

THE  
TEMPLE ARTISAN

DEVOTED TO

Mysticism, Social Science  
AND ETHICS.

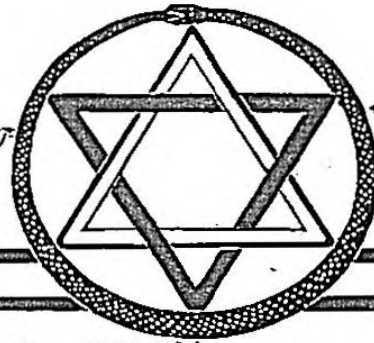
Circulates in all parts of the World. Each issue is replete with helpful teachings anent the great problems of Life.

This Magazine is renowned for the high messages of truth it is and has been transmitting to the World from Those Who Know.

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# The Temple Artisan

FEB.-MAR., 1922

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Mysticism and Social Science

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# THE TEMPLE

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**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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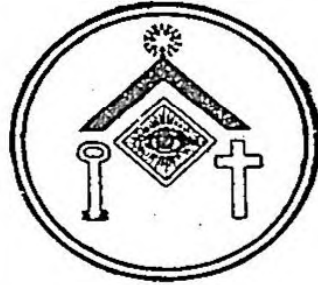
# The Temple Artisan

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FEBRUARY-MARCH, 1922

No. 9-10

Behold, I give

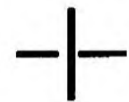
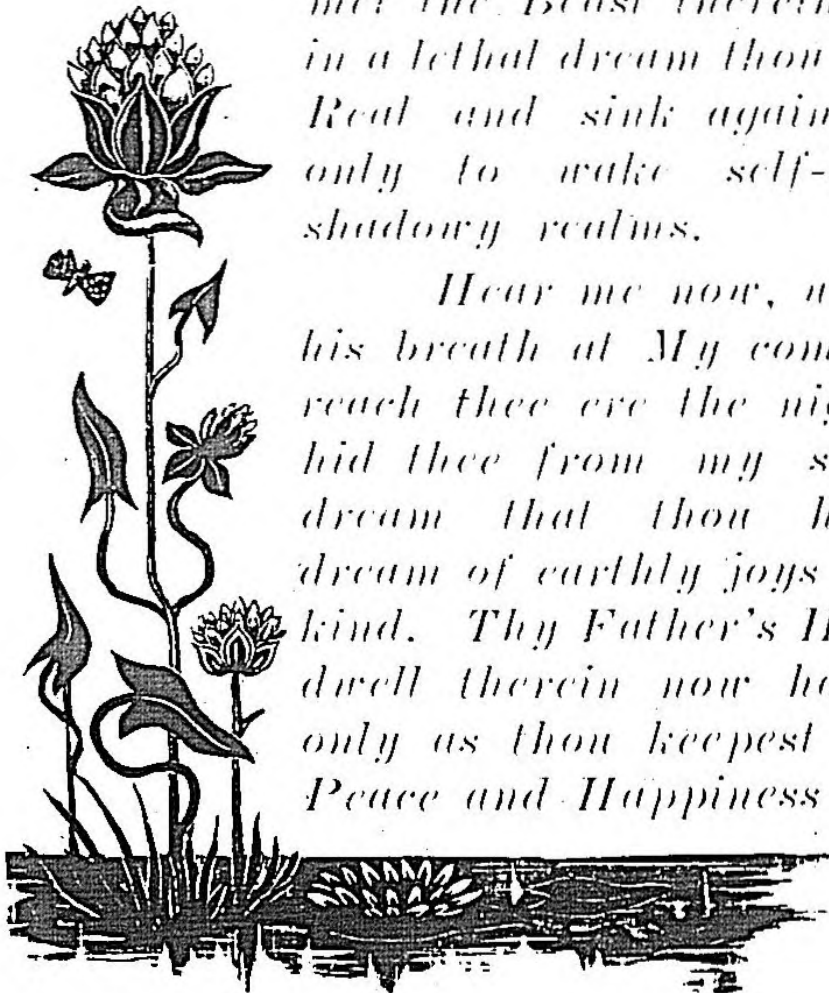


unto thee a key.

## FORGET THE DREAM.

*Oh Little One! Oh Precious One! Thou rarest jewel of thy Father's Crown, bend low thine ear and hear, lest in thy false security thou shouldst forget the pit from which I tore thee, when in thy pride of self thou didst seek the wider path and met the Beast therein. Listen now, lest in a lethal dream thou shouldst forget the Real and sink again in Fancy's arms, only to wake self-bound in Hades' shadowy realms.*

*Hear me now, while Chronos holds his breath at My command, that I may reach thee ere the night has fallen and hid thee from my sight. Forget the dream that thou hast dreamed—the dream of earthly joys apart from all thy kind. Thy Father's House and they who dwell therein now hold thy troth, and only as thou keepest Faith can lasting Peace and Happiness e'er seek thee out.*



## FROM THE MOUNTAIN TOP.

### ISHVARA.\*

Unveil those eyes of flesh—unstop those ears of matter—still that trembling human heart, that so thou mayest feel the rhythm of the Universal Heart Divine! And then with unsealed senses, listen to the Voiceless Voice—God's Soundless Sounds—those living melodies of life—the mystic cadences within all things: in the soul of Fire, in the iceberg's heart, in tiny germs of unborn life, in the Sable Robes of Night and the Radiant Vestures of the Day—yea! even in the lurid smoking blood of snarling Beasts or in sweet pulsing Love from Angels' Breast—and listening—know—I sing in Thee and Thou in Me—all in Ishvara's Eternal Song—Celestial Rhapsody of Being. And when—Beloved—the Satvic brightness of thy soul is no longer holden by human thrall then shalt thou realize That Great Day "Be With Us."†

(Transmitted by R. S.)




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### VIBRATION.

#### A SYNOPSIS OF CREATION.

TEMPLE TEACHINGS. OPEN SERIES. No. CLXXIX.

The Cosmic centers or principles of Atma, Buddhi and Manas, the first three manifestations of the essence of Deity, are materialized by the power of Fohat, Cosmic Electricity. The different rates of vibration are directed by the Hierarchy of Dhyani-Buddhas and Dhyani-Chohans,—great Spiritual Beings, creators of Form.

The vibrations of this Deific Essence result in the formation of the first state of Substance in manifestation, the state termed Akasha.

\*Ishvara, Deific Consciousness, the Verbum or Word, manifesting as Cosmos by the power of Universal Rhythm or Music.

†That Great Day "Be With Us." That Day when all illusion of separateness is overcome and man merges into the One Essence and becomes not only one with "Us"—the manifested Universal Lives which are one life—but that very Life itself.

—*Secret Doctrine.*

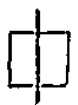
By the action of Bohar certain degrees and situations are set up in the substance of Akasha. The decreasing degrees of vibration in akashic substance results in the formation of the substance of the etheric planes, as a still lower decrease of vibration of the etheric states of substance results in the formation of the astral and physical states of substance—matter.

The phenomenon of Cosmic Light is the effect of the radiation and vibration of the minute particles of Electricity termed Auric force or Electrons, and the vibrations of Cosmic Light are in one sense the creators of all lower forms of Substance and matter. The Deific essence is made manifest first by Sound—the Word, Cosmic Electricity, and secondly by Light, and light and Mind are fundamentally one Substance. The Deific Essence is primarily spirit in manifestation as Cosmic Light. The Auric force is formed by the radiation of the light of the Central Spiritual Sun, the light of truth by the higher mind.

Only as man understands the importance of vibration in solving the mysteries of creation, can he ever gain a synthetic idea of spiritual life in manifestation as physical matter.

The creation of matter is a stepping down by vibration from spirit to matter, a lessening in degrees of vibration of one homogeneous state or condition of spirit, to matter of the lowest vibratory rates; the matter of the physical and lower astral planes of life. Death is the result of a change in vibration of all the substance of the physical body, and this change in vibration sets in action the forces of dissolution in the whole body, and the principle of higher mind has no longer a suitable vehicle for manifestation on the physical plane. The cause of the change in vibration may be due to either disease or injury. Anything that produces a change of vibration will have its corresponding effect according to the mathematical enumeration of the different rates or degrees of vibrations.

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## RECOGNITION OF LIMITATIONS.

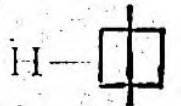
TEMPLE TEACHINGS. OPEN SERIES. No. CLXL.

He who fills his days with unwholesome repining, his sleepless nights with longing for that which comes not, neither can it come—to him I say, hear me and remember, for I speak truth. No greater, though possibly an unacknowledged hero, is there in life's lists than

Such a man has recognized the limitations of his mind and body, and his first decision has uncomplainingly set about making the best of such qualities and circumstances as are his by birthright. He has seen that the broad stream between his desires and his possibilities is full of sunken rocks. Recognizing that this little bark of life is sure to founder on some one of those rocks, he stays on the nearer shore. Knowing that there is as much of God's great plan to be worked out on one side of the life stream as on the other, and that the seeming difference between the two banks of the stream lies only in the imagination of man, he takes up whatever line of work he finds to do and does that work with his whole heart.

Such a man is nobler far than is the man who rides rough-shod over all obstacles which bar his way to the possession of power: the man who crushes hearts and bodies alike and leaves widespread devastation in his wake on his way to the accomplishment of some ambitious purpose, only to find at length that though he may be a hero to a few scattered hundreds of his own ilk, he is the veriest failure in his own eyes.

For however vast the enterprise or great the prize he has striven for and won, it is worthless when he must look back on a life spent in gratification of ambition. The husks which alone are left after the stripping of the food provided at such cost are all that remains to be sate him, and they are very harsh and bitter to the taste when he faces a yawning grave.



## ANGLES OF SCIENCE.

### MIRACLES AND ACCIDENTS.

A great deal of the controversy between material and Occult science is due to confusion in terms. When a word means two different things to people who are arguing about it, it is useless to expect an agreement until each understands the other's interpretation. Take the statement that most cases of thought transference are accidents. This is a perfectly true statement, yet the various people who would agree to it might have entirely opposite views on the subject. It becomes necessary, therefore, to define what we mean by an accident, and since miracles are really so akin to accidents, it will do no harm to mention the two together.

In philosophical terms an accident is merely an event the cause

of which is so complex as to be obscure. If I drop a teacup and break it, it is not an accident, for our experience has told us that it is natural for teacups to fall when nothing is holding them. We can not think of an accident as an event which brings distaste of even sort, but scientifically speaking it is merely a happening which turns out differently than the casual observer would have expected.

From the ordinary standpoint, if a man jumps from a fifth-story window and breaks his leg, he has had an accident. But to be absolutely correct, it is an accident if he does not break his leg. All the cause that we can see point to the logical conclusion that he should break it; if he does not, something unexpected must have entered as a cause, and he accidentally arrives at the ground safely. But suppose that instead of falling at all the man remains suspended in mid-air, with no visible means of support. He has completely transcended the realm of accidents, and we call it a miracle. Yet there must be a cause for his remaining suspended, if we can trace causes back far enough.

The word miracle is greatly misunderstood generally, probably due to the mistrusts surrounding the subject, and the infrequency with which miracles have been witnessed by most of us. Jesus turned the water into wine, and fed the multitude with a few loaves and fishes. Taking these not as parables, but as actual physical happenings, they quite readily fall into the category of miracles. Popularly speaking, a miracle is something you have heard about but didn't believe literally unless you grant Occult powers to the doer, and even then you would much rather have seen the event yourself. But scientifically speaking, a miracle is an accident once removed; it is too accidental to be an accident pure and simple, for its causes are so hidden, complex, and inexplicable that very little is accomplished by speculating upon them.

In a mathematical sense there is a still more strict definition of a miracle which serves to satisfy those who do not grant the existence of any set of forces with which we are not reasonably familiar. To them a miracle is something peculiar which is bound to happen if you wait long enough, due to the fact that according to probability anything is possible since all causes are possible if you impose no limitations. Since the universe is limitless, anything can happen, but the speculator generally saves his face by admitting that it is generally inconvenient to wait long enough.

Suppose for example that I have before me a limitless pile of



posed, all the letters being mixed up together with no way of distinguishing them until they are picked up. If I arrange the letters in the order in which I take them, I will get a meaningless jumble of letters, with here and there a word which has meaning. The chance of my getting a word of twelve letters which is sensible is about one chance to the eighteenth power; that is, I will probably have to draw out a million times before I get such a word. Now if you will give me time for that, and as much more as I want, I will keep on drawing until eventually I will happen to get Volume 36 of the Congressional Record. When that happens it will be a miracle according to the sense in which you wish to understand the word. And yet, according to the laws of probability, I must get this arrangement of letters some time, if I can keep at it long enough.

Should I place a brick before me on the table, it will jump up and go into the air if I wait long enough, because that is one of the possibilities and all are equally probable. This does not mean that I could turn running water into wine for fifty billion aeons, until it finally happened; he was not doing mathematical miracles, but was doing producing effects the causes of which were deeply hidden and not expressible in terms of ordinary experience. So it would be in line with the philosophical definition. The forces he used were as powerful as those which turn hydrogen and oxygen into water when they are burned together, but they happened to lie in a particular state of manifestation with which we are not at present familiar.

As science progresses and penetrates more deeply into the Arcane, we extend our knowledge of Nature's forces, and begin to see the causes of accidents, so that they descend to the commonplace. An airplane flight across the Atlantic would certainly have been an accident a hundred years ago; perhaps even a miracle. Grant us time enough, and we will comprehend the forces behind miracles; they will take the place first of our present day accidents; when they occur more frequently and are completely explicable in common terms they will become merely commonplace. But there will always be something ahead that we do not understand, so we are sure for some time to come of our accidents, and our miracles.

BENEVOLUTUS.

# The Temple Artisan

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## EDITORIAL MIRROR.

Within the past forty years many heavy veils of ignorance have lifted and disclosed truths hitherto undreamed of, and the application of these truths to human life and activity tends increasingly to be great to the sum total of human happiness and efficiency.



Within the period we have discovered the principle and method of using the electric light, wireless telegraphy, the X-ray, the phonograph, the cinematograph, the submarine, the airship, radium and the electron. In addition might be mentioned the proof and mathematical demonstration of the Law of Relativity by Einstein that has upset many of the time honored hypotheses like the ether, etc., in which science has been so serenely yet falsely building for many years past.



Phenomena observed in connection with radium completely destroyed the established theories of matter and force, so that our conceptions of the constitution of matter is vastly changed. The phenomena revealed by radium of one element being transmuted into several others rent a heavy veil and let in a flood of light on the essential relationship of the so-called chemical elements composing the universe—incidentally proving that medieval alchemy must have had a basis of truth.



The discovery of the Electron as the ultimate unit of matter was coincident with this new concept of matter. In other words, that all matter and all force rests on an electrical foundation—electricity being the basis of matter and being composed of infinitely little particles called electrons, these electrons forming atoms of various elements according to the number and manner of their grouping. These atoms then form molecules and the molecules make up the cells of organic tissues or the structural masses of inorganic matter.

Some of the discoveries referred to have a bearing on health and disease. The X-ray and radium play an important part in the diagnosis and healing of disease, yet it is now granted that these agencies have not been nearly as useful as it was hoped they might be. In fact, radium has fallen far below expectation in its healing virtues and some authorities frankly state their disappointment and say it has even done more harm than good. The discovery of the Electron, however, has opened up another way for diagnosis in healing, and one that is so efficient that it is nothing short of marvelous.

To Dr. Albert Abrams of San Francisco the world is indebted for a system of diagnosis and healing of diseases based on the vibrations of electrons. The tissues and organs of the body in health are made up of the ultimate electrons grouped normally and possessing a certain electrical polarity, *positive, negative* or *neutral*, as the case may be. When disease occurs from whatsoever cause, this normal arrangement of electrons is changed with a resultant change of polarity in those tissues, and this makes an abnormal *unbalanced condition*, permitting irritation and inflammation of that part with disturbance of function and pain, thus creating a soil in which pathogenic bacteria may flourish as in other cases and other germ diseases, or allowing the tissues and organs to become perverted into abnormal growths like cancer, sarcoma, and so on.

By means of delicate apparatus, these electrical changes that are the back of all ill health can be detected in the very earliest stages and the extent of diseases measured in terms of voltage. The exact vibratory rate of the disease is also known in the same way and cure is established by an electrical apparatus called the Oscillo-clast delivering the same rate to the diseased center and shattering the disease by its own keynote, thus allowing the normal electrical polarity of the parts affected to become re-established. There can be no doubt of this system of healing belonging to the New Order, and that it is a "sign of the times" pointing to the New Age—the Age of Radiance.

W. H. D.

## THE TEMPLE BUILDERS

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### Lesson No. 181

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#### ZUNI.

The dry clear air carried the sound to him as he sat silently wrapped in the exquisite pleasure of inner contemplation. Again it came, "Who-o-e, who-o-e;" and the man aroused from his meditation rose slowly to his feet.

"It has come: The Call," he murmured in his low, sweet tones, deep and clear as the chime of the bell in the monastery. Going slowly to a tree from which depended a bronze temple gong, he gave one touch and the mellow tones reverberated from mountain peak to mountain peak. The call was not repeated.

Zuni moved softly to the mouth of a cavern that opened from a ledge into the mountain side. There he liberated a couple of doves, scribbled a note on fine tissue-like paper, made duplicate, fastened one to a leg of each dove by clasps and with a few words of tender farewell, threw one after the other into the air and stood silently watching, as, after wheeling a time or two, they flew off over the lower planes straight toward their destination.

"It is done: May the blessing of the all good rest upon thy house, Oh Marji," and Zuni held out his hands in blessing, as he turned toward the cavern. Gathering up a few small articles he put them in a small shoulder bag which he slung over his shoulder, and picking up a long rod started down the mountain, chanting the evensong to himself as he walked with easy, graceful swing of one who has lived much in the open. He walked rapidly, scarce pausing as barriers reared in the way, but sprang lightly to the top of boulders and over or slipped easily down declivities.

It was nearing twilight, and the homing doves called their mates with liquid notes, as he went up a long path of narrow stone steps that led up and up to the monastery, perched on the side of a mound-like hill back of which rose the high peak of Shengi.

Evidently his approach was noticed, for the entrance door swung open and he entered a great broad hall, paved in mosaic. The walls were of white marble on which was sculptured in paneling great scrolls of manuscript, entwined with lilies. On the

pages of the manuscripts were engraved pages of wonderfully fine writing and near the manuscripts in niches were life-sized figures of the Masters who had written the MSS. and long since gone into the Beyond. Men who had studied and lived the life of the recluse scientist and left their wisdom sculptured on the walls and in priceless manuscripts in the vault of the library.

A very old man advanced to meet him, his long white beard and faded eyes attesting to the years that his agile walk and vigorous handclasp denied.

"Thou hadst the Call? Son of Medli, art thou ready for thy work?" he queried as he gazed earnestly into the handsome face of Zuni.

"Aye, Father Adi, sixty days and five have I fasted and lived in the inner temple of silence; many were the paths that silence opened to view, one have I chosen; came I now to thee that thou give me the command from the One we obey."

"Thou art ready to leave all else and follow thy Master unto the Highest?" asked Father Adi softly.

"Have I not come thither at once, and methinks, unto the House of Marli the doves have flown with the message of renunciation."

"Thou art tired with the journey and art hungered with the fast; the evening meal will soon be prepared; bathe thou in the pool at the left of yonder entrance; when thou art rested the attendant will conduct thee to our repast," and the white-haired old monk motioned Zuni to an arched entrance where upon crossing an ante-room and drawing aside the heavy embroidered hangings, he saw a sunken pool softly illumined by the yellow glow of the radium globe suspended above. Zuni laid his bag and staff on a carved bench of marble, unclasping his robe and sandals, gladly descended into the cool, sparkling water. After bathing he rested on the couch at the side of the room for a time. An attendant approached him with a robe of the order and the golden sandals of the Medli scientist. Zuni's eyes glowed as he saw the sandals. Donning both he followed the attendant through several large rooms, a long corridor and into the vast dining room of the monastery. At a large marble table some fifty students and Masters were seated. One and all greeted him with the outward salutation of the order and Zuni, replying in kind, was seated by Father Adi. The menu was simple, consisting of bread and honey and milk, olives and the fruit of the custard-tree. Zuni had fasted long and ate sparingly. When finished, the attendant

who conducted him thither, escorted him to his room; there he found his bag, rod and a manuscript on which was inscribed:

"Thy work beginneth at the hour of the Cross. Our attendant will awaken thee and bring thee to me"—Thy Master.

With a sigh of peace and weariness Zuni sank onto the couch of moss and was almost immediately fallen into slumber. Ere the dawn and at the hour of the Cross, Zuni was awakened, and following the silent conductor was taken through the corridor, up many flights of steps to a circular stairs, up many long weary steps to find himself at last in a large circular room, that contained a large instrument for all the world like a grand piano with wires attached to the strings, leading up and out the top of the room. On the back of the wires was a large mirror, with a circular disk of platinum opposite; on the disk were inset jewels that held all the rays of the spectrum.

A very old and bent man arose from the seat before the instrument. Motioning the attendant out of the room, he took Zuni's hands and pressed them palm upward against his forehead.

"My son, I found thee prepared and sent thee the Call. Thou seest the Great Oversoul hath chosen thee for the Interstellar Messenger and unto me came the order that thou shouldst begin thy work at once. Sit thou, on that couch, whilst I shall tell thee a little of our message sender."

"Master, I heard the Call, and I have come at once."

"It was well. Many ages ago, one who was Master Mirdi, learned the laws of planetary vibration of the planetary Forces. He recognized that each Planet in oscillation was, at stated periods, in harmony with other certain Planets of our solar system. That in the Interstellar vibration there was a harmony beyond one planet's force or orbital power. He made Periodic Harmony a study, learning the vibratory length of each wave as it reached that orbital period. He found that in the case of some they were tone and color short of our planet by several tones and shades. He passed into the Beyond before he learned how to even up the tones and harmonize vibration so the waves could reach into and through the magnetic force of Interstellar action. But Master Enoan<sup>1</sup> took up his work and lengthened our vibratory waves by means of wires and other mechanical factors and fashioned the machine there with which thou and I must work. As thou knowest, all who enter here must pass through the seven States of Conscious Evolution; must accept organically formed Force as an entity

governed by organic law; must learn that law and elevate its vibration. They must accept Chemical growth as an entity, learn the concept of chemical union, chemical evolution, and chemical cohesion and elevate its vibration to one highly electrical. They must also learn the ways of the senses, their motive and accessory laws, correlate them to the organic and chemical and refine their usages.

After thou hast learned these things thy learning is to be extended into the world of harmony, its laws and wave vibrations, its tones of color and power of rhythm and their relation to all things material and spiritual. All this learned, and all relating to the higher rate of vibration on the astral plane, thou passeth through the Gate of Silence into the Inner Shrine of Conscious Action with Force Divine to take up the work that Master Emonui left to me and thee and which now I am about to leave to thee."

"Greatly honored am I indeed, oh most learned Master, and I beg thee to teach me that I may carry on thy work as thou desirest. Perchance mine own small wisdom may in time find work that will but add to thine own, if thou showest me the way."

"It is well, Zumi, thou art not as were we for thy way lieth along the flowery paths of material Unity. Come thee hither and learn the magnetic polarity and the weight of the various planets that belong in our solar system, and their length of wave vibration."

Soon they were deeply interested in the powerful registering meters that the room contained.

E. E. HOLMWOOD.

(To be continued)

## WHY A SEVEN-FOLD DIVISION OF THE UNIVERSE?

### I.

First of all we must think of the Manifested Universe as One. Underlying the common experience of multiplicity analysis shows the substratum of Unity. Any two or more things, aspects, modes, etc., are bound together by relationship of one sort or another. Most directly we find this Unity in the perceiving Ego. Nobody really knows more than one Self. The experience of multiplicity is bound into Unity in the Oneness of that Self. Hence for any center of consciousness there can be put one Kosmos, which therefore is necessarily a Universe. To speak of existences outside the range

of Consciousness is meaningless. Thus, from the primary fact of the Oneness of the Knowing Self we know that whatever IS, is ONE.

But in bare Unity alone there cannot be a filled Consciousness. There is always at least the Ego that knows and the object known. Thus it is evident that the Universe must appear as Dual.

The Universe, however, is more than Dual. If in our analysis of it we were to see it only as dual we could not save ourselves from a divergent separation of those two aspects, and the Universe would be destroyed. It is Dual and yet One. It is two aspects and the synthesizing relationship between them. The Knower stands related to the Known. Thus there are Three: Knower, Known and the Synthesizing Relationship; Consciousness, Matter and the Force that binds them together; Father, Mother and *Androgyne* Son; Atma, Buddhi and Manas. These three make the first and simplest *effective* Unity. They are inseparable save for abstract analysis.

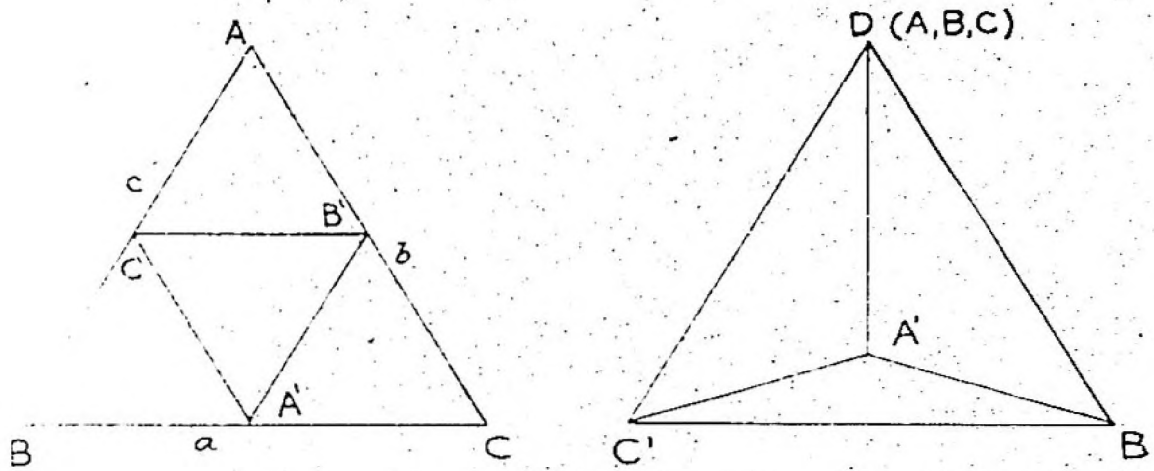
At this point consider certain geometrical laws. One, alone, may be represented by a line. Two by two lines. But neither the one nor the two lines give us any definite form. They are abstractions only. But with three lines we can form the first closed and definite figure, *i. e.*, the Triangle. This figure is bounded, has size and incloses a definite portion of plane space. It is capable of standing by itself and does not require any addition in order that it may Be. The step from unmanifested Beingness to the simplest form of Being cannot stop short of the Triad, but with the Triad Beingness has become Being.

The next step, mystically known as the "falling of the Three into the Four," is of greatest importance to those whose consciousness moves primarily in three-dimensioned space, *i. e.*, to our humanity. It is in this step that we will find the key that will answer our question. But to perceive the rationale of this step requires an analysis of the peculiar properties of parts in a Universe.

Where there are Many that are bound together in One a fundamental Law must govern every part whereby the One and the Many may stand as possible co-existences. This Law is that each Part must contain within it complete correspondences to the Whole. In other words, each Part must reflect the whole Universe. This is the basis of the formula, "As above, so below." The necessity of this Law must be perceived in the fact that in order that the Part may stand synthetically related to every other Part there must be in each



something that corresponds to those other parts. Else there could not be the binding relationship. Extend this until we have the Whole Kosmos bound into a Unity and then we perceive the necessity for the complete reflection of the whole Kosmos in every fragment.



Applying the Law of Correspondences to the triangle, ABC, which symbolizes the Triad, we see that in every part, represented by the three lines a, b and c, there must be present all of the three principles into which the Whole at this point is divided. Thus, each line is One, in that it is one line. It is Two, in that it has two ends, and more correctly, points in two directions. It is Three in that these two directions are bound together at their center in a Neutral point that is neither the one nor the other alone, but partakes of the nature of both equally. These are the points A, B, C. Consider the line, say, c. The length of this line AB, stands on the figure as a definite distance. This distance represents the point where the generative action of Two and the uniting action of One stand balanced. In a specific part of the Kosmos it measures the degree of spiritual energy put forth in the initial creative act. Now the triangle is a completed figure allowing no further action upon its plane. Being has become Being, having three parts. But over all lies the force of One binding these parts together. The rigidity of the distances AB, BC and CA, prevent the process of complete immersion in the Unity by means of contraction until there is disappearance in a point. What room for the Unifying action of One remains? It manifests in the attraction of two poles, such as A and B, of c. Under the conditions there is but one way that this attraction can work itself out, that is, by A and B drawing together by swinging on C as an axis until A coincides with B and the line AC coincides with the line BC. Each point on each of these two lines has its

polar opposite on the corresponding point of the other. All such points stand united by this turning. Similarly CB' and AB' turning about B' coincide, and finally CA' and BA' turning about A'. Thus A, B and C, which correspond to a, b and c, have been united in one point, and the One overshadows the Three, just as One united the Two in the preceding step of the generation of the Three.

FRANKLYN F. WOLFE.

Halcyon, Cal.

(Concluded in next number)

## HEALING FORCES AT HALCYON.

### PHYSICAL, MENTAL AND SPIRITUAL.

We, representing a theosophical teaching, desire that all beings are healthy and happy and aim to teach the people that they must learn to conform with God's and Nature's laws to be healed permanently. But that which we idealize is not always realized, for we are in a process of evolution, ever becoming and passing, left to experiment and experience on the stony road, subjected to errors and countless mistakes, unable unfortunately to learn from the experience of others. As a matter of fact the more we progress in the scale of evolution the more delicate and complex becomes our system.

Like the Christian Scientists we discover that all causation is in the mind, but we would rather have the devils cast out than deny them, and this is the reason why we are ever on the alert for "light, more light" along the art of healing.

Dr. Abrams, in his remarkable book, "Spondilotherapy," says: "We should be prepared to welcome new truths, even though, as Goethe observed, they threaten to overturn beliefs which we have entertained for years and have handed down to others." Dr. Dower has done so by extending his consciousness to the new electronic science applied to diagnosis and healing.

One must not forget, however, Dr. Abrams' reflections on another occasion: "the unconscious tendency of specialists to exaggerate the importance of some special method of treatment." We have not fallen into this error, either, but try to be eclectic as well as "electronic," knowing that no system is veritably a cure-all, though electronic therapy seems superior in all round usefulness to any other single method and, no doubt, is becoming the universal healing agent for the Aquarian Age, at hand.

With Dr. Abrams, however, we notice the importance of adjusting subluxated vertebrae and ligaments by means of osteopathy, chiropractic, massage and Swedish movements and manipulation, and are fully prepared to meet this need.

We also agree with Dr. Heckler, our Naturopath, that we should go back to Mother Nature and make use of her simple elements, fire, earth, air and water. "A man," he says, "who has never bathed his skin in the sun is like a violin, shut up in a box never played upon, most likely out of tune." He also believes in an extensive use of colors. Colors, no doubt, have a well recognized physiological and psychological effect on plants as well as animal and human life. Colors in a way control our very life, and used intelligently certain diseases can be favorably influenced. We have built a small air and Sun-Bath parlor and a Solarium with a few colors, just as a humble beginning to see how it works and how it will be appreciated by the people. Some people have denied the good of Sun-Baths and this because they have liked darkness rather than light. Those who eat too much meat, drink too much coffee and tea, or even smoke heavily, suffer on blood pressure and always experience a healing crisis, as one who goes to a tropical climate, they should not blame the Sun, but themselves, it is the business of the Sun to bring our impurities to the light. Especially favorable are Sun-Baths when taken in connection with water hydrotherapy.

Furthermore we will have physical culture here. Dr. Heckler will conduct a class for the sick in the hall of the pottery. He says he is going to mend old earthen vessels by all possible natural method, although he does not intend to make athletes out of his pupils. His system of physical culture in connection with deep breathing aims rather to increase the circulation of the blood and create an equilibrium of the electro-magnetic vital forces in the bodies.

We would like to say that we must "live on earth as in heaven," that is, in our body as in our spirit. When we have purged our souls and purified our minds and truly become dispassionate, we cannot continue to live on the Egyptian flesh pots without causing an electronic war of the flesh against the spirit. One must judge, however, the present from the past. We notice that many vegetarians and fruitarians had need to return to a moderate mixed diet and did well. In fact, in change is our salvation; anything used continuously wears out quickly.

Concerning diet, we cannot overlook the much advertised idea about vitamins. What vitamins are science cannot tell exactly. The problem is simple, however. Men are not bones and flesh alone and neither are vegetables and fruits without an ethereal body with which we nourish our inner vehicles. We sterilize, pasteurize, mill, and thus devitalize food of these very life promoting elements.

We will devote ourselves also in the future to study and research in problems of food and nutrition.

Last but not least we believe in mental and spiritual healing and have faith in healing through prayer. Every first Sunday of the month at the beginning of our service we will invoke earnest and sincere prayers and forces on behalf of those who are afflicted physically, mentally or morally, *and who have applied for help.* Anyone who may do so in a letter written by him or her self with pen and ink describing the condition. Those who apply must cooperate with us by sitting in silent prayer at about 4 p. m. California time, on the first Sunday of each month, and should continue to write weekly letters with pen and ink, until they have found relief.

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### TEMPLE ACTIVITIES AND NOTICES.

Members must still be patient if letters are delayed in answer as there is much stress on all the workers at the Center. The serious illness of the Guardian in Chief has added many anxious burdens and things of lesser importance have had to wait.

\* \* \* \*

The Guardian in Chief, Mrs. F. A. La Due, is still confined to bed and incapacitated at present for all Temple work or duties, but members should keep serene and hopeful and invoke all good forces that they may help her to get well and resume her work again. In all things keep high the faith that all is well with our House—the Master's House.

\* \* \* \*

The Temple is still in need of that stenographer that all correspondence may be expedited.

\* \* \* \*

The Sanatorium need for a cook and helper have been sup-

sired and other help is on the way that will lighten the healing work.

\* \* \* \* \*

The Solarium is really established, however modest the beginning, and actively functioning with several patients under the efficient direction of Dr. Heckler. Sun baths are now available and color will be added soon. A chiropractic chair and mechanical appliances installed for various kinds of treatments in addition. Dr. Heckler is a Naturopath, graduating from a school in Munich, Germany.

\* \* \* \* \*

"WHITE CITY OF THE CENTRAL SUN," is a booklet containing a collection of deep psychic experiences of a cosmical nature, by Francis A. La Due. The experiences related well exemplify the profound laws of Spiritual Unity of all lives in the One. Price, 25 cents per copy.

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