

Vol XIV complete



The Temple Artisan

JUNE, 1913

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CONTENTS

PAGE

Thy Golden Opportunity.....	1
Cosmic Pictures.. .. .	2
Theogenesis.....	3
Editorial Mirror.....	6
Children's Department	7
Occultism for Beginners. Second Series.	
V..... <i>W. H. D.</i>	8
Social Science. Law..... <i>Sydney Hillyard</i>	10
Temple Activities and Notices.....	12

Mysticism, Social Science and Ethics

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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.

The Temple Artisan

Vol. XIV.

JUNE, 1913

No. 1

Behold, I give



unto thee a key.

THY GOLDEN OPPORTUNITY

Cast the sunlight of the Self obliquely on the cares of daily life, and they will swiftly turn to golden opportunities, e'en as now doth Dagma's beams, at close of day, glorify the bubbles on the ocean's waves.



The bubbles break, their glory vanishes, but memory of their beauty cling about and satisfy the heart, when life is sad.

Even so the cares will pass, but opportunities for love and service pure remain to raise the frailest of the sons of man to stature of the Gods.



COSMIC PICTURES.

TEMPLE TEACHINGS. OPEN SERIES, No. CXXXII.

Were your eyes opened to the astral records—the cosmic picture gallery—at all times, you would find but few among those records, wrought by the action of natural law, which would fill you with more regret, and even horror, than those which outline the final results—the finished product—of your acceptance of the cruel, false, or misleading tales which have been brought to your ears by some self-interested or evil minded slanderer, and the effects which have followed as a result of your acceptance of such, in the line of cruel, unjust action.

The poison which enters your magnetic sphere from the lips of such an one works so subtly and quietly that you are not aware of its presence, even when the act which it incites has been performed; and it does not enter your minds that you are passing on that poison to all whom you contact with every wave of magnetic force radiated from your bodies, even when no word escapes your lips.

The substance of that sphere is so receptive, sensitive, impressionable and interpenetrating that any sound directed by will disturbs its equilibrium and permits the force expelled by sound, whether it be good or evil, to enter and find emplacement. If that force be evil it quickens the area affected and creates a condition analogous to that created by the entrance of a poisonous thorn into the body; this condition reacts on the physical body if it be weak, and in all cases it reacts on the Mayavic body in a similar manner. If the force be good it does exactly the reverse,—it quiets some over active center and permits the entrance of a vital form of energy from a higher state of substance, which impels toward growth.

When you think over some of the outer results of the cruel misuse of the power expelled in words: the broken lives, the blasted characters, suicides, wars, murders and other crimes in evidence on the plane of gross matter, which may be observed in a single lifetime, and then think of the accumulated after effects of the same as they go on gathering force and volume in the passing centuries, and realize that no act of man is finished, whether it be good or evil, 'till the close of the age of manifestation he has entered upon, and know that every act is registered in the astral light, you can gain some idea of the value of the truths with which I opened this message.

However conscientious, no man ever repeated a tale exactly as he heard it. No man ever related the details of an event exactly as it occurred, for in every instance forgotten details are omitted, or shades of expression occur which convey extravagant or contrary ideas to those intended by the narrator, and all lead to false impressions in the mind of the listener, and therefore to doubly false impressions when again repeated.

When a selfish purpose is to be served, or an injury intended, there is no end to the possible evil results.

The first lesson impressed upon the mind of a personal chela of an Initiate is the necessity for cultivating habits of silence, and it is by no means alone for the purpose of securing better conditions for the development of the inner senses that this lesson is so strenuously inculcated. It is primarily for the purpose of learning to control not only his own speech, but that he should be able to limit the speech of others, by refusing to admit to his magnetic sphere the invidious forces let loose by sound and winged by evil thought, thereby discouraging unnecessary speech.

One who lives in the silence learns to love his fellow men, and to understand them so thoroughly that he will not willingly dwell upon the transitory effects of any mistakes they have made, for the reason that he knows the good of which they are capable is so much more potent than the evil that the latter may be easily counterbalanced under the right training. He knows that the forces of suspicion, harsh criticism and condemnation directed by himself, and absorbed by the sensitive magnetic sphere of another will accentuate the evil, and thus make the struggle between good and evil so much the more difficult for that other, and that he himself must suffer from the reaction of the same forces he has generated and sent forth. So, it is first of all a matter of self-protection that he should cultivate the habit of silence.



THEOGENESIS.

The following are the Master Hilarion's commentaries and interpretation of the 1st and 2nd Slokas of the First Stanza.

While Master Hilarion's Commentaries may differ in some respects from those of other commentators our readers may find that in most instances such differences are due to the consideration of subjects from a different aspect.

STANZA I.

1. Since Fohat gathered two lines of fire in a close em-

brace, 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.

COMMENTARIES.

From the Cosmic standpoint Fohat is first of all the directive energy of the Principle of Sound. In manifestation it is "the Word," or that expression of the Absolute which commands, and must be obeyed.

In the act of command is manifested the energy which at the same time creates the form in, and the method by, which the command is to be obeyed, *i. e.*, Motion and Vibration.

In the First Chapter of St. John appear the words: "In the beginning was the Word, and the Word was with God, and the Word was God." "All things were made by Him. In Him was life and the life was the light (the intellect) of men." In other words, within the unmanifest, the Absolute, was the Fohatic energy—the potencies of the creative Word. All things were made by Fohat, when it became the manifested Word,—the power which set in motion the hitherto latent substance of itself—intellect, *per se*. By means of motion Fohatic energy first created the Akashic Universe.

By the different rates of motion, commonly called vibration, subsequently set up in the Akasha, were re-created first the Etheric Universe; secondly the Astral, and thirdly the Material Universe.

The First Stanza refers to a period at the close of a great Pralaya when the energy of Fohat set into action the then quiescent forces of Electricity and Magnetism—two poles or lines of fiery lives.

"It gathered them into a close embrace," that is, it temporarily held them within definite bounds in the Etheric Universe in order that certain degrees of the Demi-Gods then awakening from their pralayaic sleep should confine their activities within the set bounds as defined by the lines of fiery lives.

One of the activities of these degrees of the Demi-Gods—cre-

ative forces—is the casting of reflections (images) of themselves upon or within the Ether,—“the great Cosmic Mirror.” These reflected images are the first privations of form, the Etheric outlines, into which all human and animal forms are subsequently built.

The “First Born,” referred to in this Stanza, that is, the first born of this particular era of manifestation, were in fact the aforementioned Demi-Gods, the first to awaken from the long pralactic sleep. In the half conscious condition, incidental upon their awakening, they ran hither and thither behind the flashes of electric fire then being directed by Fohat in establishing different rates of vibration, “while seeking for the means (pasture) for continuing their existence in their then state of being, knowing that when the Great Red Cow, (in this connection the creator of more material sustenance for the Astral Universe), should appear as a result of the activity of the lines of fire, their existence as Demi-Gods would be ended, for they must then be absorbed by, or rather incarnated within, their own reflected images, thus becoming the second born of this particular cycle.

“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 Mystic Fire.” In other words, the sustenance for the supporting of the lives of the Astral denizens—the then incarnated Demi-Gods—must be furnished by the finer or more condensed substances of the Astral atmosphere, the gaseous states of substance, which when combined in a later period would also create other forms of sustenance for the human and animal life of the physical plane.

The Mystic Fire is the Creative Fire. The Demi-Gods were Lords of that Fire in the sense that they were the First Born of that period, and so were overlords of the Second Born.

It should be noted that the Astral plane herein indicated is not the lower astral plane—the negative aspect of the intermediate plane between the Etheric and the Physical planes, which is sometimes referred to as the 8th plane; but is the positive aspect of that plane, which is often confused with the Etheric plane.

H—

NOTE—Readers must remember the seven times seven fold divisions of Matter, Force and Consciousness in studying the commentaries.

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EDITORIAL MIRROR.

“Pluck the old woman from thy breast: Be
stout in woe, be stark in weal;
Do good for Good is good to do: Spurn
bribe of Heaven and threat of Hell.

“To seek the True, to glad the heart, such is
of life the Higher Law,
Whose difference is the Man's degree, the
Man of gold, the Man of Straw.”

—From *The Kasidah*.



The true human entity as a race is not born as yet. It is in the embryo stage, in process of gestation in the womb of time. Hence the puerile quarrels of nations akin to the back-alley strife of children over tops and marbles.



Note the total incapacity of the Mexican people to coordinate themselves with any moral progressive order of self government. When a real progressive entity like Madero is borne on the national wave of life he is forthwith slain by treachery and greed.



Note the Balkan allies who unitedly beat to pieces the common Turkish foe and then at once begin to pummel one another over the spoils, showing that there was no real principle that they fought for—but only the selfish desire for possession.



Our real life comes from within—from the Spirit and we are only strong and true when we have correlated with the fundamental moral laws of the Spirit, for it is on those laws that the

Universe of life, soul and body, is built and by those laws conserved. Without the inflow daily of the spiritual life, our true daily Bread—we are as nothing.



Fifteen years ago the Master Hilarion said: "Modern methods of education are all wrong, and there can be no great advance intellectually or spiritually in the case of the masses of the people until there is a radical change. Collective work must give way to individual work. Each incoming soul is a new problem which must be solved by its individual divisor." Today, the writers of progressive magazines, books and newspapers are sadly coming to the conclusion that they must renounce old theories and are verifying the Master's words.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 104

ASPIRATION.

PART I.

Have you ever known what it was to be hungry, to have fasted, not to have had anything to eat for a long time?

And have you known what it meant to eat, to be satisfied, and to be grateful to father or mother, maybe, for food after having gone without until you were very hungry?

That hunger, if it had been hunger of the heart instead of the body, and that gratitude, if it had been gratitude of the soul for some spiritual gift received from the Heavenly Father-Mother would have been close to what we mean by aspiration.

Aspiration is true worship; and true worship is spiritual hunger, the opening of the soul that the love of the Infinite may flow in. The hunger is there, for something higher, something holier, something lovelier than we have; there is a going out of love to make room for more love in return, until we forget ourselves altogether in sincere gratitude and worship.

Aspiration is the highest of all things we know. It is the joy of giving instead of taking. It is something that can not really be described; one who has not felt its power could never receive an impression of it from one who had. It is simply the pouring out

of one's own soul in love and worship, neither desiring or expecting anything in return.

The very joy of giving is all one feels at such times.

There is in nearly every one a feeling of looking for something in return. This comes from hunger of the soul through mistakes we have made. It is like an empty space in a room. Some part of us has no love within because of some sin that has cast love out, and there is a longing for something, we scarcely know what.

Some long to be filled with the Christ. Others wish for one thing more than another. Reaching out and begging for any one thing is apt to hinder the real thing from coming to us.

As has been said before, it is in giving that the good consists, and it is through giving that the answer is always received.

Jesus taught the lesson of Aspiration in the story of the loaves and fishes. He had compassion upon the multitude, because they had continued with Him, now, three days, and had had nothing to eat; and He would not send them away fasting lest they faint on the way.

Jesus was the Master, the Heart to whom the multitude were looking for help. The multitude were all the disturbing parts of us that are continually wanting something they do not have.

They had been with Jesus now three days. They had sacrificed, gone without food, that they might learn of the Master, and Jesus called his disciples, his soul-helpers unto him, that he might feed the restless, helpless multitude with peace, strength, love, truth and power, for if he did not they would go away fasting and fainting.

The disciples said unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

The disciples, the helpers, did not know Jesus, the Heart, knew. The disciples thought there was no way to get food because they were up on a high mountain where there were no stores and everything seemed like a wilderness.

But the food that the multitude wanted was poise, courage, faith, patience, hope, charity; and this food could be found in the wilderness even better than in the city or in the rich country lands.

(To be Continued)

OCCULTISM FOR BEGINNERS.

SECOND SERIES, No. V.

In studying the occultism of Symbolism, it should ever be

borne in mind that every symbol is capable of at least seven interpretations. It is only when the intuition catches the *secondary symbol* or light on any primary symbol, that one can be sure of the correct meaning of the symbol. Until the power to intuitively interpret symbols is gained little advance in real occultism is possible. The understanding of certain fundamentals in symbolism will help the student to arrive at the power of interpretation. As the wonderful symbolic messages in Revelations are so generally familiar they will serve to illustrate better than any other symbols available.

In the Second and Third Chapters, certain messages are conveyed to the Seven Churches. We will not enter into this in detail. In general, however, the Seven Churches stand for the seven great Occult Principles or Departments of human life, or Seven Doorways opening from human life into the Spiritual life. A great message with a corresponding forces is sent by the Angel—a great Master, into each portal of communication with its particular grade of evolving human substance and energy. Much more could be particularized here, but this will suffice for illustration as the next Chapter the Fourth is better adapted for the purpose of this lesson. This chapter describes a wonderful vision of a cosmical nature. The one who sat on the Throne which is a symbol for a State of Consciousness, was the Synthetic White Light, the One—the Christos. This White Light of consciousness, however, was broken into its component colors and John saw the *rainbow-effect* like unto an Emerald. The green was dominant as it is with the earth, the earth being in its Kama Manasic—green—evolution. The Kama Manas is the lower mind and when that is fully evolved and its forces transmuted, the Higher mentality will dominate. Around the Throne were seated Twenty-Four Elders or Masters. These correspond to the Twelve great Celestial and the Twelve great terrestrial cosmical forces, or the Twelve signs of the Zodiac divided into its positive and negative aspects. The One on the Throne is the Central Sun—the Nucleus in the Cosmical Cell. The crowns of Gold on the Elders' heads symbolize their individual strength or *power of life*, material and spiritual.

Forces and sounds issue from the Throne, the Centre of Master consciousness for the planet or the universe, because it is the dynamic creative centre that keeps the universe in manifestations. It is the Word issuing forth and the Word is translated

into form and forces and keeps the Great Wheel of life ever revolving. The Sea of Glass is the symbol of everlasting ETERNAL and CHANGELESS TRUTH. Why? THE SEA OF GLASS is like a Crystal. It is fixed immovable and transparent. A Sea of *Water* is ever changing and mobile—symbol of the reverse of the Sea of Glass. The Sea of Water is of the earth impermanent, but the Sea of Glass is of the Spirit, PERMANENT and CHANGELESS forever and ever, and reflecting or transmitting the same eternal truth.

The four beasts about the Throne stand for the four planes of the lower nature—the Quaternary. It is the animal elemental self completely dominated, however, by the Higher Self, the One on the Throne. These beasts are full of eyes before and behind, showing they are all seeing, knowing the past and the future—are not blinded or their eyes not holden in any way. Each has six wings indicating *six powers*—a power for each plane of being, that is, they can rise into the higher consciousness of each plane by the wing power. The wings indicate that the lower or elemental self has won this power by passing through the six lower planes and now stand guardians of the Throne, perfect vehicles through which the Higher Self may manifest.

The Throne is the Synthetic Deific Centre of life and consciousness. The immediate grouping around the Throne is symbolic of the first differentiation of that Deific consciousness into color, form, sound and qualities. Here we have the One, the Three in the One, the Four, the Seven, the Twelve, the Twenty-Four, the sum of which two and four give us the Six, the synthesis of which again is the Seven or One Synthetic Lord on the Throne of Life.

W. H. D.

SOCIAL SCIENCE.

LAW.

After all it would seem that there is a good deal on the side of the philosophic anarchist.

The recent session of the California legislature considered and handled thirteen hundred laws. In Heaven's name what are they all about? Besides California, we find all the other states using the people's money in a like fashion, and stuffing their citizens with an orgy of laws. Once more, we find that Congress is at the same business at our expense, seven thousand dollars a year per con-

gressman and federal expenses running into billions. Our courts have never been anything but a josh, and that would not matter but that they are so expensive a one, and the josh in some cities, notably of course Chicago, is three years behind in its work! Imagine a storekeeper three years behind in his accounts or a farmer three years behind in his milking!

So we have a clamor for more justice courts to catch up with the business of throwing persons not approved of by the police into jail at our expense. All of which means more lawyers, more law schools, more elections, more laws, everything all over again.

And to hit us again in the same place they are now calling for more police. San Francisco, enormously over-policed even for American cities, which are the most over-policed cities on earth, wants two hundred and fifty *more* soldiers added to her local standing army. Fancy the turnips that two hundred and fifty strong men can hoe, or the potatoes they might be raising. But how earthly many burglars *are* there in San Francisco? Is every one in San Francisco a burglar? If not, who are all these new warriors at our expense going to fight? If every one in San Francisco were a burglar it wouldn't need any more men to hold them down, surely.

As the philosophic anarchist would ask, could we be any worse off without all this? Is there *any* change at all produced by this ferment of reform and punishment? In England they used to hang for sheep-stealing. Sheep-stealing went on. They flogged men to death at sea for mutiny, and mutinies lasted as long as the floggings and when the whip stopped so did mutiny. Thousands of men have been hanged for murder and still the front pages every morning are never short of a few. We have had fifty years of drink reform and more per capita drinking than ever. Now the "white slave" reform is the great subject of drawing room conversation. England and America are going to flog the macquerean. Will there be any fewer prostitutes five years from now? Every one knows there will be just as many or more.

And so the philosophic anarchist asks if it would be any worse if we left things to natural law. Would we have any more murders, any more burglaries, any more slums, any more brothels? Is it not possible that there may be a higher law which, if we discharged our police, judges, and jailers, would bring out the revenge and punishment which resides in every wrong act of its own accord? Would not the Unseen in each murderer be of itself

a gallows? Would not the God who counts the fall of the sparrow also count the fall of the young girl, and as He is the spiritual principle of the girl and her seducer and her purchaser, would He not, resident in the man, punish him, and would He not, resident in the girl, compensate her if a wrong had been done? Or, once more *could* an injustice *be* done. If any injustice could ever be done by any one at any time that was not immediately readjusted by the great Law then God himself must be unjust.

Well what wots it words! The great experiment will not be tried—(not yet). So let us have two hundred and fifty farmers' boys from the plow, please, that we may provide for their necessities while the city crooks and the "joy" girls come across for their luxuries and savings bank account.

It's a little too soon for Tolstoi.

SYDNEY HILLYARD.

TEMPLE ACTIVITIES AND NOTICES.

The Helping Hand appeal has gone 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.

* * * *

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.

ORDER OF THE 36.

Members of one year's standing are hereby notified they are eligible to membership in the Order of the 36. This Order is the first step of the interior path of The Great White Lodge. Applications should be made to the Guardian-in-Chief, Mrs. F. A. LaDue, Halcyon, Cal.

* * * *

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ADDRESS

PETER DAVIDSON,

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The Temple Artisan

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JULY, 1913

No. 2

Behold, I give



unto thee a key.

GROW WINGS AND FLY HIGH

Grow wings, my child, wings of pure thought, aspiration and high courage; wings strong and virile enough to bear thee to the heights of life, where safe placed thou may'st glimpse the pit now hidden from thy view by murky clouds.

The wind from the heights, fanned into motion by thy wings, will blow away the ashes from its mouth and give thee sight of lurid flames and hosts of demons spawned by Hatred, Greed and Avarice of man. Full of guile are they and wise enough to seek and find the entrance to the soul which gave them birth for food and nourishment on which to grow 'til strong enough to drive that soul from its own place and take possession full.

Then grow wings, my child, and fly high; there is naught between thee and the stars but thine own will.



THE INDIVIDUAL SOUL.

TEMPLE TEACHINGS. OPEN SERIES, No. CXXXIII.

Much is being said in these latter days, especially in theosophical circles, in regard to the individualization of the soul—the breaking away from the group soul of an individualized soul. If we have seemed to take issue regarding this theory it is not in a spirit of controversy but simply to call attention to one simple fact which can be verified in all fields of life. Every true grouping of lives is a distinct family, no matter how minute or how extensive. If any other exterior life is added to any one of these natural groups, by circumstance or conditions it is an alien and must always remain such, no matter how intimate its association with the original members of the group.

There are groups within groups, from the individualized groups of a solar system to the minutæ of an amœba, but always the groups are distinct, always do they have marked peculiarities. The cells which when united form a heart of a human being could no more be individualized in some other organ or part of an organ than a man could change his identity by denying relationship to the mother who bore him. Such a man may marry, beget children, and so form a new family group, but that does not alter his relationship to his own mother, therefore cannot alter his identification with the original family group; his marriage simply serves to form a lesser group in another, a larger group, and as spiritual descent always comes through the mother his children belong to the group soul to which his wife belongs. The greater his intelligence the more has he absorbed the infinite intelligence which was the heritage of the original group from which he has descended through all the past ages, even from the time of the first sevenfold division of the manifested cosmos. His identity and therefore his individualization was established with the first explosion of the seed of life which made room for the ensouling monad.

Although every cell of every heart that beats in all the kingdoms of nature contains potentially the form and essence of every other organ and form in the universe, no one of these cells can change their form and nature in one manvantara. In the course of time they will all be brought into close contact with the cells of other organs, and beget a third form of life. Those third forms will be the connecting lines between the family of heart

cells and the family cells of another organ through which the racial impulses of each family will be transferred to the other, and so help on the evolution of both.

When the different states of substance which will form the cells of all the organs of sense and volition in all kingdoms of nature have been brought into harmonious relation by interaction, then may they be ensouled in a definite form, as has been done in the prototypes of all the forms of life in manifestation. These prototypes were individualized entities, for with form always comes identity. However, we think there is to be a distinction made between conscious and unconscious individualization. Such difference of opinion as exist between us and others on this subject is probably more in the seeming than in reality. To our mind conscious individualization comes with the dawning of intuition. If contact with other races of humanity plays any part in it it must be a secondary part, and we fail to see how it could in any way affect the relation of the individual soul to the group soul of which it is a part. Permanent identification with the Infinite can only be a realization of one's true relation to every other emanation of the Infinite, and with such realization, a final loss of what we now term personal identity in the identity of the all.

If we were able to trace back our lineage through each family group of the great group soul of which we are parts, and could thus trace our relationship to all the members of the one greater family—the Humanity of the present age—it would do much to strengthen the ties between us, as well as to explain the antagonism we sometimes feel toward others when there seems to be no outer cause.

We speak of the Ego, the Monad, the Sons of Will and Yoga, and all the other differentiations of the higher realms of thought and being, but they may all be summed up in the two words Identity and Intelligence—the I AM—of the Divine Soul, the knowledge that "I," as an individual conscious intelligent being, am alive and am evolving according to a definite Divine prototype—a greater "I AM." The group soul itself must evolve as well as the atoms of the group. As any one part of a group is developed the whole group is evolved to a corresponding degree.

SANCTIFICATION, ITS NATURE, PURPOSE, METHOD AND RESULTS.

By REV. CHARLES H. EMMONS.

John 17:19. *"And for their sakes I sanctify myself, that they also might be sanctified through the truth."*

As the Ideals of True Manhood and Womanhood exert an increasing dominion over the life of humanity, through the power of man to appreciate the nobler aspects of life, and his acceptance of these as the larger outlines of his own experience, Religion secures greater recognition from the individual, and becomes a more powerful factor in that universal redemption, which we conceive to be the goal of human effort.

For as man finds it within himself to break with those conceptions of duty, and responsibility, which but serve to unite him more securely to the purely material and temporal phases of existence, he also discovers the fact that he is capable of understanding, and responding to conceptions of life and thought relating to higher ranges of experiences, to nobler duties, rarer privileges, holier joys, and lovelier associations; and pushing aside the veils of illusion, and misguided ambition, he sets forth upon the way, which leads to a more open, fairer country, in which he shall find scope for his enlarging powers of mind and spirit, and emerge daily into a career of greater usefulness.

Entering thus upon the "old eternal path" of life, his faculties come under the sway of the higher spiritual forces of religion, which operate to purify the affections, to clarify the thought of its darker elements, and to spiritualize the will, enlarging the image of God, and more securely enthroning it as the dominant power in the individual life.

The New Testament uplifts before our ardent gaze a figure truly great, of heroic proportions! A figure builded on cosmic, universal lines, standing between earth and heaven to guide the wandering sons and daughters of men along the ways of peace and blessedness. A "Man of Sorrows, and acquainted with Grief"? Yes! But a Soul through sorrows and griefs exalted! A Man emerging from the battles of life Triumphant! A Victor, crowned with the wreath of Love, because through all the changing conditions of his great life he fought for righteousness and love; and in the power of his growing consciousness of the Divine, (acquired by the reaffirming of his holy purpose from day to day), and his lifelong obedience to the Will of God, (which he accepted as the Supreme Authority in life), he wrought momentous changes in the thought and life of man.

This Figure of a Man, the Ideal of Manhood, attained its high place in the imagination and affection of mankind through the Sanctification of the Master Jesus, and his conscious dedication to the achieving of the One Eternal Purpose of life, *i. e.*, the fulfillment of his own Divine possibilities. His dedication came first, however, as the initial step in a wonderful career. And as a lily, responding to the insistent pressure of its inward essences expands from day to day, revealing more of purity and grace, sending up its rare, sweet perfumes, displays its golden centre uplifted to the sun, that its seeds of life may be matured; and scattered abroad to beautify the world,—so the large, sweet, sanctified life of the Master moved forward, exhibiting the grace of God, the purity of heart, shedding its rich perfumes of love and peace abroad, revealing the strength and unalloyed metal of his soul; the brightness and endurance of which gave hope and courage, healing and blessing to all mankind.

I am well aware of the fact that we do not hear very much about Sanctification, in the more liberal Protestant Churches: perhaps because it seems to indicate a phase of religious development somewhat outside the field of rational Christianity, and is, in many instances, associated with features of religious experience which are but the outcome of ignorant worship. Indeed, its older form, from the standpoint of institutional Christianity, is not acceptable to thoughtful Christians: for these cannot accept the Doctrine of Sanctification through Faith in the Atonement, in the more orthodox sense, *i. e.*, the sacrifice of Jesus for our sins. This, of course, is not acceptable to liberal Christians: but there is a better way, and a sounder doctrine that we may readily accept. It may be outlined as follows: Sanctification through Faith,—Faith as the inspiration to works, and works as the means of growth, or unfoldment, this leading up to definite Consecration; consecration being but the bud that shall come to fruition, to fulness of expression, to the height of its beauty through lifelong holiness, or progressive Sanctification.

This Doctrine of Sanctification, emphasizing as it does the more reasonable, and scientific process of life moving forward and upward toward its higher reaches, is a form of belief, which is acceptable to liberal Christians. And that we may become possessed of a clearer understanding of the life of which the Master spoke, in that wonderful prayer, recorded by the author of the Fourth Gospel, we will consider briefly, The Nature, The Purpose, The Method, and The Results of Sanctification.

(*To be Continued*).

The Temple Artisan

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EDITORIAL MIRROR.

The Fourteenth Annual Convention of Temple members occurs this year beginning August 3rd next.



Fourteen years of active work in disseminating the teachings of the Wisdom Religion indicates whether or not the founding of the Temple was worth while. From the Temple fountain a steady never-failing stream of uplifting spiritual teachings has issued forth comprehending almost every phase of the great mysteries of life and being, the origin and destiny of God and Man.



Never was the religious instinct in humanity seeking for the True, more than in this cycle of time, regardless of man-made creeds and the crystallized opinions of "authorities" so called, **church** or otherwise. An open mind, an unveiled spiritual perception, a standing on one's own soul feet, the head uplifted to the stars, inbreathing into the soul the Great Breath of the Spirit Universal, is the attitude of all progressive thinkers now.



And this attitude brings the mind into the consciousness of true religion, into the light and "more light"—even to the mystery of God represented in the Triangle of Divinity.



The Great Work of the Temple, the Church of the People, is to point the way to that Path of White Light that will lead humanity to unify Religion (fundamental spiritual truth) with science, Philosophy, Economics, Politics and Business, all of which paves the way for a true Brotherhood of Man without distinctions.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 105

ASPIRATION.

PART II.

"And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes."

When there is some great need the heart finds the relief that is to be given. So Jesus asked the disciples "How many loaves have ye?" He meant how much soul force did they have. They answered, seven loaves and a few small fishes. The seven loaves were the seven principles, the seven Life Winds, the seven playmates, love, understanding, knowledge, sympathy, insight, strength, beauty, the food the soul lives upon. The few little fishes were a few soul helpers from other sources than their own souls.

"And he commanded the multitude to sit down on the ground." The heart commanded all the selfish forces to be still and obey the unselfish part of their natures.

"And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples and the disciples to the multitude."

"And they did all eat, and were filled; and they took up the broken meat that was left seven baskets full."

"And they that did eat were four thousand men, beside women and children."

When the heart gives of itself to help others, and it gives thanks to the souls that have helped it also, it loses nothing by sharing, but more is left for itself than was given, even seven baskets full.

The food of the heart can be shared with as many as need it, and there is always more than enough remaining.

"And they that did eat were four thousand men, beside women and children."

The four thousand men meant the lower self, all which were hungering for spiritual food, all who were longing for the love of the soul; and the women and children also who already had known something of its power through their own aspiration.

Jesus told of aspiration, in the sharing of the loaves and fishes.

Another Master Teacher has said "It is like the outpouring of the perfume of the violet, the out-rushing of the inner self to meet the overshadowing of the Divine Spirit."

Too great longing closes up the soul, and is more the way selfish desire acts. Aspiration is the giving, and keeping still with the thought of giving, that fills one's heart, that really calls the Divine. One may see something like aspiration in the eyes of the babe when it awakens to see its mother's love watching over it and it smiles back in its mother's face in recognition of that love.

NOTE.—The lessons on Aspiration are simplifications of Temple Teachings.

SOCIAL SCIENCE.

Another side to the Balkan war business seems to be coming to the front of late, and it is a side which those who are interested in the success of the allies in their agelong struggle with the Turk are deeply sorry to see. The Bulgarians are visiting upon the helpless population of Turkish Macedonia precisely the same medicine which the Turks gave to Christian Macedonia. What has happened to the Turkish army may be terrible enough indeed, but it is small trouble compared with the vengeance which the Bulgarians, Servians and Albanians are wreaking upon non-combatants, men, women, and children throughout the whole country which their armies now occupy. It is the old story. The men are being murdered, the old women and children are being driven out of the country, and the young women and girls are kept in captivity by the soldiers. Towns, villages, and farms are burned to the ground until Turkish Macedonia is a desert.

In this disastrous retreat all the honor seems to have to go to the Turk. In a pamphlet published by the English residents of Constantinople we read of the Turks, "Over one hundred thousand men, famished, and in the bitterness of utter defeat, not in orderly array, but in irregular bands, without officers, passed through numerous villages inhabited by the brothers and covert allies of their victorious enemies. Yet, according to the unanimous verdict of thirty correspondents who witnessed the horrors of that retreat, these simple Asiatic peasants were not guilty of one single act of violence." French, German, and English correspondents testify that, "Not only was there no massacre by the Turks, but not even an act of violence, and yet these soldiers felt

around them the hostility and taunts of the Christians by whose brothers they had just been vanquished."

The allies kept their doings secret. But some day secrets will out and we will know how our co-religionists behaved themselves in their hour of victory. Thus, "On their march the Servians did not only murder and execute, but their cruelty fell upon old men, women, children, and infants at the breast. Between Kumanovo and Uskub 8000 persons were murdered, all the houses were fired and as the inhabitants fled from the flames they were shot down like rats." Then for the Greeks, "Immediately after their entry the Greeks started burning the Turkish houses and all the good Christians in Yenedji set about pillaging in the most odious manner; Turkish shops, Turkish houses, nothing escaped them. This went on all Saturday, Sunday and Monday while the houses continued to burn. The rich were no less eager for the spoils than the poor. The Greek soldiers force their way into the Turkish houses, steal, pillage, and violate the women." Of the Bulgarians, "There was a general slaughter of men, women and children. Only the young girls were spared; they were forcibly baptised and then ensued a general scramble for their possession. One of them who resisted and braved all threats was put to death after every possible outrage. At Kilkich after the usual massacre and pillage the young girls were violated and then buried alive!"

All this, and sixty pages more like it, and worse, put out by the Committee and signed among others by Sir Adam Block, appears to be accredited by scores of eye-witnesses, and the tales of the systematic torture of Turkish people would be good reading for the Comanches, but not printable in *THE ARTISAN*. The favorite Bulgarian process being apparently to cut off the noses of their prisoners and bind up their heads in bandages in the shape of the Cross! A French correspondent reports having seen ten Turkish prisoners thus bandaged. All had their noses cut off, but bore no wounds of battle on their bodies. Mutilation of prisoners seems to be a general law with the Balkan allies.

There are two things to be said about all this, one from the point of view of religion and one from that of economics. First, these Bulgarians had, a few months ago the great opportunity of the ages. It was for them to show mercy and generosity in victory to those who had shown to them cruelty and lust. The name of Christianity, smirched on so many battlefields, degraded by so many kings, priests, generals, might have been exalted through

the whole earth by the simple Bulgarian peasant. It was for this that we looked; it is in this that we are disappointed. If the Turk was to be driven back into Asia, well and good, but we did not want him to carry with him the memory of those tortured non-combatants and mutilated prisoners, those violated wives and daughters, and a burning hatred of everything that lies across the Bosphorus. The Bulgarians had it in their power to make for themselves the greatest of all names in the greatest of all virtues; instead they have blackened the name of Bulgaria with cruelty and murder so that already we are forgetting their heroism and self-sacrifice.

The second point, the economic one, is that in all this huge contrivance of war and revenge it is the weakest members of society who suffer the most. The Turks commit atrocities upon the women and children of Bulgaria and Armenia. The Bulgarians revenge themselves upon the Turkish women. But the real perpetrators of the original crimes die comfortably in their beds. Where do these generals, colonels, bandit-captains, Emperors, and the like ever know any real experience of the terror of war? Theirs the promotion, the epaulets, the spurs, the pension, until they die in state, and the monument afterwards. But in the villages through which their rough soldiery has passed the farms are all burning, the men are dead or exiled, and few women escape violation and cruelty. Those who believe in re-incarnation may readily suppose that some of these who cause wars, these Sultans and conquerors, will themselves appear as the victims of conquest. In addition to having lost the priceless reward which comes to the nation that dispenses justice and mercy, Bulgaria must surely have sown for herself many fields of wild oats in Macedonia of which God will see to the reaping.

The 80,000 Jews in Salonica, a big majority of the population, are the descendants of those who in 1493 fled from the persecutions of the Christians and the Holy Inquisition and took refuge with the Turk. These Jews have been safe from persecution from that date until 1913 with the return of the Christian powers. As to what came to them then the report says, "Greek and Bulgarian soldiers, guided by comitadjis, penetrated into the houses of the Jews pillaging and destroying. The women and girls were violated; parents were tied up and their children outraged in their presence. It is important to note that Greek officers took part in these outrages."

The cruelties of the Allies toward the Mussulman population was apparently inspired by revenge, but what inspired the persecution of the harmless Jews? Altogether it makes a sorry story for twentieth century reading just when we had hoped so much of the little Balkan powers. What can be the results of such victories as these? Can they be anything but Dead Sea fruit?

A FEW QUALIFICATIONS,

WITHOUT WHICH NO MAN CAN SAVE HIS SOUL,—ALIVE.

1st. The quality to stand upright and look squarely at the sun, while its shadows are engulfing everything upon which he has leaned, and yet to know that illusionary though they are it has been by the means of such supports he has gained the power to stand upright.

2nd. The ability to forgive and forget his real or fancied grievances with the same degree of forgiveness and forgetfulness he desires for himself from his own Higher Self.

3rd. The ability to examine his own life by means of the same light he throws upon the life of another.

4th. The ability to mete out to himself the same just punishment for his offenses he would wish to see meted out to any other human being.

5th. The ability to shed his last drop of blood to sustain his given word, believing nothing less could wipe out the dishonor of a wilful lie.

6th. The ability to pour out his soul in streams upon his beloved and yet, when the streams were treacherously turned aside, to gather up the scattered drops and hold them in leash against the need of some other soul.

TEMPLE CONVENTION NOTICE.

The Fourteenth Annual Convention of Temple members will be held beginning on the 3rd to the 9th of August, at the Headquarters at Halcyon, California. There will be the usual assemblage of members on Saturday evening, the 2nd, 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.

TEMPLE ACTIVITIES AND NOTICES.

Miss H. A. Farrar is again at the Halcyon Centre for her annual summer visitation of several months.

* * * *

Likewise, we have within the Temple gates for a time Mr. and Mrs. Hillyard, Miss Ruberta Tanquary, all enjoying a period of rest after teaching in the schools of San Luis Obispo or vicinity.

* * * *

Miss Lillian Tanquary is also enjoying a vacation at Halcyon after a course of study at the Polytechnic School at San Luis Obispo.

* * * *

Mrs. Ida J. Wilkins is away visiting friends and Temple members at Santa Barbara and Los Angeles.

* * * *

We are pleased to give space to an article by our Brother Emmons, beginning with this issue. Brother Emmons is a Temple member of many years having entered the Temple ranks before taking orders in the Universalist Church. On the broad platform of that church he has ever been an effective agency in spreading the Light.

* * * *

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

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.

IN MEMORIAM.

On the twelfth day of June, in the fifty-fifth year of his age, our comrade and brother Harvey A. Gibson passed from this plane to a well earned rest. Brother Gibson was among the first of the old Theosophists to enter the Temple gates; he was one of the two Templars who first set foot on the land of the present Temple Headquarters, and was one of the first to be ordained to the Priesthood, so it seems fitting that Karma should have brought him back there to close his life cycle.

His was a strong, brave soul and he has left an empty place in the hearts of all his friends. But few of those even among his intimate friends were aware of the almost constant suffering he endured. He hid his suffering under a cheery exterior and was always ready to joke about his affliction. While giving him a remarkably keen intellect, the power of a born orator and intense devotion, nature denied him the well equipped body required for satisfying all the demands of his soul.

About six months ago he suffered a severe stroke of apoplexy at Los Angeles. He gradually recovered to some extent and about three months ago came to Halcyon Sanatorium where he seemed to gain in health quite rapidly. He finally went to live with Brother Weber at Oceanö and the improvement seemed to continue steadily, but early Sunday morning there came another sudden stroke. He was taken back to the Sanatorium and passed away the following Thursday without regaining consciousness. The worn out body was laid away in the Temple cemetery the following Saturday under the impressive Temple services.

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No. 3

Behold, I give



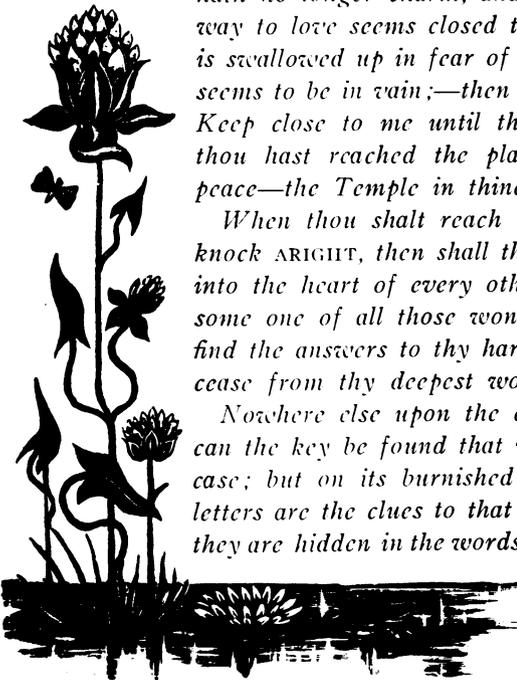
unto thee a key.

THE INNER TEMPLE

If all about thee seems to speak of sorrow, and the face of God is turned away from thee; if nowhere on the earth there seems to be a refuge for breaking hearts or minds unhinged by longing; if little children's cries awake the echoes in thine heart of long dead ages when the cries of other little ones ascended to the skies through sacrificial flames; if rest and peace have taken wings and flown away from thee and from thy kind; if music hath no longer charm, and art no solace, and the way to love seems closed to thee; if fear of death is swallowed up in fear of living, and all thy labor seems to be in vain;—then come with me my child. Keep close to me until thy search is ended, and thou hast reached the place of silence—place of peace—the Temple in thine inmost heart.

When thou shalt reach that Temple's door and knock ARIGHT, then shall thou find it opening wide into the heart of every other living thing; and in some one of all those wondrous spaces shalt thou find the answers to thy hardest questions, and surcease from thy deepest woes.

Nowhere else upon the earth or in the heavens can the key be found that will unlock God's Jewel case; but on its burnished sides in deeply carven letters are the clues to that which lies within,—and they are hidden in the words, FAITH, HOPE, SERVICE.



"A VISION."

"I saw approaching from a mountain height
 A radiant maiden with majestic mien
 Bearing aloft a sword of lightning sheen
 That cleft the meshes of surrounding night.
 Before her fled Wrong's minions in affright;
 Behind, the toiling millions stood serene
 And viewed the triumph of the unknown queen,
 Bent to their task and claimed no other right.

"'Oh, who art thou?' I cried in fear and awe,
 'And what thy name, and whence thy potent power
 So far transcending human might and law—
 So well adjusted to the place and hour?'
 'The Worker's Right, long sought and long denied,
 Am I; my name is Justice,'" she replied."

—J. T. GALLAGHER.

 UNITY.

TEMPLE TEACHINGS, OPEN SERIES. No. CXXXIV.

It is a well known fact that the higher, the more compact, and concentrated the molecules of matter; the nearer they approach the point of unity and lose the power of differentiation into individual forms, the more rapid will the characteristics of age and dissolution develop. Whatever the physiological causes deduced from investigation,—and be it noted these causes as given out by the authorities of different schools and in different ages periodically change their character;—the real cause lies outside the realm of physical matter.

As all life is a unit the nearer the approach to the original state of cosmic ideation, in which differentiation is impossible, the more rapid is the dissolution which permits of the release of the thought form which has been held in bondage by the laws governing force and substance, and the consequent recombining of the thought sparks which constituted those thought forms into more concentrated forms. You have probably watched the recombining of the separated particles of quicksilver. The force of attraction which draws these particles together in a single mass is the same force which draws together the differentiated thought sparks the instant the separative force—the force of disintegration resident

in substance of lower vibration is overcome. Therefore all the efforts of those dreamers who are industriously seeking for the elixir of life on the physical plane where nothing is stable, are bound to be fruitless.

The same spiritual force which originally gave form to thought, and impelled that form to furnish a matrix for protoplasmic substance to embody, is the real elixir of life as far as life in objective form is concerned.

If very long life were desirable for man; if his evolution did not now demand far longer periods of rest and assimilation between lives than continuous life in matter could possibly secure for him, man would long since have found what he has been so long seeking—the power to extend his life indefinitely. But as long as the life of man is bound up in the gratification of his illusive senses and he is unable to grasp the reality of individual consciousness in unity, his natural term of life cannot much exceed that of the people of the present races of the earth. Man lived to a great age in pre-historic times for the reason that there was far more differentiation of substance and force, mentally and physically, than at present. As the interests, purposes, and ideals of man approach each other and coalesce the tides of religions, social, industrial and political life run closer together. As families grow smaller in number, keener of intellect, and less spiritual, an era of dissolution sets in. Nature then selects from the best material at hand the matrix of a new race, and the old one dies off or is destroyed in some great catastrophe.

The fact that the deepest thinkers, the more intelligent investigators in all fields of science are practically united now on the great truth of the unity of all life, is one of the signs of the times. Investigation into the field of physics is bringing to light many of the long lost connecting links between the different orders of life, but so long as consciousness and individuality is denied to the minutiae of life by the delvers into this science, and Soul escapes their observation, they will continue to work almost blindly.

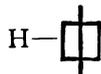
The fact of the possible transmutation of one substance into another can no longer be denied by the said investigators, but the conscious lives which effect such transmutation—the intermediate lives—remain unthinkable to them.

The tremendous energy stored up in and radiating from light in terms of color can now be appreciated to some extent, but the

elementals in form, which live, change form, and die to live again in every flash of color, are unrecognizable by the physical senses.

The true occultist not only knows all these wonderful facts, he is able to use them to his own advantage and to the advantage of the world at large. But he labors at a tremendous disadvantage when trying to prove or impart his knowledge to those who refuse to accept it or are incapable of fitting themselves for its possession. When they are told that sacrifice is the first key to the possession of such knowledge they begin to seek for some personal cause for the suggestion in the mind of the one who has given them the knowledge of that key. If they are told that personal purity is a requisite they begin to search for some way of minimizing the necessary degree or finding some method of indulgence which will modify the severity of the demand and still permit them to retain their standing. If they are shown their duty toward those who are pointing the way, they lose no time in trying to see how far they can go in an opposite direction without jeopardizing their chances of success, or in finding some excuse of a personal nature which will justify their recreancy. They cannot accept the simple statements made to them, and act upon them. Yet, there never has been but one way to the attainment of spiritual power, and there never will be but one way.

There are certain physiological changes essential; there are certain qualities, characteristics, mental and moral, which are equally necessary; there are certain spiritual qualifications utterly indispensable; all of which the disciple must gain by personal effort, and they can only be gained by obedience to the laws which govern each one of the aforesaid essentials.



STANZAS OF DZYAN—(Continued)

Stanza VIII.

1. From the East, the West, the North, the South, come the four Holy Ones. On their way they gather the hosts of destroyers thronging their path, and set them in swifter motion.

2. At the "ring pass not" they pause, and with one accord cry unto Yin "Speak thou but one word, a word of two parts, and we will bear that word within the veil upon our wings."

Then with a loud voice Kwan Yin gave utterance to the word. It shook the heavens and reopened the path between

the fiery Red Star and the star which had been cleansed of its blackness.

3. Said he to the Holy Ones "Gather your hosts and make fit habitation for the Angels of the Voice. They shall lead the new born Sons of Will and Yoga within the path I have opened, that they may people the fiery Red Star with a new race.

Dangma shall open their eyes to the glory of the hidden way.

SANCTIFICATION, ITS NATURE, PURPOSE AND RESULTS.

BY REV. CHARLES H. EMMONS.

II.

(1) **THE NATURE OF SANCTIFICATION.** It is a state of being into which man may enter by the willing surrender of the personal life, with its talents, ambitions, yearnings, hopes and fears, to the Father. A state in which one may grow in larger ranges of purity and righteousness, of love and usefulness. One may not enter far into this state of sanctification, this life apart, unless he has first passed through the discipline of sorrow and renunciation, has been confronted by the revelation of his own insufficiency, and in a measure recognized his need of the comfort, power, wealth and nourishment, which cannot be found along the ways of selfish effort,—necessities of life accessible only to pure hands and uplifted hearts.

It is a plane of life where thought, feeling and action come more and more under the control of truth, through the direction of which man expiates his sins, and gradually but completely eliminates all the stains of wickedness, and all the elements of evil thought and desire from his being.

It is a vast field of experience wherein the commonest phases of life find expression in lovelier hues, where the relations of men assume saner and truer proportions, where men labor together, loving their work and each other, glorifying their own faculties, and adding to their original endowment through services performed for the good of all men.

It is a mode of living more relentlessly exacting in its moral and spiritual requirements; but far surpassing all other modes in its power to bestow opportunities for service, privileges of higher associations, and range of vision.

(2) The Purpose of this splendid habit of life, to which we have applied the name of Sanctification, is to this end, namely, the achievement of a conscious intelligent devotion to the Will of God, in love. It aims to so reveal life, to so interpret its every event, to explain the meaning of its experiences, that conduct shall be but the outcome of knowledge, unbiased by personal strivings, and freed from the taint of self-love, by its loyalty to the principles of truth.

Sanctification purposes to accomplish the complete realization of all the possibilities of devotion to God's Will, to take the germs of moral and spiritual life latent or active within the soul of man, to quicken them to a larger activity, to upbuild and strengthen them, thus opening up fresh ranges of power, and understanding; and gradually, by a slow cumulative, amassing process, to erect a Temple of God, that shall be able to withstand the hardest storms of life, and shelter His Spirit from harm, while expressing it in largest measure.

It is the Purpose of Sanctification to teach men the holy habit of living, befitting a close kinship with God,—to help man to walk in the power of a clear conscience, and thus place him in a position to enjoy and appreciate an unembarrassed fellowship with the Father, on the permanent basis of his dedication to the higher life of true manhood.

And furthermore, it is the intent of Sanctification to so focus the Light of God's Spirit upon the "Great Path" of life, that the aspiring soul shall not become confused and deceived by the enticements, which hedge life round about; but seeing these clearly, shall walk apart from those which mislead, and at the same time to bind itself more securely to the holier and saner habits, and aspects of life.

(3) The Method, by which this Purpose is to be accomplished, is the constant reaffirmation, in a lifelong service, of conscious acts of obedience, the reason, aim, and outcome of which are understood more or less correctly.

Or in other words, the Method of Sanctification is the conscious, consistent application of the individual mind, heart, and will to the solution of the problem of living truly and simply.

It does not require nor make necessary any change in the duties and relations of existence, save as these in the continuance might prove detrimental to the best interests of the individual.

It demands no unnecessary services to oneself, or to one's

fellows; but it does insist upon the full performance of every act of usefulness, of helpfulness, kindness and love, which we, in our inner-most nature recognize as belonging to ourselves and to none other.

This Method permits of no shirking of the tasks, which the inward monitor sets before us; but holds man to his obligation to walk to the full extent of the present ideal, and nothing less.

It requires man to withhold that antagonism, which naturally arises upon the first dim recognition of a larger truth, and leads him to investigate its worth and usefulness; and cultivates within him a love for it, that shall evermore dominate and inspire him. Operating in this way, by turning the searchlight of truth upon the weak, undeveloped phases of his character, relentlessly revealing his insufficiency, cutting his pride to the quick, the Method of Sanctification undermines the foundations of man's conceit, and puts upon him the necessity of re-adjusting himself, (in thought and conduct), to every new vision of manhood, of responding to every new call of duty.

(To be continued)

OCCULTISM FOR BEGINNERS.

SECOND SERIES, No. VI.

In Chapter 5 of Revelations, we have a further illustration of the revealing power of symbols once we can glimpse the key to understand. In the right hand of the Deific One on the Throne, John saw a book sealed with seven seals and he wept because no man in heaven or earth or under the earth was able to open the book and to read therein.

As indicated in the previous lesson, the Throne, and the One on the Throne, symbolize synthetic Life and the Master of all life on all planes. The right hand is the positive power that performs and confers. In the Book life's mysteries are written down and explained. That is, He holds in His right hand the knowledge and power of life itself but sealed to all but Himself because He is that Power and that Life Itself. But there is One who prevails to have the power to break the seals and open the book, the Lion of the Tribe of Judah, the Root of David, which power or principle John saw symbolized as a Lamb "as it had been slain having seven horns and seven eyes." In other words, the CHRIST PRINCIPLE

alone has the power to break the seals of the Book of Life and understand. This is the Lion of the Tribe of Judah, manifesting through the "Root of David" which is a SPIRITUAL HIERARCHIAL LINE, or DYNASTY ever functioning that Christly power in humanity. This Christly power to know all the mysteries of Life is symbolized as a slain Lamb, naturally. The Lamb is the symbol of INNOCENCE, also the Symbol of SACRIFICE. By Sacrifice alone do gods and men progress. There is no true growth without sacrifice either of soul or body, or of any growing thing in nature. In other words, Life and Light can not manifest without the sacrifice—yielding up—or changing of one substance into another. This is the Principle of the Lamb slain at the foundation of the universe and ON WHICH ALL MANIFESTATION RESTS—and without which, manifestation of worlds and creatures could not be. THE LAMB, THE GREAT SACRIFICE in a cosmical sense is also the REDEEMING, REGENERATING POWER OF LIFE and brings all souls back to Deific Life on the Throne—the place of origin—as each soul follows the LAW OF SACRIFICE inaugurated at the Foundation of the World.

Therefore *to know, to understand*, to attain to knowledge of our *innate Divinity*, to walk and be identified with the Masters of Life and finally become one with the Father in Heaven, the One on the Throne, and to be able individually to break the Seals of the Book of Life—and *understand*—we must follow the Law of Sacrifice. In proportion as we do so, will the iron seals of selfishness that bind and limit the lower self be broken and will we gradually develop the sevenfold power symbolized by the seven horns and the sevenfold vision (the seven eyes) and thus make full correlation with the SEVEN PLANES and the SUPREME SELF who sitteth on the Throne of Life forever and forever.

W. H. D.

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EDITORIAL MIRROR.

The Fourteenth Annual Convention of Temple members will have passed into history by the time these lines reach our readers. Undoubtedly this Convention will be more interior than exterior and will lay lines in this fourteenth year which will add to the strength of the Temple Foundations.



As has been said time and again in these pages, the Temple is founded not on personality, but on principles, eternal and immutable, building on the natural and divine plan of the great Lodge of Universal Life.



It is withal an evolving entity, as are all organizations whether able to function on one plane or more. And in every organism, in every soul, in every world, is enacted the Great Tragedy of Being, of life and death, of death and a greater life.



Until man has become as nothing in the eyes of the world, he is unfit to be of any service to the Great Ones—those Sentinels of the Race who stand on the mountain peaks of life and direct the evolution of worlds and races. This great truth is symbolized in many ways. Jesus contemned by the mob; the martyrs at the stake, The Jewel in the mire, the Master (Truth, Light) in the grave of matter.



But as the slime and mud of the underworld gives life and power to the lotus upborne on the water's bosom; as from the hells come forth the Christs to purify, redeem and bless the world, so the soul individually or collectively must by law of unfoldment touch the depths as well as the heights, before the "five and seven steps" be taken, the "winding stairway" mounted and admittance

gained to the Inner Chamber of the Temple and recognition won of the Master presiding there, with fullest privileges of fellowship.



It does not pay as the world counts *wages* or compensation, because it is not for or of the worlds,—this Place of Peace, this Inner Sanctuary. The few having caught a glimpse of its eternalness, its priceless preciousness, alone strive for it. For here is the soul light of the Diamond, Ruby or Emerald and in that Light you may meet and talk simply and naturally with the Great Ones—Those who have borne the world burdens, trod the “burning sands,” been on the Cross, and lifted the world by heroic deeds of unselfish endeavor.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 106

LIFE STORIES.

PART V.

“Mary, Martha, Anna, Paul, John, Elizabeth, James! Are you all here?”

“You said in our last talk on the Life Lessons that you wanted to know better how to grow into strong manhood and womanhood.”

“Where do you think we can learn, Anna?”

“From the flowers I suppose as that is where we learned the secrets of the other life stories.”

“Yes, that is right. Nature shall be our teacher again. Take us to the most perfect plant in your garden, James, and we will try and learn what made it so.”

“I know which flower James will take us to. It would not be hard to guess.”

“Why, Martha? How can you tell so easily?”

“Because he is always watching and caring for one particular lily. It surely ought to be perfect.”

“Why do you smile, Mary? Tell us your thought.”

“I could not help but smile because I think we have found the secret of our lesson already. It is James' love and reverence for the lily that makes him give it so much care and makes it grow into such a perfect plant and flower.”

"I do love it, Mary. It is so white and pure it seems holy to me, and when I look into its face I always wish I were as clean and beautiful as it is. They say boys should not be foolish over flowers, but I can't help loving my garden, and I learn so many lessons from the plants and flowers as I work over them."

"Every boy and every girl should have a garden, James, and there is no reason to be ashamed of the love you put into the care of it."

"Each flower, each grass blade, each insect, each grain of sand is a Temple for the forces that govern life, as your bodies are Temples also for the divine forces of God to speak through in tones of strength and beauty."

"This is the first thing for you to learn, and until this lesson is truly learned no one can grow into full and perfect manhood and womanhood, as is intended, for he would not reverence the body enough to give it the proper care."

"When James wants a strong plant and a beautiful flower he gives it special care. So if we want strong and beautiful lives we must not only

Build the mind with loving care,
Spreading kindness everywhere,

but we must also

Build the body clean and sweet,
Fit for holy love to greet.

(To be continued)

NOTE.—The Life Stories have been called for to such an extent that a new series pertaining to the growth and development of the child is begun with this issue. This subject has called forth an interesting response from both members and non-members who have chanced to have an ARTISAN fall into their hands, and who have requested copies for general distribution, besides having placed them with personal friends. It therefore, behooves us to take note of the fact and weave a true theme from the chord that has been sounded.

JANE W. DOWER.

SOCIAL SCIENCE.

HIGH PRICES.

It is very much to be hoped that the present furore about high prices will never be any more than a furore. Low prices benefit only a very small class indeed; in fact, it is hard to show where even this small class, the owners of city real estate having no connection with any actual business, really benefits from low prices. We will not therefore try to show that they do.

High prices benefit every one. Under a high-price regime the manufacturer can sell goods, the farmer can sell produce, the transportation agencies have freight to handle, the laborer has much better chance of work than under a low-price regime and at much better wages.

It is nonsense to say that the cost of living eats up *all* the advance of wages. It does not ever need to do so, and almost never does. In 1893 and for some years after thousands of good workmen were getting a dollar a day and often fifty cents a day. How much at that time could such a laborer save? In 1913 thousands of good workmen are getting five to seven dollars a day. Such a man can, if he chooses, even in those places where prices are highest, save three dollars a day—and thousands of them do it.

It is possible to have a perfectly good, well-served meal in any city for twenty-five cents. This is as cheap as the same meal can be bought for in any part of the world. Therefore, high prices notwithstanding, a man can always get the prime necessity of life as cheap as it has any business to be. He does not need to buy the expensive luxuries, and he can save the balance of that wage which the rise in prices has increased for him.

There is no such thing as a high wage in a country where prices are low. The Ricardian law of wages is always operative, and as prices come down wages fall with them. In countries like India prices are low enough to suit any one—and so are wages. A Hindoo ryot doesn't save much out of a handful of rice per day even though prices are always at bedrock, and neither can an American phonograph manufacturer or the motorcycle people sell their goods to the Indian peasant. They could do so, however, if prices and wages in India ruled as high as they do in America.

It is amazing that the manufacturers do not see that it is prodigiously to their interest to have both prices and wages high. It would make happy days for manufacturers if average wages were twenty-five dollars a day, for that money would mean business, and they are the people who would do the business. High wages and high prices mean good times for master and man. Low prices and consequent low wages mean starvation for both.

With the farmer the case is still more in favor of very high prices. The farmer has something to sell, and there is no getting away from that. But he only needs buy but very little and very seldom and he *can* get away from that.

Following the panic and low prices of 1893 the farmers of

America were beggars. They were driven from their doors; they were mortgaged, sold, exiled to some other state, mortgaged and sold again. With eggs at ten cents a dozen, and apples at twenty-five cents a barrel, and butter selling for less than axle grease,—(there are farmers who tell of using butter to grease their wagons at that time,)—no farmer's life was anything else than a nightmare on the brink of a precipice.

In 1913 and the high-price age the farmer is the most independent man in America outside of the very rich, and so long as prices keep aviating farming will be the best profession for a man to go into. And this is just what we want. High and still higher prices for produce will turn the tide of immigration back to the land, it is so turning it now, and what more beneficial thing can happen to a country than to have a steadily increasing body of well-to-do agrarians with unmortgaged farms, automobiles, and money in the bank?

Civilization is highest in the highest-priced countries; it is at its lowest in those countries where commodities bring the producer so low a price that he has nothing left but a bare livelihood. If those who are now shouting most loudly for lower prices could live a few months in a low-price country, *and have to earn a living there*, they might be glad to return to America and high prices.

SYDNEY HILLYARD.

SOME NEW BOOKS.

“TEACHINGS FROM THE ARCANE SCIENCE,” by Edward Clarence Farnsworth, a brother Templar, is a work that can be heartily recommended either to the student beginning the study of Theosophy or to the advanced student. The writer has evidently skimmed the cream from the cosmic pans of knowledge and wisdom on all the subjects presented and the result is an invaluable book to the students of Occult Science offering in a condensed form a summary of the Teachings most surprising in clearness and interiority for an exoteric work. Price, \$1.25 and may be ordered through the Halcyon Book Concern.

“NUMBERS, THEIR MEANING AND MAGIC” is a good book for any one interested in the Kabbalistic value of names. A clear working formula is given for finding the numerical value of your name or any word, which numerical value is then explained fully

from various angles. May be ordered through the Halcyon Book Concern.

“MEDITATIONS,” (a theosophical book of devotion) by H. Rudolph, translated from the German. The “Meditations” are a collection of mantras, short religious prayers, to be spoken or sung mentally, and are concentrations on the divine qualities of eternal peace, joy, love, etc. Essentially theosophical in aim, purpose and language. Price, \$1.00. Halcyon Book Concern.

TEMPLE ACTIVITIES AND NOTICES.

Report of Proceedings of the Fourteenth Annual Convention of Temple members will be printed in the September issue of THE ARTISAN.

* * * *

Brother W. H. Townsend is again at the Centre as helpful as ever in thought and deed.

* * * *

Indications point to a goodly gathering of Temple members this year. To some of the Old Guard, it is an annual pilgrimage that must not be missed.

* * * *

The Helping Hand appeal has gone 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.

* * * *

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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No. 4

Behold, I give

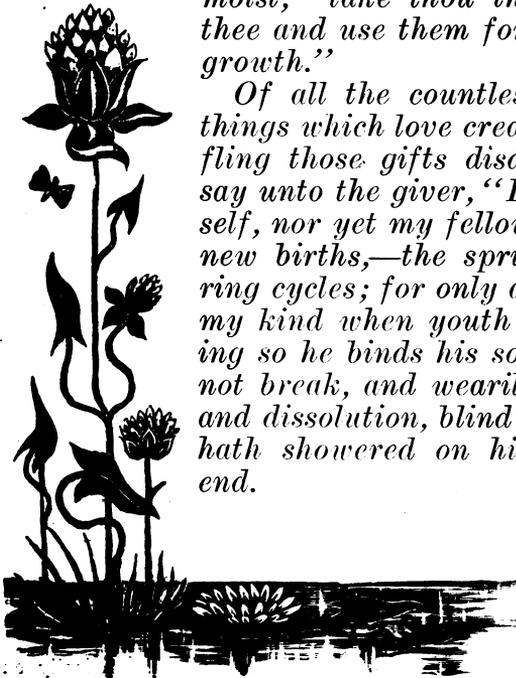


unto thee a key.

NEW BIRTHS

Divine Love,—Life—Law, bring to new birth and opportunity each gladsome spring new life for all the myriad lesser lives created through past cycles. It clothes them with new garments bright and beautiful, and says to each in turn with tender touches warm and moist, "take thou the gifts I bring to thee and use them for thy glory and thy growth."

Of all the countless hordes of living things which love creates, man alone dare fling those gifts disdainfully aside and say unto the giver, "I will not grant myself, nor yet my fellow man, the glory of new births,—the spring times of recurring cycles; for only age and death await my kind when youth is past;" and saying so he binds his soul in bonds he will not break, and wearily plods on to pain and dissolution, blind to the lessons Love hath showered on him, heedless to the end.



THE FOURTEENTH ANNUAL CONVENTION OF TEMPLE MEMBERS.

Saturday evening, August 2, the usual preliminary and social meeting of members was held in the parlors of the Halcyon Sanatorium, where the program of meetings was given out. The evening was given up to music and social intercourse. The utmost feeling of unity and harmony was evident to all and the evening was a prelude to meetings to follow that were out of the ordinary in the spirit of harmony and good fellowship and brotherly love that all who participated felt deeply.

Musical numbers of the highest excellence were rendered by Dr. Little, Miss Agnes Liberty, Mr. Westfelt and Mrs. M. K. Lowe.

Refreshments were served by the Reception Committee and the members then dispersed to reassemble on the morrow for the first meeting of this Fourteenth Convention.

FIRST MEETING OF THE CONVENTION.

The meeting was opened by Dr. W. H. Dower invoking the blessings of the Masters on all the deliberations. After appropriate musical selections the reports of the Temple officers were presented.

THE CONVENTION MESSAGE FROM MASTER H.

Read by The Guardian in Chief.

I am asked for a word of greeting to the Templars in assembly. What more can I say than has been said repeatedly, by all methods of communication between God and man and will continue to be so repeated at corresponding cyclic steps through coming ages; for the fundamentals of all religions, all science, all government rests and must ever rest on the one base;—Self responsibility. Without intuitive perception of that one fundamental base there is no possibility of advance on the one essential line commonly termed occultism. The said base of self responsibility is all inclusive.

One generation, one race, of warriors after another arise and pass before the grand reviewing stand of the earth's regent. One here, one there, out of these milliards of human beings catch sight of the raised hand which beckons him into the arena of fierce trial, goes down before some unexpected onslaught, or wins a great victory and takes his place amidst the winners—the heroes of life; it may be to be forgotten in the world of things, but to be eternally loved and honored by those who have fought a like fight and therefor who know the worth of the warrior and the fierceness of the struggle. "A poor reward," say you, from the standpoint of the world. I answer, yes, but a reward beyond compare to the warrior who knows that he has lifted the whole human race a certain definite,—mathematically ex-

act—degree, as a result of his perseverance and faithfulness to the trust placed in him.

If the enlisted warrior, the pledged disciple of the White Lodge, can be content to sit back with the shouting, vacillating multitude and leave the defense of the sacred cause in the hands of a few worn and battered warriors,—those warriors whose devotion to their fellow disciples has been the inciting cause of their continued struggle,—his loss will be beyond measurement. When worldly gain has been the cause of the indifference of lethargy of such an one the loss sustained will be increased by half, for he will have neither spiritual treasure nor power to benefit from material treasure.

Do not imagine that physical, mental or financial limitations, or the failure of others to live up to your ideal, will excuse you from action. Do not permit lack of confidence in the war tactics of some general who has been selected to lead a charge, to tempt you into revolt. You are not yet familiar with the whole plan of campaign.

I tell you truly, you are only accountable for your own acts and your non-action. If you are set to guard a pass, to deliver an order, to carry a load of ammunition or provender to your fellow warriors, if your place is at the camp-fire, the water casks, or in the performance of the scavenger work, the result of some impending battle may rest entirely on your ability to perform the task assigned to you. The lives or the highest interests of the whole army may depend upon your faithfulness to the trust placed in you. Then to whom is honor due? On whom should condemnation fall, for a cause lost or won?

A world, a nation, a cause, a man is no wiser, no stronger, no greater than its least constituent or participant.

It is said "the wisdom of man is foolishness with God." The wisdom of man circles around and strives to direct matter in mass; the wisdom of God permeates and directs the minutæ. The mass follows the law set into action within the minutæ.

Has it ever dawned on you that the least one among your number might prevent the coming of an Avatar to this earth plane for a definite period of time? Think of this, you who underestimate your own power, or overestimate the power of some other one. You may hold in your hand the destiny of a cause, a nation, a world, and still be a weakling in the eyes of the world. If this be true of the weakling what of the strong man or woman who has accepted some great trust; and either betrays his trust or permits it to fail through indolence, faithlessness or self conceit?

What of the man to whom has been given a great talent which if rightly used would awaken a nation to some peril and point out a way of escape, but who persists in burying himself in the backwoods, thus ignoring the unspoken cry of the multitude? Who can measure the final results of either the act or the restraint of action in such an instance? The spiritual and material interest of other souls are hanging on the decisions you make this day. To every adult there comes a supreme moment of choice; that choice will rest on his previous decisions.

For a period of fourteen years, at least once in each one of these years, I have told you in no uncertain tones of the great world changes taking

place or about to take place, all making for one grand finale. To this day but a small number out of the thousands who have heard or read my messages have sufficiently realized the vital importance of those messages to yield themselves unreservedly to the performance of the mission given them. Almost any trivial cause answers for an excuse for flagrant disobedience or unwillingness to bear some part of the burden placed on the whole.

I have told you of the indescribable holocaust, the slaughter, the shambles, the wreck and ruin of uncounted milliards of homes; of nations to be wiped from the face of the earth—the results of the accumulated karma of the world,—the nations and the peoples of those nations. I have told you of a way by which a nucleus could be saved as the seed of a new race, a new people,—a way which prefigures the protection of that seed by a certain division of the Great White Lodge; and yet my words fall so lightly on many ears that the first inclination toward self indulgence, the first excuse for unfulfilled duties, the first opportunity to cast a stone or bar the way for a fellow disciple, and all I have said is forgotten or ignored. You might as well be at the ends of the earth as to be on this particular spot as far as any protection of ours is concerned if that firmly welded non-breakable center of which I have so often told you is not formed.

Unless each disciple is as one among other spokes in a wheel, all running to a hub, and circumscribed by the rim of protection which the White Lodge can throw around such a living geometrical figure, we could do nothing of moment in the way of salvage or protection in the event of great catastrophes. You do not yet understand the action of the energies which control matter en masse, and consequently do not realize that the Templars form a distinct group on exact geometrical and mathematical lines on the astral plane, a form which you have been building up during past ages. The said energies can only act on the geometrical lines of that figure, as far as you collectively are concerned. If you break up the corresponding figure on the plane of matter you also disarrange its constituent lines on the interior planes, and as we can act only in accordance with natural law you may render us incapable of helping or protecting you in any crisis, by the disarrangement of the lines through which the forces required can pass.

I am speaking to you collectively as Templars. The same laws govern all other groups of people in the world who are in similar forms. Ignorance, non-recognition of vital truths, repudiation of place, position and duty are fast pulling down or putting up barriers which will inevitably result in such world wide calamity as I have indicated.

It may be that the Theosophists—the Templars and others, must again witness or be partakers in such scenes before they will consent to heed the warnings brought to them through such stress and strain as the last quarter of a century has witnessed. All theosophists are Templars whether or not they have yet awakened to that reality, and it is to all of these I have now spoken, not to this small assemblage alone, but on you alone rests the responsibility of awakening many others to that fact.

The one last word I would leave with you is "SELF-RESPONSIBILITY."

H—

BY THE TREASURER.

"Father of all—God!—what we have is of thee; take our thanks and bless us, that we may continue to do thy will."

This, the prayer of the Wise Men, before partaking of their simple repast, having met at last in the desert, guided each in his solitary course by the same star, is the prayer O Father, we too offer thee.

As with them too we offer it simultaneously, with heads bowed forward, with hands crossed upon our breasts, in wonderment and awe—for each one speaks in a language never before heard by the others, yet understanding perfectly, recognizing by the miracle, the Divine Presence.

Having traveled the wastes alone, having partaken of the food and wine of the Spirit Fruit—now let us—wayfarers in a strange land, converse together for a brief period in the sweetness of friendship's name, for before us yet lie many days of companionship, and it is time we knew each other.

The Greek first—

"What I have to tell, my brethren, is so strange that I hardly know where to begin and what I may with propriety speak. I do not yet understand myself. The most I am sure of is that I am doing a Master's will and that the service is a constant ecstasy. The mind reasoned to a point to a dead impassable wall. I cried aloud for help, but no voice came to me over the wall. I chastened my soul with a new prayer that I might be permitted to see the King when He was come, and worship Him."

"One night, as I sat by the door of my cave suddenly on the sea below I saw a star begin to burn, slowly rise, draw nigh, until it stood over the hill and above my door."

"I fell down and slept and in a dream I heard a voice say: 'Thy faith hath conquered. In the morning arise, go meet thy brothers and keep trust in the Spirit that shall guide thee.'"

The Hindoo next—"At last, ah, with what years of toil, I stood in the perfect day and beheld the principle of life, the element of religion, the link between the soul and God—Love."

"One night I walked by the shores of the lake and spake to the listening silence. Suddenly a light began to glow, a star arose, moved toward me, and stood overhead. The brightness stunned me. While I lay upon the ground I heard a voice of infinite sweetness say 'Thy love hath conquered. In the morning arise, go meet thy brothers. Put all thy trust in the Spirit which shall guide thee.'"

The Egyptian last, with much dignity—"So much do false deities crowd every place, to redeem the race, to redeem the race, God must make himself once more manifest. He must come in person."

"One night I walked in the orchard close by the little sea. One star seemed to leave its place, move toward me, stand over my head, apparently in hand's reach. I fell down and hid my face. A voice not of the earth said: 'Thy good works have conquered. The redemption cometh. In the morning arise, go meet thy brothers. Put all thy trust in the Spirit which shall guide thee.'"

By a simultaneous impulse the three joined hands.

And now lingereth the Fourth Wise Man. We of the Temple, of

Humanity, who have not yet been able to reach the appointed meeting place, because others even weaker than we have had need of our camels for service.

But even so, the Shining One hath drawn near—paused for a time—hath enveloped us in the light of His Presence, and hath bid us journey on.

This, dear friends, is the true report of the past year.

This, comrades of the Path, is the offering we have in hand. This Preserver in Life's conflicts is the treasure saved within the covenantal ark.

Materially speaking, we stand about as we did last year. A little more to the good in that we have gradually decreased our printing bills and expenses. THE ARTISAN has been reduced to a fewer number of pages that this might be better accomplished; a fact to be regretted should it have to be continued.

Those who heard last year's report will no doubt remember the statements in regard to Temple finances, the incredibly small amount of means for the promotion and support of the work. We will not reiterate them today, only so far as to bring into the strongest relief possible the significance and importance of the Helping Hand as the means by which the work can be more thoroughly established, more widely spread, more systematically supported, be put more within reach of the people whom we are endeavoring to touch.

The general extension of the work depends entirely upon the dues and Helping Hand, and if they fall short the work is retarded accordingly. If the Helping Hand offerings are liberal and regular the whole work feels it in the greater activity put forth, the diffusion of the forces given to us for the world in the return wave received thereby.

The regular Helping Hand communication of the past year was sent in the form of a personal letter, for several reasons; that expense of printing might be saved and that the personal concentration given thereby might bring about a closer contact than a purely circular letter could possibly do.

The result desired was obtained to considerable degree by so doing and a number of substantial and beautiful responses were received. Determination, devotion, perseverance, went to work and created conditions which made it possible to respond in ways most unexpected to the contributors themselves, showing that to great extent it depends upon the individual attitude, effort, interest, will, to make the Helping Hand a recurrent wave of force to and fro between the Centre and the members—for mutual helpfulness, spiritually, mentally and materially, drawing all together in a feeling that passeth understanding.

So in this year's report we would if possible sow the seed of import for the Helping Hand, for a new cycle of service, to grow into a perfect plant for the benefit of the work on all planes, and that when we part to go our several ways, not only we but the world also will have learned a new lesson—that Heaven must be *won*, not by the sword, not by human wisdom, but by Faith, Love and Good Works—so that suddenly there will flare before us that flambent flame and with hearts beating fast, with souls thrilling we will shout as with one voice, the Star, the Star.

God is with us.

JANE W. DOWER.

BY THE OFFICIAL HEAD.

Dear Comrades of the Temple:

Another year of Temple history has passed into the Great Beyond. On the threshold of another year of Temple endeavor, I can feel that great constructive forces are at hand for our use if we will use them for building more solidly the foundations of the Temple movement. If we do not avail ourselves of the great Master forces pouring into the Temple aura, it is because we lack that naturalness, simplicity and humility that can catch and hold the Divine fires and render into white incandescence the vehicles, lamps, of the lower self through which the Holy Presence of the Master Self may impart its light and power of wisdom and knowledge.

The testing forces of the year past have operated to embrace the power of discrimination of members in the field of principle versus personality. And this is always one of the greatest tests that may befall the student for the subject may be viewed from many angles and there are innumerable hues of sophistry that almost deceive the very elect. In this maze of mental intricacies and jungle of thought-forms, the one hope of the true chela is to lay hold of the fundamental line which makes for righteousness without distinctions of personalities and hold fast to that till the storm is over and the eyes may again behold with no uncertainty the True Path to follow. And while doing this as to fundamentals and in general, in particular and detail, to avoid the subject of personalities, or the taking sides *pro* or *con*. Personalities are sacred in the sense that we have no more right to unfavorably discuss a personality to another than we would have to take another's purse or property of any kind. For your personality belongs to *yourself* and in occult life we have no right to penetrate the aura of another lest we fall into black magic.

THE NEED OF THE WORLD.

The world cannot be regenerated *en masses*. As God Himself is perfected by the perfection of His minute parts, as the Universe is perfected, redeemed, by the gradual redemption and regeneration of its atoms and cells and minutiae, so humanity will only be regenerated by the perfection of its units, one by one. We cannot attain a perfect social order of life until law and order in accord with natural and divine law reigns and obtains in the life and feelings of the mass of units making up the human family. To arrive at this in the right way we must not try to legislate goodness into people or lay down arbitrary rules and laws for them to follow outwardly, but to give humanity through its individual units that Light that will plainly show the true path to follow if they would attain true happiness and gain the blessing which the Deity has ordained for all. Therefore, a RIGHT PHILOSOPHY, and *science* of life out of which comes naturally as the fruit from the blossom, a RIGHT RELIGION which simply means putting into outer action and living the truths of natural and divine life, not once a week but every minute of time. Then, if a Right Science, Religion and philosophy are needful for the true helping of humanity where may we go for such and how put it forth. This Science, philosophy and religion have always been for the world to take, but in the main it is the stone—Truth—rejected, because humanity in its childhood is bound by the chains of ignorance. From time immemorial the Great

Ones who watch and guide the evolution of world and races have ever kept the stream of knowledge and wisdom on life's mysteries fresh for all to drink therefrom and be refreshed who were ready to drink from such waters. Imperishable records exist that can never and will never be lost to humanity and which records or parts thereof are put forth from time to time through one channel or another as humanity may need the same. The symbol of that book and those records which contain all knowledge and wisdom on the mysteries of life and being on the seven planes is referred to in Revelations as the Master of Masters sitting on the Throne holding in his right hand a closed book sealed with seven seals, a seal for each plane. This is the CELESTIAL RECORD ever available to those who have the eyes to see and when one has made the correlation with the various planes you do see, cannot help seeing more than you can help seeing physical things with normal physical sight.

The Paths to the Great White Throne are Infinite. Not necessarily through books or so called learning, but through Life, through Science, Art, through the Stars, color, form, metals, sounds—all reveal aspects of the Great Synthetic Truth—and even those whose intellects are limited, whose intuitions are as yet undeveloped even to the laborer in the ditch, the man with hoe and pick, even he wends his way to knowledge and power of the White One on the Throne by simple service—by work, for he is engaged in the sacred service of using his life forces constructively and building up a higher grade of matter in his physical and mental body thereby, in other words, spiritualizing the grosser matter of the physical plane and thus being an *agent* in helping on the Christly work of the redemption of all matter. This common thing we call life is so common, is almost becoming vulgar in our thought and so we forget it is God Himself who flows in our veins, who animates our hearts, who *feels* and thinks and aspires and works *in us*. The only charge made on us by the Deific One is that we do not misuse this Divine Force which ever flows into us, but always to use it for upbuilding and for the glory of God in whom we have our Being, thus glorifying all.

In this age, the Secret Doctrine and kindred works have all the truth that humanity can possibly assimilate for thousands of years. So the world does not need more books, or more teachings but it does need to understand and apply the teachings already given out in this age with such abundance. In other words the world needs to be instructed in the art of living and being shown how to apply this great body of knowledge which the Masters have poured out and make it a living power in their lives. To do this will require great revolutions in thought and methods for nearly everything that the world thinks and does now is inverted thinking and inverted doing from the standpoint of the true and natural—which is also the Divine. Hence it is so difficult to change the present momentum and trend of human thought and endeavor, but the work has begun and the last thirty years have seen tremendous changes and the new thought forms with which the inner mental air is now filled is changing and modifying the trend and aim of human thought in every field of action—it is the great leavening proces going on in the world predicted by H. P. Blavatsky as a result of the outpouring of the Theosophical Teaching and forces. The world is greatly helped by every new constructive thought recorded on the inner ether. Not many are capable

of thinking a new spiritual thought, it is a divine creation and requires correlation with the various planes. Once born, however, it is a Light on the inner mental planes and thousands and millions of unlighted thought-candles of other minds are lighted from this without diminishing its power in the least. As this leavening process goes on, as humanity applies this knowledge and wisdom making it a power in its daily life, the ideals of the world change; we note them now, both in religion, in Science, in Art and Music, Literature and all fields of human action, until to apply it in its extreme illustration, the time will come when the man or woman who has the most power in the world will not be he who has millions of wealth or property but he or she who has most spiritual gold to give out to the world most abundantly.

During the past year, the most momentous event in Temple history, an event the importance of which can not be calculated, was the reception and transmitting of additional Stanzas of Dzyan through the Temple to the world. As these Stanzas were from the same Master source as the Stanzas received by H. P. Blavatsky and on which the first two volumes of the Secret Doctrine are based, the imparting of additional Stanzas to and through The Temple attest it as the natural continuation of that line of Lodge work started through Blavatsky. This was the claim of the Temple from the start and all things continue to work together to prove the truth of claim more and more as the years roll on.

The outer work known as the Temple Home Association with its co-operative ideal has taken much thought and energy the past years and has not as yet been able to bring forth the outer conditions that so many members hope for, but while the material results have been small yet a rich harvest of invaluable experiences has been garnered that will be of inestimable service when the next upwave comes to help on that outer work. The Social Science aspect of the Temple must not be lost sight of for it is one of the fundamental planks on which the work is based, for right sociological conditions must be ushered in before the great truths of the Wisdom Religion can become *operative* in the life of the New Humanity.

THE GREAT WORK OF THE TEMPLE.

The great work then of the Temple is to bring down to the comprehension of the masses the great natural and divine truth on which all things are built, to externalize thereby a system of true thought, or philosophy, which put into outer action generates a natural religion of life which unmistakably points the way to what is right and what is wrong, what is the path of happiness and what is not, in such terms and by such irresistible logic that humanity will be drawn into the current of Light naturally. In other words mere belief and faith in beings and creeds will have passed and humanity will *know* by its own inherent insight, and the knowledge and light available which the Temple of the People, the Church of Light will radiate into the world. Slowly but surely during the past fourteen years have we Templars been building the foundations of this great work. We have done more than we are aware of from outer appearances, for we have prepared a matrix with which the Great Master may correlate with power and effect when the hour strikes. The devils of Eighth Sphere, we know, have tried to kill us by every device known to infernal spirits but we have

only been strengthened by the battle with the spirits of evil, our armor is but the brighter for the fray and as a solid phalanx the Old Guard of Temple Warriors press forward to clear the path of all the dark forces which by very nature of the unregenerated state of matter ever obstruct the Great Work of the Lodge of Light. So at this time and hour there is no greater and truer charge that can be given us than the charge given to the founders of the work by the Great Master at the beginning, namely: WARRIORS OF LIGHT, I SALUTE YOU IN THE NAME OF THE GREAT WHITE BROTHERHOOD. GO FORTH TO BATTLE WITH THE POWERS OF DARKNESS ARMED WITH SWORD OF THE SPIRIT OF LIGHT, THE BREASTPLATE OF RIGHTEOUSNESS, THE HELMET OF ETERNAL TRUTH. SEE TO IT THAT NO STAIN REST ON THAT ARMOR, NO RUST ON THAT SWORD THAT YE MAY ALL BE ONE WITH US ON THAT GREAT DAY—BE WITH US.

BY THE SCRIBE.

The Temple Scribe, Mr. Ernest Harrison, called attention to the fact that many new members have affiliated during the past year and some have gone out, but the Temple has held its own so far as membership is concerned and through a very trying year at that. Through legal and other forms of persecution, those in charge at the Centre have been put to great strain and trial. The fact however that the Heads of the work successfully overcame all this opposition and came out as victors for the work in every instance ought to prove to any one the great Lodge power that are back of them.

The following signed by all the members of Trust Seekers' Square of Meriden, Conn., was read. Other letters will be printed later if space permits:

To Our Comrades in Convention Assembled:

Once again the yearly Temple cycle has rolled around and we believe it is the proper time for each member individually and the members collectively to review the Temple work that has been done in the past year, and for each member individually to honestly inquire of their own ego whether their thoughts and actions during the cycle just passed have been of a nature to help or retard the work. We are all aware that the work has been greatly hampered during the past year by reason of the actions of certain persons, and as usual the work has been hurt more by those within the household, than without, and we believe that this is the time that we should face ourselves and see if we may not by criticism, unkind thoughts, or indifference have added to the burden of those who have borne the brunt of the work. We believe that each Convention is the time when the great Servants of the White Lodge strike a new and higher keynote in the work, and that all the loyal Temple members should respond with a firmer determination to master within themselves those tendencies which tend to retard the work and their own progress and strive to develop within themselves those noble qualities of Truth, Love and Harmony which will make them true workers in the

Master's work, and thus help the great cause represented by the Temple of the People organization.

We trust that your Convention will prove a time of peace, harmony and good will so that the keynote which will be radiated from thence throughout the world will carry with it a higher vibration and a greater help to discouraged humanity than ever before. With this end in view we again pledge ourselves to endeavor in every way possible to help the work of the Lodge and in upholding the hands of the agents of the Lodge and we send to you, one and all, our love and loyal support in all your deliberations which are calculated to further the interests of Brotherhood.

After the Reports were read Mr. A. S. Raleigh was invited to address the meeting which the brother did interestingly and fittingly. It was announced that another time would be set for visiting members to hold forth in Temple talks, and after some appropriate musical selections, the first meeting of the Convention adjourned with the singing of the Consecration Hymn.

SUNDAY EVENING MEETING.

Sunday Evening at the Temple Cottage Headquarters, there was held the Annual meeting of the Order of the 36, with celebration of the Feast of Expectation.

At this time Dr. G. B. Little of Palo Alto was ordained to the Priesthood of The Temple of the People.

MONDAY'S MEETINGS.

In the afternoon at 2:30 p. m. Mr. A. S. Raleigh, Occult Head of the Hermetic Brotherhood and member of occult orders with Headquarters in India and among the Toltecs of Mexico, gave a splendid lecture on the occult interpretation of the Magic Skin by Balzac. This was thoroughly enjoyed by all.

Monday evening a private meeting for members of the 28 was held at the Cottage Headquarters.

TUESDAY MEETING.

The Annual Meeting of the Temple Home Association was held at 2 p. m. The report of the Board of Directors to the members was read and approved.

After the reading of reports, an election of directors was held

to fill the places of Ernest Harrison and Mrs. Ida J. Wilkins whose terms expired. Mr. Harrison was re-elected and Mr. W. H. Thompson was elected to fill the place of Mrs. Wilkins who has been ill and who requested that some one else be elected to fill her place for the ensuing term. It was a very harmonious Temple Home Association meeting and a spirit of unity prevailed deeply felt by all. Important resolutions were introduced that the Directors are expected to work on in the near future that may put the outer work on a better and more effective basis.

TUESDAY NIGHT.

Tuesday evening the Temple Builders with the assistance of some of the older Builders gave a dramatic representation of Longfellow's "Hiawatha" in an open air theatre on the Halcyon grounds. The parts were rendered in appropriate Indian costume and was very effective played under the stars. The idea conveyed by this has taken hold and perhaps there will be mystical plays enacted at Convention time each year hereafter.

WEDNESDAY.

The usual all day picnic was held at the beach and a most enjoyable day spent by all in relaxation. Thanks are due Mr. A. R. Bardrick for the substantial feast he contributed to the occasion.

THURSDAY.

Thursday night, the evening was given up at the Halcyon to a discussion of the needs of the Temple Home Association, and what was the best to do in connection with that organization. The sense of the meeting seemed to be that the T. H. A. should continue its existence, trimming its sails to meet present emergencies and await the time when it could go ahead better equipped to carry out its real mission in connection with the Temple work.

FRIDAY.

Friday evening the visiting members made Temple Talks at

the Temple Cottage Headquarters. The speakers were John O. Varian, Mrs. Varian, Dr. G. B. Little, Mr. Mohr, and Mr. A. S. Raleigh who gave a fine definition of the work of the Temple from the cosmical aspect.

SATURDAY.

Saturday, a smoker was held in the medical rooms of the Halcyon. Pipes, tobacco and cigars were furnished and a heap big smoke was made by all of the tribe who were addicted to the occult weed. Those who did not smoke held a musicale in the parlor though the smoker was so attractive that even some of the ladies ventured in and—but—then! Much talk, much smoke, and much peace rolled upward in clouds to the home of the Great Spirit—Gitchie Manito—the Mighty.

SUNDAY.

Sunday afternoon at the Cottage Headquarters Building Mr. Raleigh gave an occult interpretation of the Garden of Allah. This was an advertised public meeting and all who attended enjoyed the lecture exceedingly, both for its comprehensive occultism and its mode of presentation. This closed the meetings of the Fourteenth Convention.

CONVENTION REFLECTIONS.

The Fourteenth Convention was a convention of harmony, peace and unity, and assuredly marks an epoch in the Temple work.

It is a pity that more could not have been in attendance and caught the spirit of the Unifier so plainly pervading all the meetings.

Mr. A. S. Raleigh came from Oklahoma to attend the Convention. On the Friday succeeding the Convention week this mystic brother gave a magnificent lecture on "The Lost Word," at the Temple Cottage. It was intended for deep students and all present appreciated its profound scope and occult comprehensiveness. A strong inner tie was made between this brother and the Centre which will bear fruit later.

Many letters were received from members in various sections wishing success to the Convention in terms of earnest devotion. Too bad all cannot be printed, but they are inscribed on the imperishable records of the inner light and there radiate their spirit of light and devotion.

At the close of the Convention along came Mr. H. Dunn, a most earnest devotee of the Bahai movement. He was invited to address the Sunday meeting on the 10th and gave a most interesting exposition of the work and teachings and mission of Abdul Bahai.

The Temple has always stood for the universal principle of toleration and encourages the friendly mingling with other occult societies—that each may give its teachings and mission one to the other for the sake of Truth.

THE HOSTING.

It was out of a year of strife and discord, the clan came at last
to the Hosting;
It was a hard thing to be knowing friend from enemy, and the
battle raging;
Many a savage blow was struck in the heat of anger;
There were open, gaping wounds upon our hearts, and we coming
homeward.

It was the Great Warrior of the Light who was speaking to us
inwardly, and we assembled;
In his voice was the healing of heart wounds;
In his words the clearing of vision.

The heart wounds were curing then, and we sitting together;
The heavy smoke of the battle's fury, was brushed out of our
eyes.
It was the same old battle-scarred clan out of the ages, we saw
about us then;
It was the Spirit of *Living Brotherhood* went flowing from heart
to heart surely, and we talking.

—J. O. VARIAN.

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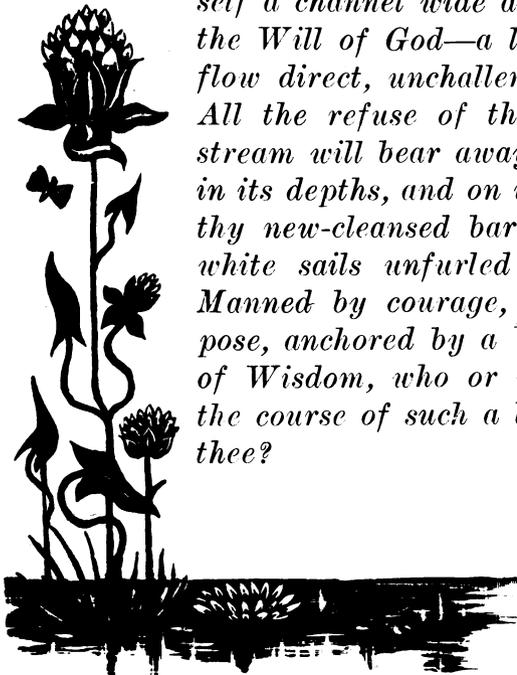
Behold, I give



unto thee a key.

WILL DIVINE

If thou would'st waken from thy sleep of ignorance and sloth to knowledge of the destiny decreed for him who yields obedience in faith,—then make of thine own self a channel wide and straight that so the Will of God—a living stream—may flow direct, unchallenged on its course. All the refuse of thy many lives that stream will bear away to be transmuted in its depths, and on its breast will float thy new-cleansed bark of life, its pure white sails unfurled to all the world. Manned by courage, decked with Purpose, anchored by a Will set in a prow of Wisdom, who or what could change the course of such a bark save God and thee?



THE PLOW OF GOD.

"If you listen you will hear, from east to west,
 Growing sounds of discontent and deep unrest.
 It is just the Progress-driven Plow of God,
 Tearing up the well-worn, custom-bounded sod,
 Shaping out each old tradition-trodden track
 Into furrows—fertile furrows, rich and black.
 Oh, what harvests they will yield
 When they widen to a field!

"They will widen, they will broaden, day by day,
 As the Progress-driven Plow keeps on its way.
 It will riddle all the ancient roads that lead
 Into palaces of selfishness and greed.
 It will tear away the almshouse and the slum,
 That the little homes and garden-plots may come.
 Yes, the gardens green and sweet

Shall replace the stony street.

"Let the wise man hear the menace that is blent
 In this ever-growing sound of discontent.
 Let him hear the rising clamor of the race
 That the few shall yield the many larger space;
 For the crucial hour is coming when the soil
 Must be given to, or taken back, by TOIL.
 Oh, that mighty Plow of God—
 Hear it breaking through the sod."

—*Ella Wheeler Wilcox, in Cosmopolitan for Feb., 1913.*

 ONLY ONE WILL.

TEMPLE TEACHINGS. OPEN SERIES NO. CXXXV.

At first thought you may feel inclined to refuse to accept the dogmatic statement that there is no such quality or attribute as the human will. But if the unity of all life is something more than a theory or a hypothetical concept to you it is possible you will accept that statement and apply it in your search for foundation stones upon which to rest your structure of unified life.

There is but one will. It would be impossible for two or more wills to exist or manifest in a universe of law and order; one Will would invariably clash with the other by virtue of the very nature of the attribute of Will. Will is direction, first of all. The universe, as well as every manifested atom of the same, moves in

circular or rather in spiral lines to accomplish the "cycle of necessity." Any line of life may end or begin in a comparatively speaking, straight direction, but it soon curves and the curve necessitates a circuitous route thereafter. The degree of the arc of the circle depends upon the directing power of Will and the degree of force put forth by the specific action of the Desire principle behind the Will.

The equilibrium of a universe could not be maintained if a secondary and therefore a negative—an opposing Will could interfere with the direction of the mass as given by the primal impulse. The same power which precipitated and directed a line of force must determine the time, place and degree of curve. "Thus far and no farther," said the divine Creator in determining the course of the waters of the universe, and the same Creator declared, "My line has gone forth over all the earth"—note, *my* line, not the line of any other entity. When the limit of a line of life is reached, the same directing force which sent it forth must carry it back to its starting point plus the value of the experience gained on its travels. The experience has determined the degree of curve for the next life line,—the next incarnation of the Ego.

So much for the philosophy of my statement that there is but one Will. The Will which moves the atom of self-development is the same Will which moves—directs—the man. Man of himself cannot create the *will* to move a hand or draw a breath; but because of his fundamental unity with Deity, he may direct and so may use the divine creative Will of Deity, to whatever degree he has cultivated the channel of that Will in himself and discovered and falls in line with the primal purpose of Deity. Wherever he fails in any undertaking that failure is due to the degree of difference or distance between his lower—his material—self and his Ego, for the Ego is the Deity in him, "unity in diversity." Therefore his success will be according to the extent of his recognition of Deity, and his submission to the directing power which is curving the straight line of his life in order to bring back the auric sphere of energy,—the envelope of the Ego,—to its original starting point, that it may be sent out with increased power for a wider sweep—a greater life, in other words, a more *useful* life.

When the recognition of the above mentioned facts comes to man and he realizes that he is using the very essence of Deity to accomplish every act of will, no matter how insignificant the act may seem to be at the moment, if he is a normal human being the magnitude, the divine beauty and holiness of his mission on earth

fills him with awe and fixes his purpose to work with instead of against the law of his being. His acts are performed as a result of higher motives; a set purpose dominates him; his relationship to every living thing is established; and life furnishes far wider ideals for him to work toward than those previously encountered and partially or wholly realized. His previous egotistic concepts of his individual importance will gradually disappear as his consciousness of the importance of every phase of life becomes more vivid. It will no longer be *I* but *We* in rehearsing deeds with which he has been concerned.

The greater the opposition offered by nature or man to a divinely inspired purpose, the stronger and more repeated will be his efforts toward accomplishment of the purpose, consequently, the more invincible his power of Will. In other words, the wider will be the channel through which the deific Will may flow. The words "Thy will be done" do not mean to invite cowardly submission to circumstances and conditions. They should voice the cry of the Soul for perception of the nature of divine Will and for strength to use that Will aright. Disuse of function results in disintegration and death in all fields of life, and no exception is made in the case of the operation of Will. But to consciously use that divine energy of Will in an effort to thwart divine law or to crush, maim or destroy another soul or body for the sake of carrying out some selfish purpose is the unforgivable sin—unforgivable because the inevitable reaction caused by the negative aspect of the power which has built his vehicle will destroy the vehicle through which it operates.

Strive with your whole heart, with mind emptied of every previously absorbed idea, for the realization of all I have tried to impart to you. Realize that self-responsibility really means responsibility in varying degrees for every thing and person you contact and that you can no more avoid that responsibility and live truly than you can live on the physical plane without breath. With the awakening of self-responsibility comes the widening of the channel of Divine Will and the power to use the stream.

H—

SANCTIFICATION, ITS NATURE, PURPOSE AND RESULTS.

BY REV. CHARLES H. EMMONS.

III.

When the Master told Peter that he was still incapable of true

loyalty, Peter protested; but the Lord said, "Verily, verily, I say unto thee, the cock shall not crow till thou hast denied me thrice." And when, after the person of the Master had been seized, Peter was accused of being a follower of the Nazarene, he went to the extent of three denials before he realized just what he was doing thereby. And then down about his feet came the structure of manhood, and loyalty, which he thought he had builded so securely. He was forced to concede the uncertain character of his Faith, and the shallowness of his consecration.

But what a splendid edifice of character arose where once had stood the unsafe structure! No more of self-dependence, and reliance upon the personal strength! No more personal egotism! But from out the inner consciousness of the soul there flowed a power, the power of the "indwelling Christ," which thereafter dominated, and directed his enthusiasm and zeal of this impetuous disciple. Thus through the discipline of suffering, of pain, of self-revealing, of shame and remorse, does the soul of man acquire the insight to see the need within his own life, the strength to secure the satisfaction of that need, and the power to subordinate and convert the yearnings, the fears of the carnal man to the direction of the Spirit of God, for the regeneration, the sanctification of Humanity.

The Method of Sanctification aims to surround man with the atmosphere of the Spirit, from which he shall be able to imbibe inspiration and peace, to nourish and sustain his best life.

As for the results of such a life, the Sanctified Life, or the Results of Sanctification, we must see that they are such as contribute only toward the establishment of an attitude, which witnesses to the conscious union of the soul of man with God, in continually enlarging measures of equality. For Sanctification aids man in his endeavor to reveal the inward grace of his soul. It helps him to ally himself with those outward forms of truth that evoke a response from his spiritual nature. It leads him upward from the childish fancies and toys of an earlier experience, mounting continually upon the forms of discarded opinions, discredited beliefs, and time-worn creeds, rending the veils of ignorance and illusion asunder, enabling him to fearlessly meet the issues of existence, clear-visioned and true.

Thus does the process of unfoldment take place in the experience of every soul. Thus are the powers of mind, and spirit tested, tried, and increased through contact with the world, through participation in its joys and pleasures, its duties and responsibilities;

and gradually, does the soul, gain dominion over the senses and passions, transforming their very nature. Converting their powers to the splendid services of the Spirit of God.

Thus does man, through a life of progressive sanctification, a life dedicated to the development of purity, faith, and love, through the Divine discipline of suffering, become filled with the "Spirit of the Lord," and attain unto a growing equality with the Father.

He passes through a moral and spiritual conflict, which taxes the vital powers of the soul; but it is a conflict fought in the strength of Faith in God, confident of His presence and guidance. And the normal issue of such a conflict is victory unlimited.

It was that his disciples might participate in such a life, that those whom the Father had given him might be sanctified through the Truth, that Jesus sanctified himself, set himself apart, in thought and purpose, in mission, from the rest of the world. It was for this that he went down to the Jordan for Baptism. It was for this that he resisted the temptations that assailed him. It was for this that he pursued his steadfast way along the "Path" which led to Calvary, and beyond. That in this larger revelation of truth man might find the object of his soul's hunger, and be satisfied.

His life, his sanctification, his sacrifices, his triumph, attesting most wonderfully to the power of a resolute will, dedicated to the highest possible services of life, are revealed unto us for our inspiration and comfort.

To derive the highest benefit from the revelation set before the world by the Master Jesus, we should take this noble conception of realized Selfhood into the meditation and quiet of the potent moments of our lives, and contemplating its splendid outlines, its deep compassion, its soothing tenderness, its ardent love, its ability to sacrifice, its loyalty to truth; considering it thus with receptive minds, and loving hearts, we should endeavor to enter into the deeper moods of life, that we too may feel the fires of God's Spirit working within our souls, re-creating, renewing, and re-generating us; finding expression in truer forms of conduct, in a readier obedience to the Will of the Father, and awakening within us the desire to re-affirm from day to day those acts of love and humble service, of which we have learned in our contemplation of the life of Great Elder Brother, who said, "And for their sakes I sanctify myself, that they also might be sanctified through the truth."

(Concluded)

The Temple Artisan

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EDITORIAL MIRROR.

A fundamental purpose of the Temple is to form the nucleus of a universal movement which will harmonize Science, Religion and Economics.



Science and religion are and forever must be essentially one. "There is no religion higher than truth." There is no science higher than a true religion.



A right Social system based on true equality and fraternity must be the natural resultant of a practical *operative* religion based on truth—Science.



And this is what the sad world needs—an operative religion that works every day in the week in the lives and hearts of humanity with power, purpose and effect.



The orthodox church will not, because of mammon—take up the vital issues of the day and "strike for the freedom of the races of the earth from the clutch of the beast, the embodied mammon that now holdeth in subjection the children of man."



It will not raise an army of White Forces under the banner of the Christ and purify politics, bring about right and just economic conditions and so end the inhumanity of man to man.



But it is ordained in the heavens that this planet must take a great step upward in its evolutionary career. And the Spirit of the planet incarnates in its humanity and the urge of the Planetary Ruler is too great for humanity to resist. Infinite good must ever be greater than infinite evil and the pull of the Infine attunes all things in time.

In many parts of the earth the Light of the New Day is apparent. The old will pass away, the new Order of the Ages will appear, a New Dispensation obtain. "Behold, I give unto thee a Key." Use it! W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 107

LIFE STORIES.

PART 6.

"Tell us, James, the special kind of care you gave your lily to have it grow into such a perfect plant and flower."

"The first thing I did was to select the most perfect bulb I could find, and then I was particular to handle it carefully so that it would not be bruised or scarred in any way."

"Why would that make any difference? Wouldn't it grow just the same if it did have a little bruise or scar on it?"

"I think it would have grown, but not just the same. I always thought of the beautiful, snow white flower hidden away somewhere within the bulb, and how the tender petals might be broken or hurt if I injured the bulb in any way. I thought it might need all its strength to make the plant and flower grow, instead of having to use it to heal any scars or cuts. So I handled it tenderly from the start."

"Your love for your flower certainly did teach you the secret of its growth, James, as well as the secret of growth for your own life. We must be careful of our lives from the beginning if we would grow into perfect manhood and womanhood."

"The bulb contained the future life of the plant within it, and had to be handled carefully that no harm should come to the plant before it was set free to grow in the bright air and sunshine."

"How did you take care of the lily, James, after it had come from the bulb?"

"I watched it more carefully than ever then, and never touched it at all for fear it would break the tender buds. I protected it, too, from outside things that might have hurt it, from bugs, insects or worms, and sheltered it from the winds and too much heat. It has grown so straight because it had a strong support,

and it is so large and fresh because it always had plenty of rich earth and water to grow in; and it is so white, I know, because it couldn't help but be. Doesn't it look as if it just loved to live?"

"Yes, it does, James," and so do you, and so do all children when they grow as your lily did. It is that joy of living that you are helping us to learn from it today."

"Children go through certain periods of growth just as the plant did, and should have as much care taken of them in those times as you gave the lily. They are even more tender and sensitive than the plants and so need even greater care than they."

"They are different from the plants, however, in being able to learn about themselves, and how to take care of themselves, and this is one of the first things every child should do."

"They should learn first of all to be clean, to eat simply and regularly, to exercise, study and play properly, to sleep long, and to find out all about their bodies, all the different organs, their uses and needs, and to care for them rightly."

"Cleanliness is always necessary, and this means cleanliness of thought as well as of body. A child that thinks unclean thoughts, that swears or puts wrong meanings into things can never grow up as he should, and will never be wanted in the best positions, with the best people. Cleanliness of body is necessary to keep off disease, and to keep the mind working clearly. Regularity of food, exercise, play and sleep are needed for the same reasons."

"Children who watch these things are sweeter tempered, happier, brighter in their studies, stronger and freer in every way than if they gave no attention to them. Their faces grow more beautiful just as the lily did, and every one learns to love them, because they are pure in body and heart and mind."

"Each part and organ of the body has its own work to do and must be cared for in ways that will help it to do the best work possible. The brain must think, the heart must love, the feet and legs must walk and run, the arms and hands must lift and work, the lungs must breathe, the teeth must bite and chew, the stomach must digest the food, the liver, kidneys and bowels must help it, and must throw off whatever is not needed or is harmful to the body. The eyes must see, the ears must hear, the heart must beat, and the creative organs must create. Each and all have a particular purpose, and a work to do together and must be kept in the most perfect condition possible to do their work well.

(To be Continued)

CONVENTION LETTERS.

Syracuse, N. Y.

To the Dear Brothers and Sisters of the Temple of the People in Convention assembled I send hearty greetings.

I wish I could meet with you on this 14th Annual Convention, yet nothing can debar me from uniting with you even from this distance, and I hope that Unity and heartfelt devotion to the best interests of the Temple and all its members may result from your deliberations.

The Temple means much to us all. Every member is a part of the great plan given us to develop and carry out 14 years ago; the same enthusiasm and whole-hearted endeavor which possessed me then still continues and I feel sure that every member who loves the work and hopes to see it prosper must feel the same. Those who have the work here at this Center need the help of every other member, and if we can do nothing more we can send all the helpful, encouraging and sustaining forces which we are able to send. I believe in the future of the Temple; of course if we do nothing to help the time will drag, but if we become earnest, helpful workers in thought, word and deed, as we look back upon what has been accomplished through so much sacrifice and discouragement we can even now in the dim distance see the word "Success" upon our banner, and having "fought the good fight" and having "kept the Faith" VICTORY must be ours, if we persevere in the Unity of Love, Hope and Trust. I close with the words of the Master JESUS—"Lo! I am with you always," remaining faithfully your Sister and Comrade,

EMILY K. MUNDY.

Syracuse, N. Y.

To Members of the Temple in Convention:

My Dear Brothers and Sisters: Again it is my privilege to send you cordial greetings and a heart full of good wishes for an harmonious and profitable session.

Not being able to be with you personally, much to my regret, I take this method to impress upon each member my wish that he be full of charity, tolerance and Brotherhood. No one of us can say to another, "I am better than thou," for we are part of one great whole. There is but one life of which we all partake. One Will in which we all function. We are all children of one

Father-Mother. Let us remember that "United we stand," and any attempt at division causes our fall.

May the Divine blessing be over and throughout all your actions, your thoughts and feelings. Lovingly, your sister,

FRANCES J. MYERS.

A LETTER.

DEAR TEMPLE COMRADES :

I am a newcomer among you, but that does not absolve me from individual responsibility for the Temple work. The thought has come that possibly a bit of personal experience may prove of value to others, and I herewith offer the same :

Life is growth, and growth can come only through the action of a mind to conceive and a will to carry out some definite plan or purpose.

There was a period in my life when, in my search for the adjustment of personal will to the All Will, I lost sight of this fact. I deliberately took successive steps toward self-surrender. At one time I decided not to try to accomplish things by exerting my will over others, thus becoming negative to outside influences. At another I chose not to submit to the will of others, thus discarding a great constructive principle, obedience, for how could I be used by higher powers for the accomplishment of greater things, if I refused obedience? At different times I gave up good positions in pursuance of my idea not to rule or be ruled.

Many such false steps in the course of several years led to a final attempt at complete abdication of personal will, in the effort to become plastic and responsive to Universal Will. Many months before this I ceased constructive activity and began to go down. I lost friends, and instead of promotions in business, I had demotions and humiliations. I lost flesh; my hair fell out; I suffered with ulcerated teeth and lost several; and mental morbidness tormented. The final false step brought a sudden and rude awakening. I had become worse than a rudderless ship deserted by captain and seamen, for as soon as constructive will was withdrawn, I became wholly responsive to destructive forces within and without and began to be rapidly torn to pieces. I lost my work entirely, lost money, physical disintegration was hastened, and I was plunged into darkness and despair.

Clearly I was going swiftly toward insanity and death, when I

called a halt and, with strong, positive decisions, set Sovereign Will—my own personal will—on his throne once more as ruler of my life henceforth. Under the direction of this organizing power, wonderful reconstruction has been wrought in a few months. I am regaining all I lost and making steady progress.

You ask what has this to do with the Temple? It has a moral. They tell me that disintegrating forces have been at work in the Temple. What is the reason for this and what can we do about it?

Judging from personal experience, I should say the *will* of the Temple body as a whole has been allowed to relax and fall into a state of inactivity—that there is no positive, active, constructive WILL for *advance* in the work of building the Temple moving a *united* membership.

We *must* advance. There is no other way to save ourselves from disintegration and death. The forces of life must be used constructively in the work of organization, or they are bound to operate destructively. It is not enough to “hold our own,” to “hold the Center.” The great Law decrees that we must either grow or die. We must take our choice.

To grow we must be animated throughout our whole body by a definite, positive WILL to grow—to do the work necessary to progress.

As I understand the law, we need not spend our energies fighting the destructive forces or defending ourselves against them. I have learned that the more we fight a thing or even keep our attention upon it, the tighter we stick it to us. Our recognition of its power to harm gives it power it could not otherwise have. If we turn our attention and our forces to positive constructive work, the destructive forces can have no power over us and will fall away of themselves. Is not this according to the law of non-resistance?

The devoted ones at the Centre, the heads of our organization who are the heart and brain of it on the external plane, have always been moved by a strong purpose of will to build the Temple, but they are powerless without a strong *body* ACTIVE in the work of construction. We must be that body. We do not need numbers to be strong—to be an irresistible force; but we must have a united membership moved as one man by one strong, positive WILL, one steadfast *purpose to do the work*, and ACTION in doing it.

And how can we have a whole membership so united in active, creative will as to prove an invincible, resistless force? It is not

enough that there should be brotherhood and mutual helpfulness among us. These things are essential, but are impossible unless we are moved by a common purpose to *work* together for some great end. The Russian proverb well says, "The house of labor is the house of love."

We must first have a great work to do, one that satisfies at the same time our highest ideals of service to the world, our common needs and our individual interests. And where can we find so powerful an incentive to earnest and loving labor as the work for which we have been directly commissioned by the Great White Lodge? Can any other work we can do mean so much as the uplift of humanity by the establishment of the Temple in the hearts of the people, the preparation of the way for the Avatar, the Savior of the race, and the building of our city of refuge, our home, and our material Temple, where the hearth fires of our home may forever burn with all that is most sacred and dear to the human heart? It is a glorious work—so great that the merest thought of it should inspire with Herculean power to do.

But it is not enough to have common interests and a great purpose moving us as a body with a general will to do. The necessary power to do can become effective only through the individual, and while there is strength in union, the work itself absolutely must be done by us *as individuals*. The power to do, however high and great its source, can get into action only through each separate, individual, personal will. Hence the burden of individual responsibility, which is inescapable.

The one thing essential to give us resistless growing force as an organization is the complete consecration of each separate member. Each one for himself must assume responsibility for the work as completely as if he alone must build the Temple. It must be *his* work, the *one thing* he is to do—The one great object which everything in his life must serve. It does not matter whether he has a conspicuous part to play or only one little brick to lay in an obscure corner, his whole heart and being must be in the laying of that brick as the one thing he knows to be worth giving his life to. Further than this, he must commit himself to this work by a definite act of consecration, laying his whole life on the altar of this service by deliberate *act of will*.

But how is he to find his little corner and his little brick? I have also learned that as soon as I had made a definite, positive decision of will to do a thing, if I let go of all the struggle of the problem of ways and means, the Great Law immediately set

in motion the things needful, and I was soon confronted with the first step toward accomplishment. If I took this first step thus committing myself to the decisive purpose by putting it into action, my own act gave direction to the forces toward fulfillment, and successive steps were made clear from time to time. I am sure I shall find my little corner, if I do not strain and struggle to solve the problems by my limited conscious intelligence, but hold steadfast to my purpose and do the thing which comes to hand *now*, quietly trusting the perfect Law for results.

And now I know why I was led to begin this writing. It is not for me to say what others should do. It is my part to make the complete consecration of my *own* life to this service. I came home from the convention with this purpose strong upon me; and now I see that I am to make this a public dedication of my life to the work. I shrink from publicity and, mindful of my weaknesses and many failures, I approach this step most humbly, knowing that only a Power far higher than my little personal self can enable me to keep such a vow. Yet I dare not do less than take it and trust for power to keep it. Master, here am I. With all that I am or ever can be, I will work for the building of the Temple. I WILL build the Temple—all that I can of it. It is *my* work. Do Thou make my will steadfast and strong with love.

EMMA. J. OVIATT.

TEMPLE ACTIVITIES AND NOTICES.

On September 18th the members of Palo Alto Square held a public meeting. Dr. Little gave an address on the subject of The Temple, its Message, its Authority and its Mission.

The papers gave copious reports of the meeting. Much interest was aroused and the Temple Force is in much activity now in Palo Alto and vicinity.

At Convention Dr. Little was ordained a priest of the Temple and on his return to Palo Alto he was obliged to relinquish his membership in the Presbyterian Church of that place because of the rules of the church. As this aroused some public comment, the above meeting was arranged that the public might know just what the Temple stood for fundamentally. About 200 people attended the meeting.

* * *

During the last year one of the Temple members carried the white light of the Builder's Star to nearly a dozen children, inter-

esting them in a whole-hearted way in the children's work, putting them in touch with the Temple center and having them enrolled as members. These children write periodically to the Center and show appreciation of their association with the Builders. This is not the first group of children brought into touch with the work by the member mentioned. Would you know how it has been accomplished? Through philosophy, knowledge, skill? No, none of these. Through the unadulterated Christ Spirit within his own heart. Is it not possible for some of the rest of us to do likewise? Thousands of children are waiting for us and dozens of them are within our reach. What shall we do about it?

* * *

The Helping Hand appeal has gone 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.

* * *

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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ADDRESS

PETER DAVIDSON,

LOUDSVILLE,

White Co., Ga.

The Temple Artisan

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No. 6

Behold, I give



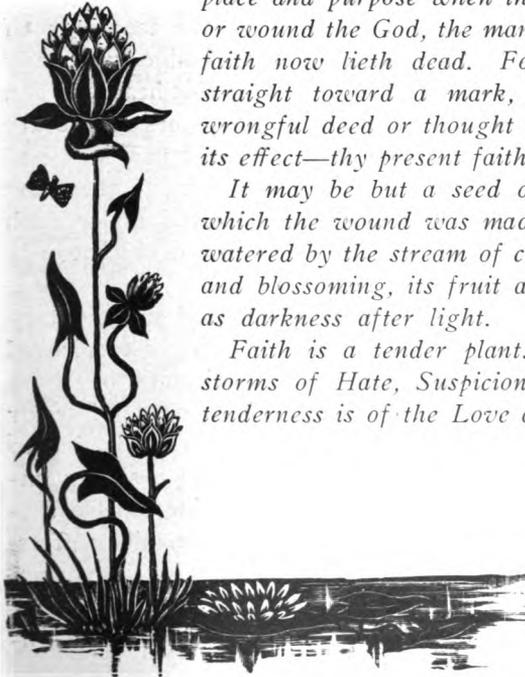
unto thee a key.

SEEK THE CAUSE

If thou would'st seek the primal cause of thine unfaith in God or man or thing, and seek that cause with all thy soul unmindful of the heights or depths where it now lies, determined only to accept the truth when found, regardless of the wound to self that knowledge may inflict,—then seek within thine heart for time and place and purpose when thou did'st injure, grieve or wound the God, the man, the thing wherein thy faith now lieth dead. For as the arrow flieth straight toward a mark, so flies the cause of wrongful deed or thought straight to the mark of its effect—thy present faithlessness.

It may be but a seed of thought or word by which the wound was made, but being sown and watered by the stream of circumstances its growth and blossoming, its fruit and seeding are as sure as darkness after light.

Faith is a tender plant. It will not bear the storms of Hate, Suspicion or Neglect. Its very tenderness is of the Love and tenderness of God..



IN ANSWER.

TEMPLE TEACHINGS. OPEN SERIES, No. CXXXVI.

During one of my first interviews with the Guardian in Chief and Official Head, I told them that they could enter into no form of business life which would afford them more opportunity for direct contact with those who, of all people, most required their service, namely, those who were addicted to the excessive use of stimulants and narcotics.

I wish to particularly enforce upon your mind the fact that the prohibition of intoxicants and narcotics, enforced upon their disciples by the Initiates of the White Lodge, is a vital necessity; but the main reasons for such prohibition have not been given to any body of disciples belonging to lesser degrees of the Lodge until now. This is due to the almost inevitable misconception placed upon our endorsement of one fact, a fact which might injuriously modify the minds of those who seek for license or indulgence and who, in all too many instances in past eras, have believed they found such license in esoteric teaching of one particular kind.

It has always been a mystery to extremists why so many gifted people of both sexes indulged in narcotics and intoxicants for the purpose of doing their best and highest work; and said extremists could not reconcile that fact with the well known teachings of prohibition given by the Initiates of the White Lodge and many other religious, scientific and ethical teachings on this head. When I tell you that the highest as well as the lowest planes of life are contacted by those addicted to the use of the said narcotics and stimulants and that much of the very highest teachings anent art and religion ever given to the world were received under such stimulation, you must be careful how you reject or erroneously criticise my words.

It is a well established fact that the pineal gland and pituitary bodies are vehicles for the transmission of the highest spiritual forces. Anything which will stimulate the molecules of those vehicles to a more rapid vibratory action will open an interior plane to the psychic senses, whether the primary cause is due to high spiritual aspiration and love of humanity or to a strong impulse to escape from restrictions of matter or the inescapable sorrow and anguish of body and mind from which humanity suffers, therefore that is the thing sought for most diligently by the normal human being. If the answer to prayer, consecration and endeavor does not come as quickly as seems desirable, to the naturally sen-

sitive, highly developed man with a tightly strung nervous system, he is very apt to demand some other method for obtaining his desire. In other instances environment, association, etc., lead people into indulgence, which, unfortunately, temporarily opens the door to some inner plane,—in other words, increases the vibratory action of the pineal gland, and this increase, in turn, produces certain changes in the organs of sense which lead to grosser forms of sensation.

But be it remembered, the fundamental purpose in all instances is the same, *i. e.*, higher—more rapid—vibration of the molecules of the pineal gland and pituitary bodies. However, the final effects are diametrically opposite. In the first instance, prayer, consecration and good works lead to the normal development of the said gland and bodies and to a vibratory action which may be indefinitely maintained and eventually lead to contact with higher and higher planes of action, until finally the at-one-ment between mind and spirit is realized; while in the last mentioned instances, the said bodies are not sufficiently developed, physically speaking, to stand the pressure of those more rapid vibrations for any long period of time, and they break down, leaving only the possibility of contacting the lowest planes of being, until death ends the struggle on the physical plane. It is this condition which is primarily responsible for delirium, for with the breaking down of the physical envelopes of the said gland and bodies, the mysterious nervous organism of the whole body deteriorates and finally incapacitates all the organic structure. It is then subject to the control of low elementals.

If it were fully understood and accepted that narcotics and stimulants did, in reality, open the higher realms of wisdom and knowledge to the hungering soul, even the knowledge that it was done only temporarily and must inevitably lead to degeneration and decay would not deter the weak minded or vicious man or woman from such indulgence. Consequently, this deep mystery is held as one of the secrets of occultism.

You have doubtless heard or read that in the performance of the mistakenly believed "sacred" mysteries in past ages, and even in the present age, the use of strong narcotics and stimulants was common. The black magicians of past ages knew, and the present ones know full well what the final results must be to the victims of their avarice and cunning; but as their purpose was the destruction of the higher attributes in man and the cultivation of the sensuous and lewd, they kept such knowledge from their neo-

phytes and urged them on to all forms of indulgence and sensuality until finally nothing was or is left to the White Brotherhood but to withdraw and permit the destruction of all life on the planet, save the remnants left for the seed of a new race.

Knowing these things, it surely cannot be difficult for you to understand what a high, holy calling it is for any man to block the efforts of the black brotherhood by healing the diseases engendered by such means, before the destruction of those all important vehicles of transmission, the pineal gland and pituitary bodies is complete, and the soul irretrievably lost.

But the so-called prohibition movement of the present era can do naught but palliate the effects of the causes set up in the bodies and souls of those whom they would save. In all too many instances, the advocates of this measure only increase the danger, for they arouse the natural spirit of rebellion against enforced authority. The will that is striving to free itself from bondage to matter rebels against all things which tend to coerce it into further bondage, whether the nature of the bonds be good or evil; so enforced control tends to drive the victim into greater indulgence just to *prove* his power to defy control by pressure. Such a movement does not go deep enough. It works on the surface, while the disease it tries to conquer is too deep seated for it to touch and heal, save in such cases as are those where the higher aspirations have been awakened and as a result the vibratory action is decreased to some degree.

The human will has then become subservient to the divine will, but the real causes for such apparent effects are unknown and unsuspected by the majority of workers in that field. They do not realize that a point of decay in the molecules of the physical envelopes of the aforementioned gland and bodies must be reached and seared over by the action of one of the "sacred fires," if the victim of indulgence is to be saved. This may be done by the fiery elementals confined in some medicinal formulae, or by a higher grade of elementals subservient alone to the demands of the divine WILL, as is the case in those instances where the cure—the searing—is accomplished by the fires of high aspiration, prayer and effort. The mystery involved, the lack of understanding and right teaching and the inability of the masses to correlate the physical with the spiritual and astral aspects and forms of life are responsible to a great degree for man's inability to deal sanely with this very important phase of the problem which confronts humanity at this time.

If such a movement became strong enough to carry out its principles by force or by national control, there would inevitably occur such a reaction as would sweep all accomplished reforms away, and far worse conditions would result than those which now obtain. It takes poor, self-indulgent, violent, unrestful human nature a long, weary time to learn the deep truth that "true growth is slow growth." A bud may open in a night, but it has taken many nights and days for the plant to reach the point of putting forth its bud, and even then the bud may be blasted by any forced action. When it opens naturally, it is due to the inherent desire of the whole plant to catch the fructifying light of the sun that it may bring forth fruit. And a like desire must be aroused in the masses of mankind to save them from the effects of evil in any form.

Another phase of the same problem is responsible for much of the contradiction and antagonism aroused by any extremist who endeavors to inject his personal experiences into a discussion of this problem. Unfortunately it is a phase which must be ignored to a great degree, for the same reason that renders it inexpedient to discuss some phases of sex, *i. e.*, misunderstanding.

The elements of time, bodily infirmities, genealogical karmic effects, racial tendencies—all these must be taken into consideration, and if so taken, will modify opinions and set up vibrations which may change the present opinions and conditions while they in no wise change the causes which primarily induced man to yield to his desire and which will continue to do so.

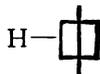
The same effects may be produced by under stimulation that are produced by over stimulation, *vis.* molecular disintegration and final death of body, in those cases where genealogical and karmic effects are manifesting and racial or family tendencies have been set up which must be worked out before the soul is freed from their first causes. You have doubtless witnessed cases where an entire and sudden change has taken place in an inebriate which neither he nor others can account for in any rational way. This effect is generally the result of the release of full karmic indebtedness in one particular line, and with the payment of the debt, the searing process referred to has taken place as a result of some action by the higher self. If such an one had been forced into an undesired reform of habit, he would inevitably return to former ways as soon as the temporary restrictions were removed. This is one of the instances where time enters in as a big factor.

In other instances, where not sufficient stimulant was chemically

provided for keeping the organs of the body in natural action, the proportion required is constantly demanded by those organs and if supplied in any measure, there is no particular desire for excess manifested. Any change in the molecular construction of the pineal and pituitary bodies is checked in such instances and if the one so using stimulants does not die from other causes before a definite period of his life cycle, there will occur a change which will do away with need for stimulants.

Then, there are still other instances. I refer to those who have fully developed those bodies of transmission in the brain beyond need or beyond power of being affected injuriously. They can take a stimulant or leave it alone, as they choose. They generally choose to leave it alone, for the sake of others.

If you are able to see the points I have made in their entirety, you will be better able to form an unbiased judgment on the whole subject of stimulation. It is the world old subject of extremes, and extremes in either direction lead to disintegration and death.



OCCULTISM FOR BEGINNERS.

No. VII.

As shown in Lesson No. VI of the August ARTISAN, the Four Beasts of Revelation symbolize the Lower Self, the Quarternary either in the Cosmos or in the Human being. Let us apply the light of interpretation on a few of the symbols given in the Sixth Chapter of Revelations.

As has been said a knowledge of correspondences is essential in order to apply the key in addition to the possession of an *inner light* which no teacher can impart, but which must be evolved within each student and which *will be* evolved within each one as they apply themselves to the study, and the unselfish practice of Occult fundamental truth which is the truth of our Unity and Brotherhood with all life high or low.

In Chapter 6 of Revelations we have the symbols of four horses, WHITE, RED, BLACK and PALE. A horse symbolizes SERVICE or the power of service. He who sat on the white horse therefore had the power of white or synthetic service which is the service naturally which conquers all things. Each horse is announced by one of the beasts or principles of the quarternary, which is also a correspondence. The red power of service is of great strength and is essentially war-like, stirring up all the elements and as

there is eternal warfare in all nature it is a necessary universal force and in its highest pole means a marshalling and uniting of constructive forces for good.

The black horse is the opposite of the white and means the *potency* of all colors in a negative sense. White is the *radiation* of all colors, black is the *absorption* of all colors. The pair of balances would signify EQUILIBRIUM and the POWER of weighing and receiving the positive forces of life, with corresponding use.

The pale horse of Death simply means the abstraction of color from this plane—that is the life color has waned and symbolized a universal process—that change called death which dominates all mortals, is service in fact of great import. Hell following after indicates that from death comes *disintegration* of principles, REGENERATION and a NEW BIRTH. Like everything else hell is a state of consciousness and *all change is death of one form*, mental or otherwise, into another form or state.

Thus the four horses represent Cosmical processes in life and nature. Revelations are the Stanzas of Dyzan in another set of terms and so gives us another viewpoint of the Secret Doctrine. Hence we hear the dictum sounded forth from the midst of the Four Beasts, the first cosmical dictum of COMMERCIALISM as a NECESSARY PROCESS in evolution. "A measure of wheat for a penny, and three measures of barley for a penny and *see thou hurt not the oil and the wine.*" Here is the universal injunction to trade and to exchange the things of the lower planes—but "*hurt not the oil and the wine.*"

Here we have the ancient symbol of Corn, Wine and Oil, the Corn of Nourishment, the Oil of Joy (life) and the Wine of Refreshment. These are essentially divine forces and the command was that these should not be hurt by commercial doings. This command of course has not been heeded and the Oil—the creative life forces—and the Wine, the Spiritual Essence in man has been degraded and grievously "hurt"—and hell has followed in the wake of the pale, lifeless horse.

The foundations of the earth will be shaken for these crimes against the Holy Ghost,—the life forces, but until the cycle is run, commercialism must have its day for it is a chapter in the Universal Evolution of Gods and Men.

W. H. D.

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EDITORIAL MIRROR.

“Dig within. Within is the fountain of good: ever dig, and it will ever well forth water.”

—*Marcus Aurelius.*

✽

Build the Temple strong and right,
Build it of the whitest light,
Build it all of colors true,
Build of Heart-light through and through.

✽

We wonder how many Temple members really know what the Temple is and how it is building. Do you think it is only so many members on our lists, or so many books of Teachings, or so many lessons put forth, or a certain work going on at the Centre?

✽

It is none of these, but all of these are minor parts in the whole. Essentially the Temple is a Force generated and sent forth by the Masters of the White Lodge. That Force may be used in building up certain outer conditions which if built truly will conform to the natural and divine order of the Great Lodge.

Some time in the Divine Evolutionary Plan the natural order on earth, Religious, Political and Economic, must conform to the Order in Heaven.

✽

Stars, suns, planets and groups of stars and planets are the cosmical aspects of the great Lodge visible to the human eye. These are the physical bodies of Masters playing their part in the evolution of the whole, all a part of the Heavenly Man who is being perfected by the gradual perfection of His parts.

✽

The Temple of the People will connect and relate you to one of the fundamental and hierarchal Rays of the Great White Lodge and all Templars have the privilege of working *with* and *in* that

for the uplifting of human conditions on this planet. And if you would "build the Temple strong and right" *begin with yourself first*—not with the other fellow. Get in tune *with your own Spiritual self* and you will be in tune with all real Builders and the Masters.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 108

"LIFE STORIES." TO THE MOTHERS.

In this present day of reform, the evolutionary period of woman in the social-political world, the age when all things progressive are coming to the front, it is well at times to place the evolutionary germ, so to speak, under high microscopic power of the inner lens and reveal the form, structural characteristics, mode of motion and operation of the potent casual organism, invisible to the naked eye, yet producing such startlingly visible results.

To the beholder of life on the inner world, the real cause of agitation on the various vital principles of the day cannot be hidden. It is too strongly emphasized as the leavening aspect of the feminine principle, at the base of such evolutionary upheavals, to be mistaken; for strange as it may seem it is the feminine principle that leads civilization forward from one round of progress to another.

This principle in its unadulterated state works in an entirely different manner for its liberation and development from what it is oftentimes seen to be doing on the mental and physical planes.

The final result obtained by any true effort put forth for a principle on any of the three planes, would be equal, for the planes unite in all finalities, but the end in view, the ideal held, could be reached much more quickly, and with far less entanglement, if the microscopic revelation of the spiritual intelligence referred to could be obtained by the masses working so determinedly for the betterment of conditions, politically, socially, economically.

Particularly so is this the case in those movements directly connected with the advancement of woman, for the casual germ now actively working for her mental, physical freedom is essentially a spiritual germ, accentuating itself, multiplying itself in power, intelligence and influence, in all ways whatsoever, by the law of sacrifice.

Any other action, any other procedure is a direct manifestation of the operation of the masculine principles and any use of them on the part of woman helps her farther from true liberation, equality, than she was before attempting to exercise them, for she has but strengthened her weakness by using borrowed forces, borrowed methods, instead of her own which are far more potent, far reaching and certain in the attainment of her ends than any masculine qualities she could possibly exercise. Woman must work with man, not in place of him.

The all important factor, the key that would unlock the door of temporal as well as spiritual power to woman, the restoration of motherhood to its divine station in both the individual and the racial consciousness, as a spiritual, mental, and physical power is in great danger of being lost sight of today in the battle for place with man, in the scramble for equality of position with him, and in the antagonism aroused by the warring elemental forces.

Such antagonism could be largely avoided by working more closely with the initial impulse sent forth from the deeper plane of causes and thereby receiving the co-operation of the causal feminine potency before which all things must bend, and which can not be checked in its march toward fulfillment, by the greatest obstructing, ameliorating, nullifying forces that exist, any more than the function of birth can be delayed, the time for delivery having come. Nature always has her way and though her subject may be rendered unconscious through the administration of strong anesthetics, the sources of birth, be it a child or a truth goes steadily on.

Woman must first place her home upon a high constructive basis before she can expect satisfactory results for her cause in the political world. The degradation of woman today is not as might be supposed, due so largely to those who have given themselves to most abject physical slavery, but to the surprisingly large proportion of women in comfortable or affluent circumstances who having become mothers fail to assume its responsibilities, or by those who having some intellectual, educational, artistic or business pursuit, look upon motherhood as something to be deplored, avoided, or abhorred as the case may be, because of its interference with certain particular personal and selfish ambitions. These are the conditions that withhold liberty from woman, that put man as her opponent, that hold her in the extreme of her own acts.

Here and there can be found one, who shining like a star in the darkness of the night, having kept close within her heart the

secret of her virgin power, having held fast to the authoratative key of her own nature has pursued her career as an outcome of devoted motherhood. To these we must look for the creation of a dynamic center around which the new woman may gather for inspiration, example and leadership.

The seventh of November, proclaimed by the Governor of California as Purity Day to be set aside as a day for consideration of all movements in behalf of woman, and especially those regarding her uplift and liberation from all conditions that are enslaving her real womanhood, is an act in direct accord with the principle herein emphasized, and can not help but be effectual in bearing fruit resulting from the efforts put forth by the workers for equality of woman that would otherwise be lost in the maelstrom of argument, antagonism and abortion of law exercised in trying to obtain an end by forced or premature birth.

Lasting consequences will come to woman, or to any of the vital progressive measures of the day, national, international or local, when woman, individually and en masse shall have restored the sacredness of motherhood to her own consciousness so that she recognize, reverence, cherish, elevate it within her as pre-eminent, holy, above all things else. When this has been truly accomplished within herself, when her spiritual rather than her mental or physical demand shall have become imperious in her battle for freedom, not only will prostitution of her highest forces cease to exist, not only will she find that she will have succeeded in commanding the respect and reverence which is her due, but she will awaken also to the discovery that "All these things," suffrage, equality, liberty, "will have been added unto her."

SOCIAL SCIENCE.

With all the to-do that is going on about this so-called white slave traffic it is hard to refrain from having something to say about it. The way we have of going about the business of reforming this condition makes one sadder than the business itself. For of course the white slave business will not be changed.

In a very short time the public will become nauseated with all the heady froth of the reformers and will refuse to hear another word about white slaves, and in the meantime no one financially interested in the traffic will be hurt at all. The whole performance of the reformers is a greasy bubble never intended to do anything but burst.

Caminetti, Diggs, and Bixby, are none of them financially interested in the traffic, and yet the public has to pay for these trials as if they were. Why are these trials brought on? They are brought on in order to advertise certain congressmen, judges, and district attorneys, and it is for that that we pay. And what kind of men are our judges and prosecuting attorneys and our politicians for whose advertisements we pay? We need not answer here.

The English politicians have decided that it is to their interest to have the macquereaux whipped. The moralists demanded something and they got that. It is a symbol of their decadence.

In the face of the present furor against the macquereaux it is hard to get anything reasonable listened to. But the macq. is not so bad as he is painted. He is often very good. He is generally better than the police who live off the likes of him, and he must stand before God as nearer heaven than the moneyed men who own the land and property on which and in which the traffic in girls carried on. But the macquereaux owns no property. That is why he is being whipped.

Men who know what goes on in the tenderloins of civilization know that nearly every woman has her macquereaux. Why does she have him? Because she needs him. She needs his help to defend her from the police and from lawyers and politicians. She needs him to make terms for her with landlord, landlady, madames, liquor men, and the host of respectable folks who live off prostitutes; she needs him to travel with to strange cities; she needs him to protect her from physical violence again and again; she needs him to get and keep her business. But above all she needs him for a companion and friend, she needs someone who will stay with her, she needs what every other woman needs—a lover, and her macquereaux is the only lover she has or can have. Society has cast her out, and the macquereaux is the only friend she has; all beside him are enemies—and that is why she keeps him. And so in flogging him, society takes away from the “unfortunate” the last friend she has, and this will be the net international result of the present crusade.

One of the protagonists of the lash is an English preacher named Aked who has come to America to advance the spiritual life in our midst. It is hard to understand why, with his native country so much in need of ministrations, he should find it necessary to go elsewhere. But that as may be, Aked says that pity is the vice of weak minds, and that as England has lessened certain crimes by the use of the lash so should America. Does this sound queer to you

coming from a teacher of the philosophy of Nazareth, or is this man in tune with your idea of Jesus?

This man Aked has a penchant for advertisement. When Blatchford's "God My Neighbor" was drawing wide attention in London, Aked added his voice to the clamor of those who denounced it. When Blatchford publicly proved that the lash had never reduced any crime in England and that *the authorities knew this* we failed to hear from Aked. Even the prime minister at that time passed over the proof that the "cat" had never stopped garrotting with an excuse in these words—"The public believes it to be so." And it is the likes of the Reverend Aked and the Marquis of Salisbury who propogate these falsehoods.

Trinity Church, New York, owns brothels, but no one is flogging the rector. When the vice commission sat in Chicago not a paper would publish its finding because it would hurt the department stores. But the papers want the pimps to be whipped. The real estate upon which all the redlights on earth burn is owned by the bright lights of society—and they are being kept by prostitutes. The lash does not apply to them.

Even lawyers begin to realize the wasteful futility of cruelty. At the last meeting of the American Bar Association of which William Howard Taft was president, a well-known lawyer said: "Our prisons are manufactories of criminals and it is time we changed the whole method." This lawyer did not plead for a whipped macquereaux but a reformed one. He said: "Our criminals are sick men, we should confine them in hospitals." And this is pity, what Aked calls—"the vice of weak minds."

If anyone is to be flogged for the white-slave let me take the first lash and do you take the next, and let society from the highest to the lowest bare its back, for all of us are equally guilty. If any man knows not in what way he is guilty he adds the crime of ignorance to his guilt.

There will be as many unfortunates on the streets after all this storm is over as there were before it began, and they will be worse off than before. Prostitution is not to be cured by judges, lawyers, policemen, and a fuss in the newspapers. Such as these only make that worse which they touch.

There is a current superstition that girls have to be drugged, beaten, imprisoned, to keep up the supply of prostitutes. As a matter of fact any madame of a fashionable house so far from having to drug girls to get them in has to turn away dozens of them who crave admission. And all down the line the supply is

boundless. The lowest class of women in London can be hired for ten cents. What sort of a society is it that makes women so cheap? Such women must serve five hundred men in a month to make a living at all. The daughters of the very poor take as naturally to prostitution as the sons do to thieving or as a duck to water. The daughters of the lowest tenements are expected to be prostitutes. A really worth while marriage is simply not in their horoscope. If one of them be pretty she is accounted lucky. Why? She can get into a good "house." The daughters of the very poor are generally seduced early in life, they can't avoid it, and they are given to understand that to get into a good "house" is a big come-up in life and not a come-down at all.

A big furore has been raised about this affair by Sunday newspapers, and as a net result of such furore we propose to send some of the girls' friends to jail and to flog others. Thus does society divest itself of the blame—and the lash; and we lull ourselves to sleep thinking that something is being done. It is.

The traffic in all kinds of human flesh will end with the beginning of a new society, with the birth of a new race, with the coming of another Avatar, with the ringing out of the lustful and cruel old and the ringing in of the long-awaited new.

SYDNEY HILLYARD.

TEMPLE ACTIVITIES AND NOTICES.

Palo Alto Square held another public meeting in Palo Alto during the past month with a good attendance. Dr. G. B. Little gave the address of the evening on the work of the Temple and present world condition. One of the Palo Alto papers gave a full page report of the lecture. Good work for the Cause.

* * * *

Members are reminded that October is the time for the semi-annual payment of dues. Also it is pointed out that under the post office rulings THE ARTISAN can not be sent to members who are in arrears as the post office requires a paid up subscription list. Therefore members who want their ARTISAN should not be remiss in paying their dues promptly.

* * *

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

Attention is hereby called to certain hand-woven articles we are offering as suitable Christmas gifts. These are articles in the form of bags, mats, handkerchief cases, wash-cloths, table-scarfs, shawls and rugs, prices ranging from twenty-five, fifty cents, a dollar and a half, and up. The colors used reflect tones from strains of various songs, according to the table of correspondences. Among them are strains from "Arouse Ye," "Warriors of Light," "Build the Temple," "Holy Night," "Merry Xmas Bells," Consecration Hymn, Great Unifier, and card illustrating the Seven Principles. Names of songs and colors of each tone used sent with article ordered. Fuller information of prices, etc., upon request to Jane W. Dower.

* * *

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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DECEMBER, 1913

No. 7

Behold, I give



unto thee a key.

THE VEIL

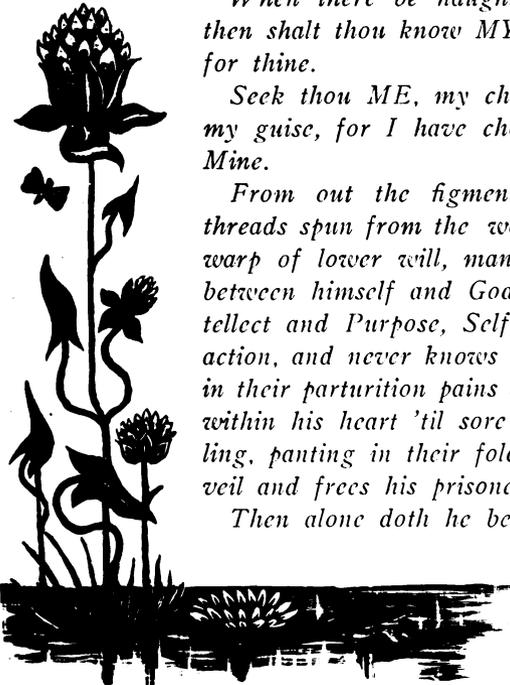
Swiftly turn thy face toward me, my child. Be not thou content with any shade or fleeting form made in my likeness. I have fixed my face within thine heart. See to it that thou tear away the veils the Fates by thee have woven 'twixt that face and thee, e'en though thine heart should bleed afresh with every outdrawn thread.

When there be naught 'twixt thee and ME, then shalt thou know MY glory and MY power for thine.

Seek thou ME, my child, and not another in my guise, for I have chosen thee and thou art Mine.

From out the figments of the mind, from threads spun from the woof of reason and the warp of lower will, man weaves veil after veil between himself and God. He names them Intellect and Purpose, Self-assertion, Independent-action, and never knows that Love and Wisdom in their parturition pains are crying out for birth within his heart 'til sore beset, choking, strangling, panting in their folds, he strips away each veil and frees his prisoned heart.

Then alone doth he behold his Father's Face.



THEOGENESIS.

From the Stanzas of Dzyan.

(Copyright)

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.

STANZA III.

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.

7. The four-fold Lahs will emit from their loins the germs that will 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.

STANZA IV.

1. The wild White Bull o'ershadowed the Great Red Cow. With one expulsive effort she gave birth to a 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."

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 can'st thou no longer minister to man, or strike the full-toned chords."

“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 Dhyan Chohans—the Devas of the Fourth—those who failed in 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 alway 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 patterns 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 with 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 no-thing hath come all things. Out of Death hath come Life eternal. It is done.

SOUL MEMORY.

TEMPLE TEACHINGS. OPEN SERIES No. CXXXVII.

What words of mine could picture the hell into which a human soul may be plunged at the moment of awakening to consciousness of soul memory; the moment when the soul faces the recorded results of its own past weaknesses, treachery and unfaithfulness in the guise of a slain wife, husband, child or friend,—yes! even of a tribe or a nation plunged into ignorance and despair, at the same time awakens to the knowledge that it will never be released from the anguish of those memories until in the course of ages it has paid its debt to the uttermost, and redeemed itself? Redeemed itself not by *undoing*, for no act of man can be undone, but by *overcoming* every weakness and evil characteristic that has been responsible for the crime, the woe and suffering depicted on the rolling waves of soul memory.

The Mosaic law: “an eye for an eye, a life for a life,” was founded on the universal law of karma. While from the average human standpoint it is a cruel law, it is in fact a most merciful law, for by the action of its decrees alone is redemption possible.

You have been caught in the waves of soul memory in the dying hours of each one of your many lives as a human being, and have acknowledged the justice of the punishment received or to follow in the succeeding life, but as yet you have not retained the memory of the records so made, for in the formation of new brain cells the memory of those records has been temporarily submerged.

However, there will come a time—a life—when, with the development of a new sense, those records will stand forth clearly revealed before your inner eye; and it is from the anguish that must inevitably follow such experience that the Initiates of the White Lodge would spare you, would you but make it possible.

The dying eyes of parent, child or friend whom you have unwittingly slain has held many an accusation, all unnoted by you. You had never intended to do murder, but your unfaithfulness, your treachery toward them or others dear to them, to your own Higher Self, and to the White Lodge, you have ignorantly or willfully set in action the laws of accusation and reprisal, and the impersonal elemental forces—the instruments by which the decrees

of Karmic law are carried out, have struck at you or those people or things which were dearest to you. If the latter were incapable of turning these forces aside the natural results have followed. You have thus become closely identified with the karma of those sufferers from your acts, whether consciously or unconsciously performed, and must pay the debts so contracted, in your present life or in your next one.

You often cry out at the seeming injustice of some affliction that has fallen upon you, in the loss of some dear one, when if some page of your soul memory was open to your vision you would see that your loss was justified.

It is from the results of such karmic action for wrongs inflicted by man against man that the whole world suffers today, and despite the knowledge of that fact the average human being continues in the same course of conduct. Warning, entreaty, punishment does not suffice to prevent him from continuing to pile up such karma whenever and wherever his personal desires or idiosyncrasies are concerned; and when such is the case with accepted disciples of the Lodge the karmic blows fall thicker and faster, but it must not be forgotten, they are blows of divine compassion.

The satisfaction derived from the gratification of personal will and desire is infinitesimal by comparison to the remorse and sorrow which will follow when soul memory has flashed a completed scene of the results of such selfish gratification as I have mentioned.

The grandeur, the beauty, the holiness of Truth, of Compassion, of Loyalty will be revealed to the seer in such an hour in comparison to the reverse. Both sides of the Warrior's shield become visible at once when the eye of the soul is unsealed and the pictures imprinted upon that shield spring into view. Until man can learn to be true to his Higher Self, true to his plighted word, true to the obligations he is under to the sacrificial victims of his past weaknesses and wrong doing his cruelty and cowardice, he can make no great advance on the ladder of life, no matter what else he may do on other lines to effect such advance, for the foundation stone underneath that ladder is Loyalty and without Loyalty life has no meaning.

When consciousness awakens to the futility of all else without that one possession the disciple may take his first step up that ladder, the ladder which leads to final at-one-ment and so win the right to the title of Warrior of Light.

H—

The Temple Artisan

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EDITORIAL MIRROR.

ONE WHO KNOWS has said: A Master is one who has become as a little child, who has entered the Eye of the Triangle in the Square within the Seven, and who, by sore travail of soul, has won his Robe of Immortality—which Robe he must keep unspotted, not for fear of the spotting, but lest the mud thrown against that Robe rebound and strike the thrower.



Thus, the ordinary man is limited by ignorance of natural and divine Law, but the Masters are limited by knowledge of natural and Divine Law—which accounts for the saying that “fools rush in where angels fear to tread.”



In the innocence of ignorance, man ate of the fruit of the Tree of the knowledge of good and evil—a very necessary evolutionary step—even though, if, for the time being, he is lost in the glamour of reason and intellectuality and is shut out of the Garden of his Divine nature.



When the evolutionary step is taken and he has like Hercules finished his labors in the outer world of intellect and the senses, and when like Atlas, he has taken on himself the burden of the world, he will re-enter the Garden of his Divinity—the Garden of the Hesperides—and in the innocence of knowledge pluck the golden fruit of Wisdom from the Tree of Universal life and know himself thenceforth—a god.



Boiled down in simplest terms, the great Iron Bar that stands in the way of attainment to true knowledge, wisdom and mastery, that clogs the feet and weighs down the wings of the soul with leaden weights, that causes the nature to look outward instead of inward, that is involved in details instead of principles, that grasps with greedy clutch to hold, instead of yielding to win, that sees the letter always instead of the spirit, that magnifies its egoism in

matter enormously always, that is always and forever grasping at the Shadow and losing the Shine, the substance, may be summed up in word—PERSONALITY.



For personality is the “nigger in the woodpile” of the lower nature. It ever thrusts its negative head in the way of the light within by outer assertiveness of reason, intellect, custom, fear, conventionality, worldliness and general falsities, and until that “nigger” is “scotched,” the Iron Bar of the lower self shuts fast and hard the Gates of Gold to the Inner Life. W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 109

LIFE STORIES—MOTHER OF CHRIST.

Mother of Christ, declare Thyself unto men. Announce the purity of thy motherhood. Reveal the innocence of thy high estate through the Angel of the Lord of Life. Unseal the mystery of thy divine conception through speech of thy heart of love. Transmute the grossness of earthly thought by the holiness of thy intercessions. Affirm thy relationship with the Father Self that all mankind may hear. Acknowledge the Divine Wisdom as the Protectorate of thine own finer strength. Incorporate its might within thy being as an element in the fact of nature. Disown ignorance of the miracle of birth. Bring self to life within the lowliest. Awaken it to the glories of the heavenly consciousness that the honor of thy divine office be once more conceived by humanity.

For through thee, and thee only, can be born the Saving Power unto the race—in true conception of thy exalted service—in announcement made to thee alone—by the Voice of the Self of Motherhood.

Uncleanness shall not be with thee. The Spirit, Itself, shall overshadow thee. The illumination of initiation shall reveal the fulfillment of virgin potencies in the sanctity of service. Strength, wisdom, power shall be partakers of the illumination and the Announcement shall pronounce the Child to be without sin—for it shall have been conceived of the Spirit and God shall be with it, and with men.

Mother of Christ, art Thou so regarded today? Or are we, in the scramble for equality and position, about to lose sight of thy virgin secret, of thy true authoritative key?

Sweet Mother of Christ, let us not so debase Thee. Through thy motherhood alone have we any hope for ourselves. Let us not allow thee to be given mediocre place in the affairs of life—mere suffrage with man. Let offices be open unto Thee, but let us not expect that they shall come to thee through the might of thy hand, through the cunning of thy mind, through the skill of thy accomplishments. All these are thine—O woman of earth—all these and more besides—but having acquired through these—thou art as nothing, and thou art disinherited from thy Womanly estate, if thou hast lost thy motherhood.

Mother of Christ art thou, and when nations shall close in the last struggle, when thrones shall tremble and crowns shall fall—then—Mother of Christ—shalt thou be called upon to assume thy right—that the Saviour of Nations may be born.

And never shall thy place be voluntarily given thee in the world of man until thou shalt take it by means of thine own inherent strength. That strength lies in thy motherhood, and every woman knows this so to be. Man knows it also. Would'st thou let him belittle it, Mother of Christ, would'st thou let him conciliate with thee through mere acquirement of suffrage?

Suffrage is thine for the winning position in all lines of life are thine for the choosing, but motherhood is thine for the being. Woman of God, this it is that thou art seeking. This it is that has been degraded. This it is that has been torn from thee. This it is that man fears to have reinstated, for this it is that he knows to be all powerful.

Not until woman compels regard for motherhood can she take her true and proper place in the world.

Philosophize, revolutionize, pacify—the truth of motherhood stands pre-eminent—and the Heart of the Mother of Christ shall ever contain the All in All—for every crisis in the tides of man, for every longing in the human soul, for each evolutionary step toward the birth of a saviour.

But, Mother, Divine, how can we know of thee while we declare thy earthly correspondences as in any way less than holy? So long as such is possible we voluntarily declare a curse to rest upon Thee, declare ourselves to be born of the beast, degraded in soul, by sin of our parents.

How can we, how can woman, how can the race claim its true

destiny while warped by such a philosophy tending only to ignoble narrowness?

Would we grow, would we strengthen, would we progress, would we take our place in the world of outer achievement we must first be honest with our own natures, be true to our own emotions, probe into their meaning and uses, and as we do so, we can do naught but realize that no man can be chaste, no one can be equilibrated, be he priest or layman, so long as he can look upon the expression of love on any plane whatsoever as in any way base. The holder of such attitude does but succumb to the power of the beast within himself, does but live under continual degradation of soul by thinking against the Higher consciousness.

It has been truly said—The law of God and of Nature is first and foremost. The union of souls in body and spirit for the procreation of a race as a principle. Man has added arrangements. The church has added doctrines, but God and nature invented the vital thing.

The wise man faces the facts of nature, looks straight to find God's meaning in them—and then tries to exalt and ennoble them to their loftiest good. He does not in his puny impotence quarrel with the all powerful Creator—and try to stamp out that with which he saw fit to endow human beings.

And does this deny the separation of sex in matter—and the sin of the separateness? No!—but it does away with the interpretation which has been too often grafted upon it—that marriage and its relations are the sin, and the drawback, and the weakness. It says the sin is in the separation, and the consciousness of separation, and the power and the holiness are in the union and the consciousness of unity—to a greater degree possible.

And be not deceived. This truth is well known to the mystic, to the celibate, to the adept. And the recluse were he honest with himself must acknowledge it. Too often, however, the latter becomes so caught in the indulgence of the recluse state that he fails to pass on to the sound equilibrium of the Master.

“Celibacy,”—says one great mystic,—“ought not to be preferred to marriage, and chastity cannot be predicated of those who have renounced marriage by vows of perpetual celibacy, unless there be and remain in them the love of a life truly conjugal.”

“There exists a love truly conjugal which at this day is so rare that it is not known what is its quality and scarcely that it exists. It is also the foundation love of all celestial and spiritual loves, and thence of all natural loves. Into this love are collected

all joys and delights from first to last. None, however, come into this love and can remain in it, but those who love the Lord, and love the truths of the church, and practice its goods."

Mother of Christ, lift our lives into Consciousness of Thee, that we may be overshadowed of Thee, with that glory of Thine—once revealed by the Light of an Angel—now all but lost in the darkness of the world. Through Thy Motherhood let Woman declare herself—through Thee take her place for the sake of womankind—in the world of men.

OCCULTISM FOR BEGINNERS.

No. viii.

Let us in this lesson get back to the primal principles of symbols, lest we forget.

A symbol is the expression of a quality or qualities. Qualities are primal essences, and are, so to speak, the *abstraction of expression*, or the *INDRAWNESS* of manifested things. All *qualities* are of the spirit, in the spirit, *are spirit*. Thus symbols on whatsoever plane are spiritual expressions—the expressed *WORD*—just as the Cosmos is the Word made flesh, that is made into terms of Form.

The manifested Cosmos is a Symbol of the Deific Word. The material universe is a symbol in terms of matter of that same Word. As a word is a certain rate of vibration, so a symbol is a vibrational rate on one plane or another of the substance of that plane.

Gold, silver, lead, sulphur, etc., are symbols of qualities, that is are modes of motion, or rates of vibration, of primordial matter. When that primordial light or matter is thrown into certain rates of vibration it becomes a *QUALITY IN DEITY* and its expression on the outer plane may be in terms of lead, gold, calcium, oxygen, etc. On inner planes those same qualities would be expressed as colors, tones, forces, etc.

Man is a symbol made in the image of God. He is a cosmos and is the Word made flesh on this plane of matter. Therefore each part of man is the symbol of a quality, part for part, as in Deity. Each organ, each tissue, every member of the body, hand, foot, arm, leg, fingers, and so on is a symbol of a fundamental *godly quality* expressed in matter—form, flesh. Trees, flowers, fire, water, earth and air, rocks and rills, everything is a symbol, a

quality speaking in terms of external utterance—uttering some phase, or syllable, or letter, of the Universal Word which in its totality as said is the whole Cosmos.

Thus the book of life is written in terms of symbols. God and the Higher Self speak in symbolic language. In the Temple Teachings will be found the key that reveals the alphabet whereby this great Book of Life may be understood. But the Spirit of Light must also be resurrected from within before that key will be of much avail.

The Unmanifested Word is the Cosmos returned to its PRIMAL ESSENCE OF SILENCE. The Symbol, the Word has returned to its Deific Source, and the Word is then “with God.”

The above is brought out now that the Universality of Symbolism may be kept in mind and no idea gained ground in the minds of students that symbolism is an arbitrary man-made system or code.

W. H. D.

SOCIAL SCIENCE.

CONSTRUCTION AND DESTRUCTION.

It is curious how persistent the human race has been in glorifying its destroyers and how negligent and contemptuous it has been of its constructors. It is equally curious to note how singularly lacking in even elementary constructive ability, most, if not all, of the world's famous destructive agents have been. A cursory review of a few of the most celebrated generals will quickly reveal the one-sidedness of their powers.

To some of the world's generals it never seemed to occur that there was any such thing as national or social constructiveness. Empire-building to them meant the conquest and temporary annexation of peoples and property already extant. It never meant irrigation, canals, harbors, improved agriculture, commerce, and contentment. Of such were Alexander, Hannibal, the Persian and Roman generals, and later on, Charlemagne. True enough these men built a few roads, but they were military roads, and but for the need of transporting artillery and commissariat they would never have built them. These men created nothing.

Among modern generals we might mention three who portray with singular accuracy the curious ability to destroy, coupled with an equally curious inability to construct.

Napoleon, the most famous of them, had almost unequalled op-

portunity for marvellous constructive work from 1800 to 1812. But what did he do? His record is limited to a few roads, a palace, and some worthless financial juggling. Even under his own flag when Toussaint in Santo Domingo had liberated the slaves, had given good government and constructive activities of all kinds, Napoleon met him with a fierce negation and sent 30,000 men in 66 ships to plunge his part of the Antilles back into bondage. In this infamy he was foiled by the constructive genius of this negro.

Wellington is the most celebrated of English generals. He did wonders when it was a question of destroying men and property. As prime minister of England he was futile and helpless; from an "Iron Duke" he became a man of worsted, and of constructive legislation or activity from the hero of Waterloo we have none. Wellington did not know what it meant.

In America we now have a magnificent tomb raised, like the Pyramids, to honor a dead general—Ulysses S. Grant. Grant, as a soldier and reducer of cities, as a decimator of armies, a wrecker of an enemy's wealth, an agent of destruction, was certainly in the front of men which this continent has produced. But what of Grant before and after the war? Before the war Grant was a failure; after it, both as a private individual and as a president, he was more so. His private fortune was frittered away in aimless stupidity and he came near dying a pauper. Had there never been any war he would undoubtedly have mused along from job to job and died an ignominious death. As president of the United States he is not remembered by a single act of constructive statesmanship; his speeches at home and abroad are wonders of platitudinous mediocrity; his greatest admirers can only wish that he had never entered political public life.

Yet the men who did these things which these men could not do are forgotten, while these men who could only undo what others had done we are bidden to fall down and worship. Surely the negro, Booker T. Washington, who teaches the negro usefully to use his hands has done more than all of them put together.

When Hobson returned from sinking the Merrimac it seemed that all the young women in America were willing to kiss him, but if they had been asked to kiss the engineer who constructed the Merrimac they would have been insulted. Yet the blowing up of ships is infinitely easier, not a bit more dangerous, and very much less of service to American women than is the building of them. Eventually we will pension Hobson; the builder of our

colliers do not receive pensions, they are called on to pay them.

It is one of the most promising signs of the times that at last public notice is being taken of the doers of constructive work. The eclat which greets Edison, Marconi, and Burbank is the proof of the beginning of an all-round wisdom; a race must be coming into manifestation which cannot only invent and construct, but which can duly appreciate and value such work when it is done. Ericsson, who invented the screw-propeller, made steam navigation of the ocean a possibility. His name in history is a footnote in small print. If he had invented it today his name would be a headliner. The man who would have turned his attention and his life work to agriculture in the Middle Ages would have been an object of contempt to prince, priest and gentleman. But the inventor of the cotton-picker of America is acclaimed by the whole nation.

And the new spirit is reaching the new generation through the schools. It is pleasant to note that Supt. Mark Keppel of Los Angeles urges in public and private that the teaching of war and the glorifying of generals shall be excluded from the schools, and in the school work of that city and in the annual examinations these subjects are excluded. It will not be long before we will turn our tables of values upside down and learn them all over again. The worker who constructs the foundation upon which life is built will be recognized as possessed of a greater strength, intelligence and value than the general who can do nothing but pull it down.

The inventor of the refrigerating system which has been such a boon to human life, has just died of starvation and poverty in Paris. The pension list from our civil war is as great now as it ever was. Thomas Edison has never been out of the law courts in 40 years. He has been trying to get a return from his creative labors. In Germany he lost a patent-right because of the omission of a comma; in England he lost another because something that looked like his invention had been used by the ancient Egyptians. Both the English and German governments rush with both hands to give money to the successful general. They don't rush to the inventor. Like Burbank, Edison and Henri Fabre, the greatest living naturalist, came near dying of poverty. Unlike him, many other creators have died of it.

Once again, the schools! Let us begin with a re-valuation of labor; let us run to the creator with rewards; let us do away with the destroyer.

SYDNEY HILLYARD.

TEMPLE NOTICES AND ACTIVITIES.

Another of the monthly public meetings was held during the past month at Palo Alto by the members of Palo Alto Square. J. O. Varian made the address of the evening and the papers gave good reports of the same.

* * * *

Mrs. G. A. Briggs and son of Elkhart, Indiana, are sojourning at Halcyon for a time. This Temple sister is a devoted student of Esoteric Philosophy and interested in the various phases of the work.

* * * *

Attention is hereby called to certain hand-woven articles we are offering as suitable Christmas gifts. These are articles in the form of bags, mats, handkerchief cases, wash-cloths, table-scarfs, shawls and rugs, prices ranging from twenty-five, fifty cents, a dollar and a half, and up. The colors used reflect tones from strains of various songs, according to the table of correspondences. Among them are strains from "Arouse Ye," "Warriors of Light," "Build the Temple," "Holy Night," "Merry Xmas Bells," Consecration Hymn, Great Unifier, and card illustrating the Seven Principles. Names of songs and colors of each tone used sent with article ordered. Fuller information of prices, etc., upon request to Jane W. Dower.

* * * *

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.

* * * *

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

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Behold, I give

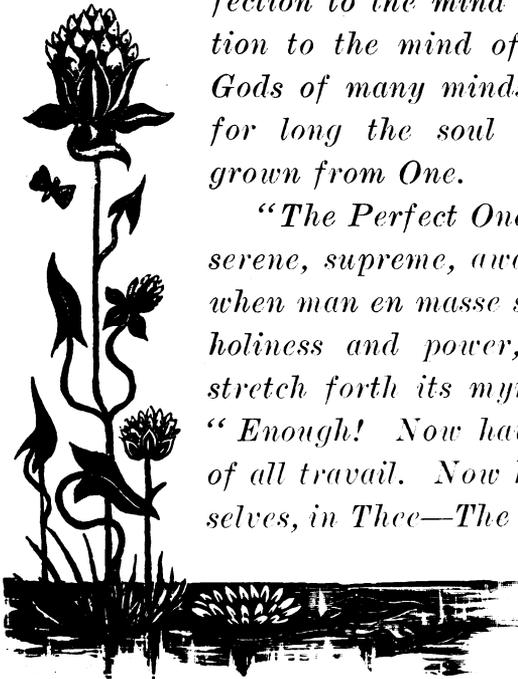


unto thee a key.

THE PERFECT ONE

When every unit of mankind can vision to itself the same ideal of That which now each one doth form in separate guise and name the "Perfect One," then will Humanity approach its long sought goal. Perfection to the mind of one is imperfection to the mind of others, and many Gods of many minds will never satisfy for long the soul which sprang full grown from One.

"The Perfect One" yet stands alone, serene, supreme, awaiting the glad day when man en masse shall see his beauty, holiness and power, and seeing, shall stretch forth its myriad arms and cry, "Enough! Now have we seen the end of all travail. Now have we found ourselves, in Thee—The One Eternal Self."



THOUGHT TRANSFERENCE.

TEMPLE TEACHINGS. OPEN SERIES, No. CXXXVIII.

Thought transference—soundless inter-communication—between two or more persons, is a well established fact. The power to so transfer thought is believed to be attainable without particular effort, by the majority of mankind. Many students of Psychology have delved as deeply into the illusive regions of mind as it was possible for them to go without the assistance of a Master mind to guide them. They have sought for the fundamental causes of the phenomena of thought transference and the methods for its accomplishment, but while thus engaged have ignored the sources through which alone they could have obtained the most essential information. Even the purely physical aspects of the process have largely escaped observation.

The power of direct thought transference is as much a matter of self development as is that of any other function of the mentality, and similar methods of accomplishment are requisite to those employed in the attainment of any psychic power, namely: Concentration, Self-restraint of the Sex nature, Silence, and continuous effort during stated periods, and at definite times.

While it is generally conceded that in some mysterious way there must be an atunement of or a union between the masculine and feminine magnetic currents of force in the case of any two students engaged in this study, the method of action and the requisite centres for making connections have proven debatable points, and in some instances such debates have been the harbingers of much subsequent evil, or unwise action. In the production of any deliberate act of thought transference between two people of opposite sexes there must always be a sympathetic current,—an equality,—established between them before attempting the act of transference.

It is not necessary for both parties to be in the same locality, but it is necessary that a set time should be chosen and a similar degree of concentration attained to by both, as well as that both should be in harmonious surroundings in order that the requisite positive and negative action should be set up within two special brain centres of each person. These centres lie one at the base of the brain and the other directly under the center of the skull.

As a result of the said action a magnetic field is created in the

spaces between the said two centres in each brain and a direct current of force flashed within that field from a third brain centre which lies just back of the centre of the forehead between the eyes.

The last mentioned brain centre is the vehicle of communication between the etheric and the physical planes, and all thought currents primarily traverse the etheric plane. When a definite thought takes form in the shape of some symbol, there is a slight explosion of force within that last mentioned centre which gives the necessary impulse for the projection of the symbolic form; and the same action takes place in a similar centre of the brain of the one who receives the symbolic representation if the necessary conditions have been made.

As soon as the impulse arises to send or receive such an idealized symbolic representation, the previously quiescent force stored up in that centre is aroused, and within the magnetic field referred to there is flashed a definite picture or image of the symbolic form, somewhat as an image may be flashed on the surface of a mirror in passing. From this magnetic field the first two mentioned brain centres seize the details of the pictured image, and connect with other centres of the brain and sympathetic nerves, by means of which the said details of the symbolic form are worked out into expression it may be into words or into lesser thought images. It would depend upon the energy set free in the explosion as to how the said details were expressed.

Where four persons are required to send or receive a symbolic thought it is for the reason that only one of the requisite two centres of each brain is fully developed, and the magnetic field must therefore be created between more widely separated brain centres. Like sympathetic vibrations must be established between the four persons thus engaged to those established between two persons. A definite time must be set, and a similar degree of concentration attained.

Such a symbolic thought form as I have mentioned may be caught by many persons at the same time, who are in fact wide apart in space, but the right conditions must have been previously established in any case. Thought waves travel in wide spiral lines and may touch wherever a magnetic field has been established.

It is due to misunderstanding of the fact that the masculine and feminine currents of force are both necessary to the performance of any psychic phenomenon that so much harsh criti-

cism and condemnation has been heaped on the heads of perfectly virtuous students of occultism who have attempted to cultivate the power of thought transference; but when it is understood that there may even be perfect action between the masculine and feminine forces in one body, the supposed cause for such condemnation will disappear. When a man and woman are in the same stage of development, and are engaged in the practice of thought transference, all else being equal, the power is increased and the results are apt to be more satisfactory; but two or more persons of one sex can often accomplish much in that respect if they will make the requisite conditions.

H.—

THEOGENESIS.

INTRODUCTION TO COMMENTARIES ON STANZAS OF DZYAN.

The Stanzas on Cosmogogenesis, the first section of the Stanzas of the Book of Dzyan—as interpreted and commentated upon by H. P. Blavatsky in the first volume of the Secret Doctrine, contain in glyph and symbol the only authentic record of the creation and evolution of the solar system and the human and animal races therein, dating from a period between “two eternities,” when the first stirring of the then quiescent life forces awoke to action, and by direction of Fohatic energy gathered the sleeping germs, (the sparks) together into multitudinous forms.

The seven Stanzas which in mystic language form the basis of Cosmogogenesis, carry the student through all the primary cycles and stages of life, from formless life to life in form. From the sexless to the a-sexual and bi-sexual races. From the first age to the second, and third, and finally to the beginning of the fourth age.

Each Malea—yuga, great age, contains seven major cycles lasting through countless eras of time.

The intelligent, unbiased student of the Secret Doctrine can scarcely fail to realize that he has come upon the most satisfactory revelation of the creation of life it has ever been his fortune to find, after studying these Stanzas and the commentaries thereon.

Anthropogenesis, constituting the second section of the Stanzas of the Book of Dzyan, continues the account of the evolution of life from the beginning of the fourth great age and the fourth root race, on through seven rounds or cycles of the same, as well

as through many minor cycles of the major cycles, to the end of the fourth and the beginning of the fifth great age.

It also carries the reader through the period when the human race fell into gross sin, "the fall of man" as recorded in the Bible, at which period occurred the destruction of the most enlightened people who had inhabited the earth up to that time, the Atlanteans.

The continent of Atlantis was destroyed by submergence and all the Atlanteans were drowned with the exception of a remnant of the race which inhabited the tops of a single short mountain chain. From that remnant have descended the races inhabiting the earth since that time.

The Stanzas of Dzyan which form the basis of Theogenesis, constitute the third section of the manuscripts as interpreted by the great Masters, in whose hands are the originals. They carry the reader through the Fifth Round of the present races of the earth and on to the end of the Sixth Round of the great root race, the on-coming root race.

It is not probable that any more of the Stanzas will be given out by the Masters in this age, for neither the humanity of this age or those of the next few ages would be capable of comprehending or interpreting them. Other senses than those now possessed by mankind in general would be requisite for that purpose. The Sixth and Seventh senses will be fully developed in the humanities of the Sixth and Seventh Rounds.

Some of the units of the races inhabiting this planet during the Seventh Round, will have attained to the stature of the Divine Kings who came to rule over and guide the remnant that remained at the close of the Fourth Round and beginning of the Fifth, and they will guide the evolution of the new races.

The books of Genesis and Revelation also reveal the mysteries of the evolution and attainment to emancipation of the races which sprang from the saved remnant of the Fourth Race, to those who can interpret the symbolic language in which they are couched. The same events are recorded in both these books and in the Stanzas of Dzyan.

The last two Shlokas of the Twelfth Stanza of Anthropogenesis as recorded in the second volume of the Secret Doctrine, and the two Shlokas of the First Stanza of Theogenesis are in fact parts of one and the same Stanza, but having been imparted to two different persons at different periods of time they could not be combined at this time without creating wrong impressions in

the minds of those students who believe that Madame Blavatsky revealed all the contents of the Book of Dzyan in the two volumes of the Secret Doctrine, and who have forgotten or ignored the fact that she herself had stated that a third volume of the same work was to be published by her later. To the great sorrow of all those who knew and loved her she did not live to complete her purpose.

Valuable as it is, and that it is extremely valuable no reader of the book published by Mrs. Besant under the title of The Secret Doctrine, Vol. III, can deny, it could not be the third volume of The Secret Doctrine contemplated by Madame Blavatsky, as the Stanzas upon which that third volume could alone be founded had not yet been revealed by the Masters when Mrs. Besant's book was published. Nor could they be revealed until a certain cycle closed in the year 1898, at which time the first of the progenitors of the coming sixth race reached maturity and began to create their offspring.

All the great philosophical and religious systems of ancient times were founded on the truths revealed in the Stanzas of Dzyan as they were interpreted by the Initiates from time to time, for they only had access to the secret archives of the Great White Lodge. These Initiates—Masters—taught their pledged Neophytes the meaning of the glyphs and symbols in which the Stanzas were transcribed; and many modern religious systems have been largely founded on incorrect or misinterpretations of those first correct interpretations given by the Masters.

These unreliable revelations account for the diversified forms of religion and for the difficulties in the way of establishing a universal religion. As the humanity of each age reached the apotheosis of intelligence possible of attainment to it, the knowledge requisite for the understanding of the life problems confronting it was imparted by those Masters of The Great White Lodge who were chosen to interpret the Stanzas necessary for the enlightenment of that particular humanity. The Stanzas in full were never given to any one race at any period of time. They are considered very sacred and only Initiates of very high degree have ever been permitted to translate and interpret them in their original form.

Portions of those Stanzas as already translated and interpreted may be found in many sacred books of the far East but they could not be given out in toto until the last half of the year 1912 when the last section recorded was given to the Agents of The

the Blavatsky by the Master Morya and were published and commented on in THE TEMPLE ARTISAN, the official organ of the Temple of the People.

The commentaries to follow this introduction on the additional Stanzas given first to the world in this age by the Temple of the People through the pages of THE TEMPLE ARTISAN will either come from the Master direct or through the undersigned unless otherwise indicated by special signature.

These additional Stanzas of Dzyan deal with Theogenesis, meaning cosmically the beginning or creation of God or of the Gods. In the human this would correspond to the awakening of the consciousness of humanity to the God within, to its inherent divinity, for, in this cycle of time humanity stands literally on the threshold of its Divine nature and the next step will take it in with full recognition and realization of the spiritual birthright of the individual and the race. In view of this unfoldment imminent in the evolution of humanity, it is evident why the Stanzas on Theogenesis have been given out by the Masters at this particular time, and why they are of such vital importance to the world from an interior as well as exterior standpoint.

THE TEMPLE OF THE PEOPLE.

By FRANCIA A. LA DUE,
Guardian In Chief.

WILLIAM H. DOWER,
Official Head.

OCCULTISM FOR BEGINNERS.

SECOND SERIES. NO. IX.

In the last lesson it was stated that Qualities were PRIMAL ESSENCES—the ABSTRACTION OF EXPRESSION. It may be well to make this plainer if possible, for there is nothing in the study of occultism more important than the understanding what a Quality is in the inner meaning of the word.

If a Quality is the abstraction of the expression of anything, then anything, condition or form, made manifest—expressed—is a Quality materialized or embodied, or in other words, the Quality of the form or condition is the SPIRIT of the thing seeking expression in and through that particular form or condition. Thus, the whole Cosmos is an expression of the Quality of God—or a form or condition through which Deific Qualities seek perfect expression. As with the Cosmos, so with Man.

Man is a god in his essential nature and his godly qualities likewise are embodied in flesh and matter, and as that flesh and matter become finer and finer, the godly qualities in man's essential nature find more perfect expression. And as with man so with everything in nature, animate and inanimate. A certain quality in Deity incarnates, finds expression in that congeries of elements that we term a Rose. And so with other flowers and forms of vegetable life. Many high qualities in the economy of Deity become perverted or inverted through manipulation by human or animal will and appear as weeds or pests in nature, as certain type of parasitic and insect life.

It is the same with inanimate nature. A rock is a congeries of certain elemental forces expressing certain qualities in their chemical relations giving the mass and molecular substance certain properties peculiar to itself. The *basic quality* of that rose and that rock are the INCARNATING EGO of the rose or rock, as the *Incarnating Ego* of the cosmos is God subdivided into countless Egos. The Collective Consciousness of all Egos is the Consciousness of Deity.

It has been said that there is nothing great in Nature but Man, and there is nothing great in Man but Mind. This is true so far as it goes, but it does not go far enough for there should be added, there is nothing great in Mind but LIGHT. For in the final analysis Light is Life, and Life is Love, and Love is God, so there is nothing great in Nature but God—a self evident truth.

As rays of light proceed from a flame so all egos proceed, emanate from God, and if we find our Higher Ego we have found the All-Ego for all Egos in Nature, animate and inanimate, are INSEPARABLY ONE.

All qualities, Harmony, Motion, Faith, Justice, Compassion and so on have their root in Absolute Being, which means Being without conditions or limitations. Thus there is a realm in the Absolute of Pure Music—*yet Music without being produced from any musical instrument*. Likewise a realm of pure Motion *apart from anything moving*. A realm of pure Faith without being based on any condition, a realm of pure Justice without equations, and so on. These are state of Absolute Consciousness in the Godhead which constitute the essential nature of that Godhead. To the mortal mind those states of consciousness would be UNCONSCIOUSNESS, OBLIVION, as the mortal mind cannot realize, qualities save in terms of limitation, forms, and relativity. Thus to comprehend Qualities spiritually, is to comprehend God and his Ineffable Nature of Pure and Illimitable Reality.

W. H. D.

The Temple Artisan

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EDITORIAL MIRROR.

With the New Year, January 1914 issue, of THE TEMPLE ARTISAN appears the introduction to the Commentaries on the Stanzas of Dzyan covering Theogenesis as given to humanity in this age through the Temple of the People.



Each succeeding number of THE ARTISAN will contain commentaries on these all important Stanzas until they are published in book form as the real Third Volume of the Secret Doctrine. This will be a priceless spiritual gift to the world from the Temple of the People.



The Temple of the People have had these Stanzas of Dzyan on Theogenesis copyrighted not for the mere sake of holding legal authority over them as their primal source in this age, but to prevent their misuse or misapplication in any way, until they can be put out by the Temple of the People in book form in proper order and system so that there would then be the proper book for reference with the acknowledged source and authority back of it. Otherwise printed distortions of the Stanzas might appear and lead to confusion and the very purpose of the Stanzas as a means of enlightenment to the people be defeated.



The Temple of the People freely and gladly gives permission to any one to print and make their own commentaries on the Stanzas, but insist that if the Stanzas be quoted that the Temple of the People be credited as the source in the same article.



The first installment of these Stanzas of Dzyan were given to the Temple by the Masters in 1906 and were published in the July, 1906, number of THE TEMPLE ARTISAN. Within the last year the remainder were received and printed in the ARTISAN as they appeared. In the last issue, December, of THE ARTISAN, they were

published, making up as now arranged seven Stanzas and thirty-two slokas. The December issue will be a valuable number because containing the full number of Stanzas in sequence. As the commentaries appear, however, the Stanzas or sloka under consideration will be quoted.



All true Temple members will rejoice that the masters of the Great White Lodge have permitted the Temple to transmit this priceless gift of Light and Knowledge to the Humanity in this great Iron Age—the Kali Yoga, preparatory for the New Age.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 110

LIFE STORIES.

PART 7.

When boys and girls reach an age around thirteen or fourteen they begin to change and become more like men and women.

Their bodies change, their thoughts and feelings change too. They think and act more as older people, and begin to plan their lives differently. They choose their friends more carefully, and show characteristics that were never noticed before.

This is one of the most important times in a young person's life. The habits of mind, body and heart that are formed then are the ones most liable to stay with them through life.

True association between boys and girls is most important at this time. As they learn to think of one another, work and associate together at this time so will they learn to respect and honor one another when they grow into manhood and womanhood, or later on when they are more closely associated, more intimately related in homes of their own.

An atom of force or thought arises between boys and girls around these ages that might be likened to the action of force between the positive and negative poles of electricity. The force of each pole reaches out for the other and unites with it so it may shine in a bright light. So the thoughts and efforts of girls are clearer and more effectual when they associate and work with boy friends and companions, and boys are better able to grasp a problem

and put it to good use by considering the knowledge and intelligence of their girl associates.

Each helps the other and each needs the other to bring about the best results.

The important thing to remember while going to school, while characters are forming and while bodies are developing is for boys and girls to keep all associations between themselves open and free so another friend can always be taken in at any time.

Sometimes young people make the mistake of secret and unwholesome friendships and so are led into difficulties and trouble without ever so intending. This can be so between girls and girls, and boys and boys as well as between boys and girls.

The different changes, sensations and desires taking place in their bodies, thoughts and feelings makes them want to talk with others and instead of going to their parents or some true grown friend for knowledge they are liable to talk to some younger person who gives them the wrong information and maybe starts them in some wrong habit that wrecks their bodies and lives later on; bad habits of self contact that undermine the body, mind and health. This is because they are wasting and misusing the holy life forces which should be saved for building healthy bodies and organs so that when they are grown and become fathers and mothers themselves, they may have strong healthy children of their own.

(To be continued)

WORKING PROGRAM FOR JANUARY.

(A Guide for Teachers)

Subject for the year—The Triple Key.

Right Force—Right Time—Right Way on Planes of

Spirit—Mind—Body

in relation to the

Child Himself

Home and Nature

School and Community.

January—Happy New Year.

Songs: Builder's Songs.

Make, Make Children All

Happy New Year

Builder's Clock.

Poem: Fast Asleep and Wide Awake.

Lesson: Life Stories, No. 6.

Right Force—Fundamental.

- Right Time—New Year (In the beginning of cycle).
 Right Way—Straight—True.
 Motto—Build each minute day and hour
 By the rule of love and duty straight;
 That on thy screen of life may be
 No crooked lines of wrong and hate.
- The Child—Studies Himself.
 (a) Three Planes of Consciousness.
- Spirit—Selfless—Cheerful.
 Mind—Good wishes—Kind thoughts for others.
 Body—Kind deeds.
 Song—There's a Little Wheel a Turning In My Heart.
- Agents (b) Wisdom—Understanding Playmate. Yellow Color—Buddhic
 Principle—Love's Vehicle.
- Correspondences (c) Granite—fundamental rock. Mi—Christ Principle—
 Mercury—(Fluctuation—Time).
- Home—(a) Father—Mother—Brother—Sister.
 Song—Builder's Home Song.
 Story—The Little Home-Makers. Lesson 93.
 (b) Qualities and Interests of Father, Mother, Brother, Sister.
 (c) Outer Activities and Occupations.
- Occupation—Modeling—Geometrical forms.
 Pottery Song and Story.
 Thou art the potter, and we all are the work of Thy hand.
- Nature (a) Three Planes in Nature.
 Mineral—Organic—Celestial.
 (b) Seven Agents of Nature.
 Gravitation, Heat, Cold, Attraction, Repulsion, Rest, Motion.
 (c) Appropriate Illustrations and Observations. Changes in weather
 —Moon—Length of Days—Temperature—Effect on birds,
 plants, human life.
- School (a) Spirit—Helpful—Obedient.
 (b) Thought—Studious.
 (c) Actual Work—Neat—Careful.
- Exercises—Ringing the New Year Bells.—Paying New Year Calls—Walking
 Ex. Bowing, Curtseying, Saluting, etc.
- Games—Walking a straight line blindfolded. Lighting New Year's Candle
 blindfolded. The New Year is coming? How is it com-
 ing? Joyfully,—bravely—etc.
- Community—
 (a) Spirit—Clean—Active—Orderly.
 (b) City Laws.
 (c) Street Cleaners. Officers. Traffic on electric and steam lines.

SOCIAL SCIENCE.

In the midst of the thousand anathemas that are being hurled at the economic system of the present day perhaps we should pause to remember that conditions are vastly improved over what they were in any previous period of which we have knowledge. And so it must be; for if we are entering upon an age of social regeneration, such an age would assuredly throw its shadow before it and the institutions of today would catch the glimmer of the rising sun.

True enough, the denizens of the slum districts of the cities of England and America are fully as ill-situated as any creatures of

which we have knowledge, but we must realize from the work that has been done in the German cities that, even in the present age, the slum can be done away with. With the slums abolished, human life is, as it now stands, a more valuable commodity than it has ever been.

It is, of course, through history, that the comparison must be made with the present hour, and it must be admitted that the reading of European history before bedtime is more calculated to induce nightmare than the most indigestible of suppers. Not the school and college primers of history—these are not nightmares, they are simply travesties of the truth written to glorify the actions of a few selfish and cruel men. The school history always fails to reflect the real condition of the people at any given date. Research into old records is the only thing that can reveal that.

If we would know the real condition of the France, the Germany, the Italy of almost any time from the Gothic invasions to the French Revolution we could get it by a visit to the Balkan peninsula at the present time. Failing this, it would be well to read the report of the international commission now sitting, on the condition in the Balkans, when the report is published. It will be a pretty true picture of the Europe of the Dark Ages.

Some of the pictures of mediæval Europe bear an unpleasant comparison with what we know of the Californian farmer and laborer.

Take the Thirty Years War in Germany. In our histories we read of Wallenstein, Charles V, and Gustavus Adolphus. But where do we read of watch having to be set on the very graveyard lest the starving peasants should dig up the corpses for food, which, in fact they did do. Our school books resound with the glories of the French kings but who tells us of the outcast children being eaten right in the streets of Paris, by wolves, dogs, pigs and rats, and this under the very nose of the proud and noble heroes of romance, about whom our histories rave.

The English histories make great glory over the Black Prince, whom English boys are taught to adore, also over the battles of Crecy and Agincourt. Youth is not told that during and after the Hundred Years War the French and English soldiers lived on the peasants, extorting from them everything they possessed by tortures, and so destroying the country districts that the peasants themselves abandoned their farms and took to robbery as the only means of subsistence.

The condition of the Italian laborer is hard to depict. He was,

in mediæval times, the servant of so many masters, by all of whom he was harrassed, robbed, beaten, and outraged, that for long periods he was worse off than the beasts of burden.

What with the Austrian, Saxon, Burgundian, French and Sicilian emperors and kings continually claiming him as theirs, and persistently endeavoring to prove it by grabbing him and his land; what with the popes seizing temporal power, and him, the laborer, along with it; what with the cities fighting all outsiders and also fighting among themselves; what with the petty dukes and counts—the most accursed pest of the peasant of all of them; and finally add to all the foregoing variety show of tormentors, robbers, wasters, and murderers, the Saracen host, laying another claim to a good slice of him and one marvels what there was left to fight over.

And indeed it was a sorry bone. The peasant crouched at the feet of every lord, priest, and invader. All rulers were alike to him. He served in any army for clothes and bread, nor did he know such a thing as nationality. He lived like a ground squirrel—trying to hide from everything that passed. If he had a few coppers he hid them and lived in rags as before. The tax collectors never found anything that could be hidden, so they seized everything that could not. Countless times in the experience of every agricultural region the best of the men were driven into the armies, the women were left to live or starve, always the prey of every passing band of soldiers or robbers, and the children were sold into slavery.

Europe lived in the light of burning fields and in the sound of wailing mothers, and whether in war or in peace, always the laborer was at the mercy of soldier, robber and priest—and there was no mercy. Nor were his miseries the sacrifice to patriotism, liberty, or progress; selfish ambition on the part of others accounted for them all. The laborer was crucified through the centuries for the lust and cruelties of this and that chieftain in whom he could have no possible interest whatever.

Compared with all this, the situation of the Californian fruit-grower, dairyman, market gardener, or even common field laborer is almost a paradise. He does not go by day in mortal fear of his life; by night he does not listen for the knock on his door that bids him turn out into the cold that soldier or robber may take his bed. He needs not to live in a pigsty in order to make the tax-gatherer pass him by, nor does he need to dress his children in filthy rags lest some one should steal their clothes.

There has been wrought a great change. It is an economic change. The American farmer holds up his head; the mediæval farmer hung it down. The peasant of the past was the servant of all. The farmer of today is the equal of any, and the laborer of tomorrow bids fair to be master of all.

A change that is not economic is not a change. But where so great a change as this has been made in so short a time we know that it must have an economic base. The thing to do is not to rest satisfied but to use our present standing ground as a step to something infinitely better and stronger yet.

SYDNEY HILLYARD.

TEMPLE ACTIVITIES AND NOTICES.

Palo Alto Square held another successful public meeting during the past month with the main address by Brother Fred Whitney. Palo Alto as a result of these public meetings should be well permeated with the leavening spirit of the Temple philosophy.

* * * *

Miss H. A. Farrar has returned to Los Angeles for the winter to return to her Halcyon home next summer again.

* * * *

Miss Lolo Liberty after a summer's residence and work at Halcyon returned to her work in Palo Alto much improved in health and strength.

* * * *

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.

* * * *

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

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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No. 9

Behold, I give

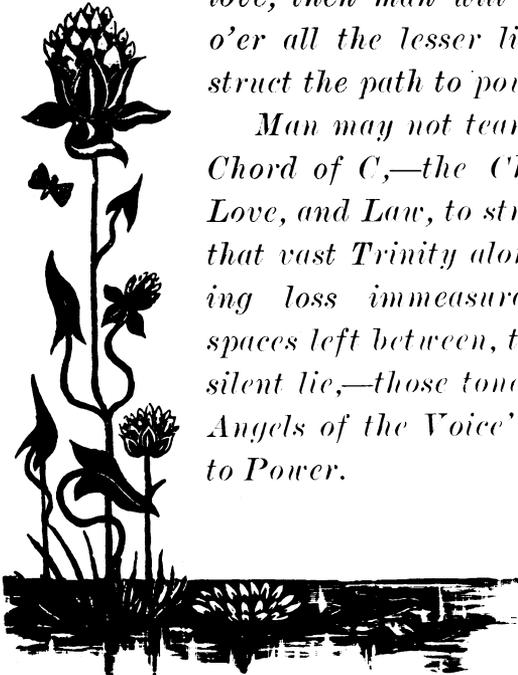


unto thee a key.

THE COMMON CHORD

When Father—Mother—Son, the Triune God is once more seated on the long vacated throne within the human heart, to rule again that heart in majesty and love, then man will rise to sovereignty o'er all the lesser lives which now obstruct the path to power.

Man may not tear apart the common Chord of C,—the Chord of Life, and Love, and Law, to strike a single tone of that vast Trinity alone, without sustaining loss immeasurable. For in the spaces left between, the minor tones will silent lie,—those tones which wake “the Angels of the Voice” to guard the path to Power.



A LETTER FROM THE MASTER.

TEMPLE TEACHINGS. OPEN SERIES. No. CXXXIX.

My Children:

Among your number there are a few disciples who might benefit from a little advice I feel impelled to offer; for like other warm-hearted, spiritually hungry souls they are in danger of being exploited by those fiends in human guise,—tools of black magicians, who continually lie in wait for new victims of their avarice and cunning.

I refer to those misnamed teachers of Occultism who claim to be receiving directions from some high spiritual force, or directly from the Initiates of the "Great White Lodge" and who pour forth volumes of platitudes in flowery or abstruse language specially designed to deceive new and untried disciples, until such time as they have compromised or partially Psychologized the latter, before their motives become apparent. Unfortunately when that time arrives previous warnings are of little avail.

Place an unscaleable barrier between yourself and the person who offers you *rapid* spiritual development, or the possession of the powers of practical occultism at the cost of little or no effort on your own part, or who offers to teach you the secrets of such attainment for a set price.

If you are familiar with the book of "The Golden Precepts," or with any other reliable work on practical Occultism, you will have seen that there are certain inviolable rules to be obeyed, certain unalterable conditions to be fulfilled before it is even possible for you to take the first step on the "Secret Path"—the Path of Power. If you feel a strong attraction in that direction, I would advise that you read and thoroughly digest such information as may be found in authentic works on the subject, and then create a mental mirror in which, by the aid of your Higher Self, your conscience, your knowledge of your personal self, your dominant characteristics, proceed to hold that self before the mirror, and with an earnest petition for enlightenment, question that mirror as to what are the probabilities of your being able to live up to those rules and fulfil the conditions, and abide by the answers.

Ask that mirrored form what is the extent of its will-power? of its power of endurance? its ability for sacrifice, such sacrifice as is demanded of the true Neophyte? In 999 instances out of 1000 the answer will be: "I have neither power nor ability commensurate with the demand." But then, beware lest immediately there begin

to form a series of desire-pictures upon the surface of that mirror, expressions of intense longing, memories of sacrifices previously made, such pictures as generally obsess the mind that has been denied some indulgence. Little by little the "lions in the path" will seem to disappear; the weaknesses of will and mind and physical limitations will seem as of less consequence, until finally naught remains but a picture of the lower self in abject submission, the Higher Self triumphant. Such is the power of the lower self if even temporarily divorced from that light of the Higher Self. If the glamour of lower desire is permitted to blind you to the warnings received, and to the dictates of conscience, a false sensation of peace may follow and a desire to acquaint others with the fact that at last you believe you are on the path to unlimited power; and then—why then you have become a fit subject for the exploiter who is very apt to appear, and unless you have been so fortunate as to have been under the protection of a true Initiate, there is sore disappointment in store for you. All too many ignorant victims of such exploiters have been forced into utter rejection of all truth, the submersion of all hope and faith after awakening to the fact that they have been purposely deceived by some false teacher aided by the desires of the lower mind.

Bear carefully in mind that not one of the rules given for your guidance is unnecessary; not one of the directions is superfluous; not one of the sacrifices demanded is useless. Remember that a perfectly sound body and a sound mind are essentials for a practical Occultist, without which it would be impossible to pass the requisite physical tests; and remembering all these things be content to travel the path of the heart, the path of the child, until such time as you may have gained the power to tread the harder path, if that power has not yet been gained, accepting and being content with the guidance of "those who know" until in *their* eyes, instead of yours *alone*, you are capable of taking the next step in safety. The peace that will come to you as a result of such submission will be a lasting peace, however, great the warfare about you. You will be content to await recognition by others instead of claiming it as a right. You will recognize your father's face, your mother's hand, and will no more desire to wander in strange places. Soul sight—Intuition will come, and with its coming will also come the power of Discrimination.

My Child, hold up that mental mirror and make sure of your self, your strength, your power to serve *aright*, ere you ignorantly

put yourself into the hands of one who may guide you into the great abyss instead of to the mountain top.

If you should find that the heights are unattainable to you today, remember that another day is coming. Yet also remember that the first step must be taken by every human being therefore must be taken by you, and be not discouraged or dismayed if you stumble in the taking.

Remember that you, as a Templar, have demanded of the Great White Lodge a chance to climb. Having made this demand your feet have been placed on the first rung of the ladder; hold fast, let nothing rob you of your opportunity, so shall it be well with you.



THEOGENESIS.

COMMENTARIES ON THE SEVEN STANZAS OF DZYAN GIVEN TO THE TEMPLE OF THE PEOPLE FOR THE NEW HUMANITY.

STANZA 1.

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.

Fohat, the first-born Son of Sound, is motion *per se*, from its highest aspect. In Biblical phraseology "God *moved* upon the face of the Waters," the Waters here meaning the Inter-theric Energy then in a periodical state of chaos—the Great Deep of undifferentiated, primordial substance. In other words, Infinite Power (God), as a result of the action of Infinite Will, arouses the quiescent energy of light resident in undifferentiated substance, and so re-established polarity. Polarity is disestablished at the close of every great age and the beginning of a cosmic pralaya—an age long sleep—a period of darkness. By the establishment of polarity the Inter-Etheric Space is thrown into violent motion. The rates of motion then established must be decreased gradually into various degrees of vibration before it is possible to throw the

primordial substance of which Ether is the base into form of any character.

“Fohat gathered two lines of Fire (Fire here standing for Akasha) into a close embrace,” *i. e.*, circumscribed space by means of the two lines (the two currents of Akashic Energy—Spiritual energy—set up by Fohat); lowered the rate of motion of the Akashic Substance, thus bringing into manifestation a lower form of the same basic substance—the substance of the Etheric plane, known to man as Electricity, visible fire,—flame.

When two poles of a static electrical machine are brought within a certain distance from each other the awakened energy will leap from one pole to the other, filling the space between with flame. This phenomenon corresponds to that referred to in the Sloka quoted above. The circumscribed space is a field created for the purpose of bringing into manifestation the hitherto concealed and undifferentiated substance by and in which the ex-car-nated souls of a former race of beings might be again informed. Thus was made room for the feet of the Fifth, the next succeeding race.

Light, in manifestation as Flame, is the carrier of the life principle and is also the vehicle of lower manas (mind). The feet are a symbol of understanding, solidity, perception; therefor this particular period of manifestation also gave birth to the power of perception hitherto concealed in Light. The word Light as herein used does not mean the sunlight of the physical plane. It means the Light of the Akashic plane, the Light of the Central Spiritual Sun, and primarily the Light of Divine Will and Wisdom.

To quote from Genesis again, “God *said* let there be light and there *was* light,” in other words, the creative Word, the energy of Sound, brought forth Light from darkness as before stated.

The Demi-gods are a certain order of the elemental forces. They are the builders of form according to the lines established by Infinity from the beginning of creation. As God “made man in His own image,” so these semi-divine forces termed Demi-gods cast their privations of form, the reflections or shadows of themselves, within the aforementioned circumscribed Space, into and around which the said elemental forces would subsequently build the individual forms of all incarnating lives, whether of suns, stars, planets, kingdoms of nature or man.

The First-born, here referred to, are the first perfectly formed, mentally endowed creations of the age under consideration, not endowed with the higher mentality of the races of human beings

of this present round of the age, but nevertheless endowed with the attributes of the lower mind with all its desires, passions and instincts.

It has been said that a tribe of men has been recently discovered in Africa by a noted traveler that typify the humanity of the last mentioned age. The shape of the head as described, and the absence of all characteristics save those of primitive man, would indicate that such a conclusion was justified.

The Head of the Mighty One symbolically is Universal intelligence, the power of the Spiritual or Higher Mentality. The Flaming Swords which sprang from the head are the powers and principles of Will. Secondly they are powers of Good and Evil, the Positive and Negative currents of the principle of lower mind. At the beginning of the period here indicated the Firstborn were evidently feeling acutely the action of these two currents, tempting them into or dissuading them from, different lines of action which would aid or hinder their development. As they were not yet conscious of the Divine power which was leading them on to a higher state of development they fluctuated between, "darted behind or before" one of the other of the "Flaming Swords," as the case might be. They instinctively felt the coming of some great event which would result in a change of condition, but could not understand the character of the coming change, therefore were thrown into a state of confusion.

Symbolically the Great Red Cow typifies the Great Mother principle, the power which protects and nourishes its offspring, the power of self-sacrifice. This particular symbol as here indicated is red in color because red is the color of the life principle, the creative principle of physical life. It is a symbol of sacrifice, and the Great Mother is a continuous living sacrifice for the benefit of her offspring so long as they remain in bond to matter.

Hitherto, the masculine, the positive currents of life had dominated and controlled the races in manifestation. The dim realization of coming change would naturally *incite the individual members* of the said races to seek for an extension or increase of the benefits to be derived from such protection and nourishment as might be afforded them by the feminine, the Mother currents, typified by the Red Cow.

The Milk of the Cow is indicative of conserved, consecrated Spiritual and Mental nourishment.

In interpreting the second Sloka of the Stanza, it must be understood that the races of the period referred to in the first Sloka

had not developed to the point where they might be endowed with Higher Mind. But a very limited number of individuals had entered upon their "second Initiation in the Great White Lodge of humanity," as that body is represented by the Masters in some of their private instructions to disciples. But there were individual members of more highly evolved races in incarnation in previous ages who had attained to certain degrees of knowledge and power and were known as "the Twice-born—the Initiated—the Lords of the Sacred Mystic Fire." These Initiates had incarnated again to help on the evolution of the races with which they were Karmically identified.

With the endowment of the Higher Mind, the Ego—the Divine soul—takes full possession of the individuality. Man is free to rise to immeasurable heights or sink to corresponding depths, but he can never more be the irresponsible creature he formerly was. He has entered the Central Flame of the "Great Initiation Chamber,"—the Sacred Mystic Fire—figuratively speaking, and the flames will purify or destroy the elemental substance of his lower desires and passions.

The Rivers of Water and Wine are typical of the results of the long life experiences of the neophyte;—the Water of regeneration, the Wine—of spiritual knowledge; both of which are necessary to quench the thirst of desire for self-gratifications in any form and at any cost.

B. S.

OCCULTISM FOR BEGINNERS.

Second Series. No. X.

CONSCIOUSNESS.

The Mystery of Consciousness is the primal mystery. In Consciousness is synthesized all Qualities of the Phenomenal world manifesting in endless diversity as colors, sounds, forces, elements, metals, electrons, atoms, molecules, minerals, vegetables, animals, humans, Gods, and so on.

Consciousness is of two kinds, namely, ABSOLUTE CONSCIOUSNESS and RELATIVE CONSCIOUSNESS. No finite mind can comprehend Absolute Consciousness because it is Consciousness without conditions, limitations or relations of any kind whatsoever. *Therefore all we know of consciousness is relative.*

Were you to awaken some fine morning and find that the universe had disappeared in the night, that this planet on which you lived had vanished, that the house you lived in had been dis-

sipated, that the room in which you had gone to sleep was no more, that the bed on which you slept was also gone, that your body also was no more, that even your astral and inner bodies on the plane of form had all likewise disappeared, you would certainly be bewildered to put it mildly, for, if you were capable of thinking at all (which you would not be) you would have no longer any sense of proportions or relations, for all relativity would have disappeared with the disappearance of the phenomenal world which is *based on* relativity or the relations of one thing to another (space), or the sequence or one event to another (time), and thus both space and time would also have disappeared and you would then be in a state (which is no state) of ABSOLUTE CONSCIOUSNESS which is exactly the same as a state of ABSOLUTE UNCONSCIOUSNESS, just as a state of *Absolute Motion* is the same as a state of *Absolute Rest*.

We may get a glimmering or a suggestion of what Absolute Consciousness is perhaps by analogy, likening it to the White Synthetic Light. In that White Light all colors have disappeared. That White Light is *No Color*, yet has in it *absolutely All Color*. Has in it *absolutely* all color because while in the Silence of that White Light colors are without conditions, limitations, or differentiations.

Relative consciousness is entirely of the phenomenal world, and functions on the four lower planes of being. It is the result of a *cognition of relations by the Light of Intelligence inhering in Substance-matter itself*, meaning the matter of all planes. This Light of Intelligence senses itself reflected—mirrored—from plane to plane and between planes and sub-planes, and this reflection of intelligence is relative consciousness, or consciousness as our finite minds understand the term.

Thus everything we see or sense is a reflection of OURSELVES or some ASPECT OF OURSELVES from one plane or another. Thus, when you look into the face of a friend or enemy, an angel or devil, or of the myriad units of humanity around you, you are simply COGNIZING A REFLECTION OF YOURSELF or some aspect or phase of yourself, as the same is reflected from various planes or sub-planes back to you and the same with the other units who sense your reflection on their own MIRRORS OF MENTALITY. This brings us back to the basic primal truth that in the ultimate, it is Atma, the White Light of Consciousness which is the Real Knower, which in the final analysis *senses* and *realizes* the phenomenal world synthetically—and thus perfectly.

W. H. D.

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EDITORIAL MIRROR.

The science of Eugenics is attracting world-wide attention at the present time; and in a number of states in the United States some radical legislation more or less frenzied has been enacted, with the good motive, however, of making it possible for humanity to be born with better and purer bodies.



In Wisconsin an unwise and ignorant legislature has enacted laws that practically prohibit marriage in that state if the law is enforced or observed. Every applicant for marriage must have a doctor's certificate that they are fitted to marry, and just what the Doctor should do and his fee of \$3 for every examination is fixed by the State. To make out that certificate the physician would have to submit his patient to ten or twelve laboratory tests, each one of which would cost from five to fifteen dollars even if the physician has such a laboratory, which the average physician has not. The consequence will be probably that no Doctor in Wisconsin will undertake to furnish a health certificate and without these there can be no marrying—and there you are!



Humanity vibrates between the extremes always. There is no doubt that there should be wise supervision of those contemplating matrimony that the race may be improved, and that degeneracy and criminality be eliminated.



Every human being has a right to be well born with a sound body and a sound mind and in wholesome environment. That insures a good start in the battle of life. There is surely no Science of greater import to this planet and its humanity than this new, old science of Eugenics, and its revival in this age is simply another indication of the truth that everything is working together to prepare and usher in the New Humanity who will be a god indeed compared to past humanity.

W. H. D.

CHILDREN'S DEPARTMENT**Temple Builders—No. 111****LIFE STORIES.****PART 7.**

The changes that take place in boys and girls as they enter manhood and womanhood are different. A boy develops in a general way. His voice grows deeper, his body becomes more man-like, his will and desires stronger and more determined, and he feels himself larger and greater in every way.

The changes that take place with girls are more definite, serious and delicate. This is because the duties of motherhood rest upon them later, and a great preparation has to be made for so wonderful a service.

Each little child that is born into the world first grows safe and happy within its own dear mother's body where it can be loved and protected best of all. So long before girls become old enough to be mothers themselves their bodies are preparing for such an event if it should ever come to them.

There is in the body of every girl an organ called the ovary that corresponds to the seed-cradle of the plants. Just as the plant seeds are enclosed within the plant ovary so there are numerous ova or human life-seeds within the human ovary. These ova or life seeds have been given their name from a Latin word meaning egg, and contain within them the nucleus or seeds of life.

These ova are very small, about a twentieth of an inch in size. Some of them mature every twenty-eight days. They bud out from the surface of the ovary and fall into a lace network of tendrils. From there they pass on into little tubes, down through the creative organs, and are cast from the body in a blood-like fluid.

This sometimes frightens young girls if they do not know what is happening, but there is no reason for fright even though it might be accompanied with considerable pain. Nature is simply carrying out her normal process.

Care should be taken, however, not to overstrain in any way, to get chilled or wet. Anything like exposure or overwork at such times may cause much needless suffering which could have been easily avoided by having had a little knowledge on the subject.

It may seem strange that this process occurs as often as every twenty-eight days, but nature always provides abundantly to insure a continuous line of life for every creature. She knows that

many human seeds as well as plant or animal seeds will never reach fruition, and so she provides plentifully that there may be no chance of extinction or failure of reproduction if it is desired.

As was said in "Life Stories," No. 4, a child can only be born when the father-mother are drawn together in greatest love.

This should only occur after girls and boys are grown into women and men, and are established in their own homes in beautiful, sacred married life.

So all young people need to think about as they are growing up is to grow well, pure, and true; beautiful in soul and mind, and to keep themselves unspotted from evil thoughts and habits that will prevent them from entering into these more serious relationships later on.

And now, dear children, dear young people, as this is the last of the Life Stories, for the present at least, let us take this little motto for ourselves as a little helper to guide us through life, that we may overcome all temptation and our lives be a blessing, not only to ourselves, but all with whom we may come in contact:

A mind full of light,
A heart full of love,
A body sweet and clean
Will guide me aright.

WORKING PROGRAM FOR FEBRUARY.

(A GUIDE FOR TEACHERS.)

Follow general Subject and Plan for year as in January.

February—St. Valentine's Month.

Washington's and Lincoln's Birthdays.

Songs—Valentine Song. E. H. Haworth.

Lincoln. E. H. Haworth.

Washington. E. H. Haworth.

Builders' Birthday Song.

Lesson: Life Stories, No. 7.

Right Force—Unselfish Thought for Others.

Right Time—When others need us.

Right Way—The Way of True Principle.

Motto—"United in things certain.

Liberal in things doubtful.

In all things charitable."

The Child—Studies Himself.

(a) Three Planes of Consciousness.

Spirit—Heroic, Brave, Gentle.

Mind—Alert, Active.

Body—Strong, Vigorous, Enduring.

Song—We March, We March to Victory.

Agents (b) Pranic, Life Force—Astral, Activity, Messengers, Valentine Missives—Kama Rupa, strength—Kama Manas, will. Scent, Taste, Sight, Touch, Playmates.

Correspondences (c) Sunlight—Rainbow, Promise, Moonbeam—Iron, strength—Mars lead, impenetrability, Saturn.

Home—(a) Father, Mother, Brother, Sister.

Song—Father, Mother, Brother, Sister.

Story—The Masters. Part 1, Lesson 82.

(b) Qualities of Each in Nature.

(c) Application of each in Nature.

Occupation—Paper Folding—Making Valentines—Painting February Poster for Year Book. Valentine Suggestions—Symbols of Heroism. (This may be omitted in January program. Poster designating Time Symbols should have been drawn, Clock, Sun, Dial, Hour Glass, Shadow Stick.)

Story—The Masters. Part 2, Lesson 83.

Song—Lives of great men all remind us

We can make our lives sublime.

Nature—(a) Three Planes in Nature..

Mountains—Man—Stars.

(b) Seven Agents of Nature.

Wind, Lightning, Ocean Currents, River Currents, Earthquakes, Rain and Snow Storms.

(c) Appropriate Illustrations and Observations.

School—(a) Spirit—Perseverance.

(b) Thought—Aspiring.

(c) Actual Work—Practical—Manual Training.

Exercises—Cutting Wood for Log Cabins—Marching—Crossing the Delaware on Ice—Messenger Service—Running.

Games—Blowing a Feather. Butterfly (Handkerchief tossing, not allowing it to rest on one—or he is caught by leader.) Building the Fort.

(Two leaders choose children from group which is guarded by representative of each side. The one obtaining most children, and places them in true square, builds the Fort.

Community—

(a) Spirit—Free.

(b) Laws that will help rich and poor.

(c) Protection of animals. Courtesy in business.

SOCIAL SCIENCE.

BRAINS.

A successful young business man was discussing the other day the kind of brains which it took to be a successful young business man. It seemed from his account to require a very peculiar and

very exalted type of brains and many of them. All persons not natively endowed with these were of unworthy intellectual timbre and perennially open to the condemnation which must fall upon the life and efforts of all whose cranial cells are not of ultra-grey.

Not only this, but it seemed that those who possess the cell, fibre, fissure and convolution of commercial brain were omnisciently ordained to the judgment-seat, for the reason that they are able to do all of the things which common humanity can do, whereas common humanity can in no wise do the things which the commercial brain can do—nor can even understand how they are done.

It is refreshing to turn from this swansong of the financial glee-club to the byways of real life.

In a little old country school a little old country teacher is handling a class of a dozen beginners in reading. It is astonishing to note the number of tricks the lady has at her finger-ends looking toward the furthering of this prodigious accomplishment. This little person has to teach written language to the human consciousness, but at the same moment she has to wrestle with thirty children of other grades, each one of which is a separate psychological phenomenon. Of such as this woman is that wonderful other woman who taught the deaf, dumb, and blind Helen Keller to hear, speak, and write.

How many *ordinary* business men are there who could encompass the first of these problems with continuous and persistent success? How many *exceptional* business men are there who could encompass the teaching of Helen Keller?

In the current issue of the *Metropolitan* is a most profoundly interesting article on co-operation in Denmark. This little country has been changed from a condition of medieval beggarliness to one of widespread affluence, an affluence which reaches to almost every peasant in the field. Denmark is a barren rock with a dense population, and yet abject poverty is unknown. To what super-grey matter in what business brain does Denmark owe this? Turning to the article we are struck to notice that no man's name appears at all! What? No great giant financial intellect behind all this magnificent commercial success? Apparently no. No brain behind this transcendent metamorphosis but the despised headpiece of the man with the hoe! In this whole article no man's name is mentioned at all, and yet this peasant union has blotted out half a dozen malignant trusts organized and operated by the mercantile super-brain. Denmark might be called the only really successful nation in Europe; it is rapidly becoming a co-operative com-

monweal; but it has become what it is, with the opposition, and in no case with the aid of, the shrewd Threadneedle street and Wall Street brain. It could very definitely be asseverated that there has never lived a business man whose so-called genius could ever have produced such a result in the face of such apparently insuperable barriers.

All that the shrewd brain does is to stuff money into the purse. It creates nothing. It really wins nothing. By a mysterious system the laborer is despoiled of most of his product. This product goes to a few tricksters who control the system. The tricksters fight or gamble with each other to see which shall inherit the earth. The winning trickster is your friend with the ultra-grey rays. The laboring class that produced it all is the also-ran.

How much better, how much more intelligent we shall be when our business men rise to the status of the co-operating Danish peasant and forget it! This introspection of head is an immoral issue. It isn't a question of how can a swelled head produce a swelled pocket, but how can we all forget the size of our head in being busy in the general service of the human race. The Danish field laborer is showing the road; all that the modern successful young business man now has to do is to walk in it.

SYDNEY HILLYARD.

TEMPLE ACTIVITIES AND NOTICES.

Meriden Square, Connecticut, reports having to get a larger hall for its public meetings. This Temple Square is of the 'Old Guard' order and sends forth great bombs of light in all directions.

* * * *

Mr. Tonner from the State of Washington is an acquisition to the Temple Headquarters staff of workers. There seems nothing that Brother Tonner cannot turn his hand to with power and effect.

* * * *

Mrs. J. W. Dower, Florence, and Mrs. M. K. Lowe visited Santa Barbara the past month for several days enjoying seeing our sisters, Alma and Emma Oviat, and doing some Temple propaganda work to good purpose incidentally.

* * * *

Brother W. H. Townsend is still at the Centre as helpful as ever, and just doing the right thing at the right time—true occultism.

Another reason that may delay getting replies to letters sent to the Centre is because of the heavy rains and floods that California has experienced within the past few weeks, such floods washing out railroad bridges and tracks and seriously interfering with traffic and mail service.

* * * *

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.

* * * *

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

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ADDRESS

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Behold, I give

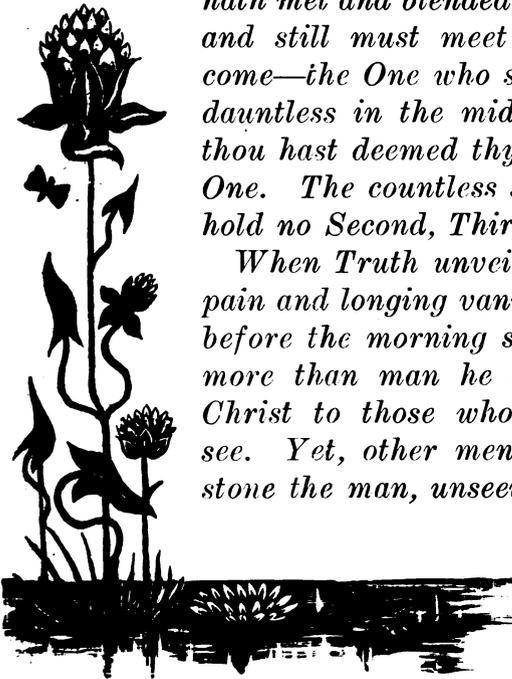


unto thee a key.

THE WEB

Wrapped in Illusion's web thou liest now bereft of power to tear that web apart and glimpse the Real—the Christ—the Only Son, the First Begotten of the One Unmanifest—the One in whom all Truth, all Joy, all fruit of Sorrow borne in patience and submission, hath met and blended in the Kalpas past, and still must meet in Kalpas yet to come—the One who stands supreme and dauntless in the midst of that Illusion thou hast deemed thyself. There is but One. The countless suns in space could hold no Second, Third or Fourth.

When Truth unveils herself all error, pain and longing vanish as doth the dew before the morning sun. When man is more than man he stands revealed as Christ to those who having eyes may see. Yet, other men in ignorance still stone the man, unseeing Christ.



THE MEASURE OF A MAN.

TEMPLE TEACHINGS. OPEN SERIES. NO. CXLI.

Whether the student takes his observations from the standpoint of God, Nature, or that of fortuitous circumstances it must be evident to even the mind of a casuist that the power which shapes matter into form has decreed that no form, whether it be form of man, mountain or drop of water, shall retain that form beyond a certain predetermined period of time. The law of Periodicity—a tool used in the shaping of form—is used as perfectly and relentlessly in determining the span of life for an organization of humans as it is for that of a man or an amoeba. There is but one higher, one more important tool than this one of Periodicity possible of wielding by Divinity in the shaping of a universe, and that tool is the law of service. He who is wise enough and meek enough to perceive and profit by his perception of the method, purpose and results of the action of these two laws on the lives of others may, if he will, mold the circumstances of his own life to fit into the new form he dimly perceives in the distance of his imagination, the form that is being built by the aforementioned tools of Divinity out of the substance the man himself has created day by day, but which is built according to a plan the details of which are far beyond his present power of perception. If he can be content to go on cheerfully and unselfishly creating the substance for the form without pausing to measure the amount he has created, or to congratulate himself on the success of his efforts, or worse still to fall into a state of despair over his seeming failure to create, he may one day learn that he has unconsciously been used as an instrument in creating the foothill upon the top of which he finds himself standing and gazing up at the top of the great mountain range which lies just beyond. But it is when he has reached the top of his first foothill that comes his first hour of real trial. Then must he learn that unless he has gained the power of balance which will enable him to stand erect and unafraid, his only support the never failing staff of humility, he must inevitably be ricocheted to a state of oblivion, or to some other indeterminate state of illusion.

When the star of a man's life is in the ascendant, when he has reached the top of the first foothill, the measure of that man is taken by the powers that rule and direct his evolution. It will depend entirely upon the vision he has caught of the surrounding plain and the location of the hill he must next climb as to whether

he is ever going to be able to reach a still higher altitude of knowledge and power in his present life cycle. That is, it will depend upon his discovery of the field whereupon his best services can be rendered for humanity as a whole, and upon his ability to maintain the throne of Divinity within his own heart, as to whether greater opportunity will be presented to him.

The measure of the pledged and accepted disciple of the Great White Lodge is being very rapidly and accurately taken in these days of separation. Figuratively speaking, the height, depth and weight of each one is being determined by the measure of development he has reached, especially the development of the powers of Perception, Stability, and Service. The rapidity of the descent of first one and then another would be a pitiable spectacle to a casual observer unable to see that though the motor power of selfishness had hurled its victim from the top of his little foothill to the plain beneath, that the plain was his natural habitat, and would continue to be such until he could develop sufficient purpose and stability to retain his foothold on the hill.

Aside from selfishness, indolence and instability, there is no other quality so conducive to a fall as is that of excessive egotism. No other form is so rapidly disintegrated as is the form built up by means of exaggerated egotism and self-righteousness.

Mankind is long in learning that the measure of a man is taken by Deity, and by the Servants of Deity transmitted to the consciousness of every other man who has succeeded in reaching the top of a single foothill of life. Only those still fixed on the plain below, the plane of their own desires and passions, can be deceived by the egotist, and they can only be so deceived because they are enwrapped in a similar web of ingratitude, disobedience and selfishness to that which has made the egotist what he is, the prisoner of himself.

H—

THEOGENESIS.

STANZA 1.

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.

COMMENTARY.

III.

The mystery of Fire is one of the deepest mysteries because so closely related to the mystery of the Godhead, hence the saying that "God is a consuming Fire." There are the Seven Fires fundamentally and with their subdivisions the Forty Nine Fires of Occultism. Science can explain the phenomena of physical fire, but not the real Cause back of that manifestation.

Fire manifests on all planes, hence we have the two main Divisions of The Higher and the Lower Fires. The Higher Fires pertain to the three higher planes of Atma, Buddha, Manas: the lower fires to the four lower planes of manifestation. On the four lower planes all fire has in it Light with Heat—the analogue of Passion. On the three Higher planes all Fire has in it Light *without* Heat,—the analogue of Compassion. These compassionall Fires are the Mystic Fires, hence we discern who and what the Lords of the Mystic Fires are, and their exalted status in the Universal Lodge of Life. The Lords and Masters of Compassion are the Builders and Rulers of the Cosmos as well as administrators of Nature's Laws. The Trinity is the Three-Fold aspect of Fire fundamentally considered. Father-Mother, Son and Holy Spirit, or Brahma, Vishnu and Shiva. The first Entity or principle of the Trinity is the Creative Fire, the second is the Preservative Fire, and the Third the Destructive or Regenerative Fire. This Three-fold aspect of Fire acts universally, pervading all matter on every plane. It is Deific energy causing all changes in Nature, creating, preserving and regenerating all forms of matter incessantly, and by such process ever building on a Divine plan to produce the Divine Form. Thus the Trinity is the Consuming Fire—which is God. When all matter is redeemed, regenerated, the "consuming fire" will have accomplished its mission in the economy of manifestation.

The use of Fire in any form in religious observances whether it be by the burning of candles, in swinging censers, or in burnt offerings to the Gods, so common in ancient ceremonials, is primarily due to a recognition of the sacred Mystic Fire into which each Thrice-born Initiate of the Great White Lodge is plunged

in the last great initiation he takes before entering the degree of the Hierophants. It must not be understood that the visible fire of the physical plane is represented in this great mystical ceremony.

Some of the deepest secrets of initiation and life are concerned with the Sacred Mystic Fire, and these secrets are never imparted to the neophyte until he has reached a point in development which identifies him in part with the Initiates of very high degrees who no longer have need of physical bodies to perform the deeds of their high calling.

The Lords of the Sacred Mystic Fire are in fact the Hierophants of the Twelve Grand Degrees of the Great White Lodge, only three of which are represented on the physical plane, there being but three Grand Degrees on each of the four fundamental planes of the Cosmos. Every neophyte passes under the jurisdiction of each one of these Hierophants in turn as his or her development warrants change in emplacement. But let no man deceive you with false representations of conscious contact or association with any one of these Hierophants, for the necessity for reincarnation on the physical plane will have been long passed before personal recognition of the neophytes by the Hierophants of these grand cosmical divisions of life is possible.

The "thirst" of the Lords of the Sacred Mystic Fire indicates their ever living desire for the development of each manifesting race of humanity to a stage where conscious recognition of their Divine Progenitors and protectors become possible. And this Deific Desire draws all creatures irresistibly toward the Central Flame with eventual winning of the Fire Body.

This Fire Body,—the Nirmanakya body—is attained when the lower principles or bodies are purified and regenerated by Fire. In other words, when by process of evolution, aspirations, and heroic sacrifices, the earth, water and air are eliminated from the lower vehicles, leaving the highest principle—Fire—active. This Fire is now latent in humanity and in matter generally. It is covered, choked up by the earthy and watery elements in our four lower bodies so that it can only manifest in ways more indirect than direct. When purification and regeneration is accomplished the latent fire becomes more and more active until the *consummatum est* is reached, namely the Nirmankaya Robe or Body of purest and highest Fire, responsive because of its pureness and sensitiveness to the slightest impulse of Purusha, which means the Deific Universal Intelligence or Light pervading all Nature.

B. S. and R. S.

SOCIAL SCIENCE.

A RELIGION OF KNOWLEDGE.

It cannot be doubted that at all stages of humanity's career the race has been within hailing distance of knowledge of the ultra-human kingdom. If there be any such thing as any other plane of being beside the human, then it is possible of being known. If a spiritual world exists it can be discovered, just as Columbus discovered America, and by the same methods.

Why then has humanity had to put up with faith?

Humanity has never mastered the physical plane upon which it lives, in which lie its roots, from which it derives sustenance. Humanity does not know itself, nor until modern times has it shown any inclination for such knowledge. On the contrary, it has been terrified of itself; it refused what knowledge was right before its eyes, and ran away from all inquiry. Humanity derided co-operation with brother humanity; man fought with, enslaved, tormented, and murdered his fellow man.

This is probably why the race has had to content itself with belief-religions. Not knowing anything about this world it couldn't discover any other.

The roots of most spiritual things appear to be in the ground. Humanity has dreamed, sung, preached, and promised a paradise, but would not examine the soil to see if it couldn't grow one. Humanity has sworn that there were angels, but refused to look for them. The earth has been beneath humanity's contempt and has therefore refused to tell her secret, *i. e.*, the whereabouts of heaven. We have shed so much blood in efforts to show how there must be a God that it never occurred to us that he might be found in the saving of it.

Faith religions go hand in hand with cruelty, poverty, despotism, and ignorance. The first business of science is to know. Therefore, in the transition from ignorance of this or any other world to knowledge of this and consequently of the higher world, a necessary step in humanity's growth would seem to be a healthy agnosticism. If we cannot know, let us wait!

We cannot help but feel that the next race will demand knowledge. Through the gates of natural and human science it will uncover the Sphinx Migma. Humanity has been wearing the veil of Isis and thought that it shrouded the face of God. It was the veil of ignorance, and only shrouded its own.

We are fretted with a hundred beliefs and are anxious to trade

them all off for any scrap of real experience. This is shown by the insistent success of New Thought, Christian Science, etc. But even the New Thinkers want to *know*. An experience of the workings of divine law is not enough. We want to hew aside those barriers and find where it comes from.

It looks as though the way to a knowledge-religion was through a knowledge of earth and man. Now—Euclidean geometry, radium, X-rays, and wireless, combined with co-operation and goodwill, ought to help. A special few may get across by favor of the gods, or past labors, but humanity en masse will probably march down a physical road into its spiritual kingdom.

Said a famous Frenchman: "Science has conducted God to its frontiers, thanking Him for His provisional services." What we want science to do now is to extend those frontiers and find out by first hand evidence where He came from. If the scientists don't hurry and find something, humanity will do so itself.

SYDNEY HILLYARD.

OCCULTISM FOR BEGINNERS.

SECOND SERIES. No. XII.

THE SUN.

The Mystery of the Sun—that vital, radiant electrical and magnetic Centre of our Solar System, is the Mystery of the Nascent Atom. Cosmo-chemically speaking, the Sun is a nascent atom in the interstellar spaces. In the last lesson it was shown that the nascent state of an atom is a brief interval when it is in a free state, that is, an uncombined state so far as other atoms are concerned, and liberating radiant energy in that state. With the Sun, this brief interval from a human standpoint may be a million or a billion years, but as the Stars would count time this might appear to Them as a fraction of a second would to us comparatively infinitesimal beings.

From the microcosmic standpoint, the Sun is a countless host of atoms in a free or nascent state. If then, when in this nascent state, each atom liberates electrical, magnetic, and radiant vital forces the countless billions of nascent atoms composing the sun collectively liberates all the heat, light and vital forces proceeding from that Great Centre of Life. In other words, the energy poured forth by the sun is liberated atomic energy. When man is able to draw directly on the atomic energy of any substance he

will have found the DYNASTERIC force that has been promised by the Masters to Humanity when humanity is ready to use that force constructively. Scientists have computed that in a pint of water there is enough atomic energy to drive a steamship across the Atlantic ocean, but as yet there is no means known of how to liberate and harness this tremendous energy. Also in the burning of a candle with disassociation of atoms there is enough atomic energy liberated to move a ship thousands of miles, but as yet no one knows how to collect and put this energy to use.

Science tells us that atoms are composed of electrons. A certain number of electrons assemble and form an atom of oxygen; the assembling of another number forms an atom of oxygen, and so on, the atoms of each element differing one from another simply in the number of electrons composing it. Then a certain number of atoms grouped together form a molecule of some substance and a certain number of molecules form the cells in the organic kingdom and the crystals and masses of matter in the inorganic. Hence we have the following grades of substance-matter to consider:

1. Gross Matter composed of cells or minute crystalline forms. This grade constitutes the outer material plane.
2. The cellular and crystalline grade,—the elements of the outer material plane. This is the cellular and vital Plane of the outer material plane.
3. The Molecular grade of substance of which all cells and crystals are composed. This is the lower astral plane.
4. The Atomic grade of substance composing the Molecules. This is the Higher Astral, touching the Higher Mind and soul plane.
5. The Electronic grade of Substance composing the Atoms. This is the Plane of Manas, the Higher Mind. In terms of force the Akasic Plane.

No. 1 and 2 of above classifications may be considered as one plane as they are visible to the material senses, while the others are not. Therefore the above classification is that of the four great fundamental planes of manifestation.

In strict scientific accord, having traced the composition of matter from the known to the unknown, from matter to spirit in logical sequence and in accord with teachings of modern science we now draw the natural conclusion in accord with the classification made, that, if the sun is composed of countless hosts of atoms in a nascent state such atoms being the vehicles for, and liberating,

electronic (Akasic) force, therefore, the sun is actually a manifestation in the heavens of the Higher Astral of our Solar System liberating incessantly unthinkable volumes of atomic energy drawn from the Akasaic Spiritual plane, radiating this Divine Energy. because the atoms composing the Sun are FREE, EMANCIPATED, not bound or attached to other atoms, yet all forming a vast Unity and each atom sending forth its Akasic energy and not concealing the same as in the case of UNFREED ATOMS, that is, atoms COMBINED to form molecules. In other words, in every part of its atomic Nature the sun is an EMANCIPATED ENTITY able to *transmit* and *radiate directly* the forces of the spiritual planes. This, for the Sun, constitutes a status of Cosmical Mastery. The human soul must attain the same status of liberation of its inner atomic nature ere it can attain Mastery and radiate directly spiritual truth, force and Light.

W. H. D.

IMPORTANT COMMUNICATIONS.

From time to time within the life of the Temple movement, claims have been made by mistaken Templars and others, or by wilfull deceivers of less well informed students, of personal contact with the Masters Hilarion, Morya and Koot Hoomi and Helena Blavatsky, and for the receipt of instructions and directions from these Masters. These were calculated to deceive others by the use of the Masters' signatures.

In order to settle this point the undersigned wrote to the Master Hilarion asking if previous statements of the Masters relating to the directing of the Temple movement through their appointed Agent alone, had been misunderstood.

This letter and the Master's reply to the same we will give in full that there may be no mistake.

FRANCIA A. LA DUE,
Guardian in Chief.

WM. H. DOWER,
Official Head.

LETTER TO THE MASTER.

To Our Dear Father and Master:

I am in somewhat of a quandary regarding the claims made by several different individuals of the receipt of instructions, di-

rections and personal contact from and by yourself, and the Masters Morya, Koot Hoomi and Helena Blavatsky, as you had emphatically told me that no such instruction would be given to others so long as the present Agent of the Lodge lived, and the Temple of the People could function the duties devolving upon it.

If the claims made by these several individuals and their followers are true I must have misunderstood you.

Most humbly,

LETTER FROM THE MASTER.

My Child:

You have not misunderstood my statements. Neither the Masters Morya, Koot Hoomi, Helena Blavatsky or myself have contacted or imparted direction or instruction to any one of the number who have claimed such contact, direction or instruction. Total ignorance of the governing laws of the Great White Lodge is evidenced in these claims, for no true Initiate would pass over the head of a karmically appointed Agent to direct one beneath that Agent on the line of life upon which both are evolving. No accepted neophyte who had been vouchsafed personal recognition and direction by a Master of the White Brotherhood could be induced to exploit the body of which he was a member by making use of such personal recognition, for he would know full well what the result of such an act would be to him. No member of the Order of the 36 who has intelligently read the pledge of that Order should be at a loss to place another who was putting forth such claims as have been put forth by the recreants under consideration.

Sooner or later, every such moral pervert drifts into black magic and sex depravity, and the curse of personal ambition in the case of others furnishes their victims.

HILARION—

The Temple Artisan

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EDITORIAL MIRROR.

Man proposes and the Gods decide.



Which is saying that the Lords of Karma have plenty of work on hand herding humans in the right direction—toward the home—from which they have wandered trading one mess of pottage after another for their spiritual birthright of Divine Wisdom.



When the foundations of the Cosmos were laid we were all there together participating in the job of building the Temple of the Universe, though not in our present forms or present limitations. For that was the day of Essence each knowing his own Divinity, one with the other and all together identified in One.



But now the dark waters of Oblivion roll over that Memory of the mighty past when we worked consciously with God in building the Temple of life on the Divine Plan, Strength, Beauty and Harmony.



And still—the original impulse is there in humanity to build, to build, to create and to re-create, attaining one ideal and discarding it for a higher, restless as the waters of the sea, feeling the old and yet ever new and mighty pull of the God—the ESSENCE SELF of all to go on and complete the Great Work of building the Cosmos, as yet not more than half finished.



And every thought, desire, aspiration and deed, good, bad or indifferent is building some line of strength or harmony, or weakness or discord into that Cosmic Temple.



Hence so necessary that the Master Builders and the Lords of Karma keep us to the task until every thought, desire, aspiration and deed is wrought with Light and unselfish Desire to build for the All in One and the One in All.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 113

WORKING PROGRAM FOR APRIL.

April—The month of Awakening.

Song—A Spring Promise—Songs of Happiness.

Lesson—The Garden of the Sparkling Lights—No. 6.

Right Force—Gentleness.

Right Time—When things are budding, tender.

Right Way—Wisely—Intelligently.

Motto: A little bit of trying, a little bit of care,

A little bit of doing right, and gladness everywhere.

The Child—Studies Himself.

(a) Three Planes of Consciousness.

Spirit—Sensitive.

Mind—Flexible.

Body—Delicate.

Song—Blue Bird—Songs of Happiness. Temple Blossoms—F. A. LaDue.

Agents (b) Kama Manas—Intelligence.

Correspondence (c) Aries (Mars, Neptune) Diamond.

Home (a) Father—Planting; Mother—Sewing; Brother—Hoing; Sister—Mending.

Song—The Easter Rabbit.

Story—Life Stories—No. 2.

(b) Father (Force) Mother (Love) Brother (Life) Sister (Light).

(c) Growing Force—Showers of Love—Upspringing Life—Gladness of Nature.

Occupation—Painting Poster for Year Book. Representation of Awakening Life. Astrological Sign and Sign for Planets. Build Tonic Chord in different keys. Play Scales.

Story—League of Kindness—No. 63.

Song—Easter Song—E. H. Haworth.

Nature (a) Three Planes in Nature. Advance of Spring growth. Conditions of Soil. Climatic Changes, Prominent aspects in heavens.

(b) Seven Agents of Nature—Radiation, Evaporation, Permeability, Efflorescence, Evolution, Cyclic Effort, Circulation.

(c) Appropriate illustrations and observations.

School (a) Spirit—Amenable.

(b) Thought—Mobile.

(c) Actual Work—Study of New Subjects.

Exercises—Tip-toe running, upward reaching, arm waving, finger tossing.

Games—Hide and Seek;—Precious Gems,—(children stand in circle or star form, leader in center. Leader goes to each in turn, saying, I need a jewel for my crown, do you have a red one for me? Name of red jewel must be given while leader counts ten. When the leader says, "Do you have a diamond for me?" child

must run around circle while leader counts twenty. If successful he becomes leader.

- Community—(a) Humanitarian.
 (b) Laws to such ends.
 (c) Active association with such movements.

TEMPLE NOTES.

We offer most hearty congratulations to our brother, W. H. Todd, and the members of the Meriden Square on the pronounced success of all the features of the convocation of Temple members which took place at Meriden beginning March 8th, lasting four days.

* * * *

Two very important Initiation Services were held, and many members from other Eastern States were present. Many of those present have expressed themselves as having had the most wonderful and delightful experience of their lives.

* * * *

The Meriden Square is a living example of true brotherhood, and Brother Todd is specially blessed in the willing and loyal service of the comrades of Truth Seekers' Square.

We also congratulate the members of Palo Alto Square on the fine work they are doing, both in public and in private.

* * * *

A series of lectures are being given by Brothers Varian and Little, and Brothers Wolff and Whitney which are attracting much attention.

* * *

We are pleased to chronicle an improvement in the health of the Guardian in Chief, and have reason to believe she will soon be able to resume her duties.

* * * *

We call special attention to the private letter from the Master H. in answer to a very important question.

* * * *

Members are reminded that April is the time for the semi-annual payment of Temple 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. 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.

* * * *

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

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687 Boylston St., Boston, Mass.

The Temple Artisan

Vol. XIV.

MAY, 1914

No. 12

Behold, I give



unto thee a key.

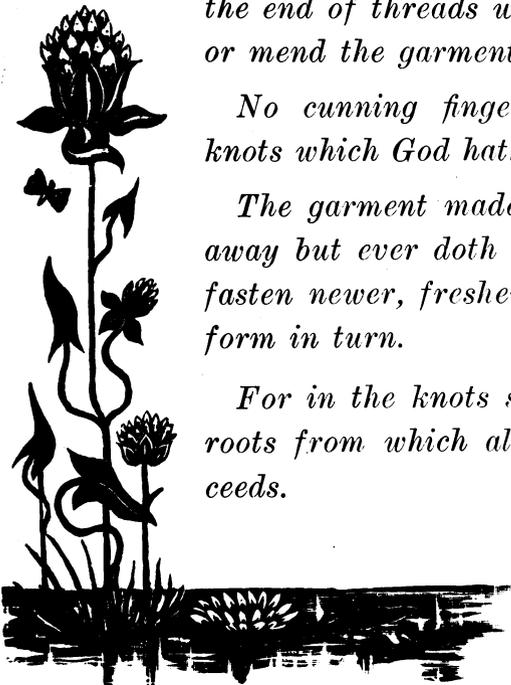
LIFE KNOTS

If thou would'st attain to Wisdom's heights then turn thy face toward that Sun whose rays are fastened in the hearts of living things as knots are fastened at the end of threads which serve to make or mend the garments worn by man.

No cunning finger can unloose the knots which God hath tied.

The garment made of flesh may fall away but ever doth the knot remain to fasten newer, fresher garments as they form in turn.

For in the knots so tied doth lie the roots from which all sentient life proceeds.



MULTIPLE PLANES OF BEING.

TEMPLE TEACHINGS. OPEN SERIES. No. CXLII.

The Wisdom Religion formulates seven different planes or states of consciousness. Many teachers of the philosophy of the said religion frequently refer to one or more of the seven sub planes of each one of these seven grand divisions, who are not aware that the sub planes may be differentiated almost ad libitum, for in fact there are as many sub planes as there are thinking entities on the four primal planes of matter. As there are no two beings, no two leaves on a tree, no two blades of grass exactly alike, so there are no two mentalities exactly alike. The dynamic power resident in a single great idea or ideal may draw together and hold many minds to a given point, although each mind may perceive a different aspect of the idea.

When a definite idea has taken form in a mentality, and been expressed in speech or writing, if it be new to people at large, and expresses some great need, it is avidly seized and if practicable quickly acted upon. Every mind so seizing the idea and concentrating upon it adds a definite corresponding degree of energy to that of the original idea, and gradually a distinct plane or state of consciousness is created, into which may plunge the minds of uncounted, hitherto unborn human beings, and which will last until the energy which created and has sustained it is exhausted.

The size of the vortex created in the Manasic substance of the universe by the generation and birth of the idea is gradually lessened, the motion of the swirling substance is stilled and there remains but the seed of the original thought or idea when the cyclic course of the idea has been run. That seed remains as a laya-center in the universal mind until such time as a new cycle may open for it by its refertilization in the mind of some other individual. This may take place ages after its previous externalization.

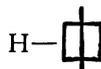
Every true psychic, and in some degree every dreamer has many partial glimpses of differing forms of phenomena which illustrate in a measure one of the truths I desire to express. In the preliminary stages of trance or dream various half formed pictures or images are seen, partial sentences or incomplete revelations are heard, before the psychic senses can seize upon some clearly outlined picture, or some definite intelligible experience is lived through on whatever plane the consciousness is acting.

These undefined, incomplete representations are partial personal recollections of some previous train of experience upon some sub plane which bears a distinct relation to some one of the great full planes—the seven primal planes of manifestation. Such experiences are worthy of note and interpretation for they are connecting links in some life experience, but as reliable interpretation can only be had by means of symbolism they are never understood or appreciated save by some well advanced student of occultism.

The relation between ideas and their cyclic return may be partially illustrated by means of a string of 49 beads graduated from the size of a mustard seed to that of a walnut. The beads should be of one color save each seventh bead, which should be of different form and color; the colored beads should be placed according to the scale of the colors of the spectrum. The string which holds the beads would indicate the original idea, the graduated beads would indicate the growth of the idea from one sub plane to another, while each seventh bead would indicate the externalized idea upon a full plane. The different color and form of each bead forming the other six divisions would indicate the character of the changes which would take place during the different periods of externalization, every intermediate bead would indicate a sub plane—a new state of consciousness—for the corresponding races of earth or the individuals so indicated.

This is far from being an adequate illustration, but no perfect illustration of very interior truths is possible because we are then dealing with matter subject to entirely different laws than those of the physical plane, and can only be considered by correspondence and analogy by the tyro in occultism.

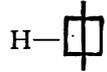
It is necessary for the human mind to transcend the physical plane and act consciously on interior planes in order to grasp the underlying principle of any universal law and the action of the forces controlling the gross matter of any plane of manifestation.



THE UMBILICUS.

The path between Gods and men is the umbilicus which once connected God and man. The navel, the Central Spiritual Sun, is the point of separation between Spirit and Matter. The umbilicus connection was severed when the Elohim said, let us make man in our own image, and having so made man they set him down in the Garden of Eden. Man himself cut the cord between him

and the great Father-mother, therefor man must reunite the two severed ends of the cord. This is the real occult secret behind the use of the navel in concentration by some of the ancient teachers. Symbolically it is the lower end of the Path, the gateway, so to speak; and if the gateway is choked by weeds (sensuous desires and gratifications) the soul cannot pass through it to reach the path of true knowledge and power.



THEOGENESIS.

As there are many references to different manifestations of Light in the Stanzas, as well as in other communications of the Masters', and as Light remains the impenetrable mystery it has always been to the masses of humanity notwithstanding the theories of science, it seems advisable to interpolate a few of the paragraphs of a private instruction on the subject of Light by the Master H. in order to furnish our readers with a better understanding of some of the most obscure references to Light which occur in the Stanzas, and which may appear contradictory if not understood as referring to different planes or states of life.

LIGHT.

COMMENTARY.

IV.

My contention that Universal Light and Universal Mind are identical may prove a debatable point unless the student has thoroughly accepted the fact of the seven-fold division of matter, Force and Consciousness as a literal fact possible of demonstration, instead of a mere hypothesis. No adequate comprehension of the great mystery, Light, and its varied manifestations is possible without some measure of understanding of the states or planes of Life, wherein occur the vast changes whereby Absolute darkness (as far as sense perception is concerned) becomes Absolute Light,—or in other words, Consciousness of Being, in Being, differentiates and becomes manifest as Spiritual Light—Divine Wisdom. The states or planes in which these changes first manifest are the fifth and fourth, the Akasha and the Ether.

Akasha and Ether are coeval and co-eternal Spirit-matter—during a Maha Pralaya; but at the dawn of a new period of 4,320,000,000 years Spirit-matter becomes Spirit *and* matter. The

change is effected by the expulsion from Akasha of the sleeping life germs—sparks—still enveloped in their robes of darkness. The Etheric universe is reborn with the expulsion of the life germs when the energies of Attraction and Repulsion are reawakened, and then commences *the beating back*, the bombardment, by Etheric substance—the partly awakened sparks—against the Akashic substance,—the vibratory effect of which is to bring forth in the form of Etheric Light the hitherto quiescent fire of the darkened robes which envelop the vehicles of the universal life principle we have termed germs, and differentiating the Manasic field of Akasha, thus preparing for the development of lower mind, in the substance of the Kama Rupa plane. The to and fro motion established by bringing into manifestation the 4th seven of the 49 fires—the seven differentiations of the cosmic energy to which we have given the generic term, Electricity, never ceases until the end of the Great Age in which they manifested.

Continuously is Universal Mind beating upon Universal Spirit and bringing the unmanifested into manifestation throughout a day of Brahm. Continuously does Universal Spirit respond, and that response is in terms of Light, Light the demonstrator of Mind. In the same manner, by the same mode of motion, are the vehicles of the life principle repelled from the 4th, 5th and 6th planes, in rotation, in the process of forming the substance-matter, the primordial matter of each succeeding plane—thrown into form by Fohatic energy on the said planes, commonly known as the Kama Rupa, Kama Manasic and Astral.

The 4th, 3rd and 2nd, of the sevenfold divisions of the 49 fires—differentiations of Spiritual Light—have then entered upon their age-long mission of creating, preserving and destroying a visible universe with its uncountable expressions of individualized life.

I have but given you a very meagre description of these vast processes, but it is necessary that you grasp some idea of the methods and processes of the manifestation of Light, and of the fact that there are in truth 49 different manifestations of Light, and also that whatever be the form of Light operating on any one of the sub-planes of the Physical, Astral and Kama Rupa planes, it has been first called into being as a result of the interaction between Ether and Akasha—the demand of Undifferentiated Mind on Spirit for a vehicle for the manifestation of sentient life, and simultaneously of visible light, heat and electricity.

It will be well for you to bear this last mentioned fact in mind, for it is the sequel to many of the half solved problems, physiolog-

ical and mechanical, mankind is wrestling with. Unobserved and unsuspected because invisible and not yet demonstrable by exterior means it is this same backward and forward impetus of the two aforementioned forms of cosmic energy, Akashic and Etheric, that are primarily active in the production of every change looking toward the building or destruction of form, whether that form be a mathematical, mechanical, natural or physiological form. It is the beating back to its original source of the first aroused thought form and the repeated bombardments against the same source by the combinations of thought forms as they increase in number that eventually brings forth the Light—the required knowledge, the solution of the problem, or the power to construct. Whether the required form be the answer to a sum in addition, the making of a garment, a huge cable, or a sun, it matters not.

You can never arrive at the solution of any mysterious act of Nature unless you start with the above proposition.

The fact of the tremendous, the *pushing*, power of Light on cosmic dust within the interplanetary fields of space is now generally accepted, as the findings of noted scientists have determined that point to the satisfaction of their followers. But it may be noted, there is no effort being made to give credit to the Initiates of the Great White Lodge who have stated the same fact many times in accounting for the transfer of various forms of life from planet to planet.

SOCIAL SCIENCE.

ROADS.

Progress depends very much on having a right system of economics. A vicious one may retard or destroy the progress of centuries. Economic systems are being manufactured every minute. They express some of the people; presently all of the people begin to express them.

Americans are the richest folk in the world. Therefore they should have better roads than any one else—or at least as good. Some of the worst roads are in well populated sections of the United States.

The system of taxation in America leaves each unit of road dependent on local wealth (or poverty) and upon local willingness to be taxed. This system gives us bad roads, it places the burden of taxation on small farmers and laborers, it leaves the city millionaire untouched.

In Europe, where necessary, the road building is nationalized. France, Germany, Austria, Italy, Switzerland, all have Alpine roads crossing mountain ranges thousands of feet high, yet these roads are boulevards, hard, dry and totally devoid of heavy grades, entirely useable all the year round. Were these roads left to local taxation they would be pony trails, generally impassable.

Wealth has become national. Therefore taxation should be national also. The roads of America are nationally used. The country produce is what makes the city millionaire, and the farmer buys the city produce and hauls it home over the roads. Thus the millionaire uses the country road in his business and ought to pay for it.

Nothing but national taxation, such as the graduated income tax or the single tax on city rents will reach the national and international multi-millionaire. Only by Federal taxation and Federal expenditure can America ever have a good and a just road system. The farmers do not want to pay for the roads, first because they cannot, and next because they ought not. The farmer looks at our ordinary country makeshift for a road in helplessness and despair. He curses the road, but knows that "the county has no money." Certainly the county has no money; it's in New York. New York must help pay for that road or there will never be a road.

Under a national taxation and road building system every unemployed man in America could immediately be given profitable work. Extreme poverty and all unemployment could be banished. Road building camps would be scattered all over the country doing good work at cost and paying a living wage to hundreds of thousands of unemployed men. This would in no way interfere with the county road building now practiced, as any county could if it wished to continue its road work in the less frequented districts.

Road engineering must become a science and a permanent vocation for men. It must become a branch of the civil service giving lifelong employment and opportunity to college and otherwise trained men. Under a national and civil service organization the road engineer would be a student and practitioner of the science of roads, as the physician now is of medicine. We have grown accustomed to the old-fashioned political county supervisor and his rule-of-thumb stuff that we don't realize the prodigious price which we are paying for our wretched highways; byways they are, we have no highways.

It is useless for California to try her hand. California cannot provide California with roads. New York, and foreign owners of

American securities rattle California money in their pockets. They pay nothing for her roads. It is for the farmer to attack the huge stacks of private wealth by means of the Federal taxing power and pour a stream of that life-giving fluid on to his country roads.

SYDNEY HILLYARD.

OCCULTISM FOR BEGINNERS.

SECOND SERIES, No. XIII.

The Radiant Atom.

The two preceding lessons on "Life" and "The Sun," respectively, bring us naturally to a summing up of what may be called the RADIANT ATOM.

The Sun is a Radiant Atom liberating light and life from inner spheres because its atoms are free, emancipated. A nascent atom of hydrogen, oxygen, potassium, etc., are also Radiant Atoms because they likewise are minute suns liberating light, life, electricity, heat and so on. Radiant Atoms in other words whether cosmic or minute are the doorways between the outer and inner planes of life and transmit from within the celestial and terrestrial forces that keep the universe in manifestation. Inhibit the nascence of atoms and all life would cease. Cosmically speaking, this would be the same as quenching the power of the sun which would result in the death of the solar system. From the Radiant Atom which is the free Atom, emanate life, light, heat, electricity, motion, gravitation and so on, for it is the Heart of all the Forces. From it comes all color, all sound, the spirit of the metals (metallic elementals), the radiant vital essence in plants, the higher and ever higher grades of life in animals and man and finally the deific light and life in the Gods, THE MASTERS OF LIGHT.

The Radiant Atom is a Sun of Light because it is FREE, but this freedom is simply freedom from attachment to other atoms of the lower planes having downward tendency. In other words, the freedom is not a selfish separation from other atoms, but a most PERFECT UNIFICATION of light, life and energy *with all other Radiant Atoms*. In terms of Souls this constitutes the Great Lodge of the Masters of Light.

The RADIANT ATOM, cosmically or otherwise, is the CHRISTOS in manifestation.

W. H. D.

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EDITORIAL MIRROR.

The Ancient Wisdom Science and Wisdom Religion in these days called "Theosophy" clearly and explicitly explains the conditions of life after the death of the physical body, and the various states of consciousness in which the inner self will find itself after the death of the physical vehicle.



In the light of such knowledge vitally important deductions may be made relative to the righteousness or unrighteousness of the infliction of capital punishment, the legalized killing of a human being by the people collectively, that is, by the state.



Theosophical philosophy plainly shows that the infliction of the death penalty is most terribly detrimental, not only to the best spiritual progress and regeneration of the soul involved, but also the reaction of such punishment on society generally is most malignant as the execution of a murderer liberates in the lower astral, murderous and fiendish impulses that impinge on the minds of weak and irresponsible people or those under great temptation and so tends to cause more murders ever increasingly.



The Kama Rupa or lower desire body on death is broken up and these desire forces stream forth into the astral atmosphere and are attracted wherever a similar vibration is set up, as "like attracts like." As long as the Kama Rupa body is intact as during life these lower desires have a chance of being transmuted into higher impulses and desires.



The only "killing" that is justifiable by the state is to take a murderer and, keeping him in confinement as may be necessary, kill out of him the murderous desires and tendencies by a process

of regeneration and transmutation by proper methods, educational and otherwise. Nature and time does this anyway whether the entity has a body on this plane or not and the easiest and safest method is to regenerate these desires while living on this outer plane.



At this time, there is a boy aged eighteen years in San Quentin prison, California, awaiting execution by hanging. This boy, Louis Bundy, a year ago when but seventeen robbed a messenger boy and in the fight killed the other boy. For this he has been condemned to death by the people of California. Many petitions have been sent to the Governor to extend clemency in this case on account of the youth of the boy.



The members at the Temple Center formulated the following petition and nearly a hundred have been circulated in various parts of the State, hundreds of signatures obtained and sent to the Governor:

"We, the undersigned residents and citizens of California, respectfully and earnestly petition you to use your Executive Power and commute the sentence of Louis Bundy, condemned to death, to imprisonment. We believe that Executive Clemency should be exercised in this case for the following reasons:

"First: That Louis Bundy is practically a child, being only eighteen years of age, and therefore not fully responsible, and should not be held accountable for his crime to the extent of the death penalty.

"Second: That the instincts of Progressive Humanity are opposed to legalized child-murder.

"Third: That the enforcement of the death penalty, on this boy by the State of California is counter to the Progressive Spirit of the State and to the High and Humane Civilization in which we live."



In the circulation of the petitions a number of striking incidents occurred which showed the working of the Lodge Forces, such as the boy's brother being contacted on the streets of Los Angeles through the presentation of the petition by a Temple member; a letter from the sister who is employed in the Court House of Los Angeles, stating her desire to visit the Center for

rest when it is possible to leave her aged mother; letters from members and strangers in various sections of the state asking to help form a campaign against capital punishment in general; a communication from Miss Beatty of the *Bulletin* advising us to present our effort to the Governor—and an acknowledgment of the same received from him. So through our effort in behalf of One of the Master's Little Ones, the Lodge Force has found opportunity to permeate the State for larger and fuller work later on.



During the Civil War a boy of eighteen years, a rebel spy, was captured and ordered shot. President Lincoln hastened to the telegraph office himself and ordered the execution stopped, saying, "We do not want to shoot any eighteen-year-old boys."



A boy of eighteen is declared an infant by the law of the land and it remains to be seen if the progressive State of California is going to establish the precedent of hanging infants.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 114

FORCES.

PART I.

Think, for a moment, of what it means when you love some one; think again what it means to do something for one you love; think once more of what it means when you say I *will* do this for one I love, and you will soon see that love, motion and will are all one.

When we have learned to love, to do for those we love, and to say I *will* be gentle and loving, then we will have found a new light, a new center of thought, the heart center, the central Spiritual Sun.

We will have a Square—Love, Motion, Will, and the Central Spiritual Sun of Heart Light.

After we have found the Heart or Spiritual Sun we will find we have not only a Square, but Three new feelings, and Four still newer, and then Seven more, and these will be known as Powers and Principalities.

When we have Power we are able to control things. When we have Principalities we have many opportunities to use our power, many things to rule over.

The ruler of a country has power, and the country he rules over is his principality.

There is an old saying that "He who masters himself is greater than he who conquers a nation." We all have Power within us to use as we will, and we all have the Principalities of our own lives to rule over, to master.

Whenever we do what we know to be right, particularly when it is very hard to do, we awaken Power within ourselves. We rule over the Principality of our lower life.

We then become what is known as a Power in the World. We are a stronger person, a greater individual, a larger entity, made up of all the countless lesser ideas, thoughts, experiences, elementals that we have been through.

As this influence grows it goes out to friends, associates, acquaintances, strangers, tribes, nations, races, until it becomes a Power and the entity having the Power becomes a Ruler, a Master of either good or bad.

We can put ourselves in touch with these rulers if we wish and so learn to control the little annoyances, the lesser entities belonging to our own especial line of life.

(To be Continued.)

WORKING PROGRAM FOR MAY.

May—Month of Happiness.

Songs—Happy Greeting; May Pole Dance; Oh! the Lovely, Lovely May; I Am a Beam of Sunshine.

Lessons—Life Lessons—Parts 3, 4 and 5.

Right Force—Mirth.

Right Tiem—Childhood.

Right Way—Whole-heartedly.

Motto—O May, O May, so you have come,

With all your joy and merry fun.

With happy hearts and joyful song

We welcome you the whole month long.

The guide for the preceding months can now be followed. Among the agents of the May forces are the Buddhic Principle, the vehicle of the Arnic Forces—Mercury—flowing life—represented in flowing of sap.

The Correspondences are Taurus (Venus), Gemini (Mercury), Emerald.

The Occupation should include forms of beauty. The roster for year can portray floral design; the Astrological Sign and Sign for Planets as before; musical note games should be based upon beauty of movement.

MAY.

A lace of blossoms, woven white,
 Is spread on orchards bare,
 So light in weight it seems as snow
 To boughs entangled there.
 The growing things reach out and seize
 May's dress in passing by,
 And scraps of colors bright she leaves,
 Where'er her footsteps lie.

—E. H. HAWORTH.

 TEMPLE ACTIVITIES AND NOTICES.

Members will be glad to learn that all of the Masters' Messages on the title page are to be put in attractive book form. Notice of this has been sent to members with the invitation to participate in getting out this book by subscribing for one or more copies of the same. Our devoted Sister, Mrs. Sadie Briggs, has been authorized to proceed with this important work and it is already well under way. It seems certain that these messages and teachings once put in book form will be considered as of equal occult and spiritual worth with such books as "The Voice of the Silence" and "Light on the Path."

* * * *

Mr. G. A. Briggs is making a brief sojourn at Halcyon, returning the first part of May.

* * * *

Miss Katherine Wood of Chicago has been at the Temple Centre for several weeks and has been a very helpful factor in many ways during her visit.

* * * *

Members are reminded that April was the time for the semi-annual payment of Temple 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. Dower, Treasurer.

* * * *

All Temple members and other readers of THE ARTISAN should

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The Temple Artisan

JULY, 1913

CONTENTS

	PAGE
Grow Wings and Fly High.....	15
The Individual Soul	16
Sanctification, Its Nature, Purpose, Meth- od and Results... <i>Rev. Chas. H. Emmons</i>	18
Editorial Mirror.....	20
Children's Department	21
Social Science.....	22
A Few Qualifications.....	25
Temple Convention Notice.....	25
Temple Activities and Notices.....	26
In Memoriam.....	27

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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.

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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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The Temple Artisan

AUGUST, 1913

CONTENTS

	PAGE
The Inner Temple.....	29
"A Vision" <i>J. T. Gallagher</i>	30
Unity	30
Stanzas of Dzyan, Continued.....	32
Sanctification, Its Nature, Purpose, Method and Results. II. <i>Rev. Chas. H. Emmons</i>	33
Occultism for Beginners. Second Series. VI.....	35
<i>W. H. D.</i>	35
Editorial Mirror.....	37
Children's Department	38
Social Science. High Prices <i>Sydney Hillyard</i>	39
Some New Books	41
Temple Activities and Notices.....	42

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The Temple Artisan

SEPTEMBER, 1913

CONTENTS

	PAGE
New Births.....	45
THE FOURTEENTH ANNUAL CONVENTION OF TEMPLE MEMBERS.....	46
First Meeting of the Convention.....	46
The Convention Message from Master H.....	46
By the Treasurer.....	49
By the Official Head.....	51
By the Scribe.....	54
Sunday Evening Meeting.....	55
Monday's Meetings.....	55
Tuesday Meeting.....	55
Tuesday Night.....	56
Wednesday.....	56
Thursday.....	56
Friday.....	56
Saturday.....	57
Sunday.....	57
Convention Reflections.....	57
The Hosting.....	<i>J. O. Varian</i> 58

Mysticism, Social Science and Ethics

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Address THE TEMPLE, Haleyon, California.



The Temple Artisan

OCTOBER, 1913

CONTENTS

PAGE

Will Divine.....	59
The Plow of God.... <i>Ella Wheeler Wilcox</i>	60
Only One Will.....	60
Sanctification, Its Nature, Purpose and Results. III.... <i>Rev. Chas. H. Emmons</i>	62
Editorial Mirror.....	65
Children's Department.....	66
Convention Letters..... <i>Emily K. Mundy</i> <i>Frances J. Myers</i>	68
A Letter	<i>Emma J. Oviatt</i> 69
Temple Activities and Notices.....	72

Mysticism, Social Science and Ethics

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The Temple Artisan

NOVEMBER, 1913

CONTENTS

PAGE

Seek the Cause.....	75
In Answer.....	76
Occultism for Beginners. VII.... <i>W. H. D.</i>	80
Editorial Mirror.....	82
Children's Department.....	83
Social Science..... <i>Sidney Hillyard</i>	85
Temple Activities and Notices.....	88

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The Temple Artisan

DECEMBER, 1913

CONTENTS

PAGE

The Veil.....	91
Theogenesis.....	92
Soul Memory.....	97
Editorial Mirror.....	99
Children's Department.....	100
Occultism for Beginners. VIII. <i>W. H. D.</i>	103
Social Science. Construction and De- struction..... <i>Sidney Hillyard</i>	104
Temple Activities and Notices.....	107

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The Temple Artisan

FEBRUARY, 1914

CONTENTS

PAGE

The Common Chord.....	125
A Letter from the Master.....	126
Theogenesis.....	<i>B. S.</i> 128
Occultism for Beginners. Second Series. X. Consciousness.....	<i>W. H. D.</i> 131
Editorial Mirror.....	133
Children's Department.....	134
Social Science. Brains. <i>Sidney Hillyard</i>	136
Temple Activities and Notices.....	138

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The Temple Artisan

MARCH, 1914

CONTENTS

	PAGE
The Light Within	141
Self Examination	142
Theogenesis.....	143
Occultism for Beginners. Second Series.	
XI. Life..... <i>W. H. D.</i>	146
Social Science. Unemployed,	
<i>Sidney Hillyard</i>	148
Editorial Mirror.....	150
Children's Department.....	151
Temple Activities and Notices.....	152

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The Temple Artisan

APRIL, 1914

CONTENTS

PAGE

The Web	155
The Measure of a Man.....	156
Theogenesis.....	157
Social Science. A Religion of Knowl- edge..... <i>Sidney Hillyard</i>	160
Occultism for Beginners. Second Series. XII. The Sun..... <i>W. H. D.</i>	161
Important Communications	163
Editorial Mirror.....	165
Children's Department.....	166
Temple Notes,.....	167

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The Temple Artisan

MAY, 1914

CONTENTS

	PAGE
Life Knots	169
Multiple Planes of Being.....	170
The Umbilicus	171
Theogenesis. IV. Light.....	172
Social Science. Roads.. <i>Sidney Hillyard</i>	174
Occultism for Beginners. Second Series. XIII. The Radiant Atom.. <i>W. H. D.</i>	176
Editorial Mirror.....	177
Children's Department.....	179
Temple Notes.....	181

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