

# The ALL-SEEING EYE

Edited by MANLY P. HALL

Volume 3, No. 2.

Los Angeles, Calif., Wednesday, December 1st, 1926

10c a Copy

## TOLSTOY'S PROPHECY OF THE GREAT WAR

WRITTEN FOR A CZAR, A KING, AND A KAISER  
WILL IT BE FULFILLED?

Tolstoy dictated the prophesy to his niece, Countess Nastasia Tolstoy, at the request of the Czar, who had wished for something from the pen of the old man which he did not intend for publication. He suggested that it be in some sort a message to himself, the King of England and the Kaiser.

Tolstoy agreed, and one day in the Autumn of 1910 he dictated to his niece . . . the following words, which the Kaiser has declared to be one of the most impressive literary prophecies of the age.

"This is a revelation of events of a universal character which must shortly come to pass. Their spiritual outlines are now before my eyes. I see floating on the surface of the Sea of human fate the huge silhouette of a nude woman. She is with her beauty, her poise, her smile, her jewels—a super-Venus. Nations rush madly after her, each of them eager to attract her especially. But she, like an eternal courtesan, flirts with them all. In her hair—ornaments, of diamonds and rubies, is engraved her name—COMMERCIALISM.

"As alluring and bewitching as she seems, much destruction and agony follows in her wake. Her breath, reeking of sordid transactions; her voice of metallic character, like gold, and her looks of greed, are so much poison to the nations which fall victims to her charms.

"And behold! She has three gigantic arms, with three torches of universal corruption in her hands. The first torch represents the flame of war that the beautiful cortisan carries from city to city and from country to country. Patriotism answers with flashes of honest fire, but the end is the roar of guns and musketry.

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## THE STAFF OF HERMES

Special Article by Manly P. Hall

The most celebrated of all the Hermetic symbols is the serpent-wound staff. Though we see it today on the radiators of doctors' motor cars and it is generally accepted as the emblem of science and philosophy, this winged rod has preserved its secret inviolate for unknown centuries. Consider carefully the accompanying diagram. Note that the conventional knob on the upper end of the rod has been returned to its original form—a serpent's head. Therefore, the central staff with its wings becomes a flying serpent, or as it was called by the ancients, "a seraph," one of the oldest known symbols of the Savior. Around this central serpent are

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## WAS FRANCIS BACON WILLIAM SHAKESPEARE?

NEW LIGHT ON AN OLD CONTROVERSY

By Manly P. Hall

This is the first of a series of five articles dealing with that most mysterious of all literary problems—the Bacon-Shakespeare controversy. Were the famous plays which bear his name from the pen of William Shakespeare, the English actor and producer, or were they the products of the literary genius of Sir Francis Bacon, probably the greatest mind that England ever produced? There is much evidence to the effect that Shakespeare was not capable, either from the standpoint of education or experience, of writing the documents with which the ages have credited him. It has even been declared by experts, who have carefully analyzed his handwriting, that Shakespeare could not sign his own name without his hand being guided. In a future issue of this publication we will reprint an example of William Shakespeare's handwriting from the signatures on his will.

On the other hand, it is scarcely credible that Sir Francis Bacon could have written all the documents which Baconian enthusiasts have ascribed to him. Lord Bacon was a man with a scintillating intellect; he traveled widely and was versed in every phase of life; he was therefore exceptionally well qualified to be the author of the versatile plays published under the name of Shakespeare. Then, again, the so-called Shakespeare plays are filled with valuable occult information, and Bacon was recognized as one of the world's greatest occultists and mystic Masons. It is firmly believed even today that he was a Rosicrucian and the real author of the first published Rosicrucian manifestoes.

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# THE FLOWER OF THE HOUSE OF MING

## An Oriental Occult Novel

By Manly P. Hall

### I.

Hidden away in the heart of the bustling, teeming city of San Francisco, Mrs. Murphy's boarding-house was squeezed in between a shoe-button factory and a place where artificial flowers were made more life-like than the genuine. The old two-story brick was once glorious to behold, but with the coming of larger, more modern and better appointed hostelrys it became second-rate, thentthird-rate, and finally boasted no classification at all. It was the favorite abode of second-and third-rate drummers, traveling salesmen and gentlemen crooks, who found its inconspicuous appearance in keeping with their seclusive dispositions.

Mrs. Murphy was a motherly old lady of somewhat peculiar type. Her mouth was square, supported by a vice-like jaw. Her eyes were small and close together, and for years she had dexterously wielded a sharp tongue and a very dull rolling pin. At dinner there gathered around the festive board, where liver and bacon or corned beef and cabbage were usually in evidence as the staples of diet, a sundry and miscellaneous conjury of individuals who, for varying considerations running from three seventy-five to six-ten a week, were allowed to break bread twice a day and once on Sunday over Mrs. Murphy's red tablecloth.

The star boarder was the Honorable Isaac Goldbaum, representing the Levinsky Suspender Company, who ruled as lord and master over the first floor front and hung his necktie on Mrs. Murphy's best chiffonier. Next to him sat Nicholas Fitzpatrick, for many years representative of the McGillicutty and O'Brien Raincoat Company. His outstanding peculiarities were a shock of very red hair and a pronounced brogue. He occupied the second floor front under Mrs. Murphy's sometimes hospitable roof. To the right of Mrs. Murphy, engaged in the process of analyzing the evening meal, sat the hero of our story—a high-pressure salesman for a shoe polish company. He occupied the third floor side and held the unique position of being the only roomer with a floor shaft, which afforded his unusual opportunities. Pink Wilson had three distinct peculiarities—a black-and-white checkered vest, a peculiar habit of squinting one eye, and a shady reputation.

Pink Wilson had spent several summers vacationing in a secluded hotel that boasted iron bars on every window and even now a reservation was being held for

him. He was one of those peculiar individuals so often met with who, having no visible means of support, have an ever ready supply of money. The commissions from his shoe polish sales did not keep Pink Wilson in cigar money, but he blossomed forth in patent leathers, gray spats and red neckties, not to mention diamonds, for which he seemed to have quite an affinity. To be perfectly candid, Pink was a man of world affairs, and while wholly honest, of course, would not bear very scrutinizing investigation.

There were only about five feet and four inches of our hero, but what he lacked in size he made up in self-importance. No one ever denied the fact that Pink was his own best friend, and incidentally his own worst enemy. The mark of the dope field was upon him. His sallow skin, his nervous, shifty gait, and twitching fingers told that he was a slave to the needle. His beady black eyes were queerly bleared at times, and his jaw, always prominent, became ever more aggressive as the flesh shrank from it. He was always nervously fingering a cigarette and seeking to conceal with involuntary twists of his hands a lurid scar on one side of his face. His dark hair was grayed and yellowed, and his entire make-up showed the marks of years of dissipation. But in spite of it all there was a certain gallant, care-free air about this swashbuckler which made the world like him, although it recognized that he was no good.

The police kept him under constant surveillance for they were convinced that the illicit drug traffic and Pink were not strangers. Every few days he would go to a certain little house in Chinatown and remain sometimes for many hours. Of course, if you have ever been through the tortuous by-ways, you will know the place. It had a little, over-lapping second story with an old ginger-bread balcony on one side. It was partly fenced in, and over the broken and discolored boards peered the strangest tree ever beheld by mortal eyes. It rose above the top of the fence only a short distance and ended in a knob from which poured out a dozen or more snake-like arms of yellowish green seemingly half dead. It was the most woebegone looking bush imaginable.

The store occupying the main floor of the building was ostensibly a wholesale rice establishment, a branch of a famous Canton house. This information was supplied by strange Chinese hieroglyphics,

which undoubtedly revealed many additional things to those capable of understanding. The house had suddenly leaped into fame when the eyes of the law were fixed upon it in an obviously questioning way. It was but one of many places included by the police in the great dragnet which they were gradually tightening around the dope traffic.

Day after day Pink went in at the little front door, where, just inside the threshold an old Chinaman sat in his shiny black suit and little white-edged shoes. Outwardly the Oriental maintained an impassive front, but his slanty eyes never failed to follow Pink each time he came to the house or went away again.

### II.

It was the morning after the night before, and Pink lay upon the small, rickety bedstead with his feet on the end-board and a circle of cigar butts and cigarette stubs on the chair and floor about him. The Police Gazette was spread out beside him. He still wore his checkered vest, but had slipped a nightshirt over it. The room was blue with the haze of smoke, and his eyes were bleared as the result of the strange concoctions of home brew which had formed the chief attraction of the previous night's escapade.

"Oh-h-h!" he kept groaning, "that stuff was poison. My head! My poor head! It feels like a balloon. Bah I'll bet they made that last one out of shellac and carbolic acid." And with a long wail he rolled over on the other side.

(Continued on Page 4, Col. 3)

## ANCIENT COMEDY DRAMA AT POTBOILER THEATER

The most unique play yet offered to the drama-loving public will grace the stage at the Potboiler Art Theatre, 1044 So. Hope Street, the week of December 6th. "The Little Clay Cart," gives us a charming picture of an India which has escaped the famous pages of Kipling and Tagore. Written by King Shudraka in an age when the nobility and blue bloods of the land attended playwriting classes, this piece de Theater has at last been translated from the Sanscrit into the American.

The play has been called many complimentary and conventional superlatives with regard to its place in the history of the drama, but for the sake of 1926, let us call it the Brahmin arrangement of the eternal triangle.

Dr. Arthur Ryder of the University of Berkley, translated "The Little Clay Cart" from the Sanscrit, and Ole M. Ness directed the play.

## NEW LIGHT ON AN OLD CONTROVERSY

(Continued from Page 1, Col. 3)

Francis Bacon's ability along the lines of cryptography is too well known to require discussion. He was an expert in concealing cipher messages in the various volumes which he either wrote or published. Even a superficial investigation demonstrates the fact that the first collected folio of Shakespeare's plays contains many complete cipher systems of writing. It would probably not be amiss to hazard the speculation that there are twenty or more complete cryptogram systems in his first folio. Several of the ciphers in the Shakespearean folios have been partly deciphered, and all point to Bacon as the true author of these famous plays.

Of course, we must not overlook the occult influences surrounding both Bacon and Shakespeare. It is possible that the two men worked together as emissaries of a secret Mystery School which was then flourishing in England and on the Continent. In all probability, the true author of the Shakespearean plays was the Rosicrucian Fraternity; but which of the two famous men acted as the mediator between this school of mysticism and the outer world is a question which some time will be solved but concerning which there is not sufficient information at hand to make dogmatic statements.

Accompanying this article is a reproduction of the title page of the now priceless first folio of the Shakespeare plays, published in 163. The first folio sells on the open market at from \$50,000 to \$75,000 per copy. It is one of the rarest of all books. The picture of Shakespeare which adorns the title page is the famous Droeshout portrait, concerning which there has been so much controversy. It is interesting to note that there are no authentic pictures of Shakespeare in existence. The features of the bard of Avon have not been preserved to posterity, and the death masks are probably forgeries or, at least, unauthenticated. The paintings of him (regardless of statements to the contrary) were all executed years after his death, and the only known examples of his handwriting are the signatures on his will. Realizing this, the reader should ponder upon the remarkable fact that despite all the plays which he is supposed to have written, not one scrap of his handwriting is available, outside of scrawling signatures which show the writer to be absolutely unacquainted with the use of a pen.

Returning to the Droeshout portrait, if you will examine the face very closely you will realize that it is only a caricature (as

Title Page From First Folio Edition of 1623  
The Famous Droeshout Portrait.

# MR. WILLIAM SHAKESPEARES

## COMEDIES, HISTORIES, & TRAGEDIES.

Published according to the True Originall Copies.



LONDON  
Printed by Isaac Iaggard, and Ed. Blount. 1623.

some believe, the death mask of Bacon). Though engraved at a time of splendid artistic work in lines of engraving, it is crude and incomplete. By comparing it closely with portraits of Bacon, it is found that the structure of the two faces is exactly the same, but the Droeshout

portrait has been purposely made crude to conceal the resemblance. In the next issue we are publishing a very excellent portrait of Bacon so that you may trace the similarity, especially around the eyes and nose. If you will note carefully the  
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A Weekly Paper Devoted to Philosophy,  
Science and Religion.

## THE ALL-SEEING EYE

Published every week at 301 Trinity  
Auditorium Bldg., Los Angeles, California.

Phone TUCKER 2603

Subscription rates, 10c per copy.  
\$2.25 per year, \$1.00 for 20 weeks. For-  
eign rates \$3.00 per year, \$1.25 for 20  
weeks.

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MANLY P. HALL

The cry of the new age is for brotherhood and unity of effort. The spiritual powers of the universe are not standing behind or supporting the arguments or wranglings of modern creeds. Those who build the wall of creeds around their truths are strangling God. India is the

center of the world religion as it is the birth-place of the Aryan race. It is there that the Great White Brotherhood, the rulers of world affairs, are located in the sacred Temple of Shamballah in the Gobi Desert of Mongolia. From this center of world truth has come forth all the creeds and religions of the modern and ancient world. The true christian knows that there is no such thing as a heathen religion, but that all religions came to the world in the name of the same God from the same center of spiritual truth, with the same ideal, the education of the world. The duty of each truly religious person is to perpetuate not only his own ideals but those of others that all may grow in their own way.

We are all surrounded eternally by problems which come to us in connection with our every day life. Most people refuse to work out these problems, but seek to shift them onto the shoulders of others. God has given man out of the world certain people tied to him by relationship or the common needs of life, and we firmly believe that the great Father is choosing his saints from among those who best serve their fellow men.

Each religious faction in the world today feels perfectly justified in assuming that its final resting place shall be on the right hand of the Father. According to the number of organizations expecting to

have a right hand all to themselves it would seem obvious that Diety must have more right hands than the average Hindu idol.

Those who would be the greatest among you, let them be the servants of all.

**How do you like this issue of "The All-Seeing Eye"? Thank you! For both criticism and praise.**

**Each succeeding issue will be as good if not better.**

**We urge your co-operation in placing this before your friends as only a large subscription list (20 weeks for \$1) will enable us to give you the best and create a real publication that will travel far.**

Yours sincerely,  
**THE EDITORS.**

### TOLSTOY'S PROPHECY

(Continued from Page 1, Col. 1)

"The second torch bears the flame of bigotry and hypocrisy. It lights the lamps only in temples and on the altars of sacred institutions. It carries the seed of falsity and fanaticism. It kindles the minds that are still in cradles and follows them to the grave.

"The great conflagration will start about 1912, set by the first arm in the countries of south-eastern Europe. It will develop into a destructive calamity in 1913. In that year I see all Europe in flames and bleeding. I hear the lamentations of huge battlefields, but about the year 1815 a strange figure from the North—a new Napoleon—enters the stage of the bloody drama. He is a man of little militaristic training, a writer or journalist, but in his grip most of Europe will remain until 1925. The end of the great calamity will mark a new era for the Old World. There will be left no empires and kingdoms, but the world will form a federation of the United States of Nations. There will be left only four great giants, the Anglo-Saxons, the Latins, the Slavs, and the Mongolians.

"After the year 1825 I see a change in religious sentiments. The second torch of the cortesana has brought about the fall of the church. The ethical idea has almost vanished. Humanity is without the moral feeling. But then a great reformer arises. He will clear the world of the relics of monotheism and lay the cornerstone of

pantheism. God, Soul, Spirit, and Immortality will be molten in a new furnace, and I see the peaceful beginnings of an ethical era. The man destined to this mission is a Mongolian Slav. He is already walking the Earth, a man of active affairs. He himself does not now realize the mission assigned to him by a superior power.

"And behold the flame of the third torch, which has already begun to destroy our family relations, our standards of art and morals. The relation between woman and the man is accepted as a prosaic partnership of the sexes. Art has become realistic degeneracy. Political disturbances and religious disturbances have shaken the spiritual foundations of all nations. Only spots here and there have remained untouched by these three destructive flames. The anti-national wars in Europe, the class war of America, and the

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### FLOWER OF MING

(Continued from Page 2, Col. 3)

As Pink lay there bemoaning his fate, a heavy and closed automobile, with drawn curtains, came to a stop before the old, red-brick house. A second later the car door opened, and an elderly Chinese gentleman stepped out. His figure was so remarkable as to attract attention even in that bizarre and bohemian neighborhood. The Oriental was all of six and a half feet tall, and apparently as slender as a ghost. He did not look his height, however, for his great back was so hunched that he appeared scarce taller than the average man. He wore a long sweeping Mandarin cape of black satin brocaded with wonderful flowers, and a small black cap which fitted tightly to his brow which was high and darched. Down the great hunched back hung a queue reaching nearly to the ground. All these things were in strange opposition to the accepted customs of Orientals in the Western world.

The Chinaman was apparently of great age and wore heavy, bone-rimmed spectacles with tinted glasses, through which his half closed eyes could be faintly seen. With hands crossed in the voluminous sleeves of his coat the Oriental slipped across the sidewalk with the agility of a cat and entered the vestibule of the boarding house.

Here an old-fashioned knocker confronted him, but instead of lifting it his long, slender, yellow fingers closed immediately over the door-knob and the finger nails, encased in gold boxes, scraped the paneling with a strange clawing sound. The door softly opened. The black-robed Oriental passed quickly in, closing the portal behind him.

(To Be Continued)

# BIG BOOK NEWS

Everyone who has seen the subject matter of Manly P. Hall's "Encyclopedic Outline of Masonic, Hermetic and Rosicrucian Symbolical Philosophy" is enthusiastic in praise of the volume. A local newspaper man, a student of philosophy, connected with many of the big things which have been written or produced in Hollywood and Los Angeles, made the following statement concerning this work:

"Entirely unique in conception, form and typographical make-up, this overwhelming volume is, in brief, very definitely a personal message to each individual reader pouring in upon him an unimaginable wealth of knowledge, supremely useful and necessary to the illumination of the inner self, until now unavailable to any but the savant or the ultra-rich collector of rare and recondite treasures of literature."

We are glad to say that the work of the volume has reached that point where it is possible to present those interested with a complete table of contents approximately as it will appear in the printed volume. The 46 chapters, according to the outline which Mr. Hall recently completed, are as follows:

Chapter

- 1-3 Ancient Mysteries and Secret Societies which have influenced Masonic Symbolism.
- 4 Gods and Goddesses of Antiquity.
- 5 Life and Historical Writings of Thoth Hermes Trismegistus.
- 6 The Initiation of the Pyramid.
- 7 Isis, the Virgin of the World.
- 8 The Sun, a Universal Deity.
- 9 The Zodiac and Its Signs.
- 10 The Bembine Table of Isis.
- 11 Wonders of Antiquity.
- 12 Life and Philosophy of Pythagoras.
- 13 Pythagorean Mathematics.
- 14 The Human Body in Symbolism.
- 15 The Hiramie Legend.
- 16 Music and Color.

- 17-19 Plants, Birds, Insects, Reptiles, and Fishes.
- 20 Metals, Gems, and Stones.
- 21 Ceremonial Magic and Sorcery.
- 22 The Elements and Their Inhabitants.
- 23 Hermetic Pharmacology and Chemistry.
- 24 The Qabalah—Israel's Secret Doctrine.
- 25 The Fundamentals of Qabballistical Cosmogony.
- 26 The Tree of the Sephiroth.
- 27 Qabballistical Keys to the Old Testament.
- 28 An Analysis of the Tarot Cards.
- 29 The Tabernacle in the Wilderness.
- 30 The Fraternity of the Rose Cross.
- 31 Rosicrucian Doctrines and Tenets.
- 32 Fifteen Rosicrucian Qabballistical Diagrams.
- 33 Alchemy and Its Exponents.
- 34-35 Theory and Practice of Alchemy.
- 36 Ancient Manuscript.
- 37 Francis Bacon and the Rosicrucians.
- 38 Secret Alphabets and Cryptograms.
- 39 The Origin of Masonic Symbolism.
- 40 Mystic Christianity.
- 41 The Cross and the Crucifixion.
- 42 The Book of Revelation.
- 43 The Faith of Islam.
- 44 American Indian Symbolism.
- 45 The Emissaries of the Mysteries.
- 46 In Conclusion.

The first edition of this volume is entirely exhausted and the second (King Solomon's Edition) is selling rapidly. Write for information concerning this remarkable volume.

### THE MESSIAH

Lovers of good music will soon have one of the treats of the season in the single presentation of Handel's Messiah on December 9th at the Shrine Auditorium by the Los Angeles Oratorio Society.

Under the direction of John Smallman,

### HITE WICKIZER

for several years co-leader with his wife, Jennie B. Wickizer, of the Los Angeles Branch of the Anthroposophical Society, passed into the Greater Life a year ago this Thanksgiving time. This group of faithful Anthrosophical students has met for many years with the Church of the People, of which both Mr. and Mrs. Wickizer were members.

The memory of our friend recalls so much that is beautiful that we can hardly sense our loss or feel regret that he passed beyond the veil. Appreciation of him springs from a thankful heart in each of his many friends,—he had not a single enemy.

His benediction now as then falls upon all alike, the blessings of a life so full of love of service that it knew neither faltering or failure in the exemplification of true brotherhood. A simple, quiet, and faithful follower of the gentle teacher of men. A student, patient and thoughtful of the values of this world and the worlds beyond, accepting and meeting the obligations of this life fearlessly and to the full extent of his capacity. Looking clearly and with the assurance of faith at the infinite relationships outreaching time and space.

such soloists as Riccardo Martin, tenor; Blythe Taylor, soprano; Julia Claussen, contralto and Fred Patton, bass, will appear supported by a chorus of over four hundred trained voices.

Tickets can be procured at any of the larger music stores.

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**SERMON SUBJECTS:**

**Dec. 5th. The International Horoscope for 1927.**  
**Dec. 12th—Music.**  
**Dec. 19th—The Miracle.**  
**Dec. 26th—Digesting Christmas.**  
**Jan. 2nd—The Balance Sheet of 1926.**

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

Preludes: Every Sunday morning, Mr. Hall will give consideration, in a prelude to his sermon, to some item of human interest or problem in our daily life.  
Come and bring your friends—Silver offering.

## THE LITTLE RED MAN OF THE TUILERIES

Who is the 'Little Red Man of the Tuileries' and how came he to haunt that palace and so frighten Catherine de Medicis. Catherine declared that the little red monster had established himself in the palace appearing and disappearing as he chose, and not only had she seen him, but he had predicted to her that she would die "near St. Germain." The Tuileries were too near St. Germain l' Auxerrois; she would not visit the Abbey of St. Germain; but in vain, no one can avoid the hand of destiny. Catherine, dying at the Hotel de Soissons, asked the Benedictine friar, who had just heard her confession, what his name was. "Kaurant de Saint Germain," replied the priest. The queen uttered a cry and expired.

"The Little Red Man" showed himself during the night of May 14, 1610, the date of Henry IV's death by the knife of Ravallac. He foretold the troubles of the Fronde to Richard XIV while that monarch was still a child. The morning following the departure of Louis XVI for Varennes, where he was arrested, this mysterious being was found lying in the king's bed, and he was again seen in 1783.

It is said that a soldier keeping guard over Marat's remains, which lay in front of the Tuileries, died of fright at sight of this specter. Many believe that Napoleon I was visited by a familiar spirit, who is said to be identical with 'Le Petit Homme Rouge' (The Little Red Man.) He is said to have appeared to "The Little Corporal" for the first time at Cairo, a few days after the battle of the Pyramids, and to have predicted to the young general his future destiny. M de Segur, in his "Histoire de la Grande Armee," says that the Emperor received many mysterious warnings at midnight in the Winter preceding the Prussian campaign.

M. G. Lenotre, quoting from "Anecdotes of Napoleon and His Court," by Chamberlain, says: "In the month of January of that year the Red Man, addressing a sentinel on duty on the staircase of the chateau, asked him if he might speak to the Emperor. The soldier replying in the negative, he demon, pushing him aside and leaving him unable to move, went quickly up the steps. Whether no one saw him or seeing him dare not stop him, the spirit asked a chamberlain in the Salon de la Paix if he might see Napoleon. M. d'A—replied that no one could enter without permission.

"I have none; but go and tell him that a man dressed in red whom he knew in Egypt, asks to see him."

"As soon as Napoleon saw 'L'Homme Rouge' he shut himself up in his private cabinet with him. A long conversation followed; a few words were overheard; the Emperor seemed to be asking some favor which he was refused. Finally, the door opened, the Red Man came out, passed quickly through the corridors, and disappeared on the grand staircase, which he was not seen to descend. Whether the story was true or not it was noised about in Paris and more than one individual was arrested by the police for repeating it."

Under the restoration "L'Homme Rouge" showed himself several days before the assassination of the Duc de Berry, and he also appeared to Louis XVIII on his deathbed. That there was a mysterious person who at certain times annoyed the occupants of the Tuileries is not doubted, but who he was and from whence he came, no historians have ever been able to explain.

(Reprint from an unsigned article appearing many years ago in an Eastern newspaper.)

There is no doubt that in the majority of cases so-called religion is a blind alley and not an open road to heaven, as most people think.

### FERNANDEZ IN CONCERT

Amado Fernandez, the golden voiced tenor, well known soloist at the Church of the People, will give a concert at the Ambassador Theatre December 5th, 1926, at 3 P. M. Mr. Fernandez has a voice of unusual beauty and dramatic power.

He will appear in a repertoire of French, Italian, Spanish and Mexican songs, which he presents in his inimitable manner. Assisting artists will be Mrs. Gentry Bassett, Soprano, and Agnes Buisseret, Accompanist. Tickets at the California Music Co. and Ambassador Theatre.

### "No Place Like Holmes"

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(Continued from Page 4, Col. 2)  
race wars in Asia have strangled progress for half a century. But then, in the middle of the century I see a hero of literature and art rising from the ranks of the Latins and purging the world of the tedious stock of the obvious.

"It is the light of symbolism that shall outshine that light of the torch of commercialism. In place of the polygamy and monogamy of today there will come a poetogamy—a relation of the sexes based fundamentally upon poetic conceptions of life.

"And I see the nations growing wiser and realizing that the alluring woman of their destinies is after all nothing but an illusion. There will be a time when the world will have no use for armies, hypocritical religions, and degenerate art. Life is evolution, and evolution is development from the simple to the more complicated forms of the mind and the body. I see the passing show of the world drama in its present form, how it fades like the glow of evening upon the mountains. One motion of the hand of commercialism, and a new history begins."

Editors Note: How near right the wise old count was, the reader may judge for himself. As he was two years too early on his 1912 prophecy of the war, it may be that the other dates are also too early by the same time. Time calculation is the most illusive of all qualities of vision in that realm where there is no time. Just who are the great leaders he mentions is not yet obvious.

### MME. MARIA GERDES

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## INITIATES OF THE FLAME

(Continued)

In the pages that follow we shall try to show this great thread, the spiritual thread of living Fire that winds in and out through all religions and binds them together with mutual ideals and mutual needs. In the story of the Holy Grail and the legends of King Arthur we find that thread wound around the Table of the King and the Temple of Mount Salvart. This same thread of Fire that passes through the roses of the Rosicrucians is entwined about the petals of the Lotus and around the temple pillars of Luxor. THERE IS BUT ONE RELIGION IN ALL THE WORLD and that is the worship of God, the Spiritual Flame of the universe. Under many names He is known in all lands, but whether as Ishwar, or Ammon, or God, He is ever the same—the Creator of the universe—and Fire in His universal symbol.

We are the Flame-Born Sons of God, thrown off as sparks from the wheels of the Infinite. Around this Flame we have built forms which have hidden our light, but as students we are increasing this light by love and service, until it shall again proclaim us Sons of the Eternal.

Within us burns that Flame and before its altar the lower man must bow, a faithful servant of the Higher. When he serves the Flame, he grows and the light also grows until finally he takes his place with the true Initiates of the universe, those who have given all to the Infinite in the name of the Flame within.

Let us, therefore, seek this Flame and also serve it, realizing that it is in all created things; that all are one because all are parts of that Eternal Flame—the Fire of Spirit, the Life and Power of the universe.

To the true creator of this book, upon the altar of this Flame, the writer offers it and dedicates it to that one Fire which blazes forth from God and which is now hidden within each living thing.



The World is the schoolroom of God. Our being in school does not make us learn, but within it is the opportunity for all learning. That school has its grades and its classes, its sciences and its arts, and admission to it is the birthright of man. Its graduates are its teachers and its pupils are all created things. Its examples are found in Nature and its rules are God's laws. Those who would matriculate in the higher colleges and univer-

sities must first, day by day and year by year, work through the common school of life and present to their new teachers the diplomas they have won, upon which is written the name that none may read save those who have received it.

The hours may seem long and the teachers cruel, but each of us must walk that path and the only ones qualified to go onward are those who have passed through the gateway of Experience.

GOD'S GREAT SCHOOL FOR MAN.  
(To be continued.)

## BACON-SHAKESPEARE

(Continued from Page 3, Col. 3)

right-hand side of the neck, you will find a line drawn for the purpose of revealing the fact that the face is a mask and that the mask ends directly behind the ear. You will also notice that the head is not connected with the body but sits on the top of the collar.

Most strange of all is the coat, one half of which is on backwards. As you look at the jacket, you will notice that his right arm (at left of picture) has the coat sleeve on backwards so that his left arm only is usable. In drawing the jacket, the artist has made the front on one side and the back on the other side, instead of two fronts as they should be in this picture. There are also 157 letters on the page, which is one of the secret ciphers of the Rosicrucians and which would indicate that the man who designed the title page of the first folio was an initiated Rosicrucian.

Next Week—A Bacon Portrait.

## THE STAFF OF HERMES

(Continued from First Page)

twisted two other snakes, one white and the other black. The central winged snake represents the spinal canal fire, while the length of the Caduceus staff signifies the sixth ventricle, a tiny tube running through the spinal cord itself. The white and black serpents signify the two accompanying canals, also technically within the spinal column. These are called respectively the "Ida" and "Pingali" in esoteric philosophy, while the central canal is referred to as the "Sushumna." The "Ida" is the vehicle of the energies of the moon, or the Great Mother, and the "Pingali" carries the energies of the sun, the Great Father. Therefore, the positive and negative principles—or the sharp and the flat of **Fa**, which is the musical note of the central canal—are symbolized by black and white snakes. The heads of the three snakes represent the three persons of the Trinity. The central head represents the Eternal, Indestructible One,

which stands unmoved in the midst of all things.

This One is the Eternal Hermaphrodite. It dwells in the midst of darkness. This unmanifest One, winged and transcendent, comes into expression through the two. The Divine Unity is broken up. The white serpent becomes **Herm** and the black serpent **Aphrodite**. **Herm** means "fire" and **Aphrodite**, "water". **Herm** is the spirit of the sun, the divine **Yang** of China. **Aphrodite** is the moon, the divine **Ying** of China. The **Ying** and the **Yang** are twisted around the central staff of the imperishable One and thus the equilibrium of the universe is established.

In the creation the universe descends as three substances through four elements, thus establishing the divine seven. The three substances are the central snake, **Mercury**; the white snake, **Sulphur**; and the black snake, **Salt**. In the human body the elements descending from the brain are the head, air; the heart, fire; the solar plexus, water; and the generative system, earth. There is fifth element called **Akasa**, or the Divine Fire, which is the fifth head of Brahma, the Hindoo Creator which was cut off by Shiva—the material nature—thus signifying that man's spiritual perceptions were destroyed when his

(Continued on Page 8, Col. 1)

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(Continued from Page 7, Col. 3)

objective senses were unfolded. The two serpents—the one black and the other white—have their heads in the world of reality, but their bodies stretch downward into the snare of illusion—the lower worlds. According to the Mysteries, the physical world is established as the result of a spark flying back and forth between the tips of the two tails of the black and white snakes.

The universe in forming descends through four elements. It is first a dark airy mass, then it becomes a light fiery mass, then a vaporous watery mass, and lastly a crystallized earthy mass. These also are the stages through which the nature of man descends, and it is down this rod that Adam was cast out from the Garden of his Lord.

There are many points of similarity between the symbolism of the Caduceus and the three-rung ladder of Freemasonry. The candidate seeking admission into the Mysteries stands at the point marked X and begins his ascent up the central staff of the winged snake. His ascent is measured purely, neither by intellect nor by physical exertion. As he advances on the path of initiation, a mysterious substance within his own spinal column keeps pace with his progress. As he advances, this substance advances with him, and unless he can cause this substance to rise he cannot be truly initiated. At the points marked 1, 2 and 3 are the gates of the Temple, commonly called "points of entrance." At the point marked 1, he takes his Entered Apprentice degree, stepping across from the element of earth to the element of water. At the point marked 2, he takes the Fellow-Craft degree. Here he is stepping across from the element of water to the element of fire. At the point marked 3, he takes his Master Mason's degree, stepping across from the element of fire to the element of air. These three points are marked in Masonry by appropriate symbols. One is marked by a child, 2 by a soldier, and 3 by a philosopher. After passing the point 3, the candidate finds himself in the presence of three lights—the three heads of the serpents. Air is the element of the Worshipful Master, who symbolizes the divine Mercury of the winged central head. The Junior and Senior Wardens are the white and black snakes.

He who carries this Caduceus and understands its power is an initiate in the highest and fullest sense of that word. The path of involution leads down the coils of one serpent and evolution up the coils of the other. The path of initiation only strikes the serpent at the points where they meet and cross each other. The threefold divinity in man—the Father, Son and Holy Ghost—are represented by the

three heads of the serpents, these heads resting in the element of air which is used to symbolize a spiritual essence rather than an atmosphere. The tails of the three snakes, descending downward into the element of matter, are the three bodies of man—his earth-water body, his fire body, and his air body. His air body is his mind, his fire body is his emotional nature, and his earthwater body is his physical form. That which is true in man is also true in the world about man. In the spiritual sphere are the three heads and in the material sphere below are the three bodies. These three bodies are represented by the three suns in our solar system. Our planets are merely centers of substance moving in the auras or bodies of these solar globes.

The two snakes with their black and white bodies twisted together symbolize the life of man, with the elements of right and wrong, light and darkness, knowledge and ignorance, each involved with the other. Through the midst of this runs the path of enlightenment, which is in reality the body of the flying serpent. It

is not given to everyone to discover this body, for three murderers block the way of discovery—three foul ruffians who are called **ignorance**, **superstition** and **fear**. These three form the three serpents of an infernal Caduceus, the shadow of the magician's wand. By **ignorance**, **superstition** and **fear** the magis of evil is wrought, and the soul of man is held in bondage to his own evil nature. What **ignorance**, **superstition** and **fear** are in the realm of evil, **wisdom**, **love**, and **service** are in the sphere of good. While the former produce the magic of degeneration, the latter achieve the miracle of regeneration. **Daemon est Deus inversus**. The wings of the central serpent are **intuition** and **reason**, the two great powers which "raise" man and bear him swiftly into the presence of light. In symbolism the feather and the wing are always symbolic of superphysical power, because they support man in the subtlest element and, according to the Mysteries, the lower powers dwell in the coarser elements, the higher and supreme powers dwell in the subtil elements,

FINIS.



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