

**THE  
PHOENIX**



*By*

**MANLY P. HALL**

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BY MANLY P. HALL.

REVISIONING 7,000 YEARS OF STRANGE LEGS

19 FASCINATING ARTICLES

51 MAGNIFICENT ILLUSTRATIONS

The following paragraphs indicate the scope of this unusual book of ancient wisdom:

**THE LADDER OF SOULS** is a study in the mystery of the descent of the spiritual man into the body, which Plato called a *epitaphos*. The value of the article is enhanced by the rare diagrams and figures from the little-known Rosicrucian writings of Robert Fludd, the greatest of the English alchemists and Hermetic philosophers.

**THE GREAT PYRAMID** was recognized by the ancients among the Egyptians as the gateway to the invisible world. In the chambers of the Pyramid were performed the rituals of the Hidden God and the rebirth of the soul. This article, which sets forth holistic unopposed secrets of Pyramidal symbolism, is illustrated with rare made from specially prepared drawings of rituals and ceremonies.

**THE CYCLE OF TRANSMIGRATION.** It may surprise you to learn that two-thirds of the population of the earth believe in reincarnation. It may also surprise you to know that the true interpretation of the doctrine of periods which has never been generally expounded outside the borders of Tibet. This article is indispensable to every student of reincarnation and karma, as it sets forth the philosophy of the life cycle according to the teachings of those learned Tibetan lamas who are the custodians of the secret tradition in Buddhism.

**THE COMTE DE ST. GERMAIN.** Greater of the European alchemists, disciple of Indian and Egyptian hierophants, and confidant of Kings, the Comte de St. Germain was the most brilliant personality of modern history and a link in the Golden Chain by which the gods connect to bind the earth to the pinnacles of Olympus.

**MEDITATION, CONCENTRATION & RETROSPECTION.** The two articles . . . one on Meditation and the other on Concentration and Retrospection . . . present a simple and workable exposition of the most important and fundamental secret disciplines. After correcting popular errors which detract from the value of these exercises, Mr. Hall sets forth in clear and concise manner the true principles involved. These articles alone are worth the price of the book.

**H. F. BLAVATSKY, THE RUSSIAN SPHINX,** was the enigma of the nineteenth century. To the present city of New York came the Russian woman, a modern embodiment of the mysticism, mysticism, and magic of all the ages. She was the faithful disciple of those Oriental Masters who dwell beyond the snowy peaks of the Himalayas, and she brought to the Western world the priceless secrets of Eastern metaphysics. Included with the text is a rare and previously unpublished photograph of Madame Blavatsky herself, as well as two full page portraits of the Maharaja M. and E. H., which were painted under her supervision.



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THE PHOENIX

BY MANLY P. HALL  
REVISED 7,000  
19. FASCINATING  
91. MAGNIFICENT

The following is a synopsis of the scope of this unique wisdom:

**THE LADDER** is the mystery of it man into the body spiritual. The value by the rare diagram little-known Rosicrucian, the golden and Hermetic philosophy.

**THE GREAT P** gateway to the invisible of the Pyramid of the Hidden God. This article, which is a secret of the Pyramid with rare and drawings of rituals.

**THE CYCLE OF** It may surprise you to the population of the carnation. It may be that the true mystery periodic which has been founded outside the article is indispensable incarnation and karma philosophy of the life workings of those who are the custodians of Builders.

**THE COMTE DE** out of the European and Egyptian hieroglyphs, the Comte de S building personality of link in the Golden C completed to build the Olympus.

**MEDITATION, C** RETROSPECTION, one on Meditation and Retrospection and workable exposition and fundamental working popular errors value of these exercises clear and concise are included. These articles of the book.

**H. P. BLAVATSKY'S** SPIRITUAL was the contemporary. To the present time this Russian was one of the mediums of all the ages. She of those Oriental Masters the mystery of the brought to the West secrets of Eastern mysticism. This is a rare and photograph of Madame M. and E. H., who has supervision.

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J. AUGUSTUS KNAPP  
Contributing Artist



AS the repositories of a universal sacred learning, the sanctuaries of the pagan gods were protected and served by hierarchies of illumined priests who, consecrated to the spirit of Truth, labored unceasingly to acquaint evolving humanity with the dual mystery of human origin and destiny. The ancient temples have crumbled away. The holy orders of that day have vanished from the earth. A new priesthood serves the gods and a new laity gathers at the clanging of the great bronze bells. The Mysteries of antiquity have seemingly perished. The faith, however, of the Golden Age—the first religion of man—can never wholly die. In all its pristine purity it is preserved even to this day and may be recovered by everyone who will devote his life to this supreme and holy task. It is not decreed that man should be so easily deprived of that which is his own; for even in this generation, which is a stranger to the gods, he who will follow in the footsteps of the neophyte of old may still receive the priceless heritage of Truth and Light. Amid the bustle and confusion of our great economic era there are still mystic "Master Builders" like Paul, and

initiated philosophers like Plato; and these, in common with the priests of an older world, still serve and protect the sacred fires of aspiration burning upon the high altars of humanity. Unrecognized and unappreciated in a generation motivated by personal interest, both these doctrines and their priestly keepers have preserved an inviolable secrecy. The divine traditions still survive and the wise of one generation still pass on to the wise of the next that body of mystic truths which is the leaven of civilization and for lack of which mankind must inevitably perish.

As we turn the voluminous pages of history, we read in glorious rubricated lettering the record of nations that have passed away, of heroes who lie in unknown and unhonored graves, of conquerors bedecked with the trappings of the mighty and wearing the laurel wreath of victory. Marching down the corridors of time, all these have vanished in a common oblivion. We pause for a moment to pay homage to the grandeur that was Egypt, the magnificence that was Greece, and the glory that was Rome. As upon moldering headstones, we read the epitaph of their rise and fall, how each in turn bowed its noble head to the in-



ZARATHUSTRA HAS RETURNED TO HIS FLAME

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THE WALL-GAZING BRAHMAN

words have any great merit. "Since my heart and body are always with Buddha, sleeping, waking or working, I am constantly receiving his influence and have no need to read his words."

It was the patriarch Panyatara who in the stillness of meditation revealed the mystical doctrine to Bodhidharma, who thus became the twenty-eighth patriarch and the greatest exponent of Dhyana, or the science of enlightened mysticism. It was Bodhidharma—often called "the militant monk" and "the blue-eyed Brahman of princely birth"—who brought Dhyana to China, from whence, according to tradition, it reached Japan in the seventh century, where it is known as Zen.

The meaning of the word Zen, according to the Master himself, cannot be understood even by those possessed of wisdom. It implies a mystery which can only be revealed to those who have achieved it. To the exoteric, the term must always remain simply a word conveying the thought of the discovery of self and the contemplation of that reality which is the foundation of every illusionary nature. Men do not study Zen. They achieve it through the actual process of becoming it. It is not taught as we understand teaching, but is communicated as a state from those who possess it to those who are capable of receiving it. Zen is a meditation for the becoming of self.

Bodhidharma was in every respect an extraordinary personality. His body of huge and ungainly proportions was rendered more pronounced by his haughty mien and commanding gestures. Two great piercing eyes blazed out from under shaggy brows and he affected a short, grizzly beard and heavy, golden ear-rings. His strange proportions and menacing manner lent a fearsomeness to his whole appearance. By older writers Bodhidharma has been likened to an awkward, growling bear who spent his time sitting in some desolate spot mumbling and grumbling to himself. He is never depicted as smiling or

happy, but as glowering upon the world from behind the folds of his cape. In spite of all this, however, if his face be carefully studied, there is evidence of a deep kindness and a gentle understanding concealed beneath the rough exterior. Like many of the other patriarchs who have renounced worldliness for the realities of the contemplative life, Bodhidharma was utterly indifferent to his personal appearance. His body was covered with a tattered robe, usually shown as either saffron, or red in color, although the traditional robe of the Zen patriarch is green.

Never before had such an apparition been seen crossing the mountains separating India from China. There are differing accounts regarding his mode of travel. According to some traditions, he walked the entire distance to bring the law of enlightenment to the Chinese. Again, he is referred to as "the navigating Brahman" and is supposed to have arrived there on a ship. Regardless of his mode of travel, however, the consternation caused by his arrival coming to the attention of the imperial house, he was summoned to the palace. It is in no way amazing that the Emperor Wu, the mortal son of immortal heaven, a good man and a pious Buddhist, should desire to meet and converse with this most remarkable sage. We therefore next discover Bodhidharma in the imperial chamber of the Emperor of China, standing before the high gold-and-lacquered throne veiled by its silken curtains.

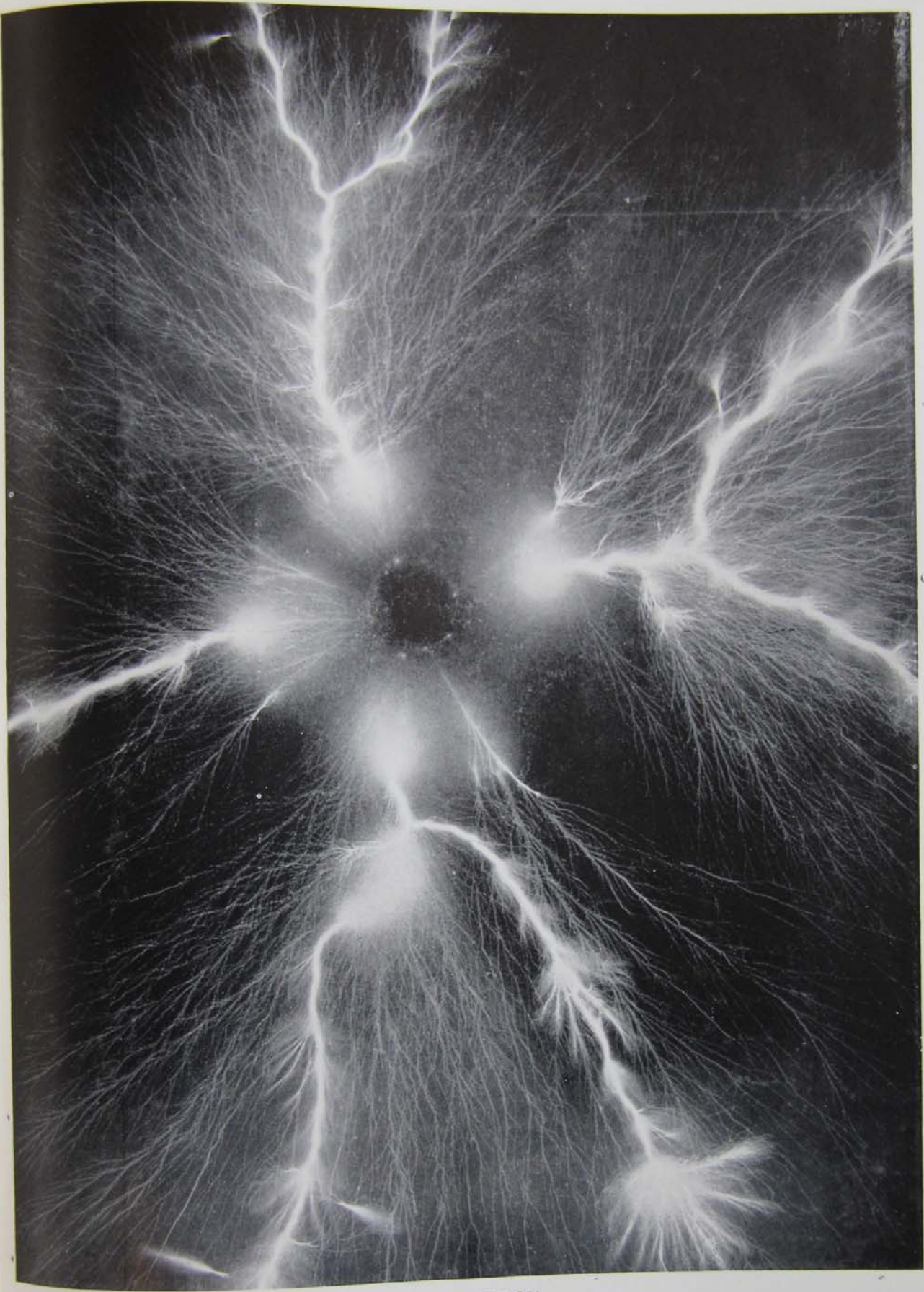
No ingratiating priest groveling for royal favors was Bodhidharma. He retained his aggressive and uncivil attitude, answering gruffly and indifferently the questions of the imperial one in his resolution to humiliate this personification of imperial power. The Emperor spoke: "Most reverent sir, we have built temples, caused copies to be made of the holy scriptures, and ordered monks and nuns to be



THE LAZY MONK

converted. Is there any merit in our conduct?" "No merit at all," growled Bodhidharma from somewhere in the midst of his rags. Though unaccustomed to such answers, the Emperor continued. "What, then, is the whole truth, or the first principle?" Again the patriarch growled enigmatically: "The first principle transcends all. There is nothing holy."

It then seems that the Emperor reasoned thus to himself before speaking. "If there is nothing holy, what, then, is the state of this saint who confronts us?" So he spoke once more. "Who are you, then, who stands before



GOD—OR FORCE?  
*An Electric Spark Photographed by its Own Light*

striking picturesque effect. . . . He was in himself the highest and grandest embodiment of the virtues and graces of Freemasonry, a living exemplification of the exalted and exalting principles of your great world-embracing brotherhood! He ran the whole gamut of earthly honors. He climbed Fame's glittering ladder to its loftiest height, and stepped from its topmost round into the skies."

Henry R. Evans, Inspector General, Honorary, of the Supreme Council, 33°, thus describes this Grand Old Man of Masonry: "I often saw him on the streets of Washington, his snow-white hair falling about his shoulders like the mane of a lion. His broad expansive forehead, his serene countenance, and his powerful frame awake thoughts in me of some being of a far-off time. The conventional dress of an American citizen did not seem suited to such a splendid personality. The costume of an ancient Greek would have been more in keeping with such a face and figure—such a habit as Plato wore when he discoursed upon divine philosophy to his students among the groves of the Academy at Athens, beneath the brilliant sun of Greece. Who knows but what Albert Pike was a reincarnation of Plato, walking these 19th century streets of ours?"

Fred W. Allsopp, in his book, *Albert Pike, a Biography*, says of Pike that "he was visited and consulted by important persons from all over the world. And, when not otherwise engaged, he sat and dreamed, and delved in ancient lore, as was his wont, smoking his long meerschaum pipe, and watching his pet birds." In the *Centenary Souvenir of His Birth*, published in 1909, are contained a number of tributes to Albert Pike from men high in Masonic circles. James D. Richardson, Sovereign Grand Commander, calls Albert Pike Freemasonry's greatest son, adding that he stands

without a rival in the hearts of all Masons of the Ancient and Accepted Scottish Rite throughout the world. The Sovereign Grand Commander also pays a direct tribute to Pike's scholastic achievements: "He had been a fine Greek and Latin scholar, had taught himself many languages, and a great number of dialects, among them the Sanskrit, Hebrew, Old Samaritan, Chaldean, Persian, and American Indian. From these he went on to a study of the Parsee and Hindu beliefs and traditions and of the Rig-Veda and Zend-Avesta. He left fifteen manuscript volumes of translations and commentaries of these Aryan writings."



THE MASTER BUILDER

Zoroaster of modern Asia.

This is the man who is identical in his purposes and ideals with the highest aspects of Freemasonic thought, the man who taught himself Sanskrit after he was seventy years of age and whose unpublished manuscripts in the library of the Supreme Council represent, together with his published writings, the most important known collection of research work into Craft symbolism. In time these manuscripts will be published for the good of the Craft and the world.

In every sense of the word, Albert Pike was a self-made man. As a mere youth, he desired



IN DEO FIDUCIA NOSTRA.  
HOUSE OF THE TEMPLE OF THE SUPREME COUNCIL OF THE 33° DEGREE  
OF THE A. A. O. SCOTTISH RITE,  
FOR THE SOUTHERN JURISDICTION, U. S. A.,  
433 THIRD STREET N. W.,  
Orient of Washington, District of Columbia,

the 25th day of September, 1890, C. E.;  
of the Supreme Council the 90th year.

The Grand-Commander:

Unto the Inspectors-General of the Supreme Council.

☪ ☪ ☪

VERY DEAR BROTHERS:

By this urgent Letter of Convocation I invoke you, laying aside all other business, to assemble here in Council for the good of the Order, in accordance with our Statute, on the twentieth day of October next. I have looked forward to the coming of that day with impatience and longing since the present year began, for I would fain see you all once more. It is not possible, I know, that you can all be here. There have been vacant seats at every meeting for thirty years. Yet all of us who may be present will miss those whom we shall have, in vain hoped to see; and the pleasure of our meeting will be sadly marred thereby, especially for them of us

"Who are now declined  
Into the vale of years?"

for the absence of a dear friend whom we can hardly hope ever to see again affects us like his death. How can it not distress us and deject us to know that there is but little likelihood that we shall ever have opportunity to see the dear faces and hear the loved voices again? How can it not sadden us to remember that one of our Brethren who became an Active Member in June, 1879, died in May, 1889, without ever having met with us, his business as a lawyer alone preventing; and that, three only of us having ever seen him, he is to all the rest but like

"The shadow of a vase in the land of dreams?"

Surely, of a little group like ours, bound together by ties that ought to be strong as Fate, having joint responsibilities, held by solemn vows to the performance of joint duties, each owing to the other counsel and advice, each knowing how too many vacant chairs impair its authority, lessen its power for good, and detract from its respectability, every Brother should be willing to make even great sacrifices to see his Brethren once or twice at least in his lifetime.

Dear Brethren, let not this urgency of remonstrance against absence, when to be present is possible, be offensive to you. Undoubtedly we can do the work that is to be done, without the help of those absent, though perhaps not as well, nor with as much ease and satisfaction to ourselves; but their absence could not be a matter of indifference and unconcern to us, unless our love for them were mere idle liking, and our desire to see them a mere fleeting wish. Always the silver cord of Brotherhood is weakened by long separation. SOCIOS REGNO CONVINCI OMNES.

May our Father Who is in Heaven have you always in His holy keeping!

☪ *Albert Pike* 33°  
Grand-Commander



MELANCHOLIA

*From the celebrated engraving by Albrecht Dürer*



## THE CYCLE OF TRANSMIGRATION

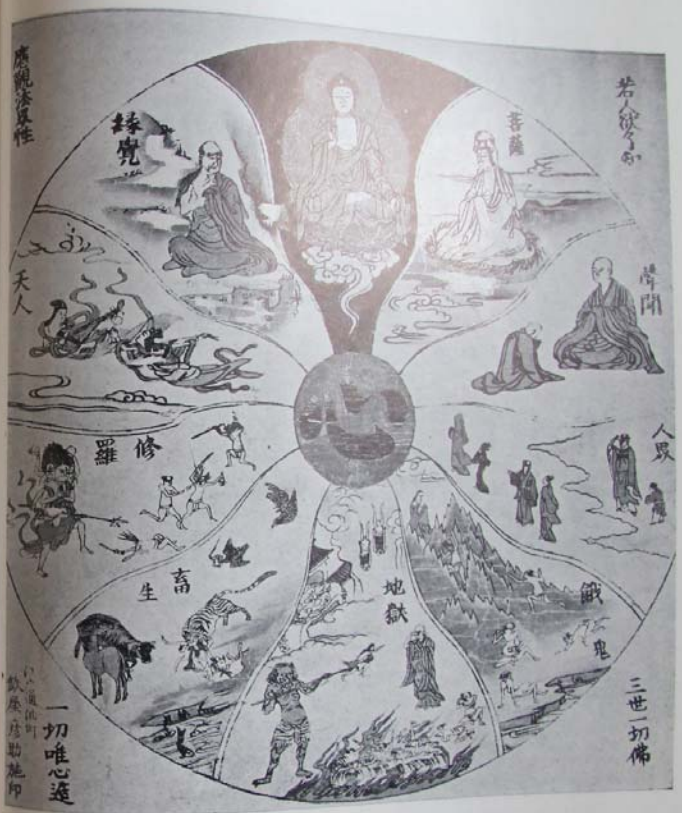
THE *Mahayana*, or Great Vehicle of Buddhism, was advanced as a compromise to the extreme austerities of the primitive faith. The founder of the sect is unknown, but the celebrated monk, Nagarjuna, is its most distinguished exponent and promulgator. Nagarjuna studied at the famous Nalanda University, the chief school of Buddhist theology of his time—the second century A. D. This patriarch declared that he had discovered the previously unknown writing of Gautama Buddha, called the *Prajnaparamita*, which may be roughly interpreted as “the method of arriving at the distant side of wisdom.” Nagarjuna held that Buddha had concealed these traditions because the world in his day had not yet earned the right to receive such superior instruction. He had, therefore, entrusted the doctrine to the keeping of the Naga demigods, or serpent kings, who, in turn, upon the dawn of a more enlightened era gave it into the custody of Nagarjuna.

The Mahayana system softens the austere philosophic agnosticism of Buddha, clothing the

simple truths in elaborate symbolism and evolving a tradition, calculated to impress with its intricacy and splendor, the mind of priest and layman alike. Mahayana is termed the Middle Path, an approach to the state of Nirvana broadened to admit those of every class and sect, even assuming the possibility of those not belonging to holy orders achieving to the highest (or Buddha) state. It would not be erroneous to say that the tenets expounded by Nagarjuna turned Buddhism from a philosophy to a religion. He was a sort of Oriental St. Paul who elevated words above works, so that salvation became more or less a matter of orthodoxy rather than of integrity. On the other hand, it would be unfair not to emphasize the high order of Nagarjuna's metaphysical speculations. He created out of the moralisms of Sakya-muni a complex transcendentalism which shows a strange blending of Brahmanic and Buddhistic interests. It is evident that Gautama Buddha built his philosophy upon the foundation of the Brahman Vedas and Puranas. The major deviation is in the matter of the gods, who in the



THE CONTEMPLATION OF REALITY  
The Bodhisattva, Avalokiteshvara, with eight arms



KOKORI-NO-KAGAMI, THE MIRROR OF THE HEART  
The Japanese Buddhist Wheel of Life, with its ten Phases of Rebirth.



HELENA PETROVNA BLAVATSKY  
1831 - 1891



### THE RUSSIAN SPHINX

EVERY age has its riddle. Helena Petrovna Blavatsky was the enigma of the nineteenth century. The publication of her letters and also those of Mahatmas Morya and Koot Hoomi cast a new and fuller light upon her extraordinary personality. She is revealed as a woman in the memory of the living, not as a half mythical sibyl from some distant age or the Pythia of some ancient oracle. Though but a few decades have passed since Madame Blavatsky departed from this life, hers is already a name to conjure with. She is the third person of a bewildering triad—St.-Germain, Cagliostro, and Blavatsky.

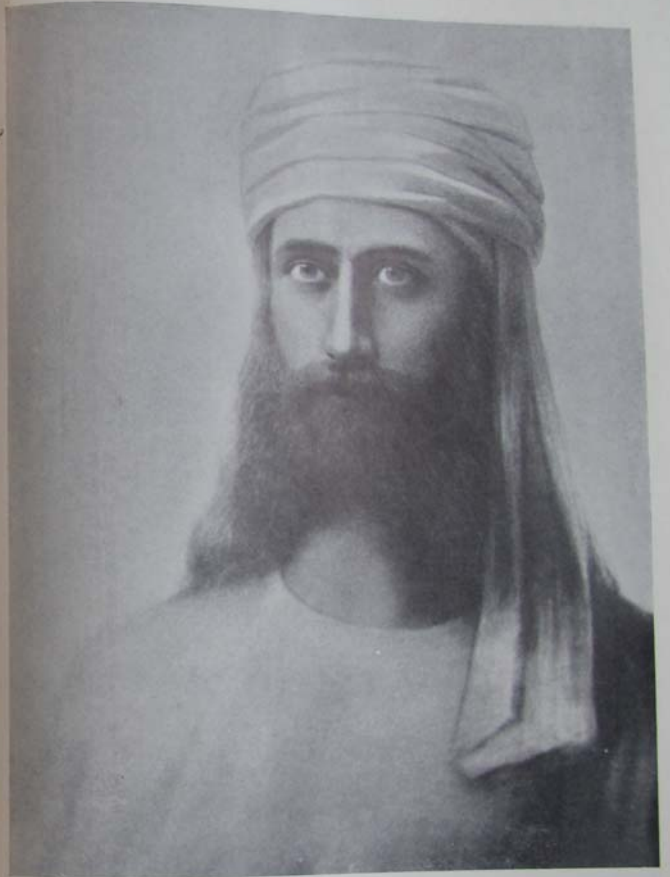
As though by common consent, humanity attacks viciously and relentlessly anyone who assails the infallibility of the mediocre. Dare to preach or even presume that order reigns behind the chaos of life—that anything in the universe other than man has intelligence—and an outraged society shows its claws but partly hidden by the semblance of its culture. Oppose the knowledge of the few to the ignorance of the

many, and morons are provoked to a frenzy of resentment. A large portion of mankind has been hypnotized in the faith of the commonplace. Stupidity is the vogue and all men dread to be out of style. The fear is not that the occultist may be wrong; the fear is that the occultist may be right. To the criminal we may give the benefit of the doubt; to the occultist, never. The criminal violates only our laws; the occultist (*Que le Diable l'emporte!*) violates our sacred opinions.

Like children, incapable of the emotions of maturity, we are pitifully deficient in our grasp of spiritual values. Indifferent to the light given us and the efforts made for our improvement, we permit our petty ambitions to overshadow higher issues. We tolerate every form of error, but are utterly intolerant of Truth. We are generous toward any state but that of wisdom, which, when recognized, we swear to destroy. Occultism is regarded as a synonym for imposture, and the philosopher can hardly expect a better fate than hemlock or the rod in an age



MAHATMA KOOT HOOMI LAL SINGH  
*(The Master KH)*



THE RAJPUT PRINCE, MAHATMA MORYA  
*(The Master M)*



COUNT CAGLIOSTRO



CAGLIOSTRO IN LONDON MASONIC LODGE

### CAGLIOSTRO AND THE EGYPTIAN RITE OF FREEMASONRY

**W**Henever historical problems become a little difficult or obscure, historians have an irresistible impulse to take refuge under the respectability of tradition. An outstanding example of this procedure is the case of Count Cagliostro. He was one of those unfortunate men whose reputation rested in the hands of his enemies, and these pressed their advantage with an unholty zeal. The only prominent champion of the maligned Count is W. H. R. Trowbridge in his thoughtful work, *Cagliostro, the Splendor and Misery of a Master of Magic*. It is regrettable that even the *Encyclopedia Britannica* (1946) merely repeats the old gossip, and makes no effort whatsoever to examine the serious aspects of the problem.

The terrible sequence of circumstantial evidence which has been used to discredit the flam-

boyant Count is built upon the assumption that he was born in Palermo, Sicily, in 1743; that his real name was Giuseppe Balsamo; and that he fled from Sicily to escape punishment for serious crimes committed in the region of his birth. Therefore, he was a fugitive from the law, an ignorant peasant who had traveled extensively in remote areas gathering fables and legends, upon which he built his career of imposture. This story was given extensive publicity in connection with his trial before the Inquisitional Court for the crime of heresy in general, and the establishment of a Masonic Lodge in Rome in particular.

As there is no actual proof that Cagliostro and Balsamo were the same person, and the Count's story of his early life as set forth in his *Confessions* presents an entirely different and completely irreconcilable report of his birth and

a President of the Society, Inc., a chartered unit of the State of the dissemination relating to psychology. Mr. Cagliostro's impressive training in the fields and idealistic subjects as the individual, or modern man, and his noblest codes of con-

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**MANLY P. HALL** is President of The Philosophical Research Society, Inc., a non-profit organization chartered under the educational code of the State of California, dedicated to the dissemination of useful knowledge relating to philosophy, religion, and psychology. Mr. Hall has had a long and impressive career of lecturing and writing in the fields of comparative religion and idealistic philosophy. He has always emphasized the practical aspects of these subjects as they apply to the life of the individual. In his work, he restates for modern man those spiritual and ethical doctrines which have given to humanity its noblest ideals and most adequate codes of conduct.

**OTHER BOOKS**

By MANLY P. HALL

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