

A Weekly Paper Devoted to Philosophy, Science and Religion

# The ALL-SEEING EYE

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## MEPHISTOPHELES WALPURGIS NIGHT

### THE TRAGEDY OF FAUST

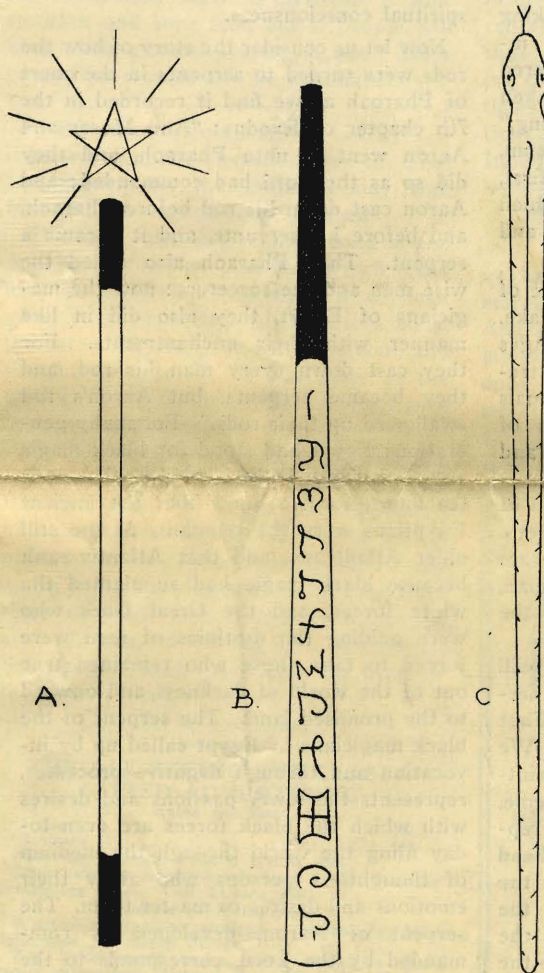
Part II.

By Manly P. Hall

**Mephistopheles.** Few people understand the Devil's place in the Great Plan and fewer still have learned to appreciate and reverence that great natural principle, the most abused of all the Divine's manifestations. The keynote of physical matter is inertia. Expression of energy is only possible on this plane of nature as the result of effort and mankind is prone to shirk activity, consequently he considers as evil all things which bring with them the necessity of exertion, mental, physical, or spiritual, and as the Devil, so-called, he is unpopular with a large percentage of people in spite of the fact that he was especially chosen by the Lord as man's most constant companion.

The Devil is always dressed in red from head to foot, the red being symbolical of the blood and iron of Mars, the energy-giving principle of the universe. It is energy which builds all things, it is energy which makes possible every manifestation of human life, and just so surely as energy creates action which promotes growth, just so surely the misapplication of this energy destroys. The Devil is nothing more or less than misplaced energy, which energy is always misplaced by the individual himself who invokes the demon by misapplying his God-given powers. This emotional demon can be transmuted, as is told in the second part of the drama of Faust, and the same power which destroys mind, soul, and body, then builds our homes and gives expression to our constructive ideals. This energy coursing through the body of all living things is the Light-bearer of the universe, but when

## WANDS AND SERPENTS



AS USED IN  
 MYSTIC ARTS

WITH BIBLICAL  
 REFERENCES

- A—Fairy Wand.
- B—Solomon's Wand.
- C—Snake Wand.

By MANLY P. HALL

For countless ages the wand has been used as a symbol of the mystic arts. Far back in Egypt and Chaldea the magicians of the temples carried with them the staffs of their arts, consecrated upon the altars of their gods, and frequent references are made in the Bible to the wands or rods of Aaron and Moses and of the magicians of Egypt. In the New Testament we find mention of the reed by which the Temple was measured, and we are also told that the Christ was a branch of Jesse.

perverted for selfish ends it becomes a ravenous demon which slowly devours and destroys all over whom it gains control.

There are two ways of bringing upon mankind the curse of Mephistopheles: The first is the careful misapplication of energy by the knowing, scientific mind which consciously sells its soul to its lower emotions for the gratification of desires; the second is the result of ignorance where the human soul not realizing its danger allows itself to be tempted by its own

(Continued on Page 6, Col. 1)

In the accompanying illustrations we see three wands or staffs which are now but relics of supposedly forgotten superstitions.

In the first picture we see the wand which in children's fairy stories performs strange and wonderful marvels when in the hands of elves and fairies. It is best described as a long ebony stick with a fairy star at the upper end. Modern magicians use this wand in their performances, omitting the star. Sometimes these wands are of plain wood (about fifteen inches long,) while the more elaborate ones have metal or ivory

tips. The stage magician of today little dreams that he carries one of the most sacred symbols in all the world, for the key to the meaning of the magic wand has been lost. The staff is symbolical of the spinal column of man, and this is the true wand of the magicians: for it is through the power within this column that so-called miracles are performed. The star of light at the upper end of the staff is nothing more nor less than the flame that burns eternally at the upper end of the lamp of the true alchemist. This tiny flame is fed by the pure oil of the transmuted life force.

Figure B shows us a wand that is said to have been used by Solomon, the king of the Israelites, and upon it are inscribed in the celestial languages sacred names and words. This drawing is taken from "The Keys of Solomon, the King," a rare manuscript in the British Museum. It bears the same symbolism as the first, representing a hollow tube through which the forces of life play in an ascending and a descending stream.

Figure C shows us still another type of wand, this one made to represent a snake. It is said that during the Middle Ages when magic and sorcery rose to a tremendous height, strange rites and rituals were performed under the direction of hierophants, who carried this **snake wand** made of flexible wood; during the ceremony the wand was bent, and the tail of the snake was placed between its teeth. The serpent has for thousands of years been the symbol of the spirit fire in man, which was known to the ancients as the serpent power.

With this slight introduction we will take up the study of the wands and serpents as we find them in the Bible. First let us consider the serpent of Genesis. We have gone over a number of famous paintings where the Fall of Man was the theme, and in nearly every case the snake is represented as coiled around a tree, **head downward**. In the majority of cases the artist probably did not understand the mystery he portrayed, but in reality the downward turned serpent is the key to the problem. The serpent of Genesis is the down-going spinal fire, sent thus by Jehovah to build form. The result of the going downward of this force was crystallization and the awakening of the passion centers located at the base of the spine. This crystallization so lowered man's vibration that he was no longer able to remain in the etheric Eden but was cast out or fell, and the sword of passion (the flame of purification) stood between him and the world from which he fell.

In the same way man's life today is a contest between the higher and lower principles. When the spiritual powers are centered in the emotions and passions, man starts into action the forces that in-

evitably result in crystallization and death. But when he lifts them up through altruism and service, the spiritual fire flows upward and creates the five-pointed star which heralds the coming of the Christ within himself.

Two serpents, one black and the other white, were used by the ancients to symbolize this twofold use of the spirit power. That which tends at our stage of evolution to draw these powers downward through selfishness and egotism is on the path of the black serpent, while the traits within ourselves in which altruism predominates raise the spirit powers upward through the white serpent and finally liberate the spiritual consciousness.

Now let us consider the story of how the rods were turned to serpents in the court of Pharaoh as we find it recorded in the 7th chapter of Exodus: "And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded; and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents, but Aaron's rod swallowed up their rods." For many generations Egypt had stood for black magic and evil. This is in accord with occult teachings, for we know that the ancient Egyptians were the remnants of the still older Atlanteans, and that Atlantis sank because black magic had supplanted the white forces, and the Great Ones who were guiding the destinies of men were forced to take those who remained true out of the world of darkness and onward to the promised land. The serpent of the black magicians of Egypt called up by invocation and through negative processes, represents the lower passions and desires with which the black forces are even today filing the world through the medium of thoughtless persons who allow their emotions and desires to master them. The serpent of Aaron, developed as commanded by the Lord, corresponds to the white serpent or transmuted spirit fire, the wand of the initiate which eats up (transmutes rather than kills) the lower forces of the black magicians. In Kundry, that wonderful character in the opera of Parsifal, the girl dressed in the skins of snakes, we find another symbol of the serpent power of spirit fire, for the word Kundry is evidently taken from Kundalini, which means a sleeping serpent. While undeveloped or under the spell of evil it serves the black forces, but when transmuted it is true to the Knights of the Grail.

There came a time when it was necessary for man to lift the spiritual consciousness which had been sent downward to

develop form, and this we find explained in the story of the brazen serpent which Moses raised up in the wilderness. The ancient Hebrew word used to signify a serpent in this part of the Bible can also be translated savior. There is a connection between this serpent which was raised, and the Christ principle which is represented by the crowned serpent.

From the standpoint of the occult student there is probably no more important explanation of spiritual unfoldment than that of the rod that budded. It is said in some of the ancient books that the rod of Aaron like the spear of Odin was cut from the Tree of Life. Now let us consider the Tree of Life. It is that great tree which is said to have its roots in heaven and its branches upon the earth. When we study this carefully we find that man is the rod of Aaron, which was cut from the Tree of Life when his connection with the higher worlds was severed that he might better learn the lessons of individual responsibility. The student who does not seek to carry his own burdens but tries to find others to do his work for him is losing the great opportunity of learning these lessons.

Man in his fallen state is symbolized by the dead stick in which the germ of life is too weak to manifest. We know how in the early fall the sap of the tree goes to its roots and the tree appears dead. It was the same with primitive man, for his life forces were sent downward, and the staff cut from the Tree of Life, as far as its spiritual development was concerned, was dead. But when the Christ Spirit became indwelling in the earth, man began turning his egotism to altruism, and by the power in his own life is helping to lift the spirit fire upward, contacting one by one the spiritual centers in the body. It nourishes them, and one by one the blossoms on the dead staff burst forth. One by one the seven centers are awakened and become blossoms. The blossoms on the rod of Aaron correspond to the roses on the Rose Cross or the lotus blossoms of the East. As told in Tannhauser, when these flowers blossom forth we know that our sins have been forgiven.

Many students of occult philosophy wonder why the Great Ones do not come to them. This is not because of neglect. These students do not understand the mystery of the rod that blossoms, and do not know that the higher ones on the invisible planes are watching breathlessly for those whom they can use for the betterment of humanity; that the way by which they identify the purified candidate is not through his words but by the blossoms on his staff or cross. These spiritual centers when awakened by right thinking

(Continued on Page 7, Col. 1)

# REINCARNATION

By W. W. Harmon—(Continued)

It is estimated that a child is born into the world in every second of time and that death also marks every second of time. If so, that means 86,400 every 24 hours who are born and fall into an environment; and 86,400 every 24 hours who have an environment into which others may step and which has already been shaped to conform to certain re-souls who pass out are ofshd...tlrtshrdl quirements and fulfillments. Those souls who pass out are of various ages, but the average length of time before the cycle marks an appearance on earth again is about 1400 years, this latter against the short period of 70 years, we will say, while on earth is quite insignificant when we consider the vast stream of souls returning and passing continually these past 1,600,000 years. That which appears then cannot be summed up in any other form than that of a soul overshadowing an environment for the purpose of the Divine Law.

So what is the use, in our argument backward, of trying to trace out who, as the reincarnationists say, King Arthur was in previous lives—there never was such a man before or since, any more than last year's leaf is next year's leaf; therefore that something which should be traced out are the qualities and attributes rendered **impersonal** during the intervals of 1400 years by the soul's functional, so to say, powers in the realms wherein the Divine individual powers and characteristics of God-like proportions prevail. That there are reactionary conditions existing is clear and indisputable; that the doings of the personality are of vital importance in this respect is also clear; furthermore, that which is of the selfish earthly existence can have no part in the soul's delights, but is stored up as impersonal reactionary forces in the future expression in matter as environment of merit and demerit which personality undergoes time after time until the Law is fulfilled.

**Soul cannot be and is not personality;** for we have clearly indicated **personality is only characterized by the soul through and by the latter's perfections;** therefore the forces of these perfections can only act as an influence in directing the will and desires of the personality to the formation of character according to and from the influences of environment and education in which man finds himself placed. Now as the soul cannot be personal or personality it must be impersonal and spiritual and the representative of the Spirit in the realms whose cycle corresponds to that 70 years of time, wherein the soul institutes, so to say, one of its

pauses, for the purpose of carrying out certain reactionary decrees of the Spirit in the world of form as well as in the world of Spirit and Soul.

To manifest on earth as a personality, certainly means action and effort on the plane of matter; action means force and this force liberated within and without, according to the will and desire, must be and is expressed in more or less perfect accord with the qualities and attributes developed by the environment and moulded by the voice of conscience. This voice of conscience is the vibratory effects of the impersonal forces of the soul and caused by the reciprocity existing between the personal will and desire and the decrees of the spiritual impulses set up by the soul for fuller expression of its perfections—ultimately. It is the Spirit which determines that the soul shall overshadow its objective representative and determines its birth, its life and its death, and that which is dear to all is not that they shall cause the death of the soul as well as of the body—as there is such a possibility. It is the Spirit which also determines that "pathway" of the soul called its "cycle of necessity" as the soul is set in that aspect of eternity called immortality, it must win that immortality by effort at **every point** along its pathway, otherwise what is the use of the soul?

It is possible that at the earth point of this "pathway" that if man, as a personality, rises to the conscious perception of the realities of the Spirit, through the vibratory light of the "voice" of the soul, the will and desire becomes permanently characterized and the qualities and attributes for better and better environment, in due and proper time, may actually lead to final liberation at the earth point of the "pathway" or "cycle of the soul's necessity." For according to the decrees of

the Spirit over which the man thus has a certain control, by the vibratory reciprocity existing between himself and his soul, there comes about a positive individualization, a power and a dominion in the realms of the soul, over which it now has but very little, as proven by the imperfections of mankind in general. The whole **human** family are **souls** and all men are brothers, all alike except for the miserable imperfections; but remember, these imperfections are born of the wilfulness of the will and desire of **unthinking** and badly taught humanity.

Each rebirth of the qualities and attributes, rendered impersonal by what we called the "faculties of the soul," becomes less and less in their power of manifesting those miserable imperfections, so the body itself, the soul and the Spirit, shall respond in a more and more perfect union and accord to the perfections of the soul's impersonal radiations and perfections and with far less of the contaminating influences of poor environment and of the unresponsiveness of the earth-born cellular constituents of the physical misrepresentations of the soul, normally considered.

So that which characterizes then must be of a spiritual inclination, rather than of the purely earthly and selfish inclination, for we may say the soul is Divinely conscious, but the characterization comes unto the soul from the Spiritual efflorescence of the man's efforts, of the good he does, of the ethical qualities of his life; the evil he does weighs against him; and the more evil, the less and less the individualization. It is this individualizing power in the highest and most spiritual sense, which constitutes the Divine Self-con-

(Continued on Page 7, Col 3)

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### SERMON SUBJECTS:

January 30th—Frederick W. Roman, Ph. D., D. Litt, Professor of Economics and Education, New York University, will speak on "Why Are We Here?" The causes of progress will be considered and their practical application to modern problems.

February 6th—"A Morning with the Great Minds of Greece."

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### QUESTIONS and ANSWERS

**Why is an ego sent to a family out of harmony with it?**



Answer. In harmony is the basis of growth for it is the opportunity to learn to love and appreciate the thing which naturally it is not attracted to. It comes to teach the value of harmony through showing the suffering of inharmony. The ego comes to settle old scores and to make new growth rather than to find harmony.

**What will be the result of present conditions of capital vs. labor in U. S.?**

Answer. If the wrangling and dissenting continues it will destroy the entire country without having secured the desired results for either of the combatting parties.

**Will man develop more rapidly from the spiritual standpoint in the near future than he does now?**

Answer. He will never develop any faster than he does now until his whole life is better than it is now, and a few million years do not make much difference unless he changes his mode of life.

**How would you treat a drug addict or a cigarette fiend?**

Answer. Patching up the effects will never produce a lasting cure. The higher side of the nature must be appealed to in some way and the consciousness of the individual raised to the realization of the blasphemy of his acts.

**What effect has cremation on the spirit?**

Answer. Cremation about three days after death, destroying the body, severs the last tie between the higher organisms

### "WHY ARE WE HERE?"

Frederick W. Roman, Ph. D., D. Litt., Professor of Economics and Education of New York University, and well known lecturer will occupy the pulpit of the Church of the People, Trinity Auditorium, on Sunday morning, January 30th during the absence of Manly P. Hall.

"Why Are We Here?" will be the subject of the morning, Dr. Roman first considering the causes of progress, from the viewpoint of the fundamentalist, the evolutionist, the Marxian philosopher and the thinkers of all times. Then he will review the problems of the present day and show that the solutions can be found by the practical application of philosophical thought. Dr. Roman is a close student of current events and will present the latest information on China, Mexico and Nicaragua.

and its form and in that way frees the spiritual bodies to go on with their work.

**What are the real dangers of psychic development?**

Answer. The first great danger is negative development which results in mediumship and obsession. The second great danger is seeking to unfold spiritual powers before the body has been properly purified to sustain the strain.

**Please name some occult literature that is good for the beginner to study.**

Answer. "The Brother of the Third Degree" by Garver; "The Dweller on Two Planets" by Philos; "Miriam of the Mystic Brotherhood" by Howard; "The Romance of Two Worlds" by Barabas; "The Sorrows of Satan" and the "Life Everlasting" by Marie Corelli—are as good fiction as can be secured on the subject. The writings of Jacob Boheme, Andrew Jackson Davis and Emanuel Swedenberg are excellent from the mystic standpoint. Sibley, Raphael, William Lilley and Nicholas Culpeper are the best in astrology; "The Secret Doctrine", "Isis Unveiled" and "The Key to Theosophy" by Madame Blavatsky; "The Cosmo Conception" by Max Heindel are the best occult works of modern times. Spencer, Huxley and Plato lead in scientific research and philosophy. And H. G. Wells has written an excellent history of the world.

**Is the power of communication with the astral spirits a sign of development?**

Answer. Not necessarily. Development is a positive step forward while many become conscious of superphysical things through a retrogression. Crystalgazing, magic mirrors and all those things are not developments but are degenerations which will destroy us if we continue them.

**What did Christ mean when He said "In my Father's house are many mansions?"**

Answer. One translation of this paragraph says "In the Father's house are  
(Continued on Page 7, Col. 2)

## IMAGINE



The All-Seeing Eye is a messenger of TRUTH and ENLIGHTENMENT. Use your imagination and see the "EYE" sending out its weekly messages of insight and help over California, all up and down the coast, from West to East of America and crossing the seven oceans to eager readers wherever English is read.

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For all your kindnesses past and future, we are truly thankful.

Sincerely,

HARRY S. GERHART,

Managing Editor.

**The All-Seeing Eye**  
301 Trinity Auditorium Building,  
Los Angeles, California.

## INITIATES OF THE FLAME

(Continued)

A great lesson is being taught to man through these allegories, but the average person is unwilling to stop and consider them. Many do not realize that they themselves are the ones whom the Elder Brothers of humanity must use in the fight against the forces of evil. They do not realize that the dragons and ogres of legend are their own lower natures which they must overcome. They do not see in the hand to hand combat of the knights of old for a lady's hand the higher man and the lower man fighting for the soul within.

The knight of today does not realize that the white armor he wears is his own purified body which is proof against all the attacks of vice and passion; nevertheless this is the meaning of the legend. His shield is truth, which is a perfect protection to the inner man. His strong right arm is the knowledge and spiritual power he has developed within; the sword he wields is the spiritual light—the pure flame of the spirit fire—which dispels the darkness of ignorance and the demons of lust.

The sacred spear and the cup which he serves are the two poles of the creative life force within, the development of which he gains as he daily serves his fellow men.

Far from the uninitiated the twelve Elder Brothers of mankind sitting around the circular table of the universe watch the knights in their battle of life. In due course of time, the student having finished his work here is liberated at the foot of the Grail. There the candidate stands robed from head to foot in the armor of spirit and in the pure white of a body that has been cleansed. Then the cloth is lifted from the sacred cup and he is illuminated by the light which would otherwise have killed him had he seen it without purification. Then taking his place among the Knights of the Round Table, he joins those who give up all to labor for humanity.

When in sickness and in suffering we beseech the great Unknown to send us help, then indeed our knight comes to us as Lohengrin came to Elsa. When our loved ones pass into the Unknown, there stands the Brother of the Grail, the Invisible Helper, who through days of labor has earned the right to become a member of that great band of servers gathered around the Table of the King, and who while the body is wrapped in sleep still labors in his search for Light and Truth and prays for the day when he will also become a King of the Holy Grail.

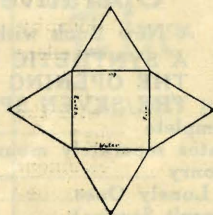
### CHAPTER VII THE MYSTERY OF THE PYRAMID

In the development of the occult student there comes a time when he understands one of the great secrets of the Initiates; namely, that every sacred thing outside of himself stands for some organ or function within himself. This is likewise true in the case of the Great Pyramid, except that this particular pile of stone (said by man to be the oldest building on the surface of the earth) is the great symbol of composite man. In other words, it stands for man as a unit.

Let us first consider it simply from the exterior standpoint. When we first look at it in the distance it seems to be one great stone but as we come closer we see that it is made up of thousands of smaller stones, each one carefully fitted into place. Here is the first likeness between the pyramid and man. We ordinarily consider man to be a unit, but when we examine him more closely we find that he is an aggregation of infinitely smaller units, each working in harmony with the others. The analogy prevails everywhere. We take a successful life and think of it as an entirety, but when we analyze it we find it composed of a vast number of lesser achievements, each contributing its mite to the masterpiece.

As thousands of workmen were used in the building of the pyramid, so unnumbered workmen are engaged in the building of our bodies, which are symbolic of the same building.

There are many pyramids all over the world. We find them in South America and Mexico; we find mounds also which were made to represent them among the American Indians, and in Europe and Britain we find remnants of the same things. However, there is but one real pyramid among them all. Even the others in Egypt are but copies of the Great Pyramid and were used as tombs for the Pharaohs, but no body was ever found in Cheops nor were there ever any signs that it had been so used.



Now let us continue our analogy between the pyramid and man. In the accompanying illustration you will see the pyramid laid flat and that it is made of four triangles laid around the base square. The four-sided base of the pyramid represents the four primary elements of which man's bodies are composed. These are hydrogen, nitrogen, oxygen, and carbon, or earth, water, fire, and air. These are called the base of all things and upon this base the four bodies of man are raised, each from its own element. Thus, the physical body

(Continued on Page 7, Col. 2)



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(Continued from Page 1, Col. 2)

emotional being. It is the lower emotional body in man with its passions and hates which is symbolized by the Devil, and these emotions while they are invoked by man, if he once gives himself over to them, soon become his master and destroy him with their blazing fire.

In Faust the Devil is called the Spirit of Negation, and this is true, he is, and he is also the spirit of perversion, as the Devil in every case is the right thing in the wrong place. In man's hands rests the regeneration of the Evil One, the eternal tempter, who in the last analysis constitutes a divine urge for greater good. If we hate evil we are promoting evil with evil as hate is food for hate and an evil intention towards evil gives the undesirable ever greater strength. We must find the way of working that Faust found which in the end resulted in his eternal salvation and forgiveness. Man must master the lower phases of all his bodies which until they are mastered are eternally betraying his higher nature. His heart, Marguerite, and his brain, Faust, should be masters of the forces which animate them, but man is seldom master of his own bodies as nearly all creatures are slaves of emotion, which is represented as the jaunty, scarlet clad figure who is always ready to gratify the lower at the expense of the higher, but who in turn when mastered becomes the willing follower of good as before he was the instigator of evil. When man masters his lower body with its emotions, hates, and fears, instead of being a slave to it he then breaks the bond which ties him to Mephistopheles, as this creature which he has invoked is his own lower nature and until he masters this nature he must always be a slave to it and it will lead him to misery and death.

The mastery of bodies and the finer and finer adjustments of bodies are the things for which man is eternally seeking. Every expression of the spiritual inner urge brings closer the day when he shall be master of his own temple, but when he fails in his divine obligation he then sells his soul and his spiritual consciousness to the lower nature and like Faust becomes a blight upon the very earth, a betrayer of his own higher nature and a slave of vice. Millions of people have unconsciously sold their souls to Mephistopheles who still believe that they are masters of themselves, but who are the slaves of habit. All who are mastered by temper are the conscious servants of Mephistopheles and will remain so until they take the very Devil himself and make him work for good. Then we find that he is as useful a companion as constructive energy as he was a betrayer when he manifested through destructive elements.

### THE TRAGEDY OF FAUST

This tragedy in five acts is played out through the regions of the five senses by mind, spirit, body, soul, and emotions, which constitute the cast of this eternal drama. All the elements of human passion and desire from the divine prologue at the footstool of God to the infernal Sabbath of Walpurgis night are phases in the expression of the ever evolving individuality of man. In it we find that the human spirit of man, Faust, the one hidden in the laboratory of crystallized vehicles where the light shines through but dimly, seeks greater liberty and expression and so invokes the spirit of the earth and the higher powers to liberate him from the narrow confines of his laboratory; but he is not yet prepared for the higher liberation and so seeks expression through the lower.

We find the human spiritual consciousness in man pledging its soul to the bodies of emotion at the present time in the world where thousands of people, millions in fact, are searching for happiness, the eternal goal of the lower man. In many ways humanity seeks to forget its cares and sorrows by drowning them in emotional excesses, but eternally its misery is only sleeping to wake again until the individual takes the path which leads him upward to the light.

The vehicle which Faust, the human spirit, decides to use and pervert to his own ends represents Marguerite, the body, which it destroys in order that it may carry on its degeneracy, and the inevitable result of his mental and emotional excesses is the destruction of the body which he betrays and a karmic reaction of sickness and death. We see this exemplified around us where the burning of the candle at both ends results in the destruction of the body, as symbolized by the be-

trayal of Marguerite. But this betrayal and the resultant suffering bring with them growth and life, as we see it today; the betrayal of the lower by the higher, as it is around us at every moment, brings with it constructive results, as is symbolized by Faust who as the result of his final repentance earns the right to eternal salvation, as Marguerite is also immortalized when she masters the temptations of the emotional man.

**Walpurgis Night.** There is no more impressive feature in the entire opera than what is called the ride to hell and the witch's Sabbath where Faust and the Devil ride through the storms and thunderclouds to where the lower emotional creatures of our creation are battling, twisting and writhing in a demoniacal frenzy. This ride to hell, as it is called, is the inevitable result of the pact in which Faust, the human spirit, binds himself to his emotional body. The result of this union and the degeneracy which comes with it, is, that the spinal currents and powers in man go down the spine to the darkness of the lower man on the ride to hell, and here in the conscious centers of the lower emotions is celebrated the witch's Sabbath. When man becomes the slave of emotion his spiritual centers above the meridian point fail to function and his consciousness is carried downward to the centers of the lower body, where among the seething flames of the sacral plexuses, the lower passion centers, he celebrates the orgies of the lower astral planes.

The entire drama is wound around the one series of natural laws, as are all dramas of the universe, this particular phase being the price that man must pay when he allows the lower bodies to master the higher principles. In most every thought and action of our lives we are betraying our own being, which betrayal

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brings with it years and often lives of suffering. If man will only realize his duty to his own bodies and theirs to him he will not have to pass through the terrible drama which Goethe, the great mystic, has presented in the story of Faust; but when he abuses any part of his being he must pay as Faust paid when he sold his higher spiritual nature to his lower bodies and betrayed the principles within himself, leaving behind him a stream of suffering and death.

Faust is still being played out in the world as it was played out in the worlds above, which we have recorded in the Fall of the Angels. Man by the perversion of his life essences created the Devil and now he must suffer in anguish as the slave of his creation until he redeems himself as Faust did in the last act of Walpurgis Night, known as the second half of the drama. In the first part of the drama Faust buries his higher nature in the process of involution; in the second he lifts that which he destroyed and redeems that which he perverted.

THE END

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**WANDS AND SERPENTS**

(Continued from Page 2, Col. 3)

and right action are lights by which our development is judged. The reason we do not attract the higher ones is that there are no roses on our cross, and they know our purification is not complete.

In the same way the black forces tell by our negative development, which is the reverse of the positive, when we are in a position to be of service in the work of destruction. When we realize that we are the staff and that our own development is the rod on which we must lean, then we better understand the miracles performed by those who have raised the brazen serpent in the wilderness. When we realize that it is the serpent power which brings to the brain the vital energy with which we think, we also realize what Christ meant when he said, "Be ye wise as serpents"; and we also understand why Christ was symbolized in the ancient mysteries as a serpent coiled around a staff, head upward.

So let us go through life with a firm resolve to so live that the rod within ourselves, cut from the Tree of Life and depending upon us for its development, will flower out with the spiritual blossoms that tell of Mastership.

(Continued from Page 4, Col. 2)  
many resting places" and the "mansions" undoubtedly refer to the different planes of nature where the spiritual consciousness lives and rests in its progression towards perfection.

**What is the best cure for an inflamed stomach?**

Answer. Fasting, non-irritating diet and a purifying of the entire system are the only means by which treatment of a permanent nature can be carried on.

**Is there a healing for sore and aching feet?**

Answer. It is amazing what a wonderful connection there is between a sour stomach and sore feet, but if people will keep their general system in good order much foot trouble can be eliminated.

(Continued from Page 5, Col. 2)  
is raised from the element earth, the vital body from water, the emotional body from fire, and the mental body from air.

There are also twelve lines used in the drawing of the four triangles, which stand for the twelvefold constitution of man when it is complete; the threefold body, the threefold mind, the threefold soul, and the threefold spirit. It also gives us the twelve signs of the zodiac, divided into their respective groups.

Out on the desert stands the Sphinx, the Guardian of the Threshold mentioned by Bulwer-Lytton. It represents the bodies of man and is that strange being which must be passed before the student can go on in his development. The four fixed signs of which the Sphinx is a symbol, are: Taurus, the Bull; Leo, the Lion; Scorpio, the Eagle; Aquarius, the Man, or the human head.

(To be continued)

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(Continued from Page 3, Col. 3)  
sciousness and the true life, or that which all humanity innately desires—it is the immortal life.

**The Soul is Divine Consciousness**, a unit in that aspect of Spirit called immortality and made manifest by the spirit in the soul; but the Divine Self, or individualizing power, positively must and can only come from the attainment thereof on the **plane of matter**, because matter as such, is in the cycle or pathway of the Soul's immortal Kingdom and an aspect of it in time; a sphere of matter caused by the action and reaction of something outside of eternity. In other words, the soul must redeem its quota of matter, so to say, and thus win its immortality by the ingathering or involution of all its parts and particles of the evolution of all its manifestations. This is all in the sense that the Individual Spiritual Ego or Divine Self-

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consciousness **must** have absolute control and dominion over its individualization, its supreme, sublime and magnificent powers. The logical conclusion must be that it has not, for it is still bound to the "miserable imperfections" of the personalities or the non-spiritual forces liberated from the life in matter, which constantly nullifies the reciprocity of one side at the expense of the other and which determines the balance of power.

Man is a responsible being, i. e., true man, for there are many beasts masquerading as men, and sad as it may seem they are doomed to destruction, for according to those great Teachers of humanity, who appear from time to time, that unless the soul overshadows the physical being there can be no life, i. e., true human life, therefore all the imperfections which do not belong to the impersonal and spiritual requirements of the soul is destroyed at the death of the earthly body, or, in case of an overshadowing soul, they are transmitted and rendered impersonal by the faculties of the soul, as noted.

It may be said in conclusion, as a summary, and for the sake of scientific deduction, that action of whatever nature, liberates force; force means power and power means vibration and vibration means time or number. If this force is generated by man, it means intelligent power; intelligent power, means first, impersonal power, such as ideation; purely ethical qualities, the love of all good for the sake of good; or second, it means personal power, such as selfishness, domination and destruction of all good for the sake of doing evil, injustice and no consideration for human welfare. The former characterizes the over-shadowing soul by reciprocal reactions. The latter characterizes the beast and nullifies the reciprocal reactions of the soul until finally it results in severance and the beat destroyed.

That the soul has certain functional duties to perform after the death of its physical form is clear; for between what we have termed personality and the interval of the time elapsing between the death of the personality and the return of the impersonal forces, such as the qualities and attributes of that which falls into a new physical body and environment, there lies a period of deep mystery, but that portion which immediately concerns us is that period within every attribute and quality, which includes memory and all the senses of the personality that was, is rendered impersonal.

Thus then as the soul is always on its own plane, its life and being, while overshadowing the body, is more or less magnetically affected by the evil and the good manifesting outwardly through the personality; and when released from these evil magnetic and reciprocal reactions, the soul then, for a longer or shorter period is

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in what man calls heaven. This heaven is that state wherein the soul, having just enough of the good qualities of the ex-personality to still lead it to believe it to be the same (until released) and lives in the fullness and joyousness of its unrealized good.

Furthermore, none of the idealistic tendencies, none of the grand aspirations, none of the good deeds or pure and lovely thoughts, none of the spiritual and ethical foundations of right living can come into the brain of the physical being and settle there, except as a direct force emanating from the soul and through the personality. All the rest as beautiful as it may seem to some, proceeds from the former imperfections, as they expand and grow into the formation of the personality in the three epochs of its life, viz: childhood, middle age and old age. This as an identity then passes away. But the good, the true and the spiritual ideation of the personal "I" arising from all this, remains as the ex-personality that was and gradually blending with all the other personal "I's" which preceded it in past ages survive and eventually characterizes the pilgrim; this is the "functional" process of the soul wherein the forces are all rendered impersonal by this continual process of "blending."

There can be no distinct or separate immortality for the men of earth outside of that which informs and overshadows them. This is the sole representative of all its personalities on earth. This is that which the sole representative in that state men gathers the harvest of each earth life and call heaven. As each last personality has a right to its own special state of bliss, unalloyed and free from the **memories of all others, it is this last life which is fully and realistically vivid.** The intensity of its happiness, if there is anything worthy accord it, causes the entity to forget all things else until it is blended with and fades into the Divine Self—the eternal "I".

All this constitutes the teachings of the hazy Christian notion of Paradise, which was built and borrowed with many other things from the Egyptian mysteries wherein the doctrines were staged, to illustrate the Journeyings of the soul and passed down through the ages, but like all things spiritual, the truth of the matter becomes lost in the leavening tendencies of the evil propensities of the personalities, so full of self. Therefore, it should be manifest to all thinking people that unless there comes

a balance, called good, into a man's life, there can be but little left after death for identification by the soul. Much dependence in the future must be placed upon Spiritualized science to teach humanity. They must create different systems of life, which will further the welfare of the eternal pilgrim. It has got to be done and man himself has got to do it. There is a time limit for all things and as said before and to repeat it again, there is no distinct and separate immortality for the man of earth outside of that which informs and overshadows, and the perfection can only come through the many personalities blending. When the time arrives for the return of the soul to the scenes of further effort it is always in accordance to the decrees of the Spirit, wherein is determined that the evolution of the soul to the Divine perfections of Its "Father in Heaven" must be gathered from the harvest of the soil, from the seeds of every imperfection planted therein. As these seeds rendered impersonal and having all the attributes and qualities of the environment, sprout and grow in the system of the earthy body, they liberate the reactionary force therefrom, these determine the tendencies of the will and desire, together with education and environment. These then mould being who again and again makes another attempt at the earth point of its "cycle of necessity"; therefore there can be no return of that which man **thinks he is**, it is as impossible as it is for last year's leaf to appear again in the spring. But the soul can and does manifest the attributes and qualities of the earthly elementary forces of the soul many times until the true Divine Individualization and protean powers thereof are under the dominion of the Divine Ego, as decreed by the Spirit in the beginning of the aspect of eternity, called the immortal Kingdom of the Soul. and shape the **new** personality accordingly and with new senses and memory. Then Spirit, together with whatever added power and dominion the soul may have derived from the blended power of repeated rebirths as personalities, characterizes and expresses the new personality absolutely anew. Thus the seeds of imperfections may obtain more and more favorable opportunities for betterment, that the forces thereof may characterize more fully to individualization of the Divine consciousness and have a greater dominion over it, whereby it may live in the immortal Kingdom in full possession of that which Its Father in Heaven desires for it—for as Jesus says: "I and My Father in Heaven are one and the self same."

And so man is not what he thinks he is, thus he, as a personality never appears again—or incarnates, it is the Spirit, the soul which overshadows; that is the true  
(The End)