

The ALL-SEEING EYE

Edited by MANLY P. HALL

Volume 3, No. 3

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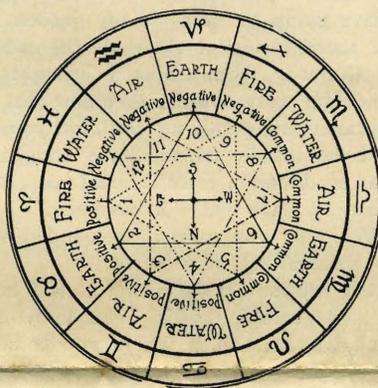
A FAIRLY GOOD YEAR PREDICTED

Notes on a Lecture by Manly P. Hall, Given at Trinity Auditorium, Sunday, December 5th, 1926

Astrology is not recognized today among the arts and sciences, not because it is unscientific in principle but rather because so few can be found among so-called exponents of the art who are capable of reading the complicated configurations after they have successfully erected a celestial chart. Astrology is an occult science and it can never be successfully demonstrated except by a student of mysticism who, being possessed of a sensitive and intuitive nature, is capable of instinctively understanding and grasping the spiritual essentials of this celestial science.

Astrology is adversely criticised today because it has descended from a sacred and divinely-revealed art into the byways of necromancy and fortune-telling. The commercialization of astrology unfits the one who commercializes the art to grasp the subtle principles involved in it. Astrology is not intended for fortune-telling. It will sometime assume its position among the legitimate arts and sciences which it has lost through the ignorant dabbings of unqualified persons. The principles of astrology can be proved to be scientifically sound. Astronomy admits that the sun influences the earth and that sun spots cause inclemency. The effect of the moon upon the tides is also admitted. If the influences from these two luminaries are capable of affecting the elements of the earth, are they not also capable of affecting these same earthy elements after they have become incorporated into the constitution of man? If the moon controls the water of the ocean, why should

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MAHOMET

The Great Teacher of Islam

Mahomet was the handsomest and bravest, the brightest-faced and most generous of men. It was as though the sunlight beamed in his countenance. When anger kindled in his piercing glance, the object of his displeasure might well quail before it: his stern frown was the augury of death to many a trembling captive. Thorough and complete in all his actions, he never took in hand any work without bringing it to a close.

The same habit pervaded his manner in social intercourse. If he turned in conversation towards a friend, he turned not partially, but with his full face and his whole body. In shaking hands, he was not the first to withdraw his own; nor was he the first to break off in converse with a stranger, nor to turn away his ear. A patriarchal simplicity pervaded his life. His custom was to do every thing for himself. If he gave an alms he would place it with his own hand in that of the petitioner. He aided his wives in their household duties; he mended his clothes; he tied up the goats; he even cobbled his sandals. His ordinary dress was of plain white cot-

(Continued on Page 4, Col. 2)

WERE BACON AND SHAKESPEARE ROSICRUCIANS?

An Interesting Old Portrait of Francis Bacon.

By MANLY P. HALL.

The engraving that accompanies this article is reproduced from the title page of the 1640 Edition of the "Advancement and Proficiency of Learning."

It offers an interesting comparison with the Droeshout portrait of Shakespeare which we published last week. Compare carefully the two noses. You will note the unmistakable likeness between the nose of Shakespeare and that of Bacon. A comparison of the eyes will also disclose a startling likeness. The 1640 Edition of the "Advancement and Proficiency of Learning" contains, among other important documents, the bi-literal cipher originated by Bacon when he was about 16 years old and residing in Paris. An example of the bi-literal cipher is to be found in the Latin text under the portrait. If you will compare carefully the formation of the letters, you will see that there are two completely separate alphabets used. Some of the A's are adorned with little flags, while others are plain. The same is true of the H's. There is, also, a marked difference in the R's, especially noticeable in the length of the tails, or final strokes. These differences, minute as they may seem to be, disclose the presence of Bacon's famous bi-literal cipher.

Another interesting point in connection with Bacon's ciphers is the fact that in almost every book in which they appear there are errors in the pagination. These errors most commonly involve the 89th page, which has often been called the "Baconian page," 89 being a cryptic signature for Sir Francis Bacon. In the 1640 Edition of the "Advancement and Proficiency of Learning," page 289 faces page 216 and is backed up by page 218. Pages involving the number 89 are repeatedly in-

(Continued on Page 5, Col. 1)

THE FLOWER OF THE HOUSE OF MING

An Oriental Occult Novel

By Manly P. Hall

(Continued from December 1st)

An old and mysterious Chinaman has come to the boarding house where lives Pink Wilson of unenviable reputation.

He climbed the stairs, carpeted with worn-out red plush, and stopped before the hall bedroom where Pink Wilson lay nursing his headache.

Pink heard a low sound and, rolling over in bed, he faced the door, and there, standing before him, was the tall, hunch-backed Oriental gazing at him with slanted eyes narrowed to slits. A shiver went up and down Pink's spine.

"Ugh!" he muttered; "you might as well kill a man as scare him to death. Who are you?"

The Chinaman's hands came out of his sleeves and, with a low bow, he passed a fine white card towards Pink, who took it wonderingly. It was engraved with Chinese figures, underneath which were the following words in English:

"Quong Kee, Prince of the House of Ming."

A nervous thrill passed over Pink Wilson, for he knew that his visitor was the great Oriental whose power in the Western world was without known limit. A mysterious man, almost a mythological demigod, the yellow shadow that stood behind him was the spirit of the great opium traffic long sought by federal authorities. Pink knew something else, too, but he had been a crook long enough not to show it.

"Sit down," invited Wilson. "Now that you are here, you might as well stay a while."

The Chinese gentleman seated himself carefully and with slow dignity. Then facing the recumbent figure on the bed he spoke in a high sibilant voice, carefully choosing his words:

"You are my honorable friend, Mr. Wilson?—Yes?"

Pink nodded his head. "That's my name."

The Chinaman arched his brows and continued:

"Are you not the honorable Mr. Wilson who recently served five years in the state prison? Are you not the honorable Mr. Wilson who has three times been in the dope addicts' ward of this city?" The Chinaman brought his finger tips together and gazed at the shining sheaths. "Are you not also the honorable Mr. Wilson who has tried to creep into my tea garden and steal my blossoms?" The Chinaman gazed long and earnestly at Wilson, who was becoming decidedly uncomfortable.

"You are right in all of your statements except the last, for I did not even know that you had a tea garden nor that you kept flowers in it."

The Chinaman studied Pink for two or three seconds. "My honorable friend, it does my spirit ill to contradict you, but the last also is true. I have my garden, I have my tea room, and I have my blossoms. Ah! honorable Mr. Wilson, I have many blossoms in beautiful China; I have a mile of chrysanthemums, and amidst their flowering fragrance are the tombs of my fathers. Indeed, my honorable friend, I have many blossoms in my garden, but one more beautiful than all the others. All the way from China I brought my wonderful rose chrysanthemum that its fragrance might rest my soul, but you, sir, most honorable friend, have sought to steal my blossom from me and leave only an empty place where it has been."

"What do you mean?" demanded Wilson, pretending amazement.

"Oh, my honorable friend, must I be so crude as to say more? You know that wonderful little shop where you come so often, where the rice is stacked in boxes and bins around the wall. Do you not know that beneath that house is my palace? It is dark under the earth and flowers do not grow well there, for they must have the light; but down under the store, in the cold of the earth, I have my tea room, I have my fountain, and there by my fountain grows my flower, my blossom, the one I brought from distant China to fill the loneliness of your bleak and desolate land where love and romance are sacrificed upon the altar of material ambitions."

"Ah, talk United States! I've been accused of everything under the light of the sun, but the bird ain't alive who ever said Pink Wilson went around swiping bouquets. Your flowers are perfectly safe, Ming Quong; but don't leave any loose change lying around, because even a gentleman has his failings."

The Chinaman's eyes became mere slits and the lines around his mouth hardened, but he leaned back in his chair and drew from his sleeve a beautiful hand-carved ivory fan with which he sought to brush away some of the fumes of the cheap tobacco that filled the room.

"My honorable friend smokes such an uncultured weed," he murmured; "but if Ming Quong had not come here to you this day his blossom would soon be as dead as that weed. Do you remember, honorable sir, that day in the rice shop when two laughing black eyes looked out

at you from behind the screened gratings? That was many months ago. Often since that day you have seen those black eyes again and poured into guileless ears your woosings. Those black eyes, that trusting heart, those little slender hands you have clasped so often,—do you not know to whom they belonged? That little girl is my blossom who has come all the way across the seas to comfort me. Her virtues are the petals of my chrysanthemum. You have whispered to that blossom things you did not mean. Like some wondrous sun-god, you have come into the life of my pink chrysanthemum; but, my honorable friend, such things cannot be. You are of a different world, a different people. Is that not enough? If not, then know this: that no weed like you shall be in the garden with my blossom. I warn you, most honorable friend, that he who bends the stem of my flower shall die."

The old Chinaman looked straight into the face of Pink Wilson, whose eyes fell in spite of his attempt to return the gaze.

"Is that frail girl your daughter?" he asked in pretended surprise.

The old Chinaman nodded his head. "She is my child, and all that Ming Quong has—his jewels, his gold and his palaces—are for her. In the celestial land has her mother been these many years. She went long before me into the place of rest, and my laughing-eyed blossom is all that Ming Quong lives for. The world knows him as a heartless man, but, before the gods, this is not true. But you, sir, must let my blossom be, for it is not fitting, my honorable friend, that the glory of youth and innocence should be wedded to evil and degeneracy. Not that I say either term belong to you, my honorable friend, but this I must say, that I have other plans for my child and must humbly beseech you to see her no more lest some strange ill befall you which would make Ming Quong most sad."

Pink Wilson did not reply at once, for in his mind a plan was slowly formulating. When at last he turned to the Chinaman a smile masked his hidden intent.

"Just as you say. If you don't want me to see the girl any more, well, I'm through—get me? I'm through."

Pink Wilson lay back on the bed. "Oh, this whisky is killing me!"

The Chinaman rose slowly to his feet and, crossing his hands in his sleeves, bowed very low.

(To Be Continued)

Typographical errors such as "Shakespeare" and "1812" for "1912" as in the Tolstoy prophecy of last week will creep in, but the proofreader has a perfect alibi as he says he is only emulating the illustrious Sir Francis Bacon who used similar methods for his bi-literal cipher.

INITIATES OF THE FLAME

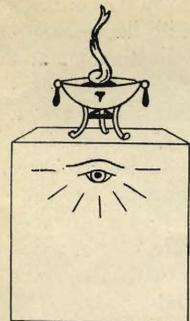
CHAPTER I.

THE FIRE UPON THE ALTAR.

As far back as our history goes we find that fire has played an important role in the religious ceremonials of the human race. In practically every religion we find the sacred altar fires, which were guarded by the priests and Vestals with greater care than their own lives. In the Bible we find many references made to the sacred fires used as one form of devotion by the ancient Israelites. The Altar of Burnt Offerings is as old as the human race and dates from the time when primordial man, lifting himself out of the mists of ancient Lemuria, first saw the sun, the great Fire Spirit of the universe. Among the followers of Zoroaster, the Persian Initiate, fire has been used for centuries in honor of the great Fire God—Ormuzd—who is said by them to have created the universe.

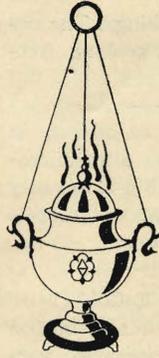
There are two parts, or divisions, of humanity whose history is closely related to that of the Wisdom Teachings. They embody the doctrines of fire and water, the two opposites of nature. Those who follow the path of faith (or the heart) use water and are known as the Sons of Seth, while those who follow the path of the mind and action are the Sons of Cain, who was the son of Samael, the Spirit of Fire. Today we find the latter among the alchemists, the Hermetic philosophers, the Rosicrucians, and the Freemasons.

It is well to understand that we, ourselves, are the cube altar upon which and in which burns the altar fire. For many centuries the Initiate of fire has been nourishing and guarding the Spiritual Flame within himself, as day and night the ancient priests tended the altar fires of Vesta's Temple.



The ever-burning lamp of the alchemist, which burned for thousands of years without fuel in the catacombs of Rome, is but a symbol of this same Spiritual Fire within himself which was carried by the Initiate in his wandering. It represents the spinal column of man, at the top of which is flickering a little blue and red flame. As the lamp of the ancients was fed and kept burning by the purest of olive oil, so man is transmuting within himself and cleansing in the Laver of Purification the life essences, which (when turned upward) provide fuel for the ever-burning lamp within himself.

Upon the altars of the ancients were offered sacrifices to their gods. The ancient hierophant offered up sacrifices of spices



and incense. The Masonic brother of today still has among his symbols the incense burner or censer, but few of the brothers recognize themselves in this symbol. Under articles such as this the ancients symbolized the development of the individual, and as the tiny spark burning among the incense cubes slowly consumes all, so the Spiritual Flame within the student is slowly burning away, and transmuting the base metals and properties within himself, and offering up the essence thereof as the smoke upon the Altar of Divinity. It is said that King Solomon, when he completed his Temple, offered bulls as a sacrifice to the Lord by burning them upon the Temple altar. Those who believe in a harmless life wonder why so many references are made in the Bible to animal sacrifice.

The student will realize that the animal sacrifices referred to are those of the celestial zodiac and that when the Ram or the Bull was offered upon the altar, it represented the qualities in man which come through Aries (the celestial Ram) and Taurus (the celestial Bull). In other words, the Initiate, passing through his tests and purification, is offering upon the altar of his own higher being the lower animal instincts and desires within himself. Among the Masonic brothers we find also what is called the Symbol of Mortality. It consists of a spade, a coffin, and an open grave, while upon the coffin has been laid a sprig of acacia, or evergreen. In the picture we see the spade of the grave-digger, which has been considered the symbol of death for centuries.



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In the Book of Thoth, that strange document which has descended to man at his present stage of evolution as a deck of ordinary playing cards, we find a very wonderful symbolism. Of all the suits of cards the spade is the only one in which all the court cards face away from the pip. In all the other kings and queens the faces are looking at the little marker in the corner of the card, but in the spade suit they look away from it. Now, it is said that the spade has been taken from the acorn, but the occult student has a different idea. He sees in the spade, which has for ages been the symbol of death, a certain part of his own anatomy. If you will turn again to the picture of the spade you will see, if you have ever studied anatomy, that the grave-digger's spade, is the spinal column and the spade-shaped piece used on the deck of cards is nothing more or less than the sacrum bone.

(To Be Continued)

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Hippocrates, "Father of Medicine," described the brain as a sort of a gland whose purpose was to keep the head free from humidity. The wonder is that we know what little we do about the brain.

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:

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.

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Science and Religion.

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MANLY P. HALL*Editor*
HARRY S. GERHART*Managing Editor*
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MANLY P. HALL

In presenting a series of Questions and Answers to the student an attempt has been made to do so in an absolutely non-sectarian way. The real understanding of all of Nature's problems is the result of the personal development of the seeker and not the teachings that he receives. All living creatures are seeking the power of independent expression and creeds are often walls that shut out light instead of centers of illumination, as they were intended to be.

Questions have been selected from our previous works and from the questions asked at our various meetings during the past. They are of a very general nature and the answers to them have not been taken from any one phase of the Wisdom Teaching. In them the student will find points taken from all of the schools of Deep Mystic Thought.

The answers given here are neither final nor complete, but are in line with common sense and nature. As the student advances he will find new light on all of these problems, but the author feels certain that the true seeker will never find anything that will deny them, because the answers are based on natural law.

**They who know God's laws know God.
They who keep God's laws keep their
covenant with Him. M.P.H.**

Question 1. What is the meaning of the word "occult" and how is it to be used in connection with spiritual sciences?

Answer. The word "occult" means hidden. An occultist is one who through the powers of reason is trying to lift the veil of allegory from science and religion and find the germ of truth and unity concealed in their diverse, complex, and

literal explanations and teachings. The occultist is the eternal seeker, seeking eternal truths.

Dr. William A. Mayo in an address in Montreal predicts that the ultra-microscope will raise the span of life to seventy or more. He also laid great stress upon the value of religion in healing.

(Continued from Page 1, Col. 2)
ton stuff, made like his neighbors; but on high and festive occasions he wore garments of fine linen, striped or dyed in red.

His abode was to all easy of access "even as the river's bank to him that draweth water." Yet he maintained the state and dignity of real power. No approach was suffered to familiarity of action or speech.

A remarkable feature was that urbanity and consideration with which Mahomet treated even the most insignificant of his followers. Modesty and kindness, patience, self denial, and generosity, pervaded his conduct, and riveted the affections of all around him. He disliked to say No; if unable to answer a petitioner in the affirmative he preferred silence. "He was more bashful" says Ayesha, "than a veiled virgin; and if anything displeased him, it was rather from his face, than by his words, that we discovered it." He was not known ever to refuse an invitation to the house even of the meanest, nor to decline a proffered present however small. He possessed the rare faculty of making each individual in a company think that he was the favoured guest.

When he met any one rejoicing he would seize him eagerly and cordially by the hand. With the bereaved and afflicted he sympathized tenderly. Gentle and bending towards little children, he would not disdain to accost a group of them at play with the salutation of peace. He shared his food, even in times of scarcity, with others; and was sedulously solicitous for the personal comfort of every one about him. He believed in a special and all-pervading Providence. The conviction moulded his thoughts and designs, from the minutest actions in private and social life to the grand conception that he was destined to be the Reformer of his people and of the world. He never entered a company but he sat down and rose up with the mention of the name of the Lord. When the first fruits of the season were brought to him, he would kiss them, place them up to his eyes, and say "Lord as Thou hast shown us the first, show unto us like wise the last." He used to stand for such a length of time at prayer that his legs would swell. When remonstrated with, he said "what, shall I not behave as a thankful servant should?"—Muir's Life of Mahomet.

BIG BOOK NEWS

At the Ebell Club on the afternoon and evening of November 30th, the Church of the People held a reception for the purpose of showing to the members of the organization the paintings recently finished by J. Augustus Knapp to illustrate Manly P. Hall's forthcoming book on Masonic, Hermetic, and Rosicrucian Symbolical Philosophy. A large and enthusiastic group attended the reception both in the afternoon and evening. The exhibit was of great interest to students of occultism, philosophy, and art. The paintings were grouped around the walls according to subject matter. One section was devoted to Rosicrucian mysticism, the pictures being a portrait of the Count St. Germaine, another of Christian Rosencreutz reconstructed from an early painting, and also a view of the opening of the tomb of Christian Rosencreutz 120 years after his death. Two remarkable paintings from the Scandinavian mythology attracted great interest. The first was Odin—The Father God—standing on a promontory of rock with ravens circling about his head and wolves at his feet. The second was the Yggdrasil Tree, carrying the universe in its branches. In the Egyptian section were Hermes standing upon the back of Typhon, a beautiful reconstruction of the Emerald Table of Hermes (a copy of which appears in Mr. Hall's Lost Keys of Masonry), and an unusual conception of Isis surrounded by appropriate Egyptian symbols. The Greek section included a portrait of Pythagoras reconstructed from early documents and jewels; also part of the initiation ceremony of the Eleusinian Mysteries and a marvelous painting of the Oracle of Delphi. The section devoted to the Hebrew Qabbalah contained a magnificent conception of the Grand Man of the Zohar—the Great Universal Being, Who carries the Zodiac in His hands with the solar system revolving about His body. The Jewish section also included the Tabernacle in the Wilderness and Jehovah seated on the firmament surrounded by the beasts of Ezekiel's Vision. With the picture of Jehovah was framed a four-color process reproduction which will appear in the large book when it is finished. The reproduction was so close to the original that many of those who examined the two pictures could not tell them apart. There were in all 25 paintings presented, but to describe them all would take from the joy of seeing them for the first time in the large book when it is delivered. These paintings—each of them a masterpiece—constitute but part of the series of 46 paintings which will illustrate Mr. Hall's new book.

(Continued on Page 6, Col. 1)

BACON-SHAKESPEARE

(Continued from Page 1, Col. 3)

correct in the first folio of Shakespeare. In Burton's "Anatomy of Melancholy," long suspected of being Francis Bacon's scrapbook, page 189 is entirely missing. In the first edition of Bacon's "Advancement and Proficiency of Learning," London, 1605, leaf 87 is followed by leaf 79 instead of 89. This peculiar chain of mistakes appearing in literally dozens of vol-

umes indicates, in all probability, the presence of a Baconian cipher in whichever book the faulty pagination appears.

Francis Bacon has long been considered as a Rosicrucian initiate. His remarkable work, "The New Atlantis," is a Rosicrucian enigma. There is a story afloat (concerning which certain Masonic brethren are supposed to have information) to the effect that the supposed death and burial of Francis Bacon were a mock ceremony and that he changed his name

and moved to Germany, where he published, under the name of Johann Valentin Andreae, the "Chemical Marriage of Christian Rosencreutz," one of the first and most famous of the Rosicrucian manifestos. While it is difficult to prove such a theory, there are many things that point to the probability of the story.

Bacon was one of the most brilliant minds that Europe ever produced and is considered by many to be the father of all modern science. He remodeled the British law, establishing systems of jurisprudence which remain active to this day. The cryptograms in his various documents point to the fact that he was actually the son of Queen Elizabeth and the Earl of Leicester. The original marriage contract is said to be in existence at the present time, but the unhappy and sudden death of the Earl caused Queen Elizabeth to conceal the marriage. This being the case, Francis Bacon was the true heir to the throne of England, but he was never able to claim his title. The secret which he possessed to the effect that he was the legitimate heir to the throne is now believed by Baconian experts to be the prime cause of the unwarranted persecution heaped upon him by his contemporaries.

Apparently realizing that he could not hope for justice during his own lifetime, Bacon left to posterity the labor of vindicating him and accrediting him with that knowledge and power which was his legitimate right. He therefore went to infinite pains to conceal within his documents the secrets of his own unhappy life. He was a king who could never claim his throne, persecuted for the fact that he knew his own birthright. He dared not reveal it, for it would have cost him his life, so he wrote it into his books, concealing it in ciphers and veiling it in enigmatic statements, which are meaningless unless the reader is acquainted with the tragedy of the author. In order to protect his position and divert suspicion from himself, he assumed various names, writing his books and accrediting them to either actual or imaginary personages. It seems to have been at this point that William Shakespeare, the obscure actor, appears upon the scene. Was Shakespeare a member of the Rosicrucian Brotherhood, selected to be the left hand of Francis Bacon, that through him this monumental genius might leave to posterity a vast store of occult information and secret Rosicrucian mysticism, within which was also concealed the true identity of the secret author?

For centuries there seems to have been a concerted effort to conceal the true authorship of the Shakespearean plays. This would lead one to believe that Bacon was connected with some secret organization



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Will. Marshall, sculpsit 1640.

or group which even after his death continued to consistently maintain the subterfuge. A good example of this is to be found in the inscription upon the grave of William Shakespeare, which originally was written in peculiar cryptogrammatic characters and which was later replaced by another stone containing the same words but recut so as to destroy the cipher in the original writing. An investigation of this cryptogram, according to the researches of Ignatius Donnelly, reveals the name of Francis Bacon as being secretly written upon the tomb of Shakespeare. While newspaper type makes it impossible to reproduce exactly the lines of the old inscription, we believe you would be interested in reading Shakespeare's epitaph, which is as follows:

"Good Frennd for Jesus SAKE forbear
To diGG T-E Dust Encllo-Ased
HE.Re.

BlESE be T-E Man TY (that) spares
T-Es Stones

And curst be He TY (that) moves
my Bones."

From these four lines Ignatius Donnelly extracts the following words:

FRANCIS BACON WROTE THE
GREENE, MARLOWE AND SHAKES-
PEARE PLAYES.

(Next week's article will be The Baconian Scrapbook.)

BIG BOOK NEWS

(Continued from Page 4, Col. 3)

The artist, Mr. Knapp, spoke twice during the day, giving brief outlines of how he was able to produce these beautiful pictures. Mr. Knapp has a rare faculty of presenting word pictures and also of transforming words into pictures. He handles his subjects with sincerity, reverence, and deep understanding. Mr. Knapp has been an occult student for many years and is famous for his curious and remarkable illustrations in John Uri Lloyd's Masonic masterpiece, *Etidorpha*. One of the unusual features of the exhibit was a board prepared by the Los Angeles Engraving Company, showing the method of reproducing the paintings by dividing the primary colors and preparing a copper plate of each. When these plates are superimposed, the result is a perfect and complete reproduction of the original color values.

Mr. Hall also displayed a number of rare volumes collected for the purpose of insuring absolutely accurate and complete information on the various subjects of antiquity which he is incorporating in his large work. The bibliography of "The Big Book" will number over 500 volumes. Mr. Hall exhibited 30 volumes of original manuscripts of the 16th and 17th centuries; also many rare works of al-

chemy, chemistry, and symbolism; first editions, incunabula, privately published works, volumes specially bound, etc. In all, the exhibit numbered nearly 200 volumes and occupied three large showcases. The volumes provoked deep interest, especially the manuscripts on magic and symbolism. Several first editions of volumes concerned with the Baconian controversy, including a rare work on cryptograms from the library of King Leopold of Belgium, were of interest to Baconian students.

Mr. Hall gave three short talks, explaining the exhibits. In the last of these he showed several drawings of the Navajo Indian sand paintings, which had been specially prepared for him by a leading Navajo exponent of this rapidly vanishing art. The chapter on the American Indians in "The Big Book" will include a full page reproduction in color of one of these sacred paintings.

There were many splendid musical numbers interspersed throughout the program. Mme. Marie Gerdes, an eminent European concert pianist and instructor according to the Liszt school, who has recently come to Los Angeles, favored with two splendid piano numbers. Miss Anita Holt, English violinist, delighted with her sweet toned instrument and admirable technique. Amado Fernandez, popular soloist of the Church of the People, accompanied on the piano by Agnes Buisseret, sang several solos in his inimitable manner. Another unusual treat were the songs of Haske-Nas-Wood, Navajo Indian tenor. Carol Atkins rendered a beautiful piano solo and Linnie Guess accompanied during the afternoon.

The reception was declared to be a complete success by all concerned.

HOROSCOPE FOR 1927

(Continued from Page 1, Col. 1)

it not also influence the water in the human body? If, as has been demonstrated, planets are pulled somewhat out of their orbits by other planets (as in the case of Uranus which was pulled out of its orbit by Neptune and which phenomena resulted in the discovery of the latter planet), why should not these celestial bodies affect the climatic conditions and thus produce the phenomena of earthquakes, tidal waves, etc.? This would incidentally influence the customs and attitudes of the human race by thus creating varying environments. It is a scientifically known fact that the color, size, mental development, organic structure, etc., of races and species are, to a great degree, the result of environments. If the celestial bodies create environments, they incidentally influence the intelligence and form of those creatures evolving

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LOS ANGELES OPENS CHRISTMAS FESTIVITIES THIS YEAR AT SHRINE AUDITORIUM

On December 19th, the Los Angeles Oratorio Society, one of the three outstanding organizations of its kind in the United States, will present Handel's MESSIAH at the Shrine Auditorium. This is the opening of Christmas week and will be the event of the season.

Under the direction of John Smallman, 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.

The MESSIAH is perhaps the greatest of all Christmas music and its presentation has been one of the historic events of the season in the famous European centers of music.

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

The work of this society is doing much to make Los Angeles the foremost Music Center in America and lovers of good music wait eagerly for the presentation on December 19th, of "THE MESSIAH."

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(Continued from Page 6, Col. 2) through such environments, thus establishing a natural, scientific, material proof of astrology. Furthermore, the spectroscopy demonstrates that light carries with it the vibratory rates of metals, gases, minerals, and various chemical elements. If a ray of light is capable of being analyzed to a degree that it reveals the constituents of the celestial body from which it was reflected, this same light contains sufficient power to influence any body which it may strike. While this influence may not be apparent or tangible to the physical faculties of man, there is no doubt that it influences his subtle, emotional, mental, and spiritual organisms.

In a rare work on the talismanic magic of the Persians, James Gaffariel, the astrologer to Cardinal Richelieu, appends two remarkable maps of the heavens, showing the origin of the celestial Hebrew alphabet in the stars. It is our intention to republish these charts in a future number of this magazine. According to Gaffariel, the famous allusions to the handwriting on the wall found in the Old Testament refer, in reality, to the celestial Hebrew alphabet in the heavens. Gaffariel points out that the fixed stars constitute the consonants of this celestial language and the movable planets the vowels. The incessant motion of the latter result in ever-changing words appearing upon the vault of the heavens. These words can be translated into intelligible sentences and paragraphs, concealing within them the future destiny of the planet.

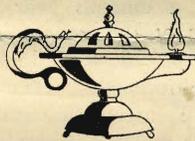
Astrology at the present time has many uses assigned to it, most of which are against the finer and higher development of the science and they stand between it and scientific recognition. Four uses of astrology are of real value to the community, if the interpretation of the chart be given by a qualified student of the subject. (1) Astrology is of inestimable value in the diagnosis of disease. Medical science at the present time finds great difficulty in attempting to analyze the invisible, and often superphysical, causes of disease. An intelligent use of the horoscope will go far toward revealing the latent causes of disease within the nature of every individual.

(2) Astrology is of great value in assisting parents in the analysis of the traits and characteristics of small children, whose future lives depend very largely upon a wise and intelligent directionalizing of their forces while the child is in a plastic and receptive condition. (3) The close relationship existing between celestial influence and terrestrial atmospheric condition results in astrology being a powerful aid in forecasting the weather. Long before the coming of modern weather bureaus, the European peasant through a consideration of the sun, moon and stars kept himself well posted concerning coming storms, etc. For centuries successful farmers have planted in certain phases of the moon, having demonstrated the effect of this luminary upon their crops. (4) By means of astrology it is possible to keep in constant touch with the temperament and idiosyncrasy of the International Man, and some day the value of astrology as a means of preventing international misunderstanding will be appreciated.

It is concerning the international horoscope that we wish to write at this time.

You may wonder how it is possible to cast a horoscope for a nation. The answer is that the nation must be considered as an individual. It would be very valuable to the peace and harmony of the world if people could be taught to think of the planet as an individual; that continents are his parts and members; and that living creatures are tiny cells in his gigantic body. We would then realize that the earth has a temperament of its own and that it is subject to all the irascibilities of temperament found in the ordinary human being. Diseases of the human body become plagues and pestilences. wars and international disturbances in the body of this great Earth Man. Not only is there the Earth Man, but each continent can be considered as an individual; each race may be considered as an individual; each religion, each great enterprise, each state, county, city and town may be considered as an individual, possessing individual characteristics and certain peculiarities of temperament and outlook. A recognition of this great cosmic fact will ultimately assist in promulgating the doctrine of co-operation, for as sickness is the result of

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inharmonious adjustment of body parts, so wars and plagues are the result of the inharmonious adjustment of the body parts of this great man. Let us now turn to a consideration of the National Men and what their temperaments bid fair to produce during the coming year. We would add at this point that there is one thing over which astrology is powerless: that is the individual will power and mind of the individual. The less people think, the more accurate their horoscope will be. The less they exert themselves, the more they are influenced by things about them. So predictions cannot be issued dogmatically, for every man is master of his stars, and every nation is capable of rising above its good and evil planetary configurations.

The Great Man of the United States was born on July 4th, 1776, at the time when it cut the umbilical cord which connected it to the mother country. At the time of signing the Declaration of Independence, the 19th degree of the Sign of Aquarius was rising. Therefore the United States Man is an Aquarian. He pours the water of life—a stream of stars—from his great water urn. It is significant that at the dawn of the Aquarian Age the United States should be an Aquarian—the sign of a coming race and a coming age. Aquarius, while a waterbearer, is an air sign. So this nation will conquer the air with its airplanes, its radios, its engines, and similar inventions. The Sign of Aquarius contributes to the United States its love of independence, its self-sufficiency, and its unconventionality. The present generation is Aquarian in its lack of dignity, lack of sense of propriety, and its ridicule of ancient and accepted standards. The result is that every day the number of the older and conventionalized generation becomes fewer. They do not die of old age; they are frightened or mortified to death by the habits and temperaments of the generation rising up about them. Aquarius is always in a hurry; speed is its motto. The Aquarian man, both human and national, is controlled by Uranus, the planet of sudden and unexpected things. Uranus is a nervous, mystical, excitable sign, and those controlled by it are seldom self-controlling. It is this nervous haste, this bohemian temperament, that marks the present generation in America. The United States Man is coming into his majority, demonstrating beyond doubt the influence of the celestial bodies which culminated at his nativity!

The land surface of the United States is under three great constellations—Gemini, Cancer and Leo. Gemini covers the eastern coast with its intellectual and cultural

temperaments; Cancer, the middle west with its fecundity, grain and crops; and Leo, the western states with their pioneering and aspiring temperaments. These three signs control, to a certain degree, those diseases from which the American people suffer the most: Gemini contributes the tendency toward nervousness and tuberculosis; Cancer, the tendency towards stomach trouble; and Leo, the tendency towards heart trouble. In spite of several distressing aspects, the coming year promises an improvement in financial conditions throughout the country, with a release of currency and circulation of money. The trend of progress in America is westward; therefore the West continues to suffer from "growing pains." The population will increase faster than the industries can support it, thus resulting in considerable sorrow for the less-moned classes. There is promise, however, of considerable increase in industries in the West the coming year. The problem of the ingress from the East is a difficult one to solve. It will take many years to thoroughly adjust conditions.

There will be many difficulties in the political world, including serious factional clashes. It will be a difficult year for science and invention, but one new and great invention will be added to the already long list of achievements. The invention will be of an entertaining rather than of an essential nature. Literature, the theatre, and the arts will not have a particularly prosperous year; nor will the motion picture industry. America's art sense is still but partly matured; the finer sentiments come with age and the United States is still a young country. Occultism and philosophy will have a steady, but slow, growth during the year. They will suffer considerable adversity. Freemasonry will be very active. Orthodox religion will have a good year; as a result of broadening out its platform and taking up affairs of world interest, it will stage a "comeback." The evolutionists are likely to have an unpleasant year, with a blow to their fondest hopes. There will be a steady advance along sociological lines.

Severe storms will occur in the Eastern states and out upon the Atlantic. These will probably cause the sinking of two or three large vessels in the Atlantic. There is a likelihood of severe storms off the coast of Southern California.

The British Man is an Aries; that is, he was born under the Sign of the Ram—the House of Mars. The Ram is the symbol of courage, tenacity, and an unwillingness to give up. Great Britain will not have an exceptionally good year. There will be further difficulties with strikes and the colonial possessions will cause worry.

English financial conditions will not be of the best. The United States may also have difficulty in the Philippines or Hawaii, with probability of volcanic disturbances in the latter place. Serious illness comes to the royal house of England, with the probable death of one of its members.

India will make new political endeavors towards freedom, and these will be rather quiet and unpretentious, but considerable undermining will take place. A new leader will arise in India. He will gather a large following, which will greatly influence the future of the Indian people.

Italy also has an unsettled year, with financial complications. There is danger of division in the government and possibly civil war. Mussolini is afflicted and will either pass through a serious illness or meet with his death.

Australia will be struck with a cattle epidemic or something of that nature, which will in some way injure the flocks and herds.

South America is progressive during the year. Great numbers of people will emigrate to Northern South America, where there is a sudden boom. The South and Central American republics will be quiet—that is, quiet for them.

There is a war in Asia, possibly involving Japan. China does not seem to have a particularly good year.

Considering everything in general, several points stand out above the rest: (1) The ever-growing clouds of international war do not seem to break during the coming year, but unless humanity becomes less selfish and takes a greater interest in the well-being of the various parts of itself a great international cataclysm will most certainly come within the comparatively near future. (2) A generally improved religious and financial condition, with the orthodox creeds of the world broadening out and becoming more inclusive. They will not do this, however, until they have made one last stand upon the foundation of the old. (3) The Oriental religions and philosophies are becoming ever more important as factors in Western civilization. This is a very good year for them.

We must realize that the so-called "evil" aspects of a horoscope are merely expressions of unfinished labor and those lines of activity in which we lack proficiency. We speak of them as "evil," but in reality they are merely reminders of problems unmastered, accomplishments yet to be made. Do not become astrological fatalists; remember the stars impel but they do not compel. Man is the master of his destiny and the captain of his soul.