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Vol. XL



The Temple Artisan

JUNE, 1914

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Mysticism, Social Science and Ethics

**PUBLISHED AT
HALCYON, CALIFORNIA**

Price, 10 Cents

\$1.00 Per Year

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

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Vol. XV.

JUNE, 1914

No. 1

Behold, I give



unto thee a key.

SEIZE THY GOD

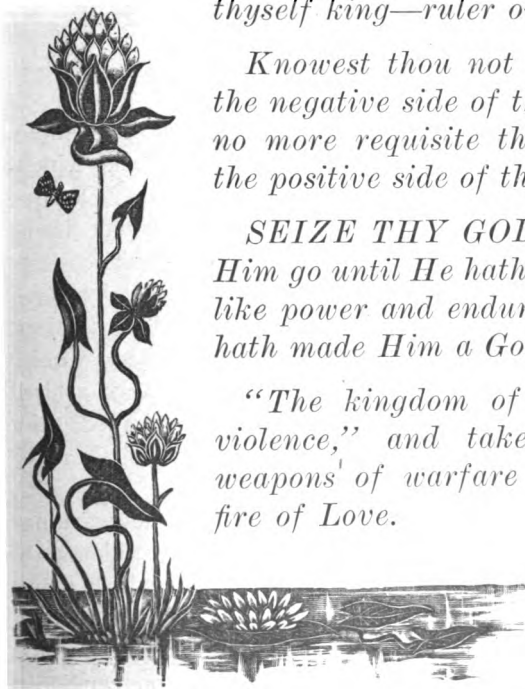
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Beaten, betrayed, discouraged scion of a past brave race! lift up thy head, call back the spirit of thy forbears, and bathe in the light of the storm centers of life. Snatch the laurel wreath of victory and crown thyself king—ruler over thine own self!

Knowest thou not that HUMILITY, the negative side of the universal war is no more requisite than is COURAGE, the positive side of the same war?

SEIZE THY GOD, and refuse to let Him go until He hath endowed thee with like power and endurance to that which hath made Him a God.

"The kingdom of God is taken by violence," and taken by him whose weapons' of warfare are forged in the fire of Love.



FROM THE MOUNTAIN TOP.

Many weary centuries have passed since we took up our present position to wait for the few who would be able to carry out our instructions and assist in performing the great mission entrusted to us by the Dhyan Chohans of the present human race.

Like as shepherdless sheep follow the ram with a bell on its neck, the masses of the people, indifferent to the call of their shepherd, follow the loud mouthed, foresworn Egotist, into Hadean darkness; always forgetful of their true fold, always forgetful of the trust placed in their hands; or yielding up that trust to be torn to pieces by the wolves of the world; forgetful of the fact that the same fate must meet them as a result of their indifference or faithlessness.

Yet must we "possess our souls in patience" knowing that here and there one will turn aside from the crowd to seek out the waiting shepherd. Having heard his low sweet call they can no more be content to run with the irresponsible followers of the Egotist.

In days to come we shall gather these enlightened ones together and the great mission will then be accomplished.

PLEDGE FEVER.

TEMPLE TEACHINGS. OPEN SERIES. NO. CXLIII.

Many references have been made in the past both in Temple Teachings and in earlier esoteric teachings, to the effects which inevitably fall upon the signing of a pledge by a Student of Occultism. Notwithstanding the warning always given by all true leaders of esoteric schools to those who come under their guidance and supervision, these warnings are very frequently superficially considered and eventually ignored; consequently the student is left without the protection, earnest consideration obedience would give, and he finally reaches a condition comparable to that of a bird whose feathers have all been plucked leaving its unclothed skin subject to the icy blasts of the Storm King and the burning heat of the sun.

While there remains a subconscious memory of the warning received, but little effort is made by the majority of students to revive it on the exterior plane. Like many other laws which seem made to be broken, the laws of discipleship often suffer the same fate. When, at the close of his long, hard struggle, a disciple has reached a certain degree of the Great White Lodge and can look

back on the path he has trodden, he may be able to see that his disobedience in that one respect has been mercifully overruled to his advantage, for the reason that the icy blasts on his bare skin, figuratively speaking, the burning heat of the Sun,—the heavy blows on the unprotected flesh, the stabs of enemies and all the other calamities which threatened to overwhelm him, were so many necessary tests of his power of endurance, his vital energy, and ability to maintain a state of equilibrium in the face of every disturbing condition, and were all essential to the unfoldment of his spiritual nature. All this does not militate against the reality and importance of the aforementioned law and the inevitable results of disobedience. His development has taken place *notwithstanding* his disobedience and thoughtlessness; and because of an overplus of good Karma or because he has deliberately or carelessly chosen the hard rough way instead of the normal, wise and protected way.

While he might have had to meet tests fully as difficult to pass on this protected way, he would have had more power to meet them; his strength would not have been frittered away on trifles, and he would not have been led into so many blind trails and lost his way so many times.

The eventual result of like disobedience and thoughtlessness may be discerned today by any advanced disciple, in the many instances of failure to reach a desired goal by some of the adherents of the first Theosophical bodies to be formed in Europe and America, as well as in many instances of less antiquity. The great majority of the above mentioned have never advanced a single step on the true path since their first novitiate was passed. They have either sunken into a state of spiritual coma, or are still feverishly discussing the first principles of Occultism in their waking hours with all who will listen, for the reason that they have failed to grasp those of deeper moment or they have deserted the ranks of discipleship and been added to the flotsam and jetsam on the deceptive currents of Maya.

The terrible responsibility they assumed in the sacred pledges they took in esoteric orders has been shirked, and instead of the beacons of light to a drowning multitude that they might have become, they are poor foresworn spiritual or psychic wrecks endangering the safety of other human vessels ploughing the waves of life's ocean and seeking for harbor against the heavy storms they intuitively feel are close upon them.

When a disciple is told that with the taking of a pledge to the Great White Lodge every *latent* tendency of good or evil in his na-


ture, however unsuspected, will become *active*, it is to his eternal interest to be on guard and watch for their appearing. If he is vain, sensual or ambitious, those vices will break out no matter how successfully he has concealed them in the past. If he is honorable, compassionate, and serviceable, those qualifications will be intensified.

"There is nothing hidden that shall not be revealed." This is an immutable law of Occultism. The conditions which obtain in the early stages of his novitiate may result in serious attacks of illness,—the effects of his unpreparedness for battle with the elementary forces he has loosened from thrall.

The state of the disciple during this stage of his development has been well summed up by one of our most faithful disciples as "Pledge Fever." While any disciple is suffering from an attack of "pledge fever," his co-disciples should constantly exercise patience and compassion toward him; otherwise they will assuredly suffer from the lack of such help in their own hours of trial.

This whole subject cannot be considered too seriously and every effort should be made to impute the right causes to the effects which manifest, instead of passing them off carelessly and uncomprehendingly, or imputing them to exoteric influences.

The accepted disciple has started toward the central flame of his own being and the closer he approaches the fire, the more will he feel the effects of the flames which are searching out the carboniferous deposits of his lower nature. Until these deposits are burnt up he can make but little real progress on the path of practical occultism, and can experience naught but an occasional hour of fictitious peace at the very best; while the "peace of understanding" so requisite for spiritual growth seems to be constantly receding. But this is only in the seeming for no effort is lost, and the light may break through darkness very unexpectedly at the last.

H—

STANZAS OF DZYAN.

Commentaries on the Stanzas of Dzyan given by the Master Morya to The Temple of the People for the New Humanity.

Stanza II.

3. Said the Radiant One to the Shining Face, "I will cause a shade to cover thy face 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."

The Radiant One is that aspect of creative energy—Divine fire—in manifestation as Akasha. The driving power of Fohat expels the dormant life-sparks of Akasha by the power of Radiation at the beginning of a Great Age—a Day of Brahm—and thus separates the Ether from the Akasha. The above mentioned creative energy of Akasha is also the Fire—the Light of the Central Spiritual Sun—from which the creative Light—the Life principle is emitted or radiated and absorbed by the Suns during their periods of passivity. With the opening of a period of activity it gives rise to a ceaseless stream of energy which increases in volume and power, and imparts a definite mode of motion to the laya centers within its sphere of action. Within and around these laya centers the streams of energy play until, in the course of ages, what were originally zero points in space have become visible self-luminous suns. The Shining Face is such a sun, in this case the sun of our solar system.

The 2nd Stanza opens with an intimation to the Dhyan Chohan—the Sun God—of the sun of our solar system, by the cosmic messenger Fohat, that the period of a partial pralaya is at hand wherein the light and life energy of the sun shall be cut off from the earth to a degree that evidently would not permit of the continuance of life upon those sections of the earth affected by “the shade.”

It is evident this can only be a partial pralaya as the promise is given “to brood thy young”—the partially developed life germs of primordial matter last brought into manifestation by the energy of the sun. To brood the young is to cover them with darkness within which remains sufficient heat to keep them from being resolved into their constituent elements. There would have been no brooding of the young during a *full* solar pralaya when neither light nor heat could reach any section of any of the planets belonging to the solar system.

“I will bring them forth in strength and might when the shade has passed from thy face and thou shinest forth once more.”

At the close of the partial pralaya and the commencement of the new period of activity the fohatic power would be exerted to increase the energy of the sun to a greater degree than formerly, in order that the newly evolving life germs might have the advantage of more force and power; as the molecular substance which they would subsequently be called upon to in-form by aggregation must stand the strain of more rapid vibrations than had the substance-matter of the previous age—the 3rd round of the 4th root race.

The lowest point in the arc of the grand evolutionary cycle had been nearly reached, and from that point on to the commencement of another grand cycle the vibratory effect of the expelled energy of the Central Spiritual Sun within the sun of the solar system must be increased with each succeeding new solar period,—hence the given promise by Fohat of “strength and might” for the young of the Shining Face, in the above quoted Sloka. The life and light of a sun is never entirely quenched during its full period of manifestation—a solar day—lasting many million of our years, but during a partial pralaya its power of radiation is much decreased and the corona of the sun passes through great changes: some sections of the corona become unable to reflect the light from within, and deep vortices are formed which appear to lead into the very heart of the sun. The space occupied by these vortices is absolute darkness to human eyes. The planet or planets affected by one of the vortices is cut off in full or in part from all heat and light until the swirling force of the vortex is overcome by a new impulse imparted by fohatic power at the dawn of a new cycle which increases the degree of the sun’s radiation.

Thus passes the shade from the face of the Shining One at the close of a partial pralaya. But back of this material aspect of the phenomena—this new impulse, as is the case with all material aspects of the one life, is the action of Spiritual Energy—Divine Fire, in some one of its manifestations as Light.

“The day and night of time” during which “the shade” was to cover the face of the sun does not mean a day and night of Brahm. According to the teachings of the Initiates such inconceivable long periods as are the last mentioned are usually termed Eternities. Time being an illusion of the senses, the term is generally used in connection with lesser periods of manifestation during which occur the ceaseless changes which evolve organic from inorganic matter, and finally, the vehicles—bodies—capable of sustaining the rapid vibrations of Higher Manas.

These vehicles are sometimes termed the Higher Astral, or the Soul, but it must be remembered, they are substance, not spirit, substance on its way to transmutation by means of the Christos—the Light of Buddhi.

The Commentaries of the First and Second volumes of the Secret Doctrine contain mines of treasure in the line of detail showing the identity of the primal features of all the ancient religions. Such differences as there are begin to appear in the in-

structions which relate to the re-appearance of this chain of worlds at the close of the last Cosmic pralaya.

Mistranslation and misconception of the original symbolic writings of the Sages who handed down the great truths received directly from "the Gods"—the divine beings—who had incarnated in the mindless races of a previous round to save the humanity of that period from the effects of its own ignorance, have been the causes for the contradictions which have occurred in the allegories and other writings by the Sages of later cycles. It is very evident that both in the first and last issued Stanzas of Dzryan, all references to precosmic events occurring before the re-appearance of our solar system after a universal pralaya, have either been obtained by individual access to the higher Manasic plane by Initiates of very high degree, within which plane all records are fixed in symbol, or by some process of inductive reasoning on the part of those teachers of mankind, who, in former ages, had heard and assimilated some measure of the instruction given to personal disciples by the said Initiates.

B. S.

THEOGENESIS.

Copyright.

Stanza VIII.

1. Fohat has lifted his foot but halts ere he reaches the limit of his stride. The Sons of Flame have cried to him in sore distress: "The Sons of Maya cannot reach the 'Ring Pass Not' if thou shalt place thy heavy foot upon their necks before they reach the chaya of that ring."

2. Fohat lifts his voice, that voice long stilled, and bids the fiery servants of his will to take his ultimatum to the Sons of Flame, "I will not halt for Gods or men, but this much will I do. Go thou to Maya's sons and strike the sacred chord upon the Seven stringed lyre within each one. Perchance it may arouse them from their sleep and give them speed to reach the goal ere falls my foot upon the nether side of the dark Stream."

3. Back came the messengers and said "We cannot wake the sacred chord. But five of the seven strings of the lyre will sound, two lie jangling and untuned."

4. Then Fohat roused to anger, shot forth a stream of

fire which circled all the heavens and awoke the Asuras on the heights. Swiftly on the wind of their own wings came they from the realms of rest and gave speech to Fohat saying "Put down thy foot if so thou wilt and close thy stride, but ere thou doest so, know this, ere thou raisest it again we with our brothers, the divine builders, will have given of ourselves to Maya's Sons that which thou wouldst now withhold and the two strings of the lyre will no more jangle out of tune."

5. "When the first full chord is struck then thou shalt die—for thou art old and thy work well nigh done, so cease thine anger and give some space for effort if thou wouldst prolong thine own labors."

Stanza IX.

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

2. At the "Ring Pass Not" they pause and with one accord cry unto Kwan Yin, "speak thou but one word, a word of two parts, and we will hear that word within the veil upon our wings."

3. 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.

4. Said he to the Holy Ones, "gather your hosts and make fit habitations 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."

NOTE—The Stanzas may be subject to a different numerical arrangement as they are reprinted with commentaries in THE ARTISAN.

IMPORTANT NOTICE.

Letters from members indicate that a paper entitled "Temple Talks," dated from Oceano, California, has been circulated among our members. This paper has been printing and commenting on some of the Stanzas of Dzian under the head of "Theogenesis."

All of these Stanzas were transmitted directly to the Temple of the People by the Great Lodge and were first published in its official organ, THE TEMPLE ARTISAN, the first Stanzas appearing in July, 1906, under the title of "Theogenesis." The paper referred to, "Temple Talks," is issued by Mr. A. S. Raleigh, who has written some commentaries on these Stanzas according to his own ideas and published them in "Temple Talks." In the first issues of this paper, "Temple Talks," the Stanzas were not credited to the Temple of the People or its organ, THE TEMPLE ARTISAN, until Mr. Raleigh's attention was called to the fact that the Temple of the People held the copyright on these Stanzas.

In the various issues of "Temple Talks" also appears the advertisement of a book to be published under the title, "Theogenesis," and which advertisement says will contain these Stanzas with commentaries. As in different issues of THE TEMPLE ARTISAN, it has been announced that The Temple intended to publish these Stanzas under the title of "Theogenesis," Temple members might easily be deceived into believing that we were endorsing the publication of the said book and we find it necessary to disclaim such intent and to state that there is *no connection whatever between the work of the said "Dr." A. S. Raleigh and the Temple of the People or the officers of the same*. Some of the commentaries made by Mr. A. S. Raleigh have been explicitly contradicted by the Masters.

The Stanzas with the title Theogenesis have been copyrighted by the Temple of the People and could not be published by any other person or persons without infringing that copyright.

The Temple Artisan

Published by The Temple on first of each month.

Annual Subscription, \$1.00.

Single Copies, 10 Cents

Entered as second-class matter July 1st, 1908, at Post-office, Halcyon, Calif.

Address all communications to THE TEMPLE ARTISAN, Halcyon, Calif.

EDITORIAL MIRROR.

Occultism is the search for hidden causes in the hearts of people and things.



Practical occultism is the application of deep underlying laws of Being to the actions of every day life.



Any system of religion that does not inject itself into the vital issues of the world, and work to externalize the highest spiritual truths into terms of outer social actions, laws and government is imperfect, lacking one-half of all the organs and parts which nature demands to make up a perfect and normal entity.



It is most often difficult if not impossible for spiritual organizations as such to inaugurate reforms in social and political conditions, but it is always possible and in order for the units—the individuals—composing spiritual organization to ally themselves with other movements and social and political organizations or groups, and inject into such a vitalizing influence for good on lines that make for progress on true economic and moral bases embodying, as far as possible, those principles of unity on which the true Brotherhood of Man is based. In other words, carry the light of spiritual and material Unity wherever you go, for that Unity is based on the Eternal Verities.



In the editorial in the May issue, we called attention to the fact of the teachings of the theosophical philosophy as being opposed to capital punishment. Here is a deep wrong that all students of the higher philosophy should endeavor to correct. In some states capital punishment has been abolished and in time it will be abolished in all. Therefore, all true students of occultism should forward every movement that makes for doing away with the legalized killing of human beings. Temple members and Squares should

agitate this subject and get the truth out concerning it persistently, as well as aiding any political movement to do away with the infliction of the death penalty.



At the next fall election it is expected that this question will be voted on by the people of the State of California.



In our higher principles we are one with the Gods and the Divine Order of Nature, but in our lower principles we are one with men and things on the material plane, and the Great Work—the Magnum Opus—will not be consummated until the Divine Order of Heaven is externalized as the Natural Order on Earth.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 115

FORCES.

PART II.

We must be very careful with what Powers, what Rulers, what Masters, we put ourselves in touch. If it should be a Master of evil influence that we looked up to for instruction one would soon find him overbearing and determined that we should think exactly as he did.

This is the only way he can work, for when the selfish, ambitious, elemental part of us seeks Power, it calls for food the same as the body calls for bread, and an Evil Power feeds us with the evil influences of his soul life.

We receive power from an Evil Master to acquire great knowledge, but that knowledge also gives us power to turn on him when he has lost the power to aid us longer.

This always happens in time. The forces of evil begin to quarrel and finally destroy one another for there is no love among them and then the way is clear for the pure in heart.

Masters of Truth and of Right can do little with this class of ambitious elementals. They have no force to give away for any selfish purpose, no object to gain from receiving untrue help, and they stand aside, and let them have their own way until they ask for help.

The most that they can do is to send the white light of love into the darkness of wrong and evil and change it into love-light.

This is the work the Temple is doing now. It is lightening the darkness as far as it may, and preserving all it can from dangers of evil. It has been able to help you more than you know.

The elemental, lesser lives, the tribes of all kinds of forces draw their food from the same source as do all beings, from God the Infinite. They feed on the elements to which they belong.

The tribes of evil elementals feed upon the filth and slime of the world. The tribes of war-like forces feed upon hatred and trouble. The strong-willed tribes feed upon iron force. The changing tribes feed upon violet light. The discriminating tribes live in the yellow light. The highest grade of all get the power to develop from human beings.

Those elemental bodies who feed on the soul-life of evil powers are destroyed, but come forth again in another period of life. Those who develop naturally, rightly, go through period after period of life from grade to grade, as a pupil that studies well passes through the grades of school; those who fail to study and spend their time in idleness or mischief are left in the same grade to go over the same work another year.

Every atom, every molecule, the very smallest form of life on the four lower planes of feeling is in a state of evolution, is in school, learning the laws and lessons of life; there is no exception.

(To be Continued).

WORKING PROGRAM FOR JUNE.

June—Month of Perfection.

June (E. H. Haworth).

Songs—The Garden; The Dandelion Soldiers—Blue Bird Song Book.

Oh, The Merry Lay of June—Nature Songs for Children.

Lessons—Life Stories—Parts 6 and 7—The Nautilus No. 21.

Right Force—Musical.

Right Time—While Nature Sings.

Right Way—Spontaneously.

Motto—"Oh! What is so rare as a day in June?

Then, if ever, come perfect days.

Then, heaven tries the earth if it be in tune,

And over it softly her warm ear lays."

—J. R. Lowell.

Some of the Agents of the June forces are the Auric principle, the perfected form—the synthetic qualities in fullest expression, particularly in plant and bird life, and atmospheric conditions.

The Correspondences are Gemini (Mercury), Cancer (Moon), Pearl (Auric Purity), Flower—Rose—Highest ———.

The occupation should include much musical work, ear training, sense of tone and tune, singing.

The poster could include bird notes; the Astrological Sign and Sign for Planets as before; musical chord games as suggested in Lesson 44—The Playmate-Hearing.

TEMPLE ACTIVITIES AND NOTICES.

Our Sister Sadie M. Briggs left for Chicago the first part of last month expecting to return in August to attend the Convention. She reports the publishing of the book, "From the Mountain Top," well under way and it may be in hand within a month or two instead of by next Christmas, the publisher being able to get it out much sooner than was expected.

* * * *

Big Brother "Bill" Townsend is also away from the Centre for a spell sojourning now in the northern part of the state.

* * * *

Brother Otto Westfelt was in Los Angeles during May for a brief recreation trip.

* * * *

Some of the musical ones at the Centre are composing the music for Brother Varian's mystic poem, the "Cauldron of Light"—a Celtic version of the Building of the Cosmos. The enacting and singing of this out of doors will be one of the features of the forthcoming convention next August.

* * * *

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 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 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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JULY, 1914

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No. 2

Behold, I give



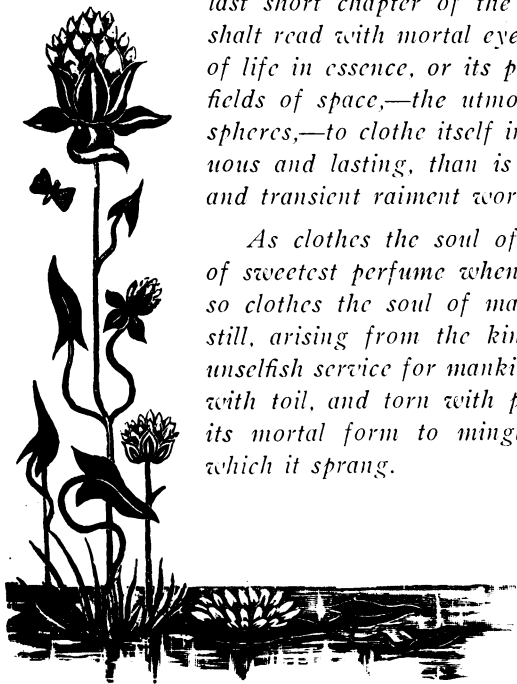
unto thee a key.

DEATH

From the conception and the travail of the Gods is born the soul of man. Then shall the fragments of that soul be scattered as the dust of earth, when once the power that sent it forth has turned its face toward other spheres.

Ah ye who fear that Death may follow on the closing of the last short chapter of the book of life that thou shalt read with mortal eyes! Ye knoweth naught of life in essence, or its power to search into the fields of space,—the utmost reaches of the inner spheres,—to clothe itself in garb more subtle, tenuous and lasting, than is the coarse, unbeautiful and transient raiment worn by it in mortal guise.

As clothes the soul of rose or violet in garb of sweetest perfume when its body withers, dies, so clothes the soul of man in sweeter perfumes, still, arising from the kindly deed, the sacrifice, unselfish service for mankind, when wearied, worn with toil, and torn with pain, at length it leaves its mortal form to mingle with the dust from which it sprang.



THE POWER OF LIGHT.

TEMPLE TEACHINGS. OPEN SERIES NO. CXLIV.

But for causes to be subsequently noted, every earnest student who has read and thoroughly digested my first Instructions on Light and Sound might be far in advance of the exact scientists of the age, all other things being equal, for being thus thoroughly digested they yield a knowledge of the bases on which many of the greatest systems of philosophy have been built, as well as the principles on which many professions and trades have been founded.

Especially is the latter true of those professions and trades which have grown out of the conduction of light and sound from place to place.

Ill advised methods of education have resulted in the atrophy or temporary paralysis of one particular brain centre in the majority of human beings; a centre which was peculiarly active in some preceding races; *i. e.*, the centre through which the Attribute of Intuition is demonstrated. Therefore the ability to quickly perceive the requisite correspondences between the different forms and degrees of matter and apply the knowledge so gained to the solution of the problems which confront them in all fields of investigation, is limited to comparatively few people.

The attribute of which I speak is much higher in the scale of power than that of analogy. It is an attribute of the soul—higher mind.

As far as was humanly possible under existing circumstances, and with those at present under my tuition I have previously defined the nature of the energy of Light, and its relation to the Absolute. It is to its offices of Creator, Preserver and Destroyer, and to its methods of procedure that we are now to turn our attention.

The one all absorbing purpose of the Initiates is the breaking down, or rather the expansion of the line of their life cycles that they may fully enter into their inheritance, the Absolute, and this is because of their knowledge of the effects of the evils,—the sins of omission and commission of humanity *en masse*, and of their individual disciples or children,—on the vibration of the light within in perpetually decreasing the number of those vibrations, while they should be increased to a great degree to permit of the fulfilling of the divine purpose. For the said Initiates cannot enter into their inheritance until they have brought their disciples to a certain degree of life.

If the terms now used to designate certain features of scientific investigation along the line of physics might be exchanged for the terms in common use in all religions to denote corresponding features, and could be accepted by all earnest teachers and students the errors and misunderstandings now responsible for so much of the evil dominating the human race would disappear as by magic. Every teacher who further confuses the minds of his pupils by renaming world old truths and so disguising them is responsible for much of that evil. If for instance a man knew that by the commission of some contemplated evil act he would increase the density of a substance which would thereby cut him off from possible realization of some ambition or aspirations, and he understood the rationale of the procedure and could plainly see by logical reasoning that there was no avoiding the effects of a cause so set up, his efforts to refrain from the commission of that evil would be increased ten-fold more than they would be by some faint hearted belief in something that merely appealed to whatever religious sense he might have.

Science and religion are one. If what is commonly believed to be mere sentiment in religious teachings could be shown to have a bona fide existence as matter and force possible of manifestation by higher forms of energy and force, and that methods of manifestation could be worked out by logical reasoning, teachers of religion would have more charity for the average materialist, and the latter would be better able to appreciate the truth and beauties of religion.

The student who imagines that the laws of constriction, construction, conservation and expansion, or in fact any other law by which matter is created or controlled, ceases its action when the physical plane is passed, is much mistaken; for such action is intensified on the more interior planes.

The power of the astral body to absorb light is greater than that of the physical, but unless that light is diffused almost as rapidly as it is absorbed the disincarnated soul has but little control of the astral body. After death it drifts hither and yon until its atoms are finally dissipated and the soul released.

It is almost unthinkable to the average man that the energy of light should have anything to do with the release of the soul from its enveloping astral body, yet it is true. Light overcomes even the pull of gravitation. The action of gravitation is still more powerful on the astral than on the physical man, and astral matter being

lighter and more tenuous than physical matter the astral body is literally pulled away from the earth sphere by light and dissipated in space when the controlling force of the soul is withdrawn, but the very weight or heaviness of the astral body that has absorbed all the light possible and diffused none worth mentioning makes the process of disintegration and dissipation a painful one, and it is the difficulty encountered in that process of dissipation and disintegration which produces in the weighted astral the state called Purgatory.

The astral body of the man of broad, generous ideas, filled with a spirit of true brotherhood and humanity, the man whose every thought and desire is centered on the good of the race to which he belongs, and who therefore diffuses the light he absorbs almost as rapidly as it is absorbed, has, so to speak, loosened the tendrils which held his astral to the physical body and rendered the former so extremely tenuous, so loosely held together that the soul is entirely released very shortly after death and the atoms of the astral body rapidly return to the elements which created them, leaving the soul free. It is necessary for you to bear constantly in mind the fact that the light of the physical plane, sunlight, is the garment of spiritual light, and it is spiritual light that is the basic energy of which I have been speaking, though you will find perfect correspondences to the phenomena produced by spiritual light in the action of sunlight on the matter of the physical plane if you will seek far enough.

I have referred to the above mentioned phenomena of the astral plane to help to fix your attention on the similarity of the action of the laws of light on the matter of the two planes and the interaction of energy and matter.

With some understanding of the nature of light, its purpose and action, the mysteries of darkness become less unsolvable. It has been supposed that the tendency to perform evil deeds in the dark was merely to escape observation, but the hours of darkness are nature's periods of assimilation and of excretion, therefore the energy absorbed by day leaves the body less positively active and less able to reject the exterior influences resulting from the refuse cast off by nature during the hours of assimilation and ejection—the influences of the eighth sphere—and knowing little or nothing of the causes,—the nature secrets back of the impulses which lead him into temptation—he falls an easy prey unless he leads a purely natural life, in which case the weariness of body and mind resulting from his daily toil, the inertia which follows his day of activity

impels him to sleep, and in sleep his thinking self passes beyond the sphere of lower astral activity and his body thus becomes impervious to those lower exterior influences. Darkness is therefore something more than a cloak for evil. As far as any negative action can be externalized it is evil itself, or rather the decreased vibration of nature or light, primarily beneficent and making for rest, but when misused conducive to evil.

The rapid perfecting of the moving picture shows now so common in every town and village contains a valuable suggestion to the student of life, for the process of photographing the films and then throwing them on the screen or curtain placed to receive them is an exact correspondence to the methods by which the events of every human life, the action of every ocean wave, stirring leaf, mountain geyser or crawling ant is thrown upon the astral screen, the film of substance which envelops every materialized atom exactly as the moving picture is photographed and thrown upon the screen, and by means of the same energy, light and reflection, there to remain while time lasts.

There is one difference, however, which is of great importance; the moving picture is merely a shadow of the scenes which have been photographed, while the live pictures on the astral screen are the very substance of the scenes depicted thereon. The microscopical envelopes or sheathes which every atom of matter sloughs off during every second of time is caught up by the energy of light, carried and fixed in that astral screen day after day throughout the manifesting era of planet or universe, and altogether form God's Book of Remembrance or Life.

Bearing this in mind it is not difficult to see how the law of Karma can work so perfectly, down to the minutest act of a man's line of incarnations. The living witness of his good or evil acts is depicted on that astral screen, the very matter with which and by which he committed those acts. The energy which gave and sustains his physical life, writes indelibly the record of that life. It is a passing glimpse of this living record that the drowning man, the victim of any accident, catches in his last moment, and which fills him with such terror. It is the record which you and I are constantly facing and adding to daily, to break upon our unbound eyes one day in the future when our hour has struck. There are no erasures, no softening of harsh lines or blotting out of imperfections in those photographs. They stand there in all their beauty or ugliness for all souls to see.

The Temple Artisan

Published by The Temple on first of each month.

Annual Subscription, \$1.00.

Single Copies, 10 Cents

Entered as second-class matter July 1st, 1908, at Post-office, Halcyon, Calif.

Address all communications to THE TEMPLE ARTISAN, Halcyon, Calif.

EDITORIAL MIRROR.

The Fifteenth Annual Convention of Temple members will be held next month, the first meeting occurring on the morning of August second.



This Fifteenth Convention promises to be one of the finest from all present indications. An informal assembling of Temple members was held in 1898 at Syracuse, N. Y., which was not called the first convention, however, as no general call was sent out and it was more of an inner than an outer meeting. If that meeting had been designated as the first Convention, the one to be held in August would be the Sixteenth.



Thus, for sixteen years, the fires on the Temple Altar have burned steadily and its light has spread far and wide. It remains to *deepen* the area of its influence by reaching more the masses of humanity, and with the Temple literature now going out and in process of preparation, it is likely that the masses will soon be responding to Temple forces.



The nine additional Stanzas of Dzyan given to the Temple by the Great Lodge, with the commentaries on the same under the title of Theogenesis which are now appearing regularly in each issue, will prove to be the most valuable contribution to religious philosophy and science since H. P. B. transmitted the First and Second Volumes of the Secret Doctrine. The transmission of these nine Stanzas by the Temple prove it to be the *direct continuation* of the work and teaching of H. P. B. and under the same spiritual auspices.



Another Book, "From the Mountain Top," which will contain all of the first page articles that have appeared in the ARTISAN during the past fifteen years will liberate in the world a tremendous volume of Lodge Light and force with corresponding uplift for all who are looking upward and inward.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 116**FORCES.****PART III.**

Every thought we think has life and form. We do not see these separate forms, with our physical eyes. We do not even see them with the microscope. We see them with the eye of the spirit, with the knowledge of the heart.

We hear people speak of children forming their characters, either good or bad, by right or wrong living.

That is perfectly true. The right or wrong deeds we do, the good or bad thoughts we think, actually become part of our physical form. They remain with us from life to life, feeding upon our strength, beauty and health, or giving us power, joy and happiness, according as they are good or bad.

You can almost see the thought forms, or skandas, as they are called, in a drunken person. His flesh is coarse and flabby, his eyes and nose red, and his whole body shows that it is full of ugly thought skandas.

You see a different kind of skandas in persons of high thought and living. There are beautiful curves to their bodies, their skin is clear, their flesh firm and a light about them wherever they go.

There are different grades of forms, according to their development, as there are different grades in school and home from kindergarten to college, or from tiny baby to grandparent.

They all progress naturally from one period of life to another, finally becoming perfected men, angels, Masters in the Lodge of Truth, or Messengers of the Truth.

There are many different classes, tribes, races, etc., and it would be hopeless to try and understand all these at once. The first thing to learn is that they really live. More knowledge of them comes later.

In dealing with forces we should find the Cause that produces them just as we would go to the ruler of a tribe or nation if we wished to influence the people he was governing.

The rulers or causes of forces are the same as a king should be to the people of the earth. They are rulers by right of their

power and knowledge. They are the most highly developed of the tribe or race of thoughts and people.

All true effects are produced by these rulers for these thought tribes, elves, fairies, extend to the last atom of every element.

WORKING PROGRAM FOR JULY.

July—Month of Attainment.

Songs—The Little Land

The Busy Ants

The Ants

Blue Bird Song Book.

The Certainty of Law.—M. J. and P. S. Hill.

Lessons—Aspiration, Nos. 104-105.

The Life of the World.

The Temple of the Ants.

The Temple of the Bees.

Right Force—Poise.

Right Time—As things are maturing.

Right Way—Silently.

Motto—The Ants are very, very small;
Almost too wee to work at all;
And yet they carry sand until
Each ant has helped to build a hill.

(The Busy Ants)

Some of the Agents of the July forces are Prana, Fire, Heat; the musical tone Re; color, orange-red.

The correspondences are Cancer (Moon), Leo (Sun), Gem (Ruby), Flower (Daisy).

The occupation should consist of the completing of efforts already begun.

The poster could include nature illustrations, grains, fruits, etc—the flag—emblem of attainment of independence, the astrological sign and sign of planet.

SOCIAL SCIENCE.

JINGOES.

Jingoism has hurt every nation that has been afflicted with it; it has benefited no one but a few contractors, and sundry officers tired of waiting for promotion. Jingoism is a bid or challenge to Karmic Fate to step in and cuff severely the nation tolerating it. It is an invitation to Nemesis to wait for us with his club.

Before 1870 the French people went insane with a flood of jingoism which arose from their victories at Sebastopol, Magenta and

Solferino. Theater and cafe reeked with the noise of "glory," and when Napoleon III declared his insane war on Prussia all France was armed with the slogan, "a Berlin," and with almost nothing else. The result was the death blow to Parisian jingoism for several years.

British jingoes led England into a war in South Africa which cost her fifteen hundred million dollars, and forced her to send 250,000 men out to fight a nation that never had as many as 25,000 under arms at any time. British jingoes will presently cost England her Indian Empire.

It was pure jingoism which drove Italy into a vain and disastrous war with Menelik of Abyssinia, and has since plunged the otherwise sane and scientific Germans into a wasteful, non-productive colonial policy. Germany spends her treasure and her men not at all to comfort black men nor to enrich white ones, but simply to have German color on the map of the world. Her colonies are perfectly valueless.

Jingoism has isolated the United States from the whole earth. The American says, "We whipped the British in 1812 and we can do it again!" The Canadian says, "We whipped the Yankees in 1812 and we can do it again." Both of them cannot be right, but both can be noisy. The British historians don't mention 1812 at all except in connection with Napoleon.

The Canadians, generally, mistrust and condemn the Americans. This has been caused by the Yankee jingoes in the American Senate using "patriotism" to exploit Canada through the tariff, aided by Canadian parliamentary jingoes struggling into the same trough.

The Central and South American republics hate and envy the United States perhaps because they fear her business craftiness, and because also of the insolence and impudence of the jingo spirit in the American business and traveling man.

Japan and the Orient are openly antagonistic to America over small international problems which could easily have been settled long since but for the jingo press and jingo vaudevilles of both nations. All Europe is jealous of the U. S. A.—jealous of her commercial success and of her wealth. A "United States of Europe" is by no means an impossibility for the United States of America to have to face.

And yet in the face of a dozen nations thoroughly inamically disposed (many of them with offensive and defensive alliances with each other), and herself with absolutely no ally on earth, but with ready enemies on every hand, we find in America recently a senator

foolish and wicked enough to announce that he would "cheerfully face a world in arms" rather than submit a technical point in the canal business to arbitration.

Napoleon "cheerfully faced a world in arms" in 1812 and it is estimated that two million men fell in battle that year. It would probably cost more than that, plus the price of about a dozen canals, to settle the tolls dispute "cheerfully," for there would certainly be a "world in arms" all right for America to face.

Instead of these mountebanks jollying us into a world war, it would seem that the part of wisdom for the United States would be to seize the present opportunity to make permanent friends with the A. B. C. alliance and also with Mexico and Canada at the same time. This would be a nice start toward a change in world sentiment. Unite the continent! A few sacrifices of pride and vain-glory would not hurt us, and would be most salutary to our jingoes. Nationalize the continent; that will be an immense step toward internationalizing the world. A "cheerful war" with the world in arms (by no means an impossibility) might mean the dismemberment of the United States. A continental alliance of N. and S. America would make such a thing impossible. Which do our jingoes prefer?

SYDNEY HILLYARD.

OCCULTISM FOR BEGINNERS.

SECOND SERIES NO. XVI.

THE MYSTERY OF CHLOROPHYLL.

The mystery of chlorophyll, the green coloring matter in plants, is the mystery of the Lower Mind—Kama Manas. Outer Nature is the spoken Word of Deific Intelligence. The most recondite truths are usually most plainly presented by nature, so plainly in fact, that the message is lost in looking beyond for something more complex.

Chlorophyll constitutes the green coloring matter of plant life and possesses the mysterious power of enabling a plant to build itself up in the presence of the sunlight. The leaves of a plant absorb or breathe in a gas known commonly as carbonic acid gas, which all human beings and animals exhale, and which is also liberated by the decomposition of all organic matter. This carbonic acid gas chemically is made up of atoms of Carbon and atoms of Oxygen chemically united. When a plant breathes this into its leaves, it comes into contact with the granules of chloro-

phyll in the plant cell and in the light of day and especially when the sun is shining, a wonderful process takes place. The chlorophyll separates the atoms of carbon and oxygen in the gas, *fixes* and retains the carbon atoms which become a part of the wood, or tissues of the plant and liberates the oxygen atoms which return to the air to be again breathed into the lungs of human and animal life. Hence the chlorophyll utilizes both the sunlight, the gas and any other forces or fluids in its composition to build itself up, to grow and develop. This is exactly the function of Kama Manas, the Lower Mind in its contact of matter and experiences. The Green Light of intelligence with the shine of the Higher Self on it, selects what it needs for the upbuilding of its entity and so grows in accord with nature's purpose. Without this light of intelligence no growth, spiritual, mental, moral or physical is possible as witness idiots who practically lack Lower Manas, and yet are not under the control of the higher principles and instincts. The function of Kama Manas is to enable Higher Manas and the higher spiritual principles, the soul generally speaking, to contact matter for its upbuilding on evolutionary lines. In its normal state it selects from life's experiences and contact of the senses what it desires and needs and so upbuilds itself physically, mentally and morally. The spiritualized colors and forms of its functioning is added to the *soul structure*, which thereby evolves. Why is Kama Manas green in color? It is said to be projected of Higher Manas which is indigo-blue in color. The green can only occur from a mixture of the rays of Higher Manas and the Yellow Buddhic principle—yellow and blue making green, so that Kama Manas is compounded of rays of these two colors and their corresponding qualities. The yellow quality in the green gives the great *discriminating power to intelligence*. We find the exact analogy in the Chlorophyll which chemistry finds is made up of two substances, one blue, called PHYLLOCYANIN, the other yellow called PHYLLOXANTHIN. The presence of these two colored substances in fading autumnal leaves causes the various colors at that season of the year. These two substances blended make the green substance chlorophyll, the yellow and the blue colors relating that substance and the Lower Mind to the corresponding forces and qualities of the universal Manasic and Buddhic principles. W. H. D.

THEOGENESIS.

Commentaries on the Nine Stanzas of Dzyan given by the Master Morya to the Temple of the People for the New Humanity.

STANZA II.

Said the Radiant One to the Shining Face, "I will cause a shade to cover thy face 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."

COMMENTARY.

VI.

It is well to understand more about the mystery of the shade that covers the Shining Face, as it has a universal significance and is applicable to all fields of consciousness cosmical and particular.

As brought out in the last commentary, the Shining Face is the Sun, whether of our solar system or the Central Sun. To know the whyfore of the Shade appearing one must understand somewhat the real nature of the Sun and its spiritual and Psycho-physiological functions in the cosmos. The same laws operate in the creation and birth of an atom, cell, human being, world or universe. Our solar system histologically considered is a cosmical cell in the interstellar spaces making up with myriad other cells of the same nature, the body of the Universe. A cell in the human body is the ultimate anatomic unit of any tissue or organ, and a solar system in the cosmos is the ultimate, so to speak, anatomic unit of matter organized as a cosmos, that is of undifferentiated matter thrown into manifested form.

An organic cell is defined as a microscopic mass of matter called protoplasm, enclosing another mass of matter called the nucleus. In highly evolved cells another nucleus is found within the nucleus. The inner nucleus is termed the nucleolus.

Every cell is a minute Cosmos in itself and obeying the laws of universal correspondence has represented in it the seven planes of being as may be seen from the classification below of the seven-fold division of the Cell.

Starting without we have :

1. The Cell Wall, corresponding to the Physical Body.
2. The inner lining of the cell corresponding to the lower Astral Body.
3. The protoplasmic contents corresponding to the Vital Principle—Prana.
4. Granules scattered through the Protoplasm corresponding to the Kama Manas, the lower mind.
5. Spaces (vacuoles) in the protoplasm corresponding to Kama Rupa,—Lower Desires and Emotions.
6. Nucleus, corresponding to the Higher Manas, or Higher Mind.
7. The Nucleolus, corresponding to the Buddhic Principle, the Sixth Sense, from which all spiritual intuition proceeds. In the Nucleolus is a Radiant Point or Centre called the Centresome by biologists. This Radiant Centre is the synthetic Central Sun and is the point of contact with Atma which, however, is no principle, as all are synthesized in it.

The Nucleus containing the nucleolus is the Higher Ego body of the Cell. The Sun is the Nucleus of that Cosmical Cell we term the solar system. The Sun is therefore the Higher Ego body of our solar system of worlds. All the other parts of this cosmic cell can be traced point for point, corresponding to the parts enumerated above as the seven basic divisions. The planets revolving around the sun taken collectively correspond to the Lower Manas, the Lower Ego of the Solar System. They are the analogue of the Granules found scattered through the protoplasmic contents of a microscopic cell. The outer cell wall of this cosmic solar cell could be either a condensation of magnetic forces, or that condensation could sufficiently materialize to make an actual wall of matter around the solar system more or less tenuous as the rings of Saturn are supposed to be. The Kama Rupa Centres in the Cosmic Cell are great shifting spaces (really magnetic spheres) existing between the planets in what is called space. The nearness or remoteness of a planet to one of these great magnetic interplanetary emotional spheres can influence that planet and its humanity profoundly either physically, mentally, or morally according to the phase of activity in the sphere at that particular time. The Vital Principle (Prana) pervades the whole Cell, definite currents circulating throughout as in any minute cell of organic tissue.

The dependence and interdependence now having been shown between the Nucleus of any cell and its other parts we are in better position to understand the true functions of the Nucleus of a cell or of a solar system. The atoms composing the nucleus are in a free state known as Nascence in chemistry. In this state atoms transmit light, heat, electricity, vital energy, gravitation, chemical action and so on. As long as the atoms remain in a free state, the radiant forces pour forth, coming primarily from Atma contacting the nucleolus and then coursing through the nucleus, and from that as a sun-centre all through the cell. Now the nucleus, or the sun, as said, is the Higher Ego body or principle of the cell and the outpour of light and heat and life obeys the universal law of supply and demand. In other words, applying this law to the cosmical process, each planet of our system has its Lord and Master or its Higher Ego actually LOCATED IN THE SUN. It gives to and receives from its lower principles or self, forces, according to the law of supply and demand, and as cyclic law permits. Thus if a planet and the humanity on it enters cycle where spiritual and moral decadence occurs those atoms in the Sun or Higher Ego Body corresponding to it would be LESS FREE or become more or less materialized or condensed and so transmit less life, light and other energy to that particular planet and its humanity and so a "shade" would cover the face of the sun so far as that particular planet is concerned. But doubtless this shade would be a simultaneous product of all the planets of any one system so that the whole sun would be affected and darkened because of the interaction of forces mentioned.

It is the same law observed in minute cellular life. When the lower mind, the granules, degenerate, the vital currents between the nucleus and cell contents are inhibited, the nucleus becomes negative, its outflow of inner force choked up, a "shade" covers the nucleus and the cell either dies or becomes diseased and no longer functions its purpose. When in the human the lower mind becomes degenerated through persistent evil, it shuts off the light and life from the Soul, the Spiritual nucleus, and as long as that lasts the person feels its sun darkened for a "shade" covers the face of its spiritual self, and as long as it lasts but feeble higher impulses can reach the lower mind and its personality. Without that higher impulse, light and life, man is as nothing for that Radiant One referred to in the Stanza is Atma, the Central Sun from which all proceeds—nourishing and sustaining everything. Atma is THAT whose RAY thou art whether "Thou" be a

world, a blade of grass, an amoeba, a human being or god. It is Atma who sees, who feels, hears, and senses through all things and has its point of contact cosmically with the Shining Faces, the Suns, in space, and with the nuclei of cells in organic matter.

R. S.

TEMPLE CONVENTION NOTICE.

The Fifteenth Annual Convention of Temple members will be held beginning on the 2nd of August, at the Headquarters at Halcyon, California. There will be the usual assemblage of members on Saturday evening, the 1st, 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 \$1.50 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.

A Temple Square has been formed in Chicago through the activity of Mr. and Mrs. Briggs and Miss Katherine Wood. "Non Attachment" is the name given to this new Square.

* * * *

Mrs. Briggs reports that the material for the Book, "From the Mountain Top," is now in the hands of the printer and will be on sale in a few weeks. The book will be about 200 pages, attractively bound in blue grey cloth, and will sell for \$1.50 per copy. The book will contain all the first page and "From the Fountain Top" articles that have appeared in the ARTISAN in addition to some messages that have not appeared in print as yet.

* * * *

Mrs. Lydia MacJohnstone of Colorado Springs, Colorado, is stopping at the Centre for a time expecting to stay and participate in the forthcoming August Convention.

Miss Ruberta Tanquary, now teaching in Oakland, is now at the Centre absorbing force and energy from the sand dunes for the next term's work.

* * * *

Mr. and Mrs. Hillyard were at the Centre recently for a spell before leaving for San Francisco.

* * * *

The proposed musical rendering of "The Cauldron of the Gods," a mystic poem written by Brother Varian, the music for which has been composed by members at Halcyon, is attracting some attention. The following appeared in the *San Francisco Examiner* of June 7th last:

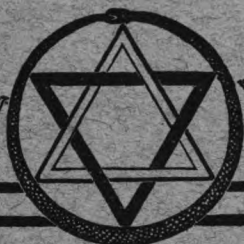
"PALO ALTO, June 6.—Inspired by the success of the outdoor drama at Carmel, the Temple Square members have decided to give an open-air spectacle at Oceano, where they will hold their annual convention August 2nd, 3rd and 4th. 'The Cauldron of the Gods,' the name that has been given to the play written by John Varian of this city, is an endeavor to symbolize in spectacle and music the creation of the cauldron of the gods as it is handed down from the old Druid days in Irish and Welsh mythology.

"According to the author, the cauldron was the prototype of the Holy Grail of the Arthurian myths, which in their earliest Welsh versions show that Arthur and his knights were great gods fighting the powers of darkness. He says that the early Christians turned these gods into knights, and their ingenuity turned the cauldron into the cup that Jesus used at the last supper. This cauldron in its original conception nourished the earth and cosmos, and the gods used to come to it and feast upon its green flame, gaining from it inspiration for deeds and poetry.

"The words of the drama are taken from the 'Pathway of Banba,' a story written by Varian, which deals with the development of Irish and Welsh mythology. The drama will present the creation of the cauldron by the god Ozma, and the use to which the cauldron was put. The spectacle will be given at night on a hillside."

* * * *

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.



The Temple Artisan

AUGUST, 1914

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Mysticism, Social Science and Ethics

PUBLISHED AT
HALCYON, CALIFORNIA

Price, 10 Cents

\$1.00 Per Year

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, Halcyon, California.

The Temple Artisan

Vol. XV.

AUGUST, 1914

No. 3

Behold, I give



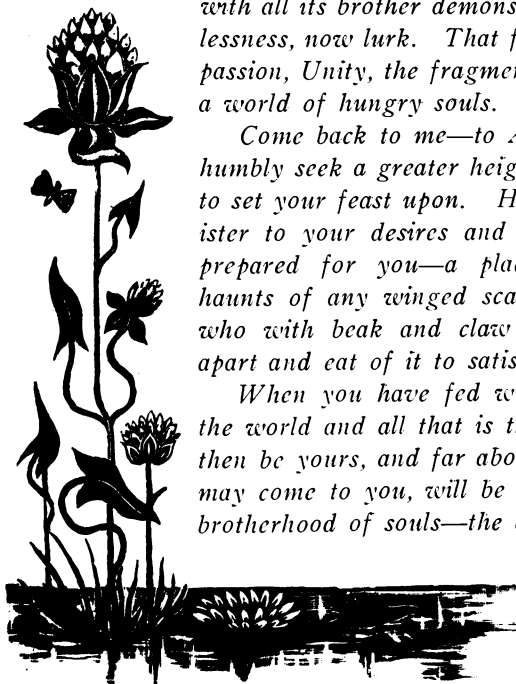
unto thee a key.

ASPIRATION'S VOICE

I, Aspiration's Voice, now call and bid you in the name of Christ to come, and from Devotion's mountain heights behold the valleys far beneath where now the Ravens of Division are fighting, gloating over the remnants of the feast once laid for man by heavenly hands—the feast which all unwittingly is left uneaten at the bidding of the demon Discontent, who led you into byways where it, with all its brother demons, greed, suspicion, faithlessness, now lurk. That feast of Tolerance, Compassion, Unity, the fragments of which would feed a world of hungry souls.

Come back to me—to Aspiration, Prayer,—and humbly seek a greater height than last you sought, to set your feast upon. Heavenly hands will minister to your desires and point you to the place prepared for you—a place above the breeding haunts of any winged scavenger or other demon who with beak and claw would tear your flesh apart and eat of it to satisfy its lust.

When you have fed with me on Holy things, the world and all that is therein, all purified, may then be yours, and far above all else of value that may come to you, will be your recognition of the brotherhood of souls—the crown of Mastery.



INNER REALMS.

TEMPLE TEACHINGS. OPEN SERIES. No. CXLV.

We; Elder Sons of the same great Father-Mother which bore you who are the younger sons, are taught that the same far distant bodies at which you gaze so longingly at times are but holes in the great blanket of space, as is this seemingly soiled body your heavy feet now press so haltingly.

Not until your eyes are opened to the illusion which now enwraps you can you fully comprehend the reality back of such a seemingly wild statement. If you drive a nail into a tree, or cut a piece out of any solid body, the instruments you have used have entered a new realm, a realm which science designates an inter-molecular realm. If by an effort of will and the use of a thought-nail you could plunge that instrument through the midst of that realm, the instrument so used would enter a still finer realm of substance, the inter-atomic realm.

The inter-molecular realm of science is in fact the lowest astral realm of occultism. The inter-atomic or etheric realm is the higher astral realm. That you are constantly passing through, lingering in, and coming back from those realms, in both sleeping and waking hours, does not often occur to you; yet it is true, and the same wave motions which bear your wireless electric messages to you upon this dense realm of matter, may bear your consciousness from one realm to the other.

The disintegrating of your dead bodies create similar vortices in space, giving opportunity for the mind instrument—the soul—to enter the inter-atomic realm, as the disintegration of other forms of matter gives opportunity for the release of the elementals inhabiting them and allows them to break through into the inter-molecular realm of the disembodied.

If this be true, as it is, is it not also true that the apparently dense matter in which you are engulfed is but the cast off shells of that inter-atomic and inter-molecular substance with which the soul clothes itself for experience when passing from the realm of spirit, the higher pole of life, to matter, the lowest pole.


In your dream life, in trance and spiritual vision you escape from the bondage of molecule and function in those higher inter-atomic realms of substance, and because you find yourselves outside the limits of time and space as you know them, and subject to different laws, you generally think the former are the il-

lusionary realms and the one you have left the only substantial reality.

Doubt and unbelief are the bars which close the doors of those interior realms to you, for doubt and unbelief belong to the realm of the cast off shells. They have no place in the interior realms where uncertainty has given place to knowledge. Those interior realms are the real realms of power, and until you can consciously enter their portals, concentration, in the sense that the Initiates use the word, is very difficult if not impossible, for to concentrate to any purpose the visible universe must pass from your mind. No human tongue can tell you how to do it, for it is a function of the soul. I can and have told you how to proceed to learn the alphabet of it, but neither I nor any other being can describe its final achievement. In a few words it may be partially designated.

Learn to lose yourself in the thing, person, or condition you would concentrate upon, and do so with a definite purpose as the guiding force. A more penetrating ray than those given off by any of the newly discovered elements, and a more efficient method for determining the constitution of matter than the spectroscope has given, is possessed by man, but his lack of patient investigation and his continued falling back into the illusions of sense, and his unwillingness or inability to bear the results of his own actions when such results are precipitated by the hosts of elementals which guard the gateway of every interior plane, prevent his recovery of the power once possessed by him.

Just on the verge of that discovery, chela after chela loses his opportunity, by means of the temporary obscuration of his inner sight as a result of the commission of some deed to which he has been incited by those guarding elementals, or his refusal to perform some duty assigned to him as a trial of his strength or intuition, and the hard climb commences over again. Truly it is said, "Whom the Gods would destroy they first make mad."

H—

THEOGENESIS.

Commentaries on the Nine Stanzas of Dzyan given by the Master Morya to the Temple of the People for the New Humanity.

COMMENTARIES.

VII.

When the Masters founded the Temple of the People, one of the most specific statements they made was, in effect, that they

would endeavor to simplify as many of their teachings as was possible for the sake of the newer students, since many of the teachings given to their first students through Madam Blavatsky had failed of their purpose in one respect,—they were too recondite and the terminology was too unfamiliar to freely accomplish their purpose as far as the masses of the people were concerned. Consequently, such terminology has been avoided in all Temple teachings, as far as has been possible, and the same rule has been and will be applied to the commentaries published by us. So, when we are criticized for using terms more familiar to the English speaking race; terms which are indicative of the same great Beings, cosmic events and conditions of matter referred to in the Secret Doctrine in other words, and in the Sanscrit language, we shall have to bear such criticism as best we can, feeling certain that our efforts will be respected by many. Especially will we endeavor to use the terms modern religious systems have applied to the same or similar truths expressed in ancient religious systems and in foreign languages, except in instances where no equivalent can be found in the English language.

In the preface to the first volume of the Secret Doctrine, Madam Blavatsky unequivocally states that the two books so entitled do not comprise "The Secret Doctrine" in toto. The Stanzas and some few quotations from commentaries as given therein are taken from the Book of Dzryan, which in its entirety is that "doctrine."

In a private instruction Madam Blavatsky relates that she has been given "a handful of seed to sow." This "seed" is, in part, the nineteen Stanzas and the above mentioned quotations. The first section of the Stanzas consists of the seven Stanzas of the first volume of the Secret Doctrine, called "Cosmogogenesis." The second section is made up of the twelve Stanzas of the second volume, entitled "Anthropogenesis." The third section of the Stanzas, "Theogenesis," has been given to the undersigned and, together with commentaries, is being published in the TEMPLE ARTISAN as fast as circumstances will permit.

Some of the critics of the last section of the Stanzas received, have taken it for granted that the last lines of those Stanzas are prophetic of the changes to occur during the sixth sub-race of the present the fifth, root race, while Master Morya has stated that "they concern the changes to occur in some of the sub-races of the sixth root race," from which we are separated by many millions of years.

According to a statement of Master Morya's, there are forty-three unprinted shlokas between the last shloka of the seventh Stanza in the first volume of the Secret Doctrine and the first shloka of the first Stanza of the second volume, and others are missing from other Stanzas, which concern the evolution of man from the human Dhyan Chohan. There are quite as many missing shlokas between some of the last section received. The first four Stanzas of the latter, "Theogenesis," refer particularly to different periods of the second, third and fourth, and the first divisions of the fifth sub-races of the present—the fifth root race. The many missing shlokas probably refer to some, if not all, of the subdivisions which may be briefly referred to as family races. Consequently, it must be understood that the last mentioned Stanzas are not in direct sequence as they would appear in the Book of Dzyan.

There must have occurred a wide gap, therefore many missing shlokas between the end of the fifth and the beginning of the sixth Stanzas. As we understand it, there are many phases of evolution referred to in the missing shlokas and stanzas not absolutely necessary for a broad outline of that subject, and also many others that would be incomprehensible to the present races of the earth, owing to the fact that the latter have not yet developed two of the seven senses, all of which would be necessary to a full understanding and which will be the birthright of the sixth and seventh races. One of these senses will be evolved in the sixth race, and the other, the synthetic sense, in the seventh race. Not being in possession of these senses, we are in no position to comprehend the symbolic figures of speech in which the missing Stanzas are couched, many of which relate to the phenomena and the lives of the sixth and seventh sub-races of this root race, during which great changes will take place in the human body and the manner of living.

The Avatar first indicated in Theogenesis is the Avatar of the fifth root race, while the Great One subsequently referred to in the seventh Stanza of the series published in the ARTISAN of December, 1913, is the synthetic Christ, or Avatar—the Nirmanakya body of the Ego which has manifested in the body of each Avatar of the preceding root races.

The instruction entitled "Group Souls" given to Templars by one of the Masters as clearly indicates the grouping of Avatars as it does the grouping of lesser human beings whose bodies are the manifestations *in form*—of a single spiritual being. This Being is the spiritual Father-Mother of its children—the aforementioned

bodies—and is sometimes termed the Regent of the Star to which such a group belongs,—not the astrological star, but that which has been termed the “Star of our Divinity”—the Dhyani Buddhi,—planetary spirit, which presides over every birth of every human being who is of its essence throughout a Manvantara. There are seven Dhyani Buddhis, as there are seven planets belonging to this solar system, four open and three secret. The Dhyani Chohans and Dhyani Buddhis are identical. Those students who are specially interested in the above subject are referred to pages 526 and 527 of the first volume of the Secret Doctrine.

On the ascending arc of every great cosmic cycle all life forms are tending toward unification and must return to the One in the same sequence in which they came into manifestation. When it is understood that *all* life in manifestation *in form* on the physical plane has descended from the etheric plane—the fourth plane—through two other states or planes of finer substance, the following statement made by an Initiate appears worthy of credence:

“The first born Son—the Elder Brother of the human race—was indeed and in truth the first Ego, the first spiritual entity, to assume form as the first androgyne in manifestation.”

The archaic manuscripts contain the essential details for a broad understanding of the creation of the universe and of man. Therefore it is not necessary to do more than state briefly a few of the esoteric teachings regarding the birth and development of an Avatar—a Christ.

“Instead of a single creation of the universe and man at the beginning of time, there were three separate and distinct creations, as are already indicated in the principles of every great world religion, corresponding to Spirit, Mind and Form. While the present human race possesses mind and form, it has only the seed of spirit—the Christos—figuratively speaking. Only in the vehicles of the Christos,—the Avatars of the human race, has that seed developed to any such extent as would make possible the perfect development of the Nirmanakya form—the vehicle which is essential to a full incarnation of the Christos in man. This is the interior body which is not bound by space and time or limitation of any kind, such a body as that which appeared to his disciples when the last Avatar, Jesus, had passed through his last great initiation, his so-called resurrection.”

Therefore, the difference between the Avatars and the rest of the human race lies in the fact that the Avatar is the fruit of the Spirit, the Christos, and man, as yet, is but the fruit of Mind and

Form. Figuratively speaking, the seed has not yet developed in the latter, owing to the state of the soil in which it was implanted. The soil must be enriched before the plant can grow, blossom and fruit. It is in stress and strain, joy and sorrow, pleasure and pain, that the requisite qualities for such enriching may develop.

It makes no difference who the putative father of an Avatar may be, his real father is the Christos, the first born Son of the Father, and the mother is always "overshadowed" by the Holy Spirit, the masculine aspect of the first Androgena.

It becomes necessary again and again to call attention to the fact that the human race has not evolved from an animal race, for the reason that many writers of scientific treatises on evolution still cling to the idea of the "missing link" between man and animal. Occultism denies this theory *in toto* and insists on a spiritual genealogy for man. While there will be many missing links found between different races of mankind and different races of animals, such a missing link as science is searching for between man and animal will never be found. It was not until after spiritual, though mindless, man had fallen into gross sin that anything like a human body was born of an animal; but the ones so born were not human beings, they were anthropoid apes.

B. S.

R. S.

OCCULTISM FOR BEGINNERS.

SECOND SERIES. NO. XV.

THE UNIVERSAL MIND.

Spectrum analysis seems to show that chlorophyll exists on all the planets of our solar system which would indicate that generally speaking all of our planets are approximately in the same grade of evolution so far as the evolution of their cosmical principles are concerned. Chlorophyll, the green coloring matter in all plant life, is the mental principle in plants as was shown in the last lesson; its universality on our own and other planets shows that the lower mentality is especially active at this stage of our evolution. Hence is nature green in coloring. When other cycles shall have come and other principles are dominant in their evolution, the green will still be in evidence as the lower mind must continue to manifest, but there will be other colors as universal as green now is. The green in nature then is evidence of the UNIVERSALITY of the working of the Kama Manas, the LOWER MENTAL-

ity, lower only in the sense that it is a ray or projection of the higher mentality.

Humanity also at this stage is developing and evolving its lower mental principle, not touching and reaching as yet save feebly the infinite balance of the higher mind, Manas. Once we touch Higher Manas, we know and realize our fundamental Unity with the All, for Manas is Universal Mind. On this outer plane it differentiates into myriad sparks, so to speak, each spark ensouling a separate entity and making it appear as though that separate embodiment were the all, thus creating the GREAT ILLUSION OF SEPARATENESS.

The reason for egotism in all creatures is because the green of the lower mind is compounded of the blue (indigo) of the higher mind, and the Yellow of the Buddhic principle and this gives to the green the glimmering of its universality on higher planes, of BEING THE ALL, for the higher Mind conjoined with the Buddhic principle is the plane of the Unity of all things spiritually speaking. Hence, comes in all creatures the instinctive feeling of egoism, of being the *centre* around which all things MUST MOVE. This is true from its higher standpoint, but cannot be applied on the lower planes without TAKING IN EVERYTHING ELSE IN MANIFESTATION which is not done when egotism manifests. Thus the green light particularizes and the yellow and indigo of the higher self generalizes its qualities in manifestation.

On the lower planes whenever a flame of green quality is ensouled or embodied there is a miniature representation of the universe as a whole. This green light may ensoul a leaf, a blade of grass, a human being, a sun, a solar system or the whole universe, yet having its centres within centres and wheels within wheels related indissolubly by its inherent INDIGO and YELLOW CONSTITUENTS to the UNIVERSAL HIGHER MIND, MANAS-BUDDHI. Manas-Buddhi being the MENTALITY as one might say of God, the lower reflection must in the end *obey* the WILL FLOWING THROUGH IT and all nature must move in order and harmony with the Divine plan of evolution, which is simply another way of saying that all things because of the innate light of intelligence KNOWS *just what to do and how to do it* according to the divine and natural plan of evolution of the Universal Mind forever directing, cosmically and particularly.

W. H. D.

The Temple Artisan

Published by The Temple on first of each month.

Annual Subscription, \$1.00.

Single Copies, 10 Cents.

Entered as second-class matter July 1st, 1908, at Post-office, Halcyon, Calif.

Address all communications to THE TEMPLE ARTISAN, Halcyon, Calif.

EDITORIAL MIRROR.

All signs indicate that Fifteenth Annual Convention of Templars will be one of the best ever held. Some special features contemplated will probably make this gathering out of the ordinary.



These annual gatherings add power to the work and to the individual units as the whole movement comes nearer to the Masters at this time, corresponding to the time in the orbit of every planet when it is nearest to the sun and having the opportunity at such time to absorb and assimilate more of the radiant life from the great Master Centres at such periods.



The period of receding from the Sun Centres gives opportunity for growth and the use of the light and life energy received during the time of closest approximation.



Whether a Temple member is able to be at the Centre physically at this time or not, the same law obtain with all Templars who are in real sympathy and rapport. Such will also receive on the corresponding plane of their sympathetic contact, for the Master—the Temple Sun shines for all—and space and times does not intervene when states of consciousness are concerned.



The Temple is now a well defined and established nucleus embodying and transmitting definite and persistent Lodge currents outward to the world in all directions. These Currents of force and energy go forth and reach receptive minds in all parts of the earth, inspiring much of what is done in the world for the real good of humanity. Thousands and millions are ever looking for light and more light and on inner planes their consciousness is attracted to the Lodge Light flowing ceaselessly to the Temple aura and as this light is for all they draw to themselves its radiance inspiring higher religious, philosophical, scientific and economic endeavor in world-currents of outer action.

Hence with a firmly and well established nucleus it may be seen how the Masters of the Great Lodge may work in helping the world without a large organization numerically speaking. In fact, counter-currents in large organizations of present humanity may easily hinder spiritual forces making for the uplift of humanity.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 117

THREE WHITE ROSES.

There bloomed one day in the garden of the king, three white roses, pure, spotless, beautiful, shining and soft like satin.

All on one bush they bloomed, though all were of different sizes. The center one was the largest, in full bloom, strong and handsome. Beside it, on its right was a smaller one, just as perfect, but waiting to open in fullness of beauty. At the left bloomed the smallest of all, secure in its bud-like strength, with all the joy of unfoldment awaiting it.

These, said the Master of the Garden, as he looked upon the roses one morning, are ready to be sent to the king. I will cut them and send them to him for his joy and great pleasure. I wonder if worthy messengers can be found to carry them to him; for unless they be carried by those who appreciate their value and beauty they will give the king no joy for they will have lost all their freshness.

So the Master of the Garden called three messengers unto him and said to each one of them separately as he handed them one of the roses: Take this rose, carry it to all you can find who are needing love, courage, and gladness. Give them of the light, beauty and innocence of this flower until they have been renewed in spirit. When no more can be found who have need of its fragrance, bear it then to the king who, if the rose shall have retained its purity, shall receive it with joy eternal.

One word more, said the Master: "Before you start on your errand, remember this—the spotless whiteness of your flower can only be retained by your giving it freely to all who may have need of it. It matters not how soiled may be the hands of those who reach for it in your passing. They will not stain it. The only thing that can mar its purity and sweetness is your withholding it

from any one who may ask for a glimpse of its beauty, or who may stretch forth a hand to hold it a moment within their own clasp.

"It is only after all who are watching for it have satisfied their gaze upon it, that the king can receive it, for these roses are to be placed in his crown, and he could wear his crown no longer if it contained within it anything which had added to the sorrow or helplessness of his people. The crown of the king can be adorned only by the joy and the light of his subjects.

"Go now and carry these roses to all people. See to it that you reach the king with them without spot or blemish upon them. Know, too, that all three must be brought to him to make the crown complete, for neither one nor two can crown anything. There must be three to accomplish it."

WORKING PROGRAM FOR AUGUST.

August—Month of Realization.

Songs—Pottery Song—Builder's Songs—Electric Light—Gaynor Song Book—Katy Did—F. K. Knowlton—A Holy Breath of Love.

Lessons—Unity Lesson 8. Becoming One With the Whole. Lesson 10-26-27 Right Force—Steadfastness.

Right Time—All Times.

Motto—A new world seems the mighty sea.

It carries life to you and me,
And every salty wind that blows
Brings strength and pow'r and deep repose.

—E. H. Haworth.

The Correspondences are Leo (Sun), Virgo (Mercury), Moonstone—Pon-I Lily.

The Agents are Prana and Auric Principle.

The Occupation should consist of such as could be completed during the month, and including the force of steadfastness of purpose.

THE FOUNDATION OF THE TEMPLE.

The relation of the earth to the sun illustrates and symbolizes that equilibrium coupled with freedom and usefulness which should characterize each individual soul. This equilibrium is attained by a perfect balance between opposing forces.

The centripetal force would draw our earth to the sun and thus burn out all planetary life. The centrifugal force on the contrary would drive the lonely earth entity into the infinite cold with

equal destruction to planetary life. The balance between these forces, however, unifies the earth's orbit and the solar system at just that point where human life may thrive.

In the individual soul the centripetal force is the tendency to spend one's life in rapt contemplation of the Divine; it is the tendency which would lead one to devote one's life to the absorption of spiritual principles and to the perfection of one's soul. The centrifugal force on the other hand is the tendency which sends us into the practical material affairs of life; which would occupy our minds with the details of every day affairs whether because of greed or of a desire to serve. Either force alone is destructive of the opportunity to realize one's own form of life which may be defined as freedom. Only in the perfect balance between these forces is that freedom realized.

The average man misses his way because he is dominated by the centrifugal force with its separating tendencies and consequences. The spiritual neophyte is apt to miss it through the domination of the centripetal force with its tendency to absorb the soul in personal adoration of spiritual things. The balance, the ability to realize one's human and divine form of life, the freedom, is attained when the desire, the wonder, and the love of learning the truths of our divine spiritual unity is balanced by continuous efforts to apply them to the realization of this unity in every day affairs.

How may this balance be attained?

The man of the world of course needs to seek spiritual truths that his life of external details may be illumined and regenerated by a desire to serve which will dominate his desire to acquire.

The man of the spirit needs to restrain, control and direct his forces. They should be externalized because only in the external relations of man with man do spiritual truths become facts of life. Merely as personal intellectual conceptions or as personal emotional experiences, without active and continuous practical expression in every day life, they are eddy currents which retard rather than advance the flow of divinity into the consciousness of man and thence into the life of that greatest of unities, of which we are all parts.

As no two human beings are alike in temperament and genius the direction which these external activities take will differ widely. Some will become teachers of spiritual truths. Others will find life in devoting themselves to business in order to make it a field for reciprocal service rather than for gratifying greed. Another type

of man will give his life to political activities. All our countless efforts to externalize spiritual truth are good.

There is one great principle in them all which should be recognized. It is symbolized in the building of a house as it must be realized in the building of the spiritual Temple of Mankind. In either case an excavation must be made and the foundation must be laid properly therein before the superstructure in which we are to live may be built. We can go no further than to plan the Temple and to gather materials for it until the foundation is laid in the excavation prepared for it. And the first step toward construction is to make excavation.

This foundation of the spiritual Temple consists of the just conditions under which men eventually will live in this material world. The excavation for it, which is the first work of construction, consists in actively and efficiently attacking the injustice of things as they are. Until present conditions are just, and all men are in freedom, regenerate spiritual life is impossible. This is true because there can be no regeneration except in freedom and because, since humanity is an organic unit the regeneration of the individual is contingent on the regeneration of the larger organism of which he is a part. Prior to active and successful attacks on present unjust conditions therefore we can go no further than to draw architect's plans of the Temple and gather materials for the structure; we cannot build it.

Now the conditions under which men live are determined by our man-made laws, and especially by those laws which govern each man's opportunity for access to the common Mother of all material life—The Earth. For this reason political activities with particular reference to the removal of unjust economic conditions come first in the actual building of the Temple. They constitute the excavation for the foundation.

This does not mean that other activities are not necessary before and after construction has been started. Far from it. The teacher of spiritual truths, for example, has a prior function. His is the task of familiarizing apprentice builders, by rational and non-authoritative methods, with his conception of the architect's plans. In doing this he also is gathering materials for the Temple. So also with educators, scientists, statesmen and others who lead their disciples to think for themselves and to recognize the unity of man. They, too, are gathering materials for the Temple.

But while these preliminary activities are essentially necessary they do not in themselves build the Temple or any part of it.

They supply the plans and the materials; the actual construction begins with the excavation for the foundation, and the first materials needed are those to be used in that work.

As in building the loftiest and most beautiful of material habitations we must first dig into the bowels of the earth and line the excavation with strong materials which will remain as the basis for the life which is to dwell in the superstructure; so also in building the spiritual Temple, we must first dig into the bowels of man-made laws which govern material relationships and line them with stones of Justice which will remain as the basis for the common spiritual life of organic regenerate humanity which is to dwell in the upper regions of the completed Temple.

Nothing is sufficient unto itself. Interdependence is the corollary of Unity. And Unity, Beauty, Strength and Wisdom are the pillars that sustain the Temple of Life, whether in the cosmic, the human or in the social organism. Without Beauty (harmony) there could be no Unity. Without Strength, Beauty would be Ugliness. Without Wisdom, Strength becomes Weakness. So in terms of the qualities, establish the foundation lines of Unity Beauty, Strength and Wisdom, co-ordinating life with those qualities in everything around us. Then we work with the divine and natural purpose of the Master-Builder of the Temple of the Universe. This means strong search and effort, aspiration and sacrifice. There is no royal road. Whatever of lasting good comes we pay the price for in some way. If we gain spiritual wisdom we have paid the price in material sacrifices of some kind. If we gain the inner life, we have paid in some degree in terms of the outer life. In other words, we must redeem matter, our outer selves, as we near the goal of eternal light. We must be nourished daily perhaps on the fruits of injustice and misunderstanding—and be silent in the fire while the transmuting flames do the purifying work. Then the dross is burned away and the pure life remains a fit foundation on which to base spiritual responsibility. How can we rule cities, nations, planets—rule with God—until we rule ourselves? The foundation stones of the Great Temple must be without fault or blemish—must be living stones—purified souls—unified, harmonized, and strengthened with an all-wise natural and divine purpose before they are fit to be emplaced and function divine consciousness, knowledge and wisdom.

To gather together earnest men and women who grasp the inner and outer meaning of the real foundation of the Temple as outlined above and who are ready to put their life to real service

for the upliftment of all the races of the earth spiritually and economically is the main purpose of The Temple of the People. Are you ready? If so—BEGIN NOW.

G. A. BRIGGS.
W. H. DOWER.

TEMPLE ACTIVITIES AND NOTICES.

Brother John O. Varian and family are now permanent residents at Halcyon, moving down with all effects during the past month.

* * * *

The presence of Mr. and Mrs. Varian at the Centre will add substantially to the power and strength of the Centre in many ways.

* * * *

Miss H. A. Farrar is again at Halcyon for the summer, stopping a week at the Sanatorium and the remainder of the time will be at her cottage.

* * * *

The musical drama, "The Cauldron of the Gods," promises to be an interesting feature of this Convention. A large cauldron, doon, etc., have been built on the Halcyon grounds and here will be told in music and action the story of the building of the Cauldron, or the Holy Grail, according to the Druid mythology. Interesting light and color effects have been arranged and costuming as near as possible to the old Irish hero days.

* * * *

The book, "From the Mountain Top," is delayed somewhat as the publisher had to await a new consignment of special binding used from London.

* * * *

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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The Temple Artisan

SEPTEMBER, 1914

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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, Halcyon, California.

The Temple Artisan

Vol. XV.

SEPTEMBER, 1914

No. 4

Behold, I give



unto thee a key.

MESSAGE

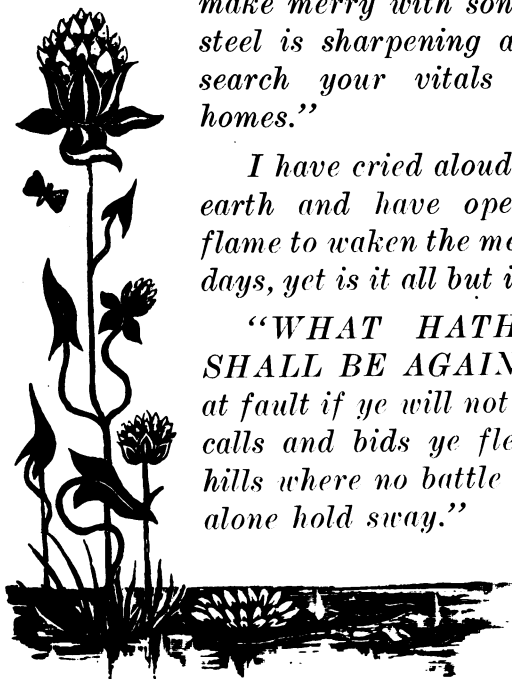
Received July 20th, 1914

"It tarries," ye say, "'twas a false alarm the Seers have sounded, so heed it not!" Yet while ye speak comes the rolling of drums, the rattle of arms and the running of winged feet,—the feet of the Martian host.

"Your ears are holden, your eyes are sealed, ye make merry with song and dance, while steel is sharpening and fires are lit to search your vitals and ravish your homes."

I have cried aloud, I have shaken the earth and have opened mountains of flame to waken the memories of long past days, yet is it all but in vain.

"WHAT HATH BEEN ONCE, SHALL BE AGAIN, and ye alone are at fault if ye will not heed the voice that calls and bids ye flee to the hills—the hills where no battle cry is heard, and I alone hold sway."



THE FIFTEENTH ANNUAL CONVENTION OF TEMPLE MEMBERS.

On Saturday evening, August 1st, the members and visitors attending the Convention assembled in the parlors of the Halcyon Sanatorium according to custom, where the programme of the meetings was announced. The evening was devoted to music and the most pleasant social features, renewing old acquaintances and forming new. A deep feeling of unity harmony pervaded this meeting, a fitting forerunner of the spirit of unity that pervaded all the meetings of the Convention through the week. The usual excellent musical selections were rendered by Dr. Little, Mr. Westfelt, Miss Agnes Liberty, Mr. Varian and Mr. Cheatham. Appreciated readings were given by Mr. Charles James of New York. Refreshments were served by the Reception Committee and the members then dispersed to reassemble on the morrow for the first meeting of the Convention.

FIRST MEETING OF THE CONVENTION.

After piano selection by Mr. Edgar Cheatham, Dr. Dower formally opened the Convention in the following words:

"In this fifteenth annual convocation of Temple Members, let us meet together as little children, ready to receive the forces of life and love that may be poured out from interior spheres by the great Masters who preside over the destinies of men and worlds; in that attitude I am sure we will receive the bread that nourishes our souls and our inner life. And so, in the name of holy brotherhood, in the name of the Masters of Life and Wisdom, I open this fifteenth annual convocation of Temple members and invoke the blessing of the Masters on us in all our meetings and deliberations."

The members joined in singing the hymn, "Gitche Manitou."

Dr. Dower then addressed the meeting as follows:

"I am sure we all hope and pray that the force and words of that message (referring to the hymn just sung) could permeate the mental and thought aura of Europe at the present time. They are now putting on 'war paint and feathers,' as we understand from the morning papers, Germany has declared war against Russia. So if in any way we can generate a force, a dynamic force of life and peace that can be sent forth from the inner planes

to neutralize the terrible conditions that seem imminent, it certainly would be the greatest work that could be done for the planet, and who knows what we may be able to do in that way?

"The Temple is a movement directly connected with the Great Lodge of Masters, being the link between the world and the Masters who preside over the destinies of the nations of the earth; and we have been told that, as a result of having this Lodge station, as we might say, on the physical plane, they have, in the past fifteen or sixteen years, been able to transmit great forces into the aura of this planet that have helped materially in the uplift of our humanity along special ways. In just what particular ways this force operates, it is better for us not to know. If we just simply transmit the force, if it goes forth and does its work, then we are indeed the proper instruments for the Great Ones to use; because, specifically, the Temple is the center of dynamic spiritual forces through which the Masters may work in just such emergencies as this.

"It has always been a feature of our conventions to generate and create volumes of harmonious sounds and tones which correspond to the inner force, the inner harmony and inner truth; and that rhythm which we put into effect by this high and uplifting music is a vehicle which will carry our force, our message, our prayers and our inspiration into the planet's aura for the uplift of humanity."

Dr. G. B. Little rendered the solo, "Today if Ye Would Hear My Voice."

Mrs. H. A. La Due, the Guardian in Chief, then read the Master's annual message to the Convention, first prefacing it with the following words of her own:

"Every year since the Temple was formed, the Master Hilarion has sent a direct message to the members assembled. It has never failed. Sometimes it has been put off almost to the very last hour, but it has always come, and it is full of love and of teaching to us all."

THE MASTER'S MESSAGE.

Templars All:

Day by day the years slip by, bearing the records of all conscious lives into the eternities and indelibly imprinting those records upon the ever widening screen of futurity. This is no trivial matter to humanity as a whole.

Still less is it trivial to you, to whom much has been given and, therefore, from whom the law of equilibrium will require much in return.

If but the memory of a single act remains out of a countless number of acts—a single picture you have limned and hung in your individual picture gallery during the yearly cycle now passing—if a single act stands out pre-eminently in your consciousness, that act should furnish you with a key to your life's puzzle, an answer to the questions I now ask you to put fairly and squarely before your own higher selves.

Have you made any appreciable growth in character building during this past year? Have you taken an upward or a downward step on the hill of attainment you started to climb the moment of your acceptance as a disciple of the Initiates of the Great White Lodge?

These are questions you must answer, a puzzle you must solve by means of the key I give you. The desire, determination and motive of the act which created the aforementioned picture, the method and means of accomplishment and the uses to which you have put or are putting the completed picture are all parts of the puzzle which you must put together, if you would answer my questions aright, and they are most serious questions to all of your number who have taken upon themselves the quest of the Holy Grail—the liberation of your souls from bondage to matter.

The record of your acts in perfect sequence has been carefully kept by the Lords of Karma, who have seen to it that memory shall fix the finished product of the most far-reaching act of every cycle so vividly upon your screen of consciousness that it cannot be forgotten or thrust aside. Therefore, they have fixed the most vital, far-reaching act of the year now closing, with its effects so far as those effects have culminated, indelibly in your mind.

The final achievement of the desire behind the act, or the failure to achieve such desire, the methods and means used in carrying out the desire, will indicate the measure of the development of each one of the seven vital principles of life within your individual aura—the principles which make for character building, or the measure of failure to develop any one or all of those principles. Therefore, they will indicate the status of growth or of degeneration in the case of any disciple during that yearly cycle, for that one act does not stand alone. It is the sum and substance of all acts which have preceded it in the many lives of the Ego.

Unless the measure of the development of any one of those seven principles equals the measure of the development reached in each one of the other six, *at a given point in any cycle of time*, the disciple is incapable of passing the test requisite for advancement, during that particular cycle. This is due to the action of a law of discipleship as exact in action as is the law of physics which determines that a definite amount of confined water, raised to vapor by heat and operated in the form of steam, is capable, under right conditions, of exerting a pressure—a power far in excess of that exerted by the same amount of unconfined water.

The changeable watery character of a lower desire, confined by purpose, raised to the *n*th degree by the heat of motive and then exercised by act—pressure—by act of will is capable of destroying the effects of higher desire. The desire which has produced the particular act to which I have referred has been of the essence of unconfined desire—the principal essential to the most powerful form of action and therefore the most potent for good or evil.

We, your Guides and Masters, have done what we could by word and deed during the years that have passed to impress upon your minds the importance of the present age and the present human race and your relationship and responsibility thereto. If you have permitted hatred, jealousy, indifference, indolence or any of that brood of demons to blind and so incapacitate you for perceiving your real status in your line of life, the status fixed by such acts as those to which I have referred, you will also be unable to even perceive the heights you have missed and which some other may have gained, all unknown to you.

The lower self has a method of self-hypnosis all its own, my means of which it is able to practice a phenomenal degree of self-deception. Overweening self-appreciation burns out every detail of the figure of which it forms a part save such as minister to its vanity or worldly interests. Consequently, it deprives itself of the help it might otherwise have gained to reach an altitude far beyond its present imaginings.

What I have once said I say again. Comparatively speaking, it is of no consequence what you were or what you had done before you took your first pledge to your higher self and the Guardians of the Path, but it is of infinite importance to you what you have since done, may do today or next year, for you have been placed, by your own desire, in the bulwark twixt the conscious evil of the world and the cradle of the spiritual good—the *Light of the World now on its way here*. If the materials of which that bulwark is built are poor and faulty, it will be breached at the first onslaught of the enemy.

Think of this, you Templars who are luke-warm, indifferent, untrustworthy and indolent. Think of this, you Templars who are one-pointed, steady, faithful and industrious—you who stand with a lighted torch in one hand and a tool of service in the other. It is of incalculable importance to each of the two mentioned divisions. *It means much to you individually.*

Four Father and Guide,

HILARION.

CONVENTION MESSAGE.

From the Guardian in Chief.

In view of the character of the message from the Master Hilarion which you have just listened to, it seems like presumption in me to comment upon it in any degree, but that part of the message which I sense was a most vital part in the Master's mind will bear all the consideration we can possibly give it,—namely, that part which refers to our ability or lack of ability to sit as an unprejudiced Judge on the throne of the divine Ego,—the Higher Self—and look the personality,—the lower self, straight in the face and determine its present status by means of the Key given to us.

If we have something more than a mere theoretical idea of the minutæ of life and the method and manner in and by which the little things of our lives fall into the special forms our desires have molded, it is not difficult to see how persistence in disobedience, indifference, indolence, and all the other supposedly minor offenses of the disciple may, little by little, kill out the ability to function some one or more of the 'high' principles we have

formerly considered essential to discipleship; and when some act, great or small, as the case may be, calls for the exercise of those principles, we may literally fail to appreciate the fact that we have lost the ability to do so, and, what is still worse, be perfectly oblivious to the truth that our whole nature has changed for the worse as a result of such loss.

The evolutionary law and the cyclic law are two aspects of a still higher law,—the controlling law of the principle of Desire,—the law of Generation. According to the Master's statement, the one most vital, far-reaching act of a single yearly cycle is an indicator of the stage of development reached by the disciple up to the end of the yearly cycle in which the act occurred. As I understand it, this is due to the fact that at the exact center,—the point at which energy has reached its acme of power,—the evolutionary forces for that one specific division of time have reached a similar degree of power. The development of the seven principles in man must be subject to the same cyclic law, consequently there must be a time and place when and where the effects of an act, and the very action itself, have infinitely more power and reach much farther in space and time than at any other time or place. The same rule must apply to the dominant action of a day or even of an hour that would apply to the year; consequently there is as much occasion for looking ourselves squarely in the face *at all times*.

Yet this must mean slavery to one idea were it not for the habit-building power of the inner Self, which would soon make conditions for involuntary action by means of which the habit of doing the right thing at the right time and in the right place would be so formed and fixed in the consciousness that there would be no occasion for specific conscious effort. This habit of self analysis would slowly, but surely connect man with the ruling power of the Cosmos, and render him conscious of the identity of soul and Higher Self.

Our thoughts and acts are now too often purposeless and involuntary, and as a rule the underlying motives of these acts are forgotten and the principles involved are unconsidered, consequently we do not consciously touch even the garments of the great entities who rule the different divisions of universal life and who hold all the secrets of life which we so urgently desire to solve.

As Templars we are enlisted soldiers in the grand army of life, subject to the Commander in Chief and the rules of that army, or we are mere camp followers of no consequence whatever in the eyes of that commander during the great battles, and probably a source of trial at other times. There is no third division.

If our acts are those of insubordination, indifference, cowardice or treachery, there is no chance for promotion for us. As there are always opportunities for honorable mention in the army, it behooves us now to be on the watch, and the coming year will give many such opportunities to those who are worthy of them. Great changes are imminent all over the world, and also in our own Temple body.

The last two paragraphs of the Master's Message to us will give the thoughtful and faithful disciple much cause for earnest, prayerful consideration; so let us all try to make this convention one of the most memorable in our lives by generating such a spirit of self-responsibility, of unity and mutual helpfulness that each member, whether present or absent, will have cause to look back on it with satisfaction and thankfulness at the close of another yearly cycle.

Mr. J. O. Varian rendered a vocal solo, after which Mr. Ernest Harrison, the Temple Scribe, made the following report:

BY THE SCRIBE.

"The report of the Scribe will be, as usual, very brief. I know the members will appreciate its brevity, at least. Of course, there has been a considerable amount of activity during the past year, more, I think, than during any previous year, considerably more. But I have frequently thought that the question of numbers is of very little importance indeed. I would say that the real important thing is the feeling or the force that comes into the Temple and goes out from it. The Temple that we are trying to build is not a question of membership, but is a force.

"But I would like to say that my personal feeling about the past year is that the general aura of the Temple has become hardened and solidified, that it is undoubtedly growing very strong and firm on the inner planes. We can sense that in the office by the letters, etc., and from the spirit of the visiting members when they come here. I can feel this year a much stronger feeling from the members who do not reside here. It is very much stronger than it ever was before; and I have not the slightest doubt that, as the years go by, the Temple movement will do what it has set out to do and that is, take in the whole world."

Miss Agnes Liberty rendered the solo, "Plains of Peace," after which Mrs. J. W. Dower, the Temple Treasurer, read her report.

BY THE TREASURER.

"Three men, together riding,
 Can win new worlds at their will:
 Resolute, ne'er dividing,
 Lead, and be victors, still.
 Three can laugh and doom a king,
 Three can make the planets sing.
 Three, when the whim shall take them,
 Can gleefully fight, and win;
 Touch Heaven's doors, and shake them,
 Loose them, and look within.
 Three can laugh Hell from the code,
 As they jest along the road.
 Three with a joyful daring,
 Can steal new fire from the dawn,
 Ere, in their happy faring,
 They've loitered, and galloped on.
 Three can level gods to men;
 Three can build new gods again."

We of the Temple, together riding, stealing new fire from the dawn, have gleefully fought and won. Won in the effort to lift that which had to be paid, won in practically erasing a standing printing debt against THE ARTISAN. Enthusiasm set about accomplishing a work, difficulties yielded to well balanced effort, vital energy set into action has proven that we are able to do what we will do.

That we are men, not of earth alone, but men able to create conditions according to the needs. Men such as Edison, who can persist in a task until it is accomplished. We read that "For a long time the phonograph refused to say the word *specia*. It would drop the *s* and say '*pecia*.' And Edison worked from eighteen to twenty hours a day for seven months to secure that single sound until it succeeded. The material which he originally used for his cylinders did not prove satisfactory. He wanted something delicate enough to receive impressions not more than a millionth part of an inch in depth, and yet rigid enough to carry the needle up and down, exactly reproducing the vibrations which had made the impression. Scientists told him there was no such substance in existence. 'Then we must produce it,' was the magician's reply. They insisted that it could not be done, because the qualities which he demanded were inconsistent and exclusive of each other. This modern Aladdin declared that it *could* be done because it *must* be done, and *he did it*."

The Temple work can be done, because it must be done, and we are the Edisons to do it.

For a long time the Temple phonograph has refused to sound the M in the word Mastery given it to vocalize. The Creator of the instrument has labored patiently, but with ever increasing determination toward success.

Today a low humming of the most mystic letter can be heard. A glyph for the waves in all languages, it has always stood for the Masters, out of which all things must come.

Mahat, the first manifested; Mandara, the great mountain; Moses, drawn out of the water by Pharaoh's daughter; the three Marys at the crucifixion; the Messiah, Master.

So out of the waters of past experience the Temple is beginning to intone the M of the Word that means perfection, by looking within, instead of without, by working at hand instead of dreaming the astery for, by the coming forward of 100 as one man with their lives instead of one for a hundred. "Napoleon once stood before his guards and asked for a hundred men to lead a forlorn hope. He explained to them that every man would probably be killed the moment the enemy opened fire. Now who would die for the emperor? 'A hundred men, forward! Step out of the ranks!' And not a hundred men, but the whole regiment, as one man, spring forward in solid line and rang their muskets at his feet."

Shall the Temple fail to command an enthusiasm such as Napoleon kindled?

Is the cause of the Lodge not worthy of supreme sacrifice today?

There has been a tendency on the part of the Temple to rush into the new at the sacrifice of the old—to explore still the mysteries before establishing the real, applying the vision already received—unbalancing the whole by undue ardor for a part.

Too much cannot be said to impress the membership with the fact that

unless the general treasury be kept in wholesome condition the general work will not go on as it should. The increase or decrease of THE ARTISAN is coincident with the increase or decrease of the treasury. Propaganda work generally is dependent upon the Helping Hand fund. The enlargement of the work as a whole depends upon the strong support of the united membership. Each for the whole, all for each. The realization of this has been stronger the past months. Members have expressed unusual appreciation of THE ARTISAN and the importance of keeping it vital, the dependence of the whole organization upon it for physical contact with the world, our helplessness without it.

The awakening has come—the Word is sounding—the Cycle has turned. From the Fire of the Cauldron let us strengthen and grow. Let us be *Now* at waking, for *Now* is our day.

After a tenor solo by Mr. Otto Westfelt, Dr. Dower, Official Head of the Temple, opened his address with the following interesting informal talk:

“In the first year of the Temple work the Master gave us a prophecy which we have printed several times in our literature, in THE ARTISAN and elsewhere. This prophecy was as follows: ‘THE BEAR WILL GROWL AT THE LION. THE EAGLE WILL LIGHT ON THE BEAR’S HEAD AND PLUCK OUT ITS LEFT EYE. THE OX AND THE LION WILL CLOSE IN A STRUGGLE TO THE DEATH. THE EAGLE, THE BEAR, THE OX AND THE LION WILL FORM A SQUARE, IN THE MIDST OF WHICH WILL APPEAR THE ARCHITECT WHO WILL RULE THE WORLD.’

“The Master would never give us any detailed interpretation of that prophecy, but He said, ‘It will work out perfectly as it is written on the inner light,’ and he has left it to our intuition to interpret it. I know it is working out. In our endeavor to interpret it we studied it up from the national standpoint, as well as the more general standpoint of sociological conditions. And so, in the war that took place between Japan and Russia, which was a big war, as you know, we thought we saw the working out of that prophecy, as Japan seemed to represent the Eagle, the nation that was fighting for freedom. Russia was the Bear that was seeking to oppress, to crush.

“We do not think we can apply these symbols to any particular nations. We think they may apply to one nation at one time and another at another time. At that time Japan seemed to be fighting for existence, for liberty, and its force certainly seemed to alight on the bear’s head and pluck out something vital. We know that Russia lost a great deal of prestige and some territory in that war.

“From the national standpoint, the Bear has been growling at the Lion, which is England, for years. The Ox, from the national

standpoint, is represented by the Teutonic races, the Eagle representing, of course, freedom, or any nation that fights for liberty or stands for the principle of liberty.

"Now from another field of action we can also see it working out. We can see the Lion as Capital, as a predatory force, always preying on something. It is fierce and ferocious. The Ox, plain and serviceable and patient, is Labor.

"The prophecy says that, after the Bear has growled at the Lion and the Eagle has plucked out the left eye of the Bear, the Ox and the Lion will close in a struggle to the death. And so we think that this great struggle that is going on between labor and capital refers to this prophecy. Surely the ox (Labor) and the lion (Capital) have closed in a struggle to the death.

"Nationally, we might find the Ox represented by Germany and the Teutonic nations, and the Bear by Russia and the Lion by England; at the present time it looks as though we were right on the eve of seeing great forces precipitated. As we know, England and Russia have been threatening one another for years, and at the present time Germany has declared war against Russia. It seems probable that France will declare war against Germany, and England will probably be against Germany, if this present crisis is not neutralized.

"In following out the general (not national) interpretation of the symbolism, the Lion representing capital and the Ox representing labor, the Bear seems to represent officialism in the world, the conservatism of the ages, which would crush out anything that makes for progress and better things. The Eagle represents the spirit of freedom, or the spirit of liberty. It is interesting at this time to call attention to these things and seek to apply the symbolism of the prophecy. After it is all fought out, then comes the beautiful part of the prophecy, representing the nations at last unified and at peace. The four basic powers will form a square,—a balanced condition, in the midst of which will come the Architect, will come the Love and Wisdom that will rule the world naturally and divinely.

"The 'Architect' who will rule the earth must be the Avatara force of this Messianic cycle. This awful war will probably precipitate the conditions like the thunder-storm which clears the air and then comes Unity and Peace in the midst of which appears the greatest spiritual forces, the Great Teacher who will found the true Brotherhood of all men and nations."

Then followed the reading of Dr. Dower's official message or report to the convention, as follows :

BY THE OFFICIAL HEAD.

Dear Temple Comrades:

A year ago it was pointed out that the great constructive forces were at hand to help in Temple building if we would but take advantage of the opportunity. The accomplishments of the past year has amply justified that statement, and it is gratifying to realize that so much of the forces given us by the Great Lodge have been used wisely and constructively, so that the fruits of our work is apparent and tangible, and therefore should be an inspiration for the coming year.

These annual meetings should be a Mecca toward which all Templars should aspire to come in person if possible or in spirit if not possible in person. At these times the fullest measure of Lodge forces are poured out as the Great Law may permit and as our demand and aspiration may invoke the same. It is not so much what any spoken word or outer act may convey, but what we gather and assimilate at these annual convocations from the brotherly radiations that each one present may transmit as well as the finer inner radiant forces that the Masters pour out and bless us with at these times.

OUR LITERATURE.

The near future promises that our literature and teaching will have a wide circulation. Fittingly the first book that the Temple will give out to the world generally will be the Master's messages that have appeared on the first page of the TEMPLE ARTISAN during the past years since the inception of the work. These are now in the hands of the publisher and will soon be issued in attractive book form. The Temple work will be indebted for the issuance of this book to the devotion and energy of a devoted Temple sister, Mrs. Sadie Briggs, who was with us for some months during the past year. It is the hope and intention and plan to issue at least once a year an important book containing Temple writings and teachings, in other words putting in book shape the wealth of Temple writings that have had but a limited circulation through our own members and magazine. As much of this is of a nature that can be as well given out generally, once put in suitable book form and put on sale to the public, the Temple must gain a solid basis of permanency in the consciousness of the people generally through the truths and teachings so put forth and must increase in strength, power and influence correspondingly in the life of humanity.

The TEMPLE ARTISAN we believe has kept its high standard through the year, transmitting teachings and messages of the highest value. The monthly article on "Theogenesis" commenting on the New Stanzas of Dzyan that the Masters have given the world through the Temple gives the TEMPLE ARTISAN a unique and important place in the mystic literature of the age. These Stanzas with the commentaries will be put in book form when the commentaries are completed and will constitute the real Third Volume of

the Secret Doctrine, Theogenesis being the natural sequence to Anthropogenesis of the Second Volume as put forth by H. P. Blavatsky.

We may expect imitations of this work on Theogenesis, but as the Temple holds the copyright to the Stanzas on Theogenesis, we do not expect the imitative efforts will mislead to any great extent.

It is possible as a result of the issuance of these books that a printing fund may be established from any margin of profits and so enable the Temple to constantly put forth leaflets, booklets and propaganda matter generally, all of which would enhance the work of the Temple and attract people to its light and truths.

It was most gratifying to note the splendid response to the helping hand letter sent out asking members to help in reducing THE ARTISAN printing debt. The response in a few months was able to reduce the debt substantially, showing that the membership generally appreciates the ever faithful ARTISAN in its heroic strokes of helping to build the Temple strong and true and of the whitest light.

THE WORK IN AND FOR THE WORLD.

The Temple is a nucleus of souls through which the Great Spiritual Lodge aim to pour the forces of Wisdom and light that will aid materially in ushering in a true Brotherhood of Man on this planet without distinctions of race, color and creed. Therefore to work in accord with this purpose we must be able to present to the world:

1. A sound philosophy of life and being based on the eternal verities and which must corroborate science and common sense and at the same time give man an outlook and inlook of such depth and vastness that he will be satisfied both in reason and intuition that here he has a foundation on which he can work forever and then find infinite fields of truth and knowledge stretching ever beyond his ken.

2. We must be able to correlate these inner and spiritual truths with outer action and show clearly and conclusively the right or wrong of outer condition as they conform or do not conform with the eternal verities on which the soul and body, and all nature is built. Thus we attain a knowledge of what right outer conditions and outer relations of man to man and man to nature and to the universe should be and this gives the basis for right politics and right government.

3. We must put all of the above into *practical effect* by doing all that is possible in helping and organizing humanity to think and to act in accord with the fundamentals referred to both philosophically and socially. In other words, Temple members should be an inspiring force in politics, in government, in economic reforms where there is opportunity to do so. In other words, members should not lose sight of the *practice* of occultism or of putting into effect daily and constantly the forces of the inner life, which correlating with the outer, will make life a balanced order of existence and so bring equilibrium and Peace to humanity.

We should ever bear in mind that the cycles have ushered in a Messianic era and that a great world teacher is due who will give a new uplift to human life and action. All things point that this will not be simply a new or revived set of ethical or philosophical teachings or a new example of

altruistic living self-abnegation and sacrifice, but a bringing of forces, the underlying moral forces, that shall correlate and co-ordinate the world and humanity with the great moral, interdependent and economic laws and principles on which a universe of Justice and Equilibrium is built and so externalize in concrete terms of outer action and form the spiritual and ethical truths which all the great teachers, reformers and Avatars of the past have given the world, and so help to bring humanity to a higher level, socially and economically.

There is no question but that the world has all the truth in spiritual philosophy and in religion that it can assimilate in ten thousand years and more, but until the world is correlated to the point where it can *apply* these truths in terms of outer and social action it is simply suffering from spiritual indigestion and malassimilation. The great step then for all lovers of humanity and brotherhood, is to do all possible to bring up the economic and social evolution of humanity to the spiritual level of the teachings already imparted. When this is done the outer forms of government of the nations will conform to the inner laws of being and this alignment will harmonize the world and its humanity with the order of the spiritual hierarchies based on the eternal foundation stones of Unity, Justice, Beauty or harmony, and Wisdom. To dedicate our lives to this great work, that of obtaining economic and social justice in and for the world, is the immediate work of all who understand the world problem, it is the work of all servants and helpers of the Great Lodge, of all who will help humanity to take its next step inward and upward, to the regaining of its spiritual and natural birthright of oneness with the Gods—the Masters of Life and Love.

A vocal duet by Miss Agnes Liberty and Dr. Little followed, after which Mr. Charles James, of New York City, presented in a forceful and comprehensive talk the economic and sociological aspect of the work and its vital importance to humanity. Mr. James spoke extemporaneously and being a rapid talker our stenographer was unable to take his address, but the talk was all it should be in showing this vital aspect of the Temple work.

Impromptu talks were then made by M. A. Sloan, J. O. Varian and Dr. Little, after which a few moments' silent meditation was observed on the theme of Unity and Peace. The meeting then closed with the singing of the Consecration Hymn.

SUNDAY EVENING MEETING.

At the Temple Cottage Headquarters was held the annual meeting of the Order of the Thirty-six with celebration of the Feast of Expectation.

MONDAY'S MEETING.

In the evening at the Temple Headquarters the Annual Meeting of the Order of Twenty-eight was held.

TUESDAY'S MEETING.

The Annual Meeting of the Temple Home Association was held at 2 p. m. Reports from the Board of Directors were read and approved. Mr. Geo. Weber and Otto Westfelt were re-elected as directors. J. O. Varian was elected a director to fill the place of W. H. Thompson, resigned. The meeting was harmonious and satisfactory to the members assembled. The affairs of the Association were in satisfactory condition, though still in the waiting stage for forging ahead in connection with its real mission of service for the Temple work.

WEDNESDAY MEETING.

Wednesday evening on the Halcyon Sanatorium grounds the Mystery Play, "The Cauldron of the Gods," with its musical setting, was rendered by members. The play was a great success and was highly praised by members and non-members alike. A general invitation was sent out to the public to attend and many people came from Oceano, Arroyo Grande, El Pismo and Santa Maria. A great Cauldron twelve feet in diameter had been constructed and many colored fires and colored lights, electrical and chemical, proceeded from the Cauldron as well as outside as the play went along. The finale was a wonderful blaze of sparkling prismatic fire filling the Cauldron and rising thirty feet high, coinciding with the disappearance of the Moreen and the last words of the thrilling chant that closed the play.

Mr. Franklin Wolff of Carmel, and Claude Bardrick of the Centre rendered yeoman's service in the Cauldron's pit in manipulating the various chemical and electric lights and colors constantly required by the singing and acting to bring out corresponding effects.

"The Cauldron of the Gods" is a section of a work written by J. O. Varian called the Pathway of Banby, based on the ancient Celtic mythology. The musical theme of the play was composed by Dr. and Mrs. J. W. Dower and harmonized by Edgar Cheatham, who also composed the preludes and interludes and incidental

music, thus making the play and all its music wholly a production of and by Temple members. There were three acts to the play and before the curtain was drawn a Druid priest appeared and gave a short synopsis of the coming act and some explanation of its symbolism. The role of priest interpreter was splendidly enacted by Mr. Charles James of New York City.

The music called for solo, quartet and chorus work. Miss Agnes Liberty sang the soprano parts. Dr. G. B. Little all the tenor themes. Mrs. Jesse Little and Miss Lola Liberty rendered the alto parts. Mr. J. O. Varian the bass solos. In addition to these Mr. Otto Westfelt, Russell Varian, Chas. James and Geo. Bailey aided in the chorus work and chants. Mr. Edgar Cheatham was musical director.

CAST OF CHARACTERS.

Oma.....	Dr. W. H. Dower
Daga.....	Mrs. Louise Awerdick
Moreen.....	Miss Evaline Earle
Lir	George Leitch
The Four on the Plain—	Jane W. Dower, W. H. Town-
	send, Louise Awerdick, Clarence Dennis.
The Piper.....	W. Ward
The Fairies—	Florence Kent, Chrystal Mohr, Sigurd and
	Eric Varian, Ellis and Irnvile Froom, Lincoln Witkus.
Mananan.....	P. K. Mohr
Mananan's Riders—	P. K. Mohr, Dr. G. B. Little, J. O.
	Varian, Russell Varian, Jane W. Dower, Louise Awer-
	dick, Mrs. G. B. Little, Lola Liberty, George Leitch,
	Clarence Dennis, W. H. Townsend.
Miss Anna Hadden and	Mrs. Harold Moss robed as
	priestesses drew and withdrew the curtain.

A good idea of the occult significance of the play may be gained from the explanation made by the Priest Interpreter as enacted by Mr. James, who, clad in white robes, with hoary white hair covering his head and a patriarchial beard falling upon his breast, leaning upon a staff and crowned with a chaplet of green leaves, gave the following explanations of the play as it proceeded:

This mystery play is an interpretation of the old Druid Mystery—"The Cauldron of the Gods." In Ireland and Wales, before the Christian era, there were religious parables and stories coming down from time immemorial and which are still vital in the race thought. Such stories are called myths. We find that civilizations come and go, but these mythological stories survive. They may change with the changing of life and the race, but they seem to have the blessing of eternal life bestowed upon them. Through these stories the ancients taught the religious principles of their faith. One of the grandest symbolic stories of the ancient Celtic races is

the story of the Cauldron of the Gods. They called it also the Cauldron of Inspiration and Poetry. To it the high Gods came to drink its glory. From it the mysterious Green Flame soared, passing outward through all nature for building and growth. The early Christians when they told this story in Wales and Brittany turned the old pagan Gods into Arthur and his Knights and the Cauldron of the Gods into the Holy Grail.

It is the symbolic creation of this Cauldron of the Gods that will be told here tonight in terms of music, song and light. The Cauldron is also a symbol for the Central Universal Sun which lights all worlds into existence and from which all things emanate. We can also look upon the Cauldron as the Holy Grail, or the Christos which every soul is seeking to become unified with.

We have also in this mystery play the teaching of the *seven principles* of Man and the Cosmos. These are represented by the God, Lir, He of the Golden Light, by the God Oma, the Indigo Light, Lir being the Sixth principle and Oma the Fifth principle or the Higher mind of man or the Universe. The Golden Lir and the Indigo Oma constitute with the synthetic White Light, the Holy Trinity, the Three in One from which all creation proceeds. These are the Deific essence in Man or in the Cosmos. From these three great Cosmic principles come the four lower principles, making up seven altogether. These lower four are represented by the four lower principles in man or the universe called respectively the lower mind, the astral body, the vital spark, and the lower bodily form of matter. Hence in this play we find these four represented as Gods called the *Four on the Plane* placed around the Cauldron which is the Higher Self of the Four. The play is in three parts, first the beginning the Creation of the Cauldron by Oma, the Higher Mind, correlating with the four on the plane, the lower principles,—then the completion of the building of the Cauldron by the calling in of Mananan's Riders, then the invocation from the Cauldron of Moreen, the Spirit of Fate, by Daga, God of the Green Flame, who is also the mental, thinking, evolving principle of Intelligence in all Nature or Man. These various parts will be further delineated as the play proceeds.

Act. I.

Here is represented the great plane Moy Slaughter—or Adoration—before the Doon or Castle of Oma, which is said to be as wide as Imagination, whose sky is as high as Aspiration and which is as deep as Inspiration glowing with wonder glory. Oma is seen seated inside his Doon like a mountain of Indigo Light. The Golden Light of Lir is about his head and he chants of the casting of the Cauldron.

Around the Cauldron are grouped the Four of the Plane, the four lower principles. These are Daga, Lord of the Green Flame and son of Oma, Dominu, Lord of the Violet Flame and astral plane, Caibri, Lord of the Vital Flame and plane, Dana, Lord of the Red Flame and power of Form. The Lord of the Golden Light through Oma, the God of the Indigo Light, have called these Four into existence and so the first step toward outer manifestation is taken, and the Casting of the Cauldron begun.

Act. II.

Here the Daga is seen working and aspiring for the completion of the Cauldron singing his hopes and aspirations for a higher unity. He craves the great Cauldron to quicken his fires and unite him with his higher being, with the *god within*. The Daga, the Green Flame, in Irish mythology is called the *good god* and is the Guardian of the Cauldron and plays the harp of life, that is, he injects himself *into all existence*. So when he plays the spring music upon his harp, the flowers sprouted up out of the ground and the trees are covered with their wonder of green beauty.

When he plays the summer music the flowers are opening and the birds are singing their songs of love.

When he plays the autumn music the leaves upon the trees become golden and red and brown and are commencing to cover the earth with a warm blanket to protect them from the cold.

And when he plays the winter music the snow comes falling and everything goes backward to its resting place.

It is also he who plays the maiden to her lover and the young children into her mother's arms and the milk into her breasts.

He is the God of *what happens* and his Father, Oma, is the God of ideas. It is at the behest of Daga that Oma called the Cauldron into existence, that is, it is by the *desire* and *aspiration* of the *Lower Self* that the Higher Self is gained and this is the *attainment* of the Holy Grail. It means that when that Grail is gained you have attained a realization of all true beauty, love, light and wisdom—the highest and noblest ideals of truth and beauty are realized in other words and the mind is then one with the Universal Mind and God and Love and Light.

In this second act the help of Mananan's Riders are invoked and they come to help in the building of the Cauldron of Light.

Manana Mac Lir is the Son of Lir, the Great Universal God of the Golden Light. Mananan is the God of the Waters of the Great Deep. Mananan is the father of Oma. He brings his Riders to help and they are represented in Irish myths as riding wonderful green horses with white flowing manes and fiery eyes and they are charging over the deep. This will be noted is symbolic of the ocean waves, but it has the deeper spiritual significance of the waters of the *great spiritual deep out of which all things come*. With the help of the *fiery forces* of Mananan the Cauldron is completed.

Act. III.

In this Oma charges Daga to invoke the powers of the Cauldron by his will and magic powers. Daga obeys and things begin to happen. The Great Lir appears, then the Gods chant and the invocation goes on.

In this act Daga invokes from the Cauldron the Spirit of Fate, called Moreen. Moreen is the red flame of Fate, Fate being the result of our individual self consciousness in action and the Daga has evolved this self consciousness and now has the *power* to invoke the Queen of Fate. As Daga is the God that makes things happen, the *cause* of all action, things could not happen without the help of Fate as it is Fate that makes *effect* follow *cause*.

With the invocation of Moreen the play closes, showing that Daga has

gained *self consciousness* and the power now to evolve self consciously and is no longer blindly moved by impulses, but now has the power of *self direction* of his spiritual, mental, and material evolution in his own hands. With the climax in this part the Moreen is supposed to disappear in a blaze of Light. The conclusion shows that the Daga or the personal or lower mental consciousness is now attuned to the Higher Self, represented by the forces of the Cauldron, and that those forces can be invoked *at will* and then drawn upon for higher and harmonious evolution of the lower self, making the one so drawing upon them, one with the Higher Self. In other words, the Holy Grail has been attained and *godlike consciousness* gained.

THURSDAY.

Thursday was given up to an all day picnic at Halcyon Beach. Members always look forward to this all day picnic as one of the fine features of the Convention.

FRIDAY.

Friday night was devoted to a good and welfare meeting at the Temple Headquarters cottage. Various vital phases of the work, outer and inner, were freely discussed by the members, questions brought up, explanations made by the officers and suggestions made for forwarding the work in all directions. This yearly good and welfare meeting helps visiting members to understand better the problems of the Centre and the why and wherefore of the work and its efforts and phases.

SATURDAY.

Saturday evening a smoker and musicale was held at the Halcyon Sanatorium. The smokers kept to the medical office rooms and the musicians to the parlors. An enjoyable and relaxing evening was spent by all.

SUNDAY.

Sunday afternoon at the Cottage Headquarters a fine meeting devoted to Sociology and Economics was held with good musical numbers interspersing the talks.

Mr. Charles James and Dr. G. B. Little were the speakers, Dr.

Little speaking on the subject from the ethical side and Mr. James from the purely fundamental sociological aspect correlating that side with the fundamentals of theosophical philosophy, showing how necessary it was for humanity to externalize fundamental truths in terms of sociological conditions in order to usher in the true brotherhood of man without distinction. Both addresses were forceful and comprehensive and were a fitting termination to this interesting, uplifting and constructive Fifteenth Convention of Templars.

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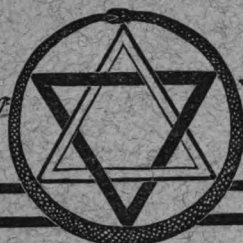
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The Temple Artisan

OCTOBER, 1914

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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?

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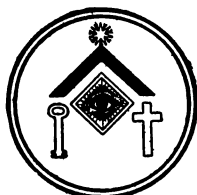
The Temple Artisan

Vol. XV.

OCTOBER, 1914

No. 5

Behold, I give



unto thee a key.

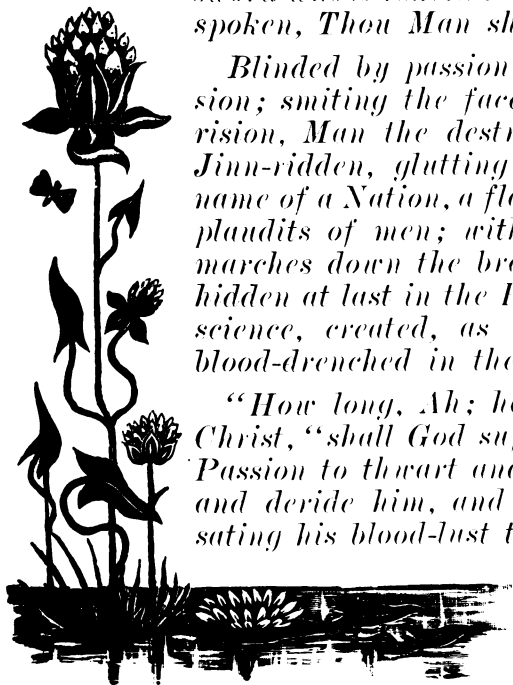
THE SPIRIT OF WAR.

From Krishna to Christ; from Isis to Mary, adown the long pathway of God and of Goddess; all through the ages has echoed the Peace Cry;—the cry of the Spirit to Matter enthroned.

Tenderly crying, thunderously threatening, from Sinai's heights Jehova declares, "He shall die by the sword whoso taketh the sword. Lo: I have spoken, Thou Man shalt not KILL."

Blinded by passion; by lust of possession; smiting the face of his God in derision, Man the destroyer, the victim,—Jinn-ridden, glutting his soul with the name of a Nation, a flag, or the longed for plaudits of men; with high holden head marches down the broad highway and is hidden at last in the Hell his religion, his science, created, as is hidden a beast, blood-drenched in the shambles.

"How long, Ah; how long," cries the Christ, "shall God suffer the fruit of his Passion to thwart and betray Him, deny and deride him, and pass on exultantly sating his blood-lust to slay."



WAR.

TEMPLE TEACHINGS. OPEN SERIES, No. CXLVI.

One almost invariably runs the risk of being grossly misunderstood or of arousing the wrath of another by speaking the simple truth in regard to anything. It may be that a truth so spoken would be perfectly evident to that other if time and calm reflection were bestowed upon it; but as a general thing the first impulse of the hearer tends toward denial, and as argument only intensifies the points taken by both parties, the main cause of the argument—the truth—is generally submerged in an ocean of words before the argument is ended.

When I say that democracy is an error and that a democratic form of government is neither right, wise nor enduring, I can see either denial or perplexity spring into your faces, yet both statements are literally true at the moment from the standpoint of the White Lodge. Possibly the statement might be less antagonistically received were I to say that such a form of government is neither right, wise nor enduring *at certain periods in a Manvantara*. However, from the standpoint of unity, evolution and spiritual reality, the idea of a democracy is inadmissible.

Take up the argument from the standpoint of evolution alone. It is perfectly evident to the deep student of life that there are not two persons in the world exactly alike. The highest ideal each person is capable of conceiving differs largely from the highest ideal of others. A satisfactory democracy would demand a race of beings exactly alike, a race with a common desire or ambition and without opposition by the individual desires and ambitions of its members, beyond a set average. The moment one man evolves beyond his neighbors in the average democracy, admiration is followed by jealousy, emulation and dissatisfaction on the part of a majority of his fellows. True, this is also the case in the average autocracy of today, to a great degree; but the reason for this in an autocracy is the evident wrong doing of the upper class—the class in power. It is not true of the ideal patriarchal form of government of the Great White Lodge, a body which is practically an autocracy.

From the standpoint of divine law, every creation of life, whether it be man or animal, plant or mineral, is exactly in its right place at all times. If he or it could be permanently displaced by any exterior means, death or degeneration would be the result. There is a definite place, position and purpose for every

individual creation. The law of Karma determines the right place from moment to moment, according to the character of the desires and acts of the individual actor, and no other created thing or person could remove that one from that position in the universal scale of life unless the law of Karma decreed such removal, without producing untoward results.

In an ideal patriarchal form of government or a monarchy, the father or the king is in the ruling position *because Karmic law has placed him there*. Every son and daughter directly descended or other persons on whom patents of nobility have been bestowed, are in their natural positions because *Karmic law has placed them there*. If this be true, how then can a democracy, with all power in the hands of a people, the majority of whom are not even evolved to the point where they are capable of perceiving their own natural positions in the scale of life, have the right to pick from their number some person of whose rightful position they are equally ignorant, and place him in a position which they are equally incapable of comprehending, and expect anything but division, discontent and final rebellion as a result? The answer to the first question is now as it has been for ages:

"Because of the hardness of their hearts, *God suffered them*." In other words, because of his ignorance, wilfulness and lack of spiritual discernment, man chooses to endeavor to change divinely appointed and natural law and is permitted to make the effort. To express it somewhat differently, at certain periods in a grand Manvantara, on the lowest arc of certain cycles, spiritual intelligence in man is at a low ebb. The Gods have not yet appeared to give the impulse to the new evolutionary forces for the upward rise of the cycle. A spirit of unrest seizes the masses; desire for change and all that such change may bring comes over them; and the result is the overturning of the old and the establishing of a new order. But the new order, manifesting as it does in such instances on the lowest arc of the cycle, cannot endure for all time. Little by little, as knowledge and power increase, the old order—the higher order—is re-established and lasts until the evolutionary forces of the new cycle have decreased in strength, volume and purpose, when another change occurs.

However, if this view is unacceptable to you now, bear in mind that evolutionary law operates in a spiral, not in a closed circle; and each round of the spiral, in each Manvantara, sees the raising of the human race to a greater elevation of Wisdom and

Power. The positions on the universal scale of life—eternal by their very nature—now occupied by unacceptable, autocratic and unwise kings and nobles, will one day in a future age be occupied by the Masters of Wisdom (who possibly may be yourselves), and other features of life will have changed in the same ratio. In other words, the Gods will once more dwell with man, as they have done on the upward arc of previous cycles, and democracy will then be only a name, a forgotten ideal, for a very long period.

Remember what I tell you. Democracy may be the only acceptable ideal to the masses of the people of the present age, and so be relatively right and wise; but it is not right or wise from the standpoint of the Higher Self, and a democracy could not obtain among men who had reached the highest point of development in their individual evolutionary cycles.

The present world war is one result of Nature's efforts to tear down old conditions, and it is absolutely unavoidable *at this time*, from one point of view. As a worldly, a material event, it may appear to be right and necessary to the mind of the many, although, paradoxical as it may seem, but the individual man who incites to war and encourages its continuance is an object for harsh criticism.

The same consequences could have obtained from a series of fires and floods, earthquakes and volcanic action, as far as the race is concerned. That is, a large part of a race could be destroyed by natural means and a new race born subsequently from the remainder; but man in his ignorance cannot wait for that. He convinces himself that he must precipitate events and see the sacrifice of life from another angle in order to satisfy the blood-lust of his nature, thereby creating the hard Karma that will naturally fall on the races living at the close of the next corresponding world period, as well as upon many during the present cycle. If this destruction of life could have been left to natural causes, such Karma would not have to fall on the new race.

But do not forget *the spiral ascent* of life. War will one day cease and a government be established according to divine law; a government which will last. For a higher round of the spiral will be then reached, when even the evolutionary forces of the lowest arc of the cycle will no longer have power to influence man to his undoing, for he then will have entered into his divine birthright.

H—

THEOGENSIS.

Commentaries on the Nine Stanzas of Dzian given by the Master Morya to the Temple of the People for the New Humanity.

STANZA II.

Sloka 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 the brown shall be no more, and the golden-hues shall awaken from sleep, and rule as they ruled of yore.

COMMENTARY.

VIII.

As has been shown in previous commentaries, with the removal of the shade, as a result of the action of Fohatic energy, at the close of a pralaya and the commencement of a new cycle, the full light of the Sun was once more turned on the planet which has been bereft of its life giving rays during the long night of time and was therefore in a state of quiescence.

For the Sun to shine *again* with "seven-fold light" indicates that at some preceding period of activity the Sun in question with all its burden of life must have been developed to a very much higher degree, for the seven-fold light here mentioned is the light of the central Spiritual Sun and if the Sun of our Solar system were to shine again with that particular "light," it would be necessary for the energy of *each principle* of the Central Sun to be focused upon the Solar Orb again as in some preceding age when the cyclic law permitted a like focus, in order that the dormant Spiritual aspects of the residential lives which constituted its sleeping mass might be re-awakened and enabled to give to the planets of its Solar system the reflections of the three higher principles of life as well as the four lower principles previously reflected, and so increase the desire for *spiritual* unfoldment in the humanities of those planets.

It is useless to consider the state of development which the other planets of this solar system had reached at the time in question. Sufficient at present for us to know something of the state of progress reached by the then resident races of the earth.

While the earth during that round or age was still on the descending arc of the great world cycle, it was nearing the lower point of that cycle. All its constituents had been increasing in weight and density through the preceding rounds of the third

great age. Its inhabitants had reached a higher degree of what might be termed material civilization. Lower Mind with all its concomitant desires and passions was the dominating principle of a great majority, therefore it was a very gross civilization. Toward the end of the Fourth Round the dominant races had reached a condition comparable to that of the people who lived in the last rounds of the 3d root-race, the race which had "become black with sin."

By considering the action of the laws of analogy and correspondence we may see that this sad condition of the races of the earth must have been a factor in the formation of the vortices in the sun, and from the standpoint of force was the ultimate cause of the "falling of the shade" upon the sun. Interaction between all the forces which control substance and matter is unceasing. A primal cause set up in one planet of a solar system would affect all bodies within the system.

"And the face of thy first-born shall reflect the light which shines from thine own."

The compound word first-born as here given does not necessarily mean first-born in the sense the term is generally used. The first one of the planets to be affected by the shade would naturally be the first to reach a stage of regeneration which would admit of its sustaining the seven-fold light of the Spiritual Central Sun, therefore would be the first-born of the new cycle. In this case it was the earth.

"The Black and Brown shall be no more, and the golden-hued will awaken from sleep and rule as they ruled of yore."

The early sub-races of the fourth root-race,—living in the Miocene and Eocene ages,—the Lemuro-Allantean age,—were of many shades of yellow, red, brown and black. In the last sloka quoted it is evident that the prophesied new race will not have to bear the stigma borne by some of the previous races as the promise is given that the black and brown will disappear as they did in the sub-races of the fourth and fifth rounds of the fourth root-race.

The golden-hued here referred to were the descendants of the sons of Will and Yoga, the beings who descended from the higher realms, incarnated in human bodies and lived with and ruled the humanity of the third round of the fourth-root race in order to teach the newly mentally endowed race. Before that period the human race had not even a language, and only could convey their desires to each other by the use of grunts or signs.

Great strides were made in all fields of knowledge by the descendants of this golden-hued race, and it became the dominant race of the earth. But as time passed, with a few exceptions the members of this race fell into the same gross sins which were devastating the other races of the round and they passed out of life in a similar way during one of the great floods.

The Chinese race of the present,—the fifth sub-race—are among the descendants of the fifth root-race of the aforementioned exceptions,—the few, who escaped the fate meted out to the rest of the race,—although great changes have taken place in these descendants. The golden hue of their progenitors has been lost and the present Chinese race is yellow in color.

Those who have understandingly read a private instruction given by the Master Hilarion entitled "Preparation," in THE ARTISAN of February, 1913, will be able to perceive the primal cause for the prophecy contained therein concerning the final amalgamation of the white and yellow races during the sixth sub-race of the present root-race, and however antagonistic are the sensations of the members of the present white race when the idea of such a union is first presented to them, a study of the history of the Yellow race will point out many qualities and characteristics that the White race might well be proud to possess. Many notable changes must take place in both races ere such an amalgamation could take place.

The rapid development of China within the past generation is an indication of the preparation its people, all unwittingly, are making toward the final solution of one of the present great world problems. That the promise made in this sloka of the stanza was fulfilled to the letter in due time might be learned by us if we had access to the true historical records which are in the hands of the initiates alone as yet.

The early history of the present Chinese race verifies the above mentioned earlier historical records to a remarkable degree. It is said that the Chinese have the oldest authentic history extant, many thousand years older than is any history possessed by any other race inhabiting the earth, and there is very much to be said in verification of that claim by those who are not aware of the historical records of the Aryan race now in the possession of the Initiates.

B. S.

The Temple Artisan

Published by The Temple on first of each month.

Annual Subscription, \$1.00.

Single Copies, 10 Cents

Entered as second-class matter July 1st, 1908, at Post-office, Halcyon, Calif.

Address all communications to THE TEMPLE ARTISAN, Halcyon, Calif.

EDITORIAL MIRROR.

About thirty years ago H. P. Blavatsky prophesied that near the beginning of this Twentieth Century many old and old standing accounts would be squared between the nations of the earth.



This "squaring" up process is vitally necessary before the world can be truly receptive to the forces of the new cycle that have now been pouring into the aura of the earth since 1898.



The new cyclic forces strike a new keynote for this planet and its humanity—a keynote that raises the vibrations of all nature on all the planes.



Therefore aside from all sentimental aspects the great war now raging may be regarded as a necessary preparatory and cleansing process precipitating from the aura of the planet and its humanity the dregs generated in and belonging to the former cycle now closed. All such dregs and debris must be removed from the mental and moral planes of the world to allow the fresh and clean forces of the new cycle to operate actively.



While from the one standpoint the great European war is the karmic precipitation of the wars of one hundred years ago, yet those wars were the result of previous wars going back one after the other to beyond the ken of history and way down into the elemental kingdoms when the elementals now embodied in men were forces of fire, color and sound aswirl in the cosmic deeps, battling, evolving, then as now, for freer expression of potencies within.



Knowing this, however, we should nevertheless unceasingly strive to evoke and externalize the forces of true Peace—Balance, in and for the world—a Peace not resting on *armed neutrality*,

but a Peace that is Peace because the unbalanced causes that engender wars have been removed, permitting true Justice and Equality to obtain between man and man and nation and nation.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 118

BUILDERS OF LIGHT.

(A Play Given by the Builders, Convention 1910)

(A play given by the Builders, Convention 1910).

Song—"Wake, Wake, Children All."—By the children behind the scenes.

Large six pointed star is marked on floor. At the center is a burning white candle, attended by a Builder, in white, an angel, in attitude of prayer, listening to the Master's voice from behind the scenes, as it intones the following—in key of Sol:

Master's Chant—

Beautiful Angel of Pure White Light,
Go forth from the sun's bright thrones,
Tremble awhile in the spacial depths,
Then swiftly dart thou down.
Circle around a lone dark star
Far off on the horizon,
Sowing the seeds of life on the way
For thy Father to shine upon.

Angel circles around star and stops at lowest point of star and says:

"This is the point resting on earth,
I seek for the earth-children here,
To lighten their hearts and gladden their homes,
To fill them with joy and good cheer."

She stands at point a few minutes in bewilderment, sorrow, silence, then intones following in key of Re:

"I find all the homes forsaken,
No children here.
The fragrance of home has fled,
No light is near."

Starting to the next point she says:

“I will go to the next higher point,
To the home of Art revealed,
Where I may find the children of light
In color or form concealed.”

She stands again for a moment, then intones in key of Si:

“No one here!
Have they all deserted their fancies,
Their finer tastes and ideals,
Have they lost the light of their Master,
The light that truth reveals?”

Starting to the next point, she says:

“Perhaps they have chosen mechanics
And fallen under its sway.
I will go to that point and see
What light it has brought their way.”

Standing at this point she intones in key of Do, strongly:

“Not even here!
I see a maze of form,
But the children seem hopelessly lost
And I know as Rays of God,
They must be found at any cost.”

Stepping on base line of lower triangle, she says:

“I have searched all the points of matter
And found none of my children fair.
What shall I do? Where shall I turn?
I must find them clad or bare.”

Going to first point of lower triangle, she says:

“Can it be they have gone
To the garden of the Spirit White,
And are wandering there
Through the paths of Nature bright?”

Standing on point she intones in key of Fa:

“With magic touch
I will open Nature’s gate
And for a spell
Abide, and watch, and wait.”

Remaining silent a moment, in attitude of expectancy, she says:

"Not even in the stars, the sea, the air,
In shining day or glooming night,
Can I sense their presence near
Or feel them in the light."

Walking to the next point she says:

"Perhaps in science, in mathematics, in realms of sound,
A few may be delving deep.
I will listen. Can I hear?
Does their presence here abound?"

Standing at point she intones in key of La:

"Chaos!
I must first have silence, in which to hear
The soundless voice of the Spirit clear."

Remaining at point in attitude of meditation, she says:

"Through paths of light and abysmal depths,
Long have I searched for the Father's Rays.
Not one of the little ones have I found as yet,
My search is leading through devious ways."

Going to next point she says:

"Oh, must I pass on to the Home of the Blest,
With none of the children I went to seek?
Are they all lost in the world's unrest,
Must I return to the Father alone?"

Standing on last point, she says:

"I cannot understand,
I sacrifice all that is dear to me,
The light, the love of the Central Home,
To find the wandering little ones
Tossed in life's tumultuous sea."

Continuing meditation, she intones in key of Mi:

"Oh, Father!
I pray for help from on high,
For succor, for strength,
Lest I fail or die."

Master answers in tone of Sol from behind scenes:

"Seek ye within!"

A silence falls, then angel standing again at center of star, intones in key of Mi:

"Within!"

(To be Continued)

SOCIAL SCIENCE.

THE STATE UNIVERSITY.

The University of California is a living, pulsating instance of co-operation in practice.

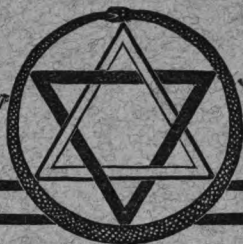
In the regular sessions of the colleges some seven thousand students are enrolled, and in the summer session there are at this moment over three thousand students, mostly teachers, gaining valuable training almost free of charge. About ten thousand different persons sit down to this co-operative free lunch counter every year.

All the new buildings of the university are a joy to the eye and are wonderfully suited to their work. The machinery and the service run smoothly along from day to day amid smiles and earnestness, and the note of friction seems nowhere to be heard. Men and women meet and work and talk and study and play without suspicion, without defense. The company is foregathered for a high purpose; no outside parties are listening for the declaration of a dividend upon the session's labor; the clink of coin, after the first day's registration, is unheard—a blessed and never-to-be-forgotten silence.

Nevertheless, a dividend will be paid. It will be reaped by the citizens of California in the wider sympathies, deeper insight, more cosmopolitan and less parochial spirit of three thousand of California's teachers. And even the increased actual knowledge, regarded by most people as the primary dividend, must not be forgotten. It is worth something.

The magnificent library is housed in a building larger than that possessed by hundreds of picayune private colleges. The height and dimensions of its big study room conduce to the atmosphere of concentration, silence, breadth of spirit, and to the feeling of human power and strength. The library service, free for all, is alert, civil, efficient. The library attendants are willing to go to any reasonable trouble to unearth a point in scholastic lore which is being run down to earth. Outside the great reading room is a little cubby hole housing a free telephone, and another housing a fountain pen filling arrangement. You do not have to borrow, beg, buy, swipe, or chase out to a drug store for—ink, in the middle of a thesis. It is there, provided by co-operation.

True enough, there are things to be seen and known which show that the culmination of the social spirit has not yet flooded the campus. For instance, a lecturer in art and art criticism drives



The Temple Artisan

NOVEMBER, 1914

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Mysticism, Social Science and Ethics

PUBLISHED AT
HALCYON, CALIFORNIA

Price, 10 Cents

\$1.00 Per Year

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, Halcyon, California.

The Temple Artisan

Vol. XV.

NOVEMBER, 1914

No. 6

Behold, I give



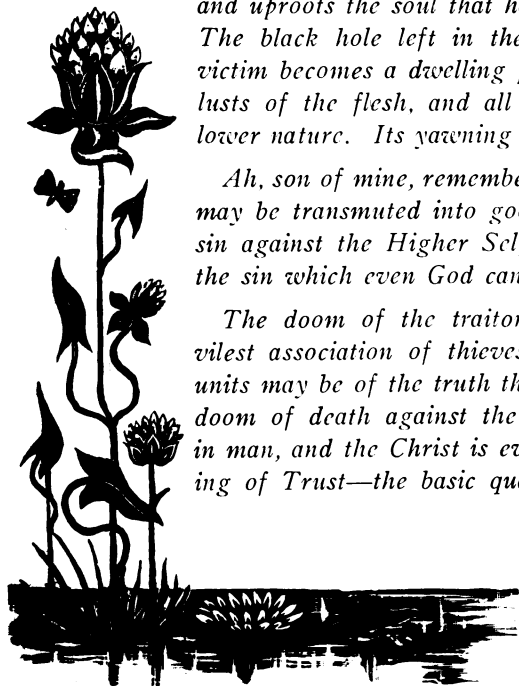
unto thee a key.

A DECREE OF LIFE.

As a lightning bolt blasts—strikes down, and uproots the monarch of a forest, leaving only a lifeless form and a black hole where hitherto interweaving streams of life energy had been meeting, embracing, and parting to gather nutriment for feeding trunk, branch and leaf, so the demon of disloyalty strikes down, blasts and uproots the soul that has been made its victim. The black hole left in the heart of that soulless victim becomes a dwelling place for the elementary lusts of the flesh, and all vicious qualities of the lower nature. Its yawning mouth is never satisfied.

Ah, son of mine, remember! Other spawn of evil may be transmuted into good, but disloyalty is the sin against the Higher Self—the sin against God, the sin which even God cannot forgive.

The doom of the traitor is death, in even the vilest association of thieves, however ignorant its units may be of the truth that life itself decrees the doom of death against the betrayer of the Christ in man, and the Christ is ever betrayed in the slaying of Trust—the basic quality of the soul.



PROPHECY.

The growl of the Lion has turned to the purr of a cat. The purr of the Cat has awakened a sleeping Snake which will strike its fangs into the heel of the Lion when the Lion turns to gather the spoils. The Ox has regained the seminals of a Bull. The Bull is pawing the earth to open the way for the fiery hosts. The Eagle has closed the wound in the Bear's left eye and loaned the Bear its wings for swift flight.

The Lion, the Bear, the Ox, the Eagle, the Bull and the Snake will form the Hexagon—the Sixth—from which the Square—the Fourth—will arise to build the Corner-stone for the feet of the Architect to rest upon.

THEOGENESIS.

Commentaries on the Nine Stanzas of Dzyan given by the Master Morya to the Temple of the People for the New Humanity.

STANZA II.

Sloka 5. "Fire and flood, acid and blood will drench the star with the blackened face."

COMMENTARY.

IX.

According to the archaic manuscripts, there followed four minor cycles of 1000 years each at the close of the major cycle last mentioned. During these four minor cycles the destructive elementals were permitted to work their will on the crust of the earth. The withdrawal of light and heat had previously caused the death of all vegetable, animal and human life.

The scenes which accompanied this destruction of life were beyond power of description. The human beings and animals became more and more panic stricken as the light and heat gradually disappeared and, in their frenzy, fell upon each other with great ferocity. Large sections of the earth were literally drenched with blood. When we think of the effects of the acts of maddened mobs even in this day and age, it is not difficult to understand the conditions which obtained among those earlier races as they faced death in such unfamiliar guise.

Interior fires broke forth from countless volcanoes and deep

fissures in the earth, as a result of the release of pressure previously sustained by the energy of sunlight; and all the inflammable works of nature and man were destroyed, while the streams of fire played over the surface of the earth.

When the work of the fire elementals was at its height, the underground waters broke their bounds and poured forth over the earth, forming seas and rivers in sections where formerly there had been only dry land. Where underground rivers had been flowing over great beds of different organic compounds, acid and alkali in character, the waters had been strongly chemicalized, and naturally there were deposited other beds of like character when the waters subsided.

While the foregoing commentaries on the Second Stanza give some exoteric explanation of the phenomena occurring during the four minor cycles, there is also an esoteric explanation which takes one into the field of symbolism.

Fire as flames, water, acid and blood symbolize four very important features of initiation, representing the four lower of the seven universal principles and are indications of the journey of the soul through the four planes of manifestation in search of liberation from bondage to matter.

Esoterically, the word *acid*, as used in this sloka, indicates the state of purgation—the process of purification—which the soul passes through after death in separating from the astral body. It is by means of disintegration that any one phase of matter is enabled to separate from any other phase of the same compound, and the various acids play a large part in such disintegration. The substance of the astral body, interpenetrating as it does every molecule of physical matter, is merely a more tenuous, elastic and finer grade of matter than that of the physical body. As material acids eat into and therefore separate the cells of flesh in the case of a physical body, so do the effects of anger, hatred, malice and other evils in the form of forces eat into and thus disrupt the lower astral body. The said forces are of similar nature to the acids of the material plane. In the process of disruption other forces of different character are generated and released as a result of the action of sorrow, repentance and aspiration, for the purpose of accomplishing the purgation and the freeing of the soul from its bondage to astral matter.

“The star with the blackened face” is our earth. It is the only planet in this solar system that is dependent upon carbon for the manifestation of its various forms of life expression. The crust

of the earth is its "face," and the vast quantities of carbon in the atmosphere and the carboniferous deposits scattered throughout the various strata of the earth have, figuratively speaking, blackened its face, thus distinguishing the earth from other planets. Carbon and sin are interchangeable words in symbolism.

Esoterically, carbon is the symbol of "original sin"—the "fall of the Angels." According to the philosophy of the Wisdom Religion, the "fall of the Angels"—the Devas or Gods, was in reality the incarnation of the Sons of Mind—the Manasa Putras—in the bodies of the mindless men of the third root race. By endowing primitive man with mind and therefore with the power of conscious disobedience to law—hitherto an impossibility—it was made possible for the element of carbon to solidify on the physical plane. While the element of carbon always existed in a latent state, it could not solidify and take form until conditions were made for its manifestation, and the third root race made such conditions. In its last analysis, carbon is one of the forty-nine fires.

B. S.

THE WINDOWS OF THE SOUL AND THE FIRE ELEMENTALS.

TEMPLE TEACHINGS. OPEN SERIES, No. CXLVII

The universal Soul gazes out through many windows and doors of the palace, commonly termed Life, windows which look upward and downward, outward and inward; windows which open upon the unending vistas of light and love we call God and heaven; doors which open upon the dense, unyielding, massive piles of matter, which in consociation we term the material plane. And the windows and doors are wonderful objects of superhuman skill. The tiniest hard shelled seed of plant or tree, the soft shelled seed of animal and human life are the shuttered windows behind which each individual life lies hidden at some period of time, waiting the touch of the brooding soul, to spring into activity, tear down the shutters, fling the window open and burst out into the open, an imaged form of a Son of God.

If you would catch a glimpse of that marvelous being, the Soul of the universe, look closely into the eyes of the men and animals you contact, for through no other lenses can you catch such perfect visions of the operations of that Soul, its possibilities, and its yearnings. The answers to all the paradoxes and puzzles

of life are concealed therein, and may be revealed to the one who can seek with wise understanding and unselfish motive. The vagaries of the human mind, the animal instincts of man may conceal themselves behind the shutters of other organs of sense, but not behind the shutters of the eyes. They are wide open windows which always permit the ingress of the searchlight sent out through the eyes of some other soul who has learned to seek wisely, patiently and lovingly for a glimpse of the sister or brother soul looking out from behind those windows. Other features of the human body may possibly deceive, but to the Initiate or advanced disciple, the eyes of another are like the pages of an open book, revealing by their high and low lights, and in the depths of those wells of truth commonly called the pupils, the possibilities of the soul behind them.

No amount of effort or training can extinguish or change those lights, or hide the reflections constantly changing form in those depths. The lights grow in intensity and power of reflection from youth to middle age, when they begin to grow dim, but they are only totally extinguished at the beginning of the last long sleep,—and even then the power is only transferred to the eyes of another plane or state of existence.

The time was when man had only one such window of the soul, but not only all the light and power which is now visible in the twin eyes, but also the more intense light and power, now only active in the interior organs of vision in the case of modern man, was concentrated in that one eye. The guardians of that light and power—a high order of the fiery elementals—were recognized and controlled by the soul of which they were minor parts and were instrumental in producing the flashes of fire which at the command of will could destroy lower forms of life.

You have much to learn of the power and offices of the fiery elementals. For instance, combustion seems to be a simple process to you. You see some inflammable substance reduced to ashes and the fire which consumed it die out, and you naturally think that is the end of both substance and fire. But it is not the end of either the fire or substance. Just as the fiery elementals came forth to do the bidding of those who had power to command them by means of ignition, so they return to their own habitat when their offices are completed for they are indestructible.

Every molecule of inflammable material is an individual environment for an indwelling fire elemental, and whether or not it is called forth into active service while in that environment by means

of friction or ignition, it matters not, the result is the same. With the destruction of the inflammable substance the elemental loses its vehicle, and has no further existence on the material plane until it is again embodied in some other form of matter.

The ancients knew as the Initiates of today know of the power and purpose of these infinitesimal conscious lives, and to them they are sacred. No fire was ever lighted by the seers of old without an appropriate ceremony. This ceremony was instrumental in uniting the consciousness of the elementals with the consciousness of the seer in a bond of mutual service. The sacrifice of their embodiments in such service was repaid by the one for whom the sacrifice was made, by assisting the elementals to regain embodiment in a higher order of life.

The priests of the modern Christian church have but little knowledge of the real purpose of the lighted candles upon their altars and beside their dead, and the laity are even more ignorant. The practice is as old as is the material world, and is still continued by the Initiates to whom the ceremonies connected therewith are as sacred and the purposes to be served are of as much importance now as they ever were.

The fire elementals are more intelligent than are the water, earth, and air elementals, and while the last three mentioned are subject to any human being who has been made their master, the fire elementals are absolutely uncontrollable, as far as the rendering of individual service is concerned, by any save the Initiates. One of the chief offices, and the office which is now and has always been sought for with more pertinacity than any other by both ancient and modern Initiates is the office of guardianship to the Sacred Fire of the Temples of Initiation, and it is believed that a circle of fire, or some other figure outlined by fire elementals will protect any object or person entrusted to their care.

When their guardianship is disturbed or broken down by any extraneous force, the fire elementals exert all their power to destroy the person or thing that has been used as a weapon for that purpose, and it requires all the power and influence of the Initiates to protect a disciple who has ignorantly or viciously been instrumental in preventing the said elementals from carrying out their trust.


An altar is the most sacred thing in the material universe to a true Priest or worshipper. Its defilement the worst sin that can be committed, in their eyes; therefor in the past the fire elementals were called upon to guard both home and temple, and some inflam-

mable substance which was their natural habitat, was made into forms which, when ignited, would call forth the elementals to the duty assigned them, though they were, hidden by flames from mortal view. The same races of elementals were called upon to guard the dead from profanation.

The belief in the sacredness of the family hearthstone in olden times led to belief in the visible presence of the elementals called forth in the burning of inflammable materials.

It is because of the wilful and ignorant calling forth of the fire elementals, without their consent and co-operation, that they are so difficult to control by man. The destruction of their embodiments rouses them to fury when no effort is made to assist them to others by working in conjunction with them, as is done by the Initiates; and the selfish use and squandering of the natural forces, stored in combustibles, is bound to bring a terrible fiery karmic action upon mankind.

And yet the first lesson in the occultism of Fire is very simple. If a disciple of the White Lodge would always remember just what he is about to do when igniting any inflammable substance, and concentrate upon a definite thought which includes gratitude for the service to be given, and desire to render equal service, he would make a bond between the elementals confined therein and himself. The thought would take form on the astral plane, and furnish new astral environment for the released elemental. As man by means of nature's materials may furnish exterior homes, according to a thought plan, so may he help these infinitesimal lives to furnish their environments; that is, help them to gather from nature's finer forces whatever they first need for securing new embodiments—new forms in matter. Like man, they object to being evicted by force.

H—

The Temple Artisan

Published by The Temple on first of each month.

Annual Subscription, \$1.00.

Single Copies, 10 Cents

Entered as second-class matter July 1st, 1908, at Post-office, Halcyon, Calif.

Address all communications to THE TEMPLE ARTISAN, Halcyon, Calif.

EDITORIAL MIRROR.

In this great Messianic cycle fast culminating to its supreme fruition, we may expect all kinds of upheavals in the world and in society generally.



This applies not only to the physical planes of being, but also to the spiritual, mental and moral ones, thus affecting humanity fundamentally in all fields of life and activity.



As we get nearer to the Sun, or it to us, we receive more light and life and we must attune our being to the higher vibrations, or congestion and explosion results.



So, as the force of the Christos impinges more and more each year on the aura of the earth—gets nearer to the earth plane, humanity is bound to be stirred, on the inner planes trying to align and attune itself to the higher forces as the iron filings respond to the pull of the magnet as it is drawn over them.



The Christos force is the Spiritual Magnet and the pull is to polarize to it the unit of humanity, nation by nation and race by race.



In the effort, some races—iron filings—get in the way of others and there is confusion for a time, but the Great Law knows its business and the knots will be untangled in time.



All human institutions at these times not basically true to nature and the divine order are overthrown or tend to be overthrown.



In this age the forces are fast making to do away with wars between nations and races. Wars there will be in some set of terms as on the mental and other planes, but it would seem as if

the time were about over for physical wars—wars in which nations use terrible engines and weapons of destruction against one another.



Therefore, if this time has arrived in this Messianic era, we can readily believe that the great war of the present is a necessary precipitation of material forces to get them out of the way and that in reality the Logos of the planet is seeking to do away with wars, making this war a war against the future possibility of war.



The very dreadfulness of this war, the numbers engaged in it—three-fourths of the total area of this planet being involved—when one counts territory, shows that it is not a mere local affair, but a planetary cataclysm. And out of such a cataclysm there is no question but that the Regent of our Planet will bring forth a higher and more truly civilized state of being, for all future time. It is preparing the way. In 1928 the Supreme Fruition of the cycle will be made manifest.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 119

BUILDERS OF LIGHT.

SCENE 1—Continued.

Master's voice, from behind scene:

“Daughter of Light, from within,
 Bid the angels, red, violet, and blue,
 Come forth at once!
 Bring forth the royal purple's hue,
 The yellow and the gold
 To girdle the earth with a diadem
 Of glory yet untold;
 That shall crown thee queen of a new-born realm,
 And bring again to me,
 The life-sparks shed on the way to earth,
 The New Humanity.”

Angel speaks to herself:

“I will call the Life Winds,”
 and in key of Mi, intones:

"Life Winds,—come ye forth to birth,
From out the celestial voids,
Enwrap the earth."

Six children, each dressed in one of the standard colors and each with an unlighted candle of the same color in hand, dance in and take a point on the star, seating themselves on the floor.

Angel, pointing to yellow robed child, says:

"Here is the home of an angel bright,
Come forth, make radiant this point of light,
That the Father's children may find their way,
To the home of Love in effulgent day."

Child of Yellow Ray answers, while going to Angel:

"I come to light the yellow way,
The path of pain and sacrifice,
Where can I find the brightest ray?"

Angel:

"The light is within, afar, yet near.
Come to me for the ray so clear."

Angel, lighting candle child is carrying, says:

"Ray of yellow, shine clear and bright,
Dispel all evil with thy light."

Child of Yellow Ray returns to point and lights candle which is standing high on standard, then kneels.

Angel, pointing to Indigo Robed Child:

"Dark and dreary is the way,
Not complete is the yellow ray,
Angel of thought, and science, and sound,
Shine on the way that shall free the bound."

Child of Indigo Ray:

"I come to Light the Indigo Ray,
The Path of deepest thought alway.
Where can I find the light?"

Angel: "The light is within," etc.:

"Ray of Indigo, shine clear and bright,
Dispel false thoughts with thy light of might."

Child of Indigo Ray returns to point.

Angel:

"I bid the Nature Child awake,
And to all creatures
Pure forces take."

Child of the Green Ray:

"I come to light the Path of Nature
With cooling shades of green,
Where can I find the light
To mine eyes as yet unseen?"

Angel: "The light is within," etc.:

"Ray of green shine clear and cool
And with the Heart of Nature rule."

Child of Green Ray returns to point, etc.

Angel:

"Language, science, and nature are lighted,
Mechanical insight must now apply them.
Child of Mechanics! Come forth!"

Child of Red Ray:

"I come to light the mechanical line
With power of the rosy ray sublime.
Where can I find the light?"

Angel: "The light is within," etc.

"Ray of red shine clear and strong
And with power of love undo all wrong."

Child of Red Ray returns to point.

Angel:

"Child of Art, we need thee for thy grace,
Come to glorify our race."

Child of Violet Ray:

"I come to light Violet Path,
The path that beauty feels,
That we may know the high ideals.
Where can I find the light?"

Angel: "The light is within," etc.:

"Ray of Violet, shine full and true,
A world adorning through and through."

Child of Violet Ray returns to point.

Angel:

"Arouse ye, Child of Home:
Give forth the life of thy orange ray,
That all the angels of light may hover near,
And find the way."

Child of Orange Ray:

"I come to light the orange ray,
That I may put love into the children of earth.
Where can I find the light
To give to home a richer birth?"

Angel: "The light is within," etc.:

"Ray of Orange shine through and through
The darkened homes of earth to lighten,
That thy life may in splendor glow,
The whole dark star of earth to brighten."

Child of Orange Ray returns to point.

Angel, surveys all points, and says:

"O, Master, all the points are filled with light,
And humanity's star now shineth bright."

Master, in key of Sol, intones:

"Then girdle the earth with a diadem of glory yet untold,
The birthright of races soon to come in cycles as yet un-
rolled."

Children:

"We will crown thee queen of a new born realm
And bring again to thee
The life sparks shed on our way to earth,
The New Humanity."

Songs: "Angel of Light;" "Build the Temple."

Curtain; end of Act I.

(To be Continued).

THE CAULDRON OF THE GODS.

By JOHN O. VARIAN.

ACT II.

As Oma sings within Eternity, the Central Sun commences to develop in the centre of the great Plane of Moy Slaught, that is

Adoration, the Mystic Land. Gradually as the cycles swing, this centre of light changes into a great Cauldron, showing the green flame of intelligence through all Infinitude.

Daga sings:

For ages I have wandered through the myriad roads,
I have passed all their confines in the stress of my search,
Sub-conscious I dreamed and traveled and fared,
I desired, I craved in Dominu's sea;
From the breast of my Mother, from Dana's wide tide,
I came hungry away for I craved and desired—
A dream of a dream in my soul lay concealed;
Sub-consciousness where is the food of thy being?
Green is the flame of the Cauldron to be,
Green with the self of the great starry sky
Let me drink at thy brim where sub-consciousness dies,
For that craving is on me to know what I know,
To think what I think and to do what I do.
Beneath my desires, I swing and I sway,
And they be the thinking and dreaming of Lir;
But I would be king of their will and their way—
I crave now the Green Flame to quicken my fire,
I crave the great Cauldron to nourish my soul.

As the Daga sings, the Cauldron Sun becomes more distinct and vital in the centre of the Plane and all Cosmos sings also. Chant by Daga, god of the Life Music; Caibri, poet soul; Dominu, the middle deep, and Dana, the mother of all Form.

The changes change and the ages depart,
Where oneness was all in the sweep of our will,
Instinctive we moved, sub-conscious we wrought.
Now cometh the cycle of willing our ways, of dreaming our dreams;
Let the Light shine in the Deep and the Dark;
Let the Light shine in the Vast of the night;
Let the Light shine with the gleam of our dream.
Mananan we call thee to the changing of days,
Come to the changing, Mananan McLir,
Let thy galloping horses with white flowing manes,
And fire eyes shining and breath flaming far,
Have their own power of going, have their own power of moving,
The Cauldron is growing, come, help in its building.

Mananan at the head of his charging riders comes galloping through the ages over the great Plain of Oma, singing, and all his riders sing with him.

Mananan :

Awake now, all ye, for the Mind has its day,
And its time and its hour in the shifting of years;
Come ye forth in the Sun, ye children of Lir,
Now we must be drinking the cup of the Grail,
By the fire of the Cauldron we must strengthen and grow,
We must be now at waking for the Mind has its day.

The Riders of Mananan sing :

We are the fires that guard the Highway,
We are the forces that move through the void,
That build up the Cosmos,
That cause all the changing,
That impel all growing.
Through all things we move,
In all things we bide,
Our white manes toss high,
In the waves of the sea,
And our fiery eyes can be seen in the hills.

Mananan's Riders cover the whole plane and form themselves into companies circling round the Central Sun and gallop westward over the plane of Oma, whose shores are as wide as Imagination and whose sky is as high as Aspiration, and whose depth is as deep as Inspiration. The Sun Cauldron of the gods becomes larger and more radiant in the centre of the plane, and its sound is heard thrilling through all things, and a feeling from it goes outward awakening the beauty of nature.

TEMPLE ACTIVITIES AND NOTICES.

The Book, "From the Mountain Top," is now out and on sale.

This is a wonderful book in more ways than one. The externals of printing and binding correspond fittingly with the high character of the contents, with the voice of the Masters speaking within its covers. The book contains 278 pages and is artistically bound in blue and gold. The book is not only a credit to the Temple, but to the executive and artistic ability of Mrs. Briggs,

our sister, to whom was delegated the task of finding a good printer in Chicago and of supervising the entire work of publishing the book. Containing as it does all of the first page articles printed in the TEMPLE ARTISAN since the magazine has been in existence, it is a compilation of inestimable value and going forth at this time must permeate the aura of humanity with a high and uplifting Lodge force for good. Many messages in the book show the why and wherefore of what is now happening in the world, also prophecies of the future of humanity as events and forces unfold. The book may in truth be regarded as a Secret Doctrine in terms of Devotion and must take its place as the most important contribution to the mystic literature of the age since the Voice of the Silence was given out by H. P. B.

As a Christmas gift there could be nothing better. The price is \$1.50 per copy postpaid. May be ordered from the Halcyon Book Concern, Halcyon, California.

* * * *

An interesting Hallowe'en party was given by the Halcyon children on October 30. Many children from Oceano participated and an enjoyable evening spent by all.

* * * *

Temple Builders' lessons attractively bound and arranged in series as "Nature," "Life Stories," "Temple Teachings Simplified," etc. Also songs and stories neatly illumined and now on sale by Temple Builders. Ten cents for lessons. \$1.50 for songs and lessons.

* * * *

Members are reminded that October is the period for the payment of annual and semi-annual dues. Prompt remittance of dues is helpful to the Centre, permitting settlement of outstanding debts, for printing, postage and other inevitable expenses in conducting the work.

* * * *

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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The Temple Artisan

DECEMBER, 1914

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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. XV.

DECEMBER, 1914

No. 7

Behold, I give



unto thee a key.

HE COMES.

Glory be to thee, O man!—thou who art the essence of the long travail of Gods. Dance and sing for joy, and clothe thyself with splendor, as the heavens are clothed at morn and close of day. Set thou a feast and call thy kin—the richest poor, the poorest rich, the bound and free, to celebrate thy Son's new birth.

*He comes, thy King, and with Him.
comes the Day Star from on high.*



707513 A

TRUTH *Versus* FALSEHOOD.

TEMPLE TEACHINGS. OPEN SERIES, No. CXLVIII.

It is openly said, and implicitly believed, by many people of the present day that a perfectly honest and truthful man cannot succeed in any line of business or professional life; and if success means the amassing of great wealth or worldly honors it appears on the surface to be true. The effects of dishonesty are only too obvious in a great majority of instances, but one effect of this belief, permeating as it has the minds of the masses, is responsible for a world wide calamitous condition which bids fair to do more toward destroying the confidence of the people in each other and their faith in God and in spiritual existence after death, than all else; and also bids fair to bring down upon all the races of the earth the most serious karmic effects that have ever befallen the present human race.

For some years there has been a great cry going up from the masses for reform in Law, in Ethics, in Religion and in Politics and that cry has finally risen to a great swelling chorus. The demand thus made has awakened a response in the minds of certain individuals among more intelligent people, and if one were to judge from the apparent sincerity of those who are in the forefront of many of the movements now on foot for securing such reforms there would be but little cause for fear or anxious thought; but unfortunately "those who know," those who are able to see behind the surface act, to the motive governing the majority of these would be-reformers, are forced to perceive that having failed in reaching a desired success on more legitimate lines, the latter have now seized the thunder of the demagogues of a decade ago and are using it to deafen the masses to their real purposes, while backing, if not leading, various so-called reform movements.

With the concentration of such immense sums of capital in the hands of a few, and the fear of a coming monarchy that will destroy the freedom of the masses, there is gradually growing up a sentiment of hatred and distrust which renders many among the masses amenable to the purposes of the aforementioned backers or leaders. With the natural indolence of many, the obsession of countless men by one idea, the hosts of men and women incapable of earnest thought in any direction save that of keeping themselves and their children from starvation, what hope is there that all these can be aroused to the right kind of action before the damage is done which now seems imminent?

The power that was in the hands of the moneyed men a few years ago is passing into the hands of the aforementioned reform leaders, and back of many of the laws they are responsible for making, the destruction of old forms, the establishing of unwise precedents, the tearing down of safeguards built up by the centuries of effort made by honest men, the destruction of old religious ideals and the replacing of them with lines of supposedly new thought, (which are in effect the black magic of centuries past), back of all these is an unsuspected, creeping, crawling serpent full of venom that will strike at the very heart of the nation when the time is ripe. That heart is the freedom of man.

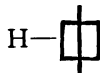
I know my statements will seem wild and unauthorized, and it will be because of their seeming wildness that they will not ring true and compel the consideration they are really worth. If there were no ulterior motives behind the acts of these I have in mind who are apparently seeking reform, there would be no occasion for such statements as I have made, for there is no question about the need of reform in many directions, and the fact that in many instances these people are ignorant of the real motives actuating them and the inevitable effects of such action as they inspire, make the conditions all the more dangerous.

A few Divine Laws have been given man at the beginning of every great world period. The more these laws are ignored, the faster other laws are superimposed upon them, the more rapidly a world and its inhabitants are destroyed. Two of those Divine Laws command that no man shall steal from or lie to his neighbor. If his neighbor makes it impossible for him to live without stealing or lying to conceal some theft, and then builds a vile prison and forces him into it by means of some lesser law that he has made, and enforces by his greater mental or physical power, is it conceivable that Divine Justice will let that neighbor escape punishment? If Divine Law says, "the earth is the Lord's, and that it is the birthright of man," and a few men divide it up among themselves and make the great majority till it for their benefit, will it be possible to thwart Divine Law by means of the petty laws made by man to retain possession of that earth? If Divine Law says a man shall do good and not evil, and if other men take away his freedom of choice by laws which bind him to only one mode of procedure, (whether they believe those laws will enforce the good or not), will not the man deliberately break those laws to regain his freedom of action, whatever the after effect; and if mankind once realizes that these lesser laws were

not really made for his safety, but only for his exploitation, will anything keep him from revolution in an effort to get back under the guidance of the Divine Laws which he feels were really made for his higher evolution?

As worldly conditions now are, the threatened revolution of a few years ago, when the open cry for reform first started, is far more imminent now, and it is the supposed reforms that are bringing it about,—and they are doing this because of the ulterior motives, the unjust methods and unwise laws which would rapidly reduce man to automata if they were allowed to increase and be perpetuated.

Get to the bottom of things. Do not be carried away by surface waters. Make the seeing of truth your object, instead of self deception.



THEOGENESIS.

Commentaries on the Nine Stanzas of Dzyan given by the Master Morya to the Temple of the People for the New Humanity.

STANZA II.

Sloka 5. "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."

COMMENTARY.

X.

The Demi-Gods were casually referred to in the first commentary on the first Stanza as a certain order of elemental forces. It was not then and there expedient to more explicitly describe this important division of universal life, but the last quoted shloka contains a reference which necessitates some explanatory detail.

The term "Demi-Gods" is a generic term applicable to the second grand division of the creative powers in manifestation. Every reliable philosophy and religion contains many references to these powers under distinctive names.

There are three grand divisions or dynasties of the Demi-Gods. The first division consists of the above mentioned elemental forces in the form of vast tenuous, iridescent figures, which appear to change form and feature momentarily. They are cosmical entities

inhabiting the ether. A sub-division of this grand division, the Titans, are similar in form, feature and size, but lack the irridescence of the first division, neither are their forms so changeable. The first are of the nature of fire, and the second of water. At times the latter appear to be emitting vast streams of water, or rather moisture, for such streams more nearly resemble steam than water, although devoid of heat. Both these dynasties seem to devote their activities more to matter in the mass than in its minutiae.

The second grand division are frequently referred to collectively in legend and myth as the Kabira. As stated in the Secret Doctrine, "They are of both sexes and are terrestrial, celestial and cosmic. To them are ascribed the invention of the arts and sciences and the producing of corn and wheat. Hermes, Orpheum, Cadmus and Aesculapius are believed to have been of this dynasty.

The third grand division, sometimes termed the "Bright Sons of the Demi-Gods," are terrestrial Demi-Gods, many of which are said to have incarnated in certain divisions of the human race, more particularly in the ruling races of the early ages and in the "heavenly men," the kings and rulers and the devotees of science and religion of the fourth and fifth root race.

The sentence quoted at the beginning of this commentary on the last shloka of the second Stanza, means that some of the last mentioned Sons of the Demi-Gods had fallen very low during their incarnations in the third root race. They had discovered some of the great Nature secrets by means of black magic, as their fathers before them had done (See the Trilogy of Prometheus Bound), and abused the power they had gained. To them is imputed the fall of the Atlantean race. The genius displayed by these giants in intellect, as well as in body, was the direct result of their discovery of the tremendous power of some of nature's finer forces—aspects of creative fire. As they had discovered these secrets by "black magic," which was forbidden the human race, they had "stolen the fire."

The eyes are a symbol of perception, spiritual or material according to position and color, and as the Regent, the ruling spirit of the Earth—here termed "the star with the blackened face"—possesses the power of concentrated, interior vision, as well as the creative power, the Sons of the Demi-Gods are said to have "stolen the fire that lightened its eyes"—the fire which gave intelligence and perception to the said Regent of the Earth—"and

molded it into a gleaming mass,"—that is, they had used the stolen creative fire to materialize spiritual forces, and by means of these materialized spiritual forces they accomplished their desires on the humanity of the age under consideration.

Here, as elsewhere, the use of unlawful means to accomplish what may even be lawful desire wrought its own punishment. The elemental forces called into action became uncontrollable and turned on those who had prostituted them to unworthy ends, but by so doing they in turn drew upon themselves Karma which "bound their once lithe limbs," that is, prevented their freedom of operation by inhibiting their power over man. It was this class of the Demi-Gods who were primarily responsible first for the destruction of the Lemurian continent, by means of fiery volcanic action and earthquakes, and in a later age for the submergence of Atlantis. Vengeance did indeed "overwhelm them"—the Karma for outraged law—for the vehicles, the bodies to which they had been attracted, perished miserably in each instance, and they were assigned to the sphere of the inferior sub-divisions of the first sub-race of the first round of the next manvantara.

Although the power of intellection remained, the divine knowledge and power gained through their operations in Gupta Vidya—black magic—were entirely lost to them. In their succeeding incarnations in the fourth and fifth root races, they sank lower and lower in the scale of spiritual life. Some of the worst ruling characters of ancient history, profane and religious, are said to have been incarnations of the same "once bright Sons of the Demi-Gods." Their being "cast into the pit" by the vengeance which had overtaken them simply means that they were forced into incarnation upon the earth again and again, always in the bodies of those who gave no promise of making the connection between the mind and spirit essential to the regaining of the power they had lost. It has been believed by many that the Emperor Nero, the Medici, the Empress Agrippa, and many other ruthless, implacable rulers of mankind were incarnations of some of the Sons of the Demi-Gods. Even Napoleon has not entirely escaped suspicion by his enemies. If this be true, it is not a very far cry to some of the financial and political kings and princes of the present age.

But the Demi-Gods have been promised redemption. With the coming of the sixth and seventh root races and a recognition of the unity of life will come a redeemed humanity, conscious of its identification with the Demi-Gods. "Tried as by fire," the fire of

sorrow, suffering and atonement, they will again rise to their former estate in the ranks of the Angelic host.

In reading the published accounts as given in both sacred and profane literature, one might naturally think of the various races, sub-races and sub-divisions of the Demi-Gods as belonging entirely to past ages, forgetting the vital fact that the life of these hierarchies of divine or semi-divine entities is eternal, in one sense.

The three grand divisions before mentioned are creating and destroying form in matter from the beginning to the end of a great manvantara. On each of the four lower states or planes of substance—matter—the “Sons of the Demi-Gods,” the subdivisions of the grand hierarchies, are incarnating and disincarnating in suitable units of the humanities of every age and on every planet of the solar systems, to which they are assigned or, to be more accurate, to which they belong by karmic right.

But we can use the words “incarnating” and “disincarnating” only in a relative sense, for the Demi-Gods do not incarnate in the same manner that the human Ego incarnates and reincarnates. Perhaps the word Influences would better express the character and purpose of these great nature forces, for they are indeed and in fact the influences which determine the trend of thought in the mentalities of the human race to a great degree. If the will of the incarnated Ego is sufficiently strong and developed, it can throw off these influences, should they tend to draw its vehicle, the body, into evil ways. If the will is not developed, and such is usually the case with the last remnants of a human race, the said influences work for the final annihilation of the race, as far as existence on the physical plane is concerned. In one sense, they are the agents of the karmic law.

The Demi-Gods were recognized and considered worthy of worship in the different mythologies of the ancients. The Greek and Irish mythologies are founded on the supposed interest of the Demi-Gods in human affairs. They are just as active in all expressions of life today as they ever were.

B. S.

The Temple Artisan

Published by The Temple on first of each month.

Annual Subscription, \$1.00.

Single Copies, 10 Cents

Entered as second-class matter July 1st, 1908, at Post-office, Halcyon, Calif.

Address all communications to THE TEMPLE ARTISAN, Halcyon, Calif.

EDITORIAL MIRROR.

On the fifteenth of November last the Temple passed its sixteenth anniversary as an entity on the physical plane. It is now *four square* in time, so to speak, and all signs evidence that this is a well balanced condition corresponding to the present status of the work.



With the beginning of this sixteenth year, we find the Temple sending forth great Messages to the world and teachings of priceless value to humanity, present and future. It is a fitting beginning of the sixteenth, the Four Square cycle.



The book, "From the Mountain Top," is now circulating in many sections and words of praise are being heard from all quarters for so fine a publication containing such wonderful teachings and force of helpfulness.



Then the Commentaries on Theogenesis continue in every number and the unveiling of deep inner and practical truths go forth to humanity in each number of the TEMPLE ARTISAN. Other features and teachings in each issue of the ARTISAN are of inestimable value.



In other words, the Temple is a Radiator of Truth and not a mere reflector, linked as it is to an infinite source of LIGHT which it can always draw on and transmit as wisdom dictates and as humanity is prepared to receive the same.



And now is the Christmas period when the Christ was born, when the Sun draws nearer and when Peace should reign on earth. We find war instead because the golden rule, the principles of brotherhood, and of the Christ as laid down by the Great Teacher have not been assimilated by the races of the earth, since He last

appeared. Organized Christianity—Churchianity has failed in other words. But the New Dispensation, the New Covenant is near and the New Force is close at hand for the help and comfort of the races of the earth.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 120

BUILDERS OF LIGHT.

ACT II.

Children all standing at respective points engaged in various occupations.

Song: Temple Blossoms. Written by F. A. LaDue.

Mechanical Child. See my inventions! All my instruments and appliances are perfect, yet nature builds so much better. The air ships fly when the motor is running, but the bird can soar at any time. What can be lacking? With this square I can square the building forces of matter, yet I cannot build a tree or shape a flower. What is the reason?

Nature Child. All these years I have studied the birds, the flowers, the insects and still I cannot find the life spark that animates all these creatures. It seems I shall never find it. If only I had more delicate instruments perhaps I might. Where shall I go? With this scalpel and this microscope I have dissected birds and flowers and looked into the invisible cells of the different kingdoms and yet I cannot find the spark of God, the creator of all these things.

Science Child. All my life I have been working out mathematical and geometrical problems, or making some scientific test that the world might have more knowledge. I have here a substance, potash, with which I can make water burn. Here is a great mystery, a wonderful force, a new creative power is brought into life. God must be in it, but where, and how? I cannot understand the mystery.

Art Child. Here I am modeling in clay. I can create form, but I cannot put into it the spark of life. What do I lack? Where is the God spark?

Home Child. "Look at this home! Nothing but disorder, chaos, endless drudgery. Sometimes I grow so burdened and weary. All my efforts are to make things cheerful and happy.

Yet, I can accomplish nothing. There is no light, no love. No matter how I try, the way is dark and drear. Where is the light?"

Language Child. "All I do comes to naught. My seeds and nuts I plant with such care will not grow. Yet I hold the cross of sacrifice. It seems to have lost its power. The rains rain, the sun shines and still the flowers will not grow. All I do is barren of result and I am the ray of sacrifice, and from sacrifice come all things!"

"I do not understand why the work of the angel is not accomplished and the children do not return. Oh Angel of the great white light! why is it I cannot come to thee?"

Central Angel. "Seek within."

Language Child. "Oh, the light! The sacrifice is not yet complete. It is in our service to each other we serve the Master and we have been working for ourselves alone."

All Children. Yes, we have been working for ourselves alone and so failed to find the life spark for which we sought.

Language Child. "Then let us unite the parts to form the perfect whole and we will find the One Master."

Song (all joining hands), Holy Light, So Pure, So Bright. All circle round singing, Angel of Light. Stopping at points while chord is played for art and nature children to join hands and raise them. Chord for science and mechanical children. Chord is played for all to step to Center, joining hands all round, singing another verse of Angel of Light.

Silence while Crown is lifted above angel's head and held there by all while they sing "Shine On My Heart," and Father, Mother, Brother, Sister.

THE CAULDRON OF THE GODS.

By JOHN O. VARIAN.

ACT. III.

Oma sings:

See ye the Cauldron glowing deep within,
Never to cease in the ages before us,
Never to cease from its glowing and shining,
Never to cease from its music and rhythm,
Never to cease from its glorious outpouring.

It is then that the Green Flame commences coming from the Cauldron and diffusing itself through Cosmos.

Oma:

Daga arise and take now thy sword,
See ye the Green Flame arising to the skies,
Guard ye the Cauldron, guard its mystic ways,
And guide its music while the ages turn.
Thy House and thee must hold the Cauldron safe,
And guard the mystic pathway to its home,
And raise the world of little things to great,
And so evolve the coming human soul.

Cast upon it thy spell, will thy will into its breath,
Put thy mind into its flame as it flies overhead;
Put thy heart in its soul, put 'thy blood into its stream,
Daga, thou god of the life giving Flame,
Thy Cauldron is here in the midst of the plane,
From the depth of the deepness of Iwerydds,
The Green Flame comes pouring to be one with thy will.

Daga sings:

Cauldron, O Cauldron! from the wonderland within,
Made by the brooding Oma chanting to the winds,
Made by the thought of the ages, through dreaming fires lives,
I am thy mind in solving, I am thy will in moving, I am thy
 mysteries.

Now pass thy flame through the light of the sun,
Through the deepest deep, let thy green light shine,
To the four on the plane give the power of thy Will.

Chants :

Raise ye the life,
Raise ye the Death,
Fill the Heights to the Depths,
So in Lir, they are one.

THE BIRTH OF MOREEN (Queen of Fate).

The great Couldron in Oma's plane. All the great gods, even Lir, are there. It is he that is seen in every direction including and ensouling everything.

The gods are around the cauldron chanting and the Daga is standing on guard and leading the chant of the Cauldron to and

from which cosmic currents of power are seen to flow as they chant.

Chant of the Cauldron :

Outward flow sweep of will, outward flow power of mind,
 Outward flow poet soul, outward flow song of life,
 Inward draw fire of Lir,
 Inward draw stream of life,
 Inward draw cosmic power,
 Inward draw Iwerydds.
 Fly through the depth of of cosmic night,
 Light of the soul, light of the soul,
 Shine in the caves of the deepest Deep,
 Light of the sun, light of the sun,
 Make way for the Green Flame over the sea, under the wave,
 Way for the Cauldron's power and fire into the wind, into the earth.
 Fly to the depth of cosmic night,
 Light of the soul, light of the soul,
 Fly to the depth of cosmic night,
 Light of the soul.

OCCULTISM FOR BEGINNERS.

SECOND SERIES. No. XV.

THE BRAIN.

The Brain of man is both a symbol as well as a tool of the Mind, both lower and higher.

It may also be regarded as a Cosmos in itself as is every complete thing organized by nature whether it be a brain, a world, a sun, a leaf or blade of grass. In other words, anything that is COMPLETE IN ITSELF represents and symbolizes the whole Cosmos, and all of the correspondences of the cosmos will find representation in it. So with the Brain, we find the higher and the lower self or centres of consciousness in it as the Pineal gland and Pitirary bodies transmittinng the higher consciousness, and the rest of the brain concerned with the lower or personal phases. Then we have as in everything else in manifestation, the polarities represented. There is the *right* and *left* hemispheres of the brain, the *positive* and *negative* aspect. The reflection of these hemispheres in the body below the head are found on the opposite sides, the right hemisphere governing the left side of the body and vice versa, obeying in this the LAW OF THE REFLECTION OF THE

PLANES, as for instance that which is POSITIVE on the *astral* plane is NEGATIVE on the *physical* and so on, representing as well the law of magnetic attraction and connection illustrated in the fact that the positive end of a magnet induces negative magnetism in an iron filing attached to it and this induces positive magnetism in the next filing and this negative in the next and so on. This is why things are inverted or seem to be inverted on one plane as compared to another.

Then there is the front and back parts of the brain, the front standing for THOUGHT and INTELECTION generally and the back for FORCE, WILL and PHYSICAL CO-ORDINATION of parts. The minute constituents of the brain—the brain cells are the most highly organized cells of the body. They are transmitters, reflectors and generators of intelligence, light, thought and intuition. The cells of the brain are practically stars, suns and worlds grouped in systems and constellations, and all co-ordinated as are the stars, suns, worlds and constellations in the celestial spaces. Through these starry points in the brain—the cells—Universal Mind works ever seeking to build up a higher and higher organism through which it may function its infinite potencies.

W. H. D.

SOCIAL SCIENCE.

WHY CABBAGES COST SO MUCH.

Some of the causes which may be responsible for a large part of the high cost of living are revealed by tracing the steps in the progress of a head of cabbage from the farm where it is grown to the dinner table of a wage earner where it is finally eaten.

The cabbage is raised by a farmer in Connecticut. A comparatively small farmer will send 1,800 to 2,000 such heads of cabbage to New York. For one head he receives $1\frac{1}{2}$ cents.

Then the head goes to the commission merchant. He lives on Riverside Drive, pays \$2,000 a year for his apartments and keeps an automobile. He spends \$7,000 a year to live.

Next the cabbage is sent to the wholesaler. He lives on West End avenue, pays \$1,800 for his apartment and keeps an automobile. His living expenses are \$6,000 a year.

The wholesaler sends the cabbage to the jobber, who lives in a Broadway apartment which costs \$1,500 per year, keeps an automobile and spends \$5,000 per year.

From him the cabbage travels to the retailer, who lives in a

\$700 apartment on a side street. He has a corner store for which he pays \$125 a month rent, keeps two delivery wagons at a cost of \$140 a month, and spends \$2,500 a year on his living.

Finally the cabbage gets to the consumer. He lives in an apartment for which he pays \$40 a month; he rides in a trolley car or the subway; he spends all he can make or a little more to live, and he pays 13 cents for the head of cabbage which brought the farmer who raised it $1\frac{1}{2}$ cents.—*San Francisco Examiner*, Nov. 15.

The above omits to lay the emphasis upon how the whole system goes back to rent,—the private ownership of land. But the squib was so well put that it seemed worth copying.

SIDNEY HILLYARD.

TEMPLE ACTIVITIES AND NOTICES.

Members will be gratified to hear that the book, "From the Mountain Top," is being placed in various important sales centers for such class of books. One large and well established book-selling firm in New York city who will sell the book spoke of it as being "unusually attractive." Several good book firms of New York City will list it, also some of Chicago, Los Angeles and other places. Sales are all that could be expected for the short time the book has been out. Members should help to get this book into as wide circulation as possible for the good it will do in so many ways.

The book is sold by the Halcyon Book Concern: price \$1.50 postpaid to any part of the United States or Canada.

* * * *

At the request of the Heads of The Temple, the Treasurer is sending out a letter to members suggesting that a contribution at Christmas time to the Temple Artisan for expense of printing and settling some outstanding indebtedness would be appropriate and fitting and help out at this time in the world's great need. It is hoped that all who can will do something now to help their beloved ARTISAN.

* * * *

Temple Builders' lessons attractively bound and arranged in series as "Nature," "Life Stories," "Temple Teachings Simplified," etc. Also songs and stories neatly illumined and now on sale by Temple Builders. Twenty-five cents for lessons. \$1.50 for songs and lessons.

Members are reminded that October was the period for the payment of annual and semi-annual dues. Prompt remittance of dues is helpful to the Centre, permitting settlement of outstanding debts, for printing, postage and other inevitable expenses in conducting the work.

* * * *

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.

W. H. DOWER, M. D.
PHYSICIAN AND SURGEON
JOHN O. VARIAN, ASSOCIATE
OSTEOPATHIC MASSAGE

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The Temple Artisan

JANUARY, 1915

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THE TEMPLE

P RIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

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

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

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

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

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

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

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

Address THE TEMPLE, Haleyon, California.

The Temple Artisan

Vol. XV.

JANUARY, 1915

No. 8

Behold, I give



unto thee a key.

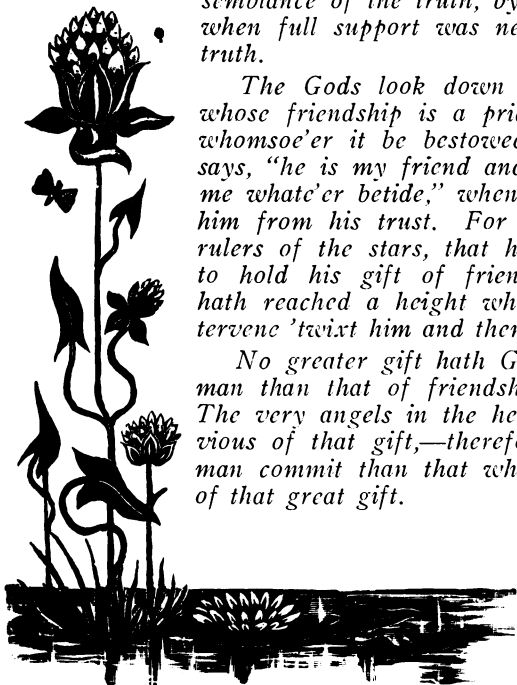
BLESSINGS AND CURSES.

The blessing of the Karmic Lords doth fall on him who dams the stream of evil into which his fellow man hath been engulfed, that so he be not swept away before relief can come. But woe betide the man who undermines the dam another man hath built, and turns that stream of evil on its course regardless of the struggling victim in its depths.

The curse of unrequited good must fall upon the man who molds the spoken falsehood of another 'gainst his friends into a semblance of the truth, by holding back his hand when full support was needed to maintain the truth.

The Gods look down in love upon the man whose friendship is a priceless gift, whate'er or whomsoe'er it be bestowed upon,—the man who says, "he is my friend and therefore sacred unto me whate'er betide," when other men would turn him from his trust. For well they know, those rulers of the stars, that he who hath the power to hold his gift of friendship free from stain hath reached a height where but a step can intervene 'twixt him and them.

No greater gift hath God or life bestowed on man than that of friendship pure and undefiled. The very angels in the heavens may well be envious of that gift,—therefore no greater sin can man commit than that which robs a fellow man of that great gift.



IN THE VALLEYS.

In the valleys where the murmuring waters flow,
 In the valleys where the grains and grasses grow,
 Life gleams with prised brightness,
 Flashing from high peaks of whiteness,
 In the valleys—in the valleys far below.

In the valleys where the shadows come and go,
 In the valleys of the shining afterglow—
 From the mountain top all glistening,
 With the myriad lives all listening
 In the valleys—in the valleys far below.

In the valleys where the tribes of men shall blend,
 In the valleys where all mortal things must end;
 From the soul-kissed peaks of snow,
 Life incarnates below
 In the valleys—of the time of long ago.

In the valleys where all life is plain and low,
 In the valleys where all creatures reap and sow,
 To the stars those crags are cresting—
 Yet that mountain base is resting
 In the valleys—where the shadows come and go.

In the valleys where the murmuring waters flow,
 In the valleys of the mellow twilight glow—
 On the peaks, God's Presence glistens,
 While to the Song of Life He listens
 In the valleys—where the grains and grasses grow.

W. H. D.

THE PURPOSE OF LIFE.

TEMPLE TEACHINGS. OPEN SERIES. NO. CXLIX.

Until the soul of man can reach the point of balance—the equilibrating center of consciousness, he is a drifting, purposeless animal, pleased when tenderly stroked; angry and mayhap vicious when the stroke is sharp; companionable, agreeable, selfishly unselfish when amused, flattered or adored; bitter, vengeful, often-times cruel when ennuied, ignored or ill treated.

The qualities which are pre-eminently active in these changes

have been bred, by the pairs of opposites, into his animal soul, and untill the change comes which lifts that animal soul into the environment of the human soul, wherein are stored the higher phases and forces of the same qualities, and where the effects of the action of the law of opposites are raised in proportion to his efforts for daily or yearly accomplishments, his opportunities for rapid growth are few.

Long before a child has grown to maturity it commences to realize that pleasure and pain may follow quickly upon the heels of each other.

Violent emotions in one direction are swiftly followed by equally violent emotions in another direction. An ecstatic joy is the forerunner of a gaunt specter of misery; and as year by year passes he begins to accept a great joy with an underlying fear, and the fear is generally justified. The periods between joy and sorrow are lengthened, and in the interim between joy and sorrow the soul is impelled to ponder and assimilate the results of either the joy or sorrow, as the case may be. Then there comes a long period when the joys of life come very infrequently, are less vivid and very temporary, and the sorrows seem interminable; the man becomes incapable of ecstasy, his joys are very tame affairs, and the periods of care, anxiety and fear grow longer and longer, and finally even sorrow loses its power to crush, fear is swallowed up in indifference, and real joy never enters his dwelling with the intent to linger for any length of time.

This is the tale of the average life, the life without a definite spiritual purpose. But the tale of the man with such a purpose cannot be told in such simple terms, nor are the results of his experiences the same, although the experiences may be similar, and to the common observer the dissimilarity may not be perceptible, but the difference lies in the fact that when the last mentioned man reached the point in his life cycle where the lengthened periods between joy and sorrow left him time and space for consideration, for pondering upon and assimilating the fruits of his experiences, he catches a glimpse of the great purpose behind all those fluctuations, and perceives that they are necessary to growth. He sees that when the pendulum of his clock of life has ceased its action to and fro there will come a time of rest and silence wherein opportunity is given for the coming of the "Holy Ghost"—the Illuminator—through Whom alone the vast mysteries of life are revealed.

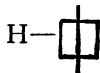
Life's purpose then becomes clear to him.

He perceives that the pendulum can attain to rest and equilibrium without the destruction of the clock, and the latter can be started up again at his option. Therefor his time and effort are spent in gaining the power to truly govern his own life instead of permitting it to be controlled by the elementary forces of life, and by the senses and emotions.

Eventually he finds that he can do better work for the world, and incidentally for himself, if he can continue in the state of equilibrium indefinitely, and so he transfers his life energy to a higher plane of life, and does so consciously, whereas the first mentioned man is the sport of the forces which have controlled him even to the end of his life, and beyond.

The ultimate effect of action is determined by the motive, the purpose of the act, whatever may appear to be the incidental effect of such action. The higher, the more unselfish, and humanitarian the purpose, the harder will be his battle with the pairs of opposites; yet without the victories won in these battles man would never rise above the soulless animal manifestation he was before the incarnation of the Sons of Mind.

So, instead of looking at the pairs of opposites as needless, cruel instruments of torture devised by an angry God, as man is tempted to do, when in the throes of suffering, he should endeavor to stand apart from, and realize that they are beneficent, needful, and altogether good.



THEOGENESIS.

Commentaries on the Nine Stanzas of Dzyan Given by the Master Morya
to the Temple of the People for the New Humanity.

STANZA III.*

Sloka 1. "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."

COMMENTARY.

Unless the reader bears in mind that there is an exoteric and an esoteric aspect of each one of the Stanzas and that occasionally

one of these aspects is emphasized at the expense of the other, the real value of the aspect which is temporarily obscured may not be appreciated.

In the first sloka of this Stanza the words "Surabhi's teats" furnish a key to a very esoteric aspect not only to this Stanza but also all others in which mention is made of the cow as a symbol of the Great Mother.

We will confine ourselves more to the exoteric interpretation of the words "the circle of flame" in this commentary.

In a former age there was a complete circle or chain of mountains surrounding what is now known as the lost continent of Lemuria. This mountainous chain was said to have been thrown up by a similarly formed continuous line of subterranean fires, which enveloped the inner sphere of the earth. At certain periods, these interior fires had burst forth from many of the mountains of the chain in vast flames, carrying with them stone and lava and thus forming volcanoes. At such periods, large sections of the continent were destroyed.

In prehistoric times it was believed that this continuous line of interior fires was formed of a very powerful race of the fire elementals, who all together were builders, protectors and avengers of the continent they had been partly instrumental in building. It was also believed that when the people of any one of the races inhabiting the continent became so addicted to evil practices that the wrath of these elementals was aroused, their anger was manifested in the increase of volcanic action, even to the extent of destroying the territory contiguous to the volcanoes, as well as the races of human beings that had so incurred the vengeance of the elementals. Finally, when all the people of the various races had reached a certain degree of wickedness, especially in the practice of black magic, every extinct volcano of the chain, as well as those in action at the time, were aroused to an unprecedented degree of fury. Terrific earthquakes occurred, and as a result, the whole continent was submerged in the ocean.

A few of the volcanoes have remained active even to this day, while others are now extinct. Among the mountain chains referred to are the Andes and Rocky Mountain chains and other chains in Alaska, Japan and Oceania.

As the circle of fiery elementals functioning in the interior of the earth constituted the "circle of fire," so the elementals in form as flames which broke forth in volcanic action constituted the "circle of flame" referred to in the before quoted sloka. The

opening of the "circle of flame" in this instance would indicate the cyclic reconstruction of an old continent or the building of a new one at the instigation of the Karmic Lords. It stands to reason that the same forces called into action for the destruction of a continent would be used in the reconstruction of that continent when cyclic law made this possible. Therefore, at such times there would be a resumption of volcanic and seismic activity resulting from increased activity in the race of fire elementals in the interior of the earth, and tremendous upheavals of portions of the submerged continent would appear on the surface of the waters.

It is now claimed by certain scientific investigators in the fields of seismic and geological research that some of the islands of the Pacific Ocean, notably those which have more recently appeared above the waters, are peaks of some of the higher mountains of some chain which must have formed a portion of the lost Lemurian continent, and that they have been thrown up as a result of comparatively recent seismic disturbances and the resumption of volcanic activity in some of the formerly quiescent volcanoes. These volcanoes are among those herein referred to as belonging to the "circle of flame."

As the above mentioned belief of modern investigators has been corroborated by one of the Masters in a private instruction, in the course of which prediction was made of the ultimate reappearance of the continent of Lemuria as a whole as a home for the next new root race, we may feel safe in accepting the statement of older sages who have said that a new continent, the sixth, a "new earth," would await the coming of a new race, the sixth race.

And who can blame us if we cast a longing eye toward those newly risen island peaks if we can forget for a moment the predictions of great changes to come in the comparatively near future for the betterment of humanity, when our hearts have been tortured by the exhibitions of brutality and inhumanity of daily occurrence all over the present, the fifth, continent?

"The line of life" is a figure of speech which may be found in ancient as well as modern religious literature. It indicates a genealogical connection between God—the Absolute—and the very lowest form of conscious individual life, as one seer has expressed it, "from atom to God." Loosing the line of life from thrall would mean the awakening of a world or a series of worlds, as the case might be, to active life at the close of a period of Praylaya.

As used in this sloka of the third Stanza, the words predict

the commencement of a new period of solar activity and the preparation to be made for a new race of human beings by the inciting of the fiery elementals to the work of building or reconstructing a new continent as a dwelling place for that new race. "And the line of life be loosed from thrall, the five will fall into the six," means that obstacles would be removed and preparations completed whereby the fifth sub-race of the fourth root race would make way for the sixth sub-race of the same root race.

(To be Continued)

B. S.

THE CAULDRON OF THE GODS.

By JOHN O. VARIAN.

ACT III (Continued).

Daga Sings:

Through this great Cauldron's fire I work my will, I work my will,
Through this great fiery flame comes my desire, my desire.
Through Lir doth sing in my innermost dream
And Mananan sway in the sea of seas,
I sing in the Flame, I sway through the Fire,
And I desire, and I desire,
The soul of my dream, the heart of my flame.

Invocation:

Come forth from the Cauldron, Spirit of Fate,
Broad is thy bosom, deep is thy mind,
Bring blood on thy pinions and war on thy sword,
Bring lust and bring passion, and sorrow and shame;
For the hero shall grow by the sweep of thy brain,
And the Druid shall thrive in thy bosom of might;
Come with the song of the Flame and its word,
Cleanse ye the water and wash ye the clay,
Come ye forth from the Cauldron, thou Spirit of Fate.

The Green Flame spreads through Cosmos and becomes the dominant power. In the Cauldron's Centre a red glory commences to shine and Midyar is there standing with spear of light over it as his father Bron told him to do. For seven ages it develops and grows and gradually a golden radiant head with orange flaming glory for hair is seen in the whirling central wheel of the Green Flame. Then the Moreen is seen to gradually form in the flame of the Cauldron. Her body is red flame and a green mist of flame surrounds her. She has the great Sword of Flame from

and higher vivifying impulse and Force coming from Inner Spheres and which shall give a higher impetus to all human endeavor, thought and feeling. The year 1898 was the turning point of the New Cycle ushering in the New Dispensation coincident with the birth of The Temple under the definite directions of the Great White Lodge.



Great changes have been wrought in the thought and ideals of the people since that date sociologically and spiritually. Marvellous scientific discoveries and inventions that are revolutionizing the life of humanity has been made, and practical religious ideas and ideals that bring God nearer to humanity is fast leavening the mass,—all of which is the result of the great outpour of the Forces that belong to the New Era.



All that is now happening and will happen in the world during the next few years is the necessary burning up of the dregs of the old era, which, when completed will permit the forces of peace and brotherhood of the new order to manifest practically as never before in the history of modern civilization. "Arouse ye! Arouse ye! Children of the New Covenant!"

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 121

FOR THE CHILDREN.

January, 1915.

An effort goes forth with this issue of our TEMPLE ARTISAN to bring about united action between people and between organizations in work for the children.

Two different organizations, the Oriental Esoteric Society, 1443 Q St., N. W. Washington, D. C., and our own Temple of the People, have planned to publish simultaneously in their respective organs, the *Bulletin of the O. E. Society*, and THE TEMPLE ARTISAN, and a series of articles which shall be of interest to children and their parents.

Thus we have clasped hands, have interlaced hearts, and com-

bined our energies on this one point: the bestowal of Love upon the Children of Man.

Otherwise we are entirely distinct, individual and apart—in organization and in lines of service. While having each his own particular tone or melody to chant in the Great Symphony, we need the support of diversity and we are content to throw our bass tones against the sweetness of the children's trebles, or to follow the intricacies of the fugue, each at his own pitch. There must be diversity in unity in all living works—diversity in methods or non-essentials, but UNITY is Love and in aim and purpose—that is in essentials.

The Heart of us is One, and that Heart which is one also with the Cosmic Heart Cell of All Being proclaims Love to All Mankind: And especially to the Children does our love overflow, for if there be one blessing more and greater than another that the little ones bring to us, it is that of Peace, of reconciliation, of tender love. For a little child the most self-centered will deny himself; to see the light in his eye is reward enough. Instinctively the loud voices of the quarrelsome sink shamefacedly if a child comes near. How many homes are held intact today for the sake of the children—by this power of the children to bring peace, harmony and understanding?

On this point, then, let us unite. We all love our children; let us love also the children of others, without regard to the barriers of sect or creed, that through childhood warfares may cease and disputes may be forgotten; so that when the King, the Conqueror, the Lord of Light Himself, shall come to reign in righteousness and truth he may be greeted with the sensitive touch, the beaming smile, the gentle word, the strong embrace of the Little Ones.

You who read! Do you wish to join this work for the children? Then give your hand in loving support to whatsoever Child of the Master may pass your way. Fall into sympathetic step with Truth wherever found, whether it be in your own particular field of service or not.

You who are organized in work for the world, you are already with us, for we are also working as you are with similar aims and purposes. Whatever your name and creed *we*, at least, *are with you* if you are contributing to the upliftment of the world in any field whatsoever. Call upon us for co-operative service and you will see how ready our response.

Will you not let the children steal their way into your hearts,

and, trampling down the barriers of sect and creed that have arisen there, help them to raise the Banner of Brotherhood?

If you are interested—if you would further this inspiration, write to either of the above organizations and send your name to the Syndicate of those who will unitedly and simultaneously proclaim aloud their Brotherhood with each other and their love of the Children.

The articles will be submitted to every Member for suggestion and addition before publication.

OCCULTISM FOR BEGINNERS.

SECOND SERIES. No. XVI.

THE BRAIN (Continued).

In the last lesson some important occult characteristics though of a general nature was touched upon relative to the brain, from a physical standpoint. At this point it will be well to consider the spiritual brain which must be the higher correspondence of the physical instrument.

It is symbolically, as well as literally true, that the physical brain is naught more than PRIMORDIAL LIGHT incarnated in matter of such highly organized status, that, with every *motion* and *emotion* actuated by the FIVE or SEVEN senses, the cellular constituents of the brain respond and liberate some of that primordial light or color and then what we call THOUGHT and INTELECTION occurs in a marvellous and ordered sequence. The thought will correspond to the shade or quality of color liberated.

All parts of the head including the brain correspond to the Ego—the I AM, both higher and lower. The force that ensouls and permeates this part of our being is known as the AKASA, corresponding of course, to the Universal Akasa which is the repository of all forces, forms and potencies that manifest on the outer planes. The Ego therefore dwells in an Akasic sphere of magnetic potencies which potencies can be made actual by RIGHT WILLING AND DESIRING, CONCENTRATION, and so on—by materializing the forces of that Akasic sphere, in other words.

This Akasic sphere in which the Ego dwells, has its seat of consciousness and is of course related, and is a part of, the Universal Akasa, and because of this connection a UNIVERSAL, that is COSMIC CONSCIOUSNESS is possible of attainment to the individual

Ego dwelling in each individualized Akasic sphere of the entity having embodiment on the outer planes.

The Universal Akasa is the SOUL ESSENCE of all things in manifestation. It can be drawn upon by will and desire to build *any kind of form or organism imaginable*. In terms of mentality it builds the sentient qualities in all things, animate and inanimate. By virtue of the *needs* of any organism, *desire* is generated and desire energizes *will* and *will* draws upon Akasa and what is needed and desired is then created and brought into objective existence. This is the KEY to the evolution of form, types, organs, and functioning parts in all creatures. Inversely when an organ or part is no longer needed, desired and used, it ATROPHIES and DISAPPEARS from the race or organism to which it pertained. For instance, that prehistoric creature which became the horse needed and so *desired* a hard hoof and so the toe nails of that creature became moulded in process of time into a hard huge mass which is the present hoof of the horse. Biologically all life originated in the oceans. In time the creatures of the deep had need to stay on the land for food purposes no doubt, and so some of the denizens of the deep became amphibious through structural changes taking place in the gills which became lungs. Then some of the same creatures, no doubt to escape danger, felt the need and desired the *power of flight* and in time its two front fins became wings, and later after long ages its scales became feathers and it ceased to become a water animal. In the same way if a clam or a turtle *felt* the *innate need* for the power of flight, after ages of time the shell would differentiate and it would develop wings and the power of flight desired, and all this by need, desire, and will ceaselessly working upon the Akasa with which each creature is connected making it one with the Universal Whole on that plane.

As the Akasa involves and permeates all matter, and as it has infinite potencies, any phase of matter can take on an infinite variety of forms and qualities. In other words, *anything* can BECOME ANYTHING ELSE, which in other terms, is expressed by the saying that the *infinitely great is mirrored in the tiniest speck or atom*. But it is more than *mirrored*; it is *there* by definite connection and relation. All of this will serve as a prelude to the next lesson on the AKASIC BRAIN OF MAN.

W. H. D.

TEMPLE ACTIVITIES AND NOTICES.

In order to aid the circulation of THE TEMPLE ARTISAN and also extend the influence of the book, "From the Mountain Top," the following offer is made. The price of "From the Mountain Top" is \$1.50. For \$2.00 the book will be sent and the purchaser credited with one year's subscription to THE TEMPLE ARTISAN. Or THE ARTISAN will be sent to any one desired, if purchaser already gets THE ARTISAN.

* * * *

The Halcyon Centre had the pleasure of a holiday visit from Miss Eileen Dixon and Franklin Wolff of Carmel, and Miss Sybil Callay of Palo Alto. All of the above returned to their homes on January 4th with regrets that they were unable to prolong their stay.

* * * *

On New Year's Day in the afternoon the Temple Cottage Headquarters was "at Home" to all members. All local members with some non-members called and partook of the refreshments served, interspersed with music and pleasant discourse.

* * * *

Holiday parties and receptions were in much evidence this year at the Centre. The spirit of peace and harmony was unusually strong and evident.

* * * *

Temple Builders' lessons attractively bound and arranged in series as "Nature," "Life Stories," "Temple Teachings Simplified," etc. Also songs and stories neatly illumined and now on sale by Temple Builders. Twenty-five cents for lessons. \$1.50 for songs and lessons.

* * * *

Members are reminded that October was the period for the payment of annual and semi-annual dues. Prompt remittance of dues is helpful to the Centre, permitting settlement of outstanding debts, for printing, postage and other inevitable expenses in conducting the work.

* * * *

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.

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The Temple Artisan

FEBRUARY, 1915

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Mysticism, Social Science and Ethics

PUBLISHED AT
HALCYON, CALIFORNIA

Price, 10 Cents

\$1.00 Per Year

THE TEMPLE

P RIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

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

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

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

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

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

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

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

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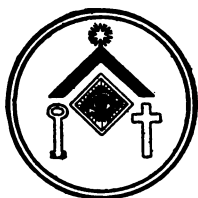
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Vol. XV.

FEBRUARY, 1915

No. 9

Behold, I give



unto thee a key.

MY SEARCH.

I sought throughout the heavens for God, in light of suns and moons, in all the waters of the earth and fires beneath; 'till spent with toil of search, despairingly I lay me down to rest.

I gathered and devoured the knowledge other men in search of God had culled and booked, then turned away distraught.

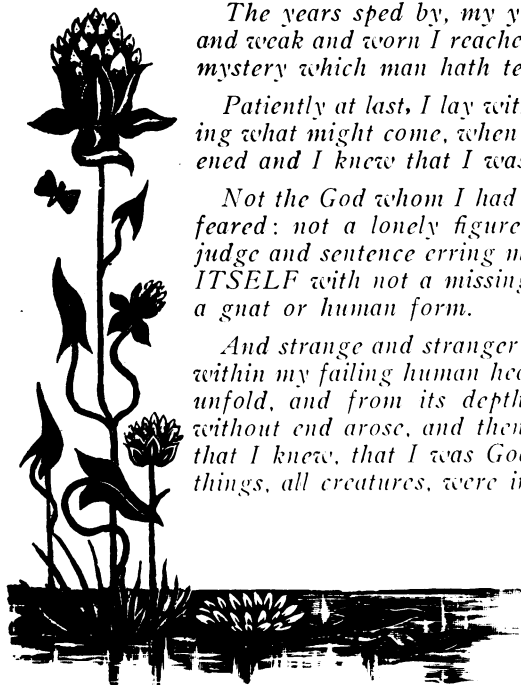
Everywhere were WITNESSES of God, but nowhere could I find that God for whom my soul had sought so long in vain.

The years sped by, my youth was spent, and old and weak and worn I reached the brink of that great mystery which man hath termed "Death's stream."

Patiently at last, I lay with fast closed eyes awaiting what might come, when lo! my sight was quickened and I knew that I was seeing God.

Not the God whom I had vainly sought, and even feared: not a lonely figure seated on a throne to judge and sentence erring man; but as the Universe ITSELF with not a missing star, a blade of grass, a gnat or human form.

And strange and stranger still, I saw as in a glass within my failing human heart, that single Universe unfold, and from its depths another and another without end arose, and then I knew, and marveled that I knew, that I was God, in God, of God. All things, all creatures, were in me and I in them.



RIGHTEOUSNESS.

TEMPLE TEACHINGS. OPEN SERIES. NO. CXLX.

When man has attained to full mental and physical maturity, and some strong interior impulse impels him to reconsider and analyze all those features, phases, and conditions of life which have been instrumental in promoting what the world terms his successes—his pleasures, his power over weaker men, his self-gratification in any desired form—what then does life hold for him as a basis for unremitting effort in the days and years which are to follow?

If he has come face to face with his naked soul in that period of introspection, and perceives the rags and tatters lying at its feet or still clothing it,—the fag ends of his birthright which alone remain as the final results of all his past efforts; namely, satiation, disappointment, hopelessness, bitter contempt for the things, the methods, the means, the ideals of his fellow creatures—the men and women with whom he has been most closely associated in the varied experiences of his business and social life,—it may be that in some interval between those lines of mental action that the word righteousness falls upon his ear, or is whispered by his diviner Self, and forces him to a more just review of his life experience, and a fairer determination of causes and effects. In such an instance the purposeless future narrows before a man's vision and regret for wasted opportunities temporarily blinds him to all else.

Only then can he begin to comprehend the beauty, the desirability of Righteousness; the necessity of living up to some code of psycho-material, moral and ethical laws as that which is inculcated in the Ten Commandments, or to some other religious code of laws that has been handed down from father to son from time immemorial.

It dawns upon his consciousness that he has entirely misconstrued the purpose and the character of those laws, and that far from being the arbitrary, undesirable, crippling demands of a formerly cast off personal God, or of some dictator of a past age, they are simply the most beneficent, helpful, cleanest, all-embracing, and sane rules of life it is possible for human or divine mentality to invent.

He now perceives that aspiration—prayer—compassion, honesty, purity, self-sacrifice, regard for the rights of others, if religiously followed, would have built a foundation for an eternal structure of Peace, Usefulness, Unity; would have clothed that now naked soul with exquisite garments of Love, Hope, Faith, Wisdom, and Knowledge, and finally away down in the depths of his disgust and

abhorrence he cries out: "O, what a fool I have been; truly, I have bartered my birthright for a mess of pottage!"

A man or woman must have sunk to the state of swine, in order to be content to remain filthy in body day after day, when there is any possibility of cleansing that body, yet many men and women who are outwardly clean are content to remain in such a state of interior moral, mental, and psychical filth as the vilest animal would shrink from if able to perceive it.

In its last analysis, the word "Righteousness" means *cleanness*—purity of soul and body, and when one considers that such moral, mental and psychical filth as I have mentioned creates conditions of astral life which are analogous to the germs of disease and death which are developed by material filth he begins to understand and realize how desirable is Righteousness—cleanness—from every point of view he is capable of observing, and if he is not utterly lost to all interior and exterior decency he will turn face about, and like the Prodigal son, "arise and go to his Father"; that is, get up out of the mire and filth of his lower nature, look earnestly into the heights of his Spiritual Self, recognize the *wholesomeness*, the *cleanness*, the *beauty* and *truth* of a life guided by divine laws, and then set out in earnest to live by those laws, regardless of anything in the line of pity or contempt as shown by his whilom friends, and perfectly oblivious of the pain, the loneliness, the anguish which must inevitably come at times until his soul and body have been cleansed and purified from the results of his past misuse of life's greatest blessings.

Ah, truly, Righteousness should be the one aim and ambition of the human soul, for there is nothing else in the wide universe that justifies the bestowal of immortality upon man.



THEOGENESES.

Commentaries on the Nine Stanzas of Dzryan given by the Master Maya to the Temple of the People for the New Humanity.

Stanza III.

1st Sloka (*Continued*).

"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."

COMMENTARY.

In a fragment of a commentary on the Puranas it is related how one of the Rishis (Gods), Kashypa by name, by his wife Surabhi created the cows and buffalos. Symbolically Kashypa and Surabhi represent the masculine and feminine creative forces in action, the generative and productive powers of life. The bull and the cow are among the sacred animals, and they are worshipped even to this day in some of the far eastern countries as being physical representatives of gods and goddesses.

Some of the mysteries of one degree of the Great White Lodge are connected with Surabhi in its aspect of the universal World Mother. The milk drawn from the teats of Surabhi is the "Elixir of Life," which, figuratively speaking, is given the neophyte at the close of his journey through "the four paths"—typifying the four ages of man, childhood, youth, manhood, and old age; and his entrance upon the fifth, the period of his full initiation. This particular initiation is referred to in one of the early instructions of the Masters, entitled "The Winning of a Fire Body." The "Elixir of Life" is in reality the power of Kryashakti, and it is gained by the neophyte in the process of raising the lower or passionate side of his personal self to a stage of perfection analogous to that of the Divine Builders on the spiritual plane, thus gaining the power of creation by will and Yoga.

While the life experiences of the average human being throughout his line of incarnations are gradually fitting him for the possession of the power of Kryashakti, his ignorance of the methods and means by which the process may be accelerated is a disadvantage, from one point of view. The slow processes of Karmic action—the working out of the effects of the causes he has set up in his numerous lives—delay the development of the power of Kryashakti. With the acceptance of the neophyte by a true Master, there commences a more rapid precipitation of back Karma, both good and bad Karma. This is a necessity, for the possession of power over the finer, the higher, forces of life would be an exceedingly dangerous possession for one who was still subject to the action of back Karma.

The dove is a symbol of peace and innocence, as well as of a vehicle of Spiritual power. The doves to be delivered by Surabhi's teats, in one sense, typified the peace which was to rule the sub-races of earth in the golden age of the fourth root race, and also healing for all the ills the humanity—Maya's sons, of that period

inherited. *Maya* is the Sanscrit term for illusion, and as all manifestation is illusion from the standpoint of the real, the ills of humanity, primarily the results of war, disunion, antagonism between opposing forces, can only be entirely healed,—eradicated—by a very great change in the constitution of matter—a raising in vibration of all the constituents of the earth. As that is exactly what has long been prophesied for the coming age, it is not unreasonable to think of similar changes having been made in the golden ages of previous manvantaras, for there is a golden age, an age of perfection, in every great manvantara, an age when all the constituents—man and animal, as well as all other phases of manifested life—have reached the highest stage of perfection possible of attainment during that definite period of time.

During one of the initiations of the aforementioned degree of the Great White Lodge, four trained doves are released, bearing messages to other Initiates located at four different points. These are messages of peace and good will to all other Initiates, as well as an annunciation of the completion of one stage of “the Path” by the disciple who has passed the initiation. This part of the ceremony is partly in celebration of the Cosmic event recorded in this stanza.

The ash tree, the Yggdrasil, the Tree of Life, the Celestial tree and the Sacred Ash of different mythologies and sacred scriptures are all typical of man. Therefore, the branches of the Sacred Ash tree borne by the four doves “for the help and healing of Maya’s sons,” and the before mentioned messages of peace and good will and of annunciation, are indicative of the knowledge and power imparted to the neophyte by the degree of the Great White Lodge into which he has entered. Cosmically, each branch of the Sacred Ash is indicative of one of the degrees of the Lodge—life. Each leaf of that tree is indicative of some single order of a degree, or of a single individual, and the trunk of the tree is a symbol of the Lodge as a whole,—humanity in toto. The roots of the tree symbolize the Divine Builders.

It is hardly necessary to repeat former interpretations of the term “Fohat” in commenting on the last sentence of the sloka, as so much has been brought out in previous commentaries. Sufficient at this time to say that in the phenomenal world “He is the occult, electric, vital power which, under the creative Logos, unites and brings together all forms, giving them the first impulse, which in time becomes law.” By crossing the line of life with another and mightier stride is meant that, at the close of the pralaya which intervened between the fourth and the fifth sub-races of the fourth root race, a more vital electric impulse was imparted by the Fohatic power to the then quiescent life forces, than the impulses which had been given in previous rounds, a greater quickening of the life pulses had occurred.

B. S.

The Temple Artisan

Published by The Temple on first of each month.

Annual Subscription, \$1.00.

Single Copies, 10 Cents

Entered as second-class matter July 1st, 1908, at Post-office, Halcyon, Calif.

Address all communications to THE TEMPLE ARTISAN, Halcyon, Calif.

EDITORIAL MIRROR.

The wars and earthquakes and other seismic as well as sociological upheavals that must come prior to the advent of the next Avatar sufficiently accounts for the present disturbed condition of the planet and its races.



As we have pointed out before in these pages, the drags of the old cycle must be burned up, disposed of, before the uplifting forces of the New Cycle with its imminent Avataric influences may gain headway for the good of humanity.



It is already evident exteriorly as well as interiorly, that as a result of the titanic war now raging a New Idea of the relationship of nations has been born. It is the Idea that no nation of people is sufficient unto itself, but that it is a part of a whole with corresponding moral obligations to that whole.



This idea broaches the great Idea of a Brotherhood of Nations which when established will impose right and not might as is ideal for action. This new Idea will relegate artificial national boundaries to limbo, and enact boundaries based on the *wishes* of people rather than the wishes of ambitious rulers.



Such a Federation of the great nations of the world, a United States of the World, when all nations may disarm without fear, with an international police force to maintain law and order, will mark a New Day for this war-torn planet.



It is easy to see that this is the condition which will make possible the advent of the Avatar. In fact, the imminence of that Avatar to the earth is what has precipitated the present conflict in and with the world.

Coincidentally, with the Brotherhood of Peace that will obtain, we shall have the age of a New Energy as well—the Age of Radiant Energy. We have passed the age of Animal power, the age of Steam is being supplanted by the Age of Electricity, and next comes the age of Radiant energy when the secret of atomic forces will be known and it will be possible to light a city or drive a ship across the ocean by the disintegration of a few ounces of matter. Humanity will not be permitted to know this secret, however, until it can use it beneficently.



Were it known now to any of the belligerent powers, one man could disperse and destroy the united armies at war.



The Great Lodge has promised that this great knowledge will be given to humanity when it is certain that such knowledge will be used only for good.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 122 SILENCE, MUSIC AND TONE.

Silence or Rest is the language of the Heart or Spirit. Music is the science of producing Tone or Sound from Silence. It is also the Art of preserving the Spirit in Tone. A Tone is a Single Voice or Sound.

Music is the first expression of the Silence. It is the only language that is understood alike by all people. It is the natural language of the feelings. We all have the same feelings,—pain, joy, sorrow, anger, love. So we can all understand the language of the feelings or qualities.

There is but One Life, One Spirit, One Silence, and all Tones are parts of the One Life.

When the One Life, the Silence speaks in tones of truth, love, beauty and power, it sends out from itself many lives, many tones, as the branches come forth from the tree, as the sparks come from the flame and the fire. The heart alone can hear the pure Silence, can feel the true Rest, can know and understand the real Voice of the Spirit.

When it speaks in tones for the outer ear to catch, it builds forms or instruments of life from itself by the power of the Music of its Voice. Everything that has form has come from the Silence through the hidden power of Tone within the One Life.

Every seed that grows into a plant does so because there sings within and through it a tone of the hidden life form.

Tone is life, vibration, action, character, growth. So all things that grow must have tone, vibration, character of their own.

If our hearts were more sensitive we would hear these tones bringing life into form; we would recognize these voices in everything that is.

We would hear the crystals, snowflakes, raindrops, stars, sunshine and flowers singing as they build. Why not listen for these wondrous tones in the Silence of our hearts?

We know these things are so for they have been heard by people. Oftentimes in dreams, when the ears have been closed to outer sounds, sweet music has been heard, too exquisite for any outer instrument to play. Oftimes, too, when the heart is at rest, at peace, even though the body be awake, the Voice of the Silence speaks in clear, ringing tones that the heart can hear.

So we know these lesser lives, these finer tones, are constantly singing, working, from within the One Life.

The fragrant flower forms are made from tones of Nature's Voice. Jack Frost's fairy pictures are the result of other tones. We fail to hear the fairy orchestra through the night, but we see the delicate tracings on our windows in the morning, the instruments that were played upon.

So all things, the filmy cloud, the denser rain, the solid hail, the radiant gem, the joyful child, are all instruments for the finer voices of the many lesser lives within the One Life of the Great White Silence to play upon. We may hear them if we will but rest and listen.

The pure, true tones that come from the Silence are always building tones. The bird songs help to hold the earth in form by the volumes of clear tones that pour forth from their little throats. They have preserved or held the Spirit of the Silence, the love and joy of Life within their voices.

This we learned was the Art of Music, and the first thing for the music student to do is to listen, and to learn to tell the difference, to discriminate between tones.

For we must remember that while tones come out from the Silence clear and true they can be changed until they become clouded and false.

And as the clear, true tones are the builders, holding the particles of life to the Great Heart Center, so the cloudy, false tones are the destroyers, tearing down the noble instruments the true tones have builded. This is true of our own bodies. A child with a singing, cheerful voice will draw friends to itself and grow beautiful, healthy and strong, where the child of whining, angry voice will send friends away from it and become ugly, sickly and weak.

The magnet, though seemingly dead, draws life particles of iron and steel to itself by the steady tone it sings. The violin bow drawn across loose particles of sand will cause them to arrange themselves in geometrical forms. A particular trumpet-like tone sounded a definite length of time will cause a city wall to fall. An organ tone has been known to wreck a building.

So in the study of music and tone we must hold carefully in mind—that it is not enough to learn how to produce tones from the silence, but we must know how to hold and preserve the spirit or heart of that Silence within our tones.

Then shall our voices be true tones from the Voice of the Silence itself, building our lives into clear Temples of Music filled with a Peace and Rest for all.

SOCIAL SCIENCE.

SPIRITUAL MALARIA.

Mankind, including Masters, Initiates, Adepts, men of the world and all finite human consciousness, is an organic unit made up of interdependent parts with specialized functions. The human body is a perfect symbol of this unit. From it we learn that the health or perfection of the individual is abjectly contingent on the health of the whole.

The function of the aspirant therefore is to serve mankind with the object of promoting the health of unitary humanity in which the health of all individual souls is involved. To do this involves a two-fold process at this stage of human evolution.

First, it is the function of the aspirant to rouse unawakened souls so they may no longer function selfishly and thus contribute poison rather than health to Organic Man. This may be done in

no better way than by using the interests of the unawakened brother as a basis for sympathetic relationship. By participating in the play of such interests regardless of their external character, the awakened soul has an opportunity, if it be used wisely, to lead the unawakened into a love of truth which forevermore will dominate his love of self and its illusions.

This is the first function of him who desires to center his consciousness in unitary humanity rather than in his own personality. To perform this function the aspirant must have rare qualities of love, wisdom, courage and patience. These are developed as he goes along. He learns to do by doing. It is in the effort to perform this function that his spiritual fiber is strengthened and developed.

The second function of the aspirant is to help other awakened souls in their efforts to bring unitary humanity into such a state of health that all individual souls may have a healthy environment in which to function and develop their latent powers.

To illustrate all that has been said above, suppose the aspirant lived in a community where all the inhabitants suffered from malaria caused by a swamp. In such a community doubtless the great mass of the inhabitants, before being enlightened by science, would attribute their malarious condition to many causes ranging from superstition respecting the wrath of God, through belief in all manner and kinds of personal and hereditary weaknesses, to a conviction that malaria inheres in normal human nature.

With the growth of knowledge there would come a time when the inhabitants would learn that quinine helped to relieve malarial symptoms. Then each individual would seek his own salvation from malaria by taking quinine. Some strong natures would meet with some degree of success, but none would escape entirely, while the majority would find only temporary relief by such personal efforts.

Then suppose some few people discovered that the malaria was caused by the swamp. Their first effort would be to awaken other members of the community to this social fact. Their next effort would be to influence the community to drain the swamp.

Such a procedure would follow the ordinary dictates of common sense in such a situation. And when the community was awakened and proceeded to drain the swamp, salvation from malaria for all of the inhabitants would be an accomplished fact. Quinine would be needed no more, and with renewed health each inhabitant could proceed to the normal performance of his normal function.

To make this parallel perfect we have only to suppose that by community action the swamp had been created and maintained; for human beings in the community known as the Earth dwell in a spiritual swamp which organized mankind has created and now maintains.

This swamp is created and perpetuated by those man-made laws, which grant special privileges and monopolies. Its name is Injustice. Its effect is spiritual malaria.

No man escapes, for the owners of privilege and monopoly suffer spiritually no less than their victims. Spiritual health is impossible for any man until the swamp of injustice is drained and our laws so changed that all men may have an equality in opportunity in all material respects and especially with reference to an equality in opportunity for access to our common mother, The Earth.

Even the Masters cannot go on to higher realms until this swamp is drained, because mankind is an organic unit and no soul may be perfected independently of the organism of which he is a part.

It is simply a question of common sense, then, as well as a question of the highest spiritual aspiration for the awakened soul to follow the course outlined herein. First he must rouse other souls, and then all awakened souls must influence government to abolish injustice. These are the first two necessary duties.

All teaching whether secular or spiritual should make everything else subordinate to instructions respecting the need for this and the way to do it. No spiritual quinine, no personal efforts for personal perfection; no fasting; no prayer; no self-sacrifice; no moral rectitude; no teaching; no kindness of spirit; no effort of any kind or character will be efficient means to raise any man to higher spiritual planes of life until this swamp of injustice is drained by governmental action. Other duties and other work then will be necessary and possible, but this comes first.

This swamp obstructs the path to the mountain peak of aspiration. It is the first social obstacle to spiritual perfection, and it is chiefly in their loving and selfless perception of the need for this work, as well as in their knowledge of the spiritual opportunities and possibilities which await us when it is completed that the great souls who are our Masters surpass in power and beauty the inhabitants of the Earth.

G. A. BRIGGS.

OCCULTISM FOR BEGINNERS.

SECOND SERIES. No. XVII.

THE AKASIC BRAIN OF MAN.

Man has *three* brains. in his totality. The lowest of these is the cellular brain found as visible substance within the cavity of the cranium and composed of white and gray matter, divided and subdivided into hemispheres, convolutions and all the various parts described by anatomists and physiologists.

In this material brain are found all the centres and correspondences of the five and seven senses, active and latent, as well as of the seven elements, planes and principles of the Cosmos, the brain being a COMPLETE ORGANISM OF UNIVERSE IN ITSELF.

Within the cellular brain exists the molecular brain. This is the ASTRAL BRAIN, sometimes called the *subconscious brain*, or mind.

Within and without this molecular brain is the ATOMIC or AKASIC BRAIN. We say *without*, as well, for Akasa is ALL PERVADING though it may focus anywhere where conditions have been made for centering its energies.

Thus the Akasic brain of man is his atomic brain, and it is through the conscious activity of this brain that man becomes godlike—a god in fact, once he has correlated his lower brain centres with this Akasic brain. Through his Akasic brain Man becomes omnipotent and ONE WITH GOD and the great creative forces of the Universe. Why? Because the cellular and molecular brain is immersed in an infinite ocean of Akasa and these lower brains are but TRANSFORMERS and TRANSMUTERS of Akasa into any terms, forms or forces that the will may dictate, as long as the desire is not out of tune with the Divine purpose. Just as, by means of electrical transformers, motors, rheostats, vacuum tubes, and so on electricity may be transformed into *heat, light, power, chemical force, magnetism, radiant energy* and so on. And electricity is only one of the lower phases of Akasa!

For the student of occultism much depends upon knowing what Akasa is, and it is well to gain a basic idea of this before going further.

Of elements Akasa is the FIFTH thus: Earth, Water, Air, Fire, AKASA. In principles, Akasa corresponds to Higher Manas (Mind), and to Sound UNUTTERED, that is, it is the VERBUM—the WORD THAT IS WITH GOD, THAT IS GOD. Its utterance brings all things into manifestation, and this process goes on ceaselessly.

"All things proceed from Akasa and all things go back to it." So far as finite mind can understand, AKASA IS GOD, and no exoteric religious system has ever had its origin higher than Akasa, though there are two still higher planes of consciousness and energy.

Akasa is the Soul of the World. All creative energy has its root in Akasa; it is, in fact, the CREATIVE FIRE and the cause of creation of worlds or creatures. In the human, Akasa flows in and out of the atomic constituents of the brain cells, the Akasic fires are transformed and drawn down into the molecules and cells themselves, thence is absorbed by the circulating blood and carried to every part of the system for re-creation of new cellular lives as may be needed. Through the PINEAL GLAND and PITUITARY BODY, specially modified fiery Akasic emanations reach the blood which are absorbed and stored up in the reproductive glands, for creative purposes. Literally, sparks of creative, Akasic fires become *encapsuled* in matter for this function. If not used for the creation of offspring, or wasted, these Akasic sparks vivify and energize the whole physical and astral organism by raising its vibrations.

When one is evolved to the point where the cellular, molecular and atomic (Akasic) brains are attuned, the Akasic energies may be drawn into the astral or physical body AT WILL and its energies and powers enormously increased like unto the gods. But this requires correlation with Higher Manas through which Akasa works. It was the Akasic Fires, Energies, that Prometheus "stole," that is drew from "heaven"—from and through his own Higher Manas.

W. H. D.

TEMPLE ACTIVITIES AND NOTICES.

Attention is called to the special offer regarding the book, "From the Mountain Top," and subscription to THE TEMPLE ARTISAN, on the advertising page of THE ARTISAN.

* * * *

On January 8th last a lecture on the Temple was given by Mrs. S. M. Briggs in New York City. The lecture was held under the auspices of Dr. Julia Seton's New Thought Church, and was well attended.

All reports indicate that the lecture was a success from all standpoints and that much interest in the Temple was aroused. Many letters of inquiry also indicate that such was the case. The lecture itself was forceful as well as soulful and reveals that Mrs.

Briggs is well qualified to contact the public in this capacity. Extracts from the book, "From the Mountain Top," interspersed the lecture so that this remarkable book was also well introduced to the public on this occasion.

* * * *

Mrs. Briggs during her stay in New York through the holiday season also gave some parlor talks and met many people as a representative of the Temple work.

* * * *

Temple Builders' lessons attractively bound and arranged in series as "Nature," "Life Stories," "Temple Teachings Simplified," etc. Also songs and stories neatly illumined and now on sale by Temple Builders. Twenty-five cents for lessons. \$1.50 for songs and lessons.

* * * *

Members are reminded that October was the period for the payment of annual and semi-annual dues. Prompt remittance of dues is helpful to the Centre, permitting settlement of outstanding debts, for printing, postage and other inevitable expenses in conducting the work.

* * * *

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.

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The Temple Artisan

MARCH, 1915

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Mysticism, Social Science and Ethics

PUBLISHED AT
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THE TEMPLE

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

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

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

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

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

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

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

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

Address THE TEMPLE, Halcyon, California.

The Temple Artisan

Vol. XV.

MARCH, 1915

No. 10

Behold, I give

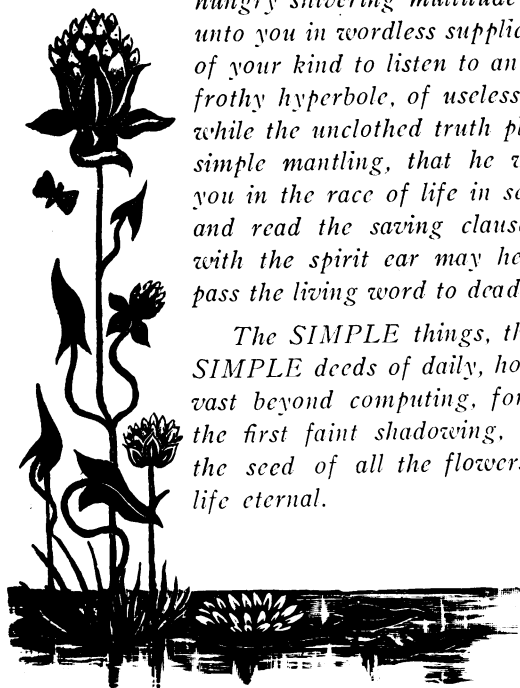


unto thee a key.

SIMPLICITY

Ah, ye of many words, of skillful rhetoric, of perfect participles of speech; ye who clothe the simple thoughts of God—as seized by simple minds—in language superfine to you and to your devotees, yet fail to find the precious vital spark—the truth—within those simple thoughts; the truth which well might feed and warm a hungry shivering multitude whose hands are lifted unto you in wordless supplication! Ye, who gather of your kind to listen to an ever flowing stream of frothy hyperbole, of useless senseless phrasing, the while the unclothed truth pleads silently to you for simple mantling, that he who madly dashes past you in the race of life in search of death, may see and read the saving clause; that he who listens with the spirit ear may hear, and hearing gladly pass the living word to deadened ears.

The SIMPLE things, the SIMPLE words, the SIMPLE deeds of daily, hourly life, hold treasures vast beyond computing, for in these treasures lie the first faint shadowing, the first beginnings of the seed of all the flowers of spirit—the seed of life eternal.



THE WEB AND THE WEAVER.

Cord by cord you have drawn them close,
 And knotted them, two by two,
 Those cords of passion, of love and hate,
 Unspeakably dear to you.
 They rasped your heart as you drew them taut,
 The knots sank deep in your brain;
 But you smiled at the shriek of the torn bruised cells
 Where the hard tied knots had lain.

Glamour had painted the web so bright,
 The sight had dazzled your eyes;
 You could not see you were caught and held
 In a mesh of invisible ties.
 You caught a vision, and felt the pull
 Of a strong desire fulfilled;
 All unaware you bound yourself,
 And your power of will was killed.

Mayhap 'twas love, mayhap 'twas hate—
 What matter, the mesh was the same;
 When the web was woven either would hold
 You fast, to the end of life's game.
 Long days, and years, and decades may pass,
 Some one of the cords grow slack,
 And you will say to yourself, thank God,
 That lies on my backward track.

When again the cord is pulled quite taut
 By a glance, a word or a thought,
 And the web draws closer and closer yet
 Around the prize it has caught.
 If wise, you will one day lie quite still,
 And steadfastly fix your eyes
 On the strands of the cords, and then you may see
 They are held by hands in the skies. B. S.

 ATONEMENT.

TEMPLE TEACHINGS. OPEN SERIES. NO. CXXX.

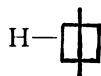
Atonement for sin can only be made by the Christ—the Christ
 who hangs on the cross of suffering throughout a Maha yuga—a

great cosmic age—the cross made by the crossing of the line of matter by the line of the spirit. Atonement for personal sin is made by the soul—the vehicle of the Christ—almost continuously throughout the earth lives of the individual ego. When the desire of the soul for obedience to the Divine Law has overcome the desires of the body to break that Law for the purposes of sense gratification an entire change has taken place in the lower nature. The process of overcoming has resulted in an at-one-ment of the individual soul with the Oversoul.

To atone means to blot out, and in the process of blotting out, or atoning for an evil deed, there first occurs a neutralizing of the currents of force which have been set up in the aura of the man by the energy freed in the commission of the evil deed. As one chemical may change the entire character of a substance composed of several other chemicals, so the action of one high attribute may neutralize or overcome the effects of the action of several low qualities in the nature of man, thus changing the whole character of the man, regenerating him, as it were.

No man can atone for the sin of another man, but he may be able to give such help to another in some life crisis as to enable that other to throw open his closed heart to the call of his Higher Self, thereby arousing the action of divine forces which in turn will react in the aura of the first man and thus make the latter a partaker in the good effects resulting from the action of the divine forces which have been brought into manifestation as a result of his helpfulness.

The Christ on the cross, of every human being, must descend into Hades at some point of its evolution, in order to bring back to normal conditions the soul that has been plunged therein as an effect of the evil deeds of its lower self. In other words, Divine Love must reach down into the heart of man, conquer and regenerate the man, before he can appreciate the enormity of his offenses against Divine Law and forgive *himself* for the sins committed against himself, and forgiveness must be obtained to complete at-one-ment.



THEOGENESES.

Commentaries on the Nine Stanzas of Dzyan given by the Master Morya to the Temple of the People for the New Humanity.

Stanza III. Second Sloka.

“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."

Under many different forms and names the various emanations of the second principle, Universal Soul or Mind, have become familiar to different races of man, notably to the Aryans, Chaldeans, Egyptians and Jews. To the Aryans they were the Lhas or the Pitris. To the Jews they were the Seven Spirits before the throne of God. To other races they were the seven Regents of the Planets, the seven Dragons of Wisdom, the Planetary Rulers, etc. The Archean teachings declare that the Lhas incarnated in primitive man and so bestowed mentality upon the human race, also that they were the fabricators of the solar system, the builders of form. The Lhamayan are said to be a lower order of the same degree of spiritual beings, whose office it was to warm, to nourish and sustain the germs of mind in primitive man. The Lhamayan and the four-fold Lhas of the sloka now under consideration are identical.

They are four-fold because they partake of the nature of material substance, the fourth principle, as well as of the three higher—spiritual—principles. In other words, they are in-formed—embodied—in that state of matter which, for want of a more distinctive term, we term the "soul plane."

Between the loins of man lie the creative organs. In those organs is conserved and from them is emitted the vital fluid in the act of generation. Correspondingly, from between the loins of the Lhas—the centers of cosmic energy which correspond to the generative organs of man—came the germs which eventually formed the blood, the tissue and the skin, the "three-fold covering of animal forms, for the service of man."

In this instance the word "man" stands for the reincarnating Egos of the race which was to succeed the race in incarnation at the time of the prophecy. That there was to be a great change in the animal races, as well as in the human race, is very evident from the first sentences of the sloka which follows the one we are now commenting upon.

It is much to be deplored that the English language contains no words which can be perfectly substituted for many terms in common use by the Orientals to express deep philosophical truths. The ancient Aryans were especially blessed in that respect. The "Monad" is one of the last mentioned terms, and it has been used so indiscriminately by some of the more modern writers on phil-

osophical subjects as to confuse students as to its real meaning; and as the relationship between the Monads and the Lhas is so intimate, it may be advisable to briefly consider it at this point.

The Universal Mind and the Universal Monad are practically identical. But while the modern metaphysician of the western world recognizes the evident difference between the mind of one man and that of another, as a rule he does not as yet accept the teaching of the eastern mystics to the effect that this difference lies in the over or under development of a definite germ of mind stuff—"Monadic essence"—within the differently developed brain centers of different individuals. This germ is said to be the human Monad in contradiction to the Divine Monad. The Divine Monad bears the same relationship to the universe as a whole that the human Monad bears to the individual man or that of the lower creations.

In one sense the Lhas may be said to be the condensations of the Monadic essence—the first emanations of the Divine Monad, the first breaths of the Divine Breath. Spirit being one pole of life cannot function in matter, the other pole, without an intermediary, a neutral center, and the Lhas are comparable in that respect to such a neutral center. In one sense they are the Father-Mother of Souls. Therefore, their functions in universal life can hardly be overestimated by man.

The terms germ and molecule of modern science have been so exclusively applied to matter of lower vibration that their application to substance of higher vibration seems inappropriate unless one is acquainted with their application to the varied differentiations of spiritual substance under such terms as are used in the occult sciences; but they always mean the first vehicles of the life principle in manifestation on any one of the planes of life, whether it be a plane of pure energy, substance, or matter. Used in the plural sense, the terms "germ" and "monad" are almost identical. Used in the singular sense, either term may be fitly applied to the first vehicles of the life principle in mind or matter, although it is evident there must be a vast difference between the vehicles of the life principle on the three higher planes and those of the four lowest of the seven planes or states of manifestation. B. S.

The Temple Artisan

Published by The Temple on first of each month.

Annual Subscription, \$1.00.

Single Copies, 10 Cents

Entered as second-class matter July 1st, 1908, at Post-office, Halcyon, Calif.

Address all communications to THE TEMPLE ARTISAN, Halcyon, Calif.

EDITORIAL MIRROR.

"In times of war prepare for Peace."



And the only peace worth while in this age is a *lasting peace*, a peace based on conditions that will make war impossible in the future.



Discrimination penetrating the sphere of the Sixth Sense is needed to know which side is right, if any side is right, in the present great war in Europe.



It is no doubt true, that serious fault and responsibility is on both sides for precipitating this struggle of the ages. But there is one great cause for this war which neither side can disclaim, and until this cause is modified and transmuted, and made a beneficent entity instead of a maleficent one, there can be no lasting peace on this planet.



Since the Napoleonic wars, ending one hundred years ago, Europe has striven to maintain what is called the Balance of Power in Europe, and succeeded fairly well until the present outbreak. The ideal of the Balance of Power idea was to have the states of Europe so aligned as to maintain always an equilibrated status, designed to prevent any great war.



During the past fifty years, however, two menacing factors have shown their heads more and more threateningly in Europe. One of these was the *militarism* of Germany, and the other the *navalism* of Great Britain.



And back of these two great menacing factors to the peace

of the whole world was the ONE CAUSE of this war, and its name is MAMMON. This Mammon entity is heartless and soulless and merciless. The world is in its clutches. "It wrings the tears from the eyes of men and the blood from the hearts of women. It kills, maims and wrecks, despoils, and sacrifices all humanity to its insatiable greed for physical power—and then more power.



America is the birthplace of the Sixth Race. To the United States, the leading world power of America, now comes a great opportunity and a great responsibility, for uplifting humanity.



The present belligerents will exhaust themselves in time and when that time arrives if the political leaders of the United States backed by the support of the people will use all the moral and political and diplomatic power it possesses, allying as many other nations as possible with its purpose, and work with all the power and purpose of this mighty nation to form a Federation of Peace of all the Nations of earth, the Great Lodge of Masters will pour an irresistible constructive force through the United States and the world will be blessed forever, for with the passing of war and its cause, the Golden Age will dawn for humanity.



And if it does not come to pass—and Mammon still reigns? Well—military experts of this country say that unless the war is a "draw" in Europe and neither side wins decisively, then the victor will at once precipitate himself on the United States, for it will be the only commercial rival left.



In 1898, the Great Master sent this force and message into the aura of humanity: "THE DAYS OF PREPARATION ARE UPON THEE. GIRD ON THAT ARMOR OF RIGHTEOUSNESS WHICH IS THE HERITAGE OF EVERY SON OF THE LIVING GOD AND STRIKE FOR THE FREEDOM OF THE RACES OF THE EARTH FROM THE CLUTCH OF THE BEAST, THE EMBODIED MAMMON WHO NOW HOLDETH IN SUBJECTION THE CHILDREN OF MAN."

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 123

CHORDS, INTERVALS AND SCALES.

A chord is the blending of two or more tones sounded at the same time.

An interval is the distance or space between two tones.

A scale is a ladder or succession of tones following one another in certain intervals or distances.

Every tone that comes forth from the Great Silence, at once forms a chord with some other tone. It is only in the Silence that it is One Single Tone.

As soon as it is sounded so it can be heard by the outer, physical ear, it at once becomes a chord, for some other tone immediately begins to sound with it.

It bears some relationship, all its own, to some other tone, is a certain distance or interval from some other tone, whether that tone is heard or not by the listener.

This may sound very strange, and maybe some one will say, "That cannot be true."

We will not undertake in this lesson to prove it is true, but will leave it for you to think about, and take it up again. It might help in understanding if we were to think of a tone as having two parts, two halves; as being dual in its nature.

Every individual is a tone in the Scale of Nature. So every individual is dual, has two parts to his nature.

When either part of a life tone sounds, the other part stirs also, though it may not be heard oftentimes unless one listens very intensely. The lower part of our lives is in a particular relationship, is at a certain interval or distance from the higher, nobler part of us.

When the higher and lower halves of a life tone sound together purely, when a true relationship is held between them, when they work together for some good purpose, the first perfect interval is produced. This interval is called a Perfect Prime. It is in harmony, is happy, is in attunement with itself.

It is also a chord, because it has all love, all harmony within. From this First Interval, this Perfect Prime, come all other intervals, all scales, all three part chords or triads, and still others with even more parts and aspects.

OCCULTISM FOR BEGINNERS.

SECOND SERIES. No. XVIII.

Akasa (Continued).

A knowledge of the Akasa is so fundamental to an understanding of occultism and occult forces on which the whole phenomenal world is based that the points following should be thoroughly grasped by each student:

1. The whole universe and all therein is a CONDENSATION AND MODIFICATION OF AKASA.

Therefore all matter returns to Akasa as it unwinds or untwists itself so to speak and becomes less dense by its vibrations being increased. The nature analogy of this is a swirling mass of water in a stream or lake of water. The swirling mass is still water, yet it has a form other than the mass of which it is a part. It is in other words WATER DIFFERENTIATED INTO FORM. Endowed with intelligence and vitalized, and it is an ENTITY, elemental or otherwise.

So worlds, and solar systems, and all creatures therein are swirls or vortices of Akasic substance in an infinite Ocean of Akasa having infinite potencies, thereby.

2. AKASA IS ABSOLUTE MOTION, that is, motion apart from anything moving.

3. SPACE, of which there are seven degrees, comes into manifestation when the absolute motion of Akasa is ARRESTED and becomes RELATIVE MOTION, that is *outer* motion, which is when FORM IS CREATED. The SPACE which Akasa *was* before is now void—that is becomes what we call space which is, however, not void, for the Secret Doctrine postulates that “every one of the higher as of the lower worlds, is interblended with our own objective world; that millions of things and beings are, in point of LOCALIZATION, around and *in* us, as we *are* around, with, and *in* them.”

The INHERENT QUALITY of absolute or Akasic motion is still inherent in all physical matter, which quality, however, is *centered* in the NUCLEI of all organic or inorganic bodies. What we call outer motion is simply the outer mass correspondence of this inner, absolute or Akasic motion inherent in the nuclei of all material bodies. On this motion, inner and outer, all manifestation depends. Were it to cease for a single second, chaos would reign. Here again we come to the Desire, Will or WORD THAT IS GOD.

W. H. D.

AN OPPORTUNITY TO HELP.

"I will endeavor to realize the presence of the Avatar (Christ) as a living power in my life."
THE TEMPLE ARTISAN.

Among the more earnest students of the esoteric science of life the expectation of the advent of a World Teacher in the near future is constantly growing, while with some of these the hope and the faith, which grew out of it, has been transformed into knowledge, through interior contact with the Teacher.

When this expectation was first proclaimed abroad by the Temple of the People, as a Message of hope and promise, direct from certain Masters of the White Lodge, people listened, some graciously, some sympathetically, some cynically, even as men and women have always listened to God-inspired utterances, given for their comfort and encouragement. But a change has been taking place in the consciousness of man, due partly to the rapid movement of destructive events on the physical plane, as well as to the sense of uncertainty and impending danger aroused by the turbulent vibrations of the psychic level of consciousness. With those who were privileged to receive instruction relative to the trend of events, prior to the appearance of the latter on this plane, the unfolding of the years has been fearfully fascinating, radiant with promise of the New Day that is to be, and replete with opportunity to be of service in the cause of the Master; and in preparation for his re-appearance on the earth. The events of the years, were there nothing else to go by, have afforded cumulative confirmation of the teachings of the Master Hilarion and his associates, as given through the Temple of the People.

Some months ago there appeared in the editorial column of the Temple Artisan the words that are set down at the beginning of this article. They came in the form of an affirmation, to be utilized by those who were sensitive to the responsibility they conferred, and the opportunity embodied therein; an opportunity to build up the conditions necessarily preparatory to the appearance of a World Saviour—in the personal and Communal life.

I have often wondered to just what extent the readers of THE ARTISAN, and members of the Temple of the People, were influenced by the dominant force of this affirmation to consciously open their consciousness to that force, meditate upon its message, and send it on into the common consciousness plus the added vigor given to it by such meditation. Probably in many instances this has been the case. It is to be hoped so at least.

For we can never hope to be of greater service in the Great Cause in which we are enlisted than in this time of preparation, when it lies within our power to help destroy old forms of opinion, implastic ideas and convictions, dogmatic prejudices, and false beliefs, relating to man's evolving life, and the higher social, moral and spiritual requirements thereof, the power of which must be greatly reduced, and to a large degree eliminated, e'er we may be privileged to welcome the ONE in whom Humanity's hope is centered.

And this opportunity to help along the destruction of the binding limitations of ancient opinion, and thread-bare ideas that now chain many thousands of God's children to a dark and narrowing way of existence, when they might be walking in the sunlight of God's Eternal Love—this opportunity lies close at hand for all of us.

We have but to entertain, meditate upon, and affirm the following words, "I WILL ENDEAVOR TO REALIZE THE PRESENCE OF THE AVATAR (CHRIST) AS A LIVING POWER IN MY LIFE," day by day, week in and out, always striving to make His Presence real in thought, and word, and deed; and presently we become radiant centres of the new Messianic Power, sending currents of the Christian-force out into the human consciousness, imparting it through the uttered word, as well as through the daily services of life. I am of the opinion that for those who have accepted the belief in the "promised reappearance of the Lord, the Savior, the Elder Brother of the human race," and have been refreshed by the compelling inspiration of the promise, this comes as an unavoidable obligation, to be evaded at the peril of severe karmic re-actions, to be fulfilled in humility and reverent service, and an entering into "the joy of the Lord."

To this work have we been called. This opportunity would not have come to us, had we not demanded it of the Good Law, and earned the right to participate in the world-wide preparation. We have the strength and the ability for the task set before us, and if we ever dream of the bliss of personal contact with the Teacher, we must not forget that ours is the opportunity to make such dreams real, by fulfilling our personal responsibility from this day forward; thereby making ourselves worthy of recognition by the Master, and of greater opportunity and responsibility in His Cause. Failing in this we cannot look forward with an easy conscience to the closing years of this short cycle! but must inevitably sink into the depths of despair and remorse that yawn for those who refuse

to avail themselves of life's real opportunities, or who, by disloyalty to their ideals, miss the upward way of life for a season.

Here is an opportunity to help, available to the poorest of us. It invites to an unfaltering service. It opens the way whereby we may render necessary assistance to THOSE for whom we should be ready to go to great lengths of self-sacrifice and service, to the end that the path may be found unencumbered by the eager feet of the "Son of Man," who cometh with peace and healing for the races of men.

CHARLES H. EMMONS.

Junction City, Kansas.

A LOVE LETTER TO YOU.

Halcyon, Cal., March 1st, 1915.

Dear Friend and Comrade:

We are writing you a real love letter this time and sincerely hope it will touch a responsive chord in your own heart.

This love letter does not spring from a blind love incapable of perceiving a weakness or failure on the part of the beloved, but from the greater love which can see and understand the *weakness* as well as the *strength*, the *selfishness* as well as the *selflessness*, the *indifference* as well as the *zeal*, all of which lie hidden beneath the outer shell of the loved ones, and so we can understandingly plead for greater unity, deeper interest in all that concerns us, individually and collectively, and more diligence in the performance of our duties and obligations.

One of the most important of these duties is the consideration of the Order of the 36 by those who are eligible, having been members of the Temple for one year; and in connection therewith the duty of conscientiously reviewing the earlier instructions of the Masters, especially those instructions bearing on the seven-fold divisions of life and the corresponding degrees and orders of the Great White Lodge.

Another most important duty, and a privilege beyond computation, is the supplying of the Masters with a vehicle for the dissemination of their messages and instruction, as is done by the publishing of THE ARTISAN.

The undersigned have deeply appreciated the response made to the plea of the Treasurer last December for funds to pay back printing bills: but we should not forget that every month brings a new bill for printing and they pile up rapidly if not met at once.

We are all morally and spiritually responsible for any such indebtedness.

Many organizations have been obliged to discontinue their publications because of non-support. It would be a calamity indeed if the Temple of the People were obliged to suspend THE ARTISAN from any such cause.

We are one family, bound to protect our Father's house and his interests, if we would have his protection and help in our hours of need. No other ties are so essentially true and lasting as are those which bind the disciples of the Great White Lodge to each other, none so pregnant with all we hold most precious—the growth of the individual soul. Can we not do more toward strengthening those ties by all means in our power, and if unable to do more than write an occasional cheery or sympathetic letter to some one of the many lonely, soul hungry comrades whose Karma lies heavy upon them, we may be sure we are tying a knot in the life line which encircles us.

In all tenderness and devotion, we are

Faithfully yours,

FRANCIA A. LADUE,
Guardian in Chief.

WILLIAM A. DOWER,
Official Head.

TEMPLE ACTIVITIES AND NOTICES.

Attention is again called to the special offer regarding the book, "From the Mountain Top," and subscription to THE TEMPLE ARTISAN, on the advertising page of THE ARTISAN.

* * * *

Miss Emma Oviatt of Santa Barbara gave the Centre a week's stenographic and typewriting service during the past month. Such a service, needless to say, is of incalculable benefit to Centre and members alike.

* * * *

Temple Builders' lessons attractively bound and arranged in series as "Nature," "Life Stories," "Temple Teachings Simplified," etc. Also songs and stories neatly illumined and now on sale by Temple Builders. Twenty-five cents for lessons. \$1.50 for songs and lessons.

Attention is called to the splendid inspiring article in this issue, "An Opportunity to Help," by our brother, the Rev. Charles Emmons, of Junction City, Kan. Brother Emmons has been a Temple member for many years, and has rendered great service in disseminating the inner truths of the Great Lodge.

* * * *

Members are reminded that October was the period for the payment of annual and semi-annual dues. Prompt remittance of dues is helpful to the Centre, permitting settlement of outstanding debts, for printing, postage and other inevitable expenses in conducting the work.

* * * *

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.



The Temple Artisan

APRIL, 1915

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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. XV.

APRIL, 1915

No. 11

Behold, I give



unto thee a key..

THE BANISHED.

Fallen Angel that thou art, thou giant form of god-like face and cloven foot, thou renegade from Paradise, flung into space to seek and find Humility. Shorn of thy wings, thou reachest outward trembling hands toward the central sun and inward through thy navel toward the center of all sentient life, urged on by the unquenchable desire to find thy way back to thy long lost Paradise and take with thee the myriad lives thou hast informed and sheltered, that they and thou may look upon the Father's face. Now hath it dawned on thee that only through those lives canst thou be reconciled to God, for on them now hath been bestowed the Holy Spirit, once thy guide and mentor but lost to thee through pride, when, as with lightning speed, thy feet were cloven and thy body cast from Paradise to live thenceforward in an earthly shell..



THE REAL WORLD.

'This world is full of beauty,
'Tis full of life and joy,
'Tis filled with health and happiness,
And peace without alloy.

There's music in the sunshine,
There are songs for us to sing,
For the world is full of music—
Be still and hear it ring.

There's life in every moment,
There's peace in every day,
There's light in every hour,
And strength in every ray.

The world is full of goodness,
'Tis full of truth, likewise;
God's heaven is within us,
And earth is paradise.

Plainfield, N. J.

—*Alfred Tomson.*

FRESH AIR.

TEMPLE TEACHINGS. OPEN SERIES. No. CXXXI.

No student of life and its various aspects can fail to observe the cyclic action of its every phase of operation. In law, in ethics, in polity and religion, action and reaction occur cyclically. Laws are made in one period only to be repealed or ignored in a succeeding period. One school of medicine, or architecture, one method of education, one fashion give way to another, and after a definite period return, accentuated in some degree. One period of pronounced reform on ethical lines will give way to indifference and license, and again there will return a wave of excessive virtue. No matter how trivial any phase of life may appear to observing eyes, the cyclic law governs its advent, its obscurity, and again its re-appearance.

It is only within a comparatively short period of the present era that the importance of fresh air in the cure and prevention of disease has become universally accepted, and yet new discoveries in science are now accountable for a reversal of some of the more generally

accepted ideas, in some degree; and as the newer theories gain ground, fear of the effects of impure or devitalized air will decrease and other remedies for those diseases, now supposed to be only curable by fresh air, will be found only to give way in their turn. But the wise man will not be caught in that reactionary wave, for behind and above the apparent truth of later scientific discoveries is a spiritual truth which may be discerned by observing the law of correspondence and it will be found to be far more reliable than any findings of modern science.

The preventative as well as the curable effects of pure fresh air are primarily dependent upon the moisture in the air, which acts as a vehicle for one of the finer forces of nature. Moisture is the result of the combination of hydrogen, nitrogen and oxygen; the ultimate bases of these gases are magnetism and heat. In overheated air the moisture is decreased and the magnetism and electric heat is inhibited to a great degree upon which all physical life depends. You have only to watch the drying up of material objects in an overheated apartment to gain some idea of the effect of artificially superheated air on the human body. An extra amount of the moisture of the body is drawn to the surface and even if not apparent as sweat, under right conditions may be seen a constant throwing off of minute particles—vehicles of magnetic energy, whereby the very life principle is escaping the leash of skin and mucous surfaces, thus rendering the whole body more subject to the encroachment of disease germs and gradually destroying its power of resistance.


The life principle is a fine electrical force by means of which the magnetism and heat of the body are maintained and the gases of hydrogen and oxygen are combined in the fluids of the body. When the air is unnaturally overheated or vitiated and therefor when the normal temperature of the body is changed or interfered with as a result of unnatural heat on or by the action of the germ life before noted, the dispersal of the carboniferous deposits left in the brain and blood as the result of the normal action of the burning up of the deleterious elements or their by-products in the blood is interfered with and these by-products cannot escape from the body. These carboniferous deposits are sometimes so gross they may be seen by the naked eye trained to distinguish them.

So much for the physical effects of unnatural heat and weighted air but there remains a more important effect which is not so easily modified or destroyed as is possible in the case of the air.

As before noted, the law of correspondence will furnish the wise man a measure of knowledge not obtainable by those ignorant of the action of the said law. You are doubtless aware of the effect induced by excessive heat upon the mind. The processes of thought are sadly interfered with during a period of even natural excessive heat something approaching a comatose condition obtains in many instances. The mental bodies of those so affected are robbed of their life principle, the finer form of energy which in turn is the base of bodily heat and magnetism, at the same time that the body is robbed and weakened, and the deliberate yielding of the body to conditions which enervate and disease that body, is a species of suicide. The soul, the vehicle of the spirit, may be thus compelled to cease its normal action on the mental body, and the whole man, body and soul are thus incapacitated to more or less extent.

You may say that similar results may be obtained by other means, but I assure you any similar effect has been produced by similar means no matter how far apart the original causes may seem to be. The blood is the vehicle of the life principle, and the blood is entirely dependent upon the vehicle of the finer forces—the air—for purification, as the finer forces must have a vehicle for transmission. Whatever the form of disease or injury the body may suffer, recovery is dependent upon the degree of purity the blood is maintaining.

Excessive anger, hatred, and all their brood of devils also superheat the blood and bring on conditions of body and mind similar to those produced by ill-ventilated apartments or by the maintenance of excessive heat within the same.

H—

THEOGENESES.

Commentaries on the Nine Stanzas of Dzyan given by the Master Morya to the Temple of the People for the New Humanity.

Stanza III. Second Sloka.

“No more shall huge creatures and crawling things find room on the rim of the wheel where dwelleth the Sons of Fire and Flame.”

From the beginning until the middle of a Maha Yuga—a vast evolutionary period; the tendency of all individual forms of life in manifestation, whether mineral, vegetable or animal forms, is to expand and increase in size, strength and fertility. From the

middle point of that period there is a gradual decrease in size and physical strength, while at the same time there is set up an increase of power and psychic virility in preparation for the advent of the spiritual forces which will thenceforth guide the evolution of all life forms until they have attained the height of perfection possible in that one period.

The above is but a bare outline of the action of the evolutionary forces for one Maha Yuga and is given here only for the purpose of aiding the reader to connect certain geological data and super-physical facts in the mind for a better understanding of the sloka commented upon herein.

According to the Secret Doctrine, after the subsidence of the waters which had submerged the earth at the close of a former evolutionary period, the sediment left was dried by the flames and fires—spiritual beings—and molded into innumerable forms which became vehicles for the material operations of the said flames and fires. These forms contracted and expanded—pulsed—in response to the action of Fohatic energy, and finally hardened into rocks and minerals. Simultaneously the huge semi-translucent, semi-material forms of men and animals of the preceding manvantara, when the whole planet was in a semi-material state, now endowed with lower mind, appeared upon the renewed earth. They gradually decreased in size and physical strength, while they attained more solidity and weight.

The sloka herein quoted must have referred to this period, or rather more particularly to the first part of a period which was to follow, as it is a prophecy of an age which was to follow the one referred to in the last given commentary on the second sloka. Evidently, all matter had reached just such a state of development as that above noted and reached it at the middle point of a full evolutionary period, when a new era for man and animal was dawning.

Modern geology can take the student no further back, so far as individual life forms are concerned, than the Silurian, Devonian and Carboniferous ages, the ages of the invertebrates. No remains of animal or man have been found to prove the existence of individual forms of life in the archaen time, the Azoic and Eozoic ages; yet to the occultist this is a most important period, for it is the period when the Sons of Flame and Fire, the higher monads—the Lhas and Pitris—incarnated in the mindless third root race and proceeded to develop the individual mind—soul in androgynous man, and the huge animals and reptiles then began to change form

and disappear from "the rim of the wheel"—the crust of the earth. At the close of the Reptilian and Mammalian ages, geologically speaking, the human race possessed of the rudiments of mind and with physical bodies of firmer texture than were those of their progenitors dwelt upon "the rim of the wheel." The men of this race, the then "Sons of Fire and Flame," were the progenitors of the present human race.

The Flames and Fires are so frequently referred to under other names in different systems of philosophy that the student may become much confused if he does not familiarize himself with some of the classifications. According to Theogony, they are different hierarchies of spirits identical with the burning fiery Seraph mentioned in Isaiah—the Spirits who attend the Throne. According to the ancient Aryans, they are identical with the Lhas, the Devas, Rishis, Sudras and the Forty-Nine Fires. Quotations from the Kaballa and other ancient works to the above effect are given in the Secret Doctrine. The Flames and Fires are masculine, as opposed to the Waters, which are feminine. Students of symbolism should bear this in mind, as it is an important feature.

It has been widely stated and is firmly believed by many students of life that man as he is now constituted first appeared on a continent on that portion of the earth we now call the North Pole, and recent discoveries in that region in the form of animal remains similar to those found in different quarters of the torrid and temperate zones seem to give some foundation for that belief, as far as the matter of climate is concerned, although as yet no remains of man have been found near the North Pole. As the bones of the animals so discovered have been found to be identical in form and structure with the bones of animals recently discovered in large carboniferous and calcareous deposits in widely separated parts of the earth, it is strong evidence that similar conditions of heat, moisture and carbonic gas existed at one time at what is now the North Pole as were those instrumental in the creation of the luxurious growths of forest and plant life which formed the vast beds of coal in other sections of the earth. Arcane Philosophy says the absence of human remains in the before mentioned deposits is due to the fact that there were no purely human forms on the physical plane until the advent of the third root race and that the discovered animal remains were those of a preceeding race living in the Archaic age. Consequently, it seems to be proven that all forms of animal as well as of human life may have been established upon

a continent at the North Pole as well as elsewhere, as all that would militate against their so doing would have been such a climate as now obtains in that region. Arcane Science postulates the cyclic shifting of the axis of the earth and the consequent changing of climatic conditions in the different zones at definite periods of time. Modern research in geological fields has yielded many facts which appear to demonstrate the truth of the Arcane teachings in regard to the former existence of an island continent, a veritable paradise, at what is now the Arctic region. It may well have been the Garden of Eden and the habitat of the Adam and Eve of Biblical lore; and if that be true, archaic philosophy and sacred history are not so much at variance on one point as might be supposed.

—B. S.

SOCIAL SCIENCE.

THE RESULT AND THE WAY OUT.

It is necessary to go a long way into past time to discover the origin of the present condition of the world, socially and financially.

The king who made the first seizure of land, by so doing crystallized selfishness in himself, and led to the same in most others because it was ripe, thus bringing the notion that one could have an individual possession by right, instead of by sufferance.

The next step was the creation of the fiction of value attached to something taken as a standard in reckoning the amount of a man's possessions, pay for his time, and the other accidents of the social relation of one to another. Something scarce was determined upon.

Interest came, and then many lived partly on what somebody else had assembled by one means or another, while some even hung on to all of their capital and lived on interest which ultimately came out of the consumers. This class of dead weights—non-producers—has afflicted the social body ever since.

The next step on the downward path socially and economically was the twisting of the law of supply and demand which applies to spiritual matters, into an application to material matters. When one gives of the spirit to help another, a vacuum is thereby created. The creation of a spiritual vacuum makes a spiritual demand; the demand is honored, and as much as has been given is received. There is always a supply to fill any demand, and the price is always the same.

When the idea was advanced that this law applied to material matters, selfishness had grown to such an extent as to have generally obscured discrimination, and the people readily fell into the idea as right. Some more acute, but unscrupulous, welcomed it as a great advance in the construction of the social order, because in their conceit they considered themselves able to get the better of their neighbors. So it was accepted, notwithstanding it met with opposition from a few wise men, as had also the king's act and the resultant ideas coming into general notions.

Never was there a more ridiculous idea than that this law of supply and demand applies to material things, and one has but to examine the facts without prejudice, to discover its total falsity. Suppose there should be but half a crop of wheat the coming season. Would that be a legitimate excuse for raising the price? No, because it would be no better; it would last no longer; it would have no more power to preserve life; but those who would control it, through the fiction of the law of supply and demand determining the price, would put the price as high as possible. In other words, because of the ignorance of the people in this regard, and in many cases their own sincere belief in this fallacy, they would capitalize their individual selfishness.

Not only that vicious practice is countenanced and regarded as right, but money is cornered and treated the same as commodities, in order to gain higher rates of interest for those who have it to loan. But this is not enough: now, as before slavery was abolished, human beings are treated as commodities. As though the number wanting to do a certain thing reduced the amount or quality of work performed!

Worcester, Mass.

J. WRIGHT TAYLOR.

(Concluded next number)

The Temple Artisan

Published by The Temple on first of each month.

Annual Subscription, \$1.00.

Single Copies, 10 Cents

Entered as second-class matter July 1st, 1908, at Post-office, Halcyon, Calif.

Address all communications to THE TEMPLE ARTISAN, Halcyon, Calif.

EDITORIAL MIRROR.

The Easter festival symbolizes the resurrection of both vital and spiritual forces from the tomb of matter.

In man as an evolving entity it means the eventual resurrection of the higher self in his nature, that is, the development of the lower self as a result of sacrifice and unselfish effort, until the correlation is made with the higher self and mastery attained.

In nature, Easter symbolized generally, the great truth that periodically at a certain season or cycle of the year, we arrive nearer to the source of all light and life, so much so that, all life flows upward, begins a new incarnation, or resurrection in fact.

At this period, known as the vernal equinox, the sun crosses the line, begins his journey northward again and all life rises, resurrects joyously to meet and greet Him, His life and Light.

The sap dormant in plant and root life begins to rise and a new manifestation—expression of life—begins, analogous to a new manvantara for all that was indrawn during the last season into the root of nature, corresponding to the absolute, so to speak, to the last manvantara, now comes forth again, using the growth and development of the past as a basis or fulcrum on which to rest the growth and development of the future.

Hence the Christ, the New Life, the new Light, is perpetually reincarnating through matter each time in a higher expression until sometime the Christ Light will be perfectly manifested. Flowers, birds, man, and all nature seek to express this life and light more abundantly as nature evolves. There must be, however, life and death so-called, and life and death repeated and repeated before the victory over matter, over bondage to change is won, and the change-

less state of consciousness attained. This changeless state means the power over all limitations of form and matter, the power to BE WHAT YOU WILL TO BE and to dominate and *create* changes instead of being dominated by them.



And the Easter Tide is the Christos-Light flowing outward from the within, seeking higher and the highest expression that matter and form may give it for any age. When it shall have perfect expression on this plane, Heaven and Earth will be as one.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 124

SCALES.

There are two kinds of scales, chromatic and diatonic.

The chromatic scale passes through every tone in the octave. It ascends or descends by half steps, and consists of twelve semitones or half-steps.

It is the most wonderful of all the scales. It corresponds to the Great Life that broods over all things, containing within itself all kinds of experience—high, low, natural, very high, very low, and masterful—and so is able to comprehend, to understand joy, sorrow, the commonplace, rapture or despair, for it has been through them all itself.

The Chromatic Scale is used to express the deeper things the other scales cannot. It is like a golden chain encircling the heavens, on which chain are strung twelve master stars of light, weaving its way through the other Star-Scales, and binding them all together with its jeweled triumph over life.

The Diatonic Scales move through seven tones of the octave. They ascend or descend by both whole and half steps.

These are dual in their nature like the Perfect Prime of which we studied.

They are of two kinds, masculine and feminine; major and minor.

They come from the Perfect Prime. It is the first tone in a major or minor scale, and is called the key-note of the scale.

A Major Scale, as it is known in music today, ascends by two whole steps and a half, followed by three whole steps and a half.

Each tone and interval of the scale express some particular quality, principle or plane of life.

The Perfect Prime breaks into seven tones, seven colors, seven elements, pulses through infinite space, through the entire scale, manifesting itself on seven planes of life or being.

These planes, these tones of the scale are not separate, one from another, but represent different states of feeling, different rates of vibration, different densities of matter, different relationships with one another.

The finer rates of vibration, the finer grades of substance interpenetrate, can be found throughout the grosser, the heavier.

The Perfect Prime follows one law, one method in all expressions of life. Whenever we see life we find a seven-fold division. Sound breaks into seven tones, light breaks into seven colors, chemical elements form into groups of seven, the skin has seven layers, eggs require some multiple of seven for hatching, each phase of the moon lasts seven days, there are seven planets in our solar system, there are seven principles around which we build our lives.

The masculine tones in life today are manifesting in accord with the major scale—Do, Re, Mi, Fa, Soh, La, Ti, Do.

The keynote Do is martial, warlike, fiery, and men are fighting with one another because they have arranged their life scale this way.

After the Do has sounded its keynote fully throughout the seven tones of the scale, we will find a new scale coming into use, for men will be tired of war, and will want a change of keynote, one like Soh, that is born of love and peace, to send its rays throughout the seven tones.

When the Perfect Prime of Soh permeates the seven tones, a change will come over everything. The old scale will pass away, a new order of scale will be found that might run something like this—

Soh, Mi, La, Fa, Do, Si, Re, or if we should wish to use other syllables to distinguish it from the present scale we could take the old Sanscrit ones which would now be new again, and sing the new scale of love in the tones, Pa, Ga, La, Ma, Sa, Ni, Ri.

We might sing this new scale sometimes in the hope and in the effort of bringing the New Order of Love into the world.

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The first aphorism of Patanjali on concentration is that "*Yoga is the power to hinder the mind from being modified.*" If one has this power he has attained to Yoga and can unify his mind and soul with all light, knowledge, truth and power. But the mind is a sphere of magnetic (socalled) and akasic intangible substance, and is responsive to the slightest breath, or impressions coming from within or without; and this fine substance is thrown into countless images by external or internal stimuli, that is, by impressions as a result of association of ideas, or from objects sensed in the outer world. For instance, try to concentrate and shut out anything but the one object in view. Soon a voice of some one in the house, the sound of wagon or automobile modifies the mind and a thousand images or impressions occur, diverting you from concentrating and from identifying yourself with the object concentrated upon and so preventing the attainment sought.

As has been shown in previous lessons, all things material and astral are formed from the substance of akasa. It was also shown that the brain, mind and head, are in point of localization, a world or sphere of Akasa—the HOME OF THE EGO in fact. Hence, Akasa is intimately involved with mind and its processes of THOUGHT and IDEATION. DESIRE arises either from within or by stimulation from without, this arouses WILL, and DESIRE and WILL act upon the subtile exceedingly fine Akasa and throw it into images corresponding to the desire and related thought. This is the origin of all thoughts and images or ideas. IDEAS BEING A SERIES OF RELATED AKASIC IMAGES generated by Desire and Will.

The Akasic substance interpenetrating the brain and head may also be thrown into images by a current of force or thought projected on it by another mind. This is the basis of TELEPATHY, and this is more common than is believed or understood. The thoughts and ideas of humanity cannot be "hid under a bushel," but stream forth and strike on minds hundreds and thousands of miles from the point where these ideas are generated, and according to the nature of the thought force may help or hinder. In the Akasic mind realm all humanity has a common focusing point. This is why a powerful MASTERFUL CONSTRUCTIVE THOUGHT sent forth by a mind may strike on the minds of thousands and help the world

more than all the outer efforts of years. Outer efforts and work, however, must be done too, for it helps to make the complete correlation between the planes.

W. H. D.

TEMPLE ACTIVITIES AND NOTICES.

Bear in mind the special offer regarding the book "From the Mountain Top," and subscription to "THE TEMPLE ARTISAN," on the advertising page of THE ARTISAN.

* * * *

Charles Louis Brewer, a writer on new thought subjects religiously and economically paid a visit to the Centre recently. Mr. Brewer had contacted the centre some years ago, staying several weeks at that time.

* * * *

Sister Ida J. Wilkins is at the Paso Robles Hot Springs, located about forty miles from Halcyon. Mrs. Wilkins is trying the hot mud baths at the above place with the hope of curing a very obstinate facial neuralgia.

* * * *

Brother John Varian has been away from the Centre for several weeks on business matters taking him to Santa Cruz and Palo Alto. The members at Palo Alto were rejoiced to see their old comrade once again.

* * * *

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