

Lectures on Ancient Philosophy

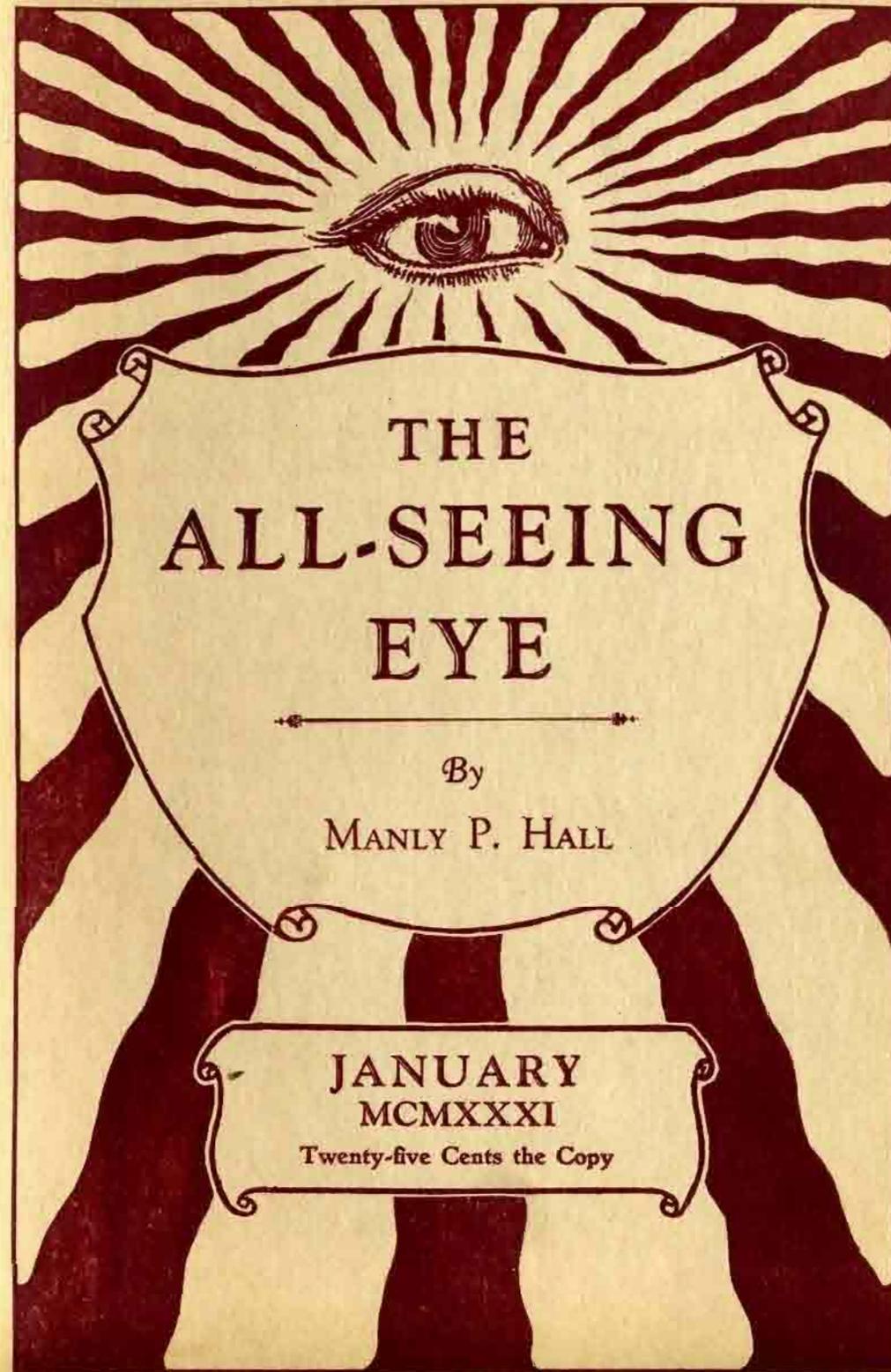
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By

MANLY P. HALL

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FUNDAMENTAL VERITIES EXISTING IN
THE EDUCATIONAL SYSTEMS, RELIGIONS,
AND PHILOSOPHIES OF ALL AGES

VOL. 5

JANUARY, 1931

No. 4

PUBLISHED MONTHLY BY
THE HALL PUBLISHING COMPANY
301 TRINITY AUDITORIUM BLDG.,
LOS ANGELES, CALIFORNIA
TUCKER 2603

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CONTENTS

Editor's Briefs	98
Atlantis, The Lost World.....	99
Tarot Symbolism	109
Einstein and His New Theory of Space.....	112
The Passing of the Sorcerer.....	116
The Present Financial Crisis in the Light of Philosophy....	120
Zodiakos, The Circle of Holy Animals.....	126

Change of address must be in this office not later than the first of the month preceding issue. Please give both old and new addresses.

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Entered as second-class matter, August 30, 1930, at the Post Office at Los Angeles, California, under the Act of March 3, 1879.

PER COPY, 25c—ONE YEAR \$2.50

FOREIGN, ONE YEAR \$3.00

The EDITOR'S BRIEFS

An ever increasing interest in the message which he is disseminating has assured the success of Mr. Hall's Kansas City campaign. In spite of the weather hazards and numerous civic activities, the audience has increased steadily, with many of the city's prominent people in attendance. The interest warranted a second series of ten lectures. Mr. Hall leaves Kansas City on December 15th for New York, where two lectures before the New York Psychology Center, at 233 West 48th Street, have been added to his program.

While in Kansas City Mr. Hall addressed several groups, including two talks before the Rotary Club, and was also invited to speak at Leavenworth Prison. The Unity School of Christianity showed a beautiful spirit of cooperation and invited Mr. Hall to broadcast three times weekly over their radio station, WOQ. Members of the Rosicrucian Fellowship and the Theosophical Society volunteered their assistance and several other groups and individuals contributed in various ways to the success of the campaign.

As this goes to press we have news that the McKay Publishing Company of Philadelphia is printing and publishing a new edition of Mr. Hall's ASTROLOGICAL KEY-WORDS considerably amplified in material and printed from new and larger type; there will be also an adequate index.



The Atlantis, The Lost World

There is a persistent rumor that the age-old legend of Atlantis has intrigued the curiosity of no less a person than Ambassador Charles G. Dawes whose underslung pipe and efforts to Americanize the Court of St. James have already brought him a considerable measure of distinction. In a clipping at hand it is stated that the Honorable Mr. Dawes is so impressed with the Atlantis idea that he has financed a search of the Vatican Library in hopes of discovering among the musty old documents there some key to the enigma. The investigation which is being carried on by a Yale scholar is particularly concerned with the Mayan dialect. The hypothesis is that if the secrets of this language can be uncovered it may then be possible to decipher at least some of the many strange inscriptions in Yucatan and Guatemala which have so far baffled archeologists. The ex-Vice-President entertains the hope that the strange hieroglyphics deeply cut into the walls of temples or into the faces of monuments will, when correctly read, forever settle the Atlantis problem.

Is it possible that Ambassador Dawes has been reading with profit certain sections of Baldwin's *Ancient America*? For example, the following sentences are illuminating: "The words *Atlas* and *Atlantis* have no satisfactory etymology in any language known to Europe. They are not Greek, and cannot be traced to any known language of the Old World." The conclusion is inevitable. If the Old World is of no assist-

ance in the matter, try the New World. Again the point of attack is clearly indicated. The only part of the New World which apparently developed any historical instinct or perpetuated any systematic record was Central America, a term which for our purposes we will extend to cover Mexico and the northern parts of South America.

Those who scoff at the idea of a submerged Atlantic continent must first of all explain away the descriptions given by Plato in the *Critias* and the *Timaeus*. Plato's accounts carry considerable weight inasmuch as the integrity and learning of that philosopher cannot easily be assailed. Up to the beginning of the sixteenth century designers of maps included the Atlantean Island in their charts and globes—simply on the authority of Plato. The "anti-Atlantists," however, contend that in the *Critias* Plato takes a flight into fiction, "manuring [to use Plutarch's words] the little seed of the Atlantis myth" which Solon had discovered in the Egyptian temples. But now etymology rises up to discomfort the scoffers, for had Plato or any of the Greeks fabricated this account they would unquestionably have used a word derived from their own speech to designate the last continent. The same would be true of the Egyptians. In *Isis Unveiled*, H. P. Blavatsky calls attention to the fact that both the story of Atlantis and the name of the country itself came to the Greeks as an historical inheritance of the most remote antiquity. The Egyptian priests told Solon that the accounts of Atlantis which they possessed had been deciphered from inscriptions upon ancient columns. These pillars composed of some unknown and imperishable substance (possibly the fabled Pillars of Enoch) had been erected before the Deluge; in fact, the columns had been constructed for the express purpose of withstanding the terrific upheavals which were to lay barren a considerable part of the earth. Crantor, writing circa 300 B.C., declared that at that time the pillars were still in existence.

In 1912, M. Pierre Termier, a member of the Academy of Science and Director of Service of the Geologic Chart of France, delivered a remarkable

lecture on Atlantis before the Institut Oceanographique. This lecture was later translated and published in the *Annual Report of the Board of Regents of the Smithsonian Institution for the year ending June 30, 1915*. The valiant French savant declared, "It seems more and more evident that a vast region, continental or made up of great islands, has collapsed West of the Pillars of Hercules." M. Termier's reasons were purely geological and have been well substantiated by subsequent findings. Theopompus and Marcellus, ancient historians, refer to both a continent and islands in the Atlantic Ocean. Marcellus writes of seven small islands and three great ones which together constituted the Atlantides. Confusion is continually arising as to whether the seven islands mentioned were actually seven independent land areas or merely seven national divisions of the great continent itself. Many volcanic cataclysms occurred before the last upheaval which finally destroyed Poseidonis—the name given to the last form of the great oceanic continent. The Azores Islands are now regarded as remnants of the mountain peaks of Poseidonis.

It is possible that Poseidonis was the Land of Mud which, in the Troano Codex, an early writing of the Mayas of Yucatan, was destroyed in the year 6 Kan on the 11th Mulac in the month Zac. Whether this figure can be reconciled with the date of the Atlantean destruction as preserved by Plato, which would be about 9500 B.C., is a matter which only time can determine. But when the Codex declares that the Land of Mud was sacrificed, that ten countries were torn asunder and scattered and finally sank, carrying their sixty-four million inhabitants with them, it should be remembered that ten countries coincides exactly with the number of islands described by Marcellus and the ten kingdoms described by Plato.

Having exhausted the possibilities of the Greek and Egyptian writings, at least until more records come to light, we are justified in turning to the peoples of the old Americas for such information as they may possess on this fascinating subject. There is much evidence of Atlantean blood among the Red Indians

—the Bering Strait migration theory notwithstanding. It is highly possible that Asiatic tribes also reached this country and by the mingling of two definite strains of blood produced what we now term the American Indian race. In fact, more than two races may be represented in their blood stream. John Johnston, Esq., in *Archaeologia Americana* says that the Shawnaoes, an Algonquin tribe, have a tradition that their ancestors crossed the sea. These same peoples preserved for many centuries an annual ceremony in celebration of a deliverance but it is impossible to discover the nature of the evil which they providentially escaped. The catastrophe must have been of considerable import to become the subject of such perpetuation. May it have been their escape from the sinking Atlantis? Schoolcraft, in *The Indian Tribes of the United States*, writing of the North American Indians as a group, says, "They relate, generally, that there was a deluge at an ancient epoch, which covered the earth, and drowned mankind, except a limited number." Even the Chinese perpetuate an account of the flood and as it is quite evident that the earth's surface was never entirely inundated, all these accounts may be traced to the Atlantean catastrophe.

There is no more significant fragment bearing on this subject than the famous speech which Montezuma, the Mexican king, delivered to Cortez, the Spanish conqueror: "I would have you to understand before you begin your discourse, that we are not ignorant, or stand in need of your persuasions, to believe that the great prince you obey is descended from our ancient Quetzalcoatl, Lord of the Seven Caves of the Navatlaques, and lawful king of those seven nations which gave beginning to our Mexican empire." In several of the Mexican Codices the origin of the people is symbolically set forth by diagrams showing seven irregular circles, presumably intended to represent caverns. In each of these is a twisted-up human figure resembling an embryo and these seven are the progenitors of the race. If we are bold enough to claim that these so-called caverns really signified islands or continents, we shall not be more daring than Col.

Hamilton Smith who advances this same hypothesis in his learned work, *The Natural History of the Human Species*. It should be quite evident that when Montezuma refers to Quetzalcoatl as the Lord of the Seven Caves, he does not intend to convey that this divine man—Prince Feathered Serpent—was literally a ruler over seven holes in the ground.

It is a common legend among the Red Men that their progenitors came out of holes in the earth, ascending from their dark retreats to escape a flood or deluge loosed by one of the gods of the underworld. Such an account might well imply that these Indians had originally inhabited the lowlands but had fled to the mountains to escape the terrible tidal waves caused by the Atlantean disaster and which unquestionably, at least temporarily, inundated great areas of the earth. Plato infers that the Atlantean deluge was loosed by the gods because of the sins of men. In the American Indian legends the flood from which the Red Men escaped in various ways was also an act of retribution on the part of a great Manido.

Referring to Montezuma's speech to Cortez, Schoolcraft notes that in speaking of Quetzalcoatl, or Lord of the Seven Caves, it is probably implied that he was the lawful chief of seven bands, tribes or nations. He was the Feathered Snake metamorphosed into a god by the peoples to whom he brought culture and enlightenment. There is evidence that the rulers of Atlantis were known as the Serpent Kings, probably the Winged Serpents as a tribute to their royalty. In the old traditions it is written that the serpent originally walked upright but because of his pride and sin he fell. The occult traditions further declare that in an ancient age there were winged serpents upon the earth. These may well have been the famous Atlantean sorcerers described in Oriental secret traditions.

Among the Portuguese there is a legend of a mysterious island called by them *Isla das Sete Cidades*, the Island of the Seven Cities, or Antilla. Are these seven cities the Seven Golden Cities of Chibola which the Spanish sought for in their conquest of Lower

California? Are they also the original seven cities ruled over by the Feathered Serpents or Winged Seraphs? The thought of the serpents is not so far-fetched when we remember that the Arab geographers always referred to Antilla, or Atlantis, as the Dragon's Isle. Was the Dragon the great King Thevetat, the mysterious spirit who ruled Atlantis from the air and was unseen at any time according to the ancient traditions and whose agents upon the earth were the serpent kings who carried his feathered sceptre as symbols of their regency? If so, then the natural symbol for this Dragon King, Lord of the Seven Cities or Nations, would be the seven-headed serpent, which is perpetuated today as the famous seven-headed Naga of Cambodia. Thus the Atlantean empire is represented by a strange dragon, whose heads represent the sources of the race and whose long coils reveal the migrations of the Atlanteans in their serpentine path across the world. The account of Atlantis being under the dominion of a great invisible being may have given rise to certain Celtic legends, particularly those dealing with the account of how Ireland was originally peopled by an invisible race and ruled over by an aerial king. These myths may have come to Ireland by way of the "Men from the Sea," accounts of whom have been preserved in their traditions. These men were the Atlantean sorcerers or snakes whom St. Patrick was supposed to have destroyed.

Both Homer and Horace apparently sensed the allegorical import of Atlantis, for by reading between the lines one gathers from their writings the impression that to them Atlantis signified a superior universe or higher world, possibly the one which descended into matter when the physical universe was created. Hence the fabled Eden or that antedeluvian sphere referred to in Scriptures as ruled over by the kings of Edom. Atlantis thus becomes the Elysian Fields or the Abode of the Blessed and is called by the Welsh *Avalon*. The Atlantides, or Seven Islands, are described by early mythologists as the Seven Pleiades, Daughters of Atlas, for they were lifted out of the

depths upon the shoulders of the great giant of the earth.

In order that the wide extent of the Atlantis story may be better appreciated, (for traditional accounts of both the continent itself and the disaster which destroyed it have been preserved among nearly all civilized peoples), consider the words of Louis Jacoliot, a French writer on Oriental philosophies, in his *Histoire des Vierges*: "A religious belief, common to Malacca and Polynesia, that is to say to the two opposite extremes of the Oceanic world, affirms 'that all these islands once formed two immense countries, inhabited by yellow men and black men, always at war; and that the gods, wearied with their quarrels, having charged Ocean to pacify them, the latter swallowed up the two continents, and since then it had been impossible to make him give up his captives.'" The other continent referred to by M. Jacoliot is unquestionably Lemuria, a great area of land which is said to have disappeared prior to the sinking of Atlantis, leaving only the Australasian archipelago. Fragmentary information concerning these continents is continually coming to light in different parts of Asia, and geology again confirms the old traditions.

A discussion of Atlantis would be incomplete without a brief outline of the causes for its disappearance. The great King Thevetat, the invisible Dragon, is unquestionably what Eliphas Levi would call the "astral light," the same force which the Knights Templars were accused of worshipping under the form of the Goat of Mendes. The astral light is the seat of sorcery or what the ancients termed infernal magic. The ruler of this sphere is the great Fire Prince, *Samael*, who is supposed to have taken upon himself the form of a serpent and seduced Eve. His sphere is ruled by Mars, or more correctly symbolized by it, and his keyword is *ambition*. The Atlanteans were natural clairvoyants, or it might be better to say, natural mediums. They could see the invisible worlds but they did not understand the proper use of the great forces of the astral light. It will be noted that nearly all aboriginal peoples worship various forms of demons

and elemental spirits, also the ghosts of the dead. The present red and black primitive races are of Atlantean and Lemurian origin and their demon gods are the creatures which their progenitors actually saw in the astral light. By various forms of magic many of these tribes can still control these elemental beings in the astral light. The question as to what caused the destruction of Atlantis is then very simply answered—Atlantis never produced a philosopher.

But the question may be asked, How can an individual or a race possess supernatural power without philosophy? This question can be answered by another, Why are mediums so often illiterate and, having so little knowledge of the affairs of the living, still talk with the dead? The Atlanteans, like the medium, did not possess supernatural power technically—they were possessed by it. They were moved by the astral king like ouija-boards and, as his sphere was one of excess and fury, he poured forth his qualities through them until the whole civilization collapsed in a common ruin. Before the destruction of the continent, the Atlanteans were divided for in a portion of the people was born the realization of personal responsibility. These escaped from the rulership of the Dragon King and, obeying the instructions of the great White Lord, prepared for themselves a better destiny. When the destruction came and the fire which the sorcerers had invoked consumed them, the white adepts led by the great Father of the Thinkithians (Noah) escaped and established themselves in those lands which had survived the great destruction. The demon king Thevetat did not always control Atlantis; he gradually gained dominion over it as an evil habit gradually gains control of a human life. He finally obsessed Atlantis and those of the Atlantean adepts (superior beings who incarnated in Atlantis to protect the people) who could no longer protect the continent from the demon of the astral light, became the leaders of the several migrations. These adepts were also termed Serpents but with them the serpent had been raised as is described in the Bible—it had not lost its feet as shown in the Egyptian glyphs and it wore the

feather of Maat, the symbol of truth. Quetzalcoatl, whose proper symbol is an upraised snake and who carried the cross, was one of the white adepts, for it is declared in the Codices that he was a "white" man, a term which may not necessarily mean color but rather purity.

To return again to modern times, an interesting note appears in the July, 1930, number of *Popular Mechanics Magazine*. In an article *The Hunt for Lost Atlantis* by Leslie Orear, two paragraphs are representative: "Already there have been wrested from the sea the secrets of several ancient cities that were submerged by some unrecorded catastrophe, and what those discoveries have revealed inspired Count Byron Khun de Prorok, famed archeologist, to organize, in collaboration with French and American institutions, this new expedition in search for the Lost Atlantis." Count de Prorok will search for Atlantis equipped with a diving bell that can descend two thousand five hundred feet, laboratory facilities, machine guns for land giants which they expect to encounter in certain parts of the Sahara (Tauregs, a fierce tribe presumably the last of the Atlanteans) a hundred and forty foot yacht, grappling apparatus, wireless equipment, a submarine, and an aeroplane. The Count himself says: "We embark upon this romantic quest confident that we shall give to the world some insight into the most ancient civilization of all time—the lost Atlanteans."

From all this, it is evident that the interest in this ancient problem is increasing daily and must continue until the solution is found. Atlantis demands its place in history—it is the missing link in the great chain of civilization without which many of the greatest mysteries of anthropology must remain unsolved. Also, as Ignatius Donnelly reminds us, Atlantis is the unsuspected basis of nearly all great world mythologies with their weird tales of giants and demons battling for ages against the gods.

It is my intention to prepare a companion article to this one to deal with Atlantis as an element in *philosophy* rather than as an element in *history*—not to disprove the existence of Atlantis as a continent, but to

show that the historical account is used by Plato to cover certain mysteries of the soul which, as an Initiate, he could only reveal through symbols. In the meantime, we will conclude this brief resume with the climax of M. Termier's address to the Institut Oceanographique:

"I dream of the last night of Atlantis, to which perhaps the last night, that 'great night' of humanity will bear semblance. The young men have all departed for the war, beyond the islands of the Levant and the distant Pillars of Hercules; those who remain, men of mature age, women, children, old men, and priests, anxiously question the marine horizon, hoping there to see the first sails appearing, heralds of the warriors' return. But tonight the horizon is dark and vacant. How shadowy the sea grows; how threatening is the sky so overcast. The earth for some days has shuddered and trembled. The sun seems rent asunder, here and there exhaling fiery vapors. It is even reported that some of the mountain craters have opened, whence smoke and flames belch forth and stones and ashes are hurled into the air. Now on all sides a warm gray powder is raining down. Night has quite fallen, fearful darkness; nothing can be seen without lighted torches. Suddenly seized with blind terror, the multitude rushes into the temples; but lo! even the temples crumble, while the sea advanced and invades the shore, its cruel clamor rising loud above all other noise. What takes place might indeed be the Divine wrath. Then quiet reigns; no longer are there either mountains or shores; no longer anything save the restless sea, asleep under the tropic sky."

Socrates was a philosopher of the streets who believed that by analyzing the chemistry of human relationships he could discover the solution to the riddle of life. His temple was the Forum, his school the market-place, and the subject and object of his every conclusion—Man.



2 LA PAPESSE

Tarot Symbolism

THE SECOND NUMBERED CARD

THE HIGH PRIESTESS

It was written in ancient days that when the time had arrived for wisdom to descend into the world, it assumed the form of a woman because in its male aspect it would be utterly beyond the comprehension of humanity. The second numbered Tarot card, therefore, reveals to us the symbols and attributes of the heavenly wisdom robed in the vestments of the true Akasha and bearing the several symbols of the ageless truth. La Papesse (which literally means "the female pope") may be interpreted as the female father for she signifies the secret doctrine which is the wisdom of the Infinite gone forth as the Son, visible to mankind only through its outer or symbolic form. In ancient symbolism the term "male" was used to signify a literal or spiritual reality, but "female" implied that this reality was manifested through its negative part, i.e., its material and allegorical shadow. Here then wisdom is expressed through its Mercavah, or vehicle. This vehicle, which is sometimes called "the Queen of Heaven," is opposite in its significance to the third card, the Empress who is the queen of earth.

In Islam it is declared that the Caaba, or cubical shrine, is located upon earth directly beneath the true temple of God in heaven. La Papesse signifies the eternal temple in the heavens, the sanctuary of the living truth; the Empress signifies the terrestrial ecclesia, the temple which is upon earth. Hence, the second numbered card represents the concealed wisdom which can only be known to such as have lifted themselves through the spheres or planes of the Mysteries; while the third numbered card sets forth that outer aspect of truth which is discernible through the so-called facts of Nature.

The heavenly virgin is elevated upon a triple dais to signify that she abides in the first world. Her golden throne reminds the student that she is seated in the certainty of the sovereign Sun. She is indeed the virgin clothed with the sun as opposed again to the third card which is the mother. La Papesse carries the keys to the two creations, or qabbalahs. The silver key is sacred to Jehovah, "the royal horn of the moon," and unlocks the mysteries of the first Adam, he who was made from the red dirt—the terrestrial man. The golden key is sacred to Nous the golden light of the sun and signifies the mysteries of the second Adam, he who is born out of the earthy man through the regeneration of the flesh—the heavenly man.

This figure which the Egyptians called Isis also carries the Book one-half of which is concealed beneath her flowing robes. This book is the Tora(h), the mysterious cipher word of the Rosicrucians. The concealment of the book may be read two ways: the robe may signify either the spiritual nature which conceals the origin of every so-called phenomenal fact or it may signify the material sphere which obscures because of the illusions of phenomena a certain part of every reality.

The sign of Mercury reminds the symbolist that the supreme wisdom is glorified and adorned by pure reason or the highest intellection of the mind. The triple crown surmounted by a golden crescent should be carefully considered. The golden crescent is not the moon in this case but the crescent of Venus, the

Lucifer or light-bearer of antiquity. The triple crown further denotes that wisdom is crowned by the dignity of the three Logoi, but from the third or lower crown hangs the veil of illusion. Thus we infer that in the third or material sphere the face of truth is concealed. The mouth is left uncovered to signify that her voice may be heard through the initiates or adepts who at one time were referred to as the lips of the heavenly one.

The pillars behind the high priestess form the hieroglyphic of Gemini which in the secret traditions is the Third Logos or, more correctly, the seat of the Thinker, the beginning of Mind and consequently the genesis of knowledge. Here also is the crimson veil of royalty—she is the vehicle or manifester of the hidden king who dwells in the adytum behind the veil. The checkerboard floor under her feet ends at the pillars, as it represents the phenomenal universe with its alternations of active and passive elements.

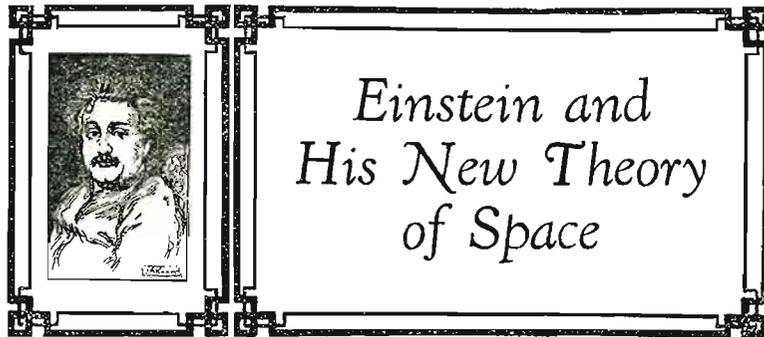
We have added to this symbol a little shield containing within it two crowns, one upright and the other inverted. The upright crown signifies the divine wisdom, the Mother of Mysteries which Christ refers to as His Mother, the heavenly Breath. The inverted crown is the black virgin, Mylitta, who is described by Eduard Schure as the temptress in his picture of initiation in *The Great Initiates*. This black woman again appears in one of the cabalistic plates of Eliphas Levi. (See the *History of Magic*). The black figure is unquestionably inferior (natural) wisdom which arises out of animal cunning, as opposed to the superior (divine) wisdom which is an emanation of the Logos.

In the *Chemical Marriage* of Christian Rosenkretz and other alchemical works, appears the allegory of the king and queen whose child is the mysterious *homunculi*, or crystal infant. In this allegory the moon signifies the second emanation of the Logos, called by the Buddhists *Buddhi*. The crystal man is the true mental image or permanent Ego described as crystal because its purity and transparency has not

been defiled by contact with the matter of the phenomenal sphere.

There is a legend to the effect that the Christ in heaven was born of a spiritual virgin and later when he descended upon the earth he imaged forth his true divine origin by being born of a physical virgin. The heavenly virgin is the Number Two Trump, but the Mari or Mary who bears the physical Emperor, the fourth trump, is but the shadow or symbol of this celestial Mother of Mysteries. In these two women we also find the true explanation of the presence of two feminine agents in the septenary of the planets. Venus may be regarded as the heavenly virgin and the Moon as the terrestrial mother.

(To be continued)



Part II.

The Egyptians, in their quest for the abiding place of Reality, vainly searched the nine and forty worlds, for, while a divine wisdom was manifested in each, the sovereign Power itself dwelt in none of them. Again and again the old philosophers sought to catch God in the net of thought but the Deity forever eluded them. There were gods in the heavens, heroes upon the earth, and demons in the underworld, but the invisible and unknowable Power which supported the broad expanse of creation remained utterly obscure, self-sufficient and independent.

It may have been the Brahmins who discovered that *things* must exist in *place* and that *place* therefore was a sort of fourth dimension which divided things by limiting them and establishing their boundaries. All creations were *things* and being differentiated by the *All*, they were limited as to duration by *time*, as to number by *quantity*, and as to situation by *place*. The Supreme Power of the universe, not being a creation but an ever abiding permanence unlimited by any term of dimension, could not be in *place*, therefore space was regarded as its proper habitation. *Space* was the utter privation of *place* for whereas *place* must be somewhere, *space* must be everywhere. Forms are ever changing, but *space* is unchangeable and by virtue of its utter abstraction is an appropriate symbol for the absolute and unknowable existence which is described as utter potentiality.

All efforts to lure even the shadow of the Creator from his abyssmal depths failed and philosophy was forced to be content to realize in an abstract sort of way that the Infinite dwelt in eternity even as the finite dwells in time. Gradually the term *space* came to be regarded as synonymous with spirit, not a spirit but *spirit* in the form of Purusha or an ultimate divine substance. This is the *Self* of the agnostic Buddhist schools and by interpretation signifies the ultimate Reality.

The description of Brahma given in the second chapter of the first book of the Vishnu Purana is an effort to conceive of *Space* as a divine being from whose all-embracing consciousness the phenomena of existence proceeds. The sage Parasara discourses thus: "Who can describe him who is not to be apprehended by the sense: who is the best of all things; the supreme soul, self-existent; who is devoid of all the distinguishing characteristics of complexion, caste or the like; and is exempt from birth, vicissitude, death, or decay: who is always, and alone; who exists everywhere, and in whom all things here exist; and who is, thence, named Vasudeva? He is Brahma, supreme, Lord, eternal, unborn, imperishable, undecaying; of one essence; ever pure, and free from defects."

The mystery of space is twofold, for while within it abides the Absolute clothed in its veils of unknowable essence, it is also the "deep" or abyss from which the gods of creation conjure forth the Chaya or shadow which is called the world. The world, then, exists in and of space and by the law of its being must ultimately return to this depthless profundity. From all of this it is evident why the Egyptians referred to Space as the thrice-deep darkness or the *three times obscure*. The use of the three signified its supreme elevation and also the triple nature of its mystery for it was the vanishing point of mind, matter, and time.

It is this abstract and mysterious *space* then upon which Einstein has conferred the attribute of hunger. Space becomes a devourer, not literally of course, but rather in the sense that it is continually reabsorbing into itself the forms which it has temporarily imbued with individuality. As the slowly melting ice floes sink back into the sea, as the rotting tree stump finally mingles its substance with the earth, so creations, wearied with being, sink slowly but inevitably into the eternal sleep of space. As space, then, was the one beginning, so surely it is the end of all beginnings. Space is the inevitable condition into which all other conditions flow, the destiny which nothing can escape.

Has Einstein seen the infinite inevitable? Has he discovered by mathematics that, although numbers are seemingly endless, there is an ultimate *cipher* which circumscribes them all? Has his vision revealed to him the great pageantry of worlds which emerging like phantoms from the eternal mystery and abiding their destined span, merge again like fading shadows into space—that which endures?

Through mathematics one approaches very close to the ineffable mysteries, for as Pythagoras so often stated to his disciples, numbers are the most appropriate form symbols of the secrets of the three worlds and Him who abides in them. Higher mathematics can prepare the soul for the opening of the inner eye, for which reason geometry has been called the "initiator."

Through an understanding of the theory of space, then, one approaches a knowledge of the nature and

constitution of consciousness; for whereas thought partakes of the qualities of matter, consciousness possesses the azonic attributes of space. Consciousness, then, is that supreme awareness which in our benighted state we would regard as absolute unawareness. As space may be said to devour matter, so consciousness, the supreme knowing, devours mind, the so-called supreme knower. The space of Einstein is almost synonymous with the Samadhi of Vedanta or the Nirvana of Buddhism. It is this mysterious space-consciousness opposed to mortal place-consciousness that the Yogins seek when they strive to lift themselves from *here* to *everywhere* by meditation.

Dimensions are limitations and the ascetic struggles to extricate himself from that labyrinth of illusion which philosophers term the phenomenal sphere. Only when the soul achieves union with space and mingles its own qualities with infinite Being can it escape those changes constituting the life cycle. While the body, because of the laws through which it exists, follows the cosmic urge to condense, the spirit, being of a superior essence, desires to be diffused and to become one with life itself—the abstract parent. Numbers reveal this, for by the qualities of numeration all mysteries of nature may be discovered by the soul which is en rapport with the laws of life.

Thus Einstein's *space* which is synonymous with Perfect Existence, is a condition of All-ness which, through the assertion of its own inseparability, scatters the sense of diversity or fragmentism. On a lower plane, this space becomes synonymous with wisdom which must inevitably eat up, in the sense of absorbing into itself, all lesser states of intelligence.



The facts concerning the death of Rasputin are too well known to require restatement in this article. Our consideration then is to place a new emphasis upon these dramatic incidents. That Rasputin was a hypnotist cannot be denied. He was repeatedly accused of employing infernal agencies to achieve his ends. The word "infernal" is generally applied by the church to all forms of magic except where such works are performed by the clergy, when the term "divine" is substituted. Gregori was a believer in magic, an adept in charms and incantations. Tracts were circulated to the effect that this mysterious *starets* had sold his soul to Satan and that he had studied the sorcery of the Lamas.

Rasputin further possessed the power of prophecy. This is proved on not less than two counts. He stated definitely that if an evil befell him the Russian crown was doomed; he predicted that within six months of his own death the empire would fall and history reveals the accuracy of his predictions. Rasputin felt his own life to be inextricably linked with that of the imperial Russian house. This mysterious peasant also curiously enough sensed his own doom, for the very night that he set out on his last earthly adventure he made the very odd remark that where he was going that night no one would follow him.

That Rasputin accomplished wonders with the young Czarovich is well authenticated. The efforts made by his detractors to explain away his supernatural powers by declaring that he caused the young

prince to be poisoned so that he could administer an antidote is a rather clumsy effort to evade facts. The Czarovich was an invalid from birth, having inherited the disease of the Hapsburg family. A Tibetan magician, for many years the confidante of the Czar, concentrated all his learning upon the healing of the young heir apparent; his efforts failed, however, and until the coming of Rasputin the royal family was continually in a frantic state over the child's health. To affirm that Rasputin prepared this stage would be equal to asserting that he had deflected the laws of heredity. Nor were his healings limited to this one case alone, but distributed at various intervals throughout his astonishing career.

As he sat facing Prince Yussupoff, eating poisoned cake and drinking poisoned wine, his executioner had the terrible conviction that Rasputin knew what was being done to him but depended upon some tremendous power within himself to escape death. Whatever this power was, it was nearly sufficient. Rasputin proved that the deadliest poison could not destroy him. A world which dreads to admit the supernatural has tried to explain away this mystery also but in vain. The cake and the wine contained sufficient poison to have instantly killed a score of men, yet after partaking heartily of both, Gregori rose to his feet and in his usual jovial mood began a leisurely examination of the pictures and objects of art about the banquet room of his host. One can well imagine the consternation, amazement and terror that these circumstances must have created within the nature of Prince Yussupoff. Was this man indeed supernatural? Was he, as he had claimed, a divine incarnation? Was he a minister of God or the servant of Satan?

The last act of the tragedy finally came. The poison having failed, a group of conspirators who had gathered for such an emergency came to the assistance of the prince, riddling the body of the monk with bullets and slashing him with their knives. They bound Rasputin and dragged him through the snow to the river into which they threw his still living body. Later it was declared that the body had been recovered and

was given private burial by the Czar and his immediate family. Then came the revolution. Records of all kinds were destroyed or perverted to serve propagandists of the new regime. The Czar himself vanished and his fate is still shrouded with mystery.

The result is, to sum up the opinions of his biographers, that authentic information concerning Rasputin is one of the most difficult things in the world to secure. Dead but fourteen years, his personality is one of the greatest enigmas of all times. Figures like that of Rasputin terrify this prosaic century. We are afraid to think in terms of sorcery. In this very matter-of-fact world which we have attempted to mold into conformity with our own matter-of-fact dispositions there is no place for the bizarre Rasputin. We turn even viciously against anyone who by word or act attacks the smug sufficiency of our explanations for everything. Rasputin had to be destroyed—the world demanded it. If he had not been removed, he might have hazarded the integrity of our materialistic code. We must explain away the supernatural in self defense. We dare not admit the existence of any force in Nature more subtle than economics or more powerful than gold. Even God must be eliminated lest He compromise the utter superiority of man.

When, as will happen sometimes, the miraculous takes flesh and walks among us our discomfiture knows no bounds. We scoff as long as we can. When that fails we persecute and as a last extremity we ignore. For these reasons we shall probably never understand the true nature of Rasputin. We seek safety behind the sweeping assertion that he was simply an impostor, a charlatan, and a quack. Having delivered ourselves of these opinions, we feel safe again, turn over on the other side, and continue our interrupted slumber of the ages.

At this writing, there comes to hand an interesting example of this attitude. The London Daily Express of November 15th writes, "That a ghostly apparition of a man in armor, floating over the heads of the dancers in the Convent Garden opera house last night, brought the music to an abrupt halt while the conduc-

tor, Herman Darewski, sank into a chair and dropped his baton." Darewski said that he feared the apparition was an omen of disaster, adding that it was a helmeted and armed figure moving slowly through the air. So much for the account. A few days later comes the explanation—so simple that it is positively asinine. We are informed that the helmeted and armed figure moving through the air was a night watchman or some other equally insignificant person wearing a fireman's helmet. For the latter peculiarity no explanation is given, nor are we told how the figure chanced to be floating through the air. Herman Darewski it seems did not know a night watchman when he saw one and collapsed at the sight of a caretaker indiscreetly floating overhead during the dance. The further explanation was given that he only saw the shadow of the night watchman. In fact, this latter personality is exceedingly attenuated, there being no proof that he was there at all.

The whole thing may be summed up in this thought. We must explain away everything that we do not understand. The explanations do not have to be good because the average individual does not think anyway. The toast of the age is: To our opinions! may they ever be right; but whether they be right or wrong, gentlemen, our opinions!

The true motivating principle behind all activity should be rationality and not habit. People who do things without thinking cause more trouble than the world's best thinkers have been able to correct. The mind with the least number of habits is capable of the greatest measure of discernment. Habits prejudice the intellect and result in a form of dishonesty which is certain to influence all decisions. Yet in this modern world we have a tendency to classify men according to their peculiar habits. It follows that a normal person would be an outcast for he would have no eccentricity to distinguish him.

THE PRESENT FINANCIAL CRISIS

In The Light of Philosophy



AND now we come to an interesting problem: The American people are more or less tricky. During the past years, for an unknown reason, they have been building up their savings accounts, which jumped forward to the sum of over \$2,000,000,000.00. These savings accounts mean the little man's money,—\$50, \$100, \$500, or maybe \$1,000.

The year just previous to this stock crash, for the first time in ten years, the savings accounts dropped and last year holds the keynote to our financial condition in the depleted savings accounts in the vast body of the proletariat. Now, out of all these symptoms we have created a new picture, a picture that must be very carefully studied.

The World War produced an enormous demand. The United States was in a favored position to take advantage of the world industrial situation. Her manufacturing activities were immensely increased. Corporations were organized and stock floated which produced enormous profits. But this condition did not last. After the war, depleted Europe resumed its industrial activities and the market for United States products was again constricted by European competition. The result was the United States had a producing plant greater than the market to consume its products—one of the most dangerous conditions that can exist with any people. It is here that the inherent genius for trickery of the American mind shows itself. When legitimate markets are no longer available, this genius turns to preying upon the weaker minded people of our own country. This it does by inducing them to gamble, or as it is euphemistically called, invest

in the stock market in such a way as to hazard their savings in order to make sudden gains.

During the past few years there has been much propaganda toward introducing the great mass of wage earners into the intricacies of speculation. It has been demonstrated to them beyond all doubt that any individual who will invest his money at 6% is an idiot and that he should never invest unless he can get a fortune the first year. Gold bricks have been peddled like collar buttons and shoestrings, and individuals without training, without realization of the background, have come to the conclusion that the stock market has turned into a humanitarian enterprise; and it has cost them plenty to find out that it hasn't! The stock market is, comparatively speaking, a closed corporation and even a greater risk than Monte Carlo.

Now, imagine for a moment that as a small stockholder you have played with the bulls and the bears. You realize that not only do you take the chance of your stock going up or down, but whichever way it goes, you lose. It is fixed that way. It isn't the fact that if it goes up a point you make a dollar and if it goes down a point you lose a dollar. If it goes up a point you make a dollar, but if it goes down a point you lose ten! It is a very effective method of relieving the proletariat of superfluous cash. So, you pay to play against a cold deck. The fluctuation in stock depends upon the condition of the company which issued those stocks. It signifies the condition of the pool controlling that stock at the moment. That pool needs watching. You do not know what it will do, but the thing it does will break you every time with mathematical regularity. And unless an individual knows more about the subject than most investors do, he is riding for an inevitable fall.

Stock gambling thrives upon individual cupidity; the whole thing falls back upon the besetting sin of the average individual, namely, that he wants something for nothing. The only way that you can lure him into such an enterprise is to promise him something that he is not technically entitled to. Then when he does not get it, he is very much upset.

Now we come to another interesting problem in American finance and that is how to "make your money work for you." No doubt you have all heard that argument. Ten hogs will send your son through college! One-quarter acre of citrus fruit and retire! Ten acres of alfalfa will make you a millionaire! If the individual were philosophically minded, he would realize certain facts of national integrity. Unless money is distributed rather evenly, something cracks. But strange as it may seem—we buy! When any faction, political or economic, comes into control of more than a certain percentage of money, the whole national integrity is in danger. And here we have the reason why the savings accounts went down. Men with \$1,000 wanted to be millionaires. They were working against a combination that simply cannot be beaten. That does not mean that an individual does not occasionally beat the game, temporarily at least. It has been estimated, however, that the most unfortunate thing that a man can do is to beat the stock exchange. From that day on he is ruined; from that time he will never be an honest man again, for he will live in terms of lottery and chance. The best thing for the investor is to lose his first investment and lose it hard; then he will come down to the realization of the value of a dollar.

When your dollar is worth more than 100 cents, somebody else's dollar is worth less than 100 cents, because there are only just so many cents to each dollar.

Besides the conditions mentioned, we have still another element to consider, and that is the development of the machine age, whereby the national productivity has been immensely increased, but our knowledge of how to distribute the benefits properly among the members of society, has not kept pace with our knowledge of mechanical improvements.

We have, in fact, the problem of the development of a national morality that requires foresight and far-sight in those who shall lead our people. This country must adopt true philosophical and scientific principles,

or it will inevitably go down to national disaster. The basis of that philosophical system must be the recognition of the fact that the quality and integrity of the individual must be supported by the social system in which he lives. These truths should be self evident:

1—That in an industrial sense an individual is worth only what he produces.

2—That an individual is entitled to a certain percentage of his own production.

3—That the only basis for increased income of the individual should be his increased personal value to society at large or the industrial unit in which he functions.

Wherever a man has a dollar that he has not earned, another man has lost a dollar without getting anything for it. It does not show up immediately since the vicious circle is very wide, but in the body politic it will show up; for where you have millions of people and the transfer of vast sums of money for which there is no tangible evidence or reason, you have financial insecurity. So we return to our original premise of the American being a natural financier. He likes to work with money, and the situation is steadily becoming worse. The stock crash is only indicative of the *tendency* in this field of exploitation.

Now, faced with all these problems as we are today, what is the philosophical answer? What is the inevitable result of this condition upon the people? To begin with, we find individual integrity undermined. We find the individual no longer honestly ambitious. The present attitude toward money paralyzes the desire to improve self; he is ambitious only in the field of exploitation. Men are educated in the science of exploiting each other. The average individual becomes a human hunter who is out just as surely as a meat hunter or a seal hunter, looking for the pelt of his neighbor; and many a man knows what it means to be skinned. It is positively dangerous in these days to have it known that you have a dollar. People sit around at night trying to *think* you out of that dollar; they plan to get your dollar and give nothing, at any rate to give as little as possible. This is the short-

sighted business system. Hence, everyone who has anything must guard it with his life, because somebody else wants it. It is virtually a state of affairs where each individual stalks the other—like you do game—waiting, hoping that he will discern some method of sand-bagging him genteelly. A psychological salesman is trained to prey upon one faculty in the human mind and that faculty is CUPIDITY. If he can awaken your cupidity he will get your money. So it follows that the world is filled with investments financed upon this quality inherent in human nature.

We will not have proper government until the wisest and ablest administer the concerns of government. The true right of possession should be determined by the will to use that possession well, and until that is done Nature will continually interfere to dispossess those who do not co-operate with this principle. We represent a government of the people, sometimes by the people, and occasionally for the people,

Until individual value is based upon individual integrity, we shall never have financial solidarity, for solidarity is not the possession of property or affairs, but the able administration of them. At the present time, money is manipulated by the fingers of intrigue, and so we have sorrow and trouble. This country has too much power per capita and not enough integrity.

Wherever a condition exists in which the individual or the masses are victimized to serve either corporate interests or personalities, we have fertile reasons for national disaster and decay. Hundreds of years ago it was predicted that this nation would be destroyed, not by a foreign but by an internal foe, for it would be hard to find a nation strong enough to break us by war, invasion or anything of that kind.

Our deadly enemy is finance. Whether the American people can break the vicious circle of our financial system is problematical. If, however, the system is not broken, national disaster is certain. Today we have a civilization which, in the terms of one of America's own leading financiers, deals entirely in terms of dollars. It is not improbable that some day we will say, "Who is that man walking down the

street?" and the reply will be, "That is \$4.50." Our first and only name for such a person will be his cash value. The dollar has become the basis of hate, the basis of friendship, the basis of ethics, the basis of most of life's relationships.

YOUR DOLLAR ACTS THE WAY YOU DO

Someone truly said that we have nothing of ourselves, but that all we have is that which the universe loans to us while we are here. We are rich in truth only through the experience which we have gained from the right use of that which is loaned to us. There is much to be learned from the study of money, for money is a mirror in which are reflected the souls of men. Your dollar is a living picture of yourself, responding to the subtlest impulses of your mind, shadowing your conceit, manifesting your weakness, and as intriguing as your own self.

IGNORANCE and CUPIDITY are the two qualities upon which dishonesty thrives; and every individual who does not stand for what he believes is guilty of one or the other. So, out of the aftermath of this stock crash, out of the wild gyrations of our financial values we come to the realization no longer to be ignored that we have translated the altar of God into a cash register and transformed the ethical systems of mankind into a gigantic instrument of exploitation. We have taken life—our thoughts, our hopes, yes, even each others' muscles, sinews, and nerves—and reduced them to commercial terms. We have taken lofty aspirations and ruthlessly sacrificed them to the most cruel and senseless system of living ever devised by man. We have forgotten to dream, forgotten to hope, forgotten to love, forgotten to understand or aspire in this vain effort to acquire the wealth of the universe. But if we should acquire all the gold there is, we would be poorer than on the day we started. No nation can be just a banking house. If we are unresponsive to the charms of Truth and Beauty; if we underrate the value of human character; if we sacrifice the eternal for the temporal, we have reached and passed the zenith of our accomplishment and, like the decadent races of the past, must sink into a nameless grave.

Zodiakos

The Circle of Holy Animals

(Continued)

LEO

Whereas Cancer is the throne of Luna, the Queen of Heaven, Leo is the mansion of lordly Sol, the ruler of the solar family and the arch-regent of Nature. It is natural—yes, inevitable—that men should pattern their earthly affairs according to a heavenly order. Petty princes of earth have attempted to make themselves impressive by bedecking their persons with solar emblems. Probably the most common of the solar symbols is the imperial crown, or coronet, whose radiating points are symbolic of the Sun's far-reaching rays. For a similar reason, gold, which is the metal of Leo, is regarded as fittingly royal, and the flashing diamond also bears witness of the regal light. When, ascending the celestial arch, the Sun enters the constellation of Leo, he is declared to be properly enthroned. Great power lies in this essential dignity. The lion is the king of beasts and has been assigned as the symbolic animal of Leo. His shaggy mane is but the Sun's corona and his roar the voice of absolute authority. When the Sun is in Leo he is the lion-faced Light Power of the ancient Gnostics, or, as the old Greek philosophers called him, "The Tyrant of the World." In the esotericism of the ancient Egyptians, the sign of Leo was sacred to the High Priest, who wore upon his person the symbols of a supreme royalty, before which even Pharaoh must bow abashed. Like Cancer, Leo has a dual significance. That which was revealed to the masses was the lordly dignity of temporal power. Upon this throne upheld by lions sat the prince of the earth whose legions must blindly serve the tyranny of his will. Master of Life and Death, splendid in a celestially justified egotism, the Sun and his representative upon the earth, the king, ruled their respective provinces in space. The minor despot, patterning his garments from a heavenly design, dazzled men with a

reflected light. The secret and more profound mystery of the Sun was revealed only to those who had penetrated to the very innermost recesses of the temple. To such it was revealed that the Sun was not designed merely to dazzle men but that each ray was a giver of life and a disseminator of light. In Egypt the rays of the Sun were symbolized as ending in human hands, and by this multitude of members the great solar power finally "raised" all things into union with its own all-powerful nature. To the hierophant, the Sun was the symbol of that perfect wisdom which adorns the learned with raiments of the mind, more precious than the regal cloth of gold. As metallic gold forms the coin of temporality, so wisdom—which is the gold of reason, the coin of the realm of thought—renders its possessor wealthy beyond the dreams of Cræsus. Hence, the lion of Leo, not only spreads awe by reason of its strength but has a secret virtue in its own nature, for it is ruler of a family of animals which possess the uncanny power to see in the dark. Kings may roar like a lion, shake their manes, and feel that they have expressed adequately their divine prerogative, but the Kings of kings—those illumined sages who are Princes above the princes of the earth—make no vain show of worldly splendor, but with the gift of the seer penetrate with rational vision the Stygian gloom of the underworld.

And behold the lordly destiny for which man was created. Having sensed the magnificent purpose of this thing called Life, he has come into the secret power of the lion; he is ruler of a world that shall not pass away, for while cities crumble and the achievements of men are at best impermanent, these royal Lions of Judah's mystic tribe are seated upon permanent thrones in the sphere of reason, lighting the universe about them with a magnificence of their own awakened consciousness. There are two ends which all may seek, and both ends are a type of rulership. Those who strive for temporal power must all receive a similar fate: they shall be cut down in the midst of their accomplishment. But those who sense the true

dignity of the Solar Light turn from the glories which are ephemeral to accomplish through the disciplines of the Mysteries a greater work. These become, as it were, Heavenly Lights and their rays, piercing the centuries, light the way of unborn civilizations.

(To be continued)



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