

The ALL-SEEING EYE

Edited by MANLY P. HALL

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PSYCHOLOGY NUMBER

Dangers of New Thought —Metaphysics and Psychology

The First Principles of Superscience.

There are in nature certain forces capable of molding human consciousness into the directions outlined by one who is capable of becoming master of said forces. There are certain methods outlined by the gods themselves, by following which man may learn to govern the expressions of these subtle and invisible forces of the superphysical worlds and make them active in modern world affairs. A person capable of manifesting these energies and making them work for him to any prescribed extent is called a Magician, or more correctly a Magus, or a juggler of natural law. A person who passes through the school outlined by the powers that be, and who gradually comes into these powers is called first an adept, and later an Initiate, who takes his place among those who dedicate their newly acquired powers to the service of humanity.

The Masters work slowly but those who finally acquire after, not weeks but years and ages, of conscientious application and purification, these great forces, can be trusted with them and seldom fail to make the proper use of them. There is only one way of preventing the misuse of power which is the great danger that confronts one who has recently come into a position of authority, and that is, that with the coming of the power itself there must be also born in man a realization of responsibility, and an understanding of nature's plan equal to the power that is his, so that consciously and willingly the soul will dedicate that force to the service of good. Power brings egotism to the young and responsibility to the old. Nearly all who spend a few years in modern Metaphysics come out broken in mind and body, self-centered egotists, who do not

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ALBERT PIKE

The Grand Old Man of Masonry.

Albert Pike, the Grand Old Man of Masonry, affectionately called "Albertus Magnus" by his host of admirers, is the outstanding figure in American Freemasonry. It may truly be said that his volumes constitute a greatly admired but little understood contribution to Masonic arcana. Doctor Fort Newton said of Albert Pike that he found Masonry in a logcabin and left it in a temple. While this may not be literally true, it is certain that the dignity and prominence of the present Scottish Rite is largely the result of General Pike's years of labor in the cause of philosophic Masonry. Albert Pike was born in Boston in 1809. He traveled in Mexico and settled in Arkansas. During the Civil War he fought with the Confederate Army. He was elected Grand Commander of the Southern Jurisdiction of the Supreme Council of the Scottish Rite in 1859, and died in 1891, after giving practically a lifetime of service to the Freemasonic Order.

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Principles of True Soul Growth

Set forth below are the principles of true soul growth, or psychology, as they have been taught by the illumined ones and initiates for the past ten thousand years. All of these great ones taught the same doctrine, concealing under allegory and myth the great truths of human progression, and while their teachings may vary in detail the great truths contained within them are ever the same in all the schools of thought that are working on the white path. All through religion we find the great conflict between the White and the Black Brotherhoods. But the student need not be afraid if he daily does the best that he can. By their works he can judge the various organizations and organisms with whom he comes in contact, for they show in every move that they make whether they are of God or of Man.

Gathered under the heading of these ten principles, are a number of great cosmic truths; by these may a religion be judged and while it will present them in its own way, these truths must be present or else the doctrine is not complete, and if it denies them it is on the side of the Black Forces.

Let the true psychologist weigh and balance the things that he knows in the light of the following pages, for they will give him the key of the Wisdom Religions, that will unlock the psychology of human life, and show to him the path that winding through all religions will lead him to the feet of the Master, and the throne of the Liberator.

The Doctrine of Effort

No effect in this world or in the worlds to come can by the laws of Nature be greater than the cause that produced it. Therefore man can never be any greater than the labor that he performs.

A true psychologist is not looking for short cuts or easy paths, for he realizes that his position in cosmos depends upon

the work that he does, not upon that which he avoids. The student realizes that regardless of the promises that are made, or the proofs that are presented, no one ever went to heaven on flowery beds of ease.

There is nothing more dangerous to the world at the present time than the teachings that promise great rewards for little effort. There is not one single sanction either in religion, science, or common sense, for such a course of procedure, but the young student who does not know better, and believes everything that is told him without one single thought of his own, often fall into this mistake of accepting something of this kind.

The true psychologist is found laboring in the vineyard of life, side by side with his brother man, doing the will of Him who sent him, with greater skill because of the powers that come to him with knowledge.

Never in any true religion in any part of the world have students been taught that they can successfully avoid the responsibilities of life through spiritual growth, but all of the Great Initiates have come and taught man to better perform the labors of physical existence with the promise that if he does them WELL he will receive his reward. The true psychologist realizes that his studies will not liberate him from the responsibilities of life, but will give him strength to better carry the cross of the world's needs, and follow in the footsteps of the Master.

The Price of Truth

The true psychologist knows that truth cannot be bought or sold, but that when a teacher places a price upon his teaching, all of the spiritual influx ceases. Therefore he never lets thoughts of material things come between him and his service to his brother man. He knows that no true teacher at any time in the history of the world for any excuse whatsoever, has ever broken this rule. For the true teacher receives his message from those who are guiding the destiny of mankind and at the time he sets a price upon his teaching the cord is cut and after that he has only a shell to give, from which all the life is gone. The psychologist knows that the One who had the greatest message that the world ever received, before whom all of our modern thinkers must bow, and in whose footsteps our truly great teachers of today are striving to walk, placed the true price upon the teaching when He said: "Freely have ye received, freely give," and the real psychologist would rather die than break that law for if he is worthy to teach he is trying to be a Christian and follow in the footsteps of the Master, who has set the path that he must follow.

The true psychologist knows, however, that religion is not cheap, but that it must

be paid for with something greater than money. He knows that the price of true religion is to give the best that is in him, not once but every day; and that he must evolve within the true gold of the spirit which is the only coin that can pay for the instruction which he receives.

All true knowledge comes from within, therefore we must seek within for it, and that which we hear and read is only good to help us to awaken that which we already have. This awakening is the result of service and action.

Use or Lose.

The psychologist grows not by that which he takes in but by that which he gives out. The parable in the Bible of the talents is true, both spiritually and physically. The average student is laying up treasures of the mind, and fondly believes that they are of heaven. He is correct in his belief that knowledge is important to him, but it is not the knowledge that is valuable, it is the use that he makes of it that is of value. He may know all the occult lore in the world but unless he uses it to help his suffering brother or to make himself a better instrument in the great plan, he is just as much sounding brass as the ignoramus who thinks he can get to heaven with prayer and meditation, and that work is merely something for menials to perform.

The true psychologist is the one who has found out that real prayer is a daily life of service, and that the meditation which brings him the greatest development is that he spends in mental research trying to find greater opportunities to express the Fatherhood of God and the Brotherhood of Man, not by words but by actions.

The mystic knows that every good deed which he does weave into his soul body another golden thread, and he realizes that that soul body is the golden wedding garment without which he cannot enter the presence of his Lord. Religions will come and go, and even the knowledge that he gathers may vanish away, but that garment woven by the good deeds of life is eternal and the only thing really worth while. The psychologist also realizes that the more he knows the more is expected of him, and that mistakes which pass unnoticed in the average individual are unforgivable in him.

Substitutes

The psychologist realizes that there is positively no substitute for right living. There is nothing in all the universe "just as good" as the right thing. The fact that he is a psychologist or has studied higher sciences of any kind does not make it possible for him to eat things that made him sick before, to stay out all night and patch it up with the power of will, or by fooling himself into thinking he never did it at

all and only thought he did. It would be just as sensible as for a burglar to join the police force so that he could steal with impunity, or for a man to set fire to his own home because he is a member of the fire department.

Spirituality cannot be bought, or assumed, and if those people who endeavor to do either could see themselves as the true mystic sees them they would sink through the floor with shame and mortification.

Spirituality must be evolved. Those who have not conquered self and mastered their own lower natures and offered up on the altar of Divinity the evil and passionate side of their own lives, can never be true members of any religion with the possible exception of the Mongolian Devil Worshipers.

The student may buy every book that has ever been written, take every course (correspondence and otherwise) that the world has ever known, spend ten million a year on psychology, dedicate a stained glass window every month and yet, if he has not lived the life of self-purification, he will not have any better change of development or salvation, and often times not as good as the Hottentot or the Digger Indian who is living his own primitive religion to the best of his limited capacity.

The Power of Will

Many students think that by developing a dominating will, it is possible to go through life immune to all the undesirable conditions before which their brothers fall. This is perfectly correct. The experiences fall off of them like water from a duck's back because they have surrounded themselves with an aura of sixteen inch boiler iron. The result is they finish this life with just what they came in with, for they have buried their talent under a heap of will power through which neither good nor bad can penetrate.

Now let us come to the motive of this colossal will. For the motive is the thing that counts and is the foundation of all that follows. Are they developing this will power to help them to master the lower desires of life? Not usually. Are they developing it to serve their fellow man? Seldom, if ever. In ninety and nine cases it is for purely selfish motives. It is that they may gain health, wealth, or wisdom, without paying the price that nature demands. In other words their will power is the very personification of selfishness. The true psychologist is so busy doing the Master's work that he has no time to think of himself for he knows if he does as he should his needs (not his wants) will be provided for.

We can no more change our nature permanently by the power of mind than a leopard can change his spots. We must

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DANGERS OF PSYCHOLOGY

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know where they are mentally, have lost all desire to work and wander from one teacher to another searching for knowledge until at last the insane asylum or the state grave-yard claims them. They no longer have the power of thinking for themselves and follow like little puppy dogs every one who has a peculiar opinion.

The First Great Danger—Opinions.

Opinions are not facts. But the majority of Metaphysicians express them as such and there is no earthly need for such an attitude. All are students together, the teacher and the follower, and when the instructor dogmatically states that this is so and that is not so, or the Bible meant this, and not that, he speaks with authority on a subject about which he has no information save an opinion, which to him may be reasonable but not to anyone else. The great wisdom of the world is not in the hands of super-opinionated persons. Nor does it come by hunches. It has its representatives in the world but they are not gushy persons or rattlebrains but silent dignified teachers whose message is true because they have lived every line of its rules themselves.

The ancient wisdom does not need to be proven, it proves itself upon application. But the endless contradictions which confront the students of metaphysics can never be proven or accepted by thinking individuals. If metaphysics would admit that it is an open forum for opinions and nothing else the public would be protected, but each of the scores of contradicting philosophers that compose it claim to have the truth, the whole truth and nothing but the truth, proving this claim by trying to teach their own ideas to others who are sincerely seeking, not for ideas but the base rock of common sense upon which to build a permanent structure. Looking over a series of advertisements put out by teachers along this line during the last few years, I am going to correct some of them for you. The first one says:

"Let me show you how to be a success." It sounds good, but an analysis of the party of the first part will show that the individual **did not know himself** but had some ideas on the subject. If his ad had been honestly written, it would have read something like this: "I have some ideas about success. I do not know whether they will help you or not, but you have my permission to come and hear me talk about them."

Another one reads something like this:

"The Fourth Dimension Found" by John Doe. "Come and hear this remarkable speaker, etc." Here again fancy is passed off for fact. John hasn't the slightest idea

what the fourth dimension is but he claims to have had a vision, the source of authenticity of which he knows nothing. His advertisement should read like this: "I believe that I know what the fourth dimension is. Come and hear me express my opinion on that interesting subject."

Two crimes are committed by these thoughtless persons who would be useful servants of the Masters if they were not so self centered. The first is, that they slander the reality and daily disgrace the spiritual truths that they claim to serve. The second is, they prevent the human soul from attaining the truth by leading him astray into the avenues of personal opinions that they are pawing off as facts.

Day after day individuals and organizations come to me, trying to impress me with the value of their ideas and the divine inspirations behind their cults. They express themselves fluently on subjects they know nothing about and then wonder how it is my soul is so clouded that I cannot see the divine wisdom of their soul or the magnificence of their opinion. Their whole scheme is an idea or maybe their interpretation of someone's else idea. They finally decide that I am wrong. Maybe I am, but out of the hundreds of opposing doctrines it is rather delightful to find a wrong one. None of them will admit that they are in error—that is to the public—but if the public were mind readers they might discover something.

When the teachers disagree, what shall the pupils do? If someone would find an answer to this question, the Metaphysical problem would be solved, and several other occult problems with it. Joseph's coat of many colors must have had something to do with New Thought. But what is the poor student to do when each teacher that comes along is inspired by the same God, or at least claims so, each teaching a different message, each claiming theirs to be better than any of the others, no two agreeing even on fundamentals and each claiming to teach the truth. When he does make a choice, he has nothing to guide him but speculation and some inducement of the most questionable spiritual nature. Is there any wonder that mere men's heads go round and round and that they finally go insane while trying to unravel the mystic maze that claims to lead to heaven but is much more often a blind alley leading into someone's pocket.

The world is filled with these wanderers, who do not know which way to turn. They have taken the only possible course, they have cut away from all these dissenting factions and are stumbling along as best they can. Their lives have been

absolutely ruined and they are far worse off than they were in the days when they were still in the orthodox churches. They wander around like lost souls waiting for a God who never existed, save in someone's opinion, to care for them and protect them. And society as a mass must play the part of a God of another man's mind and care for these poor souls who have been robbed of their earthly possessions and individual minds.

This is not written in the spirit of criticism but is a plain expression of facts as they are. Every day they come to us groping in spirit and body, floating like broken hulks on the sea of life. We are sorry for them and ask that those who are truly trying to help will join with us to help these people back on to their feet again, not filling their heads with more opinions but standing them upon their feet and aiding them to think for themselves again. When man loses his conceit and becomes human again he will realize that because he is able to think is no proof that he is able to think well.

Where Our Modern Teachers Come From. Our modern celebrities can be generally divided into two groups when we come to the problem of source. One group are inspired. In the majority experience proves that their inspiration was a personal opinion strengthened by encouragement and conceit on the part of the individual himself. The other group are those who have taken lessons themselves from some other teacher. In the majority of cases this just proves to be the passing of opinions and acceptance of these opinions as facts by the student. How many of you would want to be operated on by a man who had only studied surgery for two weeks, and that only from someone who claimed to know. Yet we will trust our souls to one who claimed to have a vision, or who goes into trances.

Many metaphysicians are sincerely trying to help, but the ground is so fertile that there has been a great influx of spiritual carpetbaggers and metaphysical patent medicine venders who are in for all they can get out of it. One of them told me that there was a fool born every minute and if he did not get it, someone else would. The "it" of course referring to the contents of your pocketbook. **The mass of occult students today are not on the path.** They think they are but it is again only someone's opinion. Even those who are looked up to as most advanced, and "old souls" are advancing into blind alleys. Either the students did not get what the teacher said or else they did and the teacher said nothing. It is of course an open problem as to which that is. The worst part is that they go out of life with less than they came in with for they came in with an opportunity and wasted that.

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THE ALL-SEEING EYE

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The Second Great Danger—Psychology.

The greatest danger of psychology is that it is true. The mind of man, groping in the darkness of limitation, found the touchstone, or at least some did, that the gods had concealed since the days of Atlantis. A science whereby man may demand of the Infinite, and the Infinite must obey, has been founded upon that discovery. But the new blessing that man grasped at was a deadly thing, bearing upon it a curse, the curse of the gods. These powers belong to the gods and they bestow them upon those who are found worthy. But when man steals them from the Infinite, their new found power destroys them. Only the God man prepared after the manner of the law is fitted to grasp in his fingers those subtle forces that are now in the hands of fools. Instead then of a blessing to help us on our way, it only gives us another and more terrible way of expressing the beast within our own souls. For ages the beast has been bound to earth by his own limitations and ignorance but now he rises armed with the powers of the gods. HEAVEN ALONE KNOWS WHAT THE END WILL BE.

This mighty power, that our forefathers never dreamed of, sank Atlantis, has destroyed all the races that have so far peopled the earth; and now like a plague it is descended upon our race to confront it with the great temptation. It is the demon at the shoulder of the master, it is the power of God himself, and how does selfish man know how to wield it. Crimes that once he hung for can now be done silently and unsuspected, things that he once labored for as an honest man he now seeks to secure through his subtle force; he strikes where those who do not know cannot retaliate. To the egotism and

brutality of the beast is added now the sceptre of a demi-god. But of course in time things will right themselves and the plan go on. But if the present attitude is continued the race will dissolve itself in the swirl of occult, called by those who cannot manage them, and left like plagues upon nature's face.

The modern teachers of Psychology are unconsciously damning the race by teaching man to use the forces but not teaching how to use them wisely. They have but one legitimate use, but no one would bother them if that use was explained and the present application made impossible. These forces are to be used only as directed by the masters for the unfoldment of man himself and the development of the earth. How many of the students of Psychology are using them that way? Not enough to discuss. **All personal uses of superphysical or mental power for the attainment of personal ends is criminal.** And all who make use of it in such ways secure with it the curse of the gods. The curse is this, that they will destroy themselves with their attempts to satisfy their own egotism. The curse is sure, they have already hypnotized themselves with the powers they sought to exert over others, and while millions will suffer with them, they will suffer most of all.

The Answer

There is but one solution to the problem and it has nothing to do with creeds or clans. It is too late to conceal the knowledge, it is already on the lips of children. **MAN MUST BE TAUGHT TO ACCEPT WITH THIS DIVINE POWER THE RESPONSIBILITY OF THE GODS.** It is only in this way that he can prevent his own destruction. If he will only mold his life into the pattern of the Masters he may let learn to wield this awful force as they do, that it bring forth good and not evil, a feast and not a famine. But will man think? Will he sacrifice himself now in order to save himself later? We hope, but we are sorely afraid that he will not bend to the will of the Masters until he has destroyed all. Man does not know how to use these finer forces, he is playing with destruction but will allow note to guide him or direct him. He wants what he wants and turns all the powers that he has to the attainment of his own desires. The things he wants will kill him, for they are all of the earth, earthy. He listens to none but, happy with the new found toy which he believes will make him happy, he shakes off the hand of prudence and dashes blindly over the cliff to his death.

What good does it do to warn, they only laugh. What if the handwriting is upon the wall, they will not heed until the walls begin to fall. And then they turn and pray for mercy, those who would not listen to the guidance of understanding. So

Psychology will every day become more popular, teaching man to gain what he wants, but failing to teach him that only God knows what he truly needs. If he gains what he wants it will kill him and he never seeks for what he needs. So the curse of the gods is upon him for stealing their power and not accepting their understanding.

ALBERT PIKE

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Albert Pike's most famous book is his **Morals and Dogma** of the Scottish Rite, a volume containing over 800 pages of original material and extracts from various authorities on symbolism, mysticism, philosophy, Qabbalism, alchemy, and Freemasonry. There is no doubt that Albert Pike studied very deeply the magical writings of Eliphas Levi, the famous French transcendentalist, whose writings have been translated into English by Arthur Edward Waite, who with a peculiar mental attitude turns upon his author and calumniates the man whose writings he translates. **Morals and Dogma** contains numerous and lengthy extracts from Eliphas Levi which do not, however, appear in quotation marks. Several authorities declare that Eliphas Levi was the mentor of Albert Pike. Be this as it may, the great Mason was profoundly influenced by the writings of the French transcendentalist. The greatest of Albert Pike's books are comparatively unknown to those outside the Masonic Order, for most of them were printed in limited editions and privately circulated among the higher degrees of the Order. They are now only to be found in a few large Masonic libraries or in the possession of Masonic scholars. Several of the volumes do not bear the name of the author and can only be identified by those knowing their source or able to recognize Pike's peculiar style of writing.

Freemasonry is greatly in need of the type of mind possessed by Albert Pike. This learned man realized the profundity of the Masonic Mysteries. He traced the rise of philosophy to the nations of antiquity and recognized Freemasonry as the legitimate descendant of the ancient and medieval Mysteries. He realized that Masonry is more truly glorified by its scholars and philosophers. He discovered that Masonry was very old, so old that its origin was hidden by that darkness which enshrouds all beginnings. He saw in the Mysteries of Persia keys to Masonic symbolism and, indefatigable in his researches, glorified the Craft by establishing its system as being in harmony with the oldest and noblest concepts of the human mind.

On the subject of Masonic symbolism and its importance as the key to the true purposes of the Masonic Order, Albert Pike wrote as follows: "But those who

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IMPORTANT NOTICE

This is the 18th number of THE ALL-SEEING EYE, Volume III. In just three weeks the present series of 21 issues will be complete.

Therefore it is necessary to plan for the future of our publication.

After careful consideration, it has seemed advisable to continue THE ALL-SEEING EYE, with certain changes.

The experience of the past 18 weeks demonstrates the impracticability of a weekly publication.

The exchequer shows the cost of the newspaper to have been greater than the subscription returns.

Our personnel is insufficient to adequately care for the additional correspondence and clerical detail.

The big book on Masonic, Hermetic and Rosicrucian Symbolical Philosophy—which is now in the process of completion—must not be delayed.

The size and form of the present newspaper have not proved completely satisfactory.

A great number of copies have reached subscribers much the worse for wear and tear, and many have gone astray.

There is also unhappiness in our family caused by the necessity of folding the paper for mailing, a process which makes it difficult to preserve or bind the copies.

Therefore, in the interests of permanence and convenience, we have decided to make Volume IV of THE ALL-SEEING EYE a MONTHLY PUBLICATION of improved quality, convenient size, and substantial art paper binding.

The new ALL-SEEING EYE will be approximately 6x9 inches and will contain 32 pages of reading matter printed in large, clear type on a good quality of paper.

In its new form every effort will be made to make THE ALL-SEEING EYE a publication of artistic and literary excellence.

The feature article for the first number will be a treatise on the measurements, symbolism, origin, and purpose of the Great Pyramid.

Each issue will contain a Question and Answer Department, and subscribers are invited to send in questions of an historical, philosophical, religious or ethical nature.

The editorial department will contain the high lights of our weekly sermons during the preceding month.

The magazine will be illustrated with unusual diagrams, rare portraits, and figures especially prepared to illustrate our articles.

The new ALL-SEEING EYE will sell for 25c a copy, but by subscribing NOW you may secure the six issues for \$1.00.

Owing to the cost of production, it will be necessary to limit the subscription list to 2,000 copies, which is less than our present circulation.

We therefore advise you to subscribe immediately by filling out the enclosed blank or the coupon at the bottom of this page.

We thank you for your co-operation and confidence.

THE ALL-SEEING EYE,
Manly P. Hall, Editor.

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

I enclose \$..... for..... subscriptions for myself and friends. Each subscription to consist of 6 monthly numbers for \$1.00.

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framed its degrees adopted the most sacred and significant symbols of a very remote antiquity, used many centuries before the temple of the king Solomon was built to express to those who understood them, while concealing from the profane, the most recondite and mysterious doctrines in regard to God, the Universe, and Men. And those who framed the degrees and adopted these symbols, used them as expressions of the same sacred and holy doctrine, and interpreted them quite otherwise than they are now interpreted in our lodges. I, have at least, arrived at this conviction after patient study and reflection during many years. I entertain no doubt, and am ready to give the reasons for my faith, that the principal symbols of Freemasonry, all that are really ancient, concur to teach the fundamental principles of a great and widespread religious philosophy, and hieroglyphically express certain profound ideas, as the existence, manifestation and action of the Deity, the harmony of the Universe, the creative word and Divine Wisdom, and the Unity of the Divine and Human, the Spiritual, intellectual, and material, in man and nature, that have reappeared in all religions, and have been expounded by great schools of philosophy in all the ages. The ancient symbols of Freemasonry teach, I think, the profound religious truths and doctrines that in reality are Freemasonry. I am so far from being one of those who think that it teaches no religious creed or doctrine, as that I firmly believe that it consists in the religious philosophy that it teaches, and that he, only, is a true Freemason who correctly interprets for himself its symbols."

Next week. A new installment of the *Rosic Cross Uncovered*. Also, more on *Obsession and Mediumship*. Both of these were crowded out this week.

The Church of the People

Trinity Auditorium—Ninth at Grand
MANLY P. HALL, Pastor;
MAUD F. GALIGHER, Associate Pastor

Sundays, 10:30 A. M.
SERMON SUBJECTS

March 27th—"Pages
from the Unwritten
History of the
United States."

Amado Fernandez, Soloist; Agnes Buisseret,
Pianist; Emma C. Heatherington, Organist

Come and bring your friends—Silver offering



The Aquarian Book Shop

Occult and Astrological Books
and a Circulating Library

Books by Manly P. Hall on display

Room Number 202

358 Sutter St. San Francisco, Calif.

SYMBOLS OF THE AGES is the title of a talk on symbolism soon to be given by Mr. Harry S. Gerhart, which is illustrated by many beautiful slides portraying the conceptions of God, man and the universe in many past periods of time from Atlantis the fabled continent engulfed beneath the Atlantic ocean through Egypt, Chaldea, Palestine, Greece, the Northland and Medieval Europe. The great symbolical teachings of the past have come down to the present and have colored and influenced many modern religions, philosophies, sects, cults and secret societies.

This lecture on Friday, April 1st, 8 P. M., will be given as an added feature, with the course of lectures now being given by Dr. John H. DeQuer on the "Art of Living" at the Gamut Club, 1044 So. Hope St. The public is cordially invited, there is no admission charge.

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change these things by daily striving to make ourselves fit into the plan and not the plan fit into us.

Those whose lives are spent in an incessant effort to avoid exertion, are absolutely of no use in the great cosmic plan, and those who are of no use in the plan must either change their ways of living or else it will become necessary to form another monkey kingdom or throw off another Moon.

Peace, Power and Plenty

Peace, power and plenty is not the motto of the true psychologist, but of those who are Egotists in religion; or it might even get by as the motto of a successful stock broker or grocer. But it has no place in religion in the way in which it is generally used. It is most often hung out as a bait to lure the human animal out of his straight and narrow way.

It is true that the living of the true life gives us all of these things in the

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Dr. S. J. Brownson, M.D.
(B.D., V.P., Soc. B., F. T. S.)

Vocational Analysis

By Appointment Saturday Noons, 11:00-2:00
Room 301, Trinity Auditorium Bldg.

The Art of Living

A NEW LECTURÉ SERIES

by

Dr. John H. DeQuer

Friday, March 25, 8 P. M.—SEEK
AND YE SHALL FIND.

The power of desire.

Saturday, March 26, 8 P. M.—THE
PRICE OF FREEDOM.

The essentials of physical, mental
and emotional efficiency.

Sunday, March 27th, 8 P. M.—THE
STAR OF DESTINY.

Why great men speak as if they be-
lieved the stars influenced their
lives.

Monday, March 28th, 8 P. M.—THE
RIVER OF LIFE.

The laws governing vitality.

Tuesday, March 29th, 8 P. M.—THE
HAND OF DEATH.

Forces which derange and disease
normal processes.

Wednesday, March 30, 8 P. M.—
REASON VS. INTUITION.

Mind vs. Soul.

Thursday, March 31, 8 P. M.—THE
DELUSION OF ILLNESS.

Mental factors in disease.

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WHAT WAS THE GREEK FIRE?

The composition of the Greek Fire used by the ancients has been a subject of much controversy, and, while it has been pretty generally settled as to what constituted it, yet it is still a discussed question as to all the ingredients it contained.

The name Greek Fire was applied to the inflammable and destructive compositions which were used in warfare about the Middle Ages, and especially by the Byzantine Greeks at the siege of Constantinople. Lieutenant Colonel Hime, after a close examination of the available evidence, concludes that what distinguished Greek Fire from the other fires used in this period was the presence of quicklime, which was well known to give rise to a large development of heat when brought into contact with water. The mixture, then, was composed of such materials as sulphur and naphtha with quicklime, and took fire spontaneously when moistened—whence the name of wet fire or sea fire.

The important secret of compounding and directing this artificial flame was imparted in the latter part of the seventh century to the Greeks, or Byzantines, at Constantinople by Callinicus, a native of Heliopolis, in Syria, who deserted from the service of the caliph to that of the emperor. The skill of a chemist and engineer was equivalent to the succor of the fleets and armies, and this discovery or improvement of the military art was fortunately reserved for the distressful period when the degenerate Romans of the East were incapable of contending with the warlike enthusiasm and youthful vigor of the Saracens.

This historian who presumes to analyze this extraordinary composition should suspect his own ignorance and that of his Byzantine guides, so prone to the marvelous, so careless, and, in this in-

stance, so jealous of the truth. From their obscure, and perhaps fallacious hints, it should seem that the principal ingredient of the Greek Fire was the naphtha, or liquid bitume, a light tenacious and inflammable oil, which springs from the earth. The naphtha was mingled with sulphur or with the pitch that is extracted from ever green firs.

From this mixture, which produced a thick smoke and a loud explosion, proceeded a fierce and obstinate flame. Instead of being extinguished, it was nourished and quickened by the element of water; and sand or vinegar, were the only remedies that could damp the fury of this powerful agent. It was either poured from the ramparts (of a besieged town) in large boilers, or launched in red hot balls of stone and iron, or darted in arrows and javelins, twisted round with flax and tow, which had deeply imbibed the inflammable oil. Sometimes it was deposited in fireships, and was most commonly emitted through long tubes of copper, which were planted on the prow of a galley, and fancifully shaped into the mouths of savage monsters, that seemed to vomit a stream of liquid and consuming fire.

The important art was preserved at Constantinople, as the palladium of the State. The secret was confined about 400 years to the Romans of the East. It was at length either discovered or stolen by the Mohammedans, and in the holy wars of Syria and Egypt they returned an invention, contrived against themselves, on the heads of the Christians. The use of the Greek, or, as it might now be called, the Saracen Fire, was continued to the middle of the fourteenth century.

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(Continued from Page 6, Col. 2)
 way the materialist can never understand, but I am sorry to say that there are but few students who want to be rich as the Christ was rich, with more than all the world could offer, and yet not a material place on which to lay his head.

The psychologist knows that the ego within himself is seeking truth and light. He knows that it is his duty to light the way of this higher principle within himself, and that this can only be done when he gives up the treasures of the earth and takes his place among those who are working for heavenly things.

But man has many bodies and the keynote of the bodies is comfort. Now we are not all of us masters of our bodies and those who are eternally studying, thinking and praying for material prosperity and allowing the higher man to starve, prove without words that they are mastered by the bodies and not by the spirit.

This may seem rather severe but we students have been sung to sleep with pretty songs long enough; we like the music, but their spiritual pay does not continue when they cease working.

We have our duties to our homes and our business affairs which we have no right to neglect, but it is Black Magic to use our spiritual power to further our financial ends.

Power of Invocation

The true psychologists do not use trick forms of development, for they realize that those who try to enter the sheepfold by any but the proper door, "the same is a thief and a robber." No one who is properly functioning in his mental body, will experiment with the great vibratory forces in the universe by mantrams, chants, etc. These are all right for those who after years of preparations and purifications have reached a certain stage of development. But for those who are doing it at the present time in the majority of cases, it is but leading to death and insanity or at the best, physical ill health.

There is only one way that man can safely attract the attention of Deity and that is through the living of the life of purification and service. When he does this he transmutes the lower passions and turns this transmuted energy up to build the spirit fire within that it may shine forth and tell more truly than all his words what the student is really doing. The Almighty power is ever watching for those who have so lived that they are worthy to do greater things and it is only through this spiritual light that the student is enabled to correlate himself with this power. When he does this he receives his reward while the others, in the words of Omar, "Howls without."

The true psychologist is serving day by day that his light may so shine before men

that they will honor, not him, but the Father who sent him, and in whose name he labors, if he is working on the path that leads to light.

The Power of Thought

Oh, how suffering comes to students when they give up the true principles of development, and start some brainstorm scheme that leads to an untimely grave. Slow and sure is the motto of the true student.

It is only the psychologist with the inner understanding of the human brain that fully realizes the true power of thought. He realizes that there is enough thought wasted in a single day to move the destiny of worlds if it were used as it should be. He also fully understands the penalty of those that misuse their great mind power. Therefore he sends out no thoughts that are not true. He sends out no thoughts that are destructive, he sends out no thoughts that will in any way influence his brother against his own will.

He also realizes that it is the greatest of crimes to influence even for the most innocent reasons, another created being to do that which is not his natural action. He realizes that when he works upon another, to make him buy a book, sell a lot, or exchange an automobile, he is as much a Black Magician as the ones of old, who robed in black, and chanting strange songs, cut the heads from their living enemies and drank of their blood.

It is not the magnitude of the crime, but the stepping over into the wrong side, that brings years of suffering and sleepless nights in the ages to come.

The psychologist never tries to deny the existence of things that bother him, realizing that that is but self hypnotism and that to deny a thing in no way removes it, but that it will remain to make a liar of the person who believes that, ostrich like, he, by sticking his head in the sand, can think that world out of existence. The only difference between the two kind of ostriches is that the human ostrich digs his head into a fancy creed instead of the sand and tries to make himself believe the impossible. The true student with both eyes open, studies the problem and takes the necessary steps to make it as it should be.

The Mystery of the Soul

The true psychologist is one who having learned the mystery of his own soul, and having awakened the spiritual consciousness within, is guiding his life not by the desires of the moment and the possession of physical comforts, but by the higher spiritual man within whom he has liberated to give expression. He is turning all the attentions of his lower bodies to the carrying on of the work of the higher; he has at last stopped carrying his horse upon his own back but having placed it upon the ground is now riding it. A

true psychologist or student of any of the lines of higher thought may be distinguished from the "common herd" by the following traits of character.

The true psychologist tries to live every doctrine that he preaches.

He preaches nothing that is not reasonable and in harmony with the five senses.

He never puts a price upon anything that the Lord has seen fit to loan him, for he realizes that the truths he preaches are not his own.

The true psychologist never loses his temper, is never hasty or harsh. He is never puffed up and he never tells what he has done and what he knows.

The true psychologist is noticeable because of his simplicity; he is not found sitting around gossiping but daily is working for humanity, and most of all he is not a grafter, mentally, physically, or spiritually.

His motto is not "my will" but the Master's be done.

The Psychologist Is a Christian

The psychologist is a Christian or else he is unworthy to call himself anything. I do not mean that it is necessary to profess a faith or be a member of an organization, but he must in deed and in word live the great principal of universal brotherhood. Until he does this he is of no use in the plan of true Psychology. The student also knows that there is something greater than mind, and that is the Christ spirit within him. He realizes that the psychologist's duty is not to sit around in padded chairs and discuss the value of a certain abstract statement relating to chaos. Neither is it his business to worry about the feelings of those who come to him. His duty is to tell the truth; but first of all it is very necessary for him to see whether he has anything to tell.

The place of the true psychologist is down in the mud of life, with his sleeves rolled up, like the drainman in "The Servant in the House," giving practical help to those who are in need. His is the path of the Christ. He seeks to preach the truth as he knows it, and to heal the sick, in body and spirit. He is striving to become a true Sun of God, who radiates through his own purified bodies, free from all the ideals of personality, the light which is the life of his brother man.

By this scale may all men be judged: Do they forget self, and serve God? or do they forget God, in their effort to make themselves in this world, princes of men? "For the Prince of man cometh and he hath nothing in me," said the Christ. The time has come for students to take to themselves the psychology that they have been applying to others and give themselves a careful scrutiny thereby ascertaining whether they are followers of Black or White magic. Then the rest remains as it always has, with them.