

# The ALL-SEEING EYE

Edited by MANLY P. HALL

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## THE BLACK AGE

### KALI YUGA

#### Are We Now Passing Through This Foretold Cycle

In the sixth section of the Vishnu Puranus, Maitreya asks Wisdom personified as Parasara concerning the method of the dissolution of the universe, and how men might know that a greater or lesser Kalpa is coming to an end.

The sage in answering him gives us a view point on life which we cannot fail to heed with the present stress which surrounds us in the world.

The Wise man answering Maitreya says in part, that there are four ages, namely, Krita, Treta, Dwapara, and Kali, and that all life is made up of these ages repeated again and again. These periods may be called for simple understanding Birth, Growth, Maturity, and Decay.

Quoting from the great sage, Parasara, "In the first, Krita, is that age which is created by Brahma, (Birth of things). In the last, which is the Kali age a dissolution of the universe takes place (Kali is the principle of Blackness, Disintegration, Death and Decay).

Maitreya then asks, "Oh, venerable Sir, it behooves thee to give a description of the nature of the Kali age in which the four footed virtue suffers total extinction."

The ancients taught that the destruction of virtue was the end of all things, and that the universal dwelling place collapsed, consumed by the flames of immortality.

During the Kali age environments destroy themselves and destruction avenges itself. That which is false falls a prey to its own falseness. Thieves steal from each other, until crime detroying itself gives birth to a new virtue. Peoples vanish, races are overturned, and those who think they are proud collapse.

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## PARACELSUS OF HOHENHEIM

### Greatest Physician of Middle Ages

The most famous physician of the Middle Ages was Theophaustus Aureolus Phillipus Bombast von Hohenheim, who adopted the name of Paracelsus to indicate that he considered himself superior to the great philosopher Celsus.

Paracelsus was born about 1490 and died in 1541, while still in the prime of life. His father was a physician with a none too successful practice; his mother, before her marriage, was the superintendent of a hospital.

Paracelsus first studied medicine with his father, who took great pains to instruct him in the deepest mysteries of the profession. While still a youth he associated himself with Trithemius, Abbot of Spanheim, who was a famous chemist and alchemist. From Trithemius the

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## SYMBOLISM OF "THE THIEF OF BAGDAD"

### Photoplay Uses Universal Language

By Harry S. Gerhart

To the average patron of the modern moving picture, the spectacular production of "The Thief of Bagdad," was but one more "super" drama devised for man's amusement and as a starring vehicle for the versatile and athletic Douglas Fairbanks, together with a love-story that earns itself a place in the library of great loves.

Many will agree that the picture presents a forceful lesson of the necessity of working and earning the Happiness that we all so intensely desire.

The student of literature will see in its allegory of magic, invisibility and silver chests a similarity to that great acknowledged masterpiece of literature the "Idylls of the King," with its search for the Holy Grail.

It remains, however, for the student of symbolism and occultism to interpret the real inner meaning of the many mysterious turns in the photo drama that intrigue the interest of the spectator and stir vague thoughts and ideas he can not quite express. The real genius in the picture lies not in the external magnificence but in the internal ideas, the symbols that have been presented in all ages, in all religions and in all philosophies.

The search for Happiness is Universal. Whatever man seeks for, aspires to—be it wealth, love, knowledge, sensual pleasures or religious experience,—each is his conception of Happiness. So the picture, "The Thief of Bagdad" is universal in its

appeal and universally helpful in the lesson it conveys.

"The Thief," is the symbol of "Man,"—every man that comes into the world, you and I and our neighbor. "Bagdad" is the earth, man's home, the stage of his experiences.

"Man" is a "Thief,"—every man is a thief, at one stage of his growth when he takes what he has not earned. Most of us in this life have ceased to have the itching palm for the actual stealing of material things, but we are not adverse to acquiring things through the prestige of wealth, of social position, or by force of personality. Man believes with the thief, "What I want I take. My reward is here. Paradise is a fool's dream and Allah a myth."

Man has an evil associate who lives in the "depth" of his sub-conscious mind, ever suggesting clever ways to attain the objects of his desires. So man "takes what he wants," money, jewelry, food, clothing and is quick to seize anything that will give him advantage over his fellows. So he takes the "Magic rope of Ispahan, woven from witches' hair in the caverns of the Jinn." He will use supernatural means to gain his ends, he does not earn them. He will even take advantage of religious observances to acquire social or business advantage, as in our own day.

The Man of the world (The Thief) mocks the Holy Man in the Mosque, when he exhorts man "to earn his happiness"; "by toil, the sweets of human life are found." "Thou liest," says the Thief, "My reward is here"; and so Man thinks. And man is right, but he receives what he deserves and it generally is suffering instead of Happiness. So the daily life of Man runs along until a great experience shakes him out of his egotism.

Now come the porters, bearing gifts for the Princess. Man cares nothing for the princess but would have the wealth of the Palace. At night he enters,—at night we all enter those realms of sleep, into those worlds of emotion and mind,—the astral and mental planes where our consciousness is enlarged beyond the waking. These realms are guarded by strong bars, and the animals of our lower natures to prevent the bringing through of night or sleep consciousness. Only in dreams, those essences of reality that filter through, do we remember and how vague and distorted they are.

In the secret chambers of the palace, still with thoughts of stealing, Man has a new experience, he is given a vision of a new type of Happiness,—the Sleeping Princess.

The Princess symbolically is Happiness,—but what is Happiness. If we search the philosophies, the religions, of the world, we find that all are agreed that

Happiness or Peace, or Bliss, is attained in the possession of a higher state of consciousness. To Walt Whitman and Edward Carpenter, it was the Cosmic Consciousness; to the Christian that mystical experience, the Christ-Consciousness; to the Oriental, the Buddhic Consciousness; to the Occulist the attainment of Perfection, the Higher Self. The pursuit of Happiness is the pursuit of the One Self, the Over-soul, the Divine Self, which we possess in common. Our pursuit of sensual things, of pleasure, of jazz, etc., are erroneous conceptions of Happiness, but like Solomon we do not realize that real Happiness lies within until we have exhausted the vanities of the external pursuit.

So man sees a vision of this higher state of Happiness asleep within his super-consciousness. Man forgets his thoughts of stealing jewels, he now only desires to touch the hand of the Princess. She wakes, man has profaned the Holy of Holies by daring so much without earning the right. He finally escapes,—after a "night mare" experience,—with a dream, a remembrance of the vision,—a slipper, you see he could not even reach her feet, only their protective covering.

"Where is the treasure" asks the evil associate. But the meaning of "treasure" has been transformed during that nocturnal experience. "'Tis here," showing the slipper. "'Tis here" touching the heart, the symbol of the astral plane," and "'Tis here," touching the head, the symbol of the Mental Plane.

Dawn:—And earthy princes are also in search of Happiness, they come wooing the Princess. And the Princess, the Higher Self, knows of their coming and is ready to join herself to him who is worthy of this Higher state. The Universal self is the one Life of all of us, but the Happiness of that existence is only for those who are superior among men, who have evolved through many lives to the place where it is possible to become more than human by joining with this higher self.

So the Princess learns that he who first touches the Rose Tree, in the garden will be the successful suitor. The Ancient method of the sand board and the Sands of Mecca, shaping a Rose is the outer symbol. The Rose has ever been a symbol of occultism of the evolving life within the heart of man which unfolds to perfection. It is the symbol of the Rosy Cross, together with the Cross which must be born in service to humanity as the rose unfolds.

A Tree is also one of the most prominent symbols of secret teaching, we find it as the Tree of Knowledge in the Garden of Eden and the Tree of Life, Yggdrasil of Norse Tradition.

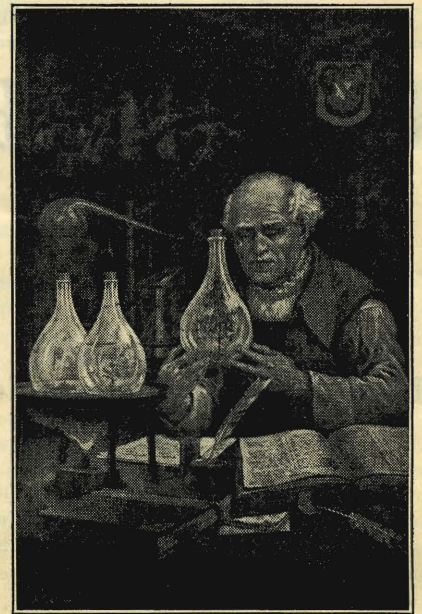
(To Be Continued)

## PARACELSUS

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youth learned much of alchemy and the mystic philosopher's stone and elixir of life.

Even his enemies are forced to admit that the attitude taken by Paracelsus in



PARACELSUS OF HOHENHEIM

attacking the previously undisputed writings of Galen and Avicenna had a profoundly constructive effect upon the entire structure of medical science. Paracelsus declared that medical education should not come from the reading of dogmatic tomes but from a personal investigation and consideration of each individual patient. He affirmed that experimentation and not dogma should be the physician's guide. He therefore scoffed at precedent and structure out into the then uncharted field of experimental medicine and surgery.

Paracelsus traveled extensively through all parts of Europe. A great part of his wanderings were alone and on foot. Those who would read the book of Nature, he declared, must walk its pages with their feet. He studied with the gypsies, hermits, and witches, from whom he gathered vast information concerning the uses of herbs and simples, amulets, talismans, and other curious remedial agencies.

The cures which he effected were in many cases little short of miraculous, and while he was idolized by the poor with whom he labored, his success was gall and wormwood to the medical fraternity of his day. Paracelsus attacked the barbers, declaring that they were not qualified to perform various surgical operations, for during his time the bleeding

process—which cost many a life—was largely carried on by the barbers.

Attacked by the medical fraternity as being an ignoramus, idiot, and disqualified to practice because he did not possess the necessary medical degree, Paracelsus turned upon his accusers and demanded an investigation of their practices, denouncing the apothecaries for selling improperly prepared drugs and assailing the entire medical profession. The latter he publicly accused of malpractice and commercialism, declaring them to be more concerned with their fees than with the lives of their patients.

As may be surmised, these public denunciations precipitated upon his head the wrath of the medical profession. The condition was not improved by the fact that Paracelsus published a number of scientific books in German, a language which brought the works within the reach of the layman. This was considered decidedly unethical, but it established an important precedent, for Paracelsus was the first physician to write his books in a language so that the poor and uneducated could acquire scientific knowledge.

Because of his inclination towards the supernatural as an element of first importance in medicine, Paracelsus was accused of heresy, lunacy, magic, and sorcery. He was the first to popularize the theories and myths concerning the Nature spirits and elementals as factors in human growth and important agencies in the healing of disease.

His enemies, fearing destruction if they did not destroy this intrepid and outspoken physician, tried repeatedly to disprove his assertions. They attacked every cure which he performed and tried in many ways to trick him by sending both incurables and also individuals not really suffering from any ailment to him for treatment. But they could not deceive him; he healed the incurables and exposed the frauds. To his credit there are statistics which prove that he permanently cured such diseases as dropsy, cancer, and leprosy. The methods by which he effected these cures are unknown.

His personal life has been attacked by many. There is no doubt that he had a strange and uncouth personality. While he has been accused of incessant drinking and carousing, such excesses seem incredible in the face of his stupendous literary accomplishments. He is the author of about sixty books, which has been published in from three to eleven quarto volumes, containing literally thousands of pages of text. Most of his writings were dictated to his students.

He was a confirmed woman-hater and never married. He warned his disciples that married life was one of the greatest

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# THE ROSIE CROSS UNCOVERED

Rare Rosicrucian Document—Printed, London, 1667

(Continued)

In this place have I a desire to live, if it were for no other reason, but what the Sophis sometimes applied to the Mountains, **Hos primum Sol salutatur, ultimosque deferit. Quis Locum non amet, Dies Longiores habentem.** But of this place I will not speak any more least the Readers should mistake me, so as to entertain a suspicion that I am of this Order.

**Tobias Williams, Noah Walford, Fra. H. W. V. C. B. I.** and these in all are thirty-six, that bear witness of Christ.

And **Fra. N.** chose C. B. for his Successor, saying, I have long expected your coming; in this place you shall live, and we will teach you all things, and you shall learn our **Axiomata.**

First, you must, as we do, profess Medicine, and cure the sick, and that **Gratis.**

2. You shall not be constrained to wear one certain kind of Habit, but may therein follow the custom of the Country.

3. Every year upon the day **C.** you shall meet us in this House, **S. Spiritus,** or write the cause of your absence; and when I am dead lay me in a glass, and renew me according to Nature to live again, as you are taught by us.

4. And you must look about for a worthy person, who after your decease must succeed you.

5. The word **R. C.** must be your Mark, Seal, and Character.

6. Our Fraternity shall be concealed seven years, and no more. And thirty of the Brethren departed; only four and the Brethren **T. W.** and **N. W.** remained with the Father **Fra. R. C. I. A.** and their servants a whole year, and **T. W.** died, and **Father I. A.** put him in a glass, and buried him for renewing his life.

After few years there will be a general Reformation both of Divine and Human things, according to our desire, and the expectation of others: For its sitting, that before the Rising of the Sun, there should appear and break forth **Aurora,** or Divine Light in the sky, and so in the meantime some few, which shall give their names, may join together, thereby to increase the number and respect of our Fraternity, and make a happy and wished for beginning of our Philosophical Canons prescribed to us by our Brother **R. C.** and be partakers with us of our treasures (which never can fail or be wasted), in all humility and love to be eased of this world's labor, and

not walk to blindly in the knowledge of the wonderful works of God.

But that also every Christian may know of what Religion and belief we are, We confess to have the knoweldge of **Jesus Christ,** among his Disciples, and he is the **Son of God,** and was crucified for Mankind at **Jerusalem;** him did our eyes see and worship, being guided by a **Star.** And Episcopacy is the best form of Church Government, being most clear and purely professed, and cleansed from **factious Presbyterians, Cromwellian Anabaptists, Jesuitical Quakers, and false prophets.**

Also we use two Sacraments as they are instituted with all **Forms and Ceremonies** of the first renewed Church in England; we acknowledge **Carolus Magnus Secundus,** for our **Christian Head:** and in **Politia,** we acknowledge the **Protestant Empire and Quartam Monarchiam** for our **Government;** albeit we know what Alterations be at hand, 1663, 1664, 1665, 1666, 1667-1668, 1669, and would fain impart the same with all our hearts to other Godly learned men.

Notwithstanding our writings which is in our hands no man (except God alone) can make it Common, nor any unworthy Person is able to bereave us of it; but we shall help with secret aid, this so good a cause, as God shall permit, or hinder us: for our God is not blind as the Heathens **Fortuna,** but is the Church's Ornament, and the honor of the Temple: Our **Philosophy** of numbers also is not a New invention, but as Adam after his Fall hath received it, and as **Moses** and **Solomon** our Men used it; also she ought not much to be doubted of, or contradicted by other opinions, or meanings, but seeing the Truth is peaceable, brief and always like herself in all things, and especially accordingly with **Jesus in omni parte** and all members: And as he is the Image of the Father, so is she his Image; It shall not be said this is true according to Philosophy, but true according to **Teologie;** and others did hit the mark, and wherein **Plato, Aristotle, Pythagoras,** and **Enoch, Abraham, Moses,** our men, and **Solomon** did excel; but especially where-with that wonderful **Book** the Bible agreeth, all that same concurrereth together, and maketh a Sphere or Globe, whose total parts are equidistant from the Center, as hereof more at large, and plain shall be spoken in Christianly Conference.

But now concerning (and chiefly in this

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Speaking in the terms of the Puranus, but leaving out the more obscure paragraphs, let us consider how Parasara informs his student the coming of the end is to be foretold when Kali, the goddess of destruction shall rule the planet.

Parasara states that the end will be heralded by a number of things, in the midst of which Kali will devour creation and a newer and purer world will take the place of that which has gone before. Literally thousands of years ago the following indications of the beginning of the end were given to the Brahmans, and through the Puranus to the world. I am listing numerically those statements which have any bearing upon either our lives or our customs as they are extracted from the words of Parasara.

### IN THE KALI AGE:

1. Marriage will be celebrated according to the rituals. (But the spiritual rites of the communion of lives will be lost.)
2. The student of wisdom shall be without a Master, for the powers that connect the spiritual protector and his disciple will not be in force.
3. The laws that regulate the conduct of husband and wife will be neglected.
4. All celestials and spirits and lights, and all orders of life will be considered as one and equal.
5. Fasting, austerity, and liberality practiced according to the pleasure of those by whom they are observed shall constitute piety.



6. Every trifling property will make men proud of their wealth.
7. Wives will desert their husbands when they lose their wealth, and the rich will be considered lords.
8. He who distributes immense wealth will be considered a master of men.
9. Accumulation of wealth will be spent in ostentatious dwellings.
10. The minds of men will be wholly occupied with earning money and that will be spent on the gratification of selfish desires.
11. Women will follow their own inclinations and be given up to pleasure seeking.
12. Men will endeavor to acquire riches even dishonestly.
13. No man will part with the smallest fraction of his wealth at the sacrifice of his own interest.
14. All people will consider themselves as equal with the Brahmanas. (God anointed or illuminated.)
15. Cows will be held in reverence only because they supply milk. (Meaning that things are only of value for what you can get out of them.)
16. People will always be in fear of dearth and scarcity, and will watch accordingly the appearance of the sky.
17. Deprived of wealth, people will be perpetually subject to famines and other afflictions. They will never enjoy pleasure or happiness.
18. Children will pay no attention to the commands of their parents.
19. People will be selfish, abject and slovenly; they will be indecent, immoral in their conduct, and will ever attach themselves to the dissolute.
20. Householders will neither sacrifice nor practice becoming liberality.
21. Princes will plunder their subjects instead of protecting them, and under the pretexts of levying customs will rob the merchants of their property.
22. Everyone possessing cars, elephants, and horses will be a Rajah. (Meaning the possessions will be the measure of worth.)
23. Everyone who is feeble will be a slave.
24. Farmers will abandon agriculture and commerce and seek to gain a livelihood by the exercise of mechanical arts.
25. The poor seeking substance by assuming outward marks of virtue will become the impure followers of impious and heretical doctrines.
26. Oppressed by famines and taxation men will desert their native countries and repair to those lands, which are fit for a coarser grain.
27. The path of the Vedas (scriptures) being obliterated, the people having deviated into heresy, iniquity will flourish, and the duration of life will therefore decrease.
28. On account of the horrible penances enjoined by (false) scriptures, and of the vices of the rulers children will die in their infancy. Men will grow old at the age of twelve, and no one will live more than twenty years.
29. The race will possess little sense, vigor or virtue, therefore will die in a short time. The wise then estimate the approach of Kali when the numbers of the false increase, and the numbers of the virtuous decrease, for the respect to the teacher declines, and regard is cherished for the disseminators of heresy.
30. The principle caste will be the ignorant; the wise will vanish from among them.
31. Men shall say, "Who was my father; who was my mother."
32. Gifted with little sense, the race will be subject to all sorts of infirmities of mind, speech and body, and will daily commit sin, and everything that is likely to afflict beings, vicious, impure and wretched will be generated in the Kaliyuga. (Black age.)  
(Are we approaching, going through, or moving out of the Black Age? We leave the answer to you. What do you think?)

## Dangers of Mediumship

The greatest danger of mediumship is in its negative form of procedure. Man is attempting to objectify his senses while mediumship is essentially a subjective thing. Anything which undervalues the body and organisms which man has spent so many million years in building, cannot be recommended. When an individual negates his mind, silences his senses and waits for something else to either express through him or impress him, he is treading on very dangerous ground. The price is much too heavy. The same danger which confronts the medium awaits those students of occultism who spend all of their time in the silence waiting for illumination. Growth and illumination are not to be found in subjectivity but in positive intelligent attitudes and ideals. The first thing that the medium or those that depend upon such a one loses is independence. The spirit world becomes the crutch and the more it is used the less one will walk without it. Why should we take care of our own affairs if the dead can do it for us. That is the subconscious attitude that marks all people who depend upon the other world for the things that this world ought to supply. On that ground we believe that mediumship reduces the individual backbone, makes the individual weak mentally, timid and unwilling to make decisions. He depends on others for advice on all the problems of life and becomes ever less

efficient as a result of his exercises. Not only that, but it is quite evident that the mere fact a person is dead does not increase their mentality and people who could not solve problems when they were alive cannot help others to solve them when they are dead and as a result of this it is a well known fact that the spirit messages contain little information of value and are far from correct in the majority of instances.

The second great danger of mediumship is vampirism, which may be generally defined as the drawing upon the vital forces of one individual by another. This is quite a common thing in mediumship and phenomenalistic mediumship depends upon the ectoplasm or vital ether of the medium. As the result of this we find a large number of mediums in very depleted physical health. And they all become so if they remain long enough in their practices. The decarnated intelli-

gence uses their life forces as its vehicle of manifestation. And this results in aenemia, nervous debility and paralysis. Wherever a negative person is, there you will find the astral vampires and ethereal blood suckers who actually bleed people to death but in every case these creatures attach themselves because the person became so negative that they had no power of resistance and the protective aura was broken down while they were sitting and trying to open their systems to an unknown world. In the cases of automatic writing or spiritual speaking the entity actually enters the body of the medium forcing the higher vehicle of the person themselves out. The person then has no power whatsoever over the bodies. Under these conditions the individual himself sometimes is prevented from returning and remains in the astral plane for the rest of his normal life while the control functions in the body and refuses

to give it up. Such dangers of these cannot be countenanced. But we find in our investigation and in working with people that a large percentage of occult students are suffering from one or more of these manias; in the majority of cases totally unconscious of what is wrong. In not a few instances people pass all through life without ever realizing that their ailments were not physical but were the results of unnatural abnormal viewpoints on life, or else ailments, the causes of which were unwise attempts at development thus admitting elemental larvae of the invisible worlds. With these thoughts in our minds and as the basis of our deductions let us now turn to an occult analysis and epitome of the scientific reason for some of these things as they are found by a mystical analysis of man and his bodies.

Next Week "The Inner Constitution of Man" (Illustrated)

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known causes of sorrow, disappointment,  
disillusionment, and death!

Paracelsus apparently considered very deeply the early Qabbalistic writings of the Jews and the secret doctrines of the Platonic philosophers. His general attitude has been called Neo-Platonic. Although suspected by many of being a very high initiate of one of the Secret Schools, it has been impossible to find any confirmation for these suspicions. It is not at all improbable that the attacks made upon his personal character and integrity were largely the result of professional jealousy and are therefore not reliable.

Paracelsus was a true patron of medicine. He sought to lift the science from the mummery and bungling of the mediocre and establish it as a divinely-inspired and divinely-overshadowed science. He declared Nature to be the true physician and that most doctors did more harm than good by preventing Nature from having her perfect works. When asked how he had amassed his knowledge if he ridiculed schools, he replied that his wisdom was from God and the invisible worlds. When they asked him for proof of it, he said that the animals and the plants were proof, for they had more intelligence than men in matters of health and yet they had never read a book or attended those medical lectures in which the ignorance of the illustrious few was disseminated to the less-informed many.

There are many accounts of the death of Paracelsus. His enemies declare that his death resulted from a several days' debauch and took place in a nondescript tavern. The far more probable story is that he was set upon by thugs in the hire of certain physicians whose reputation he was undermining. In the scuffle he fell and fractured his skull, dying a few days later.

So great was the esteem in which Paracelsus was held by the people for whom he had worked and to whom he bequeathed his all that for many years pilgrimages were made to his grave, and as late as 1840 prayers were addressed to him when a plague was sweeping through the country. Immediately after the prayers, the plague abated. Upon his tombstone appears the following epitaph: "Here is buried Philippus Theophrastus, distinguished Doctor of Medicine, who with wonderful art cured dire wounds, leprosy, gout, dropsy and other contagious diseases of the body, and who gave to the poor the goods which he obtained and accumulated. In the year of our Lord 1541, the 24th of September, he exchanged life for death."



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our Age) the ungodly, and accursed Gold making, which hath gotten so much the upper hand, whereby under color of it, many Runnagates and Roquish People do use great Villainies, and cozen and abuse the credit which is given them, yea nowadays men of discretion do hold the transmutation of Metals to be the highest Point and Fastigium in **Philosophie** this is all their intent and desire; and that God would be most esteemed by them, and honored, which could make great store of Gold, and in abundance, the which with unpremeditated Prayers, they hope to obtain of the All-knowing God, and searcher of all hearts; we therefore do by these present publicly testify, That the true **Philosophers** are far of another mind, esteeming little the making of Gold, which is but a Parergon; for besides that they have a thousand better things. And we say with our loving Forefathers, **Phy. Aurum, Nisi quantum aurum;** for unto them the whole Nature is detected; he doth not rejoice, that he can make gold, and that as saith Christ, the **Angels** and **Devils** are obedient unto him, but is glad that he seeth the Heaven open, and the Angels of God ascending and descending, and his name written in the Book of Life.

Also we do testify that under the name of **Chymia** many Books and Pictures are set forth in **Contumeliam gloria Dei**, as we will name in their due season, and will give to the Purehearted a Catalogue or register of them; and we pray all learned men to take heed of **The aurum Chymicum Britanicum**, published by **Elias Ashmole**, Esquire, and such kind of Books as these; for the Enemy never resteth, but soweth his weeds till a stronger one doth root it out.

To conclude, the **Rosie Crucians** say, Pearl helpeth swoundings, and withstands the Plague of Poisons, and that **Smarage**

**Dr. S. J. Brownson, M.D.**

(B.D., V.P., Soc. B., F. T. S.)

**Vocational Analysis**

CONSULTATION BY APPOINTMENT

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and **Jacinth** helps the Plague, and heals and wounds of venomous stings.

The **water of Nile** makes the women of **Egypt** quick of conceit and fruitful, and sometimes they bear seven children at a Birth, and this is Saltpetre water: There is a wonderful virtue in the Oil of Tobacco in the tincture of Saffron, in the flower of Brimstone, in Quicksilver, in Common Salt, and Copperas, molten and made a water, kills the poison of the Toad-stool; and juice of Poppy, Amber, which is no stone, but a hard clammy Juice, called Bitumen, easeth the Labor of women, and the falling sickness in children.

Now for Metals. If it be true, which all men grant, that precious stones in that hard and ungentle fashion, show such virtue and power of Healing, what shall the mixtures of all these Metals under a fortunate Contellation made in the Conversion of their own **Planets** do, which they call **Electrum, Sigil, or Telesme**, saying, it will cure the Cramp, Benumbing Palsy, Falling-sickness, Gout, Leprosy, Dropsy, if it be worn on the heart-finger; others they make to cause beauty in Ladies, etc.

The third perfume of **R. C.** is compounded of the Saphirick earth, and the **AEther**, if it be brought to its full exaltation, it will shine like the Day-Star in her fresh Eastern glories; it hath a fascinating attractive faculty; for if you expose it to the open Air, it will draw to it Birds and Beasts, and drive away evil Spirits. **Astrum Solis**, or the **R. C. Mineral Sun** is compounded of the **AEther**, and a bloody, fiery-spirited earth; it appears in a Gummy Consistency, but with a fiery, hot, glowing Complexion, it is substantially a certain purple, animated, Divine Salt, and cureth all manner of Venerical distempers, Consumptions, and diseases of the Mind.

We give another Medicine, which is an Azure, or Sky-colored water, the

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SERMON SUBJECTS

April 3rd—"The Sorrows of Satan."

Prologue "The Devil's Motor"

(Both from books of Marie Corelli)

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

Come and bring your friends—Silver offering

Tincture of it is light and bright, it reflects a most beautiful Rainbow; and two drops of this water keeps a man healthy; in this water lies a blood red earth of great virtue.

The other Medicine is the Heavenly **Luna** and **Moon** of the Mine, a very strange stupefying substance: it is not simple but mixed: The **AEther**, and a subtle white Earth are its Components: and this makes it grosser, then the **AEther** itself; it appears in the form of an exceeding white oil, but in very truth a certain vegetant, flowing, smooth, soft salt, and this reneweth youth, and causeth wisdom and virtue.

The Pantarva of **Rosie Crucians** is a water, and no stone; it after night discovers a fire as bright as day; and if you look on it in the day time, it dazzles the eye with certain gleams of Coruscations; for in it is a Spirit of admirable power to long Life, Wisdom, and Virtue: Now I will show who taught these Secrets, and showed me these things.

Walking upon the plain of **Bulverton Hill** to study Numbers and the nature of things, one evening, I could see between me and the light, a most exquisite Divine beauty; her frame neither long nor short, but a mean decent stature; attired she was in thin loose Silks, but so green that I never saw the like, for the color was not earthly, in some places it was fancied, with gold and silver Ribbands, which looked like the Sun and Lilies in the field of grass; her head was overcast with a thin floating Tiffany; which she help up, with one of her hands, and looked as it were from under it; her eyes were quick, fresh, and Celestial, but had something of a Start, as if she had been puzzled with a sudden occurrence.

From her veil did her locks break out, like Sunbeams from a Mist, they ran disheveled to her Breast, and then returned to her cheeks in curls and rings of gold; her hair behind her was roled to a curious Globe, with a small short spire flowered with purple and sky-color knots; her Rings were pure entire Emeralds, for she valued

no Metal, and her pendants of burning Carbuncles. In brief her whole habit was youthful and flowery, it smelt like the East and was thoroughly aired with rich **Arabian Diapasms**; this and no other was her appearance at that time.

But whilst I admired her perfections, and prepared to make my addresses, she prevents me with a voluntary approach; here indeed I expected some discourse from her, but she looking very seriously and silently in my face, takes me by the hand and softly whispers, My love I freely give you, and with it these tokens, my Key and Signet, the one opens, the other shuts, be sure to use both with discretion; as for the mysteries of the **Rosie Cross**, you have my Library to peruse them all; there is not anything here, but I will gladly reveal it to you, I will teach you the virtue of Numbers of Names, of Angels and Genii of men; I have one precept to command to you, and this it is, you must be silent; you shall not in your writings exceed my allowance; remember that I am your love, and you will not make me a Prostitute. But because I wish you serviceable to those of your own disposition, I here give you an Emblematical Type of my Sanctuary, viz. The **Axiomata** of the **R. C.** The secrets of Numbers, with a full privilege to publish it. This is all, and now I am going to the invisible Region, amongst the **AEthereal Goddesses**, let not that Proverb take place with you, Out of sight, out of mind; remember me and be happy.

Now I asked her if she would favor me with her name; to this she replied very familiarly, as if she had known me long before, My dear friend **H.**, I have many Names, but my best beloved is **Euterpe**.

Observe in your **R. C. Axiomata** that the **Genuine** time of impression of Characters, Names, Angels, Numbers, and

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Genii of men is, when the principles are **Spermade** and **Callalo**; but being once coagulated to a perfect body; the time of stellation is past. Now the **R. C.** in old time used strange Astrological Lamps, Images, Rings, and Plates, with the numbers are names engraven, which at certain hours would produce incredible extraordinary effects. The common Astrologer he takes a piece of Metals, another whining Associate he helps him with a Crystal Stone, and these they figure with ridiculous Characters, and then expose them to the Planets, not in an **Alkemust**, but as they Dream they know not what, when this is done, all is to no purpose: but though they fail in their practice, yet they believe they understand the **Axiomata** of Numbers well enough. Now my beloved J. H. that you know what to do, I will teach you by Example: Take a ripe grain of Corn that is hard and dry, expose it to the Sunbeams in a glass or any other vessel, and it will be a dry grain forever; but if you do bury it in the Earth, that the Nitrous Saltish moisture of the Element may dissolve it, then the Sun will work upon it, and make it spring and sprout to a new body; it is just thus with the Common Astrologer; he exposeth to the Planets a perfect Compacted body, and by this means thinks to perform the **Rosie Crucian Gamaea**, and marry the Inferior and Superior worlds.

It must be a body reduced into **Sperme**, that the Heavenly Feminine moisture which receives and retains the Impress of the Astral Agent, may be at liberty, and immediately exposed to the Masculine fire of Nature. This is the ground of the Beryl; but you must remember, that nothing can be stellified without the joint Magnetism of three Heavens; what they are you know already. When she had thus said she took out of her bosom two miraculous Medals with Numbers and Names on them, they were not Metalline, but such as I had never seen; neither did I conceive there was in Nature such pure and glorious substances; In my Judgment, they were two Magical **Telesms**; but she called the Saphiricks of the Sun and Moon. These miracles **Euterpe** commended to my perusal, and stopt in a mute Ceremony; for I was to be left alone; she looked upon me in silent smiles, mixed with a pretty kind of sadness, for we were unwilling to part; but her hour of Translation was come, and taking as I thought our last leave, she passed before my eyes into the **AEther of Nature**; excusing herself as being sleepy, otherwise she had expounded them to me; I looked, admired, and wearied myself in that Contemplation; their complexion was so heavenly, their continuance so mysterious, I did not well know what to make of them, I turned aside to see, if she was still asleep; but she was gone, and this did not a little trouble me.

I expected her return, till the day was quite spent, but she did not appear: at last, fixing my eyes on that place, where she sometimes rested, I discovered certain pieces of Gold, full of Numbers and Names, which she had left behind her, and hard by a Paper folded like a Letter. These I took up, and now the night approaching, the even Star tinned in the West; when taking my last survey of her flowery pillow I parted from it in these verses:

Pretty Green Bank, farewell, and mayest  
thou wear , ,  
Sun-beams, and Rose, and Lilies all the  
year;  
She slept on thee, but needed not to shed  
Her Gold, 'twas pay enough to be her bed:  
Thy Flowers are Favorites; for this lov'd  
day  
They were my Rivals, and with her did  
play;  
They found their heav'n at hand, and in  
her eyes  
Enjoy'd a Copy of their absent skies.  
Their weaker paint did with true Glories  
Trade,  
And mingled with her cheeks, one Posy  
made;  
And did not her soft skin confine their  
Pride,  
And with a screen of Silk her flowers di-  
vide;  
They had suck'd life from thence, and from  
her heat  
Borrow'd a soul to make themselves com-  
plete.  
O happy Pillow! thou art laid even  
With dust, she made thee up almost a  
heaven;  
Her breath rain'd Spices, and each Amber  
Ring  
Of her bright locks, strew'd Bracelets o'er  
thy Spring;  
That Earth's not poor, did such a Treasure  
hold,  
But thrice enrich'd with Amber, Spice and  
Gold.

Thus much at this time, and no more am I allowed by my Mistress **Euterpe** to publish: Be therefore, gentle Reader, admonished that with me you do earnestly pray to God, that it please him to open the hearts and ears of all ill-hearing people, and to grant unto them his blessing, that they may be able to know him in his Omnipotency, with admiring contemplation of Nature, to his honor and Praise, and to the Love, Help, Comfort and strengthening of our neighbors; and to the restoring of all the diseased, by the Medicines above taught.

I had given you a more large account of the Mysteries of Nature, and the **Rosie Cross**: but whilst I studied Medicines to cure others, my dear Sister, **Anne Heydon**, died, and I never heard she was sick (for

she was 100 miles from me which puts an end to my writings, and thus I take my leave of the world) I shall write no more, you know my Books by Name, and this I write (that none may abuse me) by printing books in my Name, as **Cole** does **Culpeper's**. But return to my first happy Solitudes.

Finis.

## CIVILIZATION

Modern "society life" is a delightful product of our system of culture. The Honorable Mr. So-and-So and the Ultra Mrs. Whatever-it-is swell out with proper dignity before the world and stand forth as shining examples. But just step behind the scenes for a moment and you will find that the social swim is a sham from beginning to end. It is a mess of idle gossip, scandal-mongering and petty plotting which ranges all the way from coquetry to grand larceny. This "society" is an aggregation of individuals with axes to grind, supporting themselves by a mutual understanding with each other. Morally it is as hopeless as it is physically, but it buys protection for its vices and coffins for its virtues. Its pocketbooks legalize its abuses. It is excused for every sin for which heathendom is condemned and it conceals its rottenness by a heavy veneer of intellectual education and civilized ethics. Anyone who has been involved in the upper strata of modern "society" knows that all the sins of the plebeian are to be found rampant there, only masked behind the shelter of respectability. They claim to be our most cultured but they seldom live as clean lives as their own servants.

Civilization builds cities and gathers millions of people into small restricted areas where they become antlike—dashing madly in all directions and wasting enough energy in a single day to preserve them for a lifetime. This gathering together into great communities may be of tremendous value to real estate agents, but it is killing to the people themselves. The life of the city man and woman is terrible, but the life of the city child is impossible, except of course, of those few who are able to afford beautiful homes. The poor city child plays in the gutter, picks its toys from garbage cans, sleeps in rooms ventilated only by a narrow air-shaft with dozens of other rooms drawing upon its slender oxygen of life; then it is fed upon foods adulterated to insipidity. Its parents are forced to labor all day long in this economic machine in order to meet the demands of a landlord and grocer who are in turn involved by this thing called civilization which preys upon each part of itself.