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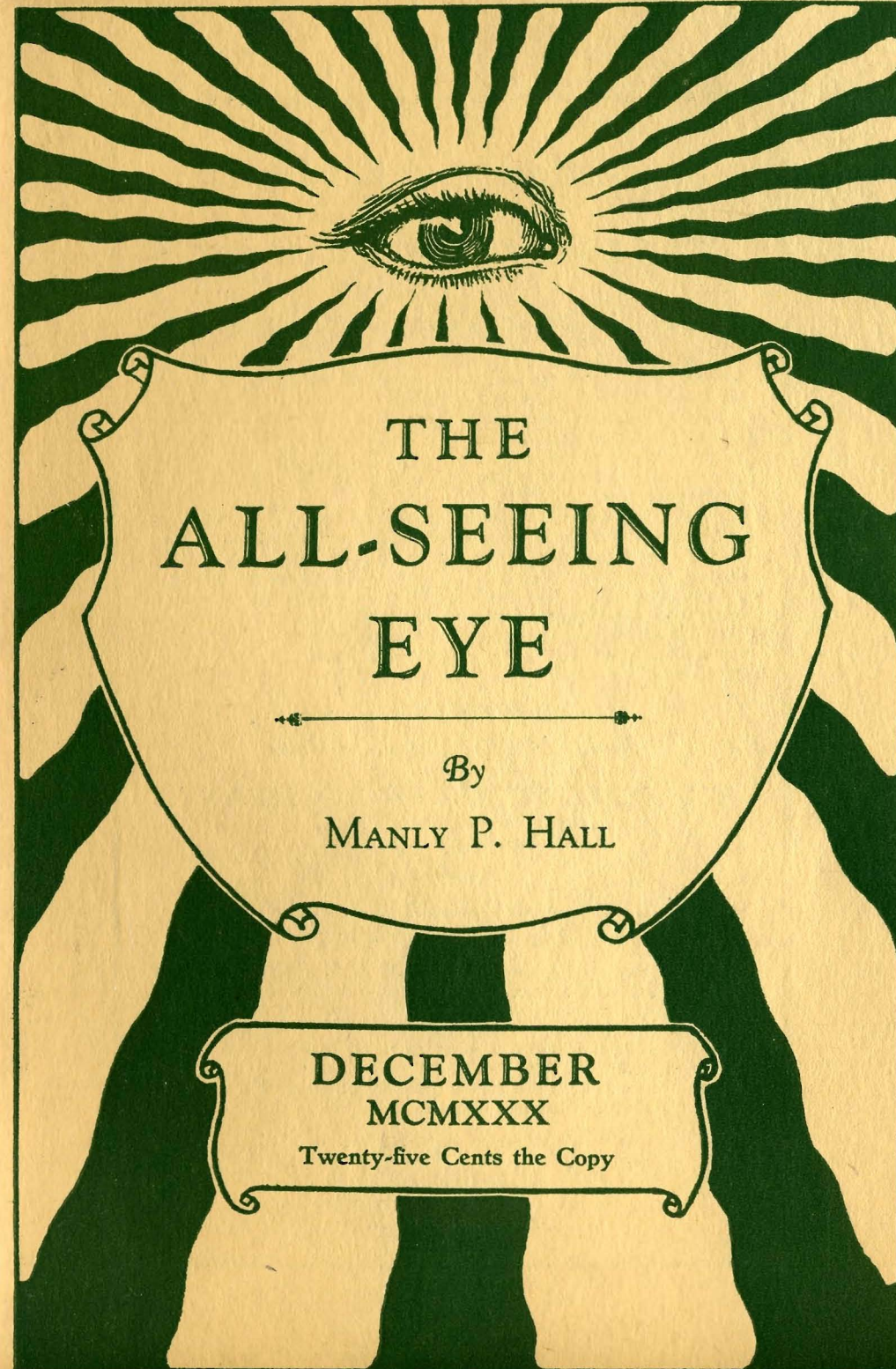
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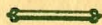
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By

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The EDITOR'S BRIEFS

Mr. Hall concluded his Chicago program on November 6th. A very enthusiastic audience taxed the capacity of the auditorium. The Chicago lecture series this year was marked by a considerable increase in interest and attendance over last year. Mr. Hall plans to return to Chicago in the late spring of 1931 to conduct a series of class lectures on "The Secret Doctrine." In choosing H. P. Blavatsky's immortal work, he hopes to overcome the popular prejudice that this book is utterly beyond the comprehension of the average individual.

It is as yet too early to predict the outcome of the Kansas City campaign, but the appreciative group which attended the opening lecture promises that the series will be most successful. There is a keen interest in philosophy and metaphysics in Kansas City and several local groups have already been studying Mr. Hall's books.

Mr. Hall has accepted an invitation extended by the Astrological Research Foundation for two lectures before their society at the Roerich Museum in New York City. On Christmas Eve he will speak for the Manhattan Center of the Rosicrucian Fellowship. The arrangements for his New York lectures are progressing satisfactorily and further information will be given in this column from month to month.



Freemasonry and the Osiris Myth

To the Freemason as well as the student of comparative religion the legend of Isis and Osiris must be of utmost significance. While the life and death of this mythological king have been recounted by several ancient authors, it is from Plutarch that we derive the material for this brief survey.

Denuded of its superfluities, the story centers around the activities of four persons: Osiris, the black king of the Nile and later regent of Amenti; Isis, his sister, wife and widow; Typhon, the brother of Osiris and the spirit of evil; and Horus, the hawk-headed prince of the sun and the avenger of his murdered father. The story is briefly this. Osiris, having established his empire in Egypt, set forth on a tour of colonization, leaving his brother Typhon as regent in his absence. Typhon, having tasted of sovereignty, had no desire to relinquish the throne and began plotting how to remove Osiris from the path of his ambitions. At last he contrived a scheme, abetted by seventy-two fellow conspirators whom he enlisted in his service. Osiris, unaware of the designs against his life, returned triumphantly to Egypt, where Typhon met him with elaborately simulated rejoicing. The feasts in honor of the triumphant king formed a vital part of the plot. Typhon had constructed a wonderful ark or chest, its surface inlaid with precious stones and its inner dimensions shaped to the "measure of a man."

The assembled princes of the land examined the box, amazed at its strange shape and charmed with its unusual beauty. Typhon then declared that the chest had been fashioned by clever workmen to supply novelty and sport at this glad time and that he would present the priceless ark to the person whose body most closely conformed to its inner shape. The various nobles each desiring to own the fabulously beautiful box, each in turn lay down in it, but for each it was either too long or too short, too broad or too narrow. At last none remained but Osiris himself and one of the princes suggested that maybe he was of the right proportions. Laughingly, Osiris removed his crown and lay down in the box. A cry of amazement went up, for the chest fitted him exactly. But even as the court watched there was a great commotion without. The seventy-two conspirators rushed into the banquet hall. They nailed down the lid upon the casket, poured molten lead into the cracks, and before the faithful princes of Osiris could rally to his support, carried the ark out of the palace and cast it into the Nile, down which it floated to the coast of Byblos.

Isis, Queen of Egypt, and faithful consort of Osiris, learning of the foul murder of her lord and donning the sackcloth and ashes of a widow, set forth in quest of the body of her husband. After many adventures she discovered that the ark had been caught in the roots of a tree which had miraculously grown up about the box, finally completely concealing it. The King of Byblos had caused this wonderful tree to be cut down and from its trunk had been fashioned a great pillar for the throne room of his palace. Isis at last contrived to secure the body from the pillar and was returning in triumph to the city of Osiris when Typhon, learning that she had been successful in her search, dispatched hirelings who again stole the body and that it might never be recovered, divided the remains of the king into fourteen pieces which they scattered through all the corners of the earth.

Frantically, Isis again set forth in her attempt to recover the scattered parts and members of Osiris. At

last after what seemed ages of searching, she recovered thirteen of the pieces but the fourteenth had been cast into the sea and swallowed by a great fish. This member Isis caused to be replaced in gold and the body of Osiris was interred in the great city over which he had ruled. Typhon, the usurper, sat uneasy on his throne, for Horus, the young son of Osiris, grew up to manhood with a single aim—namely, to avenge his father's murder and the long years of his mother's widowhood. At last in a great battle he overthrew the reign of Typhon and restored the rule of right in Egypt. But the great Osiris still lay dead and his role as an underworld god forms no part of the allegory.

So much for the outline as Plutarch gives it. Now let us attempt to see the relationship between this legend and the doctrines of Freemasonry. It has been generally admitted that the Osirian cult contributed much to Freemasonic lore and even the Hiram legend has been traced to this origin by Masonic scholars. The story of Osiris as here given is obviously comparatively late and belongs to a period when Egyptian metaphysics was in a state of decline. But while the profundities of the legend may have been lost upon the Greeks and Romans, these nations still remembered enough of the ancient Mysteries to sense the vast significance of this most remarkable allegory.

Osiris, the black god of the Nile, must be regarded as the personification of an order of learning. He was never a man but the embodiment of an idea. It is even possible that he represented a hierarchy or order of priests. As Hermes personified the whole sphere of knowledge, so Osiris embodied the secret and most sacred wisdom. Unquestionably he was later confused with other members of the vast pantheon of divinities, but to the elect he represented primordial knowing, that utter realization of truth undefiled by intellect, unlimited by mortal procedures, uncircumscribed by any limitation of thinking. He may have also been the prototype of those who possessed certain spiritual faculties or even recognized as a symbol for a definite discipline. He signified not only the end but revealed the means to the achievement of that end.

The personality of Osiris might well typify the institutions erected by the ancients to perpetuate the deathless truths of the soul. The living head was crowned with the plumes of wisdom and power, the hands bore the scepters of the three worlds, and the body was bound with the mummy wrappings of the dead. Here we find spirit, the living head, bound incongruously to matter, the mummified body. The soul was imprisoned in the narrow bonds of flesh. One thing is certain—Osiris represented the Secret Doctrine prior to that time when the Omnific Word was lost. From the reign of Osiris we glean then the following:

There was a time when truth and wisdom ruled the earth and this autocracy of wisdom was a benevolent despotism in which men were led to a nobler state by the firm, kind hand of the enlightened sage. This was the divine dynasty of the mythological priest-kings who were qualified to govern humanity by virtue of not only temporal but divine attributes. Osiris, representative of the hidden tradition, ruled the world by virtue of the perfection resident in that tradition.

If we concede that Osiris is the positive pole of the universal life agent, then Isis becomes the receptive pole of that activity. He is the doctrine; she is the church. As in Christendom it is customary to refer to the church as the bride of Christ, so in Egypt the institution of the Mysteries was the Great Mother, the consort of Heaven itself. From this interpretation we gain a deeper insight into the symbolism involved. Isis becomes the whole temporal order of the priesthood. She is personified in the temple. She is the mother of all good, the protectress of all right, and the patron of all improvements. She insures nobility, inspires virtue, and awakens the nobler passions of the soul. As Diana of Ephesus, she is the *Multimammia* who feeds all creatures from herself. Like the moon, she shines only with the light of her sovereign sun even as the temple can only be illumined by indwelling truth.

Typhon is the embodiment of every perversity. He is neither a single evil nor even a sequence of ills but an infinite diversity of them indescribably insidious

in the power to infect the fabric of church and state. Typhon lures Osiris into the ark at the time when the sun enters the house of the Scorpion. Hence, we know that he is the Eternal Betrayer, that ageless Judas who undoes all good things and inevitably presages ruin. He strikes in the eighth month and now it is supposed that a child delivered in the eighth month cannot live because of the curse of Typhon. This evil monster may well be generalized under the appellation of the *Adversary*. Of all good things he is the opposer, occupying the position of the inevitable negative. He is the personification of ambition and ambition is the patron of ruin. It was ambition that set Typhon plotting for the throne of Egypt, designing how he could destroy the power of his brother. A learned Jesuit father sees in Typhon Cain and his brother, Osiris, Abel. If such parallel actually exists, then the Biblical allegory is susceptible of the same interpretation.

Typhon is the desire of the few pitted against the good of the many. He is the spirit of dissension and discord that breaks up unity of purpose by setting factions against each other, so that great issues lose the name of action. The desire for riches, power, pomp, sovereignty by which this evil genius was obsessed reveals the temptations by which humanity is deflected from its ultimate goal and led into the byways of sorrow and despair.

The birth of greed marked the end of the Golden Age and when the good prince Osiris—the deeper truth—returned to his own land the trap was ready to be sprung. What is this mysterious box so beautiful in its outward appearance but so fatal? Plato would have answered that it was the body that lures the soul into the sorrows of generation. If this interpretation be projected into a wider sphere, it becomes symbolic of material organization. Witness the application of this thought to Christianity where the pomp and glory of the outer show has all but destroyed the simplicity and meaning of the primitive revelation. The murderers rush from the palace with the lead-sealed casket and cast it and its princely contents into the dark

waters of the Nile. Thus are the ideals which lead men into the paths of truth and righteousness obscured and with truth no longer evident, error can rule supreme. Typhon ascended the throne as regent of the world, swinishly gloating over a humanity he had led into dark and devious byways.

With Truth dead, facts were superseded by opinions. Opinions bred hates and men finally fought and died over notions both senseless and soul-less. Greed became the dominating impulse, gain the all-absorbing end, and ruthlessness the all-sufficient means. In the dark ages of uncertainty when reality hid its face and no man dared to know, the leering Typhon ruled his ill-gotten world, binding men to himself by breeding a thousand uncertainties to sap courage and weaken conviction. Men asked, "Why seek to know? Knowledge does not exist and life is a cruel jest, purposeless and of short duration." Because the human mind demanded expression, Typhon sowed the seeds of intellectual confusion so that numerous orders of learning appeared which were convincingly plausible but untrue. These various orders of thought survived by catering to the weaknesses and limitations of the flesh. Today our great industrial civilization is feeling the heavy hand of an outraged destiny. The evil genius of our ambitions has again undone us and made our follies crumble about us. Typhon rules the world, for the earth today is the arena of the ambitious.

What, then, of Isis, the mother of the Mysteries, so defiled and desecrated by the profane that the sages and prophets were forced to flee into the wilderness to escape the machinations of the evil one? The mighty temples still stood but their light had gone. The priests bowed hoplessly before the dead embers of their altars. One by one the sanctuaries crumbled into ruin and the custodians of these ancient truths hid themselves in obscure corners of the earth lest they be hunted down and slain for the sin of dreaming and hoping for a better day. Isis, then, is the temple where men today gather searching for that secret that is lost. In all parts of the world the virtuous still raise their hands

to the heavens. This congregation of those who pray, who labor, and who wait, the great congregation of a world in anguish—this is Isis in sackcloth and ashes.

Seeking in all parts of the earth throughout the ages, men at last rediscovered the lost *arcana* and brought it back with rejoicing to the world over which once it ruled. But ambition, knowing that it must die if truth was reestablished, put forth all its power to scatter the doctrine once again, this time so thoroughly that it should never be rediscovered. So the body of Osiris (the secret doctrine) was divided into fourteen parts and divided among the races of mankind. It was scattered so hopelessly that ambitious Typhon felt his authority to be secure at last. But Wisdom is not thus easily to be cheated. In the dark retreats of Islam the Sufi and Dervish explored the depths of Nature, among the Jews the learned Rabbins unraveled the intricate skein of Qabbalism, and alchemists in their retreats explored the infinite chemistry of existence. These all together were Isis, still searching for the members of her Lord. At last all were restored again but one, but this one could not be reclaimed.

The Egyptian allegory tells us that the phallus of Osiris was swallowed by a fish. This is most significant and we may even infer that mankind itself is the fish, the phallus being the symbol of the vital power and so used in Egyptian hieroglyphics is the Lost Word which was not discovered but for which a golden replica was substituted. This is the substitute *Word* of Freemasonry. It gives the body the appearance of completeness but the life power is not there. Isis, the priesthood, had accomplished all that could be accomplished. The institutions raised in the world to perpetuate the deeper truths of life labored on through the centuries seeking for that "Lost Key" which if rediscovered would enliven the whole and restore the good Osiris to the rulership of the world.

The purpose of Isis was now revealed as twofold. The first motive was the almost hopeless effort to restore her dead husband to life. That was the great

abstract ideal. The second and more imminent motive was to avenge herself upon Typhon and to destroy his power over the world.

The work of Freemasonry as a Mystery School now emerges from the obscurity that has so long enshrouded it. Freemasonry is Isis, the Mother of Mysteries, from whose dark womb the Initiates are born into the mystery of the second, or philosophic, birth. Thus Freemasons, by virtue of their participation in the rites, are figuratively, at least, the Sons of Isis. As Isis is the widow seeking to restore her lord, it follows that Masons are Widow's Sons. They are the offspring of the institution widowed by the loss of the Word and of the Eternal Quest.

In the Egyptian rites Horus is the Saviour avenger, Son of Isis conceived before the brutal murder of Osiris. Hence, he is the Redeemer. Freemasons are *Hori*. Each is a Horus, each is a hawk of the sun, and for one reason is each one raised and that is to avenge the destruction of wisdom. Each one is dedicated to the overthrowing of the reign of Typhon which is the mysterious Armageddon, when the hosts of the Adversary shall be routed forever.

The great purposes of Freemasonry are thus revealed in an unsuspected clarity. Freemasonry is philosophically opposed to the reign of ambition; its duty is to re-establish that Golden Age when wisdom (personified as Osiris) and not greed (personified by Typhon) shall dictate the course of human procedure. The day must ultimately come when the *Hori*, by virtue of their royal purpose, accomplish the consummation of the Great Work. The missing Word will be found, the golden substitute will be cast aside and as promised in the ancient rite, Osiris will rise resplendent from the dead and rule the world through those sages and philosophers in whom wisdom becomes incarnate.

In the meantime, the Widow—the Mystery School—continues to produce out of herself a host of potential redeemers, one of whom must some day become the true Horus, the avenger of all evil.



1 LE BATELEUR N

Tarot Symbolism

THE FIRST
NUMBERED
CARD

THE
JUGGLER

Is not the Magician—the Master Maker of Mysteries—an appropriate figure for the Supreme Creator? When the infinite profundity of *Ain Soph*, the Fool, produces upon its surface and in its substance the first awakenings of manifestation the One appears in the midst of All. This is the mysterious Ancient of Ancients, the first Logos, the Lord of the Sephiroth and also the four worlds. In the old decks the Juggler appears standing behind a table. In one hand he holds a magic wand and before him are spread a number of mysterious symbols—the paraphernalia of his magic. The Cup, the Coin and the Scepter and the Sword, these represent the four mysterious letters of the Sacred Name, I H V H, and also the four planes of divine elements which the Juggler manipulates and through whose combinations he conjures into being first the shadows and then the substances of the material world.

In the present deck the wand of the Juggler has been amplified into the *caduceus*, the serpent-wound staff of Hermes, thus revealing the nature of that

magical power by which the miracles of creation are wrought. Wisdom is the sceptre of power. With consciousness the Creator dreams forth His universe, with intelligence He organizes and frames it, and with activity He animates each infinitesimal part until the whole pulsates with the vibrant life of its Creator.

One hand of the Juggler points to the earth to remind the neophyte that matter below is but a shadow and symbol of that divine or heavenly matter composing the very nature of the Logos. Strange as it may appear, the *below* becomes the natural symbol of the *above* even as the bones which support the body become the natural symbol of the spirit, that invisible and spiritual framework which supports the objective nature of man.

The square table upon which the instruments of the heavenly magic are scattered represents the world with its four hypothetical corners; also the field of the elements upon whose subtle substances are impressed the creative impulses of the Hierarchies represented by the symbols of the suit cards.

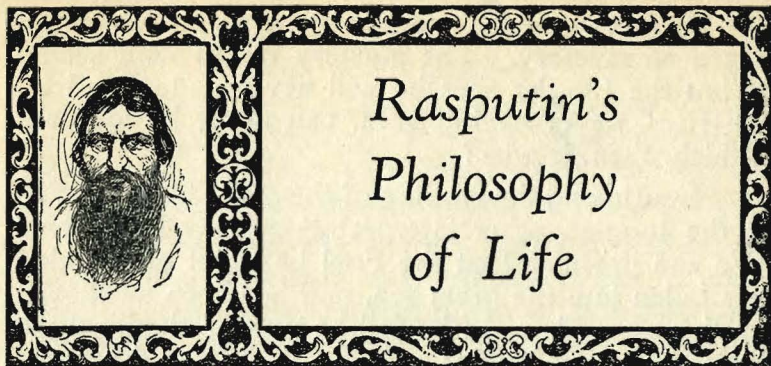
The sky colored hat is symbolic of the heavens. The lemniscate formed by its brim represents the motion of the sidereal bodies and also the circuit of the Great Breath of the Logos. It will also be noted that the Juggler is wearing the same clothes worn by the Fool. Inasmuch as the Logos as the manifested divinity is invested with the cosmic substances of the Absolute, the blind Fool is shadowed forth in the Juggler. But while the madman is oblivious to the phenomena of the terrestrial world, the Juggler is posited in the sphere of matter and has forgotten the Fool whose very substances he has formed.

To clarify the interpretation of this card there has been placed upon it in a small bisected shield the ancient Crown of Kether with its three points. Kether is the objectified Juggler, the Opened Eye of the Lord. This card, when read with the Fool, tells us that the eye which is opened in the Juggler reveals to him the world and its mysteries. But to the Fool (whose eye

has not been opened) to him there is no world and hence no mystery. The mystery comes with seeing. What the Juggler sees he will never understand but the Fool, never having seen, can never be ignorant. Which, then, is wise?

Continuing the reading of the cards from the Fool to the Juggler, other interpretations may be derived. We can presume that the Fool has kept on walking, has fallen into the great sea, and has been swallowed by the crocodile. As he fell he was gradually transformed into the Juggler until, finally having descended into the depths of matter, he awakens or, more correctly, enters the sleeping state which we call life. The Infinite has vanished and the finite has taken its place. Robed in new garments, the Juggler stands before us and spread out upon his table are the mysterious objects previously contained in the bundle on the Fool's back. The Absolute contains all activity but that activity is in a state of suspension as it is suspended from the back of the Fool, on the end of the stick. While life is in a potential state, circumstances cannot exist nor is it possible for any group of conditions to arise. Cause and effect are in abeyance, for time, place, and change have not come into being. With the Juggler, however, the instruments have been scattered about to become the elements of an ever more complex and involved pageantry. The Juggler is setting the magic of life in motion. Phenomena and mysteries will follow each other in an endless pageantry until, at last having completed its purpose, the Juggler, now grown old, will pack his mysteries into his bundle and creep away, like the Fool, with Karma biting at his heels.

(Next month the High Priestess, the second numbered card.)



We have already intimated that Rasputin believed in the doctrine of an all-sufficient sin. He believed that to deprive the world of evil would be to deprive God of glory. God is a physician of souls and how can the doctor justify his existence unless there is an abundance of sickness? He seemed to feel that the God who saved him would have proved His ability to accomplish the impossible and by this means would have demonstrated His divinity beyond question.

Believing the Redeemer of mankind to be happy only while engaged in the work of redemption, Rasputin set himself the task of providing an infinite number of spiritual delinquents. Yet there is something so naive, yes even humorous, in Rasputin's technique that one cannot but realize that this strange man was perfectly consistent with the evident and natural delinquencies of mankind. He wanted what he wanted, and what he wanted had nothing in particular to do with his ideals. His religion in no way interfered with the gratification of his desires. In fact, he demonstrated to his own satisfaction, at least, that religion as it was usually practised was more or less of a disease caused by an over dose of goodness, as it were.

It becomes evident that this man had no conception whatever of religion as a moral force. The entire theory of morality he found to be superficial and unnecessary, in fact a sort of disease. He unquestionably sensed a false emphasis. He may even have reasoned that horses and cows, having no realization of immorality, are also without morals. A theory repeatedly emphasized seemed to be that without indulging one

of a pair of opposites you could never know the other. Hence, if you would be high morally, you must first be very immoral and afterwards repent. If his detractors are to be believed, Rasputin was consistent with this idea in all respects short of the point of repentance.

It is questionable whether Rasputin ever had a definite plan as to what he intended to do if he reached a position of power. It is quite certain that he regarded himself as a sort of divine incarnation. Within his own nature he sensed a superior impulse entirely separate from and incompatible with his normal temperament. He occupied the anomalous position of a saviour who did not know who or what to save—a god limited by illiteracy to the sphere of a peasant. Many of his impulses, while unclassified, were definitely worthy. He instinctively felt that Russia should not enter the World War, and, while far from being a teetotaler, he sensed the importance of temperance and advocated it for the Russian people. While his advice in matters of state was both shrewd and constructive, it is very doubtful if he had even the vaguest conception of the importance of the issues he dominated.

Placed by fate in a position entirely too exalted, the peasant mind of Rasputin yet demonstrated a peculiar integrity, for the simple directness of the peasant was stronger than the subtleties of court diplomacy. Rasputin possessed the unimpaired strength of simplicity and naturalness; and while such naturalness may be boorish or even revolting to cultured sensibilities, it is often the salvation of a situation. In all his dealings with the Czar, Nicholas II, Rasputin expressed none of that awe and veneration accorded a ruler by his subjects high and low. To him the Czar was not particularly different from any other man. The Russians always referred to their ruler as the "Little Father." To Rasputin he was just "Papa," and the Czarina was not the Empress of all the Russians but simply "Ma." His perspective never changed,

and strangest of all, this familiarity instead of annoying the royal couple bound them more firmly to the gaunt peasant. Rasputin was one of the extremely few people in the Czar's life who was not a "yes-man," and this unquestionably was one of the reasons why the Czar so highly respected him. If the truth were actually known, Rasputin probably did not know enough to be afraid. On several occasions Rasputin intimated that he felt himself to be the patron saint of the Romanoffs. Their strength and permanence depended upon him and he even prophesied that if he fell they would follow him into disaster within a year. With a childlike vision not misled by superficials, Rasputin could plainly discern that which the Russian statesmen themselves could not see because of the atmosphere of intrigue and subterfuge in which they dwelt.

The Czar was not temperamentally a ruler, but would have found his true career in the simple role of a country gentleman. He was interested in the mythical and the occult—some say the modern cult of Christian Science—and, like many other princes, was a believer in fate, prophecy and possibly sorcery. The Neptunian Rasputin personified all the superstitions of Russia and the powerful spell he wove about himself captured the imagination of the Czar. Here was a holy man indeed, an actual wonder worker, a magician from the world of romance and fiction. Here was a man whom men feared and admired, whom women loved and hated, but from whose spell few could free themselves.

That Rasputin considered himself to be two different personalities is attested by his "Messiah" complex. Those who knew him declared that there were two lights in his eyes—one a holy flame, the soft luminance of which inspired confidence, love, and admiration. In an instant, however, this look could be succeeded by that of the wildest and most uncurbed passion, so that the beholder would shrink back lest he be scorched by the flame. Strength was the characteristic quality of both moods.

Zodiakos

The Circle of Holy Animals

(Continued)

GEMINI

The constellation of Gemini, the Celestial Twins, is particularly related to the ancient cults of phallic worship, the building craft, and the establishment of communities and cities. Castor and Pollux, the Dioscuri of the Greeks, appear again as Romulus and Remus, the mysterious twins who were suckled by the wolf and who later became the founders of the Roman Empire. Nor should we forget the two famous brothers of Biblical narrative, Cain and Abel, through whose misunderstanding crime is presumed first to have entered the world. Castor and Pollux are associated with the concept of a door. They are the pillars of Solomon's Temple and the figures raised on each side of an entrance, like the Fo dogs of China. The pylons and obelisks at the entrances to Egyptian temples as well as Jachin and Boaz (the columns of the Masonic Lodge) bear witness to the survival of this ancient phallic cult. Born out of a single egg, the original twins probably also signify the sun and moon, the father and mother of the generations, the progenitors of all life. In the ancient Mysteries, the Twins were the serpent and the egg and have this same symbolic import.

Among the Arabs, Gemini is sometimes symbolized by two peacocks. In the Platonic philosophy, the twins signify the division that took place in the archetypal sphere at the time of the division of the sexes. For this reason, the children who form the constellation are generally shown as embracing or reaching out their hands to catch each other. The number 2 was the ancient Pythagorean number of diversity and sorrow, for from it the sense of division was established and this division destroyed the realization of life's fundamental unity—the oneness of purpose and the impulse of all creatures to join together in a common

bond. In "Prometheus Bound," Æschylus causes two beings, Kratos and Bia, a male and a female potentiality respectively, to bind Prometheus. From this it is to be inferred that the heavenly light-bearer and the divine splendor which he carried are rendered impotent by the philosophy of the opposites which, by dividing man's resources and severing the elements of his concentration, cause him to scatter his agencies and dissipate his strength. In his book on "Numbers," W. Wynn Westcott also notes the fatality which follows the number 2 in connection with the British Crown. The English kings, William II, Edward II, and Richard II, were all murdered. The Romans also dedicated the second month of the year to Pluto, the god of death.

The Twins have a Qabbalistic significance, for they not only signify the two Talmuds of the Jews but also the written and unwritten law—the Torah and the Jabbalah. Jewish writings contain many strange statements with reference to the number 2, as for example, that speech is worth one coin but silence is worth two. The number 2 is also referred to as the number of pride and is related to the fall of man. It is the number of Satan and the sign which it rules is the false, or lower, mind unilluminated by the spirit fire of Sagittarius, the centaur instructor. The number 2 is again related to the rebellion of the angels, because it is the first number that dares to depart from the one, thus signifying a kingdom set up against a kingdom,—two lights, from which are born division and discord. In the Mysteries, Gemini signifies the rational processes, for by thought things are weighed against each other. The mind, however, that is ensnared by the intellect is bound to the material sphere, there to die from the complexity of its own cogitations.

CANCER

In the ancient astrological symbolism of the Egyptians and Greeks the constellation of Cancer, the Crab, was especially significant. Astronomically speaking, the constellation is not over well defined, as

it contains no particularly important stars. To the Egyptians, Cancer and its zodiacal opposite, Capricorn, were emblematic of the summer and winter solstices respectively. Modern Freemasonry preserves the symbolism of the solstices in the figures of the two St. Johns and also under the form of the two pillars. The ancient caves of initiation were always provided with two gates, through one of which the soul descended into generation, later to escape again into the higher world through the other. Cancer was called the gate of physical birth and was sacred to the goddess Isis and also to Hathor, divinities who presided over the mysteries of generation. As birth had a twofold significance, Cancer may be regarded as a dual sign, and the Crab signifies both physical birth with its attendant consequences leading to inevitable decay and also spiritual birth through the Mysteries into the eternal effulgency of the rational sphere.

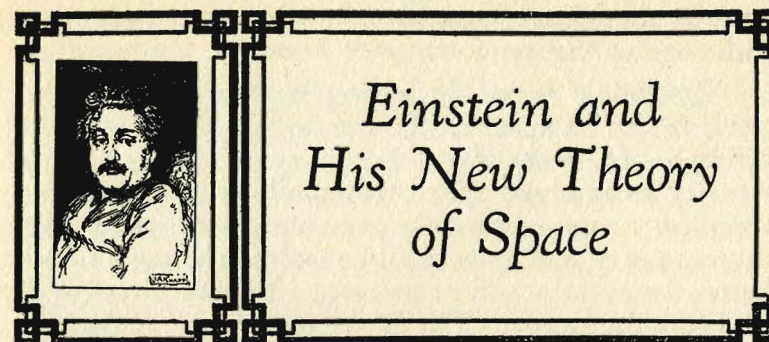
In the Eleusinian Mysteries the nine degrees recapitulated the nine months of the prenatal epoch and symbolized the descent of the soul from the zodiac through the seven planets and finally its immersion in the elemental world. The last sphere through which the soul migrated before it assumed its physical body was that of the moon. This luminary was the keeper of the ways of generation and is enthroned in the constellation of the Crab. The philosophers declared that the solar agent, or life germ, before precipitation into phenomenal life is suspended in an etheric humidity resembling water. They denominated this humidity Isis, or the World Mother. Cancer, a water sign, being designated the gate of souls entering the untroubled sphere, is evidence that the early initiates were acquainted with the now generally accepted postulate of science that all life originated in water. The rudimentary gill-clefts visible in the human embryo demonstrate that in some period in his early development man existed in an amphibian state. Jules Verne, the celebrated writer of the last century, builds his entire story of "The Mysterious Island" upon this assumption. The great sea of the Brahmins in the midst of

which the World Egg was generated, is but an arcane allusion to the amniotic fluids in which the human embryo floats during the period of gestation. Here is further confirmation that man comes into life through water.

Thales is popularly accredited as having been the first of the wise men of Greece, in fact he was the only one among the seven original Sophists whose reason transcended the subjects of politics and ethics. When Thales declared the world to float in a sea, it is evident that he referred to this etheric liquid resembling the albuminous part of an egg, a super-essential protoplasm, whose constitution is best described by the symbolism of Cancer and the moon.

The crab walks backwards, or at least on a rather sharp oblique, from which the sages inferred that the presumed advancement of man into physical birth was, in reality, a retrogression, for by the phenomenon known as generation, the rational soul was immersed in the unresponsive elements of an irrational nature from which it could be liberated only by death or initiation. But as this first birth, or descent into the state of ignorance, was revealed to the body of mankind as the esoteric significance of the Crab, those accepted into the higher body of the Mystery Religion substituted the scarab for the crab, for by this most sacred of insects was obscurely revealed the mystery of the "second birth." As man is born through the processes of physical generation into the mortal realm, he is born again through the processes of spiritual regeneration into the transcendency of ever-abiding wisdom.

It becomes increasingly evident that the zodiacal symbolism was devised by a group of highly-informed priests for the dual purpose of perpetuating and yet concealing the secrets of the ancient temples. Many interpretations have been advanced to account for the zodiacal symbols. Superior to and of far greater import than later concepts, however, are their original philosophic and religious significations, which are the very soul of the soul of astrology.



Part I.

The more cultured of the pagan Greeks, Brahmins and Chinese were all familiar with what Einstein is now bringing to the attention of the modern scientific world. Space was the foundation of everything and without this primitive and inevitable hypothesis, no understanding concerning the origin or purpose of existence was possible.

Einstein is now correcting the popular fallacy that matter is eating up space. There is a belief that form is expanding and overflowing, as it were, into the abyss surrounding it. If this concept were correct, the abyss of space would ultimately be filled by the encroachments or increase in the substance of matter. This is an erroneous idea declares Einstein; in fact, the reverse is true. Space is continually eating up matter and ultimately all matter will be reabsorbed by and vanish into space. With the removal of the belief in the eternity of matter, the premises of the materialist must collapse and science lose one of the chief supporting pillars of its temple of knowledge.

By a certain school of science matter is regarded as the primitive substance of every form, projection or compound of matter. To this claim philosophy says no—that all forms are but projections of space. Space, not matter, was in the beginning; space, not matter, will be in the end. Existing in the phenomenal state, we are drawn inevitably into the vortex of space, and by virtue of our material organisms are inevitably mortal. When space (which is dimensionless, measureless, limitless, and formless) has devoured all matter,

we will then have a problem in abstraction identical with the Buddhistic concept of Nirvana.

Einstein's space devouring matter, its own progeny, is the same ancient Chronos who ate his own children. It is inconceivable that we will ever be able actually to analyze space, for analysis is predicated upon the power to break a compound up into its constituent parts, and how shall we isolate elements which cannot be approached or discerned by any physical or intellectual process? The problem of space is entirely too elusive for the mind and when the intellect undertakes its solution it pounds itself to pieces against an immeasurable fullness which to human perception resembles only a vacuum. Intellect itself is a condition of matter and therefore incapable of knowing that which is superior to matter, for nothing can function on a higher level than its own constitution permits. As no thing can ever know more than the sum of its own parts, so the mind can never comprehend that which is superior to the sum of intellection. Space is an incalculable field or area through which is continually moving the traffic of vibration and impulse. In this infinity there is constantly being developed an infinitude of evolving individualities—the diversity of matter flowing from the unity of life.

What then shall we say is matter? In the last analysis, it is invisible and intangible, being almost as subtle as space itself. It is a polarity of space, charged as it were with the impulse towards individualization.

There is the great triad of space, matter, and form. Form is the idea or pattern, for when infinite units of energy or matter are grouped together they manifest as an organization or form. Space is eternal, matter temporal, and form corporeal. Matter is incorporeal and yet not eternal; space is the infinite, abiding permanence. What we call phenomena and its origin, existing in these three primary states, constitute the three original divinities of the philosophic triad which in theology becomes God in the person of the Trinity. The Father God is space, the devourer of His progeny. Space must devour everything that

comes out of it, for in the ancient catechism there is nothing real but space.

To the average person, this may sound like an absurdity, but reality defined in terms of philosophy has the quality of permanence. Is there anything in the material universe which will not ultimately rust, corrode, decay or disintegrate? All men, great or small, depart from the theatre of action and their bones are resolved to dust by Time. The mountains fall into the sea, the sea is dried up by the fires of the earth, the flames themselves are dissipated by the winds. Nothing remains but the all inclusive space which endures when everything else has been worn away by the ceaseless beat of duration.

(To Be Continued)

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There is no human faculty more powerful than imagination, but for lack of understanding its forces are entirely wasted. Imagination is an instrument to the accomplishment of consciousness when we have become strong enough mentally to bind it to the service of reality.

There is no greater menace to the well-being of mankind than a diseased or untrained imagination. It leads to every form of misery and excess, and renders life intolerable. When trained, however, is not only a definite asset, but becomes a builder of character and a revealer of purpose.

When we speak of a person having a fertile imagination, our adjective is more apt than we realize; for as we generate bodies through physical processes, so we continually generate thoughts and by a master law of consequences these thoughts become the agencies of a vast cosmic scheme. We all realize that thought is a thing; that the products of our mental chemistry are living, vital forces. But how to direct these forces for our self-improvement and perfection is a science too abstract and profound for the majority.

The mentalist of Asia can, by the intensity of his concentration, create, for instance, a lotus bud and render it visible and apparently real to another individual who possesses no spiritual development. The Oriental knows that it is possible to build a thought form and through the repetition of the fundamental idea gradually intensify that thought form until it becomes a mental and apparently a physical reality.

How to apply these magnificent universal laws to the remaking of the personal life—your life—is a relevant question. We all desire to be something which we are not. Some have realized already, the rest will ultimately discover that it is impossible to maintain a false position in Nature; that the unreal destroys itself, finally reducing all to a common chaos. If an individual, through the exercise of will, thought or some other part of the soul machinery, does temporarily assume a state unnatural to him or beyond his actual level of consciousness, an ultimate relapse is inevitable. The hybrid is an example of the inability of the unnatural to survive or propagate.

In the remaking of a personality, it is unreasonable to believe that end can be achieved by simply superimposing some fantastic mental attitude over a life of excess or shortcoming. The improvement of self if only possible when the individual builds from the foundation upward, moulding every characteristic and temperamental peculiarity into a new order of expression consistent with the end desired. If an inconsistency exists anywhere in the structure, the new personality will be an assumption and not a reality, and some day the mask will be pulled away to expose the real disposition behind. Personality is the product of the chemistry of impulse and to attempt to acquire a new personality without a renovation of the entire disposition is to transgress the fundamental law of cause and effect. Self-improvement, then, is neither an attitude nor an affirmation, but rather a reconsecration of all of the various departments of life to a single all-absorbing purpose.

The Yogins and sages of old had interesting thoughts on this subject which it would well pay this generation to consider. When applied to idealism, imagination is a greater wonder worker than even the fakirs of India. We must begin our new personality first by visualizing and then by molding a new self from the abstract substance of thought. We visualize ourselves as our ideal, embodying the virtues we admire, fully expressing the best and the truest within

us. By its peculiar workings, imagination permits us abstractly to envision ourselves according to our every whim and fancy.

Many will think it impossible to build a new personality out of the empty air but this is due to ignorance of the subtle forces existing in what we please to term space. It is just as possible to build a personality according to our thoughts as it is to see some non-existing creature in a dream or vision. The monk, in his cell, meditated so intensively upon celestial concerns that he actually saw the heavens open and saints and angels descending in a heavenly host. The vision was more real than the objects of physical sight, but was simply a thought form rendered vivid by continuous repetition.

Consider the problem of habits. Repetition creates habits and these, in turn, become dominating factors in our lives so that we finally lose both the desire and power to break them. Habits are of many kinds—mostly objectionable. But through repetition we can also develop commendable and useful habits.

He who has dedicated his life to a definite effort at self-improvement and would build himself into his ideal should begin by gradually separating the elements of his personality into two distinct parts. This segregation is purely a mental process. He classifies or sorts the qualities of his disposition to determine which belong to the new ideal to which he aspires and which do not. Those useful to the new state he builds up and fortifies through effort. Those which must ultimately be eliminated he permits to remain part of the old personality to be sloughed off in the reconstruction of character.

The mind of the aspirant then begins the definite process of creating a new abstract self, incorporating into it all desirable characteristics and all the nobler talents and artistry which the soul possesses. Day by day and year by year this new, invisible personality increases in strength and dignity, daily becoming an even greater equation in the physical life of its creator.

This new ideal self becomes a haven from the dissonance, discord, and perverseness of the physical world. There is no reason why every individual capable of thinking cannot establish within himself a sphere of beauty where he can take refuge when the pressure of his physical environment threatens the integrity of his higher nature.

The danger of idealism is that, having once tasted of its spiritual bliss, we shrink from contact with our physical environment. We are tempted to neglect physical responsibilities; we plot and plan to escape life. This destroys the balance of existence, for only the normal and the equipoised can know perfection. Thus in the building of this invisible soul-man, contact should be maintained with the realities of animal life. Instead of luring us away from the responsibilities of daily life, the new personality should rather contribute materially to its efficiency.

This imagination-created body is not a substitute for physical life but is designed to give opportunity for expression to those abstract creative and idealistic tendencies denied by modern materialism. When unhappiness assails the outer personality, this inner self is tranquil. When anger reigns without, it is at peace; that which disturbs the inferior nature cannot affect this ideal. In comparison to the outer personality this new, inner being is a god; for, like God, it is the noblest work of man.

It has required billions of years to lift man to his present estate from the tiny atom of space. The struggle for survival is one with the struggle of internal impulses for expression. Everything that man has is the product of concentration upon a need. We have hands and feet simply because through ages we yearned for certain members whose necessity had been demonstrated. Our hands and feet are the result of the will to move, our voice has come from the will to express, our mind from the will to think, our eyes from the will to see, and every part and organ from the repeated demands of an indomitable will.

This will can go further. It can become the will to perfection. We come to forget our lesser selves by remembering our greater selves. Every individual can change the whole tenor of life by simply remembering the good and forgetting the rest. He can actually lift himself up his own boot straps to an estate proximate to divinity with the factors of imagination and will.

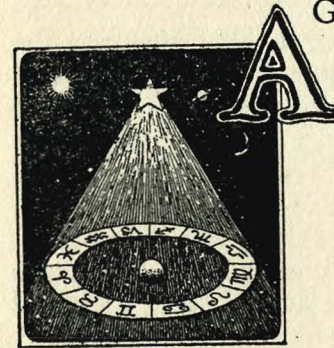
It is a philosophical adage that we are always near to that which we are like. If we are godlike, we are near to God; for to become like a thing means simply to throw the emphasis of the will upon similars. By dreaming of ourselves as gods and then striving to make our dream come true, we build realities into this ideal we have formulated until finally both the dreamer and his dream are one.

We possess the divine prerogative to dare to create. We can create anything we choose to create, but woe unto us if our will is not illumined by noble and unselfish purpose. Recognition of the greatest good is an achievement only surpassed by the will to mold ourselves according to that ideal.

There are still nobler mansions to be built for the soul. The dreamer fails because he never can make his dreams come true. The philosopher knows, however, that any ideal which the mind can conceive can be realized. If we can sense within ourselves this noble state, then a determined will has the power finally to make us one with the greatest good which we are capable of knowing.

THE PRESENT FINANCIAL CRISIS

In The Light of Philosophy



A GAIN and again people in different nations and ages have resurrected the ancient doctrines of astrology and applied them to the problems of their day. Our subject, therefore, is a more or less intriguing one, especially in the light of the present trend of astrological thought. Sufficient information concerning astrology has been preserved

to enable us to do that in the present case.

When our government was in its inception we find arising in the midst of the people a group of men who, according to the government of their time, were practically traitors. The instigating agencies of the American Revolution were treasonable to the crown of Britain, which at that time controlled the American Colony, therefore the revolution was, to these men, a very serious matter; in fact, it was a matter of their own heads. So we find men of a very serious purpose and in the midst of them there appears the ever familiar Merlin.

From Kepler to Wallenstein, from the ancient Greeks to the courts of France and England, nations maintained their court astrologers for centuries, whose great art was to prognosticate, and for one reason or another these astrologers usually controlled the government and by their erudition saved many a people from hopeless collapse. In the United States, also, we find a man appearing whose name is unknown, probably never will be known. Robert Allen Campbell, in his little book called, "The Flag," gathered very largely from Congressional records and early documents of this government, tells us of the presence of

a mysterious man who was a sort of a cross between an astrologer and a naturopath. He was a herbalist, a vegetarian, a philosopher, an astrologer. An intimate friend of Benjamin Franklin, well termed "the first American gentleman," and through Benjamin Franklin, the familiar genius of George Washington, the "Merlin" of 1776 was probably the real formator of our country as the man behind Washington and Franklin. So, as in the founding of nearly every nation, we, too, have the presence of some mysterious person. Someone, however, difficult to learn of, was the unsuspected power behind this enterprise. Consequently, *on a certain date*, those so-called traitors who, if their cause lost would die with it, were gathered for the signing of the Declaration of Independence.

While our knowledge of the nature of the planets is limited, we do know that they are immense centers of radiant energy, and that the human body and mind manifest the indications of their influence. From an astrological standpoint, the United States of America began functioning as an independent nation on the 4th of July, 1776, when the Continental Congress adopted the Declaration of Independence. Therefore, we can erect a horoscope for the United States of America on the same principle that we can erect the horoscope of a newborn child.

Without entering into a discussion of the technicalities of the United States horoscope, we call attention to the financial condition of the government which is revealed as being innately speculative. We enjoy the *theory* of speculation. One of the great difficulties that this horoscope demonstrates for the government and the whole country, is that nearly all the money that is made is on the juggling of things and not on their manufacture. The producer gets very little for his product; the consumer gets very little for his money. Between them is a hypothetical regime, namely the middleman, the financial genius of this country.

The latter part of 1929 was cataclysmic in financial circles, and probably more definitely than at any time in the preceding decade, the problem of America's

money was brought home to a large part of the people. The stock market crash of 1929, with the hangover of stock depression in 1930, was an extremely significant circumstance, bringing to our attention those inevitable crises that must arise wherever we have an unreasonable or unnatural situation.

We cannot live abnormally over a period of years without the body finally breaking under the strain, nor can we think abnormally or manipulate in an unnatural way any part of our life or environment without a similar catastrophe. And from the philosophic analysis of such a problem as the stock crash, we see even more definitely and plainly than in the physicist's laboratory the inevitable workings of natural law. There are principles in life which cannot be violated; there are standards of ethics that no man devised that are natural to the universal order. To depart from these must inevitably produce ruin. It is curious how Nature sustains its various genera with a comparative minimum of confusion. It would only require a very slight oversight on the part of Nature hopelessly to confuse the issues of life. Nature maintains a mysterious order in a way entirely beyond the comprehension of the average person. Nor must we believe for an instant that our own handicraft is in any way separate from ourselves. Personally, we cannot escape natural law, nor can our Creator escape it. It might be argued that Nature controls blades of grass, but such things as political or financial systems are so absolutely human in their fabrication that they are different from Nature. This is not true. The same law that controls the blade of grass controls even the most cunningly devised product of human ingenuity, and let the creations of man depart from the ways of Nature, and they fail as certainly as man himself fails. If we assume that we can exist apart from Nature, the fallacy of our assumption would be rendered evident by the ancient philosophic axiom that nothing can exist in or subsist upon a vacuum. Our very being depends for its survival upon the magnificent equilibrium of cosmic

agencies. There is not only man's banking system, but there is a banking system in the Infinite, and when the system of man departs from the system of the Infinite, it is doomed to inevitable destruction.

There is nothing really scientific or philosophical in our present financial system. It is probably one of the most short-sighted creations of our temperament. We have never thought our money problems through. If we did, the whole system would collapse. We have never sensed the circle made by the dollar. Take, for instance, the actual elements productive of the great stock crash. Three powerful factors describe to us more plainly than anything else in the world the cause of this immense catastrophe; for it was a catastrophe, and like most circumstances, it afflicted principally the poor man, though we will not say for a moment that the man with millions did not lose also. But Capital lost largely on paper, and Labor lost its bank account. The man who owned his stock and had bought before the present period of inflation did not lose a great deal. He lost the fictitious values; he lost something that did not exist in the first place. But the man with \$500 or \$1,000, which represented the savings of years, lost his cash. You probably do not realize how dependent a nation is on small change. The whole system of barter and exchange at the present time is founded upon and caters to the proletarian. A large department store is not maintained for the account of the millionaire (in fact, they are the hardest accounts for the store to collect); the company is run by the 50c, \$2.00 and \$3.98 sales to the proletarian which counted up and multiplied produce an immense amount of money.

(Continued in January issue)

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