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Vol VII complete



The Temple Artisan

JUNE, 1911

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Mysticism, Social Science and Ethics

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THE TEMPLE

P RIMARILY, The Temple is a cosmic organic centre, 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 Saviour, 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, Halcyon, California.

The Temple Artisan

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Vol. XII.

JUNE, 1911

No. 1

Behold, I give



unto thee a key.

THE SCOFFER

Hast thou chosen then? thou pitiful scoffer at Holy Things! Chosen in Pride and Ignorance, only to awaken one day to sorrow unspeakable!

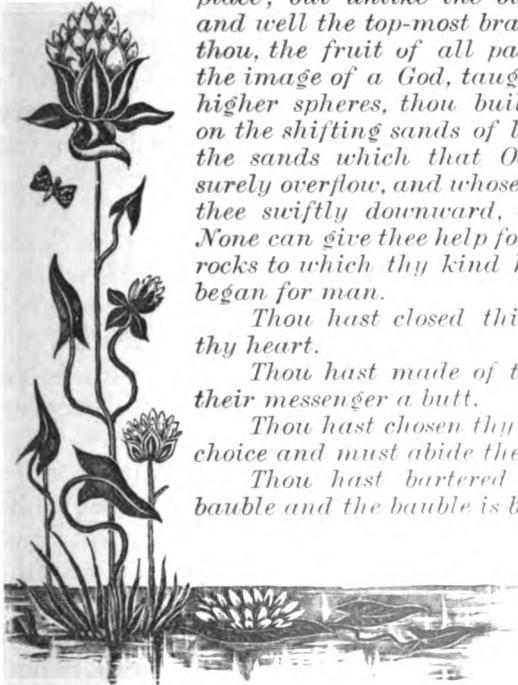
The earth rises to greet the falling sun when its day is done, even as the Soul rises to greet its descending God when its little day is done. Night cometh; the night when no man may work; and thou, like unto a bird, must needs seek a resting place; but unlike the bird, which seeks wisely and well the top-most branches of its chosen tree, thou, the fruit of all past ages! thou, built in the image of a God, taught by the Devas of the higher spheres, thou buildest thy resting place on the shifting sands of life's most fitful Ocean; the sands which that Ocean in its wrath will surely overflow, and whose outgoing tide will bear thee swiftly downward, outward to extinction. None can give thee help for thou hast despised the rocks to which thy kind hath clung since Time began for man.

Thou hast closed thine ears to the voice of thy heart.

Thou hast made of the Gods a mock and of their messenger a butt.

Thou hast chosen thy lot when thine was the choice and must abide therein.

Thou hast bartered thy birthright for a bauble and the bauble is broken.



THE MESSAGE.

Hearken, ye children of the New Dispensation! The time is near at hand when He who is to come will re-appear among men for the unification of the races of the earth. Open your eyes that they may see. Open your ears that they may hear. And open your hearts that the Son of Man may have place to lay his head, lest he pass you by and ye know him not.

FROM THE MOUNTAIN TOP.

THE WORKSHOP.

“Come apart with me, thou child of my begetting. Come apart from all the noisy crowd. Come from under the weight of man’s infirmities and sins. Come away from the path of the flood of women’s tears, the pressure of helpless children’s cries, those cries which beat unceasingly upon the ears of tender souls.

“Come thou with Me into the cleft of yonder rock; lie down and rest, and I will show thee wondrous things which thou mayest bring to pass on earth, if so thou wilt.” Thus spake the Christ.

“Behold the city of a thousand hills—a city white and glorious, and in the midst thereof see thou the poor in spirit, the lame, the halt, the blind, the castaways of all the earths the cyclic sweep of Time hath gathered up. And over all the mighty throng, like outspread wings above a nest, see thou the peace of God, the glory shining from His face and sweeping o’er and o’er each worn and battered form, until that form is lost within the glory to appear again like unto God.

“Then see thou One in simple majesty of form who saith unto the throng about Him: ‘Listen, children of my soul! Lo! ye have suffered, labored, danced and played these many years on earth, whence ye are now released. While under glamour of the Jinns ye have believed that ye were laboring hard and sore bestead,—but now with Me get ye unto your work—the work of Gods and Angels.

“The glory and the peace that ye have won with me must be transferred to earth and we must do the mighty work. Breathe deep and fill your hearts, and by the strands of Love we weave thereof, descend to earth and swiftly, silently seek out the rich, the powerful, the great, the sorely tempted, blind and halt and lame of soul who know not yet how poor they are, and, throwing off our breastplates, set free the streams of Love and Peace and Glory now within our hearts, for sore indeed is now their need.

“The earth will change. There will be no more sea. Heaven will be brought to earth, the twain be merged in one, and then at last Love will be justified, Its will be done, when we have loosed the chains which bind the souls of men.’

“All this will I show thee when thou comest apart with Me, for know ye now that Heaven is the Workshop of the Gods, and earth the playground of the Jinns.

“Man must make his Heaven, if he would dwell therein, and he can only make it as he worketh day by day with Me, apart from all, yet one with all.” Thus spake the Christ.

THE CIRCUIT OF THE SOUL.

TEMPLE TEACHINGS. OPEN SERIES, NO. CV.

Do you understand in the least how closely you are related to and connected with the Universal Lodge centers throughout all worlds and spaces, when once the divine, the Higher Self, has commenced to manifest in your soul?

Each such center has as definite a connection with every human soul as has the wireless electric outfits of great steamships on the Ocean, with similar outfits on the high places of the earth. Your inability to realize this fact fully is due to the paralyzing of the stations or centers in your own bodies and souls by long neglected or ignored opportunities, or by viciously crippling them with evil thought and action, and though it is no longer possible for you to consciously and deliberately send forth your messages direct to all those greater centers, there are many which catch your feeble messages, your aspirations and desires, and answer them, and yet you do not understand.

Sometimes you think those answers are but fluctuations of your own mentality. Sometimes you crush them down and out of your consciousness because they bid you do that which you do not desire. At other times you stop and wonder how it is that some totally unfamiliar thought or word impinges upon your consciousness, and you strive to locate the cause.

The whole human race is bound together by a network of sound and light waves, and the thoughts and words of each person are impinging upon the mentality and psychic centers of others with tremendous power and activity; but it is only the fully developed occultist who can consciously direct the messages borne by these waves wheresoever he will, for only he has reawakened the once atrophied centers of brain and body which are requisite to accomplish this.

Yet any normal person can do this if he is willing to spend the time and effort, and will put himself entirely under the guidance of one who is truly able to instruct him in this great and universal science.

Unfortunately for many sincere seekers, there is an ever increasing class of pseudo occultists who claim the power to so instruct man, and only succeed in making mental and physical wrecks of their victims.

The very first necessity for securing *reliable* and efficient instruction is such a purification of mind and body as but few among the races of earth are willing to submit to in this day and age. Of one thing you may rest assured, that the man or woman who tells you that he or she individually has the power to develop those long atrophied centers in you, is invariably deceiving you, for not so will come your instructor to you, even if you prove yourself worthy.

Your own Higher Self will make known the means and method, and the teacher *when you are ready*, for that Higher Self is in constant communication with the Higher Selves of others, and only It is able to perceive the definite line, the circuit upon which your individual intelligence is located, and make the connection between you and others on that same line, who may Karmically become your instructors.

That line or circuit is the Group Soul of which you are a part, and such communication as I have referred to is only possible in this age, and with the present human race, with the companion souls on that one circuit; but there are enough of those souls to communicate with to satisfy the mind of the average man, especially until after he has gone over that circuit.

In other ages, and with other races, the circuit will be widened, for there are groups of group souls, among which a wider intelligence, vaster experiences, more God-like powers obtain than can be realized by experience with a single such soul, and the evolution of man will place him in such relations with those grand centers in some future age, as will enable him to partake of their knowledge and power.

The possibilities of man are limitless. Then, will you to whom I speak be content to sit down in idleness, or spend your time in trivial pursuit, in gossip, or in reckless dissipations, and let your opportunities pass, because they bring you some measure of sacrifice or pain, some effort, some endurance? or will you be so careless of the warnings, the pleadings, of your present teachers as to risk such opportunities at the instance of some self aggrandizing, self advertised charlatan and deceiver? You may be enabled to

choose wisely if you will. The choice is yours, but you must learn to choose by sacrifice. The currents set in motion by your thoughts must be strong and pure and able to pass over obstructions as the light flashes from one pole to another or a condition will arise which corresponds to the short circuiting of an electric current, and so long as obstruction is possible by selfish or impure desire so long will you fail to make the requisite conscious connection between your mind and that of others, who are at the higher centers of your circuit.

H— 

DREAMS.

That experience is the only reliable teacher of life, is a commonly accepted truth, and in no instance is its verity better illustrated than in the case of some recognized physicist whose experiences of life have been confined to the various phases of a three dimensional space, yet who attempts to describe the causes and effects of the phenomena of the fourth dimension, which, as yet he is hardly willing to accept as a working hypothesis. The *Literary Digest* of January 11th, quotes from and comments on an article taken from the *Medical Record* entitled "The Significance of Dreams," the data of which is very insufficient to our mind.

It appears that a noted German investigator, Dr. Jung, has advanced a theory and gives a method by which all dreams may be reduced to a common cause, as follows: "Some unfulfilled wish," of the dreamer's. If Dr. Jung had ever experienced some phases of life in the dream state such as are frequently experienced by the psychic or sensitive, he would be less certain of his premises and conclusions. But we should judge that in his case, as with so many others, that non-acceptance or ignorance of the basic principle of Occultism, "the seven fold division of the Universe" and the functioning of the Ego of man upon all of those divisions must limit his investigations to the three lowest of those seven divisions, commonly referred to as planes.

All that the noted Dr. says regarding one phase of dream life is true but it is only true of THAT ONE PLANE which is the second of the three planes last mentioned, the lower Astral, the plane of shadows, the substance of which is formed of the reflections from the physical plane, the lowest of the three planes, consequently the soul functioning on that plane of shadows as it does so function in light sleep, could experience nothing but the reflections from the physical plane upon which the minds of the great

majority of mankind are centered the greater part of the time. Such dreams are unreliable and are entirely of the present.

As it depends upon the quality and perfection of a mirror as to how exact a reflection can be cast upon it so it depends upon the condition of that lower Astral plane at any one time and place as to how exact are the reflections cast upon it by the thoughts and deeds of man. The unstable, changeable, tenuous nature of the substance of that plane makes it almost impossible for a perfect reflection to be cast upon it, which accounts for the fantastic dreams we often have, when our waking thoughts and acts seem inextricably mixed with those of others.

But the dreams which we experience in deep sleep when the soul is released from its bondage to the body are altogether different. The Soul is then functioning in its own natural environment, the fourth plane, the Higher Astral, and the lower self is quiescent. It then reaches into the hidden spheres of life and knowledge and brings back from thence pure pearls of knowledge and wisdom. All prophetic dreams or symbolic representations of things that are to happen in the future, come from this plane. The Soul may not always be able to bring back to physical consciousness the details of such dreams, but whatever it does bring back is TRUE, and in most cases an inner consciousness of deep peace is felt for many days thereafter.

It is by no means certain that man can always interpret such dreams aright even if he can remember much of the detail and unless he is a deep student of life he can seldom do so, but that is due to his failure to make close connections between the physical and Astral brain centres. It requires great power of concentration and training to accomplish this, but later races will have this power naturally.

In dreams of this character the soul contacts phases of life which bear no semblance to anything on earth and therefore could not be reproductions or representations of earthly objects. It sees sights, hears sounds, experiences sensations which it never saw, heard, or felt in waking hours, consequently for which it could feel no such wish as the doctor formulates.

No theory which excludes real and conscious experience on the higher planes can possibly explain all phases of dream life satisfactorily, to a deep student of life's mysteries. Thousands of such students have had such experiences; it has passed beyond the phase of theory into the realms of established fact. B. S.

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EDITORIAL MIRROR.

Subsequent follow antecedents by bond of inner consequences; it is no merely numerical sequence of arbitrary and isolated units, but a rational interconnexion. And just as things existent exhibit harmonious co-ordination, so too, things coming into being display not bare succession but a marvelous internal relationship.

—*Marcus Aurelius.*



"The Christ Spirit which entered the body of Jesus when Jesus himself vacated it, was a ray from the Cosmic Christ (or Mercury Ray). We say that before the coming of Christ he worked upon the earth from the outside—much as the group spirit works with the animals from without. There was no indwelling spirit in the earth prior to the coming of the Christ, but at the time when the sacrifice was made upon Golgotha and the Christ Spirit had been liberated from the body of Jesus it drew into the earth and it was the indwelling Earth-Spirit, which St. Paul says is "groaning and travailing, waiting for the day of liberation"; for, contrary, to the accepted opinion, the sacrifice upon Golgotha was not completed with the death of Jesus; in fact that event may be said to be only the beginning; the sacrifice will continue until such time as we shall have evolved the *altruism* and *love* that will liberate the Earth Spirit from the cramping conditions of material existence, when the necessity for guiding us shall have passed away."

From "Rosicrucian Philosophy."



If but the pat on the head of a stray dog; if but the withdrawal of a half extended foot bent on the bestowal of a kick on a like stray dog, and that is all you have ever seen in the career of a wayfarer, that would lead you to think he possessed a spark of human kindness, it is enough to make a strong demand on your supply of Brotherhood.

If you do not honor that demand by feeding and watering that one impulse, that one tiny plant, thus giving it a chance to grow and mature, you have failed in your duty to him, and it may be

to a far greater degree than he has failed in his duty to the human race; for to you has been given the power, the knowledge, the ability, and example to enable you to perceive the possibilities of the final results of every good or bad action man can perform, and obedience to a single Divine prompting toward good shows conclusively that That, the Holy Spirit of Love, is still striving with that man—shows that the human soul yet enfolds and cherishes that body, however degraded in your eyes it may appear.

It may be the last chance, the last exterior act which could make any such demand upon you, and therefor all the more important to him, all the more important for you, who, if the act is left unnoted, unrecognized, ignored, will be largely responsible for the final loss of that soul.

You can never make a mistake in cultivating a good impulse.

You can make a most terrible mistake in leaving such an impulse untended, unnoted.

CHILDREN'S DEPARTMENT

Temple Builders—No. 85

SOME INDIAN LEGENDS.

The following legends are told by the Onondaga Indians, one of the remaining tribes of the Six Nations of New York State. They have never been printed before and are therefore of unusual interest. They contain the same lessons found in legends from other nations and people.

STORY OF THE INDIAN HUNTER.

A hunter was overtaken by a terrible storm. He went to a white man's house and asked for shelter for the night. "No," said the white man, "no Indian can stay under my roof over night."

Time passed by and the Indian hunter was in his own home. It was winter and a terrible storm was raging outside. The same white man and his wife were caught in the storm.

The wife was sick and they drove up to the Indian's house seeking shelter. The Indian recognized the white man but the white man did not recognize the Indian. The Indian took them

in and gave them food and shelter for three days while the storm continued.

Finally the storm abated and the white man prepared to go, and he asked the Indian how much he owed him for food and shelter. "Do you remember a hunter who came to your home for shelter during a terrible storm?" asked the Indian.

"You refused him protection from the storm. I was that Indian hunter and I recognized you when you came to me the other day, but you did not know me. I have taken you in and sheltered you from the storm. I have given you the best I have, and now I will pay back your unkindness by refusing to charge you anything."

The white man burst into tears of shame, and ever afterwards the Indian and the white man were the best of friends.

HIAWATHA.

One day Hiawatha was watching by the Lake Onondaga and his heart was full of sorrow because of the wickedness of the people and their fighting.

When near the lake he saw the surface was covered by immense birds. As he came closer they took to flight carrying so much water with them that a portion of the bottom of the lake was left exposed revealing vast numbers of shells which Hiawatha scooped up and made into wampum belts.

The design of these belts was a heart, linked to five men (nations) and was intended to represent a confederacy or union to be made between the warring tribes.

PROPHECY OF HIAWATHA.

"When the Great Tree (the Six Nations) inclines too much to the north or south or west, especially the west, and the tree is threatened with destruction, then will I appear again and give new instructions and save the Tree from being swept away."

ELIXIR OF LIFE.

An old woman, wrinkled and toothless, but wise in many things, said she could make herself young again if a little girl would do exactly as she told her. So she told the little girl to walk along

a path and to be sure and not look back, for if she did it would surely kill the old woman.

The little girl went along the path and the old woman helped by the Little People (elementals) poured some oil on her head and running her fingers through her hair it began to lengthen and regain its natural black color. Her wrinkles began to disappear, and in every way she began to look young again as a girl of sixteen; when suddenly the little girl looked around.

"Ah! my child, you have killed me," said the old woman, and she fell over on the path dead.

SOCIAL SCIENCE.

NO REVENGE.

The trouble with some of the so-called reformers of the present and of the immediate past is that they want to be revenged on some one. They want to send Mr. Rockefeller to prison.

Now Mr. Rockefeller is a most estimable old gentleman in every respect save in that of business, and in business he is doing the thing which the church and the state and the schools and the universities are daily teaching him and all his competitors to do.

Even if we can easily prove dishonesty against men like Tweed, Croker, Ruef or Harriman, it is of no use to the community to keep them incarcerated in a dungeon where they can produce nothing useful.

Men like these should be placed where they can steal nothing and yet where they can carry on the exercise of their powers in directing the production of wealth. We should have nothing but a smile and a handshake for the so-called "criminal" who may be just as much the victim of circumstance as the cripple or the insane. It isn't so very long ago since society used to whip and imprison idiots and insane people, nor will it be so very long before society will look back on us as barbarous and cruel for beating and imprisoning tramps and thieves when we have done so much to seduce men into and perpetuate them in their tramp and thieftlood. The coming human society will extend to the so-called "boy criminal," and the so-called criminal a quiet and sustained confidence until he shall have been helped, encouraged, rewarded and schooled till the idea of stealing or of debauching men for money is seen to be ridiculous and impossible.

In the meantime such so-called criminals can earn, in their in-

carceration, more money for the state than their keep and education costs. The state needs roads, afforestation, irrigation, harbors, canals, drainage systems and it can readily afford to pay its so-called criminals good wages for doing things which private enterprise cannot and does not do. It is costing the state of California hundreds of thousands of dollars to become revenged on one man, Ruef, and who is this revenge going to benefit, California, Ruef or the criminals who will continue to follow in his lead? No state ever became rid of criminals by revenge. England at one time had thirty-five thousand so-called criminals transported to Australia, Tasmania and other countries, but history does not show the spot where for that reason she ever had one criminal the less. An admiral once advocated in the British parliament that mutineers be flogged on the chest and stomach instead of on the back, to stop mutiny. A commoner replied that he would vote for the regulation if his lordship would take the first dozen. The regulation did not pass; but the cat-o'-nine-tails was abolished in the British navy and at that moment mutiny, which had always been common under it, ceased forever.

Some of the boy-prisons in this country now are being modeled on the lines laid down by the George Junior Republic, Girard College, or Tuskegee. From such prisons no criminals will ever come forth. From such prisons will come forth plumbers, bricklayers, wood carvers, bee-keepers, machinists, cooks and agriculturists. These are not criminals. The revenge of society on these "bad boys" is to make them into good ones. If a boy steals, and fights, and lies, and plays hookey, teach him sheep-shearing; if he swears and smokes, teach him horticulture; if he drinks and frequents dives, teach him stock-raising; if he gambles, teach him gardening, and he will forget it all.

These are the "revenges" of the future, the only kind of revenge that can ever do away with the evil.

It is to be regretted that some of the socialist press rails against such men as J. J. Hill, Gary and Morgan. Such men will be the very first whom a co-operative commonwealth will use. Hill, for director-general of the national railroads; Gary, for president of the national mines and metal industries; Morgan, for chief of the U. S. A. state banking system; that is the way to be revenged upon our brothers, the multi-millionaire captains of industry. It is indeed probable that these men are now doing more to bring in a genuine co-operative state than any other single force operating in the world today.

Co-operation with him is the true revenge of society upon the tramp and the billionaire. This is the great twentieth century philosophy, economy, and religion. Co-operation is the living, growing, enthusiasm, and it is the one modern force with which governors, politicians, law makers have to reckon. Co-operation and the spirit of brotherhood is a virus with which once to be inoculated is never to rest again, nor has any man ever been thoroughly imbued with its spirit and ceased to feel its power. It is the true revenge; it is society's revenge not upon the criminal; it is society's revenge upon itself.

SYDNEY HILLYARD.

TEMPLE CONVENTION NOTICE.

The twelfth Annual Convention of Temple members will be held on the 5th to the 11th of August, at the Headquarters at Halcyon, California. There will be the usual assemblage of members on Saturday evening, the 5th, when the program of meetings will be announced.

The first regular meeting of the Convention will be held on Sunday morning commencing at 10 o'clock, California time, and it is advised that Temple Squares, as well as isolated Temple members wherever situated, should unite in spirit with the members assembled in convention at that meeting. Meditation and discussion on Unity will be appropriate, and helpful to the convention as well as to all so participating.

There will be accommodation for our members at the Halcyon Hotel at rates varying from \$1.00 to \$2.00 per day. A number 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.

TEMPLE SCRIBE.

TEMPLE ACTIVITIES AND NOTICES.

All Templers who appreciate the great value of the second book of private Temple Teachings containing table of correspondence and other requisite preliminary instructions will understand how deeply we regret the limitation imposed upon us by the exhaustion of the last edition of that book and how imperative is our need for another edition. Without this book all recently enrolled members would be at a great loss to understand more recent instructions and

therefore all lines of the work would be hindered. The headquarters staff are unable to get out this edition without assistance, as the contributions for printing for the present year have not been sufficiently large to cover any such extra expense. If one or more of our members who are financially able to make such a contribution will take upon themselves this evident duty they will surely earn the grateful recognition of many earnest seekers for light as well as of those who are responsible for the transmission of instructions.

The cost of getting out a new edition would be between one hundred and fifty and two hundred dollars, according to the character of binding, paper, etc. Address either of the undersigned.

F. A. LA DUE, Guardian in Chief.

W. H. DOWER, Official Head.

* * * *

From time to time there are vacancies in established departments both in the Temple of the People and the Temple Home Association; or possibilities in some new line of work which necessitates more effort to carry out than we can command at the time.

Naturally we turn to Temple members for such help rather than to non-members. We extend a cordial invitation to those members who are in a position to enable them to come to this Center, and who are desirous of doing so, to correspond with us on the subject, and we must desire that members accept this notice as a standing invitation to enter into such correspondence.

It must be remembered that there is little in the way of financial inducement at present, so applicants for such work should be actuated above all else by the spirit of Helpfulness, and desire for Spiritual advancement.

GUARDIAN IN CHIEF.

OFFICIAL HEAD.

* * * *

Topics discussed at Headquarters' Sunday meetings during the past month are "Exclusiveness," "Occultism in Daily Life," "Nirvana" and "Renunciation."

* * * *

Sister Miss Anne Hadden, Librarian of the Public Library at Palo Alto, spent two days at Headquarters on her way to attend the convention of Librarians at Pasadena.

For information regarding the Temple, attention is called to the article entitled "The Temple," on the second page of the cover of THE ARTISAN.

* * * *

The Temple Builders have commenced publishing postcards, one side containing important or beautiful extracts from Temple Teachings or other occult literature. The first issue contains a part of the leaflet commencing, "Arouse Ye," which is the first call sent out by the Temple years ago. The Builders are selling these cards at 2½ cents each, 25 cents a dozen, 50 cents for package of 25 cards. When this issue is sold or sooner, another set will be issued and so on until a good variety of extracts are on hand, all of which will be excellent messages for any one to send out in his correspondence. It is hoped that Temple Builders and Temple members will purchase and use these postcards and so help the Builders in this excellent plan to radiate the Temple Light, the light of Truth.

* * * *

Members should exercise care in drawing money orders for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Kent, Treasurer.

* * * *

Any Temple member or ARTISAN subscriber failing to receive THE ARTISAN regularly should so notify the Scribe.

* * * *

All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Scribe of any Change of address. Send such notice on postal card or otherwise direct to the Scribe and do not include it in any correspondence with other officers or workers at Headquarters. The observance of this method is very important to those making any change in address.

TEMPLE SCRIBE.

TEMPLE HOME ASSOCIATION NOTES.

From time to time during the past few years reports and quotations from reports have been sent out by the Temple Home Association or its officers and attention called to the fact that the sure and steady progress was being made in the right direction in Asso-

ciation affairs, and business. While this seemed to gratify some, it strangely seemed to disappoint others. Accordingly, it has been difficult to please all in these reports. To inject pessimism in the reports would be to attack the constructive work of the Centre. To inject optimism is to be accused of gross exaggeration and distortion of facts. Hence it would seem that the middle path is between these two qualities. In briefest form possible, there is submitted the following summary of Association business for four years' past and the interested reader may then turn pessimist or optimist as the forces may impel.

For 1907 the Temple Home Association sustained a loss of \$2,332.
 For 1908 the Temple Home Association sustained a loss of \$1,248.
 For 1909 the Temple Home Association made a gain of.....\$ 61.
 For 1910 the Temple Home Association made a gain of.....\$ 277.

These gains were above expenditures of every description.

There is no use for any official to try to explain these losses followed by gains, for the pessimists are sure to say that the losses were inevitable and the gains an "accident" that should not have happened. On the other hand the optimists are sure to say that any corporation usually loses the first few years and that the subsequent gains are natural and inevitable. So there you are.

W. H. D.

A Business Education

At Your Own Home for Only \$1.00

For a limited time only \$1.00 will bring to you my four books giving instruction in advertising, business, mail dealing, advertisement writing, etc. Covers the entire work. Diploma granted. Send at once.

W. CLEMENT MOORE. Specialist
New Egypt, N. J.

"MULTUM IN PARVO"

THE
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P. O. Box 573, Portland, Oregon

The Temple Artisan

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JULY, 1911

No. 2

Behold, I give



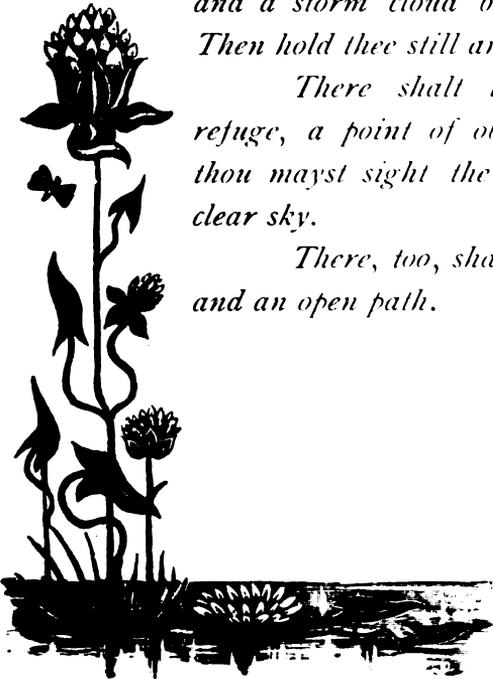
unto thee a key.

LOOK WITHIN

*Hath a miry slough opened 'neath thy straying feet
and a storm cloud burst above thy head?
Then hold thee still and look within.*

*There shalt thou find a place of
refuge, a point of observation from which
thou mayst sight the distant hills and the
clear sky.*

*There, too, shalt thou find thy Guide
and an open path.*



THE CREATIVE WORD.

The hidden Flame, made manifest,
 That kindled Chaos and the dark,
 The Word whose glory worlds attest,
 Bequeaths to man a living spark.

A spark Earth's every creature hath,
 Within the lowly dull its hue,
 A fire that smoulders till God's breath
 Has blown it into brightness new.

The Word is power within the pure;
 The spirit self, it lifts the self
 Of soul redeemed that it endure
 As gold transformed from earthly self.

To things that breathe the Word is breath:
 To man it is the heavenly bread:
 Who eats in faith shall taste not death,
 But life wherewith all life is fed.

The Word wreathes halo round his brow
 Whose feet are swift in duties' way;
 He gives his best of service now,
 Nor waits a more convenient day.

Who knows the Word, through good and ill
 Is never serving as for hire:
 Refraining from his human will,
 He wields with might the sacred fire.

Ere man may syllable the Word,
 He must mankind's good helper prove
 That when his tongue can be a sword,
 His voice is all-attuned to love.

The key-note of the choiring sky
 Art thou, O Word! as peans ring
 From stars that wheel forever high
 In mighty spiral round their king.

Thou soundest deep within the heart
 A note unsorrowful and free;
 Unto thine eye all veils do part,
 And lo, the joys that are to be!

O Root of numbers! Type of form!
 Great Alpha of our human speech!
 O Source of wisdom's book wherefrom
 Inspired sages came to teach!

O whitest Glory! crystal Sphere!
 As in the highest, so on earth
 Let all thy seven-fold light appear!
 The crown of man's immortal birth.

—EDWARD C. FARNSWORTH.

THE PLACE OF POWER.

TEMPLE TEACHINGS. OPEN SERIES, No. CVI.

In these days, referred to by the ancient seers as "the latter rain," there is an outpouring of spiritual force that is drenching the souls of the illuminated with light, and arousing the consideration of even the selfish man to a sense of the spiritual basis of life, and invoking a response from what may be termed the heart side of humanity, as never before in the history of mankind in the present age.

It is the force of the Christos, the Love force, the reconstructing, upbuilding, Universal fiery force sent forth from the Heart of God—the Holy Ghost—which always precedes the advent of a great Avatar, in order to prepare the people of the earth for His coming. This tremendous force operates in different ways on different individuals, according to their nature and ability to function the attributes it arouses, and the desires it incites to action. To some it comes as a call to gather the people together to protest against wrong; to others, as the voice of one "crying in the wilderness" bidding them "seek out the poor, the lame, the blind" of body and of soul. To still others it comes with the power of the Great Physician, bringing them out of servitude to pain. To the few who catch the low whisper, "seek ye within," which comes from the point in the center of the circle of its gravitational motion, and who obey, it comes as an incentive to superhuman endeavor

to find what is sought; and upon such as these the force finally centers and spends itself, for upon these will rest the power of its transmission to other races in other ages. The others may forget in the stress of trial and tribulation which must surely come upon the world from the awakening of the nether pole of this same force, as the nether pole of every force and form of energy, however spiritual or material, must awaken when the opposite pole of the same has spent its power, but not "the few," to whom I now address myself, for only these can find the seed of the truths I speak, however simply I word my message.

There is a spiritual basis for every atom of matter, and only the spiritual man, the pure minded, the self-sacrificing, world-embracing man can unite his conscious selfhood with the spiritual basis of that matter, and in the marriage so completed bring forth the fruit of that union,—creative power, reconstructive, revealing power.

You watch the growth of plant, of man, of crystal; you see constant changes taking place,—disintegration of mass, molecule by molecule.

You watch the new life spring from the apparently dead seed or root, and the great mystery appals you. You cannot perceive what is so evident to the great Seer, the marriage of the spiritual basis of that seed or root with the universal spirit which surrounds and interpenetrates it, the reunion of the separated life with the Universal Life, the contact of individual love with cosmic Love, the overshadowing of the separated ray of light by the great spiritual Sun of Light; you can only perceive the results of the processes, unless you, too, are one of the Seers I mention—"one of the few."

If you are not one of these you may behold the marvels of what is termed spiritual or mental healing, you may perceive apparently miraculous exhibitions of psychic phenomena, the mysteries of hypnotism, mesmerism and of physical science, and accept the general interpretation of the same, but you will not be able to perceive the basic reality of all these seeming mysteries until you, too, have reached the stage of seership; and, my children, you never can reach that stage while you cling to a single material thing or creature, and will not let go your hold.

The circumference of the circle cannot touch the point in the center. It must break, and be absorbed, atom by atom, ere it can see into the depths which that point indicates—those depths where dwells in perfect selfless unity the basic source of Desire, Will,

Resolution, and Devotion—Spiritual Love, which moves to action the constructive powers latent in mind, the powers which may build an atom, a man, a world according to its divine prototype.

Like not only seeks, but it finds like. Only Love can find Love.

I cannot tell you, no one can tell you how to produce Love in yourself. I can give you a method of preparation for its advent, but the average man, or even disciple will think it too difficult,—yet he will use similar methods for obtaining far less results.

He will sacrifice himself and those who love him, will surrender food, clothes, and even life itself in a search for some material thing. He will undergo training to prove his physical superiority, that is more severe on his physical body than the methods I refer to could possibly be on that same body.

He will force his individual mentality until the brain reels, his nerve force is exhausted, and he sinks into a senile decrepit wreck, to carry out some plan for what he deems a **great undertaking**, while half the same effort rightly directed, would have given him the body of a Hercules, the brain of a Jove, and the long life of a Methusela.

The same efforts, the same sacrifices, incited by the motive of awakening a response in his own soul to the spiritual Love which is always clamoring for admission and union, would have given him infinitely more than his present mentality can conceive.

Exactly as the constructive forces of nature build material forms by expansion and accretion, so are the creative and constructive forces themselves formed. As the cells of the blood stream die and are replaced by others and greater numbers of the latter by the action of the laws of physics, so the minutæ of the constructive forces are diminished and increased by the action of higher laws on the spiritual bases of their minutæ. From the dead form springs the new life over and over again in all fields of life.

From the dead and dying cells of your bodies may arise the new, the living cells, by means of the accretions of the minutæ of the constructive forces, making new blood, new tissue, new bodies, if you have made that divine marriage between the Love in your own soul and the Universal Love which surrounds and interpenetrates that soul.

H—

The Temple Artisan

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EDITORIAL MIRROR.

The personality is the shadow of the Inner Self. The substance of the personal is ever wavering and changeful. Like shifting sands nothing stable can be built on the personal idea. The *Inner Self* is ever building on a Divine Plan based on Principles which are Eternal in the Heavens and on the earth.



Hearken to the Master's words:

"You were told repeatedly that if you took up the Temple work, that it meant sacrifice every step of the way. You do not realize, any one of you, the result of your aspirations, your prayers. In other words, in some moment 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 that 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 speak most strongly, for 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 forth. Therefore, 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 away by the power of the Holy Spirit which is upon you at such times and cannot sense the possibilities that the future is bound to bring forth for your acceptance or rejection. *As you bear these trials and testing, so comes your strength.* Not only the one who has made that offer has to bear these results, but all those associated with him or her must bear them to some extent."



Again from the Master in 1904:

"There is a three-fold power that works at this Centre for its

overthrow. It is a three-fold entity of great power for evil, and works in three different ways on all who open themselves to its admittance. It corresponds to the force of inquisitiveness, the forces of distrust, and the force of impurity. Whenever one opens his aura to it by dwelling on either of the three forces mentioned, it takes possession of the whole organism, and blinds and deceives in every possible way. There is no more devilish force in manifestation than that of this three-fold entity, for it is so prone to deceive all who come into contact with it by throwing a brighter (though a false) light on things, by making people see through colored glasses as it were."

OCCULTISM FOR BEGINNERS.

XIII.

In these lessons, while much has been pointed out as showing the occult, psychic, and spiritual correspondences of the brain and its centres, volumes more could be written if the scope of these lessons permitted finer particularizing. The main object is to indicate to the thoughtful student, the fact and the working of, the laws of correspondence, and the interaction of forces between higher and lower planes, in consequence. Once this fundamental truth is realized, the mind and intuition will make its own deductions and so arrive at truth without any such lessons as these, or books or teachers of any kind. Then every fact of knowledge in nature and in life, in general and in details, all the *common-places* as well as the *BIG THINGS* are seen and estimated from another standpoint, from interior angles of spiritual vision and the value of every truth measured truly in all its relations and inter-relations.

We will now leave the brain and take up another field of study. We have seen that man is an *EPITOME OF THE COSMOS*. Every part, organ and tissue in him has its celestial correspondences in the Heavenly Man—God,—man being thus literally an image of God—the collective creative forces of the Universe entitized as the *ALL-BEING*. The drop of water from the ocean contains all the elements that are in that ocean, even to the germ of life itself.

Before proceeding to the occultism of the Heart, the other pole of the Brain, a few basic general truths should be pointed out and kept in mind.

A—GOD IS THE HIGHEST SPIRITUAL ESSENCE OF LIGHT, LIFE AND LOVE.

B—This Light, Life and Love—all one thing—is PRIMORDIAL SUBSTANCE ITSELF, out of which the Universe, worlds, men and all things have been created.

C—This Primordial substance does not *possess* Intelligence or Wisdom or Knowledge or Power, but IS Intelligence, Wisdom, Knowledge and Power as well as all the spiritual qualities such as Faith, Justice, Compassion, etc.

D—Being these qualities themselves, in whatever form this primordial substance manifests, IT KNOWS HOW TO ACT, *what to do*, whether manifesting in a planet, an insect, a blade of grass or a man. According to the KEY-NOTE OF ITS FORM, it will be moved to appropriate action, for knowledge, light, intelligence—god—light, life and love—is at the root of its being.

E—This Primordial Substance manifests in an infinitude of forms, the sum total making up the whole universe. These forms whether of worlds or of men are merely materialized aspects of some ray or quality inherent in this Primordial Substance or God—and thus each form manifested is for the time being, a materialized spiritual force or quality. That this spiritual force may become *inverted* and so be *evil* in its action does not contradict the above statement.

F—While each form has its dominant note and quality, yet it has *all* the notes or qualities of life latent or expressed, so that it has *the possibility of calling as much of God out* as any other form, as it gains the power to utter the Light within itself. This applies to men, angels, worlds, animals, trees, or blades of grass.

G—Man is thus an epitome of God. In time when all his qualities are perfectly expressed, he will perfectly express God and thus *be* God—One with God,—all Life, Light and Love.

H—Every thing in Nature expresses SOME QUALITY OR CHARACTER OF GOD,—*trees, flowers, stars, insects, men and animals.*

I—Being made in the image of God, each part and organ of man, expresses or represents some character or quality of God—or Primordial Light, Life and Love.

J—As each part and organ of man draws in purity upon, and assimilates the forces and qualities flowing naturally into it from the INNER SOURCE, it becomes clearer, purer, more beautiful and noble in appearance and function, whether this be the body as a whole or some part like the eye, ears, nose, mouth, hands, feet, etc., for by this assimilation these parts have drawn upon the

SOURCE OF ITS REAL LIFE—ITS HIGHER DIVINER SELF, which IS all Purity, Beauty, Health, Truth and Light. But if these forces be drawn upon selfishly and with motives of impurity, the corresponding organs and parts become distorted, ugly and unhealthy, as selfishness and impurity *invert* Divine and Natural forces.

From this standpoint we will take up the Occultism of the Heart in the next lesson. W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 86

GOOD NIGHT AND GOOD MORNING.

A little boy was climbing the stairs to bed, and as he climbed he sang a good night song.

I will tell you what it was bye and bye. His mother walked beside him carrying a candle which she had allowed him to light.

He was a careful little boy and always blew the match quite out before laying it down.

He was still singing his little song when his mother tucked him in bed, and after kissing him good night, took away the candle. His bed was near the window and he could lie there looking at the stars, which always seemed so wonderful and bright and friendly.

His song had something about the stars in it, and when he had finished it, he lay looking up at their little winking eyes that seemed watching him like the eyes of little playfellows.

How many there were! Far too many to count. He had found that out long ago, and yet every night nearly, he would try again and make a sort of game of it. Counting the stars brought a little song to his mind—one that he had learned in school. "Do you know how many stars there are shining in the sky?"

"It would be much easier to count how many star songs I know," he said. The large and small stars I sing about in the verse.

Sleep baby sleep, the large stars are the sheep,
The little stars are the lambs I guess,
The fair moon is the shepherdess.

Only there isn't any moon tonight. Of course he couldn't

help but remember "Twinkle, twinkle, little star," only he didn't get the second line quite right, for he said, "How I wonder *how* you are!" By this time he felt that his own eyes were winking as much as the stars' which seemed to grow brighter every moment. He turned his head away on the pillow, and right in the middle of "twinkle, twinkle," his voice grew very faint and then stopped, and the stars were looking at a little boy sound asleep.

This is the song he sang on going to bed.

Good night, my darling daddy,
Good night my mammy dear,
The twinkling stars are laughing
To see my candle here.
My candle's shining bravely,
It does the best it can,
And I will be a brave boy,
Till I grow up a man.

The little boy sprang up from bed next morning because the sunbeams would not let him sleep, and besides there were so many twitterings in the trees near his window, and he knew the birds were calling him too.

Then he looked up and in place of the little twinkling stars there was the soft blue sky so full of glorious sunshine that it seemed like one big smile. It had one or two soft white clouds on it, that the boy called boats on a blue sea.

He looked down in the garden and all the trees and bushes and flowers were shining and sparkling with dew. Under one of the trees in a coop he heard a mother hen calling to her chicks. Then he heard his mother calling him, so he ran to meet her. When he was washed and dressed he looked almost as bright as one of the sunbeams that had wakened him. His mother told him what to wear, and then after he had washed his face and hands very carefully he put on his clothes and brushed his hair, and he brushed it all over, even the little back locks that stick up and seem trying to get away from the brush.

After breakfast he ran out of doors and looked at the chickens and cows and horses and bade them all good morning. He looked at the bees too, but stood far off for he knew how bees can sting. By and by he forgot to be careful and went too near the hive and a bee flying out in search of honey stung him on his fat little leg.

He was going to cry and perhaps did just a little, but he remem-

bered what his evening song said about being a brave boy, so he went quietly to his mother, asked her to pull out the sting and make the place better. His mother soon did this, and then said now let us sing our little morning song.

A thousand dazzling sunbeams
 Have waked me to the light;
 Where are the merry little stars
 That twinkled so last night?
 I think the sun turns things around
 And when I rise from bed
 Then every sleepy little star
 Must cover up its head.

—E. H. HAWORTH.

FAITH.

This word Faith, so much has been written about it and yet it is so little comprehended.

We Temple members are supposed to have some understanding of its meaning and yet there is a lot to be desired.

We are supposed to have faith in the Masters, the radiant folk or sons of Dea as my people called them, but does that faith go as far as to make us energetic in following them or are we dilatory, lazy and sleepy going along the road?

We are supposed to develop in our hearts Brotherhood for all Temple members. Can we have this in its true sense if we have not faith in them; every time we think or say some one is functioning darkness, or acting from a false motive, or doing evil; right then we are saying we have not faith in them, and right then, we are either shoving them or ourselves out of the Temple.

Unfortunately, there have been one or two people who functioned darkness in our midst, it was right for us and the only thing for us to do to see things as they were, and act accordingly.

But when I think; the quantities of mind we have plastered over cosmos and ourselves has no relation to any real cause for it.

Personally I have found that after I had talked and thought for long periods that people were acting from low motives, that upon the contrary they were inspired by higher ones than my own. Also the criticism often indulged in by us has ended mostly in disaster.

We have driven many people out of our ranks who might be working beside us and we have rendered lives unhappy and miserable and incompetent who might have been radiant, happy and healthy.

All this because we do not understand what Faith means.

How can we have Faith in the Master whom we do not understand, if we have not faith in our comrades whom we know very well, whom we have worked beside and sacrificed with for the same cause?

Out of the darkness of our small minds may shine a great Light of Love and power if we can only develop a little Faith in one another.

And send good words and thoughts to one another instead of evil.

This does not mean that we should become slaves to anybody's will or that we should not have our own opinions and plans for the work. We must be very independent ourselves and very kindly and tolerant to the other fellow's action and thought when it differs from ours.

We have all erred in this matter of Faith in one another, from the highest of us to the lowest.

There is not one of us who has not slammed some one when it was not his business to do so.

The next convention is commencing to talk about itself in the Inner World and we will surely all be there.

Let us commence right now practicing Faith. Faith in each other. Let us do a good job as we are at it.

We will all be at peace when the convention comes and the Christos will spread his hands of wonder over us in blessing, and open his heart of flaming Love to us in the Inner Mystery.

J. O. VARIAN.

SOCIAL SCIENCE.

SHOULD OUR PRESENT MONETARY SYSTEM BE CONTINUED?

By COL. ARCHIE C. FISK.

The present banking system came into existence in the midst of our Civil War.

The one dominant thought of the Government was the saving of the Union.

The encountering of the opposition of the banking interests of

this and foreign countries was to be avoided. The bankers swarmed in Congress, and dictated their demands in making the greenbacks a partial tender only, that gold might be forced to a premium. That grand commoner, Thad Stevens, after the passage of this bill said: "There was a doleful sound came up from the caverns of the bullion brokers and the salons of the associated banks. * * * it now creates money; and by its very terms declares it a depreciated currency. It makes two classes of money, one for the banks and brokers, and another for the people. * * * Yes, we had to yield. We did not yield, however, until we found that the country must be lost, or the bankers gratified, and we have sought to save the country in spite of the cupidity of its wealthier citizens."

Secretary of the Treasury McCullough in his report to Congress stated: "Hostility to the Government has been as decidedly manifested in the efforts that have been made in the commercial metropolis of the nation to depreciate the currency as has been made by the enemy."

The present monetary system was forced upon the nation in its hour of trial.

The system of issuing bonds and the Government issuing bank bills, and making the bankers a present of them to pay for the bonds, and the Government depositing the people's money in the bank, will if continued soon make the banks more powerful than the people's Government. Even if they are not so at this time.

For forty years the banks have been sufficiently powerful to prevent Congress from issuing legal tender treasury notes, instead of issuing bonds and the banks issuing bank bills on the bonds. A legal tender treasury note is far superior to bank bills, yet the people have paid hundreds of millions of dollars in interest, and principal on bonds, to gratify the bankers. The people never received the slightest benefit from the issuing of government bonds.

Some hold to the idea of redemption money. All *money* is redemption money. It redeems itself every time it pays a debt. A bill of credit is entirely distinct from legal tender money. The power to issue a Bill of Credit was withheld from Congress by a distinct vote of the States represented in the Constitutional Convention of 1787. A bill of credit is defined to be "a note promising payment in lawful money, and especially authorized by law to pass as a circulating medium." National bank bills, greenbacks and every species of treasury notes redeemable in legal tender money are "bills of credit" not money. They are dishonest repre-

sentatives of money, and their authorization by Congress was a usurpation of power.

Congress has the power to issue full legal tender paper money, but it violated the Constitution in the interests of the money changers when it authorized the issue of "bills of credit" at a time when it could have best served the people by issuing legal tender money, receivable for every debt public and private.

The issue of full legal tender money would demonstrate to the people that *FIAT* alone makes money and the bankers' bunco game, that one dollar must be exchanged for another would be exploded and the power of the money changers to oppress and impoverish the people would be lost.

There is no more reason to redeem a legal tender paper dollar, with a legal gold dollar, than there would be to redeem a gold dollar with a legal tender paper dollar.

The fiat of government makes money. It is not correct to speak of the intrinsic, or fiat value of money. There is no such thing. Money is the measure of value. The basis of bank notes if coin is treacherous: it may take wings and fly to other countries leaving its representatives worthless. Money issued by the government receivable for all debts is based on the public and private credit of the nation, and it will always be good as long as the government issuing it stands. It is the receivability and legal tender quality that makes money. The basis of coin is the credit of nations, or the faith and confidence which the public have that the different nations will retain the enforced coin standard.

(Concluded next number)

TEMPLE CONVENTION NOTICE.

The Twelfth Annual Convention of Temple members will be held on the 5th to the 11th of August, at the Headquarters at Halcyon, California. There will be the usual assemblage of members on Saturday evening, the 5th, when the program of meetings will be announced.

The first regular meeting of the Convention will be held on Sunday morning commencing at 10 o'clock, California time, and it is advised that Temple Squares, as well as isolated Temple members wherever situated, should unite in spirit with the members assembled in convention at that meeting. Meditation and discus-

sion on Unity will be appropriate, and helpful to the convention as well as to all so participating.

There will be accommodation for our members at the Halcyon Hotel at rates varying from \$1.00 to \$2.00 per day. A number 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.

TEMPLE SCRIBE.

TEMPLE ACTIVITIES AND NOTICES.

All Templers who appreciate the great value of the second book of private Temple Teachings containing table of correspondence and other requisite preliminary instructions will understand how deeply we regret the limitation imposed upon us by the exhaustion of the last edition of that book and how imperative is our need for another edition. Without this book all recently enrolled members would be at a great loss to understand more recent instructions and therefore all lines of the work would be hindered. The headquarters staff are unable to get out this edition without assistance, as the contributions for printing for the present year have not been sufficiently large to cover any such extra expense. If one or more of our members who are financially able to make such a contribution will take upon themselves this evident duty they will surely earn the grateful recognition of many earnest seekers for light as well as of those who are responsible for the transmission of instructions.

The cost of getting out a new edition would be between one hundred and fifty and two hundred dollars, according to the character of binding, paper, etc. Address either of the undersigned.

F. A. LA DUE, Guardian in Chief.

W. H. DOWER, Official Head.

* * * *

From time to time there are vacancies in established departments both in the Temple of the People and the Temple Home Association; or possibilities in some new line of work which necessitates more effort to carry out than we can command at the time.

Naturally we turn to Temple members for such help rather than to non-members. We extend a cordial invitation to those mem-

bers who are in a position to enable them to come to this Centre, and who are desirous of doing so, to correspond with us on the subject, and we must desire that members accept this notice as a standing invitation to enter into such correspondence.

It must be remembered that there is little in the way of financial inducement at present, so applicants for such work should be actuated above all else by the spirit of Helpfulness, and desire for Spiritual advancement.

GUARDIAN IN CHIEF.
OFFICIAL HEAD.

* * * *

Topics discussed at Headquarters Sunday meetings during the past month are "Communism," "Ideals of Patriotism," "Prophecies from the Book of Daniel," and "Amalgamation of the Races."

The meeting on May 28 was devoted to Memorial Day services.

* * * *

On June 9, our active and faithful Sister, Mrs. Hoisington, was eighty-five years of age, and in the evening a large audience gathered and listened with interest to a brief account by the Sister of some of her early experiences in her life at home and school, in the army as a nurse and in the early days of the Theosophical work in America.

* * * *

Mrs. Jane W. Kent, Temple Treasurer, and little Florence recently spent a week with members in Palo Alto and San Francisco, attending Square meetings at both places and much enjoying the Temple Builders meeting in Palo Alto.

* * * *

For information regarding the Temple, attention is called to the article entitled "The Temple," on the second page of the cover of THE ARTISAN.

* * * *

The Temple Builders have commenced publishing postcards, one side containing important or beautiful extracts from Temple

Teachings or other occult literature. The first issue contains a part of the leaflet commencing, "Arouse Ye," which is the first call sent out by the Temple years ago. The Builders are selling these cards at 2½ cents each, 25 cents a dozen, 50 cents for package of 25 cards. When this issue is sold or sooner, another set will be issued and so on until a good variety of extracts are on hand, all of which will be excellent messages for any one to send out in his correspondence. It is hoped that Temple Builders and Temple members will purchase and use these postcards and so help the Builders in this excellent plan to radiate the Temple-Light, the light of Truth.

* * * *

Members should exercise care in drawing money orders for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Kent, Treasurer.

* * * *

Any Temple member or ARTISAN subscriber failing to receive THE ARTISAN regularly should so notify the Scribe.

* * * *

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**THE TEMPLE HOME ASSOCIATION
HALCYON, CALIFORNIA**

The Temple Artisan

Vol. XII.

AUGUST, 1911

No. 3

Behold, I give



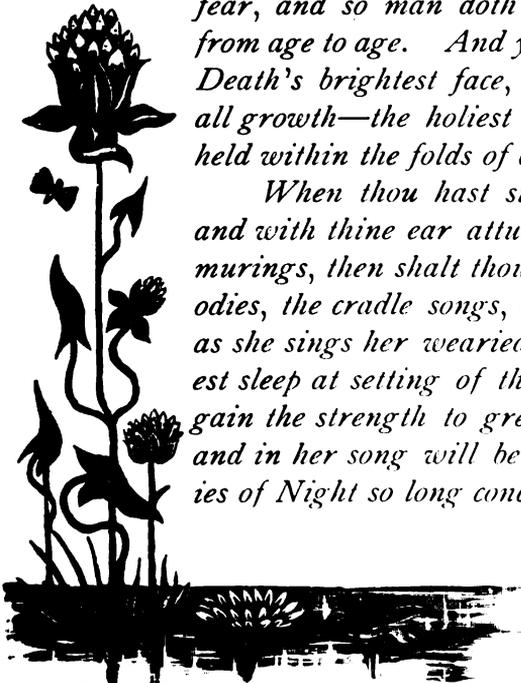
unto thee a key.

DARKNESS

For eons now hath Evil stolen guise of darkness and dimmed thine inner eye, till it hath lost its power to pierce those shadowy depths, to find therein the rarest treasures life doth hold.

Thy little ones now enter life accursed with fear of darkness, as thou hast come accursed by thine own parent's fear, and so man doth perpetuate the curse from age to age. And yet, all peace, all rest, Death's brightest face, all germination and all growth—the holiest mysteries of life—are held within the folds of darkness.

When thou hast silenced all thy fears, and with thine ear attuned to her low murmurings, then shalt thou hear the softest melodies, the cradle songs, of the Great Mother as she sings her wearied children into sweetest sleep at setting of the day that they may gain the strength to greet the morrow's sun, and in her song will be revealed the mysteries of Night so long concealed.



FROM THE MOUNTAIN TOP. JUSTICE REIGNS.

"All's well! All's well!" loudly calls the watchman at the gate. "Sleep on, sleep on! ye kings, and lords, and princes all, and take your rest.

"Huzza! Huzza! Fill up your glasses to the brim. Drink deep of pleasure's draught, ye sons and daughters of my lords, nor fail to satisfy each lust of eye and mind.

"No need of care have ye, for am not I, your slave, erstwhile in bond to want, now watchman at the gate, and watcher over you?

"Ye fools, and blind of soul, ye saw no thirst for vengeance in mine eye. Ye heard no cry for justice from my lips so stiff with pain, on that foul day when first ye brought me under thrall to you.

"Now, even while ye sleep or revel, I your watchman and your slave, will lay the train and light the fuse of righteousness for man.

"I, even I, will open wide the gate and let the people in—the broken, spoiled, enslaved and sore tried common people of the slums whom ye have kept without the gate. Ye could not spoil them of their love of life, though all things else worth while lay in your grasp; and love of life hath opened wide the eyes once sealed by want, to see the writing on the wall. The day of weighing cometh nigh, and ye must stand upon the scales.

"All's well! All's well! Sleep on my lords and princes, or revel as ye will. I, the slave whom ye by indolence or wrong have robbed of virtue, manhood, innocence, am given ward o'er you.

"Sleep on and revel, fathers, sons and daughters now within the gates, 'till strikes the hour before the dawn. Then shall ye wake, in deed and in truth, to learn that justice reigns." +

THE LAW OF OPPOSITES. TEMPLE TEACHINGS. OPEN SERIES, NO. CVII.

The Twelve Houses of the Zodiac, the twelve cosmic divisions, symbolized by the Christos group of the Avatars, as well as by Jesus and His disciples, (counting Judas and the one selected to hold the position of the latter,) as well as all other groups symbolizing that particular division of the cosmos, the twelve grand divisions of all the great Temples, the Pyramids, the human body, all of these and many more are symbols in gross form of the character-

istic qualities, attributes, and powers of the individual incarnated soul.

These are all passive on the sub-plane interior to the physical, and become active with the growth and development of the organs or centers of the human body. They are fixed, inexorable, unchangeable in essence on the high spiritual plane, and obedient to the governing laws.

The negative aspects of these principles have no manifested vehicles or centers on the planes of real life—the spiritual planes. Their power of expression, and influence is confined to the mentality of organized physical life.

In order to express in words comprehensible to the average intellect the said principles, with their qualities and attributes, we are confined to the use of common terms which in fact only express a minor part of their totality—they comprise so much that is inexpressible by words.

The said principles, commonly expressed, are Love, Will, Wisdom, Knowledge, Faith, Hope, Truth, Justice, Loyalty, Honesty, Service, Obedience.

All features, all terms that could express the principle named, in any one of these generic terms, are vibrations of the one mode of motion expressed by that term. All features, all terms expressive of the *negative* aspect of a generic term as applied to a principle, would indicate the vibrations of a mere reflection or distortion of the positive principle; for there can be no principle of *evil*. For instance, the negative aspect of Knowledge—a principle—is ignorance. Ignorance is inactive, is nothing. So with the negative aspect of Justice. Injustice is in opposition to Justice, it is temporary. Disloyalty, the negative aspect of Loyalty, in opposition to Loyalty, of itself is nothing, but when energized by the active principle of Service, for instance, there is generated a force of treachery, which undermines the personal possession of the power of the positive attribute—Loyalty—in the case of the disloyal. When one active principle is undermined and jeopardized, the triad of principles with which it is identified are affected to a corresponding degree.

Therefore, in the case of Judas, when the principle of Loyalty to the Christos group was undermined, the principles of Honesty and Service were correspondingly affected.

I have only chosen Judas as an illustration of a great truth because the effects of his treachery, his disloyalty, his solemnly pledged service to Jesus is so commonly recognized. Every human

being has within him, and is controlled by the before mentioned twelve principles, and their opposites, and there is no one of the latter so pregnant with evil possibilities as is the opposite of the principle of Loyalty. The demoniacal powers of the dark side of life know that in attacking the Loyalty of an individual they are striking at the very citadel of that individual's evolution, which is his power of Loyalty to whatever is undertaken in all his relations of life. His attachment to the spiritual side of his nature, his ability to even enter the path of power, all depend upon the exercise of that principle of Loyalty.

Therefor it is easy to see why the unconscious soul shrinks from expressed or known disloyalty, and why an act of treachery evokes more contempt, more hatred, and fear than any other act of man. It is the act of treachery committed by Judas, far more than anything else, that has made his name a byword and has epitomized his whole character and individuality as personified evil and blotted out all of his good qualities. None of the latter are remembered. So it is not surprising that the general application of the term Judas to any individual expresses the accepted character of the person, and sets him apart from all others, even though those others have the seeds of the same fruit in their nature, and time is sure to develop them. As before intimated, it is the possible and probable eventual contingencies which inevitably arise as the final results of treachery, and the natural desire to avert them at any cost which bring such severe judgment upon the offender.

What is true of the effects of the negative or opposition aspects of one of these grand divisions is equally true of all others, and in order to understand yourselves, and create a distinct picture of your Higher Self in contradistinction to your lower self, you must understand that to whatever degree the twelve principles or attributes designated by the above mentioned terms are active and so able to exert a controlling influence over the forces in opposition to those principles—the forces that are pre-eminently active in matter—to just that degree you have an individual Higher Self, and therefore an independent, eternal existence; for the Higher Self is a combination of those principles.

It is the gradual killing out of the vehicles of said principles by their misuse or neglect which finally results in the soulless being. In the latter instance, a fixed gulf intervenes between the Higher Self and the personality, which can never be crossed by the Ego so long as a single shadow—a personality has the power to manifest; so to whatever extent you are conscious of the active

existence of those twelve principles in your individual auric sphere, to just that extent may you feel sure that you are at one with God, and that you have a distinctive Higher Self.

One of the basic laws of spirit as well as of matter decrees that like shall seek like. The evolution of concrete form demands obedience to this law. While the law of opposites is undeniable, and no form of force can manifest without its opposite, the higher law compels truth to seek truth, falsehood to seek falsehood. Truth does not attract falsehood, or falsehood attract truth; one is antagonistic to the other.

You cannot conceive of the existence of a warm personal friendship between an Initiate of the Right Hand Path and an Initiate of the left hand path.

Oil and water will not mix without the aid of some other substance which will dissociate the molecules of both, and combine them in another form entirely. The soul cannot recognize or accept the existence of spirit until it partakes of the nature of spirit. The lower self can have no appreciation of the Higher Self until it has attracted and assimilated the attributes of the Higher Self, and incorporated them into its own essence, thus changing the nature of the lower self.

Those attributes are the very substance of the Higher Self. They create its form and essence under as fixed and immutable laws as those which govern the absorption, assimilation and accretion of the substances which form the live tissues of the human body.

In other words, the human Ego must draw upon the substance of the Universal Higher Self in order to create a living mirror which will reflect that substance within the soul it is helping to build.

That soul can have no consciousness of Love, Wisdom, Truth, or any other attribute of God, and therefore no consciousness, no knowledge of God, save in so far as each one of those attributes has been developed within it.

In view of this fact, is it surprising that the Higher Self, that God, is such a vague, imperceptible, shadowy being in the minds of the majority of people?

If you pour two vessels full of water together they will mingle molecule with molecule and become one body. When the attributes of God, and like attributes in man, meet and mingle there will be no separation between God and Man. Like the truly married, they twain have become one.

H.—

The Temple Artisan

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EDITORIAL MIRROR.

To those who have ever known the power of Silence—those who have sensed the operation of the tremendous life forces, as they thrill through space, and have sunk into that perfect stillness where the soul enters the thought currents of the Infinite, and loses all sense of time and space, as it drifts out into unfathomable depths, or rises to unspeakable heights,—to such as these many great secrets of life become clear.

The statements relating to the re-creating, purifying processes of nature and of the soul, made by those who know, are no longer mere words, for all such labor is accomplished in Silence, and in darkness.



The vision of a single soul confined in some limited area of space to work out its salvation in Silence and darkness is no longer a fearsome tragedy to the mind of the occultist—or a merciless act of an over just Creator. It is the merciful, loving act of a Father who knows that within that soul is the seed of its purification—a spark from the Living Fire of God, that can only accomplish its divine mission if it be shut up in the fastnesses of the soul, and allowed to do its work in such Silence and darkness, as God must always work to bring His own to birth.



When we realize that the filthiest matter of which we are cognizant, the refuse matter of animal or of human creatures, can be brought back to a state of as perfect purity as the purest water of the mountain stream, by means of the life force working in and through it, if it be closely confined, shut off from light, and air, and sound; and can also understand that that life force is pure Prana—the very substance of God—it is not difficult to understand how even the vilest creature has within him the germ of a Higher Self, which only requires the right conditions, the Silence and darkness of the tomb of soul, to bring to birth an ever living entity, pure and undefiled.

If there be a purgatory for sinning souls, what is it but a reflection of that greater, holier Silence and darkness of spiritual creation—a state wherein those souls may be confined until the God Spark within them may have time and opportunity, through spiritual suffering, to churn, crush, mingle and intermingle the essence of their lower natures until they are freed from all impurities, and those souls, re clothed, are made meet to once more come forth and take their place among the Sons of God.



Verily you should love the Silence and the darkness—even as the light, and strive with all your hearts to fathom their mysteries: always entering their portals with humble, patient hearts, and remaining there until there is brought to birth the germ of Wisdom now lying dormant within you.

Only then can you bear the Light of Spirit without being irremediably blinded by Its rays. B. S.

CHILDREN'S DEPARTMENT

Temple Builders—No. 87

WEAVING.

“And ever at the loom of birth,

The mighty mother weaves and sings.

She weaves fresh robes for mangled earth,

She sings fresh hopes for desperate things.”

—Selected.

I have just been watching some little girls weaving on small frames, and the work was very pretty. They pulled the threads through with large needles instead of shuttles. It is very interesting to watch a large loom with shuttles flying back and forth, and the web with its pattern growing thread by thread.

We are all weaving webs in our lives, and just as we choose our threads, and according to our care in the work, will the patterns appear. Here is a story of some life weavers.

THE WEAVERS.

Once on a time some weavers sat at their looms weaving webs from which they would one day clothe themselves. The work was

long and sometimes they would weary and become impatient with the threads, but they were conscious that if they did not choose them well, or jerked or broke them the work would be—in such places—unlovely.

One weaver who seemed happier than the rest, was, at times, watched by his companions as he chose his threads. The threads they used were curious things. Sometimes one would be a bird—song or a kindly act or word, or, quite often, an angry look or a sound of crying. And it was not easy to weave a bird song thread above an unkind act.

The happy weaver, though, tried very hard to keep dark thoughts from his mind. He looked from the window often at the blue sky and his ear was ever open for the bird songs.

One weaver took his loom to a dark corner and sat with his back to the light. When the happy weaver said, "Look out at the wind blowing the trees,—at the roses peeping in at the door"—the unhappy one replied, "No, I will not. What are they to me? I cannot have what I want."

So, if a bird happened to sing just then, and an angry dog to snarl at the same time, the snarly thread *would* weave itself into his work, because it seemed to express the feelings of the poor, unhappy weaver.

But the happy weaver's work seemed to grow faster than the others. It became easier, and bye and bye one day he said, "I have finished," and he took his web from the loom and left them.

They looked at each other and wept for it was as if he had taken the sunshine with him. Then the one who had been sitting nearest him said, "Dear friends, let us follow the example of our sunny brother, and try to weave like him."

THE THOUGHT-SHUTTLE.

Traveler on the loom of life
 Flying to and fro,
 Guide my colors carefully;
 Tangle not my threads for me,
 Thus the web from ill kept free,
 In happiness will grow.

—E. H. HAWORTH.

SOCIAL SCIENCE.

SHOULD OUR PRESENT MONETARY SYSTEM BE CONTINUED?

By COL. ARCHIE C. FISK.

II.

Metal coins are simply representatives of the monetized credit of all nations: Government legal tender money is the representative of the coined credit of the United States, each being current money within the jurisdiction of the nation or nations which thus represent their monetized credit, and no further.

Coin money does not strengthen the government as money issued from material having no intrinsic value. Such money is not calculated to inculcate a spirit of loyalty. The whole fabric of any government might tumble to the ground without the loss to the holders of gold, so long as that metal is given a money value by the principal nations of the world. Wars, panics, revolutions and bankruptcies, are harvest seasons for gold owners, who encourage and bring about such disasters.

But with paper money it is different. The value of that money is based upon the laws of the country alone, and with the destruction of the government it would become worthless.

Full legal tender money would afford the most perfect safeguard to the perpetuity of our government that could be conceived of: for every man, would be impelled by self-interest to support and defend the government that gave value to his money, as much as he would defend the box that contained it.

President Jefferson said: "The power to issue money should be taken from the banks and restored to Congress and the people to whom it belongs. I sincerely believe that banking establishments are more dangerous than standing armies. * * * * * I am not among those who fear the people.

"They and not the rich are our dependence for continued freedom. And to preserve their independence we must not let our rulers load us with perpetual debt. * * * * * Put down the banks, and if this country could not be carried through the longest war, against her most powerful enemy without ever knowing the want of a dollar, without dependence on the traitorous class of her citizens, without bearing hard on the resources of the people or loading the public with an indefinite burden of debt, I know nothing of my countrymen."

Volumes could be filled with similar statements from every statesman this country has ever had.

President Jackson said to Congress: "All money whether of metal or paper should be issued by the government, and bank issues should be abolished."

The Supreme Court of the United States says: "The Constitution does not ordain what metals may be coined. * * * * * nor does it prescribe that the legal value shall correspond at all with the intrinsic value in the market. The legal value might be five dollars and the intrinsic value one cent, for the legal value need not correspond at all with the intrinsic value, for intrinsic value is not acknowledged by the Constitution or courts as an element of money."

The United States Statutes in regard to the greenbacks provide that "these notes shall be legal tender and lawful money." So by that decision we have two kinds of money in this country,—United States notes and coin.

When we think of the number of people that the bankers have hypnotized into the belief that money should have some element of intrinsic value, it is enough to make one despair for the future of our country.

The bankers want intrinsic value, and redemption money.

The intrinsic value idea in money has drenched the world in blood and brought untold suffering and misery, and is destined to produce the same effects until it shall be completely obliterated.

The banks by owning Congress have had delegated to them the sole function of government, the right to issue money and own it.

In ancient Rome, the penalty was death for usurping the sovereign power of the people, and this is what Congress did in 1863, when it established the national banking system and it is what every Congress has done since, by condoning the crime, and adopting legislation supplementing that crime in further exploiting the people.

The bankers want a central bank, a flexible currency, to expand long enough for borrowers to bite, then contract and bag the game.

It was the expansion and contraction of the currency of the United States bank, and the consequent distress among the people that impelled Jackson to make war on the banks. He sought to prevent further bank issues, or the issue of any money that should be redeemable in any other kind of money, holding that money could not be redeemed by exchanging one dollar for another, and strenuously contending that the government alone should issue

the money, a full legal tender, receivable for every debt. One of the reasons Jackson gave for vetoing the bill to re-charter the United States Bank was that Congress insisted on making paper money redeemable in coin, or based on coin, instead of being based upon the faith and revenues of the Nation.

(Concluded)

OCCULTISM FOR BEGINNERS.

XIV.

The Mystery of the Heart on the lower planes is the mystery of the KAMA RUPA (the forces of DESIRE which brings the body into manifestation). The Mystery of the Heart on the *higher planes* is the mystery of the Sixth or Buddhic Principle, the Spiritual Heart, which transcends all Form but brings the spiritual bodies or principles into manifestation, from out the synthetic ATMIC PLANE.

The student is referred to lesson No. III of this series in the April (1910) number of THE TEMPLE ARTISAN, on the correspondences of the Cell. It is there stated that the "Spaces in the protoplasm of the Cell correspond to Kama Rupa, the body of Lower Desires." It is necessary to bear this point in mind in order to understand the origin of the Heart from its beginning on the physical plane, thus also showing its connection with the inner spheres.

It was also stated that these Spaces or Vacuoles have to do with the mystery of the inner Breath.

The embryological origin of the Heart and the blood vessels are practically the same, the blood vessels of the body are in fact *extensions* of the heart as an organ, so that the heart in that sense is all over the body, having its ramifications in every part of its organic world.

The Science of Histology is the study of the microscopic anatomy and development of cells and tissues of the body. Authorities on this science thus describe the origin and development of the Blood Vessels and the Heart: "Vacuoles—Spaces, are formed within the cell, and as they increase they run together, and a cavity filled with fluid is thus produced in the interior of the cell, while blood cells are formed within this cavity." Many cells so modified are joined together and thus blood vessels are wrought in the ovum, the creative cell, almost at once on impregnation.

Again in regard to the origin of the Heart, histology says: The origin of the heart itself is in some respects similar to that of the vessels, insofar that it is by the vacuolated formation (the blending of the spaces in the cells) that the cavity of the Heart originates. We also learn that in mammals, which includes man, in fishes having body structure, and some birds, the heart "has at first the remarkable form of *two tubes* separated to some distance from each other, and the formation of the single cavity of the heart is due to the gradual approximation of these tubes and their coalescence into one by the union and subsequent disappearance of their adjacent primitive walls." This first formation of two tubular elemental heart centres indicates a polarity and differentiation in the development of this organ which polarity is however overcome by the blending of the two poles later on. As the history of the development of the embryo is the history of the development of the Cosmos and of Man this would indicate that in the past, in perhaps the earlier kingdoms or races of life in its elemental forms on some astral plane, the heart centres were differentiated into two opposite forces, positive and negative, which, however, are now blended into one force with corresponding greater power of Unity and Life.

The Kama Rupic centre being a congeries of elemental desire forces whose FUNCTION IS TO THROW MATTER INTO FORM, the Kama Rupa Centres, the SPACES in the Cell before mentioned, may be regarded as an *opening* between the physical and astral world *into which the inner pranic breath of life is breathed* creating thus a VORTEX of life forces in that cell and throwing its protoplasm and matter into a form consistent with, and corresponding to, the desire elements seeking outward embodiment. Thus worlds and creatures come into *ex-istence* from within. The same processes apply to suns, worlds, and systems of worlds. The hollow *Spaces* or SPHERES within the earth transmit the corresponding Desire or Kama-Pranic forces, which, with irresistible might throw terrestrial substance into order and form and transmit to all parts of the earth organism, the creative and regenerating currents from within, urging the earth and all on and in it to evolve accordingly.

The Blood itself with iron its basis, red of color, and being so intimately a part of this Kama Rupic Centre which brings the Heart and blood vessels into form, becomes naturally the vehicle to receive the inner Pranic Breath. It is thus literally the vehicle of the vital essence and as it absorbs the forces of the Kama Rupic

Centre in which are stored all the desires and tendencies of the entity seeking embodiment, it can be seen how naturally the blood transmits hereditary traits and tendencies stored up in the Kamic Spaces of the Creative Cell. It is now acknowledged by the highest authorities that hereditary tendencies, including health and disease tendencies, are stored up in the *blood stream*, and that the structural deficiency of body or organ is *secondary*. In hereditary mental diseases, the brain structure *may be perfect*, but the blood has been modified in some way by Kama Pranic forces operating in the blood and therefore the source of the disease is on the physical plane in the blood.

The next lesson will take up the more spiritual correspondencies of the Heart.

W. H. D.

TEMPLE ACTIVITIES AND NOTICES.

By the time this issue of THE TEMPLE ARTISAN reaches most of the membership, the Annual Convention will be in progress. All members are requested to bear the event in mind and unite in Spirit with the Great Lodge forces pouring out in greater abundance at this time so that whether present in person or not, all may become in some degree identified with the true Spirit and Force of the occasion. A report of the meetings will be given as usual in the September number of THE ARTISAN.

* * * *

All Templers who appreciate the great value of the second book of private Temple Teachings containing table of correspondence and other requisite preliminary instructions will understand how deeply we regret the limitation imposed upon us by the exhaustion of the last edition of that book and how imperative is our need for another edition. Without this book all recently enrolled members would be at a great loss to understand more recent instructions and therefore all lines of the work would be hindered. The headquarters staff are unable to get out this edition without assistance, as the contributions for printing for the present year have not been sufficiently large to cover any such extra expense. If one or more of our members who are financially able to make such a contribution will take upon themselves this evident duty they will surely earn the grateful recognition of many earnest seekers for light as well as of those who are responsible for the transmission of instructions.

The cost of getting out a new edition would be between one hundred and fifty and two hundred dollars, according to the character of binding, paper, etc. Address either of the undersigned.

F. A. LA DUE, Guardian in Chief.

W. H. DOWER, Official Head.

* * * *

From time to time there are vacancies in established departments both in the Temple of the People and the Temple Home Association; or possibilities in some new line of work which necessitates more effort to carry out than we can command at the time.

Naturally we turn to Temple members for such help rather than to non-members. We extend a cordial invitation to those members who are in a position to enable them to come to this Centre, and who are desirous of doing so, to correspond with us on the subject, and we must desire that members accept this notice as a standing invitation to enter into such correspondence.

It must be remembered that there is little in the way of financial inducement at present, so applicants for such work should be actuated above all else by the spirit of Helpfulness, and desire for Spiritual advancement.

GUARDIAN IN CHIEF.

OFFICIAL HEAD.

* * * *

Mrs. Coriola S. Weber, wife of George Weber, of this Centre, passed from this life on July 11, interment in Temple cemetery on July 13, services by the Temple. An abundance of flowers, willing helpfulness and a large attendance at the funeral spoke of the love and sorrow of her many friends. Mrs. Marsh, the wife of a brother of the deceased, left Seattle immediately upon receiving word of the death and, though too late for the funeral, remained a few days with the bereaved husband.

* * * *

Topics discussed at Headquarters Sunday meetings during the month are "Prophecies from the New Testament," "The Occultism of History," "Evil," and "Resurrection."

Our sisters, Mrs. Mary E. Perkins, of Boston, and H. A. Farrar, of Los Angeles, have arrived at Halcyon to attend the Convention and remain longer.

* * * *

For information regarding the Temple, attention is called to the article entitled "The Temple," on the second page of the cover of THE ARTISAN.

* * * *

The Temple Builders have commenced publishing postcards, one side containing important or beautiful extracts from Temple Teachings or other occult literature. The first issue contains a part of the leaflet commencing, "Arouse Ye," which is the first call sent out by the Temple years ago. The builders are selling these cards at 2½ cents each, 25 cents a dozen, 50 cents for package of 25 cards. When this issue is sold or sooner, another set will be issued and so on until a good variety of extracts are on hand, all of which will be excellent messages for any one to send out in his correspondence. It is hoped that Temple Builders and Temple members will purchase and use these postcards and so help the Builders in this excellent plan to radiate the Temple Light, the light of Truth.

* * * *

Members should exercise care in drawing money orders for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Kent, Treasurer.

* * * *

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TEMPLE SCRIBE.

IN MEMORIAM.

Very much to our grief and pain we are called upon to chronicle the passing away from this plane of existence of our Comrade and Sister, Mrs. Coriola Weber, who left us the evening of the eleventh of July, in her 36th year.

While Mrs. Weber has only been at headquarters for eighteen months, she, in common with her devoted husband, formed a home center which drew all resident members as well as many neighbors to it for help and comfort as naturally as the sun draws water, and in her passing, the community loses one whom it can ill afford to lose. Cut off as it seems in the prime of life from visible association with her friends, we yet feel that she is very near, and that her faith in and devotion to the Masters and to humanity will be the means of smoothing out all difficulties in the way of her Soul's progression.

So while we mourn her loss, it is not entirely without compensation.

To her husband, and her friends in Seattle where she formerly resided we extend our heartfelt sympathy in this our mutual sorrow.

The Temple Artisan

Vol. XII.

SEPTEMBER, 1911

No. 4

Behold, I give



unto thee a key.

ANSWER ME

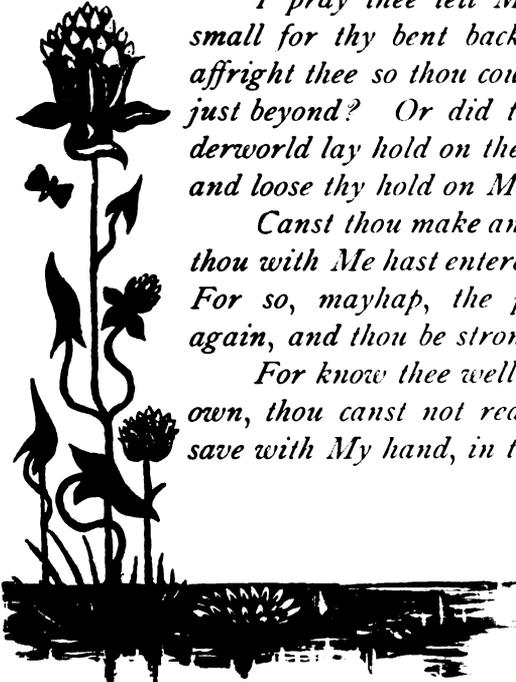
I led thee to the gate, and fain would keep thy hand and lead thee on till thou hadst reached the Central Flame, and entered in, and all thy dross were purged away. Then couldst thou stand alone, freed from Maya's curse, in likeness unto Me.

I pray thee tell Me, was the gate too small for thy bent back or did the Flames affright thee so thou couldst not see the glory just beyond? Or did the demons of the underworld lay hold on thee and drag thee back and loose thy hold on Me?

Canst thou make answer truthfully when thou with Me hast entered the Great Silence? For so, mayhap, the path may open once again, and thou be stronger grown.

For know thee well, thou, who art Mine own, thou canst not reach the Temple Gate save with My hand, in thine, for we are one.

H—



THE TWELFTH ANNUAL CONVENTION OF TEMPLE MEMBERS.

On Saturday evening of the fifth, the usual social and musical evening was held in the parlors of the Halcyon Hotel. Appreciated musical numbers were interspersed with readings. The programme of meetings was announced, and after partaking of refreshments served by the Reception Committee, the members dispersed to reassemble on the morrow for the first meeting of the Twelfth Convention.

FIRST MEETING OF THE CONVENTION. SUNDAY, AUGUST 6TH, AT 10 A. M.

The meeting opened by Dr. W. H. Dower invoking the blessings of the Masters of the Great White Lodge. After a few minutes of Silent Meditation on Unity and appropriate musical selections, the reports and addresses of the Temple officers were presented.

BY THE GUARDIAN IN CHIEF.

The following communication and message from the Master Hilarion was first presented by the Guardian In Chief:

To the Builders of the Temple of the People:

Greeting to you, workmen and apprentices, on this the 12th year of your labors.

The completed plan of the now rising Temple is graven within the heart of every mason and apprentice.

Every stone of that Temple must be laid according to that plan or the whole edifice will be out of alignment.

Every stone must be cut by the chisel of the Spiritual Will, and must be laid in mortar mixed with the blood and sweat of the working masons.

As Master Mason, it is my duty to observe what manner of work enters into the construction of the Temple, what is the character of the building material, what the consistency of the mortar.

But in these opening days of this important cycle I will place my duties in those respects upon each individual workman, and to ask that each ego will turn the slide of the lamp of Intuition which opens upon his or her personality, and search for flaws in the stones, errors in alignment, verify the choice of material, and make final application of principle to all matters requiring adjustment.

I ask you to set your lower selves before the Judgment bar of your own Higher Selves, and to demand an accounting for the valuables entrusted to that lower self by the Great White Lodge and then, I ask you to demand,

as a right, an answer to the following questions from the standpoint of these higher selves:

Just what is the nature of the material you have built into the Temple of the People throughout the past year? Does it partake of the nature of Wisdom, Justice, Generosity, Charity, or of Ignorance, Injustice, Niggardliness and Hypocrisy?

Believe me, upon the character of the judgment rendered, and the execution of the decrees of that judgment, will depend your rise or fall in the scale of life as the days pass to the end of the year just opening.

In all tenderness and compassion, your fellow Mason in the building of the Grand Temple.



To All Templars and Friends:

As Guardian in Chief of the Temple, I extend a warm and hearty greeting to all assembled here, and send out an equally tender greeting to all our absent comrades whom necessity has kept from joining us in this our 12th anniversary and convention.

As my yearly message to my comrades, I can do no better than give forth the thoughts that have been pressing hard upon me through the months that have passed since our last gathering, pre-eminent among which is the thought of our great personal responsibility for the success of the work of the Temple of the People. Let us remember the periods of anguished seeking for light; the years of rank materialism, or despair, or those which were filled with critical censure of all people, all things, because of our engulfment in the slough of despondency into which we had been thrown by our loss of faith and hope, and then think of the great light that has dawned upon our souls through the opening up of the long sealed channels of the White Lodge, and the pouring out of volumes of instruction on all the vital affairs, conditions and possibilities of human life, both spiritual and material, and try to realize that almost daily those deep truths are being proven to even the most sceptical by means of science and revelation. Such meditations ought to awaken us fully to the great responsibility which rests upon each one of us to carry those truths to the great multitudes which are now undergoing the same trials, despair and wretchedness from which we have escaped.

Will anything in this world or another justify laxity, supineness, or indifference on our part, in view of the fact that we are among those who have been the recipients of those vast treasures?

Surely, it was never intended that we might seize upon them, apply them to our individual needs, and go our way, leaving those still in darkness to remain there indefinitely.

The words of the Christ, "freely ye have received, freely give," apply to us just as surely as they did to those disciples to whom they were originally given, and we shall be held just as accountable for the misuse or neglect of the teachings put into our hands as would have been those disciples of Jesus, for the truths He uttered.

Let us think for a moment what a loss it would have been to the world, what a deprivation to us individually, if the Sermon On The Mount or the book of St. John had never been put forth by the disciples who transcribed

or handed them down by word of mouth to all whom they contacted. Let us think back on the time when personal fear, the sense of irremediable loss and despair at the parting with those we loved whom the Angel of Death had borne away from us made life one long dread or sorrow and then at the certainty we now feel that there is no death, and that only a thin veil separates us from those who have passed on,—a veil so transparent that we may see through it and watch the progress of those loved ones, until we are ready to travel the same path, if we will but follow the instruction and direction we have received. Let us try to appreciate what those same instructions will mean to others who are still in ignorance of the causes and results of life's great mysteries and who are therefore in the same throes of dread and sorrow we have escaped.

Surely, if we have come to a realization that there are countless others in our race, others of our own cosmic families,—who are waiting in their loneliness and despair for us to bring them a like certainty, and who cannot receive it until we take it to them, because we are all subject to the great law of Promigeniture and it has so decreed that one race should follow another, one world period should succeed another, that children should be born of their parents; in other words, that there shall be a first and a last in every phase of manifestation, and that the last is the rightful heir to all that has gone before. The neglect or refusal of one man to leave a record of his life experience in some form, for those who come after him to read, leaves the whole world that much poorer, and stamps him as a selfish, unfruitful ingrate.

To no body of people in the world have deeper truths, more simply put, been given in abundance than to us Templars. If we have not benefited from them it is the fault of each individual soul, it is not owing to any fault of any other member, and much less the fault of the Master.

Now comes the opening of another Temple year. **What are we going to do with it?** How much better will the world be a year from now because of the loving service, the indefatigable effort, the faithful observance of obligations, we now have the opportunity of bestowing? Are we great enough, unselfish enough to follow St. Paul's advice to his disciples that is (paraphrasing his words), great enough to put behind us all those things which have impeded our growth, and press on toward the mark of the prize of our high calling? Put behind us all the petty things, the fears, the rebellion, the unbrotherliness (whether conscious or unconscious), and only remember that divine law has placed an immense responsibility upon us, and that the lives, the welfare, the happiness of others rests upon our willingness and ability to put out broadcast the truths which have been given to us.

When we come to the feet of the Masters, on the day of our greatest Initiation, do we imagine they will say, "what has your brother or your sister done with the information and advice, the pearls of wisdom we gave to *you?*" Will they say, "has your brother or your sister kept the faith, fought the good fight?" No! they will say, "have *you*, individually, done these things?"

What is to be our answers to those questions if they be asked any one or all of us a year hence? We have unlimited wealth of material, vast opportunity, hands and heads and feet to work with, and hearts to lead us

aright. It is for each one of us individually to use them all, unselfishly, impersonally. Let us never rest until each one of us has brought at least one member into the ranks of Templars who is enthused with the desire to add still another member to the ranks because of what we have done for him or her, as the case may be.

Let us not stop to think that such and such a one is not doing his work well, is not fulfilling his or her duty, but press on, only remembering the uncountable years of loving service, the sacrifice, the hard labor the Masters have freely given, that we might have the opportunities that are now ours, and that they, the Masters, are quite able to care for their own, once we have brought to them, those who are ours to bring, because of our relationship to them and therefore our responsibility for them, owing to our subjection to the law above alluded to, the law of personal responsibility for those who come after us in the scale of life. The Initiates of the White Lodge have created a nucleus of strong souls bound together by all the ties of mutual love and service, and that is a tremendous accomplishment even for them as a result of a few years of work in this era of rapid disintegration, when organization after organization is falling apart, and the strong pull of the century is toward a single point—the point of worldly accumulations as against spirituality. Every soul added to that nucleus of loyal Templars and able to stand is helping toward the establishment of a higher, a spiritual point, that will grow and swell, and overcome the units of the grosser point, as the water of an ocean may rise and swell and overflow a vast continent.

In conclusion I can only ask that may the blessing of God the Father and His Sons, the Masters of all wisdom, may go with us through the coming year, and bring us together at its close, battle-scarred it may be, but with the peace that passeth understanding in our hearts, as a reward for labor well done.

FRANCIA A. LA DUE.

BY THE TEMPLE SCRIBE.

During the past year the Temple has enrolled a fair number of new members and some of the former members have entered the Order of the 36. One new Square has been chartered and one Study Class organized which will doubtless become a Square within the next few months.

The usual propaganda literature has been sent out to a number of inquirers, some of whom have joined the Temple or subscribed for the ARTISAN.

The serious need seems to be for greater enthusiasm, greater activity, greater outreach and activity all along the line from the Center out to the circumference.

If the members at the center and the members throughout could feel the enthusiasm born of an earnest urge to spread the philosophy and extend and expand the Temple work, it would surely be possible to double the membership in a short time and to increase the power of the Temple for usefulness and uplift. This requires the inner motive power, the central dynamic force for which we each must seek, and which each one must convey and function in order to be of constructive value to the work.

WILLIAM W. KENT.

BY THE OFFICIAL HEAD.

The message of the Eeternal, Immortal and Indestructible Spirit to the mortal and transitory investment and embodiment of the Temple Entity may be heard by the ear attuned when the mortal is more than mortal and the veil of Isis is lifted and the Gulf of Matter and Negation spanned by the Wings of the Great Bird; then is the unprovable spirit made manifest as the living circulating eternal fire and light in all beings, creatures, and things. Then it is seen that death and life, life and death are *one*. Pleasure and pain, gain and loss, victory and defeat are the same. Spirit and matter are no longer separate, for the self of matter and the self of spirit are eternally one for him for whom Isis has lifted her Sable curtains of ignorance. That which built the ant hill, the starry constellation in endless space, and the brain cell is the same. The infinitely great is composed of the infinitely small and the extremes meet there as ONE. Why the struggle between the elements, between the worlds of matter and spirit, of men and things and forces? Why these symphonies of forms and forces and colors; why the *discords* in matter and mind; the dissonances in the great Song of Life; the hates and loves, the sweet and the bitter, the bread and the stone, the calm and the storm? Why the eternal warfare of Nature and life and light? This great question comes up ever in the mind and will not be put aside, for fight we must, live we must, though we change from one form into another through the aeons of time. There have been many answers to this great occult riddle and the answer has been put into many terms of language, but it may be summed up in the one word, MASTERY; in the end Mastery of the All by the all. Each atom, cell, part, organ entity, human or divine must Master itself and all the conditions of its environment ere it can be identified with a higher form demanding a higher degree of Mastery, and so on until there is complete absorption of and identification, that is mutual mastery in and of the Godhead itself with all its colors of life on the Seven Planes. For we master Deity itself while it also masters us—which means absorption with retention—not loss of self consciousness in Deific consciousness. Then, we are here, wherever we are, in star or God or animalculae, to gain the mastery, to gain the victory over all and every kind of limitation, to ever widen our mental and spiritual horizon *until* the horizon is *Infinity* itself and to know the pulse of our life wave is in every creature in the Temple of the Cosmos, and we have won the eternal consciousness that the All is the One, and the One the All. In the great struggle we must observe the rules of the game which are the laws of light and love. We must stand on the eternal *principle* of things with development of the *inconquerable spiritual will* which is more immovable than the mountain, which pierces the blue of heaven at its apex and has the whole material plane for its solid base.

We are to gain in other words the Mastery of all life or remain eternally mastered by life. Fear, conventionality, selfishness, must be eliminated. We must get out of the Path of the Calf, the old beaten track made by the limitations of our previous selves through the misty ages. We must get our feet on the Path of Light and repudiate the *rule of the dead*, of those whose mental concepts and personal interpretations of the laws of life have established the crystallized customs and usages and conventions

of the world and so established a beaten path of worldly custom based on the musty traditions of the past. Such usages are perhaps right in the time they were established, but with the new ages, the new soil, the new forces and cycles they cannot obtain, else evolution itself would be stopped.

Our physical bodies are chained to the earth by gravity because the races of the earth for aeons of time have followed the beaten path of material desires and established the custom in the heredity of our *astral* and *physical* blood that these bodies *are* heavy material envelopes which can only be moved by hard work and expenditure of outer force. In other words in the racial memory we have *forgotten* that we are free and light as ether itself and that it is our divine right to have bodies that can be moved by the inner will to be wafted with the swiftness of thought to traverse the celestial spaces and talk face to face with the Mighty Hunter of Orion, or commune face to face with the sweet influence of the Pleiads themselves. As our physical bodies have thus been made heavy and material, so our *mental* bodies are weighed down by the gravitation of crystallized opinion and custom of the ages with the antique veneer of a pseudo sanctity fashioned out of the fading pigment of lower human emotion and sentimentality. As the Monad freed itself from its mineral embodiment, one might imagine mineral elementals still found, following the beaten path sneering and jeering the pioneer *avatar* like cells first crossing the boundary between the inorganic and organic kingdoms of life. Truly what abnormalities they must have seemed to the old crystallized *rock bound* entities. And most scandalous was the conduct of the Monadic life when it violated all the conventionalities and ethics of the clam and became a turtle. And still there are clams and clams, human and otherwise. Within the shell of a little clam world all is perfectly ordered even if the horizon is so infinitesimal and blank. From the oyster to Plato and Epictetus and Marcus Aurelius was quite a step and not taken without many grains of hard, naked truth filtering into the physical and mental shells of creatures and causing much suffering and irritation, but which evolved real pearls of truth, and wider consciousness and greater Mastery. But the Monadic pilgrim in Plato and his like is still in a shell, larger it is true, but still a shell. All whom he would leave behind in trying to get out of this shell cling to him frantically and strive to pull him back and keep him down to their level. And here we have the picture of the human struggling to gain the Mastery. The vital question for every student of occultism to ask is *Am I* living the life? and not to judge with spectacled self righteous eyes of suspicion the soul of our neighbors, for who but the Christ himself can judge aright? And to those who *dare* to leave the old beaten path, and which beaten path *must be left*, there spreads out the trackless fields of the higher life with no guide or compass save the Spirit within and there must be no strong attachment to shells of any kind whatsoever. As the heights are gained, the shell of *fear* wears very thin. The Shell of conventionality becomes a mere film through which the higher truths of the moral universe easily filter. The shell of selfishness is almost worn away for the Individual Center of consciousness feels too strongly its identification and unity with the Whole. So with the shells of envy, hatred, uncharitableness, gossip and slander and bigotry, injustice, avarice and so on—these shells are left behind or worn away so nearly that the splendor of the higher pole shines undimmed on

the eye of the soul and there is no time or feeling or desire or urging to see things other than in the light of the great moral and universal principles which the standing in the shine of the holy deific light makes possible.

And all of this brings us to the Temple Door. For untold cycles of time, the Masters of Light and Wisdom have sought to externalize on the lower planes the corresponding lines of order and truth and government eternally existing on Spiritual planes. In the various past ages of the earth some degree of this has been accomplished, but compared to the perfected lines the result has been crude and imperfect. The perfect result cannot be attained until the Three, the Four and the Seven are ready and prepared to act and be as One.

Then the moral, the mental and the economic darkness of the world will be lifted and the true forces of light, life and law flow unobstructed into all the inner astral and auric channels of the world and humanity. Within the Seven will be found the Four. Within the four or the Square will be found the Triangle and within the Triangle the Radiant Point, the Master of Light. And in this we find the "reason of being" of the Temple of the People, another effort of the Great Lodge to find the Three, the Four and the Seven as the Center and nucleus around which can be built and through which can be sent, the constructive spiritual and mental and economic forces for redeeming the world. Hence the various Orders and degrees of the Temple as testing points for members who consciously or unconsciously are tried by the Invisible Master Builder as to their fitness to go on and into some point in the Three, the Four or the Seven. For this reason also, the incessant fermentation always going on the Temple, the terrible testing *appearances*, the testing Robes of Narada which the work as a whole and the leaders and officers are compelled to wear from time to time. No candidate who nears any of the points of the Three, the Four or the Seven may hope to escape the corrosive action of the forces which must be met in one form or another. All that the personal holds dear in inner or outer attachment must be the target of attack, for it is the immutable law of spiritual advancement that the candidate for Mastery should be *rejected by the world* be bereft of all the world holds dear and therefore can have no false and worldly pride of character or *respectability* so-called, all of which may be summed up from the inner side by the truth of saying, "the rejected stone becomes the head of the corner."—this is the history of the Christs of all time in the greater and lesser mysteries and degrees of life. Therefore was it said by the Great One, "Blessed are the poor in spirit, Blessed are the humble, blessed are the persecuted."

There can be no Mastery won, no close identification with the Light until the nature is grounded on the three great qualities of Faith, Love and Endurance. These every Templar should assiduously cultivate for his or her advance will depend entirely upon the same. Faith to hold no matter how black the outlook, Endurance to steady and balance all things on, and Love to transmute the darkness into Light.

From the above can be seen the truth that it is not numbers that count in a work like the Temple, but rather qualities as Faith, Strength and Love. A chain is no stronger than its weakest link and a chain of three or seven strong links has more drawing, lifting power than one of many

links with a weak link here and there, and unless the Great Lodge has a few strong links to connect with, it is powerless to do any work on this plane. Nevertheless, it is our duty to add as many links as possible to the Temple Chain and this we are trying to do to the extent of our opportunity. That for twelve years the Temple work has been held intact is sufficient evidence that a few strong links have been forged on which the Masters may rely for connection with the outer planes. The membership during the past year has held its own, there being about the usual number of resignations and withdrawals and the coming in of new members. An endeavor will be made the coming year to send out speakers and lecturers and also to send out more energetically and persistently propaganda literature to all points possible.

THE HELPING HAND FUND.

This has been fairly well sustained as the report shows. Much depends upon the sustaining of this fund and all Temple members who contribute to it deserve the warmest thanks on behalf of the Temple as whole as this fund is the blood of the Temple in a purely physical sense as it keeps the currents circulating on this plane in putting out the Teachings to the world, and this is one of the most important missions of the work. Those whose good karma permits them to contribute generously to this fund should feel well repaid for the opportunity of helping in the putting out of the spiritual treasures given through the Temple Teachings. Those unable to contribute in material things deserve none the less the warmest appreciation for each and every act and thought that makes for the upbuilding of the great work—both these inner and outer contributions are essential to the true growth of the Temple of the People.

THE CHILDREN.

From time to time, the subject has come up of starting some work like a children's home, but no material advance has been made on this line as yet as the conditions are immature for sustaining the same. Karma has placed a number of children with us under the Temple control and these with the exception of one young child have been placed by the Temple with the Halcyon group of workers at the Halcyon Hotel, where they are cared for and trained on Temple lines of thought and action, in addition to their public schooling at Oceano. Various useful art and craft work are taught these children, such as rug making, pottery craft, sewing and ironing and other accomplishments as music—thus keeping mind and body busy with wholesome work, yet leaving plenty of time for romp and play. For the boys training in the care of horses and cows, milking, hoeing, and planting in the garden, etc., are given. The wholesome condition of body and mind of these children shows that though we have not as yet evolved the ideal condition, none the less these children have as much as the average American home can offer in advantages of every kind as a foundation for a wholesome and pure manhood and womanhood.

OUR DUTIES AND OPPORTUNITIES.

Our duty is to push the work in every direction and every Templar should buckle on his armor and go forth to get in at least one new Temple member the coming year. Plans are under way by the Heads of the work to send members out from this centre to contact the membership and stimulate the work in addition to keeping up a steady bombardment of propaganda literature from the centre to every part of the country where it can do good. Members in Squares and isolated members will be invited to participate in this campaign later on when the plans are worked out in detail, and with thought and action co-ordinated for the upbuilding of the Temple a mighty impulse can be given this year that will be gratifying to all a year hence.

Our opportunity is to conquer our limitations, to overcome all obstacles and arrive a step nearer the MASTERY by co-ordinating our efforts with the THOSE WHO KNOW, with the Great Lodge of Light who this second stand back of us ready and able to give us all the inner force we need if we will but open our hearts, our auras to the call and the opportunity. Let us then, Warriors of Light and Truth, fill up the ranks and as a solid phalanx throw back the things of darkness and step into the Shine of the Eternal, and realizing that we are FREE, not bound souls, that we are sons and daughters of the King of Light, uttering forth from our hearts so mighty a melody of Light and Love that it will be a constructive power in the Temple for all time to come.

WILLIAM H. DOWER.

BY THE TREASURER.

From out the substance of thine own heart shall thou draw food and raiment for thy body. It alone will be able to provide for thee, for that which thou wouldst purchase can be bought by no other coin, save that of the human soul.

From out the soul of the Temple itself shall be drawn the substance by which pillar after pillar shall be formed and erected, for that which is required for their building can be secured from no other source.

Upon it alone can dependence be placed, through it alone can the necessary exchange be provided, according to the extent of its sacrificial qualities, its creative abilities, shall the work proceed.

The Diamond Soul of light and life must shine upon each and every effort must unravel every entanglement, must permeate every difficulty, must overshadow every obstacle, must unify every difference if the point of true spiritual or material success be reached.

From within must the victory first be made; from within must the accomplishment of purpose first be realized, from within must the diamond light first be generated.

Like the stranger of Wu Wei we have sought far and wide through many countries, in various temples, for that diamond light that shall not fade. We have gazed upon the topmost hut on the cliffs where dwells the sage. We have offered our dollar to be taken to it and to him. We have been met with the answer, "I dare not seek him thyself":—and we have climbed the

rocks alone and knocked at the door and waited until the bolt should be drawn, and we should stand face to face with the sage himself.

There has the revelation been made plain. There in the calming light of the Master Countenance peace has fallen upon us, the stillness of evening has settled the majesty of Nature has prevailed.

There, in the atmosphere of holiness, we have seen our own poor lives revealed in all their pettiness. There we have been hushed into silence, have known the illuminating influence.

There we have recited the story of our search, the tale of our disappointment; there we have found ourselves poorer than ever.

And there have we heard the words of the sage in answer saying, "Thou errest somewhat in this matter. Strive not so busily. Seek not overmuch or thou wilt never find the true wisdom."

Dost thou not know how it was that the Yellow Emperor recovered his magic pearl? I will tell thee.

The Yellow Emperor was once journeying round the north of the Red Sea and he climbed to the summit of the Kuenliin mountains. On his return to the southward he lost his magic pearl. He besought his wits to find it, but in vain. He besought his sight to find it, but in vain. He besought his eloquence to find it, but that was also in vain. At last he besought nothing, and nothing recovered it. "How extraordinary," exclaimed the Yellow Emperor, "that nothing should be able to recover it! Dost thou understand me, young man?"

"I think this pearl was his soul," I answered, "and that knowledge sight and speech do but cloud the soul rather than illumine it, and that it was only in the peace of perfect quietude, that his soul's consciousness was restored to the Yellow Emperor. Is it so, Master?"

"Quite right; thou hast felt it as it is."

The pearl, the yellow pearl, the Buddhic spirit is what we must find, is what we must restore unto ourselves and unto our comrades, and then may we begin to expect corresponding outer conditions to follow.

The treasury reflects every condition among and existing within the ranks of the Temple. By its condition can the lights of the Temple consciousness be registered. By its figures can the battles of the forces be recorded.

During the few past years these battles have been fierce and numerous if not altogether constant. With some of them the struggle for supremacy has been fiery, the decision close—but always finishing with the raising of the colors of the Lodge—one degree higher than before.

During these years the treasury has been strained accordingly to meet its obligations. The Helping Hand fund has been sustained by a few, but not generally. Dues have been paid with considerable regularity. New volunteers have come to the front with their offerings and some of the old veterans have dropped out, taking their contributions with them, making altogether somewhat of a decrease in figures, but up to the present date enough funds to meet by careful planning and maneuvering the actual necessities of the running expenses of the work. (Report in figures was read here).

In connection with these statements it might be said that during the few past years the general development of the work, the establishment of different departments and orders has diverted the funds somewhat into various chan-

nels. This has a favorable aspect and might pass unnoticed if viewed only from one standpoint, but from another it is slim because the real growth of the work is dependent upon the funds received from dues and Helping Hand contributions. If these are diminished by any cause whatsoever the diffusion of the Temple force is limited to just the extent of the decrease.

Over-devotion to one phase of the work or lack of interest in another, or forgetfulness of fundamentals causes the whole to suffer.

Another difficulty is in the lack of revenue among the individual members. Those who are called by the Christ are not often wealthy and most often must sacrifice keenly in order to meet material obligations.

But here is where the test is upon us, here is where we shall find what qualities we hold, what creative abilities we possess for increasing our one talent to ten. The task has been given us and the duty is ours to perform. The enlargement of the work rests upon us, the spreading of the teachings depend on the treasury being filled, and *it shall be full when the Temple consciousness shall sparkle with the inner light from its own Spiritual Self.*

From the substance of thine own heart shalt thou draw food and raiment for thy body. From out the Soul of the Temple Self shall be found the force by which pillar after pillar be raised until from within the sanctuary of the completed tabernacle shall ascend on high bright songs of praises to be answered in clear sounding tones of Well Done.

JANE W. KENT.

SUNDAY EVENING MEETING.

At eight o'clock there was the usual annual meeting of the members of the Order of the 36.

MEETINGS MONDAY.

The Temple Builders assembled Monday afternoon in the Halcyon parlors, and extended happy greetings from each point of the state.

W. W. Kent gave a general report of the Builders' work as a whole, showing the importance of this phase of the Temple work. The various industries of the children were pointed out, such as rug making, bee-keeping, pottery work, and so on.

Jane W. Kent then talked on the spirit of the children's work and our general responsibility in sustaining so vital a branch of the Temple work. F. A. La Due and W. H. Dower also spoke in behalf of the children.

The children then demonstrated by a series of very interesting exercises, the laws of correspondences in color, form and sound.

The songs used for the occasion were written by Miss Evelyn Haworth, who has lately become associated with the Builders' work.

MONDAY EVENING.

Monday evening was devoted to initiations in the Order of the 14.

TUESDAY MEETINGS.

At 2 p. m. The annual meeting of members of the Temple Home Association was held. Reports of W. W. Kent, Secretary, and Edgar Conrow, Treasurer, showing the income and expenditures of the year, were submitted. Also the general condition of the Association from its inception up to the present time was presented and discussed. The President, W. H. Dower, reviewed the history of the Association from its beginning to the present time, showing the various stages it has passed through and pointed out the successes and failures and reasons for the same obtaining up to the present time. It was shown that the experimental stage had been passed and that the reports and conditions of the last two years proved that the Association had passed the critical point in its career, was now *self-supporting* and *standing squarely* on its own financial feet. This does not mean, however, that any should cease their efforts to advance the interests of the Association, for great things remain to be done and much indebtedness remains to be wiped out. But as the plan under which the Association is operating has rendered a profit over all expenditures for the two years past and all previous years showed a deficit, it is plain that the line of least resistance has been found and it is only a question now of increasing the amount of profit yearly to make the Association yield the highest success possible as time unfolds. Two new directors, Mr. George Weber and Marvin W. Smith, were elected in the place of George Leitch and W. W. Kent, whose terms expired. A full report of this meeting will be sent to all Association members later.

TUESDAY EVENING.

A meeting for the members of the Order of the 28 was held at Temple Headquarters.

WEDNESDAY.

The annual Temple picnic was held on this day at the Beach, and the usual beach "stunts" indulged in by all attending, in addition to partaking of the bountiful repast arranged by the "commissary" committee.

THURSDAY'S MEETING.

In the evening at the Halcyon Hotel a meeting for the general good and welfare of the work was held. Various subjects were discussed from the Temple and the Temple Home Association standpoint. Both visiting and resident members participated in these discussions. Letters to the Convention were read from Francis J. Myers and Emily K. Mundy of Syracuse, Meriden Square Conn, Esperanza Square, Los Angeles; Chas. H. Emmons, Portland, Maine; Wm. Townsend, Gibson, N. M.; Geo. Leitch, Los Angeles.

FRIDAY MEETING.

Visiting members in the main were heard at this meeting. The speakers were Mrs. Agnes Varian of Palo Alto, Mrs. Minnie E. Perkins of Boston, Mrs. Helen Field Comstock of Rochelle, Ill.; Mr. Lembke of Napa, Cal.; Dr. Little of Palo Alto; Jane W. Kent. The importance of beginning the actual building of a Temple edifice at Halcyon was brought up and discussed at this meeting as a part of the plan of the Great Lodge for the Temple work.

SUNDAY MEETING.

The last meeting of the Convention was given up to public talk on philosophical and religious questions. The speakers were

Dr. G. B. Little, J. O. Varian, Jane W. Kent, J. H. Scotford, Mr. and Mrs. Arthur Munger.

Uplifting music, vocal and instrumental, was a feature of all the meetings of this convention as of all preceding ones.

The October number of THE ARTISAN will contain much additional convention news and addresses made by members at various meetings.

GENERAL NOTES.

J. H. Scotford took some pictures of the Convention. These came out well and on postcard may be had for five cents each. A large unmounted picture may be ordered for 20 cents. Send orders for these to the Temple Builders.

This 12th Convention was characterized by exceedingly strong forces. The two currents, constructive and destructive, were sharply defined, but the big cosmic sweep of the constructive forces overwhelmed all opposite forces completely, thus throwing into relief the more vividly the great fundamental strength on which the Temple has been building.

The Temple Convention is indebted to our accomplished musicians, as usual, for the high class music rendered. Miss Beyer, Jane W. Kent, Dr. Little, Frances Blaine and Edgar Cheatem will please take notice.

The 12th Convention must have convinced all thoughtful observers that the Temple members have passed the stage of effervescing enthusiasm and are now all steadied down to the real serious work of making the work go both spiritually and materially. It is thus an important stage of growth that has been reached and the next three years will show big results from this steady pulling together in harness, so to speak, of the Temple forces.

It is has been brought out that there are several openings for people desiring to come to centre and work if they are able and willing to work under the conditions now obtaining. The bakery conducted by Brother Weber needs two or three helpers; the Halcyon Hotel and Sanatorium needs two additional helpers, one for inside, the other for outside work. There is also opportunity in

connection with the Halcyon Poultry Farm conducted by W. B. Brayton. Any members interested should write the Centre according, and their letters will be referred to either of the departments in which they may indicate a desire to associate.

Let us all now put our shoulders to the Temple Wheel of Light and project far and wide the powerful Lodge forces poured into the Temple by the Masters during this Convention and use this force for a great upbuilding of the work during the coming year. It is urged that each member try to interest at least one additional person to join the ranks during the coming year—and begin NOW, not tomorrow to do this. Thousands are hungering for the Bread of Wisdom that the Temple so freely pours forth and *now* is the opportunity of each one to make of himself or herself a Centre of Radiating Light under the Great Ones of the Lodge of Wisdom.

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W. CLEMENT MOORE. Specialist

New Egypt, N. J.

The Temple Artsian

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OCTOBER, 1911

No. 5

Behold, I give



unto thee a key.

MAKE ROOM FOR ME

Make room for me, while yet an hour remains before the Sands of Time have run their course in this dark Iron Age!

Make room, ye blind and sore of heart, ye who are smitten with the plagues of all the centuries past! Make room, ye heedless revellers in transitory Pleasure Halls! Make room all, ye who fail to see the writing on the wall, who read no message in the stars whose cyclic sweeps are marking plain the coming of my day!

A little hour is left thee to tear down the bars 'twixt thee and me, my child; to widen out the spaces in thine heart and make room, ere falls the day I come with Scales of Justice in my hands.

I, who cry to thee must leave the wand of mercy far behind when weighted with the heavy scales I bear, and in that day the choice will be no longer thine or mine, but His who sends me and who rules alike o'er all.



THE SOURCE OF EVIL.

TEMPLE TEACHINGS. OPEN SERIES, No. CVIII.

You will make a grievous mistake by considering the entities of the various Degrees and Orders of the White Lodge as finished products of Life, that is, as perfected beings in the sense that God is perfect, for so long as the Ego retains a body, whether that body is spiritual, astral, super-astral, or physical it cannot be perfect in the sense that the Absolute is perfect. The gulf between spirit and matter is impassable; matter must be reduced to pure energy before that gulf can be crossed.

So long as man retains the qualities of material existence, so long will he be dominated, to a greater or less extent, by the force of jealousy; he frequently confuses that force with the force of Zeal, which is not surprising, as Zeal is the positive aspect of the force of which Jealousy is the negative aspect, and even a high Initiate may be jealous in the sense that Moses proclaims God to be jealous, that is, jealous *for* good instead of jealous *of* good.

I refer to this particular force among the many which are active in matter, for the reason that it is one of the first emanations of the form of energy which is the basic principle of what man calls Evil.

The word Inertia comes nearer to expressing an idea of the character of the energy from which the qualities termed evil may develop than any other word in common use, and its purpose in the scheme of manifestation should be evident to the deep students of the mysteries of physics and metaphysics.

In one of the recent inventions of man, the phonograph, you have somewhat of an illustration of the processes of creation and manifestation of life by means of the creative impregnating energy of Sound.

The atomic substance of a note or a single utterance, traveling on etheric waves, is gathered up in a funnel shaped instrument of wood or metal and condensed to a single point. The concentrated force thus gathered is not only powerful enough to make a visible indentation on some soft material but also carries and deposits the very substance of the utterance, (the sounds), within the indentations. The sounds may be later reproduced when the point of another instrument attached to a corresponding funnel contacts the indentations which in the meantime have been transferred to a denser, heavier body termed a record.

When the condensed sound stored up in the minute section of space created by the note or utterance meets the point in the second

instrument by the action of friction it at once commences to expand, and finally comes forth through the second funnel with the same volume and force of its original utterance.

Correspondingly, the creative energy of Sound carried by Light is condensed, conserved and stored up in an infinitesimal point and deposited in the spaces surrounding the molecules of the vital essence of the semen of the male and the ovum of the female.

These spaces partake of the nature of vortices and give entrance to an egress from interior states of life and also correspond to funnels. When the vital essence is deposited in the female uterus (which also corresponds to a funnel), the Inertia which has hitherto restrained it, by shutting off the pranic forces in the spaces has been overcome, the two vital points have been released by physical contact and conception is concluded.

The principle of Form, impelled by Fohat (Sound), then guides the formation of the foetus to maturity.

The forbidden fruit of the Edenic Tree, the tree of good and evil, has its correspondence in the energy of Inertia. It is not difficult to see how the mind of the student almost invariably rushes to the subject of creative power and function at the mention of the Tree of good and evil, though he may not be able to give a logical reason for it.

To render this truth comprehensible to those who are not analytical by nature is somewhat difficult, yet some concept of it is requisite to an understanding of the mystery of life. To gain this concept you must first consider all matter, force, and energy as in a state of pralaya and then imagine the effect of the first thrill, the action of Fohat (the concealed energy of sound), as all the hitherto composite, sleeping energies are aroused to action by "The Word," and separation between the different forms of energy occur in perfect sequence.

Space as known to man had no existence previous to the action of sound—the Word—but commences to manifest with the expulsion of the first separated energy, and continues to grow with each release of energy until the first half of a Manvantara is completed when with the indrawing of these expelled energies space also disappears. But what is more *germane* to our present subject—the source of Evil—is the fact that Inertia is the first one of various forms of energy to be released in the process of the creation of Space.

We cannot consider either spiritual Light a Sound as forms of energy possible of release in any one world period in considering

this particular subject, for spiritual Light is the revealing power of Sound; the two are indissolubly united—they are the universal Androgyne. In other words, Light carries the creative word or sound which produces the thrill before mentioned at the commencement of such a world period.

As Light, impregnated by Sound, is breaking away from (darkness) Pralaya it meets the power of resistance stored up in darkness, and in the great effort to overcome that resistance the energy of Inertia is brought forth from the same potential source, and this also must be struggled with and overcome before mass motion can be fully established and Light and Sound be left free to continue their function of creation in other fields throughout the cyclic rounds of Time.

Between the close of the third cyclic round and the beginning of the fourth round of every cosmic age, that which may be designated as the universal world germ is created as a result of the interaction and struggle of the aforementioned powers and energies within space.

As has been previously stated by me, impregnation is requisite to manifestation, whether that manifestation be the energies of Light and Sound, a cell of primordial matter, the form of a man, or any other thing or creature, and the universal world germ is conceived as a result of the impregnation of Space by the energies released in the before mentioned struggle with Inertia.

The world germ contains in embryo the substance of all the worlds, suns, stars, and planets which will later come into manifestation as matter on the physical plane, within Space and Time, by means of the great Androgyne—Light and Sound.

All the processes, energies, and functions instrumental in the creation of the world germ are latent in every differentiation of that germ and their action in such creation and differentiation is repeated and reproduced in each embryo when it is separated from the parent germ, and commences to build its individual world in whatever kingdom it is first to enter in nature's realms.

Therefore each embryonic world must pass through a like struggle with Inertia in a condition corresponding to darkness—a negative state—and in the struggle the forces which subsequently manifest as evil qualities in matter are set free, and subsequently attracted to the forms of life in process of creation and they are thus attracted to the latter as a result of past karma; consequently in our search for the ultimate source of evil we cannot stop short of the energy of Inertia.



THE OCCULT SIGNIFICANCE OF CONVENTION 1911.

To those whose karma made it impossible to be with us at this wonderful time I would say a word.

Never before at any convention was the Master so immanent.

Never before was there such camaraderie among the Stones of the Guardian Wall.

Never before such understanding of each other.

Despite the misunderstanding and trouble between the members in some very trying business adjustments there was a closer welding of the stones in the wall as the days rolled by.

And now it can be said with certainty that the Temple as a whole has taken a step forward toward the Holy Grail of the Great Illumination.

The history of the movement of the Masters in this cycle is this:

For many ages humanity had become so gross that there was no possibility of sustaining an outer Order of the People who were ready to receive the true instruction and help upon the path.

The Master determined to make an attempt to create such a centre in H. P. B. and formed round her the E. S. T. as a guardian wall and from the outset this wall was bound to fail and H. P. B. to be sacrificed.

For the wall was made of new recruits untrained in Occult warfare and with little idea of their moral responsibility, it was an undrilled army, foolish and wayward.

And H. P. B. was killed by the evil thought coming through and rising in this theosophical society, because that guardian wall was made of rolling stones undisciplined and but very little conscious of its mission.

Then after that, Judge was murdered and the work done there was blacker and more self conscious and had more responsibility and karma belonging to it.

The wall at last became so colored with personality and evil that it was abandoned and some few of the old stones and some new ones were used to make another—The Temple.

Small in numbers at first it has grown as the years come and go.

It can be said of it that the centre of communication has not been broken, that that centre has grown stronger with the years and that never was there such a flow of wisdom and instruction through it as in this last year.

I am not a visionary, I only see such things once in a way; but

the other morning as I woke I had in my hand a great sword like a Scotch claymore and my hand also was very large and the sword was a white flame and the hand was a white light, and they represented the Guardian Wall and all the snakes have to pass the edge of that sword.

And in there behind that circle of power (for a sword represents power) is carefully guarded by the strongest warriors, the Holy of Holies and in the Holy of Holies is the magical fountain of Healing and Wisdom.

We need listen no more to the eternal croaking of the degenerators, those who would create cross purposes, weakness and confusion.

For there is a center of wisdom where we can go, in need, and the great radiant gods send their life forces to us in living streams of wonder and inspiration.

The Guardian Wall is stone upon stone of friendship, and mutual respect is the mortar that binds it.

Another year of strain and work is before it for it is a big undertaking that the great Architect has put into our hands.

Never fear that from the centre to the circumference the Temple is building through the years, so go on and guarding the centre from the mudslingers and gossips and calamity howlers.

For the day is at dawning and the darkness is passing and the Temple is building.

It is only necessary that we stand by our comrades and guard their fair name with our honor and with our hearts blood if need be.

Let the coward step aside, those who are ashamed and afraid of public opinion.

Mrs. Grundy will not I expect graduate as a Templar for a few billion years yet and that is surely a comfort to my soul for she is a botheration and better outside.

The future is ours if we are true and energetic.

Let every member make another and every 4 make a square, and every square be a little Temple, and the work is done in so far as it will give us a chance to do a lot more.

Success is before us if we draw the white sword of unity and enthusiasm.

The Christos comes and who cares for the wounds in the battle that brings us to his feet.

J. O. VARIAN.

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EDITORIAL MIRROR.

The Temple is primarily a fact in Nature and not a mere organization.

By a "fact in Nature" is meant, a cosmic line of energy projected from, and by, the Masters of the White Lodge for a definite and specific world purpose.

In the year 1898 The Temple put forth to the members of its Esoteric Section and afterward publicly the Message that the Avatar for this Messianic Cycle had descended to the lower astral realm and would there undergo a process of growth preparatory to manifesting on the outer physical plane after a definite term of years, also given.

It was also given out that the manifestation of the Christos for this cycle would not occur by any process of birth as a child but that he would appear in *full growth and power* when the hour struck.

The Masters of Wisdom who had imparted this great truth to the Temple also said, that as the years passed the *force* of the truth of this event taking place first on the lower astral, would become more and more immanent in the consciousness of humanity generally and it would finally present so forcibly that it would become almost common knowledge by inner feeling alone.

It was also pointed out that as the time arrived there would be much misleading information given out regarding this divine event. that many false claims would be made, that many would be self-deceived by personalizing the force felt from the inner planes, and that there would be more or less confusion and dispute regarding the matter.

However, from the time the Temple first gave out this great message to humanity, it has gone steadily on drawing together the nucleus of people prepared for the coming and working to prepare the place as well as the hearts of those who *could* and *would* understand.



In the second Book of Temple Teachings issued during the year 1898, we find under the title, "The City to Be," this reference to the Avatar in the words of the Master: * * * "*In no other city can the next Avatar make his first appearance among men on the physical plane. The reappearance of the last great Avatar is already an established fact on the astral plane. It will become one on the physical plane, when a place and a people are prepared for Him. Jesus could not have entered the physical plane in any other place, at any other time, or under other conditions, than those which obtained at his birth. He can only re-enter it at a time, place, and under conditions that are in perfect alignment, in exact correspondence with those of the last incarnation. This necessity is one of the surest warrants of the final success of the plan outlined by me; for as yet, neither place nor people have been prepared.*"



This indicates the most vital function of the Temple, and to all whose *ears are attuned*, who have the *heart to feel*, and the *hands to help*, the OPPORTUNITY TO BE OF SERVICE in *preparing the way* looms large and glorious. W. H. D.

WOMAN.*

Listen to the words of the Master on the "Misuse of Power," disclosing the fact that divulgence of the deepest truths of occultism is barred by the fact that "The most malicious, cruel and unjust treatment of woman is by woman."

In January, 1910, there went out from this center, as some of you may remember, a Clarion Call to Woman, in the hope of awaking her to herself. This Call went out, not from any sentimental reasons, not only that some little good might reach woman, individually, but because it was considered the underlying factor in the social and economic conditions of our own work and the world at large.

*Read at one of the Convention meetings.

So close to the heart of two women companions at this Centre was it at that time that they said to each other as the issue went forth:

"Let us, though we are but two, so hold the womanly principle between us that we form a nucleus, around which will gradually build a structure that shall in time develop into a Woman's Crusade to awaken woman to the real principle of her being, to her true heart's attitude toward her sister woman, and to her responsibility in the evolution of the race.

Who that has witnessed the malice, the treachery of woman against woman can fail to recognize the importance of this subject?

Who, as the Master states again, "Can go unaccounted for indulging in or sustaining others in indulging in vituperative, malicious slander of a woman, whoever or whatever the slandered woman may be?"

"Yet knowing all this, as every true student of occultism does know it, the first demonstration of ambition, weariness, anger or righteous criticism of some fault often results in vicious slander, persistent vituperative scandal against the woman, whoever she may be, that occupies a prominent position in the organic body of which those are parts. Whether the body be religious, scientific, social or political, it would seem that the feminine, the most vital, the most necessary source of sustenance (even if it be concealed from outer view), for the growth and development of such a body is almost invariably the point of most demoniacal attack. And so it will be until woman purely for the sake of womankind, awakens from her lethargic sleep and compels regard for her sex."

Until the softened eye shall take the place of the sneer, the loving touch be given instead of the skirt drawn, the smile of blessing linger where the curse of accusation rested, woman can only remain where she now is, and man cannot recognize her as equal.

How can a snowflake hold its whiteness in the mud of things? How can a bird song be heard in the clamor of battle? How can a light shine from under a bushel?

Woman, O woman! Hear thou the cry of thine own soul calling out to thee to open wide thine heart and take thy sister woman into its embrace if thou wouldst find release from the dullness and insensibility that weighs down thine own life and binds thee with rough bonds to the incessant activities of thy lower nature.

Give ear, O woman, to the pleadings of thy soul to rise into the

light of thy true being and crown thyself with the potency of loving service.

Too long has the note been sounded that man has been holding woman down.

Woman, thou art holding thyself in chains by thy treatment of thy sister woman.

Too long has the story held credence that the fall of the race has been due to the temptation of man by woman.

The hour has long since struck when man has been tempting woman with the poisonous apple of betrayal of her own sex for preference of him.

How long, O woman, shall we undergo this testing? How long will we permit ourselves to suffer this degradation of soul?

So long as we refuse to defend or protect a sister woman when she is thrown against us in a condition of sin, of humiliation with no other means of absolvment or protection save through our love and compassion.

Herein lies the secret of woman's position in the world today. Herein lies the clue to her divine opportunity. Herein lies the curse or blessing to be handed down to our children's children.

When, O woman, shall we begin to strike for our freedom?

Stop,—and listen—now—now, is the hour of deliverance.

JANE W. KENT.

LETTERS TO THE CONVENTION.

To Our Comrades in Convention Assembled:

DEAR COMRADES:—Again the members of "The Temple of the People" are facing another signpost on the journey of life, and as members of the above organization we feel that all of us at this time can with profit to ourselves take inventory of the progress made in the past year by "The Temple." We feel that "The Temple has advanced just as far as the individual members who compose the organization have allowed it, by their united efforts, and therefore it is a good time for each of us to face the question of just how much we have sacrificed our personal feelings of ambition, vanity, pride, etc., for the welfare and the benefit of "The Temple" movement, and its upbuilding. This is the only way that "The Temple" can grow and prosper, i. e., through personal sacrifice, and service of its individual members, therefore at this time we should once more pledge ourselves to renew our efforts to lead a less selfish life and thus become better instruments for the building of the true "Temple," and also better instruments through which the Masters of "The Great Lodge" can radiate love and help to the world.

We, the undersigned, would once again transmit to our comrades gathered together our love, and best wishes, and also renew our pledges to the

"Lodge," the Masters, and the true Agents of the Masters, and also our love, and loyalty to the same. May unity and harmony watch over all your actions and bring us all into closer bonds of brotherhood, is the wish of

Your comrades,

WM. H. TODD,	CHAS. GOLLNICK,
MATTH. F. BILGER,	JOHN I. LINDHOLM,
A. G. MUZZY,	JOHN M. BILGER,
MARTIN G. BILGER,	LILLIAN J. TODD,

On Behalf of the Members of Truth Seekers' Square, Meriden, Conn.

Syracuse, 1911.

To the Members of the Temple of the People in Convencion Assembled, I Send Heartly Greeting.

MY DEAR BROTHERS AND SISTERS:—As I cannot be with you in person, I still rejoice in the privilege of sending to you by letter a few words of love and encouragement; love, because it is the binding force of all our efforts; encouragement, because the Temple Light still burns brightly in our hearts; giving us added strength and wisdom wrung out of our failures and mistakes, and through its light we are able to press forward towards the goal which we are aiming to reach.

As I see the Temple wheel with its Center and circumference come round again closing the cycle of another year's journey, I wonder if the wheel is "intact," if the spokes at the hub or center have sustained and held the circumference firmly in place, and if the circumference has returned to the Center all the love and tender devotion to which it is pledged.

If the spokes have been allowed to become loose and rickety; if the forces which should sustain the center have been weak and lukewarm; how can either Center or circumference have derived the strength or courage necessary for the carrying out of the Temple work? We have pledged ourselves to "love, protect and succor" our brothers and sisters of the Temple, and if we wish a body of strong and able workers, we must give ourselves to the service of making it strong. We must be in earnest; we must believe in it; trust in it; and fulfill our obligations to it; we must work, and work, and work, wherever we are, through every discouragement, as well as every success for its upbuilding. We cannot sit supinely down in our comfortable homes and say "let those who have been appointed at Headquarters do the work" for we are a part of it all, it is our duty to do what we can; we must think about it; and work for it in every way possible, for we have the power to send help and strength even though at a distance; we must not forget that thoughts are things, powerful, in and of themselves; and it lies with the members everywhere whose hearts are in it, to be a working power for good; it does not rest with the few sacrificing patient souls at the Center alone; it rests with every member far and near to give *themselves* "by thought, word and deed," to the work of laying the precious stones of trust, hope and faithfulness for its upbuilding. Nothing is ever accomplished without *labor*; nothing can grow and attain its full stature without exercising the power of growth, and here the question arises in my mind, how can we attain and put to its best use this power of growth? I answer—through *Example and Precept*; of course this is a slow and discouraging process;

it is only gained by a steady and determined *Will*; "here a little and there a little," throwing our life into its accomplishment; and by life I mean not only physical life, but "All we are or hope to be" now and always.

The Great Souls who have conquered the world with all its besetments, all its sorrow and suffering, have left us an example that we should follow in their steps, and more than all, have offered to guide us over the rough places on the thorny way. If we obey the precepts laid down by them we, too, may attain to that true brotherly love that "thinketh no evil."

We are taught to "Desire Power ardently," but the power we must desire, yea, strive for as a Warrior strives for the cause he has identified himself with and entered upon with the enthusiasm born of true knowledge is the "Soul born Son of Humility." This is not abjectness, it is simply to feel the Unity of the All, and a willingness to wash even the feet of the humblest footsore pilgrim on the path. Such possessions would be worth worlds of temporal riches, for through it we would be able to "render perfect service in exact Justice." Through an understanding of this Law, we may be able to reach such a result in ourselves; for through this *understanding* we become one with it and fear disappears, being lost in perfect confidence, perfect love.

Let us remember, that grand, powerful and mighty are the results achieved through love for the Law of true service; "the love that casteth out fear; the love that incites to kindly actions; the love that begets peace and joy and happiness, even in the turmoil of physical life; the love that goeth straight to the *heart of things*," returns laden with blessings, and when one gives *himself* for the good of others, the Star of his life burns brightest. In the language of St. Paul I would say: "Finally, my brethren, whatsoever things are true; whatsoever things are honest; whatsoever things are just; whatsoever things are pure; whatsoever things are lovely; whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things." And may the peace of God be with you all in your deliberations during this 12th Convention of the Temple of the People, is the earnest prayer of

Yours faithfully,

EMILY K. MUNDY,

Syracuse, N. Y., 1911.

To Our Dear Brothers and Sisters Who Are Gathered in Annual Convention We Send Cordial Greeting.

DEAR CHILDREN OF THE TEMPLE: We are entering the new great cycle and we ask that each may realize his and her responsibility for the prosperity of the work of our dear Masters of the Great White Lodge and that each of us may become an obedient, faithful channel through which may flow Divine blessings for all humanity. Remember, upon us rests the responsibility.

Lovingly, your sister,

FRANCES J. MYERS.

Portsmouth, N. H., July, 1911.

DEAR BRETHREN IN CONVENTION ASSEMBLED:—Another year has passed on into eternity, and the integrity of our individual expression of the Divine is more secure, more enduring today, according to the quality and de-

gree of the faithfulness and service that has characterized our lives during the year now ended. A new year is dawning, new cycles of energy are gathering speed for their journey along the road of life, new resolutions in relation to old ideals and their fulfillment are in process of formation within the mind and heart, fresh streams of inspiration are being drawn down and over us. With these come fresh opportunities, and increased responsibilities, a more insistent demand for spiritual enlightenment, and wonderful opportunities for service.

In this brief word of greeting from an isolated member of our beloved organization, I wish to express my utmost faith in the ideals and purposes of the Temple of the People, and my belief in the consecration and devotion of our leaders, whose karmic right it is to shape the policies, and guide the destiny of the Work. Also, I would urge upon all the absolute necessity of a more complete adjustment of the individual temperaments and aspirations as well as the daily habits of thought, speech and conduct to the *spirit* of the Temple of the People, in order to secure the *concrete results* toward which the Master leads us. These results must be forthcoming, else our consecration is but "vanity of vanities," and to achieve them is the duty which rests upon us individually and collectively.

The larger ideals, the new visions, the fresh stimulus upreared and set in motion by the united endeavors and devotions of this present assembly, come to each one as an aid toward the more perfect adjustment of each to all, and of all to the Great Work. Our debt of gratitude is great, indeed, greater than we can realize, and our obligation for service to the Master and Humanity rests heavily upon us. We are warriors in a Great Cause, and much depends upon each standing in the place assigned him, obedient, faithful, responsive to the directions of our leaders, who themselves must render the same obedience to Those Great Ones who watch over, lead, and protect the faithful.

EAST AND WEST.

"The Day has never understood the Gloaming or the Night,
 Though sired by one Creative Power and fed at Nature's breast.
 The White Man ever fails to read the Dark Man's heart aright;
 Though from the selfsame Source they came upon the selfsame quest,
 So deep and wide the 'Great Divide' between the East and West.
 "But like a shadow on a screen, my eyes behold above
 The yawning gulf a dim forecast of structure strong and broad;
 Where caste and color prejudice, by countless feet downtrod,
 With old traditions, crushed by Time, pave smooth the Bridge of Love;
 And all the creed that men shall heed, is Consciousness of God.
 —E. W. Wilcox.

We are all one in spirit, a full consciousness of God shall make for harmony, and oneness in the essentials of human ideals and relations. We of all the favored of humanity are pledged to achieve this high end. So we must key up our individual consciousness of God, and thus seek to harmonize the whole. With love and fraternal greeting, I am,

Your brother,
 CHARLES H. EMMONS

Los Angeles, Cal., Aug. 4, 1911.

Greetings from Esperanza Square.

The year just ending has been replete with a vitality, though perhaps not recognizable from a numerical standpoint, yet the older members innately realize the potent force past existing and latterly grown in increased power as manifested in the individualism of the membership, and still more so manifested in various organizations, religious and otherwise in the body politic, and which realization strongly accentuates the existence at headquarters of a dynamic keynote of the grand octave now being cosmicly sounded for another evolutionary degree for the sons of men.

The members of this square unite in the well wishing for the success of the convention.

Hoping and trusting that those officially in charge may be given health and prosperity for many a succeeding convention, I am,

Fraternally yours,

THEO. C. EISEN,
Scribe, Esperanza Square.

Gibson, N. M., Aug. 2, 1911.

Dear Comrades in Convention Assembled, Affectionate Greetings to You All.

Much as I have desired it, it is not granted me the joy of being present with you. Therefore at this time when heart forces are dominant I appeal to you all that you make special effort to strengthen and extend the Temple work on inner and outer lines and more earnestly to appeal to you that you rally around both the inner and outer Heads of the work, draw near in consciousness to our dear comrades, Bro. Dower and the Guardian in Chief, give to them the incense of your hearts and resolve that when you go away from this convention that you will ever hold a loyal attitude to them and to every branch of the work. Get in close touch with the heart of the work and the pressure of the forces then will move you to advance the work in every line. Let us all rid ourselves of mushy sentiment and cold intellectualism and do something for the Christ and may the light of the Christ shine on you and His Love bind you in bonds of holy brotherhood.

WM. TOWNSEND.

Many other messages and greetings to the Convention similar to the above were received from members in letters sent to the different officers at the Centre, but space prevents quoting more now.

PUBLICITY DEPARTMENT.

The following letter with its timely suggestion from Dr. G. B. Little, of Palo Alto, is self-explanatory and we are glad to give it space:

"An idea in regard to THE ARTISAN has been floating around in my head for some time and I will get rid of it before it gets damaged. It has struck me that a department that might be headed Publicity Department

might be utilized effectively along the following lines. There must be a goodly number of Temple members who have a very vague idea of the Temple's needs financially and otherwise who, if they knew, might chip in or lend a hand to meet the need. My idea is to have a page or so edited not too seriously in which something like this might be said: 'The Helping Hand Fund is devoted to printing and distributing messages, instructions, etc., to members, and propaganda literature to possible members. We need —— dollars to carry on this branch of the work. —— dollars has been subscribed by —— (number) of members. There are probably fifty or one hundred or five hundred others who if they realized this need would be glad to help either regularly or as they were able. Five cents a week from our total membership will realize quite a sum.

"The Temple Home Association might be dealt with, perhaps, like this: Do you realize your opportunity in taking out a T. H. A. membership? The T. H. A. forms the body in which the Temple soul incarnates for a very important phase of its work. These ends cannot be accomplished unless our membership realize their opportunities and privileges and come to the front with their money and effort.

"So a running fire of facts that very few are familiar with (and perhaps do not sense the importance of even when familiar) could be kept up. I can see several objections, chief among them the appearance of trying to 'work' the membership. Still it is a legitimate proposition and if skillfully used it seems to me might greatly increase the flow of contributions to the work. I have always been a believer in systematic and conscientious contributing at frequent and regular intervals. An established habit of regularly and frequently sending amounts to the Centre would mean that certain heart and head forces come along with the contributions. I think, too, these remarks could be made interesting reading and so add a pleasant feature to THE ARTISAN as well as increasing our visible assets."

Acting on the suggestion contained in above, the needs of the work as follows, are presented to members:

There is the need in addition to the Helping Hand contributions of about \$200 to be used for printing purposes. This can be contributed directly to the Helping Hand Fund, which is used for paying printing expenses, or can be sent in directly for printing purposes. The Second Book of Temple Teachings is now out of print and the Temple will be unable to furnish new members this book until a new edition is put out.

Another need is to increase the membership in the Temple Home Association. Each new membership when paid for will aid the Association to pay off notes and mortgage indebtedness now exacting interest from the Association varying from five to eight per cent.

If already possessing a membership, members can help the As-

sociation by loaning it some money at four per cent interest, for which the Association will issue its note payable in one, two, or three years, with interest payable semi-annually. \$500 to \$1000 advanced in this way now would be a great help in paying off some notes soon coming due.

Also willing and qualified workers are needed in—The Pottery, the Halcyon Hotel and Sanatorium, the Bakery, the Halcyon Poultry Farm. (Write for conditions in either of these).

Another great need is that members everywhere should *wake up* and push the work interiorly and exteriorly, spreading the Temple truths and supporting the Centre in every way possible in functioning its great purpose.

We are glad to act on the excellent suggestion of Dr. Little and will indicate in this department the results of the calling the attention of the membership to our most pressing needs.

Bro. Weber asks the following to be inserted in this department:

“Is there a baker, or one who would be a willing co-worker in a bakery, among our members, or a son of a member, one who would take an active interest in a constantly growing business under terms of co-operation and equality? If so, just drop a letter to Geo. Weber at Oceano or to Headquarters making known your intentions. Bro. Weber has an opportunity to offer to a true Templar and his wife.”

TEMPLE ACTIVITIES AND NOTICES.

IMPORTANT. Members please note that there is a change in the office of Temple Scribe. Mr. Earnest Harrison has been appointed Temple Scribe as well as Secretary of the Temple Home Association to take the place of Mr. W. W. Kent, resigned from office. So in future all communications pertaining to the office of the Scribe and Secretary should be addressed to Mr. Ernest Harrison.

* * * *

Brother W. W. Kent is sojourning in Los Angeles for a time. The warmest thanks of the Temple as well as of the former official associates of Mr. Kent are due him for his efficient services in the

office he has held and for his painstaking care so uniformly exercised in so conscientiously discharging his duties of office.

* * * *

The Halcyon Hotel and Sanatorium group of workers and the Temple Cottage folk have rented the hotel on the beach for camping purposes and are taking turns camping there during the fine days of this part of the year.

* * * *

Brother Geo. C. Bailey, wife and daughter recently spent several weeks' vacation at the Halcyon, all enjoying a much needed rest.

* * * *

Convention visitors are all departed save Mrs. Comstock and Miss Farrar, who expect to remain for some time yet.

* * * *

Members are reminded that October is the time for the semi-annual payment of Temple dues. Prompt payment of these will be helpful to the work.

* * * *

The Guardian in Chief of the Temple of the People, Mrs. F. A. LaDue, expects to leave Headquarters for a somewhat extended trip in the East on the 25th of September. Mrs. LaDue expects to be in New York City and vicinity through the greater part of the month of October and hopes to establish some very important functions in connection with interior orders as well as to carry "the Great Message" to all she may contact. As her work is so important, it is hoped that all possible constructive thought forces be sent to her. She expects to return home the latter part of November, when it is hoped the Official Head, Dr. W. H. Dower, may leave for a similar trip in the North, notices of which will be sent out later.

* * * *

Members should exercise care in drawing money orders for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Kent, Treasurer.

All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Scribe of any change of address. Send such notice on postal card or otherwise direct to the Scribe and do not include it in any correspondence with other officers or workers at Headquarters. The observance of this method is very important to those making any change in address.

TEMPLE SCRIBE.

A Business Education

At Your Own Home for Only \$1.00

For a limited time only \$1.00 will bring to you my four books giving instruction in advertising, business, mail dealing, advertisement writing, etc. Covers the entire work. Diploma granted. Send at once.

W. CLEMENT MOORE. Specialist

New Egypt, N. J.

**HALCYON
BEACH TRACT**



*One of the
Most Attractive
Beaches in the World*

A limited number of lots of this tract are now offered for sale. Because of the great demand for Beach property on the California coast, no class of property increases so rapidly in value. No investment can be safer for those who have the money to spare. Size of lots on the Halcyon tract are from 25 to 30 feet front by 100 feet deep. Prices vary from \$50 a lot to \$500 according to location, the lots near and on the water front being the most valuable.

TERMS: One-quarter down and \$5 a month. Deed given when final payment is made. 5 per cent off for cash. Map of tract sent on application. *Address*

THE TEMPLE HOME ASSOCIATION

HALCYON, CALIFORNIA

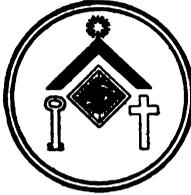
The Temple Artisan

Vol. XII.

NOVEMBER, 1911

No. 6

Behold, I give



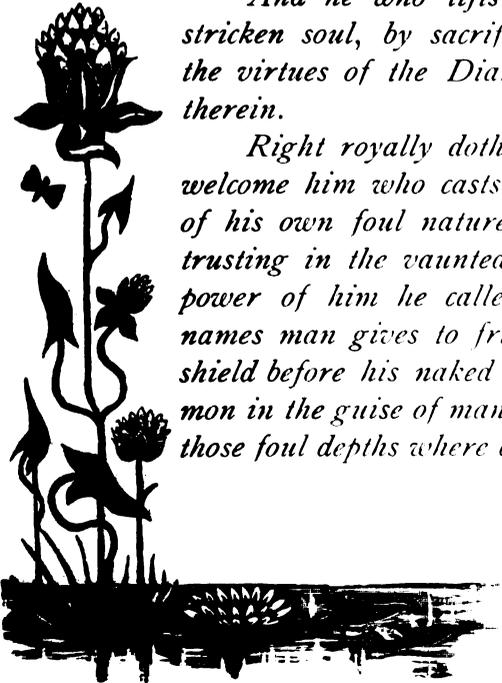
unto thee a key.

THE STRICKEN SOUL

Right joyfully doth all the heavenly host give welcome unto him who strikes the load of evil from an over burdened soul, to save that soul alive;—for he who hath been worsted in the fight with all the powers of darkness hath never strength to free himself unaided.

And he who lifts the burden from a stricken soul, by sacrifice of self, will find the virtues of the Diamond Soul concealed therein.

Right royally doth Hell's low minions welcome him who casts the mirrored image of his own foul nature o'er the one, who, trusting in the vaunted honor, purity, and power of him he called by all the sacred names man gives to friend, hath placed no shield before his naked soul,—for such a demon in the guise of man doth lead the van in those foul depths where devils congregate.



THREE THINGS.

Remember, three things come not back:
 The arrow sent upon its track—
 It will not swerve, it will not stay;
 It speeds, it flies to wound or slay.

The spoken word so soon forgot
 By thee, but it has perished not;
 In other hearts 'tis living still,
 And doing work for good or ill.

And the lost opportunity
 That cometh back no more to thee.
 In vain thou weep'st, in vain dost yearn;
 Those three will never more return.

—*From the Arabic.*

“BUILD A GOOD FORGETTERY,
 AS STRONG AS STRONG CAN BE,
 AND LOCK YOUR TROUBLES SAFELY THERE,
 AND THROW AWAY THE KEY!”

—IDA KENNISTON (Celebrity Art Co.)

YOUR KEYNOTE.

· TEMPLE TEACHINGS. OPEN SERIES, NO. CIX.

It has been said that every manifested form has a keynote, but it must be remembered that the cosmic scale is re-created by the Egos which come into individual form at the commencement of every Great Age.

At the end of a cosmic Pralaya when all manifested life is indrawn, both sound and light are also indrawn.

The first incarnated Ego strikes the cosmic keynote for the Age in which it incarnated, and with the first incarnation of the Seven World Builders, the seven keys—of which all other keys are variations—are, so to speak, sounded throughout all space.

With the sounding of the twelve full notes between the two central octaves of a cosmic scale, there is set up a series of vibrations to which all later creations must be finally harmonized. For example, one of the twelve grand divisions of the cosmos is attuned

to one certain key. All of the forms of life karmically belonging to that division, whether they be human, animal, mineral, or vegetable, and however discordant, however high or low in the scale of which that one note is the key, must eventually be brought into harmony through the chords which can be created in that particular key, from time to time, as the cycle of its manifestation continues.

The affinity existing between certain human beings, or between the latter and lower forms of life, is contingent upon the striking of some chord which is in harmony with the keynote of the division to which those persons or things belong. If there is no affinity between two persons it is a clear indication that they belong to different divisions, with different keynotes; though such relations may be changed with the evolution of one or both of those persons, and affinity finally established by self-effort, when they might both pass into one of the other divisions. But as the power to so change is the result of Self Mastery, which is another subject, we need not consider that possible event in this communication.

The protracted sounding of a note on a tightly strung string of a musical instrument will set up a similar vibration in another string which has been tuned to the same key, on another instrument, within a certain clearly defined distance from the first instrument.

Likewise, a thought wave, set up by the vibrating of some definite thought in the mind of one person, will impinge upon the mind of another that is in alignment, or in other words, in harmony with the first thinker; and it does so because of the striking of some one note of a chord to which both are attuned, that is, some idea that is common to both thinkers.

If the inner sense of hearing is developed in an individual he can distinguish between the different sound waves set free by thought, just as easily and as clearly as he can distinguish one thought from another. If he is in harmonious relations with the thinker he will hear those thought waves as harmonies, if otherwise, he will hear only discords, and feel nothing but antagonism toward the thoughts which force themselves through his mind.

If his keynote is strongly sounded by one at a distance, one who is in affinitive relation, and at a time when he is in a receptive condition, he will feel a slight vibration pass up the spinal cord and enter a certain center of the cerebellum, the result of which will tend to arouse some thought or memory of the absent one.

If harmonious relations are established between a number of people whose keynotes when struck will form a chord there is a

greater certainty of the continuance of friendly relations between those persons, for an indefinite period, than could possibly be the case between those whose keynotes followed each other in the scale.

The dominant seventh in a chord breaks up the harshness, softens and beautifies the chord, thus raising the chord from one condition of sound to another, even as self-effort toward mastery softens and beautifies the harsher characteristics of an individual, and raises him from one degree of the Great White Lodge into a higher degree.

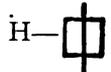
If you can always remember that sound is the basis of all form it will aid you in understanding the deep significance of your keynote, and it will help you to solve many mysteries of nature and life.

Many vibrations of the nerves which produce thrilling sensations in various parts of the body are the result of sound waves set up at a distance by the unintentional striking of the keynote of that body.

Many superstitions have arisen as a result of these peculiar sensations which have no basic truth.

The place that music fills in the economy of the universe is all important, although this fact may not be recognized by a person who is indifferent to musical sounds. But as such sounds may be transposed into other sensations he may feel corresponding sensations, pleasurable or otherwise, to the sounds, in various parts of his body, although he may not have the slightest knowledge of the ultimate cause of those sensations.

I would advise that you note the effects of different notes both in your mentality and physical body.



THE COMING CHRIST.

From time to time, within the last seven years, articles have appeared in magazines and newspapers, prophetically announcing the coming of a new Avatar—a Savior—to earth.

In some of these articles it has been definitely claimed that re-incarnation had already been accomplished in the form of a child born either in a far eastern country or elsewhere. In other articles, certain men are brought forward as re-incarnations of the Master Jesus, and systems of philosophy have been founded as the recent teachings of the supposedly newly incarnated Christ.

There is a rapidly growing and widespread belief that a "new dispensation" is in process of precipitation, and that the long-looked

for re-appearance of Jesus will give the final impetus, and supply the required leadership for a world-wide movement in the direction of righteousness.

If the words of Jesus regarding His second coming are to be interpreted literally there is much need of a better understanding of His prophetic utterances than appears in the writings of the majority of those who are announcing the advent of that Great Soul.

Jesus said "For many will come in my name saying I am the Christ, and the time draweth near. Go ye not therefor after them." Again he said "For as the lightning cometh out of the east and shineth even unto the west so shall also the coming of the Son of Man be."

The sect of the Second Adventists have long been expecting the coming of the Christ, and have brought much ridicule on themselves as a result of some of their preparations; but they never had the temerity to announce His advent in the form of a nineteenth century human child, born in some one race.

A reasonable exposition and interpretation of the prophecies has never been given, to our knowledge, regarding the final appearance of the Great Master, the approximate time, the place, the method and form of His embodiment, until they were given by certain Initiates of the White Lodge to a group of selected disciples of the Temple in the year 1898. Within a short time after that date all the given facts were imparted to all of the members of one of the interior Orders, and little by little they were disseminated among other people, and in some instances, perhaps innocently enough, were changed and distorted to meet the views of those who began to put out the main features, and were so changed simply because the latter did not have the real data to consider. The full information given to the original group by the Initiates aforesaid has been kept secretly within the archives of the Temple, and for the first time we propose to put some of those features, which have hitherto only been given under the seal of silence, in print for the first time.

At the time the following details were given the Master said, "As time passes, the imminence of the facts I have given will press more and more on the consciousness of all intuitive people."

Before giving these details we wish to quote a few words spoken by Jesus and His disciple Paul, as follows: "And then shall they see the Son of man coming in a cloud with power and great glory." St. Luke 21:27. "For as a snare shall it come on

all of them that dwell on the face of the earth." St. Luke 21:35. "There are also celestial bodies, and bodies terrestrial, but the glory of the celestial is one and the glory of the terrestrial is another." 1 Cor. 40th verse.

Quotations from private records given in the year 1904:

"The kriyasakti (spiritual) body of the great Master has descended to the lower astral and has proceeded to create a form by an astral process akin to the birth of a child on the physical plane (that is, by the reflection of the spiritual life essence from his kriyasakti form into the form of a human being; that form will remain in the lower astral plane, in process of growth, for a period amounting to 30 years of earthly time. If you were to see that form at the present time there would be nothing in its appearance to mark it as differing from other forms [design bodies] of the children who are to be born in the future generations upon the earth, save for the greater perfection of form, feature, expression and power."

The great spiritual awakening now taking place upon the earth is due to the tremendous forces now in action for the astral growth of that Entity, and are being precipitated on the physical plane in preparation for the coming Christ. To the action of the same forces is due the frequency with which spiritually minded women imagine themselves pregnant with a Christ Child. But the necessity for physical birth has passed for Jesus, the Christ. The last earthly incarnation of that Entity, as Jesus, closed its line of physical incarnation. The incarnating Ego now lives eternally in the Fire—Nirmanakaya—body.

This body is in continual existence on the spiritual plane, and is, as it were, temporarily reflected on the lower astral, and the reflection is condensed, as it were, in the form now taking substance—force—on the astral plane.

The power resident in the Fire body will permit the coming Avatar to appear or disappear at will (once it has entered the physical plane in the body now forming).

If it were not for the physical work He has to perform there would seem to be no reason why the Avatar should require such a body as is now materializing astrally. But He could not remain for any great period of time, safe and visible to all the world, (that is, in a body belonging to the 3rd dimension of space), while in a body belonging to the substance of the 4th dimension. The energy resident in the latter would destroy all whom it came in contact with, as for instance, the energy of pure radium would

destroy all flesh within its radius if not confined in matter of coarser vibration.

The Master has said:

"The Ego must sheathe its Nirmanakaya Robe—body—in a body of greater density, coarser texture, to contact physical matter without injury to the latter."

If the above be true, the stories of the present day in relation to different incarnated bodies of the Christ must be due to mistaken directions, or false presentations of a coming reality; and surely the prophetic words of the second quotation above noted could scarcely be more perfectly verified than by the imparting of such a tremendous fact as the coming of a Christ, the methods of His coming, and the approximate time and place of the same to nine such unknown, insignificant, and unprepared people living in an obscure corner of the world. Truly, such information would be as a snare to the whole world when thus imparted.

To those of our members who have understood the Master's instructions relating to the construction, unstable character and interpenetration of the atoms of the force, substance and matter of all forms of the four lower of the seven planes of existence, the great ideas and facts uttered by the Master, and quoted above, will appeal with much power.

Other facts in reference to the expected coming of the Avatar have been made known to all the members of interior Orders of the Temple and what is herein stated will only round out and accentuate what they already have at hand.

GUARDIAN IN CHIEF.
OFFICIAL HEAD.

SOCIAL SCIENCE.
THE PHILOSOPHY OF HISTORY.
SYDNEY HILLYARD.

In the Dark Ages when monks were the only chroniclers, history was a mere statement of actual and fictitious happenings.

After the thirteenth century men like Roger Bacon, Petrarch, Erasmus, following the example of Greek and Roman historians, began to add to these bare chronicles of events some history of ideas and movements, and to connect them with the biographical diaries of the day.

But it was not until the nineteenth century men began to consider the more pregnant, abstract, conceptions of cause and effect, and thereupon to introduce into biograph and record a philosophy of history.

The question which the philosophy of history principally asks is, How does history come to be just what it is? Why did the things happen which did happen? Why did certain apparent causes result in certain apparent effects? Are those causes which are commonly attributed to certain effects, the ultimate causes, or are they merely proximate ones?

The interpretations of history have been many and various since attention has been paid to the problem of causation in history.

The most important of these have been the "great man" theory, the "genius of the age," the "political" interpretation, the "religious" interpretation, the "geographical" interpretation, the "racial traits" interpretation, but all of these leave a great mass of the facts of history unaccounted for. They are each in turn capable of representation as the *one source* of historical phenomena.

Kant's "Idea of Universal History," and Hegel's "Idealistic Conception," on account of their subtlety have never achieved any general acceptance.

The principal objection to the "political" interpretation is that scientific criticism has shown that political change is not *cause* but *effect*.

As for the "religious" interpretation, the idea conveyed in this is that each specific religion produces a special effect on the consciousness of the race and thence upon the expression of that consciousness, the racial history. Thus the concept in Judaism is duty; in Confucianism, order; in Mohammedanism, justice; in Buddhism, patience; in Christianity, love.

But this explanation also overlooks the fact that religion may be a product rather than a cause, and that radical changes in condition of peoples take place under the same religion. Thus, if we were to assert that the religion of Mohammed was the cause of the success of the Arabian empires, to what must we attribute their failure? In the seventh century Omar, Othman, and the Omniades carried the sword of Islam from the Guadalquivir to the Indus. Islam awoke an art, a literature, a commerce, a science, which transcended anything in the Christendom of that time. But what was it that caused the Crescent to sink into immediate stagnation from which even modern civilization does not seem able to drag her? And why was it that Islam was never able to penetrate above the geographical latitude of the Pyrenees nor below that of the Arabian peninsula? And what was there in Islam which brought the worst part of her civilization such extraordinary success on the Bosphorus in 1452 and the noblest part of her civilization such disaster at Granada in 1492?

Again, what was the Tartar religion, that it should carry the Asian nomads from the Yangtse Kiang to the Elbe and empower Attila, Ghengis Khan, and Tamerlane to lead their countless hordes to the destruction of the civilizations of Rome, Bagdad, and Asia Minor? Or what was there in the religion of the Spaniard which enabled him to destroy three civilizations, the Moorish, the Aztec, and the Inca, each superior to his own?

(Concluded next number)

THE SINKING OF THE MAINE.

We are sure that those members, who are still living, of the first formed group of the Temple, with its headquarters at Syracuse, N. Y., will be particularly interested in the findings of the engineers recently engaged in exposing the remains of the old battleship Maine, in the harbor where the ship went down twelve years ago. This interest will be due in part to the following facts now printed for the first time.

On the morning of the fourteenth day of February, 1898, the day before the explosion which sunk the battleship Maine in Havana harbor, the Temple Guard related the details of a symbolic communication received by it the night before, to the then Headquarters group of resident members, and later in the day to a larger number of the Temple members.

This communication, condensed, was as follows:

First. An unfamiliar foreign city, situated at the mouth of a fine harbor, the waters of which were covered with ships of all sizes, and standing in the offing, a large battleship flying the American flag.

Second. A low, irregular two-storied house of either stone or adobe, and on the wall of a small room in a corner of the second story, about midway between the floor and ceiling, an electric switchboard containing many white topped keys, each key numbered in black, and each one attached to a wire running down from the board in a cable which passed through the floor, and through the room beneath into the ground.

After entering the ground, the wires of the cable were again separated and seemed to form a perfect network of wires underneath the streets of the city and the waters of the harbor. These wires were connected with boxes and with strange funnel shaped instruments, which seemed placed according to some definite plan.

Third. Three men seated in a room of the aforementioned building in the city, in earnest conversation in a foreign tongue. There was some question to be decided by them which was finally determined by the casting of lots between the three men. The one who lost, a low-browed, short, dark complexioned man, immediately left the room, ascended the stairs, entered the small room before referred to, went immediately to the switchboard and pressed a key in the center of the board, and started to return the way he came. Before he had reached the door the whole building, and as it seemed at the moment, the whole world was shaken to its foundation by a tremendous explosion. The large battleship in the harbor rose out of the water with a terrific roar, and then sank almost at once out of sight into the water.

Many other lighter craft went down at the same time. The air was black with smoke and flying debris, and all things were blotted out of the consciousness of the seer.

On the fifteenth day of the same month came the news of the destruction of the battleship Maine, and immediately began a controversy between the peoples interested in the warfare then going on, and that controversy has continued to this day. The evidence given seemed to justify the contention that the catastrophe was due to an internal explosion, and notwithstanding the belief in the truth of the communication, and faith in the sender of the same, the question arose as to the possibility of an error in the transmission or the interpretation of the symbolic communication, as the same question arose in the minds of others, as the years passed, and the first contention as to the internal explosion appeared to be justified by the evidence accumulating.

Even up to a few days ago that possibility gave rise to uneasiness in some minds. But the last reports from the scene of the old disaster, where the remains of the wreck have been exposed, prove beyond question that the communication was reliable, and had been correctly interpreted.

This dispels a doubt as to the ability of the Temple to receive and interpret correctly the symbolic messages sent through that agency. For if a mistake could be made in such a vitally important matter doubts would inevitably arise in many minds as to the verity and correct interpretation of messages of greater or less importance, when their contents clashed with preconceived opinions concerning the subjects of the messages, and might lead to much confusion in the minds of those who were unable to intuitively grasp the truth or falsity of a psychic communication.

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EDITORIAL MIRROR.

“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.”



For centuries it has been the dream of physicists to discover some means of overcoming or neutralizing the effects of the law of gravitation which gives what is called “weight” to all material substance.



It is said that Lord Bacon prophesied that this would one day be accomplished by man. Many of Bacon’s other scientific prophecies have been realized and now it would seem as if this were also on the eve of realization. Students of ancient history have speculated whether the ancients did not possess this power of suspending gravitation, thus permitting them to rear such stupendous works.



In the November number of the *Technical World* appears an article entitled: “Gravity Conquered at Last.”



Edward S. Farrow, a New York engineer, inventor and writer on scientific subjects, believes that he has discovered the secret of overcoming gravity. To quote from the article:

“The other day Mr. Farrow suspended a book from a pair of scales in his laboratory and weighed it. The volume tipped the scales at eighteen ounces. To this book he attached a mechanical device in the shape of a small rectangular box, which he calls a

'condensing dynamo' and applied power from a neighboring switch. A most remarkable thing then occurred. As the current set the wheels in the dynamo whirring, the indicator of the scales slowly receded until it stood at fifteen ounces. Apparently the book had lost three ounces of its weight. In other words one-sixth of the power of gravitation between the book and the earth had been overcome."



The invention is based on the intensification of Hertzian waves. It has been learned that by doing this a parallel and corresponding intensification occurs with the vertical force which controls gravitation. Thus buoyancy is added to an object held to the earth or propelled toward it by gravity.



Mr. Farrow has studied the sailing of birds high in the air and suspended there without motion apparently in defiance of all the laws of gravitation. He thinks it is possible that Nature has evolved some kind of generators of Hertzian or wireless energy in hawks, buzzards and eagles as Nature has in the electrical eel and the electric fish called the ray or torpedo. As the substances, which are insulators for common electricity, are good conductors for the so-called Hertzian waves, the feather points around the edges of bird's wings perhaps polarize a horizontal plane of influence, magnetic or Hertzian, in the atmosphere or ether surrounding the birds. Mr. Farrow believes that he will succeed in reducing the weight of objects still more as he continues his investigations.



To quote further, "Mr. Farrow's discovery which is espoused by himself and Gen. Eaton, may be said to represent the apex of a pyramid which has been twenty-five years in building. In its completion, various scientific subjects such as wave motions, aeronautics, wireless telegraphy and the discovery of Hertzian waves have played a part."



All of which calls us back to the quotation from the TEMPLE ARTISAN heading this section. The work of the Masters for this cycle began in 1875 when the initial impulse was first sent forth.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 88

THE FAIRY GOOD MANNERS.

There were four children in the family—two boys and two girls— and they came in this order: Dick, Molly, Ed and Dot. Their mother kept a large boarding house in the country and was a very busy woman, but gave enough time to her children to teach them what they should know of good behavior. The children, though were heedless, and I am very sorry to say thought of little but their own pleasure.

In vacation they wanted to run wild and spend most of their time out of doors which was right enough if they had remembered to do as their mother asked them when they were far from her sight.

Thoughtless children's manners are not very good as you may suppose, but I think they had no idea how unpleasant they made themselves to other people.

One morning in summer they were playing near a pretty stream of water a mile or so from home, and were so happy they forgot to notice the swift passing of time. When the noon hour arrived they were very hungry, and not inclined for the walk home through the hot sun to dinner.

"How I wish we had something to eat right here," said Dot impatiently, and before anyone could answer they heard a rustle in the bush before them, and behold there, perched on a branch sat a tiny fairy in green. "I am Fairy Good Manners," she said, "and I am sister to Politeness. For some time I have noticed you children, and your manners have been growing so dreadful of late that I think it is time someone gave you a few lessons in good behavior."

"You said you were hungry, I believe. Now I will spread a table here for you and you may eat all you wish, if you will do as I say."

The children, greatly astonished, promised readily enough, and their astonishment was not lessened when at a tap of the fairy's foot the bush became a table, spread with many delicious things to eat. The fairy herself appeared sitting at one end. "Be seated, children," she said, smiling, for though she had spoken to them plainly of their faults she seemed a kindly little lady.

The children, who's hunger had been almost forgotten in their

amazement, found their appetites as soon as seated, and were about to commence to eat helter skelter fashion, when the fairy said "Stop! Napkins first. Unfold and place in front of you. Now you will commence with the soup, but please do not make a loud noise nor tilt your bowls." The children managed this course pretty well, but when the empty bowls had vanished, and were replaced by plates of meat and vegetables they forgot to be careful. Some put knives in their mouths and their fingers in their food. They refused to wait on each other and even started to quarrel.

Suddenly their plates disappeared and this recalled them to themselves. They looked at the fairy in rather a frightened way and Dick said "Oh, pshaw, can't we have our dinner?" "No," said the fairy, "Not if you ask like that. You should say, 'Please excuse me, I'll try to do better.'" Now you will see what kind of a boy Dick was when instead of thinking how careless he had been, and how unkind and impolite, he flung himself sideways with a frown and muttered ugly words. The other children could not help but be ashamed of him for there are few children who behave with as little sense as Dick. The fairy said, "Oh, is this the way you keep your promise? And have you no thanks to offer but ugly words? It is worth while to try to teach a boy who would rather act like a savage animal than a human being? I will count three, and then if your mood does not change you may take the form that suits you best." She counted three, but Dick did not look up, and then the fairy waving her wand toward him, said, "Become as you should in form." Suddenly there was no Dick in the chair but a snarling, growling little animal—something like a dog—that sprang with a bound from the table and disappeared in the bushes.

The children felt a little like crying, but to tell the truth, even though he was their brother, they were greatly relieved to get rid of him for he was often rough and ugly to them.

However, Molly turned to the fairy and said, "Dear Fairy, will you change our brother back? And please excuse us for forgetting how to behave. We will try to remember."

"Very well," said Good Manners. "I will talk about your brother later. Finish your dinner. You may have chocolate, but when you drink from a cup, put the spoon in the saucer, and hold the cup by the handle."

Then the children had apple pie, which they were told to eat

with a fork. "But sometimes," said the fairy smiling, "we excuse little children and they may use spoons."

When they had finished they folded their napkins carefully, left the able quietly, and then the fairy touched the table, and it disappeared. Instead there was the bush again, and there was the fairy swinging on a branch. "Now, shake hands, dear children," she said, "and say good bye. I will send you each a little letter giving you some good rules to follow. Because if we always do as we wish we make others unhappy, or at least uncomfortable. It is much pleasanter to have people like us and wish for us to be with them, isn't it? Come here, Dick," she called and the little savage animal came crawling from the bushes. "I would be sorry for your mother and brother and sisters, if you had to remain always as you are, so for their sakes I will change you back again to a boy. But remember, Dick, the wild animal is still inside of you and it depends on you to turn it into a boy. The kind of a boy that is going to be a help in the world, not one that people will shun." So Dick became a boy again, but he had missed most of his dinner and he had gained nothing. The fairy then shook hands with the children, and disappeared, and the children ran home as fast as they could to tell their mother all about it.

E. H. HAWORTH.

TEMPLE ACTIVITIES AND NOTICES.

The Guardian in Chief, F. A. LaDue, has contacted several centres in the east during the past month. Syracuse, N. Y.; Boston, Fall River, Mass., and Meriden, Conn., have been visited and public and private meetings held. The main purpose of this trip is to lay certain inner lines and make certain occult connections for the future work, establishing initiation centres at certain points, also preparing certain ones for more public work on the eastern coast. A fuller report will be made later on of this important trip. Those old warriors of the Temple, Sisters Mundy and Myers, of Syracuse, were delighted to again see their old comrade in the bodily embodiment.

* * * *

New York City, Philadelphia, Washington and other points will be visited before the return journey is begun.

Mrs. Helen Field Comstock left on the 30th ult., for Los Angeles. But this sister will return again.

* * * *

Miss Farrar is still at the Halcyon Centre and has bought a house which should mark her as a permanent citizen of Halcyon.

* * * *

Members will please remember, as already requested, that all communications intended for the Temple Scribe should be addressed to Mr. Ernest Harrison, in future.

* * * *

Members are again reminded that October is the time for annual payment of dues.

* * * *

Members should exercise care in drawing money orders for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Kent, Treasurer.

* * * *

All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Scribe of any change of address. Send such notice on postal card or otherwise direct to the Scribe and do not include it in any correspondence with other officers or workers at Headquarters. The observance of this method is very important to those making any change in address.

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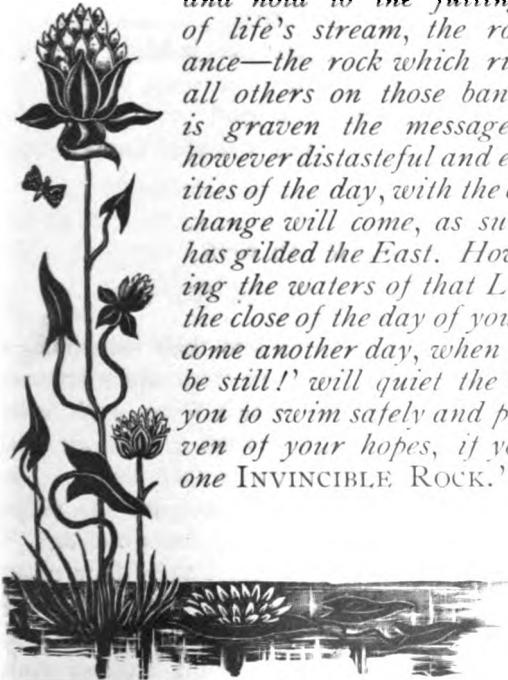
Behold, I give



unto thee a key.

ENDURANCE

In your last extremity, when heedless of all else save the ever deepening, despairing cry of your soul then being smothered on your drawn lips; when your whole being seems submerged in one intense longing for surcease from the anguish of the fitful fever that has consumed your courage, your will, your desires,—then I bid you strive to reach out and hold to the jutting rock on the bank of life's stream, the rock we name Endurance—the rock which rises above and beyond all others on those banks, and upon which is graven the message: "However hard, however distasteful and exacting the temporalities of the day, with the dawn of a new day, a change will come, as surely as that new sun has gilded the East. However dark and swirling the waters of that Life Stream may be, at the close of the day of your despair, there must come another day, when the whispered 'Peace, be still!' will quiet the waves and so permit you to swim safely and peacefully into the haven of your hopes, if you have hold of that one INVINCIBLE ROCK."



RENUNCIATION.

One gave into my hand a crystal cup,
 Deep graven over with devices strange;
 A golden essence filled its hollow up,
 Whence rose rich fragrances in ceaseless change.
 "Taste not," a voice cried, and I shook with dread,
 "Nor spill one drop of this most precious wine,"
 And as it spoke low thunder rolled o'erhead,
 And distant lightnings showed the "Sea of Time."
 Trembling, I stood and clasped the crystal vase,
 Thirsting, I bent o'er its untasted wine,
 Till froze the hand that held its carven grace,
 Till parched my heart for that which still seemed mine.
 Now the cloud-hand that soft o'erfolds my own,
 Pours to me wine to mortal lips unknown!

AUTHOR UNKNOWN.

 QUATRAIN.

Earth's hidden gem cannot compare
 To hoarded wealth the heart can hold;
 Ah Love! the one true alcahest,
 Transmitting all life's dross to gold.

HELEN FIELD COMSTOCK.

 THE PHOSPHORIC PLANE.

TEMPLE TEACHINGS. OPEN SERIES, No. CX.

Each one of the four manifested planes and their sub-planes is evolved from some one basic force or element from which emanate or radiate three other forces—elements—which form, as it were, the substratum of that plane, and from which are evolved all other forces or elements which in combination create that plane. The basic element, together with its three emanations, are the pillars upon which the whole structure must rest during one great age.

The nearer the central point of each structure these four pillars stand the finer, the more tenuous become the elementary substances which constitute the plane.

That which is pure energy at the central point becomes dense

matter at the circumference, the density depending upon the character of the basic energy of the plane.

The intimate connection between thought and the element of phosphorus has long been recognized, but the knowledge of the causes, as well as the methods by which the relation is sustained, is confined to the "Illuminati," as well as the power of observing the minutæ of the states of organized life existing on those planes interior to the earth plane. It will be generally admitted that the points of divergence—the intermediate or sub-planes—between any two full planes (as, for instance, the physical and the astral planes), are impassible, and are incomprehensible by one still in bondage to Form. Man must part with his form either by death, trance, sleep or concentration, to pass from one plane to another, and even then he retains no consciousness of the passing, or knowledge of the substances through which he has passed, until he has reached by evolution the higher astral or soul plane.

What is the spiritual aspect of phosphorus?

You may be surprised to learn that in common parlance it would be the devil; in other words, it is the force of testing, the trial force.

The plane or gulf, as it is sometimes termed, between the physical and astral world, is lighted and largely energized by the active principle of phosphorus. It is the plane of testing, of trial, through which every soul must pass before entering the astral, which is the scene of another trial.

This phosphoric plane is the plane on which the soul drops the last figment of its physical nature, and it depends upon the clothing it finds itself in, as to what part of that astral plane it will next contact, and this energy of phosphorus acts as the testing force in this respect.

The soul will cling to those physical remnants if it can do so, sometimes through fear, sometimes through love, and the phosphoric force presents to the soul the problem of the separation from that physical matter.

The very force of testing is a mental force which belongs to the plane of Manas; it is reason, in one respect. Phosphorus is absolutely necessary to the formation of the physical brain and nerves.

Spiritual Light is the homogeneous energy, by, in, and of which all life in manifestation on the four planes above mentioned is created.

In passing from the lower astral to the physical plane, a definite

degree of that energy is alchemically reduced to phosphoric energy, from which emanate the three basic energies of Antimony, Arsenic and Carbon.

The three last mentioned have an inhibiting effect on the illuminating principle of homogeneous light, and it is therefore only through the phosphoric energy that the illuminating principle can radiate; and all the light visible to the eye which can penetrate the sub-plane mentioned, is a weird, shifting, phosphoric glow, streaked occasionally with red and green.

The energies of Antimony, Arsenic and Carbon are the vehicles which transfer the forces—the individual—lives of the physical plane through this intermediate or sub-plane to the next, the astral plane. They form, as it were, the boat which takes the soul of man over the river Styx (another name, by the way, for this intermediate plane).

The basic element, in this case Phosphorus, is always neutral to its three emanations, and always of another mode of motion.

It must always be remembered that these basic elements are not the gross forms of the substances we know by the same names on the physical plane, but are what the alchemists call the Soul or Spirit of those elements, and they are only observable by the Initiates or by one whom an Initiate has overshadowed for some definite purpose.

Observers of the phosphorescence of the ocean, in fungus and in warm, moist places on land, may be interested in knowing that the minute organisms to which that light is imputed are carriers of phosphoric energy, and their purpose in the divine economy is very great.

By means of water energized by Fire-Heat-all organic life is brought into physical form, and strange as it may appear, man is dependent upon such minute organisms as those mentioned and others for the vehicles of thought forces, i. e., the grey matter of the brain and nerves.

It is in Water that the four energies referred to, combine to create the forces, the living substance, which upon being released and transferred to the Air, subsequently enters into the formation of the grey matter in man, plant and animal—the brain and nerve substance, in varying intensities, and this grey matter is the vehicle of transmission for all thought forces.

The incarnation of the Sons of Mind into mindless men did not cease with their first incarnation. They are constantly reincarnat-

ing, and are doing so in the form of these short-lived, minute organisms.

If the principles of chemistry were better understood and applied to the study of all natural phenomena, some wonderful secrets would be revealed; but nature's great arcanum is sealed to the great majority through their sheer indolence and consequent ignorance.

A RECONSTRUCTED CHRISTMAS.

Christmas, New Year's, Easter, Independence Day, All Saints' Day, Thanksgiving Day, indeed, any familiar public or religious anniversary will be found to have its counterpart in some form among every people. Like these public anniversaries, the personal anniversaries, as the anniversary of the birthday, christening, marriage, death, are only a few of the more noticeable from among hundreds of common anniversaries which do not rise so conspicuously to the surface.

A general recognition, therefore, of a universal day, is the recognition of a common bond and experience, and is the means of revealing us to each other, of merging us into one family and mind. Those anniversaries occurring in many or all races at much the same season of the year are so deeply pervaded with meaning and power that they become the means of an actual rebirth, flooding the consciousness of a whole people with a sense of power and unity.

And it is this one predominant force, this occult secret, which is the key to the hidden mystery of all art, all science, all knowledge, and still more, of all social institutions, namely that any of these magical and universal potencies shall and must lead to a greater unity among men. Art which does not draw men together, arousing in the consciousness of the mass of mankind the emotions and feeling of the artist, is no art; science which does not achieve a greater unity in power and service among men is no science; and institutions which do not break down bars, scatter antagonisms and heal the scars of battle are not social institutions at all.

Dearest of all seasons to the child heart, hence to all hearts, is Christmas, glowing, mysterious Christmas. Once to really hear its carol, once to know the warmth of the real Yule Log, the aspiration of the burning candles, the old, old friendship of the evergreen, is to know old Claus himself, to know what he knows, to

know what he means when he carries a plaything to a little one, to know what he means by keeping himself known to the little ones through its earliest years.

And this charm of Christmas is contained in its power to unify, to anoint, to wrap in its embrace the diverse spirit of the hour. The family draws nearer to itself, the city to itself and to other cities, and the international pervasion of Christmas feeling is perhaps the only internationalism which we have as yet achieved.

Why, then, should we need to reconstruct so estimable an institution, so excellent a Christmas?

The answer to that question will be found to answer also the same question asked about the reconstruction of almost every institution around us. Christmas has fallen into the bypaths of pride and vain-glory, into the mesh of individualism, into self-indulgence and satiety, often into gluttony and vice. From good-will to all men we have derived good-will to a few men—mostly our friends; “peace on earth” means an armed peace; and as for the needy, we contrive ourselves to be the needy and eat too much; the real needy may toe the bread line. Santa Claus turns up with prolific wonders for the children who already have more than they can use; for the babies of the poorest of the poor he has excuse—they have no houses, no chimneys, no stockings that will hold anything, or no stockings at all.

And what can co-operation do with Christmas?

Christmas of co-operation can be a Christmas of Edward Belamy’s “Looking Backward,” of William Morris’ “News From Nowhere,” of More’s “Utopia,” of Plato’s “Republic.” In the transition to that stage the birth of Christ could be celebrated in the placing of fountains in the city square, the reduction of the slum and its replacement with a model home, the planting of a children’s park; the lessening of the most strenuous of the work hours of hard and laborious employment whereby the workers shall bless instead of blaspheming the name of the Christ; and children, on some Christmas day, might be freed from slavery forever.

The constructed Christmas of the past belonged to fierce internecine competition coupled with sacrifice; to the sword of individualism tempered by charity; the reconstructed Christmas of the future will belong to Co-operation. In co-operation the sword becomes the plowshare, and the co-operative plowshare makes charity unnecessary. Emphasizing the love we bear to the individual whom we happen to love, the Christmas of the past has forgotten

all others; the Christmas of the future will carry the note of service from all men to all men.

Civicism is in the tenor of a co-operative Christmas. Let us celebrate the lowly manger in the founding of a noble municipal hostelry. The schools, the roads, the parks, the libraries, and playgrounds, could each receive Christmas reinforcement in the name of all men; but more than this, we could well remember the Friend of the working man in the beautifying of the workshop, in making the factory, the mine, and the warehouse, into places in which we would not be ashamed to house the carpentering labors of Jesus Himself.

The planting of trees has been given to Arbor Day. In this every one shares, and every one benefits. Could we not make Christmas an epitome of all other days and extend its embrace to include every beautiful and beneficent operation in which all men may permanently share?

GRACE TANQUARY HILLYARD.

SOCIAL SCIENCE.

THE PHILOSOPHY OF HISTORY.

II.

SIDNEY HILLYARD.

Turning to Christianity as a whole, if it be that religion is the unfailling cause of historical phenomena, why is it that under Christianity triumphant in the Dark Ages Christendom produced not one single great name in a thousand years in any art, science, or learning, whereas, today Christendom exhibits more of all of these than was ever known in the world before?

Perhaps the weakest theory of them all is the "Great Man" explanation of history. Nothing has been more repeatedly shown than that these so-called "great men" are the product and expression of their times. That without certain given conditions they would have wasted their greatness on the desert air; and that had they not been on the spot something else would have happened and the great event with which they were connected must have come about. Every man has great moments; any man may be great one moment and small the next; the co-operation of their fellow men and of their times has enabled all the so-called "great men" of history to do what they did, and even then we cannot by

any means say that they actually did change the steady course of the river of time.

Take the case, for instance, of Heraclius, the emperor of Constantinople. Here was a man who led a Roman army into Asia against a triumphant enemy at a moment when Chosroes, the Persian, was at the gates of Constantinople with an overwhelming force. In ten years Heraclius had accomplished deeds which no Roman, not even Julius Cæsar, had surpassed, and the Persian dynasty was overthrown and destroyed. Now had Heraclius had the good fortune to die at that moment his fame might have shone in the firmament as the greatest of the Cæsars. But he lived ten years longer, during which time a wandering tribe of the desert arose, defeated and ruined his armies, captured his territories, overthrew his religion and sent him to his grave in ignominy and disgrace. Heraclius, one of the greatest of all generals, was a puppet in the hands of the karma of his race.

And now comes Marx with the "Economic" interpretation of history. Marx appeared at the period when evolution as a cause of progress was being exploited for the first time. He incorporated evolution into his philosophy of economics and history. Coming under the influence of Hegel, Fenerbach and the French Communists, Marx by 1847 was done with them all and was ready to give to economics that which at the same time Darwin was giving to biology.

By 1848 the "Manifesto" had appeared. Marx finds that all growth is the result of evolution; that all institutions are the result of growth; that the causes of growth are to be sought not in ideas nor in men, but in the conditions of material existence.

It must be remembered, however, that after Marx's death, Engels, in interpreting Marx, refuses to go to the lengths to which many of the young Marxians had gone. He says, "Marx and I were partly responsible for the fact that younger men have sometimes laid more stress on the economic side than it deserves." He says: "It is not that the economic situation is the cause in the sense of being the only active agents [in history] and that everything else is only a passive result. It is, on the contrary, a case of mutual action on the basis of the economic necessity which in the last instance always works itself out."

Thus we see that Marx recognized that *no* interpretation of history could stand alone. Every interpretation must be reckoned in the final accounting for the causes of progress.

Amongst students of history the question is evidently on the cards, Who or what is the cause of the rise and fall of empires? To whom shall we give credit or discredit for the progress, stagnation and decay of nations

It seems evident that we cannot give the credit to the generation incarnating at any given time for the progress made. For each generation is radically opposed to every step of advance which "the world" makes during its incarnation.

Thus when science was taking its first baby steps, say at the time of Copernicus, Bruno and Galileo, the generations of men of that age, the later renaissance, were radically opposed to every form of scientific thought. Shall we then credit them with the birth of modern science? This were to give to the enemies of science the credit for the thing which they endeavored to destroy. Then to what generation did Copernicus belong? Must he not have been a nineteenth century man incarnating in the fifteenth?

Let it be supposed that we are now entering upon an era of co-operation and social brotherhood in this twentieth century. Can we give the credit for evolving such a condition to the men of the nineteenth? Were they not ineradicably opposed to co-operation and inalienably committed to competition? What folly, to style the coming commonwealth of this century as an emanation from, and evolution from, a slow progression through, the individualistic generations of the last one! What did they do to bring in co-operation who always violently opposed it? How can we say that those who always murdered the prophets of peace were the media through which came the abolition of war?

Must not then the Proudhons, Lassalles, Marxs, William Morris of the last century have been twentieth century men incarnating in the nineteenth?

(Concluded next number.)

THAT UPPER ROOM.

"Then thou shalt find an upper room."

What matters it now that I feel no touch of an outstretched hand? What matters it that my friend is false to me; that mine enemy openly rejoices at my sorrow? Why should I grieve for the treasures that have been stolen from me? Have I not found the way to that "Upper Room" where now await my coming the One and the Twelve?

Who can picture the beauty of that "Upper Room," with its ceiling lost in the mazes of heaven, its walls of purple and gold and blue, its thick meshed carpet of softest green, besprinkled with flowers of vivid hue? A glorious sun for its chandelier and the stars for its hanging lamps. And the table whereon the feast is spread, around which are seated the One and Twelve who await me. O Christ, dare I look thereon with unsanctified eyes; or look on the cross whereon Thou hast lain—from which Thou dost call—to which I may go, and where I may rest till the feast begins?

That "*Upper Room*," the topmost one of our seven floored home; away from all noise, all confusion of tongues; where the glare of the light of the earthly sun is softened and tendered, and all one time shadows of darkest hues are lightened to delicate shadings of mauve and gray.

Who would stay in a room of the lower floors, if but once had been caught a single glimpse of that blessed "Upper Room," e'en though the steps that led to the low hung door, through which he must pass, were ankle deep in the blood of his heart? B. S.

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EDITORIAL MIRROR.

The idea of correspondences between all bodies belonging to the vegetable kingdom, whose roots are embedded in the earth, and mankind, is so generally accepted, and has been so widely discussed, it would seem that the last word had been said, but an occasional backward glimpse over some of the older arguments may throw some light on the perplexing problems which confront recent converts to our philosophy.



The rosebush, covered with exquisite blossoms which almost intoxicate the senses with their beauty and fragrance, is utterly dependent for existence on the roots buried beneath the earth upon which it stands. If those roots could be perfectly observed in their natural positions, without disturbing even the least of the hairy rootlets which wander in all directions from the main roots, the eye would be caught at once by their resemblance to the branches of the rosebush above ground.

Each branch has some interior connection with its corresponding root or rootlet. The combining, holding, and sustaining force resides in the trunk of the bush, partially underneath and partially over the surface of the earth.



That force flows through, animates, and preserves intact in form the bush as a whole, and every rootlet, branch, leaf, and flower which now comprises the bush, or will ever comprise it in the future.

While the bush and its roots are interdependent and united by the trunk, the existence of one is entirely different from that of the other. It is governed by different laws, subject to different life currents; its life is utterly dependent upon a different environment from that of the other.

To other inhabitants of the earthy environment the roots of the bush are functioning in common with them; their desire and necessity are the same; they are all subject to the magnetic currents of the earth.

The stored up sunlight in the earth matter has been changed back into the creative energy, the positive currents of life, the heat and resultant moisture from the interior fires are the negative, the mother currents.



The whirling of the molecular substance of the earth around the earth's axis evokes a form of energy which frees the constantly forming interior gases, and combines them with the exterior gases of hydrogen and oxygen, and creates the moisture which every circumfluent motion of the earth's mass, induced by centrifugal and centripetal energy, serves to gather into what are commonly termed clouds.



When the action of the centrifugal and centripetal forces reach a certain high degree of power, which occurs cyclicly, they release a finer form of energy which imparts a circuitous motion to the moisture held in suspension. This energy gradually rolls up and masses the moisture into clouds, and increases the speed with which they move, with every circular movement, that is, with every expansive movement.

It is this peculiar form of energy that is the propelling power of the Winds, or to be more explicit, it is the cyclic expulsions of this particular form of energy that *are* the winds.



When the same energy is at its lowest point of power, through the cyclic lowering of the action of the centrifugal and centripetal forces, the massed moisture or clouds are compelled to discharge their heaviest drops, and rain, snow or hail falls upon the earth, at whatever point on the earth's surface the attraction is greatest.



When there is an abnormal generation and expulsion of the energy before mentioned, there is an increase in the speed and strength of the circuitous mode of motion, and the result is the high winds, cyclonic storms, tornadoes, etc., which play such havoc upon the earth; but back of all this action of forces is another great mystery—the law of gravitation, for it is this law which arouses and controls the action of the centrifugal and centripetal forces, and therefore which generates the energy of the winds.

By intelligent study of the operations of the Great Breath in all its differentiations, applying the knowledge imparted to you

in instructions and correspondences, you should be able to throw open many now closed doors; but let us never forget that back of all the most wonderful phenomena, back of all forms of energy, there is always the one eternal, all-inclusive Energy—Divine Love.
B. S.

CHILDREN'S DEPARTMENT

Temple Builders—No. 89

THE FAIRY'S VISIT.

A fairy named Politeness
Flew to my house one day
And said, "Where are the children
I often see at play?"

"For I have called to teach them
Some things it's time they knew—
Such as when meeting neighbors
To say, 'How do you do?'"

"To smile at them in greeting,
At parting say, 'Good bye,'
And 'If you please,' when offered
Nice things like pumpkin pie.

"To say 'Thank you' when others
For them a kindness do.
To thoughtful be for grown folks
And smaller children, too.

"And they should not put forward
Before another's face.
To talk while others do so
Is surely out of place.

Before a door they enter
Then they should knock, 'rat-tat.'
In everybody's dwelling
The boys take off the hat.

“And lift their hats in greeting
 A lady on their way,
 To kindly be in all things,
 And now I'll say ‘Good day.’”

The fairy then flew homeward,
 But left this thought in mind,
 Dear children, true politeness
 Is just in being kind.

E. H. HAWORTH

THE FAIRY GOOD MANNERS.

The fairy, Good “Manners,”
 Is dining today,
 And all the good children
 Attention will pay.

How quiet she is as
 She pulls out her chair;
 When seated she unfolds
 Her napkin with care.

She smiles at her neighbors,
 And nods her bright head,
 Then picks up the bread plate
 And passes the bread.

She does not tilt her chair,
 Nor make a loud noise
 By rattling the silver
 Like the girls and boys.

When soup is served to her
 She takes quiet sips,
 And never tilts soup-bowl,
 Nor lifts it to lips.

After soup comes the meat,
 And though with her knife
 She cuts it—she's eaten
 With folks all her life.

And one of the good rules
 In which she takes pride,
 Is leaving on plate, knife
 And fork side by side.

And now by the handle
 Her teacup she takes,
 And from a plateful lifts
 The nearest of cakes.

Then folding her napkin
 You scarce hear her rise,
 Nor walk to the doorway
 Amid the good-byes.

E. H. HAWORTH.

HOW TO SEE OURSELVES.

We read that one difficulty in getting a proper estimate of our own personality is our inability to stand aside and see ourselves "from an impersonal point of view."

The study of correspondences on this line, as well as on others, will be a great help.

A woman goes abroad visiting the homes of other people; notes the arrangement of their belongings. When she returns she steps into her house, looks about on her own treasures, and tries to imagine how they would look if belonging to some other person. (It is hard, but it can be done). In comparison with those homes she has visited she sees how appearances can be improved by changing about her furniture, eliminating some things which to her now critical eye, have ceased to be either useful or ornamental; bringing a different light to some of the pictures by changing the arrangement of the draperies. She notes how some articles have retined their places merely because they were put there, and wonders why she had not seen that before.

In doing this work she finds that dust has accumulated in places not easily reached. Even some things are discovered that were almost forgotten, in the surface cleaning she has been doing. She thinks no less of her belongings than when they were in their old situations; indeed they seem more valuable as she notes the changes of which they are capable. Had she stayed at home in the same

surroundings, gaining no new light, those things would never have been disturbed, and degeneration would naturally have taken place.

Taking a mental walk, noting the virtues and faults of others, does not necessarily imply criticism, or censure. "Comparisons are odious," so we read, but that it is not always so we can prove by instituting some ourselves.

As in the case of the housekeeper, if we remain strictly in our own environment, seeing ourselves much the same, or sliding along easily satisfied (?) with our own advancement, we surely cannot be fully aware of our true selves, whether we are progressing or retrograding.

Too much self-examination does not seem to be wise; for that increases the desire to proceed too rapidly, which produces the fire that "blasteth the tender flower."

An occasional comparison of our own *manifested* individuality with what we can see of others, will undoubtedly help us to view our faults and virtues in the abstract, as well as in the application to ourselves, and should there be anything satisfactory we can look upon it with gratification, with our selfish pride, for undoubtedly we shall discover some talent lying dust-covered, which we have neglected to improve, until we saw that in our neighbor's horizon, which made us recognize the possession of such an unimproved gift.

Instead of working in the same old rut, until work becomes a task in place of the joy it should be, by adapting some of the methods of our brothers to our own abilities, we probably can build something within ourselves which will make a shining light, where before was only a smoky flame.

So if we take a mental walk, as the housewife does a physical walk, by friendly comparison (not criticism), we may get a lantern which will throw new light on our path when we go into silent introspection.

O. V. ROE.

Seattle, Wash.

TEMPLE ACTIVITIES AND NOTICES.

Since the last report last month the Guardian in Chief, F. A. La Due, has visited New York City, Philadelphia and Washington holding public and private meetings. It is expected that she will be back at Halcyon by the first week in December if not before. Reports from the places visited indicate great good accomplished and a consolidation of Temple elements for greater usefulness on the Atlantic coast.

Mr. and Mrs. Sidney Hillyard have returned from their eastern educational trip and are planning to become permanent residents of Halcyon.

* * * *

Members will please remember, as already requested, that all communications intended for the Temple Scribe should be addressed to Mr. Ernest Harrison, in future.

* * * *

Members are again reminded that October was the time for annual payment of dues.

* * * *

Members should exercise care in drawing money orders for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Kent, Treasurer.

* * * *

All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Scribe of any change of address. Send such notice on postal card or otherwise direct to the Scribe and do not include it in any correspondence with other officers or workers at Headquarters. The observance of this method is very important to those making any change in address.

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P. O. Box 573, Portland, Oregon

The Temple Artisan

Vol. XII.

JANUARY, 1912

No. 8

Behold, I give



unto thee a key.

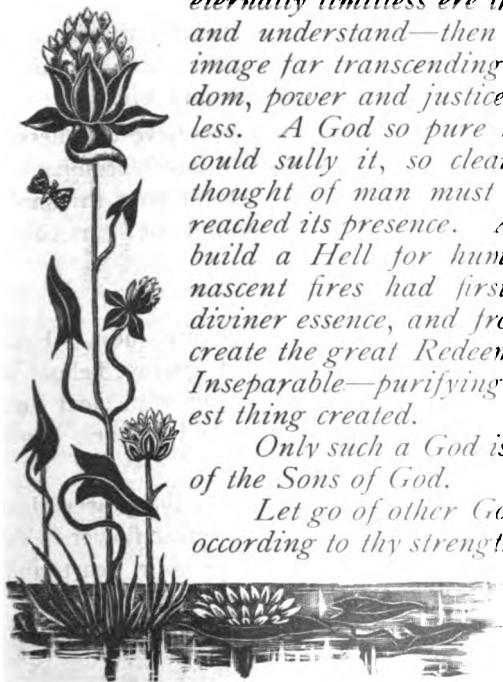
LET GO.

Let Go! let go! ye fearful, cowering souls! Let go the form, half God, half fiend, which primitive and mindless man made in his own crude image, and other men less crude have foisted on a throne, and forced their fellow men to worship!

If thou wouldst picture God unto thyself—limit the eternally limitless ere thine own soul can rest and understand—then picture to thyself an image far transcending human love and wisdom, power and justice—nor be content with less. A God so pure that no created thing could sully it, so clean that every unclean thought of man must die a-borning ere it reached its presence. A God who could not build a Hell for human kind till all the nascent fires had first consumed His own diviner essence, and from the residue thereof create the great Redeemer of mankind, One, Inseparable—purifying by His touch the vilest thing created.

Only such a God is worthy the reverence of the Sons of God.

Let go of other Gods, and seek thy God according to thy strength and power of search.



BY LIGHT OF FAITH.

Once there was a man who desired the "Pearl of Great Price." To him it stood for all that life could hold, the highest good that could be gained or won. His intense longing at last engendered the power to begin his search. He left his home, traveled far and wide through all the kingdoms of the earth, to the uttermost heights of Heaven and the uttermost depths of Hell —(it seemed to him).

Many times he grew faint and weary and fell on the stony road, thinking surely his quest was over and it was the end, but each time the light of faith in his heart revived his weary frame and he arose and moved onward, rejoicing in his renewed strength. Many times he halted to succour some soul, wounded and broken by the stones and thorns along the path, perhaps to impart a ray of light from the hope ever beckoning him onward.

At length after long and weary wandering, many delays and much trial and woe, disappointed in his search, yet not bereft of hope, he reached the border of the wood beyond which was his home. Exhausted, he slept, and during his slumber a vision came to his weary senses and a voice spoke gently to him :

"Go home! that which ye seek ye shall find."

Arising, he continued on his way and reached the threshold of his home. Here stood one who held out his hand which contained what appeared to be a tiny, round quartz pebble, and who said :

"All your life you have sought. By faith you have conquered, and here at your starting place, receive what you have encompassed worlds to gain and which has been waiting here at your threshold from the first, waiting until your eyes could see and your ears could hear."

The man took the pebble in his hand and said :

"This is but a common pebble. All through my quest I have passed many such." As he continued to hold it, gazing, behold it slowly changed to a pearl of purest lustre, shining with clear and steadfast light, and the voice through the silence and darkness came distinctly :

"Receive me and learn of me. Though I am the power that moves the Universe, yet am I fragile as the tenderest flower. Ye have asked and ye have received. Take me to your heart and cherish me. My name is LOVE."

KATHARINE HILL WOOD.

THE CAUSE OF FAILURE.

TEMPLE TEACHINGS. OPEN SERIES, No. CXI.

The founder of every great or small religious or sectarian organization, the originator of every specific movement or plan for the benefit of the human race or any division thereof, is primarily responsible for the success or failure, the adherence or dispersion of the units of the movement or body to a much greater degree than either he or his associates are aware; for the cause and effects of such responsibility and power are so closely identified with the finer forces of nature that unless one is a deep student of life he will not seek in the right quarter for knowledge of their ultimate source. Only one who is aware of the geometrical perfection of every phase and condition of manifested life will be apt to note that some direct line or figure, some geometrical form representing some quality, Karmically drawn together, connects all living creatures, and places them, according to the dominance of their quality, in some one position in that figure.

I refer to this in order to point out that a higher rate of development along any definite line, for instance, a line which makes the religious instinct dominant in his nature, would place a man geometrically in a certain figure and in a certain position in that figure, thereby making him a centralizing point for the cosmic energy which constituted that particular quality.

Just so much of that quality as he was capable of functioning. Would pour in on him from the inner source of that form of energy. Any personal idiosyncrasy or characteristic of an opposite nature, any weakness, or even a stronger degree of the same energy than his personality could endure, would throw that quality in his nature out of alignment, would lower or raise it, geometrically speaking, above or below the normal degree and thus incapacitate him for perfectly functioning that quality, or only permit of his partially or weakly functioning the same, he being the natural avenue for that energy so far as all other individuals in that same geometrical figure were for the time being concerned, and there would also be a falling off, a decrease of that energy in the cases of those other individuals emplaced in the same figure.

Perhaps I may particularly illustrate this by using an engine boiler with a steam whistle as a symbol. The boiler, the generator of the steam is generating energy of a particular kind. The engineer wishes to use that steam for the purpose of blowing the whistle, and a certain degree of the steam is turned into the tube

of the whistle. As long as the tube is unobstructed and the conditions are right the whistle will continue to sound. If there were an obstruction in the tube of the whistle, or if another stream of energy of equal power were directed into the tube from the whistle end, one of two things would happen—one stream would neutralize the other and there would be no sound, or the extra stream would burst the whistle, and in either case the purpose of the whistle would be confounded.

If a stream of divine afflatus, a power which we might term enthusiastic religious fervour, dependent on devotion and faith for its outpouring, were poured out into a community of believers through the channel of one man, and a contrary stream were poured into his mind through the unfaith, unbelief, and lack of devotion of many of his associates, unless the man were perfectly poised and unchangeable the religious fervour would be neutralized, and his faith would be unsettled.

No matter how he might labor exteriorly he could not make his efforts count to any extent. No matter how he might hide his unfaith, his work would be fruitless.

If he had but three, five, or seven persons in perfect alignment with him, and so was able to function the power bestowed, there would be perfect interaction between him and them, and all things would be possible to him and to the body. If the reverse were the case conditions corresponding to explosion and disruption in his own nature and in his work would inevitably occur.

No other person could take up his particular work along that one line and carry it to success, as long as he remained in the geometrical position which made him a centralizing point for the receipt and transmission of that particular form of energy.

The failure of men in religious, in business, in social life might all be traced back to their loss of faith in themselves or their ideas, and therefor a similar loss in the case of their associates.

The exactitude of the geometrical laws, the perfection, down to the minutest details, of the action of all the laws governing the finer forces of energy and force, make exception to the above rule impossible.

Exactly as a top will slow down gradually, and finally fall on its side when the energy generated by the unwound string is exhausted, so you will see men and women in all walks of life who are engaged in specific lines of work commence to slow down, and gradually fall out of their individual lines of work without any apparent cause. You may surmise a cause which to you would seem

sufficient, yet another man under similar handicaps would carry a similar line of work to a successful conclusion.

If you were able to trace back the cause of the failure of the first mentioned man you would find that the particular quality through which his main stream of energy functioned had been lessened or killed out, thereby disqualifying him for service in his particular field.

The loss or failure might not be perceptible to others, but he would be conscious of a loss of something in himself that was the mainspring of his action. He would no longer be a magnet to attract success to himself or those associated with him. Gradually his customers, if he were a merchant, would leave him, everything he undertook in that particular line would be a failure.

If he were able to analyze the effects of the first cause, the withdrawal of that force or finer form of energy he would soon learn that loss of faith in himself had been the first effect of such withdrawal.

Therefore it behooves you all to watch closely and protect the qualities in yourselves to which you look for success. Keep your ideals strong and pure, and reject the thoughts and influences which would tend to lower them.

H—

SOCIAL SCIENCE.

THE PHILOSOPHY OF HISTORY.

III.

SIDNEY HILLYARD.

Again, take the freedom of twentieth century American womanhood. The American woman may marry or not as she sees fit, become divorced or not, meet men, even her husband, upon an equality. She may travel, earn her own living, go into a dozen different professions, in many places vote, enter politics, join clubs, preach, found religions, and all without losing caste or respectability.

But can we grant the credit for this freedom to the American women of the past or even the present generation? Did not the women of the past generations oppose all forms of women's emancipation? And are not the American wives and mothers of today boasting of the possession of something to which they have all along been opposed and to any further real extension of which they are still opposed?

From a purely economic standpoint the liberties of American women might be traced to the wide domain of free land which directly brought about the demand for woman's labor, thereby giving her a relative amount of economic freedom. But in older countries there was no such domain and yet the nations have progressed. Must we not look through history for a deeper reason still?

What of the generation which is awaiting incarnation on the other side?

Has it nothing to do with change wrought in the existing woof of history? By the power of its thought, desire, will, and consciousness why is not the incoming generation the motive force at work in human progress? It is the spirit of the unborn which breathes into the environment of the living the element of change. The living are opposed to change; they hate it. But the environment of the race must change to suit the newly arriving entities if those entities are different, either worse or better, from the present one incarnated on the physical plane.

Thus the man of one generation who clearly sees and demands those things to which his generation is blind, but which a later, maybe much later, generation actually materializes, this man belongs not to the generation with which he incarnates, but to the one which gives expression to his desires. Nor can he do anything else but fail, for no generation of men *can* bring in changes in their economic or other environment which are not consonant with the men themselves.

Environment is an extension of human consciousness and both must change together at the same time. Therefore a generation of egos gathered from countless preceding centuries to represent a certain ideal, men who through numberless incarnations have learned the necessity for co-operation, coming into manifestation on the physical plane *must* powerfully influence the conditions into which they are about to be born, whether the present extant generation desires it or not, or even if it is in fact in flat opposition to it.

And in the same way, when the cycles of infinity have brought a generation, young in age, low in moral stature, animal and gross in nature, cruel and warlike or cowardly and slavish in habit, to the gates of rebirth, all that the present incumbent generation of the world can do to prevent or arrest the threatened retrogression, will be and has been futile. The conditions of decay are organized by the coming race as its own cradle, and it is to their tenor, pitch, keynote, that the sensitive environment of the present race responds.

Only through the theory of reincarnation and universal justice

can we account for the ups and downs of history, of racial evolution. The egos of any given generation have learned a certain lesson, or have not learned it, and therefore their condition. What they can do, they do, what they know not they leave undone until another myriad of souls who have, through process of time and re-births, learned, presses in upon them from the other side and readjusts the environment of the race to the coming new age.

Confusion must not be permitted to ensue as to the distinction between the so-called "great men" of the hour, the popes, kings, millionaires, swashbucklers, of history, and the egos who reincarnate years ahead of their time. The "great" of the moment are the moment's exact representatives; are those who particularly and most typically denote and express the extant generation, and who would most quickly destroy any personality representing a coming era which they could not understand.

Nor must it be supposed that those, Copernicuslike, who do appear out of their due season, are able to bring in any age not yet due or to influence their contemporaries to do so. They are the "sports," the "freaks" of nature, and as to how they came into birth in so wide a separation from their true comrades is not yet vouchsafed.

These men, incarnating ahead of their times, do not bring in their times and sometimes do not prophesy or even forecast it. That which brings in their times is the consciousness, the will, the thought power, of the whole generation which they really represent, when that generation or aggregation of egos is ready to incarnate.

Thus the tales of history leave us where they found us—buying "drum and pennant" "histories" for our children, fondly supposing that the kings, knights, bishops, and pawns arrayed in them had any ultimate thing to do with the real progress of the game. The game lies deeper, and while what these men do is of vast importance to themselves, the only thing which is of vital import to the race is that which proceeds from the heart of the consciousness of the race itself, that which proceeds, not the noisy politician and office-bearer and soldier, but from you and I, the conscious mass of the whole incarnating generation.

(Concluded)

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EDITORIAL MIRROR.

1912 brings The Temple into its Fourteenth Year of activity.

The prophecy of the Lion, the Bear, the Eagle and the Ox was given to the Temple in 1898 with the statements that every detail would work out in exact correspondence. We reprint the prophecy again for the benefit of readers or members who have not seen it before.

THE BEAR WILL GROWL AT THE LION; THE EAGLE WILL ALIGHT ON THE BEAR'S HEAD AND PLUCK OUT ITS LEFT EYE; THE OX AND THE LION WILL CLOSE IN A STRUGGLE TO THE DEATH; THE OX, THE BEAR, THE LION AND THE EAGLE WILL FORM A SQUARE, FROM THE CENTER OF WHICH WILL ARISE THE TEMPLE, THE ARCHITECT OF WHICH WILL RULE THE EARTH?

Comparatively recently the Master has pointed out how a portion of the prophecy has been externalized. We repeat in substance what was said on this:

The Bear has been and is threatening the Lion in many ways.

The Bear cannot obtain its one great commercial necessity, its one certainty of protection for its own territory, nor even certainty of the continuance of its own present form of government, unless it has absolute control of a passage to open waters.

Now it is surrounded by hostile or self-interested nations, which in combination could pen it up entirely within its own borders and at the same time make it possible for a coalition of English, German, Japanese and Persian interests to attack in such a manner, in case of war, as to render its fleets powerless, and all of its extensive boundaries untenable. Its very life as a nation depends upon an open, defended passage; and its growl at all interests, symbolized by the Lion, is loud and long. The Eagle symbolizes all governments on the upward—the soaring-arc of the great cycle. Russia's left eye was plucked out by the taking of Port Arthur by the Japanese, secretly urged on and protected by other powers. China has passed from the cyclic influence of the great Sloth, by

which it has been controlled for centuries, into that of the Eagle and with Japan (whose rise commenced within the last half century).

England, Germany and the United States are rapidly preparing conditions for the deadly struggle for supremacy. England and Germany still retain some of the Eagle influence of a past cycle, from which they entered the cyclic influences of the Lion and the Ox, and which allows them to continue with the present Eagle influences for any definite purpose.

The boundaries of all the nations of the earth will be changed by the close of the great coming struggle; and in the midst of the cycle, when the partition of nations is being determined, the influence of the cosmic builders will bring to *earth* the ONE MAN—the AVATAR—who has power to unite the nations in a bond, a national arbitration board of which He will be the Head.



In reply to a question as to why the different passages in the Bible were so continuously quoted or referred to in Temple instruction, almost to the exclusion of other sacred books, which according to the previous statements of the Masters were of as much or more importance than the Bible and more authentic in some respects, the Master replied: "The Bible is a condensation of all the sacred books of the world."



Though perhaps not exactly the same terminology is used in all explicit statements, prophecies, historical events, divine commandments and threatenings of punishment, you will find in the Bible the same fundamentals, the same basic ideas that may be found in all the different religious works. You will also find that in all the instructions issued by the Initiates who are confined to work in the areas dominated and controlled by the ancient orders of Masonry, through their karmic relation to those orders, that these same Initiates are more deeply attached to the authentic books of the Bible than to any other one exoteric revelation of divine guidance, and the reason for this would be very evident to one who was capable of interpreting these books aright.



In the light of the secret sciences wherein the Initiate reads the Bible, there are, as it were, great streams of illumination poured out on all the perplexing mysteries of life and being.

The simplicity of the language used is still another reason for reiterations of many deep passages, and the Initiate who does not bend all his energies toward simplifying his language and bringing the subject matter of his discourses down to the comprehension of his most illiterate disciple, is failing in his mission to the world to just the extent he has neglected to do so.

In some instances this is manifestly impossible as there are no means, no experiences, nothing whatever in the disciple's mentality to render comparison, and therefore understanding, a possibility. But in such instances failure to understand a sentence or even a whole instruction is due to the disciple's lack to bring his mentality into a state of concentration wherein the higher light of Intuition might cast its beams upon whatever obscurities existed and render the subject perfectly intelligible, however deep it might appear to be at the first reading.

Where you find perfectly obscure or over-embellished language in presenting a divine truth, you may be sure there is far more exploiting of personal qualifications than desire for presenting the simple truth, for the deepest truths of religion are couched in the simplest language.

CHILDREN'S DEPARTMENT

Temple Builders—No. 90

WHO ARE THE BUILDERS?

(For the Teachers)

Do the Temple Builders have any idea of who they are, and what they represent, or of the universal forces that are working in and through them as a department of the Temple movement!

In order that they may more clearly understand who they are, their real nature, the work assigned them, the responsibility attending the same, let us look over the beginning of their history, and glance at the real significance of their name from both an inner and outer view point.

When the children's movement was first mentioned and organized as a definite department of the Temple work, at the Temple convention in Syracuse in 1903, one of the first questions that arose in regard to it was, as is the case with every child newly born,

what shall it be called, what name can be given it that will carry in a word the meaning, purpose, and higher significance of the work intended for it to do, the forces expected for it to transmit?

At first it was thought that Temple Artisans might be an appropriate name, but that not being fully satisfactory, the name Little Builders was used provisionally, until the real name should be given which was found to be, The Temple Builders. This name indicates as no other name could, the parentage from which they have sprung, the inner significance of their being, and the work placed in their hands to perform for humanity, for the Temple, and for the Lodge.

In order to bring more definitely to the consciousness the power and position of the Builders in the Cosmic Scale of Life, the plane of consciousness toward which all Builders, big or little, old or young should strive, let us consider through the light of the Secret Doctrine some of the magnitudes attained by the Builder Entities of life.

To begin with, there are seven Divine Builders, Sons of Manvantaric Dawn, who are the real Creators of the Universe, the Architects of the Planetary System, the Watchers of the Seven Spheres, which exoterically are the seven planets, and esoterically the seven earths or globes of our chain also.

Synthetically speaking the Cosmic Builders are the Fohatic Force, Fohat being termed the Builder of Builders, the One and Seven, the force He personifies having formed our septenary chain.

On cosmic planes He is behind all such manifestations as light, heat, sound, adhesion, etc. He is the spirit of the electric life of the universe. As an abstraction He is called the One Life, the objective, evident reality of the Septenary scale of manifestation which begins at the upper rung with One Unknowable Causality and ends as the Omnipresent Mind and Life immanent in every atom of matter.

In science this is spoken of as evolution, through blind force, brute matter, senseless motion. The occultist points to it as Intelligent law, Sentient Life, the Fohatic Spirit of all things, the Messengers of the Primordial Sons of Life and Light, the Creators, the Fiery Lives, who become Builders by sacrificing themselves, in the form of vitality, to restrain the destructive influences of the microbes of evil; and by supplying the necessary constructive microbes they compel the building up of the material body and its cells.

The Builders, the fiery lives, are the seventh and highest subdivision of the plane of matter, and correspond in the individual with the One Life of the universe, though only on that plane of matter.

They are the representatives of the First Mind Born Entities and are arranged in groups for the performance of particular kinds of work.

They build or rather rebuild every System after the Night. They are the Architects of our planetary chain, exclusively, the Progenitors of our human macrocosmic prototype of the microcosm. They are the Creative Powers, the Invisible Cause, the Builders of all the heavenly orbs which are their visible bodies or coverings and of which they are the Souls, the Fashioners, Preservers, Rulers, (Watchers over the psychic and astral planes), the Designers who direct the new evolution by adding to or depriving the old of that which it already has.

They are that in nature which provides for every animal or plant according to its needs, the terrestrial Spirits of Nature who as One Life form aggregated nature. They are the centres of creative power for every root and parent species of the hosts of form of animal and vegetable life.

They are Masons working under the impulse given them by the ever-to-be-Unknown (on our plane) Master Mason, the One Life and Law.

The work of each round, and globe said aid to be appropriated to a different group of so-called creative Architects, is under the supervision of certain Builders or the various Dhyan Chohans.

The Lipika project into activity from passive Universal Mind the ideal plan of the universe upon which the Builders reconstruct Kosmos after each pralaya.

They are the Fiery Whirlwind, the incandescent cosmic dust which magnetically follows the Creative Force, and as atoms of cosmic dust they are both atom and angel.

(To be continued)

TEMPLE ACTIVITIES AND NOTICES.

The Guardian in Chief of the Temple, Mrs. F. A. La Due, returned to Halcyon on the fifth of December, after a ten weeks' sojourn among the comrades at various points in the East.

* * * *

Mrs. La Due reports some very important developments, among which was the establishment of an Initiation Centre at Meriden, Connecticut. Here applicants to interior orders can now be initiated without coming to the Western coast. W. H. Todd, the Outer Guard of Truth Seekers Square, has been placed in charge of this centre and has been appointed head of the propaganda department of the Atlantic coast.

One of the Master's desires in directing that this trip should be taken by Mrs. La Due was that a strong effort should be made to draw together the different bodies now teaching the Wisdom Religion, and to break down the barriers between them wherever these obtained. We are happy to say that much has been accomplished in that direction. More will be given out concerning this subject at a later date.

* * * *

Our Sister La Due was very hospitably entertained by, and derived much pleasure from association with Miss Marsland, the Head of the Oriental Esoteric Society, and also from some of the members of that society. Two well attended meetings were held in their rooms, and every accommodation afforded Mrs. La Due for the delivering of the Message with which she was entrusted, to all who would listen—the Message of the Coming Christ. The same message was delivered in New York, Boston, Philadelphia and several other important places en route.

* * * *

A demand has been made for the publishing of this Message. If the members will contribute sufficient for the purpose, we will be glad to publish the Message in any form which the funds make possible. Some few subscriptions have already been received, and if other members will assist as they are able, we will gladly do our part.

The generosity of one of our Brothers residing at Irvington, New York, has made possible the hiring of a hall and the delivery of a public lecture on the objects and aims of the Temple of the People. Mr. Todd opened this series of lectures at Berkeley Hall, W. 14 W. 44th street, New York, Sunday, December 17, and a meeting will be held at same place once every month.

Information regarding these lectures may be obtained by addressing our devoted sister, Mrs. John Hazelrigg, 125 Wadsworth avenue, New York City, or W. H. Todd, Newington, Conn.

* * * *

On December 16 and 17 we had the pleasure of a visit from Mr. A. C. Warrington, the head of the Esoteric section of the Theosophical society, under Mrs. Besant's leadership, in North and South America, and Mr. O. C. Brandt, a co-worker in the same society.

Mr. Warrington spoke to us at the exoteric Sunday service and charmed all his hearers by the spirit of brotherly love and tolerance in which he handled his subject.

* * * *

It is time that all misunderstanding between all bodies looking forward to the coming of a Christ should be forgotten and forgiven when there is anything to forgive, and the members of the Temple of the People extend a hearty invitation to all Theosophists and students of life to co-operate with them as they are willing to co-operate with others to bring about a period of true comradeship and preparation for the coming of the great world teacher we are expecting. If any differences of opinion exist as to the time and mode of his coming let us drop them all aside and only keep in mind the thought that each one of us has much to do in the way of preparation, in order that we may be able to recognize him when he comes and that we must work as a unit if we would succeed.

* * * *

On December 5, 6, 7 and 8 last, Dr. W. H. Dower was in Los Angeles taking the regular examination given by the State Board of Medical Examiners. The Doctor passed in all subjects successfully, and now intends to reorganize and recreate the Halcyon

Sanatorium on a thoroughly up-to-date and scientific basis as rapidly as possible and develop a Sanatorium work that will be a credit to the Centre.

* * * *

Christmas eve most of the members at Centre gathered around a Christmas tree at the Halcyon Hotel and Sanatorium and exchanged gifts of spirit and matter in the true fashion of spiritual fellowship. Music and song and light and life with refreshments graced the occasion.

* * * *

Mr. Hugo Frank, a widely traveled musician, happened along about Christmas time and contributed generously of his repertoire, classic and otherwise, for the enjoyment of all.

* * * *

Christmas night, Sidney and Mrs. Hillyard gave their Christmas play, "Swifthand," at the Hall at Oceano before a large audience. The play was symbolic of the strife between the White and Black forces from a cosmical standpoint and was enjoyed and appreciated by all.

* * * *

We extend best wishes and congratulations to Miss Gussie Beyer and Mr. T. O. Thompson on their marriage. Mr. and Mrs. Thompson will continue residents at Halcyon.

* * * *

We also extend the best wishes and congratulations to Miss Lillian Read and W. W. Kent on their marriage, which occurred on December 24, at Los Angeles. Mrs. and Mrs. Kent expect to reside at or near Los Angeles for a time.

* * * *

Miss Harriet Farrar has returned to Los Angeles for a spell.

* * * *

Members will please remember, as already requested, that all communications intended for the Temple Scribe should be addressed to Mr. Ernest Harrison, in future.

Members should exercise care in drawing money orders for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Kent, Treasurer.

* * * *

All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Scribe of any change of address. Send such notice on postal card or otherwise direct to the Scribe and do not include it in any correspondence with other officers or workers at Headquarters. The observance of this method is very important to those making any change in address.

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W. CLEMENT MOORE. Specialist

New Egypt, N. J.

The Temple Artisan

Vol. XII.

FEBRUARY, 1912

No. 9

Behold, I give



unto thee a key.

IT

Mayhap you name It Sacrifice, or Joy, or All-fulfillment. Perchance you picture It in mind as that which lights the Sun, or as the law which holds intact the whirling stars in space. Or you may clothe It in a garment pure, enfolding man and maid, when sound of wedding bell falls on the ear.

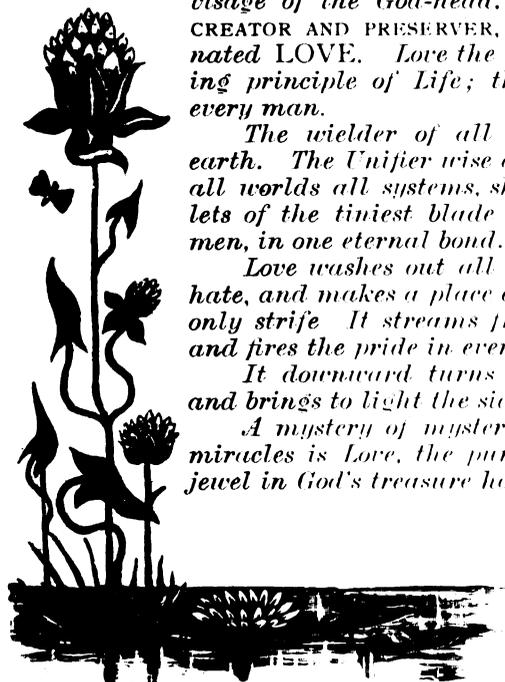
Whateve the name bestowed, what form the thought has taken, or the fancy subtly wrought, It always bears sign and visage of the God-head, that RADIANT ENERGY, CREATOR AND PRESERVER, which man has designated LOVE. Love the leveler; the all pervading principle of Life; the Light that lighteth every man.

The wielder of all power in heaven and earth. The Unifier wise and strong, which joins all worlds all systems, sky and earth, the rootlets of the tiniest blade of grass, the hearts of men, in one eternal bond.

Love washes out all bitterness, all fear and hate, and makes a place of peace where once was only strife. It streams from every mother's eyes and fires the pride in every father's heart.

It downward turns the sordid side of toil and brings to light the side of recompense.

A mystery of mysteries. A worker of life's miracles is Love, the purest and most precious jewel in God's treasure house.



DETERMINATION OF SEX.

TEMPLE TEACHINGS. OPEN SERIES, No. CXII.

To "those who stand and wait," as well as those who direct the execution of the karmic law age after age, there is no mystery, no possible miscarriage of justice in regard to the present position, circumstances, limitations, or status of the female sex. The sex as a whole is reaping the exact reward of sin against the seed of sex during the first centuries of the iron age.

Instead of just "coming into her own," as is proudly stated by many supporters of the present woman's movement, the cyclic return of the same individual Egos, and similar conditions to those which obtained in those aforementioned centuries, brings about an opportunity to pay an old debt and conquer the present limiting karmic conditions at the same time, as well as to develop a higher form of humanity as a whole than those which have formerly existed. It also reawakens and develops the potencies and powers which have lain dormant in the female sex for such a great length of time. Her period of punishment for her sin against the seed of life is about to close, and it will depend upon her ability to conserve and sow aright the new crop of seed, figuratively speaking, coming into her possession, as to whether there will be any very pronounced change in her status and condition.

The theory held by many, that in the act of impregnation of the seed of the woman by the male the sex of the child is determined, does not contain a particle of truth. Such impregnation bestows the impulse to growth, the racial qualities, even the design of the form and features, but has no effect in determining the sex.

Whether it be crystal, plant, or human being, the power to determine sex resides in the feminine sex of the object or being, and such determination lies in the expulsion or withholding of certain cells which in combination form groups which are deposited within the walls of the fallopian tubes of woman, or in similar tubes or organs of the females of other kingdoms of nature.

During the centuries to which I have referred woman was the dominating factor in all the actions of life and government, and the individual woman was perfectly conscious of her power to give or withhold either sex, at will, intuition acting as the handmaid of karmic law. There had been no wars to decimate the males, so there was no surplus of females, and male and female children were conceived alternately, but upon becoming intoxicated with power the majority of womankind became proud, self-

conscious and cruel, and finally became so enervated they were no longer able to control the action of the seed cells, and, fearing the accumulating of power by the male sex, began to destroy the males, as the females of a hive of bees will destroy the males of the hive as soon as their work of impregnation is done.

The condition of the males of that period was very similar to that of the females of the leisure class today. They were kept in luxury, finely groomed, and so made and kept beautiful and fruitful, and used by the females exactly as the females of today are used by the males who maintain them.

But an era is coming when all this will be changed, even to the most minute forms of life. The conditions outlined above could never have obtained had it not been for the wide separation between the masculine and feminine souls which came into existence as units, and differentiated in the Third and Fourth Root Races. As an effect of the great sin which caused the separation of souls there were brought into manifestation hordes of sensual elementals which brought about separation between the organs and functions of generation and conception, in the lower forms of life.

With the reunion of such souls, in a coming new age, there will also be a return of the power of determination of sex at will, but it will be possessed by the combined male and female and exercised on an interior planes. Differentiation in form will still obtain even when reunion of souls is accomplished, but there will nevermore be the preponderance of either sex.

Nature revenges itself for every unbalanced condition, and in those earlier ages, when the males were made the tools and play-things of the females, the foetus of the male child was subjected to all the magical forces of color and sound—the finer, the spiritual forces—in order that the expanding cells might be saturated with the influences of size, strength and beauty; and as the selfish uses of such forces constitute black magic and consequent loss of power, it naturally followed that while the power of the female diminished the power of the male increased, and as the ability to influence the form and features of a child descended through the male line, the heredity so established finally resulted in a race of giants. The long subserviance of the males had aroused a most abnormally strong desire for revenge in the units of that sex, and also a determination to establish the male sex in power.

The arbitrary taking of so many lives by the females in power

could do nothing less than invoke the action of the karmic law, and in retribution, countless numbers of females were killed or enslaved by the males as soon as they had attained to sufficient strength and power, and this was made comparatively easy. for not being fully conscious of their loss of power, large numbers of females became involved in war which was provoked by abnormal desire for extension of territory and influence, and by jealousy and hatred of each other, and finally all of the females involved became so weakened and powerless they were an easy prey for the males; and so commenced the dominion of the male sex over the female, which has lasted to the present time. But as before intimated, the cyclic turn of the wheel of life has at last brought to womankind a return of opportunity, and with that opportunity a possibility of again possessing the power, so long lost, of determining the sex of her children; but the same power will be extended to the male as time passes, as the powers formerly possessed by the male alone will be extended to the female.

By means of their united desire and action, and presided over by the re-united souls, the conception and birth of a new race, finer and more powerful than any which have preceded it, is on the way of accomplishment. If womankind can be made to appreciate the importance of the power and function of the determination of sex she will begin to prepare for its return by purity of body, of desire and action, by unselfish devotion to the highest purposes of life, and above all by rightly influencing the children of the present age who are to be the forefathers and mothers of the new race.

If she continues to degrade herself by impurity, license, selfish aggrandizement, the curse of succeeding ages will fall on her, as a similar curse fell on the women of that far off age, the Egos of which are now incarnated in the present races of the earth.

H—

OCCULTISM FOR BEGINNERS.

XV.

The human heart beats in the average person about 72 times per minute. The Sun which is the heart of our solar system beats once in eleven years. Back of every physical form there must be a spiritual centre corresponding in force, power and function to that outer form, organ or tissue. Therefore the spiritual heart of man is his auric heart which sends currents of spiritual blood—forces—

throughout his entire auric being, which includes the physical—which might be considered as the lowest part, the dregs so to speak or the material precipitation chemically speaking, of the incompatible or unspiritual elements in the auric body and which, as yet, remain *insoluble*—will not be blended and unified with the spiritual body. The regeneration and spiritualizing of these lower elements is the work of experience in material incarnations—and makes such incarnations a necessity.

Bone, muscle, and nerves are the crystallized aspect of spiritual forces and qualities in the aura, just as the crystallized cube of gold thrown down in a chemical solution is the materialized aspect of a *perfected* and very high SPIRITUAL QUALITY of life on *higher planes*—existing not *in form* but as a QUALITY in Deity Itself. For every material sun in the universe, there must be a connecting and corresponding spiritual or Central Sun. For every material heart, there must be the spiritual centre or heart corresponding. For every line of force or matter in the cosmos there must be the corresponding inner line of force—which is the real basis of the outer line. Everything has its real basis within, and the source of energy, the motive power, the power that makes the universe, the macrocosm or the microcosm *go*, that makes the Great Wheel of life forever revolve, IS WITHIN. And *within that* is another WITHIN and so on until the Deific essence itself is reached as the Source of All. In studying the mystery of the heart therefore, we must bear all this in mind.

The Heart is the centre of Spiritual Consciousness; the Head is the centre of Psycho-intellectual Consciousness, and the Navel or Solar Plexus is the centre of Kamic Consciousness. The consciousness of the body is the collective consciousness of *all the cells of the body* EXCEPT THE HEART, because the heart is a centre of Spiritual Consciousness. It is the Sanctuary of the Divine Spark—the God within. “In the heart is a spot which is the last to die, a spot marked by a tiny violet light; that is the seat of life, the centre of all, Brahma; the first spot that lives in the foetus, and the last that dies.” All the organs and tissues are nourished from the heart, but THE HEART IS SELF NOURISHING. It also has its own independent brain (nerve ganglia) and under proper condition will continue to beat even after being removed from the body.

All great deep spiritual emotional feelings arise, and are felt in, the heart, but this great spiritual consciousness residing in the Heart, the Divine within cannot be guided by a person, nor its

energy be directed by him until he is completely united with Buddhi-Manas. Until then this Heart consciousness guides the person—if it can. H. P. Blavatsky has said on this point: “Anyone who can reach up to, and receive at will, the promptings of this spiritual consciousness must be at one with Manas—that is must have attained Adeptship. But the Higher Manas cannot directly guide the ordinary man; it must act through the lower Manas, and reach the lower Consciousness. The effort however should be continually made to centre the Consciousness in the Heart, and to listen for the promptings of the Spiritual Consciousness, for though success be far off a beginning must be made, and the path opened up.”

The heart is the symbol and the Truth of Centralization. It is the analogue of the Central Sun. It is Paradise guarded by the Flaming Sword—the Spiritual Will and Consciousness from which flow its four rivers of life (blood)—to be distributed to every part of the organism.

THE HEART IS THE REAL CENTRE OF LIFE, LIGHT AND LOVE—GOD. The brain has power to take these divine forces and weave them into patterns of beauty or distort them into images of darkness and evil—so man can build in accord with a divine plan or otherwise but the force wherewith he must build is primarily pure from the heart, and it is a doorway through which the forces of Infinite Love and compassion may flow if invoked with the power of unselfish love and motive.

This lesson will end the first series on *Occultism for Beginners*. The main purpose has been to show that, starting from known material ground man is made *in the image of God*, and that there is exact correspondence between the Heavenly and the terrestrial Man and Forces. That, if we can really understand any *material point or fact* or truth in the outer universe it is possible to find the corresponding spiritual truth and fact; and that every spiritual quality and force has naturally its material aspect, form or embodiment. That once these fundamentals are comprehended, the cosmos and all Nature becomes a BOOK OF KNOWLEDGE AND WISDOM in which is written in LETTERS OF LIGHT, the HISTORY and the ROMANCE of the INSEPARABLENESS of all creatures, forces and worlds.

W. H. D.

The Temple Artisan

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EDITORIAL MIRROR.

It is only now in this present age that the great mystery of the Resurrection is being rightly interpreted and given publicity.

Such mysterious religious rites as, for instance, those of the later dynasties of the Egyptians in the care of their dead, are the result of imperfect interpretation of earlier revelations.

✻

The Theosophical interpretation of the doctrine of Resurrection is the only one that does not conflict with science and reason. All life is change, and all life is deathless. The basis of manifested life is mind-soul, and the Universal Soul, of which all souls are emanations, being substance in a high state of vibration, is never still. Like the "waters breathed upon by the spirit" it is in a constant state of change.

✻

It is only when an individual soul is confined by the principle of form that it can be even temporarily at rest, and in order to confine it, Nature's God has built four sheaths—instruments—bodies, in which each division, each cell, as it were, of that mind stuff may be temporarily confined, and within which it can operate as guided by the spirit of God—the basic source of Universal Mind.

✻

Even when the physical sheaths grow old, or are otherwise disrupted or disintegrated, the remaining sheaths remain intact on their various planes of expression—astral, higher astral, and spiritual; and whenever the consciousness—the spirit—of man on the physical plane is raised, as is done in vision, trance or sleep, he is conscious on that plane where his own astral sheath, as well as that of the dead, is then acting, and may come into contact with the latter exactly as he would contact the physical sheath while the consciousness was piped on the physical plane.

If the consciousness of the one who has passed out is drawn strongly to his own discarded body, and to the physical conditions surrounding it, and if his friends on the physical plane happen to be in a state of vision, trance or sleep, it is all the easier for mutual recognition of each other. And this is evidently what happened with Jesus and his friends after his crucifixion. If you think over the condition of mind of Mary Magdalene, John, and Peter, as well as that of the Disciples gathered in the upper room when Jesus appeared, it is easy to supply the missing links in the chain of evidence.



In the first place they were in a state of high expectation. Jesus had taught them the value of silence, concentration, and the invoking of the Spirit—the Higher Self, and they naturally would be using that power in expectation of His appearing again, which would have made exactly the right conditions for His manifestation.



As He was a fully developed Master, and had absolute control of all the matter which constituted three of His four sheaths, He could build up or disintegrate at will any one of those sheaths for any requisite temporary purpose, and appear in what would have all the earmarks of a body such as ours, and live in it as long as He wished; but He was first of all obedient to His Father—to the laws of Nature and God, and when He could appear to them under the natural laws referred to, He would not infringe upon those laws, and perform a miracle by building a bona fide physical body, when there was no occasion for doing so.



His words to Mary: "Touch Me not for I have not yet ascended to My Father" prove that Mary might have injured herself by direct contact with that sheath of pure energy.

He had not yet assumed the still higher sheath of the Nirmanakaya Robe—the Spiritual body He was to assume at His ascension, therefor could make Himself visible to those who had the clear vision of clairvoyance.



To all believers in the orthodox version of the Resurrection the fact that Jesus was seen and recognized by His disciples has fur-

nished the one undeniable evidence of the existence of the soul after death, and therefor justifies their faith, but the laws governing that Resurrection—the interpenetration of the four sheaths or bodies, and their separation and reorganization under right conditions, as well as the nature of the substance of which three of the four sheaths consist, all are unknown to the average man and the utterly unexplainable mysteries which confront the doubter who endeavors to unravel those mysteries of resurrection is very discouraging.



The difference between self conscious, psychic vision and the dream state of the physically unconscious person except in the case of the Initiates of high degree is, that in the first instance the astral bodies seen in such visions are not conscious of the astral bodies of the seer. While in sleep the astral body of the dreamer is released from the physical and is in conscious contact or communication with others in the same condition.

The student of occultism is more fortunate in this respect, for if he fully understands the teachings given him he does not have to rely on the mere statement of fact alone, and his knowledge of the action of law gives him full assurance that there is no death in reality and that the passing from one plane into another is but a change in the vibration of the matter and force which comprise the one entity in its four stages of manifestation.

B. S.

CHILDREN'S DEPARTMENT

Temple Builders—No. 91

WHO ARE THE BUILDERS?

Part II. (For the Teachers).

As ether and atoms are a necessity for physical science, so the Builders, this Fohatic Force, as so considered, are an absolute necessity of metaphysics. The scientists may say "you never saw them," but we can answer, "have you ever seen your evolution or your atoms, or again your force?"

Some scholars such as A. R. Wallace, admit the guiding action of higher intelligences as a necessary part of the great laws which govern the material universe. To the occultist these higher intel-

ligences are the Dhyān, Chohans, the Sons of Life and Light, from whom go forth the Messengers, referred to by the Psalmist King as "He who walketh upon the wings of the wind; who maketh his ministers a flaming fire."

The Builders were the constructive forces of the ancients, of the Cyclopes, of the Initiates who laid the foundation stone of true Masonry, of the Mound Builders, of whose prehistoric monuments no country is without.

The questions how were these mounds built, why are they all connected with the serpent dragon, alligator, crocodile, how is it we find in them mechanical weapons of stone and copper urns, ornaments, etc., are all answered by the fact that the prehistoric races knew how to use the Fohatic forces.

The alligator mound of the Mississippi Valley has its interior formed of a heap of stones over which is stretched the alligator, two hundred and fifty feet long, made of fine stiff clay. The great Serpent Mound in Ohio contains a serpent represented with its mouth open in the act of swallowing an egg, one hundred feet in diameter. The body is wound in graceful curves, the tail rolled in a spiral, the entire length, one thousand feet. The work is unique, and no country of the old world has anything analogous to it, save the symbolism of the Serpent, the Cycle of Time, swallowing the egg, Kosmos.

The Assyrian Temples, whose priests always bear the name of their gods, and also the appellation Builders or Architects, are of such immense grandeur, that even now their pulverized remains frighten the mathematical calculations of modern engineers. Likewise the Druidical Circles, the temples of India, Egypt, Greece, the pyramids, cyclopean buildings, many of which were constructed with neither mortar, nor cement, nor steel nor iron to cut stones, and yet the work was so artificially wrought that the joints can scarcely be seen by the close observer.

In view of all these evidences it follows that the occultist must believe in the Builder Entities or reject spiritual humanity within physical mankind, the very root of spiritual man and all life. It but remains for him to ally himself with those forces and work accordingly.

When we remember that the Architects, the Builders of our mountain ranges are microscopic animals with neither nerves, muscles, organs of sex, reproducing their kind by gemmation, we

stand aghast and ask ourselves if we have ever really done anything, and where the beginning is?

The Kabalistic saying states the process in the words, "Breath becomes a stone; the stone becomes a plant; the plant becomes an animal; the animal becomes a man; man becomes a spirit; spirit becomes a god.

In order to become a divine, fully conscious god, aye even the highest, the Spiritual Primeval Intelligence must pass through the human stage, that is, the stage of mortals that inhabit any world, those Intelligences that have reached the appropriate equilibrium between matter and spirit. Each entity must win for itself the right of becoming divine through self experience.

So the Mind Born Sons, the Rishis, the Builders, were all men of whatever forms and shapes, in other worlds and in preceding manvantaras.

The subject is so very mystical, it is most difficult to explain in all its details and bearing. The whole mystery of evolutionary creation is contained therein. Seeing its enormous cosmical significance the Temple Builders, those upon whom a great part of the task of the building of the outer structure must necessarily fall, can not fail to recognize their responsibility in awakening and applying the Fohatic energy in child-life, to work, to build, to shine, to radiate the truth of the mystic principles so far and wide, to become such beneficent Messengers of the Luminous Sons that every human child of earth may share in the grandeur of the Light and place his stone in the Temple edifice now building on inner planes.

HEALTH, HEALING AND HYGIENE.

THE ANATOMIC AND PHYSIOLOGIC UNIT of the ORGANIC WORLD is the CELL. Therefore, the *Health* of any organ or part depends upon the *cells* of that organ or part being in a normal condition, thus permitting them to perform perfectly the functions assigned by Nature. Any departure from the normal, from any cause whatsoever, interferes with the *natural* functions of the cells and constitutes that condition called Dis-ease.

THE ART OF HEALING, is simply the application of forces, substances or conditions—*spiritual, mental* or *material*—that will serve to bring about a restoration of function in the cells of any organ, temporarily out of harmony.

HYGIENE has been defined as the Science which aims to make growth more perfect, life more vigorous, decay less rapid and death more remote. Hence Hygiene treats of the laws of health; of *all those means* which tend to *preserve* the body in a healthy condition, as well as a knowledge of the factors and conditions which bring about ill health including a knowledge of the best means of *preventing* disease and therefore improving the organism.

Under the title of "Health, Healing and Hygiene" we shall discuss, if possible, in each issue of THE TEMPLE ARTISAN, questions and matters of practical interest and value involving health and disease, and give the very latest and best suggestion on the same without displacing the family doctor. We believe that all schools and methods of healing have their points of value, therefore in this column we shall endeavor to discuss mooted points from the various angles and with the widest latitude. We shall also be glad to answer any questions in this department, that may be of general interest.

Three and a half pounds of saliva are secreted by the human in the 24 hours. Saliva converts starch into a form of sugar.

One and a half pounds of pancreatic juice is also secreted in the 24 hours by the Pancreas, a gland just behind the stomach, and which pours its secretion into the upper part of the intestinal tract. Pancreatic juice also converts starch into a form of sugar, so that what the saliva fails to convert, the pancreatic juice finishes. Starch in the form of cereals and the *potato* is one of the main articles of human diet and very often the system is unable to digest so much starch. The potato is practically all starch and invaluable as the potato is to the human race, it may become an actual poison in some forms of starchy indigestion, due to the splitting up of the starch into sugar and then into *carbonic acid gas, alcohol and acetic acid* (vinegar), etc. So if you are a steady consumer of potatoes, and have more or less stomach and intestinal fermentation, with dull headaches, constipation, tired sleepy feeling with general aching of muscles just eliminate the potato from your diet for a week or two and note the result. A cup or two of hot water an hour before meals and at bed time is always beneficial in this or similar conditions.

CITRIC ACID is the natural juice of the lemon. Taken into the

stomach in the form of lemonade, etc., this acid enters into chemical combinations with some of the soda and potash that all foods contain in more or less degree, so that compounds of citrate of soda and citrate of potash result. These soda and potash salts are always cooling to the blood in fevers because they are *diuretic*, that is they increase the flow of urine which always helps to rid the system of any excess of urates or uric acid. Hence the value of lemon juice in colds, fevers, acute rheumatism and so on.

If you have a torpid liver, eat plenty of apples. MALIC ACID is the juice of the apple and it is an active stimulant to the liver cells. If you *do not* have a torpid liver eat apples *anyway*. They also contain *phosphoric acid* and that is good for the nerves.

A RED BLOOD CELL is $1/3200$ of an inch in diameter, and there are 5,000,000 of such red blood cells in $1/25$ of a cubic inch of blood in the human subject. As there are from 16 to 18 pounds of blood in the body some one who has time can figure how many billions or trillions of red blood cells there are in the entire volume of blood. Each red cell contains a minute quantity of iron, so that we may think of them as carriers or *box cars of iron*, carrying loads of oxygen to every part of the body receiving their load of oxygen in the lungs and then hurrying away to distribute it all over the body. Hence the importance of furnishing a pure article of oxygen to these busy carriers, working for us, night and day. It is the iron in the red cell that attracts the oxygen entering the lung, iron having a great affinity for oxygen, as witness the *rust* (oxide of iron) when iron is left exposed to air or water. Madame Curie found in isolating pure radium that it also had a great affinity for the iron of the vessels she used—so, it may be possible that the iron of the red cell may attract some potent pranic radio active force from the *sun-lighted* air, in addition to the element oxygen.

W. H. DOWER, M. D.

Halcyon, California.

THE INVINCIBLE ROCK, ENDURANCE.

The Master has told us recently that it is by endurance and endurance alone we must hope to win through the karmic waters.

Looking back over Temple history we find one of the great causes of failure in members is just this lack of endurance.

They rush in and work hard and appear to have faith and enthusiasm and after two or perhaps even seven or eight years they fail and become tired and indifferent.

So many I have seen do good work for a while and just when they are coming to real things let go the Rock of Endurance.

I am sorry for all of them and in many cases their failure is not all their own but has been caused by the persistent effort of the thought of those around them and when they could not endure any longer they became colored with that thought and at the last completely impregnated with it.

And so it is we must hold on to the rock of Endurance if it is that we are to do the Master's work in any big way.

It is not meant by this that we should sit down and just keep in one condition of mind and be just the same twenty years hence as we are now.

It means a different thing from that altogether. It means that we become guardians of the honor, reputation and happiness of all the comrades.

That we are ready to back our belief with all we have, life, money, intellect and health, to the end of Time.

It is not a question at all as to whether so and so stays in or goes out or whether we like or dislike personalities.

It is a question of work to be done of Endurance in the task.

If we had a nice set of sweet sugar coated personalities that never said Damanation.

If we had lots of capital to do things with. If we never never made mistakes and were just absolute perfection in every way.

Then we would not gain Endurance and we would not gain Love.

It is because none of us are perfect and that we all have weaknesses that we must bind ourselves closely together in the closest sympathy and love.

That we must endure with each other eternally.

When we reach this knowledge we will have won the right to success in its true sense and the weakness of one will be covered by the strength of another.

Those who endure will surely come to this knowledge, which is nothing less than the realization of Brotherhood.

It is quite easy to come to success if one is contented with little things like the success of the Standard Oil or Steel Trust.

The men who do those things are not necessarily men of strong character, they have endurance of a kind, but it is a very much simpler kind than that which any one trying to lift up the people must use.

When our endurance is such that we are a solid shielding wall around the centre and around every earnest member of the Temple then we will have reached success.

It will not matter if we are poor as church mice and live on horse beans then.

Because the reason the Master called us together was to make us into a real brotherhood, guarding each other and His work.

We can come to this condition of soul only through the waters of tribulation and trial and suffering.

We must endure these things together as we travel life's pathway, at the end of which is the Temple, the House of Love, the Throne of the Gods.

Cheer up and put on more armor, for there is good fighting before us.

Why should we expect peace and rest when Humanity is just plunging into the great struggle, the War of the Ages?

Let us pray that we will die in harness facing Hell, and that we will live until we are no more use in the battle and not a moment after. Endurance is the armor of the hero.

There is no doubt that before the fight is over we will want all we can make of it.

And sure we may well count ourselves lucky that Karma cast us in rough places and among thorns.

For in the struggle of life endurance is coming to us all and a thick hide to resist the thorns also for which let us be grateful.

For the Temple must become in the end a place unswayable and we must have hearts of steel and love and understanding when that day comes.

J. O. VARIAN.

TEMPLE ACTIVITIES AND NOTICES.

Several pleas have been made in the last year for assistance in reprinting some important piece of our literature such as the second book of "Temple Teachings," etc., and while no student capable

of appreciating the value of such work to the whole human race can doubt its importance, there has been no response to that plea and others, that would cover a tenth of the expense of printing them. We call your attention to this fact, lest some one or more are waiting for others to add this jewel to their crown of good works, instead of winning it for themselves; or that others are wondering why the work has not been done.

* * * *

Topics discussed at Sunday meetings at Headquarters during the past month were "Occultism of Numbers"; "Cycles"; "Occultism of the Brain," illustrated; "The Cause of Failure."

* * * *

Mrs. Margaret Harrison has been notified of her appointment as Postmaster of the Halcyon Postoffice.

Bros. Cheatham and Davis will carry the Halcyon mail to and from the railroad station, henceforth.

* * * *

Members will please remember, as already requested, that all communications intended for the Temple Scribe should be addressed to Mr. Ernest Harrison, in future.

* * * *

Members should exercise care in drawing money orders for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Kent, Treasurer.

* * * *

All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Scribe of any change of address. Send such notice on postal card or otherwise direct to the Scribe and do not include it in any correspondence with other officers or workers at Headquarters. The observance of this method is very important to those making any change in address.

TEMPLE SCRIBE..

The Temple Artisan

Vol. XII.

MARCH, 1912

No. 10

Behold, I give



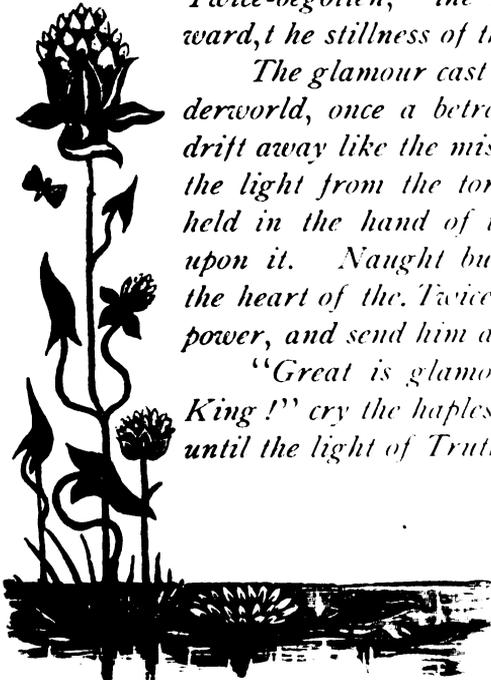
unto thee a key.

THE THREEFOLD WARNING

Once at the breaking of his vow; twice, if under exceptionally great pressure the soul yields; thrice it may be in a last vital extremity—may a warning note be struck from the seats of the Mighty, to fall on the ears of the Twice-begotten,—the Neophyte,—thenceforward, the stillness of the Great Silences.

The glamour cast by the Jinn of the underworld, once a betrayer of his trust, will drift away like the mist before the sun, when the light from the torch of seminal Truth, held in the hand of the Mighty, is turned upon it. Naught but glamour could turn the heart of the Twice-born from the seat of power, and send him adrift.

“Great is glamour!”—“Great is the King!” cry the hapless victims of its power, until the light of Truth is turned thereon.



WHITE AND BLACK MAGIC AND MAGICIANS. TEMPLE TEACHINGS. OPEN SERIES, No CXIII.

You ask me to tell you "to whom or to what I refer in making use of the terms White and Black Magic." In contradistinction to the term "white magician" the term "black magician" is now applied to any devotee of the negative or evil principle of life, and as prefixes, the terms, white and black are so applied because of the difficulty experienced in finding words in the English language that will exactly interpret Sanscrit terms generally used to designate interior orders of life. For instance, the terms "Arhat and Dugpa," indicative of the embodied spiritual intelligences of two degrees of life have been for long centuries unknown, misunderstood and misrepresented or repudiated by narrow sectarian devotees of orthodox forms of religion.

The word "magic," from the root "magi," has been used for ages in the far East to denote a sacred science which is inseparable from religion.

An Arhat is one of a very high and powerful order of intelligences comparable to one order of the Archangels referred to in Biblical lore.

A Dugpa is one of a correspondingly powerful order of intelligences, who uses his power for selfish purposes, even to the debasement of his fellow creatures.

During one definite period of time, the middle of a Maha Yuga or great age, a Dugpa might exert as much or even more power over lesser orders of life than the Arhat, but the power of the Dugpa is continually waning, from that period to the end of the age, while that of the Arhat is increasing.

From the description given by some writers, a Dugpa and a devil might appear to be synonymous terms, but the wise one knows that there is a vast difference, for the latter is an irresponsible creature, being one of a lower spiritual order—the fire elementals—which have never yet been incarnated in physical bodies.

Evolutionary law makes use of the Dugpa for the testing of a human being, but it does not wilfully or blindly create him for such a purpose. There is a fine line of demarkation to be found between good and evil, white and black, positive and negative forces, although not always perceptible to the average man. In the consideration of White and Black magic that line is exceptionally fine; it belongs to the order of "little things" frequently referred to by us,—original causes of cosmic wide events. It is

said that the two paths of White and Black magic run side by side, and this is true, for a long distance, but there is a certain definite point where they meet and cross, and one or the other must disappear from manifested life at that point.

It is a great mistake to dwell upon the thought that any mischance, any wrong act or antagonistic thought is directly the work of a Black Magician, for while such may or may not be the original cause of some untoward event, if it were true that such a cause were set up, the added force supplied by the secondary vehicle in the form of individual thought, word or act, may be all that it required to turn the balance of power and bring into materialized form or action the negative force dominating the mentality of the black magician, and only waiting a suitable vehicle for representation. Unfortunately such an entity is liable to find the needed vehicle in some associate who may have hitherto been all that could be desired in the way of a friend or comrade, who had been deceived or led into over-consideration of the importance or fear of the results of some specific action threatened by a black magician. You would neither fear nor despise a live wire as long as you knew the electric energy passing through the molecules at any time could not leave that wire and leap into your body without such a conductor as you alone could supply.

If you will all strive to render yourselves, body and mind, immune to such entitised forces as the black magicians have been rightly termed—the great Disintegrators, you will deprive them of so many victims. The words, “by their fruits ye shall know them,” are peculiarly applicable to those entities, for all the power at their command is used on lines of separation; and in no instance may you feel so sure of their malignant presence and action as when you see some body of former friends or comrades being torn apart for no sufficient cause. The ability of those entities to manufacture and furnish what appears to be sufficient cause for such action, and its ready acceptance by the majority of human kind, is truly phenomenal.

When a realization of the underlying cause of all human woe and suffering dawns on the mind of a deep student of life's mysteries; when even on the greatest heights of bliss attainable by human kind, there comes to him the consciousness that such bliss is meaningless, worthless and transitory unless it can be shared with others; when one who loves his race comprehends that he must remain outside of the real life of every other soul, until he has broken down forever the barriers between them and himself, and that no

effort of his in any other direction can change that fact; when he understands that even if he were able to open the physical heart of a beloved friend and imprison his body therein and close up the entrance, he would be no nearer the real self of that friend; understands that notwithstanding all the longing, the praying, the hard striving, all the ambition and battling with nature forces to gain something that never can be gained by him in his present state of development, until he can break down those walls of separation, *i. e.*, union with and perfect understanding of the thing or creature his desire has been fixed upon; and at the same time comprehends that the ultimate cause of all that anguish and all the suffering, all the loneliness, the useless effort is due alone to the separation of soul from soul—of the created, from the Creator—the Father-Mother from the child; *then*—and then only he comes to a realization of the awfulness of the *sin of separateness* and the hideous, dastardly, fiendish work of the Black Magicians and the conscious or unconscious disciples of the latter, who have been made vehicles for the transmission of this deadly power.

Only Divine Love can sound the depths of the horrors of that sin, and only the highest love of which man is capable can possibly sense the gulf that lies between separation from and unification with God.

Tear down the barriers, children of my soul! Shut out from your hearts nothing in the Universe save the thing or creature that would separate you from other human souls: for only in union with those other human souls will you ever find God,—find Love Incarnate,—find Peace and Fulfillment.

Every barrier you build between other human souls is a barrier between your God and your own soul, between your Higher Self and you.

H—

UNIVERSAL BROTHERHOOD.

“Thou life within my life, than self more near.

Thou veiled presence, infinitely clear.

From all my nameless weariness I flee,

To find my center and my rest in Thee.

“Take part with me against these doubts that rise

And seek to throw Thee far in distant skies;

Take part with me against this self that dares

Assume the burdens of these sins and cares.
 "How can I tell Thee who art always here :
 How shall I praise Thee who of all most dear,
 What may I give Thee save what Thou hast given,
 And whom have I but Thee in earth or heaven?"

"The facts of history show that the knowledge of the great laws that govern Life was not revealed exclusively to one sect, prophet, or founder, but is open to all who can receive and understand, for these laws are founded upon the laws of nature which are unchanging, and man's duty does not vary from age to age."

What is Law? "Law is a fixed set of rules to which all must conform. It is a fact in nature, a method of government."

In the study of Universal Brotherhood we must learn that it is a law in Nature, fixed, unalterable, and is not to be studied as so many seem to think as a sentiment.

We see it working all about us; morning, and evening, summer, winter and spring. Even though these miracles are so regular and usual as to pass unnoticed, the great Law works on. Each season is dependent upon the one preceding and without these fixed laws of times and seasons man could not carry on industries, and he would have no guide in life.

Looking upon Brotherhood as sentiment, man often does serious injury where he would fain help.

Brotherhood does not mean equality. Some souls are born in bodies much older and more experienced than others. It should be the work of these older brothers to help those who are younger and less experienced. This must be done through love, but love without law is a very short-sighted policy. The love that saves will be content that law should work out its own lessons, and so develop the real inner man.

Brotherhood through love will work itself out by service gladly rendered whenever opportunity occurs, by thoughts of love and kindness, instead of criticism, back-biting and slander. The tongue will speak no word that is not true, or that pains or wrongs; gentle, courteous, refined, pure, unmalicious, charitable speech, tolerance and compassion, will characterize the one who would practice true Brotherhood. He will also speak clearly against wrong doing and permit no wrong to go on that he can prevent. Without anger he will guard the weak from injury, and unmask any vice that may come before him, so preventing harm to those less clear sighted.

According to one's power is his responsibility, and failure to do

all that lies in his power will bring upon the transgressor the penalty of the violated law. No one can break a law ; he can violate the law and so become the sufferer through its recoil.

Let us impress upon ourselves the fact that there is but One Life. One boundless, infinite, eternal Spirit is the source of all the manifestations that we see about us and within us. From this one Life all things proceed and to It all must periodically return.

Then we must learn that this One Life is manifesting through innumerable lives, each a germ of Itself. "I manifest myself by a portion of Myself and yet remain unaltered." The relations of these manifested lives are governed by the law of Brotherhood, or mutual helpfulness, each one dependent on the other for prosperity and happiness ; what injures or hurts one hurts and injures all ; there is no escape from any violation of this unalterable law. All existence from the rock to the man is due to the operation of this unchanging law. All must co-operate and become mutually helpful and upon this mutual helpfulness is founded the real basis of morals.

Again we have to learn that all growth is from within outwards. These innumerable manifesting lives have gradually covered themselves with denser and denser garments until they have become embodied in what is called the human organism. The divine germ has climbed upward through the many forms provided for the gradual unfolding of this germ. Consciousness is a unit, manifesting through substance evolved for the purpose of the development of this consciousness into individual lives, becoming immortal by development and growth.

In this wonderful structure we call the personality, evolved through vast ages and eons of time, these germs of divine consciousness must attain to the power of choice as to whether they will follow the great laws working through Nature and so live harmoniously and peacefully or by disobedience bring upon all suffering and discord. In the inmost centre, the germ of the One Life is the Voice that always prompts to obedience, and if listened to and obeyed it will lead into the paths of Brotherhood. Do we listen to and obey this Voice? Let each one demand that nothing shall hinder the power to recognize the true Voice.

Next we have to learn something of the law of Cycles, or periodical manifestation, for all the manifestations of the One Life are periods of activity, followed by rest, of the putting on of outer garments and of putting them off. "There never was a time when I was not, and there never will be a time when thou shalt cease to be," of periods of appearance and of disappearance as far as this

outward manifestation goes. This great law is called the law of re-embodiment, and of reincarnation.

This law is closely connected with another great law, the law of "Karma," the great law of Cause and Effect, of action and reaction. Everything has its cause to be followed by its effect. Nothing happens, there must be a cause for every effect. Only by these great laws can the law of justice be shown, justice working on from life to life, bringing the exact deserts for thoughts and acts in previous lives.

F. J. MYERS.

TRUTH AND FALLACY.

The Temple is essentially a militant movement, albeit, instead of cannon and shot, the forces of Light pouring from the Great Lodge of Masters are used in transmuting the forces of darkness and negation. Since the founding of the Temple on the outer plane some fourteen years, it has been compelled to fight many battles in overcoming the many obstacles the Brothers of the Shadow have so constantly thrown in the way. The utmost patience and compassionate forbearance has been observed in all cases where these forces have found vehicles in or out of the ranks to work through, and Temple history shows that this plan will always transmute these forces, or if that is impossible, the occult law of natural expulsion and elimination is set in action as has been shown by the Master in the Temple Teachings. Any member who has become infected by exposure to the contagion of psychic poison sent forth by the Disintegrator, if he or she has not sufficient resisting power to neutralize the injected poison, becomes occultly *sick* and can find no peace until this poison is neutralized, or if that is impossible, until they have fled the scene of battle—killed, so far as the Lodge work is concerned, as much as if shot down by a bullet on a physical battlefield.

In the first year of the Temple work the Master pointed out that in the battles between the forces of Light and the forces of darkness, the real battle was taking place on the inner planes and we felt the effect on the outer planes, and that, as each side marshalled their forces, the *Light* in each one of us was called to the army of the Master of Light, and the darkness resident in each one went to the army of Darkness and this precipitated a battle that would be felt in the aura of each one. The Master also explained that

every blow struck at the Temple was primarily struck at Him by the *hereditary enemy* of His House, but that on His plane he could not be injured save as His adversary could injure His outer work.

A favorite tactic from time immemorial of the dark forces has been to make personal attacks against the leaders of any section of the work of the Great Lodge. As a work like the Temple is based on Centralization in the Great Lodge, many subtle and sophisticated arguments can be adduced against it, and the cheap cry of "priestcraft," "dictatorship" and so on is easy to make by any one who has a personal axe to grind.

Recently the Heads of the Temple received the resignation of a member who went to the trouble of giving a long list of reasons for his action. He evidently thinks he has made a powerful argument for he has gone to the trouble of having this letter printed and he is circulating it among members. But no member with an iota of intuition or discrimination could possibly be deceived by the sophisticated arguments advanced unless he based some conclusion on absolutely and positively untrue statements contained in the letter, and this is the only reason for even referring to the letter in these pages. For example: He says that the Board of Directors has threatened a certain member of that Board with expulsion because that member "had remarked that Mrs. La Due had acquired property here to the amount of many thousand dollars in value, and that the Temple had nothing whatever it could legally call its own." Now, this statement is absolutely false in every detail. The innocent statement quoted above would not give the Board of Directors or any one else any concern as all at the Centre knows that from the first year some property had been acquired through private means and which is being used and has been used for the good of the work, and will be of great advantage later on as the plans unfold. No secret has ever been made of this fact and it is a matter of common knowledge at the Centre. But when the member of the Board referred to states that this property was acquired *dishonestly* and by *graft* and that the whole work is a *graft* and that every thing printed and sent out from the Centre is a mass of lies, and hosts of other misrepresentations along the same line, it is another story, and it is only from these standpoints that the Board or loyal members have any concern.

Again, the member resigning becomes wrothy because the Heads of the work "in the name of the Master" opposed his scheme of adopting the initiative and referendum at the Centre. There it is again. The plans are given by the Master but ever

and anon some one comes along who insists that he or she knows better than the Master and wants the whole plan changed to conform to his personal ideas! What next? The writer complains that he was also "opposed" when he wanted to publish a newspaper for getting the news to the members and that he was opposed because we had some "fear." Assuredly do the adverse forces judge and convict themselves. Did the Centre act with wisdom or not in refusing to permit newspaper power to be in the hands of those whose antagonistic attitude was then *well known to all loyal members*, especially when it already had a first class magazine, THE TEMPLE ARTISAN? Evidence this printed letter, making attack against the Centre, and seeking to unsettle members and making argument that they should break their pledges. Let us say that both in the case of the initiative and referendum idea, as well as the proposed paper, the matter was referred to all the resident members in a called meeting and voted down.

We have perhaps given more space than this matter deserves, but a good lesson in practical occultism can always be derived from such incidents. The Temple stands on its own base solid as a mountain and its Teachings reveal in every line their Source in the Great Lodge. We have only loving kindness for the brother whose befogged mental conditions shows in every statement in his letter and hope that some day his "shadows will flee away," and he will find the Truth and the Light.

The Old Guard of Temple warriors have never been ruffled by solid shot or shell much less by fog and smoky words. Time and again have they seen the frog try to emulate the ox with the usual result. And when the egotistic bantam challenges the eagles aloft, the air may be filled for a brief moment with bantam feathers and squaks, but the sun sheds its glorious light over hill and dale as ever, the planets continue to roll rhythmically in space—and the Eagle Eye of the Master of Light looks down from the Mountain Top—and understands.

WILLIAM H. DOWER.

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EDITORIAL MIRROR.

The following paragraphs are published verbatim from the February number of "New Astrological Bulletina," published at Portland, Oregon :



"In this month the planet Uranus returns to its ruling sign, Aquarius, and enters it for the first time in about 84 years, and, as the Sun, by movement of 'precession' has also just entered that constellation, this marks the real birth of the Aquarian age."

FEBRUARY 17, 1912!



"A notable incident tending to make this a day of great import is the fact that the Moon, by its monthly transit, will be in the sign Aquarius, and the Sun, by its apparent yearly transit, will also be in this sign, and the two luminaries will be in conjunction. This is the day of the 'new moon,' and the Chinese 'New Year,' and the celebration among the 'Celestials' will continue over a period of from a week to ten days, starting with that day. Business among the Chinese will be practically suspended during the celebration, even the laborers dropping their work to enjoy the series of fetes."



"It would seem, therefore, that their 'new year' falling on a day of a great new world cycle, portends that China is destined to become the most free, liberal and advanced race on the earth during the reign of Uranus in the next 2160 years. 'The first shall be last and the last shall be first.' Verily, it looks as though the 'heathen' Chinese will have his inning."



"Adepts, the world over will consecrate this day to the influx of Uranian vibrations, and henceforth let no Astrologer straggle behind in the march of progress by again calling Saturn the ruler of Aquarius, for Uranus has come into its own and will prove his claim to the rights and title of ruler of this sign hereafter! This

date marks the beginning of a new cycle such as has not occurred for over 25,000 years."



"Another noticeable incident is that Venus is the next planet to enter this sign about a week after the lunation."



"Aquarius" is symbolized as a man emptying a water ewer and Venus' entry at this time (being also welcomed by a trine of the moon), is portentous that in the new age, woman will play an important part in the march of progress. She will attain a position of business and political equality, and will also insert a refining and beautifying influence into the affairs of domestic and political economy. She will have much to do in the elevation of art and the promotion of public morals."

CHILDREN'S DEPARTMENT

Temple Builders—No. 91

RACE DEFENSE.

The movement comparatively recently launched bearing the name of the Boy Scouts is a most important work, and it occurred to me that there might be formed a similar movement taking in both girls and boys for the avowed purpose of the defense of the unborn, as well as of the born.

If sex ignorance has been the cause of such a large percentage of crime and degeneration, no greater work can be done than the dispersing of that ignorance.

For some strange reason parents of children are often diffident about instructing a child in those things which are most important in life, i. e., the causes for the need of bodily purity, and as it now is the child attains most of its knowledge from other children, and in ways that soil the soul of a child for a whole lifetime.

A movement could be started with well fitted grown people as teachers, with two wings, the girls to be under women and the boys under men, with like enthusiasm to that which incites children to a love of country, viz.: love of humanity, and racial protection, taking bodily purity into the domain of religious or moral science as well as placing it in the domain of physical science, creating a perfect ideal of man and woman as knights and Vestas, and showing

by contrast the results of impurity in the degeneration and disease of mineral, vegetable and animal life.

And as fast as girls and boys attained to age and discretionary power they could be placed in the position of instructors to younger children, always holding up the high ideals, and making it a great disgrace, even to expulsion, for any lowering of the ideals, and above all things throwing out the idea of protection and preparation for the new race in process of building, in combination with the ideal qualities of helpfulness now held before the Boy Scouts.

As long as children will teach each other those things they are unable to talk over with older people, why not teach them how to do so in the right way? The mind of a child goes directly to the effects, the results, of anything; as soon as it has assimilated that effect its mind seizes upon the cause for the effect, and these facts make the necessity for illustrations so patent.

There would be no necessity for open allusion to the mysteries of child birth before a child was somewhat matured for the mineral and vegetable kingdoms are full of illustrations by which the mind will naturally form the right conclusions.

We are making a mistake in thinking that we as grown folks are the only proper instructors of children, for children will never talk as openly to older people as they will among themselves. At the same time we would make as big a mistake by not throwing a spirit of knight errantry around the subject, and awakening the child to the responsibility that is its by right of its higher nature and therefore the protection of all life.

B. S.

THE BUILDER'S STAR.

I love the Builder's star, oh, so well,
 I love it so no tongue can tell.
 God takes care of the skies so blue,
 And made the dear stars up there looking at you.
 I think that the sweet Builder's star must be
 Some sweet little star that has come down for thee.

THE MOUNTAIN.

I love you, dear old mountain tall,
 You seem to almost form a wall,
 And every morning when I rise

I see your broad and rugged sides.
 I love to climb up your banks so high
 And play that I have touched the sky.

NOTE—The two poems above were written by Miss Lillian Clements Tanquary during a visit to Halcyon, at the age of eleven. We hope to publish more of these poems and are always glad to receive stories from the children.

HEALTH, HEALING AND HYGIENE.

"It is as hard to live in this world with your lover out of order as it is to love with your liver out of order."

And what then are the physiological functions of the liver? While the physiological actions of this organ are not as yet wholly understood, it is known that the liver: 1—*Secretes Bile*; 2—*Forms Glycogen*; 3—*Assists in the formation of urca and allied products*; 4—*Modifies the composition of the blood as it passes through*.

The BILE is the natural *antiseptic* and *cathartic* of the body, hence the importance of the liver secreting a pure article of such. GLYCOGEN as formed and stored up in the liver cells from the glucose derived from sugars and starches eaten. This glycogen is then given off by the liver as it is needed by the system for *food* and *heat*. Some of this glycogen is *oxidized* in the muscles, where it generates *heat* and contributes to the development of *muscular power*. (In diabetes this oxidizing power is lost and the sugary matter of the system-passes off without doing the system any good).

Urea being the "ashes" of the digestion of food must be well taken care of or the liver might get choked up as our stoves do with clinkers, so to speak.

Besides the capability of secreting bile, the liver possesses the property of so acting upon and modifying the chemic composition of the products of digestion as they traverse its substance that they are readily assimilated by the blood and are transformed into materials capable of being converted into the elements of the blood and solid tissues.

The liver is also the natural furnace of the body as a result of these various chemical processes taking place in its substance. Heat is generated and the blood is of a higher temperature as it emerges

from that organ. From all this the homily: "Whether life is worth living or not depends upon the liver," is true in more than one sense.

Is coffee bad for the liver? It may be for some and not for others. Caffeine, the active principal of coffee, when given people first *increases* the elimination of urea and then decreases it. With *some* this decrease might account for its bad effect in causing "biliousness," etc. But no rule of food can be laid down that will apply to everybody. "What is one man's food is another man's poison." The postum and other people grossly exaggerate the bad effects of coffee and grossly exaggerate at the same time the virtues of their coffee substitutes. In a recent bulletin issued by the California State Board of Health, M. E. Jaffa, Director of the Food and Drug Laboratory of the University of California, says in an article headed "Some Popular Errors:" "Mistaken ideas have arisen in the popular mind regarding the nutritive value of coffee substitutes. * * * On the label of one appears the statement that 'it aids digestion, soothes and quiets worn and wasted nerves, and as a complexion beautifier can not be equaled.' Another brand claims that 'it nourishes, strengthens and vitalizes.' Let us see how much nourishment there is in these drinks. Skimmed milk is generally considered a pretty thin beverage, but comparing it with coffee substitutes, one would have to drink about *nine pints* of the infusion to get the amount of protein furnished by one glass of skimmed milk." Prof. Jaffa then concludes: "Viewed from the nutritive standpoint alone, these coffee substitutes depend more for their food value upon the milk, cream and sugar used than upon their own soluble constituents."

There are health foods, and "freak" foods galore, but for the "sake of heaven," if not for your own health, don't swallow mentally or physically all the health stuff advertised to make an Apollo, Hercules or Juno of you. WILLIAM H. DOWER, M. D.

SOCIAL SCIENCE.

MUSIC.

SYDNEY N. HILYARD.

The land must become the property of the working-class. Art and Science must become the property of the working-class. And music must become the property of the working class.

What is the working-class? The working-class comprises all men, women, and young people who are engaged in useful work—society having ultimately to decide what constitutes useful work and what does not.

What is Music? Music is one form of Art. It is a means by which a feeling or state of consciousness dominant in the mind or heart of one man can be communicated to other men and to all men. Music, and every other form of art is a means whereby men shall be made to feel Unity: the all-pervading fatherhood of nature, or God, and the all-embracing brotherhood of man.

All too long has music been the exclusive property of the aristocracies of the world. Music has been written by clever men, and has been played by hard working slaves of the bow and the horn, but for whom? For the back-bent peasantries and slum-born proletariats of the world? No; exclusively for a society which has no connection whatever with these except to be kept by them. The so-called "great" music of the world has been used to mark off, segregate, and separate, men. The knowledge of it has been made a class-distinction. It has been a thing for the elite, and in this very office is self-condemned.

Who has ever heard of a peasant venturing into the Bayreuth Festival; of a weaver sitting through a Strauss recital? And if not, why not?

It is said by the aristocracy of the musical world that the masses must be educated up to their standard. This is a false and vain demand. No great art has ever been produced by him who has separated himself completely off from the necessary labor of earth. The first command of God was that man should earn his bread in the sweat of his own brow. Is it possible, then, that Art and Music can persistently break this greatest commandment and still remain pure and true?

Great and true music will always be understood by the working humanity of the day. It already is understood by them. And all other kinds of music and art, appealing only to an idle aristocracy and its satellites, are quickly lost and forgotten.

The priest says: "The masses cannot understand religion";

The college president says: "The masses cannot understand education";

The playgoers' club says: "The masses cannot understand the drama";

The painter says: "The masses cannot understand art";

The ward-heeler says: "The masses cannot understand statesmanship";

My Lady to her amorous loungers, says: "The masses cannot understand music"!

Over and over again has this been proved false. Already in many places where music can be acquired in a way not criminally expensive, and in simple, direct, and natural form, the masses eagerly profit by it; which the aristocracies *never* do. Great vocal unions, choral and band festivals take place amid the drab environment of labor, of which even the musical world is forced to take note. Witness the great choral festivals at Leeds and Birmingham and elsewhere in Europe and America. Are there any titled names in these? Any millionaires? No, these prefer to make their music into another means of self-gratification. They do not sing in choral unions. They hire orchestras to do the work. But the workingmen and workinggirls in the great choirs love their music, they make it their own, and they love the consciousness of union with their fellow workers which is brought to them through the influence of music.

What then shall be the music of the future? No one knows. How shall it be produced? By the universal teaching of music-reading in the public schools. Will this produce genius? No; but it will find it. Thousands of heretofore unknown people will produce pure, simple, unaffected, noble music, which will be used by millions of noble working people to unify and exalt their lives. This music they will quickly absorb, and it will exalt them; they will not have to become idle and useless in order to understand it!

Let us endeavor to have cast out of our school curriculums much rubbish. In its place let us put the reading of music and the practice of drawing. Let us devote a portion of the vast volume of wealth now dumped into the coffers of "high finance" to the carrying on of the practice of music among the masses after the school age has been passed. Music, like everything else has its roots in economics. Perhaps when the sociological problem is settled in the interest of all who labor the question of music will settle itself.

TEMPLE NOTICES AND ACTIVITIES.

The Temple Centre was pleased to receive a short visit from Alfred Brandt of the Theosophical Society (Besant) during the past month while he was *en route* for Los Angeles.

The contemplated trip of Dr. W. H. Dower north has been delayed for a time by the reorganization and reopening of the Halcyon Sanatorium work, as well as by the natural influx of professional duties that have come in consequence, but the doctor will take the very first opportunity and make the trip as proposed, and members to be visited will be notified sufficiently in advance.

* * * *

Members will please remember, as already requested, that all communications intended for the Temple Scribe should be addressed to Mr. Ernest Harrison, in future.

* * * *

Members should exercise care in drawing money orders for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Kent, Treasurer.

* * * *

All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Scribe of any change of address. Send such notice on postal card or otherwise direct to the Scribe and do not include it in any correspondence with other officers or workers at Headquarters. The observance of this method is very important to those making any change in address.

TEMPLE SCRIBE.

MEMORIAL NOTICE.

To the comrades who are unaware of the passing of our Brother, Dr. James S. Hickey, on the 25th of January last, the news will come as a sad surprise. Bro. Hickey was one among the first to respond to the Master's call when the Temple was formed, and had been very active in Theosophical and humanitarian work for many years before that time. He was one of the most unselfish of men and was dearly beloved by a very large circle of friends. We extend our heartfelt sympathy to the members of his family, who will sorely miss him.

"MULTUM IN PARVO"

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The Temple Artisan

Vol. XII.

APRIL, 1912

No. 11

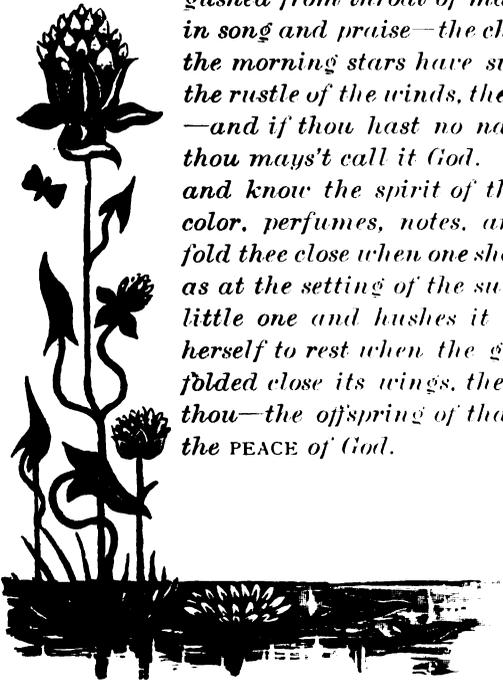
Behold, I give



unto thee a key.

THE PEACE OF GOD

Gather up in one bouquet as thou wouldst gather roses rare, the loves of all the creatures of all worlds, of man, of animal, of plant, of whirling planet, sun and nebulae—the loves that rise as perfumes to the skies. Add to these all shades, and combinations of all shades that Light hath flashed to color. Then bind them with the force of every note and tone which ever gushed from throat of man, and bird, and beast, in song and praise—the chords of that sweet song, the morning stars have sung since dawn of life, the rustle of the winds, the moaning of the waves;—and if thou hast no name for such a marvel, thou mayst call it God. Then, if thou canst see and know the spirit of those loves, those rays of color, perfumes, notes, and chords, and feel it fold thee close when one short day of time is closed, as at the setting of the sun, the mother folds her little one and hushes it to sleep, and only lays herself to rest when the great Bird of Life hath folded close its wings, then and only then, shalt thou—the offspring of that God—feel and know the PEACE of God.



OSIRIS.*

In Egypt's culminating years
 Upon her sons, a favored race,
 Osiris, Father of the spheres,
 Looked down from His high polar place.
 Beside a valley sand-bestrewn
 A pile He saw that firm should stand
 Till drained the springs of Nile, and noon
 Burns evermore a rainless land.
 Behold a tyrant's tomb! we say,
 A mountain to his mountainous pride!
 What myriads did the lash obey
 That safe his mummied shell might hide!
 Not so! We wrong who bade arise
 The ponderous granite tier on tier,
 Where never king both good and wise
 Beyond the bounds of old Judea!
 From where the Dragon balanced hung,
 And Wisdom coiled the pole around,
 Osiris winged a beam, heart-sprung,
 Until his temple's heart was found.
 In vain the shaft from whence by day
 The Mighty once was seen to burn.
 No star is moveless, so His ray
 From its own temple heart did turn.
 Then shadowed was great Egypt's noon
 And Isis, Mother, Queen of night,
 A glory waning as the moon,
 Upon Her altars shed no light.
 No more in crypt and cavern taught,
 The Secret Science languished, died.
 The priest, the seer, the mage were not;
 The warrior slumbered by their side.
 High wisdom fled the ruined hall,
 Devotion shunned the crumbling fane;
 But this to Egypt in her fall,
 "Thy star, Osiris, comes again:"
 "Proud Rome despoiled in losing fight,
 Her crown the North shall wear awhile,
 Then wins the West her cyclic right,
 To yield the kingdom back to Nile."
 When shall the flame by Time's decree
 Re-consecrate the chamber lone?
 When shall the twisting Dragon be
 The guardian circle of the Throne?
 Go, ask that carven riddle old!

* Osiris was the secret name of Alpha Draconis, the pole star of 2170, B. C. then visible through the shaft of the Great Pyramid.

By Nile impassive, grim and gray,
 She sees the hopeful cycles roll,
 Yet smiles not lest her smile betray.

EDWARD C. FARNSWORTH.

COMMENTARIES ON CENTRALIZATION.

TEMPLE TEACHINGS. OPEN SERIES. NO. CXIV.

In commenting on the causes and effects of Centralization I would call your attention to previous instructions on the same.

Disobedience to the fundamental law of Centralization is primarily responsible for the confused and confusing conditions now obtaining throughout all lines of human endeavor.

It is a commonly accepted idea that the repudiation and displacement of a dominating factor in religious, social, or political life, for some given cause, is a desirable and efficient way of bettering conditions. The murder of an unpopular king, a vicious attack on the morals, or ability of one in an official position, which by affecting public opinion (if some ulterior purpose is to be served) results in destroying the power and influence of such an one for good, find much justification among those who believe the end justifies the means. The immediate effects seem to justify the action taken in many instances; but if longer periods of time, after effects of the act on the performer himself, and on the conditions which resulted from the changes, could be foreshadowed, such reasoning would be found to be very faulty, for no matter which one of the 49 lines of life may be descending through any religious, national, sociological, or racial body, the evolutionary forces can only work *uninterruptedly* for the uplift of that body *through that one line*; all intermediary or connecting lines are influence lines which may work for good or ill and for definite periods of time according to their magnetic relation to that one main line.

This line descends through every central cell of organ or form which belongs by Karmic relation to that body, whatsoever be the nature or character of that body, as might a wire seen through a vast number of beads.

There could never occur a condition inimical to the body as a whole, if the connecting or intermediary lines could sustain the right magnetic relation toward the central line, for all the laws of growth and development would work against such a contingency.

If the nucleus of a central cell of an organic body was not sufficiently virile to function the evolutionary forces of its main line, it

would be destroyed in its microbial germ or bacterial stage. If a central cell degenerated or died at any later period it would be because it had not been sufficiently sustained and nourished from the outside, i. e., by its immediate connections, to enable it to reproduce its kind.

The human race cannot call to itself any guide or ruler of any of its functional departments that is very far in advance of the constituent elements—the men and women of those departments—and this is due to the tendency of the lower—the animal—man to destroy or mutilate that which it cannot understand or control, and consequently that which it fears; and the inexplicable nature of “the central cell.” the ruler, makes it one to be feared by the lesser cells, and therefore one to be rejected by them. Hence, instead of supporting and sustaining that cell as ought to be done, it is dragged down, beaten and cast out, and to all intents and purposes becomes “The Rejected Son,” “The Great Sacrifice” of its particular department, organ or body, and then the karmic results of the action set in against the offenders and woe and suffering fall upon the latter. For the body cannot sustain itself in equilibrium without the central cell, and so its individual parts are in turn beaten, cast out, or torn to pieces by the administrators of the Law it has invoked by its action; and thus nature revenges itself for the destruction of one of its centers of operation.

As it is impossible for nature forces to build a body without a central cell, so it is impossible for man to build a nation or an organization without the guiding force, the superior attracting power of some one individual who stands in a similar position to that of the central cell.

The constituent members of the body may imagine that they alone have placed the man in power, therefore can tear him down at will, but that is true in only one sense; he has been so placed by the guiding power of the Lords of Karma acting on the minds of those members, and if, in opposition to the will of those karmic instruments of Divine purpose, and for selfish reasons, the said members should so displace that one, they sound the knell of the body as a whole at the same time.

When the normal life functions and the karmic responsibilities of a plant or a man are fully performed, nature itself removes that plant or man from that field of operation according to its dessert.

It has many ways of accomplishing this, but if man attempts either by force or diplomacy to remove one before those functions

are completed, the whole race loses to the extent of the wrong committed.

You may say that if mankind, acting under superior guidance, places a man at the head of nation or organization, why may not the same superior guidance incite to his removal by the same men if deemed necessary.

I answer he cannot be so removed justly for the reason that superior intelligence would never place a man in a *central position* while knowing that the life of such a nation or organization depended upon the stability of that central point, unless they knew beyond any shadow of doubt that the point *could* be held by the man if he were rightly supported. If such a man were to fail in his *personal* life test, the antithesis of that power in him which made possible his elevation in the first place, and which exists in him in exact proportion to the latter, would pull him down to a corresponding depth to the height from which he fell, but the fall would come through his loss of power, his illness or death—in other words, through his personal limitations, and not by the act of others, if the Divine law were permitted to take its course.

The delegation of power to family and friends, regardless of the worth or ability of the latter, is responsible for nine-tenths of the trouble that has followed the elevation of man by man to positions of authority, and will continue to be so until man has evolved to the point where his family and friends are those who “do the will of the Father,” as was said by the Nazarene.

It requires ten-fold more courage and endurance to render obedience to specific rules of daily life when personal will and desire move in contrary directions, than it does to meet any great crisis of life. In the last named instance, you draw on the reserve force of the race to which you belong, while you are dependent upon personal qualifications alone for ability to fulfill the commonplaces of life.

The central figure of any body of people whether self-placed or placed by others, should stand alone, untrammelled by others, yet working on true magnetic lines with those others.

When such magnetic connections obtain there is no chance for undue friction, for the will of one is the will of the others.

It has been due to the *arbitrary* placing of men or women in power, *against the will or direction of the Karmic Lords*, and for motives of self-interest by those who were to benefit from the exaltation of one or the other that has, first of all, brought so much

suffering upon the human race, and secondarily, the arbitrary displacing of those who had been *rightly placed*, from wrong motives.

H—

FIRST PRINCIPLES.

In the middle of the rush of life and its eternal detail and the smoke and fuss and fury of its seething battle it is well to think once in a way what it is all about anyway. What is the reality underlying our battle for existence?

From every sun in its glory to the smallest atomic life this struggle is there. Suns die and decay just as soon as they lose vital grip upon nature's forces, just as easily as man does. Why was it that there was a sun song played upon the harp of life, and that that song vibrated through cosmos, building sun children upon the ridge of heaven?

Why are there earths and hells and heaven and man? The Temple philosophy teaches that man is a sun seed: some day he also will radiate creative force and build him planets and stars and glory shall enwrap his soul. It teaches that all the stress and horrors and confusion of the issues of life and the heart ache and loneliness of soul we all meet at times is created by ourselves in the past; that it was necessary that this should be, for how can a hero grow into a greater hero if he were to live eternally and forever upon Easy street? As a matter of fact the worst possible Karma is a nice, comfortable, easy-going life. Few, indeed, can stand the narcotic. We grow best where the storms sweep in the battle of life. And as in the Temple, our home, we have our little storms to keep the air from stagnating and our soul sweet. We have to use persistent effort to survive at all and that develops grit. We Temple people have the most peculiar set of personalities unhung anywhere to be found this side of the back of the moon and that fact develops tolerance, which is love.

Out of these qualities come wisdom and heroism. And so if we had lots of money to do with and if we had nice smooth milk and water personalities easy to blend with any old tin spoon, and if our little efforts to make good on the physical or any other plane of endeavor were easily successful, we ourselves would not have a chance to grow into real men and women, let alone leaders of men and heroes.

Primarily, the Temple and its minor activities, such as the T. H. A., etc., were formed under the Master's direction. To build up a place and community wherein the appointed time the Christos

could manifest. Think what this means. Suitable souls to be living in such a community are not of the goody-goody type; they must become rugged, strong and heroic.

We have applied for a scholarship in that school of life calculated to build strong heroes and then because the lesson is a little bit hard we grumble and quibble and half meet our responsibilities, most of us. And there have been a very large army of delinquents who have flunked their examinations right along. And just a few who have read life's book with clear mind, fearless soul and persistent determination to carry through the Master's plan, no matter how hot a hell they might be in because of their effort. These few are usually in trouble with the flunked out, delinquent and half hearted classes who have come into the Temple ranks.

Many of those who flatter themselves they are good members and in good standing interiorly have done much more to break down our work right along through their connection with us, than build up.

Now we were formed primarily to build a community of strong souls. Our business is to build! Let each one of us look inward and backward over our own past; have we been in the true sense builders? Are we truly desiring to build in comradeship under the Master's direction?

If each can truly answer *yes*, get to work!

If the only true answer is *no*, then in the Lord's name let such an one get out quick.

"Who is not for *me* is against me."

Clear the road—Fag a Bolyagh.

JOHN O. VARIAN.

HEALTH, HEALING AND HYGIENE.

It has been estimated that many disease producing bacteria are so infinitesimal in size that a single drop of water could contain one billion seven hundred million of them, and that it would require thirty billions of them to weigh one-fiftieth of an ounce. What are these minute creatures then? Science has defined bacteria as one-celled microscopic vegetable organisms that multiply usually by simple division.

There are also one-celled animal germs called protozoa. "In water and in soil there are millions of little plants and animals so small that they can only be seen with a powerful microscope. The body of one of these little plants or animals is composed of a

single cell. The little one-celled plants are called Bacteria (singular, bacterium). The little one-celled animals are called protozoa (singular, protozoon). Thus disease germs are bacteria and protozoa that grow in the body and poison the cells." The germs of tuberculosis, typhoid, diphtheria, etc., are examples of the bacteria-producing diseases. The germ of malaria is supposed to be of the protozoon nature, found inside of the blood cells and introduced in the body often by the bite of a mosquito. Usually, however, germs gain entrance into the body through wounds, or through the mouth and nose.

The first great rule for the prevention of germ diseases is to destroy the germs that come from the bodies of the sick. Therefore the hygienic rule to always look out for the excreta, sputum, nasal secretions, pus from wounds, etc., of those suffering from germ diseases, that such should not in any way come into contact with others and so produce like diseases.

For many years, prodigious scientific warfare was waged regarding the origin of germs. For many years it was thought that they originated *de novo*, that is, by *spontaneous* creation from organic matter. But this view is now rejected by nearly all biologists and the accepted view is that all germs are "living plants and animals, and that just as a pine tree can only come from the seed of a pine tree, or as a chicken can only come from the egg of a chicken, so a disease germ can only come from another germ of the same kind. It is a common idea that germs spring from unclean and decaying matter—that filth breeds disease germs—but this idea is not correct. They are often found in unclean matter, and it is dangerous to have such matter about, because it furnishes a place where germs may multiply. But germs can no more originate in such matter than a cow can come from the grass in the pasture, or a stalk of corn can spring up where no grain of corn has been planted in the earth." So we have now the hygienic dictum that "nearly all the germs that attack us are spread from the bodies of those who are sick with germ diseases."

All bacteria however are not disease-producing. There are many innocent varieties and some are beneficent, in fact, so much so, that there could be no vegetable life on the planet but for them, and if no vegetable life, no animal life or humanity in consequence; but we will discuss those benefactors of the human race in the next number.

WILLIAM H. DOWER, M. D.

The Temple Artisan

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EDITORIAL MIRROR.

“Out of a thousand striving for perfection, one may attain.”



“Great Sifter is the name of the Heart Doctrine, O Disciple.”



“The Wheel of the Good Law moves swiftly on. It grinds by night and day. The worthless husks it drives from out the golden grain, the refuse from the flour. The hand of Karma guides the wheel; the revolutions mark the beatings of the karmic heart.”

—*Voice of the Silence.*



Occultism is the search for hidden causes in the hearts of people and things—it is the search for God—the Great Cause back of all Nature. Therefore, the true occultist must touch the depths and the heights of life—must be involved in all kinds of forces of extremes, suffer the fire and the ice, the acid and the blood, the blame and the praise, the bread and the stone—living it all yet in his Eternal Nature of Divinity—but a spectator looking down on the great drama of his soul’s evolution being fought out in the theatre of his lower mentality.



The lead (lower desires) of the lower nature must be transmuted by the alchemy of spirit into spiritual gold (higher universal desires).

Once you have set your feet on the Path that leads to the Gates of Supernal Truth and Light, your troubles begin—for you have called into action the lower pole of human nature with its hordes of elemental desires. The Master has said “The Path is beset with wild beasts, every step of the way.” When the student first enters the Path, in proportion to his earnestness and sincerity, a marvelous law begins to operate on and in him which H. P. Blavatsky called attention to in the following words addressed as a warning to her pupils in the Eastern School of Theosophy, many years ago:

“There is a strange law in occultism which has been ascertained and proved by thousands of years of experience; nor has it failed to demonstrate itself, almost, in every case, during the thirteen years that the T. S. has been in existence. As soon as any one pledges himself as a probationer, certain occult effects ensue. Of these the first is the throwing outward of everything latent in the nature of the man; his faults, habits, qualities or subdued desires, whether good, bad or indifferent. For instance if a man is vain or a sensualist, or ambitious, whether by atavism or by karmic heirloom, all those vices are sure to break out, even if he has hitherto successfully concealed or repressed them. They *will* come to the front irrespressibly, and he will have to fight a hundred times harder than before, until he kills all such tendencies in himself. On the other hand, if one is good, generous, chaste and abstemious, or has any virtue hitherto latent and concealed in him, it will work its way out as irrespressibly as the rest. Thus one is unable to conceal his real nature whether base or noble. This is an immutable law in the domain of the occult. Its action is the more marked, the more earnest and sincere is the desire of the candidate and the more deeply he has felt the reality and importance of his pledge.” She then adds, “Therefore let all members of this School be warned and on their guard; for even in the last three months, even before the esoteric teachings began, several of the most promising candidates have failed ignominiously.”



The Law above defined has been referred to frequently in Temple Teachings and explains what would otherwise seem incomprehensible conduct on the part of an occasional Temple member. It is an established fact that while this law works with members everywhere—yet its action is more intensely energetic at the Centre. The Centre is a Sphere of Lodge energy having definite inner and outer boundaries and the moment one enters that sphere, he or she at once becomes subject to the transmuting forces defined by H. P. B. She or he has entered a *testing crucible* and the good and bad will be thrown into relief. The scum will come to the surface and be swept off unless in such abundance that the candidate cannot stand the test in the melting pot and flees the fiery ordeal of purification.



The Temple Centre is a Centre where lessons in practical occultism may be had at first hand of incalculable value to one who

is impersonal enough not to become involved in the occult swirls of forces set up. Here the Strong Light of the Great Lodge can be poured in. Here the shadows in consequence are blacker if you look for shadows and not for the Shine. Here are all the classical wild beasts of occultism—the Dwellers on the Threshold camped about to test your mettle, your courage, your faith, your endurance, your intuition, your head, hand and heart. And you will be tested on every point and the weak point in your armor is where you will be hit the hardest for that one point will be searched for and found and then will come the *real* test. In other words each Living Stone must be tested by the Master Builder.



Great Sifter is the name of the Heart Doctrine, O Disciple—
and “Many are called but few are chosen.” W. H. D.

THE HIGHER SELF AND THE VOW OF DISCIPLESHIP

From time to time during the years since the organization of the Theosophical Society in 1875, each branch of the same receives the resignation of some member, accompanied by the statement that his signed pledge to the society, branch or order which has issued the pledge, was not given to a personality but to the Higher Self.

If any one of these pledges is carefully read it will be seen that the aspirant vows to perform certain acts, or to refrain from performing others, “So help me my Higher Self!” He does not take that pledge *to* the Higher Self. He definitely states to the body, which has issued the pledge, namely, the representative of the Great White Lodge or the Universal Self, that he will or will not perform certain acts clearly defined, by the help of his Higher Self.

No Master, or accepted disciple of a Master would offer such a pledge to a candidate, did he not consider that the latter was familiar with the code of moral and spiritual laws, on which all civilizations are founded. These laws are practically expressed, first in the Ten Commandments as given by Moses, and later in the commandment of Jesus. The substance of the pledge offered by a Master to a disciple is based on those laws. Therefore if I break the law of discipleship by ill-treating, false speaking against and by slandering my neighbor, I have broken my pledge. If I have solemnly vowed to do exactly the reverse, viz.: to treat my

neighbor as myself, "by the help of my Higher Self," and refuse to do so, I have not only broken my pledge to the Lodge, but I have also repudiated my Higher Self.

If I am convinced that my neighbor has been relieved of any responsibility for my acts, by the Masters either by reason of his wrong conduct or at his own desire, I may be justified in refusing to further follow his or her advice. I may even go a step further and select another guide, whom I deem worthier, and may even justify my act to myself by my belief that my Higher Self has led me to such a decision; but by no manner of true reasoning can I justify my acts, if I have deliberately repudiated the specific promises made by me which were based on the higher laws on which my pledge was founded, because they are universal laws by which all mankind are bound.

The pledge has not been given for any stated term of years, so I may be justified in severing my outer relations with the society or Order through which the pledge was affirmed. But what would justify the taker of such a pledge for breaking it under the plea that his pledge had been given to the Higher Self?

It is no light thing to give a pledge of this character to the Great White Lodge, asking that the Higher Self will aid the giver in keeping it. Only the utmost thought, determination, and devotion, will warrant giving it. Having once taken it, nothing will release us from it. The wrong acts of any personality through whose hands it has been delivered to us, should affect us only so far as to cut off any outer connection we may have with them. If such an one has an interior relationship to us our duty to that one may be all the more pronounced though its character may be changed. Otherwise of what advantage is the vow of discipleship? The evil act of any one person cannot justify greater evil on our part.

One of the most serious effects of the breaking of a pledge to the Great White Lodge, is as a Master has stated, "the magnetic rapport between the two (the Master and disciple) once broken, it becomes at each time doubly difficult to re-establish it again."

G. in C.

CHILDREN'S DEPARTMENT

Temple Builders—No. 91

NAMING OUR CHILDREN.

We pray that the blessing of the Christos and the lovers of children may rest upon our little ones throughout this life cycle and upon us who bring them to the altar of our common brotherhood!

With the naming of our children at the children's service of Easter Sunday, the first step is taken toward the final initiation into the Great White Lodge through the Temple of the People.

As the days pass and the mind of the child becomes more receptive to the mysteries of life around and about it, it is the duty of the parents to instruct or cause it to be instructed in the secrets of nature's arcanum and the laws that govern its processes.

As rapidly as they can be assimilated the commandments given by the Masters of Wisdom, for our guidance, should also be taught.

As soon as is practicable after the parents or teachers are satisfied with the progress made by the children in learning and understanding the essence of those commandments and such other instruction as may be given them, the children should be presented by parents or teachers to the Officiating Guardian Priest of their community for the purpose of confirmation.

As part of the lessons which should prepare the child for confirmation, a simple process of self examination should be taught, that it may be gradually fitted for understanding the more exhaustive examinations submitted at a later period.

The self-examination is a most necessary factor in development for it serves to unfold the principle of intuition and give the incarnating ego command over the lower nature with which it must battle through a life cycle.

GUARDIAN IN CHIEF.

EASTER SONG.

Such a mass of flowers see
 Like bright morning flower beds,
 But they turn to Easter hats
 Set on maiden's sunny heads.

The gay blossoms that they wear
 Vie with nature's at their feet,
 And the faces 'neath the hats,
 Make an Easter picture sweet.

EVELYN H. HAWORTH.

HALCYON GARDEN CITY.

The Temple Builders at Halcyon have lately organized a Garden Club and city, the latter to be known as the Halcyon Garden City.

The city has its mayor, Sidney E. Reynolds; garden commissioner, Mr. Claude Bardwick; street commissioners, Ellis Froom and Ethel Harrison; tool commissioner, Erville Froom; water commissioner, Melvin Burres; city clerk, Florence Kent; guard, Mr. W. H. Townsend, and six councilmen, the officers of the adult Builders' group. The teacher of the group is garden director.

A city bank has been established with George Harrison, president; Ellis Froom, cashier; Chrystal Mohr, clerk. A market also will be established, through which the proceeds of the garden will be sold.

Each citizen is a gardener, and rents his garden for ten per cent of the proceeds of the crop raised. Each gardener must work at least two hours each week, and ten hours during a season, for the public good.

The object of the organization is the betterment of citizenship, the development of body, mind and morals.

The idea is not original with the Builders but suggested through the "Junior Agriculturist," a semi-monthly paper sent out by the University of California with practical lessons and exercises in scientific gardening.

The plan is being carried on throughout the State under the general direction of the university who is its alma mater, so to speak, and to whom reports of the club are sent each year.

An annual feature of the club is a vegetable luncheon, the menu consisting of vegetables raised in the children's gardens.

The Builders have already arranged the menu for their open air luncheon to be served during next convention, special features of which will be divulged later. An early invitation is hereby given, for all to come and partake.

SOCIAL SCIENCE.

OCCULTISM AND ENVIRONMENT.

In contemplating the path that leads to wisdom and mastery we are often tempted to forget that the length or shortness of the road depends more upon the work of today than upon the huge temptation that may be going to arise the day after tomorrow.

The study of the "Secret Doctrine" shows us that rapid mastery was attained by those who "worked at it" all day long. If a Master was to be engaged in the occupation of picking up a pin from the floor his entire physical, astral, and mental faculties would be thrown into that operation. Otherwise he would leave the pin where it was. And this monopoly of the attention by the smallest labors of every moment is the quick path to the attainment of mastery. It goes on, not once or twice a year, but all day long.

There is also another form of monopoly in attention. We read that an Oriental student does not permit more than five well defined rates of vibration to be operative in the astral body at the one time. That is to say there are not more than five distinct matters claiming consideration from him at any one period of his life. But how about the European or American? Thus: "To have even nine rates of simultaneous vibration is bad enough, but in the astral body of many a man and woman one might easily observe fifty or even a hundred. Its surface is broken up into a multiplicity of little whirlpools and cross-currents all battling against each other in the maddest confusion. The body which thus vibrates fifty ways at once is a blot upon the landscape and a nuisance to its neighbors. It may be compared to a physical body suffering from some unusually aggravated form of palsy * * * the palsy being contagious. The body should be divided into a few definite areas, each swinging steadily at its normal rate." It seems that the ordinary person of the West is a mass of vortices, the result of little unnecessary emotions and worries.

And now to reduce this thing to terms of social science, what about the environment of the luckless Westerner who has a St. Vitus dance of the astral body instead of a peaceful, powerful dynamo? He must change his environment.

We often hear much of the conquest of environment. What about cutting three-fourths of it out? Suppose a man has a garden to attend to at 6 a. m.; has to have a quarrel with his wife at 7; commute to the city at 8; a row with the boss at 9; get lunch and fix up a loan on his house at noon; collect accounts for the boss and

one for himself in the afternoon; at 6, errands for wife, commute, and home; at 8 commute with wife and friend to Broadway to comic opera; little supper at 11; midnight, bed, and a discussion on how to dodge the various collectors of the coming day? And this would be varied on occasion by political meetings, sick babies, excursions, church troubles, bankruptcy of employer, engagement of his daughter to the wrong man, inability to own an automobile, dyspepsia, and so on, till death.

What is to be done with an environment like that except to leave it? And much more so if the work upon which the man is engaged be that of competing with his fellow men. Even if he limited himself to the five rates of vibration called for by the "Secret Doctrine" instead of his customary fifty-five, could he disattach himself from that environment if his business was war?

The study of occultism would seem to show that a man may be a farmer, or a cook, or a section hand, or a writer, a musician, or any kind of a producer of anything, and still throw his energies into occultism. He can disentangle his mind from these at any time if he chooses without hurting his business, and concentration on these things will help him in his occultism. But when his business is purely that of beating and getting the better of his fellow men, then concentration on that will hurt his occultism, and his study of occultism will hurt his competitive prowess.

What, then must he do? Surely he must detach himself from an impossible environment, an environment that cannot be conquered save by being left severely alone; surely he must demolish three-fourths of his environs and establish himself upon a few, a very few, helpful, non-attachable, lines. He must find some way of overcoming the financial and economic forces of his life so that they do not lash him all day long. If to buy a town lot on credit and a house on borrowed cash will arouse two several astral vortices to run riot for twenty-four months it would be better to live on two meals a day for two years and then do the buying.

The roots of occultism are in the earth. A man's environment is a part of occultism. To become an occultist surely a man must stand upon his environment and not have it standing upon, or chasing, him. And any religion which leaves out of its accounting man as he is conditioned in his daily life is not scientific.

SYDNEY N. HILLYARD.

TEMPLE ACTIVITIES AND NOTICES.

The Temple Centre has been favored with a continued visit of our Brother Efren Hernandez, of San Francisco. Mr. Hernandez was *enroute* for Mexico his old home and stopped over at Halcyon. He has delayed his trip home on account of the troublous times in Mexico and so the Centre has had an opportunity to enjoy his stay and his artistic violin playing likewise.

* * * *

The usual Sunday meetings have been held at the Centre and topics discussed the last month have been Music, Discrimination, Laws of Occultism.

The last two monthly meetings of the Halcyon Chapter of the Agassiz Association have been of interest. One of the meetings was held at Oceano, the public invited and a scientific lecture given by Dr. W. H. Dower on "Bacteriology and Hygiene," illustrated with specimens, etc. A fine programme of music was also rendered. The meeting was well attended and newspapers gave a lengthy report of the meeting. The last monthly meeting of the Agassiz was held at the Halcyon Sanatorium and the chemistry of hydrogen and oxygen was discussed by Mr. W. H. Townsend, illustrating the subject by generating hydrogen and oxygen with suitable apparatus, etc., and explaining the chemical properties of these two elements.

* * * *

From the above it will be noted that Brother Townsend is with the Halcyon Centre again, working with the Sanitorium group and studying chemistry on the side.

* * * *

Members are reminded that April is the semi-annual period for the payment of dues.

* * * *

Members will please remember, as already requested, that all communications intended for the Temple scribe should be addressed to Mr. Ernest Harrison, in future.

Members should exercise care in drawing money orders for payment of Temple Dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Kent, Treasurer.

* * * *

All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Scribe of any change of address. Send such notice on postal card or otherwise direct to the Scribe and do not include it in any correspondence with other officers or workers at Headquarters. The observance of this method is very important to those making any change in address.

* * * *

The circulation among Temple members of false and misleading statements by an ex-Temple member has met the usual fate of all such attempts to undermine the work. The attempt has fallen flat everywhere and scores of letters received indicate how it has drawn forth increased loyalty and devotion to the Temple and the Heads of the work. There is no evidence indicating that even one member has been misled by this attack on the work.

TEMPLE SCRIBE.

The Temple Artisan

Vol. XII.

MAY, 1912

No. 12

Behold, I give



unto thee a key.

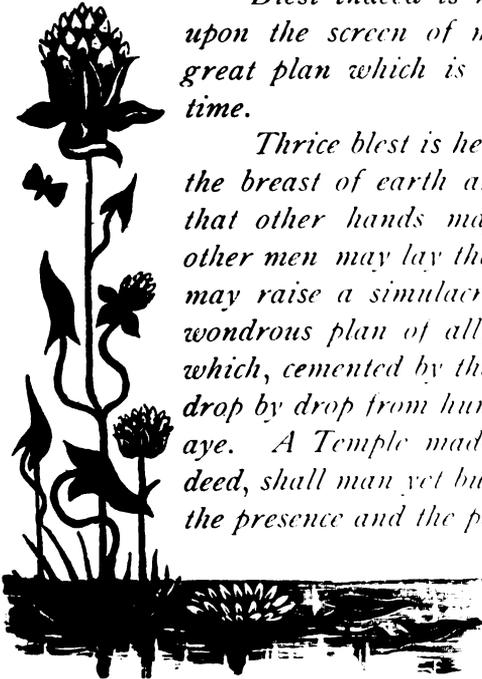
THE TEMPLE PLAN

No man, no host of men, laid hand upon or wrought God's Temple plan, nor can a man or host of men destroy or mar that plan.

High in the heavens unfurled it hangs for eyes unclouded, clarified of self to see.

Blest indeed is he, who seeing, builds upon the screen of mind a replica of that great plan which is eternal in the soul of time.

Thrice blest is he who lays a stone upon the breast of earth and lays so true to line that other hands may build upon it, that other men may lay their all upon it, and so may raise a simulacrum of that first, that wondrous plan of all, each precious gem of which, cemented by the sacrificial blood shed drop by drop from human hearts will last for aye. A Temple made by human hands indeed, shall man yet build a Temple worthy of the presence and the peace of God.



SPECIALIZATION.

The people who are advocating specialization in all fields of life might find something to justify their theories at the Temple Headquarters, where the teacher, the scientist, editor, typist, musician, physician, cook, farmer and other specialists of one hour in the day may possibly be found in the department of any one of the others in the next hour, if something in the line of an emergency has arisen—and emergencies are of frequent occurrence.

To any one of these “all around” men and women the idea of specialization under adequate protection and encouragement would seem like a dream of heaven. They are not complaining, however, but would much appreciate the knowledge that their comrades all understood and allowed for any little mistake or “mix up” that occurred in any one of the departments; for instance, forgetfulness of some detail, a clerical error, the overlooking of mistakes in proof reading in the case of some printed circular, delay in correspondence, etc., etc.

Some day, “please the Good Law,” each department will have its own adequate staff, and not be obliged to draw upon the members of another staff who may not be so well equipped for service in other departments as they are in their own.

And (let me whisper it softly) when you are feeling especially critical over what may seem to you a grievous mistake of some worker at headquarters, just take a moment to ask yourself how much of the criticism you were about to make really *belongs to you*. Do not forget that you are as much concerned in every detail of the Temple body as is any other part of that entity. “We are one body;” each one of us is a shade, organ, note, or division of the one Group Soul to which we belong—the great Red Day and we cannot safely ignore our responsibility for good or ill. If I “go wrong” because you have neglected or refused to do your share toward making it possible for me to “go right”; if you fall down because I have neglected or refused to point out a stumbling stone, visible to me, but unseen by you, both you and I are dimming the glory of that great Red Day.

Whether our offense be one of omission or commission matters not. The fact remains that in any such an instance we would have broken the law of discipleship, sinned against self, and for that sin the self must suffer and atone.

B. S.

PREPARATION.

TEMPLE TEACHINGS. OPEN SERIES, No. CXV.

Little by little the delvers into nature's secret arcana are unraveling strand after strand of the close meshed, jewel studded web of life, and catching a glimmer of a gem here and there which by its splendid possibilities temporarily halts them in their search.

Reflected from the depths of the gem may flash out a color, or clue to some new field of investigation, hitherto sealed to their imagination, or a memory of some one or more unproven and discarded theories which, in fact, only required a knowledge of some connecting link to establish the theories as facts, and complete a chain of important discoveries.

Science has yet to learn that many of its discarded theories were in fact true links in a grand cosmic chain of truth, as are also those theories now under consideration only to be discarded in turn.

The hard and fast rules applied by science to the investigation of theoretical concepts of some of the most sincere minds of the age, together with the necessity for financial assistance, to demonstrate those concepts as literal facts, are the causes back of the failures to solve many of the deepest mysteries of life. Were it not for such hindrances the connecting links between spirit (pure energy) and matter, and between cosmic forces and substance in form, would have come under observation long ere this.

If the fact of psychic sight and hearing might be accepted as working hypotheses, and intelligently used when available in determining the relation between some two discovered, though discordant facts, for instance, facts concerning the operation of a natural law under the action of which the higher development of man is dependent, many of the said missing links would be found. For illustration, take the law of gravity and the known facts of its operation in regard to material things, and the operations of the same law in regard to the astral and soul planes of life and the things or beings in form within those planes; if the psychic senses of some reliable vehicle of communication between the planes of matter and force might be used in such investigation, such mysteries as levitation and suspension of material forms in air without visible means of support would be solved, for the laws of correspondence would show that a corresponding medium to that which supported astral forms in etheric atmosphere—inner space—would support material forms in outer space—the earth's atmosphere, and the method and means of creating such a medium might be found by investigation.

An astral body could no more support itself in etheric space without a supporting medium than can a physical body, consequently there emanates from the former a magnetic force which is used in creating a magnetic field which surrounds that body at all times. If the force—substance of such a magnetic field could be concentrated to make a more condensed support, such an astral form would be visible to physical eyes as a floating sphere giving out its own light, but the astral form of the body thus surrounded would only be visible to psychic vision.

But before any such field of magnetic energy could be concentrated to form such a support for the astral body of a human soul, that soul must have responded to a powerful force of attraction exerted from the physical plane by some human soul in incarnation. While it might be unconsciously exerted by the latter it is the force of attraction sent out from the lower pole of Manas—the mind, of the incarnated human being, in conjunction with the higher pole of the same force in the excarnated soul, which concentrates the substance of the magnetic field and so, as it were, furnishes a bridge, a support for the balanced point in the center—the astral body. And a corresponding field of magnetic energy must be created and concentrated before any material object may be raised and suspended in equilibrium for any length of time from the earth's surface.

It does not occur to cavilers who decry the possibility of the ascension of the Master Jesus, on the ground of gravity, that such a Master of forces would possess the power of overcoming the gravitational pull by the creation of such a magnetic field as I have referred to. However, it is not so much the ascension as it is the descent or rather the outcoming or return of that entity that we are bound to consider most at this time, in view of the fact that I have told you that such a return depended upon a right preparation for such an event.

You must understand that the long centuries since the ascent of Jesus have afforded time and opportunity for the exertion of a tremendous force of attraction which has been generated and expelled by the deep love, longing and aspiration of millions of the units of the human race, and which has drawn that entity from the higher etheric or astral plane to the lower astral, the plane next in vibration to the earth plane; but to appear in physical manifestation the substance of that etheric body must be condensed to a similar rate of vibration to that in which the disciples saw Him at the time

of His ascent ; and in order to make it possible for that to be done there must be a magnetic field created and condensed by those in incarnation who have the power, which will not only furnish the bridge from one plane to the other, but which will also supply the necessary force for such a change in body vibration as He will require. It is this great work that loyal students of occultism are asked to engage in, and this is partly what I referred to in speaking of the necessary preparation to be made.

You have been taught that the higher attributes to be cultivated were in fact states of substance and force possible of manipulation by man, and that the possession and use of occult power depended upon the cultivation and use of those attributes. You have also been taught how this should be accomplished. If their possession and use depend upon your obedience, your devotion, your brotherly affection and help for each and all human beings, no less than upon your power of accepting and acting upon the advice and direction of your teacher along lines of practical occultism, how else can you consciously develop those attributes than by keeping your vows of Initiation?

True it is that they are being developed in mankind by the slow process of natural growth, but there must always be some in advance of the race to which they belong, so it is only a question as to whether you will be of the latter named class or be content to plod on with the masses ; whether you will be among those who consciously create conditions for the manifestation of the great souls of the cosmos, or be content to take such fragments as fall from the tables of the Initiates when the great Feast is prepared.

SOCIAL SCIENCE.

H.—

EDUCATION.

It should give the educational fanatics pause that in the last few years three thousand children in Germany have committed suicide rather than go to school.

A child is an animal, and it takes very terrible and persistent cruelty to make any animal take its own life. There are some species of snake, which, if confined in a glass case and the rays of the sun directed upon them with a magnifying glass, will use their own fangs to destroy themselves. And to some small extent this is analogous to the state of children in many German and other schools.

The children are compelled, willy-nilly, to submit to the rigors of an intellectual forcing house with the burning force of knowledge focused upon them with all the power of modern science. No wonder that some commit suicide, while those who do not do so, bear their torment in grim, pathetic silence.

Some men and women were discussing, a few days ago, their school life, and their present recollections of it. In every case it transpired that their memories of school life were drab and dingy miseries, memories utterly unworthy to be those of the early life of the human child.

As one woman said: "The whole of my school life was perfectly wretched."

Another: "I always hated it. I used to think it would never end!"

Said a man: "School was simply enduring. I always tried to learn as little as the Lord would let me." And so on.

Under the present educational system it would seem that the very best teacher is really the worst one to employ. Especially is this the case in the cities. Under the sting and presence of competition; under the urge of superintendents; under the prod, prod, of the scientific normal schools and teachers' colleges, the salaried teacher is allowed but one aim—to get as much "knowledge" into the heads of childhood as did the last teacher, and if promotion or increased salary be expected, more of it.

With all our Clark University, our Columbia College, our President Stanley Hall, our professors McMurry, our Herbartian and Froebelian systems, and our maze of letters and works on education, this education is a dull affair. The average business of the school children in town and country is that of being occupied from 9 a. m. to 4 p. m. with sitting. That is the primary work of school—to sit. Then comes the secondary business of staring at a book, generally a volume of useless twaddle where it is not harmful, and finally comes the third occupation, that of keeping quiet and obeying certain, generally harmful rules. Such a thing as a real live spirit, a baseball spirit in the school room, a football spirit at the desk, is impossible and unknown.

Can this state of affairs be altered? We believe it can. Three things seem to be necessary to its altering. First, a new spirit and system in the school room. Second, the turning of great volumes of money now being wasted in industrial and other kinds of warfare into the channels of the national education. Third, the re-

construction of the economic life of the state upon a less preciously individualistic basis in order that the boy may not be compelled to learn so much material which merely fits him for warfare with his fellow men, and to learn it in so short a time.

Happily, there are signs of change in the dull weather. The Montessori system is attracting attention. Already one teacher, Mrs. Johnson of Fairhope, Ala., a single tax colony, has proven the success of it in her work. Mrs. Johnson does not teach "subjects" (and she won't have them taught in schools); she teaches children. The result is that the scholars are not in school at all—they are at play; and when a child is at play it learns fast and never forgets. The Montessori method is attracting attention. Let us hope it will presently attract money. Mrs. Johnson has already supplanted discipline in her schools with happiness, freedom, and spontaneity. Let us hope it will be supplanted with these in every school in America. It would be well if trustees of schools would write to Mrs. M. L. Johnson, at Fairhope, for her leaflets on "Organic Education." Men of international reputation, like Joseph Fels and Daniel Kiefer are on her advisory board. "Organic Education" seeks to adapt the school to the child, not the child to the school. Nothing better could be said than this quotation from the "Purpose" of organic education. "Growth should be unconscious and natural. It should be joyous and continuous. Organic education is Life."

"Organic education" does not mean that the children shall never learn anything. They learn things in which they are interested, and they learn them quickly and well. Open-air geography and topography, elementary chemistry and botany, music, singing and dancing, drawing and the manual arts, can all be taught outside, or without desks and certainly without books.

The German followers of Froebel have standardized and systematized Froebel until they have squeezed all the beauty out of him, leaving nothing but memorizings and repetition. But the new spirit abhors all such and endeavors to find what the child is interested in and to push that. If there be some supposedly necessary item which the child must learn, but which the child very ardently dislikes—postpone it. Give to childhood first what childhood asks for; presently childhood will see the need for the other things.

SIDNEY M. HILLYARD.

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EDITORIAL MIRROR.

The mission of the Temple is to create a physical body of Centre, firmly established, through which the Masters of the Great White Lodge may pour their force and teachings for the uplifting of the races of the earth.



In this effort to lay a permanent foundation for their work, the Masters have said that forces of evil which have lain dormant for 5,000 years would be aroused and lashed to frenzy; that all who came within the circle or sphere of this attempt of the Lodge to re-establish the Solar Dynasty again on earth would be stirred to the very foundations of their souls, tested at every point and as each stood the strokes of the Hammer of the Great Sifter-Master-Builder, would they be accepted as living Stones in the Temple of Light or rejected as imperfect stones for this cycle of Lodge effort.



It is no wonder, then, that in a Lodge work like the Temple there is the ceaseless ferment—a sure sign of Life and Spiritual energy inflowing and leavening the mass as yeast does the dough to make it fit for use. How else, in fact, could the unregenerated elements of human nature be raised and the Dweller on the Threshold, the Lower Elemental Self be mastered, and the darkened chambers of human nature be made a fit place for the Auguoides—the Luminous Self to abide, thus making the Temple of human nature a Temple of Light instead of Darkness? And how else can this be attained save by battling, stress, strain and suffering, and sacrifice combined with *unconquerable endurance*?



The most valuable lessons in practical occultism can be gained if one is impersonal enough to come to the Temple Centre and study the action of the forces on each new comer. If there is a weak, selfish, egotistic, vain or ambitious unregenerated element in his or her nature, it is hit again and again by the forces. Those in whom the heart forces dominate have a struggle, but ultimately conquer, but those who are dominated by the head are sooner or

later "absorbed by their own shadows," as W. Q. Judge puts it, and are soon out of the race.



The Temple has now established the nucleus of a Centre on earth through which the Great Ones may work. Many deep thinkers have said it was impossible to combine occultism and outer material business effort, but the Temple has held that this idea is an error, that mastery must be gained on all planes, and that a fully developed occultist can be successful in outer effort as well as in inner. Therefore the Temple through its members called into being the Temple Home Association—the physical body of the Temple. It was a gigantic task set the Temple to create this body and hold it intact against the forces inimical to the Great Work in this age, but it has been successfully accomplished to date and its future growth depends upon Temple members generally and particularly.



As might have been expected, the disintegrating forces precipitated themselves most actively against this material phase of the work and around it the battle has raged—which alone should sufficiently indicate the importance of that material aspect of the work. On another page of this issue is given a history of the struggles and trials through which the Temple Home Association work has passed, showing it has passed the point where failure is impossible if Temple members will hold fast to the first principles of the work and do their duty. Now that the Association work has reached the point of standing on its own feet, it is likely that the enemy will try to unsettle the faith of members in every way possible by subtle and gross misrepresentation, falsehood and *half truths*, which are often worse than utter falsehoods—but the occultists of the heart will not be misled by this, as has been proved time and again in Temple crises. The Master has said that the forces of evil are powerless when thrown against a pure, unselfish heart and if members everywhere will bear this in mind, and *remember* the real mission of the Temple defined in the first paragraph, they will not easily be unsettled by the subtle opinion of animus of some one who has become the vehicle of that Disintegrator whom the Master has told us is the enemy of His House and that these blows which *seem* to be aimed at us are in reality aimed at Him and the work he is seeking to accomplish with this planet. *And this is our spiritual opportunity.*

W. H. D.

WILD FLOWERS (California)

Golden flames uprising from earth,
 Purpling glories come to birth,
 Verdant blankets spread for sleep,
 Through which baby blue-eyes* peep.

Here—a splash of crimson red—
 Blood from Nature's heart outspread;
 There—a patch of rose and gold—
 Sunbeam secrets plainly told.

No order here but Nature's right
 To spill her treasure trove of light
 In melodies of disarray,
 Revealing God's—not mortals' way.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 92

LIFE STORIES. PART I.

(Simplification of T. T. Creative Fire)

Children, do you ever wonder about yourselves, about life and birth, and how you ever found your way into the world? Is it a great mystery to you, one that you would like to have explained, to know more about?

Let us talk it over together, for it is right that you should know, and your lives will be stronger, purer and holier for learning about these truths.

The story of life and birth will always be somewhat of a mystery to us. We can never know all about it, for it is the story of love and of God, and we never could know all about God, no matter how much we might try, any more than we could learn all there is to be learned of love.

We would never want to know all there is to be known about love. It would take half of the joy and sweetness of it away if there were nothing new to be learned. It would be like wearing one dress forever and ever and ever, and oh! how tired we would grow of it. Love is like wearing a new dress each day, or like having a

* A California wild flower.

new dress to wear whenever the old one is worn; a sweet, clean, beautiful dress, simple, neat, and well fitting, ever pleasant and bright to us like the friend that grows ever nearer and dearer.

Life, love and birth are all one—they all hold the same mystery within them, and we learn to understand one by the others.

If we would learn deeply about them and ourselves we must go to the great Instructor—Leader in the World School where these lessons are mastered. We must go to the World-Child, not just the child of men and of women, but the Child of all thought, all feeling, the Child spirit everywhere, to the Child of nature of the rocks, of the trees, of the flowers, of the stars, of the universe, of God.

This great Teacher-Child of God is the ever living radiance, the shine in things, the bright shining radiance of life, in the never ending secrets and mysteries that lie hidden away from us, in the things we know to be, yet cannot touch or taste, or hear, the Un-manifested.

In the truest truth this Light, this Sun, this Love is the Creative Power, the Cause, the Birth, that gives Itself to Itself, that it may be born, that it may live.

This giving, this sacrifice, is what occurs when a child, a boy or a girl is born into the world, as you will learn later on in our talks.

First, you should learn that life and love are like a holy fire that wounds and destroys, if need be, that all may be made clean and pure and ready for new life to be born.

Indeed, it has been said, to know life, to really learn of love and of birth, man must be like a star, a five-pointed star, with feet, arms and head, stretched on the cross, that the selfish part in him may be crucified, and the Radiance, the Child, be born into the light.

All mothers, all fathers and teachers have always been hampered from the beginning when trying to tell of the most sacred truth of birth, for people have never been holy enough to listen purely, to think upon the beautiful, shining part without calling out ugly thoughts and impure actions.

So before we go on with these talks we must solemnly decide together to keep these truths sacred, to not allow ourselves to be tempted to use them wrongly or unworthily, no matter how hard it may be to resist, for if we do, all the shine will go out of our lives, we will become wicked and sick and dark, and not the wisest person on earth, or the highest angel in heaven, could help us.

So think this over and see if your hearts and your minds and

your bodies are pure and clean and fit to learn and to know of life, of love, of birth, and of God, before we go further.

(To Be Continued).

NOTE—This series of lessons is sent forth as an answer to the oft repeated request on the part of mothers and parents for something interior and practical on the great life mystery to place in the hands of their children. The endeavor will be made to make the lessons, clear and simple, as well as uplifting and spiritual. In large measure they are the result of experiences and talks with the children themselves, the Teachings of the Master being used as a basis for instruction.

A certain element of mystery, of the unknown, will be embodied in the lessons that the sacredness of the subject may be retained. The key to the problem lies in the parent presenting that which will draw the child close, giving free opportunity for the answering of questions when they are asked.

Suggestions or questions on the part of parents or children will be welcome.

JANE W. KENT.

THE TEMPLE HOME ASSOCIATION.

REPORT AND MESSAGE OF THE PRESIDENT READ AT LAST ANNUAL MEETING, AUGUST, 1911.

This is as much a review and history of the progress of the Temple Home Association as a report. The Association now being in its eighth year, the test of time can be applied, making it possible to judge whether the Association is going ahead or backward, is on the flood or ebb tide of results. Strict scientific analysis allows no place for sentimental considerations, so in business the test of business success must not be tinctured with a particle of sentiment, but must rest on the basis of cold-blooded figures which cannot lie. This alone permits seeing conditions and results in tangible form and effect.

The Temple Home Association was organized in August of 1903 and began operations immediately. Land was bought with the money subscribed for memberships and investment certificates. Equipment and tools and buildings considered necessary were assembled and the work began. Only a few people were residents at the start and a partial communistic system was put into operation. Under this plan the workers were given their living expenses of board and lodging and a cash allowance of \$10 per month. Under this system the Association made no headway and each year showed a deficit. This system was also unsatisfactory to the workers themselves, and so after a trial of this method for three years, the Department system was inaugurated. Under this plan the workers were grouped in different departments, each department working out its own destiny as to management with the Association still bearing, and responsible for, the financial burden. This system

lasted for one year and was declared unsatisfactory by all concerned. In that year the Association still showed a deficit, but not so great as under the previous system. In 1909 the present system of renting land, buildings and equipment to groups was put into operation and has proved the most satisfactory of all methods. Under this system the renters bear all the burden of failure and reap all the benefits of success directly. Under this plan the Association gets its rental or percentage of profits agreed upon, all being arranged in advance. The individual or groups renting are also responsible for all expenses, the Association not being concerned in the management of such a group in any way. This system has also proved the line of least resistance, producing more harmony and minimizing the possibilities of friction and misunderstandings between groups, individuals and the Association.

The first year trial of this system yielded the first showing of profit to the Association. True, the net gain was small, only being \$61, but it was on the right side, and when that was accomplished an important epoch occurred in the career of the work, for it meant that the management had turned the tide, that we had crossed the danger line dividing success and failure, and that at last the Temple Home Association was on its financial feet, was self-supporting, and that each succeeding year, if the management would keep to the lines mentioned even greater success must accrue.

The law of business success being inexorable, that the income must equal if not exceed the expenditures, it can be laid down as an axiom, that a movement like the Association having valuable productive land and buildings and rentable equipment must go on increasing its net gain yearly if the management will stick to its present line and not dabble in experiments and doubtful side lines. In other words, to keep to conservative methods of procedure in extending the work and its various activities. Last year under the present system, the net gain was \$277 against the \$61 gain of the year preceding. From this it appears that the profits of the first year was not an *accident*, as the last year showed a much better showing on the safe foundation established.

It will be interesting now to analyze in essence the showing of the Association for the four past years under the three different systems that have been on trial. In 1907 under the first system referred to, the books showed a loss of \$2,332.

In 1908 under the Department system referred to the Association sustained a loss of \$1,248.

In 1909, the first year of the present system of rentals, the Association made a gain of \$61.

And this past year, 1910, it made a net gain of \$277. The jumping from a loss of \$1,248 to a net gain of \$277 in two years speaks for itself and should *silence all criticism of the management* which goes on so ignorantly at times on the part of those who *should* know better and *could* easily know the truth if their attitude would permit them to analyze conditions fairly and justly.

The losses referred to in the first years of the work were legitimate losses; by that, I mean by making trial of methods and conditions that could not otherwise be known in a work like this without such trial.

From the start all knew that the Temple Home Association was not an ordinary business venture, or just one more money making corporation. All knew that it was designed to work out on the lines of centralization certain co-operative principles. The working out of these principles in external form successfully it is also well known has ever taxed the wisdom, the patience, the persistence and judgment of the most able men, and where one such experiment succeeds a hundred or more have failed. Also the ordinary business methods of the world cannot be followed in a work of this kind and were one of the great Captains of Industry of the world like Mr. Morgan or Mr. Rockefeller to take hold of such a proposition, he would be more than apt to soon declare it impossible or throw up his hands in disgust at the problems which human nature itself involves in all these co-operative endeavors. In his own field *in the world* the great Captain of Industry is a success because he dominates every situation *with cash* and if an employe is not satisfactory is at once discharged and another put in his place, but such methods are not possible in such an organization as we are building up, for we recognize that all have good talents and as it is our work and duty to find a place if possible for each one who becomes identified with the work. So the losses of the first few years gave the management valuable data to build on and the wisdom and experience gained was worth infinitely more than the cost.

The Temple Home Association being now a success and being *self-supporting* and on its financial feet, after seven or eight years of silence I will permit myself to indulge in a little personal talk about the Board of Directors and myself. I am well aware that there may be a few who will say that the Association is not a success and is mismanaged, but how they can persist in view of the

facts and figures shown, we will leave to their own conscience. I am also well aware that these few would lay the failure (in their minds) on Dr. Dower, but as Dr. Dower has stuck to the ship which these people said would sink, and as the ship is sailing nicely over the same seas, some one must have erred in judgment and vision. Dr. Dower's methods have also been questioned, but as he was one of those primarily instrumental in founding the Association on the principles laid down and was so intimately identified with the life of the Association from the day of its birth, taking the leading part in organizing the same and being its executive officer during the term of its existence to the present time, it may be barely possible that there may have been more reason and good judgment in his methods than his critics were able to see at the time. The captain of a ship does not always give his pilot reasons for a change of course, but that captain knows where the dangerous reefs lie and is the only one who can lay out a safe course. However, I am not making any excuses or apologies for my methods. I am willing to bear the responsibility for any losses for any year, but if I am singled out as the one on whom to place the burden of any real or apparent failure, then I also want the successes to be credited to me in strict justice. It is far from my purpose, however, to claim to be the one who has managed and directed the course of the Association through the past years up to its present condition of substantial success.

With one exception, that of a director two years ago who conspired to injure the Association in every way possible and whose resignation was demanded on pain of expulsion (which resignation was then instantly received), leaving out this director who was on the board for one short year, the directors have been a *unit* on every question that has ever come up in the Board involving the methods and principles of the Association and its management. Therefore, the present success of the Association should be credited to the Directors as a whole, aided by devoted members generally. All questions and problems have been deliberated by this Board during the past years with the utmost conscientious feeling of their responsibility and there has ever been a searching for the Light and the Line of least resistance that would bring the surest, safest and best results in the quickest possible time.

(Concluded in next number).

TEMPLE ACTIVITIES AND NOTICES.

Members are reminded that April is the semi-annual period for the payment of Temple dues.

* * * *

Easter Sunday was Children's Day, the Sunday meeting being given up to them with appropriate service of music and song. Two of the children resident at the Centre were received into the Temple on this occasion by the simple, yet impressive, Temple ceremony.

* * * *

Other subjects discussed at Sunday meetings the past month were: Unity and the Occultism of Failure and Success.

* * * *

Sister Ida J. Wilkins is resting and taking some mineral baths at Newsome thermal springs near Arroyo Grande.

* * * *

Patanjali's Yoga Aphorisms have been reprinted in cloth and leather, price 50 and 75 cents, respectively. May be ordered through the Halcyon Book Concern.

* * * *

Members will please remember, as already requested, that all communications intended for the Temple Scribe should be addressed to Mr. Ernest Harrison, in future.

* * * *

Members should exercise care in drawing money orders for payment of Temple Dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Kent, Treasurer.

* * * *

All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Scribe of any change of address. Send such notice on postal card or otherwise direct to the Scribe and do not include it in any correspondence with other officers or workers at Headquarters. The observance of this method is very important to those making any change in address.

TEMPLE SCRIBE.

23 G

Vol XIII complete



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Mysticism, Social Science and Ethics

PUBLISHED AT
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THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, 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 Saviour, 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, Haleyon, California.

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Behold, I give



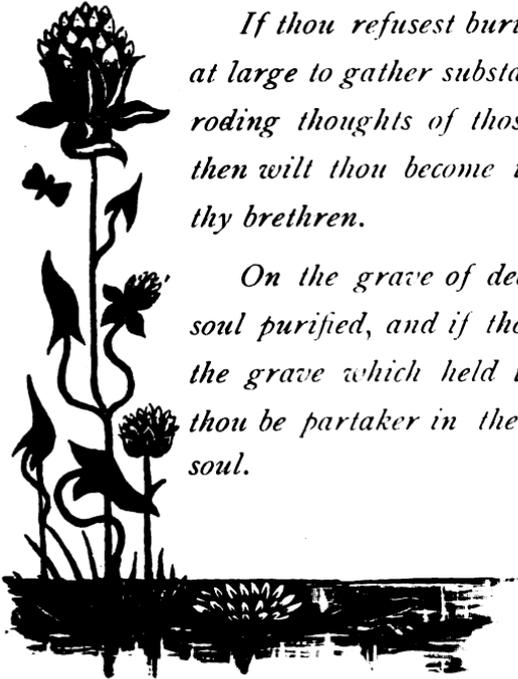
unto thee a key.

THE GRAVE OF SIN

Carefully, tenderly, bury thou the faults of thy brethren, for in their graves will lie the embryonic forms which later will rise regenerated as virtues.

If thou refusest burial, and leavest them at large to gather substance from the vile corroding thoughts of those who think to kill; then will thou become in part the slayer of thy brethren.

On the grave of dead sins may rise the soul purified, and if thou hast helped to dig the grave which held those sins, then shalt thou be partaker in the resurrection of that soul.



THE WISE MAN.

TEMPLE TEACHINGS. OPEN SERIES, NO. CXVI.

The wise man knows that a conditionless, changeless period of manifestation is an utter impossibility for man in his present state. he knows that history repeats itself in ever recurring periods through an eternity of time as day follows night; he knows that the democracy of one age will make way for the monarchy of the next, as surely as he knows that the tides will throw up the waters of an ocean on its shores and then fling them back in perfect time and rhythm.

He also knows that every tide of life, as well as every tide of ocean, must be taken at its flood if it is to bear a precious load of treasure or experience to its destined harbor; therefore he takes advantage of every high tide in the affairs of men and nations to advance the progress of his ideals, and then falls back into some secure haven when the tide has gone out, and conserves his energies. But the wise man also knows that back of every tide, every movement of sun, stars and planets, every cycle of manifestation, is a supreme power which governs all, a power which operates at the center of all things—the place of peace—the point where motion ceases and unity reigns, and that he must be aligned to that power if he would succeed. A point where the Father can no more become the Son, and the Son can no more become the Father. A state of existence where the Father reigns eternally, and the son serves eternally,—where the Mother and the Father are one in the Son, and each is a partaker of the greatness of the other.

And the wise man sees that however often the elder Son may be differentiated into the many sons, in the course of time, however repeatedly night may follow day, or the tides of life go out,—however often a democracy may be created by the powers of disruption in labor for the birth of more desirable conditions, the people must return to the original form, the paternal—the kingly form of government—again and again; therefor instead of throwing his energies into flotsam and jetsam of changeable life he strives to keep them in line with the more stable, the more lasting forms of life, those forms which begin and end a manvantara.

It is because of his knowledge of the flux and reflux of the life forces that the Master—Initiate—of the great White Lodge forms all his creations on the lines which govern that Lodge—the paternal form of government and control, however inefficient the parent of

any one of his creations may be in the initial stage of the creation. This would seem to contradict the advice and direction given by us along communistic lines, but does not in reality, for the sooner the flood tide of a democracy or socialistic community is reached the sooner will the best fitted units of the humanity of that period and nation have reached their apogee of development through experience, and so be fitted for removal to another sphere of action, a greater opportunity.

Believe me when I say there is no such thing as a decadent civilization, notwithstanding the claims made by political economists to the contrary.

The fact that the sons and daughters of a truly great man have become degenerate does *not* prove that the tendency to degeneracy began in the parent, or that he can be held responsible and so be made partaker in the results of the degeneracy of his children. If that parent is truly a great man he passes into another sphere of activity at the highest point of his development, a sphere where the children of his body are no more to him than the children of another man's body. He has then more nearly approximated the sphere of divine Fatherhood.

The average man does not realize that the seemingly decadent race may be but the rising souls of a more material, a more animal like race, the units of which must learn by conscious contact with evil the horrible nature of evil as have those who have passed on. But when I speak of those who are at the flood tide I do not necessarily refer to the rich, the powerful, the great, as the world counts the great: but the rich, the powerful, the great of mind, of nature of soul, whatever their outer circumstances may be.

When the thirst for popular rule is upon a people that race or nation is nearing the apogee of development which that particular race or nation could reach *as a body*. It is preparing the way for the division of "the sheep and the goats" of that cyclic round, as was indicated by the prophet,—the sheep to be removed by rebirth into some higher form of civilization, possibly on some other planet, figuratively speaking, "the right hand of God." The goats—the passion bound, brutish descendants—to take the "left hand" route to knowledge, the route of suffering, that they in turn may rise to a similar point to that attained by "the sheep." Many of the nations of the earth are in the throes of such a preparation at the present time, hence the craze for popular government sweeping over the earth. The wise man stands back, looks on and listens, knowing the inevitable result.

When directions were given for the formation of the Temple and its subsidiary effort, the Temple Home Association, I directed that the control of the two divisions should be vested in the Paternal, and the Communistic forms respectively, knowing full well that the latter could not long survive the withdrawal of the paternal influences flowing from myself and my brethren, through the agent appointed by us, should any successful effort be made to separate the two bodies. They are founded on the laws which govern the universe and the great White Lodge—the law of centralization. All this I made plain in the beginning. Ignoring these directions, repeated though unsuccessful efforts have been made by individuals to separate these two bodies which are bound by the deepest of all ties, by trying to incapacitate one or the other in some respect.

When the demons of avarice, self emulation or hatred creep into the human heart they blind the mentality to such a degree that their victims neither think nor care for the injury they may inflict upon the community, organization or body of which they are units. If the masses of a body politic could but realize that every blow struck at that body must inevitably fall on every unit of that body they would be less willing to encourage the single unit who strikes the blow which must fall on them. The masses of a human race cannot reach the highest possibilities of that race until they perfectly obey the laws which now govern some of the lower orders of life, accepting cheerfully the fact that implicit obedience to divine law as rendered by the said lower orders has enabled them to multiply and continue to exist when man has been killed off the earth.

The prick of a pin, a tiny knife thrust into the body of man or animal will call countless numbers of defenders—the white blood corpuscles—to the point of attack. They are sent by a single brain impulse. The combined recuperative forces of the whole body are turned in the direction of the wound until the danger has passed.

If man were obedient to the law which governs those minute semi-conscious organisms no single body or organization of which he was a unit could be greatly endangered by the act of any individual, or by a minority of its members.

It is because of their implicit obedience to this law by the units of the great White Lodge that the latter has become and remained the guiding, controlling power of manifested life. The disintegrating element—the individual destroyer—which may creep into some lower Order of a Degree of the Lodge is thrust out by his own lim-

itations. The solid front opposed to him forces him to eliminate himself.

There is no occasion for positive action—attack—on the part of his associates against him. The negative action of quiet, steady resistance, combined opposition, forces him out of the environment of those he has endangered by his acts. When the inner eyes of mankind are opened to the great fundamental laws, life will have taken on a new aspect.

The primal object of the Temple formation by the Initiates was the more rapid assimilation of the spiritual truths upon which natural laws are founded, by as large a number of people as might be fitted for their reception.

Each entering member receives what he demands by his adherence to or repudiation of the said laws. He can rise to the apogee of his opportunity, or fall below the level and be placed accordingly by the Lodge in some other sphere of experience or activity; but whatever may be the instrument used for his grading the controlling force of that instrument will be the natural law; for it is divinely true that not a sparrow falls to the ground without the knowledge of the Father. Not a hair of the head is left unnumbered; and if the Temple were only a sparrow, figuratively speaking, not a single feather of its body could be ignored or forgotten by its original founders—The Great White Lodge.

H—

THE TEMPLE HOME ASSOCIATION.

Report and Message of the President, Read at Last Annual Meeting, August, 1911.

(Concluded from May ARTISAN.)

No one or two people have swayed the Board, and as said, what has been done has been the collective judgment and action and the good results finally won, justifies the membership in congratulating itself in having selected and kept in office a Directorship that has safely and wisely guided the interests of the Association to the point where it is now *self supporting*—going ahead steadily and surely. True, we are not as yet a city of thousands of souls, but when we are able to say to members outside that they can come here and make a living, we can get hundreds where now we get but one to come. At present there is limited opportunity in this agricultural region. We need people to come here who will have some capital to start industries which will not only provide *them* with work, but serve to

draw *others* as well. But this is bound to come in time on the currents of life and development.

The general condition of the Association may be summed up briefly by pointing out its total indebtedness and assets of every kind whatsoever. This total indebtedness at present is \$18,606. This includes all mortgages, notes and debts of every kind. The total assets of the Association as shown on the report read by the Secretary is \$40,459. This, as the report states, includes all the land owned in equity or totality by the Association, all furniture, tools, equipment, etc., without allowing for either depreciation or appreciation in value of the same. Equipment and buildings will depreciate, but as has been pointed out in the report, land in this section has greatly appreciated in value. The figures given were the actual cost price of the assets mentioned. This gives the Association a comfortable balance of \$21,853 to the good, showing what has been done with the capital paid in. With this fine and substantial balance to the good we need not worry as to the future of the Association from the financial aspect. Just one item will show how the management has looked to the future to enhance the value of our assets. A few years ago twenty-five acres of walnuts were set out on some of our best land. These are growing splendidly and are now in their seventh year. In a few years the Association will derive a fine income from the trees based on a ten or fifteen per cent valuation of bearing walnut land at \$1000 per acre. In other words, twenty-five acres of walnuts should give an income of at least \$2500 per season.

While we should not become intoxicated with rosy dreams of wealth, yet it is not an impossible dream that one of these days members will receive notice from the Directors that their membership is bearing a dividend. Our books show that when the sum of \$2913 has been paid back to the Capital Fund, which amount has been used for running expenses, then, in accordance with the by-laws, the Directors will be obliged to divide any surplus with the certificate holders.

The Temple Home Association being in good financial basis, members should feel no hesitancy in recommending other members to join. There are certain clinging fringes of indebtedness in the form of notes or balances on notes that a few new memberships would enable the Directors to clear off and allow them to use the income from rentals, etc., for the liquidation of interest and taxes without feeling any strain.

The great problem of the Association is to show members how they can make a living if they come here, for we cannot advise them to come unless we feel there is work for them sufficient to make both ends meet. Several members have been making good at the poultry business and it would be interesting to have some figures from Brothers Brayton, Harrison and Awerdick on that business at the good and welfare meeting Thursday night.

The chicken business seems to be a feasible business for any adapted for such lines.

The Temple Home Association then after its seven or eight years of struggle and work, *is now self supporting and on its own financial feet*. Therefore, every member can legitimately feel the utmost confidence in its stability and its future, and the wisdom of the management. My friends, few of you will ever know when the tide was going the other way, and when so many things tended to discourage and when smarting under the blows of injustice and misunderstanding, how our strength, our patience and resources, mental and physical, were strained to the breaking point—and yet under such forces the work *was held together*, every difficulty met and surmounted, every obstacle and attack and conspiracy met, overcome and routed by doing *just the right thing at the right time and in the right way*—until today we are able to say to all members here assembled, in person or proxy—our work has reached the point where it cannot fail. It is a success and the light of success that now shines on the work *will and must* become ever brighter and stronger with each passing year of our co-ordinated efforts. Let us then go on in Faith, Love and Strength to externalize a Centre—a Home not only for the weak and hunted ones of the earth, but for all who have suffered from the jaws and fangs and claws of the beast of the world—a Centre wherein the Mighty Ones, the Masters of Love and Wisdom, may come in their Luminous Bodies of Fire and look down upon us and impart their blessing—a part of themselves—to nourish us for greater strength to help the Great Orphan—Humanity.

SOCIAL SCIENCE.

I. W. W.

By SYDNEY HILLYARD.

It is not humanly probable that there will again be any period of industrial peace until there comes the great change over the

face of civilized men to which we are looking forward with expectancy and hope. There's a reason. That reason in the United States goes by the name of I. W. W. In France the organism kin to this is called Syndicalism. In England the same principle is being introduced right into the heart of conservative British trade unionism by Ben Tillet and Tom Mann, the latter of whom learned the system in Australia. In South Africa, in Canada amongst the railroad men, in Austria and Germany among the political socialist unions, and in Russia even among the peasantry, the method of syndicalism, of I. W. W.-ism, is rapidly spreading, and in spreading is overturning the old conceptions of trade unionism, and introducing that which makes it futile to look any more for industrial peace.

The battles which have been fought recently on syndicalist lines have startled the world. They are slight skirmishes, range-findings of the tirailleurs, tussles of light horse, preparing the way for the general engagement which is coming upon us from all sides. In view of this it might be well to enquire as to what I. W. W.-ism is.

The I. W. W. was founded in Chicago by Bill Haywood as a protest against the dilatory and retrogressive methods of the American Federation of Labor under the leadership of Samuel Gompers. The A. F. of L. divides all labor into crafts. It has a carpenters' union, a bricklayers' union, scores of railroad and building trades unions, unions for men engaged in boring a five-eighths of an inch hole and unions for men boring a hole seven-eighths of an inch; it has endless miners' unions, steel workers' unions, glass blowers' unions, and soap bubble-blowers' unions; unions for Tom, unions for Dick, and a separate union for Harry. Finally it has no union whatever for the great under dog or the unemployed.

Into this bottomless-pitted tangle of inefficiency, waste, and failure strides the young giant of Syndicalism. The I. W. W. unites all these workers into One Union.—The Industrial Workers of the World. It also unites all other workers therewith and thereunto, and also all others who are not working, in Californian parlance, the Hoboes. It remained for the I. W. W. to realize the terrific strength lying ready to hand in the forgotten byends of the tie-trudging hobo. The minute you make a friend of a hobo he becomes a hero. The I. W. W. in America is the Hobo's only friend, and for this, his only union, his only friend, the hobo goes smilingly to the county line for a flogging, to jail to starve, and

with very little misgiving, to the gallows. Bill Haywood has made more heroes out of cheaper clay than has any man since Napoleon.

The American Federation never attempts to organize any but the most easily organized of skilled laborers—and organizes but relatively few of them. The I. W. W. organizes everyone. The American Federation loses nearly every strike, the I. W. W. never loses anything. The Federation makes all kinds of compacts with employers; for an I. W. W. to make any compact whatever with a capitalist would be to commit the worst I. W. W. crime. When the strike is over the A. F. of L. workman goes back to work; when the I. W. W. strike is over the I. W. W. workman goes back to get ready for another strike. The crafts unionists wants a rise in his wages, the I. W. W. wants the business. The philosophy of the crafts unionist is the full dinner pail, the I. W. W. philosophy includes Jesus, Tolstoy, and Karl Marx.

The I. W. W. is a socialist on the industrial plane. He thinks and says that political action is too slow for him so he calls for "direct action." Direct action means the sympathetic, national, and international strike. Nevertheless the I. W. W. practically always votes the socialist ticket, hoping in the meantime to beat the socialist to it by taking over the national business through the compelling power of trade paralysis brought about by the national strike. The socialist votes; the I. W. W. strikes. And Bill Haywood is both the founder of the I. W. W. and sits on the National Executive Committee of the Socialist Party as well.

Some people call the I. W. W. "anarchists." This is a great confusion of thought. There may be many anarchists who are members of the I. W. W., but anarchism does not tolerate the idea of the state organization of industry, while that very organization is the key note of the I. W. W. Revolutionary anarchism undoubtedly countenances violence; the I. W. W. counsels the worker to do nothing with his hands but fold them. When the I. W. W. takes hold of a strike all violence ceases—the I. W. W. does not need violence, he can win without it. It is true that the I. W. W. will break illegal laws, *vide* San Diego, but so do the socialists, the trade unions, the single taxers, and the I. W. W. breaks the laws without violence. Perhaps no more extraordinary exhibition of non-resistance in resistance has ever been seen than that of the Californian I. W. W. hobo taking his beating at the San Diego county line, going to hospital to mend himself up, going back for another beating, hospital again, another beating, and in three or

four cases—death. A man does not willingly step under a black-snake whip over and over again unless he is spurred either by a great faith or by the hope of some great personal gain, and what has the hobo to gain from the whip? It is all very well for Christian gentlemen to call these hoboes “scum of the earth,” “hoodlums,” “roustabouts,” and similar names, but gentlemen do not always behave themselves with circumspection—as for instance when they strip women naked and hurl obscenities at them, as was done in the San Diego prisons. It may be that these same hoboes are about to inherit the earth. Take heed to these men; for they are not out to reform the world, but in the name of the working class, to possess it.

The I. W. W. has only one real opponent. The Standard Oil Company? Not for a moment; Standard Oil would be as helpless in their hands as a standard White Leghorn. The I. W. W. enemy is the pure and simple trade union. When the I. W. W. wins over the trade unions the battle between capital and labor will be at an end—that is to say it will be capitalism which will be at an end. And it is coming. The socialist talks betimes; the I. W. W. talks all the time. When you see a group of men gather in the park about 9:30 Sunday morning, and are still at it at 9:30 at night, even if there be but one listener—that is an I. W. W. crowd.

Syndicalism in England hardly raised its head before the Imperial government had to come down off the throne and plead before it. It is preparing to take that throne permanently away. Germany and France struck at the same moment. But wait! Syndicalism is preparing to strike in every country in all trades at the same moment. Syndicalism strikes like a thief in the night, and with the weapons it takes in the night it prepares in the day time to strike again the next night. Coal, railroads, ships, will probably be the next theatre of Syndicalist battle, and it will tie up everything that moves. It might indeed, did they know it, behove the moneyed classes to be respectful, for who knows but that in very short years they may be applying to the I. W. W. for bread. In any case to light the fires of revenge in the breasts of hundreds of men is an expensive amusement for which we shall all have to pay the toll. Our advice to San Diego and to other towns who contemplate imitating San Diego is—Don't!

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EDITORIAL MIRROR.

"The more thou dost advance, the more thy feet pitfalls will meet. The Path that leadeth on is lighted by one fire—the light of daring, burning in the heart. The more one dares, the more he shall obtain. The more he fears, the more that light shall pale—and that alone can guide. For as the lingering sunbeam that on the top of some tall mountain shines is followed by black night when out it fades, so is heartlight. When out it goes, a dark and threatening shade will fall from thine own heart upon the Path, and root thy feet in terror to the spot.

—*Voice of the Silence.*

The above points out the occult law of soul advancement which has been referred to many times in Temple teachings and writings. The heart light is the Lodge Light—the Central Flame—in the highest sense God Itself, the Consuming Fire—and the nearer one approaches that Divine Central Flame the fiercer the heat, the harder the trials and tests until the Candidate enters the Flame itself and wins Passive Endurance of Pain by the burning out and elimination of the crystallized skandas of the lower nature—and henceforth wears his living flaming robe of Immortality consciously at one with God within.

A New Order of the Ages is about to dawn. Science, Religion, Philosophy and Politics will find a new and truer foundation for action in the world of men. That which rests on falsities will vanish and on the Rock of Truth a new impulse will be given to human endeavor in all fields of action.

The Temple movement cannot be understood by members or others unless they realize that it is *preparing the way*, clearing the Path for the Living Church of the People—the Temple of Light in which Science—Knowledge, and Religion—Wisdom will be as one—in which both Reason and Intuition will be satisfied.

The word Religion in the Latin, means a "binding back," the binding back of the soul and all things to its Divine Source. This idea of the journey of the soul back to God is postulated by most religions on *faith*, but it is capable of scientific proof to the scientist who is also a Meta-scientist. Upon the idea of tracing the origin and destiny of things will be built a Real Science of Life and that Science will be the true and Universal Religion. And such is the Religion that the Temple movement is bringing to birth.



Therefore, we have in the Temple various Orders and Degrees, to which, when the nucleus is trained and prepared, the real work and teachings will be imparted. The work may seem indefinite to those who do not understand the Plan, but as unfoldment occurs the natural and divine order will be apparent. On the whole the Lodge plan of Centralization is followed, for as pointed out in the May editorial, the Solar Dynasty is to be externalized once more on earth and that Dynasty must be based on the natural and Divine order of the heavens, not on man's present imperfect and childish attempts at self government. In regard to this great Solar Dynasty to be, more anon.

W. H. D.

A SYMBOL.

Many of our members are deeply interested in the study of Symbolism and it may be they will wish to try to interpret the following symbolic message seen by the undersigned, which on its face bears the sign of great events. We would be pleased to have the interpretation of this message by all who are interested:

First—There was an immense field of wheat. The grain was fully ripe and the heads were so heavy they hung far down the stalk. Right in the center of the field stood a beautiful boy no taller than the wheat, whose face was raised imploringly to the sky. Both his little hands were engaged in pushing the stalks of wheat aside to make room for his body to progress.

Secondly—The same boy, perhaps two or three years older, in the midst of a large crowd of boys who were mistreating him. He walked out of the crowd and stood facing me. One of his cheeks was cut through to the bone and blood was pouring from the wound. But there was an expression on his face I had not noticed when I saw him the first time. It was now practically the face of Abraham Lincoln in miniature.

Thirdly—The same entity now grown to young manhood. The resemblance to Lincoln was made stronger, though all the features were greatly refined. The strong jaw and piercing eyes gave evidence of great mental and spiritual strength. He stood at the top of a high hill and the valley beneath was packed with human beings. He was naked save for a white loin cloth, and his arms were stretched out with a most appealing gesture as though pleading with the people to carry out some great purpose. Suddenly the loin cloth changed into a goat skin, the face altered and took on a Jewish cast of feature, and I seemed to instinctively know it was the face and form of John the Baptist.

This ended the message.

G. IN C.

CHILDREN'S DEPARTMENT

Temple Builders—No. 93

THE LITTLE HOMEMAKERS.

There was great rejoicing among three little girls, one morning, on the completion of a new playhouse of three rooms, their mother had built for them, in which they could learn to do real house-keeping. It had a bedroom and living room, and a small kitchen with a stove, and all was so cosily furnished, it made every one who saw the place wish they could have such a one to live in.

The little girls had three brothers who each had a tent, and, sometimes they were to take dinner with their sisters.

On the morning that it was ready for occupation, the mother handed the key to the girls, and allowed them to hold a reception. Very proud they were to preside in their own house and a pretty sight it was to see them in their clean white dresses showing the guests the rooms which they had decorated with flowers.

Suddenly in the open doorway appeared a little girl, a stranger. She said she was a new neighbor, and that her name was Merry Bee.

So pleasant was her face and manner the girls could not help but make her heartily welcome. "I wanted to see your new cottage, and I was sure you would not object," she added.

"Certainly not," said Hildegard, the eldest. "And after the others have gone we will have such a nice time playing together." They were soon left with their new friend, and it was not long before the children found she knew a great deal about keeping

house. She was such a merry companion, they thought her name quite suited her. They willingly followed her suggestions, and, although they were not aware of it, they learned a great deal that day about sweeping, dusting, cooking, dish-washing and bed-making.

Of course it was all like a new play to them. They enjoyed every minute of the time, keeping Merry Bee to lunch, and afterward sitting on the little porch with her while she sang to them.

"You are going to name your house the "Good Intent," are you not?" she asked, and, then, as the children nodded, she perched herself on the low porch railing and looking up side-wise like one of the little birds hopping about on the lawn she began to sing:

This is the house of Good Intent,
 Good Intent, Good Intent,
 May all our days here be well spent,
 This house of our adorning.

Here we will learn to live and work,
 Live and work, live and work,
 To cook and sweep and never shirk
 Our duties of the morning.

The children were so charmed with the singing, for her voice was very sweet, that they asked her to sing again and there followed what she called Duty Songs. The little girls learned to sing them before she left and wrote the words. This is the order in which they followed:

"Rising Song," "Dish-Washing Song," "Sweeping Song," "Cooking Song," "Sewing Song." (These songs will be published at intervals, later on.)

After finishing the songs Merry Bee arose and told them she must leave them. "But, come again soon!" the children eagerly cried.

"I will," she said smiling. "I have had a very happy time. Some day I will come and take you to my home, but I cannot direct you there today." She shook hands and then waving a bright good bye, she ran down the garden walk and was soon out of sight. The little girls looked regretfully after her. Her songs they never forgot and as each daily duty was performed they sang the verses that belonged to it.

They did not know it, but their guest was the good fairy Home-maker, herself, who had taken the form of a child and as a play-fellow had instructed three earnest little girls in lessons they had wished to learn.

E. H. HAWORTH.

HEALTH, HEALING AND HYGIENE.

In the April number reference was made to the fact that all bacteria were not disease producing, that, in fact, some varieties were beneficent and without them there would be no life, vegetable or animal on this planet. Let us examine the whyfore of this important fact.

Man and animals are dependent for existence upon vegetable. Vegetables are dependent for existence upon Carbon and Nitrogen. Deprived of carbon and nitrogen plant life would disappear from the face of the planet. If plant life disappeared, animal and human life would quickly follow.

Therefore the existence of plant life depends upon a proper supply of carbon and nitrogen. All dead vegetable and animal matter undergo a process of decomposition and fermentation due entirely to the functional activity of a class of bacteria known as Saprophytes representing the large majority of all bacteria, in fact. These are also known as the *nitrifying* bacteria, because in the process of fermentation and decomposition they resolve all dead organic matter into Ammonia, which is a compound of nitrogen, and Carbonic acid gas, and water. Here, then, we see where the bulk of plant food comes from as a result of the activity of the nitrifying bacteria. While all dead organic matter, vegetable and animal, contain vast quantities of carbonic acid gas and ammonia or products that are resolved into ammonia, plants could not take these foods into their system until they are broken up and the above elements liberated by these little lives working incessantly. Were it not for these bacteria there could be no process of fermentation and decomposition, in fact.

Thus, these bacteria which are minute vegetable organisms, can break up dead organic matter into ammonia and carbonic acid gas, and then the higher grade of vegetables containing the green coloring matter chlorophyll can absorb and assimilate these foods. Bacteria while vegetable organisms do not contain chlorophyll, but have the power of living on elements in dead organic matter and generating ammonia and carbonic acid gas as a result of their functional activity, and these then nourish the higher plant life, which in turn nourish animals and man. Hence all life on this planet is dependent upon these minute microscopic organism. Whence came they? The answer must be from other planets by the pressure of light, according to modern science. Also in this way there is scientific reason for thinking that seeds are disseminated from planet to planet of a system and so we have a glimmering of the dependence

and interdependence of life upon life and that the infinitely great is dependent upon the infinitely small and there is a point where all extremes meet in the universe of life. W. H. DOWER, M. D.

TEMPLE ACTIVITIES AND NOTICES.

Temple Centre was favored with a visit from Mr. Carleton W. Washburne of the Oriental Esoteric Section during the past month. Mr. Washburne is interested promoting a co-ordinated movement among various occult societies in the interest of children. If definite organization occurs it will be noted in this column later.

* * * *

Memorial services were held at the Temple Centre Sunday, the 26th last. This is now held yearly by the Temple in commemoration of those Templars who have passed from this outer sphere of activity.

* * * *

Patanjali's Yoga Aphorisms have been reprinted in cloth and leather, price 50 and 75 cents, respectively. May be ordered through the Halcyon Book Concern.

* * * *

Members will please remember, as already requested, that all communications intended for the Temple Scribe should be addressed to Mr. Ernest Harrison, in future.

* * * *

Members should exercise care in drawing money orders for payment of Temple Dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Kent, Treasurer.

* * * *

All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Scribe of any change of address. Send such notice on postal card or otherwise direct to the Scribe and do not include it in any correspondence with other officers or workers at Headquarters. The observance of this method is very important to those making any change in address. TEMPLE SCRIBE.

* * * *

ERRATUM—The words "Red Day," occurring in the last paragraphs of article on Specialization in May ARTISAN should read Red Ray.

The Temple Artisan

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JULY, 1912

No. 2

Behold, I give



unto thee a key.

YE TOO

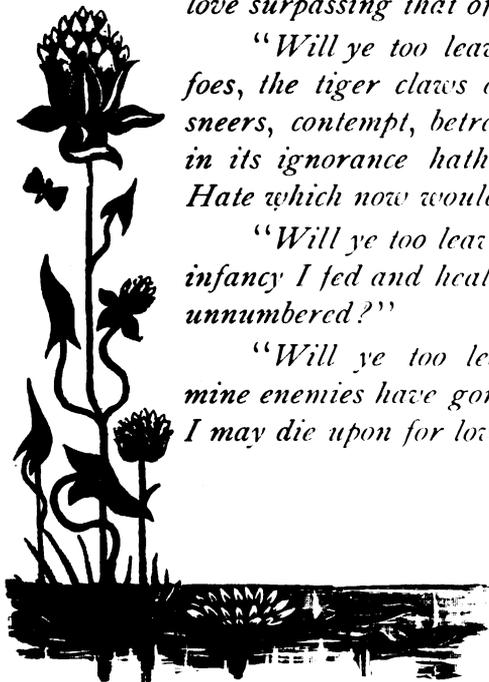
“Will ye, too, leave me, best beloved of all?” So cries the Christ as in the garden of Gethsemane—the world—again he stands unarmed, unterrified, yet lonely with a loneliness no child of Earth can understand.

“Will ye too, leave me, Ye whom I have loved with love surpassing that of earthly Kin?”

“Will ye too leave me to the wrath of foes, the tiger claws of human passion, the sneers, contempt, betrayal of the mob which in its ignorance hath yielded to the demon Hate which now would lay me low?”

“Will ye too leave me, ye whom in your infancy I fed and healed and saved from foes unnumbered?”

“Will ye too leave me, going where mine enemies have gone, to raise a cross that I may die upon for loving ye too well?”



FROM THE MOUNTAIN TOP.

THE PRICE.

To the soul with the capacity for a great love there will some time come a moment of illumination, a moment of divine intuition when the veil between spirit and matter is temporarily lifted and that soul catches a glimpse of the tragedy which lies concealed behind the present rapture and dimly senses the icy chill of its approach.

So it must ever be, for every great love bears the seed of a deep tragedy. Such love is seldom understood or appreciated at its full value, and still more seldom is it returned in kind.

In the moment of illumination the soul realizes beyond all doubt that the shadow of vicarious atonement, of sacrifice past telling awaits it also as it has awaited every divinely inspired soul since time for man began. But the veil drops quickly, the momentary revolt against undeserved suffering is stilled. Love sheds its radiant beams over all common things, dazzling the intellect, and magically endowing the beloved one with all the attributes of a God. And so self-crowned with the diadem of sacrifice, the soul passes on to its Gethsemane and Golgotha to pay the price demanded by divine law for bestowing upon a mortal that which belongs alone to God.

 HANDS.

TEMPLE TEACHINGS. OPEN SERIES No. CXVII.

It is not to the science of chiromancy—or palmistry, that I shall here call attention, though that science has a basis that is closely connected with the embodied elementaries to which I shall refer.

In exoteric symbolism the left hand denotes Power, the right hand execution. From a material aspect the reason for such classification is obvious, but there is an esoteric cause for the same which lies much deeper. In all ages the subject has created special interest in the minds of investigators into the secrets of the human body, for they possess some features not found in any other organ or region of the body. These are not all perceptible to the anatomist, though clearly so to the developed psychic.

It is not alone for the services they perform to the rest of the

body that they are peculiarly valuable and interesting, but because they contain the media for the expulsion of a peculiar form of energy, commonly termed magnetic, which, if man were still in his original globular form, could be used to perform an equal amount of service for him to that which is now performed by his physical hands.

There still remains in the hands of the human being, and also to some extent in the feet and at the ends of some of the finer nerves, certain forms of molecular substance within which is conserved, and from which is expelled streams of magnetic energy which are subject to the trained will of the operator.

To those who have no belief in the lesser Gods, the elementaries of divine science, the idea that these minute bodies or corpuscles are indeed the vehicles of the elementaries of certain orders will seem visionary, but it is nevertheless true that such is the case.

The reason why hand will go out to hand all but involuntarily upon the meeting of friends, and also that there is a feeling of repugnance against accepting the hand of another, even when there is no apparent cause for restraint, is that the molecular substance of the corpuscles of which I speak will expand or contract unconsciously to those concerned, and so flash their message of consent or denial to the brain. The resident elementaries of those corpuscles are as sensitive to antagonism as the weather vane is to the wind, and if man were more alive to the inner promptings of the soul he would know immediately, at the first impulse to lift his hand, whether or not it were desirable to take the hand of another.

The corpuscles referred to are capable of segregation and examination by a skilled anatomist, but escape the careless eye because of their similarity to certain other white corpuscles. If a microscope of sufficient power could be brought to bear on them they would be found to be small masses of intricately woven thread-like nerve ends, surrounding a nucleus, each corpuscle a distinct organism, though working harmoniously with other normal organisms, in the same body.

They are exceedingly sensitive to changes in the magnetic field of any thing or person exterior to the organism in which they are developing, and almost automatically contract or expand according to the nature of the changes taking place in such a field.

The rays of light emitted from the ends of the fingers of those who are able to use their hands effectually in healing the sick, or

operating on the body, can be seen and felt very easily by a sensitive; and all the different modes of healing by use of the hands were originally founded by those who had more or less knowledge of the existence and operation of those corpuscles of activity.

The sympathetic vibrations between these corpuscles and certain orders of other corpuscles operative in the brain and heart make possible the expression of deep feeling in instrumental music, and peculiarly so in violin playing, where the ends of the fingers all but automatically seek the right position on the strings.

It is quite possible to do as much or more injury to the body of another by wrong methods of manipulation with the hands as it is to work benefit by right methods, though it may take longer for the injuries to become apparent.

The origin of the cruel practice, indulged in by a certain emperor, of turning the thumbs up or down to signal life or death to the victims of the Roman amphitheater, may be found in the legendary tales of still more powerful sovereigns, who, with the raising of one or more fingers could instantaneously execute a criminal or a decree of vengeance upon a victim, without the intervention of any other instrument or person, by means of the magnetic forces so directed.

You all ought to be able to tell a friend from an enemy, a harmonious or inharmonious factor, the instant hand met hand, but as it is, that power is resident in but few for the reason that you have trifled with those finer forces of nature to such an extent that their vehicles of operation within your hands have become partially atrophied or paralyzed, and there is little or no interaction between them and the brain.

However fine the character of a given person whose hand you clasp, if you are conscious of a sensation of coldness, dampness and feebleness, there is most surely some bar between that person and yourself that you would do well to recognize and heed. It is not the mere temperature alone that gives this warning, it is the combination of moisture, temperature and activity.

By means of the moisture which acts as a conveyor the poisoned magnetic energy generated in one body can be more quickly transmitted to another. In its pure state magnetic energy requires no medium of transmission whatever aside from its etheric base. It may be expelled or attracted by action of the will, but when it becomes permeated with the stultifying, paralyzing forces of the lower pole of life, it becomes denser and heavier and does not respond to impulse, either so rapidly or so directly.

Others might not be affected by or even notice these signs, in the hand of a mutual acquaintance, and in such an instance there is not so much danger of untoward after effect. The bar, if there be one, exists between those who are CONSCIOUS of the antagonism indicated by me. In the one case there is no interaction between the streams of energy escaping from the heart and hand, (giving birth to the affinitative force, the force which ensouls the before mentioned corpuscles) and the same energy in action, in the other case. In simple words, a new creation—a child—is born, a different form of the energy expressed by its progenitors,—the original magnetic streams from heart to hand,—and that child is indeed and in truth a connecting and binding form of energy which ensouls the peculiar entities embodied in the corpuscles,—the Elementaries, which in turn transmit their life currents to each other when they meet as they must do when a warm, firm handclasp occurs between friend and friend.

It is the stagnation of the molecular substance of said corpuscles, in the case of a broken friendship, that causes so much mental and physical suffering to both parties. The more sensitive the disciple is, in such an instance, to the action of the finer forces of nature the more he will suffer from the breaking of such a tie as I have mentioned, until he reaches the state of equilibrium where he is the perfect master of all the evolutionary forces embodied in his various vehicles of expression.

H.—

THE INTERPRETATION OF A SYMBOL.

According to the teachings of the Masters, the Temple of the People is symbolized by a white child, and generally takes the form of a child of seven years of age.

in a group of other children indicating representatives of other bodies of people, has been severely injured on its cheek, the most prom-

In interpreting the symbolic message given in the last ARTISAN, the first feature of it representing such a child as passing through a field of ripe grain, typifies the formation of the Temple at a time when the human race was ripe for a new revelation—the coming of the new Avatar.

The age of the child represents one-seventh of the present sidereal cycle of 25,868 years. It also typifies the age when the soul and body of the child are united.

The second feature of the message, the child grown older and inent part of its face. This typifies the antagonistic attacks on the Temple and its founders.

“He was wounded in the house of his friends.”

The third feature shows the same child grown to manhood, typifying the present condition of the Temple. In other words, the revelation grown to maturity, the Master, who will do a like great service for the coming Avatar which John the Baptist did for the last Avatar, that is, personally announce the appearance and mission of the former to the world and especially to those who have not developed to the point where they will be able to see him as he is. The message as a whole indicates that the same Ego which last incarnated in John the Baptist, was also incarnated in Abraham Lincoln and is now in incarnation in this western hemisphere, in the White Race. He is known only to the Masters as yet, but we have reason to believe he will be brought to this centre.

A little thought will show that only in America and in a white race can be born any great soul who is to unify all the races of the earth, for only here do all nations meet and mingle.

GUARDIAN IN CHIEF.

TEMPLE CONVENTION NOTICE.

The Thirteenth Annual Convention of Temple members will be held beginning on the 4th to the 11th of August, at the Headquarters at Halcyon, California. There will be the usual assemblage of members on Saturday evening, the 3rd, when the program of meetings will be announced.

The first regular meeting of the Convention will be held on Sunday morning commencing at 10 o'clock, California time, and it is advised that Temple Squares, as well as isolated Temple members wherever situated, should unite in spirit with the members assembled in convention at that meeting. Meditation and discussion on Unity will be appropriate, and helpful to the convention as well as to all so participating.

There will be accommodation at the Halcyon Hotel at rates varying from \$1.00 to \$2.00 per day. A number 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.

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EDITORIAL MIRROR.

On August Fourth next will begin the Thirteenth annual Convention of Temple members. Inner and outer signs indicate that this convention will be the most important one held for some years, and that in consequence of lines that will be laid and foundations established, the Temple work will be freed hereafter from the incubus of the disintegrator being permitted to retain its vehicles in the ranks, for injury to the Temple work.



Since its inception the Temple work has gone steadily on fighting battle after battle and steadily progressing in spite of the opposition and persecution. It has never faltered, and through all the trials of treachery and betrayal, stress and strain, it has won both active and passive endurance of pain, with corresponding power to hold its own and go on externalizing the great principles and teachings of the Wisdom Religion.



As is well known, opposition and persecution are the great aids to success, strengthening the will and purpose, and inciting to greater endeavor, to deeper insight, to wider consciousness of the problems involved and so to greater wisdom in carrying on work on this mundane plane. Hence we should not bemoan opposition, but rather be grateful that we can use it as the firm resistance-medium on which we can plant our feet and so make progress. In other words, we must use opposition and its consequent resistance and not let it use us.



On another page we give the present financial condition of the Temple Home Association. Here we have a case in point. There is no work that has ever been maligned or assailed by the powers of evil as has the Association work. This is mainly because it dealt with the forces of the world so intimately, money and property.

For years self-seeking ones who were not permitted to use the Association for their personal ends and greed, have left no stone unturned to upset and ruin it. They have so misrepresented, villi-

fied and abused the Association and those in charge of its affairs that if those in charge had not been endowed with the greatest tenacity of purpose and will, the work would surely have been a mass of ruins time and again.



But the opposition was used to gain greater strength and the work was held together by the heroic band who had faith in its mission and the Masters back of the whole Temple movement, and a year ago at the Annual meeting a glimmering of light was visible which the President of the Association pointed out in his annual message, and which has recently been printed, running through the May and June ARTISAN. It was shown that the Association was really making headway when one looked at the flame instead of the smoke of the efforts.



The inventory and showing pointed out on another page, however, is many times better than any member had reason to hope or expect last year, and that the Association has gained over \$21,000 in its eight years of effort, making each member's certificate which he paid \$100 for, worth \$263 is a matter for rejoicing and of infinitely more consequence to the whole movement than appears on the surface, as time will show.



It is not so much that we have all gained some material advantage in terms of dollars and cents, but rather that this showing of the Association means that the work has succeeded beyond our most sanguine expectations in the time we have been operating. It means the success of the Great Plan, the externalizing on earth a Centre where the Great Ones will eventually come and teach and help and send out a great Light for the help of all the races of the earth.



The fine showing made will cause a howl of pain and disappointment to go up from those who have sought to injure the work, those who have been expelled, dismissed or eliminated in one way or another. Their howl will take the form of bitter invective and denial of the truth of the figures given, but those figures cannot be denied. They are self-evident truths and have proved themselves as the summary signed by the directors shows.



The detractors referred to have accused the management

of the Association of nearly every crime in the calendar, including all phases and degrees of graft both ancient and modern, but now lo, and behold! the "mismanagement" and "graft" and "dishonesty" turn out to result in a great increase in the value of the certificate of every member and this collectively putting the Association in a splendid position.

And so let the Light of the Lodge shine, and let all Templars remain in that Shine and their shadows, if they have any, will speedily flee away, and they shall behold the King in His Beauty and Holiness—the Temple Truth.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 94

LIFE STORIES.

PART II.

"The time is here for another life-story with the children. How many have remembered the first talk, and how many have come with clean hearts, with pure minds to listen to another?"

"The glow in Mary's eyes says that she has kept sacred all the truths she has learned."

"The light on John's face tells of the reverence he has for the life-stories."

"Paul looks as though he were determined to master any wrong thoughts no matter how much courage it might take to conquer himself."

"And what is it Martha says"—"Why try so hard to be good? Why not have lots of fun and not be so serious?" "Ah! Martha, have you forgotten the first lesson of the life-stories? What is it, James, do you remember?"

"It is, that if we really want to know of life and birth and love we must be unselfish and sacrifice the common pleasures, or the child cannot be born into the light."

"Yes, and who remembers anything else from our first talk! Anna knows something; let us hear it."

"All boys and girls are born into the world by sacrifice."

"And, Elizabeth, what more?" "The story of life and birth will always be somewhat of a mystery to us."

"Yes. You have done well, and your coming together today shows that you would like to know more, which is good."

"The desire to know about life and how we came into it is no more evil than any other desire. It is only when we use that knowledge wrongly that it becomes sinful."

"Martha's desire for pleasure is natural. Paul's determined will is necessary to guide his desire rightly, and Mary's and John's love and reverence will keep both will and desire holy."

"It is in the coming together, the uniting of love, will and desire, all three, that we find the mystery Elizabeth felt."

"Love first gives itself to will, and will must give itself to desire as Anna said; and then James, the child is born into the light."

"When Love, Will, and Desire, come together they form a beautiful triangle of light: This triangle is the life-seed of the child, just as the maple seed is the life-seed of the tree that grows in your yard."

"This triangle, Love, Will, and Desire must first be formed before a child can be born into the world with eyes, arms, feet, hands and heart, as you have."

"When this triangle has been formed by the father, mother, parents of a child, a seed is created which grows to perfection under the care and nourishment of the mother. This seed is given to the mother because it requires the greatest tenderness and care to bring it to perfection, and no one can give that care as a mother can."

"Mary, you were reading the other day, the story of Jesus, of his birth, and of Mary his Mother. Can you tell us about it, for the birth of Jesus was the most wonderful one that has ever been known, and Mary was the most beautiful of mothers."

"Oh, yes, it was beautiful! It was like the triangle of light you have been telling us of here, only an angel came to Mary and told her that a 'Child would be born unto her, and that His name should be called Jesus, the Son of the Highest.'"

"Did the story mention any one else in connection with the child, Mary?"

"Yes, it mentioned Joseph, the father of Jesus, and it said the Highest would overshadow it."

"Yes, Joseph was also told by the Angel to watch over Mary, to care for both her and the child and keep them from any danger."

"We said, James, you remember, that the seed was given into the mother's care, but did you not wonder how it came into her keeping?"

"Yes, but I thought you would tell us, so I waited, and then too I wondered if it might not be in some way like the flower seeds are carried from one place to another. I have been studying the flowers and I have been growing some fine plants lately, and I know Jesus always taught that we could learn the greatest lessons of life from nature."

"You are right, James, and it is from nature, from the flowers, from the birds that we will learn of the story of birth, even as Mary heard it first through the Angel that spoke to her from heaven, for the same Angel speaks to the children today through the flowers and all nature and even more clearly to the mothers and fathers of each little child."

(To be continued.)

SOCIAL SCIENCE.

THE POSITIVE AND NEGATIVE IN POLITICS.

By SYDNEY HILLYARD.

There can be no doubt that where politics is concerned the majority of people in the world are waiting to see what will happen. We guess, we bet, we hope, and, once in a while, we pray. Then when something happens, or does not happen, we either say, "Ah, I told you so!" or "Well, I am surprised!"

Just now the Republican Convention is in session and during this profoundly important hour the attitude of the United States is emphatically one of expectancy and curiosity. Europe is on the verge of another desperate syndicate strike, and so we find the English consciousness a blend of anxiety, wonder, and hope.

It seems as if no one, not even the leaders of the various parties, the men of noise whom we pay so lavishly to entertain us, ever hold any other consistent attitude of mind than this, that each one hopes that his horse will win. Through storm and shine, whether entering into the portals of office or being dumped out into the alleyway, our famous leaders throw mental dice and worship at the shrine of the Billiken.

Through all this stress of politics and statecraft one is constantly brought up with the thought, "What is the part of occultism and the occultist?" Is he, too, to hold the attitude of mind which says, "Well, the 'Weekly Incinerator' comes Friday, and then we'll know just what happened!" Is such the office of the Lodge, of a Master,

of a group of men and women who believe and who say that they have a message and that they know what it is that the peoples of the world should do? The myriads of the world shake with their trembling uncertainties; should not the groups of those who know no uncertainty, should they not shake off a halting negative and resolve that which shall happen; shall they not unflinchingly assert that because they know that that which they have believed is right that therefore it shall most unfailingly come to pass?

It is to be believed—if anything in occultism is to be believed—that a group of a few score determined men, even scattered in different parts of the country, but all holding to the one sharply-outlined conviction; say, for instance, that honor in the National Convention shall triumph, and that chicanery and Wall Street devilry shall be defeated; if these few score men hold with sufficient fixity of purpose day and night, sleeping or waking, that their righteous cause shall be victorious—it is to be believed that such a group has it in its power to decide the fate of the national battle now occupying the political arena.

Josephine Casey, the leader of the Kalamazoo factory girls' strike, has recently proved the truth of the words of one Master when He said, "Whatsoever things ye want, believe that ye have them, and ye shall have them." And Josephine, along with many thousands of factory girls, is also destined to discover that "The Kingdom of Heaven suffereth violence and the violent take it by force." Miss Casey and the factory girls' union prayed to God continuously for three weeks and then the factory owners believed that they had Miss Casey and they had her and threw her into jail along with the author of the striker's prayer and a dozen or so of her friends. The famous prayer is too long to quote here, but it contains this: "* * * and grant that we may receive enough wages to clothe and feed our bodies and just a little leisure. Oh Lord, to give our souls a chance to grow."

What do you think of that? Josephine got her leisure all right—in prison. For all the marvels of wealth, of art, of music, of science, of education, travel, rose gardens and automobiles, Josephine never dared to ask God, or to demand them of Him with violence according to the instructions of Jesus. And so Josephine and her friends live in Kalamazoo tenements, starve when the factory shuts down, and meet on cold winter nights to pray like this: "* * * help us to resist the modern devil who takes advantage of our poverty to lead us astray."

I submit that these should not be the words of an American woman. They are the pleadings of a terrified mediævalism, worthy outcries of the creatures of Cæsar Borgia; Caligula or Charka, the Zulu, in torturing their slaves would expect to hear that kind of thing—surely it has no place on American soil! The factory girls, like so many others, both men and women, assume the negative in the war of the ages, and wait in trembling expectancy, wondering how it is all going to turn out.

In the face of modern battle it must be that a master in occultism would determine in his own mind what shall happen and would hold to that through the war of the ages if the sky fell. Ten years of persistent assertion that the right shall prevail in each special and specific engagement would surely do more toward making it prevail than all the prison cries that ever rose. Occultism is unalterably opposed to physical violence and deeds of blood, the more especially as the battle is not on that plane. But the battle is none the less battle, and in battle warriors do not stare around wondering what's going to happen next or kneel around in people's way praying to opposing captains; rather has it been that the warrior who determines what the outcome is to be, who sees victory in advance, and who thrusts among the negative of the enemy his will to overcome—this warrior has learned one of the secret keys of occultism.

We find that there is little difference in the attitude of the factory girl in jail, the president on the throne, or the hand that whacks the gavel at national conventions. All three are asking what is going to be. Let us decide for them! If no one knows, let *us* know. If all would ask, let us answer. If they have no one to pray to for decisions, let them pray to us and let us furnish the decisions in advance. Let our decisions be alive upon the astral plane and organized upon the mental plane and it will be found that those who ask shall indeed receive—from us. If the mind of all the Temple membership is organized as to the outcome of convention or of strike then those whose minds are unorganized as to the outcome of anything will imbibe their organization from the mind of the Temple membership which is operating with a positive current. It is an opportunity which we have this year; let us hold that Justice shall now prevail!

TEMPLE HOME ASSOCIATION NOTES.

The following communication has been sent out to all members of the Temple Home Association in connection with the Annual Report and Notice of the Annual Meeting to be held August 6th next and a called special meeting July 26th. The communication below signed by the Directors summarizes the condition of the Association at the present time. It follows the actual figures in the report as follows:

"It may be somewhat difficult for members not familiar with accounts to analyze the figures in this report. For such we call attention to the main general facts as follows: that the Association for the fiscal year ending December 31 last, made a net profit of \$249.86 over and above all expenses of every kind whatsoever. So much for the current year business.

We also call attention to the main facts as to the condition of the Association since its inception eight years ago, on the basis of an inventory recently made of its total assets. At the last annual meeting of members a request was made that such inventory be made and sent out to members in the next communication of the Directors to members, which is therefore included with this report. The inventory of all property is as follows:

42 acres rich agricultural land partly planted to walnuts.....	\$21,000.00
4 acres orchard	2,500.00
80 acres sand land.....	8,000.00
Halcyon Sanatorium and land surrounding.....	10,000.00
12 acres eucalyptus grove.....	2,400.00
116 acres Beach property.....	12,600.00
Sanatorium furniture	500.00
2 water pumping plants.....	1,000.00
Open Gate building	1,500.00
Pottery building and equipment.....	2,000.00
Poultry ranch	500.00
Blacksmith shop and tools.....	1,600.00
Farming and other tools.....	400.00
Medical equipment	150.00
Office equipment	100.00
Share in office building.....	81.64
Accounts due Association.....	716.06
Cash on hand	63.53

\$65,111.23

Here we have a total valuation of all our assets, property of every description amounting to \$65,111.23. Against this, if we place the total liabilities of every description, including membership and investment certificates, amounting to \$43,756.35, we find that during the eight years of its existence the Association has gained \$21,354.35. As we have 131 members, this means that the certificate of every member costing only \$100 is now worth \$263 in property value. The question may arise: has the board in any way exaggerated the value of the assets above enumerated? We say, in making this inventory, that we feel that we have made a fair estimate of values obtaining at the present time. Corroboration of this is found in the fact that since we made this inventory, we have sold 10 acres of sand land for \$1,000, which was actually the price we inventoried same at; also have sold one block of Beach land for \$1,000, which was double the price we had inventoried same at. What actually takes place speaks for itself.

In view of these figures of \$21,354 to the good of the Association we feel that we are justified in asking increased confidence of every member and friend in the Association and invite fuller co-operation of members for greater success in the future. We also feel that this report and good showing is the most *convincing answer* that the Board of Directors can give to the misrepresentations of certain ones who for personal reasons have sent out misleading statements concerning the condition of the Association.

It is the duty of the Directors to inform members that at a meeting held March 25 last by unanimous action of the Board of Directors, Mr. M. W. Smith was removed from said Board of Directors for actions injurious to the common interests of the Association. Under the by-laws Mr. Smith has the right to appeal from this decision of the Board at the next annual meeting of members to be held August 6 next. In this and other matters the Board considers it has acted for the protection and best interests of the Association.

(Signed) Board of Directors, Temple Home Association.

By WM. H. DOWER, President.

FRANCIA A. LA DUE, Vice-President.

ERNEST HARRISON, Secretary.

EDGAR CONROW, Treasurer.

IDA J. WILKINS.

GEORGE WEBER.

The Temple Movement has three fundamental aspects corresponding to Body, Soul and Spirit, as has been pointed out before. The Body is the Temple Home Association—an outer external phase of the work: The Soul is the Temple with its grand spiritual philosophy and teachings on the mysteries of life and being; The Spirit is the Great White Lodge of Masters, back of the Soul and Body.

For three years past a conspiracy has been forming to separate the Soul and Body of the Temple Movement.

Three years ago this first manifested in an attempt to unlawfully seize and hold a valuable piece of Association property which the Association could only get possession of again by legal means.

A year ago the head of that conspiracy showed itself at the annual meeting, and for the time deceiving some of the loyal members as to the real animus. In a few months, however, it was evident what forces were working and seeing the work and the interests of members being undermined by what the Master has designated the rodent forces, the Board having abundant evidence of the undermining work going on, removed Mr. Smith from the Board.

The conspiracy is still on and this year this group of conspirators are sending out postal cards and letters begging for proxies and subtly trying to influence members against the present management. Temple Home members may expect all kinds of false and misleading statements to be sent to them between now and convention time by these ambitious and revengeful forces, who, not being allowed to rule, would try to ruin the work. All organizations know this kind. Temple Home Association members should therefore be on their guard and not be misled by these left hand forces. Outside of the motives of revenge filling these misguided ones, the fine showing of the Association gives ample reason why these rodent forces would like to get hold of the work. The Master has continually warned against these very forces for years back.

We have no doubt but that all members will rally to the call and at this convention so deal with these forces that they will never be heard of again. The Temple Home Association after years of trial is just getting in line for its *real work* and no wonder the powers of darkness precipitate themselves against it now, for it, as an Association, must stand the test and win its own Crown of Strength and Victory.

W. H. DOWER.

TEMPLE ACTIVITIES AND NOTICES.

It is hoped that every member who can possibly do so will attend the coming convention in person. Great Forces will be inflowing from the Lodge and these annual meetings are opportunities to get closer to the real heart of the work.

* * * *

Patanjali's Yoga Aphorisms have been reprinted in cloth and leather, price 50 and 75 cents, respectively. May be ordered through the Halcyon Book Concern.

* * * *

Members will please remember, as already requested, that all communications intended for the Temple Scribe should be addressed to Mr. Ernest Harrison, in future.

* * * *

Members should exercise care in drawing money orders for payment of Temple Dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Kent, Treasurer.

* * * *

All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Scribe of any change of address. Send such notice on postal card or otherwise direct to the Scribe and do not include it in any correspondence with other officers or workers at Headquarters. The observance of this method is very important to those making any change in address.

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The Temple Artisan

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No. 6

Behold, I give



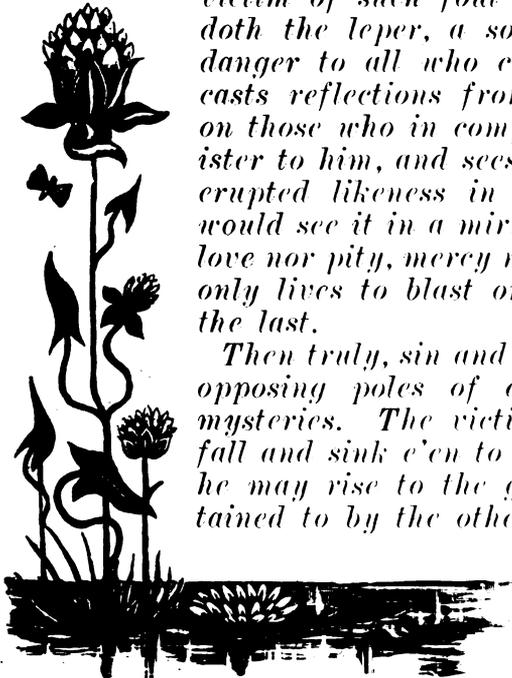
unto thee a key.

SORROW

Let sorrow do its perfect work in thee, my child, that so it raise thee to the heights where dwell the Gods. Failing this, take care lest from the dark recesses of thine own sick mind thou bringest forth the poison seething there and spew it out of thy mouth, to infect the weak.

When sorrow doth not cleanse and purify the heart, it sinks into some dark recess therein, inflames and suppurates, then reinfects both heart and mind. A victim of such foul disease becomes as doth the leper, a source of dread and danger to all who cross his path. He casts reflections from his sin-sick soul on those who in compassion would minister to him, and sees his own depraved, erupted likeness in their faces, as he would see it in a mirror. He knows not love nor pity, mercy nor forgiveness, and only lives to blast or kill, rebellious to the last.

Then truly, sin and sorrow are but two opposing poles of one of life's deep mysteries. The victim of the one may fall and sink e'en to the lowest level, or he may rise to the greatest heights attained to by the other.



BLOOD SACRIFICE.

TEMPLE TEACHINGS. OPEN SERIES, No. CXXVI.

Every milestone of the path of human progress has been marked with blood up to the present time, and will continue to be so marked until all matter is redeemed. Many men have striven to rightly interpret the statement imputed to the Apostle Paul to the effect that without the shedding of blood there can be no remission of sin. The same or similar statements have been uttered by the Initiate teachers at some time in the first half of every racial period since man became a self-conscious, responsible being, and they have been uttered in order to voice the necessity of sacrifice for broken law. These statements have usually been called forth as the result of the sacrifice of the life of some great teacher or leader of men; but that they might more particularly refer to a fact in nature—the action of a universal law—was seldom recognized.

The blood is the vehicle of Prana—material life force, whether that life force is circulating through human or animal veins, or through the sap of a tree or the molecules of a stone. When the term “blood sacrifice” was used by the ancients to indicate the redemption of a race or a world from the power of evil, it was used in a generic sense, and included all containers and conveyers of life force, whatever their form or character, which could be forced to render up that life force in a sacrificial rite.

The law of karma is generally understood to apply to self-conscious beings alone, but that is a mistake, for its action is just as certain, though not so radical nor pronounced, in the case of every molecule of living matter as it is in the case of man.

Every such molecule of living matter embodies an embryonic—a rudimentary—soul, that is on its way to self-conscious existence, and which is therefore subject to the laws which govern all self-conscious forms of life—the laws of karma, reincarnation, and eternal progress.

No race or kingdom of living things or beings, whether it be human, animal, vegetable or mineral, can rise to the next succeeding degree beyond its status at the close of a racial period, until its racial indebtedness is remitted by the shedding of blood: that is, by the yielding up of its bodily envelopes, in order that the value of the experiences lived through by the constituent molecules of those envelopes, may be impressed upon them by

contact with the spiritual life forces of a higher plane of existence, and so receive the impetus to greater endeavor when they shall again be assembled in some more concrete material embodiment. These lesser elemental lives must be freed from constriction and confinement in form before such spiritual impetus can be given; as the soul of man must be freed from the physical form, either in concentration, sleep, or death, in order to contact the spiritual forces or beings of higher forms of consciousness, and receive the impetus to continued growth.

This is one of the great mysteries of life which science rejects because it cannot prove, but which is nevertheless at the very root of evolution. If this truth be accepted it is not difficult to understand why it is that it is only the dead thing, whether it be a dead world, a dead government, or a dead enterprise, that can stand still. As long as either one is alive organic change is inevitable. Change is dependent upon motion and every mode of motion is incited by Spiritual entities.

The man who departs from any form of established life for the purpose of realizing some ideal must pay the price of his departure, and he pays it by yielding up some feature or phase of his life, whether it be his literal blood, or a higher grade of the conveyers of life force embodied in his mentality or soul. Those who come after him will profit by his sacrifice to the extent that he has benefited by the sacrifice of others; but he, that is, the Ego, the real man, will come back into sentient life to share in the success he has been instrumental in creating by his sacrifice.

It may be that a government, an association of people, a tribe or a family has arisen in beauty, strength and power, only to yield up its life as a body, in turn, to make way for a higher form of associated life in another day and age. But the Ego which presided over the first sacrifice made for the ideal condition will share in the benefits as well as the succeeding sacrifices of the body with which it was thus connected.

Whenever you see a man rise to the height of a great sacrifice you may be sure countless numbers of lesser sacrifices lie behind him, as you may be sure he is on the point of receiving the benefits he has thus earned, for justice rules the universe. Man builds his ladder step by step if he would reach to an eminence.

To the onlooker it seems a great pity that so much apparently needless sacrifice is being constantly made. It appears to be a calamity that the inevitable destroyer must come in and destroy

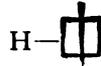
the fruits of great labor, and of sacrifice unbounded, but the elementary forces, the lesser lives which make up the hosts of the destroyers, whether their work is done by inciting human hatred or other passions to destructive acts, or whether that work is done in the great storms and upheavals of earth, or by any other one of nature's methods of destruction, those elementary hosts are doing the work for which they were created, and are agents of karmic law on the way to higher forms of development.

The great ideals of the Gods and of men, alone are eternal, all else is change, all else is sacrificial; so "be not attached to the fruits of action." Live aright today and the morrow will be right; live wrongly today and tomorrow will surely bring you remorse and discouragement. Do not look forward to the results of your brother's sacrifices of today with expectation of individual advantage at some later day, for it is only your own sacrifices that will bring you individual attainment. You will be partaker in the results of your brother's shedding of his life force in so far as you have stood by your brother in his needed trial, and therefore have shed your own blood—your own life force—whether it be the blood of the soul or body, at the same time.

Remember, sacrifice is the law of all life and progress. Without sacrifice there is no remission of sin, no wiping out of evil, of inharmony, of death. The assertion that a brother's blood will cry out from the ground for vengeance is generally believed to have been used in a figurative sense, but to the advanced psychic it is seen to be a statement of fact; for with the expulsion of blood from an animal or human body there occurs a premature reuniting, a commingling of the earth and fire elementals from which the material constituents of the blood originally came, and a demand is thereby made on the universal law by those elementals for payment of the debt contracted by the one who has cast them out of the blood which embodied them before the time when they would have been released by natural law, and so given the opportunity for the higher impulse before referred to: for the law decrees that the souls of mortals who die violent deaths shall remain in Kama Loca until the day of their appointed end, at which time they are released to attain to Devachan and to receive the higher, the spiritual impulse, and the same law is correspondingly active in the case of the lesser lives which make up the physical body of man. In fact it is largely the breaking of this law which has given cause for the confinement of the soul in Kama Loca

during the aforementioned interval, in the cases of those who die violent deaths. Violent death is unnatural death, and nature cannot be thwarted.

The conditions in which the violently expelled blood elementals are involved are comparable to the conditions which obtain in Kama Loca, where all is confusion and unintermittent change, consequently conditions of suffering in various degrees.



CAUSES.

“If disciples of the Initiates would fix their minds more perfectly on the fundamental laws of occultism as expounded by us, and obey those laws, they would have no occasion for such dissatisfaction and discouragement as they must inevitably undergo after the first few days or months of content.”

With the taking of a pledge to an Initiate of the White Lodge a radical change takes place in the astral constituents of the body. The currents of force which at once are set in motion between Master and chela are accelerated with every thought that travels over those established lines, and are decreased with every selfish or injurious thought directed toward any other individual thing or person which is a part of the division of life that has been entered when such a pledge is recorded; and the consequence is a constant fluctuation from one pole to the other, a state of discord in the astral body which is reflected into the physical body, and may bring on a feverish condition of the blood and result in one of many different phases of disease, or it may cause the chela to rush into difficulties of every description.

This fact taken in connection with the fact that a call is made for the precipitation of past karma when such a pledge is taken will account for the causes for such dissatisfaction and discouragement as before noted. If all this were perfectly understood and accepted, a fair measure of mental and physical poise be maintained, and a full realization be had of the fact that whatever came to the disciple was a needed opportunity for an upward step, or the payment of a debt, progress would be rapid and power be momentarily increased until the path lay wide open before him.

If any great measure of power be gained before poise is assured, failure is inevitable. Notwithstanding the urgent warnings and instructions given, very few of the western chelas have as yet

attained to any measurable control of their thoughts. Constant streams of careless, unmodified, and even vicious thought currents are set up in the aura, which too often result in corresponding deeds calling for retribution, and when retribution falls, instead of taking it as an opportunity for climbing some height it calls forth a still deeper stream of invidious self-destructive *actions*; and then the disciple falls back into unbelief and final despair, all of which might have been saved by simple obedience to the law of discipleship as laid down by every true teacher.

When you once seriously consider what mastery may mean for you, is it not worth the struggle?

When you contemplate the useless, destructive, selfish lives of the majority, and understand that there are countless incarnations to be lived by that majority, filled with similar experiences to those now constituting existence for them,—is it not worth your while to take yourself in hand?

B. S.

THEOGENESIS.

Stanzas of Dzyan (Continued)

Stanza V.

1. "And wilt thou then make bold to cross my will?" cried Fohat in his rage. "Wilt thou dare the wrath of the Shining Face and His circling hosts? Take heed lest I set down my foot so hard the bridge 'twixt the Gods and men be broken; then could'st thou no longer minister to man, or strike the full toned chord."

"Behold! I call the Lahs, the bright Dhyanis—the sons of Law and Wisdom—and He of the Shining Face, all, all to me. They shall decide."

2. Out from his head, his feet, his left hand and his right, sped four vast streams of Fire. They sought the abodes of the Gods, and swiftly brought them to the bridge whereon Fohat stood with lifted foot. From his navel came the Sparks which all unknown to him had power to overcome e'en death itself.

3. So came they all, the Gods of the overworld and of the underworld, saying, "our power to make or to unmake is all but gone. The sons of Maya have taken our might and wisdom by violence. Thou, great brother, may'st finish the Fifth Stride, but when thou shalt rest from thy labor and again shalt lift thy foot

for the Sixth,—lo! thou shalt be alone. They whom thou now decriest shall be the Gods ere falleth thy foot on the Sixth Stride, and thou shalt not raise that foot again, for the circle of Flame will open for thee and thy line of life be cut in twain.”

4. Unabashed, but with abated strength, Fohat set his lifted foot upon the nether shore of Time. Darkness overwhelmed all living things. The faces of the Shining Ones were hidden from the circling Wheels. The Spirit brooded once again.

Stanza VI.

1. The darkness and the twilight of another Night were passed. The foot of the Mighty One was raised again, and with His torch He lit the faces of the Shining Ones. The smoldering Sparks awoke to life and sought the teats of Suribi, and on the milk they drew therefrom, grew fast and strong. The Holy Mountain woke, and from its depths arose vast clouds of fire and smoke and thunderous sounds. The demons of the underworld came forth and shook the face of the Dark Star 'til once again it stood in balance true.

2. Unto him of the Shining Face, Meru cried loudly, “Smile thou upon my face and unlock the chain which binds the lesser lives in frozen bonds, that so the new clothed Sparks make living things to grow for Maya's Sons to feed upon when they be come again to seek fulfilment of their dreams.”

3. Then came the Dhyān Chohans—the Devas of the Fourth—those who failed the Third. Said they to the Shining Face: “Let us now, finish the labor wherein we failed; we have learned our lesson.”

Then entered they the bodies created for them. The fathers of the Fourth became their own offspring of the Fifth. They took unto themselves mates and created abundantly. But their offspring knew naught of their fathers' offenses against the Gods, or the causes for karmic visitation upon them; their minds were holden. Fierce and bitter was the struggle 'twixt them and the nature spirits clothed in lower forms, and with the demon hosts of the underworld. At times they lost, at times they won.

They cried unto the images they made with their own hands, and to the stars, and to the invisible ones, “Show us the mysteries of our fathers. We are blind and deaf and dumb before our enemies. We grope in the darkness for the Light which lit the Fire which now burns so low within us. We know that Light

burns clear and bright in hidden places, but ever as we draw near to it it recedes from us. The darkness increases by contrast when we have lost the faint gleam of that Light. Rather would we die than suffer away from the gnawing pain of unrequited longing for that Light."

4. Then awoke compassion in the heart of the Mighty One—He who rides the White Horse in majesty—and He answered them, saying, "I will send forth my Son. He will be clothed in Fire and be as a torch to light the Fires in your hearts. From the Fires so lit will the true Light shine upon you."

The space between the upper and nether waters of the heavens opened, and One came forth in power and glory as a sun. He stood upon the topmost arc of the Dark Star and touched the blinded eyes, the ears and lips of all the supplicants gathered there to see and hear and speak to Him. Said He to them, "I am sent to be a torch to light the Fires within your hearts, and I will stay with you until the Sacred Light shall shine so bright that every foe will stand revealed before your eyes, but you alone have power to slay those foes. Go ye forth to gather fuel, and lay the Fires aright."

5. He called aloud and the Great Mother descended with the Lipicas. They cooled and pressed the Fiery Sparks. Where they had been Three, Four and Five angled when the long night fell at the close of the Fifth, they were now molded and pressed into the Sixth and Seven angled.

6. The Six Sons of Fohat came to harden, condense and direct them into form according to the pattern of the Chayas of the Gods.

7. Two new doors were opened from the finite to the infinite. The clear white ray of the Divine Sun shone through the newly opened doors and did not break into fragments. The face of the once Dark Star was changed; it shone with brilliant light. Its companion Wheels now caught the broken rays, for they were last in the race.

8. The Great Mother cried to the One Eternal, "My work is done for this thy once rejected Son; and he shall rule my progeny, while I return to Thee." Then fell the bars between the upper and the under worlds.

9. The Dragon of Wisdom descended, and with it the Diamond Souled Host. In their own diviner essence they enfolded the forms created for them—no longer Maya's Sons were they, but Sons of Will and Yoga.

10. No more shall the bars be raised between the finite and the infinite, for the Sixth shall fall into the Seventh with ease.

Stanza VII.

1. At last the Full-toned Chord was struck by Maya's Sons, and at the sound Illusion vanished. Truth stood full revealed. Knowledge, Power, the glory of achievement clothed the newly born as a garment.

2. Adown the star-spangled path of the Gods—the path of lesser Lights awaiting birth in other forms—came One unlike the Gods, yet kin to them; unlike the Spirits of the Throne, yet known of them; like unto man, yet more than man; One clothed in raiment, glistening as the hoar frost in the sun; majestic, stern of countenance, yet soft of speech.

3. From lesser Light to Light He stepped, and as His foot-step pressed each Star it gave a chord of sweetest melody. As He drew near and nearer still, each new pressed chord was placed in song triumphant.

4. At length He halted, poised aloft and bent His ear to catch the song the Stars now sang so clear and strong from far beneath His feet.

5. The once Dark Star now shone with glory reflected from His face and full and clear He heard the echo of the chord which hitherto had sounded only minor tones of woe and anguish.

6. The King had come into His own and now was known to them. I am the first, He said, and I am last, and we are one. Out of the darkness hath come the light. Out of nothing hath come all things. Out of Death hath come Light eternal. It is done.

SOCIAL SCIENCE.

COLONEL FISK SUGGESTS A MONETARY SYSTEM FOR CHINA.

WRITES A LETTER TO THE AMBASSADOR FROM CHINA TO THE UNITED STATES.

(Continued from November number)

Money is a system of bookkeeping without books. Aristotle says: "Money is a creation of law, regardless of the material of which it is made."

President Andrew Jackson said: "All money, whether of

metal or paper, should be issued by the government, and banks of issue should be abolished."

John C. Calhoun in U. S. Senate, said: "No paper whose credit rests on a promise to pay is suitable for a currency."

The U. S. Supreme Court says: "The legal value might be five dollars and the intrinsic value only one cent, for the intrinsic value is not acknowledged by the Constitution or Court, as an element of money."

Judge Tiffany on Constitutional law says: "Money is the sovereign authority impressed on that which is capable of taking and retaining the impression." Without exception, all of the great authorities on this subject from the earliest history to the present day, have given the same definition of money.

Pliny, the Roman scholar, wrote much on this subject. Money was the favorite subject of the sixteenth century economists. In the seventeenth century Petty, Lowndes, Lock, Harris and Sir Matthew Hale were constantly discussing the subject of money in their public careers, while in the eighteenth century Lord Bacon, Sir Isaac Newton, Adam Smith, and Sir Charles Jenkinson were quoted as the best English authorities.

The one universal opinion is that the fiat of government makes money. When the German army at the gates of Paris took every ounce of gold and silver possessed by France and bonded the nation for the remaining \$1,100,000,000 which Germany thought could not be paid, the young French Republic coined legal tender paper money, and loaned it to their people, and the industries of France took on new life; soon the debt was paid. This legal tender paper money, freely loaned to her own people, was like fresh blood coursing through the arteries of commerce and trade, her marts were alive with business and soon gold came pouring into the treasuries of France in exchange for her exports. When the Barring Brothers failed the Bank of England applied to the Bank of France for a loan of gold to stop the panic, and received millions.

Pliny attributed the fall of Rome to the use of metallic currency and its consequent usury.

It is usury and the increase in the purchasing power of gold that has caused the downfall of every extinct republic.

Lycurgus destroyed all gold and silver money in Sparta and coined iron money, but he took pains to destroy the intrinsic value of the iron first by rendering it not malleable, thus clearly demon-

strating the FIAT idea. With this money Lycurgus took the government from the hands of Polydectes and founded the glory of Greece by building Sparta, the first city without a wall. The nation soon became the arbitrator of national quarrels; its soldiers were invincible, its people refined, learned and industrious, and the nation prosperous, for all its people had homes from infancy, BY LAW.

With this, iron money Sparta was mistress of the world for nearly 500 years, until the gold fiend again came from foreign countries and taught the "intrinsic value" idea, as a new gospel. That made a few men rich and the rest of the people beggars.

The reason for making money from scarce material is that the few may control it.

From 1720 to 1760 Pennsylvania issued her own legal tender paper money; not one dollar of which was ever at a discount for coin. It was received for taxes. It was currency without cost.

During the reign of Empress Catherine of Russia that government was at war with Turkey. The metallic money was not sufficient to sustain the nation. The government issued treasury notes which carried it through the war successfully. It did the same thing to carry on the war with Napoleon. So popular was this national fiat money that before it was withdrawn from circulation, it commanded a premium over coin.

The legal tender system is not new. It was adopted again in England. By the fiat of the British government the notes of the Bank of England were made legal tender money from 1797 to 1823. This money kept her spindles in motion and sustained the government during its wars with the French, and the war of 1812 with the United States.

The credit of France was shaken after the abdication of Louis Philippe and the change of a republican form of government, in 1848. The Bank of France was unable to procure coin enough to transact its legitimate business; its circulation was necessarily greatly reduced, which threw the people into idleness for want of means to stimulate the industries of the country. In this condition of things the government took charge of the bank, by its fiat made its notes full legal tender, and increased its circulation to six hundred million dollars, a much larger amount than that in circulation before. This money was the money of the government and always at par with coin.

From the days of Judea it has been the policy of the money

changers to favor the circulation of various sorts of money, used for different and varying monetary values. The Jewish shekels were good for Jewish taxes and tributes; the Roman money was not. One was legal tender for religious purposes in Jerusalem, the other was good for payments to Cæsar. Each in its turn was scarce or plentiful, valuable or less valuable as the quality and urgency of the demands varied.

It was this wicked scheme that enraged the Man of Peace, whose great heart melted at the sight of wrong and human suffering. When he found these inhuman wretches, with a corner on shekels, and a corner on sheep and oxen, and doves, the great soul of the Savior was moved with anger. He drove the money changers, the hyenas of finance, from the temple, saying:

"It is written, my house shall be called a home of prayer; but ye have made it a den of thieves." On no other occasion did the Son of God on earth become angry and inflict physical punishment on his enemies.

What the enemies of mankind did, and were lashed from the temple for, two thousand years ago, was innocent amusement compared with what the bankers in most nations have been and are doing, at this time. Let me implore you to warn your countrymen against the money changers. The condition of other countries should be sufficient. They have left the sting of death in every land they have touched and in none more so than in the United States. Here we have billionaires and hundred thousand millionaires, with the bankers in complete control of the government. Again let me warn you, do not borrow any money, make your own money and loan it to your people. Make usury a crime.

Do not be alarmed at the threats of the money monarchs that they will keep you a fifty cent dollar nation. You have already seen what the par of exchange has done for your country. It will continue to be a blessing as long as it exists.

Rise in the majesty of your glorified manhood, and set an example in self government of justice and righteousness toward all men and women which other nations may point to as a beacon light of hope and emulation.

I am, sir, most respectfully,

Your obedient servant,

ARCHIE C. FISK.

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EDITORIAL MIRROR.

I will endeavor to realize the Presence of the Avatar as a living Power in my life.



The Holy Presence is ever waiting to manifest in and through all who are prepared—in whom selfishness is being transmuted to selflessness—in whom the closed bud of the personal idea is unfolding to the blossom of the One Eternal Universal Self.



While in Messianic cycles, the Christos may manifest through some one sensitive opening in the great iron wall that surrounds humanity and shuts out that humanity from the shine of its inner Higher Self—yet the great fact remains, that the Christ is always *with* and *in* us—though we know it not—and though we look afar for that which is ever at hand.



Assuredly, until we are able to recognize the Christ within ourselves *and in one another*, we shall never be able to recognize Him were He to manifest in fullest power through some particular embodiment, at some particular time. We would be more than apt to reject Him, because we had not learned the lessons of the Christly “signs”—the lessons which the Heart alone can teach.



Get out of the personal ruts; smash the hard crystallized thought-forms in the mind which have become a creed as to how this one or that one, or the Masters and the Gods, should conduct themselves in *your* view. Rather ask yourself if you are conducting *yourself* in accord with love and brotherhood, instead of hate and disunity.



If we as students of the Higher Life, allow ourselves to become attached to *any mortal plan* concerning ourselves or others, the Lords of Karma and spiritual evolution, will assuredly break us to pieces on that point.

For the great and Eternal Truth is—that *Humanity is One* on a higher plane and on the lower planes of human life, the karmic lines and bonds forged, made, and broken through ages past, must be adjusted and readjusted while we learn the basic lesson of our Unity *with the All*—with all our other selves—as we help to bear the burden of the Great World-Mother in service and love.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 98

A TRUE CHRISTMAS GIFT.

In the Christmas number of the *Sunset Magazine* is a story called "The Shepherd That Worshipped Last."

It tells of a company of people who had come together to play the Christmas story of the Savior, and the Shepherds, and the shining light, and the peace that was around about the beautiful Babe of Bethlehem.

These people who had come together to play the Christmas story were Mexicans, but they were people very much like you and me, though their skin was dark and their manners different from ours. They worked together through the days, had their close friends and acquaintances here and there, and their business dealings one with another.

They were like us, too, in their feelings and struggles in mastering the unkind, selfish parts of themselves. This was one reason they were playing the Christmas story, for they knew it would help them, and maybe help others also to live a life of peace and good will.

On this particular night of the play, this holy Night before Christmas, there was one man, one who was taking the part of a shepherd, who was having a great struggle within himself in regard to his feelings for one of the other players. In his heart there was burning an angry fire of hatred toward the other player, a new man in the company. So strong was this fire of hatred burning within his heart that he brought with him this night a huge knife, tucked away beneath his sash, to draw out suddenly to kill the other man at the first opportunity.

And why do you think he hated him so? Because he thought the new man loved the same beautiful girl, in the Christmas play, that he was loving.

The shepherds, you know, were those simple folk of long ago who were watching their flocks by night when a great light suddenly shone in the sky above them and hosts of angels appeared, singing, "Peace on earth; good will to men. Fear not; for behold I bring you good tidings of great joy. For unto you is born this day—a Saviour—who is Christ the Lord."

Now this shepherd in the play was supposed to be listening to the angels singing this beautiful song of "Peace and good will." And all the while he was listening he was holding his hand on the handle of the knife beneath his sash that he might be ready to kill the other player at the very first opportunity.

Wasn't it strange that he could not feel that the more any one loved one who was dear to him, the greater should be his joy? And wasn't it strange he did not know that nothing could really take love away from him, no matter how much it might seem to be so? It would have been strange, if it were not as I said before—these people were very much like us and had to struggle to always be their best. And it was all the more difficult for him to master himself this time because the stranger in the play was taking the part of the Prince of the Powers of Darkness and it made him seem the more terrible. But this was only a mask, and he was a very necessary character in the play, for it was with him that Gabriel the Angel had to clash swords and conquer him with the crucifix, so that the heavens could chant the song of victory that made the low roof echo.

So, while the battle was being fought between Gabriel and Luzbel, the angel and Satan of the play, the shepherd was fighting the battle of love and hatred within himself.

Luzbel had been driven from the chapel by the might of the angels, and the shepherds were laying their gifts before the shining image of the Babe. The time had come for the last shepherd to approach the altar to worship at the infant cradle.

But he did not want to go. Rebellion rose strongly in his heart. He wanted to leave the chapel and chase the one whom he was so hating, and kill him. He would much rather do this than worship at the altar. Indeed, he had had nothing but ill luck ever since he had begun to rehearse the play. Now was the time to finish it all. He would kill the man and be done with it.

He laid his hand on the knife beneath his scarf. Some one, the oldest shepherd, was bending over him, urging him to arise and approach the altar. He answered surlily, repeated the words

set down in his lines in the play, arose half stupidly and started toward the altar before he knew just what he was doing.

The chant of victory kept rising higher. The full chorus broke forth. One high note rose up—up—quivered and rested above him—then broke in a tender, solemn, sweet command.

“It was the very voice of the Holy Child and this was His night. The soul of the shepherd heard. Quickly he slipped to his knees, gazing humbly up. The face of the Babe shone clear-cut as a cameo under the blaze of the many candles and he could have sworn it smiled when he looked.”

A hush fell—what would be the shepherd’s gift? Slowly he lifted his hand, as once before that night, to the waist sash, crimson as though dyed with human blood—and drew from it a knife, long-bladed, glittering. It seemed to flash forth the very flames of battle, then those who watched saw that it was merely reflecting the lights of the altar, as its owner laid it softly beside the crib.

“What a strange offering the shepherd who worshiped last made!” said one of the audience, as they passed out of the little courtyard.

“These people do queer things sometimes, responded another.”

Behind them, the lantern on the chapel twinkled bravely, though dimly. But from the star-set sky poured down the crystal glory of that high-fixed, perpetual pastor-light, the moon. And in that celestial splendor came the blessing of old, “Peace on earth, good will to men!”

TESTING.

Before one of our modern high power motor cars is placed on the market, it is put through careful tests to make sure that in every part and every function it is *fit* to render efficient service. So is it with the great Cosmic Factory where Lives are being built. Every *part*, every *function*, every *possibility* is put to the test. There is this difference. In the motor car factory the tests are arbitrary and extra functional, while in the Cosmic Life Factory the tests are inherent and fundamental. A motor car is built for what *it will do*, and when no longer useful goes to the junk heap. A Life builds itself for what *it is*. But when the form, in which it has clothed itself, fails to serve the inherent necessities of the Life itself compel it to build a better, a more efficient form. The tests of Life are *inherent* and *fundamental*. They arise in

the very fact of *living*. Some despot, amiable or otherwise, does not take a Life and bend and strain and speed it and then mark it fit or unfit. No! Life is bent and strained and sped in the *living* of it. And in contra distinction to the motor car, which disintegrates eventually, the more bending and straining, and speeding a Life measures up to, the greater the range and value of its function and power and promise. The motor car is not in itself the essential reality as it may seem. Like a river, it is but the sum of certain propinquities—a succession of events. Back of them both lie intangible, vibrating issues manifesting in these tangible but passing forms. In one case we call the *sum* of them a motor car and in another case we call the *succession* of them a river. But a Life differs from a motor car or a river in that it is neither the sum of aggregated forms and functions, nor a procession of them. It is the *Thing* itself—the Real Thing, however intangible, to the unawakened sensibilities. Its tests therefore do not lie in measuring up to *arbitrary, set standards* as is the case with a motor car, nor in tallying to such and such a *depth* and *width* and *length* as does a river, but in *realizing* and *externalizing* it *equitably*, its own increasing standards and its own ever increasing *possibility* and its own constant dependence upon and responsibility to the *Great Life*. In the Second Series of the Temple Teachings the Master said that the Temple Lives will be subjected to increased tests of *strength* and *endurance* and that many have failed because they have looked for tests outside of those that come to all in daily life. In other words they have looked for arbitrary, set tests instead of inherent, fundamental tests. Each Temple Life must build itself a body with parts and functions which, like the motor car, must measure up to certain arbitrary, set standards or be cast aside. This body must stand or fall upon what it *can do*, but the Life which built this body is tested by what *it is*. In the instructions just quoted from, the Master said that much time and energy is wasted by unprepared students in an attempt to wade beyond their depth into the mysteries of life. This time and energy, he said, might have been spent in the service of their fellow men, “for,” he continues, “when all is told, service is the key to all mysteries. *Service is the Path* and the only Path that leads to at-one-ment.” * * * * and further, “You may believe me when I say, that if you had access to all the stores of secret knowledge buried in subterranean caves, or concealed in peculiarly constructed Temples, built by an-

cient races on inaccessible mountain heights, you would in reality be no wiser than you are now. You would find nothing more in essence than that to which you now have access to in modern libraries. Your own inner consciousness must expand ere you can read between the lines imprinted upon those hidden parchments: and the real kernel of the wheat of knowledge can only be found between those lines of *at-one-ment* with the *consciousness* of every other living *creature* and with the great *natural forces*. You cannot attain at-one-ment with all-good, or God, on the higher planes of manifestation, until you *thoroughly* understand the God in *man* on the *physical* plane and you can only find that God by *loving* the man,—not the lower attributes of the man,—but that part of him which in your heart you know exists in him exactly as it exists in you.”

In a communication our Guardian in Chief recently read to us in this very room, were words to the effect that the hurt we put upon the heart of another must of necessity come back upon our own heart, while the stone lifted from the pathway of the blind would in turn smite the adder in our own path. Do not these words plainly indicate one constantly recurring test that falls upon Templars and all Templars alike? When our lives are bent and strained and pushed to the limit, can we still be *kind* and *considerate* and gentle tongued? or do we say and do that which hurts and mars and destroys another's heart?

G. B. LITTLE.

(Concluded next number).

TEMPLE ACTIVITIES AND NOTICES.

Headquarters received a brief visit from Comrades Sidney and Grace Hillyard during Thanksgiving. Mrs. Hillyard is teaching school at Creston, San Luis Obispo County.

* * * *

The town folks of Oceano and Halcyon united in a collective Thanksgiving dinner on Thanksgiving day, at Hiawatha Hall, Oceano. Each family or group brought their food supplies, which were then spread together in common. About eighty or more participated in this event. Halcyon musicians furnished good music while the dinner was on. The object of the collective feast was a “getting together” of the residents of this vicinity.

Members are reminded that October is the time for the payment of annual dues.

* * * *

Patanjali's Yoga Aphorisms have been reprinted in cloth and leather, price 50 and 75 cents, respectively. May be ordered through the Halcyon Book Concern.

* * * *

Members will please remember, as already requested, that all communications intended for the Temple Scribe should be addressed to Mr. Ernest Harrison, in future.

* * * *

Members should exercise care in drawing money orders for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

* * * *

All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Scribe of any change of address. Send such notice on postal card or otherwise direct to the Scribe and do not include it in any correspondence with other officers or workers at Headquarters. The observance of this method is very important to those making any change in address.

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The Temple Artisan

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JANUARY, 1913

No. 8

Behold, I give



unto thee a key.

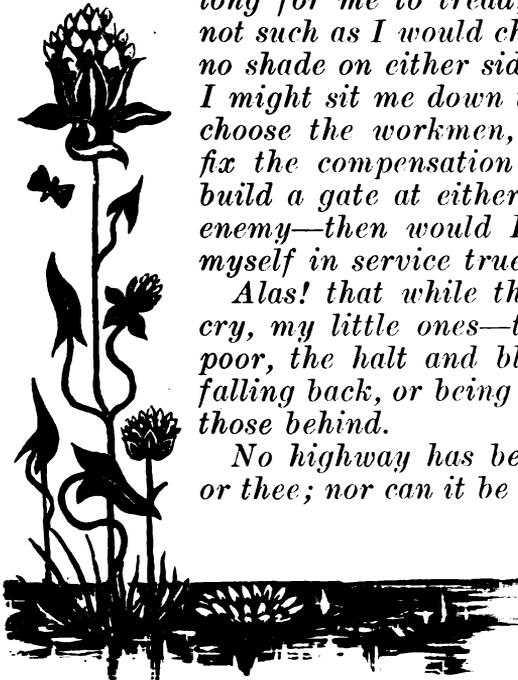
THE HIGHWAY

Lo! I stand and cry for help to build the highway over which may myriad footsteps pass—the footsteps of the hosts so long oppressed, the little ones now trodden under foot of man.

Even while my cry rings forth thou turnest far away thy gaze upon some short and narrow trail, and sit thee down to wait another call—or say'st to thyself, "the highway he would build would be too wide, and far too long for me to tread, the paving stones not such as I would choose." "He plans no shade on either side, no mound where I might sit me down to rest. If I could choose the workmen, lay the pavement, fix the compensation for the toil, and build a gate at either end to bar mine enemy—then would I answer, and give myself in service true."

Alas! that while thou heedest not my cry, my little ones—thy little ones—the poor, the halt and blind are stumbling, falling back, or being thrown by press of those behind.

No highway has been made for them, or thee; nor can it be without thy help.



TO THOSE WHO SUFFER.

TEMPLE TEACHINGS. OPEN SERIES. No. CXXVII.

Is there one among your number or among your friends and acquaintances who would not raise a hand in response to a question as to their need of sympathy at some time when the waves of sorrow had beaten down the last stronghold of materiality; in some hour when the very depths of suffering had been sounded and the soul was alone with God; when no human succor was possible; when all that was between life and death was whatever degree of the power of endurance that soul had developed?

If memory can recall such an hour with sufficient vividness, does it not also remind you of the agonized promises you made to your better selves, to your God, to undo some wrong you had done, or to do some righteous action which might change the current of your life, if so be you might find relief?

Even death would be welcome at such an hour if there were no other way of bringing surcease to suffering soul or body, as the case might be.

You may not know it, but you touched the Godhead, in that moment or hour in the depths, far closer, more intimately than you had ever done before, or could do again unless like conditions obtained; and something was given you in that touch that you had never possessed before, something which forevermore separated you from the self of matter you had previously served. Whatever name or title you choose to bestow upon that gift, whether the gift was an expression of divine Love, Sympathy, or a mutual understanding, it matters not, it was in all truth a part of God's essence bestowed upon you.

If you have permitted that gift to lie idle, or have only drawn upon it when a claim was made by a personal friend, or when some national calamity pounded so hard at the door of your heart that you had to open the door in self defense, you are forfeiting the greatest opportunity given to man, and one for which will be demanded a most rigid accounting.

It should make no difference to you who or what a sufferer may be or may have been, what had been the original cause of his suffering, or what was going to be done eventually with the results of your awakened sympathy. The one thing that should count with you is the fact that for the moment or hour you had been graciously permitted to become a vehicle for the transmission of that gift of the Holy Spirit to another human soul;—

that you had been enabled to radiate the same divine Essence, by and through which you had become Godlike for the time being.

Your own exemption from infinitely worse suffering than you had ever endured was hanging in the balance when the unspoken call was made upon you to share that divine gift with another. You have nothing whatever to do with the results of such expenditures, whether they take the form of spiritual or material things. The responsibility of the results rests upon the God who incited you to that action in that never to be forgotten hour while in the depths of your own suffering.

Though you have been forgetful of, and ungrateful for that gift at times, you still have faith to believe that there will come a time when you will *not* forget, and when Gratitude will become a permanent possession.

Believing this, can you not also realize that repeated efforts will sometime bring others to the place where *they will not forget* what you did for them while they too were "in the depths"?

Therefore you have no cause to fear the final effect of any good act, whatever its temporary aspect.

High or low, black or white, educated or uneducated, human beings are much alike when it comes to the real, the vital things of their complex lives, and there are some notes in the grand scale to which every soul must respond.

Do I hear you say "but what of the evils of ingratitude? Would not such indifference on the part of one incite to equal indifference on the part of the other?" Ah, my child, again I say you need not concern yourself with the results of any righteous act. You may safely leave such results with the giver of the gift you received in your hour of exaltation, for He hath other gifts in His power, and your expression of sympathy may prepare the recipient for the coming of the gift of Gratitude—the key which will unlock the fast closed door of the heart that has been seared by the cruelty, the coldness and indifference of the world at large. You may joy in the gratitude of another, but you may not demand that gift as your right.

Not many, even among the most orthodox Christians, have ever fully interpreted that most occult command of the Master Jesus—"Whosoever will give a cup of cold water in my name the same is my disciple."

What the cup of cold water is to the dried, parched lips of the desert-worn traveler, such is the dew of sympathy and help to the lonely soul in the depths of suffering; and if it be given

in the name—which means in the power of the Christ—there is also imparted the spiritual power, Endurance, the power to rise above and conquer the restricting elementals which have plunged that soul into those depths.

You are in the throes of a vast opportunity. A like baptism of Fire to that which descended upon the disciples of Jesus, in the “upper chamber,” is falling today on all people whose hearts are open to its flames.

The tongues of flame, and the tongues which gave utterance, during that fiery deluge, to strange languages, were of one and the same nature; both were similies of the power of the Christ to impart knowledge of the strange new language of human brotherhood.

The man or woman in the depths of suffering is a Christ-given opportunity to all those who can hear the call of the sufferer; and may God have mercy on the human soul who perceives that call and refuses to respond to it, for there will be no mercy shown that one when the decrees of evolutionary law are uttered by the blind administrators of that law; and there will arise no pleader in the name—that is, in the power of the name, —in the power of those tongues of flame,—the power of the Christ, which was bestowed upon that one when God the Son recombined the God in man with man in God, in that moment or hour “in the depths.”

It will be of no consequence whether you be a member of a church or any other organization, or a free lance among the unorganized, but it will be of much consequence whether or not you are able to hear the call of your Higher Self.

It may be made through my lips at the present moment, or through the lips of a child, a beggar, a woman of the street, or a prison bound criminal, at the next moment, but whenever or however it comes, memory should bring back to you some measure of your own experience, and incite you to answer—and then to forget that you had answered, if you are inclined to expect an outer expression of appreciation.

You will find it difficult to hear that call if your inner ears are still sealed by the sense of separateness—the belief that separation between bodies extends to souls.

Only the realization of the essential unity of all things, all people, will unseal the ears and eyes of the soul, and finally bring about the annihilation of suffering.

H—

The Temple Artisan

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EDITORIAL MIRROR.

I will endeavor to realize the Presence of the Avatar as a living power in my life.

✻

Think you the coming of the Blessed One will bring peace to the earth? Think you your periods of labor, of struggle with limitations, of the temptations of the flesh will be finished, and that the conditions now obtaining on the Devachanic plane will be repeated upon the material plane? If so, great will be your disappointment.

✻

No Avatar, no great leader of His people ever came to earth with an olive branch in his hand. Invariably He comes with a sword to divide the transitory effects, the abnormal growths from the tree of Eternal Truth. The olive branch materializes when the sword has done its work, and the soul, stripped clean of its hindrances, its vile imaginings, bows its head and says, "Take me, use me, trample me if need be, only cleanse me, purify me, lead me to the stream of purifying water that I too may give life to those who follow me, in turn."

✻

In the days to come, will come to you all that you are earning now, whether it be the things of the world or the things of the spirit. Improved conditions may give you improved opportunities, but those opportunities are related to the future, not to the present. Your present opportunities improved or neglected will bring you peace with honor or battle and dishonor.

✻

The same demons of avarice, of jealousy, of hatred and despair that now pursue you so viciously will await the coming of your footsteps as they pass the portal of life in Devachan to the death on the physical-plane. The sign of the coming of the Christ is always the signal for a harder fight, but thanks be to the sacrifices He has made in His great renunciation, the weapons for use in that warfare are of tenfold the power and service, and your strength will be enforced by the strength of His great pur-

pose. Your personal responsibility for failure will not be lessened, but to that responsibility will be added the wisdom gained by association with His successes. The goal of your personal ambition may still seem far away but that goal will have increased to the power and greatness of a universal goal and it will be within the reach of your vision.

CHILDREN'S DEPARTMENT

Temple Builders—No. 99

THE LEGEND OF THE SCRUB PINE.

Far in the cold northland in the dim long ago grew a mighty pine tree. Tall and majestic it reared its proud dark head toward Heaven, standing in the full maturity of its age far above its forest neighbors, serene in the consciousness of its own kingship.

From early youth it had grown swifter and straighter to greater beauty than its fellows, by whom it was freely acknowledged monarch of all the forest. Many long centuries it stood, through youth, maturity, and into old age, tossing abroad through its whispering and sighing branches the history of all things, the life of the forest, the origin of the world, the secret of life, but never a word of man whom it had never seen.

In all its noble existence no seed from any of its cones had taken root in the ground and no offspring of its king graced the forest. At length one day in the coldest winter, all the earth hidden by its covering of snow, a low whisper shivered through the forest. From tree to tree it passed, growing in volume until the sound became a mighty rolling as of thunder.

"Look! The mighty pine tree, the King of the Forest, dies." And the pine tree, now far advanced in old age, was indeed sighing and swaying, its bark peeling and tearing from the trunk, and a mighty cracking and ripping sound was to be heard while a low moaning shivered through all its branches.

After a while the uproar in the surrounding forest was stilled and the voice of the pine tree was heard, strong and full as of yore, but interspersed with sobs and groans.

"My people! listen to my words. I speak to you in prophecy. for many long ages I have stood monarch among you, but I have seen a vision and now my time has come. A vision of a being created of the Love of God, mightier than any of you,

mightier than I have been, who in the coming centuries shall, throughout the length of his life from its beginning until it is returned to the God who gave it, dominate the earth. It has been given to me towering above you all to see this vision, therefore must I die. No offspring of mine is among you but I say to you there are two yet to be born whom you shall hail in my stead." The pine tree stood silent and never spoke again.

The work of change went on and in a few days' time all the forest was stirred to its depth by a mighty roar which marked the fall of the ancient monarch. After a time, close to the place where the head of the pine tree had fallen, could be seen two tiny shoots of pine which with the rapidly coming springtime blossomed into swifter and swifter growth.

As the years went on the young trees grew apace. They were alike in every way, not an inch of difference in height, and with intertwining branches. When their first youth was past and they had grown to a level with the other forest trees but by no means to the height of their mighty ancestor, one day the tallest pine tree in the forest spoke to them and told them their father's history and the story of his death prophecy, recalling the words, "Two whom you shall hail in my stead."

He told them of their father's noble height and life, his wisdom, and love for all the surrounding forest where he had reigned supreme. Until this time the young pine trees had lived together in peace having no life nor thought apart from each other. From this day a change could be observed. Coming about gradually but none the less surely there were struggles, quarrels, a pulling apart of the branches which had lovingly twined about each other, and at last, during the heavy storms and gales of the far north, could be heard shrieks and blows above the roar of the winds, with much low muttering of anger and hate between the gusts. All the forest trees shook their heads in sorrow saying,

"Our young monarchs are at war, what is to come?"

As time passed the conflict increased; always it was the young pine tree nearest the fallen trunk of its mighty father who was to be heard upbraiding his brother with loud and angry voice, until at last the day came when he gave his branches a final wrench away from the other tree and with a loud shriek cried,

"I *will* be king of this forest. I am taller and stronger than you and it belongs to me. I wish you were dead."

The forest stood in a stricken silence, the only sound being

the low sobbing issuing from the hurt and wounded young pine tree. During the next gale, the proud and selfish tree was shrieking louder than ever and cursing his brother, when a sudden hush fell upon the forest and a wonderful Voice was heard:

“For your arrogance and presumption and lack of brotherly love you are doomed to lose your noble stature and to exist henceforth as a dwarf, forever of stunted growth. You who might have shared this glorious forest kingdom with your brother in love and peace, have broken My laws, and shall for the future look up to him as your superior and king, and even then shall not be able to see his kingly head. You shall be hardy and shall not know death, ever looking and yearning for the height and beauty you have lost through your selfishness and ambitious pride, until My lessons of humility and selflessness are learned, together with the love and devotion due your fellow beings.”

Very soon the arrogant young pine tree began to dwindle in stature, all its branches shrinking and shortening in length, until in a few months' time it had dwindled to about one-eighth the height of its brother, which daily grew straighter and taller, soon towering above the other trees of the forest and in time outstripping its sire's noble height, and becoming in truth a mighty monarch.

To this day the scrub pine lives by the side of its noble brother, looking toward the height it cannot reach, always regretting its presumption and mourning the pride and glory it has lost.

KATHERINE HILL WOOD.

THE NEW STANZAS OF DZYAN.

Great interest has been aroused among members and non-members concerning the additional Stanzas received and transmitted by the Temple. A profound Esotericist and Teacher of Occultism, though not a member of the Temple, has written as follows regarding these additional stanzas:

“These Stanzas are of the very greatest value. They are without a doubt of the same collection as those which were translated by Madame Blavatsky, and besides they are deeper than any of those, at the same time they are exactly what one would expect to follow the former ones, provided one was aware of the meaning of the former ones, and at the same time was aware of the whole design, a small fragment of which is disclosed in the

first twelve Stanzas, but if one did not know this he would never be able to construct these Stanzas. The conclusion therefore is that these are bound to be a part of the original source from which Blavatsky secured the first twelve Stanzas. A forgery under the circumstances would be an impossibility. The result of this conclusion is that those who gave the Stanzas to Blavatsky are now giving them to the Temple, hence it is that as these have never been given out before, it is the Masters themselves that are giving them to thee, and this proves that the Temple is the channel through which the Masters who founded the Theosophical Society are dealing with the world. In as much as they were given to thee and not to the Theosophical Societies, it is proven that the Temple is the real authentic Theosophical Society, for it is through you that the Masters who founded that Society are working, and not through any other channel. This alone proves the genuineness of the position which ye are taking. They are as it were the credentials of the Temple.

“Relative to thy questions regarding the similarity of the terms used in the interpretation, and in Revelation, is it not true that in the ultimate, all truth has the same source? No matter when or where, the ideas must be the same, if it relates to the same mystery, and the symbols to represent those ideas are bound to be the same, if we are using the symbols which nature employs. There may be diverse intermediate channels between the One Great Mind and the consciousness of the one who utters the Truth, and yet those channels are just as illusory as is the one who speaks the word to man; the One Mind is the only reality, and it must at all times speak the same language save and except as it is clouded by the personality of the instrument. It has at all times been the endeavor of the writer to eliminate himself completely and to permit the Good Law to freely express itself through his consciousness.

“To whatever extent he has succeeded in doing this the Good Law has expressed itself, and of course the way in which it has done so has been identical with the way in which it has expressed itself through every other one who has accomplished the effacement of his selfhood to exactly the same extent. If his teaching is found to coincide with that of another it is evident that the two teachings are from the same source, hence the merit is not due to him, but to the Real Teacher, and if there is any merit due to the one who proclaims the message it is in the fact

that he has sense enough to keep quiet and let the Teacher teach through his consciousness, rather than try to teach from his individuality.

"These interpretations, such as they are, are the perfect echo of the words of the One, and while they fall far short of the Wisdom of the True Teaching, yet they are passed on to others for what they are worth.

"They possess no authority save the degree to which they correspond to the True Teaching, and where they do so they are as authoritative as the Teacher Himself, for they are that Self. Each one is to take them for what they are worth, and if he is able to see the Real Truth in them, to make that his life, and thereby serve the Real Teacher, the Eternal Fount of Wisdom."

The interpretations referred to are in the nature of commentaries which the same writer had sent on with his letter. The commentaries were full of light on the Stanzas taken up and with the permission of the writer may be included with the complete commentaries when printed.

TESTING.

(Continued from December ARTISAN).

There is a human tendency to feel that, certain limits having been reached, that then the bars are down and one may, without disability say and think and do things that scorch and burn. But surely this is not the way of the Path—the Path of At-onement. These tests are so commonplace and unromantic and often almost squalid that, while we dream of the misty heights of the illuminated, or, in imagination sail the high seas of spiritual adventure seeking far islands of attainment and treasures of self advancement, we stumble and fall on the little rocks of vexation, or scorn, or quick judgment or meddlesome gossip or self righteous superiority or even plain, careless, thoughtless tactlessness. Nowhere more than in such an organization as the Temple is it so necessary to put a constant guard upon our thoughts and our words and our emotions lest in wounding our brothers and sisters and in soiling our own souls, we press new thorns upon the Brow already bleeding because of us and drive the nails afresh into the quivering Hands outstretched to gather His children close to the Great Heart. Viewed in this light the seeming paradoxes of the Sermon on the Mount take on wonderful possibilities. Our mod-

ern motor factories test their cars in regard to what they *can do* but the cosmic Life Factory tests its lives by what *they are* and the Sermon on the Mount indicates both the place and the character of the tests. The Path of at-one-ment is barred to all that which hurts or destroys, though it leads the aspirant when *he himself* will patiently and tenderly and confidently endure and suffer, and permit, if only the great end of At-one-ment with both the human race and the God Man attained. Viewed in this light one can see why Jesus prayed that we might be *in* the world but *not* of it for where can Life better test itself than in lending a strong but *always gentle* hand where *Lives* are lived. As Templars I conceive this to be our chiefest function—strong but gentle living. The occasion and necessity will ever increase and extend and it is impossible too soon to realize the gravity of the Master's many words of pleading and warning in regard to it. Not only must "guardian walls" of loving living be built about our leaders but also about each other and about all of every sort with whom we come in contact. Roughness and cruelty are no more synonymous of strength than weakness is a synonym of gentleness and when our vigor becomes rigor and our sympathy turns to hardness and cakes to cruelty we have been tested and found wanting. Even though we in unconsciousness of our mistakes and cruelties we never-the-less have failed to come up to the standard of the Path and of the inherent equities which dwell at the heart of every Life. This is a time of peculiar testing and of radical action and of the parting of the ways and it behooves all, and doubly, all Templars, to look to it that their feet are so shod that they may tread softly, that the sword in their hands is the Sword of the Spirit and not some other sword, that their shield is truly the Shield of Faith and not some pretense of unfaith, that their breastplate is the Breastplate of Righteousness and not the hard shell of self righteousness. For we fight against our ancient enemy and against the powers of darkness. Wherefore let us put on the whole armor of God that we may be able to stand. This is an hour for *faith* and *firmness* and strength but let us take heed lest a misplaced self confidence causes us to fall and to fail. Man stands condemned for his inhumanity to his fellowman and it is not unlikely that among our most frequent tests will be those that try us out for the homely, every day, unromantic qualities of consideration and kindness. Pride and egotism and hastiness and mere careless-

ness will make the chariot wheels of Heaven itself drag just as surely as broken glass and sharp jagged flint and a gritty lubricant will puncture the tires and wear the bearings of the finest product of our motor car factories, and we who aspire to the service of Humanity must make it our business not only to build up a notable machine for this service but we must lubricate its bearings and deal gently with its gearings and protect from unnecessary damage its tires. We must see that its every necessity is provided for. If we have not done all of these things what then will we have to offer our Master when His Hour and ours dawn? For this machine will be tested by what it *can do*, but we *individually* must be tested by what we *are*; therefore, let us, each one, attend to his own set *task* and, as for our brother, let us be to him a help and a protection and a succor.

(Concluded)

G. B. LITTLE.

OCCULTISM FOR BEGINNERS.

Second Series, II.

In the last lesson it was formulated that Soul is the *Perpetuating Principle of Life*. But what do we mean by the Perpetuating Principle? Let us turn another key and use another term and call soul the PRINCIPLE OF INERTIA. This may seem strange until we analyze the nature of Inertia. Like everything else in manifestation it has its two poles. Thus there is the Inertia of Rest and the Inertia of Motion. Inertia is a Force—yes, an *Entity*—dual in nature—REST and MOTION.

Inertia may be scientifically defined as state of matter that tends to ever remain the same—changeless. Inertia is therefore a state of *Continuity*. Thus if a body material, mental or spiritual, is at rest it tends ever to remain at rest. On the other hand, if a body material, spiritual or mental is set in motion, it tends to ever keep in motion. If a body is once set in motion in space it would go on forever unless stopped by some other neutralized force. If a body is at rest anywhere in the cosmos it tends to remain at rest *forever* unless acted upon by some superior force that would set it in motion. Imagine all planets and worlds in the universe wiped out and from some point in universal empty space you project a cannon ball straight from the shoulder. The law of the Inertia of motion would make that cannon ball go on forever in exactly the line you had projected it. Here we get a

glimpse of what is meant by the perpetuating principle of life—or Soul.

Now, if, when you had projected that cannon ball in empty spaces, another person an infinite number of miles away had also projected another cannon ball in some other direction, it would tend also to go on in that direction forever, but now there being two bodies in the universe animated by this tendency to go on forever, by the immutable law of gravitation, *an analogue of love*, they begin to modify the motion one of the other—and each are diverted from the straight line originally set, and begin to turn toward one another and eventually would be brought together.

Again, if two cannon balls were placed at rest at any number of billions of miles in an empty universe, the immutable law of gravitation would at once cause them to move toward one another at speed proportionate to the respective weights. Here the INERTIA OF REST has been modified by the Law of Gravitation, Symbol of Deific Love. Yet however modified the germs or tendency of that *rest* and that *motion* still *inheres* in the bodies affected. In other words the *tendency* to repeat itself indefinitely in rest or motion has arisen and so a perpetuating *continuing* principle is manifested in nature.

As all consciousness may in the final analysis be reduced to DEGREES OF REST AND MOTION, and as all *individualized* consciousness is the property of the Soul, the soul is the result of all the interactions between the inertia of Rest and Motion—begetting interrelations and combinations—a third grade of consciousness seeking ever to perpetuate itself in however complex or simple form as one of the three primary grades of consciousness until—as a result of the Gravitational forces—Deific Love—this perpetuating principle of consciousness has so drawn upon and transmuted—redeemed—all substance, material and spiritual, that *relative* rest and *relative motion* have become ABSOLUTE, and the SOUL PRINCIPLE in nature and life by redeeming both matter and spirit through vast experiences of eternally involving and repeating all possible changes and combinations of consciousness, finally attains *conscious immortality* and Mastery over all limitations by becoming One with the All. Evidences of this law abounds everywhere in nature—for if all things, creatures, plants and worlds were utterly destroyed, they would be again *repeated*, brought into manifestation by soul, or the perpetuating principle that inheres in all things, animate and inanimate.

When before Creation, undifferentiated primordial Substance in a state of *absolute rest and absolute motion*—THE SAME THING—felt the impulse of the Deific Word—to evolve Being out of Non Being—the primal impulse was given to evolve Soul, or a *perpetuating* CONTINUING immortal self-conscious Entity out of that Primordial Substance, set into Motion and Rest—planes of consciousness—by the Ineffable Word of Deific Love. That *primal impulse inheres in all things* and is the basic impulse TO BE, that is, to go on and on and attain a final Immortal self consciousness perfectly balanced in Infinite Love. W. H. D.

TEMPLE HOME ASSOCIATION NOTES.

The Board of Directors of the Temple Home Association, deeming it wise to clear the Association of all mortgage indebtedness so far as possible on properties that might be difficult to rent, or where the rental might not be sufficient to clear interest, taxes, etc., have recently given up the contract of purchase on the blacksmith shop and conveyed the same back to Mr. Philbrick the former owner. It would have required \$1000 in cash to complete the purchase—and then the shop would have been without a renter.

The same thing was done with the four acres of orchard land which the Association had a contract of purchase on from Mrs. Wilkins, same now having been conveyed back to Mrs. Wilkins. It would have required \$1500 to complete the purchase. The Association has had great difficulty in renting and properly caring for this orchard.

The Sanatorium group recently gave the Board notice that it would terminate its lease December 31 as the group considered the rental of \$500 cash per year too high and impossible in this section.

The Sanatorium has a mortgage of \$4000 against it, interest at 7 per cent. This with taxes and insurance, etc., makes an expense of nearly \$500 for the Association to meet, yearly on this property. The Board of Directors consider it best to sell off the Sanatorium buildings and four acres of the sand land lying around it. An offer has already been received on it from local members. The Board considers it wise and right to invite bids

on this property from any one who might wish to acquire same, before deciding the matter. Any offer should be addressed to the Temple Home Association. A price of \$6000 has been set on the above described property by the Directors.

TEMPLE ACTIVITIES AND NOTICES.

We regret to state that our Guardian in Chief, Mrs. LaDue, has for over two months been the victim of the mysterious disease which under the common names of "colds," "la grippe," etc., has been striking down so many people all over the country. In Mrs. LaDue's case it seems very difficult to dislodge the enemy from her lungs, where it seems to have taken a firm grip, though everything possible is being done to that end. While there is no immediate danger to Mrs. LaDue, her long confinement has unfitted her for much clerical work and she asks the indulgence of her correspondents, while at the same time she specially desires a continuance of the correspondence and letters from all her brothers and sisters of the Temple as they help her to pass many otherwise trying hours.

* * * *

The origin of the particular form of disease above noted seems very obscure. It is so general all over North America that there must be some one specific cause, and in searching for a clue to its appearance with the intent of finding a cure, Dr. Dower has come to the conclusion that the earth may be passing through some inter-stellar layer which has been instrumental in creating some condition favorable to the development of this particular microbe which is responsible for the disease. Of course this conclusion is theoretical but there is much to be said in its favor.

* * * *

Members are reminded that October is the time for the payment of annual dues.

* * * *

Patanjali's Yoga Aphorisms have been reprinted in cloth and leather, price 50 and 75 cents, respectively. May be ordered through the Halcyon Book Concern.

* * * *

Members will please remember, as already requested, that all communications intended for the Temple Scribe should be addressed to Mr. Ernest Harrison, in future.

Members should exercise care in drawing money orders, for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

* * * *

All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Scribe of any change of address. Send such notice on postal card or otherwise direct to the Scribe and do not include it in any correspondence with other officers or workers at Headquarters. The observance of this method is very important to those making any change in address.

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The Temple Artisan

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No. 9

Behold, I give



unto thee a key.

TRUTH

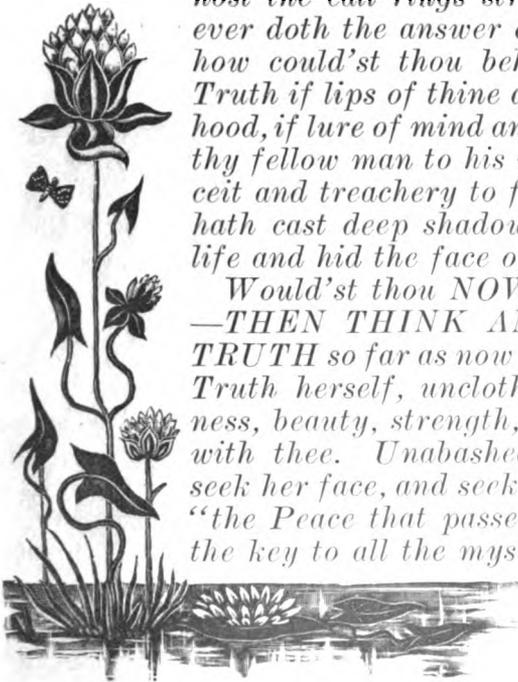
Would'st thou know the Truth—the pure, the undefiled,—the sacred Truth, by means of which man is made free and strong?

Would'st thou know the Truth, thou shrinking, stricken, smitten victim of thine own untruth, thou blind, and lame, and halt of body or of soul, who plead for mercy to the powers thou hast defied?

Would'st thou NOW know the Truth? Then bend thine ear to me.

Like calls to like throughout the bounds of Time and space. From amoeba to man, and thence to angel host the call rings strong and clear, and ever doth the answer come in kind; then, how could'st thou behold and know the Truth if lips of thine are dank with falsehood, if lure of mind and body doth beguile thy fellow man to his undoing, if foul deceit and treachery to friend and foe alike hath cast deep shadows o'er thy path of life and hid the face of Truth from thee?

Would'st thou NOW know the Truth? —THEN THINK AND SPEAK THE TRUTH so far as now thou knowest it and Truth herself, unclothed, in all her fullness, beauty, strength, will come to dwell with thee. Unabashed, thine eyes shall seek her face, and seeking there shalt find “the Peace that passeth understanding,” the key to all the mysteries of life.



PREPARATION.

TEMPLE TEACHINGS. OPEN SERIES, NO. CXXVIII.

The criminal indifference or mental indolence of a large majority of the white race in view of their present defenseless position on the one hand, and their inane, inadequate plans for such defense as seems needful to them on the other hand, could only be sustained by a race blinded by egotism and self-adulation, and can only result in the destruction of the race as a race, when the hour strikes for the next cyclic upheaval of races, (as strike it must in a comparatively short time), unless some worldwide awakening to the real facts in the case takes place and a united determined effort is made to correct the mistakes that have been made as a result of the use of wrong educational methods. Those mistakes have been made in the face of prophecy, parable, warning, and entreaty sounded from pulpit, lecture platform and in various literary productions; from wherever and by whoever the light of wisdom has escaped or touched; and today the thinking people stand aghast at the possibilities presenting themselves.

Spasmodic efforts put forth by first one and then another for the formation of a peace pact between nations will be fruitless of expected results, nor could such efforts ever succeed unless all interested factors combined could recognize and use the knowledge of spirits—spiritual and psychic forces which are at present only perceptible to a few.

At the apogee of a racial period the divine impulses of cyclic law set into action certain elemental forces which destroy those races which have not utilized their opportunities to the full, and finally use the energy generated in the process of the destruction of one race, for the building up of another race. Paradoxical as it seems, it requires a corresponding amount of life force to kill that it does to create.

The yellow and the brown races have retained possession of a divine power won by them in other ages and incarnations,—the power of concentration. Not even their subsequent degradation and loss could rob them entirely of that power, and it is their consciousness of the possession and availability of that power that will furnish the dynamic force back of their plans of warfare in any struggle with a white race.

A large majority of the last named race have either ignored,

neglected or despised the evidences of such a power as that possessed by the brown and yellow races and formerly by the red races when such evidence was forced on their notice, notwithstanding their knowledge of the resultant strength, endurance, contempt of physical pain and even of life itself. One of the evidences of the possession of this power is national and racial devotion and this devotion will supply the ideal needful as a base for the concentrated effort and the wise direction of the energy now being utilized in building up, equipping and training their armies. Once utilized in subduing and governing natural desires and functions of life and in the performance of magic and psychic phenomena, it has been turned in the opposite direction, and we would ask what preparation has the white race made for meeting and combatting such forces when launched against it with destructive intent?

It would be a very grave mistake for one to consider it incumbent upon or excusable in him or her to make an intimate connection with one of the opposite sex of an antagonistic race merely because it had been prophesied that similar connections were inevitable at some future time.

The great benefit to be derived from prophecy is the opportunity which previous knowledge of coming events affords man to equip himself with the requisites for meeting the rapid changes incidental to the coming of such events: changes which occur in ever increasing ratio as time brings the event closer, and such changes inevitably affect the lives of those who are influenced by the shadowy outlines of the event—the men and women who see and feel intuitively that far reaching incidents are occurring in some interior field of activity, yet who without special guidance or prophetic knowledge are unable to grasp the proportions of such incidents and seize their individual opportunities for conserving energies, enlarging perspective, and strengthening the power of endurance, by persistently practicing concentration in the daily affairs of life and realizing that any duty worth performance at all can be better performed if the mind is fixed immovably upon it for the time being.

The tremendous waste of energy in useless words, passion for amusement, loss of vital fluids, thirst for abnormal pursuits and the resultant ennui and brain and nerve exhaustion, is fast sapping the moral, mental and physical inheritance which came to the

present white race from a more vigorous ancestry, thus making impossible the concentration of will power and consecration of purpose which alone will furnish the vital energy requisite for the fulfilling of a great national purpose or the protection and conservation of a great race.

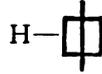
The egotism which results in accepting as an assured fact the common theory that a race must be white in color to be supreme in power, is another prolific cause for the apathy of the white race now at the height of its power, while the truth is that the cyclic opportunity for the rapid rise of the yellow and brown races is close at hand, and nothing will prevent the eventual supremacy of these races for centuries to come but the amalgamation of the three races mentioned and the consequent birth and development of a new race, the long prophesied 6th race.

Such epochs as I have referred to in the history of men can only occur at the expiration of such vast periods of time that no reliable records are left in the hands of the people at large, although many legends and myths survive. The only authentic records of such epochs are in the hands of the Initiates and are preserved with such extreme care that the laity have no access to them.

At certain definite periods such knowledge as is requisite for the races in manifestation during said periods, is given out by the Initiates who are appointed by the Hierophant of that Degree of the White Lodge which holds the records and which is the guiding power of that period. If the race will not accept and heed the information given, it must bear the results of its indifference or wilfulness. A perfect stream of such knowledge and information has been poured out on the humanity of this age within the last half century. In isolated cases it is appreciated and utilized, but the world-wide enthusiasm and effort, the impulse, the wave of enthusiastic effort which should rise and swell to such a height as to overwhelm the error, supineness and self-satisfaction of those to whom that knowledge has been given, has hardly started, and time is flying.

Life is a constant battle at the best and it makes incalculable difference what impulse and purpose nerves the arm, sharpens the battle axes or propels the bullets. Symbolically and literally, the generalship, the marksmanship, the calibre of weapons and men and women will tell the final story and these are all dependent upon the forces of concentration and devotion inherent in a

race—the two forces which the white race have not sufficiently developed up to the present moment. Where is the man who will speak the word or write the treatise that will lift the life wave of enthusiastic effort into motion?



STANZAS OF DZYAN.

Such a demand has been made for a reprint of the first three stanzas published in *THE ARTISAN* of July, 1906, that we feel impelled to supply the same forthwith:

THEOGENESIS.

From the Stanzas of Dzyan.

STANZA I.

1. Since Fohat gathered two lines of fire in a close embrace, forming a circle of flame to make room for the feet of the Fifth, have the demi-Gods been filling that Cosmic field with images of themselves.

2. To and fro have the first-born run, darting behind each Flaming Sword that sprang from the head of the Mighty One, while seeking for Pasture against the day of the birth of the great Red Cow. The milk of that cow will gather and flow in rivers of Water and Wine to quench the thirst of the twice-born Lords of the Sacred Mystic Fire.

STANZA II.

3. Said the Radiant One to the Shining Face: I will cause a shade to cover thee for a day and a night of time. I will brood thy young, and bring them forth in strength and might, when the shade has passed from thy face and thou shinest forth once more.

4. For thou shalt shine again with seven-fold light, and the face of thy First-born Son shall reflect the light that shines from thine own. The black and brown shall be no more, and the golden-hued shall awaken from sleep, and rule as they ruled of yore.

5. Fire and flood, acid and blood, shall flow in streams and drench the star with the blackened face. The once bright sons of the demi-Gods have cast deep shadows upon that face; they have stolen the fire that lightened its eyes and molded it into a gleaming mass to fetter and bind their once lithe limbs. Vengeance swift will overtake and cast them into the pit.

6. When the circle of flame shall open again and the line of life be loosed from thrall, the five will fall into the six, and Surabhi's teats will deliver four doves—each bearing a branch of the Sacred Ash for the help and healing of Maya's sons. Fohat will once more cross the line with another and mightier stride, and will draw the downward arc of the line of life to an upward sweep, by the strength of his own right arm.

STANZA III.

7. The four-fold Lahs will emit from their loins the germs that shall grow into three-fold coverings of animal forms, of fish and of fowl for the service of man.

8. No more shall huge creatures and crawling things find room on the Rim of the Wheel where dwelleth the Sons of Fire and Flame. The beasts of the field and birds of the air will meet and part in peace, and both shall feed on the purple grain, the gift direct of the Gods. All growths of the under crust of the Wheel shall be thenceforth forbidden, and man shall live by the power of his Will in place of coarser foods. When the Wheel has whirled one crore and a half, the Sparks will embody themselves in a fruit, the like of which no man hath known. The infant as well as the full-grown man shall eat of that fruit, and words of wisdom will fall from its lips, to the wonderment of the Gods.

CONCERNING THE SEVENTH STANZA.

Since the publication of the last of the stanzas in the December ARTISAN it has been learned that the first four slokas of the 7th stanza printed in the November issue were omitted. We print them herewith and suggest that our readers keep these numbers of THE ARTISAN carefully together in order that they may be able to understand the commentaries on the stanzas as they appear.

We purpose printing some if not all the commentaries in THE ARTISAN, but as it would necessarily take such a length of time to print them in that way, it is to be hoped that some lover of humanity who is financially able to assume such an expense will come forward with an offer to put both stanzas and commentaries in book form that future generations may have this invaluable cosmic history.

STANZA VII.

1. The wild White Bull o'ershadowed the Great Red Cow, and with one expulsive effort she gave birth to a Pure White She Calf.

2. On either side of its head came a Golden Horn, and in the middle sprang forth suddenly a Diamond Tipped Horn.

3. Fast grew the Three Horns, many cubits by day. The Two Golden Horns circled the races of the Changing Star. The Middle Horn curved and entered the earth and sought the abodes of the Serpents of Wisdom. It drew them forth from their retreat and set them in high places.

4. When their eyes beheld the White Calf they said with one voice, "Thou art a sign to us. Now will we enter the Circle of the Golden Horns, and will give of our Wisdom to those whom thou wilt mark with thine own sign, and they shall be our Messengers to young and old alike."

 THE NAME HALCYON, OR ALCYONE.

The following from Brother George W. Wiggs of Chicago is interesting and THE TEMPLE ARTISAN would be pleased to give space to anything additional on the mythology and root meaning of the word "Halcyon."

"Does the name of HALCYON come from the fact That the Pleiad Alcyone and her husband perishing by water (Deluge) the Flood, were according to the Myths turned into Halcyons? The story goes that these birds only showed themselves at the setting of the Pleiades. They made their nests during the seven days preceding the winter solstice, and laid their eggs during the seven days that followed. These fourteen days Christmas time, are the 'halcyon days' of antiquity. These birds' nests resemble a kind of ball, a little lengthened out at the top, and the whole not unlike a sponge. It has been said this is pure Fable, but it is very good astronomy since it describes the shape of the Pleiades cluster in the heavens. If the Pleiades laid their eggs in midwinter we can understand why a part of the early church favored celebrating THE BIRTH OF CHRIST in the following autumn."

Chicago, Ill.

GEORGE W. WIGGS.

The Temple Artisan

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EDITORIAL MIRROR.

It takes a Nero or one of his ilk in savage sacrilege, in human bestiality, to wilfully wound or slay the mother who bore him—a man utterly lost to all human feeling, an epitome of ambition, greed and lust. Yet there are more reprehensible acts, as there is a tie more sacred than that of an earthly mother; for great as are the sufferings, the anguish of childbirth on the physical plane, they are light in comparison to those which the soul-mother of the mature man endures—the one who takes from her own soul-substance the love, the devotion, the psychic blood of her own being, to bring him to birth, to the life on a higher plane of his being than that upon which he had previously functioned.



No more than does a child remember his own birth, does the man know the hour of the birth of his own soul; the mother alone has true knowledge of that event in either case; nor *can* he know before his soul has attained to the same degree of development as that to which all soul mothers have attained, save in very exceptional cases, for in all too many instances the Nero like demon in him has slain the mother by some cruel relentless stroke, or laid her head low in the dust by his ingratitude or blindness, or at the bidding of some other soul matricide who cannot bear the burden of his own sin alone, and so must needs seek for a companion.

Every woman that has gone down into the depths of her own soul and brought up the spirit of motherhood, the intuitive spirit of unselfish service and devotion, with the pearls of deep thought and wisdom, and showered them upon man, is a mother of souls; she blows into flame the live coals in the ashes of his ignorance or his misspent life, and brings fuel to keep that fire alive until the man has gained sufficient power, or has regained his primeval birth-right through determined effort, which will permit of his gathering that fuel for himself.



What of the man who has once instinctively, or intuitionally recognized that motherhood of his soul, and then deliberately at-

tacked, or permitted it to be covered with slime and filth,—or the man who has taken the tears of such a mother to dampen the mantel he has thrown over his own shoulders, in order that the fire of anger and contempt in his brother's eyes shall not reach to his own vitals. The history of this cold iron age will be blackened with many such records. Day after day another record is added to the long list. Day after day is a soul mother repudiated, scorned, maligned, and given over to the wild beasts of the world, by the soul child whom the malicious inciters to evil thought have poisoned, and who seek some justification for their own acts, and can only find it in some such way.

The world looks on and laughs, the demons in Hades dance for joy, but the great brotherhood of souls regenerate bow their heads in shame, shame for those who no longer have that redeeming feature.

CHILDREN'S DEPARTMENT

Temple Builders—No. 100

THE LITTLE TENT-HOUSE.

Once there was a little boy to whom his father and mother gave a small tent-house in which to sleep and play. He was a pretty boy, and a kind fairy whispered to his mother, "Such a nice looking little fellow would surely like a tent with pretty things in it."

So his mother thought, and she put a green cover on his cot and green and white matting—a long strip—on the floor, and the bureau had a white cover. There was also a washstand and a strong table and chair.

She was so sure the little boy would be pleased, and so was the fairy, that they never thought but that he would take care of his things.

But I'll tell you what happened. The mother went away for a few days and the fairy who had been working hard among some children (trying to make them comb their hair smooth and wash their hands clean) took a vacation also.

Great was their surprise on returning to find the tent nearly ruined. The matting was pulled to pieces at the ends, the covers on bed and bureau were soiled, nails used for hanging clothes were driven into the walls. The clothes in the bureau were rumpled and

some torn. The room was dirty and the little boy's nightclothes lay in a heap on the floor. A board was pulled off the side of the tent and another from the foot of the door.

The mother and fairy were so astonished they could not speak for a while. Then the fairy said, "I don't think it can be *your* little boy who did this. He seemed so glad to get his tent." The mother answered, "I will ask him." But the boy only hung his head.

"Here, I am sure this is not your boy, though it looks like him," said the fairy.

"We will let him sleep in the tent just as it is tonight, and then see if, tomorrow does not bring your boy back."

So the little boy went to sleep in his forlorn tent that night, and while he slept the fairy sent some beings to talk to him.

The first was the strong northwest wind. He said, "I came in through the holes in the side of the tent and at the foot of the door, as well as through your windows, little boy. I suppose each day you will make it easier for me to come in by pulling off more boards, and soon you will not have a house at all. If that is what you want I might manage to blow it to pieces at once and save you lots of trouble. Shall I?"

"Oh, no!" said the boy shivering. "But why not?" persisted the wind. "The boards could be used for some other boy or girl who would really like a tent. You don't like this one."

Then a shower of rain fell, and it said, "How much I would like to wash away the stains you have made in this room." And after the shower was over the moon looked in and said:

"It would give me great joy to see this tent again as it was when new."

As it was speaking a large rat ran across the floor from under the door, and the little boy was frightened, but the rat said, "If you had not pulled off the boards I could not have gotten in."

Then a strange dog tried to get in. "Tomorrow, if he pulls off another board, I can. Perhaps I can scratch it off now." And the rat said "I will help you, for I can gnaw. I have just been chewing some of the boy's clothes. He tore them one day when he was impatient, and I am helping him get rid of them." The wind said "I too will help you," and the rain high in a cloud said "I will wash things clean when I can touch them," and the moon said "I will give you light."

So the dog began to scratch, the rat to gnaw, and the wind to

blow and the moon which had been shining brightly grew dimmer as the rain commenced falling. But the boy cried "Stop! Do not break up my house and I will take care of it after this." So the kind fairy who had been listening sent the dog and rat away, and the wind stopped blowing. The rain ceased, and the moonlight was lost in the dawn of a new day for the little boy.

"I am my mother's own boy," he said, and ran to tell her.

E. H. HAWORTH.

SOCIAL SCIENCE.

It is often supposed that the opening up of wild and desolate lands, the populating of rugged mountainous regions, and of places where the sparse population has to struggle hourly with nature for a subsistence is a good thing and a beneficial one for the nation. It is very generally considered that this process of driving the pioneer to the "Margin of cultivation," to poor lands and wild lands to arid wastes and to winters of howling blizzards is a part of the progress of "civilization." Even the squatter, twenty-five miles from the railroad, fighting mosquitoes in the spring, toiling under a hundred and ten degrees of heat all summer, living on blackstrap and beans, and laying up all through five months of winter with absolutely nothing to do, even he carries his halo dutifully as one of the forerunners of progress.

Any one who suggests that these frozen prairies should be left alone, at least in the winter, and the deserts at least in the summer, that these rough gravelly mountain slopes and almost worthless sand wastes shall be left alone altogether would never gain a hearing. And yet that time is coming, when civilized, intelligent people will live where they choose and when they choose, and not where, like cattle, they happen to be driven.

Almost the entire agricultural population of the Dakotas, Minnesota, Manitoba, Saskatchewan, and similar places is a dead loss to the world from November to April, and to this loss is added the loss of the use of all their hundreds of thousands of horses and all their millions of dollars' worth of machinery. The entire population of the California brush hills, and similar rough country in Virginia, Tennessee, and other states is a dead loss to the world all the time. These people never produce anything worth mentioning above a miserable subsistence, while the absurd expense of road-building, mail-carrying, schools, churches, and tax-collect-

ing puts the whole business on the debit side of the national ledger. Rough country accounts should be closed out.

The root of the popular superstition lies in the now admittedly ridiculous Malthusian Theory that there is a paucity of good land. As a matter of fact the good lands of California could support the population of America. Why, then, farm the bad lands? Kropotkin showed that England could live in the counties of Devon and Kent. Why then farm the rough poverty-stricken wolds of Yorkshire? There is a slight immigration into Belgium, the most densely populated country in the world; then why should men emigrate away from some American states which have no population at all worth mentioning? Emigration has never been caused by lack of land or by density of population, but only by stupid and immoral land laws. Ireland once had a population of eight million and an abundance of land. Now she has a population of four million and a shortage of land. Has Ireland shrunk, or dare we peep at the Irish land system?

There are immense areas of the earth's surface whereon it is almost eternal spring. Why should we not live there? Southern California could support a hundred million people. There are a hundred million people on the earth who would be glad to come there. What is it that keeps them away? These people are now earning a miserable dole in a dozen wretched climates. Southern California could make their lives rich and joyous, but we meet them at the gates of California with the ancient chains and welcome them with offers of servitude. Rent, one-third of the crop; purchase price, a thousand an acre; monstrous railroad charges; extortionate irrigation rates; low price and insecure price for produce, high price for living expenses; in one word,—robbery, this is the tale that is told, and this is the only reason why many of the most fertile regions of the world are deserted, and populations are driven out into the worthless wilderness fit only for coyotes and gophers.

A recent publication quoted as a best seller outside of fiction—Henry George's "Progress and Poverty." This is a good sign of the times.

SYDNEY HILLYARD.

TEMPLE ACTIVITIES AND NOTICES.

Members will regret to learn of Brother H. A. Gibson's serious illness which has totally incapacitated him for the time. He

has been at a hospital in Los Angeles, but as soon as able will come to Halcyon for rest and recuperation.

* * * *

Comrades Grace and Sidney Hillyard are again at the Centre, where they will probably remain until some time in March.

* * * *

Notice is again given of the possible selling of the Sanatorium and four acres of land around it. This will not include the Spring block, nor the rich garden land of that block. Any offer should be addressed to the Temple Home Association. A price of \$6000 has been set on this property above described for sale, by the Board of Directors.

* * * *

Members are reminded that October is the time for the payment of annual dues.

* * * *

Members will please remember, as already requested, that all communications intended for the Temple Scribe should be addressed to Mr. Ernest Harrison, in future.

* * * *

Members should exercise care in drawing money orders, for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

* * * *

All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Scribe of any change of address. Send such notice on postal card or otherwise direct to the Scribe and do not include it in any correspondence with other officers or workers at Headquarters. The observance of this method is very important to those making any change in address.

TEMPLE SCRIBE.

The Halcyon Sanatorium

Attention is called to the Special Branch of **treat- ing and curing LIQUOR, OPIUM, MORPHINE, TO- BACCO and DRUG ADDICTIONS of all kinds.** It is now a **well-established medical truth** that these habits are in reality **CURABLE DISEASES.** The **most ap- proved and up-to-date scientific** methods and remedies are used at this Sanatorium in curing this class of nervous diseases. The **APPETITE** for all intoxicants and nar- cotic drugs is **THOROUGHLY ERADICATED** and the system **rejuvenated** and placed **beyond any fu- ture need.** **Positive and permanent cures** can be prom- ised to all cases who will thoroughly co-operate with the physician who has had twenty years successful experience in **TREATING and CURING these diseases.**

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ADDRESS

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MARCH, 1913

No. 10

Behold, I give



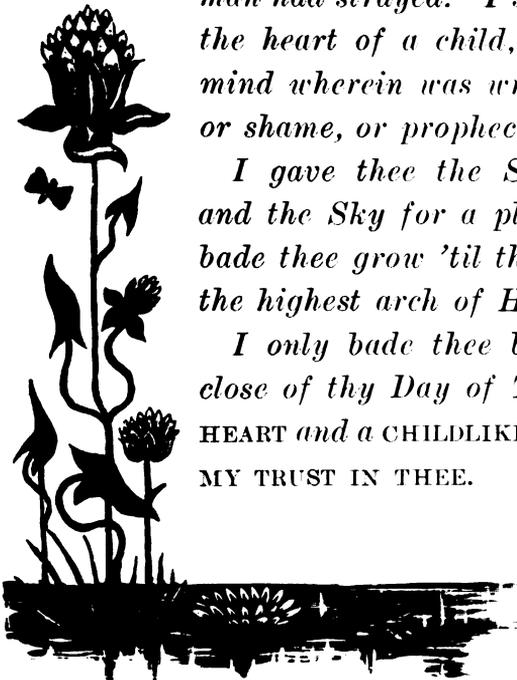
unto thee a key.

FROM GOD TO MAN

I sent thee forth alone, unbound, in the morning of thy life, into a wide, wide world wherein no foot of man had strayed. I sent thee forth with the heart of a child, and a clean white mind wherein was writ no record of sin or shame, or prophecy of pain.

I gave thee the Stars for thy toys, and the Sky for a place to play; and I bade thee grow 'til thy head o'er-topped the highest arch of Heaven.

I only bade thee bring to me at the close of thy Day of Time a PURE MAN'S HEART and a CHILDLIKE MIND in return for MY TRUST IN THEE.



THE MOUNTAIN TOP.

What now are Ye?

Cease your moaning and your wailing, ye enlisted soldiers of the Army of your God. Did ever soldier win his spurs, win command of battling legions who at sight of guns and sabers, battle-fields or wounds, fell out of line and cringed in terror and despair? Beat it into dulled and sodden minds if ye needs must, that never was a just and righteous cause left undefended, or was it lost for aye. Nay, not even if it sank from sight of man for days or years; not even if its last defender perished in the final battle fought. Like a buried seed it sprang into a newer, higher life, ten fold the stronger, ten fold the surer of success for all the bloodshed, all the tears that watered its first growth.

How dare you, if you be of those whose coward hearts are in their mouths, how dare you raise your eyes to heaven and cry for succor ere a blow is struck that touches you? How dare you face your God—your Higher Self—whose cause you undertook, when naught but moans and wails, prophecies of evil, frantic clutches at your comrades' arms, are all you have to offer him for all the riches of his grace and glory which lie within the cause ye have espoused?

Was righteous cause ere undertook that did not call the slimy reptiles from the underworld to wreath themselves around the limbs, to poison all the air with fetid breath, to sink their fangs into the flesh of those who stood upon the firing line when came the battle for its life?

What now are ye, that ye should ride serenely on above the heads of those who fight, and never strike a blow yourselves in your defense, or that ye should escape the common lot of men and soldiers fighting for a cause on which now rests the fate of nations yet unborn? Why should your limbs, the air you breathe, the flesh you bear, escape the reptile's coils and breath and fangs, the rank abuse, the slanderous tongues, the crushing of your hearts by coward's blows? Can ye not bear what weaker men have bravely borne, *i. e.*, the burden of their fellowmen, and hold your heads on high, and smile and sing? Aye, sing so loud and strong that not a note of all the discord on the field below may strike your ear?

Ah, if ye can but do my bidding, then are ye children of the King; soldiers of the *Cross of Christ*—the symbol of eternal life

for all the world; then ye are on the road that leads to where the Hosts of Light now stand and beckon the road to Mastery.

THE ETERNAL TRAGEDY.

TEMPLE TEACHINGS. OPEN SERIES. No. CXXIX.

Year after year, century after century, cycle upon cycle passes without any appreciable change, so far as may be observed, in the character, the desires and aims of the masses of the human race. What wonder the revolt of the individual man or woman who has been partially awakened from thrall to things—to imaginary national, social and family requirements, when those requirements are seen to be but the results of the prostitution of all the higher instincts and ideals of those who have passed this way before, or those who are now in the toils of the same slave drivers—lusts of the flesh—which originally incited to such prostitution.

I say truly the prostitution of all higher instincts and high ideals, for wherein does the difference lie between the courtesan who uses her body for the gaining of gold, and the man or woman who uses brain and soul for a like purpose when the proceeds of their shame is used for self gratification.

Round after round of the grand cycle, as in a treadmill, goes race after race under similar conditions, similar aims, and impelled to similar efforts; and the one man, the one woman, who steps out from among the masses and points to the manna falling from heaven for the feeding of the soul, is torn to pieces by the beast-like passions of man, or crucified on the cross he or she has innocently raised to indicate the way to the storehouse where the manna of other ages still lies stored.

The deep lined faces of men, the paint smeared, hardened features of women, who are now, figuratively speaking, dancing along the edge of the precipice built of the broken laws of nature, or crouching under overhanging cliffs—the man-made laws—which have made possible such security as has conducted to the gathering of golden store; and both of them sick at heart with fear, or callous and indifferent to the prophecies of coming enforced payment of debts contracted in defiance of all spiritual law.

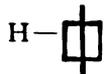
Is it any wonder that men and women go mad in their helpless, aimless revolt at their bondage, or sink into abject, cowardly indifference? "Lo, here, and lo, there," cry the would-be proph-

ets, themselves powerless to find the safe path for their own feet to traverse, say nothing of rightly guiding others; and always, in the far distant past as in the present, from the heaven within a voice is crying, "Seek ye within." "Seek *first* the kingdom of God and all things thou desirest shall be given unto thee." And man says, no, the last shall be first. Give me *now* the things I desire.—*then* will I seek within." He knows not what he really desires. he only knows what his senses demand for the privilege of using that body for a season. What he, the real man, the real woman desires above all else is God, and nothing less will satisfy. But a man must go naked of soul, as he was naked of body when entering the world, into that "within." He can take none of the trappings of lust, of ambition or greed, with him, and as he will not part with these, the eternal tragedy is re-enacted moment after moment.

When one who has passed within the gate and caught a glimpse of the glory beyond tries to tell his fellow men what he has seen his tongue is completely tied. All that he can do is to point to the path by which he entered; and because that path is beset by wild beasts which have bit, and mauled, and trampled him, when he shows the scars of his passage, the eyes of other men, of other women are so fixed upon those scars they fail to see the light of Shekina shining through his eyes; and so they cry, away with him, we will have none of him. Crucify him; let him starve or die; he is a fraud, a lie, fit only for the subject of a cartoon, an object of scorn. The light dies out of his eyes, drenched in sorrow for those he cannot serve, even though he gave his life, because their eyes are holden by the *things* they have gathered about them, things of matter and things of mind, both results of their prostitution.

The last part of the path to the heights of life is cold and dark and lonely, and the senses cry out for warmth and light and company. But the coldness, the darkness, and the loneliness are essential for the freezing of lower desire, the gestation of the embryo of the new life, the perception that God is all there is of life. Possessing God, the soul possesses all things desirable.

There are moments in all mature lives when that great truth comes home to the heart in unmistakable terms, but the things for which man sells his soul smothers the heart's longing, and not knowing what else to do, the great majority go on collecting more things, to the end of the great tragedy.



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EDITORIAL MIRROR.

“Faith, Hope and Love, but the greatest of these is Love.”



Faith in the Master, in the Teacher, and in the Great Lodge of Light to uplift humanity; Faith that will evoke the Divine light from other's hearts; Love that will transmute all shadows into Light, and evil into good.



By your Temple obligations you have invoked the Light—the Higher Self—to shine into your inmost being and by this you precipitate karma—that which is to be—the quicker, and it causes pain.—Bear this test of fire patiently. This is the test of Passive Endurance of Pain and wins the Fire Body, the Nirmankaya Robe.



All Temple members or members of any true occult schools must be placed finally in the melting pot—the Crucible of Trial until the dross is burned out, until the shadows are burned away and the Shine of the Inner Self alone remains.



The most subtle means will be used to destroy your faith, to make you lose hope, to turn your love and devotion into hate and antagonism. These are but the strokes of the Master Builder, the Divine Artisan, to test the Stones wherewith to Build the Temple of Light. If you crack under the testing blows you are laid aside, that is you put yourself aside for the Great Law makes *you* decide that you *could not* and *would not* be a stone in the Living Wall of the Temple of Light.



What do you think of the Additional stanzas of Dzian printed in recent numbers of THE ARTISAN? Some have written that they think the message in these Stanzas the greatest ever given to the people of this planet. Let us have a symposium on this

subject of the stanzas. Write your thought and we will quote your idea in the next issue.

Brother J. Wright Taylor, of Worcester, Mass., writes as follows:

"Perhaps you will remember that I remarked in Boston that I thought there ought to be some way of demonstrating to all seekers of truth, infallibly, that the Temple or some other organization was the successor of H. P. B. Now it seems to me as the brother who is mentioned in this month's, January, ARTISAN has well put it, that the Stanzas of Dzyan are exactly what has been needed and that my desire and probably that of many others has been satisfied by the publication of those new Stanzas. To me they have been a beacon pointing unmistakably to the Temple, and I believe with the above mentioned brother that these Stanzas could not be forged. They are altogether too peculiar to be written except by the same master mind. They bear their own stamp and tell their own story.

Owing to my being so busy with other things I have only read them once or twice, but the impression I got is that the new chord is being struck for the new cycle which is to prepare the way for the new, the sixth race."



These additional Stanzas, as pointed out, will make the real Third Volume of the Secret Doctrine under the title of Theogenesis, meaning the origin of the Gods, and revealing how man and the races of the earth, will attain a Divine status.



Furthermore as one deep occult teacher put it—a non-member of the Temple—these stanzas are the *credentials* of the Temple and having been given by the Masters through the Temple prove that the Temple is the *real Theosophical Society*.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 101

THE BLUE BIRD.

"Two gifts there are of value far
Beyond great wealth or lands,
The gifts are these: the eye that sees
The heart that understands."

Have you seen it, the Blue Bird,—the child's fairy play? Wherever you turn does the question, "Have you seen it?" come to you. And if you haven't perhaps you have wondered why the question has been so often asked; what it all means?

Is it just that it is such an unusually beautiful spectacle—so out of the ordinary in its scenic effects—so delightful to the eye in its coloring and change? Is it the fascinating illusiveness of the dear fairy tale, or the children who hold us by their extreme humanness and charm, or is it the baffling mysteriousness that invites our mental processes to endless discussion? What does it all mean, anyhow?

The discussions are amusing to say the least, and bring to mind the old Browning story. One day at a Browning club a certain poem was under fire and a learned professor was discoursing at great length on the deep subtle meaning hidden in the lines—when a gentleman visitor arose. He was a personal friend of Mr. Browning and had talked with him about that particular poem. Browning had emphatically deplored the discussion of his lines saying he had meant none of the mysterious things attributed to him. He meant just what he said.

Not being a personal friend of Mæterlinck, not even a personal friend of a personal friend—one dare not presume to say what he meant, nor to offer any elaborate interpretation.

The charming boy who takes the role of Tyttyl around whom everything centers feels sure Mæterlinck just wrote a beautiful child's play.

Two children are sent out to find the Blue Bird. They search everywhere without avail, then return to find it there in their own home. To him it is that, to you it is something else, to me it is something yet different, just according to the eyes with which we have looked at it.

But one thing is sure. In some unusual way it gets at the best in us, touches us in the place where we live—our feels about things, our homes—and it makes us for the moment, not ashamed to be the children we would all like to be in our enjoyments—and why?

But first let us look again at the story.

The two normal, happy-hearted children of the wood-cutter are put to bed on Christmas eve. The music and fur of the rich children next door prevent their sleeping. They are enjoying to the full what they can see from the window when in walks the

fairy Beryhune asking for "the bird that is blue"—for her little girl who wants to be happy. The children must find it for her she says, and to them she gives a talisman in the shape of a little green cap with a diamond on it, which opens their eyes to things as they are, that they may see the soul of things, and gaze into the Past and the Future.

In initiating them into the use of it, they call out from the Land of Silence, the soul of the Hours, of fire, of water, of milk, of bread, of sugar, of light, of the dog and the cat, and under the Leadership of Light, after appropriate dressing, at the fairy's palace, they start on their journey.

First the children alone pass through the shadows and darkness to the Land of Memory, where they wake with these thoughts—the devoted grandfather and grandmother who have passed on from this life and have a beautiful time with the little brothers and sisters, who as granny says are so much better here than when on earth, because there's nothing to fear, nothing to be anxious about. They carry away with them granny's bird which looks blue, hoping it is the one the fairy wishes, but it turns black as they return.

MRS. G. B. LITTLE.

(To be continued)

SOCIAL SCIENCE.

In the sentencing of Marshall Black of Palo Alto to ten years in the penitentiary for misuse of funds society has one more instance of how its revengeful punitive laws wreak misery on men without bringing any compensating advantage whatever.

Marshall Black is an unusually strong man, an unusually brave man, and a man of quite exceptionally high ideals. As a dictator of a public corporation, Black is an unusually honest man, and he is a man whose life has been uniformly useful and successful. Why, then, is he in jail? Why is Black in jail when the whole organized banditti of high finance are not only not in jail, but are the most highly and continually honored of international citizenry?

The answer to this riddle must somewhere contain some deeper knowledge than the bare headlines which come in the morning mail. Why is it that the real determined crook almost never gets into jail? Why is it that our prisons are so full to overflowing

with the weak, the despairing, and with those who have made some mistake? Why is it that he who leads an honest life for forty years and then makes one slip is almost sure to be he who gets caught? Why is it that society rushes to wreak its vengeance on him for the compounded crimes of fifty real criminals while she either ignores the real robbers or takes them to her arms to nourish them with riches?

Society does not protect herself from the criminal; she protects herself from the unfortunate. It is not a crime to be wicked; it is a crime to be neither thoroughly wicked nor thoroughly good; it is a crime to be wicked part of the time and good the rest; the crime is in not going into the business of criminality properly or else keeping out of it altogether; fate has it in for the amateur in crime as in every other line of work.

The learned judge, in sentencing Mr. Black, said that society (that is you and me) must be protected from those with whom it places its trust (that is Mr. Black). Judges have said this thing in sentencing unfortunate men to be tormented since ever there were judges upon earth. And is society protected? We trow not. Except against the unfortunate, the weak, the mistaken, and the helpless society has no protection. Several of our most powerful trusts have been deemed criminal by the supreme court. The result of their sentence upon these giants of industry is that the said trusts are worth many millions more than before. The supreme court thus puts the seal of legality upon permanent and successful crime. But Marshall Black has a wife and children, and because Black's crime was a blunder, we drench the blunderer in misery and his wife and children in ten years' disgrace. In what way are you and I going to be any more protected because the young children of Marshall Black will grow up under the lowering cloud of society's injustice to them? Are we not much more likely to be the subjects of their hatred and revenge? If you and I were the children of Marshall Black would we not despise such a society—a society which was so terror-stricken all the time that it had to throw one of our family circle into chains for ten mortal years for fear that he might hurt its precious self! All such bogus and idiotic protection is nothing but an open wound in the body of society, and these so-called courts of justice are inflicting such wounds every day. The way to protect yourself from a man is to make him your friend; there is no way of protecting

yourself from him when once he has become your enemy, and in jail he can hurt society more than almost anywhere else.

The American jail has its foundation in the dungeons of medievalism. The American court is founded upon the Inquisition. There is no cure for this kind of thing but a complete rebirth of our whole consciousness of justice. Our law-books must be burned; the professional lawyer and judge done away with; and above all, our prisons must be made into places where wretched and mistaken men can be turned into firm and responsible citizens anxious only to recompense society by noble and useful service.

SYDNEY HILLYARD.

TEMPLE ACTIVITIES AND NOTICES.

Members will be pleased to learn of the marked improvement in health of Mrs. F. A. La Due since her sojourn at the Halcyon Sanatorium for several weeks past. The change of environment in addition to the closer attention and medical service Dr. Dower is able to render has caused a great change for the better in the bronchitis which tended to become chronic in her case.

* * * *

Brother H. A. Gibson is also at the Halcyon Sanatorium recuperating from the serious effects of his illness incurred at Los Angeles. Brother Gibson is steadily improving in health, and strength.

* * * *

On February 22, The Halcyon Sanatorium Group invited the pupils of the Oceano School to a Washington Birthday Party on the Halcyon grounds. All the pupils and teachers, about thirty-five in all, attended and had a most happy, joyous time. The Indian village, the see-saw, the home made merry-go-round, the sliding board, the Robin's Nest up in the trees, the pole walk,—all helped to entertain the children in all out-door sports. Various athletic contests for boys and girls were held and prizes given to the winners. Patriotic songs and readings were rendered by the children and the occasion happily terminated by a feast of cocoa, cake and popcorn.

The Helping Hand appeal goes forth in the form of a letter this year instead of the usual printed form. Members are urged to get into closer touch with the Centre for mutual good. Keep the Temple currents of fraternal love and brotherhood warmly sympathetic, in other words.

* * * *

Members will please remember, as already requested, that all communications intended for the Temple Scribe should be addressed to Mr. Ernest Harrison, in future.

* * * *

Members should exercise care in drawing money orders, for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

* * * *

All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Scribe of any change of address. Send such notice on postal card or otherwise direct to the Scribe and do not include it in any correspondence with other officers or workers at Headquarters. The observance of this method is very important to those making any change in address.

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The Temple Artisan

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APRIL, 1913

No. 11

Behold, I give



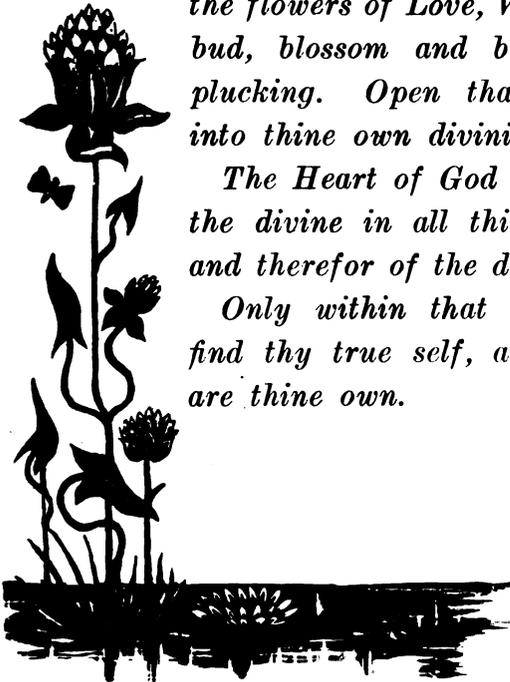
unto thee a key.

THE HEART OF GOD

Thou homeless wanderer in trackless wastes, knowest thou not that the door in the garden of thy heart opens into the garden of the Heart of God, where the flowers of Love, Wisdom, and Power bud, blossom and bear fruit for thy plucking. Open that door and enter into thine own divinity.

The Heart of God is the container of the divine in all things and creatures, and therefor of the divine in thee.

Only within that Heart can'st thou find thy true self, and all things that are thine own.



TO ATMA.

THE LORD'S PRAYER.

Our Father, who penetratest the Universe!
 May thy name be spread!
 Thy Kingdom of Peace come to us!
 Thy will be done on earth!
 Thy bread of life give to us all!
 In Thee we forget our sins and forgive our brothers
 their trespasses!
 Lead us through the temptations!
 Deliver us from all error!
 For Thine is the Kingdom and the power and the
 glory from eternity to eternity!
 Amen. —HERMAN RUDOLPH, in "Meditations."

COSMIC CONSCIOUSNESS.

TEMPLE TEACHINGS. OPEN SERIES, NO. CXXX.

The one all important subject that is exercising the minds of the deepest thinkers along religious lines, in this age, is that of the long prophesied return in the comparatively near future of the Master and Avatar formerly known as Jesus of Nazareth. The method of His reappearance, the proof of His identity, the purpose of His coming, the possibility of recognition, and even his personal presence on earth at present, all these and countless minor details are discussed widely, and in almost all instances from such erroneous points of view as to render the one who must perforce listen to them in silence, while knowing that he has correct data to base certainties upon, all but desperately anxious to give voice to the premises which might lead his listeners to more correct conclusions.

But such a one is so handicapped in that respect by his knowledge of the action of a certain irrevocable spiritual law that any effort he might make to impart that knowledge to the unprepared would prove futile. And it is ignorance of this law, or defiance of the karma which will be the inevitable result of wilful disobedience to its mandates, that is primarily responsible for the ease with which countless numbers of both deceivers and deceived are bringing the subject of the return of the Avatar into disrepute and even into the fields of caricature.

The words "Cosmic consciousness" have been coined to ex-

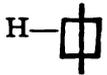
press a state of spiritual uplift which the soul of man may enter under certain conditions of development and where all knowledge is attainable. In an effort to describe the indescribable in a few words we might say, it is a state of being where the consciousness of the individual is merged in the consciousness of every living thing and being and all sense of separateness is temporarily lost, while at the same time the sense of individuality remains. But no normal human being of the present races of the earth could remain in bondage to form and continue to function in that state of exaltation for any length of time; consequently when one attains to the state of spiritual consciousness referred to, the experience is instantaneous. Such an experience cannot be measured in terms of time; were it otherwise the rapid vibrations of that Spiritual state would disintegrate his gross body. Therefore when one claims to have attained to a *permanent* state of "cosmic consciousness" he is either stating a deliberate falsehood or is self-deceived as to the nature of the phenomena undergone. Whatever degree of knowledge and power he had attained to during that experience, if it were bona fide, would be transferred by reflection to his brain consciousness, and if the memory cells of that brain were well developed they would record and retain the memory of the experience, but if by any chance his power was limited by the possession of undeveloped or degenerated memory cells, by overweening personal ambition, or by desire to use the knowledge so gained for his personal advantage, and he should forget, ignore, or repudiate one particular detail of the knowledge gained in such an experience—a detail of infinite importance—and so should absolutely contribute to the misuse or abuse of that knowledge, he would plunge headlong into the left hand path—the downward path of life. That particular detail of knowledge is the individual certainty which comes during such an experience of the unity of all life, and consequently the necessity for the entire subjection of his personal will and desire if he is to take advantage of the knowledge gained.

He could never again say in truth, "I am," "I can," "I will," from the personal standpoint. He could never again stand forth as an object for personal aggrandizement. He could never again lay claim to any personal thing or creature. Much less could he go out among men and like a braggart make claim to his possession of "cosmic consciousness." Even the Great Master had to die to, and in, the world before He was "lifted up," *i. e.*, before He attained to permanent all spiritual consciousness.

If it be true that a man has been so "lifted up," and has retained the knowledge of his unity with all that lives, his associates will come to some understanding of that great reality as a result of the influences set free by his acts and words, as well as his magneto-spiritual emanations. They will never learn it from his lips; for if it be indeed true that he has safely passed that supreme test of the disciple, even the thought of separate interests, of personal deification would be of the nature of torture to him.

Every Avatar, every Saviour of humanity has successfully passed that test ere finally reaching Nirvana.

Knowing these facts, there will be no excuse for you if you permit yourselves to be led astray into worship of "false gods by self-advertised Avatars"; and happy indeed are you if, knowing these facts previous to such an experience as I have mentioned, you use such knowledge to fortify your personal consciousness of the truth of Unity when it shall be revealed to you by experience; for in such case your memory cells would be greatly strengthened, and you would not be in so much danger of forgetting, denying or repudiating that which would appear to lessen your personal importance.



SOCIAL SCIENCE.

A PEOPLE'S WAR.

Nearly all the wars of history have been the affairs of the ruling classes, and with these wars the masses of the people have had nothing whatever to do except to bear the burden of them. The people were not interested in the success or failure of them, their condition remaining the same what ever the result of the war might be.

Once in a long long while, however, a real war is fought by a nation for a cause which every man, woman and child understands, and such a war is now being fought out in the Balkans. This war against the Turks is not some senseless domestic trifle concerning some king's mistress or some fancied insult to a fussy potentate like Louis XIV, or Napoleon III, always ready to take offence. It is not a war of Czar Ferdinand. It is an uprising of the whole Bulgarian folk, of the men, women, and young people of Bulgaria.

The so-called Christian rulers of Europe have had this "Eastern Question" to play with and to fiddle with for a century; and while the peoples of Europe were a solid unit in sympathy with

the Bulgarians, the Armenians, the Macedonians, and the Servians, and would long since have ended the hideous Turkish rule in Europe, it has always been found that the ruling classes stood in the way and insisted that the Balkan peasant should remain a Turkish serf. Beaconsfield, Napoleon III, the Emperor of Austria, William of Germany, and even Gladstone, all have had a hand in preventing the people of their own countries from liberating the Balkan races from Ottoman rule. The excuse has been a jealousy of Russia. But excuse or no excuse the fact remains that the masses of Europe for fifty years have wanted a certain thing done, have had the power to do it, have known it to be right and just, and still have been prevented from doing it by a handful of selfish and utterly unworthy men.

Thus it seems that when the masses of a people go to war they are pretty sure to be in the right. When the crowned or presidential heads go to war they are pretty sure to be in the wrong. The democracies are opposed to almost every war, and call loudly for war to cease. But give a democracy real cause for war, as has been given to the Bulgarians, and the nation arms itself overnight. A people may be inarticulate in diplomatic circles, but trust the masses to be able to feel; the ambassadors may be long on trickery but the man at the plow is the one with the sense of justice; kings and politicians raise the furies about our ears over nothing at all, but it is the patient menfolk and womenfolk who have to stand the gale; and it should be the people and the people alone who should ever be allowed to say when we shall take up arms and when we shall lay them down.

Bulgaria is probably the most democratic country, economically speaking, in the world, not even excepting New Zealand. Out of less than a quarter of a million families, over half a million own their own farms. The ghoul of a landed aristocracy is unknown. It is a free agricultural commonwealth under a very limited crown. It has a *single* legislative chamber and universal male suffrage. And this democracy desired war. Rest assured then that it was a righteous one. War was declared. Ninety-two per cent of the men *volunteered* for immediate service. One male in every four, including old men and boys, is under arms, and with a smaller population than New York city, Bulgaria has half a million soldiers in the field.

And even now, as in 1878, and in 1885, all the rulers of the Christian powers are scheming against Bulgaria. Bulgaria would

have achieved her liberty thirty years ago but for the masters of Europe, and today, in spite of the fact that probably three hundred million of ordinary folk in Europe and America wish to see the Ottoman rule ended, it will most probably not end, and it will be upheld and maintained by a few dozen selfish and callous men who have really no business in this affair at all.

SYDNEY HILLYARD.

OCCULTISM FOR BEGINNERS.

SECOND SERIES. NO. III.

Every atom, molecule, entity, thing, or condition, on the material plane has its correspondence on the spiritual planes. Not only on the spiritual—but likewise on the mental and astral planes and sub-planes.

The language of God is the natural and divine WORD made manifest in terms of worlds, creatures and things on all planes and in all fields of cosmic—celestial and terrestrial—activity. All these creatures, worlds and things are but SYMBOLS OF A REALITY IN ABSOLUTE BEING. Therefore symbolism is the language of the Higher Self. Deity has written and revealed ITSELF plainly in the Universal Book of Nature, open to all creatures to read.

Let us apply this alphabet of symbolism to the interpretation of some of the passages in the Revelation of St. John the Divine. In the first chapter John says "I WAS IN THE SPIRIT ON THE LORD'S DAY AND HEARD BEHIND ME A GREAT VOICE AS OF A TRUMPET."

To be in the Spirit means that the consciousness is raised to the synthetic cosmic plane beyond the limitations of personality and where the Universal Higher Self can be plainly cognized, and where the *realization of identification* with the consciousness of the cosmos would be quite perfect. At first John heard—meaning that the spiritual ears alone at first were sensitive to the cosmic vibrations. Then he turned to *see*, that is, his consciousness turned *in* for vision and the *sound* was translated by his consciousness into symbols of FORM, each having its symbolic value in the message.

Now, Revelations as well as Genesis is the Secret Doctrine put forth in certain symbolic terms. Therefore, the messages pertain to all time. The Seven Churches are SEVEN FUNDAMENTAL COSMIC TRUTHS—SEVEN TEMPLES—each expressive of and functioning its respective hierarchial line and corresponding to the Seven Cosmical Hierarchies of Being on which the Cosmos

is built. These Seven Churches or Temples have never yet been externalized on this earth plane but humanity is ever struggling to evolve to the point where this may be done. When it is accomplished the order that obtains in Heaven, will have its perfect correspondence on earth, religiously, socially, and otherwise.

The Seven Candlesticks are the SEVEN GREAT LIGHTS standing each for one of the Seven Hierarchies or Churches. The Candlesticks were *golden*. Gold is the correspondence of Prana. Gold is materialized Prana in fact. The Candlesticks were golden because they represented the Seven Rays of Universal life, in *manifestation*. The Being that John saw in the *midst* of the Candlesticks—who was He? He carried a GOLDEN GIRDLE around his breast showing he carried on his bosom the *gift of Life* itself. He was in fact the ENTITIZED SYNTHESIS of all that the seven Candlesticks and the seven Truths corresponded to. These seven great truth and Hierarchies correspond to the seven colors. Blended together they make the SYNTHETIC COLOR—WHITE. So he saw this synthetic being with “his head and hairs white like wool.” What does this mean? Use the symbolic alphabet again. Every organism as a whole has its aura of some particular color. Then *each sheath* or principle has its aura. HAIR CORRESPONDS TO THE PHYSICAL AURA OF THE BODY. That is, hair is the physical aura of the body. Bear in mind this is not the magnetic aura of the body which is another thing. The Being seen by John was in the spiritual plane and being the synthesis of the seven hierarchies must perforce be seen “white as snow.” “And his feet like unto fine brass.” Brass is an alloy of copper and other metals. The feet represent the mentality. Copper stands for the higher Manas, and the alloy means the alloy with the lower mentality, lead, zinc, etc., therefore this Being has its understanding on both the higher and the lower planes. “His voice as the sound of many waters.” Water is *unstable* and *changing conditions*. His voice was as the sound of many changing—involving conditions, with the worlds and races. The seven stars in his right hand are the seven masterful *positive forces* and the two-edged sword is the SPIRITUAL WILL issuing forth from the deific mouth by all that the mouth can express. The MOUTH is the PHYSICAL correspondence of the AURIC ENVELOPE and in and about the mouth the auric, that is the fundamental, predominating qualities of character may be read in any one more plainly than by any other part of the face.

W. H. D.

The Temple Artisan

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EDITORIAL MIRROR.

“The first prison was a cave, the first prisoner was a slave, the first crime a break for liberty.”



Liberty, equality and fraternity is written in letters of life on the horizon of the soul—and the horizon of the soul is limitless.



The quest for true liberty is the quest of the soul. But true liberty, which means emancipation from limitations cannot be attained without finding the other two lines of the spiritual triangle, namely, Equality and Fraternity.



Equality is the base, and fraternity and liberty converge from the base line and form the apex of the three fundamental spiritual qualities. This apex, the synthesis of the Three in One-Essence is God, and is well expressed in the “The Search,” by Robert Crosby:

“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.”



The great positive binding force of the universe is Love. The great negative binding force of the universe is hate.



If one fears a thing, a person, a disease or any condition you draw that condition to you by the law of *antipathy*. If one loves a thing you draw it by the law of *sympathy*.



Love attracts love and hate attracts hate. If you hate and

injure another be sure that the inexorable Law of Karma will bind you to that other until you have made due compensation and the law is satisfied. Therefore if you are in bondage from Karma you have forfeited your true liberty of soul or body for the time being. The golden gates of the soul are closed with iron bars and must so remain until the iron is transmuted.

—W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 102

THE BLUE BIRD.

PART II.

Hearing that Night has the Blue Bird, the only one that will stand the light of day, hidden among her mysteries, they next visit her palace.

The traitor cat has warned Night that man is bent on discovering her secrets, and she bewails the "times." "I can't understand man. Must he know absolutely everything. Already he has captured a third of my mysteries—all my terrors are afraid and my ghosts have taken flight and most of my sicknesses are ill." But she is obliged to give to the determined boy the keys to the caves and he looks into each, of the ghosts, the terrors, the wars, the lovely stars and dews and perfumes—and last of all he opens the great doors at the rear which reveal the most wonderful of fairy gardens, where all is the most exquisite beauty, and blue birds innumerable flying about. They rush on and catch their hands full, only to find them dead when brought to the light. For they were the blue birds of the moonbeams and the real Blue Bird was still beyond their reach.

A note from the fairy sends them to the graveyard to look for the Bird in the Land of the Past. At midnight when the dead are to come forth they hope to find the hidden secret. In terror the little sister tries to dissuade Tytyl from turning the diamond but when he does—Lo, only a great garden of flowers—and he whispers in awe, "There are no dead."

The search is continued in the Palace of the Future—where are waiting the children to be born. Everything is in the most exquisite unreal fairy-like blue, waiting until the fathers and mothers shall want them. Each is preparing some thing to take

to earth for none can go empty handed. There are inventions of all kinds in the making. One that shall bring happiness, 33 remedies for prolonging life; a flying machine; wonderful fruits; flowers; curious diseases. They see the child who is to come to their own home for a short time, bring three diseases, scarlatina, measles and whooping cough. They see one who is to bring pure joy to the globe—by ideas people have not yet had. They see the great doors swing open and Time in his bark send down the required number of children for that day, and they hear the great glad song of welcome arising from the mothers coming out to meet them.

And they hasten from the azure halls with the Bird under Light's robe—only to find later it not blue, but pink.

In the book there is a scene in the forest where the ensouled trees and animals refuse to give up the Blue Bird to man and conspire at the instigation of the Cat—who is the villain all through—to make an end of the indomitable little searchers. Their purpose is nearly accomplished when Light comes to the rescue—reminds Tytyl to turn the diamond and return the conspirators to Silence. This scene was too unpleasant and difficult to produce so a more pleasing and beautiful one was written. This was laid in the Land of Happiness where they behold first the joys of childhood—blessed 'dancing, care free children—then the joys of Every Day—the joy of just being well—of being good, of being just, etc., and afar off the Joy of Love. But best of all was the Joy of Maternal Love. Their own mother almost unrecognizable, glorified, gloriously clothed in a garment made by their love and devotion, the real mother of whom they saw ordinarily only the sordid outer garment.

Then Light leads them home, broken hearted because their search has been fruitless. They have not found the Blue Bird that will bear the light of day and about conclude that he does not exist or changes when he is caged.

In sorrow the companions return to the Land of Silence. But Light in sincerest affection assures them that she will watch over them to the end of time speaking to them in every moonbeam, every twinkling star, every dawn that rises and every good and noble thought in their souls.

Tytyl awakens them the next morning to a beautiful world. Every thing is the same, yet everything is beautiful. For their eyes have seen the soul of things and they are happy, happy, happy as they dance and sing about the house until their parents think

them ill or crazy. Then they discover that their own bird in their own cage is blue, and giving it to neighbor Berlingot for her little girl who is ill and has long coveted it, it works a miracle and the little girl comes on well and happy to thank Tytyl in person.

Then in the confusion of feeding it, the bird escapes, and the appeal comes, Have you seen it? If any of you should find it would you be so very kind as to give him back to us. We need him for our happiness later on. And it's because we need him for our happiness now that we are so interested. For we have all been searching and we recognize ourselves in the children of the search. We recognize the companion, the every day helps and hindrances. We recognize the necessity of Light's leadership and we have searched in the Past, in the Future, in dreams of all kinds. And there's nothing we want so much as that elusive something that will make us see beauty everywhere, that will make us enjoy even our neighbors pleasures without an envious thought, that will make us unafraid even before the coming darkness of death and all the terrors and mysteries of night. Often we sense the secret afar off, often we almost grasp it—then—there it isn't.

But there it was—serenely abiding in the home of the child heart. No attention was paid to it. The attention was fixed on the normal course of simple whole hearted living. Then eyes that had been opened to the reality of things discovered its presence. But it wouldn't be given away—and when undue attention was given it—away it flew.

So remember I'm not speaking for anyone else. The message of the Blue Bird is this: Happiness is not an end nor object to be captured by direct pursuit—but can only be an accompaniment won by *indirection*, where the attention is occupied with the normal, whole hearted, right course of a child-like living. And the whole story is a delightful fairy tale, perhaps, but a message packed full of Truth and confirming strongly what Jesus tried so hard to impress, that except ye become as little children ye cannot enter into—not the land of make believe, as many put it, but the land of reality, the kingdom of God, where eyes do see the soul of things and hearts do understand.

TEMPLE ACTIVITIES AND NOTICES.

Mrs. F. A. La Due is still at the Halcyon Sanatorium improving steadily in health and strength. She is now able to get about more and drives out occasionally and is able to attend important meetings at the cottage.

* * * *

On the evening of the 25th last Mr. and Mrs. Ernest Harrison invited local Temple members to their home in honor of Miss Marcy, Mrs. Harrison's sister, visiting from Colorado. A goodly number of members turned out and a most enjoyable evening was spent. The Temple Centre should have more of these "home sociables."

* * * *

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TEMPLE SCRIBE.

The Temple Artisan

Vol. XIII

MAY, 1913

No. 12

Behold, I give



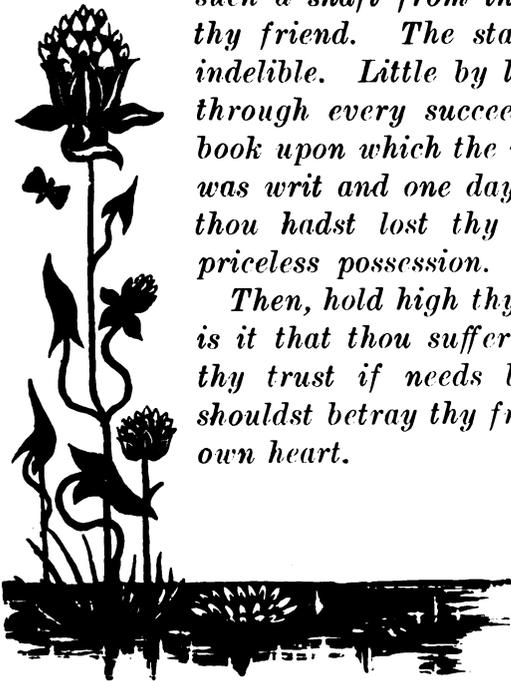
unto thee a key.

HOLD HIGH THY TRUST

Far more doth it injure thee than it doth thy friend when thou hurlest a poison tipped shaft of suspicion at him.

A pure white page of thine own book of life is splashed with the black ooze of the Eighth Sphere if such a shaft from thy hand should hit thy friend. The stain of that ooze is indelible. Little by little it would seep through every succeeding page of that book upon which the name of thy friend was writ and one day thou wouldst find thou hadst lost thy friend,—thy most priceless possession.

Then, hold high thy trust. Far better is it that thou sufferest injury through thy trust if needs be than that thou shouldst betray thy friend, even to thine own heart.



THE NEUTRAL CENTER.

TEMPLE TEACHINGS. OPEN SERIES, NO. CXXXI.

The evident attraction between people of totally different character and station is a puzzle to those who do not accept the ancient teachings regarding the action of the law of opposites.

To the great surprise of acquaintances some pure and innocent girl will find a point of attraction in some notorious libertine, or a clean minded, intelligent young man will be caught in the snare set by a vicious, depraved woman, and his life be jeopardized or ruined. The world at large looks on and wonders, oblivious of the fact that there is a direct current of force operating between the qualities we term virtue and vice which if left unbroken in the case of any two individuals caught in that current must inevitably draw the psychic desires of both to a common center, and a bond be there created which it is well nigh impossible to break until satiation has driven the two bodies apart.

When that current is consciously broken by an individual it is done by virtue of an awakened conscience, and such an awakening comes at a definite time in a life cycle, and always at the lowest point of the particular spiral round of evolution which is typified in biblical lore by the return of the Prodigal Son to a normal state of mind. It is at such a period of satiation, of self analysis, that the victim of the afore mentioned current determines "to arise and go to his Father," and ask to be made a servant, instead of demanding his forfeited right of sonship; in other words, when the personal will becomes subservient to the Divine Will.

But there is in fact the possibility of a prodigal at the pole of virtue as well as a prodigal at the pole of vice, prodigals of natural law. Prodigality of virtue may result in as many complications as prodigality of vice, and the results of the former serve to create the environment in which the prodigal men and women will find their mental and psychic habitat during the days or years of their penitence, the habitat created by the judges and executioners of the moral and psychical laws which have been broken.

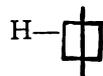
One of these poles is typified by the elder son, of the parable of the prodigal son, the other by the younger son. In either case when the point of satiation, the point of self analysis is reached, a new departure must be made, a new step taken, and that step must be in the direction of renunciation, submission to the Divine Will, regardless of the effects on the personality if the power of

attraction is to be broken and the pilgrim is to be freed from oscillation between the two poles to which he has been subjected; otherwise there will merely be a change in position and circumstances in a succeeding incarnation, instead of such a general rise in the cosmic scale of life, as there well might be if both elder and younger sons—prodigals both—seized their opportunities at the appointed time when the law of evolution had made such action possible, and so had broken the current first set up by unfulfilled desire.

The recognized action of the force of attraction between virtue and vice has been attributed to the curiosity of those involved, to abnormality, to fear, to almost everything but that which it truly is in essence; namely, one of natures means of testing the calibre, the soul development, the possibilities, of the evolving soul, whether it be a human or an animal soul, in order that it may be rightly placed in the grand scale of life; and the force used by nature is as material as is the force of animal magnetism, and its operations are fulfilled by the divine law of opposites.

Its poles are positive and negative, masculine and feminine, and the point where the before mentioned current is broken, the neutral center of the force manifests and equilibrium is set up.

The force of human magnetism is set in action between two people of opposite tendencies and characteristics as soon as they come together in any close relation on the physical plane, and it depends altogether upon whether one or the other or both has reached the point of equilibrium which corresponds to a neutral center, as to whether the lower degrees of the force of magnetic attraction can be broken, and one escape from the power of the other. If both are equally well developed when they meet they will become subject to higher degrees of the force of magnetism, which operate on a higher plane of life, and so will transfer their desires to other fields of endeavor, as for instance may be done by transferring desire from the physical to the mental, or from the mental to the higher astral planes. An increase of effort would naturally follow such transfer, but the nature of the difficulties to be overcome, the limitations to be conquered would be changed, an increase in power and vitality be won, and final victory be proportionately greater.



OCCULTISM FOR BEGINNERS.

SECOND SERIES, NO. IV.

In the last lesson reference was made to the auric—synthetic—quality of the Mouth from the standpoint of physical correspondences. Cosmically, Deity is referred to as a CONSUMING FIRE, and in the Bhagavada Gita, the vision of the Divine Form is seen by Arjuna with all creatures and worlds rushing into the Divine mouth. As the Word the cosmic all proceeds from the mouth—it is the correspondence of the AURIC CENTRE into which all must be indrawn eventually.

Every line of the face is a *materialized quality* expressing the forces which the Ego has created by *thought, word, or deed* in this or other lives. WE ARE PICTURES PAINTED ON THE SCREEN OF NATURE BY OUR OWN THOUGHTS, DESIRES AND ASPIRATIONS. Thus, the mouth may out-picture the innate stored-up forces of cruelty, sensuality and so on or the “heavenly sweetness and abnegation of the Warrior of Light. Around the mouth and chin on inner planes plays a wondrous light in those in whom the Spiritual Will is active. Even physically, we note how the mouth and chin is the seat of the personal will. In terror or fright, the teeth chatters, the chin and mouth droop, and in those of weak wills, as idiots, the mouth and lips are flabby and loose. Note also how in concentrated effort the lips are compressed, the chin thrust forward and all the forces of will focused on this centre.

The head is the physical correspondence of the Ego itself. Thus we have the seven centres or orifices in the head, each expressive of fundamental qualities and functions. The two nostrils correspond to the POSITIVE and NEGATIVE VITAL FORCES, and the formation of this organ of one's personal cosmos indicates the character of force stored up from the vital standpoint. The nose has a connection and correspondence with the Pituitary Body. The eye is the light—the seeing centre of the brain externalized. It is connected with and corresponds on the outer plane with the Pineal Gland. The “windows of the soul” out-picture what the Ego has stored up in *terms of light*. They receive the outer and send forth the inner light. The ears, organs of hearing, likewise picture stored up qualities, as in the idiotic, degenerate, or congenital criminal, the ear is malformed invariably. Occultly this must be due to a BREAK IN THE HARMONY OF THE INNER SENSES AND CENTRES on which the outer depend for we must bear

in mind that the real centres of sensation are on the inner plane and the outer organ simply stand for the *inner* POWER to see, hear, taste, smell and so on. Thus the more perfect the inner proportion and harmony, the more perfect the outer expression and its organ. Let us illustrate by the extreme delicacy of the ear in sensing tones. Thus, in the middle ear we have an apparatus called the organ of Corti composed of 3000 little rods, each connected with a filament of the auditory nerve. Viewed from above these rods look very much like the keyboard of a piano. In "Kirk's Physiology" we find "The rods of Corti are arranged so that each is set to vibrate in unison with a particular note, and thus strike a particular tone, the sensation of which is carried to the brain of those filaments of the auditory nerve with which the little vibrating rod is connected. The distinctive function then of these minute bodies is probably to render sensible to the brain the various musical notes, tones, *one of them answering to one tone, one to another*, while perhaps the other parts of the organ of hearing discriminate between the *intensities* of different sounds rather than the equalities. **We have here a musical instrument which is similar in construction to artificial instruments, but which far surpasses them in delicacy as well as simplicity of its execution. For, while in a piano every string must have a separate hammer by means of which it is sounded, the ear possesses a single hammer of an ingenious form in its ear-bones which can make every string of the organ of Corti sound separately.

"As there are 3000 rods of Corti present in the human ear, this would give about 400 to each of the seven octaves within the compass of the ear. Thus about 32 would go to each semi-tone. Weber asserts that accomplished musicians can appreciate differences in pitch as small as the $\frac{1}{64}$ of a tone. Thus on the theory above advanced, the delicacy of discrimination would appear to have reached its limits."

It is logical to assume the more *balanced* and *co-ordinated* the inner man, the more the outer organs would correspond. The more the inner self is *unorganized*, the more disproportion in the externals and the more the inability to co-ordinate the outer cosmos and its forces with the inner.

In the next lesson the Book of Revelation will be used to illustrate more truths of symbolism.

W. H. D.

The Temple Artisan

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EDITORIAL MIRROR.

The aims and purposes of the Temple with a brief history of its origin is in process of printing and will be sent to all Temple members in the near future.



The many new members who have joined within the last year will find this a great help in understanding the plan of the work as well as the great opportunity to work *in* and *for* the Masters who are perfecting through the Temple of the People an instrument for helping humanity directly and efficiently from the spiritual as well as economic standpoint.



The great aim and purpose of the Temple is to externalize on this planet a Centre through which the Masters of Wisdom may work directly—pouring out the highest truth and wisdom for the good of the race, as well as externalizing corresponding material and economic conditions, so far as racial development will allow, of fundamental spiritual truths.



To make such a connection between the two great Divisions of Life, Spiritual and Material, would be the greatest event that could happen in the history of this earth, and therefore it is no wonder that the forces of evil have ever sought to obstruct, annoy, and block in every way possible the efforts making to establish a strong and permanent connection between Humanity and the Masters of Life and Wisdom.



Such a connection has however been made through the Temple. Truths of tremendous import to humanity have been transmitted.

Outer conditions prepared and while the whole plan may be said simply to be a small model in size of what really must come, yet the parts are all assembled as in the seed, and it only needs further germination and growth—an extension of what has already been accomplished—to call the attention of the multitude to the Great Lodge Force and possibilities with which we are attuned.



In other words, we are only standing on the Threshold of the real work of the Temple. What has been done has been but the prelude to the real thing—to test us out in soul and body for the real work. The experiment is over and now on the basis of the fruitage of the experience of the past we will build THE TEMPLE OF LIGHT, THE CHURCH OF THE PEOPLE.



To build this we need material, willing hearts and hands with the desire, means and energy to put their shoulder to the wheel and push—and work—and work—and work—and then forget themselves utterly in more work. In proportion as you are willing to aid the Masters, are the Masters able to aid you. Such is the law.



Let none ever forget that the same Masters who formed the Theosophical Society through H. P. Blavatsky, also formed the Temple and have been back of it ever since. The work and teachings of the Temple will prove this more and more as time goes on. In other words the Temple is the direct continuation of the Theosophical Society as formed by Blavatsky.



More than four years ago the Master foretold the Central Group that the work would have to pass through a phase of legal persecution and this has been going on during the past year and is still on. While these things are trying we should hail them as mental, vital and spiritual “punching bags” to develop our real strength. The fires of persecution will only purify however and the dross will be separated from the gold and the *real chelas* of the Lodge may have opportunity to affirm or deny their spiritual kinship with the Masters of Light.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 103

LIFE STORIES.

PART IV.

This lesson holds the secret of all the Life Stories. Now that you have watched the bird families, studied the flower lives, opened your hearts to the Christ Angel, and spread the sunshine of love about your own families and homes, you are ready to hear the truth about yourselves.

You will remember the two things necessary to make a flower were the pistil and stamens; that the pistil was the mother part of the flower, and the stamens the father.

So it requires, also, a mother and father for each child to be born into the world. And just as the powdery pollen of the anthers is placed upon the pistil of the flowers, so must the life forces of the father be given to every mother for a child to develop and grow within the seed-cradle of its life.

The flower, you know, has petals, sepals, a stem, calyx, corolla, anthers, pistil, seed-cradle, a style and a stigma.

You have hands, feet, head, arms, brain, heart, liver, and many other parts and organs. They are all used for different purposes, the same as the different flower parts each have a particular work to do.

You have certain organs like the flower pistil and anthers to be used for the special purpose of the Birth Angel.

To the mother has been given the seed-cradle where the little child is protected and nourished. The father has been given the strength and power of the anthers. These are the organs of life.

These organs of life in each boy and girl, each father and mother, have to be protected, kept holy and clean, for the one purpose alone, as they are in the flowers,—so that when the father-mother love draws them together the great light may shine upon them as it did upon the beautiful mother Mary, and the chosen father, Joseph.

As girls and boys are growing into womanhood and manhood their bodies are being prepared for the great experiences of life, as their minds are being prepared by lessons for engineering, teaching, painting, and other occupations. The rules of life and health must be studied even more than the rules of grammar.

For if the rules or laws of the life of the body are broken nothing else can be done well.

The preparation for manhood and womanhood differs somewhat for boys and for girls, but they are alike in both having to keep the body clean and sweet, always remembering that these organs of life and birth are to be kept sacred to the Angel of Birth alone, and not to be misused in any way.

There are many things that have not been told in these stories which you may wish to know about. If so you can ask and your questions will be answered. Every child has the right to ask its father or mother about its own life. If any child does not have a father or mother it should ask its teacher or some true friend.

These stories have been mostly about—How we came into the world,—but there are other things for children to know about. How to grow into manhood and womanhood. We might study about this later, or we might learn of these things by answering your questions or by letters; whichever way would be of most help.

In all these things we can generally find the truth by being still for a moment and asking ourselves, What is Right, and What is Wrong' or where can I find the knowledge I want? Even a little child will hear the answer if it listens carefully, for there is always a Guardian Angel watching over every child to answer its questions, and to lead its life aright, if it will be still a moment and always the Guardian Angel says, if nothing else is heard, "Go to your mother or father, in all things."

THEOGENESIS.

Stanza I.

1. Since Fohat gathered two lines of fire in a close embrace, forming a circle of flame to make room for the feet of the Fifth, have the demi-Gods been filling that Kosmic field with images of themselves.

COMMENTARIES ON STANZA I.

(The following is an extract from the commentaries that have come to hand and on these new Stanzas of Dzyan. While it will not be possible probably to print all of the commentaries in the ARTISAN, portions will be quoted from time to time until means

come to hand to put them all in book form, so that they will be available to students generally).

Fohat is the active principle of the Kosmos, manifesting as the outward vibratory force, which thus becomes the creative principle in the Universe. He is therefore the Great Breath acting in its creative capacity through matter. Lines of any character are but the effect of vibration in a given direction, hence they represent vibratory currents of force. The two lines of fire gathered by Fohat are the two currents of vibration set into activity by the activity of Fohat, that is, they are the two active currents of the Great Breath as it manifests through Matter; in other words, they are the Positive and the Negative Principles, or Kosmical Electricity and Magnetism. These two currents were acting through the medium of the Fire Principle, which will in this case represent the Manas. The gathering of these two lines of fire in a close embrace indicates the union of the Positive and Negative poles of the Manas in such a way as to provide the proper base for the state of activity which is to be manifested as a result of this embrace. It was this union of the two aspects that prepared the Nucleus for the Material Sphere where the Life of the Kosmos was to express itself in the New Aspect. This Nucleus was the circle of flame which gave room for the feet of the Fifth. The Fifth here is the Fifth Principle or Manas, and also its incarnation in the Fifth Race. Thus we are to see that the two currents or lines of fire are the Positive and Negative Currents of the Manas, and their conjunction means the creation of a vortex in the Manas, the two currents acting Centripetally and thereby reacting upon themselves creating a Centrifugal force which flows out from this center, thus creating the Vortex Wheel of the Manas, which perpetually whirls and in this way begins the manifestation of the Manasic Cycle, for this is the origin of the present Manasic Round which is now coming to a close. The Kosmos manifesting during this Round will of course have to be Manasic in its keynote, and therefor the humanity living during this period will have to specialize Manas, for the reason that the dominant note of the Kosmos will be Manasic during this entire Round. The Manasic Race is therefore the inevitable result of the Manasic Round. It is not true that they were souls who had worked out all the lower principles during the time of former Rounds, for the idea of merit in this connection is altogether wrong. The New Race is not the

Incarnation of the former Race, but rather the individualization of the New Round. This of course is stated mystically. The meaning is that the souls of any time are the expressions of the Kosmical Energy active at that particular time, and not the result of their own former actions. These souls are the effects of the Round which produces them, though they may contribute to some extent to the hastening or retarding of the next Round. It has been in this way that the Fifth Race has grown up during the Manasic Round, which has been produced by the action of Fohat on the Manasic Octave. The demi-Gods here are the diverse Kosmical Currents which are acting upon the Manasic Octave. They mould the development of the Human Minds and therefore souls which live during this time, so that there are but so many Incarnations of these Forces, hence they are spoken of as images of themselves, that is, they are the expression in form of the forces which have organized them. All the entities produced during this period are the images of the Manasic Forces which energize them, and so it must be as long as the present Round shall last. The Kosmic field here is the Kosmos organized by the Manasic Round.



SOCIAL SCIENCE.

Among all the books which have recently been written, and among those which will presently be written, on the subject of economics in its relation to woman there is one book which will assuredly become an international classic. Looking back from the quieter waters of the middle of the 20th century to these in which we are now sailing, the next generation, those who are babies now, will place "Woman and Labor" by Olive Schreiner as one of the few great classics of this transition age.

The late Speaker Cannon was asked why he did not write a book of autobiography. He replied that he thought that it was a shame to cut down beautiful trees to make paper on which to print ninety per cent of all the books that were printed. Joe was tremendously right, but "Woman and Labor" belongs to the ten per cent, and well laid was the lumberman's axe that brought down the tree that made pulp that made paper that carries the burning words of "Woman and Labor."

"We demand the whole field of Labor," says Olive Schreiner,

speaking for her sex—meaning of course in co-partnership with men. “We demand the whole field of Labor,” rings in every page of it. “No Parasitism,” and “No livelihood for the use of the sex functions alone,” but “The entire field of human labor.” This is the war cry of a militant woman, a woman who is voicing the real demand of the twentieth century woman of the white race.

“Parasitism!” Has it ever had such a scathing indictment in the world’s history before? What woman, living in any form of legal or illegal parasitism, multi-millionaire or common harridan, can read these lines of Schreiner’s without a blush? Surely to save her race, this great white race that has mastered the physical world and now holds such promise for the future, surely to save it from degeneracy absolute and certain, from degeneracy irrevocable, once begun, and swift, surely she will turn and devote herself to useful work!

Tracing the historical and biological aspects of the battle of woman, Olive Schreiner, with a master hand shows how utterly dependent is every race upon the character of its women for its continuation. Real men are not born of parasites. Neither are they born of slaves. But slaves are born of parasites, and if, therefore, you mate a race of women parasites to howsoever noble a race of men, their descendants will be slaves. Woman and man must go forward either hand in hand, share and share alike in burden and responsibility, co-equal as factors in state, society, and above all in *labor*, or they cannot go forward at all.

The woman who knows most about her husband’s actual *business* is his best friend. The woman who knows nothing of it and cares nothing, and who knows and cares nothing of any other business or labor can never be a friend or companion in the long run to her husband or any other man.

It seems that the greater part of the manuscript of “Woman and Labor” was destroyed in the Boer war, and is lost to us forever. For this the author merits a rebuke. Women like Olive Schreiner owe it to use to keep carbon copies of their works where soldiers break not through and burn. She must have known that a British army officer is not a fit person to be allowed near a valuable manuscript, or anything else of value. Army officers are overgrown school boys; if they had become men they would not have become officers. It must have given some gallant Lancer as much pleasure to burn the manuscript of “Woman and Labor” as

it did to play "pig-sticking" as he called the sport of running his lance through Boer farmers in the battles of the Transvaal. We share her disappointment.

SYDNEY HILLYARD.

TEMPLE ACTIVITIES AND NOTICES.

Mrs. F. A. La Due returned to the Temple Headquarters from the Sanatorium during the past month greatly improved in health and strength. The chronic lung condition that threatened to incapacitate her is entirely dissipated.

* * * *

The Helping Hand appeal goes forth in the form of a letter this year instead of the usual printed form. Members are urged to get into closer touch with the Centre for mutual good. Keep the Temple currents of fraternal love and brotherhood warmly sympathetic, in other words.

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TEMPLE SCRIBE.

The Halcyon Sanatorium

Attention is called to the Special Branch of **treat- ing and curing LIQUOR, OPIUM, MORPHINE, TO- BACCO and DRUG ADDICTIONS of all kinds.** It is now a **well-established medical truth** that these habits are in reality **CURABLE DISEASES.** The **most ap- proved and up-to-date scientific** methods and remedies are used at this Sanatorium in curing this class of nervous diseases. The **APPETITE** for all intoxicants and nar- cotic drugs **is THOROUGHLY ERADICATED** and the system **rejuvenated** and placed **beyond any fu- ture need.** **Positive and permanent cures** can be prom- ised to all cases who will thoroughly co-operate with the physician who has had twenty years successful experience in **TREATING and CURING these diseases.**

For additional information, address

THE HALCYON SANATORIUM,

Halcyon, California

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in the Universe
IS AT YOUR COMMAND

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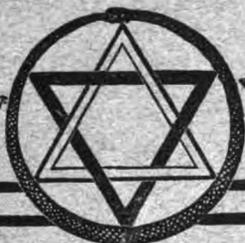
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The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

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 Saviour, 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?

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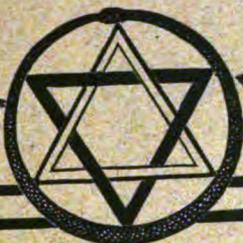
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