; all of the other deities were incorporeal, existing in an azonic state like the God of the Christians who is regarded as being everywhere at all times. Thus Quetzalcoatl fulfills all the requisites of the Platonic definition of a demigod. He is the superman, the link between heaven and earth, who of his own nature constitutes the bridge which connects the two worlds. He is the Son through whom all men must come unto the Father. Quetzalcoatl was born on the day of the seven Canes, and as in the case of nearly all divine children, tradition is silent as to his childhood years. There is a rumor of greatness but no distinct account. At this point a considerable difficulty arises in an effort to reconcile several legendary accounts. According to some stories, Quetzalcoatl was actually born in Tollan and ruled over that Toltec state as its prince, but the most popular legend de-

clares that he departed from Tlapalan and appeared at Vera Cruz, either riding upon a raft of serpents or being carried in a magical canoe made from the skins of snakes. In appearance he is generally represented as a man of mature years, even a patriarch with a long beard and fair, white skin. The image of him in the pyramid of Cholula, however, depicts the god as black, his body adorned with astronomical symbols. When seen upon the raft, Quetzalcoatl was covered from shoulders to feet in a black robe which was ornamented with a fringe of white crosses. Upon his head was a magnificent bonnet of quetzal plumes and he carried a magic wand with which he performed all those wonders ascribed to Moses' sacred staff. With this wand he controlled invisible creatures and was continually surrounded with magical forces.

When Quetzalcoatl took over the affairs of the Toltec nation, the people were suffering from droughts and famines so that great distress was upon the face of the land. Knowing that sin was the curse of the fourth age and that the departure of men from the piety prescribed by the divinities was responsible for their tribulation, Quetzalcoatl set himself the task of reordering Toltec culture. Among other things he instituted sacrifices to the gods and revived the interest in spiritual things. His offerings however were of no avail until at last he offered his own blood for the redemption of his people. He inflicted several wounds upon his own body and catching the blood in sacred utensils offered it as a covenant to the deities. We remember that Odin, in German, Wotan, wounded himself with his own spear that he might be qualified to enlighten the world. Both Odin and Quetzalcoatl became gods of thieves even as Christ was crucified with thieves, and one of the names by which Quetzalcoatl was known in the Mexican mysteries was Votan. One of the Spanish authors calls attention to the fact that many of the criminals of Mexico worshipped Quetzalcoatl and Odin was the patron of executed criminals because he voluntarily hung himself from a branch of the Tree of Life. The self-inflicted wounds by which Quetzalcoatl appeased the heavenly wrath

were made with sacred thorns which reminds one of the wreath of thorns. There is most certainly a connection between all of these curious correspondences but others more startling come to light as we proceed.

At last, to signify that they had accepted the sacrifices and had forgiven the sins of the people, the Toltec gods on their high Olympus, sent a lizard as their messenger to inform Quetzalcoatl that the period of his penance had come to an end. The Valley of Mexico then blossomed as a rose and all good things came to the people. Prescott writes: "During his residence on earth he (Quetzalcoatl) instructed the natives in husbandry and the arts of government. His influence was most benign. Under his tutelage the people were happy; the air was filled with intoxicating perfumes and the sweet melody of birds. The halcyon days he spent with his people represented to them the Golden Age of Anahuac. At his command the earth teemed with fruits and flowers, without the pains of culture. An ear of Indian corn was as much as a man could carry. The cotton, as it grew, took, of its own accord, the rich dyes of human art. Wherever he went all manners of singing birds bore him company, emblems of the whistling breeze." Thus we see the great magician with a wave of his magic wand re-established paradise upon the earth and over his happy realm he ruled in the capacity of a priest rather than a king.

Concerning the personal life of Quetzalcoatl contradictions also exist. Some declare that he was a celibate initiate living in the true manner of a priest, concerning himself only with the spiritual well-being of the race; other accounts refer to his consort, Quetzalpetlatl, who is described as the female counterpart or complement of himself. Here we have the Oriental doctrine of shaktis in which each divinity is completed by a female attribute usually personifying the gentler virtues of the divinity. Even the accounts of the Mayas on the Peninsula of Yucatan agree that it would be a mistake to consider Quetzalcoatl or, to them Kukul-Can, as a king or temporal ruler. He placed princes

upon thrones and defended the dignity of states but remained ever aloof from temporal entanglements, too high and too far removed to enter into the petty disputes of men.

In the Mexican legends of Quetzalcoatl appear fragmentary bits of significant symbolic lore. We read of the temptation of Quetzalcoatl, how during his penance the spirits of evil came to him and tried to divert him from his course. In another place is the account of his fasting for 40 days which later became a definite part of the Mexican religious ritual. Then there is the cup which was given to him to drink in a mystic sacrament, and one of his many titles was that of "the Morning Star." Throughout the Toltec mythology he is the Lord of the Eastern Light and must be regarded as a solar divinity as well as a wind spirit. One of his many appellations in the ancient language signifies a vine or the juice thereof. Votan, which means the human heart, was a term sacred to him, and the Mexicans had a ceremony in which they made a model of his body from dough which they baked and then divided amongst themselves and ate with great solemnity. Lord Kingsborough calls attention to the fact that according to the old Jewish prophecies the Messiah who was to come to Israel was to be of marred or deformed countenance and that his person would be without beauty. Quetzalcoatl fulfils this requirement exactly. Nearly all of the images which have been found of him have been mutilated in the face and those not thus disfigured show the divinity as of most unprepossessing countenance, usually deeply wrinkled and with a single protruding tooth.

Among the Mayan legends is one to the effect that although Quetzalcoatl was held in high esteem by millions of devoted subjects and followers, he brought down upon himself the animosity of the priestcraft probably because he delivered his people from bondage to the ignorance and superstitions by which these wily sorcerers maintained their own fortune and dignity. They plotted in many ways to destroy him and at least on one occasion actually brought him to

the sacrificial stone. But his magic seems to have been greater than theirs and he was victorious over his priestly adversaries. The myth of the dying god is certain evidence of the presence of the Mystery ritual. Therefore, we seek in the legend of Quetzalcoatl for this all-important keynote, nor do we need to seek far, for the curious illuminations in the Vatican Codex reveal the whole story. Here are numerous representations of the god crucified and even with curious marks resembling nail wounds in his hands and feet. To quote again from Lord Kingsborough: "The seventy-third page of the Borgian MS. is the most remarkable of all: for Quetzalcoatl is not only represented there as crucified upon a cross of Greek form, but his burial and descent into hell are also depicted in a very curious manner." After forcing the lord of the underworld to pay him homage, Quetzalcoatl rises victoriously from the grave, thus perfecting in every part the mystical system which he had come to institute. At just what period in his life the crucifixion episode took place, we cannot discover, but, as in the story of the crucifixion of Jesus, the elements involved are metaphysical rather than physical and the date would be of no great value.

At this point the cosmic myth again mingles itself with what may be at least in part an historical account. We cannot tell just what connection exists between the Golden Age of Quetzalcoatl which crowned the allegorical story of the Toltec civilization, but we do know that the civilization itself, weakened by internal decay and the deterioration of moral fabric, was overthrown by other Nahua tribes led by the sorcerer god, Tezcatlipoca. This demon elected himself the adversary of Quetzalcoatl and determined to break the reign and power of the magician priest. At this point Quetzalcoatl seems to become for at least an instant identical with the Toltec nation itself and Tezcatlipoca and his two fellow conspirators with three tribes of Nahua barbarians. It is said, for instance, that Tezcatlipoca, assuming the appearance of an aged man, gained audience with Quetzalcoatl and as a physician prescribed a remedy for an illness which had befallen

the aged priest. The medicine which Tezcatlipoca gave Quetzalcoatl was in reality pulque, an intoxicating drink, which benumbed the senses of Quetzalcoatl. The story evidently intends to convey that the evil spirits drugged the Toltec empire and brought about its destruction through dissipation and intemperance.

Quetzalcoatl remained with the Toltecs until his empire was so demoralized by the schemings and plottings probably of his political enemies that it was no longer possible to maintain the integrity of the people. Feeling that the task which he had come to accomplish was ended and that there was no further good which he could accomplish for the Toltecs, Quetzalcoatl departed from Tollan to return to Tlapallan the mysterious "Orient" from which he had come. Departing from the city which he had elevated to dignity, he set out in his very advancing years for Cholula which was to be his first important stopping place. That his treasures should not fall into the hands of the demon Tezcatlipoca he destroyed the buildings which he had erected, hid his treasures and jewels in caverns over which he caused mountains to appear by magic. With a wave of his wand, in the words of Lewis Spence, he changed the cocoa trees into mesquites and ordered all of the birds of rich plumage and song to quit the valley of Anahuac and to follow him in his pilgrimage. Thus he left the land as he had found it—a desert—and his curse has remained upon it. His adversaries, seeing that he was rendering valueless the land which they were striving to steal from him, besought him to reveal before his departure the secrets of smelting, of painting and lapidary which he had communicated to his chosen people. But the god refused and continued his journey preceded by musicians who played soft melodies to cheer his weary footsteps.

In some accounts it is stated that Quetzalcoatl remained for twenty years in Cholula, others give a much shorter period for his stay. In honor of his presence there the great pyramid was built. From Cholula, in one account, he continued on to the shore of the Gulf of Mexico where he called to the sea and there immediately appeared above the water the wiz-

ard skiff of serpent skins drawn by dragons. Turning to his followers gathered upon the shore, the aged Quetzalcoatl made the prophecy that was to prove the future undoing of the Aztec empire. He said that in a later age he would come back and with his descendants establish the fifth great epoch which would bring with it the permanent paradise of which the Eden he had invoked by magic was but a taste. Then, stepping into his ship, he disappeared over the curved mystery of the horizon, returning to his sun-father who had called him back to the fabled land of Tlapallan.

There is also another account of the passing of Quetzalcoatl, which though entirely different also possesses much symbolic interest. In the Aztec mythology is described how the aged prince, Feathered Serpent, after his departure from Cholula, journeyed as far as Coatzacoalcos where he died full of years and honored for his wisdom. His body was carried in a stately procession to the high peak of Mt. Orizaba, where, as the multitudes gathered about it, it was consumed by a divine flame which descended from heaven as in the passing of Zoroaster, the Persian Fire Magus. As the flames surrounded his body, there appeared in the midst of the conflagration a bird of such magnificence that its plumage darkened the flames by contrast. It was the spirit of Quetzalcoatl ascending to heaven in the royal guise of the peacock.

Lewis Spence gives a still different account of the passing of the Feathered Serpent magician. He writes that Quetzalcoatl "cast himself upon a funeral pyre and was consumed and that the ashes rising from the conflagration flew upward and were changed into birds of brilliant plumage. His heart also soared into the sky and became the morning star. The Mexicans averred that Quetzalcoatl died when the star became visible, and thus they bestowed upon him the title 'Lord of the Dawn.' They further said that when he died he was invisible for four days, and that for eight days he wandered in the underworld, after which time the morning star appeared, when he achieved resurrection, and ascended his throne as a god."

That certain parts of the Quetzalcoatl legend have an astronomical interpretation is quite evident. The Mexicans had periods composed of what they called the binding of years. These bindings contained fifty-two years and constituted a cycle. According to traditions the end of the world would occur at the termination of one of these fifty-two year cycles, therefore this period was always marked with greatest solemnity and the new year was announced when the stars of the Pleiades passed the zenith on the fatal day. This passage promised an extension of fifty-two years to the life of the empire and during the period of Aztec supremacy human sacrifices were offered to propitiate the gods at this time that they might prolong the duration of the world. Quetzalcoatl remained in Mexico for fifty-two years (one of these binding periods) and, as has already been noted, the Spaniards also arrived on one of these psychological periods. Quetzalcoatl disappeared from the sight of men after the great fifty-two year festival at Cholula, journeying in the magical direction of all great Initiates—towards the east, his eternal home. Humbolt says that at the end of the fifty-two year cycle the Aztecs extinguished all their lights, a peculiar ceremony which the Druids performed annually. The Indians also at this period crucified a victim, believing that by this crucifixion they would gain a respite from the destructive powers of the gods.

In closing this article on the Quetzalcoatl myth, we would simply recall the form in which the god is worshipped, namely either as a man bearded and aged wearing a bonnet of quetzal plumes and riding upon a serpent, or else in his true hieroglyphic form as a feathered snake with rattles either coiled or with its tail raised in a defiant gesture. The worship of the serpent throughout the world is associated with the redemption of mankind through the serpent power moving in the spinal cord. This is the true wand of the magician through which the mysteries of divine magic are performed. Quetzalcoatl was both an instructor in these mysteries and also the very personifi-

cation of his own rites. There was probably more than one Quetzalcoatl, for his initiates and disciples assumed the name and symbols of their master. Hence the Aztec conqueror Kukul-Can should not be identified with the original myth but was an American Napoleon who conquered in the name of the god, bore his title as one of dignity, and built monuments in his honor throughout Central America, Mexico and the northern parts of South America. Quetzalcoatl was a god of peace but the Aztecs spread his cult with the sword, thereby following the precedent of nearly all great world religions. One cannot but be amazed in reviewing the traditions in connection with this remarkable occult allegory of the Feathered Snake and the culture for which it stood. Here in what is erroneously called the New World the occult forces of Nature were cultivated before Europe had emerged from a state of barbarism.

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Tarot Symbolism

THE NINTH
NUMBERED
CARD

L'HERMIT

9 L'ERMITE 10

The Pythagoreans discovered that the universe consisted of nine parts of which the first was the heaven or sphere of the fixed stars, after which followed the seven divisions or spheres of the planets and, lastly, the earth or ninth sphere. In order to create the perfect number or decad (10) they created a second earth which they called an antichthon. This new or second earth may be regarded in the same light as the tenth sephiroth of the Kabbalistic Tree or as an epitome of the whole world. By some systems this epitome would be man whom the Pythagoreans would thus define as moving in the orbit of the earth but as a world separate from the earth. First Deity, or "the heavens" as He was called, who contained all things within Himself as the superior man, was the tenth sphere. The little world, man, created in the image of his Father Heaven was also an epitome or compendium of universal principles bound into one body. Thus it may be said that not only is man in the world but that the world is also in man.

The ninth card will correspond with the ninth sephiroth or the matrix from which the man is born. Hence the association of the number nine with the

period of generation. The earth is the common mother of bodies even as wisdom is the common mother of the wise, for all natures are descended from similars and that which is similar produces that which is similar. Hence wisdom produces the wise, for wisdom is an intellectual wholeness. It is to the part what the mother is to the body, namely the substance of which it is composed, from which it is temporarily differentiated, and by which it exists. All natures are the individualization of universal quality, hence a wise man is not wisdom, for wisdom is diffused among all wise men, but a wise man is an extension of wisdom into the sphere of sense perception. Or a wise man may be termed a fragment of wisdom, more correctly, a fragment of substance from which the flame of wisdom is reflected. Virtues in general, therefore, as qualities are the origins of virtues in particular, as all particulars are suspended from generals according to both the Pythagorean and Platonic systems.

In viewing the ninth card of the Tarot we behold an aged man enveloped in a cape and cowl. In one hand he carries a shepherd's crook and in the other a lantern partly covered by the folds of his cloak. At the feet of the hermit is a coiled serpent and the sky behind is of a midnight hue. We instantly associate the hermit with the thought of a wise man. He is aged, which gives veneration, and with benign countenance, and there is the air of experience about him, intimating a fullness of life and thought. The gray cape is of the color of mind, for mind occupies the middle distance between the light of spirit and the darkness of matter and is therefore of a twilight hue. This gray cape also reminds us of the planet Saturn for Saturn is the highest of the seven spheres and the guardian of the gate which leads from his circle to that of the stars. The staff which the aged man carries is the shepherd's rod of Hermes and is the proper symbol of man's third leg as described in the riddle of the Sphinx. In this riddle we are asked what creature it is that first walks on four legs, then on two and lastly on three. Here is a true problem in Pythagorean mathematics, for the four legs not only signify

the period of infancy in which man crawls, but also the period of materiality when he depends upon the four elements for his support. In maturity he walks upon two legs which arcanelly signifies that he is a servant of the principle of the duad, namely that he thinks through comparison and depends upon opposites for estimation. In advancing years he leans upon his staff, therefore it is said he walks upon three legs, the three being the proper symbol of spirit, even as the two is the symbol of the mind and the four of body. It is also important to note that when 4, signifying the body, is added to 2, signifying the mind, and these also to 3, signifying the spirit, the result is 9, the whole number of man. When this man, who has grown upward from body through mind to spirit, becomes a perfect 9, he then becomes a new creature, no longer simply a sum of parts but a unit in its own right. This new unit is the antichthon, the second or new earth, for it is written that the old heaven and the old earth shall pass away and there will come a new heaven and a new earth. Heaven always signifying spirit and earth body, we discover that in the end all things shall be made new. In the Apocalypse it is written that in this new world there shall be neither sun nor moon but the Lamb of God shall be the light thereof. The sun and moon signify positive and negative or duality, but the Lamb, which is the first sign of the zodiac, is unity, the light of the Logos.

In his description of the Tarot Cards, Eliphas Levi speaks of this lamp as the ever-burning lamp of the wise man. This lamp is reason which, when it fails to illumine his surroundings, leaves the individual immersed in the impenetrable gloom of irrationality. The wise man not only reveals his light but also conceal it. The great truths of Nature cannot be promiscuously communicated to man when they lead only to abuses and excesses. Hence the lamp is covered as are all the mysteries of life. The serpent testifies to the reborn man and declares the hermit to be initiated into the deepest mysteries of the soul.

To the symbol, as it is generally depicted, we have added a small shield containing within it a five-pointed

star bounded by a square. This in itself is the symbol of the lantern—the star, the light of the soul; the square, the body. Here also are the five senses manifesting through the four elements and all the numerous combinations of occult matters which reveal together the mystery of the number 9. Nine is further the number of Prometheus and the Scapegoat of Israel, and of the Just Man whose death accomplishes the salvation of his people. Nine is the sacrifice, for it is body, and body must ever die if soul is to be liberated. Plotinus, in his essay on the Descent of the Soul, summarizes Plato's doctrine of man's wandering through the nine spheres of space and how in the ninth sphere he becomes man and in the tenth sphere soul. The heavy garments which the hermit wears have been bestowed upon him by the stars which have enveloped him in the mantle of body. This truth is also set forth in the Mithraic initiation ceremonies where the candidate is given a robe covered with stars and planets. In the Phrygian rites also the neophytes were given cloaks with the zodiac embroidered upon them. Although the average person cannot realize it, his body is the starry vestment referred to in the ancient Mysteries, for as the Deity is robed in his suns and planets, so man is enveloped in those bodily garments which are bestowed by the crystallization of the celestial influences.

The hermit, led by the serpent of wisdom, is seeking the path which leads back again to his Father's house and the pristine splendor of his new tenth and spiritual body.



What would you do if a stranger came up to you on the street and, after an enthusiastic greeting, exclaimed, "My dear sir, will you accept the presidency of the International Steel Trust at an initial salary of ten millions a year?" For a moment you might be too paralyzed to think, but even before you could make answer your mind would have conjured up innumerable doubts and queries. The incongruity of the situation would be apparent. You might even blurt out, "But I am not qualified for such a position! I know nothing about the steel business!" At a moment such as this your common sense would come to your rescue. Something inside you would whisper, "Such things just do not happen."

Suppose, however, that this stranger was a dark and mysterious person with soulful eyes and that his proposition was concerned with metaphysical rather than physical things. If he should say to you, "My dear sir, I have chosen you from among all human creatures to become the possessor of a knowledge which will make you the richest and most powerful person on earth; in fact there is no mystery of the universe that I am not going to reveal to you in the very imminent future." At a moment like this would your intelligence sustain you so that you could reason the thing through and say again with a conviction born of common sense, "Such things just cannot happen"?

It is very difficult for the average student of occultism to dissociate philosophy from miracles and nothing short of a miracle of the first order would make

the average metaphysician as good as he thinks he is. Nearly all students of spiritual subjects are striving for what they term "illumination." They have no idea whatever as to what the word means, but sense that it is in some way associated with great return for small effort. Illumination is the point where work and travail end and the individual is supported forever on the universal bounty.

While the desirability of perfection is evident, the probability of it is exceedingly remote. The interval between the average individual and the summum bonum is indeed a yawning gulf. It is very tragic to see people cultivating the idea that they are within jumping distance of perfection when, in reality, it will take at least three jumps before they will reach common sense. Conceit greatly complicates human life and must inevitably result in discouragement and lost motion. We nearly all believe that we are spiritually successful even though most of us are physical failures. We cherish the fond hope that our divinity may dawn upon us at almost any moment. Some of us are foolish enough to spend a lifetime waiting for it to happen—and that is very foolish. Others, after what they regard to be a sufficient period of probationship, start out to make things happen. In other words, if illumination does not descend upon them, they go after it with a gun. Of course there is always a little problem as to just where to look for it, but then there is always someone with a helpful suggestion. Others who have not found it either are always ready to point out the way. Our "mystics" have revived an old game. It is no longer "who has the thimble," it is "who has the illumination"—where did they get it and how much did it cost?

It is very easy to prove something to an individual who already wants to believe it, so it requires very little persuasion to convince metaphysicians generally that the moment of their enlightenment is at hand. At this point enter the pseudo-Gurus, near-Initiates and perhaps-adepts who find it very profitable to tell very foolish people what they want to hear. Our modern

occultists are just reeking with "advancement" and it is a joy to hear what they were in their last incarnation! There is scarcely an important person in history who is not now incarnated in someone of no importance whatever—except to himself. The modern Avatars of Plato, Pythagoras, Boehme, Swedenborg and Hypatia, to say nothing of the incarnations of Christ, the Disciples, Apostles and all the Saints, are not, for the most part, an inspiring lot. These persons are well-meaning and they get a certain pleasure out of imagining themselves to be something in particular. The problem lies in the fact that after they have played at greatness for a little while they forget they are playing and take the role seriously.

All men naturally desire to know and also to achieve and this desire is perfectly normal, but unless common sense is employed in spiritual problems tragedy is inevitable. Just because we desire a thing is no proof that we are entitled to it. If we would be absolutely honest with ourselves we would realize just how little we are fitted for the high positions which we would hold. A wise man always takes a low seat, while a foolish man takes a high seat and has to be put down.

While on this subject we should analyze the substance of perfection. What does the average person regard as the privileges which perfection bestows? A sort of straw vote on the subject produces the following: People who are perfect do not have to work and cannot be contradicted. They may also do just as they please, regardless of how it affects others, and a genii is appointed to each one to insure that his slightest whim becomes a cosmic law. Of course people do not explain it just that way, but when the subject is all summed up it means just this. Possibly this is the reason why the "advanced occultist" hates work. He is terrified by the thought of those menial pursuits by which the less enlightened must insure their survival. "Spiritual" people, full of "consciousness," "realization" and "perfection" have many most annoying peculiarities. One of them is their delightfully naive

little way of grabbing everything they can get their hands on, on the grounds that they are being fed as with a heavenly manna. We know one person so full of "spirit" or something that he affirmed it to be a genuine privilege out of heaven to permit him to owe you money. Furthermore, being full of the Holy Ghost, he had absolutely no intention of paying. God's abundance took care of him at your expense.

Then there is that kindly soul so full of "illumination" that he could no longer defile himself by supporting his family; so he removed his shoes, cut off his pants at the knees, let his whiskers grow, and went forth to share his ignorance with the rest of the world. Nor should we forget that highly illumined woman who prayed that the infinite good would bestow congenial employment upon her. She refused position after position because they did not quite come up to her consciousness. We finally discovered that her idea of God-given employment was to be paid very well for doing absolutely nothing, with double wages for overtime. Why do "spiritual" people always live off of the efforts of just ordinary folk?

One person, on the very verge of cosmic consciousness, once told me that he would work, only that it disturbed his vibrations so. This same individual, however, does not seem to be perturbed over the vibrations of friends and relatives who have to support him. Nearly all religious people have a disregard for money and yet most of them will take any that they can get their hands on without effort. The "peace and power" motto is incomplete without the "plenty" tacked on the end.

The facts are simply these. The average individual's spiritual development is of such a comparatively low order that nearly all of his highest aspirations are concerned with the comforting of his physical state. There is precedent throughout history for the idle holy living off the industrious profane. The farmers and the merchants of every century have sweated their lives out supplying a rich clergy with the best of everything. But people who feel that they are spir-

itual also feel that they are entitled to the fat of the land, that they should be supported and petted, simply because of the privilege which their presence bestows.

The purpose of occultism in the first place is not to make man divine but to make him human. Every "occultist" feels that if he does not "get out of his body" after the sixth lesson he should have his money back. People work to see auras or to develop some kind of half mediumistic clairvoyance or try in some way or another to breathe, meditate or pray their way out of their ordinary human responsibilities. Phenomena are not the things which either philosophy or occultism are primarily concerned with. The first purpose is to *increase the merit and integrity of life. The directionalization of action to intelligent and constructive ends is the only important thing in life.* Without this all else must fail.

There is nothing more incongruous than to hear petty people talk about "big cosmic realities." We all desire to possess "occult powers" and we will work for them—that is, if we do not have to work hard. But very few people are willing to struggle along through the years developing poise, charity, kindness, truthfulness and generosity. These homely virtues are beneath the dignity of these "old souls" yet no one can be truly great without the homely virtues. No one can ever go higher than his lowest thought or be broader than his narrowest point. He cannot shuffle off his temperament and don virtues that are not his own.

Our so-called spiritual people just do not know what spirituality is, for they cannot know what they are not. They get spiritual success, which is simply *self-control*, mixed up with physical success which is *possession*. They get spiritual wealth, which is *wisdom*, confused with physical wealth—real estate and bonds. They get spiritual peace, which is the realization of responsibility well met, mixed up with physical peace which is immunity from bill collectors and nagging relatives. As long as spiritual qualities are confused with physical qualities the development has not gone very far. But a person will say, "If I attain to

the spirit, will not all these other things be added unto me?" The answer is very evident. Jesus, who is regarded as one of the world's few perfect men, had no place to lay his head; and Buddha, another of the world's immortals, had no garment but a shroud borrowed from a graveyard. The riches of the wise are not of this world for we can have "all other things added unto us" and still not be rich here because material qualities are so illusionary that they are not regarded as valuable enough even to be classified. Physical things are nothing in eternity but to little minds, dwelling in time, they are the one reality.

The current play, "Green Pastures," is not very far from the average person's conception of reality when it depicts heaven as a "fish fry."

Zodiakos

The Circle of Holy Animals

(Continued)

AQUARIUS

In a footnote to *Isis Unveiled*, Madame Blavatsky consigns the Brahamical deity Indra to the constellation of Aquarius. Sir William Jones writes that Indra as the king of the immortals corresponds to the Jupiter *conductor* of the Platonic philosophers. One of the numerous names of Indra is Dyupetir meaning the Lord of Heaven. No one can examine the similarity of the word Jupiter and Dyupetir without realizing the universal diffusion of the astronomical myths among the nations of antiquity. Indra is the chief of the eight genii presiding over the eight directions of the world, sometimes referred to as the eight winds. In the zodiac of Dendara eight hawk-headed genii support the celestial sphere. Indra was a god of thunders, winds and meteoric phenomena. The thunderbolt carried by the Tibetan lamas was brought to the high Himalaya country by the Lama Padma-Sambhava who, with it, routed the Bon demons who, so tradition tells, had terrorized Tibet into a state of sub-

jugation. This thunderbolt which Lama Sambhava brought had belonged to the god Indra who carried it as a symbol of his power in his aspect of Jupiter Elicius or the Jove of Electricity.

All of this brings us to the main issue involved. Aquarius is an air sign, and yet its name associates it definitely with water as does its hieroglyphic which is the Egyptian hieroglyphic for water. The sign itself is generally represented by a youthful person, sometimes male sometimes female and occasionally androgynous, either carrying a jug of water or else pouring the liquid from a pitcher or amphorae. In some of the older zodiacs no human figure appears; there is simply the water vessels. All the evidence points to one inevitable conclusion—the water of Aquarius is of an airy or heavenly nature. In the Greek system, Aquarius is Ganymede, the cup-bearer of Zeus. This the symbolism of the sign is tied up with the Grail mysteries of the later Christian period. The Holy Grail was supposed to have contained the blood of the Christ, or in simpler terms, the life essence of the sun. The water of Aquarius is therefore the "living water" of which it is written that those who drink thereof shall thirst no more.

Leo and Aquarius are linked together in the relationship of spirit and body, for Leo is the very sovereign sun itself and Aquarius is the universal psychical humidity or heavenly ether which carries and distributes the solar rays throughout the parts of the world. Ganymede carries the cup of immortality for even the gods must drink of the One Life if they are to endure. In alchemy there is reference made to a mysterious fiery-water, a sort of fluidic flame, and the eleventh process of the Philosopher's Stone which is called multiplication, or the increasing of things through the nurturing of their divine substances, is also assigned to Aquarius.

One cannot think about the thunder and lightning of Zeus without associating these phenomena with electricity. Here we have a substance both fiery and fluidic, a mystery which actually flows through the air, and is the very scepter of the Logos himself. The

parallel wavy lines which form the hieroglyphic of Aquarius should be regarded then as symbols of parallel lines of force rather than as water. The mysteries of electricity still elude us. While we have classified many of the effects of this force its actual composition is beyond our ability to comprehend. We realize that it is about us everywhere in space, that it contributes life to all living things, and motion to all moving things. There is even the possibility that everything which exists is simply a mode or mood of this electrical agent. If all things are not actually electricity they are of a certainty released into expression through its activities. Yet we can approach this wonder without any particular reaction of veneration. We live in an age when gods are dead and to our minds only blind forces remain. Yet the electrical agent of today is but the magical agent of yesterday and the sorceries from which men perished at the rack and gibbet less than three hundred years ago were not so different from the experiments now carried on in scientific laboratories all over the world. We pride ourselves that we have discarded superstitions and outgrown "the calamity of our forefathers, who, in addition to the inevitable ills of our sublunary state, were harassed with imaginary terrors and haunted by suggestions." Yet we should beware lest in our scientific zeal we throw away the substance with the shadow, discarding both the real and the unreal together.

Aquarius is ruled over by two widely different forces as expressed through the rulers of the sign—Saturn and Uranus. Saturn is scientific, statistical and conservative. Uranus is scatter-brained, progressive, and revolutionary. Both, however, have a scientific flavor for Saturn is orderly and mechanical and Uranus is inventive and ingenious. Aquarius itself is the most progressive and revolutionary sign in the zodiac. It stands for change, reorganization, humanitarianism and the general betterment of mankind. It encourages reforms, promotes benevolent institutions, patronizes science, inspires to exploration and research, is associated with publicity, education and the general reorganization of human affairs. As a human sign, that

is its symbol includes a human figure, it encourages the development of such sense perceptions and attributes as are peculiar to man and are not shared by the brute—abstract reason, morality, aesthetics and ethics. Philosophically it is eclectic; politicalll it is socialistic; religiously it is agnostic, and economically it is individualistic. As air is the element in which the sign particularly functions it is associated with aviation, radio and even the motion picture.

The dawning Aquarian Age, when for over two thousand years the sun will cross the vernal equinox in the constellation of Aquarius, has brought with it the tremendous impulse towards machinery and the worship of mechanistic concepts which are so evident in our modern affairs. The era of invention will continue until the close of the present age, over two thousand years from now, and during this entire period men will concern themselves more and more with the mysteries of space, time and other Einsteinian concepts. The possibility of communication with other planets will be developed, for Urania is the peculiar Muse of the stars. Astronomy will make vast progress during this age and needless to say astrology will keep pace with it, for astrology also is under the patronage of Uranus.

Revolutions both political and sociological are always inspired by Uranian impulses, as the horoscopes of France and the United States for their revolutionary epochs will demonstrate. During the Aquarian Age there will be revolutions in the field of thought for Aquarius, being an air sign, rules those intellectual vapors which the ancients conceived as flowing through the skull. The Aquarian Age will be one of utter progressivism and kaleidoscopic change. Needless to say such a period will be one of great nervous tension, with tremendous strain upon the nervous and vital resources of the individual. Before the end of this period there will be many and marked changes in the whole institution of civilization.

Uranus, in general, favors occult and spiritual subjects and it is a fortunate planet for those attempting the development of superphysical forces. During

this age men's minds will turn more clearly toward spiritual values and the value sense will be stimulated and balanced. It will not be an age of peace, however, for Uranus is not peaceful. All such concerns as she has dominion over are, like astrology, subject to innumerable vicissitudes of fortune. It will be an age of impulse and impulsiveness very often leads to disaster. Very few Aquarian persons, unless their charts are strengthened by other configurations, can control their impulses. They are attractive, vivacious people, usually with much breadth and geniality but lacking in depth and continuity. The age must be likewise for it will take upon itself the qualities which its ruler bestows. Saturn, which was assigned to Aquarius by the ancients, may under some conditions have a neutralizing effect but Saturn's rulership over Aquarius is somewhat problematic now that the new star has been found and placed in this sign. Very often the Saturnine qualities of Aquarian people can be traced to other configurations. Saturn may possibly be responsible for the consistency with which Aquarians are inconsistent, and it may also contribute something to the very strong and usually unwarranted opinions which these people hold.

One of the most hopeful signs in connection with Aquarian rulership of the world is that nearly all Aquarian types are dedicated to some ideal and it is the utter lack of ideals over a period of centuries that is more or less responsible for the present discord in human affairs.

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