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The BOOK of REVELATION

THE MAN BEHIND THE GUN

A Plea for Better Movies

By Malcolm Knight

We have a man standing on a busy street corner where all kinds and classes of people are passing with a machine gun in his hand. It is obvious that he knows little about the power of the gun or the bullets he is loading into it, nor does he care, for he fires away in all directions for the personal satisfaction it gives him. His supply of ammunition ranges from bullets that deal destruction, maim or wound, to bullets that give life, light and wisdom. He loads and fires regardless of results, guided only in his choice of bullets by the ones that give him the most immediate personal satisfaction. Now and then a passerby or a small passing group raise a faint cry of protest as they see the damage wrought but very little is ever done about it for these strange bullets do not take effect immediately. Some braver souls attempt to show the man how to use the gun and some try to curtail his activity and force him to use only the "good" ammunition but our man behind the gun keeps on loading with the most dangerous bullets that he thinks he can "get by with" and fires away in all directions, reaping his selfish results.

The machine gun is our motion picture, the man behind the gun our picture maker, the personal satisfaction he gets is material gain and the ammunition he is using represents impressive, forceful influences that either strengthen and build or weaken



The Tree of the Lamb
—From Anastatus Kircher.

and tear down the character of those who see the pictures. Why so? Because motion pictures are gripping and impressive and when you can impress people you can mould their minds like putty. Of course some are influenced more than others, according to their development, but we all know how impressionable and easily influenced are the minds of youth and the mass mind of the majority is almost as impressionable. Motion pictures through their universality may become the greatest art of our present day, perhaps they are given to us at this time for the distinct purpose of reaching, impressing and moulding the minds of the masses. Christ used the most effective, influential way of reaching the minds of the masses when He was on earth. Were He here today He would use motion pictures as His medium, for He knew that a nation, a civilization or a race advances only as fast as its mass mind develops. Some individuals are above the water level and some are below, but humanity itself advances as its water level rises.

(Continued on Page 5, Col. 1)

NEGLECTED BOOK, KEY TO CHRISTIAN MYSTERIES

Introduction

Of all the books that under general conditions are not read by occult students, the Bible is probably the most neglected.

In the western world, for which the Bible has been written, we study all other sacred books of the world, while under general conditions the so-called heathen reads and understands our Bible better than most theological students.

Among the books of the Bible there is none that contains as much information to the mystic student as the Book of Revelation.

The reader of the Bible sees in this book only a strange jumble of symbols that he gives up the study with a gasp of despair.

We cannot, in the limited time that we have, go into the complete study of Revelation, but all of the various symbols can be understood if the student of the mystic arts will look at the wonders of the internal and external universe, and through the law of analogy, trace, in the wonders of natural progression, the mystery of the development of his own soul.

The Christian will in some future time, be he psychologist, mystic, occultist, or metaphysician, awaken to the fact that the book he now casts aside as being second to other writings is the one book that explains to him fully the path that the Western student must take to reach the feet of the Liberator, the thirteenth member of the mystery school.

"THE LAMB OF GOD"

Let us read some of the wonderful symbolism of the Lamb that is given in the Book of Revelation:

"And I behold, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the Seven Spirits of God sent forth into all of the world.

"And he (the Lamb) came and took the book out of the right hand of him that sat upon the throne.

"And when he had taken the book, the four beasts and the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of the saints.

"And they sung a new song, saying, Thou art worthy to take the Book and open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue, and people and nation."

Few of us realize the great mystery of the Lamb, that immortal Sun Spirit who was crucified for man, and is day by day giving His own life that man may not fall below the standard that the universe demands of her children. That wonderful Christ Spirit, the voice that speaks from within ourselves, whose sorrowing eyes light up with gladness when we take the path that leads to light, whose trembling body shudders with mortal agony when we thrust the spear of passion deep into His soul, whose every word is a prayer and every thought a blessing. Some day you will know this crucified one within yourself, and when you see His suffering eyes filled with the glory of divine love, when you see Him who ever prays for you while your egotism and selfishness are driving the nails that crucify Him, then indeed you will bow before His throne and add your voice to those who say, "Behold the Lamb of God, slain for the sins of the world."

"The Book of the Seven Seals" is life. The seals are the gateways of initiation that lead upward to the feet of the Liberator. And who is worthy to unseal that book, the only book that contains the true mysteries of creation? The answer is, only the Lamb—the one being in all the world that we do not think of. Unless we develop ourselves by following in the footsteps of Christ by living the life of purification and service, we cannot create power, for under the symbol we now waste our energies in the furtherance of selfishness.

When we take the life forces of God and misuse them, the Lamb becomes the Ram of passion; but when we have purified ourselves and covered Scorpio, the seat of the passions, with the lambskin apron of the Initiate, pure as the driven



From William Law's translation of the Life of Jacob Boehme, Vol. I. Here are the 24 Elders before the Throne, these represent the 24 Gods of the Hours. The picture follows closely the description given by the disciple John in the Apocalypse, but originally was based upon the 24 priests forming the greater circle of the Eleusinian Mysteries of which the above cut is a faithful reproduction.

snow, then indeed do the twenty-four elders bow down before the throne, and the Christ within opens one by one the seals of Nature's book, and man's lower bodies bow down as faithful servants before the spirit that walks among the candlesticks.

And the world now hears a voice, as of one crying in the wilderness, "Prepare the way of the Lord and make His paths straight."

The animal man, represented by John the Baptist, dressed in the skins of animals and wandering in the wilderness, is seeking light.

The lower man, praying for the coming of the Lamb, must realize that within he must build that purified one, "that taketh away the sins of the world."

"THE STAR THAT FELL FROM HEAVEN"

In connection with this lesson we will read from the 9th chapter of the Book of Revelation:

"An the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key to the bottomless pit.

"And he opened the bottomless pit; and there rose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

"And there came out of the smoke locusts upon the earth, and unto them was given power, as the scorpions of the earth have power."

(Continued on Page 7, Col. 1)

The GOD of LITTLE CHILDREN

It was a sunny day in midsummer and the little girl was playing on the steps of her New England home. Beloved by doting parents, the little one reared and raised in the seclusion of a home of love and harmony, rolled her rubber ball along the pavement in thoughtlessness and joy. It rolled from her hand, down the walk and out into the street. With a cry of laughter she ran after it; at the same instant a heavy motor truck rushed around the corner. There was a grinding of brakes, a scream and the car came to a stop but not before one of its great wheels had passed over the child's body. No one seemed to be on that street at that moment and the truckman turned quickly and noting that he was unseen, started his engine and raced off thoughtlessly and in-humanly unwilling to see the victim of his carelessness.

A moment later there came around the corner a little vegetable truck driven by an elderly Japanese whose wares were arranged with neatness and with an eye to art upon the delapidated ford. Seeing the child lying in the street he quickly stopped his truck and ran to the side of the body. But the child was dead.

Gathering the bruised form in his arms the Japanese ran with her to the house, for he had seen her playing there many times as he made his rounds. Ringing the bell, he waited and the mother appeared. One look at the bleeding body and with a scream she gathered the little girl in her arms and entered the house followed by the truckster.

Quickly help was summoned. But it was too late and the little white form had released its hold on life. The mother lay prostrate by the blow. The father hastily summoned walked the floor in silent grief, while the old Japanese sat in silence upon a chair ragged hat in hand.

"Oh, why?" muttered the father, "why has my child been taken from me? How could a just God do such a thing?"

The old Japanese closed his eyes momentarily but said nothing. At last he rose to his feet and crossing to the sofa sat down beside the child, and folding his hands prayed silently in his strange tongue.

"What are you saying?" asked the doctor sitting near.

"I am praying to my God as you have prayed to yours," answered the Jap as he gazed down at the still face before him. "You are sad because the little one you loved has gone. You are not the only ones in the world who are sad for I too

have buried the ones I love. And if you can see the way as my good Lord has taught me your sorrow would be filled with peace."

"What do you mean?" demanded the physician.

"In my land," answered the Japanese, "we do not believe in death. Our Good Lord Buddha has taught that all is Life, that as the shades of night fall in one land the sun is rising in another. Know you not the words of Compassionate One who says 'all is life and there is no death'? Although this is your hour of sorrow, let me give you peace, a peace which you have denied me. Many times has the father of this little girl in thoughtlessness spoken of my people as heathen and now the faith which he adheres to seeks to destroy the works of the Compassionate One. You said, sir, in the past let the heathen be damned, but you have a lesson to learn and the peace which you need and which our own faith cannot give you, can come from the heathen alone."

The doctor rose in contempt and feeling that the child was beyond his help passed slowly from the room. The old Jap continued.

"There is one, compassionate Lord of Love, who is the god of little children for He guards them and protects them under his robes and with love pleads for them against the law. We have our name for him as you have, but we know Him better far than you do and in your moment of sorrow I want to tell you of Jizo the god of little children.

"In your heartless Christian world some thoughtless one has crushed out the life of this child and never even stopped to ask or learn the extent of his deed. In

hopelessness and grief you are bowed and the mother is prostrated. Your faith does not sustain you. Why then, deny another?

"In Japan there is one who has charge of the souls of children and when the fiery-eyed beasts of passion attack them in the gray worlds of death, Jizo gathers them in His arms and hides them in His sleeves. He is the God who brings love to the hearts of Japan and He can bring peace to your heart today. Now that your child has passed from you, who is guarding her destiny? What parent shall shield her now? None but Jizo the father and mother of the children that are dead.

"I can bring you peace where your God cannot for I know Jizo the God of children. In the Wheel of Birth and Death your child shall live again and in the dark world, in the river of death, where it piles the little stones in prayer, Jizo will guard it. And I can tell you where you will find it again for as surely as it has died so surely hath the Compassionate One said it shall live again. Forget your griefs for all is well and the child you loved shall be with you once more."

The old Jap rose and hobbled out of the house and down into the street where his little truck rumbled and trundled along with its fresh vegetables and fruit.

Three years passed and still the old Jap came by the house twice a week crying his wares and seeming never to change in looks or age. A great moment had come to the home, its empty shrine was to be filled again. When slowly the old Japanese came up the steps and rapped at the door.

"I have come to tell you what Jizo has said to me," he said to the father who was walking the floor as on the night three years before. "From the river of darkened storms has come a soul to fill again the dream of your life. The little one who comes to you today is no stranger in your home but is the same who left you the day I brought her in in my arms.

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QUESTIONS and ANSWERS

What is divine law?

Answer. Law is the plan through which God, man, and the universe, the triple unit, were brought into manifestation, are being preserved in manifestation, and will later be dissolved. There are none who are above law and those who spiritually rise to such a height are too great to dream of disobeying it. To deny law does not destroy it, for it grinds all things to dust who attempt to stay it. No one has ever broken a law—the law has broken them.

What is the greatest of all natural laws?

Answer. The law of eternal progression which we have named evolution. The wisdom teachings of the world are unanimous in their teaching of the continual unfolding of all created things,—how every grain of sand contains within itself cosmic proportions and celestial possibilities, how all things are various stages in the unfolding of one ever-existing essence, which we call spirit, and how all diversity is the result of various stages of growth in the expression of this One Thing.

Is man perfect now?

Answer. Perfection must always be a relative matter. To be perpetually perfect requires the eternal, undivided application of energy towards the harmonizing of man with ever-arising experiences and the grasping perpetually of ever-broadening fields of opportunity. A grain of sand is perfect when it is the full expression of its spiritual consciousness, but

a grain of sand is not a perfect man. A cow with all the necessary points may be perfect, but many adjustments await that creature before it can evolve human understanding. PERFECTION OR IMPERFECTION IS ONLY DISCOVERABLE THROUGH COMPARISON. Relative perfection is the result of perpetual adjustment.

Of what is a successful life composed?

Answer. It is composed of a number of small but complete achievements, which when gathered together as a life produce the great accomplishment. Nature works through the law of cause and effect and a great success is an effect, the cause of which is the harmonization of individuals with their self-created environments. Success is measured not by cents but by sense, and those who have evolved the greatest amount of commonsense are in the last analysis the most successful.

How can an occult student find his true place in the universe?

Answer. When he is inclined to see in himself absolute perfection, let him look up at the sky at night and see the works of the great ones. If he still feels that he has finished and is now a master of creation, let him order the worlds to fall from the heavens and the planets to start their eternal march. If they do not obey him, he has not yet finished his education. If he feels that he is a worm in the dust and underestimates God's trust in him, let him take a microscope and see the smallness of infinite lives, invisible to his eyes, and how much greater he is than those. He has been the lesser and is the greater in the making. He may thus find his true place and realize the part he fills in the eternal plan.

How may we become conscious helpers in the plan?

Answer. Through years and lives of unconscious service and by so living day by day as to improve our own being with education and balance so that when a great responsibility is placed upon our shoulders they shall be broad enough for their burden. Those who would be master over great things must have proved that they are master over lesser.

What are the greatest causes of failure at the present time?

Answer. We, as individuals, are the greatest and only cause of so-called failure. Failure is really a slow method of advancing through suffering, while success, which is often the result of failure, can be attained without suffering if the individual will so live that he does not break the natural laws of his being. By this success I mean the success which is eternal, rather than the so-called transitory success we see around us. There are three things which we do that especially stand between us and our own light: (1)

We can never be a success while we allow ourselves to drift from one thing to another like a straw blown by every wind that blows. When we take this course of procedure, we become spiritual and mental tramps begging at everyone's door but doing nothing ourselves. (2) So long as we follow popular opinion and allow others to do our thinking for us, we shall slowly continue to lose the power of thinking for ourselves. There is a brand new game interesting the spiritual world at the present time. It is called "Follow the leader." But when we continue to follow other people we find that we land in ruts, which not only delay us but cause our spiritual organs to atrophy. (3) Egotism, which is one of the greatest of all the obstacles that face the seeker of light. A large number of truth seekers are filled with nothing but their own importance, and instead of seeking for truth agree with their own interpretation of it. Those who believe that they know all there is to know and that truth will expire with them, or who feel that their ideas belong to the spiritual five hundred, or who for a moment imagine that they are to have a special brownstone front in heaven, are self-made failures before they start.

I have read hundreds of spiritual occult books and attended nearly all the classes given in Los Angeles, but don't seem to get anywhere. What shall I do?

Answer. There is little wonder that you are making no progress and unless great care is used there is danger that you will suffer from a serious attack of mental or spiritual indigestion. One original thought is worth a thousand lectures and will bring you greater and more lasting growth, and all the libraries in the world cannot bring with them the illumination or information to be gained from a heart-to-heart talk with yourself.

Is it Black Magic for a salesman to influence someone to buy something?

Answer. It is. It is black magic to in any way influence the mind of a person without giving him the conscious opportunity to combat that influence, and the result of a decision influenced by you will bring with it a karmic debt which you must shoulder. It is black magic for one person in any way unconsciously to another to influence him by the power of mind.

Why is there so much unrest in the world at the present time?

Answer. There are two great reasons fundamentally behind this present condition. (1) Everyone is trying to find someone else to blame for something for which he is responsible. (2) Everyone is running around looking for something for which he has within himself. When this condition is understood by the world our present confusion will be overcome.

THE MAN BEHIND THE GUN

(Continued from Page 1, Col. 2)

We have seen pictures develop by vogues, so to speak. Some far sighted pioneer or creator has come out with a new and great thought and many imitators come swooping in as a pack of wolves eager to be in at the kill, to cash in on and devour to the last shrewd the original idea. As the signs of the times all over the world indicate a new spiritual awakening in man and as outstanding producers will undoubtedly sense and portray this search into the inner paths of truth, will our pack of imitators copy the vogue of spiritual studies? A few enlightened directors may have the mental and spiritual understanding necessary to work wonders along this line and if their productions have a box office value we will be flooded by the imitators. That is where the danger lies, those who are not capable but will make a stab at it. It is so easy to throw the wrong light on such a delicate subject. It is easy to throw the wrong light on any subject but it is dangerous for undeveloped minds to attempt spiritual portrayals and indications of the paths of progress. Let those who will play upon man's whims, man's passions and even man's heartstrings, but we must be careful what tunes we play upon the strings of the soul of man.

There is a way by which all human beings can be reached, by which they can be helped to find themselves and started on the road of development. A way that will also help those already on the road to see the path more clearly. We know how hard it is to reach people by preaching to them. Why not give them the fundamentals of truth through their desire for amusement? Make them think without thinking. Give them the laws of nature and truth in a subtle, clever way, clothed in interesting dramatic, impressive pictures so they will absorb knowledge without knowing it, which will plant the acorn that will grow into the sturdy oak. In other words, give them pills of divine wisdom coated over with a layer of what they can easily understand until you have created the appetite within them for truth. Even as Christ made parables of familiar incidents of everyday life, yet implanted such depths of truth in these simple stories that everyone got something out of them and the more they had within themselves the more they received. Why cannot we make pictures so deep and yet so simple that they will bring out a greater understanding within everyone, and everyone will draw from them according to his or her own development? It is great to be able to give to those who hunger and thirst, but it is greater to be able

to give the desire for enlightenment to those who have it not.

We give credit to a few producers who have given and are giving sincere effort toward bettering pictures but the majority raise the cry that attempts at pictures of better influence are failures—they do not go over—so it is the fault of the people after all that they don't get better pictures. These producers do not know where the fault really lies, or else they are trying to cover up their own inability. It is true we have had pictures too deep for the average audience to appreciate, but if those same pictures had been deeper they would have been more understandable. A picture, a book or a lecture is never a failure because it is too deep to be understood but because it is not deep enough to portray simplicity of truth, which everyone can understand. The hidden government is more worried about getting representatives who are themselves deep enough to portray the simplicity of truth than it is about whether the people will accept the truth when it is given to them in the right way.

A narrow-minded or preachy picture would no doubt be a financial failure. And should be. But a picture true to life in its reality, so full of love and drama that it is interesting, gripping and impressive, so broad that it is setless, so deep that it breathes the sincerity and simplicity of truth, giving growth and development to everyone seeing it would be an overwhelming financial as well as spiritual success.

We must realize the bigness, the force and the possibilities of motion pictures. They go "out unto all the world and teach" because they are so impressive and require so little knowledge for their understanding. What greater medium could any sincere disciple desire than this? Motion pictures came into the world to be used as a medium of developing the seeds of truth, knowledge and understanding in the minds of all humanity. This is their birthright and such pictures can and will be accomplished. What the industry needs is more men behind the gun who know what kind of bullets to shoot; in other words, minds having wisdom as well as will. Motion pictures are deserving of the sincere efforts of our greatest minds, who are our greatest minds. Those doing the most good for humanity. There is no other measure for greatness.

A local undertaker has called attention to the fact that the body of a vegetarian will keep for several days in good condition without embalming, while the body of a meat eater or one addicted to liquor is in a dreadful if not an unmentionable state in just a few hours.



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MYSTERIES of ANTIQUITY

The Delphi Oracles

Although the Delphi Oracles have figured in literature for many ages and attempts have been made to describe the workings of this custom of the ancient Greeks, little is known today as to how these oracles operated. The most famous of all the oracles was that at Delphi, but the manner in which it was consulted is somewhat confused. There probably was considerable variation at different periods.

The tale of a hole from which intoxicating "mephitic" vapor arose has no early authority, nor is it scientifically probable. The question had to be given in writing, and the responses were uttered by the Pythian priestess, in early times a maiden, later a woman more than fifty attired as a maiden.

After chewing the sacred bay and drinking of the spring Cassotis, which was conducted into the temple by artificial channels, she took her seat on the sacred tripod in the inner shrine. Her utterances were reduced to verse and edited by the prophets and the "holy men."

Wherever the worship of Apollo had fixed its roots, there were sibyls and prophets; for Apollo is nowhere conceivable without the beneficent light of prophecy streaming out from his abode. The reason why the fame of all the other celebrated seats of Apollo was obscured by that of Delphi lies in a series of exceptional and extraordinary circumstances by which this place was qualified to become a center, not only of the lands in its immediate neighborhood, like the other oracles, but of the whole nation.

The sites selected for these oracles generally were marked by some physical property, which fitted them to be the scenes of such miraculous manifestations. They were in a volcanic region, where gas escaping from a fissure in the earth might be inhaled, and the consequent exhilaration or ecstasy, partly real and partly imaginary, was a divine inspiration.

At the Pythian oracle in Delphi there was thought to be such an exhalation.

Others supposed that the priests possessed the secret of manufacturing an exhilarating gas. The seat of this oracle of Delphi was on the southwestern spur of Parnassus, in a valley of Phocis.

According to the Homeric hymn to the Pythian Apollo, the god took forcible possession of the oracle soon after his birth, slaying with his earliest bow-shot the serpent Pytho, the son of Gaea, who guarded the spot. The atone for this murder, Apollo was forced to fly and pass eight years in menial service before he could return forgiven.

The oracle proper was a cleft in the ground in the innermost sanctuary, from which arose cold vapors, which had the power of inducing ecstasy. Over the cleft stood a lofty gilded tripod of wood. On this was a circular slab, upon which the seat of the prophetess was placed. In the prosperous times of the oracle two Pythias acted alternately, with a third to assist them. In the earliest time the Pythia ascended the tripod only once a year, on the birthday of Apollo; but in later years she prophesied every day, if the day itself and the sacrifices were not unfavorable.

In spite of the reference that is made to these oracles, and the familiarity that generally is apparent little authentic information ever has been learned regarding them or their practices.—Unsigned article from an old eastern newspaper.

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Question 16. What shall we do with any knowledge that we have been fortunate enough to gain?

Answer. Exercise it by putting it to work, for if it is not used it will be lost soon. With healthy exercise, all of our physical muscles are strengthened, while the neglect of our bodies soon depletes the tissues. It is the same with spiritual powers. If we do not think, the mind soon becomes incapable of thought. If we do not give out the truths we have learned and use them to help our brother man, they soon ferment, causing mental or spiritual indigestion. If we know a truth, it is our duty to give it to all who will receive it or be helped by it. It is not our duty, however, to force others to believe our doctrines or agree with our concepts of life. But we should use in the highest way all the knowledge and spiritual truth which our consciousness is able to conceive, and thus pave the way to greater truths and more complete understanding. Horde it away for our own personal use or divide it from our brother by a dollar mark, and it will die within us and all will be lost. Remember the story of the talents and what happened to the one who hid his in the earth until the Master returned, instead of following the example of the faithful servants who circulated theirs and gained double the number thereby. It is the same with man, for the things which he knows and can do are his talents; if he does not make good use of each and every one of them, he cannot enter higher spheres of consciousness and the rewards of the faithful servants cannot be his.

THE GOD OF LITTLE CHILDREN

(Continued from Page 3, Col. 3)

"What do you mean?" demanded the father, "that the same child has come back again? Impossible!"

The Japanese nodded.

"It is the way of the Lord Buddha," he answered.

"Nonsense," cried the father, "leave the house at once. This is no time for idle gossip."

"You refuse to believe?" asked the Japanese. "Well, be it so. You shall see whether it be so or not," and turning on his heel the Oriental left the house.

Five minutes later the nurse entered the room, a sad look on her face.

"The child is dead," she announced, "and on its body is a mark as though it had been crushed by a heavy wheel."

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"THE BOOK OF REVELATION"
(Continued from Page 2, Col. 3)

God and the Devil, or Lucifer, are without doubt the most abused beings in the universe at the present time. All of our sickness, inharmony and crimes, are laid upon the shoulders of one of these two, and thousands and millions of people point them out as the cause of present, past, and future woes and suffering. When we are sick we are told that the Lord willed it so; when we died of indigestion it was the Lord calling us home. When the senses dim and old age claims us, it is the will of God that we should go around with lumbago and dropsy. Nothing can show less religion or a greater lack of common sense than such a doctrine. Then again when I take it into my head to kill someone, it is the devil who is to blame. If I fail to fill the shoes of life, then, of course, it is the powers of darkness that are to blame, until at last, after a careful analysis of this theology, we find that the celestial Beings are all sinners, and man, made of the dust of the earth, is the only perfect creature in the universe.

The students of true religion must learn to realize that neither God nor the Devil is responsible for the ups and down of their lives, but that they themselves are to blame for every inharmony that makes their lives what they should not be.

The great God of the universe is a God of Absolute Justice with mercy, and no one has ever suffered or ever will suffer unless he at some time wronged others just to the same degree.

Then who was it of which Milton, the poet, spoke when he said:

"Him the Almighty power,
Hurl'd headlong, flaming from the
etheral sky,
With hideous ruin and combustion down
To bottomless perdition, there to dwell
In adamant chains and penal fire."

Who, then, is Lucifer, the Son of the Morning, the most beautiful star in all the heavens, who was barred from heaven by his actions? The answer is he is man, whose spiritual consciousness descending through the worlds of space, has by the passions of life changed the great Lucifer

energy, the dynamic power that keeps the worlds in their orbits and gives to him his blood and power and expression, into a devil of lust, greed, and passion. Far down in the centers of emotion and selfishness man is chaining the Son of the Morning.

Those who do not in their lives here transmute this great energy of Mars into constructive powers, then blame the devil for the things that they themselves are responsible for, for even the devil himself is created by man.

When man lifts this spiritual fire upward within himself, then Lucifer, the Star of the Morning, the creative energy of God, shines out as the New Star of Bethlehem and tells of the coming of the Master within, and the great fire Spirit casting off the bonds imposed on him by man returns to the throne of God from which he was cast down.

Then, and then only, will man's great debt to Lucifer be paid.

"THE MEASURE OF A MAN"

The quotation around which we are going to build this lesson is taken from the eleventh chapter of the Book of Revelation, the first verse.

"And there was given me a reed like unto a rod: and the angel stood saying, Rise, and measure the temple of God, and the altar and them that worship therein."

Most of us in a hazy way realize that we are the living temple of the living God, but few of us have ever taken the time to measure our temple and see if it is true to the rule of God.

Among the ancients we find that a cube block is used to symbolize man. First in the undeveloped man, the block is symbolized as being rough and uncut, but in the developed man, it has been trued and the uneven parts have been chipped away. In the cube all of its dimensions are equal and the same must be true in the spiritual man. The mind, and the heart, the will and the emotions, must all be balanced, and the spiritual faculties, the true man, must have expression through a body which molds itself without hesitation into the necessary expression of the spirit.

It is necessary for us each day to go over our lives and with the measuring rod measure ourselves to see if we are still true to the principles which we have set for our lives.

In this plan of nature which shrouds the higher man in the cloak of materiality, it is very difficult to measure ourselves and find out our true worth. We are apt to measure according to the things of this world alone, and that in truth is but a small part of the true building. The building is composite, made up of thousands of smaller parts, each of which must be care-

fully considered if a true measurement is to be the result.

If day after day we measure our minds and hearts and find them no greater today than they were yesterday, then we are falling behind in the great race of life. If tomorrow we find that we are making the same mistakes that we made today, then we are failing in our duty to our God and ourselves. It requires never-ending watchfulness to protect ourselves against the danger of crystalization that confronts every student of the higher sciences.

Most of the students are looking forward to the time at the end of this earth-life wave when we will be super-human. This is a mistaken idea because it will take us to the end of this day of manifestation to become truly human. We at the present time are far below the true human state, for to be truly human is to reach a state of perfection undreamed of at the present time.

Therefore there are no students, never mind how great they may be, nor how much development they have gained, who have reached a position of security, where it is no longer necessary for them to take the rule of life and measure themselves and see if they are really as developed as they think that they are.

Therefore, friends, take your rods and measure your temple, see if you are so

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feeding your bodies that they may best express your higher principles, see if your mind is as broad as you know it should be; see if your thoughts measure up to the spirituality that you profess; see if your temple is great and grand enough to furnish proper surroundings for the spirit it contains. If it not, take the necessary steps to expand it, and if it is, measure again tomorrow, and see if it has increased to contain the things you did not know before. For you, when you pass behind the veil, will also be measured not by your ideals, but by the temple that these ideals have built to the living God.

"THE FEAST OF THE BRIDE-GROOM"

In the nineteenth Chapter of Revelation, the seventh, eighth and ninth verses, we find references made to the marriage of the Lamb. Especially in the ninth verse, where it says:

" * * * Blessed are they which are called unto the marriage supper of the Lamb. * * * "

Few of us realize that the ceremony of marriage, which is now celebrated in some way in every nation of the world, has any hidden meaning concealed beneath the material ritual. But as is the case with every other important thing in life it has a hidden side, which when understood, changes our viewpoint entirely.

In the cults that are coming into the world at the present time, we find the problem of Soul Mates coming to the fore, and many great and truly spiritual works have come to naught because of the misunderstanding of this vital problem.

The marriage of the Lamb spoken of in the Bible, that wonderful ceremony told of by John, in his Revelation, is a mystic marriage, a spiritual ceremonial that forms one of the greatest periods in the life of a student.

Each of us are twofold in our natures, we are both male and female, or positive and negative. In this world period we come back into life time and time again, taking first one and then the other pole to manifest through. When we come into the world as a man, we also have within, the female pole, but for that particular life the male body predominates.

Now it is through these two poles that the two paths of initiation wind in and out. One path, that of the heart, intuition, is female, while the other, the mind, or reason, is masculine. Now the soul mate for whom the student seeks is not without, but within. For in truth man is complete in himself, but at all times in this stage of evolution, one part of his nature is in abeyance.

The mystic marriage, the alchemistic marriage, the marriage of the Sun and Moon, the true ceremony of which the physical union that we know is but the symbol, is the marriage within man of these two principles of the heart and mind. It is the marriage of the spirit when the two parts of itself so long unequal, are by the development of the individual and the lifting of consciousness, joined in an everlasting union.

From the union of these two principles within is born a child, of an immaculate conception, who is the Christ within.

For many ages our world has been governed by a patriarchy, and in marriage, the husband has been considered the master of the home. While in the world without we find the same thing. The mind has been master. With reason and science, man has governed the world. The heart and the intuition have, in the majority of humanity, been lost. The result is that now the spiritual paths of service and brotherhood, which come on the heart ray, are now seeking mastership, and in consequence of this the woman is coming to the foreground. Let the student remember that the mastery of either destroys the usefulness of both, but that the heart and mind united in spiritual wedlock is the only path that leads to God.

These that we see among us, are all equal, man is no greater than woman, woman is no greater than man, in the last analysis, for they are both forms of that which is formless and each is manifesting one side of their nature, and, as they grow in understanding, will change to the other side, and will continue to do so until at last the great spiritual marriage makes them both one, as they were in the beginning.

"THE NEW JERUSALEM"

We will read from the first three verses of the Twenty-first Chapter of Revelation, as this gives us the best description of the New Jerusalem.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven saying: "Behold, the tabernacle of God is with man, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

In one of the ancient books this world that we now live in is called the "Son of Necessity," and such indeed it is. It is a certain plane of consciousness necessary to those who are developing upon it.

The various worlds that interpenetrating each other form our system differ in only one particular and that is the rate of vibration to which they are attuned.

Each of these exterior worlds is correlated to man by a body within himself. He at the present time has four bodies or suits of clothing over the higher spiritual essence which he calls the I.

Now, at the present time the body that is the most perfectly formed is the physical body or that which we see and name. The next one is the etheric body which is also well formed and will be the next one for man to use. He will never be able to use this body however on this plane of consciousness, as it is attuned only to the Etheric Regions which are one degree of vibration higher than the one we are now functioning in.

When the majority of humanity have by purification and right living reached a certain stage in development, they will incorporate their lower body into the higher by lifting the vibration of the lower and will function in a new body, which will be the new Temple or the New Jerusalem. This will occur when the lower has been done away with or has been transmuted into the next above.

Then there is another temple, built without hands where the voice of the workman is not heard, like the temple of Manson in "The Servant in the House." It is a temple built by service and action; every good deed builds a stone into its walls, every kind thought adds luster to it. It is the temple of the soul; the individual has by his daily life thus built the only temple acceptable in the sight of God. There God dwells with man, because through his life of service and action he, (the individual) has attuned himself to the Infinite.

Here is a great thought, for those who can comprehend it:

"Those who would know God must be like Him. Those who want the powers of God must use them as He uses them. Those who want to have the exalted position that He holds must learn to love as He loves who weeps over even a sparrow's fall."

As the student goes down the path of life, let him remember that every obstacle met and mastered means a step forward, every undesirable trait transmuted helps to build in him that new body which he will sometime use, while those who try to avoid these responsibilities have built nothing and must do without that body until through suffering and pain they have learned to build the temple they now wish someone else to raise for them. For we cannot go in until we ourselves have built that new Jerusalem that descends from heaven, as a bride.