

Behold, I give unto thee a Key.



THE DRAUGHT OF LETHE

*Low have ye fallen, sons of my Son,
who in his greatness cast away the
offered gift of endless peace, to win
the right to say, "I AM" For ye
would spurn the gift so hardly won
by Him, ere ye would suffer pain of
body or of soul, and often clutch with
greedy hands the cup which holds the
draught of Lethe, brewed and offered
you by aliens to that Sun of Light
who brought self-consciousness to man.*

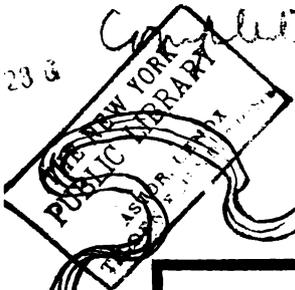


The Temple artisan

Temple of the People

238

Complete all 18 pages
N. C. I.



The Temple Artisan

JUNE, 1905

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THE TEMPLE.



PRIMARILY, The Temple is a cosmic organic center, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun,—the Universal Heart,—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is “recognized” by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The Organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but “those who know” say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of “The Temple of the Mysteries” shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Savior, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, “Come over and help us,” have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address The Temple, Oceano, California.

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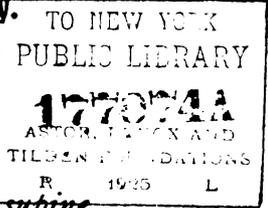
JUNE, 1905

No. 1

Behold, I give



unto thee a key.



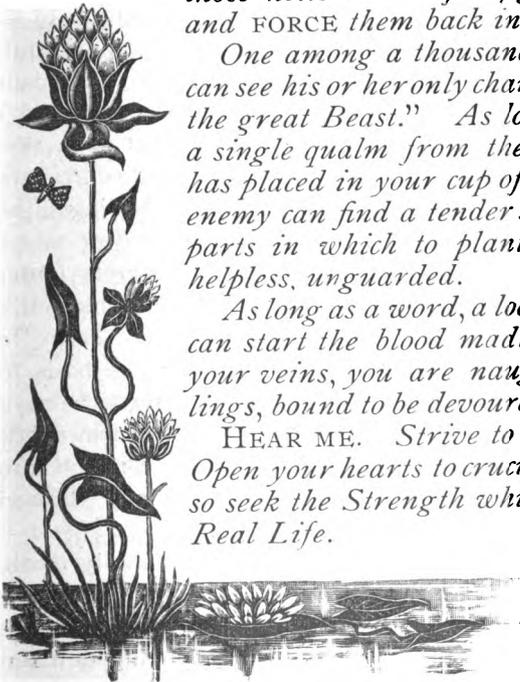
CROSS AND CROWN.

Children mine, desperate hunted things, weak supine exhausted ones, tortured, tempted, stricken creatures, HEAR ME while yet I can speak to you. Passion crazed, you go from seeming flower to flower, knowing not, caring not that you go from hell to hell, and are so going because you have not yet the courage, the strength, the will, to look the demons of those hells in the face, grasp their throats, and FORCE them back into their strongholds.

One among a thousand, a man or woman can see his or her only chance lies in 'throttling the great Beast.' As long as you can suffer a single qualm from the poison your friend has placed in your cup of life, as long as your enemy can find a tender spot on your exposed parts in which to plant a dagger, you are helpless, unguarded.

As long as a word, a look, a blow or a caress, can start the blood madly bounding through your veins, you are naught but tender nestlings, bound to be devoured by man and beast.

HEAR ME. Strive to learn to LOVE PAIN. Open your hearts to crucifixion, that you may so seek the Strength which is in truth your Real Life.



GREAT LOVE.

**It takes great love to stir a human heart,
 To live beyond the others and apart,
 A love that is not shallow, is not small,
 Is not for one or two, but for them all.
 Love that can wound love, for its higher need;
 Love that can leave love, though the heart may bleed;
 Love that can lose love, family and friend,
 Yet steadily live, loving to the end.
 A love that asks no answer, that can live
 Moved by one burning, deathless force to give
 Love, Strength and Courage—Courage. Strength and Love,
 The heroes of all time are built thereof.**

CHARLOTTE P. STETSON, in *Light of Truth*.

WINDOWS OF THE SOUL.

TEMPLE TEACHINGS, OPEN SERIES, NO. XLII.

The Christian religion recognizes nothing above or beyond the personal God. Its votaries assume that believers in the Absolute, the Trinity of Life and the personified natural forces, are heathen. On the other hand, many students of the great Mysteries refuse to see in the personal God of the Christians a representation of the first individualized manifestation of the Absolute; consequently, both parties to the great controversy go on year after year, misunderstanding each other, imputing all evil to each other, instead of striving to find the common ground for the faith that is in them both, and this sad condition of things is apparent in all controversy between different branches of the greater bodies regarding minor points of their belief, such as states of consciousness after release from the physical plane, the power and ability of different Orders and grades of Beings, etc. If the time given up to all this controversy were spent in investigation instigated by sincere desire for truth, each would soon find that the other had the same basis for belief as himself, and that the real points of difference were so minute as to be unworthy serious consideration. Much of the difficulty arises from inability to comprehend the common consciousness of God and man, and its operation in and through Matter.

Could the Holy Lotus of the far East,—the Water-Lily of the West,—speak in human tones, it could tell many tales of the three kingdoms, Earth, Air and Water, which it inhabits simultaneously—tales of little creeping things, tales of swiftly moving denizens



of water, of strangely plumaged birds and queer insects, that the eye of man seldom rests upon.

If the impersonal Soul in the heart of man could make that heart understand its language, it could tell still more wonderful tales of Air, Ether and Akasha, as well as of Fire, Water and Earth; for, as the Lotus dwells habitually in three kingdoms, so the Soul dwells in six kingdoms or planes of consciousness at one and the same time. Its memory of higher planes may become inhibited for the time, if it be earth-bound, as are nearly all the present races of the earth, but this bondage may be broken. In the majority of instances, however, the casement of flesh must be shattered, the Silver cord that holds it back be cut, ere it can escape, and throw off the mantle of forgetfulness cast about it on its entrance into human conditions on earth. Death is still pictured as a skeleton horror to most of the human race, instead of as the bright angel of release it really is. Ignorance holds that race in bondage to the fear of death, as it has always held it to the fear of any unknown or untried phenomena. The roots of the Lotus, buried in slime and mud, have no consciousness of the exquisite flower waving gracefully in the air above them, but the Soul or consciousness of the flower has full knowledge of roots and stalk, as well as flower, and knows also that a rough hand may tear them from the soil beneath, and leave the whole plant a dead thing on the face of the waters; but the Soul of Man, as a brooding bird, nestles in or over each of the bodies it has built, and through which it looks into all the kingdoms of life, and, when one of its bodies decays and wastes away, it has only to build another, or remain in those already built on inner planes, for it has only lost temporarily the use of one window looking out on the particular plane on which that body functioned.



PERSONALITY VERSUS SOUL.

"Who gave me such a ruby-flaming heart and such a dull, cold spirit side by side?"

It seems that as the Temple grows older and the earnest members richer in wisdom, we are not concerned, as many were in early days, in bothering over how many incarnations we have had, how old the earth is, and how Para-Brahm did his breathing; though we see in such subjects interest and use. But the stress of life and the constant struggle we have to sustain, to hold our own against the powers of Deadness as they hurl themselves upon us in the

fight occult, has drawn our attention to the immediately vital problem of how to become invulnerable to the Arch enemy, impervious to his shot and shell, so as to be able to hold our own in the fight.

Unfortunately, few ever get the soul armor so strong as to be invulnerable. We may have to be content to make a good fight and go down with our colors flying. The growth of this inner resistance, this soul armor, comes from a careful development and understanding of the personality; and those who do not keep their personality, its likes and dislikes, vanity and sense of importance, well in check, will surely never have the glory of dying with their harness on like W. Q. J. and H. P. B. They will be, on the contrary, found in the end fighting along beside the Devil's imp. Ah, how many of them we have seen—fine, intelligent soldiers! How they talked and roused others, how they carried the light high over head, some of them veterans from many a battle! Alas! some morning their light is gone, the sword arm hangs heavy. "What is the matter?"—A hurt personality. Things were not run his way; *he* was not considered, or *he* should be in supreme power. Can't any one see how clever he is!

Brothers and sisters, evil seeds grow nowhere so quickly as in one who has some inner touch with the Over Soul, for there is more force, and richer, given to those with that touch, and weeds ever love rich ground. They have to be more careful than others of this matter of the personality and its rights. You, if you are one of these, must treat such seeds of evil to complete uprooting as soon as you notice their presence. Don't be content just to pull off the tops of the little plants; have them out by the roots; for it may very well be that in a few short months those little seeds will poison your whole soul. This is how members who have at one time been fountains of Lodge Fire, and blessings to the world, become, at last, centers of hate to those they should love and respect, and centers of deceit and treachery toward the Masters' work, the which they themselves had sworn upon the holy altar in the soul to do.

And now, to the uprooting of these little seeds of evil, pride, vanity, ambition, etc. They are always floating around in the breeze—those seeds—and we are sure to have them in our door-yards every season. We must look carefully over our ground,—get after the fellows with deep tap roots like a dentist after an interesting tooth stump; and after the fellows that can grow from the little bits left in the soil with a sieve. And also, if you find

a brother who, whatever his past record may have been, is at the present time concerned only in raising a crop of weeds, look to yourself that his weeds don't grow in your door-yard.

"Who is not for me is against me." The weed grower is now a thing of evil to be pitied with all compassion. But, all the same, to be swept out of our road if he appears as an obstacle to the cause. Tolerate him as long as it is your own personality he bothers. It is good practice, hoeing over the ground to keep his weeds from rooting in your soil. But immediately he steps into the broader field, and tries to interfere with the great work, brush him aside gently, if he will let you, but don't expect that he will let himself down easy. You will probably have to land him one or two before he quits.

Now, one of the greatest evils and the hardest to see in the personality is want of faith. I have seen members who worked with others for years, lose faith in them, sometimes permanently, because some one whom they already knew as a prevaricator, made some clever charge against them. The great bulk of people will waver a little under these conditions. We must cultivate an unswerving loyalty unless we see ourselves that the light is gone from our friend. Don't swerve if he swears or drinks or smokes or is irritable and hurts your pride at every turn. It is said, H. P. B. did all these things,—and it was very good for some of those extra proper people round her to be sworn at a bit.

If an honest friend by his natural denseness happens to hurt your feelings, he has done you a service. He has shown you one of your sore spots. Now you can turn it to the light and find where the evil is. Light will kill it without further trouble at this stage of its growth.

The way to follow a leader is not by going round on one's knees worshipping a personality, but by carrying out the orders of the leader. It is not important whether a leader is tall or short, handsome or plain, a good speaker or a bad one. The important thing is for him to be able to get the ideas requisite to success, and to be able to order the campaign. We can follow on our feet or on our stomachs, but we can do better work on our feet.

And now about the staff at Headquarters! I know the lot pretty well. I have had some of my corns scrubbed off by some of them in the past. They are not any of them tin-type negatives. They are positive men and women with door-yards of their own to take care of; and corns and sore spots also, which are kept constantly tender for them by the strain and intensity around Headquarters.

Now, when the ordinary flesh and blood personality is under strain, we don't expect perfection in detail. Sometimes heroes have been heard to use cuss words. Who cares about that? The thing to look to is: Are they at Headquarters doing their best? Are the instructions and literature of the same quality as they have been? Are the plans of the Masters getting worked out? If this is all so, in heaven's name let the kicking mules kick, for it is their nature to do so. Let the oscillators oscillate; it is often the best method of progression. If people come sneaking around, talking one thing in the open, and another under cover, know them for *what they are*. If any one makes a serious charge against any one, anywhere, that you think might be true, face him up, and find out the foundations of his charge. Confront him with the one he is dishonoring in person, if possible; by letter, if not. Drag him into the open. If there is truth in his charge, it is well to know how much. If not, it is a good thing to knock out a falsifier, and he won't try to set weeds in your yard again. Remember that any member who comes making insinuations or direct accusations against another member is an oath breaker, as he has in so many words sworn not to do this thing. His word is, as a consequence, of no value in this matter unless he can prove his case.

The work the Masters have given us to carry out is a wonderful, awe-inspiring work. If we were concentrated upon that, serious friction could not touch us. Our door-yards would be so full of valuable growing things that the weeds would find little place to lodge and grow.

We have not to do so much: just hold things together and supply a little cash, and the work grows. If we put as much energy into this work while we are at it as we do into our everyday business, success will be ours. We have to think out plans of action. We have to get in touch with people. Branches don't spring up without effort, nor members come in. All these things come easily when the personality is balanced, and the door-yard cultivated; but to him who lets the weeds grow, comes poverty and ruin of soul, as surely as physical poverty comes to the lazy farmer, no matter how he may theorize.

Brothers, in the great day that is to be, if we are to have a place, we must cultivate our gardens, turn a deaf ear to evil speakers, crush traitors when they come our way, *and go on with the work.*

JOHN O. VARIAN.

The Temple Artisan

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EDITORIAL MIRROR.

“The harder the cross, the greater the crown.”

With this number, THE TEMPLE ARTISAN begins its sixth year of work for the Temple. Though sometimes belated by the storms, not a single number has failed to appear since the first number was sent forth. Countless letters of commendation testify the appreciation of our readers for the helpful teachings and messages transmitted through our pages.

At the start, the title page was dedicated to the Masters' use, and they have never failed to furnish for it a high soul-message of great power and wisdom, which, without other evidence, ought to quell any doubt as to the Master-forces back of our beloved work.

A remarkable thing about these first-page articles is, that while they are evidently addressed to humanity collectively, they seem to apply directly to so many individually. Many members have said that the messages seemed meant for them alone, so strikingly did they fit. It should be borne in mind that outside of the mere words, the messages convey a Force to humanity and to the soul of each one of us. All whose eyes are not closed may see that these grand messages are winged with Light and are luminous with the glory of Lodge Force and Love. It is not strange that so many say, when they turn to this page, that the high emotions evoked bring the tears to the eyes, and that they are thrilled from soul to body with the forces felt.

The present is the opportunity of long lines of incarnations with many of us. The accounts of all who have directly contacted the Lodge current by entering The Temple during this first seven years of the work, will soon be squared, and the results known on the *inner records*. And these results must be in proportion to our fidelity to Truth and principle—and duty fulfilled, or otherwise. As has been pointed out before, the Great Sifter is actively at work in the ranks this year, and as a result of the threshing process, the

wheat is being separated from the chaff. The end of this year will show how many measures of golden grain, the first seven years of Temple work and effort has produced for the Lodge use.

At the very beginning of this work, we were told that "the Path is beset with wild beasts, every step of the way," and that each Temple Stone would be tried "as by fire" ere it could take its true place in the real work. Those who, one by one, have been drawn close to the Central Flame, have surely had to bear the fiery trials and relentless persecution of the forces, to drive them back. But there is no other way to develop the selfless, enduring power which "is our real life."

Said the Master: "You have been called to a great Feast, do not condemn the appointments of the table. By reaching out, you may have all the knowledge and wisdom you desire, but I cannot reach out your hands for you and **FILL THEM TOO.**"

W. H. D.

"THE BLESSEDNESS OF THE HARD WAY."

Endure hardness as a good soldier of Jesus Christ.—II Tim. 2 : 3.

In our severe experiences, life is no less kind than in our gentle ones. It is hardness endured that makes men. It is difficulty overcome that achieves success. Only by the help of resistance can man create. The hammer can beat iron into useful forms because of the enduring hardness with which the iron opposes the hammer.

Only by the friction of the rails can a train cut the air like a colossal arrow.

The resistance of the soil as much helps the flower to climb into its blossom as the tender uplift of the sun. The clouds opposing light make sunsets. In the opposition of the strings to the bow music is born. Bow and string make a cross out of whose pain comes the mercy of music.

The great things of art are not the happy inspirations of idleness. The ache of difficult toil beautifies itself there in the Madonna's face. Beauty is the glorification of drudgery. By two currents in opposition the electric light shines.

No man can loaf into an achievement. Clay cannot marshall itself into ceramic beauty. It strives into beauty by the hard way of the potter's whirring wheel and repressing hand. It is fixed in beauty by fire.

Difficulties are opportunities inviting us to master them. They are the necessary friction by which we speed to our goal.

The hardness of marble makes it worth while to cut beauty into faithful keeping. Every great career has been cut into the resisting marble of difficulties. When we learn this truth, discouragement is dethroned. Courage takes the scepter and creates a kingdom. There is no more energy given to complainings, no more time wasted in wishing for easier tasks. Every opposition is an invitation to heroism. What opposes is our workfellow. The hardness we must endure is our friend. This truth holds the ways of being as well as the ways of doing. It has to do with goodness as well as goods. It is the greatness of character as well as of career. Out of rocks and fire the gold comes,—the gold of goodness as the gold of commerce.

Temptations are calls to victory. Count it joy when you hear them, for you can compel them to yield unto you the grace of a noble strength.

As from the mud of the pond the water lily wins beauty because its heart is pure, so you can win from temptations the beauty of holiness.

An oyster overcomes an irritation and becomes immortal in the pearl's beauty. Many a man has compelled the distressing things of life to yield him a beauty of character beyond the price of pearls.

What Jesus endured helps tell His beauty to the centuries. What martyrs have suffered makes the clouds on which their glory shines across the years.

Therefore think out confidently the kind of man you want to be. Fix firmly in your mind the ideal to which you aspire. Nothing can prevent you from becoming the thing you yearn to be. Each opposition in reality reaches forth a helping hand. Co-operate with it, and you win a beautiful nature, a noble career, a Christlike character.

It but gives the necessary friction by which you move forward into achievement.

Every hardness endured makes the marble of character in which only the beauty of holiness outlasts the centuries.

Heaven is above to be reached, but the opposing heights will help you climb.

The crown of Sainthood is weaving for you in every hardness endured, if the spirit of Christ dwell within you,—if, following His banner, you march.

It is a crown of thorns which Christ wears as the king of the world. What you suffer will crown you, if you make yourself worth the crowning.—*Sermon by Reverend John Milton Scott, New York City. In New York "Herald" Sunday, Feb. 5th, 1905.*



CHILDREN'S DEPARTMENT

Temple Builders

ROCKY BEACH.

Rocky Beach, the picture of which is shown above, is a few miles north of Oceano, Calif., the headquarters of the Temple and of the Temple Builders.

It is a fine place to spend a day, and the Builders of the Central Group are always glad to have an opportunity to go there.

It is difficult to tell the variety of life that can be found at Rocky Beach. If one were to spend a number of days, weeks or years there, something new and of interest could be found at almost any time.

The ground is cultivated to the edge of the bank, then comes a sudden and steep precipice dropping directly into the water and rocks.

At low tide the rocks are left bare, and it is great fun to run over them and to gather the shells that have been washed up by the heavy breakers during the high tide.

There is one large rock known as Arch rock. It shows in the

picture. The waves have beaten against it until they have washed an arch into it, and the water splashes around and under with much noise during high tide.

Between the high rocks lies the pebbly beach. Instead of fine sand, as is mostly seen on the beach, there is finely ground rock and shells. It is here the periwinkles, Chinamen's caps, pieces of pearly white and green oyster shells, abalone and many other interesting things are found. In some places water agates or moonstones are found. These polish very nicely.

Farther along where the rocks lie flat are the sea urchins. They are covered with sharp purple spines. They make holes for themselves in the rocks and have to be loosened with a knife. They are found in large beds. If the sea urchin is boiled, the spines come off, leaving a beautiful delicate shell.

The sea anemones are found in beds also. They look like beds of flowers with petals of many colors. They are soft, and as soon as they are touched they close into a jelly-like ball, hiding all their beauty. It is impossible to get them from the rocks.

On the under side of the rocks, almost hidden from view, the starfish and abalones are found. The starfish are large and of different colors.

The abalone has but a single shell. The shell is on one side, and it fastens to the rock on the other side. They hold to the rocks very tightly, and it takes a heavy, sharp tool to cut them off. It has been said that if a person were to have a hand caught by an abalone, it would hold so tightly that it would be impossible to loosen it without help, and if the tide were to rise, one would be in danger of drowning. Some of the shells are nearly a foot long and from eight to ten inches broad. The inner side, against which the abalone lies, is lined with iridescent pearl. The outer side is rough, but can be polished to appear like the inner side.

Many beautiful souvenirs can be made from the different shells found on Rocky Beach. The Central Group of Builders has decided to make some and have some made to sell to those Builders distant from here who might want them, or to any one visiting here.

Some of the small shells will be made into necklaces and heads of hat-pins. The pearl from the abalone will be used for buckles. The moonstones will be polished and mounted for stick-pins or charms. Some of the suitable shells will be used for spoons. Collections of the different shells and specimens of the sand will be sent to any one desiring them. Strings of the sea urchins will be made, starfish and abalones will be gathered. Different shells and

stones will be worked into pen-wipers, pin-cushions, needle-cases, paper weights, etc. Sea weeds will be mounted.

In this way the Builders will be able to add something to their treasury, and can use the money obtained in developing the work.

Those wishing any of the articles named above, should send in their orders at once. See advertisement in advertising section of ARTISAN, this number.

It is hoped that some time all the Builders may be able to come to Oceano and to Rocky Beach themselves, but until then they may be glad to have an opportunity of procuring souvenirs of the place.

NOTE.—The Builders should learn all they can about the different animals and shells mentioned above.

STUDIES IN MYTHOLOGY.

IV.

It seems important to give further consideration to Hyperion as the Heavenly Man of the Kabala. The Kabalistic idea is:—Existence, the great I AM, is the Head, in which is stored, at the dissolution of the universe, all the effects and products of past evolutionary periods. As nothing can be lost or annihilated, these effects become factors or causes, bringing into manifestation the new universe. The greatest of these products are the High and Mighty Beings known as Elohim who become the Grand Architects and Superintendents of the universe to be. It is they who impress cosmic substance with pictures or images of everything which the universe will contain. These High and Mighty ones may be called the brains of this Kabalistic Head, because they are the mind power in that head. From this Head emanate, in a descending scale, the Ten Sephiroth, which become in their completion the Heavenly Man, the Adam Kadmon. As we have said, this Heavenly Man is projected throughout all space as a model of perfection for man. Equally so has every kingdom in nature its perfect model. But this perfection is not one of form alone, but of consciousness and knowledge also. The more intelligent the dog or the horse or other animal, the more we prize him; the more a man knows, the higher he stands in his intellectual and soul development, the more we value him. Men who have become great in their attainments are held up as models for ourselves and children. So this Adam Kadmon is of many perfect attributes which are those ascribed to Deity. The image of the Heavenly

Man is first formed as ideation in the Cosmic Head. This image descends to the earthly man by four steps downward, which steps are denominated four worlds. The first and highest is the world of Ideation called the Archetypal world. This world gives birth to the three lower worlds, by descent, as the grandfather gives birth to his grandson through his son. Each of these worlds contains a repetition of the Heavenly Man in a descending scale of brightness. The second world is an immediate emanation from the Archetypal world, and is called the world of Creation. The beings in this world reflect the image of the Heavenly Man less brightly than in the preceding world, though they are still of the purest nature and without any admixture of water. The third is the world of Formation and of Angels, an emanation from the world of Creation, but less refined, yet containing no gross matter. "It is in this angelic world that those intelligent and incorporeal beings reside, who are wrapped in luminous garments, and who assume a form when they appear unto men." This is the world of astral forms, which is the immediate prototype of our man of flesh. The fourth world is the world of Action and of physical man. Even modern metaphysicians predicate that everything first existed potentially in the Absolute, before it became an actuality in this world of matter and form. Saturn, Oceanus, and Hyperion—Time, Substance and Form—existed as potencies in Coelus-Terra. As there can be no manifestation without form, therefore the necessity for an archetypal world as the first step in creation. This is one of the concepts of Hyperion. Further, we must consider these three sons of Coelus as three in one, which we will denote as the Hierarchy of Saturn.

The next great character in the descending scale, the third remove from Uranus, or the Absolute, is Jupiter, the sixth son of Saturn-Cronus. You will remember that the legend makes Saturn depose his father Uranus, usurping his place and power; so did Jupiter depose and usurp the place of his father Saturn, becoming the highest and supreme God. Thus, we may look for all the powers and attributes of both Uranus and Saturn as existing in Jupiter-Zeus. He is credited with being the father of gods and men, and the ruler and preserver of the world. The Greek philosophers spoke of him as "Father Ether" and the "Highest Principle" in Cosmos, and credit him with presiding over the phenomena of the heavens. He is the "Cloud-gatherer," the "Mighty-thunderer." Esoteric teachings affirm that everything and every force in nature is a living conscious entity, guided in its operations

by laws within itself, which bring it into being. From this point of view, those High and Mighty Beings, the Kabalistic Elohim, are the directing intelligences of Jupiter, and all the forces known to man have their source in this cosmic state. Also all the elements that go to make up either material or subtile nature. One writer, commenting on the many loves and alliances of Jupiter, says that "with his many virtues as a god, he couples many of the weaknesses of mortals." It seems to me that these many loves and alliances represent the union of the different elements and forces in Cosmos in their evolutionary and creative efforts, directed and carried on by Devas and Elementals. Thus, "His first marriage was with Metis, a daughter of Oceanus, whom he swallowed before her son was born, in order to secure his own position as chief deity. Then, from his own head sprang Minerva," who at once took her place, fully armed, in the assembly of the gods. Minerva was the goddess of wisdom, war, and the liberal arts. She was of great service to Jupiter. She could hurl his thunderbolts, prolong the lives of mortals, and bestow the gift of prophecy. To analyze this legend:—Metis, his first wife, is a Greek word signifying deliberation, prudence, skill, ingenuity, etc. These definitions give a key to his act of swallowing Metis. To humanize this legend:—in a person endowed with deliberation, prudence, etc., there arise those qualities personified by Minerva.

J. H. SCOTFORD.

(To be continued.)

TEMPLE HOME ASSOCIATION NOTES.

Nearly all of the readers of *THE ARTISAN* have seen the By-Laws of the Temple Home Association and have a general idea of the plan of the work. Perhaps very few realize what is being accomplished in definitely establishing some true principles of industrial economics, particularly at present in solving the problems of equal co-operation between Capital and Labor.

The Temple Home Association is incorporated under the laws of the State of California, as a co-operative association, privileged to engage in any line of business and "to do all things which a natural person may lawfully do." The membership fee is \$100. Each member has actually paid in such a sum and received a membership certificate. The interest and right of members is equal, each member having only one vote, no matter how large a sum of money he may invest, in addition to the membership fee. This precludes the monopoly of any one, or the possibility

of a few securing control of the management or property of the Association. Each member's vote carries with it the full value and dignity of an individual's free judgment and desire.

For investment certificates in excess of the membership fee, a different form of certificate is issued. These draw interest when the profits warrant its payment. Thus, no capital can be consumed in payment of dividends on investments. This is a wise provision of state law to secure the investors. Payments on membership or investment certificates may be made in installments of \$5.00 or more per month.

Several lines of business have been commenced, and each line constitutes a "Department." In establishing any Department the Association provides the necessary land, permanent improvements, and cash capital.

The Head of any Department and his assistants supply all the labor. The Department as such bears its own running expenses. Thus capital and labor share equally in the expenses of the business, and at the end of the year, they share equally in the profits. The laborers being members of the Association, share also equally with all other members in the Association's share of gain.

These few points are presented, to call attention to this plan of co-operation between capital and labor, and it is believed that many will see in this work the initial step of a movement destined to solve problems now vexing the world, and causing untold hatred and strife. The present need is to establish other departments and start various industries that will give employment and profit to many. To do this requires capital, and takes many workers who are waiting to be called. It is hoped that this very brief mention of the work will reach and interest many of the vigorous advanced thinkers of to-day, who may be ready with heart, hand and purse, to become working factors in such a movement, which should be an object-lesson to the world, as well as a safe and profitable investment for both capital and labor.

All inquiries cheerfully answered by Secretary, Temple Home Association, Oceano, California.

TEMPLE ACTIVITIES AND NOTICES.

Members will please bear in mind that the Sixth Annual Convention will be held at Oceano on the 6th of August. All who expect to be in attendance should notify Headquarters as soon as possible, so that calculations may be made in regard to accommodations.

* * *

Our sister, Mrs. Helen F. Comstock, of Rochelle, Ill., passed a few days with us last month. She returned, on May 30th, to her home.

* * *

Our sister, Mrs. Isabel A. Bright, formerly of Bridgeport, Conn., is now here, associated with us in the Hotel and Sanatorium. Her mother-heart was made glad by a visit of several days from her son Charles, who has been living in Texas, and was on his way to settle in Los Angeles. He represents the International Correspondence School in this section.

* * *

Mrs. L. H. Hoisington, formerly of Rochelle, Ill., is now staying at the Halcyon Hotel. This sister will remain as a permanent resident and worker in our midst.

* * *

Travis Winsor, a son of our sister, Mrs. Winsor, of San Jose, is at the Halcyon Hotel. This younger brother comes both for work and recreation, and will remain a month or more.

* * *

Printed matter for propaganda may be obtained free of charge by application to the Temple Scribe. All members are earnestly requested to co-operate with the Headquarters Staff in circulating such literature among those who are eagerly seeking light on the great problems of the age.

* * *

For Temple dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer. For Membership Certificates and Investment Certificates in the Temple Home Association, and for all payments thereon, make money orders payable to The Temple Home Association.

* * *

It is requested, that in all cases of changes in address, SPECIAL NOTICE (separate)—be promptly sent to the Temple Scribe by letter or postal card.

TEMPLE SCRIBE.

The Temple Artisan

Vol. VI.

JULY, 1905

No. 2

Behold, I give



unto thee a key.

THE LIGHT OF LIFE.

Sensation's offspring, child of Earth thou art, though wrapped in fold on fold of starry light. Thine outer vesture mas'ks a spirit stronger far than that which holds it bound but holds it only through its lack of love and power of sacrifice sublime, the love and sacrifice which is thy life, thine all.

Regain the poise, the equilibrium which held thy soul in balance true, with all that lives and breathes; and which thou parted with in ignorance of all that foul ambition's curse would bring to thee and thy beloved. Strike for the freedom which is thine by birthright pure, and be no longer held by filmy threads which stay thy steps and will not let thee go.

The Light of Life is all about, within and over thee. Open wide the portal of thy soul and send that light, like blessed dew, upon thy brethren, wandering now in parched and desert places. It will return to thee ten-fold the brighter, bringing on its waves the joy of life's fulfilment. But if thou hidest it, and will not let it shine for others, now in darkness, it will but focus all its power upon thy selfish heart, and only ashes will remain to tell the long sad tale.



BEWARE!

Have you always been respected by your neighbors?

Do they ask your advice on all important matters?

Do they all speak well of you, and point you out as a leading citizen and a pillar of society?

Has no one ever said that you were beside yourself, or called you crazy, or a crank, or a pestilent fellow?

Have you never been accused of associating with publicans and sinners, or of stirring up the people, or of turning the world upside down?

In short, are you thoroughly respectable?

Then beware, you are on the downward road; you are in bad company.

Mend your ways, or you can claim no kinship with the saints and heroes which were before you.—Ernest Crosby, in "Plain Talk in Psalm and Parable."

THE SEVEN RAYS OF EVOLUTION.**TEMPLE TEACHINGS, OPEN SERIES, NO. XLIII.**

With all the advantages attainable by the earnest student through study of the Slokas of the book of Dyzan, which constitutes, in part, The Wisdom Religion, and the commentaries prepared by H. P. Blavatsky, at the instigation and with the assistance of the Initiates, no mere mental effort can solve the mysteries which lie hidden between the lines and even between the letters of the archaic truths pertaining to Cosmogogenesis and Anthropogenesis, as given to the world at large for the first time in the three volumes of The Secret Doctrine. An unbiased seeker after truth would find it difficult to ignore or contemptuously criticize the truths under consideration, if even a tithe of the profound wisdom contained in them had entered his consciousness. Notwithstanding the fulness of the commentaries, unless the Intuition were developed to a supernormal degree, thus permitting the student to apply the laws governing analogy and correspondence, the Slokas above mentioned would continue to be unsolved mysteries, though in truth they contain a complete history of Nature and man since the beginning of the evolution of life in our solar system.

Coincidentally with the birth of a new race, after the destruction of the continent of Lemuria, arose the necessity for a specialized group of seven human beings who could be prepared and instructed, and finally overshadowed by the seven Lords of Karma, when the development of such Chelas should have reached a certain degree,

thus insuring proper vehicles for the transmission of necessary evolutionary forces as well as for the receipt of important secret instruction. Each one of the seven great Lords mentioned literally controls one of those forces, and if a suitable vehicle has been evolved, capable of receiving and distributing that force, the evolution of the world is helped onward to just that degree. The failure of the Lodge to secure seven such points of contact on the physical plane, at the beginning of very important cycles, has made it impossible to distribute and equilibrate those forces as was necessary for the more rapid development of mankind, and consequently some one force has been manifested in excess, while others have failed to manifest at all, or so slightly as to leave no impression on the lives of the masses of humanity. But one of the saddest effects of the failure of any one of such a group of human beings, "Chelas" as I have referred to, particularly when the failure was due to Pride or Ambition, is a loss of the power to recognize their own condition; consequently no effort is made to eradicate the fault; and often, unconsciously it may be, such Chelas become victims of the Black Brotherhood,—transmitters of the opposing forces. The fact that the Chelas had previously earned and been given such great opportunities, makes them all the more valuable to our brothers of the Shadow, who are always on the watch to gain control of such Chelas. The humanity of this age cannot rise to a much greater height until such a group of perfectly devoted instruments can be secured, and every failure of the Initiates of the White Lodge to secure and hold such a group, retards the growth of all with whom they are connected. If every one realized how they were trifling with the laws of their growth when by support or encouragement they were aiding or abetting a Chela belonging to the selected group of Seven, in being untrue to his Order or any member thereof, they would fly from the temptation as from a wild beast.

There exists in the minds of all men a natural desire to know somewhat of their origin and nature, and while heredity may furnish a few clues as far as their physical bodies and lower minds are concerned, it is totally inadequate to furnish reliable data as to their spiritual life and higher mentality, or their final destination.

I could not number the appeals that have been made to me for light upon these questions, and in reply to said questions I purpose to endeavor to give a little glimmer of that light; I can do no more, because, if the intuition of an individual is awakened to such an extent as to permit of perfect understanding and interpretation

of a full explanation, there would be no need of such an explanation; the requisite knowledge would be his at command.

All Matter and Substance is septenary, and each of its states is graduated in seven degrees of density, and each state reflects the qualities and potencies of some one of the seven major divisions or Rays of the Infinite. It must be fully understood that there is no higher or lower, no graduated scale of place or position in the manifestations (vehicles) of these great powers we term Rays, in order to distinguish them from lesser entities, but who are so far beyond finite conception it is almost useless to refer to them as entities. They are equal in power, though each controls a separate degree or division of that power, a different grade of substance and force. The three higher, of the seven minor divisions or states noted above, are the planes or states of individual perfection. It is not until the heavenly pilgrim has reached the fourth state in its descent into matter that it becomes subject to the law of Karma and limitation.

The three times seven (21) spiritual entities or powers which comprise the three higher states of substance multiply indefinitely in the fourth state, where the individual forms, created of the highest grade of substance, form the vehicles for the incarnating Ego's first manifestations in form, and these two-fold entities are the individual souls which subsequently inform the physical bodies of mankind.

While there is a certain correspondence between the birth of the soul and the birth of a physical body, there is, nevertheless, a vast difference, as the vehicle of the Ego's first manifestation in form is the result of creation by Will and Imagination, and in Occultism these creations are called, "The Sons of Will and Yoga," instead of Souls. The Souls thus created during the descending arc of a great cycle or Kalpa, persist in incarnation and exarnation during that age, consisting of many million years, at the close of which all substance and matter is indrawn, and the Ego returns to its "Father's bosom" where it remains in Nirvanic rest or Pralaya until awakened to take upon itself another line of incarnations in another great age. The Soul is the seat of our greatest woe or bliss in Physical, Astral and Spiritual life; the fact that it is possible to lose one's soul while yet living on the physical plane would seem to contradict the foregoing statement, but in such a case all pain and pleasure are derived from the action of the lower mind or the Senses. The fact that it is possible to separate the soul from the body by long-continued evil is seldom referred to by

the Initiates of the White Lodge, for, by dwelling upon such a possibility, a weak-minded person might bring about, by the power of suggestion, the first stages of such a calamity. Many soulless persons enter your lives in the common walks of life, but you are not yet capable of distinguishing them from others. When separated from a living body, the Soul returns to the fourth plane, where it remains until the cycle rolls around again, when it can commence another line of incarnations, and, in the disintegration of the Physical and Astral bodies, the three lower principles gradually return to protoplasmic matter, to be worked up later into other forms of life. It is believed by many, that even in such cases, the action of the law of Karma still persists, and the disintegrated matter, with the attached Skandas, are drawn together in lower forms of mineral, plant and animal life, and gradually evolve, until the Soul can again incarnate, and so have another opportunity of winning its crown of perfection.

If there is one more important truth than another to be learned in the consideration of the foregoing statements, it is the irrefutable fact of the brotherhood of man, and the importance of maintaining brotherly relations with all men. You cannot injure another, no matter what the provocation, without laying a stone in your own pathway. You cannot assist another without clearing away some obstruction to your own development. If I have succeeded in enlightening you to any extent by showing one cause for your delayed development, through the difficulties in the way of securing the seven initial points of contact, by means of which the evolutionary waves of the Ocean of Life may swell and touch the shore of power toward which your longing eyes are turned, and inciting all who are in line for position in one such group of disciples to turn their backs on their great enemies and go forward to victory; if I have thrown any light on the perplexing problems of Evolution which haunt the minds of men, I have done all that was possible in such a short dissertation; for the world could not contain the volumes which might be written on that one subject.



STUDIES IN MYTHOLOGY.

V.

But this legend bears still other interpretations. Metis stands for prior cosmic evolutionary periods, more especially for the last manifested universe, while Jupiter assumes the character of the first Kabalistic Sephira, which we have shown was denominated

the Head. It was described as having absorbed into this Head every product of past universes when they passed into dissolution, and that these products again emanated from this Head as a new universe. Minerva springs from this Head fully armed as the goddess of Wisdom, War, and the liberal Arts. It will be further shown that Mars possesses these characteristics also.

Again, Jupiter as the Head stands for the magnetic sphere of pure ether called the Aura, which surrounds man and every creature. This sphere is the immortal dwelling-place of the divine human Ego, and the store-house of its accumulated wisdom and experiences from past incarnations. From this sphere or Head the Ego emanates when it is reborn into this world as child, to take its place among the gods of this world as did Minerva-Athena.

As the chief deity, Jupiter is at the head of the Seven Sacred Hierarchies, each of which bear the name of one of the planets of the solar system. These Hierarchies correspond to, and are the builders of, one of the so-called seven principles in man and nature, and each is under the direction of a ruler who is at the same time Regent of the planet bearing its name. These Hierarchies are the several grades of Dhyān-Chohans (Builders or Creators) of esoteric teachings, the Elohim or Archangels of the Bible, and the Fallen Angels of Apocalyptic and Biblical tradition. From these Hierarchies were the divine instructors who descended to the earth to teach primitive humanity the arts and sciences, and who were the Kings, Heroes, and Warriors whose records are preserved in legends and fables. They were first gods, then demi-gods, and finally men, and their history is that of the descent of spirit into matter. Creuzer, a German philologist and archæologist (1771-1858), says:

"It is, indeed, from the spheres of the stars wherein dwell the gods of light, that wisdom descends to the inferior spheres." "In the system of the ancient priests, all things without exception, gods, the genii, manse (souls), the whole world, are conjointly developed in Space and Duration." "We moderns feel surprised when hearing talk of the Spirits of the Sun, Moon, etc. But, we again repeat, the natural good sense and the upright judgment of the ancient peoples, quite foreign to our material ideas on celestial mechanics and physical sciences, . . . could not see in the stars and planets only that which we see: namely, simple masses of light, or opaque bodies moving in broad daylight." He was usually represented with thunderbolts in his hands, with an eagle beside his throne. In Corey's "Ancient Fragments," one of the "Chaldean Oracles" is quoted as saying: "From Ether have come

all things, and to it will all return; the images of all things are indelibly impressed upon it; it is the store-house of the germs or remains of all visible forms, and even ideas." With the ancient Greeks, Ether was the divine luminiferous substance which pervades the whole of Cosmos, and the garment of the supreme deity, Zeus-Jupiter. In esotericism Ether is the third principle of Cosmos, Akasha being the second and highest in actuality, while earth matter is the lowest. All these attributes of Jupiter show a similarity to the kabalistic Head, the first Sefhira of the decade. It shows that Jupiter, while the third remove from Cœlus-Uranus, has retained and passed into activity all the characteristics which were potentials in his parents. Jupiter had thus deposed and usurped the place in nature previously held by both Cœlus and Saturn. He has become the store-house for all the effects and production of the preceding universe, and now stands for the One Element in Cosmos of which all the others are differentiations; for the central force which is the synthesis of all cosmic forces.

J. H. SCOTFORD.

(To be continued.)

THE PATH.

"Last stage of all is the Valley of Annihilation of Self: of complete Poverty—the seventh and supreme degree of which no human words can describe. There is the great Ocean of Divine Love. The world present and the world to come are but as figures reflected in it. And, as it rises and falls, how can they remain? He who plunges in that sea and is lost in it finds perfect peace."

FORIDUD-DIN ATTAR.

TEMPLE CONVENTION NOTICE.

The Fifth Annual Convention of Temple Members will be held on the 6th, 7th and 8th of August, at the headquarters at Oceano, California. There will be an assemblage of members on Saturday evening, the 5th, and the program of meetings will be announced. The first regular meeting of the Convention will be held Sunday morning or afternoon, and another meeting in the evening. There will be accommodations for our members at the Halcyon Hotel at rates varying from \$1.00 to \$2.00 per day. As the morning trains arrive at Oceano before daylight, it is advisable to take trains which are due here in the afternoon, if terms of tickets permit. A number of our members have already notified us of their intention to be present at this Convention, and we ask that all those who expect to come will write us as soon as possible, to that effect.

CHAS. L. HARRIS, Temple Scribe.

The Temple Artisan

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EDITORIAL MIRROR.,

“All great actions have been simple.”



“Though we travel the world over to find the beautiful, we must carry it with us or we find it not.”



We mark with light in the memory, the few interviews we have had in the dreary years of routine and of sin, with souls that made our souls wiser; that spoke what we thought; that told us what we knew; that gave us leave to be what we inly were. Discharge to men the priestly office, and, present or absent, you shall be followed with their love as by an angel.—*Emerson.*



From “Letters from a Chinese Official,” we quote the following expressive paragraph:—

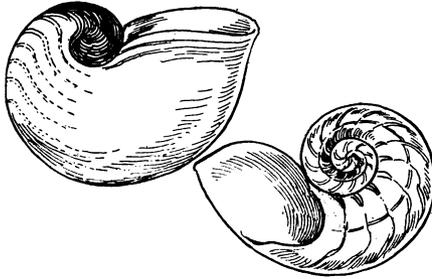
“To feel, and in order to feel to express, or at least to understand the expression of all that is lovely in Nature, of all that is poignant and sensitive in man, is to us in itself a sufficient end. A rose in a moonlit garden, the shadow of trees on the turf, almond bloom, scent of pine, the wine-cup and the guitar; these and the pathos of life and death, the long embrace, the hand stretched out in vain, the moment that glides forever away, with its freight of music and light, into the shadow and hush of the haunted past, all that we have, all that eludes us; a bird on the wing, a perfume escaped on the gale—to all these things we are trained to respond, and the response is what we call literature. This we have; this you cannot give us; but this you may easily take away. Amid the roar of looms it cannot be heard; it cannot be seen in the smoke of factories; it is killed by the wear and the whirl of Western life. And when I look at your business men, the men whom you most admire; when I see them hour after hour, day after day, year after year, toiling in the mill of their forced and undelighted labors; when I see them importing the anxieties of the day into their scant and grudging leisure, and wearing themselves out less by toil than by carking and illiberal cares, I reflect, I confess with satisfaction on the simpler routine of our ancient industry, and prize, above all your new and dangerous routes, the beaten track so familiar to our accustomed feet, that we have leisure, even while we pace it, to turn our gaze up to the eternal stars.”

The Eternal Stars, spelling out, line by line, in majestic cadence of cosmic measures, the Infinite Poem of Being,—great world souls aflame in mansions of light,—fixed, vibrant notes in a symphony of Universal Praise and Song. And with thee, Man, how different! Helpless, impotent, deaf and blind to the real, the Eternal Self within, a controlless being, vibrating between the poles of war and peace, of pleasure and pain; one moment in the shine of life, the next in the shadow; tasting ever the blood and acid of experiences, feeling now the blast of the fire and now the arctic burn of the ice, —a prodigal of extremes who has forsaken his birthright—forgotten his divine origin and rights in the shining realms of his eternal Father-self.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 21.



THE PEARLY NAUTILUS.

A few weeks ago the Central Group of Temple Builders was presented with a shell and a cross section of a shell of the Pearly Nautilus.

The whole shell had been polished, showing a beautiful pearly surface of exquisite rainbow-like colors. The cross section had not been polished and shows a yellowish white surface with brown markings. The half shell shows the inner formation, as shown in the picture above.

The shell of the nautilus is formed in a spiral and is made up of many chambers, all connected by a tube. The outer chamber contains the animal and is called the living chamber.

The nautilus lives among the coral reefs of the Southern Pacific Ocean. The natives of the Fiji Islands use it for food.

The shells are used for making beautifully carved figures, and in some places elegant cameos are made from them.

The head of the nautilus is surrounded by a circle of arms which act both as arms and feet, and spread out like the tentacles of the sea anemone or the petals of a flower.

The tiny chamber in the center of the shell is where the nautilus lives first. Gradually it builds for itself a new and larger chamber, leaves the old one, closes the door and begins to build another chamber larger than the last. It enters this, closes the door into the old one, and continues the process until the spiral is completed.

The delicate beauty and wondrous formation of the shell calls forth our praise and makes us recognize that even the smallest animals are building Temples where Light and Truth may dwell. We look within ourselves and ask that we may use our powers as wisely.

Within each one of us there is a Central Chamber around which our lives are built. Our physical bodies protect the physical heart as the shell protects the nautilus. Our life begins as a little child. Gradually we grow stronger and larger. Our arms, hands, feet reach out and work for food and shelter for our bodies. We gather about us more possessions. We move into finer and larger homes, and never return to the old ones, but in doing all this we have not become beautiful, we have not learned the true inner lesson of the nautilus. We only have been selfishly caring for our bodies.

If we would be Temples of the Living God, we must let purity, unselfishness, love and service for others grow within us and shine from the inner chamber of our hearts until it can come in touch with all. We must keep ourselves open to Truth and be willing to leave old conditions and ideas when greater ones, greater fields of service present themselves to us. We must lock the door upon anything that keeps our hearts and souls from greater growth and liberty, just as a child locks the door upon its past life day by day that it may grow to be a man.

Then will our souls be free. We will be more and more able to give others what they need. Our friends, our homes, our lives will be filled with love, our faces will be radiant with beauty, and we will be surrounded by a glory of colors more beautiful even than those in the nautilus, because we will have builded a Temple where Love, Truth, Freedom and Service may dwell.

Oliver Wendell Holmes has written of "The Chambered Nautilus." Part of the poem is given below, and should be learned by all the Builders.

“Year after year beheld the silent toil
 That spread his lustrous coil;
 Still, as the spiral grew,
 He left the past year’s dwelling for the new,
 Stole with soft steps his shining archway through,
 Built up its idle door,
 Stretched in his last-found home, and knew the old no more.

* * * * *

“Build thee more stately mansions, O my soul,
 As the swift seasons roll!
 Leave thy low-vaulted past!
 Let each new temple, nobler than the last,
 Shut thee from heaven with a dome more vast,
 Till thou at length art free,
 Leaving thine outgrown shell by life’s unresting sea!”

NOTE.—The Builders should learn all they can about the nautilus and draw more lessons from it. The music accompanying this lesson is the “Benedicite,” from Episcopal Hymnal, or “Canst Thou Count the Stars That Nightly?” from Songs and Games for Little Ones.

IS THE WORLD GROWING BETTER?

There are still wars and competition in trade, the rich and powerful still oppress the weak, but the hearts of men and women are touched as never before with a desire for better and higher lives and thoughts. These thoughts are bearing fruit. The great manifestations of the *eternal* spirit visits the earth in cycles. Two thousand years ago was the cycle of words, the seed was sown. This is the cycle of deeds. We are all brothers and sisters, is the message of to-day. This is the epoch of the unification of the human race. The divine flame has awakened in the hearts and consciences of men a spiritual growth hitherto unknown. It is also an era of the greatest achievement in all departments of thought.

Until the last century only a little world was seen, and time was reckoned with a few thousand years.

When I remember the extraordinary movement of the world during the nineteenth century, and think of the mighty forces, both physical and moral, which are now only coming into play, I feel that to be still young at the beginning of the twentieth century, with all its marvels, which must surely unfold, would be the greatest blessing and highest privilege. To be at an age which gives promise of seeing the year 1950, is to be heir to an inheritance, greater and better than the richest millionaire can leave behind. Youth, always the most enviable thing in life, is to be envied now

more than ever. This is a marvelous age; mighty forces are at work; we are living in the grandest epoch of the world's history. We stand on the brink of a new world, more wonderful than that discovered by Columbus. Its full fruition is the work of education, and should awaken the highest and best in man. The government that is indifferent to the great truth, that the welfare of one is the concern of all, will suffer for its inhumanity. Knowledge is needed, that industry may cease to be the slave of cunning. This is the John the Baptist movement, which must precede the reign of justice. The dawn is coming, the future is for the servants of justice, who fight in a holy cause; and the work of hastening the glad day is the duty of every man, woman and child who loves, hopes and aspires.

I once knew an unlettered black boy, who worked on a cotton plantation, whose soul was filled with song. One morning as he was carrying a basket of cotton on his head, his soul pouring forth melodious song, the overseer asked, "Where did you get that song?" "It was born with me, sar," said the boy. "Is it yours?" "Course it is mine when it was born with me; ebery one has his song born with him, and when his soul is awakened by God's love it will come out."

Born with a song! Beautiful thought; and when the race has reached that development when each can sing their song, we shall closely approach the millennium.

Let each endeavor to live the doctrine enunciated in the Golden Rule, and observe Christ's precepts of non-resistance. "Whosoever shall smite thee on thy right cheek, turn to him the other also." The rushing mountain torrent which sweeps everything before it, in the valley becomes the gentle river, that lovingly bears upon its bosom the babe in its ark of bulrushes. Let our concern not be for ourselves alone, but for others.

Christianity sprang from the Jewish Church, and the Jewish Church had its origin in a strike. A strike of the Hebrew brick makers of Egypt, and Moses and Aaron were the first walking delegates on record.

The longest of the ten commandments was a labor law fixing the six-day working week. The law of Moses endeavored to secure to every citizen an equal right in the land. The prophets were agitators for the rights of the people, and in the new testament, we find workingmen, carpenters and fishermen, establishing Christianity on the basis of doing unto others as we would that others should do unto us. You remember the words of Jesus

Christ, "When two or three are gathered together in my name, there is one more."

The power of a hermit is so much, the power of another hermit is so much, and the power of yet another hermit is so much. Add these three lonesome powers together and set down the sum. Now bring these three together, and measure the power of their combined thought, of their common desire.

IS CHRISTIANITY DECLINING?

I know not. There is one thing I do know, that the human race is becoming more and more Christ-like, more and more in sympathy with that God-like man, who went about doing good, and who devoted his splendid life to the teaching of the doctrine that the first law of the Universe is the law of Love.

The trouble with most religions is that they seek post-mortem advantage and a paradise beyond the grave. It is the religion of the future, which is more concerned in building a paradise for the inhabitants of this planet, rather than laying the foundations of an imaginary world beyond, where the smaller moiety of the race shall migrate.

The Church is the vase that contains the precious ointment ready for the feast. But it is about time the vase was broken, and the ointment spilled over the earth. It should be the duty of the Church, and all of us, to create the Christ-life in the world, and when the Christ-life is created, there will be no more need of reformation of vice and crime, there will be no more industrial disputes, or oppression; there will be no more political corruption when the Christ-life becomes dominant in the lives of all the men and women in the world. Then we will be one family, brothers and sisters, children of the same Father, each of us; not to get, but to give; not to hurt, but to help; not to pull down, but to set up. We shall then have established on earth the commonwealth of God. Let us learn from the analogy of nature the great lesson, that to get, we must give; that to make ourselves happy, we must make others happy; and that to get good and to become spiritually vigorous, we must do good, and seek the spiritual good of others. The aim in life should be to seek the good, the beautiful, the worthy, in everything. We must realize that the law of love governs the factory as well as the hospital; that the statesmen and economists must reckon with it, no less than the preacher and philanthropist. We must no longer recognize Mammon as King. The only King which must be known to us is Love.

With the dawning of the new century, there is a growing conviction that the rule of Mammon can never bring order and peace; and it is becoming more and more manifest that the law pointed out by Christ is the law of life for industry, as well as the law for charity,—for nations, as well as men.

I know of no mere scheme that can turn the world into a kingdom of Heaven. No mere system, no matter how wisely planned, scientific, logical, or rational, can give assurance of happiness and prosperity. I believe in the supreme importance of right conditions of life, that people must be permitted to live clean, decent, and healthful lives, before they can become wise, or highly effective workers, or deeply cultured citizens.

Somewhere in the economy of Heaven and earth it will yet be provided, that men and women shall be permitted to do right, free to make the most of their lives and talents; free to do the highest and truest things they know; free to obey their noblest impulses; free to develop their mightiest genius; but when that state is realized, no one will be permitted to fight for bread, nor to crowd his neighbor out of work, nor to force the weak to live in infected tenements. There will be no freedom of the strong to oppress the weak.

Then we shall find freedom in the higher life.

For the wrong doer there is still hope. God is on the side of him who has stumbled and gone into the mire. Go where man will, putting away mother, country, conscience, honor, love;—but remember that one heart, the INFINITE, still beats true. Die where man may, in the wilderness, the garret, or cell, one Love shines like a star, in the rayless night,—*God's Love*.

Sin, justice, fear, an angry judge,—with these, we are on the lowest round of the ladder of truth.

How long the world has dwelt there, and how many still look back regretfully on those days.

One step higher, and we find forgiveness, and a Father.

For most men, that is the last word, but *we* must press upward.

Beyond fatherhood and brotherhood, we grope towards organic oneness. We dimly feel that God is palpitating, all embracing Love.

A. C. FISK.

ALL FOR ONE.

“ To walk, deep wrapped, along a heavenly height,
 O'erseeing all that man but undersees,
 To loiter down deep valleys of delight,
 And feel the beating of the hearts of trees:
 And think the thoughts the lilies think in white,
 By greenwood pools.”

TEMPLE HOME ASSOCIATION NOTES.

A Los Angeles Company has obtained control of several miles of the Oceano beach land and also the remainder of the Oceano town site, and are now booming the same to the public. This Company controls the beach land, on both sides of the Association beach land, and recently offered the Association just seven times what this land cost the Association about a year ago. The Association is not selling its land, however.

The Association's plan of co-operation in connection with Department work is beginning to attract the attention of thinkers. We claim that it indubitably strikes the line of least resistance between the extreme competitive system of the world, and the other extreme of compulsory co-operation. Mr. W —, a keen-minded lawyer and business man of Colorado, wrote as follows in a recent letter:—

"I have been connected with several ambitious co-operative efforts that have failed. I have studied the causes that led to their failure. I have lost much time, labor and money by reason of such failures, but I have not become embittered, nor pessimistic, nor hopeless. Neither have I lost faith in the principles of co-operation, in altruism, fraternalism or the inherent goodness of 'human nature.' I may desire to try again, possibly come into your association. Your plan of co-operation of public capital and individual labor is admirable. By it you retain the advantages of collective ownership of the natural resources and tools and machinery of production, together with individual initiative and responsibility.

You prevent private monopoly, stimulate individual emulation and competition in public service, do away largely with the unjust wage system, and eliminate the vexatious question of hours of labor, etc. Whether the division you propose of products, *i. e.*, half to capital and half to labor, is equitable, is another question, but your principle is along the right line.

As each member is a co-partner in all departments, if expenses of administration are kept down, and no favoritism or graft permitted to creep into the public service or official life, the giving of half to capital (the community) will not work undue hardship on the laborer. This half will carry expense of non-productive service, provide fund for permanent improvement, pay state taxation, possibly a little compensation for use of capital—dividends on memberships, interest on Investment Certificates, in event the Board in its wisdom see fit to declare such dividends, and interest may be paid without detriment to the Association."

In accordance with the by laws, the Annual Meeting of Members of the Association will be held on August 8th next. Mailed notices of this have been sent to all members of the Temple Home Association.

TEMPLE ACTIVITIES AND NOTICES.

The attention of our members is called to the Convention Notice in this issue, and we trust that all who can will do so in the spirit of service and devotion, giving freely the forces of love and consecration to the cause which the Temple organization represents.

* * *

It has been suggested that a correspondence class be formed for instructing those new to the study, in the fundamentals of the Temple philosophy. A course of reading and study will be laid out for such as desire to join such a class, and the opportunity given of personal correspondence with Mrs. Mundy and Mrs. Myers, who have offered to take charge. Those who desire to enter this class may address Mrs. Emily K. Mundy, 121 College Place, Syracuse, New York.

* * *

The attention of Temple Members and Temple Builders is called to the advertisement of the Souvenir Department, which is now appearing in THE ARTISAN.

* * *

The mother and sister of our Brother Andrew Mecchi are with him in his cottage on the chicken ranch, on a visit which may extend for some time.

* * *

Printed matter for propaganda may be obtained free of charge by application to the Temple Scribe. All members are earnestly requested to co-operate with the Headquarters Staff in circulating such literature among those who are eagerly seeking light on the great problems of the age.

* * *

For Temple dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer. For Membership Certificates and Investment Certificates in the Temple Home Association, and for all payments thereon, make money orders payable to The Temple Home Association.

* * *

It is requested, that in all cases of changes in address, SPECIAL NOTICE (separate)—be promptly sent to the Temple Scribe by letter or postal card.

TEMPLE SCRIBE.

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No. 3

Behold, I give



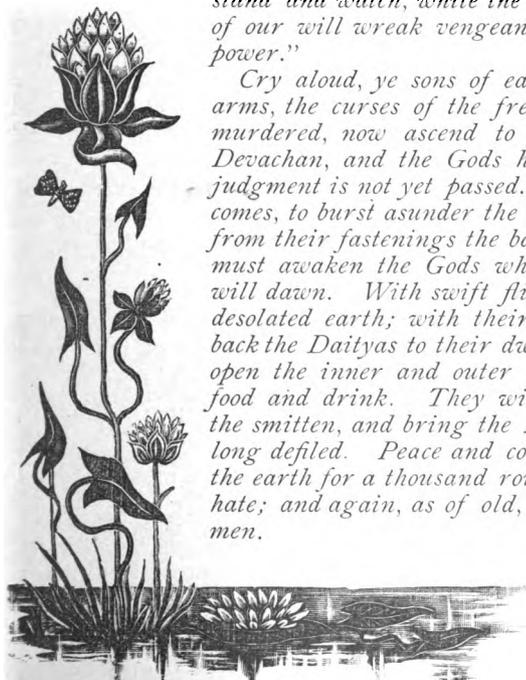
unto thee a key.

A PROPHECY.

Drawn by will of the Daityas from the uttermost ends of Maya's realms, swiftly foregather the clouds in the Eastern sky, hiding the light of the sun from the holden eyes of men.

"Ha! Ha!" laugh the Daityas, "no God, no servant of the Lahs can free the earthborn from our power, for we have o'ershadowed the source of their life; now can we stand and watch, while the brown and yellow slaves of our will wreak vengeance on those who defy our power."

Cry aloud, ye sons of earth, for the crashing of arms, the curses of the frenzied, the shrieks of the murdered, now ascend to the fast-barred gates of Devachan, and the Gods heed not, for the hour of judgment is not yet passed. But hold! the purified comes, to burst asunder the chains that bind, to tear from their fastenings the bars of those gates. Then must awaken the Gods who sleep, for the new day will dawn. With swift flight will they come to the desolated earth; with their breath will they drive back the Daityas to their dwelling-place. They will open the inner and outer heavens, and pour down food and drink. They will bind up the wounds of the smitten, and bring the Holy Fire for the Altars long defiled. Peace and contentment will dwell on the earth for a thousand rounds. Love will conquer hate; and again, as of old, will the Gods dwell with men.



THE HIGHER TRIGONOMETRY.

Would you find God in the heavens? Then you must learn the rules of celestial trigonometry.

You have been trying all these years to draw a line to Him from yourself alone, but no one can measure the sky with one point as a base.

Get your other point first: find your brother; lay down your base line to him; establish your angle from your mutual aspiration and affections, and you have the problem solved.

No man cometh unto the Father save by the Son of Man.

—Ernest Crosby, in "Plain Talk in Psalm and Parable."

LOVE'S APOTHEOSIS.

TEMPLE TEACHINGS, OPEN SERIES, NO. XLIV.

To my sorrow, though not to my despair, I see here and there a Temple child sinking into the slough of despondency, letting go of the rudder of the ship of life, staggering on under the weight of the heavy burden they have all unwittingly assumed, a burden too heavy for any one human being to carry, and all because they have temporarily lost the ability to function the Deific energy which alone would enable them to aspire to reach those divine and perfect conceptions which are the heritage of every child of the living God—conceptions within which are embodied the powers that swing the suns in space, the power that moves the spider to build its delicate habitation.

With the first awakening of the human Soul to a knowledge of its divinity,—to a knowledge of the character of the substance of and within which its expression in form has been moulded, there is also awakened the Karmic results of its previous lives in the line of sensuous gratification, and it is overcome with horror and disgust, which temporarily dashes it into a whirlpool of fear; fear that it has sinned too deeply for possible atonement, fear of its powerlessness to crush the demons pressing close about it. Finally, in desperation, it determines to create an ideal, and to build toward that ideal by a method of elimination. It selects the most obvious fault in its category, and sets itself vigorously at work to eradicate it. It may succeed in temporarily crushing that fault out, or rather back into the depths of its auric body, but ere that difficult task is completed, it awakes to the consciousness that some other form of the same fault, or one equally abhorrent, is taking its place. It then begins to realize that there is a more deeply rooted

cause for its failure than it has hitherto comprehended; something is wrong at the very heart of its being; the substance in which it is embodied, of which it is formed, does not seem to vibrate in unison with the heart of the great Over-Soul. Discouraged at its powerlessness to crush its tormentors, it determines to try another method, that seemingly will be infallible, and so endeavors to conquer those elementary forces by raising them to a higher vibration. Where, mayhap, lust of power and place now manifest, it proceeds by the power of Will to awaken a corresponding desire for holy things. It devotes all its surplus energy to the advancement of some religious or humanitarian purpose. For a time, it believes it has found the peace of fulfillment, but some day it suddenly awakens to the fact that it has only transferred the original thirst for power and place to another phase of the same lustful desire, and now that hydra-headed monster holds it firmly in its grewsome clutches. Then comes a period of utter despondency and despair. With weighted steps and bowed head, it plods along through the dreary wastes which spread out on all sides of it. It sees no end to its labor, knows no hope; but one day it contacts some other Soul, which has sunk still deeper in some of the morasses of evil, and its God-given power of sympathy responds to the call made upon it; its lethargy, hopelessness, and despair drop from its consciousness as might a filthy cloak from the shoulders of a man; it reaches out a helping hand to that suffering brother, and with the giving of that help, there springs up into its consciousness, direct from the Christ-star Eros, a ray of the light that has lightened the Universe, —Unselfish Love. The love that casteth out all fear; the love that incites to kindly action; the love that begets peace, joy, happiness, even in the stress and turmoil of physical life; the love that goes straight to the heart of things, and returns laden with blessings for all who will open their hearts for their entrance.

The proof of the awakening of love in the human Soul is the awakening of an overwhelming desire to give itself and all it possesses for the best good of all. It is only as we are enabled to give ourselves to Love that we can find life in abundance. But, alas! the self-deceived but seek amiss. They start out on their search for the Fountain of Wisdom, the waters of which are the sprayings of Love, with man-made ideas, not only of what Love consists, but where it is to be found; and find naught but the vaporings of lust, which soon pall on their senses and finally leave them, ten-fold more heart-hungry than they were in the beginning of their search. Often, oh, so often, have you heard the words,

“Except ye become as little children, ye cannot enter the kingdom of God.” I herewith plead with you to strive with all your might to form some right concept of all that is involved in that sentence, all that it means to you individually. First, perfect faith, unselfish love, and trust. It is only when a child has been influenced by its elders to do so, that it chooses the opposite pavement to that upon which the so-styled sinner is walking. Love reduces all men to a level. It takes nothing, it gives all. With the dawn of that mighty force in our hearts, it begins to speak through our eyes in no uncertain tones; it draws to us by the might of intuition the wisdom and power we could attain in no other way; it casts the filthy rags of self-righteousness in which we have clothed ourselves into the flames that ascend from the heart of the great Temple of Life, and reclothes us in a spotless robe, woven from the threads which lie curled in the drops of sweat wrung from our tortures, as we stand in the midst of the central flame, where sooner or later every disciple of the Great White Lodge must stand until purified.

Ah, my children, nothing else counts in the sum of our existence save Love. “If ye love not your brother whom ye have seen,”—the brother who has cheated you in business as well as the brother who has succored you, the sister that has betrayed your trust as well as the sister who has been your inspiration, your brethren who now walk on the shady side of the path of life,—not always by choice,—but frequently because they have been pushed from the sunny side by you and others like you: if ye cannot love these who need your love above all others, “how can ye love God whom ye have not seen,” the God in whom these now despised ones “live and move and have their being”?

As long as you can turn your faces in anger or disgust from the meanest thing that lives, as long as you can persuade or tempt another human being to do likewise, just so long will the bars of that gate which now shuts you off from your inheritance, remain in place, and you still continue to grope around in the outer darkness.

The words, “Judge not, that ye be not judged,” were spoken to you just as surely as they were spoken to those other fragments of divinity, who, standing in the light of the Spiritual Sun, were striving to disperse the dense clouds which yet surrounded them; but that light had been focused so strongly upon the screen of their lives, that their power of righteous judgment was held in abeyance by the fires thus kindled. But it is not so with you; while you have long stood in the rays of that Sun, its light has entered your

consciousness, and given you the power of self-restraint; the power to withhold judgment and give love, where a weak or erring brother stands in need of it.

Come back to me, my children, who have wandered far away into the by-paths made by faithlessness, by false judgment, by lovelessness; until you can no longer hear my voice, no longer see my outstretched hand. Open your hearts to that divine love which, as a mirror, reflects our unity. Remember that your brother's sin is your sin, your sister's weakness are your weaknesses, and that as the great Master cannot enter into his rest until he has gathered into one fold the sheep that belong to him, neither can you enter into your inheritance until you have led into your love the hearts that are a part of your heart. Take my hand, and with me seek your straying brothers and enfold them in the love that is the apotheosis of all things, the love that can conquer all things, even death itself.

As the sound of the words you have spoken passes into the invisible realms; as the light of the fires you have kindled pass inward beyond your earthly vision; both sound and light return to that form of energy of which they are integral parts, subject to recall by those who have won the power to manipulate those forms of energy, not necessarily as repetitions of the spoken words, or similar flashes of light, but as elementary embodiments subject to control. In like manner, the thoughts of love, compassion, and devotion which well up in the human heart, pass beyond the ken of their creators, to mingle with like forces in the realms of spirit. And these, too, are subject to recall, and come as angel visitants to those who have prepared a dwelling-place for them.

To those who look upon all spoken or written efforts to awaken man to a consciousness of the power of Love, as a string of platitudes,—a useless waste of time, that might better be devoted to some material purpose, I would say: even from the most material standpoint, the cultivation of the power of Love will bring about the manifestation of all they prize most highly; for beyond all controversy, Love is the most potent form of energy in the Universe, and he who has won the power to control it, has at his command all lesser forms of force; but it is that form of Love that gives all instead of that which takes all; for, paradoxical as it seems, and difficult to comprehend, renunciation is equivalent to possession.



PERSONALITIES.

Step aside, O toiling brother, into a convenient by-way, and for a moment let the surging crowd pass by. Do not tremble like a child for fear that you may be hopelessly left behind, for you will be forced back all too soon; though, if you really pause, and truly ponder, you will never again be so completely identified with the pursuits of the crowd, though you will still be a part of it. Ask of your soul: "What are these personalities that make up the mighty human tide so wildly rushing past—this rushing tide replenished at every instant by birth, depleted at every instant by death, yet flowing on forever? How read you this journey from the cradle to the grave?"

Think of the countless myriads whose weary, toiling, bleeding feet have worn deep the channels of this river of time. Listen to the complaints of the weary, the cries of the wounded, the groans of the despairing. Watch with pity the ashen faces as they hear the sound of the cataract ahead, over which they know they must plunge alone into unknown depths. Many are resigned in the presence of fate, for there is true courage at the heart of humanity, but how few are joyous, except through ignorance and forgetfulness, and these are the frightened ones in the presence of the inevitable.

Listen to the loud acclaims, when in the rushing stream one is for a moment borne aloft on the crest of a wave, and watch the envy, and even malice, of those who are inevitably drawn into the hollow of the wave, as they struggle to reach the crest. Alas! the waves of Wealth, and Fame, and Power. Alas! the bubbling foam of Love. The night cometh, and the stream is still; yet even in the arms of the Brother of Death, the echo of these mighty waves chant their requiem.

Listen a little deeper, O brother of my soul, and hear the sound of many voices: "What shall I eat? What shall I drink? and wherewithal shall I be clothed?" and then, Alas! "Oh, whither do I tend?"

And still the surging tide rolls on. A friend is passing yonder; hail him, and beckon him to thy side. He answers: "I cannot wait, I have not time." Alas! what hath he else but time, and the foam of the maddening billows?

Turn now to thy companion, he who bade thee turn aside. Canst thou stop to consider: "Is he short, or tall, or fat, or lean, or black, or white, or man, or woman?" "Are his garments soiled or clean?" "Comes he from the East, or from the West?" "Hath

he letters of introduction?" "On whose authority did he bid thee halt?" "Did he speak in conventional language, and with the proper accent?" "Has his raiment the odor of the sea, or the breath of the mountain, or the fragrance of the flowery vale?"

Be sure it is not thy awakened soul that thus inquires; 'tis only the voices of the stream yonder, and when thou turnest to look for thy companion, lo! he is gone, and thou art alone, alone with thy soul, and with the echoes of the stream. Fear chills thy blood, and every separate hair stands on end, and as thou rushest back into the surging stream, even thy boon companions are terrified at thy staring eyes, and thy death-like face.

Hast thou seen a ghost? yea, verily, the ghost of ghosts, the DWELLER ON THE THRESHOLD, and yet thou mightest have found a friend, a teacher, a brother. Rush back into the stream, O terrified, thou that fleest from thy shadow, and plunge beneath its festering waves, yet even as its murky waters overwhelm thee, thy muscles creep, and fear tugs at thy heartstrings.

How many are turned aside by personalities? How many look to the garb of the messenger, forgetting the message, and yet is not the message plain? At one time the message comes from a manger, at another it descends from a throne. Yet is the message ever the same. Nature and time regard not personalities, but swallow up all alike, yet do nature and time and destiny teach ever the same great lesson, and he who would learn of these must forego and forget personalities, his own and those of others. Personalities are but the fleeting waves on the river of time, caused by the friction of winds of fortune; they are thy weakness and not thy strength. Thy strength is in thy soul, and thy soul's strength is in the calm, and not in storm revealed.

Inquire not who or what the messenger, but study well the message that comes to thy soul, and bears thee ban or blessing; according as thou receivest it; for while thou waitest with lamps untrimmed, the Bridegroom passes by.

What matters it to thee what infirmities the messenger may bear, except as thou mayest help him so to bear them, that Truth may run a freer race. Is it not enough for thee that Truth has given him her signet ring? Judge then of this, and if he falter in his speech or loiter by the way, take up the theme in clearer tones and speak it from thy soul to all thy kind.

Wilt thou withhold thy blessing from the hand that bears the gift, and covet while rejecting the very gift it bears? If thou art so at cross purposes with thyself, how canst thou be at one with Truth?

Truth is many-sided, speaks every language, is clothed in every garb, yet is she ever still the same, One, and unchangeable, now and forever. And if she is no respecter of person, canst thou be more select than she? Alas! thou canst not find her thus, but error rather, and self deceived rush down the stream of Time, and when thy personalities fall off, then shalt thou realize that thou didst refuse the banquet of the Gods by scorning their messenger. Search out, and know and love and serve the Truth, for Truth's own sake. Follow it through all disguises with scent more sure and keen than hound in search of game. Refuse it not though it reach thee from a dunghill; welcome it as though straight from God's own throne, and thus shall it ne'er escape thee, and neither love nor hate nor fear shall mar thy harvests, and Truth shall honor thee, as thou hast welcomed her.

Beware of false authority, for neither pope nor priest nor book can of itself contain it all, and yet despise them not, for so thou'lt miss the Truth. The sole authority for Truth is Truth's own self, and if thy soul is but akin to her, thy quickened soul will recognize her every garb, by ties more strong than blood, by kinship everlasting, and as the waters mingle with the sea, so flows thy soul into the bosom of the deeps whence springs afresh in thee the everlasting Life which is the vital breath of Truth.

W. Q. J.

YGGDRASIL.*

"This is the name given in Scandinavian mythology to the greatest and most sacred of all trees, which was conceived as binding together heaven, earth, and hell. It is an Ash, whose branches spread all over the world, and reach above the heavens. It sends out three roots in three different directions: one to the Asa-gods in heaven; another to the Frost-giants; the third to the Under-world. Under each root springs a wonderful fountain, endowed with marvelous virtues. From the tree itself springs a honey-dew. The serpent Nithöggr lies at the Under-world fountain, and gnaws the roots of this great tree. The squirrel Ratatöskr runs up and down, and tries to breed strife between the serpent and the eagle which sits up aloft."

* The Tree of Life.

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EDITORIAL MIRROR.

“Love’s strength standeth in Love’s sacrifice, and those who suffer most have most to gain.”



“I count life just a stuff
To try the soul’s strength on, educe the man.
Who keeps one end in view makes all things serve.”

—Robert Browning.



Enfolded in His auric sphere, the Master thus admonished us: “The enemies you have to fight are the enemies of the Lodge. They are not your personal enemies to any extent, and the efforts made to injure are in reality directed at me. I told you in the beginning, I have repeatedly told you since, that if you took up the work of The Temple, it meant sacrifice every step of the way. You do not realize, any of you, the *result of your own aspirations, your prayers*. In other words, in some moment or moments of exaltation, you will offer to the Lodge, to God, to the highest you are capable of reaching, all you have, all you are, ALL YOU EXPECT TO BE. You do not realize when you make that offer, that it is recorded in the Book of Life. Your offer is accepted. When the results begin to be apparent, you shrink back into yourselves, and fail to see what it is that has brought suffering, testing, trial, upon you. You fail to realize that what you have offered *has been accepted*, and the results are upon you. I would have you all realize, if possible, the power sent forth from you in such moments of consecration and concentration. You cannot recall that power, having once sent it out, therefore I say, BE CAREFUL, be sure you are *willing and able* to bear what you call down upon yourselves by such acts. In general, you are enthusiastic, are carried entirely away, so to speak, by the power of the Holy Ghost which is upon you at such times, and you cannot sense the possibilities that the future is bound to bring forth for your acceptance or rejection. As you bear those trials and the testing, so comes your strength.

Not only must the one who has made that offer bear the results, but also *all those associated with him or her* must bear them to some extent, as well as be partakers of the good that may come."



"The effect of calling attention to the faults of others is far greater than you know—or rather than you can *remember* at the moment. You do not sufficiently take into consideration the immense power of thought and of sound. For instance, you have a suspicion against some other person. You fondle that suspicion, and turn it over in your mind, thus creating the first *live* centre of force. You then begin to try to corroborate that suspicion, sometimes by what the world calls underhand means. You then give VOICE to the suspicion which you have by this time decided to be a fact, and there springs at once into active life within your aura a *centre* of consciousness and *form*, which is your own child. We will leave out of the question its effects on the first person, and return to its effects on you. That child which you have created, and given power of action to, remains indefinitely in your aura, whether you ever think of it again or not. The Karmic action of your fault returns to you through some one you care for, or who is attached to you, and who therefore receives your thought currents. The force of the suspicion you first entertained is sown in the mind of that person, the form you have created is reflected on his consciousness; *suggestion awakens desire*, and the first thing you know, the very evil you have imputed to some one else, comes back to you with added force through the one you love the best. That is the *modus operandi*, the Karmic action of both good and evil thought and speech; the evil is intensified because of the nature of the lower plane on which you most commonly function."

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 22.

"LOVE YE ONE ANOTHER."

Who is there that does not love the sun as it shines in the sky? It would be a foolish person, indeed, who did not; for without it there would be no earth for us to live on, no light for us to see anything, no heat to keep us warm and active, no plants and fruits for food, no flowers to gather, no birds to sing.

The sun draws the earth toward it and holds it in place by warming, loving, lighting, nourishing it. The sun is the center around

which the earth revolves and receives more and more light and warmth all the time. The earth is also held at a certain distance from the sun. If it were not, the heat and light would become too great, and all life would be destroyed for a time.

There is a Center, a Center of Love around which not only the earth revolves, but the whole universe. It is called the Center of All Being—God—drawing all things,—people, planets, worlds,—to Himself.

When we see how the magnet draws pieces of iron filings to itself, it helps us to understand how God's Great Love constantly draws and finally brings all things to One Center in Himself, until all are of the Same Substance—One.

We learn the lesson of Love from the growing things about us. The plants love the soil, water, air. There is a part of God's life in plants, and they draw oxygen, hydrogen, carbon, sulphur from the soil and air into themselves, and so raise the different elements into a higher form of life which is able to express more of the beauty, fragrance, harmony, and truth of the life which is at the Center of All Things.

Each flower and plant is really a message to us from God, and we should study its inner life and find out what truth it is telling us.

Every color, form and number of leaf or blossom, every sound in Nature, has its meaning.

The sea draws all waters into itself because it is lowlier than the streams. The message the sea is telling us is this—If we would draw people to us and make them feel our love for them, we must work as Nature does. We must be "meek and lowly in heart," we must put ourselves in such position and attitude toward all men as the sea does toward all waters, that their heart force, their love, will flow *naturally* toward us. Then the incense of our lives will be drawn up by the God of Love as the sun draws the vapors and mists from the sea, forming the clouds, which return again in refreshing showers upon the earth, and which in due time through many streams come back to the sea.

So, as we send our love out over all humanity will it return to us in loving streams from millions of hearts, making it possible for us to do even nobler and loftier deeds than before, and be of more service to all.

THE KING OF LOVE.

The King of Love my Shepherd is,
Whose goodness faileth never;
I nothing lack if I am His,
And He is mine forever.

Where streams of living waters flow
 My ransomed soul He leadeth,
 And, where the verdant pastures grow,
 With food celestial feedeth.

Thou spreadst a table in my sight,
 Thy unction grace bestoweth,
 And, oh, the transport of delight
 With which my cup o'erfloweth.

And so, through all the length of days
 Thy goodness faileth never;
 Good Shepherd, may I sing Thy praise
 Within Thy house forever.

NOTE.—The hymn accompanying this lesson, some verses of which are given above, is "The King of Love My Shepherd Is," words by J. B. Dykes, music by Gounod.

The lesson above will be studied at the Children's Meeting held during the coming Temple Convention at Oceano, Calif., beginning August 6th.

The Temple Builders are all asked to turn their attention and thoughts to this centre at that time, and to let the warmth and love of their hearts pour upon the centre, helping to make a success of the convention. Those at the centre will also send out love and helpfulness to the Builders who cannot be present.

Temple Builders' attention is again called to advertisement of Souvenirs in advertising section of TEMPLE ARTISAN.

CONSUMPTION, THE GREAT WHITE PLAGUE.*

Whenever you see ten people together, ten average people of all ages, you may say: "One of those ten will die of consumption." In the long run you will be more than justified in your prophecy. It will be nearer one out of every nine born into the world. We are horribly afraid of cholera and all bowel diseases, of diphtheria, and of scarlet fever. Add to these the annual deaths from measles (measles is far from being harmless), and the sum total is not half of what the Great White Plague claims. Only pneumonia approaches it as a slayer of men.

Does that startle you? It doesn't begin to tell the story. These other frightening diseases do not strike so directly at the heart of society. Consumption does. Let me bring it home to you who

* Quoted from article by Eugene Wood, appearing in the May and June (1904) numbers of *Everybody's Magazine*. Mr. Wood attended the International Convention of Tuberculosis specialists held at Baltimore, and based his article on the facts presented before that body. THE TEMPLE ARTISAN will quote in this and subsequent numbers the most striking and important paragraphs.

read these words, not that I may play upon your sympathies and harrow up your feelings, but that I may rouse you to do something to save your country, something to stop this terrible mortality. It can be stopped.

More than one in four of all the deaths of persons between the ages of fifteen and twenty-four are caused by consumption; to speak by percentages, 28.7 in every hundred deaths.

Is there no other counsel than that which bids you bear it all with patient resignation? Is there no other lesson to be learned from the consumptive than the lesson of How to Die?

It is an appalling rate of deaths, and yet it is encouraging. In New York City in 1881 with a population of 1,244,511, there were 5,312 deaths from consumption; in 1902, with a population 700,000 greater, there were 418 fewer deaths from this disease. There has been a reduction in the death-rate of consumption of forty per cent. We have learned a little better the lesson of How to Live, but that is not all the story. We have refused to be patiently resigned. We are fighting now.

Thirty years ago, there was no scientific knowledge of consumption. There was the knowledge of tuberculosis and of phthisis. That it was the same disease was suspected, but not certainly known. It was agreed then that the Great White Plague was "in the blood." It was hereditary. What hope had we, for where is the family untainted, if it be a taint? Who but has blood-kin that died of it? What chance had we to fight against heredity? It was almost incurable then, for lack of scientific knowledge made it difficult to diagnose the ailment until it was too late. The treatment pattered along with syrup of hypophosphites and cod-liver oil. A genial climate eased the rich man's pathway to the grave; the poor man died by inches, working when he could muster up the strength, and praying that he might not linger too long. I remember such a case, a man so powerful he used to carry a barrel of flour up three flights of stairs. At last his poor wife had to take in washing; so wretched, that her feet were on the ground through her shoes, and it seemed as if the man could not die, he was so strong.

In 1882 an obscure physician in an obscure German city gave the world a name it will never forget, the name of Robert Koch. I said it had been suspected before his day that consumption was identical with that tuberculosis which causes white swelling, hip disease, scrofulous affections of the lymphatic glands, lupus of the

skin, wasting of the bowels. It had been suspected that it was a parasitic disease, caused by micro-organisms. After 1882 these things were not suspected; they were known. Robert Koch separated the bacillus of tuberculosis, made cultures of them (that is, grew them in a kind of jelly, or a broth in which they thrived), and reproduced these diseases in animals by putting the bacilli into their veins. There was some little talk of the "unwarranted assumptions of Koch," among such as prosed of heredity, and the comparative humidity of climates, and the methods of mitigating the nauseous horrors of cod-liver oil. * * *

Pasteur has said: "It is in the power of man to cause all parasitic diseases to disappear from the earth," And this is true, not because he said it, but because we have conquered and beaten others like it.

Of the disease of consumption, it is now declared:—
 It is catching; hence,
 It is preventable;
 It is curable, not by drugs, but by a habit of life.
 (*To be continued.*)

TEMPLE HOME ASSOCIATION NOTES.

The Temple Home Association seeks to provide a day of equal opportunity for all who will enter into its life in the spirit of true co-operation and fraternity.

Do not be led to believe that Socialism is idealism. It is the reconciliation of idealism and true materialism. A friend has said: "Oh, you have a beautiful theory, but you will have to reform human nature to carry it out; men are selfish, and to practice your theory they would have to become unselfish." To this we reply, that this objection shows a very superficial view indeed. It is because men are selfish that the present system will end. * * * The workers of the world, forced by economic conditions, will abolish the present competitive system, because they hope to better the condition of themselves, their wives and children.—*W. L. Garver, in "Socialism in Brief."*

The plan and work of The Temple Home Association was recently submitted to Prof. Thomas E. Will, of Wichita, Kansas, the well-known educator of the people along economic lines, and editor of "Social Ethics," and his opinion solicited in regard to the same. He writes: "Your plan reminds me much of our experiment at Ruskin College, Trenton, Mo. Among the difficulties, two are conspicuous: 1. The problem of existence while the general experiment is being tested. 2. The likelihood that the institution may be made the headquarters for eccentrics, misfits, cranks, if you will, against whom the meekness of Moses and the patience of

Job would not avail. With these may come some enthusiasts who hope to realize the millennium in a year or two. These may endure for a time, but when tribulation, etc., comes, they will leave, and may give the work a black eye. Ruskin Colony, Tenn., teaches some valuable lessons along this line.

"So much for the dark side. Fore-warned is fore-armed. On the other hand, if a body of high-minded and at the same time practical people can maintain themselves in a community on an ethical plane somewhat higher than that of the capitalistic world, and make of it a propaganda centre—a city set upon a hill, so to speak—it will make for itself a place in history.

"All such attempts I should look upon simply as means to ends, the end being the Co-operative Commonwealth.

"I shall be glad to learn of your progress from time to time."

The Annual meeting of Association members will be held on August 8th. Financial and other reports will be rendered, and two Directors elected to fill the place of the two whose term of office expires.

A LETTER.

DEAR BROTHERS AND SISTERS IN THE TEMPLE:—

I have lately visited the Headquarters home of the Temple organization and wish you all could share my pleasure. I hope every one who reads this will find it possible to be there at the coming Convention, August 6th.

What the busy workers have already done to beautify the grounds about the buildings with semi-tropic, fragrant trees and lovely flowers seems marvelous, while in every phase of the work there is healthy progress.

The wonderful climate; the grand old mountain ranges with their purple shadows; the charming drives with varied landscape pictures; the exhilarating breezes, pure and fresh from the broad expanse of the never-resting sunset sea, whose waters rushing with loving arms to clasp the beautiful beach, can be seen from the Sanatorium grounds; the health-giving sand dunes, golden in the sunshine,—truly "Pacific's golden sands,"—their drifted knolls covered with pretty flowers; and, not least of all, the almost perpetual life-giving sunshine, nowhere on earth so golden and glorious. All this was very beautiful to me.

I seemed to come in closer touch with each Brother and Sister, get a better understanding of the merits of each, and realize how much each faithful worker in this busy hive was doing for us all. The Sanatorium had the appearance of being comfortably equipped, but the needs may be greater ere long, and may they be well supplied. Changes must come as the work grows, and new vistas open up, and may each new department find as willing hands, devoted hearts, and efficient abilities as characterize the present force.

Happy, innocent childhood, to keep each heart warm with love; the wisdom and sage counsel of approaching age that has won its

chaplet of peace; promising, aspiring youth, just catching glimpses of a serious future; strong, noble, far-sighted manhood, and tender, capable, even-poised womanhood; all are there—which is well! each working with hand and brain to found on the material plane that Centre of Lodge Light that humanity may come into its natural birthright of true Liberty, Equality and Fraternity, while along the higher, spiritual lines, in loving response to the Masters' wishes, efforts are constantly made for the good and the upbuilding of Humanity.

It is certainly a gain to any one to contact the Central Force, and feel the power of "Light, and Life, and Love!" and catch swift gleams from the inner sanctuary, the "Holy of Holies" of Cosmic truth, from the soundless sea of thought that surges to and fro throughout the universe of space, and swells the spheres of soul!

Let us send out loving and helpful thoughts to the Centre, remembering the importance of the work; let us give from out full hearts the measure of its needs both physical and spiritual.

HELEN FIELD COMSTOCK (ZELETA).

TEMPLE ACTIVITIES AND NOTICES.

By the time this issue of THE ARTISAN reaches the more distant of our members, the meetings of the Convention will be in progress. A full report of proceedings will be given in the September ARTISAN. From letters received we expect a good gathering, some of our people coming from distant parts.

* * *

Our Brother, Mr. Otto Westfelt, has arrived here from Syracuse, N. Y., and will remain as a worker in our midst. Our Sister, Mrs. Dora Long, and her son, also of Syracuse, are here to attend the Convention, and are staying at the Halcyon Hotel.

* * *

Our Sister, Miss Harriet A. Farrar, of Boston, Mass., arrived here on the 6th of July, and is staying at the Halcyon Hotel. She will remain here until after the Convention.

* * *

Printed matter for propaganda may be obtained free of charge by application to the Temple Scribe. All members are earnestly requested to co-operate with the Headquarters Staff in circulating such literature among those who are eagerly seeking light on the great problems of the age.

* * *

For Temple dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer. For Membership Certificates and Investment Certificates in the Temple Home Association, and for all payments thereon, make money orders payable to The Temple Home Association.

* * *

It is requested, that in all cases of changes in address, SPECIAL NOTICE (separate)—be promptly sent to the Temple Scribe by letter or postal card.

TEMPLE SCRIBE:

The Temple Artisan

Vol. VI.

SEPTEMBER, 1905

No. 4

Behold, I give



unto thee a key.

LET US REMEMBER

That the Temple is our Real Home.

That the Great Master said, "Love ye one another."

That all doubts spring from the lower nature.

That we cannot love God, whom we have not seen, if we hate our Brother, whom we have seen.

That he who thinketh and speaketh good of others, stands in the Shine of the Lodge of Life.

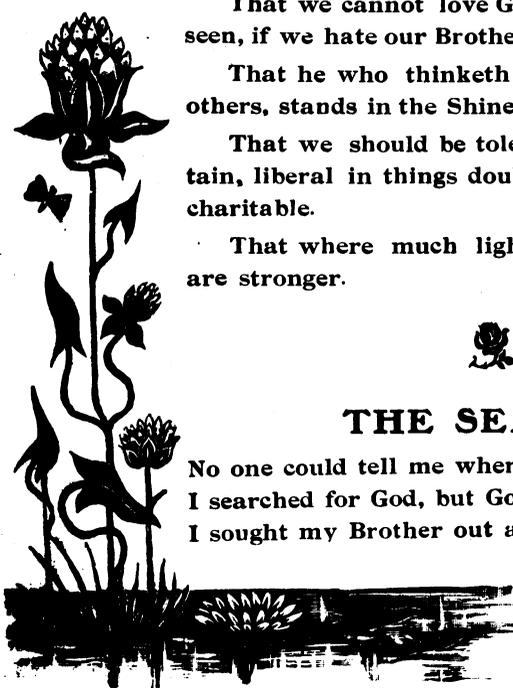
That we should be tolerant in things uncertain, liberal in things doubtful, and in all things charitable.

That where much light is, the shadows also are stronger.



THE SEARCH

No one could tell me where my Soul might be,
I searched for God, but God eluded me,
I sought my Brother out and found all three.



REPORT OF PROCEEDINGS OF SIXTH ANNUAL CONVENTION OF TEMPLE MEMBERS.

On Saturday evening, August 5th, nearly all the members who were present at the Convention had arrived at the Halcyon Hotel, and they assembled in the parlors for social intercourse. During the evening, musical selections were rendered, the instrumental by Mrs. Kent and Miss Beyer, and the vocal by Mrs. Long, Miss Jones, Dr. Little and Mr. Westfelt. Dramatic and humorous recitations were given by Mrs. Currier.

The aphorisms on the preceding page, done in pen and ink, were put in a frame, and given a place upon the mantel in the Hotel parlor. These seemed to echo the keynote of the forces of harmony and brotherhood which prevailed.

The next day (Sunday), beginning at 2 P. M., the regular Annual Meeting of the Convention was held in the reception room of the Halcyon Hotel. The meeting was conducted in the order of a "Square" meeting, the four general officers of the Temple, Dr. Dower, Mrs. F. A. La Due, Mrs. Jane W. Kent, and C. L. Harris, who are also the officers of the Central Square, officiating. Dr. Dower presided.

Impressive and appropriate musical numbers, vocal and instrumental, were rendered at this and other meetings of the Convention. This Convention was fortunate in having present musical talent of a high order. Special thanks are due Mrs. Long, Miss Beyer, Mr. Westfelt and Dr. Little for their musical contributions. The audible harmony liberated seemed to express the outer correspondence of inner forces so strongly felt by all at this Convention.

After a few minutes' meditation on Unity and Brotherhood, the reports and papers of the general officers of The Temple were rendered.

TREASURER'S REPORT.

In an instruction sent out recently, entitled Status and Duties of Temple Officers, the following may be found :—

"The duties of the Temple Treasurer correspond to those of the Purse-Bearer of the Lodge, the duties of which compel him or her to care for certain treasures in charge of the Initiates, and provide material maintenance for those who are engaged in certain lines of work, and who come under supervision in lower degrees. The duties of the Temple Treasurer are confined to the receipt and disbursement of funds used in the Temple work, and keeping accounts of the same."

In the Great Lodge there are spiritual treasures, divine forces, being used for the uplifting of humanity, and the establishment of the kingdom on earth. These treasures it is our privilege and duty to protect by the purity and devo

tion of our hearts, and the unselfishness of our natures, in giving ourselves and the Truth we may receive in service to others.

In this age of the world, this stage of the work, we are obliged to extend the work in large degree, by the material treasures, money contributions, given for the Master's use for the upbuilding of His work, as He directs, through His chosen Agents or Representatives.

Much of the success of the Temple depends upon the individual responsibility the members assume in regard to this phase of the work, and the *quality of the force* they put into it.

The Temple offers no business investments, and cannot in any way be considered from any commercial side by its contributors.

It should be borne in mind that The Temple is an organization entirely distinct, so far as official relations are concerned, from the Temple Home Association. So that money going into the treasury of one cannot be used for extending the other.

The Temple is an organization built on the lines of centralization, and whatever is put into it by its members, either in service or money, is given—*absolutely given*.

If any one thinks the Master has not the power to have the Temple funds wisely expended, it would be better if he did not give, but once having put his contribution on the Altar of Use, the results of the giving must be left to the Great Law.

The funds received by the Temple are used for the issuing of instructions, the printing of ARTISANS and the support of the Temple Headquarters and grounds. These funds are received as annual dues, Helping Hand contributions, subscriptions to THE ARTISAN, or special contributions. Account is kept by both the Temple Treasurer and the Temple Scribe of all money received and expended.

(The report of figures was here read).

Notwithstanding the fact of its being a critical year in the life of the Temple, the Helping Hand Department shows an increase of contributions, as does also the total amount of money received from all sources.

There have been times when certain crises have arisen, that we have wondered how expenses could be met; but each time, as we were able to hold faith, and wait until the darkness was over, suddenly light and relief would come from some one in the ranks, probably almost unknown before, but awakened and touched by the Master's Hand, to perform some special work near and dear to Him.

The actual needs of the work have always been supplied; but much more could be accomplished were there more funds. Many more phases of the work could be extended, and the inner Temple be made manifest.

It is upon the principle of Free Giving that the work depends. We cannot all give alike, nor can we all give to the same degree, but we can remember the words of the Great Master, as—

"He saw also a certain poor widow casting in thither two mites.

"And He said, of a truth I say unto you, that this poor widow hath cast in more than they all.

"For all these have, of their abundance, cast in unto the offerings of God, but she of her penury hath cast in all the living that she had."

Truly did the poor widow know the secret of giving. It is our *All* that the Master requires.

To some He has given Heart-Force, Power of Intellect, Strength for Service; to others, money and the wealth of this world, to each according to his several ability.

The time is fast coming when the Lord of the servants cometh to reckon with us.

May He not find us hiding our one talent in the earth, and so have it taken from us; but, filled with the force of love and service, may He find us working, and adding to that which He has already given.

There are indeed many to whom those words could well be spoken. There are many who can always be depended upon for support, both moral and financial.

The letters received, with very few exceptions, are filled with an inner heart force which must do its work throughout the organization. Personally, I would express the pleasure and help received from the members contacting this department, and hold it as a sacred privilege to be in touch with them and the work in this way.

Probably they do not thoroughly estimate the strength they give in a few words of comradeship and trust, but they have carried the work over many conditions where money could not, and the Law of Love and Justice will in time carry back to all the Faithful in added measure all the light and help they have given.

Oh, let us work while the Day Star still shines over us, and watch that no opportunity pass by us. Let us remember also to ever stand with hand outstretched in the true spirit of the Christ-love, ever ready to help in the Master's work, and willing also to share His cross as well as His crown, and to bear one another's burdens. Then can all difficulties be conquered; then shall victory be ours, for—

"The world shall not forever bow
To things that mock God's own endeavor;
'Tis nearer than we wot of now,
When flowers shall wreath the sword forever.
'Tis coming, yes, 'tis coming.

Aye, it must come! The tyrant's throne is crumbling,
With our hot tears rusted.
The sword Earth's mighty 've leaned on 's cankered,
With our heart's blood crusted.
Room, for the Power of God! make way,
Ye robber rulers, pause no longer.
Ye cannot stay the opening day.
The world rolls on, the light grows stronger,
The People's advent 's coming."

JANE W. KENT.

REPORT OF THE TEMPLE SCRIBE.

To the Members of the Temple—

Since our last convention, held in this place last August, the Temple work has made progress in all departments, and our membership shows an increase.

The following squares are active: Hiawatha Square, Syracuse, N. Y.; Capitol Square, Washington, D. C.; W. Q. Judge Square, Bridgeport, Conn.;

Lincoln Square, Lincoln, Neb.; Rameses Square, Denver, Colo.; Brotherly Love Square, Philadelphia, Pa; Chicago Square, Chicago, Ill.; Esperanza Square, Los Angeles, Calif; Ahmo-Mama Square, Hot Springs, Ark.; Wilamette Square, Salem, Ore.; Hilarion Square, Oakland, Calif.; Lotus Square, Green Bay, Wis.: Seattle Square, Seattle, Wash.; Unity Square, Philadelphia, Pa; Wauseon Square, Wauseon, O.; Daya Square, Everett, Wash.; Decorah Square, Decorah, Ia.; Golden Rule Square, Everett, Wash.; Rose Square, Home, Wash.; Boston Square, Boston, Mass.; Fall River Square, Fall River, Mass.; Palo Alto Square, Palo Alto, Calif.

As most of you are aware, a sifting process has been going on, resulting in the elimination of some of our members, but the Master Hilarion gives us some words of encouragement, which I will quote in part:—

“While recognizing your fallibility, your lack of compassion toward each other; while beholding with unveiled eyes the questionable motives often actuating your conduct; I have seen many examples of true charity, of faith under great pressure, and of obedience under difficulties. In fact, I have seen that which in many instances has given me more hope of ultimate success, than any other member of the degree of the Lodge to which I belong, has seen at any one time on this planet, in centuries.”

CHAS. L. HARRIS, Temple Scribe.

REPORT AND MESSAGE OF THE OFFICIAL HEAD.

Brothers and Sisters—

In my report and Message to Temple members in convention assembled last year the following paragraph occurs :

“We are now entering the seventh year of Temple Life, and it is an occult law that the seventh year of endeavor in the life of a chela or of a Lodge Order, is marked by a squaring of accounts, a process of sifting, elimination, and purification. This begins on inner lines, and works out exteriorly in exact correspondence. We may therefore expect that the coming year will see many elements eliminated from the ranks, that have failed to come up to the standard required by the Masters of the Lodge—who have failed in devotion and the right attitude toward the work or the Heads of the work, or who have been totally unable to catch the spirit of the Temple and the forces of the Central Flame directed to them by the Master Watchers in the central Initiation Chamber of the Great Temple existing at a certain place.”

The past year has seen the truth of the above abundantly illustrated. The force of this seventh year is still on, and will continue for several months, with perhaps some overlapping beyond that time, as one cycle overlaps another. The philosophy of the “squaring up process” is really based on the operation of the Universal Law of Selection and Use. The Great Lodge, as well as any organic entity, must reject and eliminate all elements entering into it, which are unfit, or will not assimilate with the fundamental life and essence of the organism, while we must at the same time recognize that all such elements must be raised and brought back, sometime, in forms of forces capable of being received into and made a part of a greater entity, cosmical or otherwise.

It is undeniable that the battle of the past year has been a hard one, and if the Temple bears some scars as a result of the fearful onslaughts of the

enemy, it is inspiring to realize that in every instance the inimical forces have been routed, and the great fact demonstrated that there is something, somewhere, about or in the Temple that *is unconquerable*. It could not well be otherwise, with our direct and positive connection with the Great Lodge. Where much light is, the shadows are stronger; hence we should know what to expect in Lodge work. In spite of the seventh or squaring up year, the Temple shows a healthy growth even in numbers.

SUPPORT OF THE WORK.

The Treasurer's report shows that the work has been as well supported as during previous years, and this in addition to the fact that some members who have contributed are also investors or paying on membership in the Temple Home Association.

Again I say, as was said last year, members should not relax their support an iota, for the Temple is the *soul of all the work that has been or will be organized*, and in proportion as it is supported and built up by sacrifice, love and devotion, will a corresponding force of Lodge Love and Life be poured in for us to radiate to the world and all its creatures. The Temple cannot be built up by commercial forces or methods. It must be built up by the forces of *soul and heart* thrilling with the aspiration to give to the Lodge, that poor, tortured, tried humanity may be brought back to its Father's House, from which it has strayed, enamoured by the glitter of outer things and sensations, sacrificing thereby the reality of the inner Life.

THE "TEMPLE ARTISIAN."

We often feel the necessity for enlarging the TEMPLE ARTISIAN, and adding new departments which would be of interest and value, not only to our members but to the general public. An enlarged magazine would also permit us to use much excellent matter that is not now possible, because of the lack of space. The extra expense is one reason for not enlarging the magazine, and the extra work another. That the ARTISIAN is thoroughly appreciated by our readers, goes without saying. The high, uplifting Messages and Teachings, with corresponding forces conveyed by them, are appreciated, not only by members, but by subscribers outside of the Temple ranks, as many letters testify.

THE BOOK DEPARTMENT.

This Department is getting in better condition to handle more books, and very soon a large list will be added. There is a constant demand for the standard books along theosophical and occult lines, and we feel that it will be a convenience to our members to add more books from which they may select reading, auxiliary to their Temple studies.

SQUARES.

The Scribe's report shows that the Temple Squares have held their own during the past year. Reports from many of these Squares show that good meetings are held regularly, with visitors in attendance. Other Squares need the stimulus of a closer line with Headquarters. One of our great needs is a lecturer to go from place to place to keep Squares and members in closer touch and better informed as to the work generally and particularly.

TEMPLE WORK AT HEADQUARTERS.

Though no effort practically has been made to interest people locally in the Temple work, many have been attracted to the Centre, impelled from within, and a number of residents have joined. The Central Square holds meetings regularly every Sunday at 4 P. M. with generally about thirty people in attendance. This taxes the capacity of Headquarters room, and has naturally suggested the idea of another building or Temple structure for these services and meetings. It is certain that larger meetings could be held if our meetings were advertised, and the work could no doubt be greatly helped from a local standpoint. The idea in regard to the Temple building referred to, is to have a neat, attractive building capable of holding several hundred people, impressively appointed, and used for no other purposes than that of the Temple services—a place where the holiest forces would converge, and where members could go for meditation at any time; a place on whose altars the holy fire would always be burning. It would really be the beginning of the building of that larger edifice of which we have been told. In addition to the Sunday meetings, an informal meeting for members and visitors has been held every Wednesday evening at the Halcyon Hotel. Recently another departure has been made, because of the needs of members who are with us more or less constantly; namely, of holding a meeting every evening between the hours of 7 and 8 P. M. at the Hotel, usually held in the medical room of the institution. This, so far, has been appreciated by all who have attended these meetings. It is the aim to illustrate at these meetings the deeply interesting physical and metaphysical truth on which the Cosmos is built; to aid the mind to correlate the material and spiritual planes. For this purpose, interesting chemical experiments are made, blackboard illustrations used, charts employed, the domain of physiology and anatomy simply expounded, and the known facts of science that touch the borderland of the occult adduced, to take the mind a step farther into the realisms where spiritual insight must be used, and the faculties of the soul aroused, in order to look deeper and be able to know what is beyond the physical senses and the shifting panorama of outer changes. With all these spiritual and material activities opening out before us, it does not require much inner prevision to see how the Temple work will grow, if all will do their part now, when a pound of help, so to speak, will be worth a hundred later on, when we have passed the pioneer stage.

How many have mourned that they could not be in the fight with H. P. B. Yet here is the same opportunity before all, to be in the thick of the fight with the great opportunity before us of sacrifice, in helping the Masters build up the Centre of Light they desire, that they may bridge the great gulf, and have a straight connection with the material plane—a Centre through which they may pour and externalize the forces that will precipitate gradually on earth the divine order and system obtaining in Heaven. One of the proofs of the fact that they are using the Temple work for this great end, is the fierce opposition it is meeting from the world—through the selfish elements aroused in those who contact it, and who would use it for their own ends—or, failing in this, seek to destroy it.

THE WORK IN GENERAL.

Members should endeavor to get a right general concept of the work in all its phases. Most of those who get off the track do so as a result of not under-

standing the genius of the work. They see but one angle of it and judge the whole from a very limited view point. First of all, the Great Lodge of Masters is back of the Temple. It called it into being, and seven Masters of that Lodge are concerned in protecting and upbuilding the work. The nature of the Teaching put out and the grand character of the work should prove this to all who are not hopelessly prejudiced.

Secondly: The Temple is the direct continuation of the work started by the Great Lodge in 1875 through their Agent H. P. Blavatsky. Through her the initial impulse was given to the Lodge work for the cycle now on. The society started by her is broken into many fragments, and the great truth more widely disseminated as a result, so that in consequence, we have the so-called New Thought—in reality the most ancient of thought, permeating the worlds, and, under various names, people are accepting fundamental truths that they never would have accepted under the term “theosophical,” though it is the same truth as was put out under that title. Wonderful are the ways of the Masters of Wisdom!

Thirdly: The philosophy revealed by H. P. Blavatsky, and which The Temple expounds and transmits, is the same philosophy and Secret Wisdom that dates back to the building of the Pyramids, and is embodied in the Vedantas of old India. It is the same Doctrine and Wisdom that has been revealed and taught by the Sages from time immemorial, revived from cycle to cycle in purity, as it became encrusted with the errors of time and human interpretation. Both Pythagoras and Plato taught it; Buddha revealed it clearly, laying more stress on ethics than on philosophy, founding a new religion on Brahmanism, which was growing corrupt. Thence we find the Teachings in the possession of the Essenes and the Alexandrian Therapeutæ, in the time of Jesus. Jesus taught the same doctrine and instituted the same reform for Judaism as had Buddha in Brahmanism. The Gnostics and ancient theosophists kept alive the old philosophy of the Vedas, the Zendavesta, the Kabala, and the Egyptian Secret Wisdom, the Secret Science and Wisdom until it received a check under Constantine, and with the Mohammedan conquest and the burning of the Alexandrian Library, the dark ages began. Divine philosophy was compelled to yield to brute force and ecclesiastical authority. The Teachings then found a home in Arabia with the Alchemist of the middle ages. The society of the Rosicrucians, originating, it is supposed, in the fourteenth century, philosophized and yet concealed the Secret Doctrine. The symbolisms of Masonry reveal the same teachings, and more than one writer has traced Masonry to the Secret Society of the Essenes, and some traditions claim Zoroaster and Pythagoras as ancient Masters in Masonry. The philosophical system of Newton, Leibnitz and Spinoza all embody principles and postulates found in the Secret Doctrine. And so we can trace the unquenchable Lodge Light through the ages, until it bursts forth in splendor in the 19th century, as has been shown through H. P. B., formulated as the Secret Doctrine, establishing the three fundamental propositions:

(a) “An Omnipresent, Eternal, Boundless, and Immutable Principle, on which all speculation is impossible, since it transcends the power of human conception, and could only be dwarfed by any human expression or similitude.” This fundamental idea must be grasped and followed through varied forms of expression and under many names, and no other proposition can be entertained that is inconsistent with it. The second postulate is:

(b) "The Eternity of the Universe in toto, as a boundless plane, periodically the playground of numberless Universes, incessantly manifesting and disappearing, called the manifesting stars and the sparks of Eternity." The appearance and disappearance of worlds is like a regular tidal ebb of flux and reflux. Herein is postulated the Law of Cycles, alike applicable to atoms or suns, to individual man as to solar systems. The third postulate is :

(c) "The fundamental identity of all souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root ; and the obligatory pilgrimage for every Soul—(a spark of the former)—through the Cycle of Incarnation (or necessity) in accordance with Cyclic and Karmic Law during the whole term."

From these three fundamental propositions, the entire philosophy unfolds or emanates, just as Cosmos issues from the One Eternal Principle.

Fourthly : As has been said, The Temple is the direct and straight continuance of the Lodge work, began in this cycle through the Initiate known to the world as H. P. B. That Initiate is *with and in The Temple work to-day*. In the work of the Temple, a fuller expression is being given to the Lodge Light. It is on a broader basis, as it includes the physical plane. And right here is the wherefore of the great battle we are in. The powers of darkness are aroused to fury by the effort of the Masters to correlate the planes ; to externalize in concrete form and living example, the great fundamental truths of unity and brotherhood that the philosophy sets forth. The attempt to build a physical body for the Lodge is the cause of the war of forces we are in. If the dark forces can prevent that body from being established, they know that the progress of humanity is stopped for the time being. But we are building that body in spite of all, so that to-day the work stands as a three-fold entity, made of Body, Soul and Spirit. The spirit being the great Lodge itself, from whence comes the Light, the Soul being The Temple, transmitting the Light, and the Body being the outer work, now known as The Temple Home Association, which will reveal that Light in exact correspondences of form and conditions of human lives and living, as time unfolds. Words are cheap and will not set forth what we have in mind to accomplish. It is *deeds that count* and which will record the history of the unfoldment of the great plans entrusted to us by Those who guide the evolution of worlds and races.

WILLIAM H. DOWER.

Mrs. F. A. La Due, Temple Guard, then read the message following to the Convention :—

MESSAGE READ BY THE TEMPLE GUARD.

Brothers and Sisters—

I can hardly imagine that normal human beings could enter themselves as candidates for admission to such an organization as The Temple, unless they were actuated by that desire which is at the root of all progress, namely the force of attraction, which is generated in the spiritual nature of man, and in operation upon the mind, and coarser forms of substance, in an effort to draw to itself and raise to perfection, that yet imperfect substance ; in other words, the cry of the Godhood—the Father—to his immature, imperfect, human-child, and the answering cry of the child, as it responds in the force of

its longing to get nearer that Godhood; its craving for the love, protection and help it intuitively feels exists somewhere, and toward which it is blindly reaching. The one great obstacle that has hitherto opposed its progress has been its lack of faith in all that it could not see or touch with physical organs of perception, and the nature and power of that great force is not generally understood. We have been taught in the past to think of it as some immaterial quality which we must acquire in order to be saved from our Father's anger at our disobedience. Hence, when some of the windows of divine wisdom were opened to us, we were unprepared to take full advantage of the light which shone through them; and, alas! many of us are still struggling along in the darkness, hemmed in by our ignorance and selfishness. When H. P. Blavatsky came to the Western world with her message from the Brothers, who had accomplished the great task of really reaching the condition to which we are aspiring, to the heart, the knowledge of that Godhood, and proof after proof were vouchsafed us of the reality, the certainty of the truth of their claim to superhuman knowledge and power, she met with the same reception that every Savior, every prophet and teacher has met with since the beginning of time; crucifixion of body or soul or both, and faster than she could draw together and get into a condition that would make possible their being taught the fundamental laws of progress,—jealousy, ambition and self-aggrandizement, overcame that requisite force of faith and consequent effort, and scattered them, in the majority of cases, and only half-taught, egotistical, and desiring to pose as her equals in knowledge and power, many of them, not able to perceive that they were under trial, and so had not yet been given the keys that would unlock the mysteries, broke their solemn obligations, and threw wide-cast their own interpretations of her teachings. Truly, "a little knowledge is a dangerous thing." The result of all this was to bring down upon her devoted head the scorn and denunciation of her open enemies among orthodox (churchanity) Christians, and the heart-breaking, soul-scorching power of betrayed trust, treachery and harsh judgment was turned upon her by those who owed her much, and eventually drove her out of incarnation, in spite of her knowledge that there were some here and there who had stood by her through everything, and to whom she could bequeath the trust she was forced to relinquish. To those who accepted that trust and took up the burden of the work, has come a great measure of the same experience.

The Temple work is a continuation of the work begun by H. P. B., and at the same instigation of the great Brotherhood to which was due all the knowledge and power manifested by her, and it too has been a great sharer in the same forces of tribulations which beset her. The statements put out by us, and made to us directly by some of the before-mentioned Brothers (The Masters), have frequently been ridiculed or disbelieved, because the prophecies made, the promises given, seemed utterly at variance with supposedly established scientific truths. Every great scientific discovery of the last thirty years has been due to individual efforts to discover the action of the same laws, the knowledge of which was primarily introduced by the Masters through H. P. B., or some other disciple, bearing a similar relation to the Masters. Every occult student will admit this, if he is posted, and is true to the highest in him. But, notwithstanding all this, many of them will refuse to accept the probability of the fulfillment of other predictions made by the same Masters, though it is plainly shown that such predictions are based upon other phases

of the action of the same laws, that are back of all that scientific research has brought to light. The rejection of some of those same predictions by the Christian church is somewhat remarkable, when they refer to future events, which every Christian has been looking forward to, since the beginning of the Christian era; as, for instance, the prediction of the return to earth of the last great Avatar, and the necessity of making preparation for His coming. If we are deserving of criticism for believing the statements of the Masters concerning that or any other prophecy, and trying to understand the action of and receive the benefit of Divine Law, we are surely in good company. We have been told that if we would make the conditions, gather the people together, and follow implicitly the directions given for building up a true center on right lines, we might be among those to be benefited spiritually and materially. But we never have been told that such benefits would accrue without hard work, devotion, self-sacrifice and brotherly love. We are nearing a crisis in our work. The little band who left home, friends and all that was dear to them to come into a strange country to begin to make right conditions for all who would listen to the call, have done all that was possible with the strength and means at their command. It lies with our comrades as to whether we can go forward and win, for and with them, the opportunity for which we have been long pleading. Cowardice, faithlessness and slothfulness would eventually ruin our chances, but we must remember that it is utterly impossible for any of us to righteously estimate the strength and power of endurance of another. Especially is this true in relation to those who have, as it were, broken down the partition wall between two or more planes of existence, and by so doing have rendered themselves peculiarly susceptible to the attacks of their enemies on both planes. They are of all men most miserable if they cannot have the hearty support of those pledged to their assistance, for they must not only meet the attacks of all those who for any reason think they have a grievance against them, in their own ranks, but the active antagonism of the masses of the people, and what is still more difficult to bear, the vicious attacks of the lower elementals and of those earth-bound souls who have been thrust out of life, unprepared; and whose thirst for life draws them to every vehicle of communication between the two planes; and, according to the amount of satisfaction such elementals receive, depends the virulence of their attacks. You may ask why it is that the Masters cannot guard and protect their disciples in such instances, and I answer that they do so, to a great extent. If it were not for such protection, those disciples could not endure life on the physical plane at all. But you must remember that Divine law far more than common law is "no respecter of persons;" and when a human soul bridges the gulf between two planes, before it has built up a body strong enough to stand the vibrations of those interior planes, it must inevitably suffer as a result; for, paradoxical as it seems, the very strong body is as yet too coarse to release the soul to bridge that gulf, in this age of the world. The soul will sometime evolve the body that will be strong enough as well as fine enough to do this, without causing such intense suffering to the body itself, but that will not be until the sixth race manifest, save in very rare instances, as in the Christs; and even they are finally killed by the very powers they have awakened. FOR THOUSANDS OF YEARS THE MASTERS OF THE GREAT WHITE LODGE HAVE BEEN TRYING TO ASSEMBLE A BODY OF PEOPLE ABLE TO STAND IN THE GULF WHICH SEPARATES THEM AND THE

WORLD OF MEN AND THINGS. PEOPLE WHO ARE UNSELFISH ENOUGH TO STAND IN THE FIRE OF WORLDLY CRITICISM AND SERVE AS A BUFFET BETWEEN THE LODGE AND THE MASSES OF THE PEOPLE; THAT THEY MIGHT HELP TO EXTERNALIZE THE PRINCIPLES OF TRUE BROTHERHOOD. Only in the cases of the lower degrees of the Lodge have they been able to do so. Over and over again it has failed in other instances, because men would not live at peace with each other and support the efforts of those temporarily directing them. Over and over again, treason, treachery and ambition have stepped in, and torn the probationary body to pieces, while yet in its infancy. It is making another trial, and it remains with you, with me, with all those who have pledged themselves to the work, whether or not it must fail again. My Brothers and Sisters, we cannot shift the responsibility we have assumed because some one tells us that this one or that one has been guilty of this, that or the other thing, that they, perhaps, have not been guilty of in this one life. If it happens to be true,—can we, dare we, turn our backs on that person, perhaps leaving him tenfold worse because of our desertion, and still call ourselves disciples of the Master? The very foundation of the Cosmic Temple rests upon Love and Service. How are we serving that brother or sister by turning upon them the awful forces of suspicion, harsh judgment and hatred? How can we expect the Masters to hear our plea for help if we at the same time are virulently attacking some other fragments of their souls? If we know aught of the great law we know we cannot strike at a brother without the blow descending on our own heads. We cannot give love and service to another human being without receiving the same in return; perhaps not from the same recipient of our love or service, but that matters not, as we are parts of one great whole.

In the name of all that is sacred, let us determine this day that come what will, we will stand by each other, and be faithful to the Lodge, to God. Determine that we will not fail them this time as we have done so often before in the past. It will not be an easy thing to do, but great things are never easy. Let us study the action of the laws of life, as given to us, and win the reward: "Well done, thou faithful servant; enter thou into the joy of thy Lord."

FROM THE MASTER HILARION.

The following extracts from notes of an interview with the Master were also read by Mrs. La Due :

"I give you greeting, Children mine. I have come to you at this special time because of the call you have made upon me, as well as for other reasons, which will be given in due time; the first of which is a desire to throw about this Centre, and all who are within it, the force of protection during the next few days to come, for you will have need of it. For over two years there has been a half organized attempt to break up or injure the Temple work. That force has been specially active in the past year, and you will be liable to feel its effects more or less during the coming convention. Therefore I charge you all, by your vows to the Lodge,—to

me,—to hold the faith I have given into your keeping ; to hold together, to take good care that neither heart nor tongue offend ; to guard the principles of brotherhood as you would guard your lives. I have warned you repeatedly that you or other members of an inner degree will inevitably take themselves out from under my protection, by consciously breaking their vows. Not by any act of mine will this occur, but because of the action of cosmic laws that I cannot control.

“It is no light thing to take a vow to the Lodge, for the Lodge stands for Universal Law ; in other words, represents all you have been taught to think of as the Godhead. You cannot injure another one of the group to which you belong without bringing condemnation on yourselves, and it depends upon the amount of injury you may do, as to what degree of condemnation will fall upon you.

“Question. Should we try just now to build the Temple structure for services, which we have talked about?

“Answer If my directions had been carried out by all the Temple members in regard to the offerings made at the Feast of Expectation, you would have had sufficient means to have built a structure that would have answered all purposes for the time being. But they have not been. In innumerable cases that Feast has been entirely ignored or neglected, and consequently you have not the funds to build with; not but that the need is greater than I can easily express, for it is one of the essentials of the Temple work. You cannot draw to and hold the sacred forces in a house that is used for common purposes. The dense vibrations thus awakened inhibit the reception of the interior forces because of the finer nature of the plane on which the latter are manifesting. You do require the building, more than I can express, and I would advise you to see what can be done about it some time during the coming convention.

“I often look in wonder at the attitude of some of the Temple members; the seeming low value that they put upon their own souls ; for, in many instances, they will do but little for a cause or a purpose which concerns the development of their souls, in comparison to what they will do for bodily comfort and ease.

“They will take every possible risk by obeying instructions given by charlatans, in which the supposed growth of their souls and bodies are involved, when they will not put the same amount of effort in an endeavor to reach a state of much higher development under the direction of the White Lodge. It is no wonder that so

many great souls coming to the earth for embodiment are turned away by what they behold. It is no wonder that like souls already in incarnation, wring their hands in despair and finally pass out from this plane, utterly incapable of performing their mission, because of the great value put upon physical and material possessions, in comparison to the value put upon the right development of the soul.

“Question. In regard to the Order of the 14, have you any advice to give ?

“The Answer. The Order of the 14 is somewhat involved in bringing to outer manifestation such a Temple building as you have mentioned. For one reason, as I have before told you, the Order of the 14 should furnish to that Temple all services required, both during initiation services and at all other times. With the formation of the Novitiate of such an order must also be formed a class, that they who take up the duties of that order may be taught what the duties of the future Temple priesthood will be.

“No one can enter that order save by my especial direction, for many who might apply for entrance to it may be incompetent and incapable of following out the directions given.

“I wish to say, that, when formed, it will be of much benefit to the whole work, for it must be built up of consecrated lives, or it would fall to pieces in very short order ; those who form it must make themselves capable of receiving the Divine touch ; and having received it, naught but good can come from it. But of all things, there never should be permitted to arise any feeling of jealousy, or anything of a like nature, among the members of such an order. You must all learn to understand and hold continually in mind, that there is no high nor low, as the world uses those terms, in any degree of the Lodge.

“The services that any one of you may render, on the farm or in any other department of your work are just as high, just as much to us as the services of the highest officer in the Temple. When you learn this lesson entirely, it will take away from you many seeming causes for dissatisfaction, for you will see that your development does not rest upon position, but upon the motive power of the service given.

“I want to impress upon you again, before I leave you tonight, the importance of building up and sustaining the Central Square of the Temple Work. Unless it has your hearty co-operation and support under any and all circumstances, it will be impossible for you to gain any special advantage in any or all of the Departments you have already organized or may organize in the future ; for it is

through this Central Square that every impression of the Lodge is primarily sent out to the circumference of the work. In considering such departments, you should at all times consider them in their relation to the Central Square, (to which you all belong), and not in a personal way.

“Before I leave you, I wish to say again,—Stand by each other in the storms that are about you ; for on your ability to do this, depends my power to help you to any degree. And now, my children, the blessing of God descend upon and keep you through the crises that may come to you, as well as through the joys. Be true to the highest that is in you.”

Dr. Dower: We have with us some of the members of our Temple Squares, from various parts of the country, and we would like to hear from them now. We would be pleased to hear from Miss Winona Gay of Fall River, Mass.

Miss Gay: All the members of our square are interested in the work. We have a membership of ten, with a regular attendance of eight or nine, and we have regular visitors, who, we hope, will join us, in good time. We held a sociable lately, when thirty persons were present. I am very glad to be here, and hope to be here permanently some time.

Dr. Luther M. Marston, of Los Angeles, California: I am now connected with the Los Angeles Square, but will first speak for the Boston Square, as there is no member present from there. We organized a Square there, a little over a year ago, and now have nine or ten members, and visitors are nearly always present at our meetings. I can report the Square there, as in a good, healthy condition. I left Boston December 7th and arrived in Los Angeles December 12th. When the annual meeting was held, on the 1st of January, I was much surprised when they voted me in as Outer Guard. Our meetings are held on the first and third Fridays of each month. I am glad to be here. Last evening, as I sat here, I felt the harmony, and the sympathy of the minds of our brothers and sisters who are not here with us, and that we are all creating a force and energy that is beneficial to the human family. I am glad to see so many young people here. Brother Scotford will give us information about the Square at Los Angeles, of which he has been the Outer Guard for so long a time.

Mr. Scotford: We held forty-four meetings last year. The largest number present was sixty, the smallest, four. People come

and go, and changes take place. We have had some seventy members in all, and now have twenty-three on our list, most of them always present at our meetings. We have been nearly seven years in existence. I am glad to see so many faces here, of those interested in the work.

Mrs. Bright, who is now with us as one of our permanent workers, spoke of the Square at Bridgeport, Conn., and of its flourishing condition.

Dr. Marston spoke of his visit to Bridgeport Square last September and of the very earnest and strong society which he found there.

Mr. Conrow, who is now permanently with us, in charge of the Farm Department of the Temple Home Association, spoke of the condition of Brotherly Love Square at Philadelphia at the time he left it, saying that they were holding regular meetings.

Mr. Dowd of Seattle, Washington: I am not used to speaking, and feel the strong vibrations of the presence of the forces of the White Lodge, so shall ask to be excused.

Mr. George Leitch: I can speak of the work in the State of Washington as a whole, that it is going on well. I know Everett better than Seattle. There are about sixteen members there, and they have the Heart Doctrine. Altogether, they are active in every way possible, and are making progress. I find a current of force flowing to me from this Centre, continually, and I can send some of it back. It is our duty to-day and always, to form a guardian wall around this Centre, and protect it. If you work to help this Centre, you will receive a force from it, and will be repaid a thousand fold.

Mr. Wm. Henderson, now of San Luis Obispo, formerly of Salem, Oregon, said: We had at Salem, for a long time, a membership of seventeen, but undesirable people were attracted, as we held public meetings on Sunday evenings, and had addresses, etc. By reason of our acting along that line, we found antagonism to the work, and ceased holding the public meetings. At last advices, the Square at Salem was holding regular meetings.

Mrs. Dora C. Long, of Syracuse, said that the Syracuse Square would in future meet at her house.

Mr. Ernest Harrison, of Palo Alto, California: Palo Alto Square is at present young and small, but we are holding meetings with an attendance of from twelve to eighteen. Our town has a population of about eighteen hundred people. We have lectures from our

own members, from some of the professors of Stanford University, and others, on subjects along our lines. I think that by opening the doors to every one, we gain in numbers and interest, and overcome prejudices.

Dr. Geo. Blakesley Little, of Palo Alto : I feel the kindly spirit here. I wish to say one or two things. The home of Mr. Varian is the strong point with us. You know the spirit they carry with them ; this has made our Centre what it is, I think.

Mr. John O. Varian, of Palo Alto: Palo Alto Square owes a great deal to Dr. Little, and with him, instead of merely *humming* the Square *sings*. It looked bare, at first, as do the sand-dunes, as to starting a Square, but, by degrees, we concentrated. Mr. Harrison came to us, from Los Angeles, and we are going on now, very hopefully.

Mr. Gibson, of Los Angeles : I have been thinking that when any one comes to this Centre, it may be the turning point of their lives, and when a person gets somewhat askew, it is well to let him alone, and so the cure will be more readily effected than otherwise. When a person has gone along the path of discipleship, he is bought, a price has been paid for him ; the world does not want him. There is no other way for him but to stick to the Lodge. Let us be prepared in our hearts. The Lodge will fill us to repletion.

Mrs. Hoisington : There is so much to say that I can hardly commence. To me the greatness of the movement, the object to be gained, is so overcoming. We have to feel our way, often. We must learn the use of the teachings, we must learn their lessons. The attainment of true brotherhood is a soul work ; it is in the soul that we unite as brothers and sisters. We talk about sacrifice. The sacrifice is in dropping a lower thing to make room for something higher. In looking upward we gain something higher.

Dr. Beyer, with much feeling, referred to Dr. Dower and paid a tribute to his devotion and faithfulness in the work.

Dr. Dower : I can hardly express myself about this. If we have accomplished anything , it has been done by a few of us standing together. I do know that back of the personal, there is another force, that is willing to give up all to advance the cause of humanity. Dr. Beyer has done great service, and so have many others of this Centre. The hands of the Agents of the Lodge can do nothing unless upheld by those here. We did not seek these

positions. They were thrust upon us, in a sense. In past incarnations, we had a certain status, which made it necessary for us to hold these positions in the present incarnations, which really means the opportunity of giving more of ourselves now to this work for the sake of humanity—the opportunity for *more* suffering. We stand in the front rank because the Masters see that we can endure. We wish to thank all who have helped us, those who are here, and those who are at a distance from us.

Mrs. La Due spoke of the structure which is to be built for the Temple service, and called the attention of those present to the plan made by our Brother Eisen, which hangs on the wall of the room, stating that he will explain it to all at a meeting to be held a little later. She spoke at some length on the need of such a structure, and showed its important bearing on all phases of The Temple work.

Letters and messages to the Convention were received from many Squares and individual members. Lack of space prevents these being printed. The letters of Mrs. Myers and Mundy will be given in a future number. The communication below was presented :

To the Convention assembled:

Dear Comrades in the search for truth:

The Chicago Square sends you fraternal greetings, as they did last year at the first Convention in the present home, and in fact have to report, as then, that we are studying along the lines in harmony, feeling that under this condition we must of necessity make progress toward the goal.

We wish for all others the same conditions, the highest aspirations, and the best possible result will accrue in the future that awaits us.

Think of us as striving to do the Master's work as far as opportunity presents, think of us as doing the duties next to us, and when chances come for wider work we shall be found there also. Think of us as to-day sending you the loving wishes of this little knot of students.

THE CHICAGO SQUARE,

August 1st, 1905.

F. STEWARD, O. G.

The meeting closed with the singing of the Consecration Hymn.

In the evening, the members again assembled, and short Temple Talks were given by some of the visiting members. Readings and musical numbers between the talks made an interesting programme. A paper on the Law of Demand and Supply by B. S. was read by Miss Gay. It is given here in full :

THE LAW OF DEMAND AND SUPPLY.

We can make no demand, whether it be made by supplication or act, on the Lodge, on God, with any prospect of its realization, if we are not prepared to supply equal value to humanity.

Unconsciously, the church has taught the action of this law in its outer demands upon its members, and the state, upon the body politic.

There is no such thing as free religion, free government, or free evolution; in every case, the realization of an ideal has been purchased by a price, and the price has been paid some time, by the recipient of such values.

We must understand this law, and take advantage of its actions, as Temple members, if we ever expect to realize our ideals of power, of true discipleship. We owe a great debt to the Masters who have showered instruction and advice upon us; we can only repay it by striving to carry out their directions. You can scarcely put a finger on any department of the work they have initiated here, that does not need immediate help and encouragement. There are other opportunities now facing us, that are equally important, and equally in need of support and encouragement, one of which is the proposed plan of a retreat for consumptives; the other, the building of some place for meetings and initiations, that will answer our purpose until such time as a greater—a Temple—can be built, that will be an honor to our Elder Brothers, as well as an inestimable privilege to all men. We can do neither without the generous assistance of those who are able to help.

Very recently, the Master has given us more interior reasons for such a structure as I have mentioned. He has said that it is practically impossible to sustain the higher vibrations of sacredness and spiritual helpfulness in a house used for common purposes and subject to the invasion of all kinds of influences; and still another reason, for such a building, is the fact that the rooms in which we have been compelled to hold our services are no longer capable of comfortably seating those usually present at such services, and as it is very important that we endeavor to interest our neighbors and have their support in our efforts, we must make it possible for them to attend our open services to the extent of furnishing them seating capacity.

If there are, among our friends assembled, those who wish to help in either or both these directions, we will give them opportunity for doing so, during their stay with us.

Mr. Scotford spoke on The Masters; Dr Marston, Brotherhood and Temptation; Mr. Varian, Symbology; Dr Little, The Heart Side; Mr. Gibson, Reactions. Mr. Eien then explained the plans he had drawn up for the proposed new Temple building in connection with an interesting and instructive talk on Religion and Philosophy, Symbolically Considered. The plan showed a six-sided structure with a pyramidal roof—the idea being to build it of concrete or cement overlaid with stone, practically making a crypt of it. The inside dimensions on the pavement, would be about 28 feet from side to side. Windows would be in the roof; possibly the pinnacle itself would be so used. These plans were discussed and many questions asked and answered. It was said that these plans are not final, but would be subject to modification if necessary. It was also announced that Miss Gay would be ready to receive subscriptions from members, to be devoted to the building of this structure. It was also announced that about \$300 was in hand from Feast of Expectation offerings sent in by members for several years back, that would be devoted to this new building.

MONDAY'S SESSION.

The Temple Builders held a meeting in the Halcyon Parlors Monday afternoon at two o'clock.

This was the second annual meeting held by the Builders since the establishing of the department in Syracuse at the convention of 1902.

The meeting was opened with silence, with thought of unity with all the Builders, both absent and present, and with the force of joy that the Builders could put into the work in relieving the older and more burdened Temple members

Miss Gussie Beyer and Dr. G. B. Little and Mrs. Dora C. Long rendered appropriate music during the meeting. The Builders read the "Chambered Nautilus" in concert, and sang the "Holy City" and the "King of Love."

Clayton Conrow, the correspondent of the group, read an interesting letter from a Builder, Margaret Grant, of Bath, Me., and reported having corresponded with various Builders and Groups.

The reports were read by the different officers, each officer having written his report with little or no assistance from the teacher.

Interested visitors from various sections of the country were called upon for remarks, and much interest was manifested in the work. During the period of remarks by visitors, the establishing of a new Group in Palo Alto was considered, and Mrs. Ernest Harrison offered to serve as teacher.

Miss Gussie Beyer, who has become connected with the Builders and the Central Group during the last few months, expressed her pleasure in the work, and thanked the Builders for the welcome they had given her.

The entire meeting was filled with a force of child-like simplicity and love that all recognized as a power in the Temple work.

REMARKS BY DR. DOWER.

The Children's work is one of the important departments of the Temple movement

The Master has said, Unless we become as little children, we cannot enter the kingdom of Heaven

We must lay aside our learning, intellectual knowledge, selfishness, and open our hearts again to the child-spirit if we would establish the kingdom of Heaven, the kingdom of Love, the kingdom of Harmony, the kingdom of Purity, which the children represent.

We cannot overestimate the importance of the Child State. We cannot attain to high places, we cannot gain anything without it. Without attaining the child state all our efforts are as nothing.

We become so immersed in the things of this world that we lose sight of the glory, reality, purpose of the inner things.

The child force is symbolized by the triangle and

Those whose inner vision is opened can see the highest spiritual energy operating through this movement in such form.

The Temple has often been represented as a little child. At times when different conditions have arisen in which the Temple has been involved, some of us have seen it symbolized interiorly, as a little child, a little boy or a little girl. A boy represents a positive condition, and a girl a negative one.

The true child spirit teaches us that it is only by giving up that we win back that which we most desire. The giving must be done, too, without any thought of gaining.

I want to impress upon the children to-day the importance of their work. It is a High Force they are functioning. At their meetings the Master, the Christos, stands back of His children, pouring through their hearts because of the purity of their natures, more power perhaps than a hundred adults could send forth, where the currents cross and neutralize the higher forces. The Christly Harmony and natural forces of love are passing through you. You are radiators of the Christ rays just as the sun radiates the light. You are suns from which the light of love is radiating, and to which you are drawing others who are seeking the light.

The Christly forces are pouring through the Temple work to the world, to the suffering, sick, sorrowing. The right conditions are not existing to-day. The world is out of Harmony, has lost its kingdom. It is our duty to help it. I wish to ask you to help in making better conditions by sending out light and love to the world.

If you were able to see with your inner sight you would see at the meetings a great white force like steam filling the room and passing out in all directions. There is nothing that can stand in the way of this energy, for it is a spiritual force. It can float out through the ceiling, windows, over the world, and go wherever the Master sends it. Maybe it will help some other Temple Builder or Group, or some city or nation. You can't tell how much good it may do. It is a Christly, a constructive force.

We can only open ourselves to this force by suffering and sacrifice, and it will give us wisdom that will help immensely in the work.

There is a story of a man who was passing a church in a country place. He heard singing coming from the church and he stepped to the door to listen. The church was full of people and all were singing. The man stepped inside. He was a fine musician. The people were all singing out of tune and singing very loud. They were singing so terribly that the man could scarcely stay in the church until he heard in the midst of all the inharmony one voice quietly carrying the melody without any effort to correct the others. The singer was a beautiful woman. She made no effort to correct those about her, but kept quietly singing, not allowing herself to be swept out of tune. One by one the others heard the harmony of her voice, until finally all had joined, and the entire chorus were singing together harmoniously.

So it is in life. Oftentimes there is great inharmony about us, and it takes all our strength to keep quiet in the midst of it and go right on doing our part right. If we can go on persistently we not only strengthen ourselves, but we draw others into the harmony, and by keeping strongly in tune, gradually order is brought out of discord.

War, suffering, sickness, all come from discord. If all of us old as well as young would ring out the Temple note, no matter what there is about us, in a short time others would fall into line. The Temple note rings true, and compels others to fall in line. The Temple work is what it is because of the forces that are back of it. Harmonies swell out over the land from the centre when it makes itself a channel for light.

Some interesting and very helpful remarks made by Mrs La Due will be given out in the October ARTISAN as a lesson to the Builders.

REPORT OF W. W. KENT.

The Temple Builders have been working for three years. During the first year and a half the workers were few and the means at command very meager. The lessons were printed on a hektograph and mailed to the steadily increasing membership.

During the last year and a half the lessons have been printed in the TEMPLE ARTISAN and a number of leaflets struck off each month. Leaflets are mailed to the children not receiving the ARTISAN, and to any members who request that they be sent.

There are no dues or demands made upon the members, but a number of free-will offerings have been received, enabling the Department to nearly meet its necessary expenses. The sale of souvenirs and seeds has brought in some money, and we look to that and other possible lines of effort to provide the necessary funds for extending the work.

The Temple Builders' color is white. Its streamer floats at the top of our flag pole with the Temple colors and the National flag. Its badge is the six-pointed star of interlaced triangles, cut from abalone shell. This carries the force of nature, and is a symbol of the coming race, the new humanity, God's kingdom on earth.

The past year has been one of marked prosperity and success. A number of young people have been added to the Central Group, a number of members added throughout the country, more interest manifested generally by adult Temple members, and, best of all, there have come into the work at this Centre the earnest, devoted strength, love and service of the two dear Comrades Miss Georgina Jones and Miss Gussie Beyer. They have done for the work more than they know. They are giving to the Temple Builders more than can be measured. Maybe they receive from the other Builders more gratitude and love than they realize.

From the beginning, the Temple Builders' work has received earnest effort and warm love, has received deep life energy from and through those entrusted with its care, and from many true helpers at a distance. It has the active interest, guidance and love of the Heads of the Temple, and so receive and radiates the Lodge force. Indeed, this is a part of the Temple work as promoted and directed by the White Lodge. In fact, it is a very important phase of Lodge work, because it is the work of the children and for the children, in whom lies the future of the human race and of this planet.

Let it be borne in upon the souls of those present and all our absent comrades that the Temple Builders, The Children's Department, is not a side issue, but a part of the Temple—the young plant that will grow into strength and usefulness, the tender plant needing our protection and nurture, the child, dear to the Father.

REPORT OF SECRETARY OF CENTRAL GROUP OF TEMPLE BUILDERS.

BY TRAVIS WINSOR.

Since last convention the Central Group of the Temple Builders has shown considerable progress. The meetings have been held regularly with a few exceptions, general order of exercises observed, lessons read and studied, and general work discussed, at each meeting.

New Builders have been added to the Group, which is steadily increasing.

Aunt Gina, General Correspondent, has met with the Group several times in the past year, and has written faithfully to different members, always giving helpful thoughts and cheer and pouring out her great love for the work which the Temple Builders are doing.

Miss Gussie Beyer has become a Builder and has done much toward making the work of the Central Group a success by bringing the Builders together socially and by helping with plans, and with her great love and interest for the work. To both of them the Group give their most sincere thanks and love for their interest and efforts in the work.

The Seed Department has planted pansies, asters and mignonettes; but the Builders thought they would keep them blooming instead of letting them go to seed, thinking that the flowers would help to beautify the place. But if anybody wants some of the seed the Builders will furnish them with the same kind of seeds. The pansies are wonderfully large and beautiful.

The Souvenir Department is a new branch which is growing very fast and successfully.

The Temple Builders' badge is a six-pointed star made out of abalone pearl with T. B. engraved on the front. These stars are to be consecrated to the work, in ceremony, in one of the Temple meetings. Each star going out will be filled with force dedicated to the work.

Letters have been received from different Builders all over the country.

The Temple Builders' Library is growing very fast and successfully.

The Builders' flag is a beautiful white streamer which floats at the top of the mast most of the time.

The Group has been learning some psalms and poems suited to the work, and studying nature and music in their meetings.

The Builders try to have their meetings in a bright, happy and interesting way, but they do not lose sight of the deeper meaning of the meetings.

The Builders try to live up to their teachings in every-day life, always doing their full duty, and never losing sight of the inner self or of the real meaning of life, for it is largely through the Builders that the Temple will be a success; for, in a few short years, the Builders will be men and women, ready to step into life with higher and better understanding of him or herself, and of the conditions that the world is in. They will have a longing to help humanity with all the power they have and they will be ready to take their places in the Temple and do their full share in the Great Work that the Temple is doing, and help to make it a success.

REPORT OF THE GENERAL CORRESPONDENT TEMPLE BUILDERS.

BY GEORGINA F. JONES.

Three months ago was put into my charge the General Correspondence of the Temple Builders. In the intervening time all the Builders have been written to, children and teachers. In each case the endeavor has been made to give the personal touch needed to draw the child closer to the spirit and plan of the Temple work. The answers come slowly, and I realize that this is only natural, as it surely is hard for little children to write letters. What I want to say to the children to-day is: Don't hesitate to write to the Centre for fear of misspelled words or blots. It is the warmth of your love that is needed, and let nothing stand in the way of your sending it.

I would like to say a word to the teachers also. The purpose of appointing a General Correspondent was to make a stronger and steadier current between the Centre and the different groups. Whether this can be done or not, depends largely on the teachers, as the children look to them for guidance. It is also important that the teachers themselves enter into freer communication with the Centre, that they may come into closer contact with that force which is being sent out to carry along and establish this work. In any work with young people, it is very necessary to keep the spirit vigorous and buoyant, if their interest is to be held; and this can only be done by working in perfect unity with the Centre in the plans for the work, and by keeping our hearts open to the great love force sent out to sustain and establish the work.

To the Builders of the Central Group, there is a word I wish to say, in the nature of a warning. It is only natural and right that you should feel the joyousness of the work, and that it should find an outward social expression. Yet be careful! Do not dissipate or lower the tremendous force which is being sent to you for the highest purposes. Let not familiarity with the work blind you to its grandeur or to the high and beautiful forces back of it. It is consecrated work given into your keeping by those great Masters who hold worlds in their keeping. Never forget this, and when you go to the Builders' meetings, go in reverence.

The time will come when you will be called upon to a far greater extent than you are now, to take up the serious and practical side of the work for which this preparation is fitting you. "From him to whom much is given much is expected."

Every one has felt and appreciated the force of love and service that the Builders have sent forth in this Convention. The Temple work needs it, as you need that which it sends to you. There must be perfect co-operation.

The work may sometimes seem to develop slowly. There may appear to be very little immediate fruit from your labors, but it is only an *appearance*. You will be tested and tried much, but be patient, strong, and above all things, true, so that wherever you go you will bear the Light to others, even when at times to you there will seem to be nothing but darkness. Remember always the love that is yours.

"With aching hands and bleeding feet
We dig and heap, lay stone on stone;
We bear the burden and the heat
Of the long day and wish 'twere done.
Not till the hours of light return,
All we have built do we discern."

LIBRARIAN'S REPORT.

BY BARTRAM KENT.

Since last Convention, the Temple Builders have started a Library for the free use of members and outsiders. At the present time there are over forty good books on hand which have been donated by several of the members and those interested in the work. The Success Magazine, Youth's Companion and St. Nicholas are also part of the Library.

Several months ago, the subject of having a free circulating State Library here was brought before us, and we would have had it at the present time but for lack of time. We are required to get the names of five Oceano taxpayers and the signature of a Superior Judge. We have four names now, so that all that is required is the fifth name and the Judge's signature, which we shall soon try to get. The State is willing to leave here a bookcase containing fifty books for three months, at the end of which time another lot of fifty is sent us, without any charge whatever. This would be a good thing for the Hotel as well as the Children's work.

We would be glad to have any who feel like doing so help enlarge our library and make it something that the Builders can be proud of.

REPORT OF THE SOUVENIR DEPARTMENT.

BY BARTRAM KENT.

Two months ago it was suggested to the Builders, by the Heads of the Temple work, to start a Souvenir Department by using some of the many beautiful stones and shells which were being found at Rocky Beach, and so the present large enterprise began. Some of the Builders got up at 2 o'clock on a Sunday morning and went to Rocky Beach in order to be there at low tide, but we were too early, and had to sit in the wagon for over an hour waiting for daylight to enable us to begin our search. We were greatly rewarded, and the first large lot of souvenirs were made from our finds. Others have gone since to obtain new supplies, and at present we have over one hundred dollars' worth of souvenirs on hand for sale.

Our expressage on the rough material sent to the jeweler amounts to \$1.75 the material for some of the lesser souvenirs, \$6; glass for showcase, 50 cents; and stamps, 50 cents. The making of the pins, rings, etc., amounts up to the present time to \$125. Total expenses since June 1st, \$133.75. Since the same time, we have sold \$57.38 worth and have in stock now \$90.15 worth, excluding several dollars' worth that were made here by the Builders. Should we sell all we have on hand, the total, with what has already been sold, would be about \$165, a little over \$31 more than all the expenses we have incurred in starting this new department.

Pictures, flower seeds, albums, etc., are also for sale on the tables on the stair-landing, and we would like everybody to visit this place during the Convention and buy all that their hearts desire, thereby pleasing themselves and others and at the same time helping the work.

REMARKS AND READINGS BY MRS. KENT.

I have not much to say to you to-day except as my heart always speaks to you in love and interest.

I want to tell you of a picture I saw a short time ago. It was a little child, standing in the midst of a great white light on some very high place.

It was the Christ Child. Any one looking at it could not have mistaken it. Its face was so beautiful, tender, baby-like and yet so full of the strength and power and light of the Christ.

In its hands it held a pure white banner, triangular in shape. Just as high as the little arms could reach were they raised above its head, and the feet were on tip-toes to help raise the banner high.

That is what the children, the Temple Builders, are doing. They are raising *high* the white banner of the Child of Light, the banner of the Christ.

The Temple Builders have designed and had made during the past year, a pin, a six-pointed star made from the abalone shell.

The star is the symbol of their work, and should be revered and understood by them. We should feel as we wear it that it is a reminder of the higher life we are striving to live.

A short time ago, the Builders presented Mrs. La Due with a star. She has acknowledged it by letter and has given so well the meaning of the star, that you will be interested in hearing the letter read to-day.

My dear Brothers and Sisters of the Temple Builders—

I wish to say a few words of appreciation and thanks for your thoughtful kindness in sending me the beautiful star,—a true symbol of all that Temple Builders—regardless of size and length of years—should be, and are in spirit

No words can tell you all that the six-pointed star represents. You can only learn by long-continued study and thought, and even when you have learned *all* that is possible for you to learn in this life regarding it, there is infinitely more to *be* learned.

One of its most beautiful aspects to me is its representation of Unity, for as all of its points represent single individuals or bodies of individuals in their relation to the central point of the Star, the Christos, so each Temple Builder represents a point in the greater Spiritual Centre of Christ Love.

If we are really trying to represent one of those points in the world, among each other, and in our homes, we will find ourselves understanding more and more of all that the whole star means.

It is a very sacred symbol also, and no matter how carelessly or thoughtlessly we see other people using it for all sorts of worldly things, *we* should not use it so, and whenever or wherever we see it, we should always think of it reverently. For to us it symbolizes just as sacred a life as the cross symbolizes to the people of some forms of religion.

Again thanking you, and with very much love,
I am truly, Your Sister,

FRANCIA A. LA DUE.

The Lesson, "Love Ye One Another," was read by Mrs. Kent, followed by the singing of the hymn, "The King of Love," by the children.

In the evening at 7:30, the yearly meeting of members of the Order of the 36 was held at the Temple Headquarters.

TUESDAY'S SESSIONS.

The regular annual meeting of The Temple Home Association was held at 2 P. M., in accordance with the requirements of the By-laws of that corporation. Reports were rendered, the standing of the Association, financial and otherwise, given, and two Directors elected to fill the places of those whose terms expired. The Association was shown to be making good progress—though in need of more capital to extend the lines as laid down in the plans to be worked out. It was shown that a net gain of \$4,138.83 in value had been made by the Association since it was incorporated in September, 1903.

In the evening, at the Halcyon Hotel, an open meeting was held in the interest of the Temple Home Association, with all visiting members in attendance. Interesting phases of this outer work were presented, the genius of the work explained, present status shown and the possibilities of the work outlined. A full report of the Annual Meeting of the Association will be sent to all members and applicants for membership in the Association, as soon as it can be printed.

WEDNESDAY.

This whole day was given up to the excursion to Rocky Beach. A mountain coach drawn by four horses, and six or seven other vehicles, conveyed the party. Going, the beach route was taken.

Several miles drive along the beach, and then the road to Rocky Beach. Bathing, hunting souvenirs, abalone shells, moonstones, etc., occupied the time. An ample lunch was provided and relished by all, partaken of amid the most picturesque marine scenery and surroundings. The return was made by 6 p. m., and the evening was spent in social intercourse at the Hotel, with more music, stories by various ones, and readings by the elocutionist of the Convention, Mrs. Currier, whose good nature in radiating the gems in her repertoire deserves a place in the history of this annual conference. This Wednesday outing ended the programme arranged for the Sixth Convention of Temple members.

SIDE LIGHTS ON THE CONVENTION.

Some of the old members in attendance, who had attended previous conventions, said that this Sixth Convention was the most forceful and the strongest one ever held by the Temple.

The Temple had provided extra horses and carriages, and in the mornings when no meetings were held, the members were driven to various points of interest. These points included the Oceano Beach where the Temple Home Association owns 2000 feet of water front, Arroyo Grande, Newsom's natural hot sulphur and alkaline springs, the orchard land, the chicken ranch of the Association, and other points of interest.

The Temple colors, red and blue, were in evidence at this Convention. All who attended the Convention were presented with a neatly tied red and blue ribbon emblem provided for the occasion. From the flagstaff in front of the Hotel waved the Stars and Stripes, and the long Temple streamer of Red and Blue presented by our sister, Mrs. Mundy. Above these floated the pure white streamer of The Temple Builders.

Brother Ernest Harrison and bride made the trip to the Convention their wedding trip. They found nearly all the members awaiting them on the steps of the Halcyon. Rice and flowers were showered upon them as they alighted from the Halcyon carriage and entered the Hotel. A further surprise awaited them when they entered the room reserved for them, and found that the Decoration Committee had it beautifully decorated with orange blossoms, banks of flowers, etc. As the Light of the Lodge shone upon our brother

and sister in the step they have taken together, may all good forces attend them as they journey on.

More members were in attendance at this Convention than that of last year. The capacity of the hotel was taxed and many cots had to be used. In some rooms three or four cots were placed for members, and others were accommodated in tents put up on the grounds outside.

Brother John Varian was with us again—and, well—those who have met him know the rest!

Brother Leitch also came "home" again. He did not expect to be able to be with us, but a final pull brought him at the last moment from far-away Victoria, B. C., to his Temple Comrades in convention assembled.

Mrs. Long, of Syracuse, N. Y., and son "Ruby" have been with us at the Halcyon for two months or more. The beautiful vocal and instrumental music evoked by this sister and also Mr. Westfelt has been an appreciated feature of Halcyon Hotel life during the time mentioned. "Ruby" likes Oceano, and it is his heart's desire to stay at least a year. The return East, however, is fixed for September.

No convocation of members ever assembled where the forces were so high and interior. At the meetings an inner solemnity was felt that hushed the outer forces, and evoked the highest spiritual feelings shared by all in attendance.

The group picture taken of the Convention mounted on card 7x9 may be had for fifty cents each. Orders should be sent in at once by those desiring a copy.

Halcyon Hotel and Sanatorium

THE HALCYON SANATORIUM

Has been established for the scientific treatment of invalids, and for recuperation and rest in cases of overwork and nervous exhaustion. It is conducted as a distinctively

HEALTH INSTITUTION

and not as a **fashionable** resort. Regularity of life and freedom from noise and social excitement prevail, thus securing long periods of rest, while at the same time rational recreation is amply provided for. Although the comfort and welfare of the sick are first considerations, every opportunity is provided for those who desire to spend a pleasant and **profitable vacation amid healthful and beautiful surroundings.**

The Sanatorium buildings and grounds are situated near the town of Oceano, in the southwestern part of the famous Arroyo Grande Valley, which, encircled by hills from 400 to 800 feet high, has been aptly designated as "**the rosy dimple on the cheek of creation.**" San Luis Bay is one mile distant, affording, with its twenty miles of circular ocean beach, one of the most delightful drives in the world, with inspiring views of **sea and mountains** blending into one.

The Halcyon Sanatorium is not a water cure, nor a rest cure, nor a diet cure, air cure, nor movement cure, for the reason that not one of these expresses the leading idea, which is

HEALTH BY RIGHT LIVING.

Obedience to the laws of life and health is enjoined as the requisites to recovery. This is an **educative** as well as **curative** process, and it comprehends the work to which **The Sanatorium** is pledged:

"Founded on Truth. For suffering ones and weary,

A home, secure from worldly care and strife,

Nature, the healing mistress, tends its portal,

Beckoning with gentle hand to paths of life."

All forms of **chronic diseases** will be received. Neuresthenic conditions and **nervous** diseases of all kinds, including **abnormal conditions** and habits resulting from excessive alcoholic or drug addictions, will be treated by the most improved methods and scientific principles known to **medical art.** Remedies and methods are available that will cure nearly every form of **chronic asthma.** The natural **hot sulphur** and **alkaline springs.** In the vicinity are of the greatest value in aiding to cure **rheumatic** as well as many forms of **liver** and **kidney affections.**

The Treatment. All the remedial agents that medical science and experience have proved valuable—the resources of **nature**, as sunlight, pure air and water baths, the use of **oils**, electricity, the natural **radio-active forces** that **nature has conserved in the vicinity**, and equally if not more important, the **mental and moral forces**—are drawn upon and applied, under the direction of skilled physicians, for the **restoration** and preservation of **Health.** In many cases patients living at a distance can be successfully treated through correspondence. A blank form for diagnostic purposes will be sent on application.

For additional information, terms and rates, address

THE HALCYON HOTEL AND SANATORIUM,
OCEANO, CAL.

The Temple Artisan

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Behold, I give



unto thee a key.

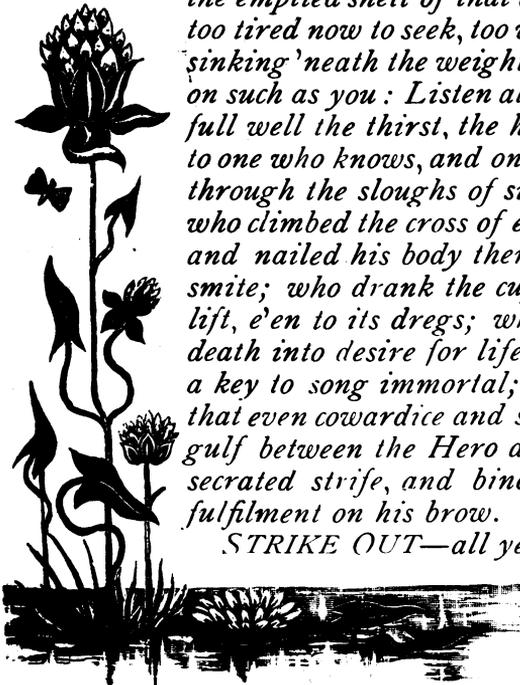
HOLD, AND LISTEN !

Ho! Ye who hunger and thirst for the enthroned "TRUTH;" and yet look backward longingly, into the gulf ye leave, ere lifting foot to take an upward step: Ye hesitate, or dare not stir, lest ye should meet Truth's searching eye, and stand revealed, unto yourselves.

Ho! Coward, server of the god of Time, fouled with thy satiated lusts, and dank with hell's fulfilled ambitions—hold, and listen!

Ho! Ye weary and faint-hearted, clutching in thine hand the emptied shell of that which held thy faith; too tired now to seek, too weak to reach Desire, sinking 'neath the weight the world hath lain on such as you: Listen all! to one who knows full well the thirst, the hunger and the heat; to one who knows, and once has waded blindly through the sloughs of sin. Listen ye to one who climbed the cross of earth's incessant woe, and nailed his body there for fellow men to smite; who drank the cup ye are too tired to lift, e'en to its dregs; who merged desire for death into desire for life, and made the cross a key to song immortal; to one who learned that even cowardice and shame might leap the gulf between the Hero and the slave, by consecrated strife, and bind the wreath of all fulfilment on his brow.

STRIKE OUT—all ye who hear and heed.



OUR OPPORTUNITY.

When the Master directed his selected agents to come to the Western Coast for the purpose of giving the first impulse for the preparation of right conditions that a body of consecrated workers might follow subsequently, he gave them directions for locating the most suitable site for their purpose, and also a geometrical plan of the Lodge purpose. That site was soon found, and by the aid of the few then prepared to implicitly accept the Master's statements, as much of the land indicated was purchased as was possible with the funds at command; and it was determined that no time or effort should be lost, no sacrifice withheld, that would help in securing the rest of the site. But, unfortunately for themselves as well as for all others interested, many of the members who were in a better financial position than others, either through lack of faith, or fear, neglected their opportunities, and to-day the resident members located here, are facing up a peculiar condition.

We have frequently been told by the Master that when the Lodge generates and directs a definite degree of force or energy for a specific purpose, and entrusts the working details of that purpose to one or more disciples, if the latter refuses the responsibility, or neglect to follow the directions given for utilizing that energy, it is seized upon, as it were, by the Masters of the Left-hand Path, and frequently prostituted to very unworthy ends, as it cannot be recalled by its generators. There seems to be a danger of a similar nature threatening us at present, which it may be well for us to consider.

Three syndicates have secured large tracts of land in the Oceano town-site, and upon the beach, (which is the finest stretch of beach in the world), and the members of said syndicates now purpose building hotels, pavilions, cottages, a pier, an electric car line, and many other utilities, as fast as they can. They have already commenced to utilize the unequaled natural resources, (all of which might have been practically at our disposal even six months ago), for a ridiculously small sum, in comparison to the sums now being secured from outside buyers; and all these changes have occurred within a few weeks' time.

Those of our people who are familiar with the unprecedented rapidity with which the California beaches are being developed, noticeably Long Beach, Ocean Park, and the new City of Venice, may have some idea of what we may expect when we tell them that many of the same men are interested in the three propositions.

Having already lost so many offered opportunities, there remains

but one of two courses open to all Temple members, namely, either to wake up and take advantage of the present active force, for the benefit of themselves and the Temple work, or leave us who are now here to work along under almost superhuman difficulties, as we have in the past. It is almost impossible to interest even our members at a distance by pointing out the possible value of natural resources, or the benefits, spiritually and materially, to be derived, when no opportunity of observation or examination of the same exists; and so, unless our word for the same can be taken, and people can realize how the fulfillment of the above-mentioned plans is going to accelerate the development of many kinds of industry, and make some effort to secure such advantages for themselves and others, we must also let these opportunities pass us by, to a great extent. All we can do at this time is to put the matter fairly and squarely before them.

The Temple Home Association was formed for the express purpose of helping the members and all others interested, through them, to secure the material advantages that would ultimately make possible their coming under the protection of the Lodge during a critical time, as well as to secure the means of sustenance under conditions more favorable than those prevalent in the world to-day. The difficulties it has labored under in order to hold its own and increase the same would have daunted and discouraged an Atlas. All of its available capital at its formation, was placed in land, buildings, stock, tools, etc., and these must be sustained, and replaced when necessary, until it in turn can sustain its constituent parts. That it has done this up to this time, is far more to its credit than any non-interested observer can possibly imagine. All that could possibly be done has been done with the funds available. Under the new conditions developing here, its future opportunities will be great; but it, too, is at just that point where it must be generously supported and extended, in order to permit it to take advantage of those opportunities.

But we must not forget that, however important such material advantages may be in this stage of our work, they are the very least of all that have been brought to our knowledge; and that fact is emphasized in recent communications received from the Master, wherein he very emphatically calls our attention to the necessity existing for larger and better accommodations for Initiations and other Temple ceremonies.

Some little time ago there was issued a call to the candidates for the Order of the 14—the Order of The Holy Grail. Directions were

given for the formation of the Novitiate of that Order; and among other important things, Master said that the interests of that Order were largely involved in the interests of the Sacred Temple, as from that Order must eventually be called all Officers, Teachers and Guardians of The Temple.

As this part of the country becomes more thickly inhabited, it is evident that if we are in a position to do so, we will naturally attract those who are prepared. The hope of thus coming into closer touch with the Lodge, and being of service to it, would naturally appeal to a devoted disciple far more deeply than the common duties of daily existence, but it is only by doing those duties and sustaining the Central point, the heart of the work, that we can realize the fulfillment of our hope, as becomes more apparent every day of this critical era. Therefore, if a member is unable to do more than help *one* aspect of the work, be it ever so little, his first duty is to that.

In the great storms that are surely coming, no Temple member will be able to truthfully say he or she would have done differently if he had only known what was coming. Unless perfectly blinded by the disintegrating forces, no normal human being can fail to see how rapidly the Master's prophecies in relation to the great upheavals in all lines of life are being verified; especially is this true where the element of fire enters in as the destructive agent, in accidents by electro-machines, chemical agents, vehicles, and other inventions; wars, volcanic and electric disturbances, big forest and prairie fires, the destruction of steamships and other combustible structures, to say nothing of still worse interior fire action, as increase of insanity, pestilence, capital and labor troubles, etc.,—all of which are but the beginnings of "that which is to come."

While this cycle has never before witnessed the expenditure of such vast sums of money, keen business minds already see the signs of a coming great financial crisis, and are trying in every possible way to avert it; (an utter impossibility). But, because all these things are not precipitated in a moment's time, people continue to dance and make merry over the thinly hidden gulf that may open beneath their feet any hour, without further warning than has been given; and will not heed the almost despairing cries of those who are able to see, and who try to get them to prepare for the inevitable. For those whose inner sight is opened, there can be no mistake as to what is imminent on the physical plane, as the events are already in progress on the Astral plane.

It may well be that this effort to arouse our sleeping comrades,

this—figuratively speaking—“Call to Arms,” will meet the same fate that has befallen other efforts, other calls; but, in any event, we have done our duty in making it, though we be held up to the same scornful criticism that has been showered on every saviour, every prophet, since the world began; and it now remains with our readers, our interior hearers, as to whether or not it will be heeded, and be of any advantage to them. B. S.

NATURE'S ANALOGIES.

To no class of investigator, perhaps, does Nature so graciously reveal the sublimity of her method and purpose, as to the student of the stars. Obligated to a system of interpretation founded on the rationalism of induction and correspondence, he perceives in every reflection of the great Mother-Soul a grandeur and a reality undemonstrable through the concepts of physical science.

His philosophy teaches him that in order the more fully to comprehend the purport of his own being, the centre of which is diffusive of all manner of tumults and emotions, the mind must be able to grasp the meaning of the centre of the enveloping universe, with its attendant satellites, each of which is likewise expressive of a specific impulse.

There are many paths, but none, we believe, which leads so logically and truly to an intellectual contemplation of the Central Essence itself, as that afforded by the scale of similitudes; for, from the Sun as the positive element of a stupendous system, to the wondrous aggregate of molecular activities which constitute the planet, thence through the order of lesser cosmic bodies into those more etherealized forms that finally resolve themselves into the invisible and fluidic essences—all are essential agencies in the transmission of the universal Soul-principle, and centered in the One Law.

Though the material thinker regard the physical sun as the source of terrestrial life, the astral physicist recognizes in the solar luminary a basic principle which exists in every instance of organic being, be it a composite universe, or a microscopic atom. And as the sun generates a light of its own, one must understand by analogy that every physical impulse and every centre of energy emits a like principle, whether it be a visible ray, or a psychic emanation.

Thus, each molecule, as a world unto itself, educes a light energy which may be conceived as it very own, augmented or modified

according to its relationship with coterminous activities. The atom, as a member of a group, is in turn but a centralization of unities, each expressing its individual measure of luminosity, and of just as much importance in the Universal Economy as is the ponderous planet swinging majestically in its celestial pathway.

This luminous principle is everywhere. Whether manifest or unmanifest, it is omnipresent. Darkness is not the "absence of light," but an abeyance in its manifestation. The tiny flash emitted by the flint is as much an entity prior to its emission as at the time of that act. From this we deduce that the human ego whose illumination is obscured by the density of its astral environment, has latent within him not only the possibilities of the man whose beacon shines from the mountain top, but likewise the potentiality of the universe of which he is a part.

One may attain to a quasi-scientific understanding of light through dynamic, fluidic and etherio-atomic theories. These confusion of terms, however, have but an external significance. Light, spiritually considered, is not only the incessantly active principle of life, but *is* Life, the *self-subsistent* motive power that mutualizes the many forces which range from the Infinitesimal to the Immeasurable. Light is God, the centre of Being, Sun, Unity.

JOHN HAZELRIGG.

(To be continued.)

THE STEPS ON THE PATH.

- I. Character is formed :
 - (1). By the ideals one sees;
 - (2). By the ideals one chooses;
 - (3). By the ideals one realizes.
- II. Impressions are received :
 - (1). Through the physical consciousness;
 - (2). Through the intellectual consciousness;
 - (3). Through the spiritual consciousness
- III. Impressions and Ideals working together :
 - (1). *Form* and then *transform* the Desires;
 - (2). *Fire*, then *direct* the Will;
 - (3). *Arouse*, then *develop* the Judgment.
- IV. Desire and Will and Judgment working together manifest :
 - (1). As Individual motive;
 - (2). As Individual action;
 - (3). As Individual character.

V. Individual Motive, Individual Action, Individual Character, being in principle, concrete expressions of the Abstract Infinite, afford the Infinite :

- (1). A vehicle,
- (2). A method;
- (3). An abiding place.

VI. These concrete expressions when the ideal has become realized are made manifest in :

- (1). A Pure Heart;
- (2). A Perfect Body;
- (3). A Spiritual Mind.

VII. The realizations of these ideals are :

- (1). The satisfying of all desire;
- (2). The end of all endeavor;
- (3). The complete development of the Individual consciousness.

“But let each man take heed how he buildeth thereon. For other foundation can no man lay than that is laid, which is Christ Jesus. But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble, each man’s work shall be made manifest; for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man’s work of what sort it is. If any man’s work shall abide, he shall receive a reward. If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire.”

“Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God him shall God destroy, for the temple of God is holy, which temple ye are.”

“I beseech you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.”

“Believe me, I am in my Father and my Father is in me.”

DR. GEO. B. LITTLE.

“The divine life is a series of successive deaths, in which the mind throws off its imperfections and its symbols, and yields to the growing attraction of the ineffable centre of gravitation, the sun of intelligence and love.”—*Henri F. Amiel*.

CONSUMPTION, THE GREAT WHITE PLAGUE.

II.

Consumption is tuberculosis of the lungs. You know what a tuber is,—a roundish lump. A potato is a tuber. A tubercle is a small tuber. The disease in which the tissues of the body, of the lungs, the skin, the bowels, or the bone, change from their proper healthy structure into a grayish mass, half-transparent, all in little tubers or tubercles from one-twenty-fifth to one-eighth of an inch in diameter, in which the blood-vessels become plugged up, turn to a cheesy substance, and then to pus, is called tuberculosis, wherever it occurs. But it is the lungs that succumb most frequently. When the tubercle bacilli have broken down the natural, healthy structure, germs get in that make pus, and poison the system, which tries to throw it off by fever. It is this wears the sick man out. He loses flesh faster than food can replace it. He is consumed away. He dies of consumption.

In that degenerating tissue are to be found little vegetable organisms, something like mould or yeast, something more like the things that make milk go sour. It is possible to stain them a bright red, while the matter they are in can be stained another color. Under the microscope you can see them, looking like little heaps of snippings of scarlet thread. Three thousand of them end to end could lie in an inch length. In the whole United States there are, in round numbers, eighty-five million people, counting all out-lying possessions. In a teaspoonful of milk you might have a hundred million germs of consumption and never know that there was anything there but milk.

Whether these bacilli (little sticks is what the name means) that cause tuberculosis in the human being are the same as those which cause it in other warm-blooded animals, and even fish, or whether they merely change their appearance with their environment, is a question for the bacteriological expert. That we may become infected from other animals has not the vital interest that the undoubted fact has that we can and do become infected by the germs that other men carry about, and that the home, the place where we take refuge from the ills of life, is precisely where this dread disease attacks us. Inside the four walls of our houses is where these deadly germs are implanted, are nurtured, and bring forth their harvest.

And yet so certain is the victory of modern science, that when one knows just wherein lies the danger, *and takes precautions*, one

may nurse consumptives year after year, and still be safer than in any other employ. In a Chicago hospital, devoted to consumptives, after two years of occupancy by an average of 100 patients, it was impossible to collect from the dust of the wards enough tubercle germs to start a growth of them in the broth or the jelly in which they live and multiply, the only condition in which they will live and multiply outside the human organism. No question in the world that consumptives living carelessly and separately in the finest climate in the world will make that place a plague spot; no question in the world that regular sanatoria enormously diminish the death-rate from consumption in the neighborhood around them. Why? Because they demonstrate how the disease can be avoided. They teach the lesson of How to Live.

I shall have to use plain speech now. It is not more pleasant to me to write of these things than it is for you to read what I have written. But when one in three of the very flower of our youth, and one in four of our ablest workers, are carried off by a dread plague, when wealth exceeding what comes to our shores in commerce every year is every year exported to that bourn from which no traveller returns, it is no time to mince one's words; it is no time for rose-water.

The contagion of consumption, which is far less virulent than that of typhoid fever, is in the sputum, that the consumptive coughs up. If he is careless and spits it on the sidewalk or on the floors of street-cars, trailing skirts and soles of shoes bring the infection into our houses to kill us. It is no mere fastidious primness that makes it seem revolting to see a man spit where one may step upon it. It is a heaven-implanted instinct that tries to save our lives. If everybody disposed of his dejecta from his air-passages as carefully as he disposes of his other dejecta, consumption would be clean gone in twenty years.

"Oh, but," you say, as a man said to me the other night on a street-car, "I haven't got consumption. It don't do no harm if I spit on the floor."

I say to you, what I said to him: "How do you know you haven't got consumption? Plenty of men have consumption and pass for having better than ordinary health. They are a little more subject to colds than other people, and their joints are sore all the time. The cough a good deal, but who coughs long lives long."

EUGENE WOOD in *Everybody's Magazine*.

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EDITORIAL MIRROR.

“That which we say and do now, if its effects last not beyond our present life is unimportant. That which shall live when we are dead, as part of the great body of law enacted by the dead, is the only act worth doing, the only Thought worth speaking. The desire to do something that shall benefit the world, when neither praise nor obloquy will reach us where we sleep soundly in the grave is the noblest ambition entertained by man.”



If we can add but an iota of truth, of science, art, philosophy, or right government to the general fund of the world, we shall not have lived in vain. Our contribution will sweep into the great current of other beneficent influences widening out from age to age as rivulets widen into rivers, and aid to shape the destinies of individuals and worlds. We are caught in a web of life—in the great iron network of circumstances that all the peoples of all the past have created by what they have said, thought and done.



“If therefore, thine eye be single (for thy duty), thy whole body shall be full of light.” And again the Gita says, “Attend to thine own duty, the duty of another is full of danger.” When you criticise or find fault with another, know that you wear the sandals of error on your feet, and that you cannot wash your hands clean in the mud of condemnation of another. When you shall wear the sandals of truth, you will be so great in soul that you will find no room for fault finding with your brother, even if he be in fault—for you will know that it is compassion and not hate that alone may raise the dead into life, the evil into good.



How many spell brotherhood backward! Beautiful theorists they are and able to expound the basic lines in many terms, but utterly unable to apply the simplest rule as a guide in squaring their actions with others. In the name of brotherhood, they perpetuate the rankest injustice in deed and words, and then adroitly place the *onus* of unbrotherly action on their victims. All organizations have

experience with that class. One of our exchanges recently described them in the following expressive language—"These people never could organize the simplest kind of a movement, but when some one else has organized something, they push into the front ranks, get in the way of the real organizers and workers—and then *jump up and down and howl.*"



The Sixth Annual Convention of The Temple was surely the best and most harmonious one ever celebrated in the history of the work. Not a single ripple of inharmonious force could be seen or felt. The Light of Lodge shed its effulgent rays into the hearts of all filling them with that Peace, Love and Strength, which is our real Life.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 23

THE POWER OF SOUND

The following lesson is taken from Mrs. La Due's address to the children at the Temple Convention August last.

Unless we have all been taught something of the truth in relation to the hidden power in letters and words, it would not be likely to occur to us that there was anything but what we could see on the surface in either the form of the letters or the sounds of their utterance; but when you are all better able to understand these great truths, you will learn that there are different degrees of the two great powers we term sound and form, which only our ignorance of the right methods to be employed prevents us from observing and using for even the accomplishment of great material things. You might think I was telling you the biggest kind of a fairy tale, if I were to tell you that if you were able to sustain one particular musical tone long enough and powerfully enough, say at the entrance of the Golden Gate in the bay at San Francisco, that you could reduce that whole city to ruins in a few seconds of time. But it is nevertheless true, and if the power of sound could do so much, can you not see what the same power would be able to do if rightly used, to build up instead of to destroy immense structures of stones or other things? We have been told that the pyramids of Egypt, of which most of you have read, were built by the use of that power, by the skilled men of that age,

who were much farther advanced scientifically than are the men of the present time. Perhaps you would find it difficult to believe that the forms of everything you are able to see in nature were primarily erected by the use of this great power of sound. The possibility of thus creating forms has been (and may be again) demonstrated by a man who, only a short time ago, firmly fixed a thin skin or substance of like nature over a small hoop, something like the head of a drum, and placed on its surface a small handful of very fine grains of sand. He then took his violin and drew the bow over one string, sustaining the tone very carefully for a long time, in close proximity to the before-mentioned little instrument he had made. After some time had elapsed, he began to see that those grains of sand were moving apparently without any motive power, and finally they began to assemble in different little groups, and then to move outward and cohere, and finally, he saw that they had formed themselves in the likeness of leaves and simple single petaled flowers, as perfect in shape as any real flowers.

The scientists of ancient races knew how to use that great power of sound. You may read in the Bible of how the great, wide and high walls of an ancient city called Jericho were thrown down, so that an army could march in and take the city. The great Being who had told them to take the city, directed them to take their trumpets and walk around the walls of the city seven times while blowing these trumpets. Many of the soldiers in the army supposed that some miraculous power of God had thrown down the walls, and that the trumpets were but a sort of defiance to the people within the city,—but that was not true: it was the power of the sound of one continuous note made by blowing on the trumpets that forced the stones of the wall apart and threw them to the ground.

If we can believe this great truth of the power of sound, we can easily see what a great power for good or evil exists in the words we speak. We see and hear considerable about the emphasis placed on certain words in reading aloud or speaking; and we know a little of the effect on us when some one emphasizes very much some one word, if he is trying to convince us of the truth of something he is telling us. But as a rule, we do not see what is the real reason of such an effect on us, if we do not understand something of the power of sound. It is not the words alone, or the person who is speaking; it is that concealed power in the person's voice, and it is so potent, it strikes upon another little instrument, the drum of the ear, and creates the image of a form of whatever

the word represents, on that drum of the ear. From that, the image is reflected, by means of another great power, upon the finer substance of the brain, and from that to the mind-substance, of which you will sometime be taught more. As you can easily see, if what I have been telling you is true,—and I know it is, what an immense amount of good or evil you can do in every word you speak. It is only the ignorance of people that permits them to use so many words that must inevitably do so much harm to themselves and others. The fact that they cannot always perceive this at the moment, makes no difference, for most all the processes of nature are very slow. The power of the words you have spoken may even have been responsible for every sickness you have ever had, or may even have built up little by little the forms of every feature of your faces or organs of your bodies. Remember, I say *the forms*, for there are other great powers which have much to do with creating the matter of which these forms are made, and which you will be taught more about as you grow older. For instance, all the different kinds of substance that enter in to create a whole tree, are brought together little by little as the tree grows, and are made to take the *form* of a tree, by this concealed great power we call sound, and so it is with everything. In the case above alluded to, the man had to gather the sand and make the instrument, and sound the note on his violin; but it was the *sound* in the note that made the grains of sand take form. If you can remember all I have told you, you will be apt to be more careful of your words in the future.

I will close by reminding you of the little fairy story I think we have all read, of the good little girl who was given by a fairy the power of scattering beautiful jewels every time she spoke. You will not require an explanation of the concealed moral of that world-wide tale, but perhaps it would be interesting for you to know that there is some beautiful truth back of nearly all the so-called fairy stories of which young people are most always fond.

NOTE.—There are in the above address numerous suggestions for study and thought. The subject is one of greatest importance, and should be considered from both an inner and outer standpoint. Teachers can make several lessons out of the address. It would be well if children were to write short compositions on the different points of the lessons and find all illustrations possible regarding the same.

The hymn belonging with this lesson is "Holy, Holy, Holy," by J. B. Dykes—tune "Nicæa."

"The String o'erstretched breaks and Music flies,
The String o'erslack is dumb and Music dies."

A CONVENTION ECHO.*

Dear Brothers and Sisters of The Temple :

It would have given me great pleasure to have made my visit to Headquarters during Convention time instead of in April; but circumstances prevented, and again I must annihilate space, and greet you by letter, thus feeling a nearness to you in spite of not being able to take part in person with your deliberations.

What impressed me most during my stay in Oceano is the fact that despite all adverse circumstances, despite all opposing forces, the Temple and its work has moved along in a steady upward progress, for the Temple is here *to stay, and to stay on the conditions laid down by the Master at the start.* As you all know, it was my privilege to be there, and not a single impression,—not a plan or purpose then given out has failed; it has never passed from my mind; nothing has ever shaken my confidence in the Master's ability to perform every purpose there laid down, and it has never occurred to me to question but that the Master knew through and through the Agents into whose hands he has placed this work. If this statement needed corroboration we have only to look and study the teachings so voluminously poured out upon us, no ordinary mind could ever produce such teachings, for they come from a source high above any Temple member. I should as soon say to a Master, *You do not know* as to say to those appointed by such to give out these truths, you do not or are not qualified to speak for the Master. How can we, mere infants who have not yet learned to know ourselves, unable to master the Instructions given to us, doubt what the Masters of Wisdom and Knowledge are doing?—they are managing at this time worlds and nations, peoples and things, and have given us poor weak mortals the privilege of rising out of this net of our own weaving, and by using this present opportunity, help them in their efforts to help humanity, through the Temple and its work. Yet "we stand and gape at each other," and will not listen to "the Master's voice calling us" while our opportunities slip by for ages. This work is peculiar; it rests on truth guided by Natural Law, yet it is ours to perform if we will; the whole matter rests with us. When we understand that "the knowledge of opposites is one," that what we call good and evil are only opposite poles of one and the same thing, when we realize that this law applies the same to personalities as to things, we'll stop our quibblings, stop our doubtings, stop our ambitions for all that militates against true brotherhood, and work heart and soul

* Letter of Mrs. Mundy read to the Convention.

for that unity that recognizes no separateness. We are privileged to work in this Temple; if we are in earnest and throw our whole soul into it, we shall never find *time* to criticise or blame our fellow-workers, because our whole time is filled up in attending to that personality *we call I*, and seeing to it that its work is well done. Then we may be able to see that the forces of love and trust and confidence occupy the whole space, and we will find no disposition to look through the blackened glasses of opposing forces. The success of the work which is being carried on by those at the Centre is to me a marvel, proving conclusively that the Masters are behind this movement. The means for carrying it on is small, the laborers few, yet through the determined will of those few to stand all tests thrown in their way by adverse forces, the work has reached a success little imagined by those outside. If any one thinks he or she could do better, let them try; I assure you, you would be willing to give it up before you had turned the first shovelful. It needs pluck, courage, trust, faith, *and most of all obedience*; couple all these qualities to childlikeness, which means that ever ready willingness to lose your own will in the Infinite Will; this is what has carried this Temple through these seven years of its existence and trial. As the Master said, "Suffering, sacrifice and sorrow must be the lot of all who enter its portals, none have escaped, none *can* escape, for it is the Law; but out of the sufferings and trials, we have reached a point where St. Paul says, 'Count it all joy when ye fall into divers temptations and tribulations, for out of these come the peaceable fruits of righteousness.'" As we begin a new year, let us lift up our hearts in renewed consecration, let us put behind us all that hinders our development, and putting our shoulder again to the wheel, let us push with all our might and main, for the maintenance and help of the Temple and its work, and by bringing "in our hands the kindling wood" and "laying it on the altar" of the Masters, enable them to light again that Fire which shall bring true enlightenment to all.

Praying from my heart of hearts that the Spirit of Infinite Love may brood over all your deliberations, inciting us all to throw around this Center and its agents, Love and Unity,

I remain, now as always, your Sister and Fellow-Worker,

EMILY K. MUNDY.

IN MEMORIAM.

The passing from the physical plane of our Comrade and Brother, Dr. J. H. Salisbury, brings vividly to mind the early days of the

Temple work. Only those who founded the same know fully the rock of strength and support this brother proved himself to be, through these early struggles. There was never a question in his mind as to whether. The Temple was or was not under the direction of the Lodge: whether it was or was not a continuation of the work of H. P. B. and Wm Q. Judge. He *knew*, beyond a shadow of doubt, for he was in personal communication with the secret directors of the work,—the Masters,—and, coming to the front, he put his broad mental, psychic and physical shoulder under one end of the outer structure, and bravely bore it until no longer able to endure the strain, Like the coral polyp, he has left his shell; but his faithfulness remains as a tried stone in the Temple Building.

Another devoted and faithful brother, Victor Schopp, who came to this Centre over a year ago, passed from this Sphere of Activity on Sept. 1st last. His demise was very sudden and was caused by hemorrhage. The funeral was held on Sept. 3d at Arroyo Grande, under the rites and services of The Temple, Dr. W. H. Dower officiating. It was this brother's wish that The Temple should conduct these last services, and it was the first time in the history of the Temple that such services have been held. They were as beautiful and uplifting as they were impressive and sacred. The last part of the services were conducted at the grave. With the handful of earth cast into the grave, these words were said: "Body—dust thou art and to dust must thou return." Then as a vase of water was poured into the grave, the words: "Soul that is passing, take thou with thee into the Spirit of Flame, the Wine of the cup of the Holy Grail, that thou returnest to earth no more a slave to rebirth, but enterest into Eternal Life."

Of this brother may well be written, "Faithful and true even unto death." The Temple has lost a staunch supporter on this plane, and the family a devoted and loving husband and father, *but there is no death*, and we know this brother is still in the Temple work for humanity.

TEMPLE ACTIVITIES AND NOTICES.

Our brother, William O. Williams of Lee, Nev., paid us a brief visit recently. He hopes to become a worker with us some time.

* * *

Our sister, Dr. Mary C. Bell of Everett, Wash., made a stop here, last week, on her way to New Zealand. She plans to make this her "home centre" for the future, although her work will take her to all parts of the country.

* * *

The members of the Temple are reminded that October is one of the semi-annual periods for payment of dues.

* * *

For Temple dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer. For Membership

Certificates and Investment Certificates in the Temple Home Association, and for all payments thereon, make money orders payable to The Temple Home Association.

* * *

Printed matter for propoganda may be obtained free of charge by application to the Temple Scribe. All members are earnestly requested to co operate with the Headquarters Staff in circulating such literature among those who are eagerly seeking light on the great problems of the age.

TEMPLE SCRIBE.

STUDIES IN MYTHOLOGY.

VI.

We have shown Jupiter as the head of the Seven Sacred Hierarchies. It is from the standpoint of Hierarchies that we have now to view his progeny. Juno, the daughter of Saturn and Ops, or according to Greek legends, Hera, the daughter of Cronus and Rhea, is the rightful and faithful wife of Jupiter. She is the Queen of Heaven, and the personification of the female powers of the heavens, and is cosmic substance, the third remove from the Absolute, and therefore the most material form of the subtle ether of space. Jupiter and Juno stand for the opposite poles of the One Element, and are the Creative Elohim of the third order (Dhyan-Chohans).

Juno is the mother of Mars, Hebe, Lucina and Vulcan. These are all connected with the hierarchy of the Red Ray, Mars. Mars was originally the god of passions and desires; of unrest and change, and terrestrially, of tempests and hurricanes, as the power of the air. From this it was an easy transition to the god of wars. Vulcan was the god of fire, a cunning worker in metals, the forger of the thunderbolts of Jupiter. He was ugly and deformed. One legend says that he, having offended Jupiter, was cast by him out of the heavens onto the earth. Another legend says that Juno was so ashamed of his ugliness that she cast him from Mount Olympus with her own hands. He was nine days falling to the earth, where he alighted in the sea, from which he was rescued by Thetis and Eurynome, and taken to the cave of the sea-gods, where he remained for nine years. While there, he devised and constructed a beautiful throne which he presented to Juno, knowing that once on the throne she would be held by a power from which none but himself could release her. Bacchus succeeded in reconciling him to his mother, when he relieved her from this predicament. He made armor and implements of warfare for the gods and heroes.

Hebe was the goddess of youth. The name is the Greek word for youth, puberty, young people, vigor, freshness. It refers to the period in youth when the generative principle becomes active.

Lucina, her sister, is the goddess presiding over birth, thus will be seen her close relationship with Mars as the god of generation.

J. H. SCOTFORD.

(To be continued.)



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The Temple Artisan

Vol. VI.

NOVEMBER, 1905

No. 6

Behold, I give

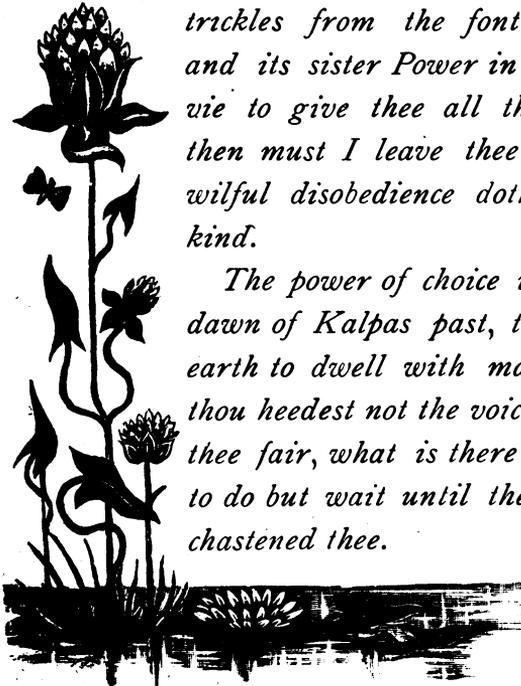


unto thee a key.

THE GOD OF PAIN

If thou dost choose to learn by pain alone, and turnest far thy face from me when with my gourd in hand I stoop to give thee drink from water sweet which trickles from the font where Knowledge and its sister Power in friendly rivalry do vie to give thee all thy soul demands,—then must I leave thee to the woe which wilful disobedience doth bring to human kind.

The power of choice is thine, since in the dawn of Kalpas past, the Arhats came to earth to dwell with man—in man; and if thou heedest not the voice of those who speak thee fair, what is there left for them or me to do but wait until the God of Pain hath chastened thee.



RIGHT APPLICATION OF LAW.
TEMPLE TEACHINGS, OPEN SERIES, NO. XLV.

There are countless lessons to be learned from observation of the action of modern business principles. A past cycle of hand-to-hand conflict between men and nations for the possession of prestige, power and wealth, is fast closing, and another cycle of the same world-wide struggle, wherein brains will furnish the weapons of offence and defense, has commenced, and is rapidly developing strength. All cycles overlap each other to a greater or less extent.

The "brave knight" no longer uses the crowded arena to display his prowess and receive his reward. The scene of bloody carnage is changing, and the greater battles are being fought out in the business offices of towering blocks of stone. Within these luxuriously appointed ante-rooms to the real scene of action,—(the world),—deep plans are laid, the results of which sweep over the whole world, leaving in their wake, bitterness, despair, suicide, and murder, thereby sending countless thousands of men, women and children into the streets to beg, or worse; and at the same time there is arising an over-active, optimistic class of men who are continually prating of the rapid advance of civilization. Giants of finance, many of them are termed, men who heartlessly take every advantage of their wretched dupes and skillfully manipulate the people's own rights and privileges to their personal advantage, while the latter cringe and bow down to their temporary idols, until they find a loophole in their armor large enough to admit a hand: when a frenzied clutch is made at the Idol's hoarded wealth. If unsuccessful, jealousy and despair drive them on to tear down their idols from their pedestals, trample them into the dust, and cover their very names with obloquy, as, of old, like sycophants tore down the idols they had made and worshipped slavishly, until a time came when the governing laws of all life bore too heavily upon them, and the impotence of their idols to avert disaster and well deserved punishment became painfully apparent. As long as they were sustained by the hope of a satisfactory response to their supplication, the idols were safe. When the latter seemed to fail to supply their ever increasing demands, all that they had before received, supposedly from the same source, was forgotten; and in a frenzy of rage men fell upon the thing in which they had placed their trust, and tore it to pieces.

And whether it be idol, king, government or individual, it matters not; selfish, ungrateful, treacherous lower human nature in its rage repeats the same old tragedy over and over again through-

out each age; and the one who perceives the shadows of coming crises, and places himself in the midst of a tumultuous mob, to warn, to supplicate, to teach, must inevitably meet with the same fate that has befallen the would-be Saviours of mankind since the beginning of time. But though all I have said be apparently rank pessimism to the mind of the uninitiated, it is far from that in reality, for the fact that there has been a transference of the scene of action from a lower or material plane to a higher or mental plane, is the one redeeming feature of the whole pitiable situation. Until mankind could sense the horror, the brutality of bodily conflict, he could not—or would not—forego the gratification of his lustful desire for physical supremacy and emoluments, so again until man has reached to a full appreciation of the final effects of the still more deadly, if bloodless, slaughter of the innocents, now taking place under the guise of business, and the fact that his implements of torture are tenfold more dangerous, the wreckage which follows their use tenfold wider in extent, and the sin of it all as much more far-reaching as the mental energy is higher than mere brute force,—he cannot even awake to the seriousness of the conditions in which he is involved; and, until he is awakened, he will make no effort to change the situation. Age after age there has been sent out from the Infinite Heart of Compassion the great souls who have won their crown of immortality, and they have been torn to pieces, and flung back to the source of being, as a gift may be flung at a giver after being covered with the filth which adhered to the hands which so desecrated it, and all because of the blindness, the selfishness of those whose sight is impeded by the brick-red mist of passion which swims before their inner eyes. And yet the struggle has only begun.

What wonder is it that poor, weak human flesh quails at the thought of the ostracism, the contempt, the bludgeon and the halter, which it must expect, if it be placed in the wake of those who have taken a stand for righteousness sake. But by far the most pitiful of all the cowards of the present human race, is the man or woman who prates of brotherhood, of divine love and law, who has donned a wolf's garment and hidden it with the garb of righteousness, for the purpose of preying upon his weaker brethren; who has not even the courage of conviction; who can stand idly by and see his fellow workers spat upon, buffeted, torn to pieces by the inner as well as outer forces of rebellion, without lifting a finger to aid or succor, and who will join hand and voice with the hands and voices of common enemies, in order to destroy

those brothers. And the strangest part of the whole strange abnormal condition of such a one is his lack of appreciation of all that he is bringing upon himself, upon his loved ones; that he should be unable to perceive the character of the garment he has donned; or if he does perceive it, will not admit its character, even to himself, and so continues to lower himself into a slough of treachery and unbrotherliness, while knowing that he is a part of the One Life, and that he cannot strike at his brother without having the blow descend on his own head.

But even to such as these will the true soul turn in pity and love, for it knows that naught can be lost out of the universal heart of things and creatures; that sooner or later that soul must come back to its early home; it may be that it will come like a bird that has flung itself upon the rocks till its pinions are all broken, its power exhausted, and it falls to the ground a helpless, lifeless thing, a prey for the wild beasts, the sport of the winds of heaven; but come it must, for there is no place in God's universe wherein a part of God may be lost eternally.

Physical pain, mental torture, reduces the bravest to a condition of helplessness; and so long as selfishness exists, pain must live to do its perfect work. Banish selfishness, and the cause and sequence of pain must follow, for selfishness lives and thrives on gratified desire.

In your hours of physical pain and languor, your thoughts naturally fly to the Higher Self,—to God, or to some Master or Saviour to whom you have hitherto aspired; you realize your weakness, and feel around with the arms of your soul, hoping to touch a hand in the darkness, which will impart the courage, the magnetic force to lift you out of the valley of the shadow and set your feet on the rugged path of life. When disaster overtakes you by means of loss of fortune through the treachery of others, or your own lack of wisdom, you fall into a similar condition of weakness, and again you reach out into the great silence for help. You will hide this seeming weakness, this call for help, from those around you; and sincere, earnest, as you have been, the answer to your supplication comes as it will invariably come, if your demand is made aright; but, alas, it all ends with the divine answer. Returning vigor, business or social calls distract your mind, the vows you have made remain unfulfilled, and often forgotten; the light which once flooded your soul dies out because you have shaded the windows of the soul through which that light came. The sympathy for others who suffer now as you then suffered is crushed back in

your fight for material things; your heart is hardened; in other words, your soul is starved because you have failed to supply it with the only food that can nourish it, the food that can be attained in but one way—by obedience to the irrevocable law of supply and demand. Your wives, your husbands, children and friends sicken, suffer and possibly die, or other heavy losses follow, losses commensurate with the loss the heart of All-Being has sustained by means of your recreancy, your ingratitude, your failure to continue to make the spiritual demands which would make it possible for the divine Father-Motherhood to supply the nourishment your soul requires for its individual growth.

From even a superficial point it appears unaccountable that the average, intelligent, keen, executive operator in business or social life should so fail to continue to apply the laws which have hitherto brought success to him on material lines, to the soul or spiritual life, when to him the result of such success is so clearly all that is worth having, because of the possibility of the gratification of desires which more immediately concern the real sense organs of the soul. It is not alone for bodily ease and comfort his life is spent in struggle; it is for the opportunity of filling his life with beautiful things, educating and gratifying his mind—for desire is located principally in the mind; and still as a general thing such a man will entirely ignore, or fail to make an effort to appreciate the higher action of these laws. He knows, if he is to win in the struggle of life, that he must be able to supply or create a demand in the public market. He knows he must awaken such an appreciation of himself or his goods as will result in a return wave of thankfulness in the shape of dollars. He knows he must repeat that effort, supply or create the demand over and over again; that it is not enough to do it once and then cease all effort. And yet, with all his knowledge of the action of those universal laws, it seldom occurs to him that by making the same continued effort, taking advantage of the action of the same laws, with an expenditure of one one-hundredth part of the same energy, he could bring to himself infinitely more satisfaction, could feed and sustain his mind and soul, and thereby obtain a height of development unattainable to any marked degree by his labor in a lower field; and his failure to perceive his lost opportunities lies in the fact that he will not follow out the logical sequence of the action of those laws beyond the point where his physical eyes can perceive material results, though he would look at you in scorn if you were to tell him the positive and negative laws which govern electricity were

suspended upon the lighting of one arc light, or that the laws which govern sound would cease their action, upon the sounding of a single note. He knows each law continues to act in exactly the same way through the whole visible universe, under the same circumstances; and he is himself the arbiter of these circumstances so far as the action of the laws affect him personally. So, if he would but carry his conclusions to a sensible terminus, he could scarcely fail to perceive the unreasonableness of even theorizing along any other lines than those which have brought him to a point of material success.



NATURE'S ANALOGIES.

II.

Though Nature revel in diversity, yet she adheres to a most efficient system of relations and affinities. All her forces are but relative, no one of which can be apprehended except through its association with some other force. That which acts must have something to act upon, else no cognizance can be taken of either. One speaks of the light of the Sun; but if all space beside were a void, there could be no conception of a luminous principle in the celestial organism. Whence it comes that Nature abhors a vacuum. Throughout her domain Force and Matter—or Energy and Crystallization—are but co-ordinate factors, each equally dependent upon the other for its measure of expression. To them may be ascribed the foster-parentage of every phenomenal impulse.

And herein arises the duality of Being—Sun-Moon, positive-negative, cause-effect, winter-summer, male-female—antithetical terms which but serve to impress us with the fact that division in nature is assumed and not real. Though Venus be regarded as the antithesis of Mars, yet in all natural operations this principle is dependent upon a recognition of its polar opposite; for *love* (Venus) as a unifying factor can be apparent only through a *cohesion* (Mars) of the different impulses involved. Likewise, Saturn as the symbol of crystallization, though usually associated with the negation of light and heat, is, in the world of soul, directly related to the vital force of the Sun; because *life* (Sun) can become individualized only through that convergence of activities which ultimately in *form* (Saturn). And so on, throughout the realms of nature, do we find perfect equilibrium contingent upon the law of mutual contrasts—Duality.

With Unity as the basis of existence, and Duality as a condition

prerequisite to all creative processes, the Trinity follows as a natural sequence; for as there is Male-Female, so must there be the child. Isis and Osiris without Horus would represent a union without purpose or result.

It is not to be marveled at that in the doctrinal theologies this term should be so perversive of its true meaning. But to the alchemist and the astro-philosopher, unburdened as they are of grotesque religiosity, it expresses a law of supernal force whose divinity lies beyond the purview of sect or creed. In its aspect as *Mercury, Sulphur, and Salt*, or spirit, soul, and body (o,), (+), they recognize in the Trinity the three fundamental divisions of Substance which, functioning through the four mystic elements, constitute the seven principles of eternal nature.

These phases of Being may be readily illustrated by means of the solar spectrum. Thus, Unity is literally expressed by the pure white ray. Passing this through the prism—analogous to the astral plane—we find the trinity in the three distinct gradations of color known as the primaries, or blue, yellow, and red. The duality is indicated in the two poles, the blues representing the negative by reason of their refrangibility, and the reds the positive, because less capable of deflection. From the natural affinities or admixtures of the three, we get four subdivisions, or secondaries, which complete the seven color-tones of the prismatic scale. Their analogy to the seven functional planes of vibration as interpreted through the planets, is obvious.

And so, in the tiny ray of light which comes twinkling as in secret mirth through the open lattice, do we find blended, and fully capable of analyzation the genetic principles which govern the Universe. Truly God's ways are not altogether past finding out.

JOHN HAZELRIGG.

(*To be continued.*)

A CONVENTION LETTER.*

MY DEAR BROTHERS AND SISTERS OF THE TEMPLE IN CONVENTION ASSEMBLED.—

Again the passing time has brought the annual time for the Convention, and again it is not my privilege to be with you personally. Still I am with you in heart and spirit, and send you all loving greetings, as does each member of Hiawatha Square, the first Square formed in the Temple, now almost seven years ago. The

*Quoted from Mrs. Myers' letter to the last Convention.

past has been full of work, and full also of results, some of which are apparent to you in Oceano. It is not easy to realize how hard and self-sacrificing has been the work, the results of which you can see. Those dear, earnest soldiers standing in the very forefront of the battle, have given up homes and friends, and gone out to make this centre a nucleus from which shall radiate benefit to the race, and around which shall be gathered those who will find shelter and refuge from the storms of earth. From every corner of the world we hear cries for help and for instruction in the basic things of life. Hungry souls everywhere are seeking for "the bread of life." In the Temple teachings are embodied the essence of the deepest religious and philosophical truths that have been sent out into the world for ages. These teachings have been given in the simple language that seems to conceal their deep philosophy and practical use, and many of our dear members call for "something new." But until we by searching and study discover what is in these teachings, and put into practice the highest form of ethics therein set forth, we shall receive nothing more. In fact there would seem to be "nothing more" to be taught. What is there beyond "The Brotherhood of Man," the practice of "The Golden Rule" and "The Unity of All Life," for us to understand?

* * * * *

In order that these valuable teachings may be better understood and practised, it is proposed that a correspondence class be formed, organized by Sister Mundy and myself, under supervision at Headquarters, not as Teachers, but as fellow students with every member of The Temple who shall choose to join in forming this class. It is open and free to every earnest seeker. By a careful study and practise of these invaluable teachings, each may make himself a centre of Divine Force, radiating to all who come within his sphere, the love and healing power of Infinity.

Students in the outer fields of natural science are finding out something concerning these great Occult truths. Here is a quotation from a famous member of many societies:—

"The conclusions to which our evidence points, affects every belief, every faculty, every hope and aim of man; and they affect him the more intimately as his interests grow more profound. I contend that Religion and Science are no separable or independent provinces of thought or action, but that each name implies different aspects of the same ideal, being the completely normal reaction of the individual spirit to the whole of Cosmic law. Assuredly this deepening response of man's spirit to the Cosmos deepening around

him, must be affected by all the signals which now are glimmering out of night, to tell him of his inmost nature and his endless fate. Who can think that either Science or Revelation has spoken as yet more than a first half-comprehended word?—It is of course a mystery how a single cell can hold together, and what kind of unity it can possess. But it is a fresh mystery when several cells cohere in a conjoint and independent life. In the collective unity of certain colonial animals, we have a kind of sketch or parody of our own complex being. Higher Intelligences may possibly see us as we see the hydrozoon—a creature split up into different persons, a hydroform person who feeds, a medusiform person who propagates, and so on—elements of the animal differentiated for different ends—interconnected from one point of view, as our stomach and brain, yet from another point of view separate existences, capable of detachment and of independent regeneration in all kinds of different ways. Still more composite, though less conspicuously composite is every animal that we meet as we rise through the scale; and in man we reach the summit both of colonial complexity, and of centralized control. How this mechanism is governed; what is the tendency that makes for unity; where precisely this unity resides, and what is its exact relation to the various parts of the multicellular organism—all these are problems in the nature of life, to which no solution is known. The needed clue, as I believe, can be afforded only by the discovery of laws affecting primarily that unseen or spiritual plane of being where I imagine the origin of life to lie." This is but one little quotation from a large two-volume work by F. W. H. Myers, a famous scientist and psychologist of London, England. To those who have been immersed in the study of Occultism and the philosophy taught in our Temple, this seems like the study of an alphabet by a child; yet these men are deeply learned in the things of the world, and would smile at our apparently child-like attitude. But we have to remember that "God hath chosen the foolish things of the world to confound the seemingly mighty."

So let us sit at the feet of those Masters, our "Elder Brothers" who are trying through this Temple organization to get into the minds of humanity the "Truth of Being," and "Unity of Life." Let us not fail in obedience to these teachings, and in rendering love and loyalty to those whom they have appointed to act as pioneers in this work. Believe me, we "shall see of the travail of our souls" and rejoice when we see the superstructure arise from this seemingly obscure foundation: when we behold its symmetry and usefulness, and see gathering from far and near all those who are chosen as representatives of "the light that shall lighten every man;" when we hear the great shout of rejoicing from those invisible beings who are brooding over the weary hosts on this dark star.

With sincere love and cordial greetings, as always, your sister
and co-worker,

FRANCES J. MYERS.

The Temple Artisan

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EDITORIAL MIRROR.

“Plato and the other great Sages of Antiquity still reign as the Kings of Philosophy, and have dominion over the human intellect. The Great Statesmen of the Past still preside in the Council of Nations.”



Service is the keynote of progress. *USE*—in the lowliest, most common-place ways consecrates matter to spirit, and raises the vibrations of the lower planes. *Use—work* is the positive prayer of matter to spirit for recognition. And the answer to such prayer is always the same—the refinement and sublimation of that matter to that degree where it can know its inherent light—the God from whom it proceeded. Creation is still under way. It is not half finished, and we are all helpers in the Universal workshop. Every thought, every desire, every action, every duty performed helps in the building of the Cosmos. True it is that God builds the universe, but we are a part of Him.



Flammarion has said: “A human being dies every second upon the whole surface of this terrestrial globe. 86,400 die every day. 31,000,000 every year, or more than 3,000,000,000 a century. In 10,000 years 200,000 000,000 of human bodies, at the lowest calculation, have been formed by means of respiration and alimentation from the earth and atmosphere and have returned to them again in the form of water, gases, vapor, etc. The molecules of oxygen, of hydrogen, of carbonic acid gas, of azote which constituted these bodies have enriched the earth and again entered into atmospheric circulation.

“Yes, the earth which we inhabit is to day formed in part of the myriads of brains which have thought, of the myriads of organisms which have lived. We walk over our ancestors as those who come after us will walk over us.

“The brows of the thinkers, the eyes which have looked, smiled, wept; the lips which have sung of love, the arm of the worker, the

blood of the vanquished, youth and age, the rich and the poor alike, all who have lived, all who have thought, lie in the same earth.

“It would be difficult at this day to take a single step upon the planet without walking over the remains of the dead; it would be difficult to eat or drink without reabsorbing what has been eaten and drunk a thousand times already. It would be difficult to breathe without incorporating the air already breathed by the dead.”



And as we use the old matter over and over again, with increasing use raising its vibrations, so we are using the old thoughts, the old ideas—the desires of the past—the old souls, ourselves, for we made that past, thought those thoughts, performed those deeds with the very matter incorporated in these forms, and the matter of which we must continue to use until we have raised it and ourselves, redeemed it, brought it back to the Father, the Light from which it has strayed. And so we keep coming back to our own, to ourselves, as humanity is the unit, of which man is the fraction. We cannot *lose* anything, for there is no place to lose it in. It always finds us, and we it. No use to worry about praise or blame, victory or defeat. There is nothing new under the sun, but as Creators—co-workers with God in building the Universe, we have the opportunity always of imparting to the old, a higher expression—of loving the unbeautiful into Beauty—Truth—God.



“To sow, that others may reap; to work and plant for those that are to occupy the earth when we are dead; to project our influence far into the future, and live beyond our time; to rule as Kings of Thought, over men who are yet unborn; to bless with the glorious gifts of Truth and Light and Liberty those who will neither know the name of the giver, nor care in what grave his unregarded ashes repose, should be the true office and destiny of all who seek the Light.”

Over and over again are the Masters of Light rejected and repudiated by the world, but They know that the holiest function is to strive to awaken in humanity the desire for Truth and Wisdom—and so They work on unceasingly.

W. H. D.

THE CORRESPONDENCE CLASS.

The correspondence class under the able guidance of Mrs. Mundy and Mrs. Myers, is designed to meet the needs of members of The Temple who have not had a good opportunity to study and assimilate

the fundamentals of the Wisdom Religion—the tenets of the Philosophy put forth to the world by The Temple. Any member of The Temple may join this class without fee, other than a postage stamp, which should be enclosed whenever a reply is expected to a letter. This class has been formed at the suggestion of Headquarters at Oceano and is under its jurisdiction and control. Sisters Mundy and Myers are old students in the philosophy, and are thoroughly competent to lead the earnest student through the outer courts of ignorance and head learning into the inner courts of Light, where the intuitive faculties begin to discern without outer help or guidance—the great function of every true teacher of life and its mysteries. Applications for admission to this class should be made to Mrs. Emily K. Mundy, 121 College Place, Syracuse, N. Y.

THE OPEN GATE.

THE OPEN GATE is the Name given to the out-door camp or hospital now being established at Oceano for the cure of pulmonary tuberculosis. Encouraging responses are being received to the circular recently sent out entitled, "Whatsoever Ye do unto the Least of These." Extra copies of these circulars will be sent on application. Members were each sent several copies for use in interesting others, or placing where it is thought they may do good.

THE OPEN GATE FUND.

Up to the present there has actually been received for the purpose of establishing this retreat and cure for Consumption, as follows:

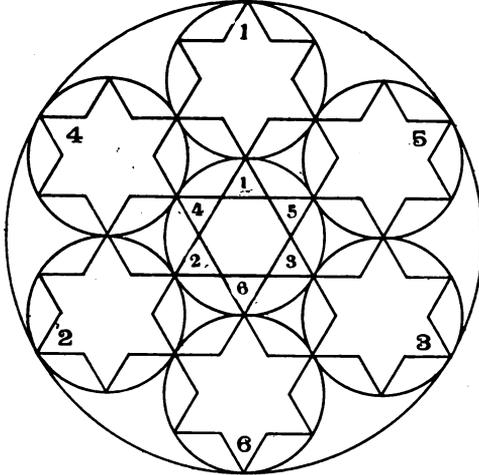
Cash contributions varying in amount from \$1.00 to \$100 ..	\$226.56
On Investment certificate in Temple Home Association.....	500.00
On " " "	300.00
" " "	300.00
" " "	100.00
Total.....	\$1,426.56

On Oct. 20th, a Lawn Fête was given at Santa Monica for the benefit of the Open Gate Fund under the auspices of Miss Jones and Friends. The "Dream of Fair Women" by Tennyson was rendered at this event. The fête attracted considerable notice with gratifying results. At the time of going to press it was too early to obtain the exact amount realized from the Fête. Reports would indicate, however, that it will not fall below \$1,000. This may be a hint for members or Squares in other sections to aid the work in the same or similar ways.

Palo Alto Square sent in \$5.56 of the contributions noted above as a result of a box into which visitors or members put offerings each meeting. This is also a good suggestion to Squares.

CHILDREN'S DEPARTMENT

Temple Builders



SEATING DIAGRAM AND RULES FOR GROUPS.

The Diagram represents a Constellation of Seven Stars. The Central one is the Type Star and Seating Form. It lies in a Triple Cross shown by the six hexagons surrounding it.

The Triangle 1, 2, 3. of the Central Star is the first formed, the Teacher seated at 1, the Treasurer at 2. and the Secretary at 3. The next Builder takes position 4, and holds the office of Librarian; the next at 5, the Entertainer; and the next at 6, the Correspondent. The Teacher should be seated at the north or east.

The Center should be occupied by a Six-Pointed Star, drawn on the floor or made of card board or metal and placed flat on a small table or stool, with the points directed toward the officers. In this way the form is kept before the children and they may become interested in studying its significance. It marks the Central point, where the forces are focused and distributed.

Other Builders may be seated temporarily at the points of intersection of the lines; but, as soon as possible, these should form another Triangle and Star, with another Teacher. Visitors may be seated at these points or at other points that may be vacant.

If any officer be absent, a Builder from an interior point, if such there be, should fill the chair during the meeting, assuming *pro tempore* the duties of such office.

The Triangle and Star are known as the form of seating, but the class is called a Group.

In forming other Triangles and Stars, follow the directions given above for the Type Star, and attach them to the points of the Central Star in the order of the numbers in the six surrounding Stars on the Diagram; but, if more convenient, they may meet in different rooms or at different hours. The seven Stars constitute a Constellation.

To construct the form of the Triangle, take a strip of tape, say 36 feet long after the ends are sewed together. Measure it into three equal divisions — 12 feet each. Draw these points apart, forming a triangle and tack them to the floor. To construct the form of a Star, divide each side of the first Triangle into thirds, make another triangle like the first, and lay the two together in the proper position.

The Officers shall consist of Teacher, Treasurer, Secretary, Librarian, Entertainer, and Correspondent, occupying the points of the Star as shown on the seating Diagram. Until there is a Correspondent, the Secretary shall perform the duties of that office. Until there is an Entertainer, the Teacher should perform the duties of that office. Until there is a Librarian, the Treasurer shall perform the duties of that office.

The Teacher has entire charge of the Group, and shall appoint all the officers. A change of officers should be made every three or six months or at the discretion of the teacher, so that no child be kept too long in one position, and that each may have a turn in office. The teacher shall have freedom in conducting the Group to keep up the greatest interest and *to meet any special conditions that may arise.*

Where the children are old enough, the teacher may, if deemed best, appoint a president when the other officers are appointed, permitting the president to occupy the teacher's chair, for the sake of the training gained in conducting the meeting. In such case the teacher still has the Group in charge, and should read and conduct the lesson.

The Group is a family within itself under the guidance of the Teacher. All should guard, protect and love each other and co-operate with the Teacher to make the work a success.

NAME.

Each group will be assigned a number, but it may choose a name for itself. It is important that the name should suggest some quality that the children may strive to attain. If the name of a star be chosen, care should be taken to choose an appropriate one that may carry good force with it. Such a selection should be made with knowledge rather than from choice.

When a constellation of Seven Stars is formed, a name may be chosen for the Constellation. The suggestions concerning the names of Stars apply to Constellations also.

OFFERINGS.

There are no dues, but an offering should be given at each meeting, at least half of which should be sent to the Instructors to cover expense in issuing lessons.

The lessons, however, will be sent to each Builder independent of the offerings.

Children should be taught the privilege of giving. Even though the offering be only a cent, it helps form a chain which strengthens the work and helps in sending the lessons to others.

MISCELLANEOUS.

Teachers should see that Secretaries notify the Instructors of all entrance of members to Groups, giving name and address of each child. Promptness in notifying of change of address will greatly help.

Groups may be visited upon permission of the Teacher in charge.

Teachers should see that the children are familiar with these directions.

It is very important that Groups should keep in close touch with the center at Oceano, Calif., and communicate freely with the officers.

JANE W. KENT, WILLIAM W. KENT, Instructors. GEORGINA F. JONES, General Correspondent.

ORDER OF EXERCISE IN MEETINGS.

1. Call to place in form, which should be taken in silence, the silence to continue a few moments until the Teacher announces the Hymn for all to sing.
2. Hymn.
3. Review. (Experiences of the week in connection with previous lessons. Illustrations from Nature. Quotations from Bible or elsewhere.) Remarks by Teacher. Any Special Exercise.
4. Reading of minutes of previous meeting.
5. Reports from Officers, Committees, etc.
6. Business matters.
7. Lesson, read by Teacher, discussed by all.
8. Song accompanying lesson studied.
9. Short silence with a thought from the lesson held in mind.
10. Closing Verse and Hymn.

CONSUMPTION, THE GREAT WHITE PLAGUE.

III.

Don't live in a fool's paradise. The worst thing about consumption is, that it isn't suspected to be consumption until it gets so far along that the fight becomes a hard one to win. If you could detect it in its earlier stages before the system had become weakened and worn out by the daily fever, you could easily get the victory. In New York the Board of Health will make a free microscope examination of your sputum and tell you certainly whether it has tuberculosis germs in it or not. It ought to be so in every city and in every village. It is the part of wisdom for a man to take stock of himself at least once a year on this point.

But granting what you say without having certain knowledge, that you have not consumption, everybody in his life has at some time some form of tuberculosis. It would be strange if we did not. It takes a good many implantations of the germ to get us finally, but there is no lack of chances for those implantations. Think of all the factories in the land making things you wear, or have in your houses. The workmen or workwomen are almost all between the ages of fifteen and forty-four. One in four of them is almost sure to die of consumption. Try to estimate how many of them in those air-tight, often light-tight boxes of factories, are coughing and spitting without a thought of what they are doing. The steam heat dries the germs up and they fly about in the dust, alighting on the goods. What one consumptive spits up in twenty-four hours

has been variously estimated, as twenty-three billions of germs and two hundred millions. An enormous number certainly. Everybody can resist a small number of germs; nobody can resist a large number. Even those of us who die of consumption have at some other time conquered a small attack of tuberculosis, but a point is reached when the resisting power is overwhelmed. It is true that tubercle bacilli do not multiply outside of the human body, and that they are not virulently contagious, but they are not so easily killed, for all that. Frost won't kill them. The temperature of liquid hydrogen is somewhat near three hundred degrees below zero, (Fahrenheit), and when they thaw out after exposure to this intense cold, they are as virulent as ever. On the wall paper of rooms where consumptives have lived, they have been known to persist for two years.

And even if the tubercle bacillus has made no lodgment in your system, you may still pass the germs along. Cornet, of Berlin, examined the nasal cavities of healthy men, frequenters of public places, and found tubercle bacilli in seventy-five percent. Thousands upon thousands of the plague-smitten eject their sputum. It becomes dried and is ground to powder underfoot. The fine dust is carried away by winds. You inhale it through your nostrils, and the moist surfaces there catch and retain the dangerous dust. Or even if they get down into your throat, there are certain tiny hair-like growths that keep fanning them upward, so that they are caught on the secretions of the throat and finally discharged. It is useless to say we must not spit so much. What we thus eject is well away. It is false modesty, it is a dangerous practice to swallow what we should spit out. A man may very well infect himself thus with tuberculosis of the bowels. But when we discharge this matter heedlessly, we may all unwittingly turn the battle of life against some other man. A small number of germs, and he may be able to resist them; a few more, and to live becomes a struggle. It is no longer a question of manners; it is a question of manslaughter for you to spit where it can be tracked into the house.

This same Cornet, of Berlin, spilled the sputum of a consumptive on the carpet of a room in which he kept forty-eight guinea pigs. He allowed it two days in which to dry. Then the room was violently swept, so as to raise a dust. The guinea pigs breathed in the dusty air. All but two of them contracted consumption. Do you see now how the disease is communicated? Do you see now why *the home* is where the Great White Plague begins, continues and ends? It is *at home* where we must begin to defend ourselves.

It is the part of wisdom to do away with dust-catching draperies and carpets. Have the rugs shaken and beaten out of doors. If you must have carpets, sweep them with wet tea-leaves sprinkled on them. Wipe the furniture with a moist cloth, do not flirt the dust about with a bunch of feathers on a stick. Dust is dangerous. Remember that Better to have some critic write "Sloven" in the dust upon the mantle-piece than cloud the air with it and poison your whole family.

Spit into cuspidors that have water in them; into sewer-gratings; off the curbings into the street itself, but never on the sidewalks, or the floors of cars. Spit on no floors at all. Spit nowhere so that it may be brought into a house. So shall you that are not infected with the disease escape it yourself, and avoid transmitting it to others. The consumptive that does not wish to spread the plague from which he suffers should keep these rules:

Eugene Wood, in "Everybody's Magazine."

STUDIES IN MYTHOLOGY.

VI.

The author of "Source of Measures," writing of Mars, agrees with esoteric teachings when he says:—"Mars was the Lord of birth and death, of generation and destruction, of plowing and building, of sculpture or stone cutting, of Architecture, . . . in fine, of all the Arts. He was the primeval principle, disintegrating into modification of the two opposites for production. Astronomically, too, he held the birthplace of the day and year, the place of its increase and strength, Aries, and likewise the place of its death, Scorpio. He held the house of Venus, and that of Scorpio. He, as birth, was good; as death, he was evil. As good, he was light; as bad, he was night. As good, he was man; as bad, he was woman. He held the cardinal points, and as Cain, or Vulcan, he was lord of the elliptic, or balance point of adjustment, and therefore was the JUST ONE" (Source of Measures. p. 186-7.)

The Greek name of Mars is Aries. The Sun enters the first degree of Aries on the 21st day of March, which is the month of Mars. The meaning of the word Aries is war, fury of battle, the desire or love of battle. In Ionian Greek it means Steel or Iron, thus identifying it with Vulcan. The Bible Cain, the first shedder of blood, and sexual bloodshed, is identical with Mars, the god of power and generation. Between Cain, Aries, and Vulcan there is a close relationship, almost amounting to identity.

In its relation to the seven human principles, beginning with Atma, the Spiritual Self, it is the fifth principle downward, and is passion and desire, having for its correspondence in the human body, the genital organs and prostatic plexus. Kabalistically, Mars is the fifth Sephira, and number 5 of the ten digits, bearing the name GEBURAH, signifying Strength, Power, Justice, Virtue. Mars is also called "the Star of Unconquered Will." Its restless energy and ceaseless desire moves man to action, which will be

beneficent if controlled by the higher or divine mind, symbolized by Venus, who was said to be the favorite goddess of Mars, or will lead to depravity if unchecked, and guided by the lusts of the flesh.

- The number 5 was sacred to both Mars and Minerva-Athena. One was the god, the other the goddess, of war, the liberal arts and sciences

Mars is the red star of the solar system, and the Regent or Rector of Mars is ruler of the red ray of the solar spectrum. Many esoteric students have conceived the idea that red in nature is always evil, and against it they have cultivated a great aversion. Every color can be made evil if perverted by the lust of man. Red is just as high and divine in its essence as any other color. The pure, self-shining red, as it emanates from its divine essence, before it becomes contaminated with lustful material nature, is a high spiritual quality. The desire in man to create when perverted into lustful gratification, becomes evil, just as the devil is God inverted.

In Astrology, Mars is always classed with the malific planets. In truth, it is evil only to the sensual elements in man, while to the divine in us it is beneficent. But few Astrologers look higher than the material aspects of the planets; therefore, when looking for material influences they find Mars at war.

The Rajputs, the royal warriors and princes of ancient India, from whom the Brahmin priesthood derived their knowledge, were the first to become possessed of spiritual wisdom. They were of the hierarchy of the red-ray. Gautama, the Buddha, belonged to this caste, and was a descendant of the Rajputs.

J. H. SCOTFORD.

To be continued.

TEMPLE ACTIVITIES AND NOTICES.

It is desired to establish a good circulating library at the Headquarters, for the benefit of members, residents and visitors. There is now a small nucleus for this library. Donations of books religious, theosophical, philosophical, ethical, scientific, etc., are solicited.

* * *

A Temple Square has been inaugurated at Galice, Oregon, with a membership of six.

* * *

For Temple dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer. For Membership Certificates and Investment Certificates in the Temple Home Association, and for all payments thereon, make money orders payable to The Temple Home Association.

* * *

A certain portion of our members have allowed their dues to remain unpaid for over a year. We avoid sending personal notices as much as possible, and would ask that all who are able to do so would respond to this notice.

TEMPLE SCRIBE.

The Temple Artisan

Vol. VI.

DECEMBER, 1905

No. 7

Behold, I give



unto thee a key.

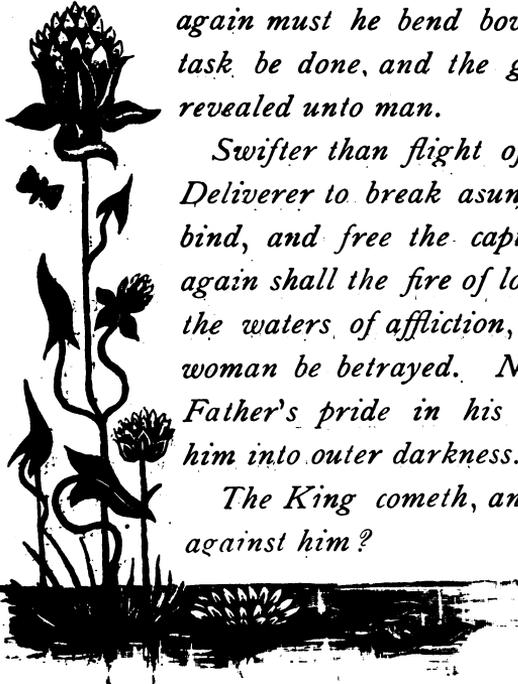
THE KING COMETH

Hear ye the thunders of the Triple Six? Know ye not the hour of fulfilment is near at hand?

Thrice hath Merodach slain the vultures that tear at the heart of the Sun God, and again must he bend bow and spear ere his task be done, and the glory of the 666 be revealed unto man.

Swifter than flight of arrow cometh the Deliverer to break asunder the chains that bind, and free the captive Prince. Never again shall the fire of love be quenched with the waters of affliction, the trust of tender woman be betrayed. Never again shall the Father's pride in his well-beloved plunge him into outer darkness.

The King cometh, and who shall prevail against him?



THE PATH OF LIGHT.

TEMPLE TEACHINGS, OPEN SERIES, NO. XLVI.

MY CHILDREN:—

The first seven year cycle of the present phase of the Temple work is fast slipping away. There remains but a short time ere it passes into the great silence, with its records of efforts, successes, and failures; its opportunities appreciated and advantageously used, or neglected and repudiated. No single Temple child can truthfully say, it is not mentally and spiritually better fitted for contact with the world, more enlightened, more capable of assisting others to climb the steep hill of life, if it has faithfully followed the directions given by me. As for those who have either wilfully, purposefully, or ignorantly refused to follow those directions, spurned the advice which would have helped them over many rough places, and who are therefore unable to see any sign of spiritual advance in themselves or others, I can only say, that if they have evolved any sense of justice, and are capable of making an honest self-examination, (regardless of wounds to pride and egotism), they will admit that the fault lies with them.

When I have made an explicit statement to a disciple concerning the good or evil result that will follow any specified line of action, a statement which I know rests upon the foundation of some unalterable law, and that statement is not accepted at its true value and acted upon, I have done all I may do to aid that disciple in that respect, until hard experience has taught him to view the contested point from an unbiased and intelligent angle of vision. This would seem to be an evident fact. Nevertheless, there are among your number, those who have set a false estimate on the value of certain statements made by me, ignoring or repudiating them without making an effort to learn their true basis, and for the reasons that they could not make them fit in with their own theories; or, as in some instances, while admitting the possible truth of said statements, their acceptance would render those disciples unable to justify to their own consciences, the continuance of certain practices they were not yet prepared to renounce. In no case where I have observed such results, have I failed to see the acceptance of opposing statements made by false teachers, which, notwithstanding all denials of the same, must inevitably lead to the severance of those ties which unite the true Master of the White Lodge and his disciples; and just as inevitably bind the latter to the service of the opposing forces; though it may be all unconsciously. When I

have told you that any particular line of action in regard to a brother disciple will surely awaken an active semi-conscious degree of corresponding elemental force within your own Auras, a force which up to that time has been merely potential as far as you are concerned; and which, unless rendered impotent by a higher power, will induce some mental or physical ailment which will incapacitate you for reaching some higher degree of evolution to which you are aspiring; and when, instead of accepting my statement and acting upon given directions in order to keep that force in subjection, you try to justify your actions or to assure yourselves that your conduct has been due to the influence of others or to some evil hereditary or acquired characteristic, now very indulgently contemplated by you, you make me powerless to aid you in controlling those elements. I do not say you have an easy task before you when you commence to change or kill out such tendencies, but I do say *it must be done*; so why not begin to do it now, instead of daily adding to their power over you by indifference.

If you are honest with yourselves, you know whether or not you are yet capable of rightly using the greater secrets of occultism; for instance, the secrets of life and death; the power of changing the vibration of living substance, for a wrong use of which you would be held accountable to the Lodge; you, who have as yet but little or no control over even what you term "a bad temper," which for instance, if indulged in, coincidentally with the exercise of such powers, might kill the victim of your anger by a look or thought. Or you, many of whom are still so tainted with the curse of the world, the accumulation of wealth at the expense of your brethren, that you would be unable to refrain from using even a divine power if it were yours to use, for self aggrandisement.

I have never given you advice or direction that has not had back of it the knowledge of the action of some cosmic law which would more rapidly develop some important centre in your Auras, or retard or destroy the growth of some undesirable one. I have given you instruction after instruction, explanatory of the modus operandi of such laws, that you might more intelligently observe and profit by the same, as well as given you my reasons for emphasizing many points of given directions; and when I tell you that some one act will arouse a corroding force within your Aura, it should not now be necessary for me to elaborate such a statement in order to enable you to understand that such a force could not operate in that essence of your vehicles of manifestation, mental, astral and physical, (the Aura) without destroying or badly injuring

some important plexus or organ, thereby rendering you incapable of becoming a centre of operations for the special degree of energy that under normal conditions, would express itself through that plexus or organ, thereby making you so much the less, "a whole man," or woman.

I have told you that certain acts would invariably lead to black magic, and that a conscious and continued line of action of such a nature would take you from under the protection of the Initiates of the White Lodge; and yet, to satisfy curiosity or insatiate thirst for abnormal growth, I have seen some of your number deliberately perform such acts; and in some instances, perform them at the suggestion of incompetent instructors; eagerly drinking in the poison offered them in the line of instruction, and even indulging in practises that must inevitably cost them many incarnations of woe-ful suffering, mental and physical. I have heard others criticize as "old and trite," directions that have been given them from the depths of centuries of experience, and in anguish of soul because of seeming inability to convey the truth of the tremendous importance of the, apparently, simple idea and still more simple words in which they were clothed, and also a knowledge of the fact that their simplicity and age are the surest indications of their value. If they had been hitherto understood by others, and acted upon, there would be no necessity for their constant repetition, for they would have accomplished the desired purpose. What would you think of your dearest friend if he stopped to consider carefully the grammatical construction of a sentence in which he was conveying a warning, while a cobra was coiled for a spring at your back, if his inaction was caused by a fancied idea that you would object to the form of words he must use to arrest your attention?

There are certain strict and inviolable rules for developing a disciple into an Initiate, and each of these rules are simple in construction of form, and as old as the stars and planets of the solar system. If their age construction and context render them uninteresting reading, or tiresome in their application, to those who are always seeking some new thing, some easy way of climbing the ladder of life, it simply proves such persons incompetent, impossible, as far as true chelaship is concerned; and only too often such a one falls under the ban of the law; when harrassed mercilessly, by implacable enemies, with faith destroyed, destitute of love, of all that sentient life offers to man in seeming generosity, only to snatch away, as his hand is reached out, if he prove incapable of siezing the gift; he goes to the foot of the ladder of life, and there finds that

his desires have fled, his will is broken; and finally crushed to the earth he reaches out to the Great Silence, where alone the soul may speak with God and then he learns how unnecessary was the greater part of all his woe; how gladly would his elder brothers have helped him on his way if he had permitted them.

If man could disassociate the egoism of his personal self, (which is usually in contradistinction to the general idea of the egoism of the God head) and understand that in the last analysis there is but *one* Soul, *one* Ego, the result of ages of manifested life, and that It is divine, his contempt for the seemingly simple things of life would undergo a great change; for, paradoxical as it seems, the more simple appears to be a thing, a number, the greater and more complex it is in reality.

A man who can neither read nor write may be far beyond you in the real scale of life, as you are beyond the lowest form of life, if he has evolved the Power and Will to render perfect service in exact justice; and you are still clinging to present wordly ideals, though he may be at a great disadvantage in the world of things and unable to make the necessary correlation between the different material planes.

“There are no little things.” Every great event rests upon the foundation of some seemingly little thing, some simple action, and you may rest assured no Initiate of The Lodge will waste time, and force, and knowledge in propounding a conundrum; or for amusement, direct the accomplishment of a useless task. If you refuse to learn the alphabet of life, you can never understand or speak its language.



STUDIES IN MYTHOLOGY.

VII.

Passing from Mars, the next character to consider is Venus, the goddess of Beauty and the mother of Love. Homer tells us that she is the daughter of Jupiter and Dione; Hesiod, that she is the daughter of Uranus, born of the foam of the sea. Let us see what Dione represents in cosmic nature. We have shown that Jupiter is the third manifestation of Spirit in its descent into Matter, Uranus being the first and Saturn the second, Jupiter usurping the position and nature of both predecessors, and becoming the father of men and gods. We have also shown the nature and characteristics of Oceanus as being the primordial substance, the great ocean-filling space. It seems evident from a study of the name “Dione” that it

is derived from the Greek word "Dio," to chase, to run, which being applied to the mother of Venus, is a simile of the waves of the ocean as they run after and chase each other, the crest of the wave breaking into foam in the fury of its mad career, or as it dashes against the rocks; thus it was with the cosmic ocean lashed into fury by Jupiter's will. As soon as she was born, Venus was carried to Mount Olympus, where her great beauty excited the admiration of the gods. She married Vulcan, but permitted the attention of other gods.

No progeny is given from the marriage of Vulcan and Venus, but by Mars, Venus is accredited with being the mother of Antreas, the god of Passion; Cupid, the god of Love; and Hermione, also called Harmonica, a daughter who was converted into a snake and permitted to dwell in the Elysian fields, the temporary abode of the just in Hades. Venus then fell in love with the beautiful Adonis, a mortal, which caused her to leave Olympus and dwell with mortals. Adonis was the son of Cinyras, (a harp), and Myrrha, (a perfume). He was fond of the chase, and, while hunting the wild boar, was mortally wounded. The tears shed by Venus over his untimely death fell upon the ground and became the beautiful flower Anemone. To console Venus, and because Pluto was unwilling to have him leave Hades, the gods decreed that he should spend the spring and summer with her on earth, and the remainder of the year she was to spend with him in Hades.

We will seek the meaning of these legends from two or more standpoints: - from cosmogony; from universal principles; and from their correspondence in man. The marriage of cosmic elements is similar to the union of chemical elements; when two different chemical elements unite to form the third, chemical affinity is only another name for the marriage of the two elements. In a corresponding sense we must view the correlations of the cosmic gods and goddesses. These legends when viewed from this standpoint, become a picture language of cosmic affinities, and not the free loves of licentious mortals.

In Secret Doctrinè, Vol. I., p. 458, we read: "'Water' and 'Waters' stand as the symbol for Akasa, the 'primordial Ocean of Space' on which Narayana, the self-born spirit, moves. . . . At the same time Water is the third principle in material Kosmos, and the third in the realm of the Spiritual. . . . Water is, in another sense, the feminine principle. . . . Venus-Aphrodite is the personified Sea."

Akasa is Spiritual Substance one remove from the Absolute, or again, it is the Spiritual Essence from the Absolute impregnating primordial substance, the great eternal Mother. This Breath from the Absolute moving on the ocean of space churns its waters into foamy billows, whence arise the beautiful forms, colors and harmonious sounds which become later the music of the spheres which are typified in the character of Venus. J. H. SCOTFORD.

(To be continued.)

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EDITORIAL MIRROR.

The combined consciousness of the four natural kingdoms is located, if that term may be used, in what is termed the higher astral or soul plane. This consciousness, in a potential form, is located in the combined consciousness of the three higher planes of being. It is the active and potential reservoir of all the life forces, and, in its first visible reflection, the Akasha (which might be referred to as the atmosphere of Heaven) are created all forms or potential models of every creature and everything that has ever existed, or that ever will exist. From it is reflected the form of matter termed the higher astral light, and in this substance is actually formed the geometrical lines, curves and angles that go to make up every created form.

From this threefold Sun, this reservoir of all form, is reflected within the auric sphere of man, every act and thought of all the incarnations of the individual Ego which controls that aura. This being so, one can imagine the connection that must exist between all auras during all the incarnations of all Egos.

Again, from this auric sphere, (the personal sun of every individual), is reflected, upon the sub-conscious mind of man, the various events, scenes and sounds, which associate it with other "suns" of like nature.



It has been said :

"Coming events cast their shadows before," though but few have any idea how this is accomplished. Premonitions, prophetic warnings, etc., are literal shadows cast upon man's consciousness by means of this personal sun; but, instead of being cast by the intervention of a body between the earth and the sun, as earthly shadows are cast, they fall into the consciousness of man, direct from that personal sun, and are, atom for atom, a perfect duplicate of the event, act or thought. As all things work from within outward, these shadows are no exception; they fall *ahead* of man's lower consciousness, as it were, in more than one sense; and, though the individual may not always be fully conscious of the

shadow that has fallen upon his aura, he often has an indescribable intuitive "feeling" that something is going to occur. Very frequently the whole event is gone over in a dream—is literally first *lived out* in the dream.

The material sun is called the reservoir of life; but it is only relatively so, for it is practically a focusing point, and it is the reflector of the real life-essence of the Spiritual Sun, a sort of a cosmic camera and light energy combined, as are all other suns of space—"holes in the sky," as they have been termed, through which is transmitted or reflected the real living light, which is the basis of all life.

B. S.

NATURE'S ANALOGIES.

III.

Field scientifically demonstrated the numerical value of the primary colors, yellow, red, and blue, to be respectively three, five, and eight. Whether or not Field was aware of the occult significance embodied in this ascription we cannot say, though true it is that the complement of these numbers 16, or $1+6=7$ —the mystic number of the seven principles or intermediates in both man and the Macrocosm.

To the alchemist and the astrologer these three numerals lend additional interest, which may be best considered in the following arrangement of analogies:—

8.	Blue.	☾	Actinism.	Decomposition.	Spring.
3.	Yellow.	☉	Light.	Transformation.	Summer.
5.	Red.	+	Heat.	Combination.	Autumn.

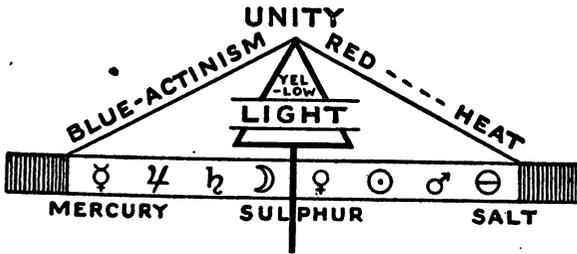
These numerical proportions are thus found to correspond with the astrological chart of the heavens, in that the *eighth* house is significant of death, or separation (the Scorpio or eighth sign activities in alchemic science), conformably with the axiom that "out of corruption shall come incorruption," the *third*, as ruling the mind, accords with the Divine Intelligence that, through the functions of the *fifth* house (offspring) effects the individualization of spirit through matter.

The principal scheme of Nature is revealed in the three glyphs, constituting as they do the symbol of Mercury ($\overset{\ominus}{\oplus}$), or the true *prima materia* which forms the basis of every chemical process, whether it relate to a vulgar or a spiritual regimen.

Through the chemical values as given above—light, heat, actinism—one may study the trinity in its application to external

phenomena Light and heat are specific verities within the ken of every intelligent being, because visually perceived and consciously felt. This third attribute, however, is not so familiar to the mind unconcerned with the deeper intricacies of nature, yet nevertheless a most essential factor in that laboratory of activities wherein the Seen and the Unseen are correlated into harmonious forms and values.

As the efficient principle in the production of chemical changes it is aptly illustrated in the following trinal processes, viz: The chlorides and bromides are reducible through *Decomposition*, which, among the gases, is identical with the process of vaporation; in *Combination*, or a union of chemical affinities, as of chlorine and hydrogen into hydrochloric acid, or of chlorine and sodium into common salt; and in *Transformation* or a varying of the molecular energies, as the solution of iron into crystals, or, more easily apprehended, the bleaching of linen or cotton fabrics by exposure to the sunlight. Likewise are all the various gradations of color in the evolution of plant forms but different expressions of actinic force.



To extend the analogy, we find this arrangement of the trinity to accord with the variations in the chemical action of the elements throughout the progress of the seasons, emphasizing the fact that actinism, light, heat, or the colors of the solar spectrum, are but successive dominating principles in all natural growth, and that natural forces never act at variance with their established laws.

Thus, in the spring of the year, when Nature's impulse is towards germination, the rays predominantly active are the actinic or, counting from left to right in the accompanying diagram, Mercury, Jupiter, and Saturn. This is because a negative condition is essential to the incipient stage of plant life, wherein *decomposition*, as the first step towards fructification, is coincident with the germinal.

As the summer approaches, the actinic rays diminish, while those of light—Moon, Venus, and Sun—relatively increase. Nature,

ever a wise conservator, has husbanded her luminous principle during the embryotic period, that it might be utilized at this season in various essential *transformations*, and in effecting the carbonic secretions which are to assist in the fibrous growth of her vegetable life; as also for the assimilation of the chloro-phyll, or green coloring matter, with which the offshoots and the tiny tendrils are tinged. This division of the year is centered in the green (Moon), the middle or pivotal ray of the spectrum, and includes those formative processes wherein the law of chemical affinity is the most active.

Continuing towards the red or positive polar ray (Mars), we trace the similitude in nature to the heat forces which prevail in the ripening season, through and by which the yielding and semi-fluidic qualities of the gestative and circulatory processes are *combined* and developed into the perfection of weight and solidity. The negative forces have thus become polarized by the positive, and equilibrium is the result.

JOHN HAZELRIGG.

(*To be continued.*)

“ET GLORIA.”

And the Angel came and comforted her, as she stood at the door of the Sepulchre, and waited, not for the human child, for he had gone long before; not for the purified Risen One, for she knew not that he had paid the debt of Gethsemane.

Yet, knowing his promise true, that the door that leads out of human loves is the door that opens to the Love Divine, she waited alone; for the human tie, that had spoken to her of love, and bound her soul to his, had broken and risen above; yet she waited. As though the shadows still of Gethsemane she could see, it seemed to linger near her; and from it, she could not free her longing, mystified heart.

Her soul had whispered of the possible loves of this human life in tones so subtly sweet and soft, that for one brief day she could not distinguish, it seemed to her so new; and spoke in a different tongue from those others that were past, its accents seemed so true.

Then the Angel spake to her and said, “O child of the heavens and the earth, are you forgetting the mission of the human child for the children of men?” know you not, this Resurrection morn, that you are part and plan in the great work of saving from earthly dross thy sisters and brothers, divine fragments of the Father heart?

For woman was first at the Sepulchre, and woman is still first in

the wonderful work of helping others atone; of saving them almost against their will—forgiving even before it is asked; yea, even when the sore heart cries out, “They have taken away my Lord, and I know not where they have laid him.” Know you not that Love is Lord, and that it is divinely human, and humanly divine? All that is divine and pure and true, must gather to itself its earth aroma, and ascend, filling the air with fragrance and giving to the earth life an effulgence of beauty, and satisfied happiness.

Arise and purify thyself, make of thy heart a sacred altar for the flame of love, on which can be laid all the fragrant boughs that have grown for thee in the forests, and also the dead leaves of experiences passed, and the little twigs, gathered by weary hands and piled up in pitiful little heaps, broken and dead, seemingly, yea, and wet with many a bitter tear: and now, on top of all must thy hands place, wrenching from their roots, the living, twining vines that have been tended so carefully, until they have twined round thy heart, and smothered it, until the very pain, so gladly borne, has seemed to be a part of thy life. Yet must thou tear this from thee, and place it on the top of the altar. Then, when the torch of sacrifice is applied, and it all bursts into flame and becomes a seething, burning mass, marvel not, if kneeling before it, the smoke blinds thine eyes, and heat scorches thee.

Yet wait: for the torch of love is a magic wand; and presently, when all is reduced to a glowing mass, when fragrant boughs and twigs and leaves, and living vines have burned themselves away into a mass of glowing embers, then thine eyes will begin to see wondrous pictures in the glow. Then, before thy waiting, mystified soul, will unfold the meaning of life, and the meaning of sacrifice and the Redemption through Love.

And Lo! a voice speaking sweet and clear, in the twilight, like the whispering wind or rustling leaves, and saying, “It is I. Be not afraid.” Thou hast waited, dear child of earth, at the open sepulchre door, waited and wept, that thy Lord had gone, as many have wept before, but not as some who have waited without hope; for thee the Angels have met, and forever and ever shalt thou know the WORD that quieteth every pain. Here hast thou found again all thy seeming lost loves, and with uplifted heart, and radiant face, can exclaim, “Father, I thank Thee, for of those that Thou hast given me, not one of them hath perished.”

“I have looked upon Thy face, O Lord of Life, O Love, I have gazed into Thine eyes, Thou terrible One, Thou that killest and makest alive!”

Henceforth like the Master I go forth to feed the hungry, clothe the naked, and carry the Lambs (the little ones, the weaklings of the flock) close-pressed to my bosom.

Always, evermore, will I see Thy face, O Love, O Lord, in the face of every human soul.

H. A. B.

THE VANQUISHED.

BY PAUL KESTER.

Shall those
 Who have not known temptation
 Wear the crown
 Denied to those
 Who battled even if they fell,
 Who knew
 And chose
 The good, and strove
 To conquer for its sake ?

 When they are vanquished,
 Shall we heap
 Reproaches on them—
 Shall we say,
 "See, they were sinful,
 Let them die—
 Bind not their wounds,
 They have offended God ?"
 O Pharisees !

CONSUMPTION, THE GREAT WHITE PLAGUE.

IV.

Never cough or sneeze unless you first cover your nose and mouth. To do so is to spray the air with thousands of germs. Spit only into moist rags, or paper cups, or into books or old newspapers, all of which can be burned, and so made harmless. Never kiss anybody on the mouth. Sleep by yourself and in a separate room

Perhaps you fear thus to acknowledge yourself infected. It is not a disgrace to have consumption, but it is a crime little less than wilful murder to take no pains that others shall not have it.

It is just along these lines that you and I and every one of us can be of genuine service to the race, can save human life, can stamp out forever the Great White Plague. There are organizations of people leagued together against the rum traffic. Rum does a lot of harm in the world, but nothing to what consumption does, and the battle against consumption seems to me much easier to win. There are many things of which New York City may be proud, but of none so deservedly as that it takes the lead of all the world in its thorough organization against this deadly plague. Some half

dozen other cities have made a timid effort to get the people to see what danger lies in careless spitting. If you and I and every one of us do not lend a hand, it will be thought to be merely one of the many fussy notions doctors have, one more attempt of the silk-stocking, afternoon tea fellows, to rob the poor man of his rights to spit where he pleases.

In New York City all cases reported are plotted on a map. This map is an argument. It is more than that. If to know that consumption is catching and wherein the danger lies is to learn how to prevent it, to know the meaning of that map is to know how to cure it. For example, in the "Lung Block" in New York City, bounded by Cherry, Catharine, Hamilton, and Market Streets, in a population of nearly four thousand, 265 cases have been reported in nine years. Where human beings are crowded together, where no fresh air gets in, where at mid-day with a blazing sun overhead, the hallways are so dark you cannot see your hand before your face, there is where consumption festers, and clings to the walls year after year. Is it nothing to you, O ye that pass by? Is it nothing to you that people live in such a plague spot? You may be far from New York, yet the very clothes upon your back may have been made by some dweller in a sweat-shop, hardly able to hold his head up, but working as long as he may to get bread to set before his children. No man liveth unto himself, no man dieth unto himself. We are all members one of another. It is no visitation of Providence that carries off the one-third part of all our youth; it is something we can prevent if we will be tidy about taking care of all we spit out. It would not take long to rouse the country if a foreign foe should threaten us. And yet that foe would be unable to do the country the tenth part of the injury that the Great White Plague does year after year.

Of the three declarations which modern medical science makes concerning consumption:—It is catching, it is preventable, it is curable,—the statement that it is catching is the most important. So long as it was considered a mysterious hereditary influence, we could make no successful battle against it. But when we know it is catching, then we set to work to find out how it is catching, and what to do to stop the spread of that disease which carries off one-tenth of all our people. When we learn that it is a germ disease; that in the phlegm of the consumptive lies the contagion that endangers your life and mine, the life of your child and mine, then we see that it is a preventable disease, and all that is necessary to put an end to this fearful loss of life is to get people to dispose of what they eject from their air passages as carefully as they dispose of other refuse of the body. We cannot stop spitting, but we can spit where it will not be trodden upon and tracked into the house. To overcome untidy habits of spitting is to overcome this Captain of the Men of Death.

—EUGENE WOOD, in *Everybody's Magazine*.

THE OPEN GATE.

Mr. Lincoln once said, in a debate with Mr. Douglas, that it was too bad that Mr. Douglas could not feel the lash when applied to another man's back. We are most of us in Mr. Douglas's position, we cannot put ourselves in the other man's place. Here is a true story, and as you read it, I ask you to put yourselves or those whom you love best in the place of this poor soul of whom I am going to tell you.

A few days ago I went to see a noted tuberculosis specialist of Los Angeles. He has a small free out-of-door sanatorium of his own. In passing through to his office I noticed a young man writing at a table, and was shocked by his pallor, the droop of his head and shoulders, the terrible emaciation of his whole body. His clothes were shabby and he looked so sick and neglected that my heart went out to him. In the course of my conversation with the doctor, I asked him if he did not have many pathetic cases. "Just there," he said, "is where we doctors suffer most. The outside world has no idea and apparently can be given none, of the desperate straits of the consumptives, especially the poor ones, who come to California. Not a day passes that I do not have a written or verbal appeal for help that would wring your heart. But what can I do? My sanatorium is quite full, and there are no places I know of to which I can recommend my patients." He picked up some letters and read me extracts from them that made me feel that we, as a community, were committing murder in so shamefully neglecting our responsibilities. "Here is a case," he said, "which is a very good example of what we were speaking about. Perhaps you noticed that young man who was in the waiting room when you arrived. Both of his lungs are affected, and he came out here thinking that just by being in California he could get well. He has no money, no friends, and is so weak and ill that it would be impossible for him to get work, even if people were willing to employ a consumptive, which they are not. He tells me that he has been turned away from hotels, boarding houses, and private families as though he were a leper. Even the hospitals refuse to admit him. There is such deadly fear of contagion. He implored me to take him into my sanatorium. I told him that not only was the sanatorium full, but that there was a waiting list a mile long, and I could not take him without keeping out another in the same condition. He couldn't have been nicer about it. He said he understood perfectly. "But, Doctor," he pitifully asked, "what am I to do?"

"I don't know," I responded. Now the dreadful part of this is, that he could be cured under the right conditions, but as it is, he will undoubtedly die of neglect. He is writing out an application to the sanatorium now, but before his turn comes, he will be gone, unless something can be done for him in the meanwhile."

At this point the Doctor was called suddenly from the room, and came back after a few minutes looking more than troubled.

"The nurse had a scare," he said. "That young man we were discussing fainted dead away from the exhaustion caused by his talk with me, and the writing of the application. We revived him sufficiently so that he could leave the office, but God knows where he will lay his head to-night or for many nights to come."

That was the end of my little experience, but not the end of the long death struggle of that poor homeless boy, whose case is one of thousands.

G. F. J.

THE OPEN GATE FUND

Amount reported received in November ARTISAN.....	\$1,426 56
Cash received since November 1, in amounts varying	
from \$1.00 to \$50.00	147 50
From Lawn Fête, Santa Monica.....	1,339 39
Total ..	<u>\$2,913 45</u>

For several weeks men have been at work getting the grounds ready for the erection of tents, etc., and it is hoped that The Open Gate may be ready for the reception of patients by or during January next.

We must correct an error made in last ARTISAN relative to initiation of a splendid plan for aiding the consumptive work. It was Unity Square of Philadelphia which inaugurated the custom. Palo Alto Square was second in that, though second to none in many good ways.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 24
THANKSGIVING.

Once more the Thanksgiving season has rolled around, bidding us raise our hearts in gratitude for the blessings of the past year.

We see all Nature around us giving thanks to the great Creator. These thanks may be expressed in countless ways, as, for instance, the thanks of the plants overflow in terms of blossom and fragrance.

The crops are the thanksgiving fruits of the year. The Autumn,

therefore, is the season for thanksgiving, and the decorations used at this festival tell us the same message. The sun and stars pour out life and light in joyous thanksgiving.

So our hearts and minds should overflow in flower and fragrance of good deeds to those around us in thanksgiving for the benefit of existence and all the treasures of body, soul and spirit that are ours.

Therefore we should not think alone of feasting the body on material things. We should fill our minds and souls with the spiritual nourishment that is always ours, just for the asking.

In proportion as we are grateful for all the spiritual and material blessings that are poured out upon us, will we receive the greater abundance.

Every day should be a day of Thanksgiving. We say, "Give us this day our daily bread," which means—give us this day our daily life and light and love—bread, both of the spirit and body.

NOTE.—It would be advisable, if possible, to hold an out-of-door meeting in study of Nature.

THANKSGIVING SONG.

"How Can I Keep from Singing?"

TUNE—"O Mother, Dear Jerusalem."

My life flows on in endless song
Above earth's lamentation.

I hear the sweet though far-off hymn
That marks a new creation.

Through all the tumult and the strife,
I hear the music ringing.

It finds an echo in my heart—
How can I keep from singing?

What though my joys and comforts die?
The Lord my helper liveth.

What though the darkness gather round?
Songs in the night He giveth.

No storm can shake my inmost calm,
While to that refuge clinging.
Since God is Lord of heaven and earth,
How can I keep from singing?

I lift mine eyes, the cloud grows thin,
I see the blue above it;

And day by day the pathway smooths,
Since first I learned to love it.

The peace of God fills full my heart,
A fountain ever springing.

All things are mine since I am His—
How can I keep from singing?

TEMPLE ACTIVITIES AND NOTICES.

It is desired to establish a good circulating library at the Headquarters, for the benefit of members, residents and visitors. There is now a small nucleus for this library. Donations of books—religious, theosophical, philosophical, ethical, scientific, etc., are solicited.

* * * *

For Temple dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer. For membership Certificates and Investment Certificates in the Temple Home Association, and for all payments thereon, make money orders payable to The Temple Home Association.

* * * *

Attention is again called to the souvenir department. Many articles suitable for Christmas gifts may be found listed in the advertisement on another page.

* * * *

Will our members remember to bear in mind some of the great needs of the Sanatorium occasionally. Among these is an ever increasing one for old flannel, linen, cotton, etc., for use in various ways.

* * * *

A certain portion of our members have allowed their dues to remain unpaid for over a year. We avoid sending personal notices as much as possible, and would ask that all who are able to do so would respond to this notice.

TEMPLE SCRIBE.

All great actions have been simple.

Though we travel the world over to find the beautiful, we must carry it with us, or we find it not.

As a plant upon the earth, so a man rests upon the bosom of God; he is nourished by unfailing fountains, and draws at his need inexhaustible power.—EMERSON.

SOUVENIRS OF Oceano and Vicinity

	PRICE
Large Pearl Buckle.....	\$ 0 75
Abalone Pearl Breast Pin.....	0 75
Temple Builder's Pin (Abalone six-pointed Star).....	0 75
Abalone Brooch (cross).....	0 75
Abalone or Shell Hat Pin.....	40c, 0 50
Shell Stick Pin.	0 40
Big Shell Spoon	0 75
Small Shell Spoon.....	0 50
Safety Pin—moon-stone setting.....	0 75
Moon-Stone Stick Pin.....	75c, \$1.00
Moon-Stone Hat Pin	1 00
Moon-Stone Pendants.....	\$1.00, \$1.25
Silver Ring with Moon-Stone.....	2 00
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Moon-Stones or other stones (polished, not set).....	according to size
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Pen Wiper (shell or ornament)	0 15
Pin Cushion (shell or ornament).....	0 15
Collections of small Shells and Pebbles.....	0 25
Paper Weight (Curious Stone).....	0 10
Strings of Sea Urchins.....	1 00
Abalone Shells (according to size)	25 cents to 1 00
Souvenir Postal Cards.....	0 05
Photographs—Local Scenes.....	10 cents each, 1 doz. 1 00
Star Fish	0 25
Moon-Stone Cuff Buttons (1 pair).....	2 00
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Abalone Five-pointed Star (charm or pin).....	0 75
Seeds—California Poppy, Nasturtium, Sweet Pea, Pansy, Eucalyptus, Cosmos and other varieties.....	Packages, 25 cents to 0 50
Specimens of Eucalyptus and Pepper Tree Leaves, Flower Seeds	0 25
Mounted Sea Weeds.	0 10
Pin Cushion in Curious Stone.....	0 15

Address all orders to

SOUVENIR DEPARTMENT,

OCEANO, CALIF.

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No.

Behold, I give

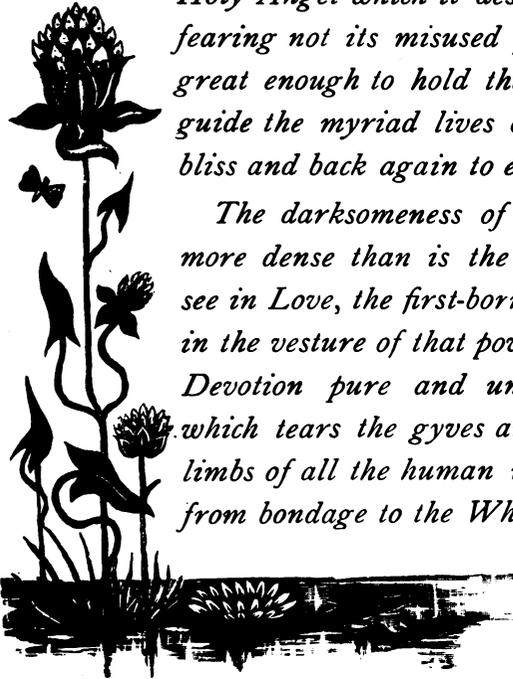


unto thee a key.

THE HOLY ANGEL, LOVE

To disguise the miry sloughs of human passion, hatred, murder, treachery and deceit, man hath used the most sacred of all sacred words—Love; knowing naught of the Holy Angel which it designates; ignorantly fearing not its misused power, which yet is great enough to hold the stars in place and guide the myriad lives of earth to heavenly bliss and back again to earth.

The darksomeness of blackest night is no more dense than is the mind that fails to see in Love, the first-born son of God; clothed in the vesture of that power which manifests Devotion pure and undefiled; the power which tears the gyves and fetters from the limbs of all the human race, and sets it free from bondage to the Wheel of Time.



ZONES OF COLOR.

TEMPLE TEACHINGS, OPEN SERIES, NO. XLVIII.

However wise the teacher, he can give but little knowledge to his pupils in the stereotyped phrases he must use to clothe his ideas; unless his words strike upon the Soul's organ of hearing, he can convey no vital truth. Words are but symbols, which change and pass away, while knowledge is eternal, and words must be vitalized, impregnated with pranic force, to give them even temporary endurance; and this can only be done in concentration. It is in the parturition pains of concentration that the power of perception is born—or, to be a little more exact, is transferred from the spiritual to the mental planes,

In pursuing the study of Symbolism, if anything but a superficial knowledge of the same is to be attained, the student must at the same time strive to cultivate the power of concentration. He must become able to recognize the whole of an idea or object by any one of its constituent parts, and to do it instantaneously; or in the interpretation of an idea or a message he may lose the most important point while stopping to interpret some connecting or other symbol of secondary importance. By understanding that all things in manifestation are symbols of eternal truths, and by taking any one visible object and fixing the mind upon that, first by an effort of will, then by stopping the fluctuations of the mind, the soul can make itself heard as it tries to impart to the mind some inner truth in relation to the object under investigation. In fact the consciousness of observer and observed become identified, the personal Ego becomes conscious of all that is in the consciousness or soul of the object. But as a rule students become too easily discouraged. Because they have some difficulty in stopping the fluctuations of the mind and in listening for the tones of the inner voice at one and the same time, they give up in despair. They seem to think it ought to be a purely natural process requiring no continued effort on their part. It is quite understandable to them that even years of study and close application may be necessary for the acquisition of some specific branch of scientific knowledge, while, at the same time, they rebel at the idea of giving much less time and effort to a power that is limitless, or despair of final success. In no branch of Occultism will the earnest student find more to interest and instruct himself and others, than in the study of all phenomena from the aspect of Color.

It is not generally understood that the geographical divisions of

latitude and longitude were originally designed to mark out the habitat of different orders of Color Elementals, the knowledge of which was confined to Initiates and was held inviolate.

At the centre of each of the Zones so defined, there are Astral conditions comparable to those resident around the solar plexus of man, where the Color Elementals of any one ray exert more power than on either side, and therefore exert a tremendous influence on all things and people that live therein.

As there are ties of relationship existing between different parts of the earth and corresponding divisions of the Cosmos, so there are ties of relationship existing between the same and all human beings upon the Earth, and the Color that dominates a Color Zone has a peculiar influence over the people that belong to that particular Color Ray. The hair, eyes, and skin are strongly affected, and such a Zone is the natural environment of those who belong to that ray. Out of it, they will degenerate and decay as a race. It does not often occur to students of life's mysteries that loss of health may be due primarily to a wrong color environment, yet this is true. This particular part of California lies in the Centre of the Color Zone of the Red Ray. By following the 35th and 36th parallels you may find the portions of the Earth's surface where the Red races would find their natural environments. The Aztec, Indian and Aryan Races are among those races.

So subtle and potent is the influence of color, that if the units of a race are transplanted, or even if the environment and association be changed by the introduction of innovations brought about by people of another race who are dominated by some other color, the people in whom the operation of either color is most strongly pronounced, are the ones who will gain and hold power and preeminence and the others will die out gradually or their descendants will become mixed and partake more strongly of the characteristics and constitutional tendencies of the dominating units. There is some one color zone on the earth's surface in which every human, animal, vegetable and mineral creation, is naturally "at home;" a zone where all that is in them will rise to its highest point of attainment, if given like advantages to those that might obtain elsewhere, under other circumstances; and one result of the coming of the golden age will be the attainment of the knowledge of how to seek the true home zone and at the same time the necessary advantages that will enable all the races of the earth to reach the highest possible point of attainment for them. In individual minds there is already awakening an inkling of the importance of

research along these lines. However, an earnest student of Occultism will not be contented to stop his investigation at the point of manifestation of color and its effects; he will desire to know what lies still farther back of the zones of color and their apparent effects on the human race; and this brings me back to the opening paragraphs of this communication. The ability to determine these mysteries and satisfy his inner craving for knowledge lies in the student's power of understanding and remembering the correspondences—the language of symbolism, and by concentration and analytical research, so trace back the effects to their hidden causes, and it is not such a difficult thing to do as you might imagine. Take for instance the Red race. The earth's red plexus, that part of the earth more particularly dominated by the Red Ray, lies between the 30th and 40th degrees from the equator, this is the true home of all these people who spiritually belong to the Red Ray.

There are also many people in incarnation in the mixed races at the present time who belong to the Red Ray, but who are on the verge of changing into some other ray; for it must be remembered that at the beginning of each new manvantara, the monads ready for incarnation come under the dominion of some other degree of life or Color ray than that in which they had previously incarnated. Those now incarnated in the Red Ray will become a part of the Blue Ray in the next manvantara, those now of the Blue Ray will become a part of the Red Ray unless they have passed through that phase of existence, in which case both they and the monads of the present Blue Ray will pass into the Violet at the beginning of the next manvantara.

Unless you are willing to accept the fact that every Color ray as well as every other division of the Cosmos is an embodied entity on some plane of existence, you will not be able to accept my statement that there is a corresponding plexus to that of the red color zone of the earth, in the entity we term the Red Ray—a cosmic plexus—represented by the planet Mars, as far as it is visible to the human vision, and also another similar plexus or rather a form of energy which corresponds to a plexus, on each of the invisible planes. If you are able to perceive that in their totality, all these various plexi which manifest in each state and condition of matter, force, and consciousness, are one single entity, it will not be difficult for you to perceive that there must inevitably be a very powerful force of attraction between the red color zone of the earth and the people of the Red race.



NATURE'S ANALOGIES.

V.

As we have already demonstrated, Nature takes three successive and distinct steps in her season of fructification, viz.: In the germinative period of spring she utilizes the actinic or electric forces which repose in the *blue* rays of the spectrum; during the evolving or summer period, the principle of light, which centers in the *yellow*, is brought into requisition; and at the ripening season, the element of heat, vested in the *red* ray, is essential to the completion of her purposes. Now, as with the seed of grain, so with the human monad. The epochal or embryonic activities are synchronal with those of the upper or negative pole of nature's battery, which is violet (Mercury, in Astrology ruling the mind), for a spark of the Divine Intelligence has now approached the quickening; passing along the line of the spectrum the foetal period is attained in the yellow, Venus, or—as in Astrology—the love or unifying principle; thence into the red (Mars), which is the sphere of energy and independent selfhood, and behold! this is the stage at which the human soul is ripened into outward being.

And so with every undertaking, whether mental or physical, which emanates from the thought realm, conception and evolution follow systematically through the same gradations as depicted in the rainbow and the music scale, and interpreted by the celestial science of Astrology. For example, a vague image or idea first enters the sphere of activity, which is through the mind (Mercury), but in order to practically utilize this idea there must be a correlation of these mental forces, a unifying of the principles which constitute that idea, and this calls into activity the Venus or love element. With the forces thus arraigned for execution, the idea takes active form under the energizing stimulus of the Mars principle. It will thus be noted that everything, from a thought to a universe, has its seasons of enucleation; the springtime is the inception, or the seed of cause, the summer a blossom of unfoldment, the autumn a ripening of purpose—the different processes attuned to the anthem of one Divine harmony.

Now, if vibration, through a gradual series, be the active and determinate law of nature, as indicated by the analogies between sound and color, then, as a fundamental fact, this order *must* obtain throughout the broad domain of the universal cosmos. There cannot be two separate and distinct laws of motion in our economy, for such would presuppose ultimate antagonism and consequent chaos.

Lest the claim that a chromatic and hence a musical law is paramount in the starry heavens be too vague for ready acceptance, we may state here, without fear of contradiction, that star color can be amply verified by a little observation. One need but use the naked eye to distinguish the dusky redness of Mars. This planet strong in a nativity, indicates a preponderance of red corpuscles in the blood, the concomitants of a martial or positive, aggressive temperament. It was the recognition of this fact that led the old sages to denominate this planet the *god of war*.

Ascending the planetary scale, we come to the Moon or pivotal ray, which is green. The little fiction about her being made of green cheese is really, though perhaps unconsciously, but a quaint reference to a fundamental principle in nature of which this planet is the symbol, green being her psychical value in the color scheme. The green cheese theory, by the way, involves a wondrous truth, interesting if homely. As is well known, the rennet used for producing curd, is milk which has been concreted in the stomach of a sucking calf. Why this should effect the desired end, is because the stomach from whence the milk is taken for purposes of coagulation is germane with the Cancer (stomach) activities, of which, according to astrology, the Moon partakes. *The result is produced by a coalition of principles* Odd, isn't it? If one needs any proof of the practical side of alchemy, he finds it here in this transmutative process. This may seem a digression from our subject, but one is easily enticed into a variety of channels when discoursing upon the wonders of nature.

The colors of the fixed stars are quite discernible in a multitude of instances. This is because of their self-luminosity. Antares and Aldebaran, designated in Astrology as of the nature of Mars, emit a fiery red, while Capella is yellow, Castor, in the sign Cancer (sheath of the Moon), is green, and Lyra blue. "In the pure, transparent atmosphere of tropical regions the colors are far more brilliant. There, oftentimes, the nocturnal sky is a blaze of jewels, the stars glittering with the green of the emerald, the blue of the amethyst, and the red of the topaz. . . . In the double and multiple stars every color is presented in all its richness and beauty. We find also combinations of colors complementary to each other. Here is a green star with a blood-red companion; here an orange and blue sun, there a yellow and purple one. The triple star Andromedæ is formed of an orange-red sun and two others of an emerald green." "Every tint that blooms in the flowers of summer flames out in the stars at night." (Steele).

JOHN HAZELRIGG.

(To be continued.)

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EDITORIAL MIRROR.

“O, where is the Sea?” the fishes cried,
As they swam the crystal clearness through.
“We have heard from of old of the Ocean’s tide,
And we long to look on the waters blue.
The wise ones speak of the Infinite Sea,
O, who can tell us if such there be?”

The lark flew up in the morning bright,
And sung and balanced on sunny wings.
And this was its song: “I see the light
And look o’er a world of beautiful things;
But flying and singing everywhere,
In vain I have searched to find the air.”

—*Minot J. Savage.*

✽

“Before thou canst approach the foremost gate, thou hast to learn to part thy body from thy mind, to dissipate the shadow, and to live in the Eternal. For this, thou hast to live and breathe in all, as all that thou perceivest breathes in thee; to feel thyself abiding in all things, all things in SELF.”—“*Voice of the Silence.*”

✽

“This divine discipline, Arjuna, is not to be attained by the man who eateth more than enough or too little, nor by him who hath a habit of sleeping much, nor by him who is given to overwatching. The meditation which destroyeth pain is produced in him who is moderate in eating and in recreation, of moderate exertion in his actions, and regulated in sleeping and waking. When the man so living, centers his heart in the true Self and is exempt from attachment to all desires, he is said to have attained to yoga. Of the sage of self centered heart, at rest and free from attachment to desires, the simile is recorded, ‘as a lamp which is sheltered from the wind flickereth not.’”—*Bhagavad-Gita.*

"If you wish to progress on the road to perfection, take lessons in love. Learn to love the highest, and you will be attracted by it. Seek in every man those qualities which appear to be high, and cover his mistakes by charity and love. If you speak ill of another you speak ill of yourself, because he, who prominently notices the faults of another must have the elements of those faults in himself. A vain person is repulsed by the vanity of another; a liar expects from others the truth; a thief does not wish his own property taken away. Virtues attract each other, producing harmony, but vices repulse each other, and discord is the result.

Each man is a mirror in which every other man may see his own image reflected, either as he is or as he may become in the future, for in every human soul exist the same elements, although in different states of development, and their development often depends on external conditions over which man has but little control."

—*Franz Hartmann.*

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 26

"BECOMING ONE WITH THE WHOLE."

PART II.

It is not selfishness that makes a soul desire "To be all things to all men." He can not have that desire while he is still a slave to his lower self. That desire comes to him after he has given himself in service for others and merged his life in the *All* or Universal life. Then it is we say he has reached Universal Soul, where true liberty awaits him.

He is like the drop of water that unites with the ocean. It finds greater liberty than when it was only a drop by itself. As a part of the ocean it can reach from continent to continent, can bear great vessels on its surface, give life to numerous plants and animals and possess inestimable strength and ever changing beauty.

It is important to understand clearly what true liberty is. When we become surfeited or sickened with vice or pleasure, are careless of pain or suffering, in ourselves or others, or do wrong of any kind because we have the power to do so, we are not acting according to liberty but in accordance with what might be called license or indifference.

License is liberty that is not controlled or restrained and tha

does not regard people and customs. Indifference is a lack of interest in regard to conditions either in ourselves or others. It is a woeful mistake to think such conduct is right or that it shows a high degree of wisdom. There is a *true* indifference we can gain. It is often mentioned in books and by students of spiritual things. It comes through experience, suffering and struggle after the personal desires are sacrificed, when we have passed beyond the limits of material things, and when the soul has truly united with the spirit that lies at the heart of all things.

We must be quick to recognize pleasure or pain in ourselves and in others with whom we come in contact before we can take one step toward the highest life. We must be strong, strong in every way, alive in the knowledge of our union with all things, if we would sieze and examine the marvelous occurrences of life. We reach this point by loving, by coming in touch with every minutest atom.

Do we understand what it means to come in touch with every minutest atom? The seashore is made of sand. It we stand at a distance and look at the shore it appears as one solid mass, but if we come close enough, we find we can take a handful of the sand and could continue to take handfuls until the entire shore was raised, little by little. Each handful, too, we would find to consist of grains so small that we could scarcely hold them. They would be continually slipping between our fingers. If our eyes were sharp enough we could see that these grains were divided again and again until we could see the minutest of all divisions, and that we would call an atom. (Atom is here used in its general sense and not in its specific meaning.)

So it is with everything. A heavy bar of iron, so solid that it takes many men to lift it, is composed of atoms. It is the same way with our bodies or with anything that can be mentioned.

We have said that if we would understand the marvelous things in life, we must come in touch with every minutest atom. You will wonder no doubt how we can come in touch with such multitudes of particles and all smaller than a grain of sand.

We can not do it as we touch things now with our hands. We must first come to know this feeling within ourselves and the spirit of the tiny atoms of sand or water. This is what was meant by passing beyond the limit of material things. We reach a place where spirit puts us in touch with things far beyond the reach of our physical hands.

All this may sound strange and impossible but it all comes true

by loving. We expected to find strange things when we began these studies. It is through love that you will be able to understand them and it is in love that we must wait until we can understand it fully.

NOTE:—This lesson is a continuation of Lesson 10. It would be well to read Lesson 10 again before studying this one. The song for this lesson is the same as for Lesson 10.

This series of lessons which are simplifications of the Temple Lesson, "Becoming One With The Whole," have purposely been left more difficult, for the older Builders. Further simplifications for the younger children can be made through illustrations.

"It is easy enough to be pleasant
When life goes by like a song;
But the man *worth while*
Is the man who will smile
When everything goes DEAD WRONG."

WHEN SHALL I ATTAIN TO THIS—
TO THANK THEE FOR THE THINGS I MISS?

THE OPEN GATE.

The building which will be used as the base of Supplies, headquarters for the nurses, attendants and physicians connected with the Open Gate work, will soon be ready for occupancy. The tents will then be speedily erected and the Institution be prepared to receive patients.

It is likely that a lodging and boarding house, to be known as The Open Gate, may be established at Los Angeles, thus providing in that city a place where consumptives coming to the city may obtain accommodations, be given all necessary information and directions to The Open Gate at Oceano, if they are seeking such conditions. It is also designed that there be a free side to this, so that any unable to pay for board and lodgment may at least be *permitted to die indoors*, if that change must come. The people of Los Angeles, it is expected, will support this free side when its beneficent aspect is realized. The clipping below from the Los Angeles Examiner of recent date shows the necessity for such an institution:

**HOPE OF HELP GONE, MAN
WAITS END IN DOORWAY.**

**WHEN FOUND BY POLICEMAN, KARL
CARRELL LIVES LONG ENOUGH TO
DIE IN HOSPITAL—CONSUMPTION
CAUSE OF DEATH.**

Hope of help had gone, and Karl Carrell had nothing to live for, when death overtook him suddenly, a stranger among strangers, yesterday morning. Patrolman W. A. King found him dying from consumption in a Los Angeles street doorway. A letter in Carrell's pocket told enough of his story to show something of his struggle—and to lead to the belief that his body will find burial in a pauper's graveyard.

Carrell was dead fifteen minutes after he had been carried into the Receiving Hospital. In his pockets

were sixty cents and the letter. The police learned that he had been living in a 10 cent lodging-house and eating fifteen-cent meals. The rest of the history was given in the letter. Edythe Carrell, sister of the dead man, had written it from Columbus, O., where she was going to school.

She was unable to send her brother the money he had asked for. She was being supported by her uncle. She hoped he would find the health he had failed to find in Colorado and Texas. And that was all. It was written December 5.

Consumption had clearly afflicted the man for a long time. He would have been unable to work had he found employment. And so, death came swiftly and mercifully. And he fell, stricken, in the doorway where the patrolman found him.

The above is only one of the many cases. Another case recently under notice was of a man able to pay, but who was refused accommodations at several hotels, until disheartened, he sought the bench of a public park and committed suicide.

“INASMUCH AS YE HAVE DONE IT UNTO ONE OF THE LEAST OF THESE MY BRETHREN, YE HAVE DONE IT UNTO ME.”

THE OPEN GATE FUND.

Amount reported received in the January Artisan,.....	\$3,503.40
Cash contributions received since Jan. 1st. in amounts varying from \$3.00 to \$60.00	\$103.13
Cash on certificate in T. H. A. for Open Gate account.....	20.00
Total.....	\$3,626.53

CONSUMPTION, THE GREAT WHITE PLAGUE.

VI.

But how do these patent medicines get the testimonials they print? Sometimes they regularly bulldoze them out of helpless people. The Charity Organization Society has instances of such conduct on its records. Oftener the promoters buy and pay for these lies. Oftener still the people are deluded into thinking they are cured, to learn the terrible truth when it is too late. A man who will advertise that he can cure consumption with a specific medicine, will do anything for money. If you think this is too

strong a statement, I beg to quote to you the headline of one such advertised in a New York daily newspaper which circulates most largely among the poor, the ignorant, the credulous. It says: "Best climate for the consumptive is the fireside of the home" I have known mighty low-down things to be done to get a little money, but this beats all I have ever heard of. If the men who promote this medicine know anything at all about the proper treatment of consumption, they must know that there is no surer way to kill a sufferer from that disease than to tell him to stay by his fireside. If he follows their advice he is as good as dead. This is nothing less than murder organized as a business. They must know, if they know anything, that the man's only chance is to get right away from that shut-in life. But they know that he fears the open air. He is chilly as it is. They know he dreads the notion of going away from home among strangers, sick as he is. They know that any other than the way of living to which he is accustomed seems to him unreasonable, unnecessary, unimaginable; in a word, impossible. They know he wants to be well again as soon as possible, and that he believes there is a proper drug for every disease; all you have to do is to get the right medicine and take enough of it. They know that when he reads the testimonial from men who say they were so weak they couldn't walk up four steps, and yet got well inside of eleven weeks, he will never investigate and find out what black lies they are. They bank on all this. What do they care how many die, these conscienceless advertisers, so long as they can sell six bottles for \$5.00.

A certain whisky is advertised as being so extremely pure that it will cure consumption. I am no judge of whisky, but those who are, tell me it is wretched stuff. Poor people stint themselves of food to buy this whisky. Why, it is drinking whisky makes people have consumption. A little liquor as a stimulant, administered by a physician, helps in the cure, but it isn't the whisky that does the curing.

I said that if moths got into a beehive we shouldn't know what would kill the moths and not the bees. The illustration is as good as I can make it. How are they got rid of? If the colony is strong enough, the members sting the moths to death and carry out their bodies. What they cannot get out, they cover over and seal up with wax. But if the colony is weak, the moths get the upper hand.

It is just so when the germs fasten on us. If we have learned the lesson of how to live and keep our bodies in first-rate conditions,

we can resist the enemy. But when we break ourselves down by too much whisky, too much tea and coffee and tobacco; when we starve ourselves, because we do not get enough to eat, or because we eat what we like and not what nourishes, or because we gobble it down without first chewing it so that it can be digested; when we stint ourselves in sleep and rest; when we poison ourselves by habitually breathing air, thick with the breath of others and the exhalations of their bodies; when we overwork and overworry; when we put on too much muscle or too much fat (one is as bad as the other); when by disease or excess of any kind we are either under or over the normal.—then the power of the system to repair injury is taxed too much, and consumption fastens itself upon us.

EUGENE WOOD, in *Everybody's Magazine*.

VALUE OF STUDY.

Prov. 24:3, 5. "Through wisdom is a house builded, and by understanding is it established. A wise man is strong, yea, a man of knowledge increaseth strength."

"To know the Truth is to know thyself. To know thyself is to know God."

Among the struggling masses of humanity who make up the world of to day, it would seem that few could find the time to devote to the study of aught save how to care for the wants of the body. Yet through conversation, by means of letters received, and in the pressure of the mental atmosphere, we are persuaded that there are those who desire to live for something other than "merely to eat, to sleep and to propagate their kind." That there are hungry minds, as well as hungry bodies. Minds filled with questions of the "Whence, Why, Whither." Everywhere are minds dissatisfied with the teachings of Science and of Theology. This very hunger and longing is the evidence that there is teaching that will satisfy the longing and answer the questions, which, consciously or unconsciously, are being forced upon mankind.

Let us be sure that, as Whittier says—

"Truth is one,
And in all lands beneath the sun,
Whoso hath eyes to see may see
The tokens of its unity,—
Read not the riddle all amiss
Of Higher Life evolved through this."

What is meant by Study? To study is to search, to inquire. Study is research, investigation, analysis; manifesting a purpose in

the mind, a desire to know some definite thing, with a determination and a willingness to pursue the desired object.

Study leads to valuation, appréciation, to definite thinking and to a definite expression of thought. It leads to discovery, to the power of gathering evidence, of inference, and of drawing conclusions. It leads also to the power of concentration, a power so much needed among the men and women of to-day. Also to decide for one's self, without depending upon what others say; of passing an opinion, of recognizing truth when found, of becoming unprejudiced, unbigoted, fair, rational, judicious, equitable.

Amid the many objects presented at the present time, one must decide definitely what object he will pursue, what he will study; and having decided, select some one of the various forms of teaching, and follow that line until satisfied that it contains no more for him.

Unless firm in determination, one is liable to drift from one form of teaching to another, and to lose himself in a mass of words. Certainly Truth cannot be monopolized; it is Universal, but while following one form it is unwise to confuse one's self with other forms.

We are told that "Man is even more responsible for his ignorance than he imagines;" for "There is an inmost centre in us all, where truth abides in fullness." Our work is to pursue that form of teaching that shall "allow that imprisoned splendor to escape."

"To-day there are many posing as teachers who through desire for pecuniary gain, will either consciously, or otherwise, betray the unsuspecting student into dangerous conditions, conditions where the seeds of disease and death find their natural habitat."

As members of The Temple, it is best for us now to devote whatever of time and strength we have at our disposal, to the teachings which, during the past seven years, have issued so freely from The Temple. We are told that "The position of every member is exactly the position he occupies in the evolutionary scale of life." "His advancement and development depend upon the use he makes of his present opportunities and of the teaching given by The Masters Through The Temple," in *THE ARTISAN*; through its publication of what is termed "The Open Series," in the little books of Temple Teachings, and by correspondence with, and in obedience to, the Heads of the work at Headquarters.

A desire for a thorough study of these teachings, wherein are to be found the answers to the afore-mentioned questions arising in the hungry minds, has led to the formation of a correspondence class, which class is approved by those in authority. Those who have inaugurated this class do not pose as teachers, but as fellow

students, whose aim is mutual knowledge through mutual study. No one can advance alone, "The head cannot say to the heart, I have no use for thee, the hands cannot say to the feet, I have no use for thee, No man liveth or dieth to himself." The great Law of Unity, of Brotherhood, works forever. Does one have need? All have need also through that one; even as when one finger suffers, the whole body is in pain.

The apparent simplicity of The Temple Teachings has seemed to lead many to feel that they have known all that is taught therein before; but by study and reflection, such "will be led to a new power of comprehension, to an awakening of intuition that has never before come to them, and many points in the former teachings of H. P. B. will be cleared up," and we are told that this awakening of the intuition by The Lodge through the Master H, is made possible by the closing of the three cycles at approximately the same time, and the inauguration on the physical plane of The Temple work of the new cycle, the preliminary work of which was done by H. P. B. and W. Q. J. in the closing quarter of the nineteenth century. (See page 4 of Temple Teachings No 2.)

Let us bring to this study our best efforts, striving to obtain food which will not perish, but which, if assimilated and built into character, will raise our own and the lives of others onto a higher level.

What is The Temple? In its last analysis, we are told, it is Humanity as a whole, of which the Organization called The Temple is one degree or division, under the supervision and guidance of certain ones of The Great Lodge of Masters. All who enter this organization, we are told, "have been prepared, either by illumination, study, or great sorrow and brave endurance." That "All who have reached this stage of growth come under the Law of Natural selection, and are cordially welcomed to their naturally appointed place."

The object one has in joining The Temple is set forth in the opening paragraph in the application for membership, namely, "Believing in the essential unity of all Life, and desiring to work in harmony with others for the enlightenment of all peoples."

We believe that the spirit and basis of The Temple is Love and Service.

"The Universe rests in the bosom of Love;
A Love so limitless, deep and broad,
That men have renamed It
And called it God."

Into this correspondence class all who feel the need are invited to enter; it is free and open to all who are willing to study the

Master's Instructions and become like little children. Open to all who will joyfully pass on the truth they glean. Let us all join in uncovering and distributing the gems hidden in these Teachings so freely given. If we search with all our hearts, we shall find the light and understand.

FRANCES J. MYERS.

307 Hawley Ave, Syracuse, N. Y.

TEMPLE ACTIVITIES AND NOTICES.

Our Brother D. D. Babcock, of Darrington, Wash., is again with us for a brief sojourn. He was with us last, about a year ago.

* * * *

Mrs. Helen J. Winsor and her son Wiley, were with us for a day, at Halcyon Hotel, while en route for their home in San Jose.

* * * *

That all members of the Order of the 36 did not receive the communication relative to possible admission to the Order of the 28, is due to the fact that directions were given that such communication should be limited to those of said Order who had been Temple Members for at least three years, and who were also in good standing.

* * * *

Please strike out the letter "F" in 4th line from bottom of 1st page of paper on "Symbolism" just issued to members of the Order of the 36. It should read, "lower psychic forces."

* * * *

For Temple dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer.

* * * *

For Membership Certificates and Investment Certificates in the Temple Home Association, and for all payments thereon, make money orders payable to The Temple Home Association.

* * * *

It is requested, that in all cases of changes in address, SPECIAL NOTICE (separate) be promptly sent to the Temple Scribe by letter or postal card. If this direction is not carefully complied with, or if such changes are mentioned in any other method of correspondence, the desired result may not be secured.

TEMPLE SCRIBE.

Beware of calms in any form. This life means ACTION !

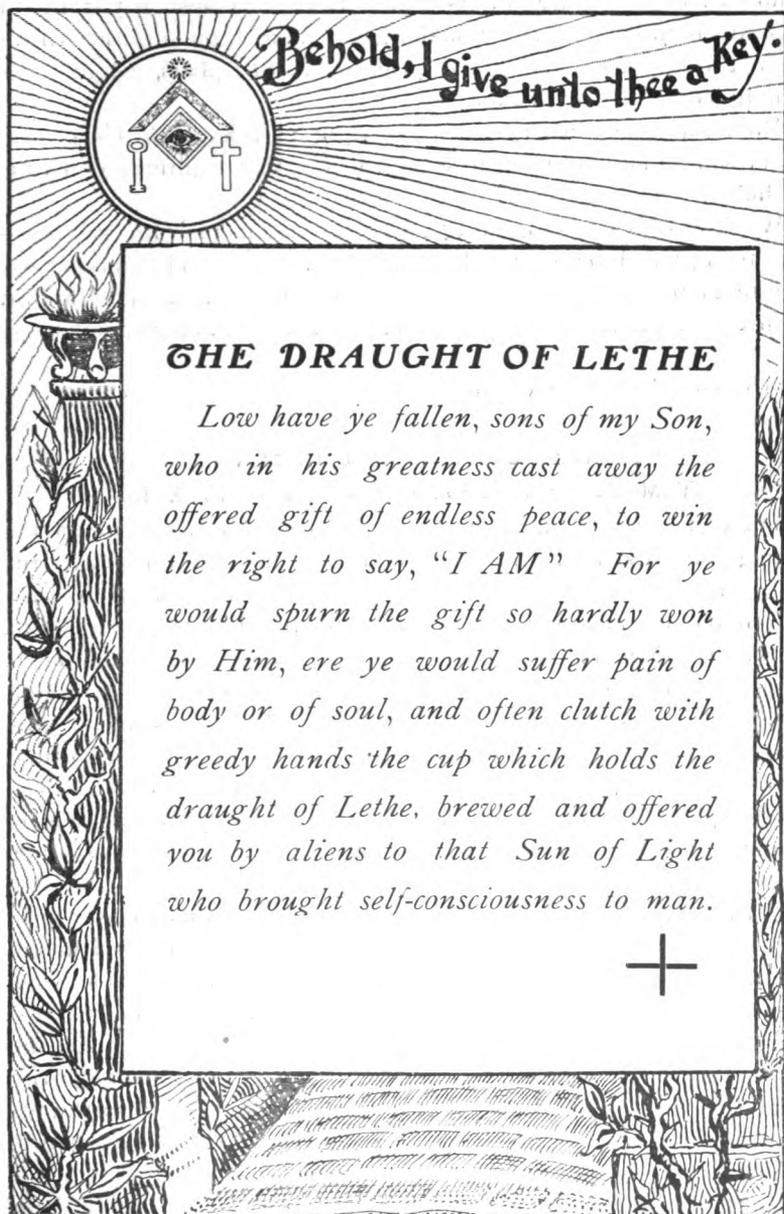
Habit is a cable—we spin a thread of it every day, and it last we cannot break it."

The Temple Artisan

Vol. VI.

MARCH, 1906

No. 10



FROM THE MOUNTAIN TOP.*

My child—If thou would'st bear the colors of the Lodge, then stand alone Search thine own heart, lay bare its hidden motives, follow thou the dictates of its will. Take care lest any thing or creature bind thy course of action, yet make thou sure that thing or creature occupies its rightful place in all thy plans, where it is equally concerned with thee.

No human soul hath earned the right to bind *another* soul, yet every soul must bind itself to serve the soul that rightfully demands its help.

We fear to trust the guiding power of Love—the God within—lest being haled before the Judgment seat, we stand rebuked for failure to perform *aright* the task imposed by Love, and in that failure sink the right to say—"I only did what thou commandedst me."

*The Master's answer to a question asked by a Temple Member.

THE SUICIDE OF THE SOUL.

TEMPLE TEACHINGS, OPEN SERIES, NO. XLIX.

The veriest coward in the whole category of cowards may have the courage of conviction, and arise to defend his position when the exigencies of some important situation seem to demand such action; but it takes a hero of heroes to quietly accept a rebuke, frankly acknowledge a wrong to those for whose good opinion he cares, then drop silently out of sight, and go to work to set himself right. It is of such that "the Kingdom of Heaven is made," and over whom the "Great Souls" yearn; and whom they draw to their own spheres as quickly as may be. The character of such courage as is displayed by the slayers of men; the intoxication of the arena of finance, or the battle-field of modern daily life, yields no such power to man, gives no such results to the world.

Until a man can bravely confess a wrong, and acknowledge a mistake, and as bravely accept the offered forgiveness or punishment therefor, without feeling that he has, in some inexplicable way, been wronged or degraded thereby, and that therefore he has just cause for the hatred he feels creeping into his heart for the one he has wronged, and by whom he has been forgiven, he is not worthy to unlatch the sandals of his whilom antagonist. His unworthiness does not lie in the wrong originally done; that is of little consequence, comparatively speaking, (for it is not what we *do* that counts in the great sum: it is what we are—what we have *become*, as a result of our

doing.) The unworthiness lies in the fundamental *cause* of his attitude; for, back of that attitude, lies the hurt of his self-love. It is of no consequence to him at the moment that his antagonist may have been *right* and he *wrong*; the possible far-reaching results of his error seem hardly worth his consideration; the only thing that really matters to *him*, is that cankering, corroding spot upon the armor of his self-love.

So long as unselfishness is the Keystone to the arch of human development, so long is such a man, such a woman, debarred from the gates of true chelaship.

The earth is reeking with the blood of the victims of man's selfishness. Every Deva, every Savior, every true teacher who ever touched the sphere of man's consciousness, has agonized over, pleaded with, his hearers, in mercy to themselves, to kill out the demon of selfishness that was dragging them down to perdition. Closer and closer grows that demon's strangling grip, in the present age; deeper and deeper into men's souls sink its poisonous fangs; louder and louder grow the cries of its victims, now piercing the heavens, and demanding restitution. And, alas! swifter and swifter cometh that great day of retribution; and then will follow the era of readjustment, the day when just for one of the opportunities he has thrown away, a man would gladly surrender his earthly all.

Instead of becoming the living image of the great Ideal set up in his mind when the world was young, man has been sinking into a bondage, worse by far than the meanest earthly slave has ever known. And you—O man! who cannot forgive the man you have wronged; and you—O woman! who hath wilfully torn apart the heart-strings of some other woman who has repelled your advances or outstripped you in some petty ambition, whom you hate because you fear, or who will not permit you to walk roughshod over the secret places of her soul,—be not deceived, it is not the man, the woman, that you hate; *it is God!* and you are building the fires that will consume the stubble of your lives; you are digging the pits into which your own feet will walk! For *you "know what you do."* You can no longer cover the nakedness of your own cruelty, your unworthy desires or ambitions, with the cloak of unconsciousness.

The very heavens tremble with the force of the woeful anguish of those who have suffered, who now suffer, for striving to force the one irrevocable truth upon the mirror of your minds. You hear or read of such martyrdoms, discuss the main points of the sad stories,

the grammatical construction of the sentences in which they are clothed, then cast all behind you, and continue to live as though you had never heard of them. The lines that Time is gravings around your eyes and mouths indicate the truth to the most careless observer; the hard, cruel spark in the depths of your eyes; the constantly clutching fingers; the restlessness of body; all tell the same story.

While knowing full well the illimitable power of thought, the strength of personal influence, you say, "Why should I make special effort to gain the attribute of unselfishness, when I am surrounded by such evidences of rank selfishness in others?" Alas, you do not see that man has come to **THE PARTING OF TWO WAYS**, the highest point of the arc of development for the brute creation. The acme of selfishness has now been reached, and man must go back to his old brutish instincts and habits, or he must cross the bridge which separates the animal from the human kingdoms; for as yet, man has not reached the perfect human stage of development, save in very rare instances; and the stones of which that bridge is built, are stones of sacrifice, stones of unselfish efforts, across which you may not pass, until you have made of *your own self* yet another stone, which will give footing to some other pilgrim.

No man can take that journey into the human Kingdom, can pass over that bridge, and ever return to old conditions, the same man. The change that comes over his life is like unto the change that succeeds the passing over the longer bridge of death, when man comes face to face with his own soul. The notes of the song of life to which you listen, as the wind sings through the branches of a forest of oak trees, are not like unto the low tones which reach your ears from great stretches of prairie grass; yet the song is the same. But the tones of the same song in your heart at the close of some unselfish act, bear little semblance to the hoarse, croaking sounds which issue from the same heart at the close of a selfish act.

You imagine selfishness may be something like a mode of motion, a vague quality, a non-materialistic, non scientific something, that will pass out into space with the laying away of the physical body. You do not realize that the form of energy we term selfishness, for want of some more comprehensive term, is the antithesis of the Infinite Selflessness, the True Self. Where one *gives all*, the other *takes all*; and in the taking, draws together and coalesces all the evil elementary forces of the negative pole of life, and kills out, strangles to death, every other living thing in its embrace. The suicide of the body is a small thing in comparison to the suicide of

the soul; and continued selfishness is, beyond all question, the suicide of the soul. Knowing this, what wonder that countless brave, unselfish souls have made the great renunciation, have sacrificed sentient life, in their efforts to teach man the superlatively great lesson of unselfishness.



HATE OR SELFISHNESS.

To understand love truly, it is well to study the attributes of hate or selfishness, so as to get love in proper perspective.

The attributes of hate are—first, criticism or censoriousness; second, doubt, greed, despair, (conditions of the force); third, indolence; and lastly, death.

As the power of love is to become so sympathetically close to the soul that one is not concerned so much about the outer man, so, criticism, which is the judging and contrasting either one's self or one's ideal with those of another, keeping that other separate from one's self and one's ideal, is obviously in the opposing forces to those of love,—*i. e.*, those of hate. To criticize we put ourselves in a superior position, that of censor; where we love we become servants.

Doubt, greed, despair, are three conditions that act and react upon each other.

Those who really love, never doubt, no matter what failures or weaknesses they see in us; as long as they love us they believe in our ultimate reformation.

They have an intuitive perception of the great possibilities of the brother-soul, in its latent power to touch God.

Greed is obviously a condition of hate. Of this vice, jealousy is the worst form. Despair is a close relation of greed; one loses heart because greed is unsatisfied. One cannot despair if one has faith, but may if one has belief.

Indolence and despair are stages on the road to death. Just as hope and faith are stages upon the road to eternal life.

Death is not the dropping of bodies along the road of evolution. It comes gradually by the numbing of the soul faculties and the gradual loss of the germ of life, which may be called the latent ideal or Higher Self.

When the sub-conscious ceases to watch over the conscious, disorganization or death is the result.

So, under the power of hate, we become censors of others, cut ourselves away from them and descend to doubt, greediness, despair, indolence, and lastly, annihilation or death.

By the power of love we bring to the race, hope, faith, charity; and lastly, eternal life.

JOHN O. VARIAN.

THE INEFFABLE LIGHT.

Light and Life of the world, I have sought for thee far,—
 In the warmth of the sun, in the gleam of the star,
 In the depths of the sky, at the ends of the earth,
 In the sadness of death, and the wonder of birth.
 But at most it was only a very faint spark
 Of your glory which flashed to me out of the dark.
 Ah, my search grew so lonely, I longed for the sight
 Of the glorious, transcendant, Ineffable Light.

But I failed in my search, or I thought that I failed,
 For the lessons the Law teaches often are veiled.
 I grew bitter and cynical, laughed at my youth
 And at other poor fools seeking wisdom and truth,
 Declared that my object was only to gain
 The most pleasure I could, the least possible pain.
 I scoffed at the world and its terrible plight
 And denied the eternal Ineffable Light.

Then my punishment came at the hands of the world;
 I was crushed in the swift Wheel of Life as it whirled;
 Lying stunned on the ground, and with swift sobbing breath,
 I implored some relief from my anguish, in death.
 Then, O Christ, came a vision: I saw the great heart
 Of humanity—saw that my pain was but part
 Of a pain universal. And at last through the night
 In splendor burst forth the Ineffable Light.

I have found Thee; I know Thee. Love opened the door—
 The high gates to my heart barred and grated before!
 It is there that thou dwellest, clear ray from the Sun
 Of pure Spirit containing all mankind as One.
 Not for me let Thy radiance shine through my soul
 But as Light for my Brothers in reaching their goal.
 Bright dispeller of gloom, put their shadows to flight,
 Uplift them, transmute them, Ineffable Light.

GEORGINA F. JONES.

“Prepare, and be forewarned in time. If thou hast tried and failed, O dauntless fighter, yet lose not courage; fight on, and to the charge return again and yet again. The holy germs that sprout and grow unseen in the disciple's soul, their stalks wax strong at each new trial, they bend like reeds but never break, nor can they e'er be lost. But when the hour has struck they blossom forth.”—*Voice of the Silence*.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 27

"BECOMING ONE WITH THE WHOLE."

PART III.

Our sensitiveness, strength and vigor do not lessen when we enter such conditions. They are increased tenfold.

The first awakening of the spirit within us to the spirit in all people and things sends a vibratory thrill throughout our entire being. Even our bodies feel it and become more beautiful for it and they in turn send back a thrill of joy. This continues until the force is exhausted.

All of us no doubt have been in a swing. We know how we give ourselves a start and how the swing passes from point to point until it finally quiets and will become perfectly still if not given a new start by some outside power.

The start we give the swing is like the awakening of spirit within us. The motion that follows is like the thrill of joy passing from spirit to physical substance and back to spirit again until the force is all used.

Any one who experiences such feelings must suffer and enjoy more keenly than others leading a life of a lower nature, in the same way as we suffer and enjoy more keenly than the plants or lower animals. We are more spiritually awakened than they.

It is however our first test of strength when we experience the joy of recognizing spirit in all. The feeling inclines to move us from our fixed purpose of giving ourselves for others' good. It is like the tests that come to us when the selfish part of us wants to continue in play instead of doing our work or helping others in their work. It is like these tests only much stronger.

It is more important than we know that we conquer in these tests that come to us in our daily lives; for they are preparing us to meet the greater ones that must come as we enter the door of the Great Temple of Love.

The first trial we must pass upon entering the Temple, "the first of the seven steps leading to the great White Throne is endurance of pain, the ability to suffer loss and sorrow and their opposites, joy and love." It takes great strength to bear sorrow, pain and loss and it often takes greater strength to accept joy and love quietly and thankfully.

How many of us are patient in trouble and how many of us are thoughtful in joy? Do we complain too often and do we forget to be thankful for the blessings we have while we continually ask for more?

Let us remember these things in the holidays, at Christmas and on our birthdays. Let us give thanks for the blessings about us and let us forget ourselves in our desire to make others happy.

There is a little insect, coral, that lives only a few short seconds, then dies that another may live; and it in turn does the same. Their bodies contain lime, and, as many millions of them live together, they unite their separate bodies into one, and form what we know as the coral island.

This tiny insect teaches many lessons. It first gives its life for another. It unites with the whole, and upon the island, which they together form, palm trees grow, and flowers, and the island itself, the coral part of it, is beautiful beyond description.

Some of you may have seen coral and different varieties of it, for there are many varieties both in shape and color. Some of you may have picked it from the seashore where it was washed from its island home, miles and miles away. Perhaps it was washed there that you might have the joy of finding it and learning the lesson it teaches.

If we are not familiar with the coral, let us become so, and let us remember that until we are able to bear pain, loss, sorrow, joy and love with equal quiet, until we are willing to give of ourselves that others may live, until we can pass through these furnaces of fire, and come out purer and better for the trial, our selfish natures will not die, and we can make no further progress toward the life of the spirit.

We see the good that comes with pain and sorrow. We know that they as well as the joyous things lead us to Universal Soul. We know that until our brother receives the joy that is his right we cannot receive our full joy either, and, knowing this, it makes us happy to give up present pleasures that others may have a share. This does not mean that we cannot be joyful and happy. If we do what we know to be right, if we make others happy before ourselves, we are led into such beauties and joys as we have never dreamed of. It is as though the sun shone in our hearts all day long, leaving us only at times that the rest and peace of the night might come to us also.

(To be continued.)

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EDITORIAL MIRROR.

There are no little things. The small is great; the great is small. "Every bird which flies has the thread of the infinite in its claws. Germination includes the hatching of a meteor, and the tap of a swallow's bill, breaking the egg; and it leads forward the birth of an earthworm and the advent of a Socrates. Where the telescope ends, the microscope begins. Which of them the grander view? A bit of mould is a Pleiad of flowers—a nebula is an ant hill of stars."



There is no height which purity may not scale; and for every height is a corresponding depth into which purity may be lost. Life is one. The same life in those we hate as in those we love. Why hate ourselves? "The electricity of universal sympathy, of action and reaction, pervades everything, the planets and the notes in the sunbeam." A minute seed becomes a mighty tree. A single thought has overturned a dynasty. An invisible point of light may become a soul, a race, or a world of lives.



From a political point of view, there is but a single principle, the sovereignty of man over himself. This sovereignty of one's self over one's self is called Liberty. No one is fit to rule over others until he has ruled himself, his speech, his thought, his actions. When two or more sovereignties associate, the State begins, which if based on eternal, has Equality as its base, Liberty as its summit. But Equality does not mean stunting the trees to the level of shrubs; nor does it mean a society of big spears of grass demanding recognition as trees; this would be but a neighborhood of jealousies, each devitalizing the other. The cosmos is built on a graded scale. Though there is no high, no low, yet the planet cannot function as a sun until it *is* a sun. The man with the hoe has in his soul, the possibility of the artist, the poet, the statesman, but he cannot function such qualities until the ages have evolved the machinery

of his mental and outer nature to that degree of expression. True Equality means: that all aptitudes should have equal opportunity civilly; all votes equal weight politically; all consciences equal rights religiously.



The Cube is the symbol of perfection. It has six equal sides, and is an appropriate symbol of the Force of the People expressed as the constitution and law of the State. Draw a cube on a plane surface. The three visible faces represent the three outer departments of a State, the Executive, the Legislative, and the Judiciary. The three invisible sides stand for the forces of Liberty, Equality and Fraternity—the threefold soul of the State, its spiritual, vital and mental life.



Who is not blind must see that the people are waking up to the fact that *they are the State*. Labor is now as well organized as Capital. The Ox, Labor, and the Lion, Capital, are fighting to the death. Mammon is powerless to save his own. The great lords of finance, exposed and disgraced, are caught in their own traps. And Diana is still hunting them to their lairs! The handwriting on the wall is plain: that the day is near at hand when the National and Municipal ownership of all public utilities, used by the people in common, will be a *fact*, instead of being as now in the hands of a favored few. Socialism! do you say. Well, what of it, so long as the principle involved is as basic as the eternal laws on the which the universe, as well as soul and body, is built? The fact of the co-operative commonwealth looms up before you, and your *soul* will not deny its justice.

W. H. D.

NATURE'S ANALOGIES.

VI.

The stars being thus indisputably identified with color, it logically follows that *they must correspond to a tone value*, for the inter-relationship between these two planes of activity is too obvious to admit of question.

Thus are we enabled to perceive far more than a mere poetic suggestion in the expression, "music of the spheres." Indeed, it becomes vested not only with wondrous rationality, but with a quality which admits of logical demonstration. To view the vault of the heavens as a tremendous sounding board, with the seven planets as the sovereign keys of Nature's diapason, may demand some sketch of the imagination, yet to the ear attuned to the rhythm

of the stellar harmonies, they discourse strains of a volume and a grandeur such as no instrument devised by the ingenuity of man could hope to reproduce. In very truth Nature has her interludes and her anthems, her oratorios and her coronachs, all abiding in the chords or aspects which obtain between these seven wondrous notes of the celestial gamut.

This reference to planetary "aspects" brings us to a somewhat more intricate and technical view of the mutualities which co-exist, on various vibratory planes, between the elements of the septenary scale, concerning which attention is directed further along, to the seven principal expressions in the mineral kingdom, analogous to the cosmic centers, between each of which obtain the same harmonious dependencies to be found in color and music, and so demonstrated in astral physics by the rational necessity of geometrical aspects, or points of departure for the outflow of celestial magnetism.

In text-books on Astrology, we are told, for instance, that Mercury in aspect with Saturn has a significance relatively different from that of, say, Mercury in aspect with Mars. We also read that Venus in conjunction with Uranus produces jealousy, that her familiarity with Mercury makes the native to be affable, just, complacent, etc., while Mars in aspect with Jupiter begets a keen sense of humor, generosity, and extravagance. On the surface all this sounds the veriest jargon, because having to do with terms foreign to the usual habits of thought; yet the principles involved are the universal ones to be found operating in every department of nature.

Now, if we will but view the several planets in their true sense as symbols of certain specific potencies in the astral economy that are analogous to known elements in physical chemistry, we have a starting point from which to illustrate some of the fundamentals of Astrology. For which purpose we subjoin here the analogies between planets and metals, and a list of equivalents belonging to the four planes of manifestation, viz.: In Astrology, the four divisions of elemental activities, known as triplicities, with their planetary rulerships according to the ancient philosophers; in Chemistry, the four elements known as gases; in Metaphysics, the four attributes in cosmic ideation; and in Alchemy, the Three Substances and the Creative Principle.

Sun	Moon	Mercury	Venus	Mars	Jupiter	Saturn	Uranus
Gold	Silver	Quicksilver	Copper	Iron	Tin	Lead	Uranium
Earth	Venus-Moon		Chlorine	Stability		Salt	
Water	Mars		Nitrogen	Motion		Sulphur	
Fire	Sun-Jupiter		Oxygen	Intelligence		Mercury	
Air	Saturn-Mercury		Hydrogen	Consciousness		Azoth	

These are here to be regarded as spiritual forces, those on the same plane being identical in essence, no matter where found in Nature's laboratory. Thus, Venus, or the love element in the human emotions, is but the unifying principle that gives to organized matter its quality of stability. As chlorine, it is chief of the elements called "salt producers," and to be found in most ashes after calcination. Its analogy with the alchemical principle of that name is obvious. And so with each of the other planes of manifestation as indicated in the above tabulation. The elements in the psychic chemistry of man, and in the constitution of the mineral and the vegetable, must and do correspond with those in the psychic organism of the sidereal world.

With these facts before us, let us see if a logical reason cannot be given for the various interpretations bearing upon the combined influences of the planets. Reference is made above to the astrological precept that Venus conjoined with Uranus produces a species of the green-eyed monster known as jealousy. Such term as applied to this passional quality will seem not so strange a one, when the chemical relations of these two elements are rightly understood; for this chlorine, which is a gas of a greenish-yellow color (ruled by Venus, of the earthy or stable triplicity), and uranium (ruled by Uranus) combined, form a *stable* tetrachloride (UCl_4), which crystallizes in dark *green* octahedra. Uranium is lacking in analogy with any other chemical element, just as its stellar equivalent, Uranus, is the spiritual symbol for all such as might be expressed as unconventional—even its moons moving in a direction contrary to its own orbit. Sublimated mercury (Mercury) is a conservative for copper (Venus), hence the blending of these two astral elements in the human organism induces to temperamental harmony and complacency, and is so indicated in the astrological principia.

JOHN HAZELRIGG.

(*To be continued.*)

CONSUMPTION, THE GREAT WHITE PLAGUE.

VII.

Just as the beehive is defended against intruders, so is our body. But even when the enemy gets past the gate, when it gets into the blood, it encounters myriads of tiny soldiers, leucocytes, white corpuscles, which gobble up harmful organisms. The invaders may be too many for them. But with half a chance, with good support from the blood-making functions of the body, the salt of the blood forms a shell of true stone about the infected spot, and the wound

is united with the same fibrous scar-tissue that fastens together the edges of a gash. Plenty of men have had consumption and got well of it without their ever knowing that they had it. When they had died of something else, their lungs have been dissected, and these old scars of consumption found. The bacilli have been sealed up with this scar-tissue, just as the bees seal up intruders in the hive. It isn't medicine out of the bottle that will cure you of consumption; it is your own resisting power, your ability to supply the blood with fighting soldiers, your ability to grow scar-tissue to unite the wounds the germs have made.

In one sense though, there is a specific for the Great White Plague. Without it you cannot recover. It is the hardest thing in all the world to get in sufficient quantity, and it is that which in all the world there is the most of—that is, fresh air.

How many hours of the twenty four do you breathe clean, fresh air? One? I doubt it. Do you sleep with your bedroom window open even in zero weather? How wide is it open? Half an inch? If you sleep with your window wide open all the year round, you are one of a thousand. It is to the ignorant nine hundred and ninety-nine that the quack appeals with his murdering talk about the "climate of the fireside of home," which means impure air, day in, day out. You do not stint yourself in food, but you do in oxygen. You can live a month without food; you can not live five minutes without oxygen. You ought to absorb into your system daily one and three-quarter pounds of oxygen, which is more than a harvest hand absorbs of food. If you are to maintain yourself in vigorous health you must breathe pure air twenty-four hours out of the twenty-four.

The open window is good, but if you have consumption it isn't good enough. You have urgent need for vigorous health if you are to make good, and more than make good the ravages of a consuming disease. Out-of-doors is where you get pure air. *Where* the out-of-doors is, does not greatly matter. The only advantage of a warm, dry climate is that it is possible to stay out-of-doors all the time, day and night, without much extra preparation. No climate is so good that consumption will not start in it. It may even become dangerous because it is so good. Consumptives go there in large numbers and spit without a care, and so the place becomes infected with the germs. A man that goes to Colorado in search of health will never find it, sitting up till all hours in an air-tight room, playing cards, drinking whisky, and smoking.

Where it is warm and dry, consumptives make good recoveries.

But in Canada and in the Adirondacks, when the thermometer sinks to forty degrees below zero, it is dry because the moisture is all frozen out of the air; certainly it is hardly balmy. Yet consumptives make good recoveries there too. The extreme cold is bracing and up building, not because it is cold, but because one gets so much oxygen in a lungful. It is the oxygen that does the healing, that keeps the fever down, that helps the digestion, and gives refreshing sleep. The patients must not suffer from the cold, so they are warmly wrapped in fleecy blankets. They wear "pontiacs" and moccasins for the legs and feet, fur mittens, and woolen caps that draw down over the ears. Persons with long noses wear foot ball guards to keep off frost-bite. Those not strong enough to tramp about on snow-shoes, sit out-of-doors all the day long. There you will hear no nonsense about the night air being bad for you. What other air is there to breathe but the night-air? The only choice we have is between pure night-air and impure night-air. Then you will hear no nonsense about keeping out of draughts, or that you must never sit down in the shade when it is cool, or that you mustn't go out-of doors after 4 P. M. or before 9 A. M. If words can kill, these are the words.

EUGENE WOOD, in *Everybody's Magazine*.

THE OPEN GATE.

Mr. and Mrs. W. S. Gildersleeve, formerly of Bridgeport, Conn., have recently taken up their quarters in the Open Gate Headquarters cottage, as they will both be connected with that work. Mr. Gildersleeve will have charge of the grounds and Mrs. Gildersleeve will assist in the nursing and other duties.

Miss Edith Holroyd, also from Bridgeport, will aid in starting the Open Gate work, having charge of an important department therein.

Mr. Fred Mackenzie, also from Bridgeport, who is a skilled painter and decorator, has rendered invaluable services in his line both to headquarters and to the Open Gate during the past two months.

How greatly do humanity's needs justify the starting of the Open Gate! Read the following letter:—

Los Angeles, California.

My dear Brothers and Sisters:—

A month or so ago I told you through the pages of **THE ARTISAN**, the true story of a poor lad who, though dying of consumption and in a condition demanding the tenderest care and attention,

was forced to walk the streets in an endless search for a place to lay his head I also told you that the case was typical. This—on the authority of the doctors and on my own authority too, for living in this part of the country I know personally of the shocking conditions existing here. Hardly a day passes that I do not hear of some pitiful case of destitution coupled with death from consumption that would wring your heart.

In Los Angeles there is a friend of mine who lives in a hotel overlooking a small park. The other day the wife of the proprietor asked her if she had noticed the man who had just been taken from the park in an ambulance. "No," replied my friend, "I seldom notice such things. Why do you ask?" "That man," replied the woman, "came down the street last night, stopping at all the hotels in a search for shelter. He came here and begged us to take him in, said he would be satisfied to be put in any unused corner. The poor fellow was a consumptive. We hated to refuse him admission, for he looked so dreadfully ill, and his eyes had such a weary, hunted expression. But there was nothing else to do. We could not keep our hotel open six months if it were known that we housed people in that condition. This morning he was found on one of the park benches—quite dead. He had taken poison."

This is another typical case. May the meaning of it sink into our hearts as well as into our heads, that we may be of true service to humanity and worthy disciples of the dear Father-Master.

Faithfully, G. F. J.

THE OPEN GATE FUND.

Amount reported received in February ARTISAN.....	\$3,626.53
Cash contributions received since Feb. 1st. in amounts varying from \$1 00 to \$25.00.....	59.50
	<hr/> \$3,686 03

"Civilization has yet to bloom. Away in the heart of the primitive wilderness of the north, we see a race of bronzed savages. They bind a broad flat stone across the foreheads of their young. They have a superstition that a low receding forehead gains admittance to the happy hunting-grounds of their Father. Perhaps it may; we know not.

But this we do know; the custom crushes and cripples the infant's growing brain, and makes hideous the man.

What the broad stone is to the infant's brow, individual proprie-

torship of the earth is unto the people,—crushing their genius pregnant with the arts and sciences, ever ready to evolve forth peace, plenty and happiness. Occasionally a genius triumphs over rent, interest, and profit; but how oft does rent, interest and profit triumph over genius, thus crushing the flowers that should have decked the brow of civilization! *Break the bonds of selfishness!* UNHARNESS GENIUS! UNBIND NATURE!

—*From Civilization Civilized.*

TEMPLE ACTIVITIES AND NOTICES.

Our sister, Mrs. Ida J. Wilkins is again in our midst, and will henceforth make this Centre her permanent home.

* * * *

Brother Theodore Eisen and wife, of Los Angeles, spent a few days with us, recently.

* * * *

Headquarters was glad to have a visit from our Brother, Onesime Thibault, of Fall River, Mass. He looks forward to paying us a more extended visit in the near future.

* * * *

For Temple dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer.

* * * *

For Membership Certificates and Investment Certificates in the Temple Home Association, and for all payments thereon, make money orders payable to The Temple Home Association.

* * * *

It is requested, that in all cases of changes in address, SPECIAL NOTICE (separate) be promptly sent to the Temple Scribe, by letter or postal card. If this direction is not carefully complied with, or if, such changes are mentioned in any other method of correspondence, the desired result may not be secured.

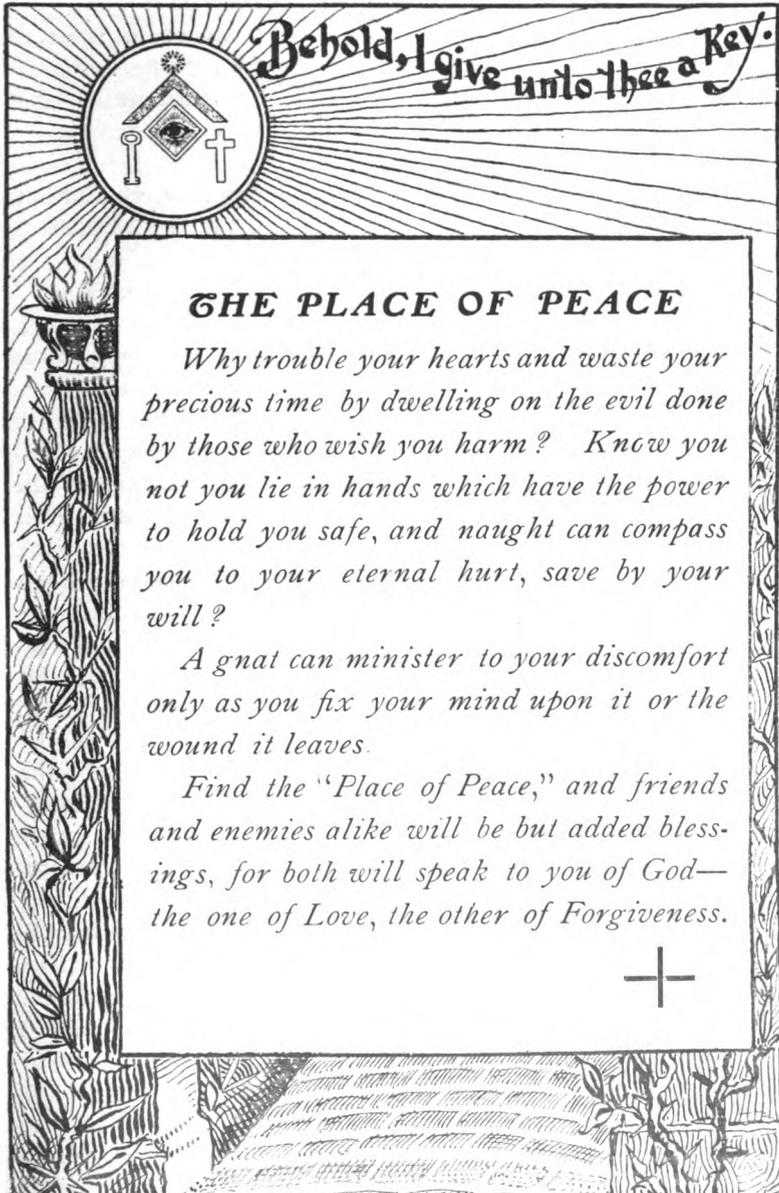
TEMPLE SCRIBE.

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THE PLACE OF PEACE

Why trouble your hearts and waste your precious time by dwelling on the evil done by those who wish you harm? Know you not you lie in hands which have the power to hold you safe, and naught can compass you to your eternal hurt, save by your will?

A gnat can minister to your discomfort only as you fix your mind upon it or the wound it leaves.

Find the "Place of Peace," and friends and enemies alike will be but added blessings, for both will speak to you of God—the one of Love, the other of Forgiveness.



GOOD AND EVIL.

Good without evil? Oh, vain, vain dream!

Pleasure without pain, light without shadow, heaven without hell?

We cannot trifle thus with the eternal balances.

We can only paint our paradise on the eternal background.

We cannot lift the earth without a resting-point for our lever.

God Himself can but divide the light from the darkness.

He can polarize the forces of life, but He cannot annihilate that without which life is impossible;

For even the Almighty hath His "must."

But though we suffer, let us rejoice in the eternal equilibrium,
for it is ours.

ERNEST CROSBY

PRANA.

Prana is the breath of life on the bodily plane. At the death of a living being, Prana re-becomes Jiva. It is born from the Atma, and it arises in the Atma—like the shadow in the body. On earth it is but a mode of life—a constant cyclic motion from within outwardly and back again; the inbreathing and outbreathing of the "one life," or Jiva. It is the *vis vitæ* of our Solar system on this plane of matter. Prana in the body is the spirit of all the electrical, magnetic and vital forces energizing therein,—their essence, their root; they are all aspects of Prana, the Fohat of the body, and, like Fohat, Prana links in man all planes together, as Fohat links all planes in cosmos; for, "as above so below."

We are told that the life atoms of Prana are never quite lost when a man dies; that it is this mysterious life, represented collectively by countless myriads of lives, that follows in its own sporadic way, the hitherto incomprehensible law of Atavism, that copies family resemblances as well as those it finds impressed in the aura of the generator of every future human being.

Prana is the parent of all lives. It enters the new-born child at its first breath. It is the motor principle in life. Every principle is a differentiation of Jiva, but the life motion in each is Prana, the breath of life. Lives leave Prana, but Prana does not leave them. Prana wakes the Kamic germs to life; it makes all desires vital and living. Its corresponding planet is the *sun*, the giver of all physical life. Its correspondent principle in the body is the *heart*; its color, *orange*; its metal, *gold*; its sounds, *Re* and *Do*; its states of matter, *solid* and *critical*.

LAURETTA H. HOISINGTON.

ASTRAL WRECKAGE.**TEMPLE TEACHINGS, OPEN SERIES, NO. L.**

To those who believe they have discovered the mysteries of the universe, those for whom life holds no problems, who have defined the bounds of all matter, force and consciousness, to their own individual satisfaction, those who have burned up, by self indulgence and inhumanity, the vital Ether which flows through the extremity of each nerve of sensation, to reappear—minus its enveloping media—in corresponding ethereal vehicles of sensory impulse in the Astral bodies of normally developed human beings; for those I have no word; but to the illuminated, for those touched with the divine afflatus of knowledge, and to the humble seekers after the keys to the mysteries which confront them on every side of life,—for these I will try again, and yet again, to unfold some of the leaves of the great folio of existence; and no one of those leaves contains more of deep interest, of profound truth, than that leaf on which is writ the records of the disastrous action of certain ethereal embodied forces resident on the Kama-rupic plane, upon the mentality of incarnate man. Especially is this true in regard to those injudicious, contemptuous disclaimers of the reality of psychic phenomena, and the wilful disobedient disciples of the primary degrees of Occultism, who either flout or disobey the urgent warnings of the Initiates of the White Lodge against indulging in forbidden practices of black magic such as spiritualistic seances, necromancy, ceremonial magic, etc.

At present, as at past corresponding periods of earlier civilizations, there has arisen a class of adventurers, that has brought and is still bringing, some of the aspects of the Wisdom Religion into disrepute, by means of the so-called investigations of its devotees, and their careless dabbling with the mysteries of Nature, which they are wholly incapable of apprehending, or, if mentally capable of cognition, are too gross and licentious to be able to make the spiritual and mental correlations, which alone could give them the right key to the Mysteries. So they are breaking into forbidden places and dragging into view the decaying skeletons, the refuse and garbage of Nature's laboratories, and palming them off on selfish inquisitive abettors, as true revelations of spiritual life and power.

Every exposé, every effort to hale such individuals before the judgment bar of common law, every shattering of the cup of the wine of life, the blasting of intellect, the results of disobedi-

ence to divine law, brings to a certain class of worldly people but one more object for satirical criticism and vapid ridicule. The awful tragedy which lies behind every such manifestation, does not occur to the minds of such as these, a tragedy in which they are more intimately concerned, than they have any idea of, and which, if they were capable of apprehending, would make them shudder with horror. For all these outrages of divine law are due primarily to their thoughtless encouragement and their self indulgence, their support of those who in the initial stage of this craze, perpetrated these crimes against the Holy Spirit.

For the purpose of spending an idle hour in some exciting pastime, of delving into hidden things to obtain a point for a horse race, the indulgence of a lecherous desire, a certain tip in stock gambling—the services of fortune tellers, spiritualists, hypnotists, and other shells of what were once human souls, have been called into requisition, both in private and in public, thereby degrading and corrupting the minds of weaker souls that were making a hard fight to keep their footing in the world of things, and earn a livelihood for themselves and those dependent on them. What wonder is it that they took advantage of a seemingly easy way to do so, by using their half developed psychic power, when the example of those they had been taught to emulate was before them; not realizing that when they were caught at their thinly disguised efforts to prey on their fellow creatures, they in turn would become objects of scorn, contempt and ridicule to those who were in reality responsible for their downfall. Great is the sin of both; as great in comparison, will be the punishment of both. A little earnest study of the principles of the Wisdom Religion,—White Magic,—would put all parties mentioned in the above category, in a position to rightly determine the cause as well as the effect, of such catastrophies, and awaken tender sympathy in hearts that are not seared by self indulgence.

No human being can jump from one extreme of life to another. It takes a long period of time and the action of great psychic and mental forces, to change a saint into a sinner, and vice-versa. Every psychic sensitive could tell you that in the beginning of his or her mediumistic career, their hearts were filled with holy desires and images of love, beneficence and helpfulness toward all the human race; and tell you so truthfully; for the very power with which they were gifted—or cursed—has been won as a result of aspiration and effort along right lines.

The orthodox ideas of heaven and hell are responsible for the downfall of many sensitives. Their minds have been saturated with the belief that any state of life that produced or reproduced those things toward which their mortal instinct turned in longing—the gratification of sensual desires and lusts, must of necessity belong to heaven, and all they abhorred or feared, to hell. It did not enter their minds that there might be intermediate planes of life in which were pictured the primary forms of what were or would be earthly pleasures and indulgences of the senses; pictures instinct with vitality; embodied forms, existent only as irresponsible forces, and only so long as their inherent energy lasted, but as long as that energy remained, were subject to the demand and call of those whose will could control their movements, and, when that individual will had been satisfied, and its energy withdrawn, were then left drifting about in astral space, often using the mind sphere of incarnate man as mere pleasure grounds. These students might also learn of the existence of countless numbers of human wrecks, driven out of life by suicide, murder, and violent death, enraged at their futile attempts to gratify personal desire, entirely dependent upon incarnate sensitives for the gratification of the same. Whispering, always whispering, into the ear of some weak one, “Do this, and power and wealth will be yours.” “Do that, and the kingdoms of the whole earth shall be yours.” The same old, yet ever new story. And finally, such students would learn how subtly, how persistently, those poor wretched victims had been tempted and driven into doing, at last, the deeds their very souls abhorred in the early days of their psychic development.

How can there be aught but pity in the hearts of the truly great, the good, for such a human wreck as I have mentioned.

How can there be anything but compassion and profound pity in the hearts of “those who know,” for all concerned, for the tempter and tempted, for all victims of the greatest of all tragedies. Ah, ye know not what ye do, blind leaders of the blind, willfully ignorant administrators of human law. May infinite mercy cover you all as with the wings of a great Eagle.



NATURE'S ANALOGIES.

VII.

This jealous tendency of the Venus nature—due to an excess of this element, or its affliction by Mars or Uranus—is thus quaintly though most aptly described by Dr. Franz Härtmann, in “Occult Science in Medicine” :

“Love and hate exist in minerals as they do in man, only in another state of consciousness, and a tragedy or comedy might be written in regard to their family history; describing, for instance, how the beautiful Princess Sodium fell in love and was married to a fiery youth called Oxygen, and how the happy union lasted until one day a jealous knight, named Chlorine, fell in love with her, and although he himself was married to a flighty woman whose name was Hydrogenia, he abducted the princess, and there was nothing left for poor Oxygen but to take the deserted woman and turn to water with her. Such a story would differ from a similar one enacted in human life only in so far as the actors in the latter would intelligently and consciously follow certain laws which are enacted without individual intelligence in the mineral kingdom.”

These interactions and correspondences in natural law are daily brought to the notice of the student in Astrology, sometimes as operating within the limits of the individual, as shown by a conflict of the emotions, or in the fermentative processes analogous to discord and disease; again, between the separate economies of two or more persons, wherein certain elements inherent in the one, refuse to combine agreeably with the dominant ones in the other.

That Mars in aspectual terms with Jupiter superinduces to humor, may be scientifically demonstrated, though were we to make the statement that laughing gas is one of its equivalents in the chemical laboratory, you would doubtless feel fully as humorous as such statement could possibly justify. Yet such is the fact, for laughing gas is a nitrous oxide formed by a combination of nitrogen (Mars) and oxygen (Jupiter). The difference in the union of these two forces on the two planes of activity is but a seeming one; for, while in chemistry the combination is one of physical elements; the other is a blending of spiritual or stellar contrarities. The conjunction of these astral principles in the human economy also tends to prodigality. Now; if one places a piece of zinc (Jupiter) in sulphuric acid (Mars), an ebullition takes place, the atoms of the metal become depolarized, and speedy disintegration ensues. That is just why the individual thus constituted so frequently finds his financial substance, as ruled by Jupiter, similarly dissipated.

JOHN HAZELRIGG.

(*To be continued.*)

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EDITORIAL MIRROR.

“Remember the words of Heraclitus: ‘The Death of earth, the birth of water, the death of water, the birth of air, the death of air, the birth of fire, and so conversely.’” —*Marcus Aurelius*.

“We reflect in the following paragraphs some gems of thought from the mind of Albert Pike, one of the great lights of Masonry:

“We but hide our ignorance in a cloud of words;—and the words too often are mere combination of sound without any meaning. What do we know of substance? Men even doubt yet whether it exists. Philosophers tell us that our senses only make known to us the *attributes* of substance, extension, hardness, color, and the like; but not *the thing itself* that *is* extended, solid, black or white; as we know the *attributes* of the soul, its thoughts and its perceptions, and not the soul itself which perceives and thinks.”

“Here are two minute seeds, not much unlike in appearance, and two of larger size. Hand them to the learned Pundit, Chemistry, who tells us how combustion goes on in the lungs, and plants are fed with phosphorous and carbon, and the alkalies and silix. Let her decompose them, torture them, analyse them in all the ways she knows. The net result of each is a little sugar, a little fibrin, a little water—carbon, potassium, sodium, and the like—one cares not to know what. We hide them in the ground, and little tender shoots spring up, they grow, and lo! out of the brown, foul earth, and colorless invisible air, and limpid rain-water, the chemistry of the seeds has extracted *colors*—four different shades of green, that paint the leaves which put forth in the spring upon our plants, and shrubs and trees. Later still, come the flowers—the vivid colors of the rose, the beautiful brilliance of the carnation, the modest blush of the apple, and the splendid white of the orange. Whence came the *colors* of the leaves and flowers? By what process of chemistry are they extracted from the carbon, the phosphorous, and lime? Is it any greater miracle to make something out of nothing?”

“Think only that if some single law enacted by God were at once repealed, that of attraction or affinity or cohesion, for example, the

whole material world, with its solid granite and adamant, its veins of gold and silver, its trap and porphyry, its huge beds of coal, our own frames, and the very ribs and bones of this apparently indestructible earth, would instantaneously dissolve, with all Suns and Stars and Worlds throughout all the Universe of God, into a thin invisible vapor of infinitely minute particles of atoms, diffused through infinite space; and with them light and heat would disappear; unless the Deity Himself be, as the Ancient Persians thought, the Eternal Light and the Immortal Fire."

"He commands us to love one another, to love our neighbor as ourself; and we dispute and wrangle, and hate and slay each other, because we cannot be of one opinion as to the Essence of His Nature, as to His attributes; whether this doctrine or the other be heresy or truth;—drenching the world with blood, depopulating realms, and turning fertile lands into deserts; until, for religious war, persecution, and blood-shed, the Earth for many a century has rolled round the Sun, a charnel-house, steaming and reeking with human gore, the blood of brother slain by brother for opinion's sake, that has soaked into and polluted her veins and made her a horror to her sisters of the Universe."

"The mysteries of the Great Universe of God! How can we with our limited vision expect to grasp and comprehend them! Infinite SPACE, stretching out from us in every way, without limit; infinite TIME, without beginning or end; and We, HERE and NOW, in the centre of each!"

CORROBORATION.

The following is an extract from an article written by H. P. B. in *Lucifer*, June, 1888; and as it seems to refer to the same period indicated by Master in the first page of the August *ARTISAN* of 1905, we think it may interest our readers.

"When the conquerors of all the ancient nations are in their turn conquered by an army of black dragons begotten by their sins and born of decay, then the hour of liberation for the former will appear. It is easy to see who are the 'army of the black dragons,' and these will in their turn see their power arrested and forcibly put to an end by their legions. Then perhaps there will be a new invasion from an Attila from the far East. One day the millions of Mongolian and Chinese heathen and Mussulmen, furnished with every murderous weapon invented by civilization and forced upon the Celestial of the East by the infernal spirit of trade and love of filthy lucre of the West—drilled, moreover, to perfection by Christian man-slayers, will pour into and invade decaying Europe like an irresistible torrent.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 28

SPRING'S GREETING.

Everywhere now we hear people talking of Easter. What does it mean? Let us go out into Nature, be still, and listen for her voice in answer to our question, seek the lessons she has in store for us.

The blue-bird is swinging and singing up in the apple tree. The snow-drop is putting its head through the snow, looking around. The yellow crocus is opening its eyes. The violets are putting on their mantles of purple and gold. The buds that have been brown and tight all winter are bursting forth into life and color.

Spring is greeting us everywhere, bidding us raise our hearts as the lily raises its pure white cup, turn our faces toward the light as the crocus looks up to the sky and sun, hear the songs of heaven and feel its glories shining upon us.

Soon we find ourselves becoming a part of the glad springtime. The sunshine begins to warm our hearts. The dull and uninteresting part of our lives breaks forth into joy and gladness. We see the Easter lilies blooming in the hearts of our friends and we want to do something for some one. We say with each little flower—this is the resurrection. We must bless this holy day, for Christ is risen, the angels say.

NATURE'S EASTER SONG.

The seeds and flowers are sleeping sound
'Till Easter time, 'till Easter time,
And then they rise above the ground
At happy Easter time,
And as they rise from sleep, they say,
That *we* shall wake some day.

The singing birds come back again
At Easter time, at Easter time,
The little streams are waking then
At happy Easter time,
And as they ring with joy, they say,
That *we* shall wake some day.

The butterflies and moths arise
At Easter time, at Easter time,
And spread their wings in glad surprise
At happy Easter time
And as they rise from sleep, they say,
That *we* shall rise some day.

—From *Song Stories for the Kindergarten*
BY MILDRED J. & PATTY S. HILL.

RESURRECTION STILLNESS.

For resurrection stillness,
 There's resurrection power,
 And prayer and praise of trusting
 May *glorify* each hour.

Our common days are holy,
 And years an Easter-tide
 For those who with the Risen One
 In Risen life abide.

Then let His true love fold thee,
 Keep silence at His word,
 Be still, and He shall mould thee,
 Oh, rest thee in the Lord.

STUDIES IN MYTHOLOGY.**IX.**

We have shown Mars and Vulcan as in a measure identical. Mars is the warring element in nature, its passions and desires. When these are joined with the divine mind of Venus, it begets the progeny symbolized by Cupid, Antreas, and Harmonica. In the same way the Higher Ego in man sends its ray into the man of desire, begetting in him the lower Ego, which we recognize as the personality. This is the story of Venus and Adonis, Venus the higher Ego, Adonis the lower Ego. The higher Ego is an Immortal, while the lower Ego is mortal. Adonis is fond of the chase, and while hunting wild boar receives a mortal wound, greatly to the grief of Venus. To console Venus the gods ordain that he shall spend six months with Pluto in the under world, and six months with Venus. Allegories of the higher and lower Egos are repeated again and again in the different legends of Mythology, as for instance in the story of Eros and Psyche, of Demeter and Persephone. Demeter (Ceres) was the daughter of Cronus and Rhea, (Saturn and Ops), and was the goddess of agriculture, presiding over the productive power of nature in the growth of verdure, fruit, and grain. It was she who taught man agriculture. As the wife of Zeus (Jupiter) she was the mother of Persephone, in whose life she was so bound up that she knew no happiness except in her company. Persephone was fond of gathering flowers in the meadows, and one day while thus engaged, was attracted by the blossoms of a beautiful narcissus which she approached to examine. Suddenly the earth opened a great abyss from which

came Aides (Pluto) the ruler of the under world, seated in his dazzling chariot drawn by four black horses. Seizing Persephone, he bore her to his lower realms, where he made her his wife. This abduction was witnessed only by Helios, the sun-god of the all-seeing eye, and Hecate (Diana or Luna). Demeter's grief at the loss of her daughter was intense, and she refused to be comforted. Leaving all else, she sought to find her, and for nine days wandered, inquiring of all whom she met for tidings of her child. But none knew either among gods or men. On the tenth day she met Hecate who informed her that she had heard her cries, but knew not who it was that had borne her away. She advised her to appeal to Helios from whose all-seeing eye none can escape. He informed her that it was Zeus who had permitted Aides (his brother) to seize and transport Persephone to the under world. With great indignation against Zeus, she abandoned Olympus, and refused all heavenly food. Disguising herself as an old woman, she descended to the earth and commenced a weary pilgrimage among mankind. At Elusis in Atica she met some daughters of Celeus at a well, drawing water. Being weary, she told these princesses that she would gladly serve anyone who would give her a home in return. This their mother kindly did, and offered her the charge of her son Triptolemus. Arriving at their home, a bright and radiant light surrounded Demeter, which so overawed Metaneira, their mother, that she treated the unknown stranger with the greatest respect, and hospitably offered her food and drink. Demeter refused all offers, and held herself aloof from all social entertainment. Time passed on, and the young child under her charge thrived amazingly well. She bathed him daily in ambrosia, and at night placed him secretly in fire that she might make him an immortal. One night Metaneira, whose curiosity was aroused, watched the proceedings of her mysterious nurse, and when she saw her place the child in the fire, she gave a sharp cry. Demeter instantly removed the child from the fire. She then resumed her form as a radiant divinity, and stood bright and beautiful before her with golden locks of luxuriant hair streaming over her shoulders. She told the overawed Metaneira that she intended to make her son immortal, but that her fatal curiosity had made it impossible, but her child having been in her arms and nursed by her would ever after gain the respect of all men and prosper. She then expressed the desire that the citizens of Elusis should erect a

temple in her honor on a nearby hill, where she would direct them how to perform sacred rites and ceremonies. This command was obeyed by king Celeus, who erected a temple on the spot she had indicated, where Demeter took up her abode. But her heart was sad at the loss of her daughter, and as a consequence, the world and mankind came into terrible straits. Demeter no longer smiled on the earth, and although seed was sowed and the ground cultivated, nothing grew. All was barren and desolate, and a great famine was threatened. It became evident to Zeus that something must be done to appease the wrath of this angry goddess. Accordingly he sent Hermes (Mercury), his eloquent messenger, to Aides, who persuaded him to return Persephone to her disconsolate mother. Aides had given Persephone a few pomegranate seeds, which in the ecstasy of her joy she unconsciously swallowed. Everything was forgotten in the joy of mother and child, yet Aides had not asserted his rights. It was a law in his realm that if an immortal had tasted food while in his realms they were bound to remain there forever. Zeus, finding Demeter's hopes blighted, effected a compromise with his brother Aides that permitted Persephone to remain with the gods for six months of the year, and the remaining six months with the grim ruler of the underworld.

J. H. SCOTFORD.

(To be continued.)

CONSUMPTION, THE GREAT WHITE PLAGUE.

VIII.

The tents the patients sleep in do not depend for ventilation upon the air passing through the meshes of the canvas. They are made of the most impervious of all cloth. The best models are those which imitate the Indian tepee. The air enters at the sides and flows continually upward out of the top. You might have an open fire in one of them and the smoke would never trouble you. It would go right out at the top.

This out-of-doors life sharpens the appetite, but in the treatment of consumption little heed is paid to appetite. You have to eat, hungry or not. There are no big gorges to overwork the stomach, but there are six meals a day of moderate size. Some patients can eat full meals and then swallow thirty-six raw eggs a day. The aim of the treatment in these sanatoria

is to get the sick man to drink three quarts of milk and eat a dozen raw eggs a day in addition to his regular meals of simple food.

I think some people would almost rather die than drink milk. If there is anything on earth they are resolved to have nothing whatever to do with, it is milk. Terrible stuff. Rank poison. It is of no use to tell them that at one time they lived upon it to the exclusion of all other food. It may do for children, but a grown man wants solid food. I suppose they think their food goes into their blood in chunks and not in a milk-like fluid. It won't do at all for them, they say. It makes them bilious. It curdles in their stomachs in a livery, indigestible wad. As a matter of fact, milk is the surest all-round ration that can be found. If you've got consumption, you'll have to learn to drink it. Drink it, or die! Take your choice. In that period of life in which you lived entirely upon it, you drew it into your mouth in small quantities and you had to work your tongue and cheeks hard to get it at all. If you will take it by teaspoonfuls now, and work your mouth just as hard, it won't make you bilious. It won't curdle in your stomach. It will be digested before it gets to your stomach.

And this is one reason why toast, and bread so hard you have to gnaw it and chew on it for a long while before you can swallow it, are to be preferred for consumptives—for all people, indeed. The saliva has a chance to permeate and digest every crumb before it is swallowed down. Oatmeal porridge is nourishing, but we don't get half the good of it, because we gulp it down before it is anything like insalivated.

And you must eat meat, and plenty of it. Don't cut the fat off. The cow got most of the good out of the lean in her lifetime. The fat is what will do you good. All that there is to cod-liver oil that makes it worth while is that it is a fat easy to assimilate. Bacon fat is nearly as easy to digest, and about five hundred times as easy to take. I had a dose of cod-liver oil about eleven years ago. I believe I can taste it yet.

Fruits and salads you may eat, merely to amuse yourself and to pass the time. But you are wasting stomach-room on them. Milk, eggs, meat and hard breads for you if you are to get well. Not a great deal at a time, but often.

To fresh air and food you must add rest of mind and body. It is easy to say: Don't worry. It is difficult to keep from worrying sometimes. But more difficult things, more repugnant

things a man will do with the cold muzzle of a revolver making a ring on his forehead. Consider that death menaces you in just the same way. What's your business? bookkeeper, bank president, tailor, clergyman? No, no, not at all. Your business is to get well. Drop everything for a year. If you don't you will drop everything forever before long. Do you want to die before your time? Every day's delay means one less chance of life.

EUGENE WOOD, in *Everybody's Magazine*.

TEMPLE HOME ASSOCIATION NOTES.

The Association has recently acquired an additional forty acres of land adjoining its present possessions through the devotion and interest in the work, of an Everett brother, Mr. D. L. Petty. The Arroyo Grande creek runs over a corner of this land, thus giving a most valuable water right with this purchase. Members who have visited the Centre will recall this land as the tract fronting on the main road opposite the Routzahn seed farm, a tract of very fertile land, with an eucalyptus grove and hill in the back part of it. Brother Petty said everything far exceeded his expectations, and that he and his family now look forward to being soon permanently located in our midst.

Additional capital has been put into the Poultry Department and it now has facilities for extending its work greatly, raising and taking care of more stock, etc. Brother Andrew Mecchi, the Head of this Department, has achieved fine results during the first year—which was necessarily the hardest year in building up this department. Mr. Mecchi has now an able assistant in one of the younger brothers—Bartram Kent.

The Governing Board at its last meeting decided to form a Construction or Building Department. This Department will not only construct all buildings which the Association or members may need, but will take outside contracts and work, as opportunity may permit. The Board was encouraged to form this Department because of the skilled labor now at this Center, and because of the developments taking place in and with the work. Brother Dowd, carpenter, lately arrived from Seattle, will be associated in this Department, also Fred Mackenzie, painter and decorator, late of Bridgeport, Conn.

The Halcyon grounds are being improved and beautified. The large oval plot in front has been laid out in a pleasing design, and many trees, flowers and shrubs planted. A rockery in the centre, covered with vines and ferns, is a feature. All of the workers at the Sanatorium, men and women, turn out to help on the grounds, as occasion permits, including not only the doctors, but also as well that jewel of a *chef*—Brother Clarence Dennis, who has almost become a *sine qua non*.

Our hearty thanks are due Mrs. Ide of Arroyo for the many palms, roses, and shrubs she has donated to the work of beautifying.

Bountiful and “exceptional” rains have blessed this and other adjoining sections during the last four weeks.

THE OPEN GATE.

Brothers David and Travis Winsor are busy these days erecting tents on the Open Gate grounds. The tents have wooden floors and sidings part way up, and look most comfortable and inviting. This work is now definitely started, and open for the reception of patients. One patient is on hand, and inquiries are coming from prospective other ones.

Several Los Angeles newspapers contain advertisements of the Open Gate, and a local Open Gate office has been established in that city at 507 Mason Building. Associated in this office are several members: Miss H. A. Farrar, Dr. L. M. Marston, and Mr. H. A. Gibson.

A very neat Open Gate folder has been printed and copies will be sent to all interested, for distribution, on request.

THE OPEN GATE FUND.

Amount reported received in March Artisan.....	\$3,686.03
Cash contributions received since March 1st, in amounts varying from \$5.00 to \$7.00.....	27.00
Cash on certificate in T. H. A. for Open Gate account..	125.25
Total	\$3,838.28

TEMPLE ACTIVITIES AND NOTICES.

Brother Ernest Harrison, of Palo Alto Square, is stopping at the Centre for a time. He looks forward to being soon permanently located here with his family.

* * * *

Brother D. L. Petty, of Golden Rule Square, Everett, Wash., was with us for several days recently, with substantial results, as is mentioned on another page of this issue. In a letter received since his return to his home, he says that the few days spent at Headquarters were among the happiest in his memory.

* * * *

Brother Daniel De Vroey of Green Bay, Wis., is now at the Centre, rendering substantial service in the Halcyon Sanatorium. He hopes soon to be a permanent resident here with his family.

* * * *

Our sister, Miss Georgina Jones, sails on the 11th of this month, with her mother, for a tour in Europe, with Egypt as the region of ultimate visitation. She will be abroad about one year.

* * * *

The members of The Temple are reminded that April is one of the semi-annual periods for the payment of dues.

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For Temple dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer.

* * * *

For Membership Certificates and Investment Certificates in the Temple Home Association, and for all payments thereon, make money orders payable to The Temple Home Association.

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It is requested, that in all cases of changes in address, SPECIAL NOTICE (separate) be promptly sent to the Temple Scribe, by letter, or postal card. If this direction is not carefully complied with, or if such changes are mentioned in any other method of correspondence, the desired result may not be secured.

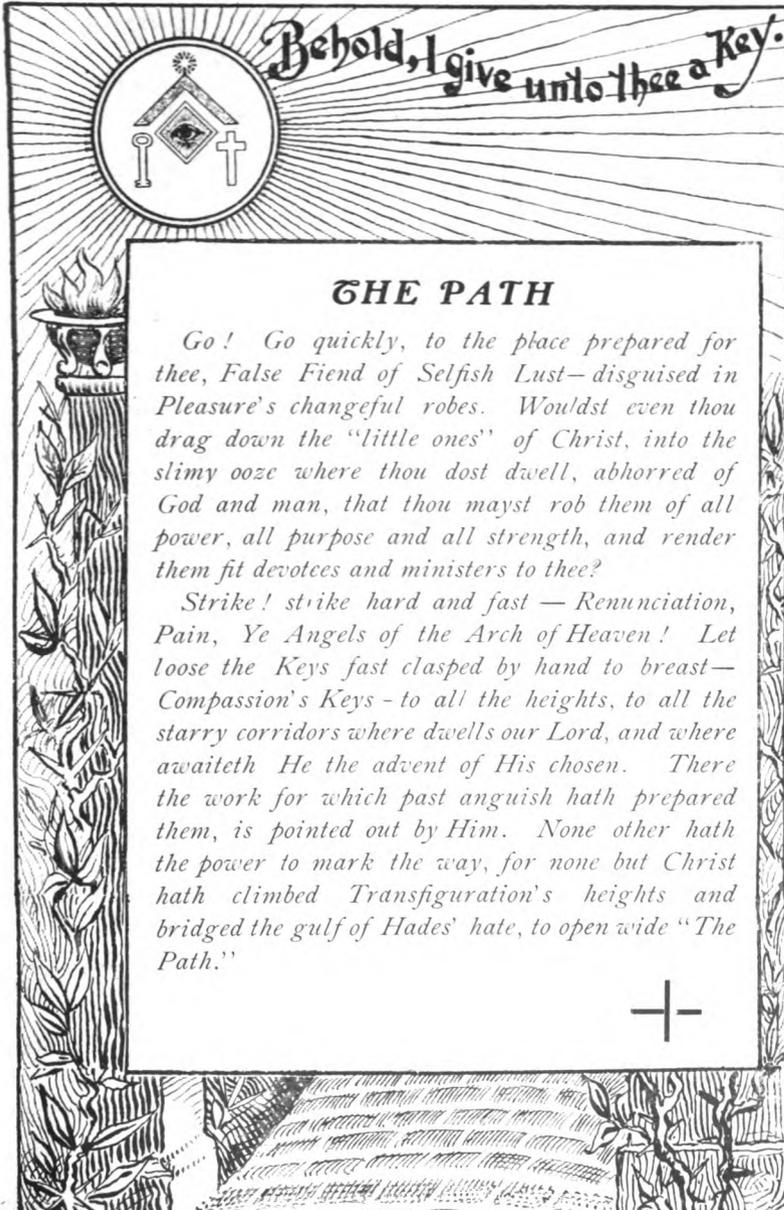
TEMPLE SCRIBE.

The Temple Artisan

Vol. VI

MAY, 1906

No. 12



THE PATH

Go! Go quickly, to the place prepared for thee, False Fiend of Selfish Lust—disguised in Pleasure's changeful robes. Wouldst even thou drag down the "little ones" of Christ, into the slimy ooze where thou dost dwell, abhorred of God and man, that thou mayst rob them of all power, all purpose and all strength, and render them fit devotees and ministers to thee?

Strike! strike hard and fast — Renunciation, Pain, Ye Angels of the Arch of Heaven! Let loose the Keys fast clasped by hand to breast—Compassion's Keys—to all the heights, to all the starry corridors where dwells our Lord, and where awaiteth He the advent of His chosen. There the work for which past anguish hath prepared them, is pointed out by Him. None other hath the power to mark the way, for none but Christ hath climbed Transfiguration's heights and bridged the gulf of Hades' hate, to open wide "The Path."



ABOU BEN ADHEM.

Abou Ben Adhem (may his tribe increase)
 Awoke one night from a deep dream of peace,
 And saw, within the moonlight in his room,
 Making it rich, and like a lily in bloom,
 An angel, writing in a book of gold:—
 Exceeding peace had made Ben Adhem bold,
 And to the presence in the room he said,
 "What writest thou?"—The vision raised its head,
 And with a look made of all sweet accord,
 Answered, "The names of those who love the Lord."
 "And is mine one?" said Abou. "Nay, not so."
 Replied the angel. Abou spoke more low,
 But hearly still; and said, "I pray thee, then,
 Write me as one that loves his fellowmen."
 The angel wrote, and vanished. The next night
 It came again with a great wakening light,
 And showed the names whom love of God had blessed,
 And lo! Ben Adhem's name led all the rest.

—Leigh Hunt

THE EVOLUTION OF WILL.

TEMPLE TEACHINGS, OPEN SERIES, NO. LI.

The acceptance of Truth by the multitude, however long delayed, and grudgingly admitted, or disguised by its exponents, can but be a matter of deep interest to those guardians of its treasures whose primary efforts to give it expression date back many centuries, and who, unlike modern exponents and seeming discoverers, seek for recognition and reward for their labor. I say *seeming* discoverers, advisedly, for no truth has ever been discovered by man; a truth discovers, or rather uncovers itself to the earnest, unselfish seeker in its particular field. It is always with us, always here, has always been here. The film of matter falls from the mental eye of man, when he is prepared to receive a truth as a result of the action of the inherent power of that truth upon "the film" which has hitherto inhibited his power of observation.

At no time in past ages has the verity of the above statement been more apparent than at present.

Converts to the Wisdom-Religion in past ages, have symbolized and illustrated the facts in regard to the constitution of matter, in psalm, prose and poetry. These have been repeated or read widely, and while often derided or ignored by the many, have been accepted and acted upon by the few.

When the White Lodge gave the Secret Doctrine to the world,

it gathered up and combined in one invaluable work, all that the world has ever known, all it ever will know, in the present Manvantara, of the primal causes, the fundamental principles, of all the degrees of matter, mankind as it is now constituted is capable of cognizing. This is a very sweeping statement, but it is nevertheless true, as may be understood by any profound student of the Secret Doctrine; but these great truths could not be uncovered to the masses before a corresponding condition of advancement to that attained by man, had been reached by all the degrees of substance—matter—with which those masses are identified. It has probably not been observed by many, that there is any special connection between the recent revolution in the flower, fruit and grain industries, as a result of the wonderful crossing of life currents, and the notably rapid evolution of the mental and psychic power in man. Nevertheless, there is far more than a mere connection. The operation of the same law, carried out by the same orders of life, and accomplished during the same period of time, is responsible for both classes of development.

A number of gifted intellects, great souls, are now in incarnation, through whom the Lodge is working to bring about these changes in the vegetable and human kingdoms. The particular group of souls of which I speak came into incarnation between fifty and seventy-five years ago. Their individual efforts will cease inside of the next twenty-five years, during which time the culmination of their work will appear in a new sub-race of both the human and vegetable Kingdoms. All that I have said here is equally true of the other divisions of manifested life, but it would take more time and effort than I can now give, to enter upon those subjects, to any extent; they must be left for another time.

Man *en-masse* is coming into another aspect of his heritage; and it is an aspect that will place upon him a tremendous responsibility for the right use of the riches of Wisdom he has inherited as a result of ages of work and sacrifice. Invention after invention is placing within the power of man the means by which he may investigate the hidden causes of evident effects. In no field is this more evident than in that of electrical science, as electricity is generated by the interaction, the movements, the marriage—of the Fiery lives.

While research has demonstrated the atomic constitution of all matter, and therefore of fire, it has not yet demonstrated the atomic constitution of consciousness—a higher fire—and its inseparableness from all matter. Every laya centre, every atom, is a self-conscious

life, a component part of a more complex, more perfect life: as much greater, than itself, from an interior point of view, as a camel is greater than a gnat from an exterior point of view; and yet the ultimatum of the expansion of matter is not yet reached, and in reality lies so far beyond the immediate future, as to be impossible of computation in terms of time.

It is conceivable that man might determine, approximately, by mechanical means, the amount of energy possible of generation by the waves of the Pacific Ocean; but he could not measure by any method, or by any means, the enormous energy stored up in an atomic centre, a single fiery life. If you can accept this statement, you may be able to gain some concept of the tremendous possibilities of growth.

As the fiery life centre partakes of the nature of positive electricity, in excess of negative, so its first embodiment, the oily sheath, partakes more of the nature of negative electricity in excess of positive; otherwise the substance of which that oily sheath is composed could not be impelled from one plane of life into another. It is the temporary destruction of equilibrium that forces substance into manifestation, by changing its character, and its manifestation in form commences in an intermediate state between the physical and the astral plane.

It does not seem to occur to the average investigator along these lines, that the difference between human and terrestrial electricity lies in the fact that the fiery lives of the latter are devoid of the oily sheaths which differentiate them from the former. They are not so fully evolved, and will not develop those protective shields until associated with others in a more complex organism, a living organic body. The human Will must force its passage through these protective sheaths before it can control the fiery lives within them, and thereby the individual will of men. With Divine Will, it is otherwise: To the latter, all things, all lives, become subservient, and until human Will renounces its slavery to Self and becomes identified with the Divine Will, it has no power to break through those oily sheaths. Experiment would seem to contradict what I have said; but, in cases of hypnosis, whether or not the operator is aware of it, there has been such a temporary union, and one of the great dangers of hypnosis lies in the fact that such union is not permanent, and the rapid changes from one condition to another produce effects that are greater than the vital ether operative in the nerves can endure, without breaking down the brain cells through which it must operate. It is during the effort to pierce the oily

sheath of the fiery lives by over strenuous efforts in concentration, that human mentality often succumbs; the brain cells break down, and the would-be divine operator is left to the mercy of irresponsible forces whose precincts have been ignorantly invaded, and disease or insanity results.

Little by little these great truths are being unveiled, but so long as an investigator confines his researches to any one field of research to the exclusion of all others, he is doomed to failure.



THE CO-OPERATIVE COMMONWEALTH.

DO THE MASTERS ENCOURAGE THE FORMATION OF A CO-OPERATIVE COMMONWEALTH ?

As long as humanity is subject to Time, there will be different gradations of human beings as well as of all forms of matter; and all people who are working intelligently along the higher lines of thought must recognize the truth that the realization of perfect unity is confined to the inhabitants of spiritual planes; but, at the same time, we must face the fact that the law of progress must some time bring us, as individuals, to a consciousness of those spiritual planes of unified life, and every effort consciously made to that end, by bringing into action the law of reciprocity, must inevitably take us a step toward our ultimate goal.

If we are content to "pull with the stream," or to remain inactive in the middle of it, surely we will never reach its source.

As a rule, it is only the Theosophical or so-called new-thought student who is able to perceive the fundamental law, or the religious basis of that phase of life which has been seized upon and termed Socialistic, by some people, and that the religious aspect is essential to the continued life of any such an organization.

God, the Eternal, can neither be mocked nor ignored, and therefore it is by the efforts of those who are able to intelligently combine *all* aspects of life, in determining a code of procedure, that final success can be assured.

A co-operative commonwealth, as the term is generally understood, could only be a *means* to a desired end, *i. e.*, the true co-operative commonwealth in which the Masters live and have their being. It would be a travesty on the words to say that any Master did not believe in or desire a co-operative commonwealth, or the nearest approach to such a condition that it is possible for human nature to reach in the present age. One might as well say that the Great

Lodge is opposed to organic life, as to say it is opposed to a co-operative commonwealth.

As far as the doctrines of Socialism agree with the laws of Occultism, the Temple teachings endorse Socialism, but no farther. When it comes to eliminating the religious or higher aspect of life from the social and political life, those teachings are immovably opposed to it.

According to the Master's own words, Right Religion, Right Law, Right Ethics, and Right Politics, are the four pillars upon which any right government is founded.

As long as human nature remains impregnated with selfish desire, so long there will be dissension, controversy, and disintegration of mass, in the body politic of any organization; and the Temple has been no exception to the rule, nor can it be; but that fact should not deter a person from making an attempt to "live the life." The injustice of condemning any body of people for failing to do what no other body has ever been able to do, *i. e.*, live in perfect harmony *all the time*, does not always occur to our critics. We should all remember that no effort for good is ever lost. Even if any particular plan for the advancement of the whole, or a part of the human race, appears to fail, or come short of perfect success, the individuals concerned in the effort have added many valuable lessons to the sum of their experience and are better fitted for ultimate victory over their own great enemies, *themselves*. It is only by repeated failures that success in any venture is finally assured, and the one great test always comes *after we have fallen*, *i. e.*, *Have we power to get up again and go on?* Biology gives a perfect illustration of the interdependence of all lives. No one cell can live to itself, though all evolve from the one cell. If one cell is injured or diseased, countless others of a different character rush to and surround it, and finally yield their own individual lives, that the damage to the whole body may be repaired. Every mouthful of food and drink taken into the stomach nourishes every cell in the body. The fact that one or another organ of the body is temporarily incapacitated for action may cause pain or distress to the whole body, but unless it is a vital organic centre, the body continues to live. Man is the vital centre in the body of the universe, and the progress, the life, of one, is dependent on the progress and life of the other; man must collect, as it were, the scattered fragments of the universe and take them back to a condition of perfect unity "ere he can crown himself Victor in Life's lists."

B. S.

The Temple Artisan

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EDITORIAL MIRROR.

We call the attention of occult students to an article in the March "Everybody's Magazine" entitled, "The Invisible World," and also an article now going the rounds of the press concerning the "Photography of the Soul." As this is but the astral, or form body that has been caught on the sensitized plate, we have no doubt of the verity of the experiments and it is always a satisfaction to see science proving the very things for which Occult Science has been relegated to Limbo all the last quarter of a century by scientific materialists: at the same time it is amusing to see the attempts made to give the new (?) science a *new* name.



It is always helpful to read and re-read the teachings given us by the Great Ones, who, from their vantage ground on the heights, note the ebb and flow of the cosmic tides of life, on this and other worlds. Between and within the words—symbols—used in Temple Teachings, great truths, lie concealed or partially revealed, like precious gold glinting through rich ore. These Teachings are not written for the few, but for the many, hence are put in plain and understandable language. As the core is to the apple, and the hub to the wheel, so is the Heart Doctrine, the Sphere of Light, from which the Teachings derive their being. Wherever you may find this Heart-light shining, know that the Masters of Compassion are working there. Wherever you find not this heart-light in any teachings, know that, while the instruction may be of intellectual value, the source of the teaching is not a White-Master soul, and some form of selfishness is blocking the Christly currents from going out to all mankind.



In a communication given the Temple, January 1st, 1901, the Master said, referring to the New Cycle: "With the beginning of the New Cycle, there returns within the orbit of the earth a conscious Entity who has not operated in this sphere of action for five thousand years. It comes clothed in a form of electro-magnetic energy from the planet Saturn, and the battles between it and the disintegrating energy to which I have repeatedly alluded, will be fierce.

indeed. The first is a building power, the last a destroying power. Man will be either the playground of, or coadjutor with, one or the other of these great Cosmic Entities."



It is the time of the cyclic return of the Great Entity or evolutionary force referred to, for the help of the earth. A terrific action is set up with the planet as a whole, with the humanity on the planet, and with all human conditions and institutions, as well as with each unit—individual—of the race. All planes and fields of action are affected, as the reader may realize if he will but think back over world-events since 1901. Electro-magnetic energy means fiery action, hence, the fire element has dominated the cycle. In addition to a continued series of wars, each one more terrible than the last, the great destructive forces have been at work in various parts of the world since the volcanic eruption at Mount Pelee in May, 1902, and which caused the death of 40,000 persons. That the action of the forces is growing more intense, is indicated by the fact that the intervals between the great disturbances become less and less. During the past year the great disasters have been practically every month occurrences. During the past twelve or fifteen months, the list of volcanic outbursts, earthquakes and tidal waves forms a remarkable record of natural calamities the most notable in modern times.



There is a great unrest, social, political and industrial, all over the world. Never before have we any record of such a levelling process going on in society. The great ones of fortune, of political pomp and power fall before the action of the levelling forces as easily as any other. Great social and political upheavals are imminent, corresponding to the quaking earth and the fiery torrent from the crater's mouth. See you not the signs of the times? See you not that the old must pass away and the order of the new age be ushered in? The Great Wheel is turning, and none may stay its power. All must turn with it or be crushed by its iron tire. In the first number of *THE ARTISAN*, (Vol. I) the Great Master says on the title page: "Gird on that armor of righteousness which is the heritage of every Son of the Living God, and strike for the freedom of the races of the earth from the clutch of the Beast, the embodied Mammon who now holdeth in subjection the children of Man. Think ye that no protest arises to the seventh heaven from the murdered Abels of the long past ages? Think ye the Law hath lost its power because its judgments tarry long? Become one

with the Law. Enter thou the Holy of Holies with unsandalled feet and uncovered head, that the forces of Love, Law and Life may flow unobstructed through the stone of Sacrifice upon which thou standest. and the return wave bear to thee, the spiritual essence that shall make thee free. In freedom lies thy strength."

In 1898, the message on page 55 of the first book of Temple Teaching, entitled "The Condition of Humanity," was given to the Temple by the Master. He there says: "A great effort is now being put forth by the Lodge to waken the people. The New John the Baptist has been sent forth. If the people will hear and obey, it is not too late; but if they turn away, if they will not hear or obey, nothing can save them. It is indeed a woe and a great one; millions upon millions of souls that must be saved are lying there, so to speak, smothered to death, with no outlook, no way of looking inward. We who watch these things are often made sadder than you can imagine. If it were not for the hope we have in the force now being sent forth into the world,—even we would feel like veiling our faces, and sitting down in sackcloth and ashes for the desolation of the dark Star; and still its people go on like those of the olden cities, dancing, singing, making merry, while the stars are gathering their forces to destroy that world. It is only the few, here and there one, who are holding the balances."

For over seven years now, has the Temple, the "John the Baptist," been proclaiming the great message to humanity, and now the forces themselves, with fiery blast, with quake of earth, with terrifying, blighting outbursts, in volcanic tones of death and thunder, shout forth to the world: *Prepare ye, prepare ye, prepare ye, the Way!*

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 29

TEMPLE NEST BUILDERS.

In a large room on the third floor of the Halcyon Sanatorium, Oceano, Calif., in a box back of the bureau, a Temple is being built that is worthy of the attention and respect of the Temple Builders.

Indeed, should all the Builders be gathered together, not one of them could build such a Temple as may be found in that little box.

"A bird's nest," you say. "Tell us about it." "What kind of birds are they?" "How many eggs are there in it?"

Yes, a bird's nest, not yet completed, is being built by two California linnets.

“That is nothing wonderful,” says one of the boys. “You often find nests in rooms that have been left open and not used for a long time.”

Very true, but that is not the case this time. This room has been in use constantly. Very early, a few mornings ago, the sleepers were awakened by a great singing of a little bird in the room. It was supposed that the bird had found its way into the room, by accident perhaps, until it was noticed that it returned a number of times.

Each time it would fly in at the open window, perch on a small flag on the bureau, look around to see if all were safe, then call for its mate who would fly in and sit on top of the bureau. In a short time the mother bird would jump down to a ledge on the back of the bureau near the top of the glass which was pushed back.

By this time the men who were occupying the room became interested and put a cigar box up for the birds and some raw cotton near by for the nest.

The male bird, it is noticed, carries most of the material, and gives it to the mother bird to put in place.

The mother bird always responds quickly to the call, flies to the top of the bureau, then jumps down to the ledge some distance from the place where the nest is being built. They have been doing this for over a week, and now there is a collection of dry grass and vegetable fibre and a little cotton in the box—just enough cotton to thank the man who put it there for the welcome and protection given them.

No doubt they knew it was a safe room for their nest. Something told them there were friends in that room. Some people say they knew it because they often heard singing coming from there. The Temple Builders will know if this be true.

In a few more days, if the builders were to look into the box, they might see a closely woven nest; a little more time, and from three to six pale blue nearly white eggs, thinly speckled with black, might be seen; about two weeks and some young birds pinkish gray, almost naked, their eyes not yet open, will stretch their necks out of the nest.

So we see how every form of life in Nature, great or small, builds its Temple, in which other lives come into manifestation, who in turn continue the Temple building. This world and the whole Universe is a Temple nest, in which we are all being born, the Father-Mother Love of God brooding over and nourishing us with Its eternal life and substance, until the wings of our soul have

become so strong, that they are able to bear us into every realm of life and experience, and we become conscious helpers in the great work of Nature.

“The house finch or California linnet is a member of the sparrow and finch family, and is one bird for whom the residents have little praise, because they are so numerous and destructive to fruit. But to the newcomer and the tourist the pretty pink-breasted songsters are one of the attractive features of the garden, where they take the place of the robin of the East. No bird is more tame or more confiding. In the rose that clammers over your window, or the evergreens on the lawn, he will build his nest, absolutely refusing to believe that he is not wanted. His happy song wakens you in the morning and is the last to cease at night, and when his pretty brown sweetheart is listening, his little pink throat ruffles and swells with the torrent of music. Then he sings on the wing in rocket-like bursts of melody, and executes wonderful gyrations for her sole benefit. A moment later they are off together over the roses looking for a place to hide the tiny home. The choice is varied. A palm tree, a vine at the kitchen door, a nook in the chicken yard, the top of an open-air pantry, the inside of a hat put up for a scarecrow, or a shoe flung into a tree in childish sport, are each and all eligible building sites. After weaving the nest out of grasses usually mixed with pine needles and a few feathers, the little brown mother broods for thirteen days assisted by her mate at long intervals.

“Seeds of various weeds and small green caterpillars form the larger part of the diet, at least of the nestlings. In spite of their bad name, I believe they will some day be proved to have accomplished a fair amount of good to offset the evil charged against them, if by no greater way than by eating the seeds of injurious weeds.”—From *“Birds of California—Irene G. Wheelock.*

NOTE.—The song for this lesson is “The Bluebird,” from “Songs and Games for Little Ones.”

The Builders will be interested in knowing that the trees and shrubs planted by them on the Halcyon and Open Gate Grounds are growing nicely. Besides the pansy beds of last year, two large beds in the shape of the Builders' Star, have been laid out on the Halcyon grounds and are being filled with pansies and violets. It is hoped they will bloom as profusely as the old beds and make many more people happy. This may depend upon how much force the Builders put into them.

A FRAGMENT.

To love is life,
 To live is death, yet all is Love,
 And holds us to the Great Beyond—
 The Vast Above.
 For each fair to-day
 A yesterday has died in sunset grace,
 And ere a radiant morrow dawns,
 To-day must yield her place

Yet the sweet upgiving
 A larger measure holds for each to-morrow,
 And the brightness of that day less dimmed
 With dark and sorrow.

Thus the great tide of Love, Life and Death
 Forever roll,
 Adding or taking away its wealth
 From the waiting soul.
 For inasmuch as we measure to give
 May we take,
 And, as we love Death, we live,
 For Love's sake.

ELEANOR A. BOWKER.

 NATURE'S ANALOGIES.

VIII.

We are told in Astrology that Mercury in conjunction with Saturn, depresses the mental functions, leading generally to undue gravity and despondency. You will note in the foregoing list of analogies that Mercury coincides with quicksilver, and Saturn with lead. In Astrology Mercury is shown to govern the intellect, and Saturn the memory. As principles in the universal scheme they act correspondentially on all planes. Paracelsus (*Archidoxis Magica*) states that "mercury is coagulated by lead, for no metal has greater affinity for mercury than lead possesses." Thus, the fixity or coagulation of the mineral element, mercury, as produced by a proper union with lead, is seen to analogize with the action of these two principles upon the physical aura of man, causing thereby a cessation of the normal functions of the mind. Again, Mercury in aspect with Mars, unbends and renders flexible the martial ele-

ment in the human temperament, just as a steel rod, if anointed with mercurial oil, can be broken like glass.

We might extend these illustrations indefinitely, but it would be only further to corroborate the claims of Astrology, that in the physical and the spiritual structures of the sidereal systems, reposes the solution to both the inner and the outer mysteries of nature. They each impinge upon the other, and together constitute a Divine duality. That this is not a baseless assumption may be gleaned from the foregoing facts, facts so rational in character to the unbiased mind, and so comparatively easy of demonstration, that except a man be as dense as he is prejudiced, he cannot fail to accord them the fullest credence. The modern school of chemistry, useful and glorious a science as it is in its particular confines, affords but the barest glimpse of the sublime truths to be attained to by the further study in connection with it of Astrology and Alchemy.

But though one may readily grasp the fact of co-existence and succession in relation to properties of things knowable, except he be possessed of the further faculty of soul perception, he can not so easily apprehend the marvelous significance attaching to the analogies and the correlations that abide along the inner pathways which lead from efficients to finals. The difference between the two views is one of chicanery of reason as compared with verities of metaphysical induction and celestial magic; for one may truthfully assert that the operations in the Ambient are purely and essentially magical, to inquire into which means to invade the sanctuary wherein spirit rules, and where the laws are those of Divine alchemy. Well might one who has attained to this concept exclaim with Kepler: "Nothing holds me; I will indulge my sacred fury; I will triumph over man, for I have stolen the golden vases of the Egyptians."

JOHN HAZELRIGG.

(Concluded)

CONSUMPTION, THE GREAT WHITE PLAGUE.

IX.

Rest for the body does not mean alone sound sleep. There must be no exercise *as* exercise. If you are able and feel like it, amuse yourself, but don't take exercise to build your system up. I know, I, too, have heard those stories about men given up to die, who began work in a gymnasium, and by violent exercise recovered their health. You mustn't believe all the physical culture people tell you, any more than all the patent medicine people tell

you. They're both in the miracle business. When the lung tissue is attacked by tuberculosis, it heals, if it heals at all, by this fibrous, scar material filling in the cavity. No new lung tissue is formed to replace what has been lost, and this scar-material is useless for breathing. Suppose you had a deep cut in your hand, and you kept working that hand violently, how long do you think it would take the cut to heal? When exercise is taken, or you "expand the lungs," you have to work the lung-tissue just as you work your hand, and if it is wounded there will be a much larger proportion of scar-material useless for breathing when it does get well. It is the practice now to make the affected lung immobile with strips of adhesive plaster, and to inject it with nitrogen gas, so that the lung won't work.

There is no doubt at all, that, so far from effecting a cure, exercise has killed many and many a consumptive who might otherwise have recovered. And the notion that by athletics you can make yourself proof against disease is just a notion. It isn't true. It is bad for you to be a skinny, flat-chested, ill-nourished man, but it is just as bad for you to be one of these fellows that get their pictures in the physical culture magazines, all knobs and knobs and bunches of muscle. They don't live long. Almost all of them have hypertrophied hearts. These men with great, big chests die of consumption. The fastest half-mile runner of the world died of consumption. To be above or below the normal, to be too thin, to be too fat, all are against you. Muscular power does not necessarily mean resisting power; it may mean just the opposite.

If you can arrange to do it, I should strongly advise you to go to a Sanatorium; where, it doesn't matter, so long as it is conducted properly.

In Germany, the life insurance companies find it is better to send consumptive risks to sanatoria and have them get well, so as to go on as premium producers, than to let them die, and have to pay death benefits. Insurance there, is on a different basis from what it is in this country. Here it would not pay, but insurance companies have figured on the proposition.

The most urgent need this country has to-day is the need of sanatoria where those who cannot afford to pay for their treatment may go without cost. It is not so much that many bread-winners, who must shortly die after a greater or less period of disability, would be restored to health and enabled to go to work again at full wages. That would be a grand, good thing in itself. But it is the experience of all that every sanatorium for consumptives becomes the center of

propaganda of the gospel of fresh air, the college where is taught the lesson of How to Live. With plenty of these sanatoria, not only would the Great White Plague be cured, but it would be prevented.

EUGENE WOOD, in *Everybody's Magazine*.

TEMPLE HOME ASSOCIATION NOTES.

Miss Lillian Read arrived at Oceano from Boston on the 16th ult. Miss Read comes to stay, and will have the managing direction of the Open Gate Sanatorium: Miss Read was for years Superintendent of the Home for Incurables, Boston, Mass.

The Construction Department of the Temple Home Association is busy these days erecting a two story building at Oceano which will be used for store purposes later on.

Brother W. H. Townsend formerly of Black Diamond, Wash., is now located at the Temple Home Association centre rendering efficient services to the work.

A laundry is greatly needed for Oceano and vicinity. Any one qualified who might feel interested in starting such a branch in this section, should write to the Association to that effect.

The Halcyon Hotel and Sanatorium needs the services of a strong, able-bodied man or woman in the capacity of assistant cook. Any member qualified and desiring such position should write to that effect.

THE OPEN GATE FUND.

Amount reported received in April ARTISAN.....	\$3,838 28
Raised from entertainment at Pasadena, cash... ..	205 61
Cash contributions	57 00
Cash on Certificates in T. H. A. for Open Gate account..	42 35
	<hr/>
	\$4,143 24

Fifty dollars of the contributions reported above were given by a member at Arroyo Grande, for the establishment of one tent. It has been computed that it costs just that amount to build one tent, which includes the canvas, lumber, and expense of labor for erecting. All tents are 9x12 feet. A fuller description of tents, etc., new will be given later.

QUESTIONS AND ANSWERS.

Brother J. O. Varian has rendered some new biblical readings on verses 13th to 17th St. Mark. The original is first given, then the rendering.

13th verse. "And he goeth up into a mountain and calleth unto him whom he would, and they came unto him."

Re-reading: "*And he goeth unto the Higher Self, and he calleth to him there by the power of the Holy Ghost all whom he thought fit.*"

14th verse. And he ordained twelve that they might be with him, and that he might send them forth to preach.

Re-reading. "*And he lighted up the twelve who were fittest that they should have some of the same power as he, so that they might preach with the power of the Logos.*"

15th verse. "And have the power to heal sickness and cast out devils.

Re-reading: "*And have the power to heal sickness and cast out devils by the power of creative love.*"

16th verse. And Simon he surnamed Peter.

Re-Reading: "*And of Simon he said that this ray was auric; which was why in another place He said He was the foundation of the Church.*"

17th verse. And James the son of Zebedee and John the brother of James; and he surnamed them Boanerges, which is, the sons of thunder.

Re-reading: "*And James the son of Zebedee and John his brother were the electric forces Mars and Mercury, the messengers or transmitters of the Word.*"

The Mercury force is in reality the carrier, the Mars goes to protect. The Auric is also a great protector, inclosing the others.

These three forces are necessary in the regeneration.

What is the secret of true spiritual healing?

It is the power of directing the creative forces upward to the brain and outward to the patient, by the power of desire, imagination and spiritual love.

All the ordinary methods of magnetic, psychic and spiritual healing, no matter what claims they make, are a combination of imagination, suggestion or will, and the magnetic forces, and are purely astral.

J. O. V.

THE EARTHQUAKE DISASTER.

On account of the earthquake, some delay has been occasioned in issuing the ARTISAN, for this month. The delay was caused more by the interruption to mail and railroad communication, as the Oakland office where the ARTISAN is printed did not sustain any serious damage. For some days, all communication was cut off, even by telegraph, and our friends in remote parts knew what was happening long before the towns in California did. The main body of the TEMPLE ARTISAN had been written and sent on to the printer before the earthquake occurred. The editorial article was inspired largely by the recent Vesuvius outburst, and the inner knowledge that these seismic disturbances must come. Without changing a word, it can be seen how significantly the editorial message applied to the San Francisco disaster.

The following is quoted from a communication to Temple Squares sent out April 28, by the Official Head, to relieve fears that this Centre had suffered in any way. Isolated members may need the same assurance, and so it is given herewith:—

“Dear Comrades: You will no doubt feel especially interested in receiving this communication from the Temple Centre in California at this time, in view of the terrible catastrophe that has destroyed the great city of San Francisco. Oceano is distant about 270 miles from that city, and did not sustain a particle of damage from the earthquake. The shocks were plainly felt here however, but not even a bit of plastering was knocked from walls or ceilings at the Centre, so far as can be ascertained. The damage done by the earthquake seemed not to have extended farther south from San Francisco than Salinas which is about 140 miles north of Oceano.

“On April 21 the Governor sent out to towns through the state the following message: ‘How many people from San Francisco can you take care of in your community. The need is great. Take as many as you can. Answer immediately.’ The proper authorities were at once notified that the Halcyon Hotel and Sanatorium was ready to receive fifty of the homeless sick and destitute. The people of Oceano promised to give all help possible. Some money has been raised to help in this humanitarian object, and it is likely that we will have the opportunity to give the immediate help and comfort to some of the sufferers involved in the calamity. The refugees, as they are called, are being moved as rapidly as possible to various points, and this is well, as the great dread is that disease will break out among the thousands made homeless, and now quartered in conditions which cannot be made sanitary, under the circumstances. The details of the earthquake and fire you have already had from the newspapers.

In connection with the eruption of Vesuvius of recent date, we

are forcibly reminded of the Master's predictions made so strongly through the Temple in regard to these things. Before we came to this coast He told us that these things would be, and that certain named portions of the California coast would go down for good. The same fate would also befall certain portions of the Atlantic coast and Europe as well as other parts. While it is a fire cycle, water, the negative aspect of fire must act to some extent. We are passing from one cycle to another and great adjustments must be made by the forces, with the planet and the people on this planet. As a result of this precipitation of forces, the aura of the earth will be clearer and purer, and it is which is preparing the way for the New Order,—the New Humanity. These catastrophies, wars etc., thus mean that the planet is struggling to absorb and assimilate the great evolutionary cosmical forces which the new cycle ushers in. It is our duty to alleviate as much as possible the suffering which these adjustments inevitably cause, and this is the great work of the Masters. They cannot hold these forces back beyond a certain degree, but they can give them vent, a little at a time, and so let them filter through, though that "little" seems big to us. We can help them hold the balance by making of our hearts and lives pure channels through which the Light of the Lodge may neutralize the forces making for *destructive* adjustment, and so be able to help immensely in the Great Work of building the real Temple on Earth "

TEMPLE ACTIVITIES AND NOTICES.

Letters from Brothers Varian and Harrison give us information that our members in Palo Alto have suffered no injury from the earthquake, although the town was severely shaken and the great Stanford University was much injured.

* * * *

Letters from Brother Travis Winsor, of San Jose, inform us that he and family escaped all personal injury. Sister Mrs. Lydia M. Wrench, of San Jose, had a narrow escape from a burning building.

* * * *

Our sister, Mrs. M. K. Choice, of San Francisco, writes us that her home was burned, with loss of all household goods. She and her family suffered no other harm; they have been invited to come here and stay until Mr. Choice can arrange his business matters.

* * * *

Our comrades Mr. and Mrs. George F. Monnier, of San Francisco, arrived here last week. Although Mr. Monnier was not burned out, he expects to transfer his interests to Oceano in the near future, and to reside here permanently.

* * * *

We have not as yet heard from all our members at San Francisco.

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JULY, 1905

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THE TEMPLE.



PRIMARILY, The Temple is a cosmic organic center, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun,—the Universal Heart,—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is “recognized” by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The Organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a century ago by certain chelas or disciples.

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