



AN ENCYCLOPEDIA OUTLINE OF  
**Masonic, Hermetic,  
Qabbalistic and Rosicrucian  
Symbolical Philosophy**

*Being an Interpretation of the  
Secret Teachings concealed within the Rituals, Allegories  
and Mysteries of all Ages*

BY  
MANLY P. HALL  
THE ILLUSTRATIONS IN COLOR BY  
J. AUGUSTUS KNAPP

**Subscribers' Edition**



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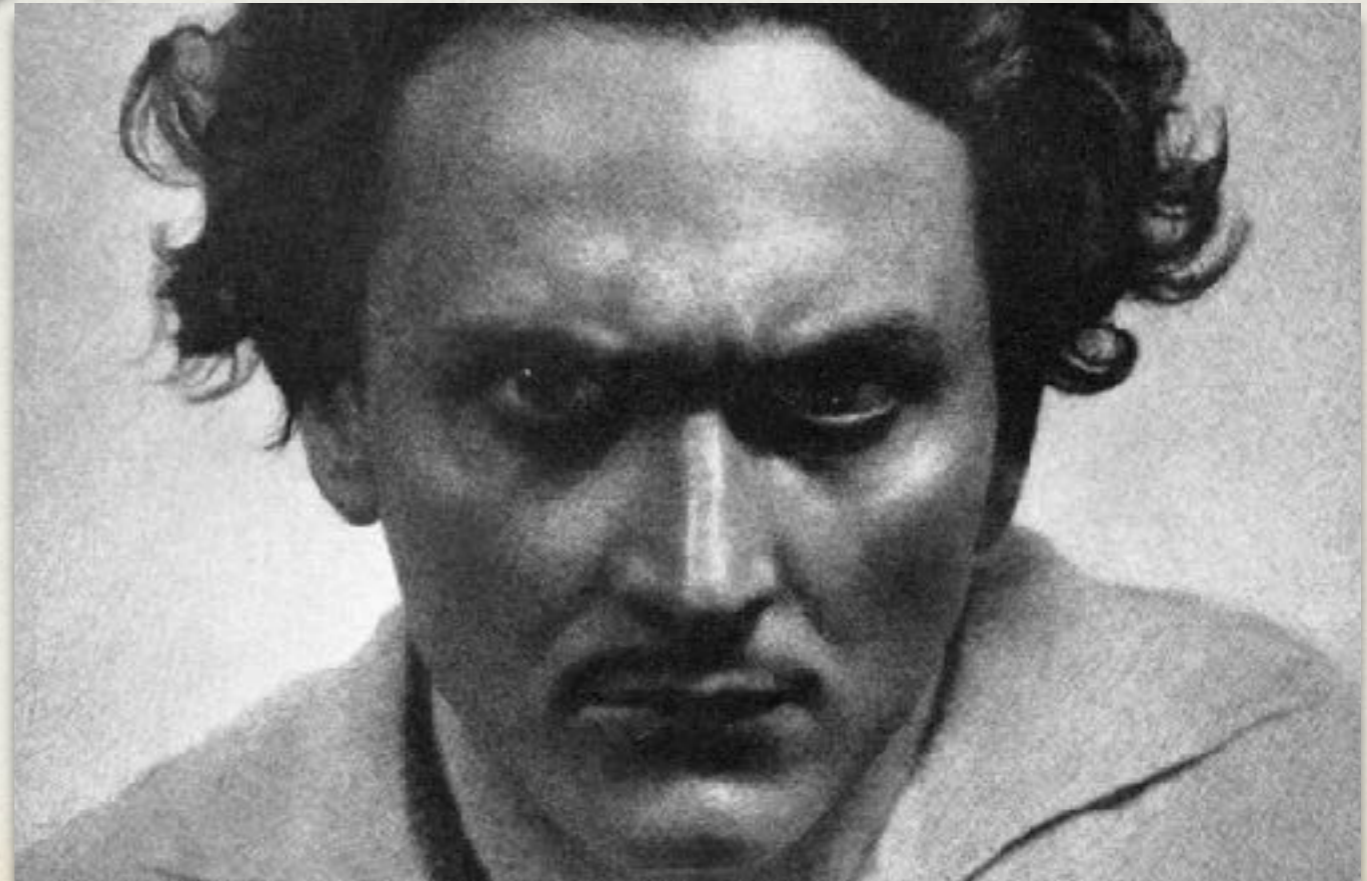
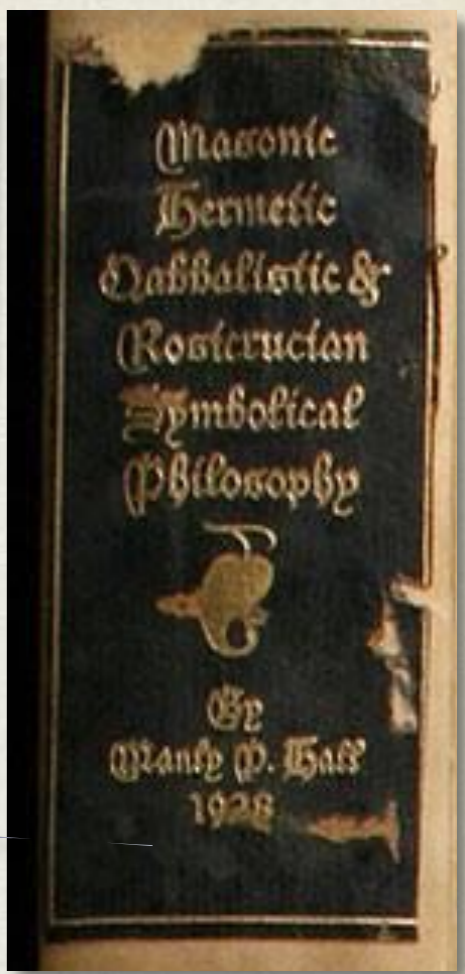
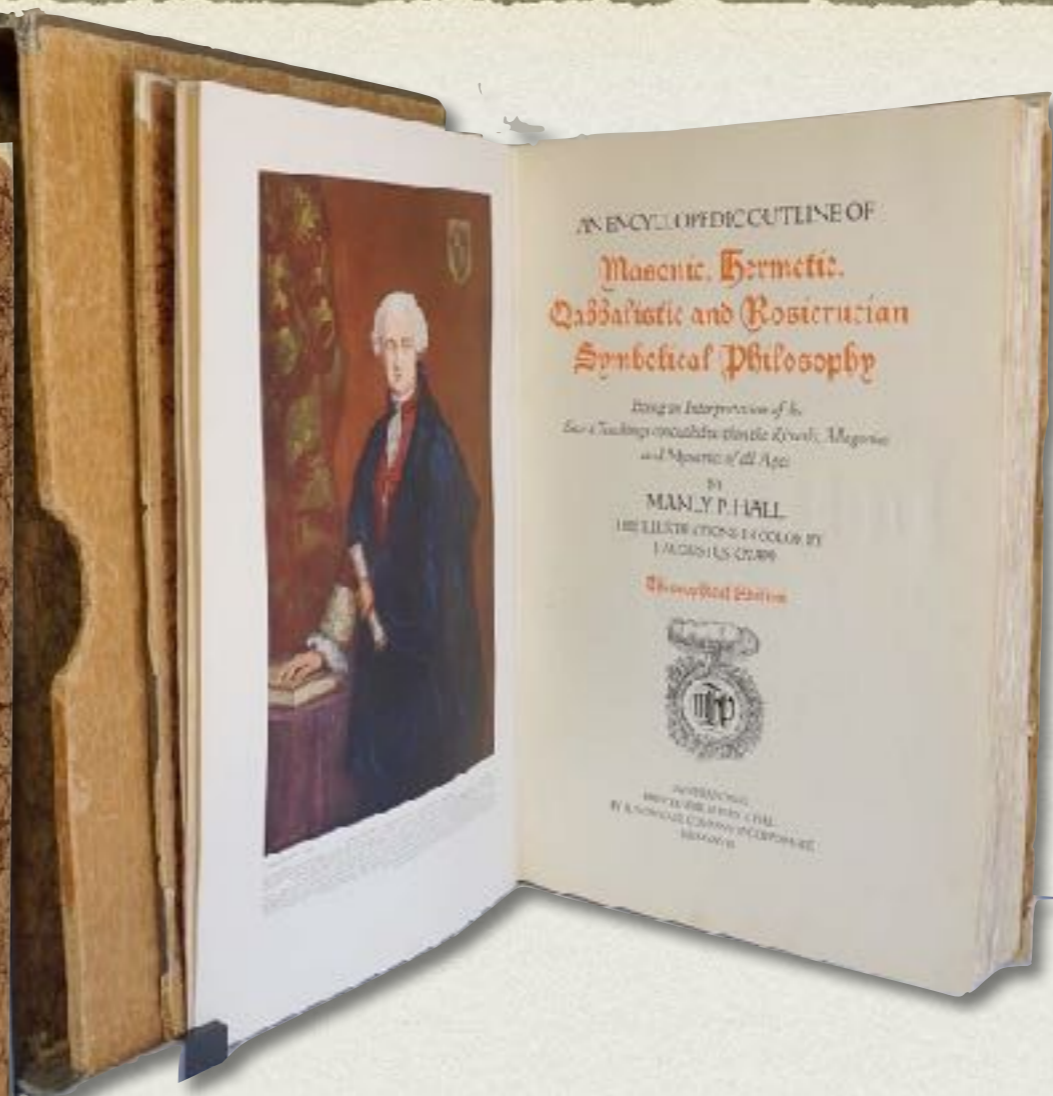
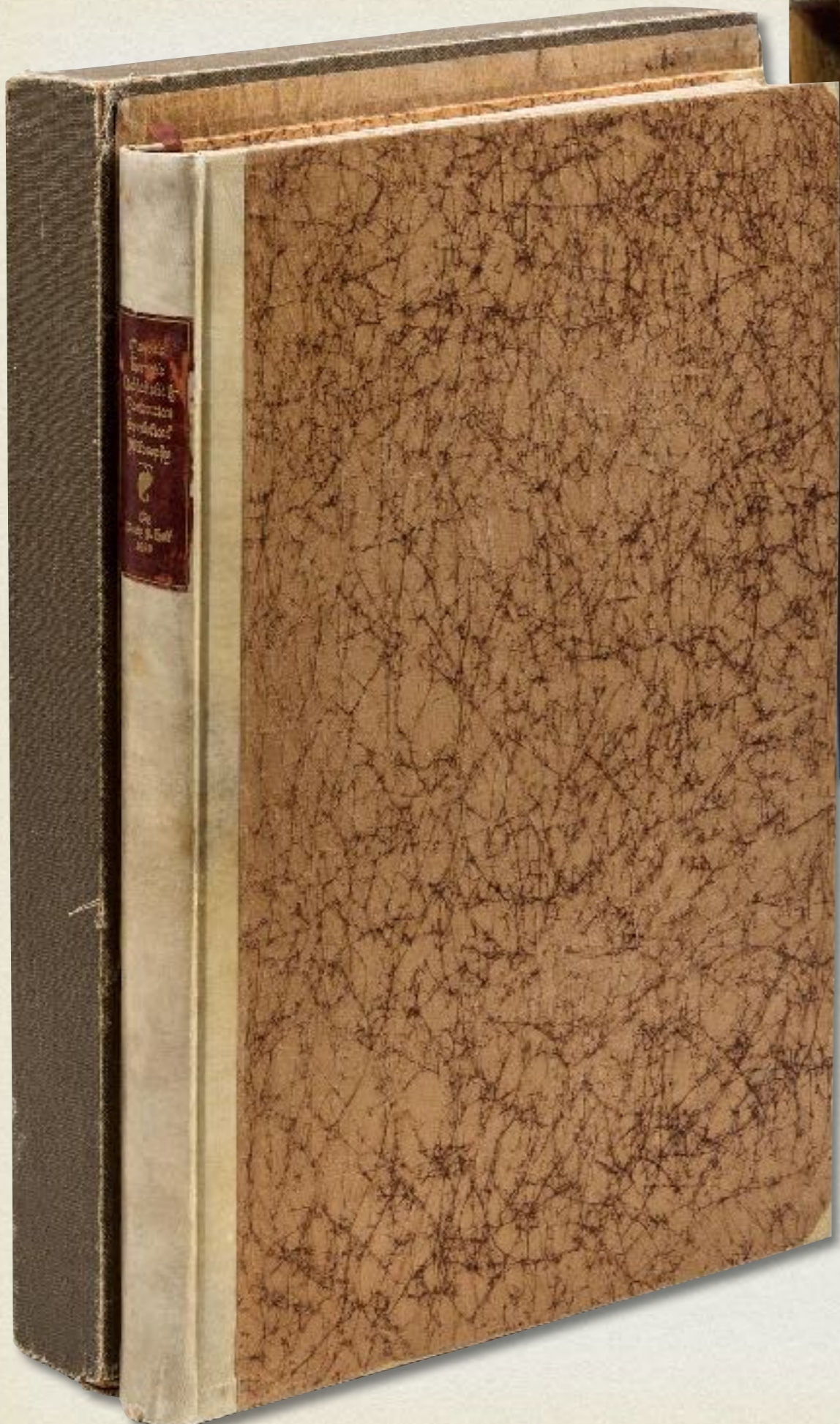
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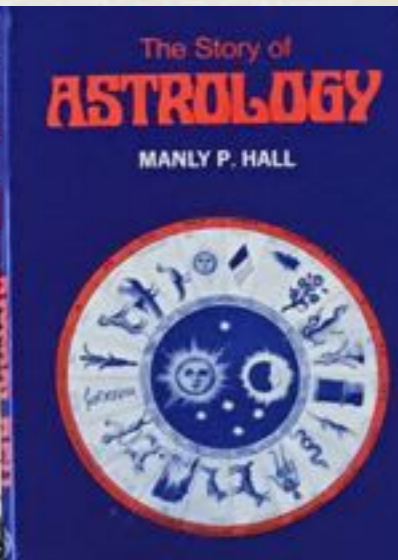
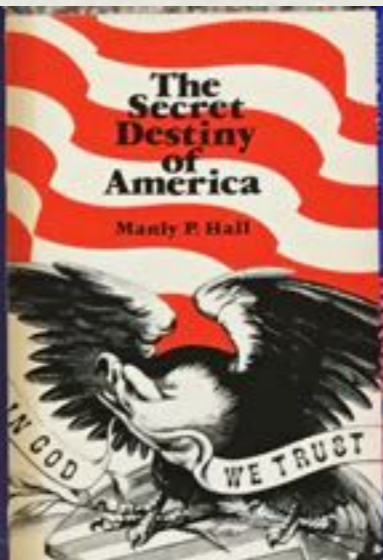
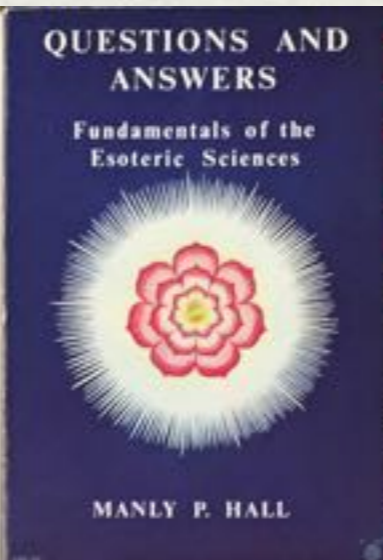
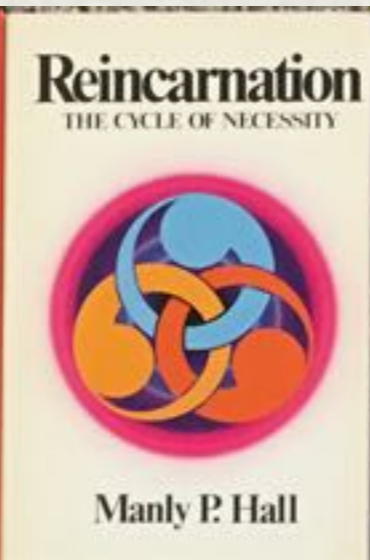
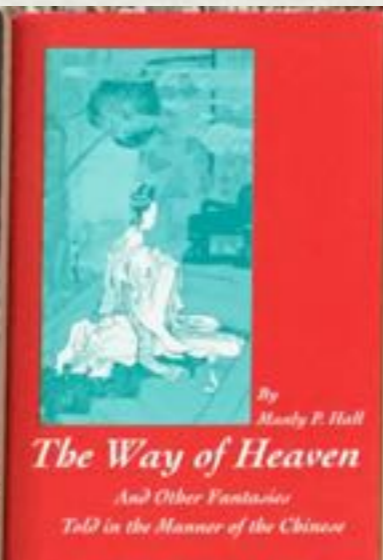
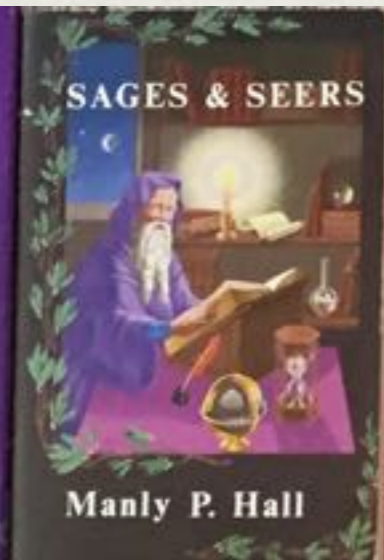
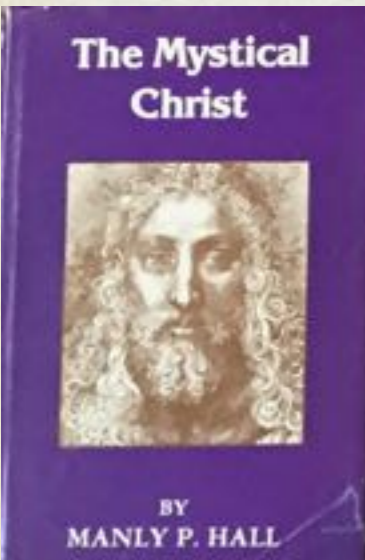
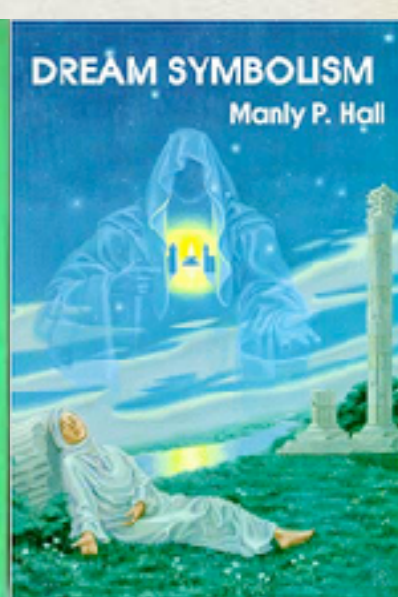
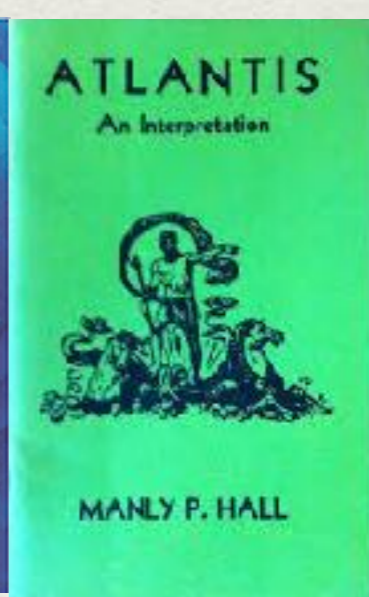
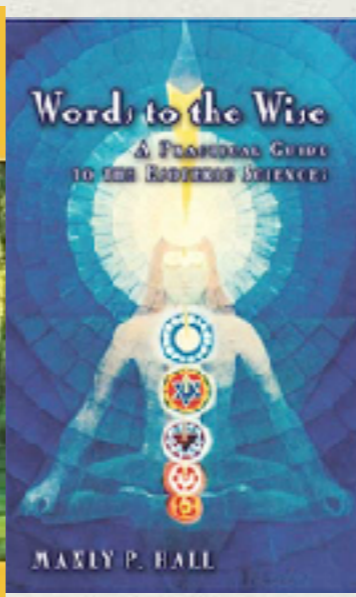
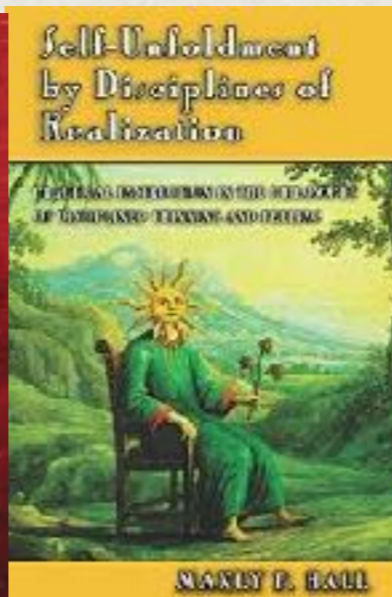
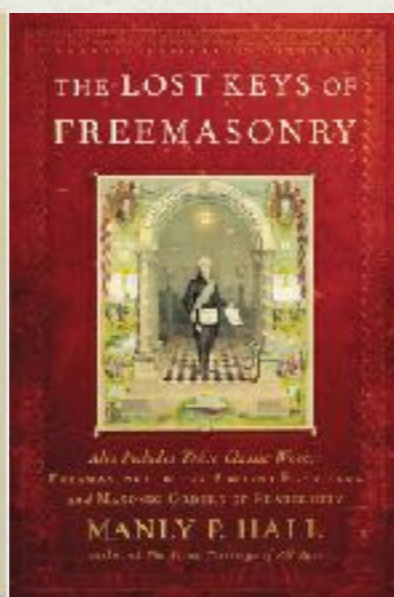
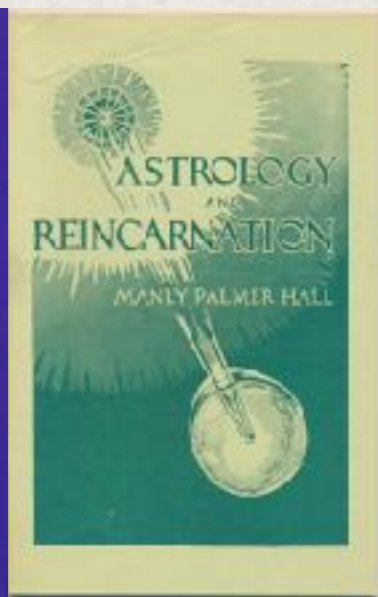
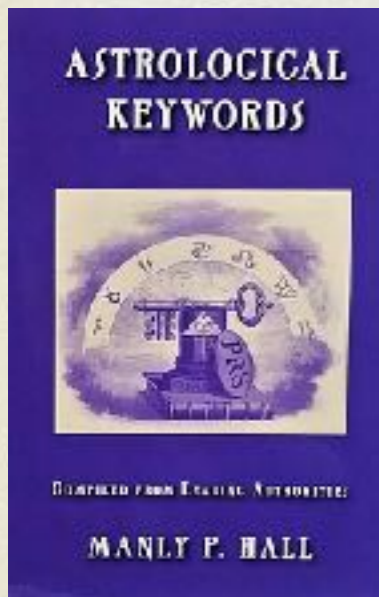
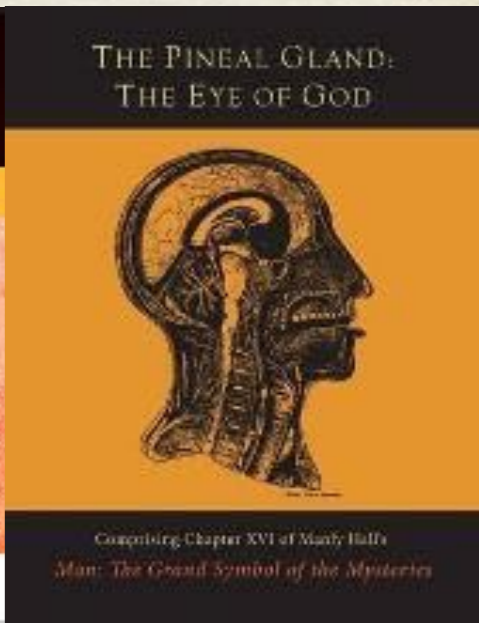
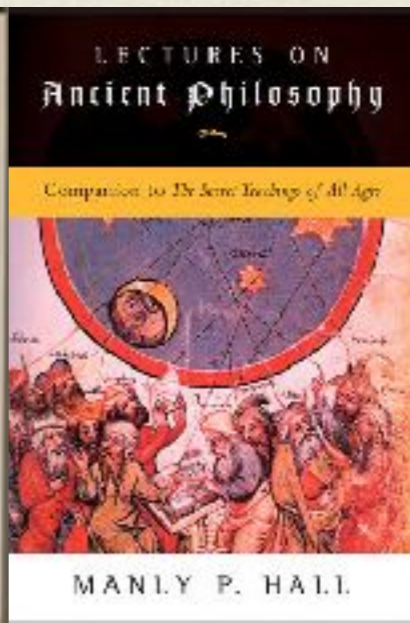
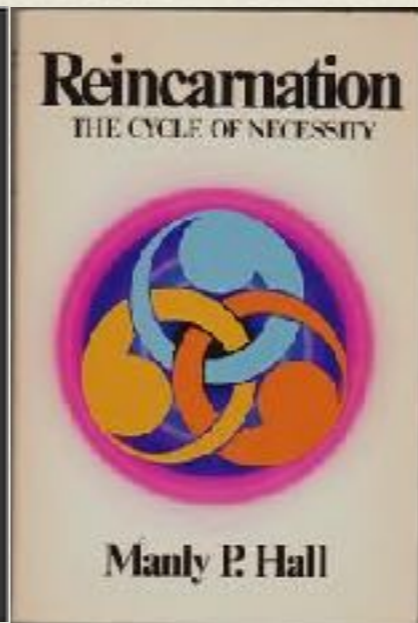
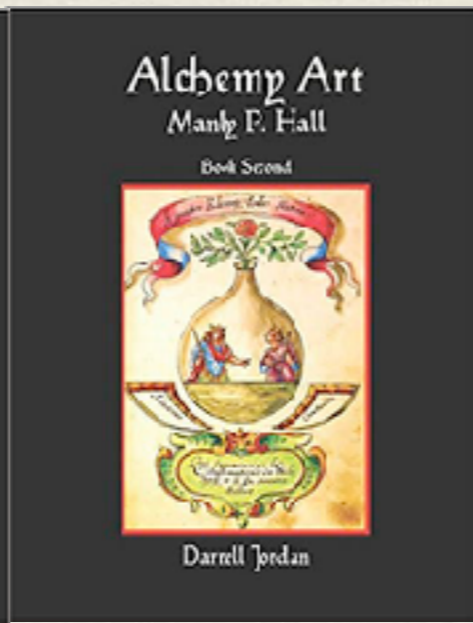
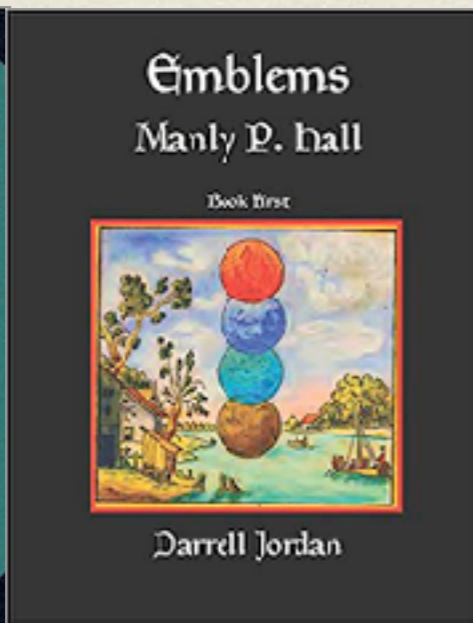
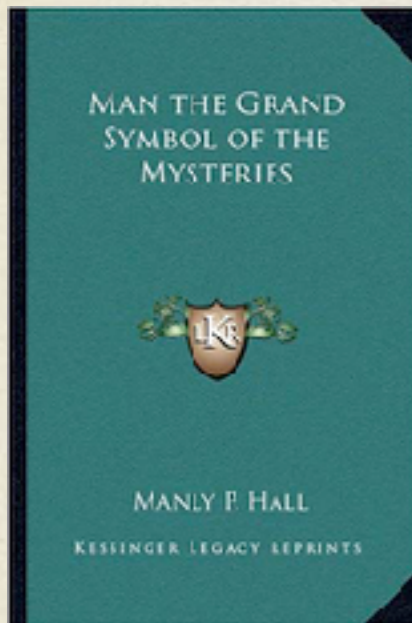




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Portrait of Manly P. Hall, author of the book. The illustration is a color reproduction of a painting by J. Augustus Knapp. The man is depicted in a three-quarter view, wearing a white powdered wig, a red waistcoat, and a dark blue cape. He is standing next to a table with a book on it. A coat of arms is visible in the upper right corner of the illustration.

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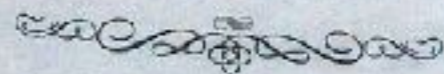


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**Manly P. Hall**





"We are now coming to the end of the 20th century, and the great materialistic progress which we have venerated for so long is on the verge of bankruptcy. We can no longer believe that we are born into this world to accumulate wealth and abandon ourselves to mortal pleasures. We see the dangers and realize that we have been exploited for centuries. We were told that the 20th century was the most progressive that the world has ever known, but unfortunately the progression was in the direction of self-destruction.

To avoid a future of war, crime, and bankruptcy, the individual must begin to plan his own destiny, and the best source for the necessary information comes down to us through the writings of the ancients. We have tried to select the most useful and practical elements of classical idealism, combining them into a single volume. It is our sincere hope that this book will endure into the 21st century and continue to make available the contents of countless books destroyed by the ravages of war. This volume is not devoted to my opinions but is a tribute to the memories and labors of the noblest of mankind. May the 21st century bring with it a restoration of those systems of inspired instruction so desperately needed."

Manly P. Hall

Los Angeles, CA. October 1st, 1988.

## *Preface to the Diamond Jubilee Edition*



On the occasion of the sixtieth anniversary of this volume, it seems fitting to reflect on the circumstances that led to its writing.

The original edition was planned and issued in the interval between the termination of World War I and the Great Depression of 1929. During this time I had a brief career on Wall Street, the outstanding event of which was witnessing a man depressed over investment losses take his life.

My fleeting contact with high finance resulted in serious doubts concerning business as it was being conducted at that time. It was apparent that materialism was in complete control of the economic structure, the final objective of which was for the individual to become part of a system providing an economic security at the expense of the human soul, mind, and body.

I felt strongly moved to explore the problems of humanity, its origin and destiny, and I spent a number of quiet hours in the New York Public Library tracing the confused course of civilization. With a very few exceptions modern authorities downgraded all systems of idealistic philosophy and the deeper aspects of comparative religion. Translations of classical authors could differ greatly, but in most cases the noblest thoughts were eliminated or denigrated. Those more sincere authors whose knowledge of ancient languages was profound were never included as required reading, and scholarship was based largely upon the acceptance of a sterile materialism.

Fortunately, since contemporary scholarship had little regard for the wisdom of the past, there was no premium on the earlier texts. As a result I assembled a fair collection of the works of those forgotten sages to whose labors the world owes a tremendous debt of gratitude. It seems that my efforts were timely, and the first two editions of the book were sold out before the volume came off the press. There was certainly a blessing upon the book. Written by a young man in his twenties, it has now passed through a number of editions with over thirty printings and is still a best seller in its field.

We are now coming to the end of the twentieth century, and the great materialistic progress which we have venerated for so long is on the verge of bankruptcy. We can no longer believe that we are born into this world to accumulate wealth and abandon ourselves to mortal pleasures. We see the dangers and realize that we have been exploited for centuries. We were told that the twentieth century was the most progressive that the world has ever known, but unfortunately the progression was in the direction of self-destruction.

To avoid a future of war, crime, and bankruptcy, the individual must begin to plan his own destiny, and the best source of the necessary information comes down to us through the writings of the ancients. We have tried to select the most useful and practical elements of classical idealism, combining them into a single volume. The greatest knowledge of all time should be available to the twentieth century not only in the one shilling editions of the Bohn Library in small type and shabby binding, but in a book that would be a monument, not merely a coffin. John Henry Nash, who designed this book, agreed with me.

It is our sincere hope that this book will endure into the twenty-first century and continue to make available the contents of countless books and manuscripts that have been destroyed by the ravages of war. This volume is not devoted to my own opinions but is a tribute to the memories and labors of the noblest of mankind. May the twenty-first century bring with it a restoration of those systems of inspired instruction so desperately needed.

MANLY P. HALL

Los Angeles, California

October 1, 1988

Of this Subscribers' Edition of  
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Numerous volumes have been written as commentaries upon the secret systems of philosophy existing in the ancient world, but the ageless truths of life, like many of the earth's greatest thinkers, have usually been clothed in shabby garments. The present work is an attempt to supply a tome worthy of those seers and sages whose thoughts are the substance of its pages. To bring about this coalescence of Beauty and Truth has proved most costly, but I believe that the result will produce an effect upon the mind of the reader which will more than justify the expenditure.

## ..Preface..

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MANLY P. HALL

Diamond Jubilee Edition

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## *Preface to the Golden Anniversary Edition*



THE first and second editions of this book were completely pre-subscribed in the Fall of 1925, although the finished volume was not distributed until 1928. Two copies were especially prepared with appropriate dedication pages designed by John Henry Nash; one for presentation to the Crown Prince of Sweden and the other for the Scottish Rite Bodies of Oakland, California. Five editions were printed from the original type, and all of these have been out of print for nearly forty-five years. Since that time copies have been only occasionally available in rare book shops where they have commanded a high premium. To meet the continuing demand for the text, the book was reprinted in reduced format, with the illustrations in black and white, and there have been fifteen printings of the smaller edition.

Because of numerous requests for the work in its original size, it seems appropriate to issue this Golden Anniversary Edition, with the text and color plates faithfully reproduced by the photolithographic process. It is most gratifying that this labor of my earlier years has survived the test of time, and it is also pleasant that I have likewise endured to write this preface.

In assembling the collection of reference material used in the preparation of this volume, special attention was given to the patient labors of the emblem writers. It is impossible to date, even approximately, the origin of the concept of emblems. At an early date however, these devices mingled with the streams of religious and moral philosophy. Although all emblems are symbols, all symbols are not emblems. Technically, a symbol is used to express a concept and an emblem expresses a precept, but in the course of time the terms became interchangeable. A symbol may describe abstract

German translations, which required nearly three years, were generously undertaken by Mr. Alfred Bert, who declined all remuneration for his labor. The Latin, Italian, French, and Spanish translations were made by Prof. Henry P. Barle. The Hebrew text was edited by Rabbi Jacob M. Alkrow. Miscellaneous short translations and checking also were done by various individuals. ¶ The editorial work was under the supervision of Dr. C. R. Rowington, through whose able efforts literary order was often brought out of literary chaos. Special recognition is also due the services rendered by Mr. Robert B. Timmonds, of the staff of H. S. Crocker Company, Inc., to whom were assigned the technical difficulties of fitting the text matter into its allotted space. For much of the literary charm of the work I am also indebted to Mr. M. M. Saxton, to whom the entire manuscript was first dictated and to whom was also entrusted the preparation of the index. The splendid efforts of Mr. J. Augustus Knapp, the illustrator, have resulted in a series of color plates which add materially to the beauty and completeness of the work. ¶ The printing of the book was in the hands of Mr. Frederick E. Keast, of H. S. Crocker Company, Inc., whose great personal interest in the volume has been manifested by an unending effort to improve the quality thereof. Through the gracious cooperation of Dr. John Henry Nash, the foremost designer of printing on the American Continent, the book appears in a unique and appropriate form, embodying the finest elements of the printer's craft. An increase in the number of plates and also a finer quality of workmanship than was first contemplated have been made possible by Mr. C. E. Benson, of the Los Angeles Engraving Company, who entered heart and soul into the production of this volume. ¶ The pre-publication sale of this book has been without known precedent. The subscription list for the first edition of 550 copies was closed a year before the manuscript was given to the printer. The second, or King Solomon, edition, 550 copies; the third, or Theosophical, edition, 200 copies; and the fourth, or Rosicrucian, edition, 100 copies, were sold before the finished volume was received from the printer. For so ambitious a production, this constitutes a unique achievement. The credit for this extraordinary commercial sense of the work but to place it in the hands of those particularly interested in the subject matter it contains. Valuable assistance in this respect was also rendered by numerous friends who had attended my lectures and who without compensation undertook and successfully accomplished the distribution of the book. ¶ In conclusion, the author wishes to acknowledge gratefully his indebtedness to each one of the hundreds of subscribers through whose advance payments the publication of this folio was made possible. To undertake the enormous expense involved was entirely beyond his individual means and those who invested in the volume had no assurance of its production and no security other than their faith in the integrity of the writer. ¶ I sincerely hope that each reader will profit from the perusal of this book, even as I have profited from the writing of it. The years of labor and thought expended upon it have meant much to me. The research work discovered to me many great truths; the writing of it discovered to me the laws of order and patience; the printing of it discovered to me new wonders of the arts and crafts; and the whole enterprise has discovered to me a multitude of friends whom otherwise I might never have known. And so, in the words of John Bunyan:

*I pursued  
It down, until at last it came to be,  
For length and breadth, the biggest which you see.*

Los Angeles, California  
May 28, 1928

MANLY P. HALL

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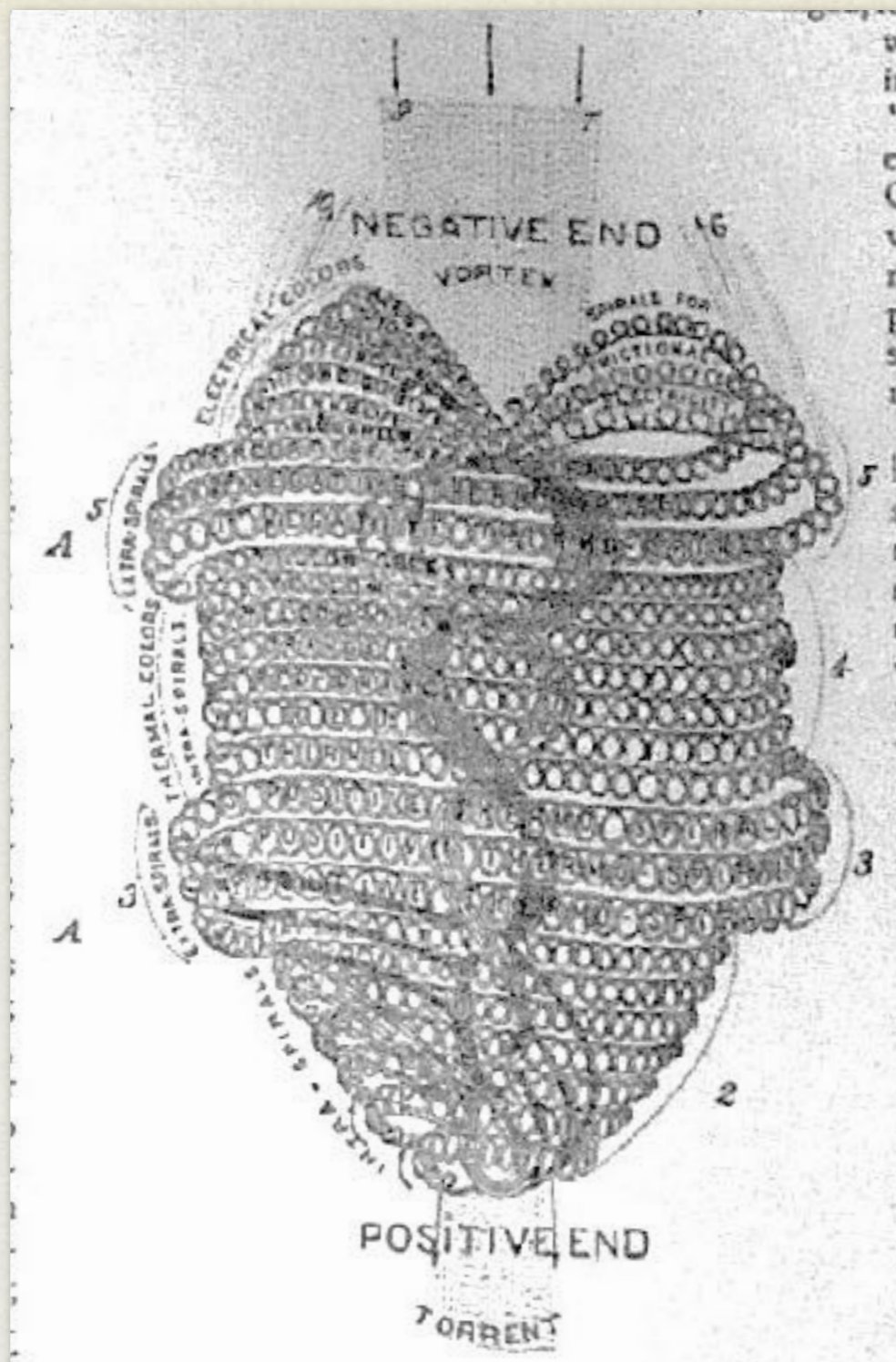
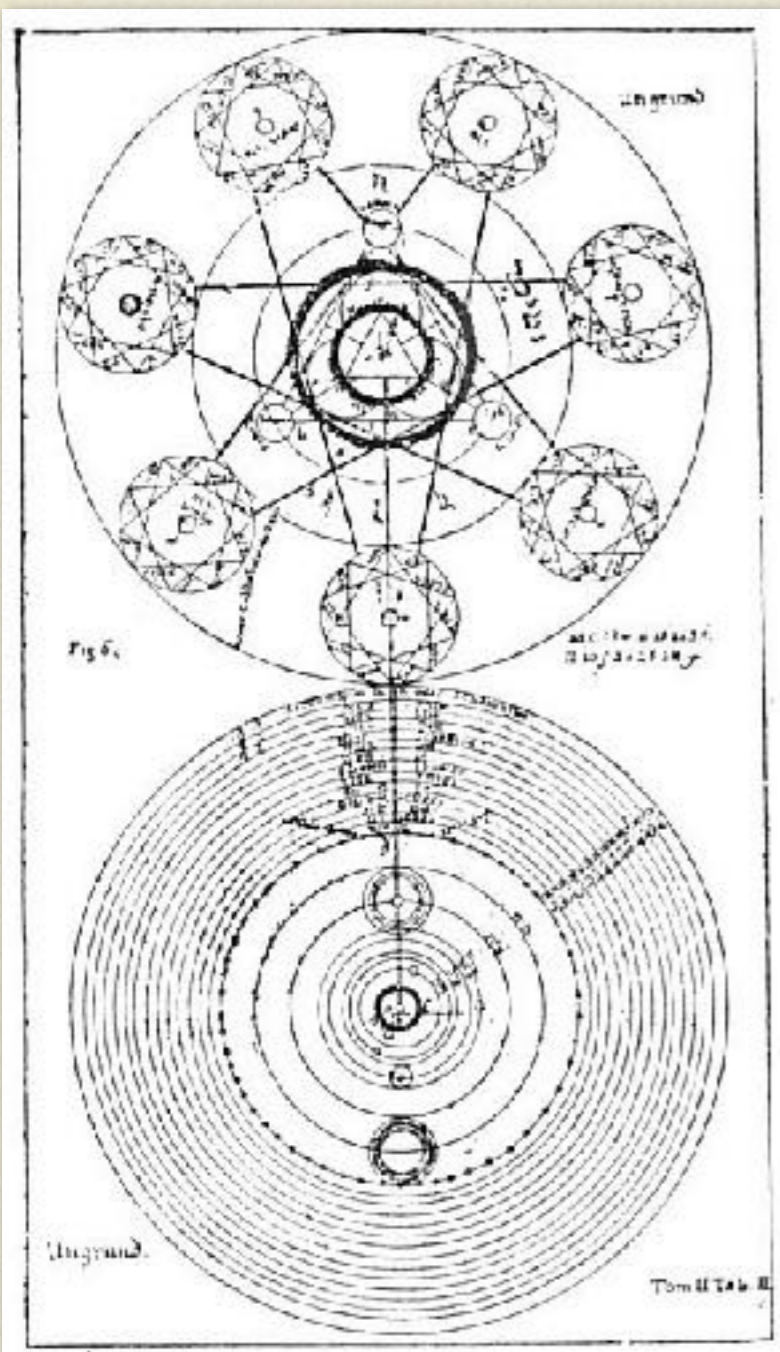
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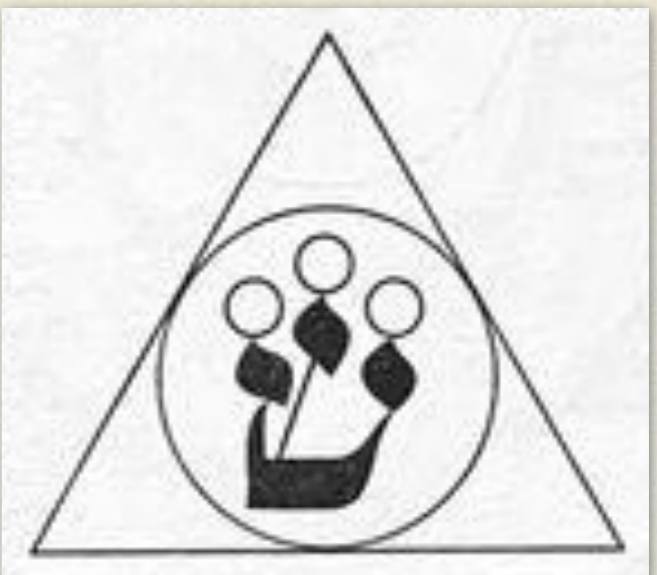
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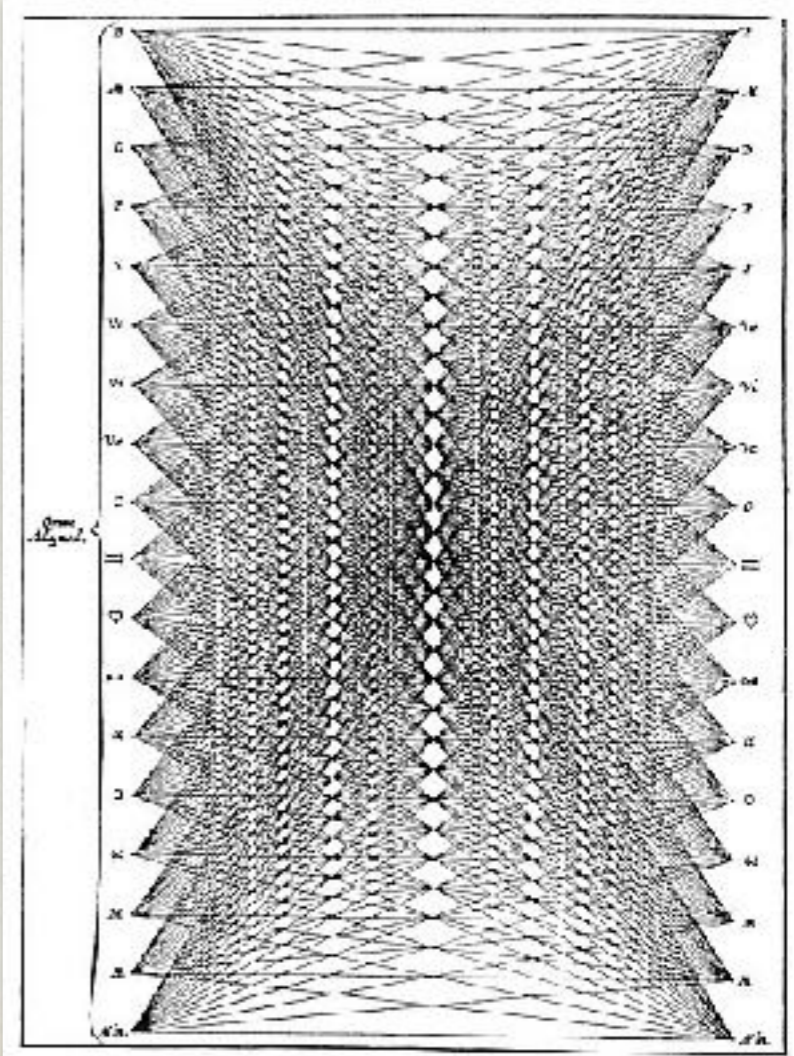
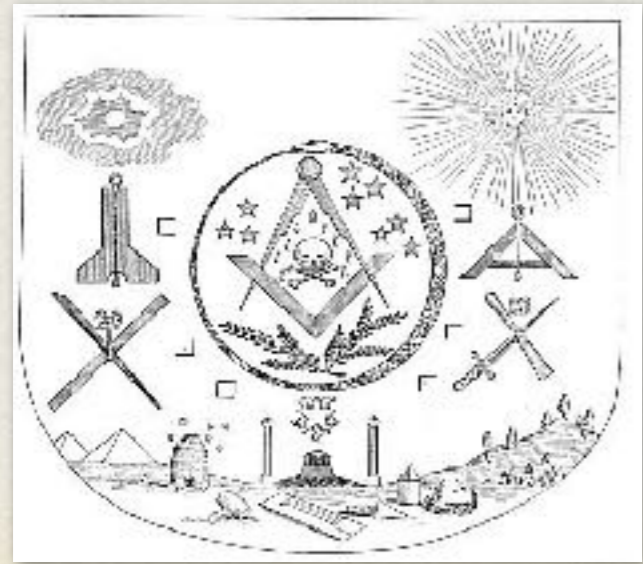
From Babbitt's *Principles of Light and Color*.  
**BABBITT'S ATOM.**

Since the postulation of the atomic theory by Democritus, many efforts have been made to determine the structure of atoms and the method by which they unite to form various elements. Even science has not refrained from entering this field of speculation and presents for consideration most detailed and elaborate representations of these minute bodies. By far the most remarkable conception of the atom evolved during the last century is that produced by the genius of Dr. Edwin D. Babbitt and which is reproduced herewith. The diagram is self-explanatory. It must be borne in mind that this apparently massive structure is actually so minute as to defy analysis. Not only did Dr. Babbitt create this form of the atom but he also contrived a method whereby these particles could be grouped together in an orderly manner and thus result in the formation of molecular bodies.



**THE HEBREW TRIAD.**

The Qabbalists used the letter  $\Psi$ , Shin, to signify the triad of the first three Sephiroth. The central circle slightly above the other two is the first Sephiroth—Kether, the White Head, the Crown. The other two circles represent Chochmah, the Father, and Binah, the Mother. From the union of the Divine Father and the Divine Mother are produced the worlds and the generations of living things. The three flame-like points of the letter  $\Psi$  have long been used to represent this Creative Triad of the Qabbalists.







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AN ENCYCLOPEDIA OUTLINE OF  
**Masonic, Hermetic,  
 Qabbalistic and Rosicrucian  
 Symbolical Philosophy**

*Being an Interpretation of the  
 Secret Teachings concealed within the Rituals, Allegories  
 and Mysteries of all Ages*

BY  
**MANLY P. HALL**  
 THE ILLUSTRATIONS IN COLOR BY  
 J. AUGUSTUS KNAPP

**Subscribers' Edition**



SAN FRANCISCO  
 PRINTED FOR MANLY P. HALL  
 BY H. S. CROCKER COMPANY, INCORPORATED  
 MCMXXVIII





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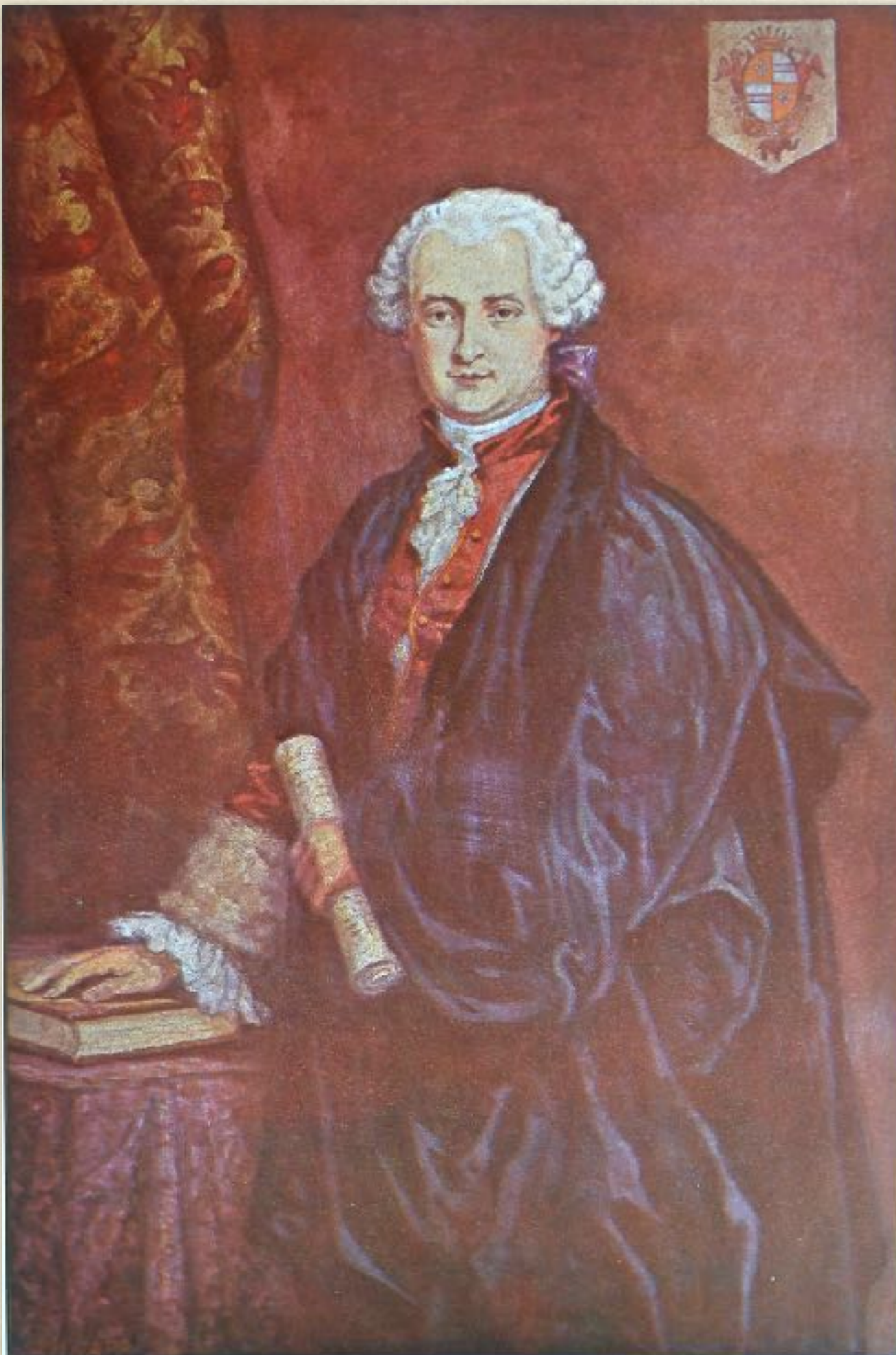
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## PRINCE RAGOCZY OF TRANSYLVANIA— COMPTE DE ST. GERMAIN

The great initiate who termed himself the Comte de St. Germain must not be confused with the French general of the same name, for the “wonderman” as M. de St. Germain was often called, was not a scion of the French family. Theory long held that he was a Portuguese Jew has now been discarded as untenable. The most reasonable conclusion regarding his birth is that he was the legitimate son of Franz Leopold, Prince Ragoczy of Transylvania; in fact the Comte de St. Germain appeared in Leipzig in 1777 as Prince Ragoczy. He also admitted to Prince Karl of Hesse that he was the son of Prince Ragoczy and that he was raised and educated by the last Duc de Medici.

The contradictory nature of the data regarding the Comte de St. Germain is strikingly evidenced by several chronological inconsistencies. It is generally supposed that this mysterious adept was born in 1710, but the Countess von Gergy declared that she had seen him during that year in Venice and that he appeared to be between forty-five and fifty years of age at that time. While the church register at Eckernforde contains a record of his death in 1784, it is known that he was seen on several occasions subsequent to that date, having attended a Masonic conference in 1785 and having been recognized in Venice in 1788. The last historical mention of the Comte de St. Germain was in 1822, at which time he was presumably on the eve of embarking for India.



**GUSTAVE DORÉ'S ILLUSTRATION**  
 Illustration from *Le Livre de la Vie* by Gustave Doré. The scene depicts a woman in a red dress standing near a golden candelabrum, surrounded by various figures engaged in intellectual and spiritual pursuits. The background features a large globe and a rainbow in the sky, symbolizing the pursuit of knowledge and enlightenment.

XIII

Introduction



**PHILOSOPHY** is the science of ordering values. The superiority of any value or substance over another is determined by philosophy. By assigning a position of primary importance to order, it makes order the basis of all that is secondary. Philosophy also becomes the true index of order or chaos in the system of speculative thought. The mission of philosophy is to bring order to the chaos of the world.

...the bible and the laws of nature, and the things which are visible to the eye of man.

"Philosophy," writes Sir William Hamilton, "has been defined [as] The science of things possible and impossible, and of the causes in which they are contained [Cause]; The science of effects by their causes [Effect]; The science of relations between [Cause and Effect]; The science of things possible, inasmuch as they are possible [What?]; The science of things evidently deduced from first principles [Deduction]; The science of terms, verities and axioms [Concepts]; The application of reason; its legitimate objects [Formalism]; The science of the relations of all knowledge to the necessary ends of human reason [Kant]; The science of the principles of the ego or moral self [Kant]; The science of sciences [Fichte]; The science of the absolute [von Schelling]; The science of the absolute independence of the ideal and real [Schelling]; The identity of matter and mind identity [Fichte]; [See *Lectures on Metaphysics and Logic*]."

The highest and grandest of the sciences of philosophy are commonly called metaphysics, which deals with such abstract subjects as concepts, logic, and the nature of being, logic, which deals with the laws governing rational thinking, or, as it has been called, "the doctrine of fallacies"; ethics, which is the science of morality, individual responsibility, and conduct—concerned chiefly with an effort to determine the nature of good; psychology, which is devoted to investigation and classification of those forms of phenomena referable to a mind; ontology, epistemology, which is the science concerned primarily with the nature of knowledge itself and the question of whether it may exist in an absolute form and whether, in that instance, of the nature of and the relations of knowledge to the being of the object, the elegant, and the noble.

Plato regarded philosophy as the greatest of all sciences, and he was not alone in this. In the nineteenth century, however, it has become a positive and complicated science of its own, and an inescapable necessity—yet each substantiated by almost incontestable logic. The lofty terms of the old Academy which furnished an ideal to the vulgar and ambitious of the gods have been so gradually eroded by criticism—which Heracleitus declared to be a filling sickness of the wise—that the laxer mind would now be quite unrecognizable to this great Neo-Platonist. Convincing evidence of the increasing superficiality of modern scientific and philosophical thought is its incessant drift toward materialism. When the great astronomer Laplace was asked by Napoleon why he had not mentioned God in his *Traité de Mécanique Céleste*, the mathematician calmly replied: "Sir, I had no room for that hypothesis."

In his lecture on *Adkins*, Sir Francis Bacon, in a very characteristic manner, said: "A little philosophy inclineth man's mind to atheism; but depth in philosophy bringeth man's mind about to religion."

"The *Metaphysics* of Aristotle opens with these words: 'All men naturally desire to know.' To satisfy this desire we have the sciences of the natural world; the sciences of the human mind; the sciences of the relations between the two; and the all-embracing science, Nature, and the grandest of them, the mind and the laws of the mind; the spirit and the substance of the spirit; the relation and the unity."

An ancient philosopher declared: "He who has not even a knowledge of the nature of things in a house is a dog even. He who has an accurate knowledge of terms is a philosopher in his own mind. But he who knows all that can be known by intellectual energy, is a God among men." Many states in the natural world is determined by the quality of their thinking. He whose mind is trained in the best traditions of philosophy is not superior to the brute, in whose rational faculties possible human affairs in a many and in whose life, it is devoted to the consideration of abstract ideas already designed, for his being carries on the harmonious work which his nature has brought him from the beginning of his existence by the exercise of "the science of sciences" (Logic, which is the science of life's guide).

What could we say of every age of men have been without this? The human mind, which has not been without this, has not been without this. The human mind, which has not been without this, has not been without this.

In this age the word philosophy has little meaning when accompanied by some other qualifying term. The body of philosophy has been broken up into numerous small pieces in its arrangement, which have become so concerned with the effect on the consciousness of the individual that the substance issues of divine order and human order is above and beyond comprehension. The ideal function of philosophy is to serve as the stabilizing influence in human thought, by virtue of its scientific nature it should preserve human order and establish an unshakable order of life. Philosophers themselves, however, have frustrated the ends of philosophy by entering its field with their own narrow and limited views. In the struggle to establish their own narrow and limited views, they have not only failed to establish their own narrow and limited views, but they have also failed to establish their own narrow and limited views.



From *Science of Philosophy* by John and John BARRITT'S WORK.

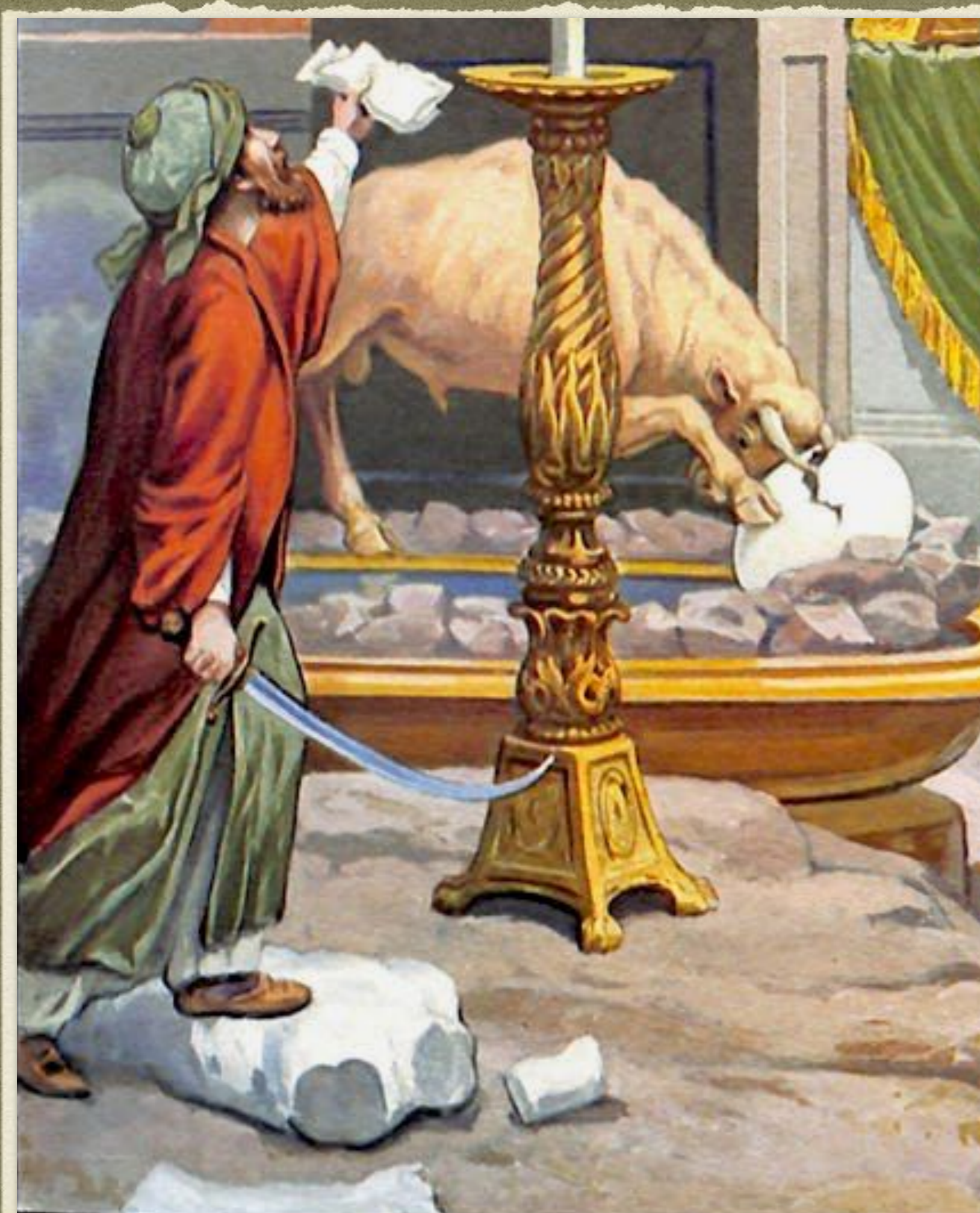
This diagram illustrates the human brain, showing the negative end at the top and the positive end at the bottom. The brain is depicted with intricate patterns, representing the complex nature of human thought and the flow of information from the negative to the positive end.

The Greek school of philosophy had its inception with the seven immortals and continued upon whom we have come to form the application of Sophocles, "the wise." According to the legend of the Epicurean, these were Thales, Solon, Chilon, Pittacus, Bias, Cleobolus and Parmenides. Water was considered by Thales to be the primal principle or element, upon which the earth floated like a mass, and earthquakes were the result of disturbances in this universal sea. Solon, Thales was an Ionian, the wisest philosopher of his time because he was the first to see that the world was not created by the gods, but by the laws of nature. He died in 546 B.C., and was succeeded by Anaximander, who in turn was followed by Anaximenes, Anaxagoras, and Archelaus, with whom the Ionic school ended. Anaximander, differing from his master Thales, declared that the world and all that is in it was the result of the laws of nature, which all things were governed. Anaximenes seemed to be the first element of the universe; that he had between the earth and all was composed of it.

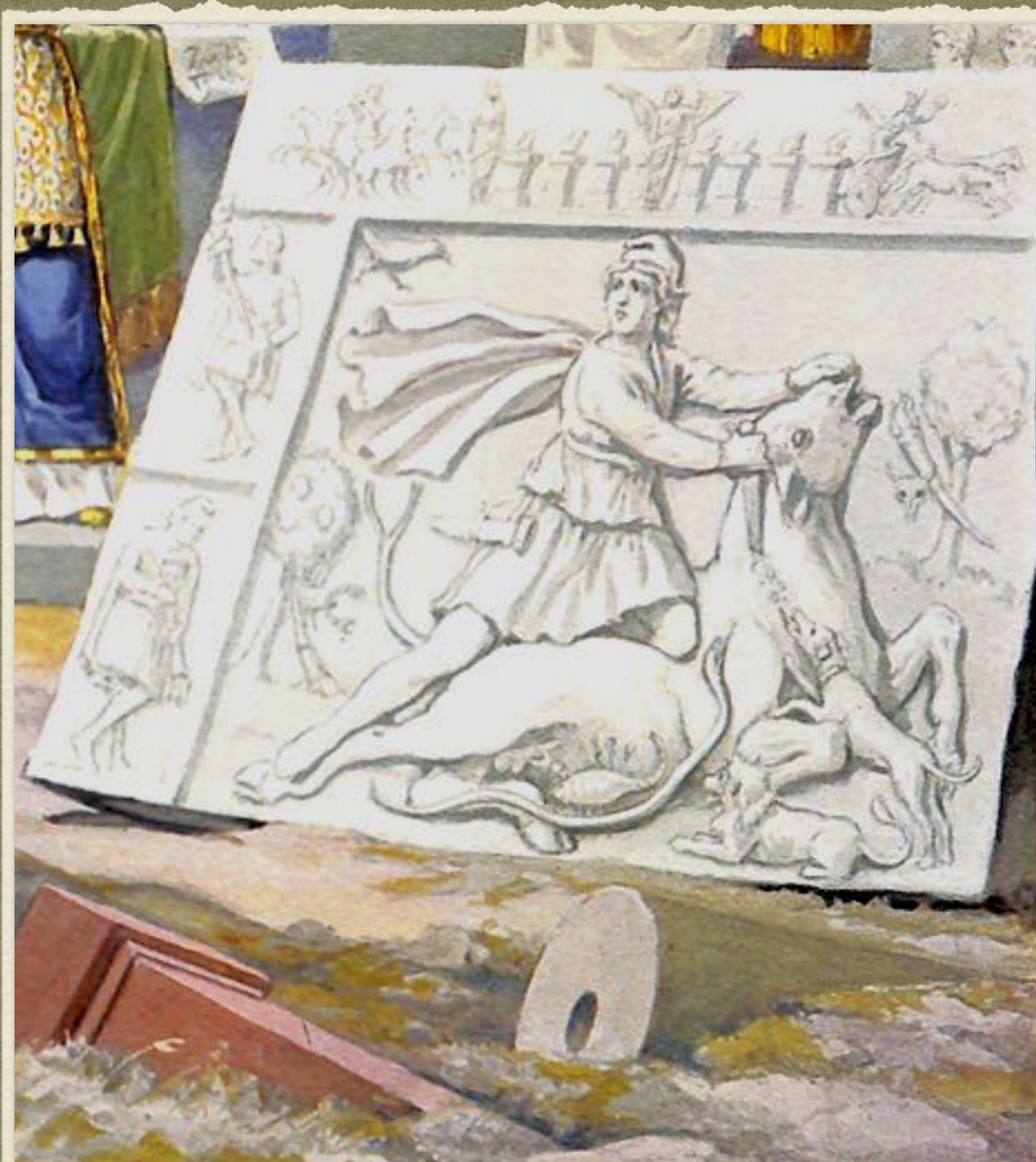
Anaxagoras (whose scientific aspects of atomism) said God to be "an infinite self-moving mind; that this divine infinite Mind, not



Group of World Religions  
by J. A. Knapp



At the left of the plate stands Mohammed, holding aloft pages from the Koran, his left foot upon an image which he has overthrown. Behind Mohammed, the Celestial Bull—signifying the constellation of Taurus—opens the “Egg of the Year” with his horns.



At the lower right is a bas-relief of the Persian Sun God, in an attitude signifying the conquest of the Sun over the Celestial Bull at the ancient vernal equinox.





In the center stands the High Priest of Israel, his right arm encircling the base of the seven-branched candlestick—the Mosaic symbol of the Planetary Governors of the World. To *his* right is the statue of the Golden Calf, and to his left the robed figures of the Greek mystics bearing a tripod in which burns the sacrificial fire.



Behind the bull Apis, crowned with the lunar globe, and Father Nile bearing the horn of plenty and pouring the waters of life from his urn, loom the Pyramids—the great Egyptian temples of initiation.



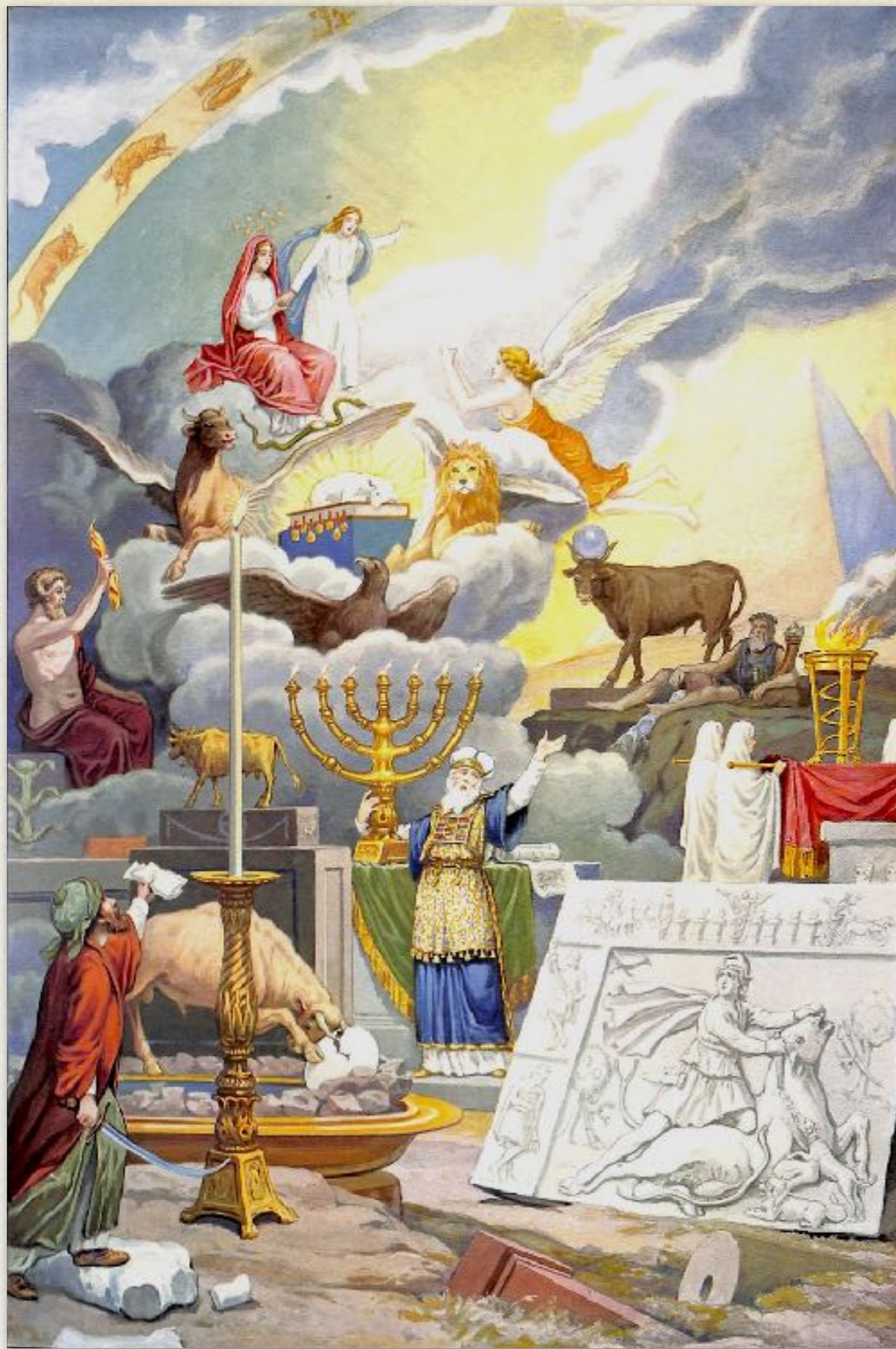
In the clouds at the left is the seated figure of Jupiter Ammon, brandishing a flaming thunderbolt and horned to signify that he partakes of the attributes of the zodiacal ram.



In the heavens appears the mystery of the Apocalypse. The four creatures of Ezekiel's Vision surround an altar upon which is the Book of the Seven Seals and the Lamb of God.



At the upper left is the band of the zodiac. The constellations of Taurus, Aries, and Pisces represent the stellar influences which— to the ancients— descending upon the Earth, are responsible for the establishment of the religions and philosophical institutions herein set forth.



Copy, filed by Henry P. Hall.

**CIRCLE OF WORLD RELIGIONS.**

Engraving from Knapp's 'The Peoples of the World.'

At the left of the altar stands a figure holding aloft a golden staff, the symbol of the Egyptian Ankh. In the center stands a high priest, the symbol of the Persian Zoroastrianism. To the right of the high priest stands a figure holding a golden staff, the symbol of the Greek religion. In the foreground, a large stone relief depicts a winged figure tending to a reclining animal, the symbol of the Hindu religion. In the background, a bull, a lion, an eagle, and a dove are visible, the symbols of the four elements of the Hindu religion. A rainbow arches across the sky, and a bright light emanates from behind a central altar, the symbol of the Christian religion. The overall composition is rich with symbolic references to various world religions.

‘Group of World Religions’  
by J. A. Knapp

# XIII

## Introduction

PHILOSOPHY is the science of ordering values. The supremacy of any value or substance over another is determined by philosophy. By regarding a position of primary importance to order, we make when all that is secondary has been satisfied, philosophy also becomes the true index of priority or emphasis in the system of speculative thought. The mission of philosophy is to determine the relative value of things which are not available otherwise.

"Philosophy," writes Sir William Hamilton, "has been defined [as] The science of thinking and being, and of the causes in which they are contained [Cause]; The science of effects by their causes [Effect]; The science of induction [Induction]; The science of things possible, inasmuch as they are possible [What]; The science of things evidently deduced from first principles [Deduction]; The science of terms, verities and axioms [In Conclusion]; The application of reason; its legitimate objects [Reasoning]; The science of the relation of all knowledge to the necessary ends of human reason [Kant]; The science of the origin of the ego or mental self [Kant]; The science of sciences [Fichte]; The science of the absolute [von Schelling]; The science of the absolute independence of the fides and fidei [Schelling]; The identity of matter and mind identity [Fichte]; [See *Lectures on Metaphysics and Logic*]."

Established systems of philosophy are commonly classified as metaphysics, which deals with such abstract subjects as causality, theology and the nature of being; logic, which deals with the laws governing rational thinking, or as it has been called, "the doctrine of fallacies"; ethics, which is the science of morality, individual responsibility, and conscience—associated chiefly with an effort to determine the nature of good; psychology, which is devoted to investigation and classification of those forms of phenomena referable to a man's organs, epistemology, which is the science concerned primarily with the nature of knowledge itself and the question of whether it may exist in an absolute form and whether, which is the science of the sources of and the reactions evoked by the human mind, the harmonic, the elegant, and the noble.

Plain regarded philosophy as the gateway to heaven [Immanuel Kant] to man. In the nineteenth century, however, it has become a positive and complicated system of arbitrary and inaccessible theories—yet each substantiated by almost unassailable logic. The lofty systems of the old Academy which furnished an ideal to the vulgar and ambitious of the gods have been so adroitly created by orators—which Heraklitos declared to be a falling sickness of the wise—who the heavenly mind would now be quite unrecognizable to this great Neo-Platonist. Convincing evidence of the increasing superiority of modern scientific and philosophic thought is indisputable; toward materialism. When the great astronomer Laplace was asked by Napoleon why he had not mentioned God in his *Théorie du Calcul des Probabilités*, the mathematician calmly replied, "Sir, I had no need for that hypothesis!"

"Alas! man is naturally prone to know." To verify this common saying through the history of the sciences, however, we find that the sciences of logic, metaphysics, ethics, politics, and the history of the sciences, the mind and the nature of the mind; the spirit and the substance of the spirit; the relation and the unity.

An ancient philosopher observed: "He who has not even a knowledge of arithmetic works in a house as a pig in a sty. He who has an acquaintance with arithmetic works as a man among men. But he who knows all that can be known by intellectual energy, is a God among men." Many states in the natural world is determined by the quality of their thinking. He whose mind is trained in the best traditions of philosophy is not ignorant of the laws of his world, his powers, his nature, his life, and in whatever way, it is devoted to the consideration of education already designed, for he has the training of the humanity with which he must live throughout his life.

In this age the word philosophy has little meaning when accompanied by some other qualifying term. The body of philosophy has been broken up into numerous little camps in the struggle, which have become so concerned with their own interests that they's failures that the substance of it is almost entirely lost.

The great school of philosophy has been meeting since accompanied by some other qualifying term. The body of philosophy has been broken up into numerous little camps in the struggle, which have become so concerned with their own interests that they's failures that the substance of it is almost entirely lost.



From *Scientific Philosophy of Logic and Life* BARRITT'S WORK.

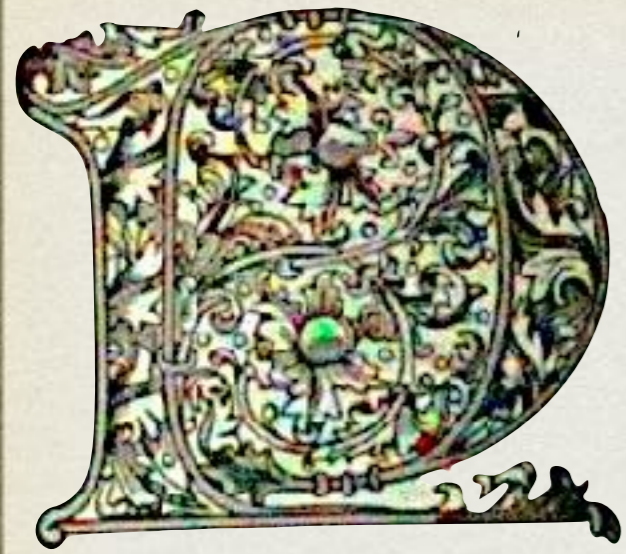
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form of the application of Sophocles, "Alas! man is naturally prone to know." According to the legend of the seven immortal, there were Thales, Solon, Chilon, Pittacus, Bias, Cleobulus, and Periander. Water was considered by Thales to be the primal principle or element, upon which the earth floated like a raft, and earthquakes were the result of disturbances in this universal sea. Solon, Thales was an Ionian, the wisest personage of his school because known as the Ionic. He died in 546 B.C., and was succeeded by Anaximander, who in turn was followed by Anaximenes, Anaxagoras, and Archelaus, with whom the Ionic school ended. Anaxagoras, differing from his master Thales, declared that everything and intelligible nature to be the primary factor, which all things were generated. Anaximenes seemed to be the first element of the universe; that soul and even the very soul was composed of it.



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Article of the philosopher Aristotle, which will be found in the volume of the *Philosophy of Aristotle*, published by the University of Chicago Press. The volume of the *Philosophy of Aristotle* is published by the University of Chicago Press. The volume of the *Philosophy of Aristotle* is published by the University of Chicago Press.



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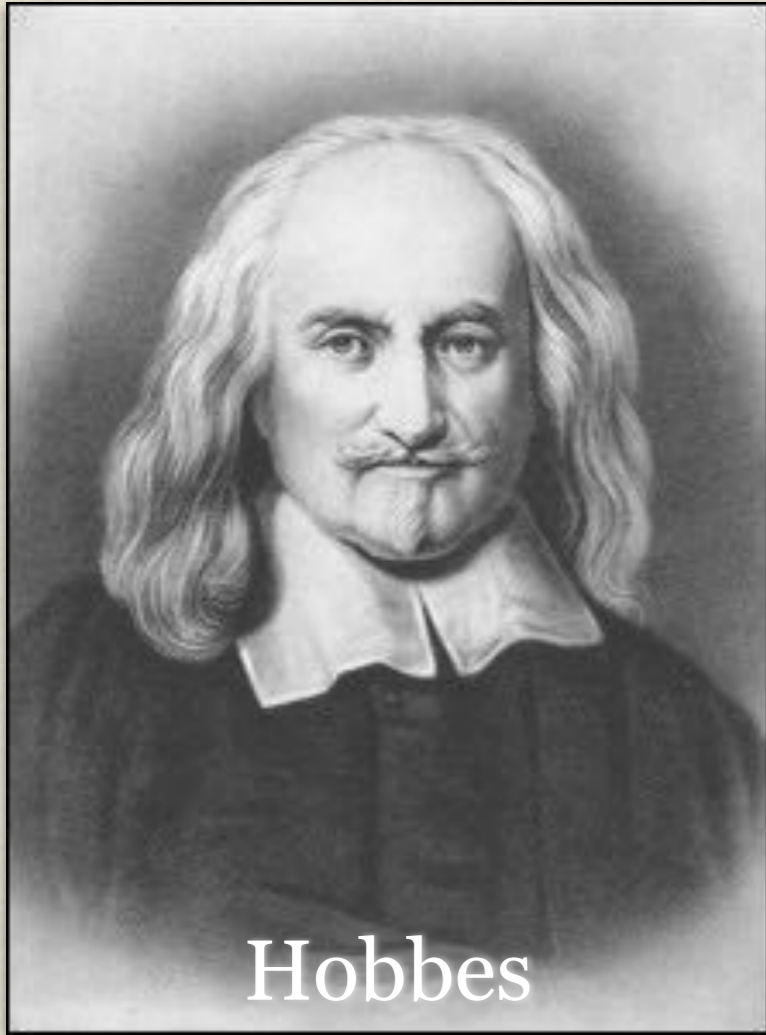
# Stoicism



Cicero

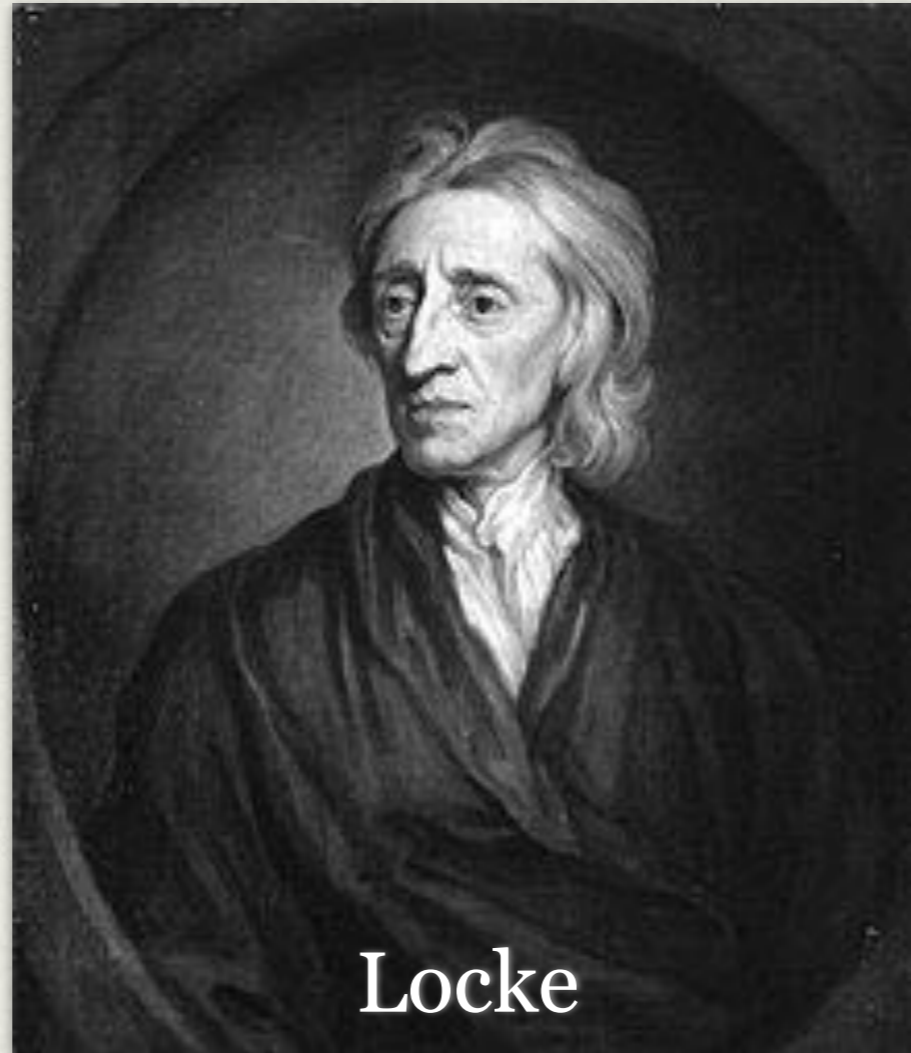
The science of things divine and human, and of **the causes in which they are contained.**

# Empiricism



Hobbes

The science of effects by their causes.



Locke

No man's knowledge can go beyond his experience.



de Condillac

The science of truths, sensible and abstract.

# Rationalism

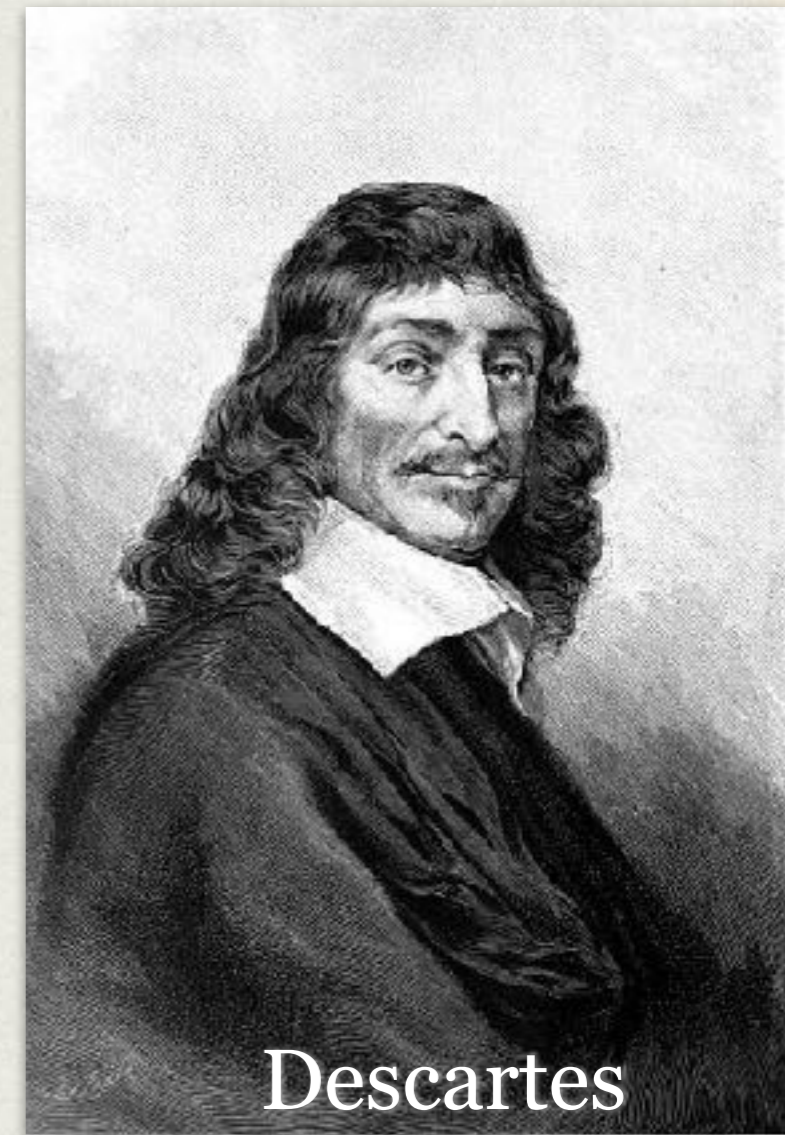


Leibnitz

The science of sufficient reasons.



The science of things possible, inasmuch as they are possible.



Descartes

The science of things evidently deduced from first principles.



Leibnitz

There must be a sufficient reason for anything to exist, for any event to occur, for any truth to obtain.

# Rationalism

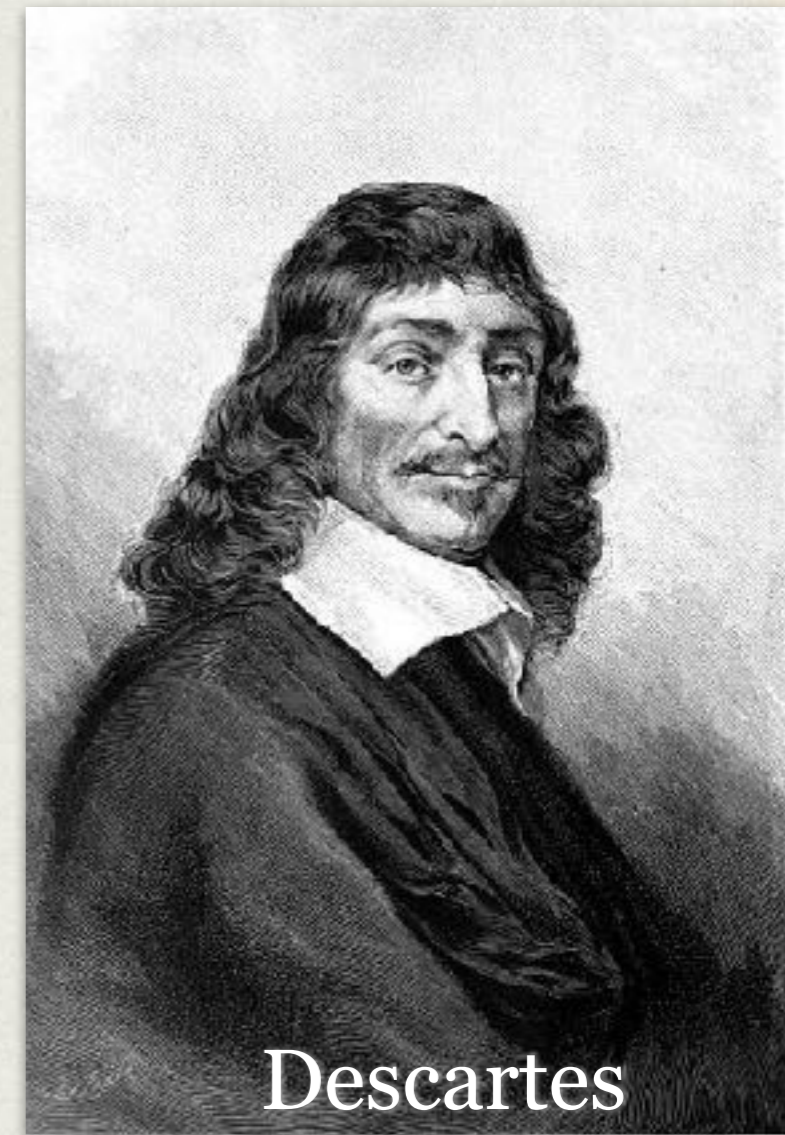


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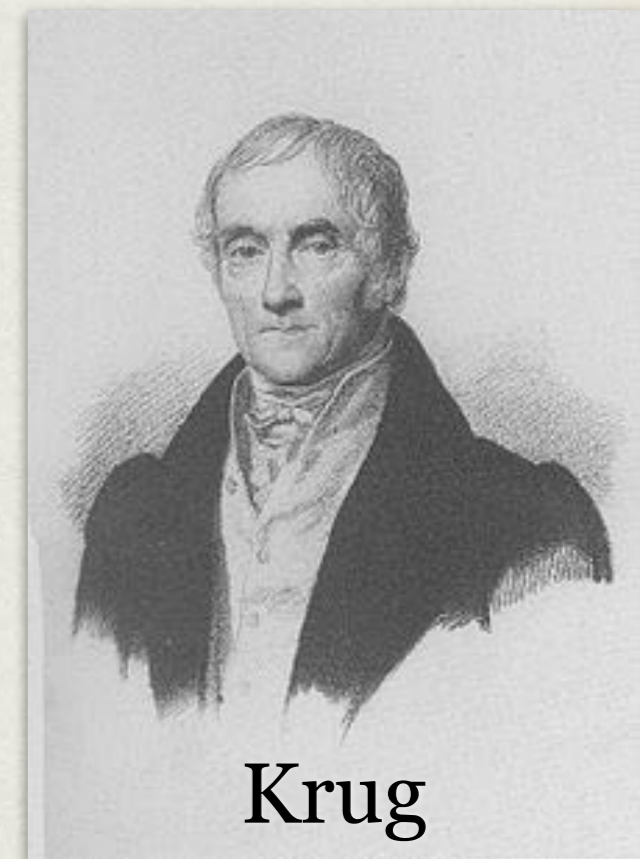
# Transcendental Idealism



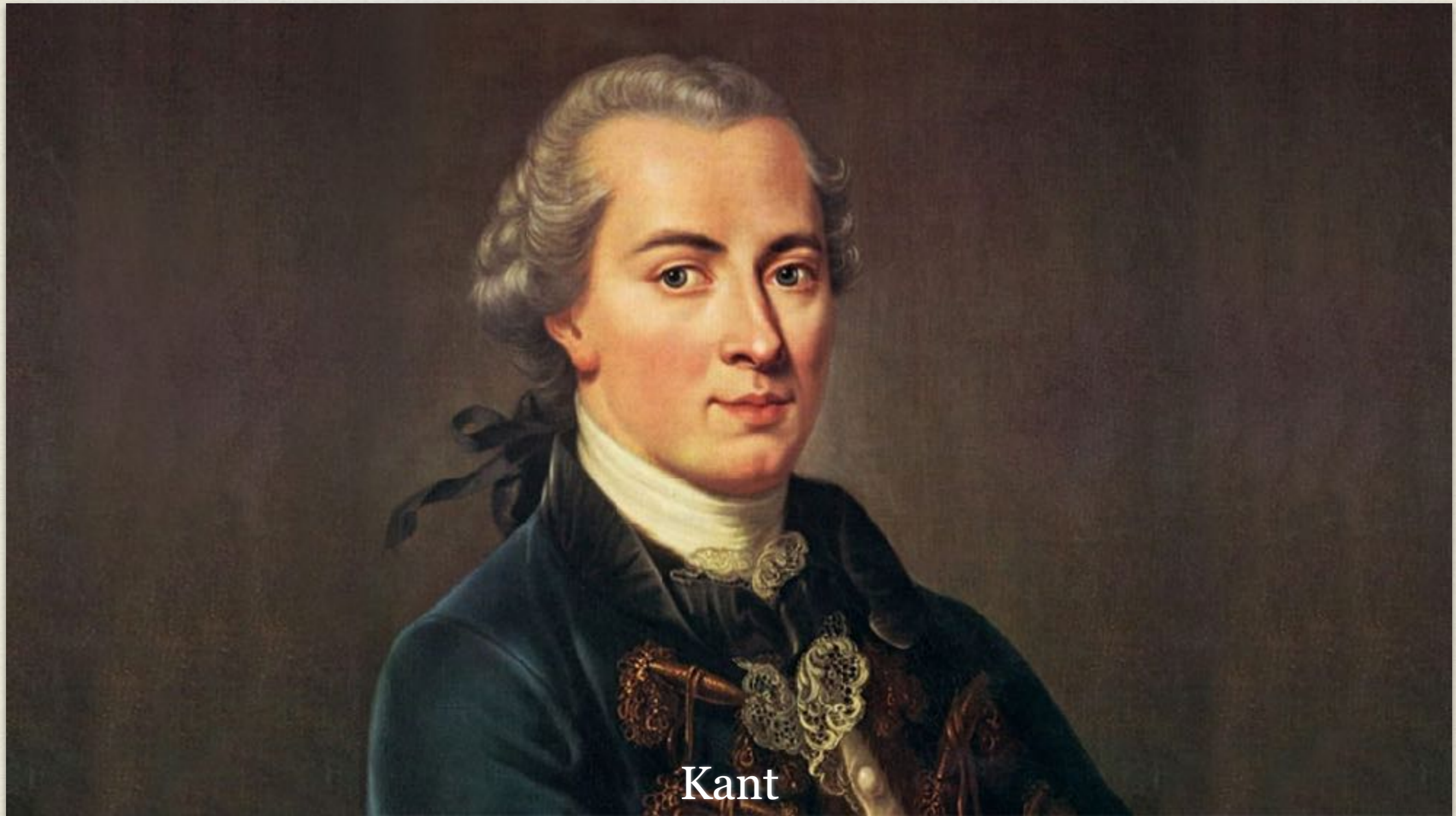
The application of reason to its legitimate objects.



The science of the relations of all knowledge to the necessary ends of human reason.



The science of the original form of the ego or mental self.



Kant

"Act as you would want all other people to act towards all other people. Act according to the maxim that you would wish all other rational people to follow, as if it were a universal law.



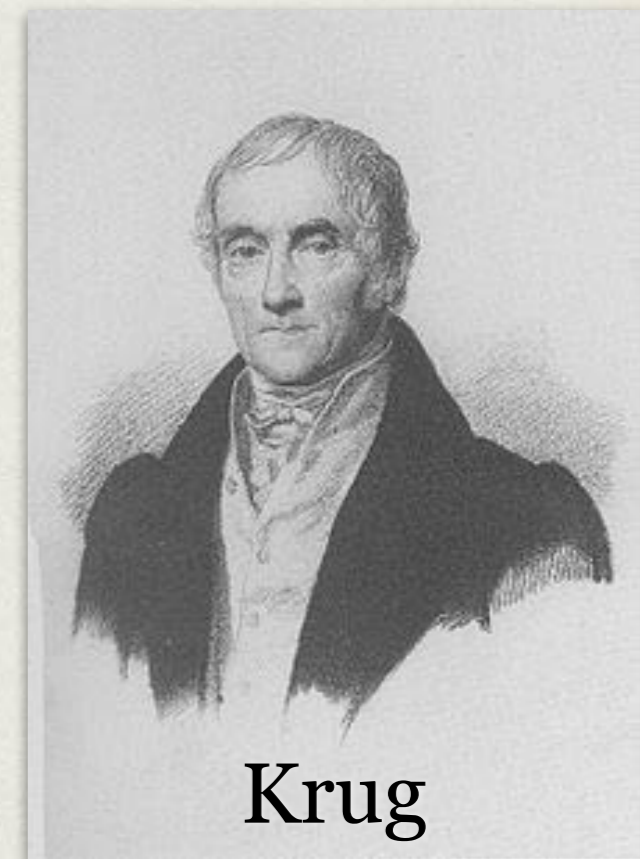
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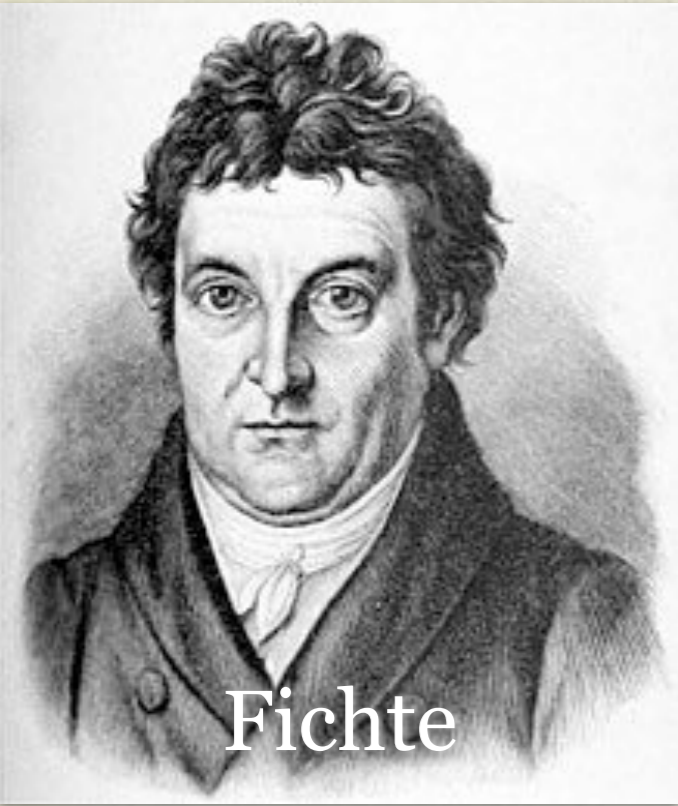


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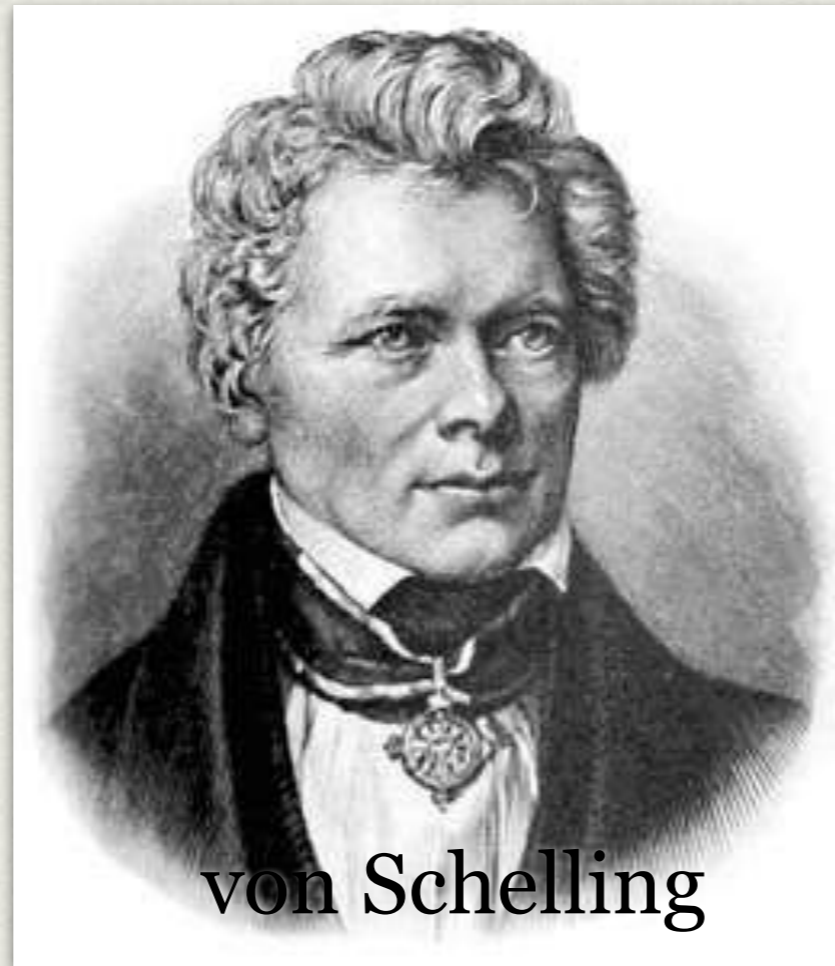
The science of the original form of the ego or mental self.

# German Idealism



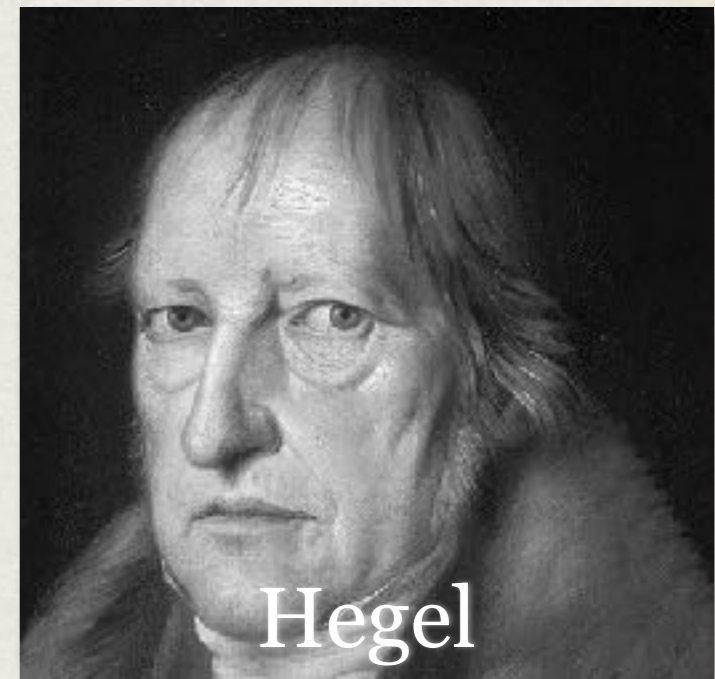
Fichte

The science of sciences



von Schelling

The science of the absolute.  
The science of the absolute  
indifference of the ideal and real.



Hegel

The identity of identity and  
non-identity.



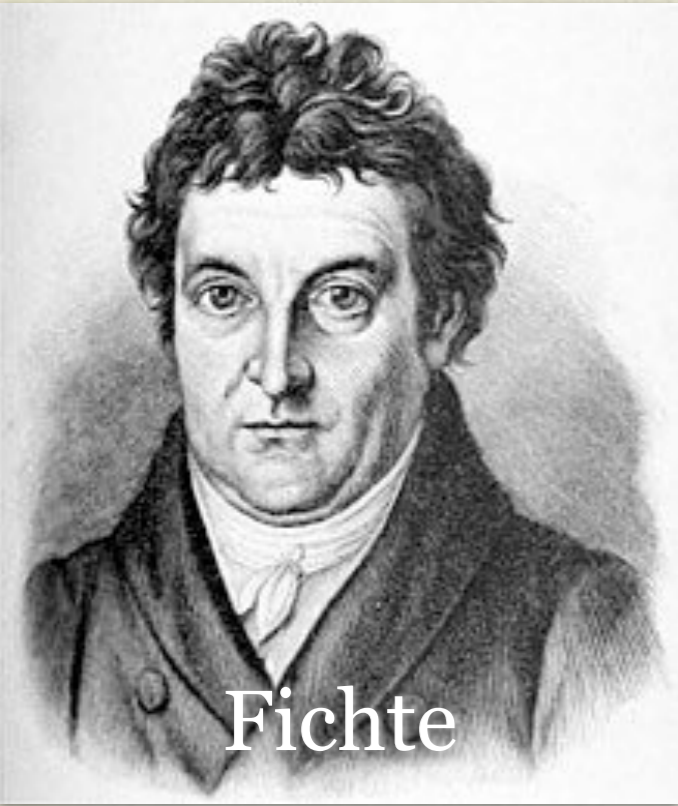
Friedrich Wilhelm Joseph von Schelling

"The science of the absolute indifference of the ideal and real."

"Nature is visible Spirit; Spirit is invisible Nature."

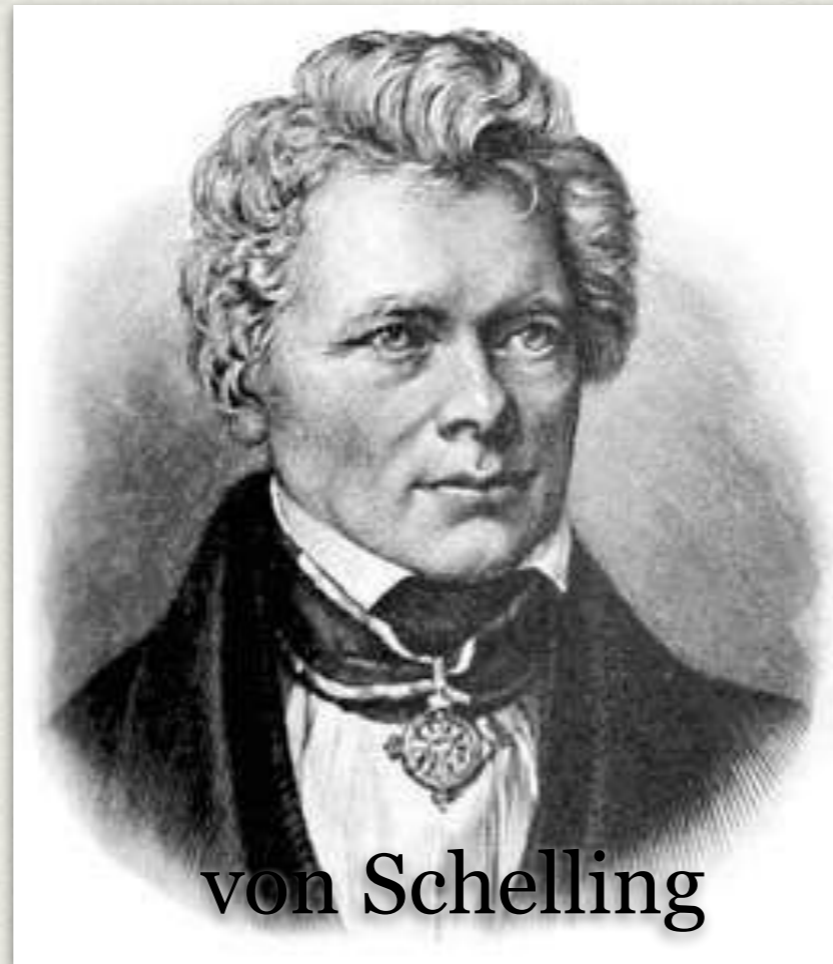
"There is in every man a certain feeling that he has been what he is from all eternity, and by no means become such in time." The science of the absolute. The science of the absolute indifference of the ideal and real."

# German Idealism



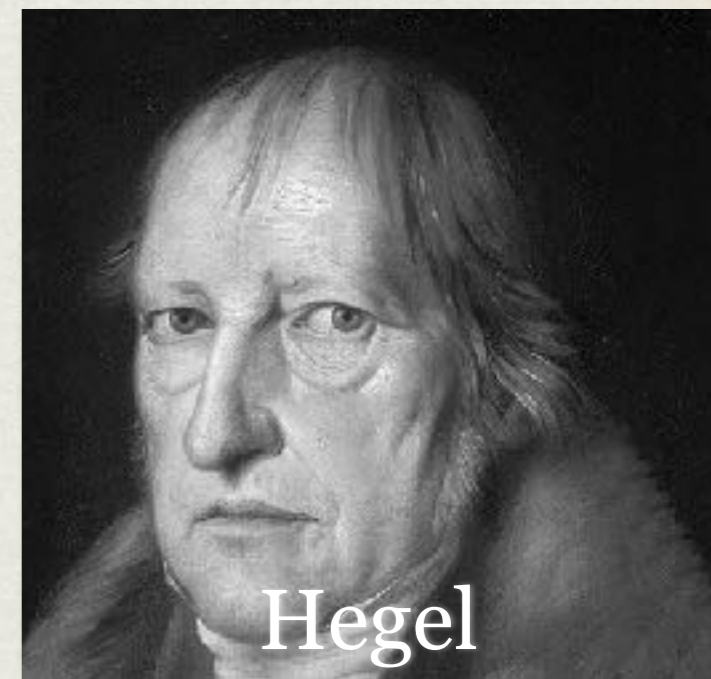
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The science of sciences



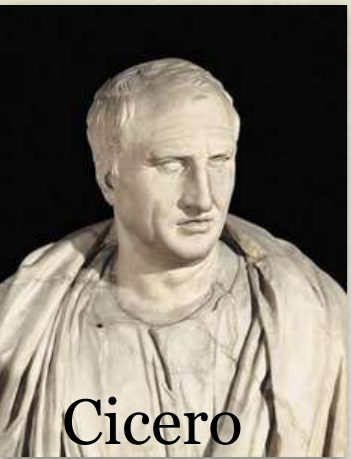
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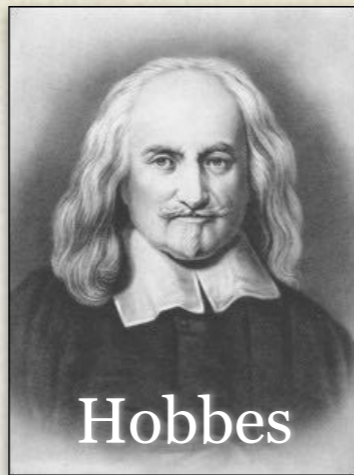
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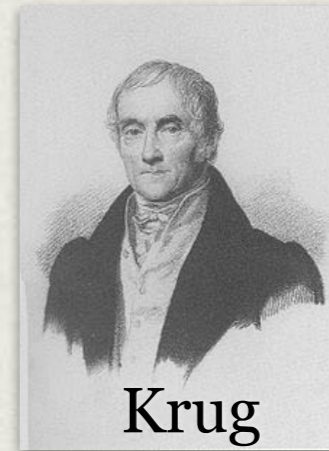


The application of reason to its legitimate objects.



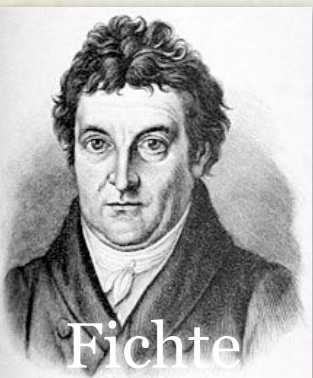
Kant

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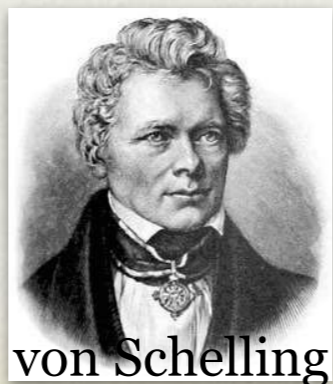
Krug

The science of the original form of the ego or mental self.



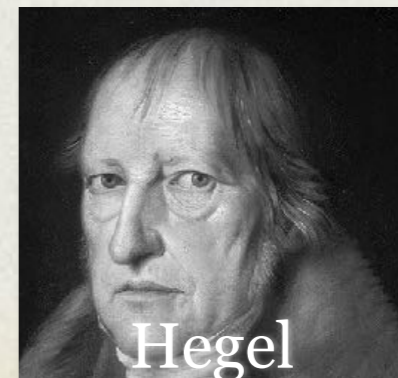
Fichte

The science of sciences



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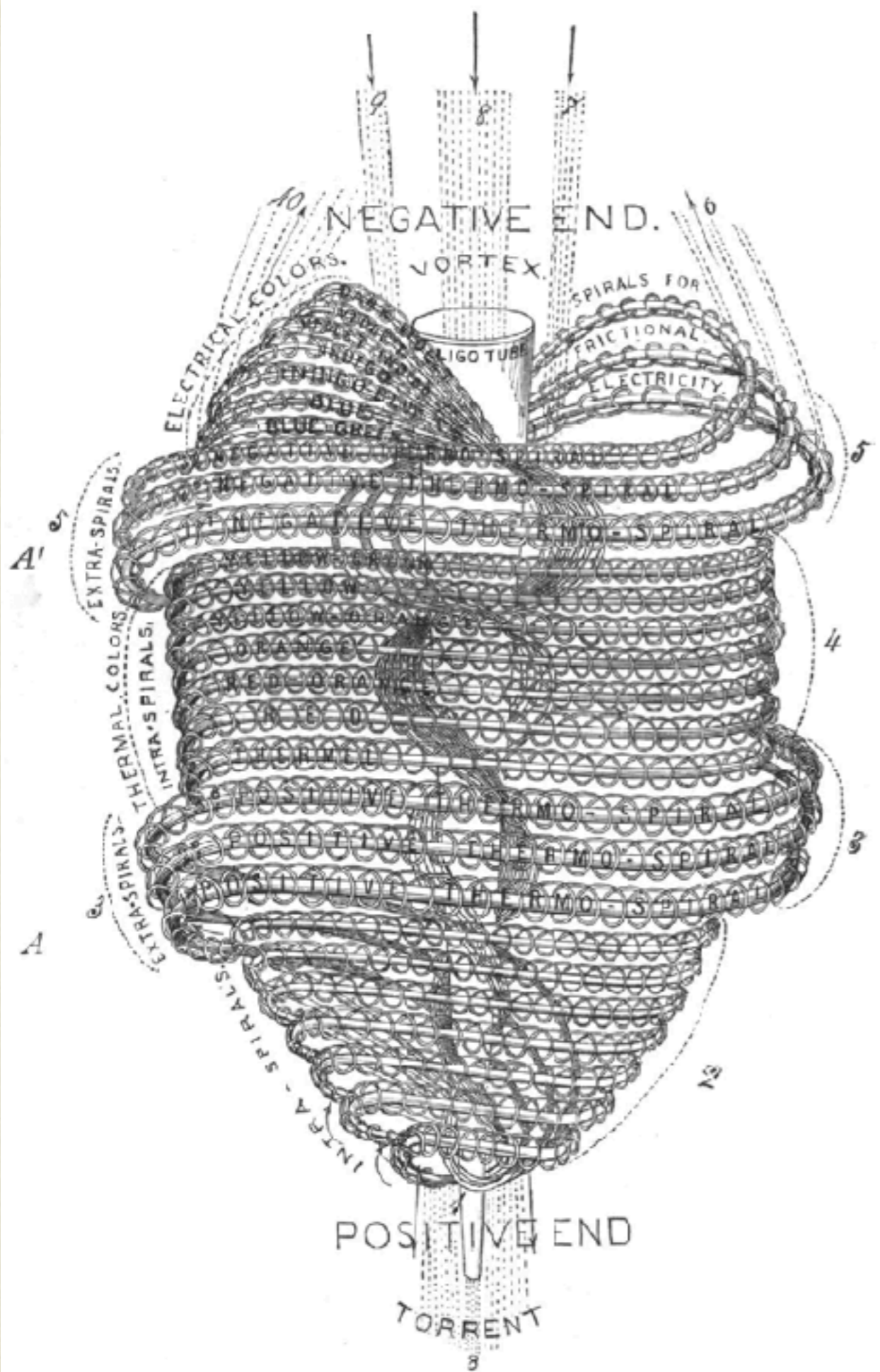
The science of the absolute.



Hegel

The identity of identity and non-identity.





From Babbitt's "Principles of Light and Color":

"Since the postulation of the atomic theory by Democritus, many efforts have been made to determine the structure of atoms and the method by which they unite to form various elements, Even science has not refrained from entering this field of speculation and presents for consideration most detailed and elaborate representations of these minute bodies. By far the most remarkable conception of the atom evolved during the last century is that produced by the genius of Dr. Edwin D. Babbitt and which is reproduced herewith. The diagram is self-explanatory. It must be borne in mind that this apparently massive structure is actually s minute as to defy analysis. Not only did Dr. Babbitt create this form of the atom but he also contrived a method whereby these particles could be grouped together in an orderly manner and thus result in the formation of molecular bodies." STOAA:13

# THE PRINCIPLES OF LIGHT AND COLOR:

INCLUDING AMONG OTHER THINGS

THE HARMONIC LAWS OF THE UNIVERSE, THE ETHERIO-ATOMIC PHILOSOPHY OF FORCE, CHROMO CHEMISTRY, CHROMO THERAPEUTICS, AND THE GENERAL PHILOSOPHY OF THE FINE FORCES, TOGETHER WITH NUMEROUS DISCOVERIES AND PRACTICAL APPLICATIONS.



ILLUSTRATED BY MORE THAN TWO HUNDRED ENGRAVINGS AND FOUR COLORED PLATES.

By EDWIN D. BABBITT, M. D., LL. D.,

AUTHOR OF "HUMAN CURE AND CARE" AND OTHER WORKS; HONORARY CORRESPONDENT OF THE MAGNETIC SOCIETY OF FRANCE; DEAN OF THE COLLEGE OF FINE FORCES.

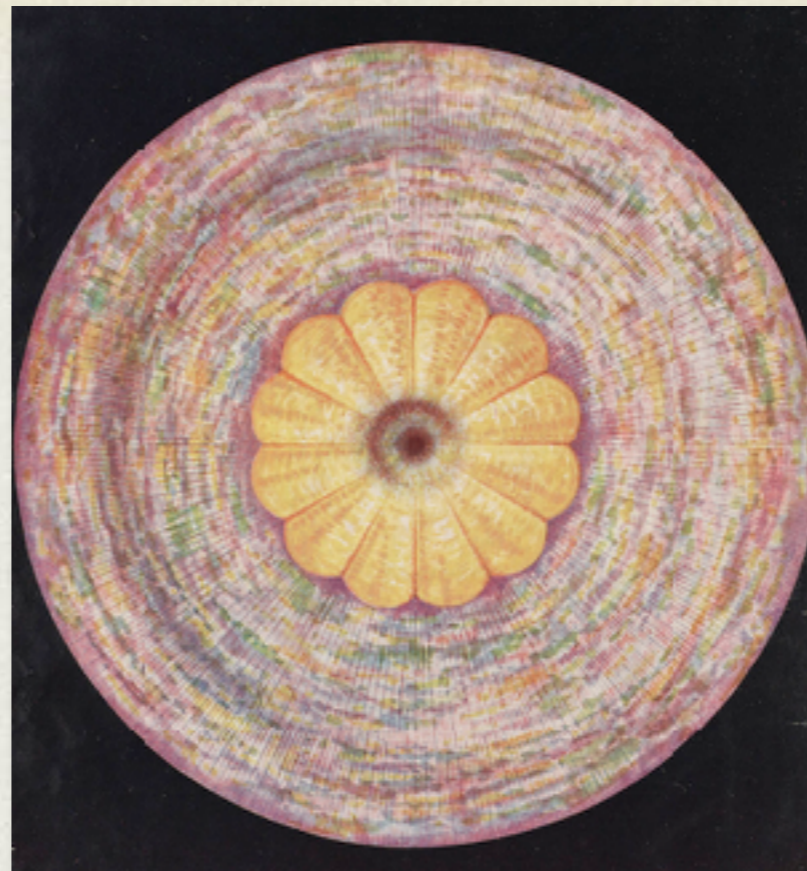
"Supply the Light; arrange the High; seek out The Soul's bright path."—Aesop.

SECOND EDITION.

PUBLISHED BY THE AUTHOR AT THE COLLEGE OF FINE FORCES, EAST ORANGE, NEW JERSEY.

ALSO IN LONDON: PATERNOSTER HOUSE, CHANCING CROSS ROAD, KEGAN PAUL, TRENCH TRUBNER AND CO., LIMITED.

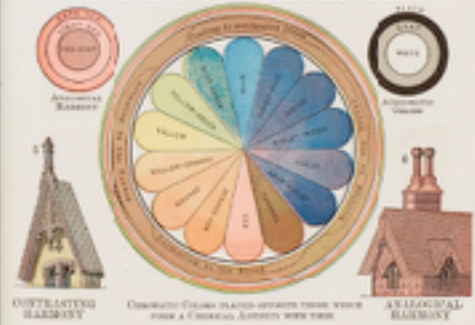
College of Fine Forces,  
E. D. BABBITT, M. D., DEAN,  
No. 253 SOUTH BROADWAY,  
LOS ANGELES, CAL.



RABBITT'S PRINCIPLES OF LIGHT AND COLOR—PLATE II.



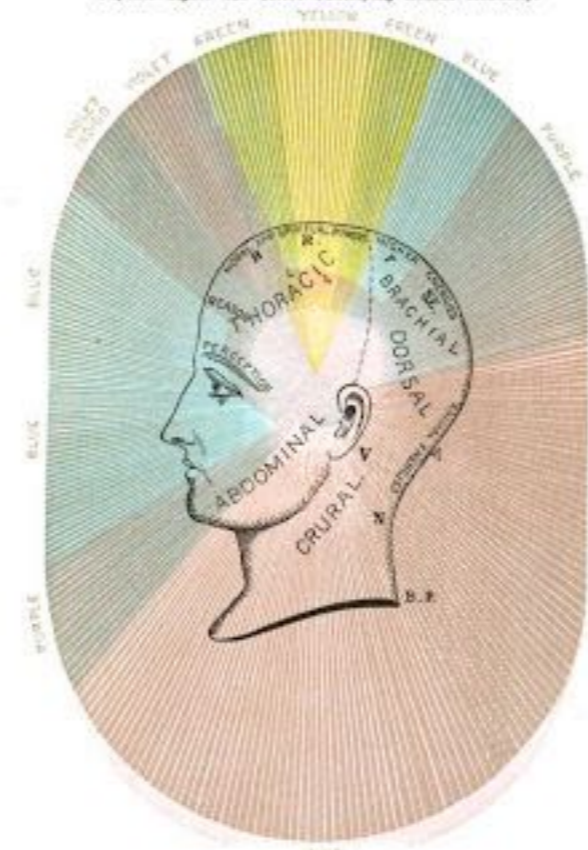
CHROMATIC HARMONY OF SENSATION AND COGNITION.



CONTRASTING HARMONY. CHROMATIC COLORS PLACED OPPOSITE THOSE WHICH FORM A CHROMATIC JUNCTURE WITH THEM. ANALOGICAL HARMONY.

In the above chromatic contribution of colors, the artist has found it impossible to give more than one primary color, although he has many beautiful and pure ones. The primary colors are red, yellow, and blue, and the secondary colors are orange, green, and purple. The tertiary colors are red-orange, yellow-orange, yellow-green, green-blue, blue-purple, and red-purple. The quaternary colors are red-orange-yellow, yellow-orange-green, yellow-green-blue, green-blue-purple, blue-purple-red, and red-purple-orange. The quaternary colors are described on p. 212.

RABBITT'S PRINCIPLES OF LIGHT AND COLOR—PLATE IV.  
Psychic Lights and Colors Underlying Human Mentality.

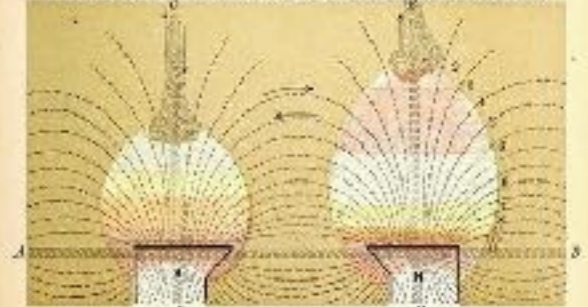


The above gives a general view of the color forces of the psychic human mentality which are the underlying and governing powers of the ordinary course of mental action. The blue electrical forces that pass up through the spine and emerge at the crown of the head, and give us the power of vision. The region of religious inspiration and spirituality (A and B) is the culminating point of psychic force, and is usually strongest in women than in men. The plate gives a view of a well-balanced, healthy, and a general, general nature will read this red nature in the head and upper limbs and should find a similar character. The left side of the forehead is the negative pole of the remaining powers and has a violet tone. The right side is blue. For magnetic currents see page 212.

RABBITT'S PRINCIPLES OF LIGHT AND COLOR—PLATE III.



TERRESTRIAL DYNAMICS—RADIATION OF OPTIC LIGHTS AND COLORS.



OPTIC FLAMES FROM THE FOLDS OF A HOUSE-SIDE MAGNET.

The color and size of the optic flames are governed by the magnetic force, and the color and size of the optic flames are governed by the magnetic force. The color and size of the optic flames are governed by the magnetic force. The color and size of the optic flames are governed by the magnetic force.



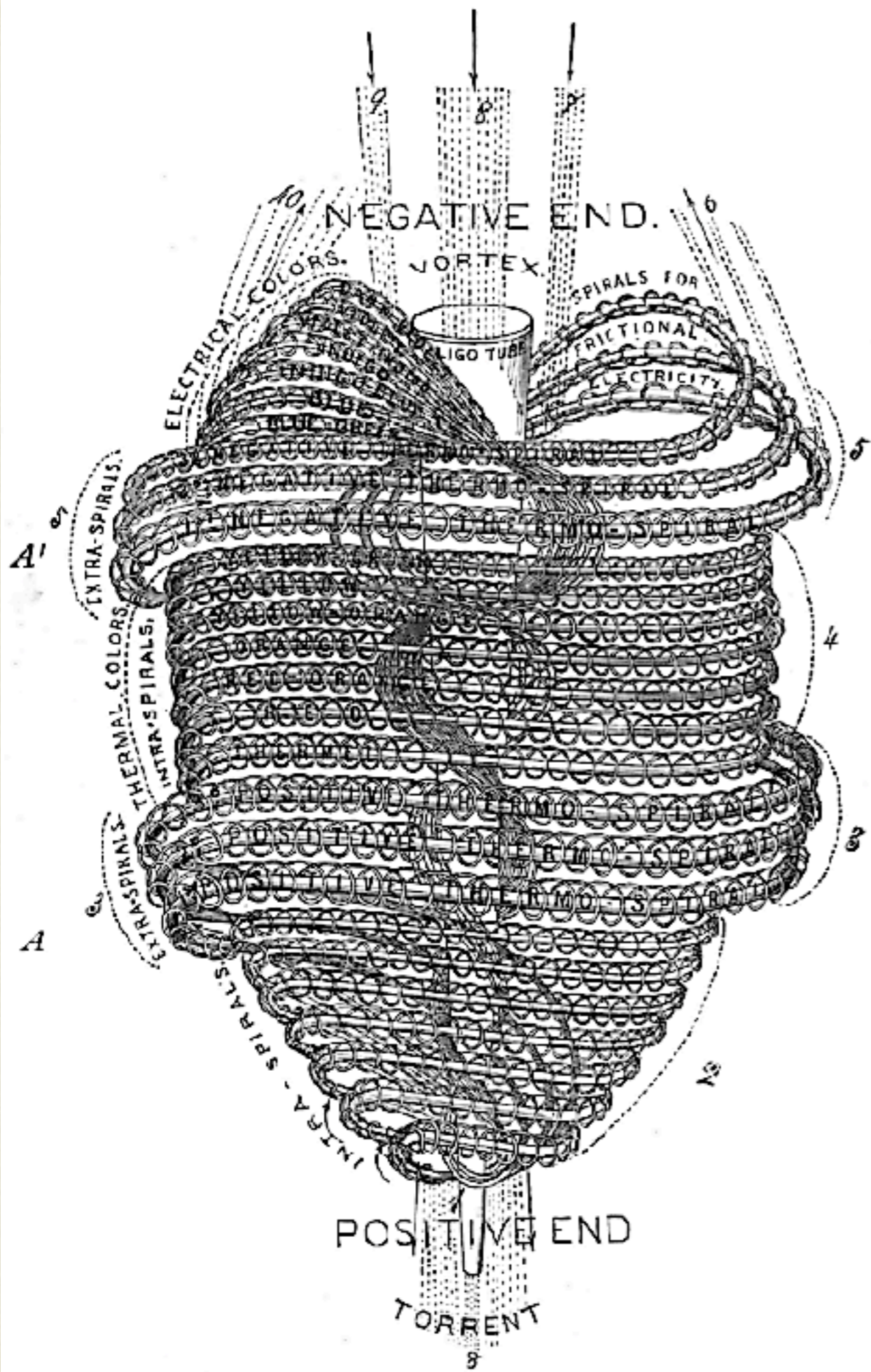
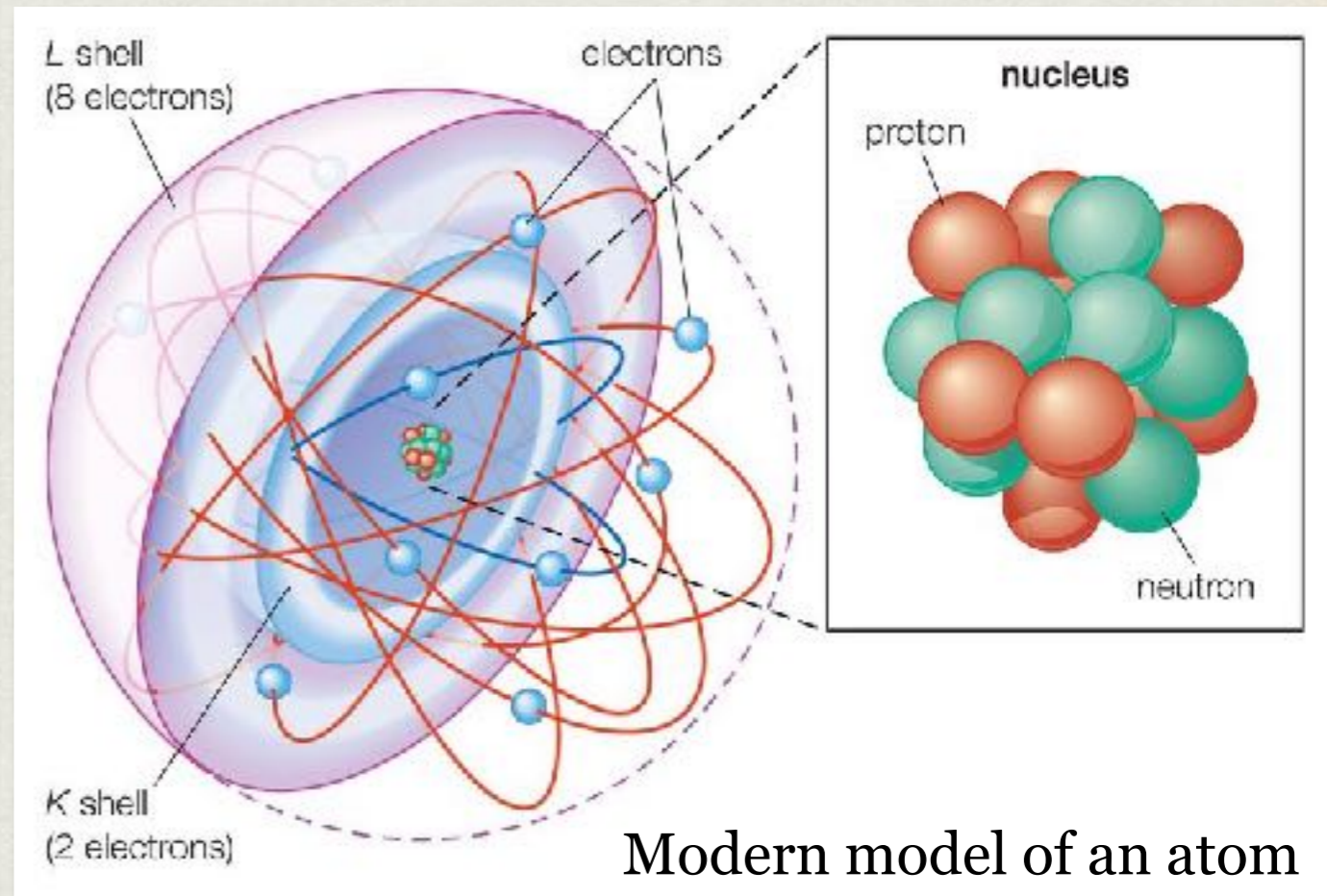
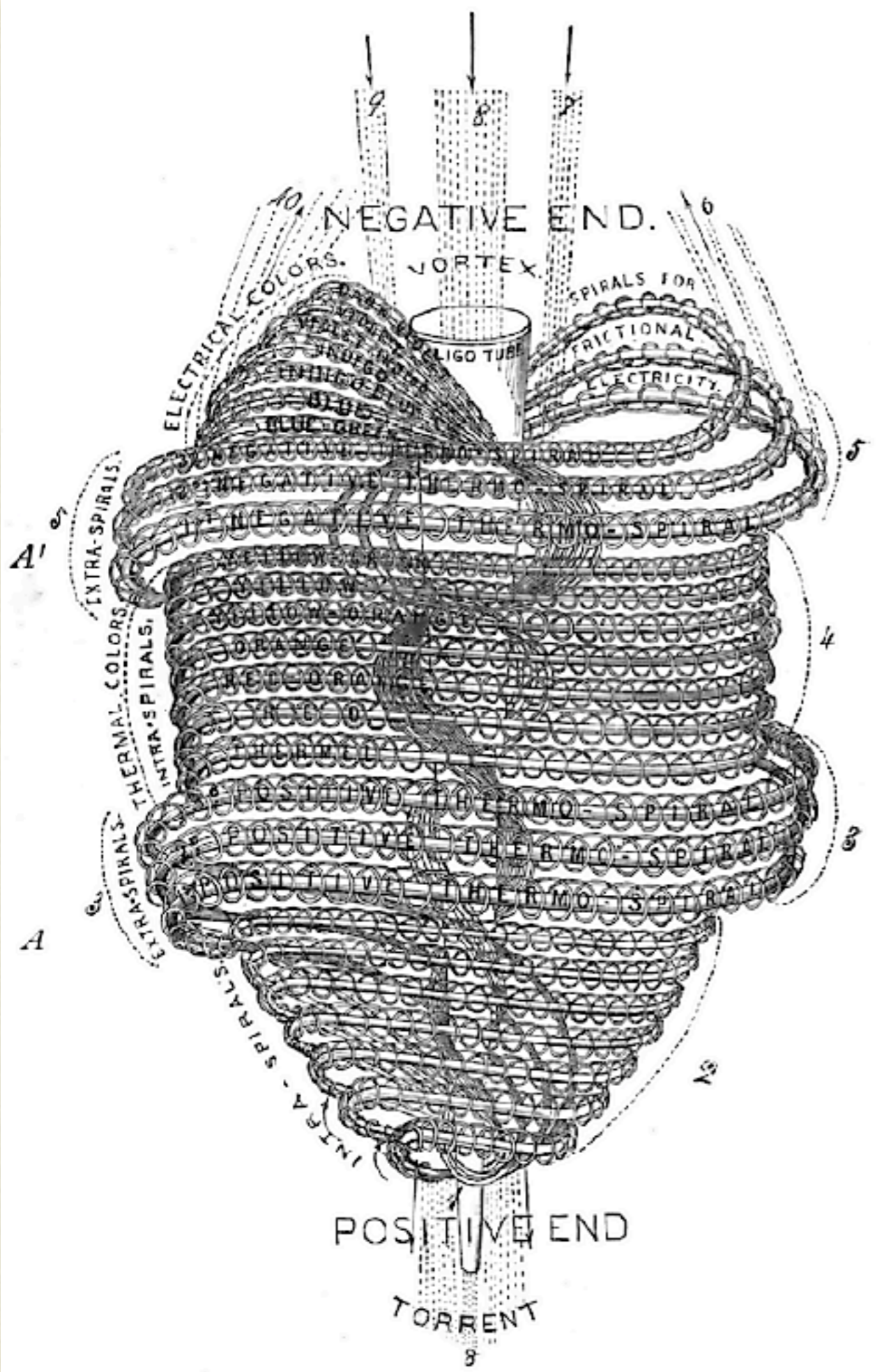


Fig. 135. The general form of an atom including the spirals and 1st spirillae, together with influx and efflux ethers, represented by dots, that pass through these spirillae. The 2nd and 3rd spirillae with their still finer ethers are not shown. TCF:1181



Modern model of an atom

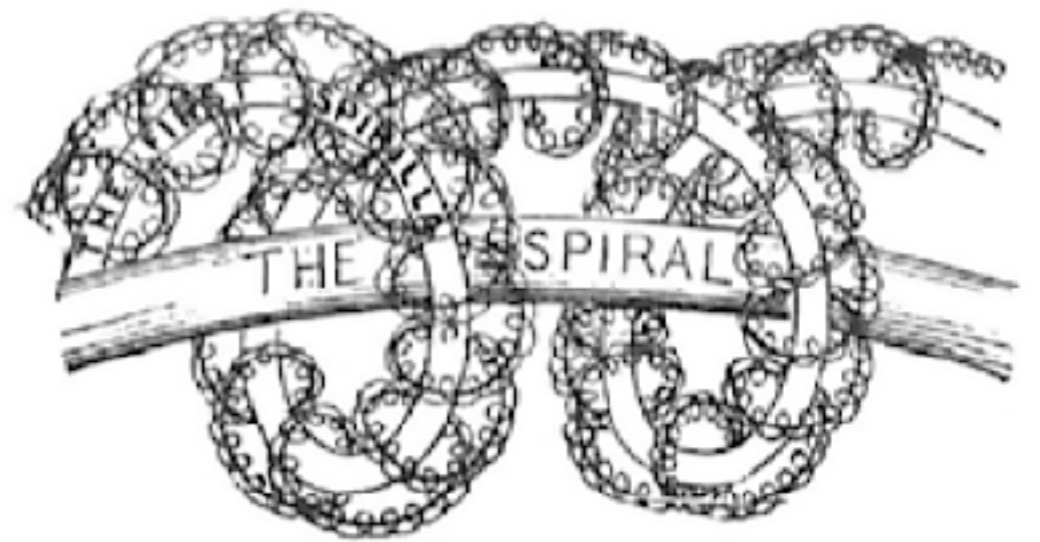
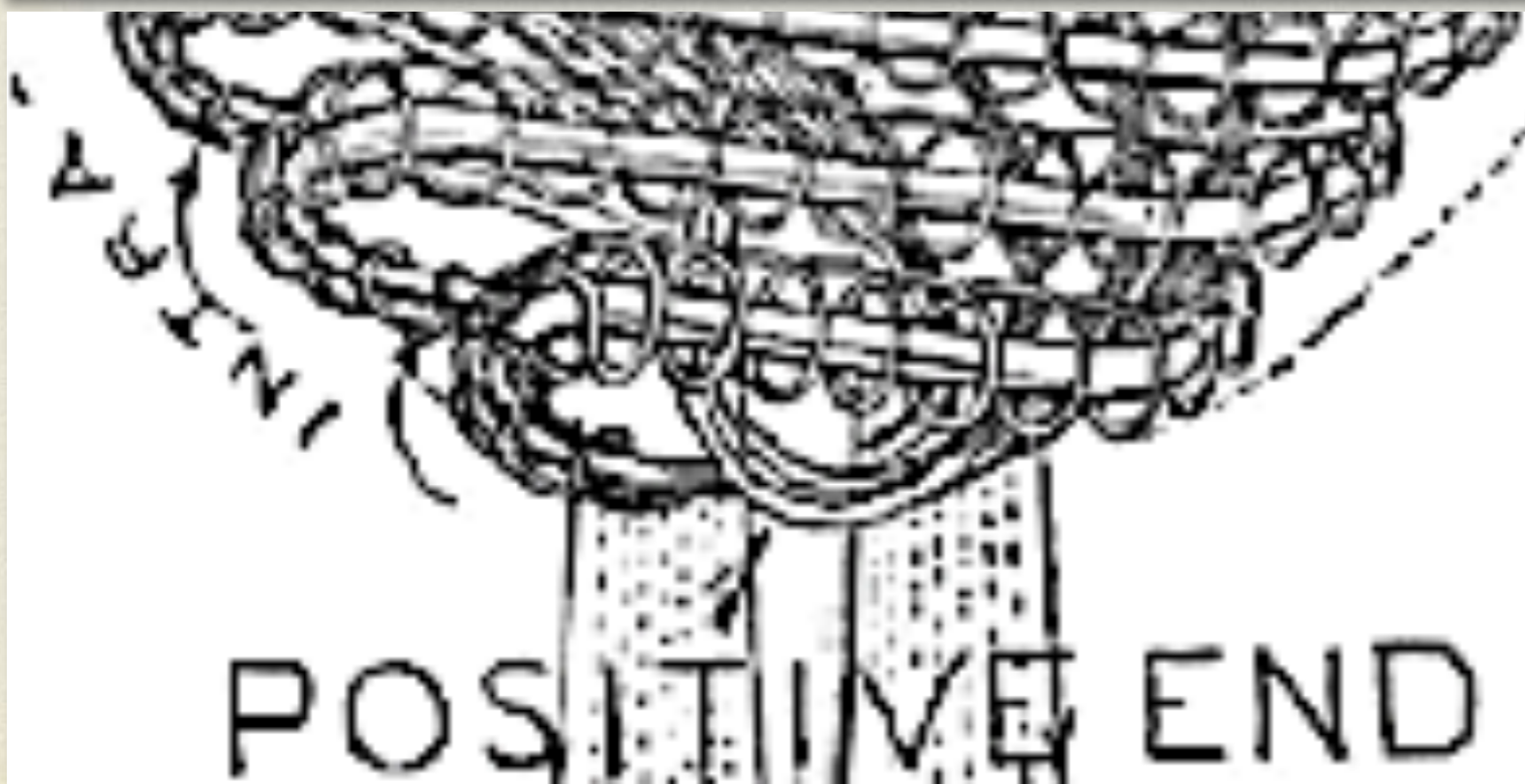
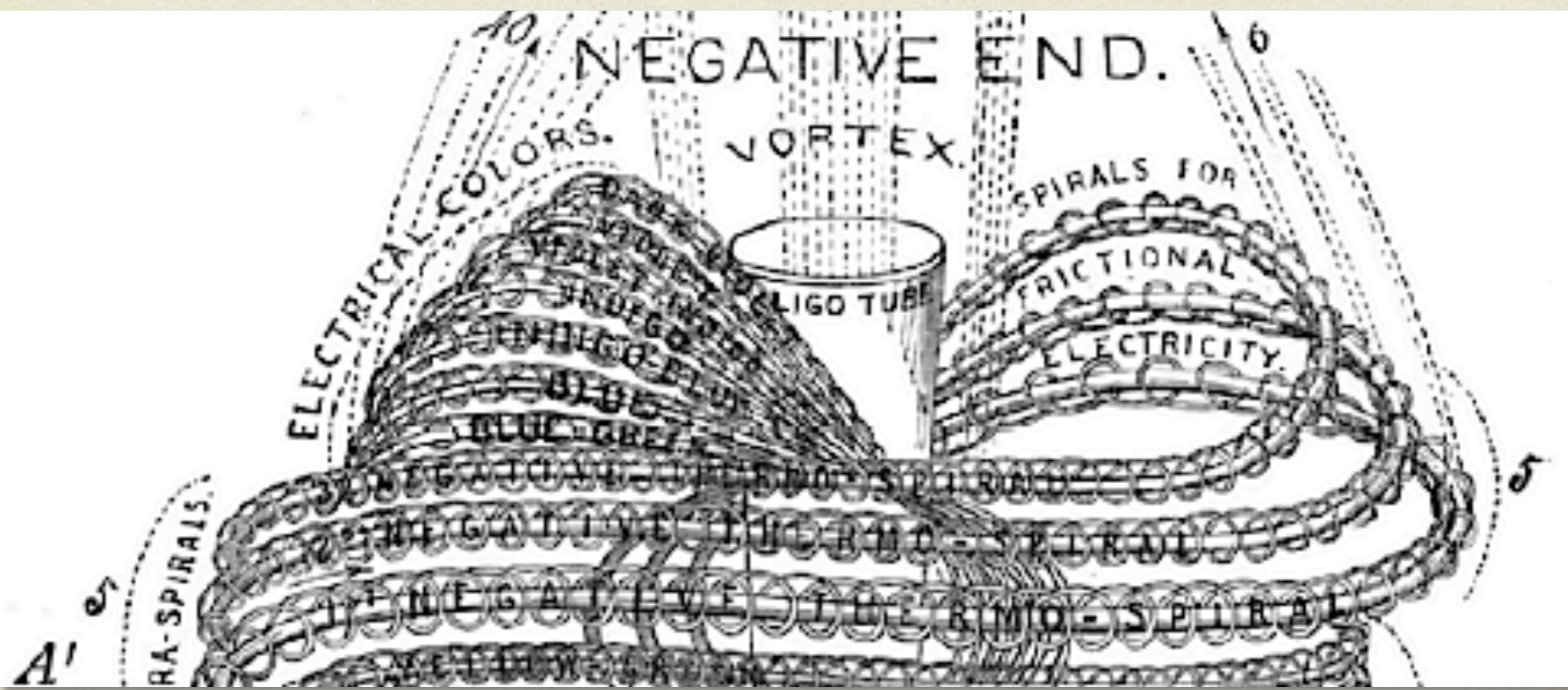
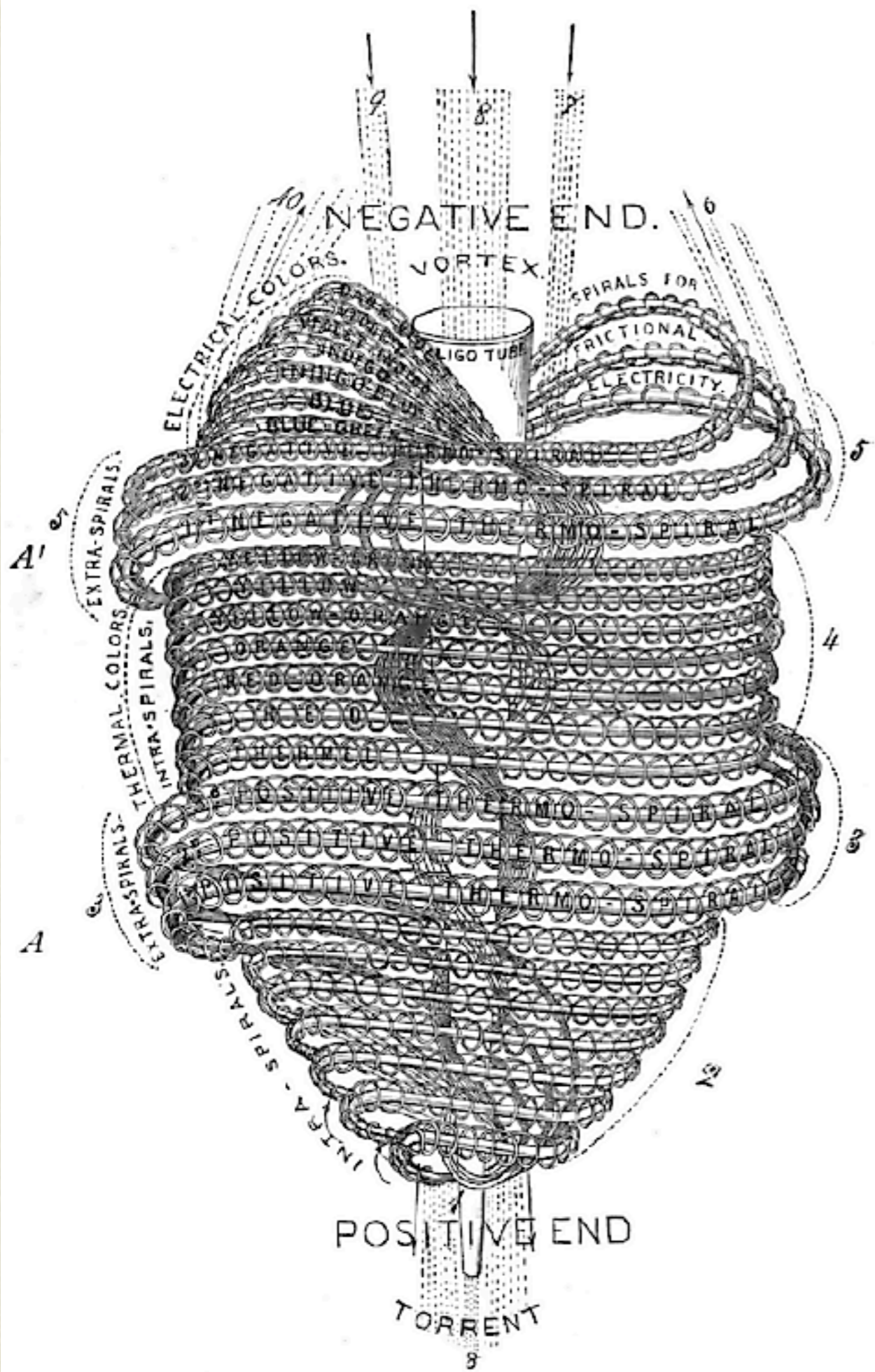


Fig 133. Piece of Atomic Spiral with 1st 2nd and 3rd Spirillæ.



“...an atom with its intensity of life-like action has its spirals and spirillæ in the form of tubes, within which are still finer ethereal juices which constitute its most interior life-force.” Principles of Light and Color, by Edwin Babbitt’

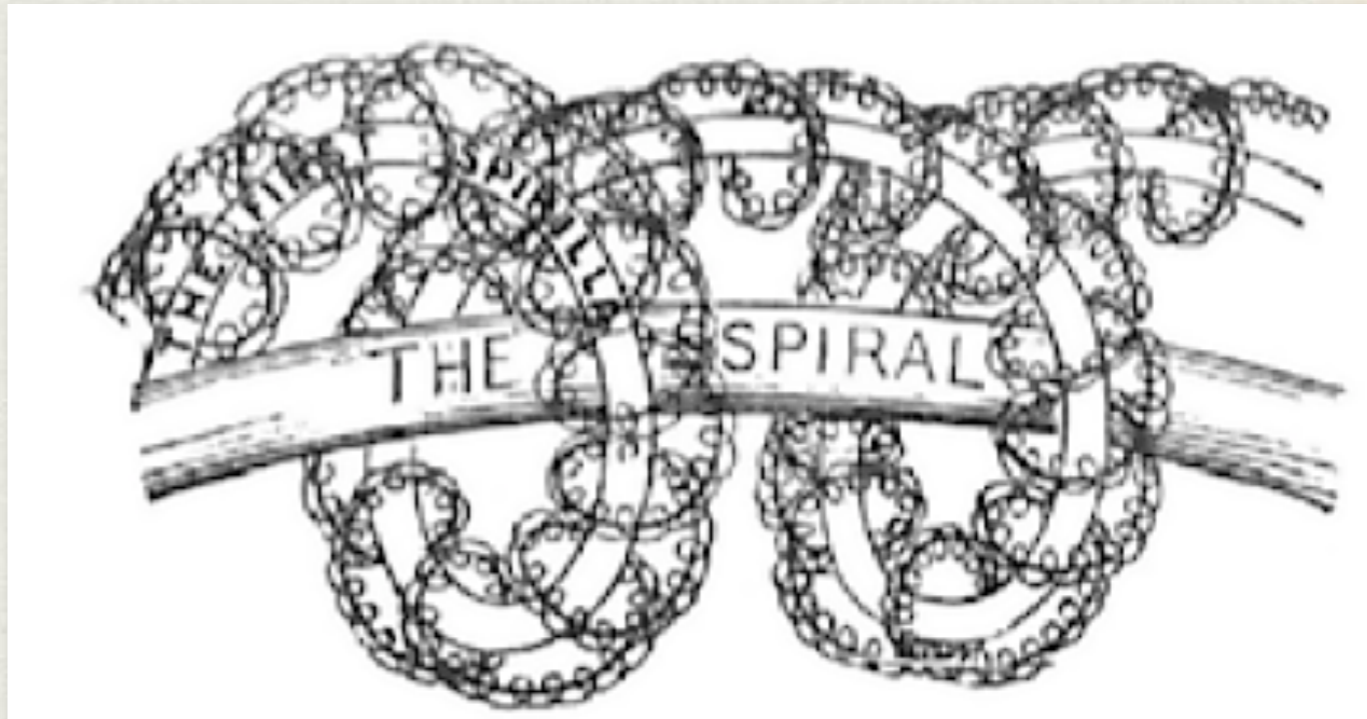


Fig 133. Piece of Atomic Spiral with 1st 2nd and 3rd Spirillæ.

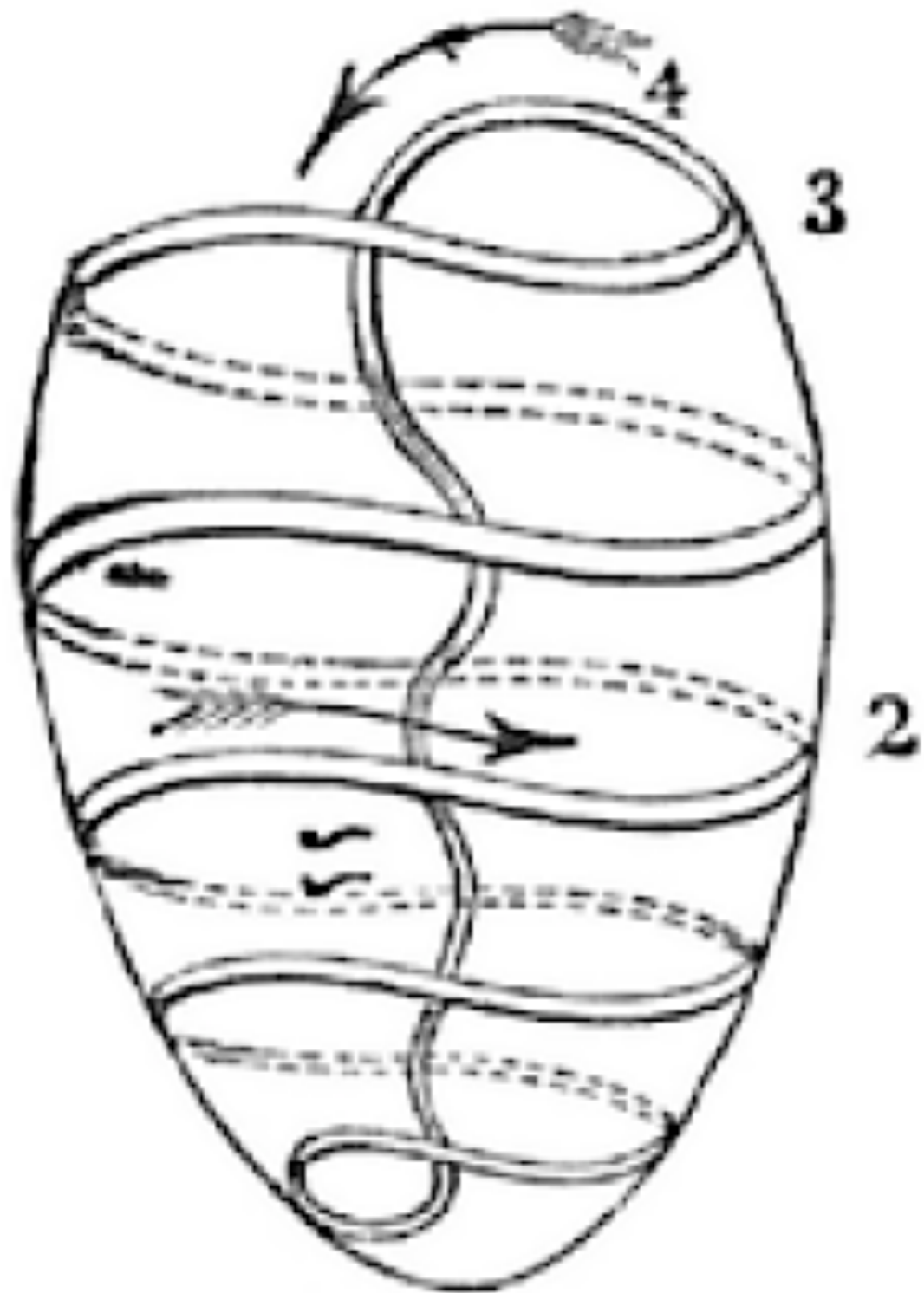


Fig 132. Outline of an Atom.

Fig 133, presents the main spiral which passes around the atom, then a sub-spiral which encircles the main spiral. This may be called the *first spirilla* or *little spiral*. Judging by nature's usual law of trinal gradations there is probably a still finer spirilla that encircles this first one which may be called the *second spirilla*, and another which encircles the second one, more minute still, and properly constituting the third spirilla. The different grades of forces that flow along this spiral and these spirillæ must pass around the atom in the same direction, just as the sun, planets and moon all move along through space in the same direction, namely from west to east.

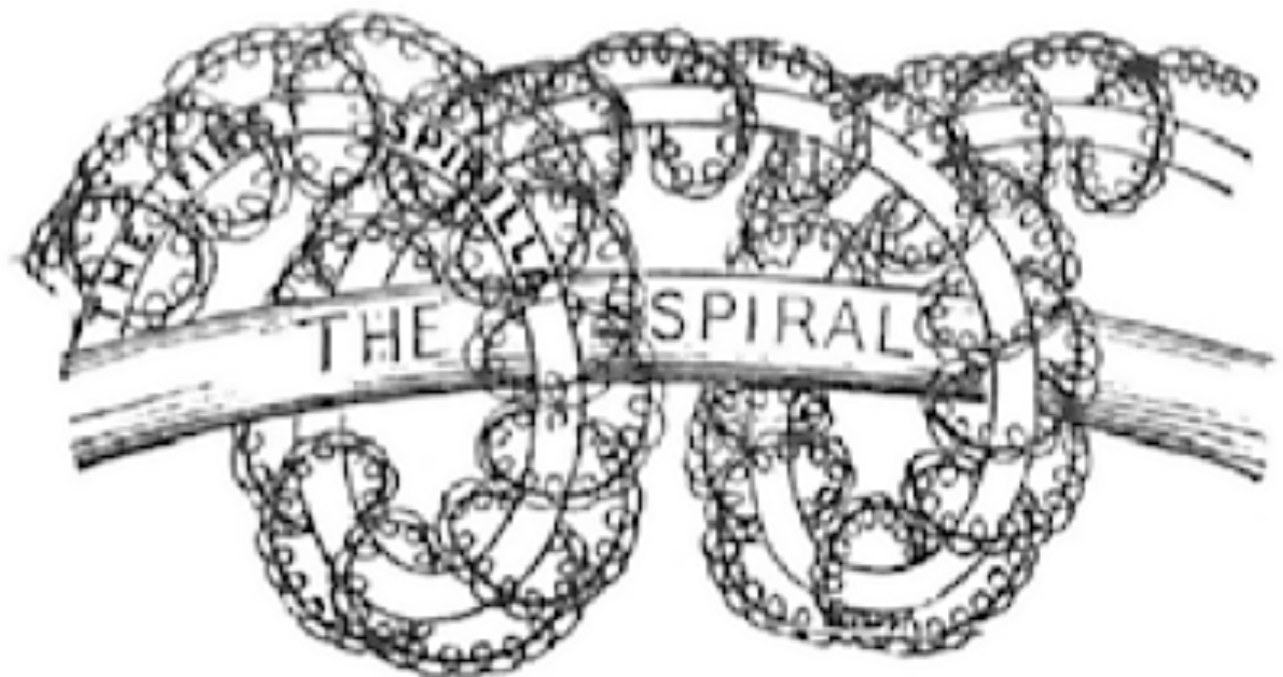
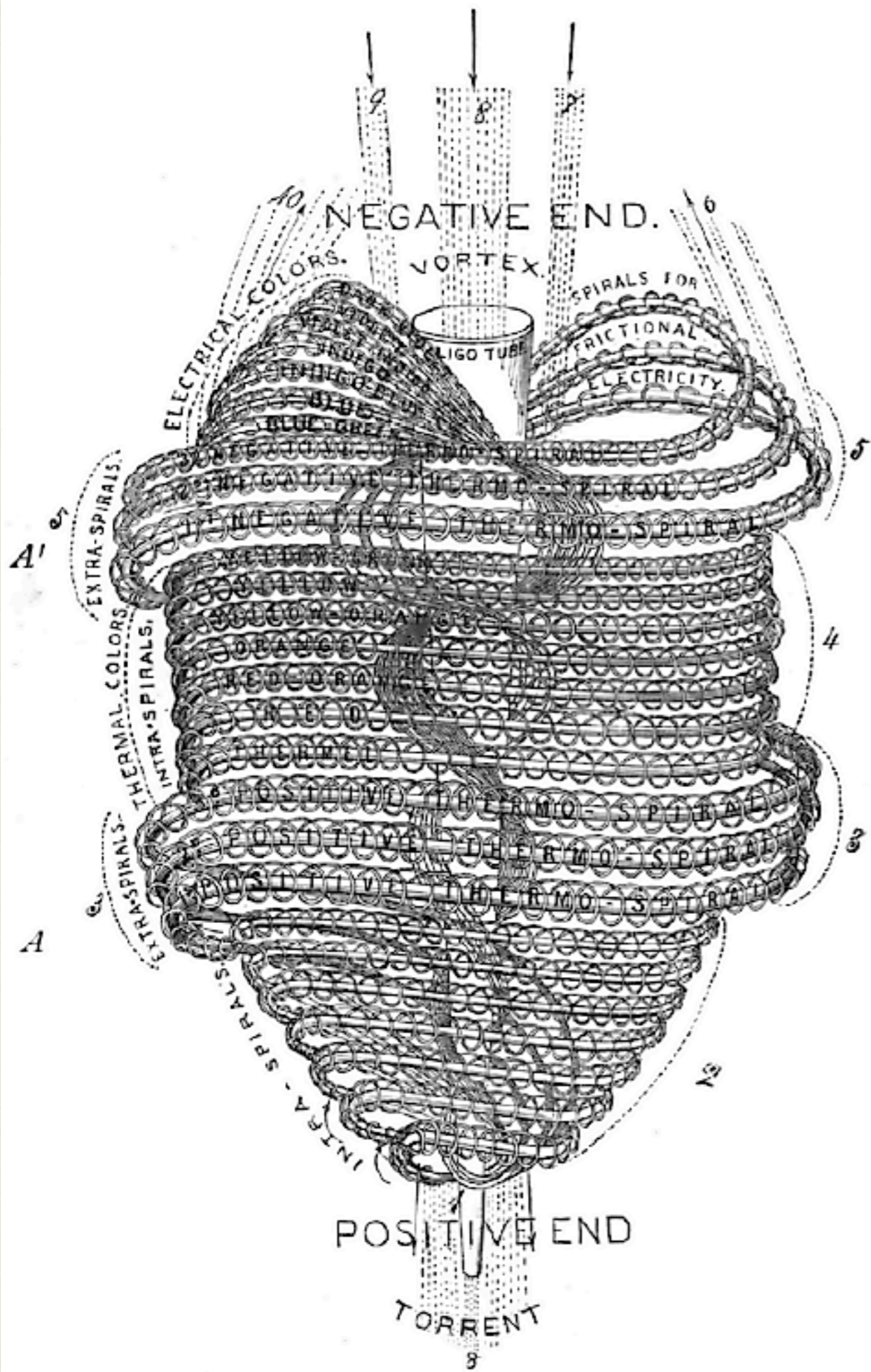


Fig 133. Piece of Atomic Spiral with 1st 2nd and 3rd Spirillæ.



“The Personality Ray deals with the first four spirillae, and is the source of their stimulation. Note here the correspondence to the lower quaternary and its stimulation by the ego. The Egoic Ray concerns itself with the fifth spirilla and with the sixth, and is the cause of their emerging from latency and potentiality into power and activity. The Monadic Ray is the source of the stimulation of the seventh spirilla.”

—TCF:71-2

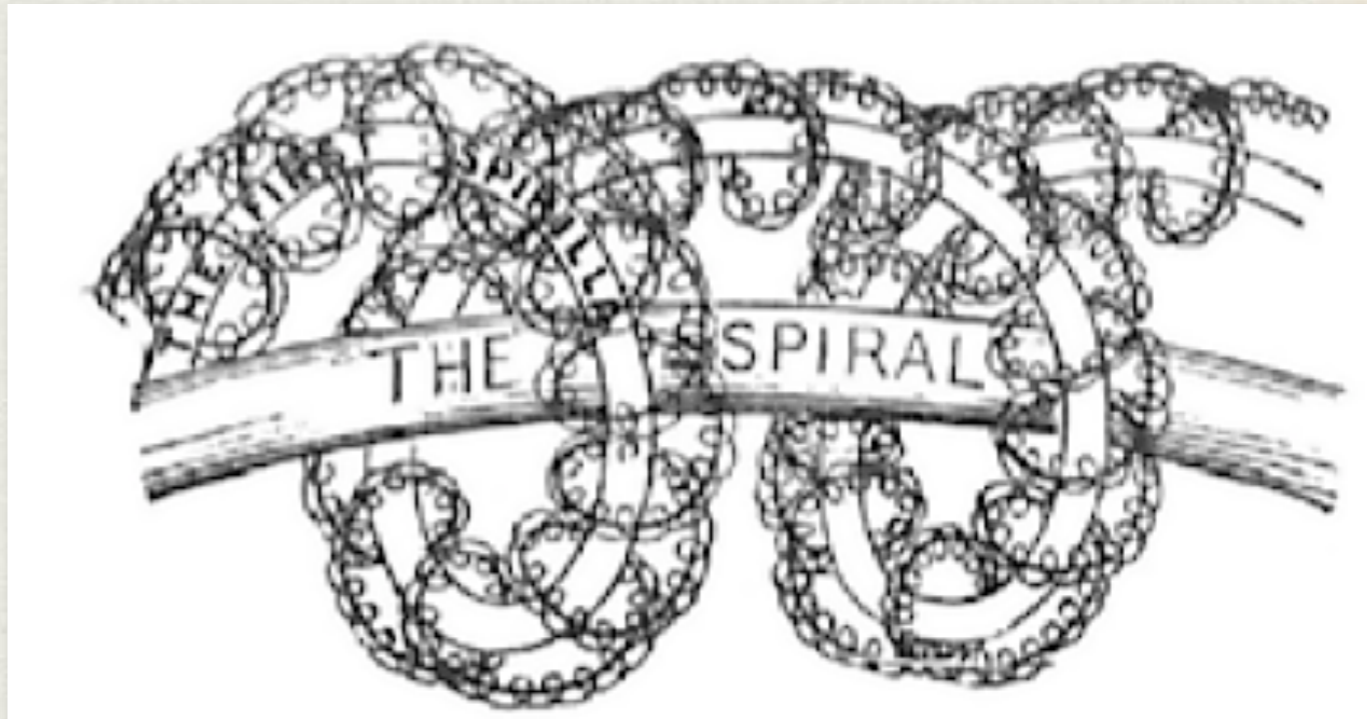
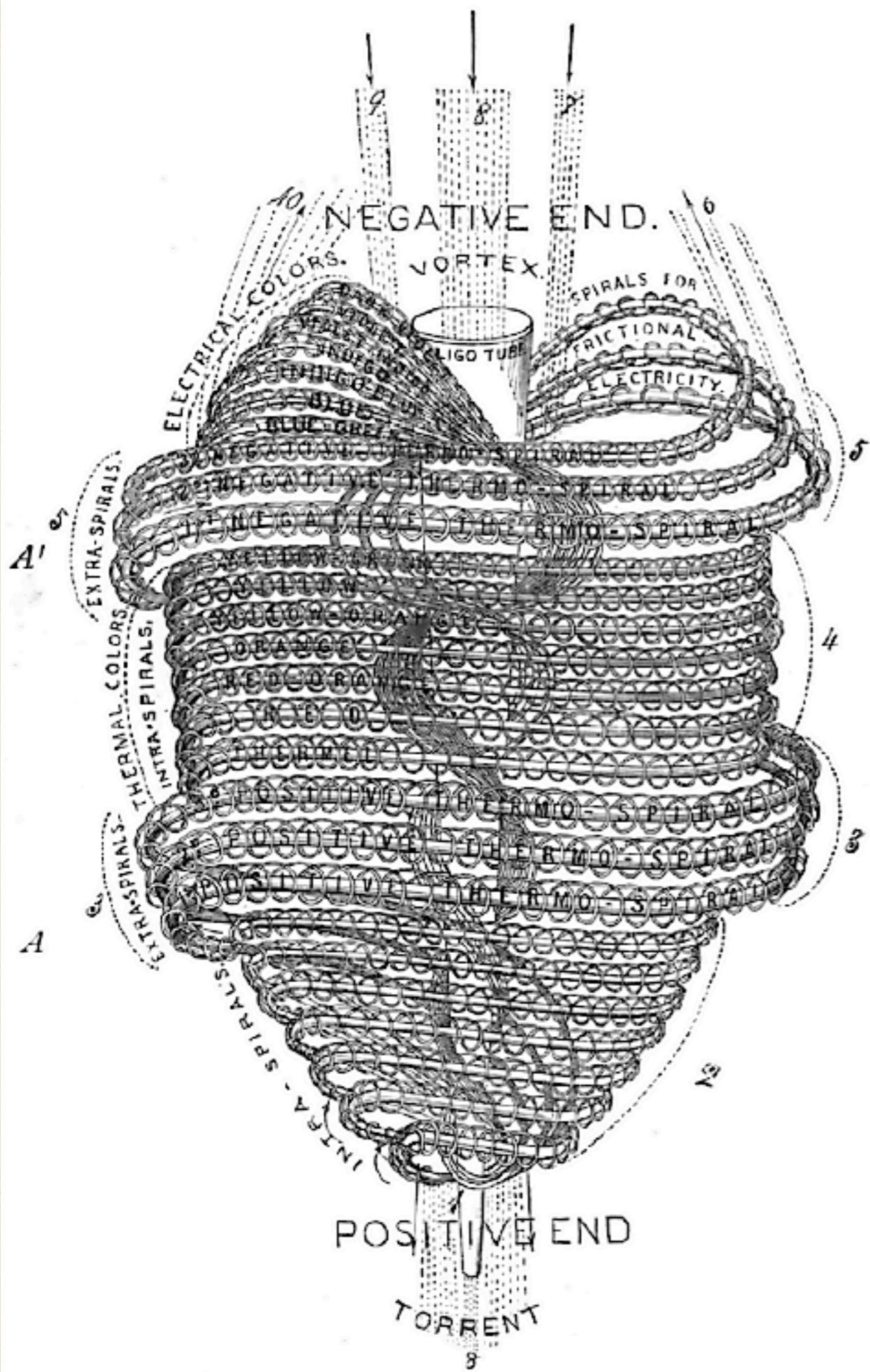


Fig 133. Piece of Atomic Spiral with 1st 2nd and 3rd Spirillae.



"The Personality Ray [which influences the first four spirillae] has direct action upon the physical permanent atom.

The Egoic Ray [which influences the fifth and sixth spirilla] has a similar action upon the astral permanent atom.

The Monadic Ray [which works with the seventh spirilla] has a close connection with the mental unit."

-TCF:71

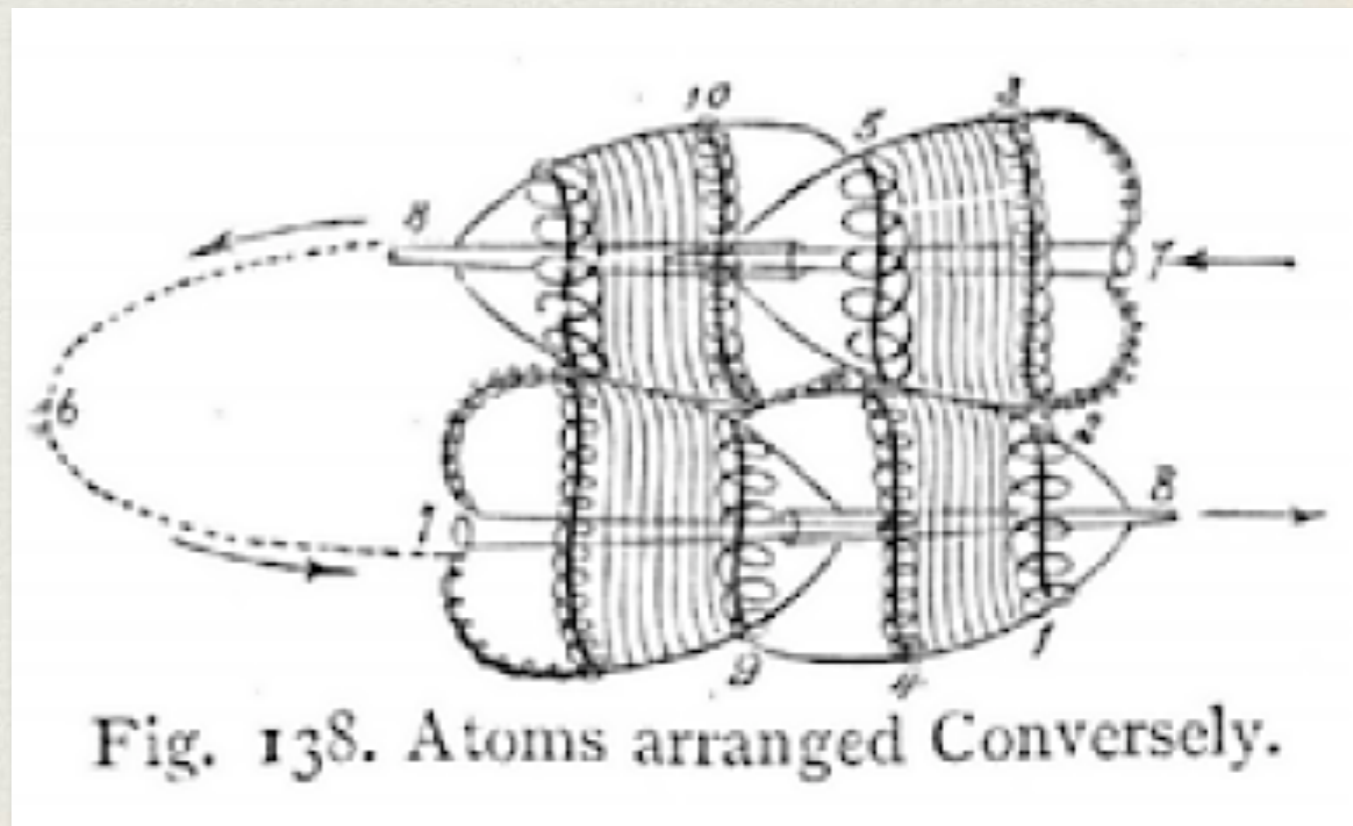
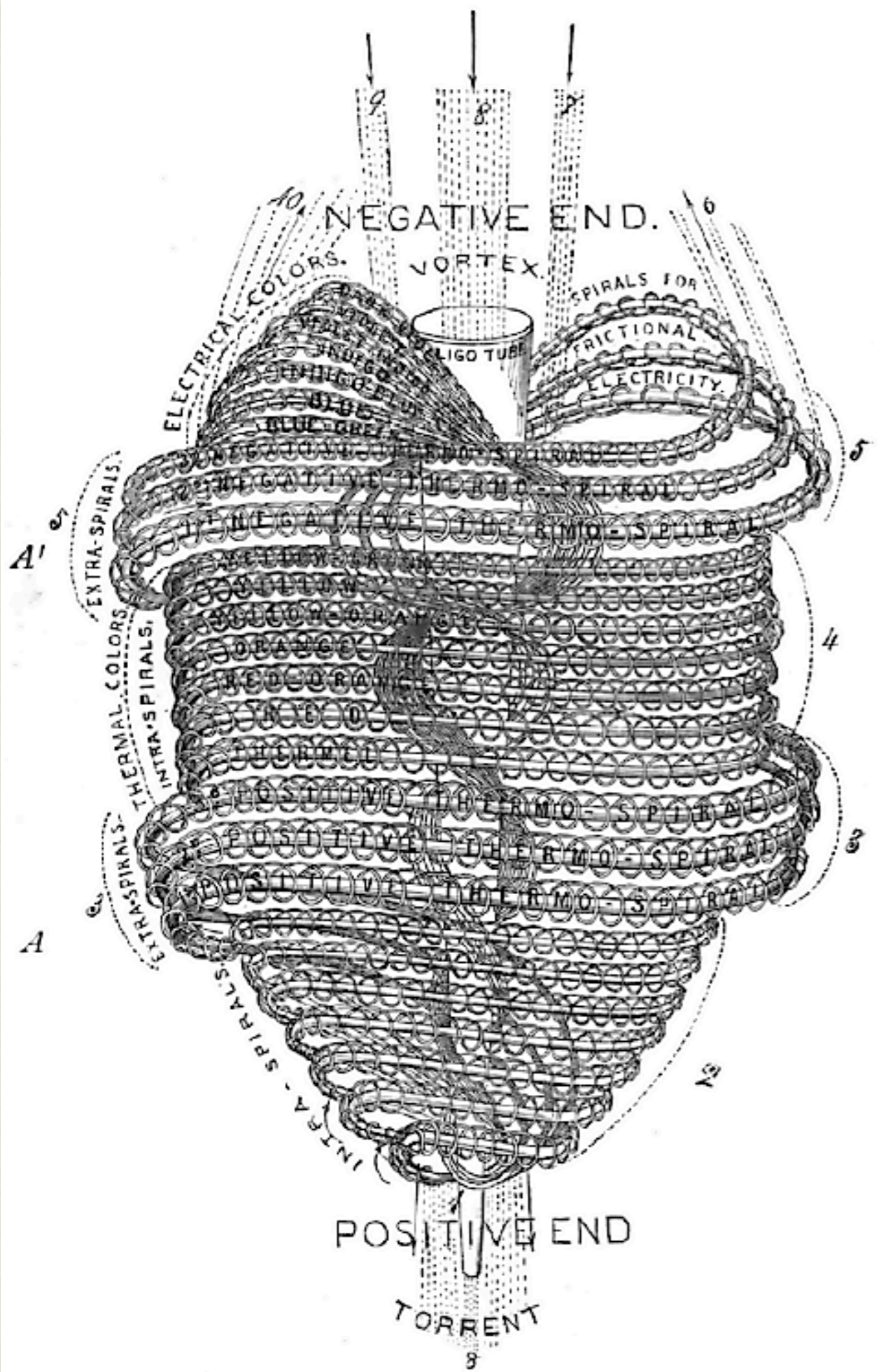
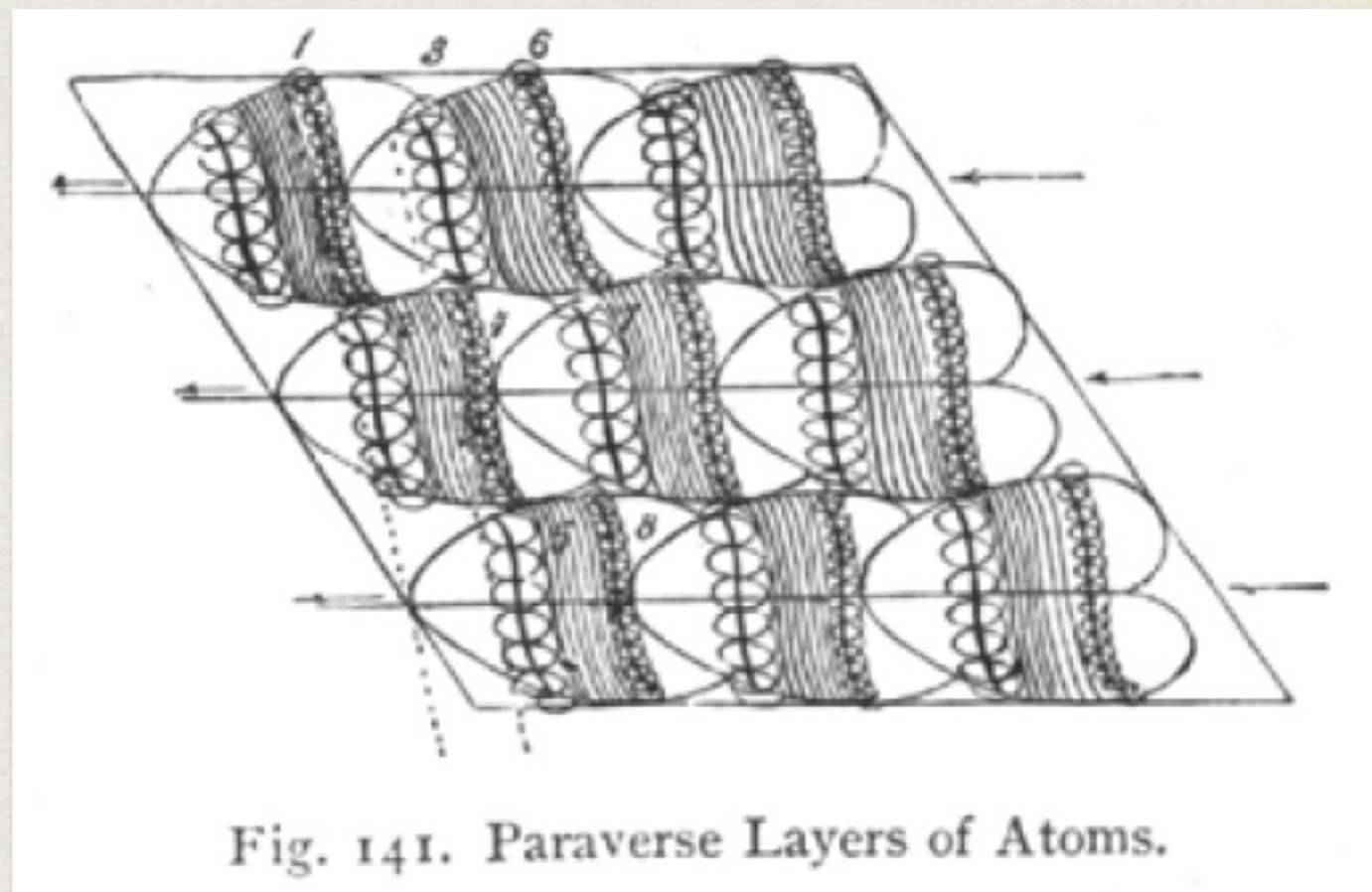


Fig. 138. Atoms arranged Conversely.



“...the development of the inner latent heat and its gradual fiery increase until we have within the atom a repetition of what is seen within the causal body: the destruction of the periphery of the atom by the means of burning.” TCF:75





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***Epistemology*, which is the science concerned primarily with the nature of knowledge itself and the question of whether it may exist in an absolute form.**

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Plato regarded philosophy as the greatest good ever imparted by Divinity to man. In the twentieth century, however, it has become a ponderous and complicated structure of arbitrary and irreconcilable notions— yet each substantiated by almost incontestable logic. The lofty theorems of the old Academy which Iamblichus likened to the nectar and ambrosia of the gods have been so adulterated by opinion— which Heraclitus declared to be a falling sickness of the mind— that the heavenly mead would now be quite unrecognizable to this great Neo-Platonist. Convincing evidence of the increasing superficiality of modern scientific and philosophic thought is its persistent drift towards materialism. When the great astronomer Laplace was asked by Napoleon why he had not mentioned God in his *Traité de la Mécanique Céleste*, the mathematician naively replied: "Sire, I had no need for that hypothesis!"

In his treatise on Atheism, Sir Francis Bacon tersely summarizes the situation thus: "A little philosophy inclineth man's mind to atheism; but depth in philosophy bringeth men's minds about to religion." The *Metaphysics* of Aristotle opens with these words: "All men naturally desire to know." To satisfy this common urge the unfolding human intellect has explored the extremities of imaginable space without and the extremities of imaginable self within, seeking to estimate the relationship between the one and the all; the effect and the cause; Nature and the groundwork of Nature; the mind and the source of the mind; the spirit and the substance of the spirit; the illusion and the reality.

An ancient philosopher once said: "He who has not even a knowledge of common things is a brute among men. He who has an accurate knowledge of human concerns alone is a man among brutes. But he who knows all that can be known by intellectual energy, is a God among men." Man's status in the natural world is determined, therefore, by the quality of his thinking. He whose mind is enslaved to his bestial instincts is philosophically not superior to the brute-, he whose rational faculties ponder human affairs is a man; and he whose intellect is elevated to the consideration of divine realities is already a demigod, for his being partakes of the luminosity with which his reason has brought him into proximity. In his encomium of "the science of sciences" Cicero is led to exclaim: "O philosophy, life's guide! O searcher--out of virtue and expeller of vices! What could we and every age of men have been without thee? Thou hast produced cities; thou hast called men scattered about into the social enjoyment of life."

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