

The ALL-SEEING EYE

NOW
—1,941—

Edited by MARY P. HALL

NOW
—1,941—

Volume 3, No. 15

Los Angeles, California, Wednesday, March 2, 1927

10c a Copy

SEVEN GREAT TEACHERS

HELENA PETROVNA BLAVATSKY

The Most Remarkable
Woman of the Modern
World

It is our intention to publish during the next seven weeks, brief accounts of seven great figures in the occult and philosophical worlds. We present as the first of this series the most remarkable woman of the modern world, Helena Petrovna Blavatsky, a Russian mystic and philosopher to whom the world is indebted for the most complete outline now in print of the doctrines and mysteries of the ancient and modern worlds, both Eastern and Western. It is impossible to estimate the influence of this woman. She was a forerunner, and the modern tolerance for metaphysical and oriental thought is largely the result of her years of labor.

Madam Blavatsky was born in Ekaterinoslav, Russia, in July, 1831. At the age of seventeen she married a Russian officer, Nicephore Blavatsky, many years her senior. She lived with him but a few months and then began a life of wandering which included travel in Mexico, Canada, India and Tibet. With the assistance of Colonel Henry Steel Olcott she founded the Theosophical Society in New York City in 1875. Madam Blavatsky was made an American citizen and declared that her citizenship papers were one of her most cherished possessions.

She wrote a number of books of which "The Secret Doctrine" and "Isis Unveiled" are the most important. She also edited a magazine which she called "Lucifer" (The Light Bearer). She died suddenly

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THE
Rosie Cross
UNCOVERED,
AND
The Places, Temples,
holy Houses, Castles, and invisible
Mountains of the Brethren discovered
and communicated to the World,
for the full satisfaction of Philosophers,
Alchymists, Astronomers,
Geomancers, Physicians and
Astronomers.

Whereunto is added,
A Bar to stop *Thomas Street* from his
impudent Attempts, and mad clambering
up to Astronomy; to which is demon-
strated, that his *Tabula Carolina* is all
false, and that he belyes his Authors,
notwithstanding he was nine years
studying his own admired
Experience.

By *John Heydon Gent. & Astronomer*, A Servant of
God, and a Secretary of Nature.

LONDON,
Printed by T. M. 1667.

RARE BOOK REPRINTED

The Rosie Cross
Uncovered

God, because he was good, did not grieve to have others enjoy his Goodness, (that is, to be and to be well) meaning to make a World, full of all kinds of everlasting and changeable things; First made all, and blended them in one whole confused mass and lump together, born up by his own weight, bending round upon itself.

Then seeing it lay still, and that nought could beget and work upon itself; he sorted out, and sundered a way round

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OCCULT DISEASES

A REVIEW OF
UNBALANCE

Excess of Virtue
is Vice.

Manly P. Hall

"Methinks Everyone is a little queer except thee and me, and sometimes,—"

INTRODUCTION

The purpose for which this is written is briefly to define in simple language the various forms of Occult Mania, Disease or Idiosyncrasy. The conclusions drawn are the result of a series of investigations covering a period of over five years. All of the types and ailments described have come under the personal observation of the writer. Every day the press and pulpit attack the occult sciences and all too often, with very good reason. Any study, profession, art; in fact any object, may be an innocent cause of endless trouble. Any idea may become an ob-
sessing influence and over-development of any mental, emotional or physical organism may result in unbalance. If unbalance and insanity are not synonymous, there is certainly a point where one blends into the other.

Unbalance is the deadly enemy of reason and the product of unbalanced thinking is always comparatively worthless. Occultism and kindred sciences must be approached with cool logic, discerning sagacity and absolute sanity. The aspirant to the wisdom of Nature must

himself be as wise as a serpent. Where unbalance steps in with its principle of undue emphasis on certain points and lack of emphasis on others equally important, the value of the reflection is lost. It a person wishes an honest opinion of a subject they must approach it in a completely distinterested manner. A person who loves a thing or who dislikes a thing is totally unfitted to express an honest opinion of that thing. The mind of an occult student must be a laboratory of experimentation. Here qualities, factors and influences must be weighed and the decisions withheld until the evidence is in. No small number of modern psychologists, occultists, metaphysicians, etc., have built up true lines of reason or it might be better to say consistent lines of reason upon a false hypothesis. As the result of this, we have a magnificent edifice but it is built upon shifting sands and is doomed to collapse the moment that the first proposition is disproved. We cannot be too careful in weighing and measuring the evidence on hand in every problem of life. This is true of religion as well as politics and ethics and while all too many accept unquestioningly the words of others, this does not justify such an attitude. Wrongs are not righted because they have become customs. Every day the effects of the mind are demanding greater consideration from the scientific world. Every day demonstrates more clearly to a trained observer the power of mind over matter until finally this organ becomes the dictator of the individual life and of the mass of civilization. Not uncommonly the mind takes the bit of guidance between its teeth and performs a John Gilpin's Ride. The mind is man's most useful servant, but when it usurps the throne of high authority there is generally trouble in the world below. There is not peace and harmony amidst the people when a false hand dictates rulership and a usurper delegates authority to a small clique of favored ones. This often happens in the human body, but because it is not so clearly evident as when the newspapers tell about it, we pass it quite unnoticed and unrealized.

Undue emphasis generally denotes a form of mania. But undue emphasis seldom denotes an excess of intelligence. There are people with only one story to tell, one idea to illucidate, one theory to expound. They have a form of monomania which centralizes itself around the theorem that the world only needs one thing and they have it. This emphasis denotes unbalance and where it exists there is generally to be found total ignorance on other subjects. Excessive intelligence on one line and total ignorance and lack of interest on others denotes mental unbalance and if persisted in long enough gradually assumes the proportion of a fanatic-

ism and may if not properly restrained result in violent homo-cidal or suicidal mania.

It seems that this very important line has been neglected by the majority of teachers and students of occultism, mysticism and psychology. The realization of the possibility of overdoing a virtue and in that way transmutting it into a vice seems to be totally overlooked and as a result of this attitude the world is filled with people who are absolutely worthless, both to themselves and other people. A worthless person is the product of worthless living, worthless emotions, and worthless thinking and the only correction lies in a complete change of mental and physical outlook. A healthy outlook on life will produce a mind capable of healthy thinking and remove the morbidity which is so often present among people of aesthetic leanings.

During the examination of over five hundred cases of mediumistic depression, obsessional control, direct and indirect mental unbalance and even violent forms of insanity, certain traits, qualities and elements appear repeatedly, and always in similar combinations, produce similar effects. The work of the author has been entirely confined to religious fanaticism and mania dealing with ethical, philosophical, moral or spiritual conditions. In all cases where insanity or violence appeared, it was always preceded by unbalance. The causes of unbalance range from intensive religious fanaticism to melancholia and general depression. Few of those suffering mentally were healthy physically and the greater percentage were anemic. All had biased and crooked outlooks on life. And these gradually gaining control of the organisms resulted in an abdication of reason in favor of a petty idea.

It behooves every individual to watch himself or herself that the dominance of an idea does not produce a mental habit or vampirize other parts of the organism for its survival. The following thesis is divided into three parts, part one being a general definition of terms; part two a brief outline of occult manias and their cause; part three a series of type cases with suggestive forms of treatment. The whole may be taken as either a guide to assist in keeping the organisms balanced, a warning to the thoughtless and a sentence of inefficiency imposed by nature upon those who systematically disregard her laws. This work does not appeal to the sentiments, may not be considered optimistic; in fact it may even be branded as pessimistic, but we dedicate it to a humanity, long suffering from the ailments therein described. It is an honest exposition of the fact which can be vouched for by everyone not suffering from the

maladies herein described. One of the peculiar phases of insanity generally is that the person himself does not know and will not admit that he is afflicted, therefore we dedicate this book especially to those who know they do not need it.

Part One: A General Definition of Terms

1. In order that any intelligent line of induction or deduction may be carried on it is necessary to exactly define the base hypothesis and the exact meaning and interpretation which it is intended later that general terms should imply. Words have no other general meaning that that which flashes to the mind of a person hearing or reading them. Let us therefore begin this study by finding out just exactly what state a person must be in that the terms insane may be applied to them.

2. According to Funk and Wagnall, the word insane is defined as: not sane; mentally deranged; crazy; irrational. The actual meaning of the word being, "not sound," from the Latin. Insanity is defined as: A persistent, morbid condition of mind, usually connected with some abnormal condition of the brain or nervous system. It is characterized by deficiency of control, by disordered activity of the fantasy and by perverted action of one or more of the mental faculties. It may or may not be developed on a basis of heredity. And as a third definition is given: Lack of sound sense; extreme folly. Among its synonyms are hallucination; frenzy; delirium. The antonyms of insanity include wisdom and this indicates indirectly that things which do not partake of wisdom, partake of insanity.

3. Let us next consider obsession. Again referring to Funk & Wagnall, we find the following definitions: A vexing or haunting as by an evil spirit or a morbidly dominant idea; the fact of being thus haunted; also that which dominates or afflicts anyone in such manner. Physiologically, haunting idea consisting of transformed reproach; a characteristic symptom of compulsion, neurosis.

4. With these definitions before us we wish to make certain enlargement and qualifications adapting them especially to those expressions which are most common to people of intellectual and neo-spiritual lives. At the present time there is no division made under normal conditions between obsession and insanity. Yet these two conditions demand entirely different treatment. An obsessed person should never be incarcerated with those actually insane for this will probably result in their becoming insane. Modern science never knows under these conditions the terrible wrong that is done to society and the individual.

5. Occult insanity is generally due to

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MADAME BLAVATSKY

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in London while working on the third and fourth volumes of the "Secret Doctrine."

Madame Blavatsky was a pioneer in the Western World, for she brought to Europe and America the first connected account of the Eastern Schools of Occult Philosophy. A woman of commanding personality and scintillating mentality. She demanded and secured respect for ideas far in advance of the age. In her two great works she acts as the mouth-piece of a very seclusive group of Eastern Adepts, known as Masters or Mahatmas, dwelling in the unexplored fastnesses of Greater and Lesser Tibet. She makes no claim to have written "The Secret Doctrine" but states that she was merely a pen in the hand of a ready writer. Modern students should not lightly consider these works for to contradict her is to contradict the Illustrious Brotherhood who chose her to serve them.

There is no doubt that Madame Blavatsky possessed super-physical powers similar to those of the East Indian Adepts. She demonstrated these many times. Most of her work was carried on under bitter opposition from all sides, from the scientist, the theologian, the man of the world, and even in spite of treachery among her own followers. During all this time she was in continuous poor health, the result of exposures in early life. While she never claimed to be an Initiate, there is every reason to suppose that she had been admitted at least into the lower or lesser mysteries, and consequently was privileged to use the title Initiate.

It would pay everyone to study her books for the vast field of information on the ancient cultures and philosophies and it would especially be valuable for students of the occult to depart from less important books and study the Secret Doctrine.

When we say this a great cry will go up by the student, "Oh, a book like "The Secret Doctrine" is so difficult I cannot understand it; give me something more simple." We answer, "What is the good of studying things you understand?" The eternal cry of man is "Make it easy. We do not realize that we must grow up to things. It is a great mistake to attempt to bring Truth down to ignorance. The result is always misunderstanding and perversion. Man must be brought up to the Truth. He should eternally aspire toward the highest. He should never seek to drag things spiritual down to his level. "The Secret Doctrine" is difficult to read; its long words, its abstract ideas; and its complicated system of thought bewilder the uninitiated. But man must realize that



his mind is capable of all things if he will train it. If he will live the occult life as set forth by the Masters for their pupils, he will unfold his mind, thus increasing his intelligence to the understanding of those things which before were riddles and enigmas.

So to this great Russian woman, this mystic and philosopher we owe the right to think along lines opposed to and beyond the restrictions of orthodoxy, whether religious or scientific. This woman battled constantly to bring a deeper sympathy and insight into the world of thought for the realities back of the form or the externals. A woman, misunderstood and slandered as few in the modern world have been, and at the same time strong enough to combat successfully all of her foes, she represents the possible power of woman in the new era of science and philosophy. Future generations will recognize the true genius of this most remarkable of modern women.

OCCULT DISEASES

(Continued from Page 2, Col. 3)
mental outlook based on unbalance. Any or all of the attitudes listed below may be the cause of insanity by gradually tipping the reason out of the strait and narrow way which leads to intelligence.

Greed—The spirit of accumulation. In occultism we find this among a group of people who have become mildly unbalanced on prosperity tangents. Man is given two hands, a well regulated mind, capable of being educated into productive channels and it seems quite unnecessary for him to extend his spirit of commer-

cialism into the temple of his God. The Master turned the money changers from the portico of the temple; so it seems they have gone out and started a number of religions of their own. There is a great deal of difference between attitudes and affirmations. In reality affirmations are given to proper attitudes. A person can have a happy, prosperous attitude without the spirit of commercialism. Man must learn to enter his temple with a gift for his God instead of going in that his Deity may present him with something that he has not earned. Accumulation is a fallacy from beginning to end except that one form which is called in the scriptures "the laying up of treasures in heaven". Our modern prosperity religions are based upon a false hypothesis. God does not desire that any man shall be rich, but he gives man certain opportunities, or more correctly, man's self-created environments make accumulation possible. Our commercial ethics were not a divine inspiration but the result of certain mental attitudes among the creatures here below. Accumulation and the ownership of things is morally justified by need and by the ability to properly use the thing acquired. In Nature the ability to use a certain thing better than anyone else is the recommendation for the acquirement of that thing. People who pray to God for cash, houses and lots, matrimonial partners and similar things are to be termed insane because of the proven unsoundness of their line of reasoning, for they are arguing against natural law. And sanity is harmony with reality.

6. **The critical mind.** The second consideration under the general heading of unhealthy mental attitudes, is the spirit of destructive criticism. An honest critic is one of man's best friends. But one who assumes the attitude of appointed judge of the merits of all things, but who lacks either the knowledge or the spirit which will enable him to do this constructively; such a one produces nothing except disintegration wherever he goes. Habit is the base of criticism. It becomes habitual with some to find fault until finally everything is condemned by a mind which has overdeveloped the organ of condemnation. Their criticism ceases to be of any value because it is perpetual. It ceases to be just because it is a mass thing. For with the establishment of the habit, everything falls under the ban. This type of critic, when pinned down can seldom justify his criticism but radiates his toxins on general principles. This is a form of insanity capable of becoming violent mania and is always the result of petty nagging and fault finding and a generally unhealthy outlook on life. The most valuable asset that a student can bring to the shrine of

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HARRY S. GERHART *Managing Editor*
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Unless otherwise stated unsigned articles are by the Editor, Many P. Hall.

ANTI-CAPITAL PUNISHMENT BILL

How to Help Forward This Humanitarian Measure

Last week the All-Seeing Eye made a feature of the movement against legalized murder, as embodied in the Fellom Bill now before the State of California. It is thought that this bill will appear for action on about the 8th of March or shortly thereafter. NOW is the time to act, and act quickly.

Write the Senator or Assemblyman from your county or as many of them as you can,—WRITE OR WIRE ALL OF THEM. Ask them to support Senate Bill No. 4, as a substitute for capital punishment. Address them, "Capitol, Sacramento, Calif."

For your information (sadly needed, for few people know the names of their representatives) we are printing the names of those obtainable from Los Angeles, and San Francisco Counties.

Los Angeles County—

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- Hon. Newton M. Allen.
- Hon. Harry A. Chamberlin.
- Hon. H. J. Evans.
- Hon. Charles W. Lyon.
- Hon. J. W. McKinley.
- Hon. J. L. Pedrotti.
- Hon. Cadet Taylor.
- Hon. Frank C. Weller.

Assemblymen

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- Hon. Willis M. Baum.
- Hon. William M. Byrne.
- Hon. Henry E. Carter.
- Hon. Howard W. Davis.
- Hon. Morgan Keaton.
- Hon. Walter J. Little.
- Hon. Harry Lyons.
- Hon. Eleanor Miller.
- Hon. Frederick M. Roberts.
- Hon. George W. Rochester.
- Hon. Jerome V. Scofield.
- Hon. Harry F. Sewell.

SAN FRANCISCO COUNTY

Senators

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- Hon. John Joseph Crowley.
- Hon. Roy Fellom.
- Hon. P. J. Gray.
- Hon. Thomas A. Maloney.
- Hon. Daniel C. Murphy.
- Hon. Tallant Tubbs.

Assemblymen

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- Hon. Thomas J. Lenehan.
- Hon. Edgar C. Levey.
- Hon. James A. Miller.
- Hon. Harry F. Morrison.
- Hon. Charles A. Oliva.
- Hon. Ray Williamson.

Of course this means a little work BUT, IT IS WORTH IT. DON'T COMMIT MURDER BY INDIFFERENCE.

DO IT NOW!

You will be interested to know that the All-Seeing Eye presented 10,000 copies of the last number to the League for the Abolition of Capital Punishment, with state headquarters in San Francisco. To defray the actual cost of this a collection was taken in the Church of the People, Los Angeles, on last Sunday. About \$20 yet remains of this cost. Write if you are interested in sharing this with us.

Managing Editor, The All-Seeing Eye, 301 Trinity Auditorium Bldg., Los Angeles, Calif.

Enclosed find \$1.00 for a 20-week subscription to the All-Seeing Eye from December 1st to April 13th (all back numbers and up to April 13th) send to—

Name

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THE PRICE OF CIVILIZATION

The Things Men are Proud of.

The more intricate and complicated the products of human ingenuity become the more boastful we are over them. We point to them with pride as evidences that we are civilized people. We have class, culture, ethics, refinement, and many other qualifications which make us greater than the heathen and superior to the races who have gone before. Occasionally, however, we look back at the shadows of vanished empires and make the astonishing discovery that they all died while at the height of artificial culture. Comfort, luxury and self-satisfaction are the greatest stumbling blocks that can be thrown in the way of progress.

What is this thing that men call civilization? and just how closely does our concept of it adhere to the principles of peace and reason? Civilization, this creature we sacrifice so much to maintain, has its disadvantages as well as its advantages. It is not a solid product—this culture we have today—it is just a veneer which conceals but does not transmute the lowest side of human nature or instruct it in wiser and better things. Man has created civilization, a soulless thing, existing only on the life we give it.

But slowly we are becoming slaves to this unthinking, mechanical creature, an automaton, this great mass of wheels, levers and springs, this mystic maze of complications that require all one's life, soul and power to fathom—only to leave the discoverer as ignorant as before. This civilization plays eternally to the concrete nature of man and is building, developing and completing only the perishable side of things. The only thing we are civilizing is the thing that dies, while the great reality behind it all receives little consideration.

Is this spinning mass of wheels and intricate mechanism worth the price we have to pay for it? Its fuel is human love—its raspy wheels grind lives to dust—hearts mean nothing—souls mean nothing—ideals are crushed in infancy—and the price of a human, thinking, breathing creature is determined by what he can give to make these endless wheels go round and round. Thinkers and those who seek to express their half-strangled souls are laughed at as fools because they will not bow before this mindless creation of mindless men. Is it all worth the price that must be paid? Every day we do less for ourselves, think less for ourselves, dream less for ourselves. While still children we pass with thin wizened faces into the yawning mouth of our material system where in a few, short years we are drained dry of life, strength and vitality.

Then we are cast aside and new fuel is found to keep the endless engine running. Instead of coming as free agents to work out our own salvation, we are foreordained to serve a short time amid the grinding cranks and levers of our modern system where all lose—and in the end are sacrificed upon the altars of the mechanical demi-god.

After ages of nurture and culture this thing called civilization seems as powerless as it ever was to curb the beast in man. Our newspapers are still filled with crime and murder while every so often the slumbering demon of war rears its head—each time more terrible than before because it is more civilized.

Ralph Waldo Emerson, in his great essay on compensation, says, "Every sweet has its sour, every evil its good, every faculty which is a receiver of pleasure has an equal penalty put upon its use, it is to answer for its moderation with its life." It is true civilization has done a great deal of good; it has lifted man from ignorant savagery to indolent aristocracy; but at the present time it is being abused. The desire to be civilized has become a frenzy. The concrete product has gone so far ahead of the soul that we must now spend all our time trying to catch up with ourselves. Like the poor man trying to maintain an extravagant household—he becomes a slave to the extravagant household and must give all that he is to support his own pride.

Our modern inventions. In moderation, many of them are helpful. In excess they become curses, destroying the very end they seek to attain. The automobile is very pleasant and useful but in ten generations man will lose the ability to walk—thousands of people with cars will not walk one block today. The automobile increases efficiency for the mass, but is decidedly detrimental to the individual. It

is an endless strain on the nerves and has created a congestion which makes nervous wrecks out of people who would otherwise travel slowly and enjoy and profit by the trip. We do not even consider the millions who are maimed and killed by reckless driving—all because the power of steam, electricity and gas is placed in the hands of any weak-kneed, irresponsible individual who has the price of a car. Consider our electric lights; they too have served and helped in many ways to make life better, but look at the thousands of eyes that have been dimmed by them. Large numbers of school children wear glasses today while twenty-five years ago they were only for the exclusive use of the gray-haired. Electric lights turn night into day and multitudes of people who would otherwise be resting and recuperating for the problems of the coming day, live on in a new day, created by electricity after the sun has gone to bed. This loss of rest means weakened bodies. Lighting the world by night is in no small measure responsible for the darkening of life by day.

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occultism is a healthy, cheerful, radiant outlook on life and the complexities thereof. A healthy outlook is more valuable than experience. It is more desirable than talent and serves the great plan far better than many highly intellectual things which have soured themselves. A person who is sour on things is a curse to both themselves and society and have no place in a world of ethics. Their mental acuity breeds poisons in their own body and spreads dissension among those around them. No student to whom all the world looks wrong has any right to try and serve the world. He must first make himself right with himself and brother creature and then come and make his sacrifice upon the altar. Those who serve the world in the capacity of an illuminated teacher must love the world they serve, must be gentle and kind and yet always firm in the principles of right. The masters criticize, but even the criticism becomes an inspiration because the one who gives it sees the light. Those who criticize in darkness spread only the gloom of their own souls.

(Another Article Soon)



The Resurrection of Mithras.

—NOTICE—

There seems to exist some confusion among subscribers and those interested in the "Encyclopedic Outline of Masonic, Hermetic and Rosicrucian Symbolical Philosophy" by Manly P. Hall. The "First Edition" is entirely sold out, and we are now offering the second or "King Solomon Edition", both to be published on or about the same date (some time this summer) at which time this work will sell at \$100. Subscribers to either edition need not feel that their edition is in any way inferior to the other as the two will be practically identical, both sharing in the same valuable material and beautiful printing and art work.

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about, a fine lively Piece (which they call **Heaven**) for the **Male Mover** and **Working**; leaving still the rest as gross and deadly, which moves in opposition to **Light**, and is called **Darkness**, the reward of the wicked; and below this lies the **Female**, to receive the working and fashioning, which we term the four beginnings (or **Elements**) **Earth, Water, Air** and **Fire**: And thereof springs the Love which we see get between them, and the great desire to be joined again and coupled together.

Then, that these might be no Number of Confusion in doing causes, but all to flow from one head, as he is One, he drew all force of working and virtue of begetting into one narrow and round compass, which we call **Sol**; from thence he sent out, spread and bestowed all about the world, both above and below, which again meeting together, made one general **Light**, Heat, Nature, Life and Soul of the World, the cause of **all things**.

And because it becometh the **might, wisdom** and **pleasure** of God to make and rule the infinite variety of changes here below, and not evermore one self-same thing: He commanded that (**one Light in many**) to run his eternal and restless Race to and fro, this way and that way, that **By** their variable presence, absence and meeting they might fitly work the continual change of flitting Creatures. So **Virgil** sings: Thus translated by **Eugenius Theodidactus**.

And first the Heavens, Earth, and liquid Plain,

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Hence Man, and Beasts, and Birds derive their strain,
And Monsters floating in the marbled Main.
These seeds have fiery vigor, and a birth Of Heavenly race, but clog'd with heavy Earth.

Now there are a kind of men, as they themselves report, named Rosicrucians, a divine Fraternity that inhabit the Suburbs of Heaven, and these are the Officers of the **Generalisso** of the World, that are as the eyes and ears of the great King, seeing and hearing all things: they say these Rosicrucians are seraphically illuminated, as **Moses** was, according to this order of the Elements, Earth refined to Water, Water to Air, Air to Fire. So of a man to be one of the **Heroes**, of a **Heroes** a **Daemon**, or good **Genius**, of a **Genius**



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a partaker of Divine things, and a Companion of the holy Company of un-bodied Souls and immortal Angels, and according to their Vehicles, a versatile life, turning themselves, **Proteus**-like, into any shape.

But the richest happiness they esteem is the gift of healing and medicine; it was a long time, great labor and travel before they could arrive to this Bliss above set; they were at first poor Gentlemen that studied God and Nature, as they themselves confess; (**saving**) seeing the only wise and merciful God in these latter days hath poured out so richly his mercy and goodness to mankind, whereby we do attain more and more to the perfect knowledge of his Son Jesus Christ and Nature; that justly we may boast of the happy time, wherein there is not only discovered unto us the half part of the World, which was heretofore unknown and hidden; but he hath also made manifest unto us many wonderful and never heretofore seen works and Creatures of Nature, and moreover hath raised men indued with great wisdom, which might partly renew and reduce all Arts (in this our Age, spotted and imperfect) to perfection.

So finally man might thereby understand his own **Nobleness** and **worth**, and why he is called **Microcosmus**, and how far knowledge extendedeth in nature.

(Continued on Page 8, Col. 1)

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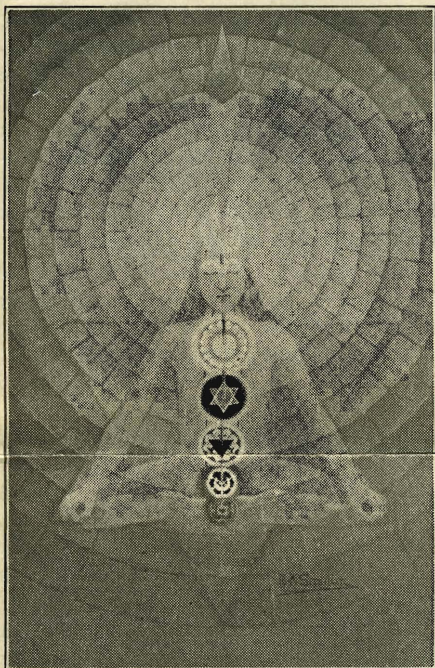
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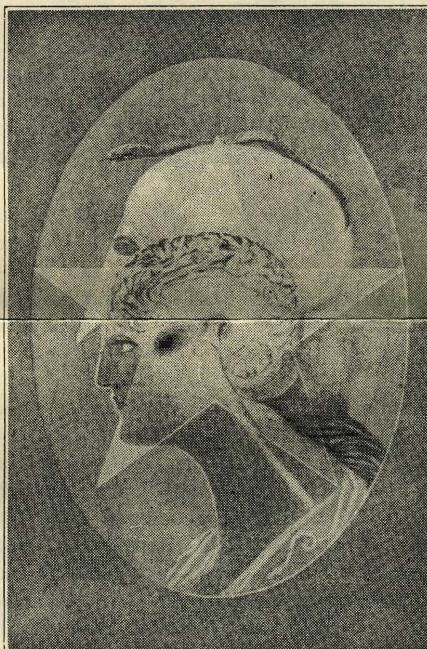
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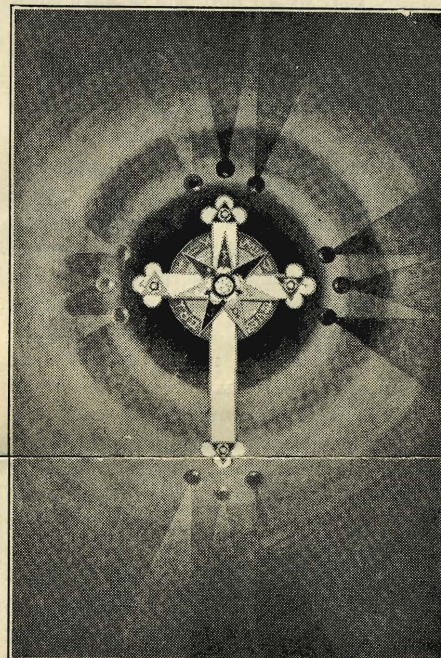


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(Continued from Page 6, Col. 3)

Although the rude World herewith will be but little pleased, but rather smile and scoff thereat; also the pride and covetousness of the Learned is so great, it will not suffer them to agree together; but were they united, they might out of all those things, which in this our age God doth so richly bestow upon us, collect the **Book of Nature**, or a perfect method of all other Arts, whereof this is the chief; and therefore called the **R. C. Axiomata**. But such is their opposition that they still keep, and are loath to leave the old course esteeming Porphory, Aristotle and Galen, yea and that which hath but a mere show of learning, more than the clear and manifest light and truth; who if they were now living, with much joy would leave their erroneous doctrines. But here is too great weakness for such a great work.

And although in **Theology, Physic**, and the **Mathematics**, the truth doth oppose it itself; nevertheless the Old enemy by his subtlety and craft doth show himself in hindering every good purpose by his instruments and contentions (wavering people). To such an intent of a general reformation, the most godly and seraphically illuminated Father, our Brother, C. R. a **German**, the chief and Original of our Fraternity, hath much and long time labored, who by reason of his poverty [although a Gentleman born, and descended of Noble Parents) in the fifth year of his Age was placed in a Cloister, where he had learned indifferently the Greek and Latin tongues, (who upon his earnest desire and request) being yet in his growing years, was associated to a Brother, P. A. L., who had determined to go to **Apamia**.

Although his brother died in **Cyprus**, and so never came to **Apamia**, yet our brother C. R. did not return but shipped himself over, and went to **Damascus**, minding from thence to go to **Apamia** but by reason of the feebleness of his body he remained still there, and by his skill in **Physic**, he obtained much favor with the **Ishmaelites**. In the meantime he became by chance acquainted with the wise men of **Damcar** in **Arabia**, and beheld what great wonders they wrought, and how Nature was discovered unto them hereby was that high and noble spirit of brother C. R. so stirred up that **Apamia** was not so much now in his mind as **Damcar**; also he could not bridle his desires any longer, but made a bargain with the **Arabians** that they should carry him for a certain sum of money to **Damcar**; this was in the 16th year of his Age, when the wise received him (as he himself witnesseth) not as a Stranger, but as one whom they had long expected; they called him by his name, and showed him other secrets out

of his Cloister, whereat he could not but mightily wonder.

He learned there better the Arabian tongue: so that the year following he translated the Book **M** into good Latin, and I have put it into English, wearing the Title of **The Wisemans Crown**; whereunto is added, **A new Method of Rosicrucian Physic**. This is the place where he did learn his Physic and Philosophy now to raise the dead; for example, as a **Snake** cut in pieces and rotted in dung, will every piece prove a whole Snake again, etc., and then they began to practice further matters, and to kill birds that are bred by force of seed and conjunction of **Male** and **Female**, and to burn them before they are cold in a glass, and so rotted, and then inclosed in a shell, to hatch it under a Hen! and restore the same; and other strange proofs they made of Dogs, Hogs, or Horses, and by the like kindly corruption to raise them up again, and renew them: And at last they could restore, by the same course, every Brother that died to life again, and so continue many Ages; the rules you find in the fourth book.

Let me speak a word (although I am no Rosicrucian) of this matter and manner of restoring of a man: **Let us call it before Reason**, and consider what is that **Seed** that makes man, and the place where he is made: what is all the work, is it anything else but a part of man (except his mind) rooted in a **continual, even, gentle, moist, and natural heat**? Is it not like that the whole body, rotted in like manner, and in a womb agreeable, shall swim out, at last quicken, and arise the same thing? as **Medea** found true upon **Jason's** father, and made him **young again**, as **Tully** saith, **Recoquendo**. And **Hermes** was after this manner raised from death to Life; so was **Virgil** the Poet; but the **Spanish Earl** failed, through the ignorance of his Friend the artist that mistook the heat, moisture, and temper of the work, as you heard in the third book.

But I cannot tell, I will neither avow nor disavow the Matter; nature is deep, and wonderful in her deeds, if they be searched to the bottom, and may suffer this, but not **Religion**. But to our R. C. who learned his **Mathematics** here, whereof the world hath just cause to rejoice, if there were more love, and less envy. After three years he returned again with good consent, shipped himself over **Sinus Arabicus** into **Egypt**; where he remained not long, but only took better notice there, of the Plants and Creatures, of Mineral Medicines, the famous **Aurum Potabile**, that cures all diseases in body and mind, and of the Oil of God.

Then he sailed over the whole Mediterranean Sea, for to come unto **Fez** where

the **Arabian** had directed him. And it is a great shame unto us that wise men, so far remote the one from the other, should not only be of one opinion, hating all contentious writings; but also be so willing and ready, under the Seal of Secrecy to impart their secrets to others.

Every year the **Arabians** and **Africans** do send one to another, inquiring one of another out of their Arts, **if happily they have found out some better things; or if experience had weakened their Reasons**, yearly there came something to light, whereby the **Mathematica, Chisir** and **Magir** (for in those are they of Fez most skilful) were amended; as there is nowadays in Germany no want of learned men, **Cabalists, Physicians, Astrologers, Geomancers, and Philosophers**, were there but love and more kindness among them, or that the most part of them would not keep their secrets: as we **Germans** likewise might gather together many things, if there were the like unity: and desire of searching out of secrets amongst us.

After two years, Brother **C. R.** departed the City **Fez**, and sailed with many costly things into **Spain**, hoping well; he so well and so profitably spent his time in Travel, that the learned in Europe would highly rejoice with him, and began to Rule, and order all their Studies, according to those sound and sure foundations: He therefore conferred with the learned in **Madrid**, showing them the Errors of **Sodom** and **Gomorrah**, and how the faults of the Church by **Episcopacy**, and the whole **Philosophia Moralis** was to be amended.

But because their acceptance happened to him contrary to his expectation, being then ready bountifully to impart all his Arts and Secrets to the Learned, if they would have but undertaken to write the **true and infallible Axiomata**, which he knew would direct them, like a **Globe** or **Circle**, to the only middle point and centrum, and (as it is usual among the **Arabians**) it should only serve to the wise and Learned for a Rule, that also there might be a society in Canaan which should have Gold, Silver, and precious Stones, sufficient for to bestow them in Kings for their necessary uses, and lawful purposes: with which such as be Governors might be brought up to learn all that which God hath suffered man to know.

Brother **C. R.** after many Travels, and his fruitless true instructions, returned again into **Germany**, and there builded a neat and fitting habitation, upon a **little Hill or Mount**, and on the Hill there rested always a cloud; and he did there render himself visible or invisible, at his own will and discretion. In this house he spent a great time in the **Mathematics**, and made fine Instruments, **Ex omnibus hujus Artis partibus**. (To Be Continued)