

THE  
TEMPLE ARTISAN

DEVOTED TO

Mysticism, Social Science  
AND ETHICS.

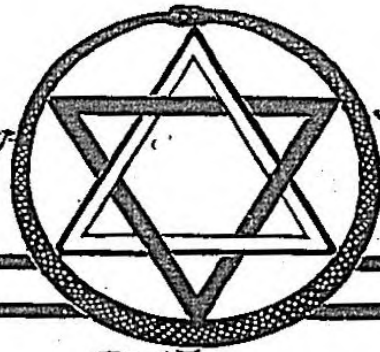
Circulates in all parts of the World. Each issue is replete with helpful teachings anent the great problems of Life.

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

Published by THE TEMPLE, monthly, per year, \$1.00; single copy, 10 cents. Sample copy on application.

Address

THE TEMPLE ARTISAN,  
HALCYON, CAL.



# The Temple Artisan

APRIL-MAY, 1923.

## CONTENTS

	PAGE
The Test of Forgiveness.....	73
The House of Hope ..... <i>J. O. Varian</i>	74
The Great Silence .....	75
Symbolism of the Blue Star Memorial ...	76
Editorial Mirror.....	78
The Sixth Breath.....	79
The Temple Builders.....	80
A Confession of Illusion .....	81
..... <i>R. A. Berrenberg</i>	86
The Seven Principles of Man .....	
..... <i>Ernest Harrison</i>	86
The Memorial Building Fund.....	94
Temple Activities and Notices.....	94

Mysticism and Social Science

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?

Address THE TEMPLE, Halcyon, California.

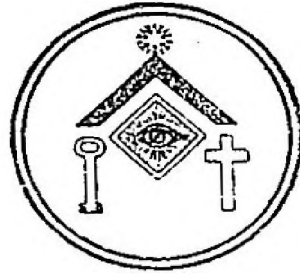
# The Temple Artisan

Vol. XXIII.

APRIL-MAY, 1923

Nos. 11-12

Behold, I give

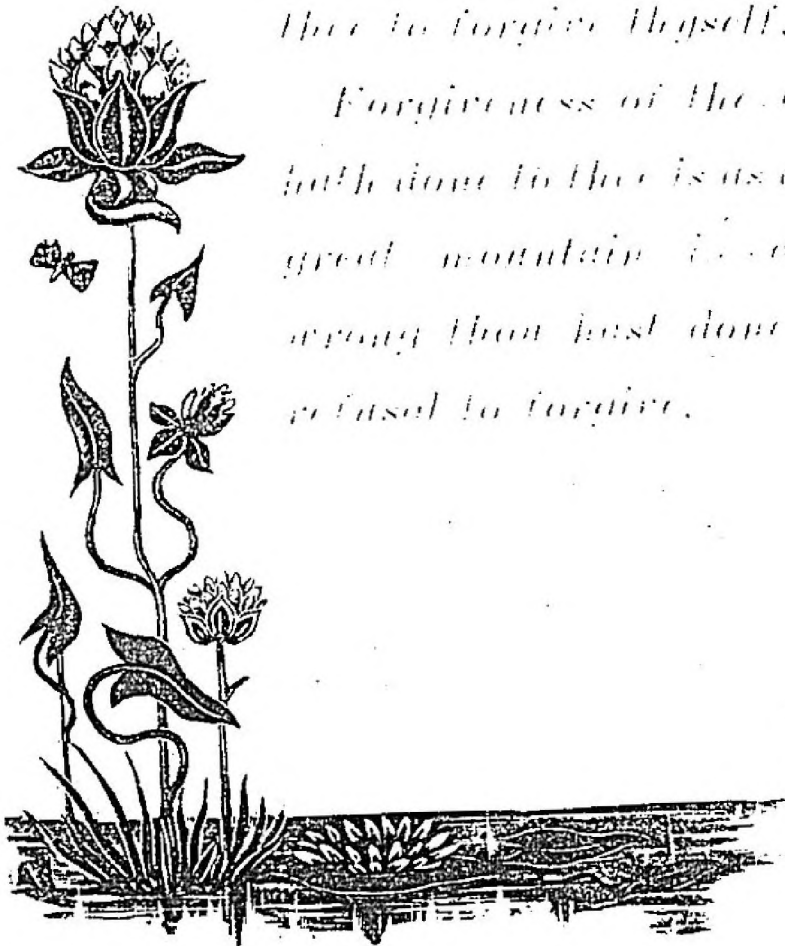


unto thee a key.

## THE TEST OF FORGIVENESS

*If thou would'st pass the test of full forgiveness,  
learn to forgive others who have made it difficult for  
thee to forgive thyself.*

*Forgiveness of the wrong thine enemy  
hath done to thee is as a grain of sand to a  
great mountain in comparison to the  
wrong thou hast done to thyself by thy  
refusal to forgive.*





## THE HOUSE OF HOPE.\*

The word came to us while the night was dark:  
 "Be Builders in the twilight of the Dawn:  
 Prepare a place for Him who cometh nigh."  
 The order came from Hierophants of Light.

Stones we were, rough hewn, battered, scarred,  
 Stupefied by Pride and blinded by Conceit,  
 Humbled we are and bound by the years and the days of God,  
 Ready to build a place of Peace, if so we may,—  
 The Temple we were to build of Mastership and Love,  
 White with the Light of the Sun,  
 Towering up to the stars,  
 Lighting the world of Man.  
 Now, of our hopes, and our tears and our lives,  
 We are building a place of Peace for our souls:  
 We are raising a house where the Powers may speak,  
 Where the Christ may bless, and the Master come,—  
 Birthed in pain, and storm and loss;  
 Founded in comradeship and love;  
 Built in friendship square and true;  
 Facing the rising sun in the East,  
 May this House of Love illumine the Dawn,  
 May this stone of Hope, this Center Stone,  
 Be true in its place;  
 May every heart and every hand that helps in this work  
 Be the hand of a friend, and the heart of a friend,  
 Though the building be hard, and the trial deep,  
 May we win to the end,  
 Three walls we must raise to the span of the roof,  
 Of Love, and Faith, and Hope undimmed,  
 United We stand in the dawn of a day,  
 We are building now entwining Hearts,  
 Where Golden Love may strengthen the walls.  
     Here may the Masters speak.  
     Here may the Christos come,  
     Here may we kneel in Peace,  
     Here may we kneel in Love.

Halcyon, Cal.

—John O. Varian.

\*Poem by Mr. Varian composed for the occasion and read by him at the Dedication of the Centre Stone of the Blue Star Memorial Temple January 19, 1923.

## THE GREAT SILENCE.

To those who have never known the power of Silence—those who have sensed the operation of the tremendous life forces, as they thrill through space, and have sunk into that perfect stillness where the soul enters the thought currents of the Infinite, and loses all sense of time and space, as it drifts out into unfathomable depths or rises to unspeakable heights,—to such as these may great secrets of life become clear.

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

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

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

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

Verily, you should love the Silence and the Darkness—even as

the light, and strive with all your hearts to fathom their mysteries; always entering their portals with humble, patient hearts, and remaining there until there is brought to birth the germ of Wisdom now lying dormant within you.

And then can you bear the Light of Spirit without being irretrievably blinded by Its rays.

HILARION.

---

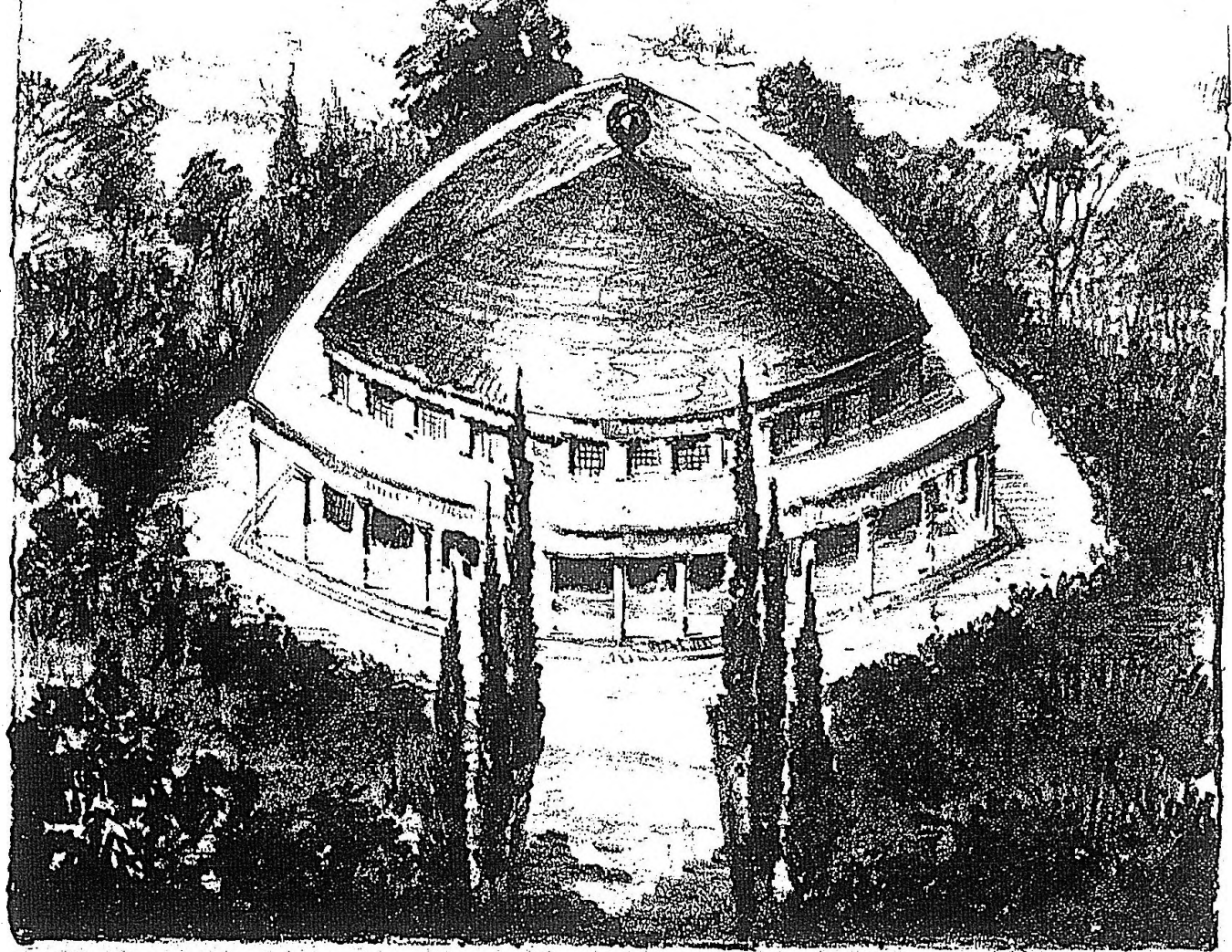
## SYMBOLISM OF THE BLUE STAR MEMORIAL TEMPLE

Its general shape expresses a *triangle*. The *triangle* is a symbol of Deity, or the Higher Self, and has been used for thousands of years by occult and spiritual societies expressing this truth. It is symbolic in other words of the *Trinity* running on through all stages of religions.

The inside dimensions of the Temple will be *Forty-nine* feet from angle to angle, or *Seven times Seven*. There will be a *Porch Seven* feet wide, supported by *Thirty-six pillars*, *Thirteen pillars* on each of the three sides. The number *Thirty-six* is symbolic of the first esoteric letter of the temple. Each pillar will be *Seven* feet high and *Seven* inches in *diameter*. Above the porch will be *Ten windows* on each side, probably having *Nine panes* in each window. *Ten* is the perfect number, and *Nine* is the number of Being. In other words, a trification expressed in fullest measure, the number Ten representing a new cycle.

The Memorial Temple will have *Six doors*, two on each side. The door openings are also deeply symbolic. The interior synthesizes the old Wisdom, its completion. There will be two *altars* in the Memorial Temple, one in the very center and one at the very apex of the triangle. The Central Altar is deeply significant, corresponding to the point within the triangle which all Masons interpret to mean Deity. The Central Altar will be a solid Tetrad, three feet in height and resting on a perfect cube, which we call the Center Stone, in the center of which repose various temple records. This cube is composed of thirteen stones. Thirteen is the number of the Christ, that is, the One surrounded by the Twelve. This cubical center stone rests on another symbolical base of concrete, one foot in thickness and four feet square. In addition to this fundamental structural symbolism, there will be interior and exterior decorations, pointing out many of the most important fundamentals of the old Wisdom and Science Religion, known in these days as Theosophy. This Memorial Temple will stand as a message to Humanity of these eternal truths.





THE BLUE STAR MEMORIAL TEMPLE

# 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 Temple members will rejoice in the knowledge that the building of the Blue Star Memorial Temple is actually under way. It is an outer symbol of deep significance and will not only be an inspiration to members but must serve to call attention far and wide to the Temple work centered at Halcyon.

On another page is given a perspective drawing of the Memorial Temple as the artist imagined it in general detail. On account of its triangular shape our architect informs us it is very difficult to make any drawing that would convey a correct idea. The view from above was chosen as the most satisfactory. When the building is completed photographs will give a better concept.

Builders and contractors however who have inspected the blue prints agree that the edifice will be unique and deeply symbolic as well as beautiful. And if it is all this it will stand as a worth while monument to the Temple work, to the high spiritual forces back of it, and to the memory of Blue Star the First Guardian in Chief who made the building possible by her tireless work and devotion to the Great Lodge who had selected her as their Agent.

With a beautiful Temple consecrated to the holiest ideals of service to and for humanity and with the splendid harmony obtaining with Temple members, there is ample assurance that the spiritual and outer influences of the Blue Star Memorial Temple of Science, Philosophy and Religion will do a great work in raising the consciousness of the human race, and in binding all men in the bonds of Holy Brotherhood.

—W. H. D.

## THE SIXTH BREATH

TEMPLE TEACHINGS. OPEN SERIES, NO. 185

The Sixth Breath is a Formative Principle—the Essence so to speak, of Abstract Form. This Sixth Breath is the Breath which God breathed into the man of Clay; and which made man a living Spirit. To have breathed into man only the fourth or vital breath would not have ensouled matter with any spark of the Godhead. The Sixth Breath is the Spiritual Breath animating all things in manifestations, and its polar opposite in matter is the Fourth or Rupic Breath belonging only to the Creature, that is, the thing created, whereas the Sixth is of the Creator: Rhythmic impulses from the Sixth Breath which is in synchronized vibration with the Great Breath, arouse corresponding breath-desire activities in the lower Rupic pole and so Form is kept in manifestation on the lower planes. Were the Sixth Master Breath to cease, all Form, animate and inanimate, would disappear from the face of the Cosmos.

Imagination, the kingly faculty of soul has its seat of power in the Sixth Breath which is also the basis of Kriyashakti, creation by will and imagination. In a sense, Breath and Desire are one and the same. Attuned to Universal Rhythm of the Great Breath, Desire is omnipotent but the lower desires cannot vibrate with the Sixth Breath because of the limitations of matter, as the Rupic consciousness on the fourth plane is merely a reflection of the higher arupic Sixth Principle on the realms of the Formless yet having in itself the potency of all form.

Breath creates images and imagination arouses Breath. With the Sixth Breath on the universal planes of being this process is vast and indescribable in human terms but some idea may be gained by studying the effects of lower breath desires on the human emotional plane. All kinds of emotions which belong to the fourth or rupic state of being affect the breath as in joy and sorrow, anger, fear, fright, deep concentration, and so on. When lower emotional phases manifest there is no control of the breath centres. The Breath becomes deep, rhythmical, catchy or shallow according to the phase of emotion manifesting, as all such belong to the plane of the Fourth Breath. Control the Fourth Breath by the Sixth however and all disordering conditions disappear.


In all disturbing mental or emotional conditions therefore indraw the consciousness by deliberate quiet breathing and seek to correlate



with the Sixth Breath on its own plane of force and consciousness. If this is done, there will immediately result a balanced state and a feeling of inner calm and peace, with control of outer conditions. Motions and Emotions cease more and more as we go in consciousness toward the Centre of Being for the Kingdom of the Divine Rhythmic Breath—Heaven—is Within. Differentiation from the Centre outward begets wider and wider motion which is cause for more motion and so on to infinity as is noted in the case of the mighty swing of suns and planets through the spatial depths. And yet within the real inner centre of those swinging orbs and all creatures thereon there is common place or state of Identity. In other words if you find the real centre of anything, soul, creature, star, or planet, you have found the Centre of All. All roads lead to God through Centres within Centres.

In the deepest states of mental concentration the outer breath becomes quiet and still and if of sufficient power may almost cease altogether as in the case of Yoga because the outer impulse or desire has passed through the Fourth to the Fifth and is near perhaps to the Sixth Breath. And as the outer breath correlates with the inner, every organ, cell and tissue of the body begins to breathe in unison, for every organ and cell has the correspondence in itself of every other organ, every cell having the analogue of lungs and potential rhythm of all the Seven Breaths.

May, 1923.

H— 

---

## THE TEMPLE BUILDERS

---

### Lesson No. 185

---

PAGE MORRIS ANDERSON

Can you see him as I do?

I will try to make the picture of him very clear. It will be a picture of attitudes and action rather than of features and build.

The big white nursey is tidy and very still. The room is darkened from the glare of the tropical sun by green outside blinds.

It is time for Page to take his forenoon nap, and very often Page

is particularly wide awake at this hour, and—well—it is wise to suggest sleep to him in welcome ways.

His crib over by the door is in readiness for him, the side let down, the covers turned slightly back to receive him (covers *under* which he rarely sleeps).

But Page is over by the big white bed, perched on a little white wooden chair, the seat of which stands only about nine inches from the floor—quite a climb tho' for this little man, not yet three.

Page is in a long white nightgown which hangs like a cassock about him. His hands are placed together in an attitude of prayer; and as he chants his little verse, he sways about, losing his balance when he closes his eyes tightly.

But why does he stand on the little chair beside the big white bed?

Ssh! He is putting "Peeps" to sleep.

"Peeps" is his one *girl* doll. He has Teddy bears and clowns and jumping jacks, and boy "cupies," but "Peeps"—well—let her speak for herself.

"Peeps" is leaning now as gracefully as her peculiarly stiff back will let her against the big white pillow next to Page. One of Baby Sister's pink and white Afghans is carelessly thrown over her protruding feet. "Peeps'" arms and golden hair Page never can capture, not even with her cap and hood on as now—

Peeps' spirit of willingness and so saw the thing done? I believe so.

"But," eagerly ask the mothers, especially those who find it so hard to make time to try a new plan. Did he really sleep? Was he quiet right away?

Some days he did sleep; some days he was quiet right away; other days he tried the patience of the Saints as well as the worth of the springs of his crib till rising time.

But what matter? *He* had accepted the spirit of willingness on the part of his wooden mannered doll; surely I could do the same with *him*; he so willing too; but in his case just brimming over with life and a healthy interest in all life.

See, the very frieze, high tho' it is tempts him to talk and to mimic, for answer. These are his friends, the bunnie, the dog, the chickens, and the butterflies. He forgot to chase them out when the sunlight was shut out.

Often this, dear guardians of little children; when the cock-

crowling and the barking were at their loudest. I would place my head against one of the nursery doors and very softly chant his hymn right through—three verses. It all took less than three minutes, and it rarely failed. "The tender Shepherd had heard me."

—Florence G. McFarlane.

---

## A CONFESSION OF ILLUSION.\*

By R. A. BERRENERG.

"ILLUSION'S FLAMES—A child may not play with Rack-sias' flame and go unscathed; the false light of the fires which that Daemon doth kindle and flash into human eyes, doth but serve to hide the mouth of a yawning pit.

"Better far the steady light of the Sun, though its beams pierce the heart of thine eye, and cause anguish unspeakable. In the one instance, there followeth growth; in the other destruction."

—From the Mountain Top, p. 93.

This very personal "Confession of Illusion" is given at this time in the hope that it may be helpful. My experience in illusory conditions closely parallels that of more than one dear member of the Temple,—except that those others lost their affiliation with the Temple, while my struggle gained me the privilege of coming to Haleyon to live under the Master's guidance.

About springtime of last year, this being the time I am usually influenced in some way or other, I felt like writing a book, in which I intended to expound the main truths of theosophy in such a simple way that all beginners and laymen who had not studied or heard of it could find the truth. I decided to call this book, pretentious as it may seem, "THE NEW BIBLE."

I had written several chapters of this book when, one summer night, while I was sitting with some friends at Wilkes-Barre,—by the way a hot-bed of spiritualism, I was talking about Impartiality and Neutrality, this having been my particular theme ever since the war, and I pointed out that I had always ridden the grey horse and had never in any movement I had joined turned either to the white or the black. I had, always, so to speak, sat on the fence, but

\*Read by Mr. Barrenberg at a Temple meeting at Haleyon, Sunday, March 18, 1923. Published by general request.



should the time ever come when the Masters should give me a particular work, I would willingly step in.

There happened to be in this group a clairvoyant, an elderly lady of absolute integrity and sincerity, and also a medium having the like qualities of character. Suddenly the clairvoyant remarked that she saw a figure standing by me and bending over me. Curiously I asked her what this person looked like, and she described him as wearing a blue gown and a golden turban. To this I remarked: "It must be a Master of Light on the Path of Love." "Why," she said, "I have seen this man before. It is Confucius." This seemed quite possible to me as we had talked of the very things that were a part of the teachings of Confucius.

At that point the medium suggested that we should go into a dark chamber and see if we could not get into communication with the particular personality. The three of us did so, and no sooner had we gathered together than we heard an independent voice saying, "You have called. I am here." I then put the question, "Who are you?" and received the answer, "I am Confucius." I will say right here that our medium was absolutely beyond a doubt of faking any messages, as I had many opportunities to find out later.

We then had quite a conversation with the spirit calling himself Confucius, and found out that we had been members of his order in China about eight hundred years before Christ, and, as I found out later, I had been his physical son. He also told us that he had been my guide ever since my conception, and all the writings I had ever done as well as this New Bible had been impressed by him. I did not particularly like the idea that I had not written these things myself, but when I came to reason it out, it seemed to me that the spirit could act as a prism to my inner man, and that it all came from me anyway.

About a week later we happened to have visiting there a very famous medium, George Valiantine. I took the opportunity of going to one of his seances in order to verify what I had heard at the previous sitting. It was the usual seance in which the relatives who had passed came to their beloved ones; but at the end of the sitting, which was a so-called trumpet seance, a voice was directed to me, saying, "I am the envoy of Confucius. He wished me to inform you that from now on he will impress you more regularly at a certain time every morning, and he will tell you exactly what he wants you to do."

From that time I put myself into a passive condition at six o'clock and received regular messages, some giving the texts for the New Bible, others giving plans for a new Order, which was to be established under the name of "THE WHITE ROSE." We were first told to select one other member, who was at that time the president of the theosophical society in Wilkes-Barre, and the four of us were to sit as a Square. The particular object of this Square was to verify the inspirational items I had received every morning. I will say here these messages did not come audibly, but I simply made myself passive and wrote down whatever came to me at that particular time.

At first I was much inclined to believe that these messages were the product of my own lower mind. However, when they were confirmed at these Square meetings, which we held every Wednesday night, I ceased to doubt and was firmly convinced that the Master Confucius was teaching us. After a while we were told that twenty-five spirits on the other side, of whom seven were Masters, had united themselves to establish on earth what they called The Church of the New Age, and that as a counterpart there should be twenty-five members on this side in a section of the so-called Order of the White Rose, which section was called the Order of the Twenty-five; and we were given the names of those who were eligible to this group of Twenty-five.

All this took place about the time of the equinox. I gradually received the entire twelve chapters of the first gospel, which was to be called "The Gospel of the Earth," later to be followed by the gospels of Water, Fire, and Air. These twelve chapters in turn dealt with the most important truths of occultism, based on the fundamental truth that we had God within, and that in the New Covenant we must cease to take things on blind authority and verify all truth from within.

At the same time we received definite instructions and initiation rituals for the Order of the Twenty-five, the main object of this Order being to establish such a unity that each member would gradually be able to subdue his personality and bring forth the Common I in all. We also were given a most elaborate ritual, called the Holy Ritual of the Mass, which was to be performed on the twenty-first of December, and from then on at the beginning of the four seasons. This ritual was very beautiful. It represented what I would call the original conception of the Last Supper in the pristine church.

We followed our instructions and worked out everything in

detail. The ritual, in particular, put us to quite a big expense, but all members were heart and soul in the movement and did not shun any sacrifice.

When the Twenty-five had been called, we were told to establish the Order of the Forty-nine, and then Nine of our group of Twenty-five were elected to the Order of Priesthood, all accompanied by the most wonderful initiation rituals.

Everything went well up to the Twenty-first of December when we were at the height of our glory: and we were already beginning to think of spreading the movement and publishing the New Bible.

About a week after Christmas, my wife, who, although she had joined me in all other movements through which I had wandered in the twelve years of our companionship, but had not affiliated herself with this new order, for some reason or other,—had a long talk with me at the breakfast table. She lauded my sincerity and faithfulness to the work I had undertaken, but finally came out with this statement: "You love this work because you have made yourself a pope." At that time I repudiated her ideas and regretted her utter mis-understanding of my nature: but it soon turned out she was perfectly correct in her judgment.

Shortly after this conversation, as I was seated in our seance room together with one other member, I suddenly fell into a seeming trance condition, and from out of me a voice talked. It claimed to be Confucius himself. This had been the first time that I had had this experience. The member present immediately started to take notes, the gist of which was that owing to the fact that my personality had gotten too much into the foreground, I was to go into the Silence until the next equinox, and that all my work was to be divided among the members of the Order of the Nine.

We immediately realized that from our worldly point of view this might mean a disruption of the Order, as undoubtedly my personality had helped to build up the group and hold it together, but in spite of the remonstrances of the member who had taken the notes and her husband, claiming that the message was not authentic, I could not help but feel sure it was. At least I felt sure it came from within, and having overstepped my authority, it was my duty to obey, and I went into the Silence.

As time went on it proved that this withdrawal of my personality actually did harm the Order. As there were no more messages coming through, many lost their interest, and it was hard for the



Nine to agree on what course they should take. It hurt me exceedingly to see the work of many months of hard effort crumble together, and I was more than once tempted to again take up the reins, and in spite of everything carry on the movement. I do not claim that it was any particular virtue that made me stick to my resolution of obedience, other than the fact that in our family the Law of Obedience had always been the main part of our education, and that having recognized the command from within, I could not do otherwise than obey, and give up my ambition.

The end of the Order finally came when we were told to disband. All this trouble was accentuated by the death of my dear wife, which broke up a wonderful companionship of twelve years and our home. Just here I might say, that one time being asked what I would do for the sake of the Work, I replied: "I would be willing to lose everything, even my wife and my home."

Having lost everything but my boy, I immediately decided to come to Halesyon, which I had long before recognized as my spiritual home; and in the many years I hope to be active here among you, brothers and sisters, I will never forget the hearty welcome you gave us, and how you all received me with open arms and open hearts.

---

In the consequent discussion Mr. Berrenberg pointed out that it was Obedience to the Law that had saved him; the way he looked at things since the death of his wife; that all these things had come to him from within, and that the assumption of the names of Confucius and others had possibly come from some affiliations with some of these personages in the past.

---

## THE SEVEN PRINCIPLES OF MAN.

Perhaps the one reason which attracts the interest of the majority of intellectual people to the "Wisdom Religion" more than any other, is the fact that while it undoubtedly satisfies the religious and emotion nature quite as fully as any of the other religions, yet it also has its scientific side and appeals strongly to the reason. It not only gives us a wonderful and all-embracing religion, but gives a scientific basis for all its teachings. Hidden within the depths of the teachings of Theosophy lies the answer to all questions of the

past and of the future: and Man stands upon the shore and looks out over the vast Ocean of Truth which lies before him.

The Truth is limitless. Man is only limited in his perception of it by his ability to grasp it, and make it a part of himself. So that in the consideration of Man and his relation to the rest of the universe, Theosophy not only demands the exercise of the Intuition, the ability to perceive and contact the inner spheres of life by the exercise of interior senses, but it also calls for the power of analysis, the picking apart and examining with the Intellect the most intricate and mysterious parts of our Being.

To the Wisdom Religion nothing is ~~so~~ holy or hidden that it may not be placed under the microscope of the Intelligence: and though there are many mysteries which cannot be cognized and understood by the Intellect, that is because the Intellect is not great enough to grasp them: not because it would degrade them if it did examine them.

We find all through the teachings of the Wisdom Religion constantly recurring reference to the Seven-fold Constitution of the Universe in all its aspects, and in Man this Seven-fold Constitution is usually termed the Seven Principles of Man.

In other words, Man, in all his moods, spiritual, mental and material, may be divided into seven distinct parts, some of which are active, and some inactive: some latent, only, and others fully developed and operative at all times.

Let one for a moment think of himself as a separate piece or sphere of consciousness: the feeling of "I" or "me" which is in each of us. Now, as we well know, this "I" or "me" changes its moods many times during the day: it feels hunger, fear, sorrow, aspiration, remorse, anger, the sheer joy of living, or what not: and yet, at all times and in any of these moods, it is still John Brown, or whatever one's name may be.

Now, then, let us endow John Brown with the power of moving at will from one of these states of consciousness to the other, and we have a very good analogy of the process by which the Soul evolves and pushes its way upward through the various planes of Consciousness, from the lowest material, into which it has sunk, into the highest spiritual from which it originally came, and to which it must return.

Let us begin our consideration of the Seven Principles of Man in a little different manner than the usual one. Instead of consid-

ering it from the standpoint of Physical Man evolving upward toward the Supreme Spirit, we will reverse the method and commence with the highest and see how it descends or involves itself into Matter.

First, we have the Ineffable Spiritual Sun. All words are hopeless in an effort to describe it. The most we can do is to say that it was, is now, and ever shall be. Perhaps the nearest approach man has ever made to the clothing of this Supreme Spirit in words was accomplished by Sir Edwin Arnold in his beautiful poem:

“Never the Spirit was born  
 The spirit shall cease to be never,  
 Never was time it was not;  
 End and beginning are dreams,  
 Birthless, and deathless, and changeless,  
 Remaineth the Spirit forever;  
 Death has not touched it all,  
 Dead though the house of it seem;  
 Nay, but as when one layeth  
 His wornout clothes away,  
 And taking new ones, sayeth,  
 ‘These will I wear today,—  
 So, putteth by the Spirit,  
 Lightly its garb of Flesh,  
 And passeth to inherit a residence afresh.”

Can one read these inspiring lines without experiencing an impulse to identify one's self with this Glorious, Ineffable Essence, this unseen Something which we all feel to a greater or less degree knocking at the door of our hearts and trying to break through the barriers of self and sense?

To the Christian it is the voice of Jesus calling in the heart. To the Indian it is Gitché Manitou, the Great Spirit, and to the Mohammedan it is Allah,—the Supreme. The name given it by the Wisdom Religion is Atma, Spirit; and this is the first principle of our Nature. Let us understand that this Spirit lies always at the center of our Being; that it is the Central Cell around which we are builded; and that the object of our evolutionary pilgrimage is to gain conscious union with it.

Perhaps this is all that we can say about this first principle, which is at once our origin and our destination, though it may be



appropriate to voice here the prayer of the Eastern Mystic in his contemplation of it:

"Unveil, oh Thou who givest sustenance to all the world; from whom all cometh and to whom all must return: Thou face of the True Sun now hidden by a vase of Golden Light; that we may know the truth, and do our whole duty, on our journey to Thy Sacred Seat."

Let us now consider a ray or shaft of Light coming downward from this Central Spiritual Sun and lighting up with its spiritual radiance the mind of man. This is the Christos, the Christ Principle. The Father in Heaven sends down His Son that who-so accepts Him shall have everlasting life. The Church has materialized this into the conception that God sent His Son Jesus to be crucified on earth; and that those who believed in Him should be saved, and the rest should be damned; but how much more majestic and splendid is the thought that this Christ-force is a real spiritual power which may be ours if we will take it; that by aspiration and meditation, and right thought and act we can incorporate it into our very being; and become through it one with the Father in Heaven.

This is the Second Principle of Man called in Theosophical terminology, "Buddhi." It is, of course, a formless force. In the Human Consciousness it will be a feeling of Unity with all that lives, a knowledge that in Essence all are One, and that all sense of Separateness, Superiority, or what not, is merely a delusion of the Lower Self, and has no place in the consciousness of the Higher Self. The Consciousness of him who has attained to the Buddhic plane is one of ineffable and boundless bliss; a realization IN FACT that his Consciousness is one with the Whole.

You know the Wisdom Religion teaches that the Essential Nature of God is Bliss; and that as we can identify ourselves with real interior bliss, unconnected in any way with the senses, we become one with the Christ within us and through Him with the Father in Heaven, Atma, the Supreme Spirit.

Let us see, therefore, that the Path upwards through the Principles consists in the gradual realization of the unity of all things; not a mental acceptance of this fact, but an actual realization of it, and an application of it in our daily life. Our growth and progress along the Path is proportionate to our application and to our living the principles involved rather than our intellectual acceptance

of these thoughts as a theory only; though, of course, the mental acceptance must be there also, and in many cases comes first, and is in itself a great step upwards. Remember at this point that the Path must be trod *Alone*, that it winds uphill all the way; and that, therefore, though your fellow-traveler may not be following in the same foot-steps as you are, he has his own way to go, and while each step *he* takes will not be the step you would take, yet he will undoubtedly get to the end, just as you will.

So we see that the Christ-Consciousness is an all-embracing one. It is not one which accepts virtue and rejects vice; one which says this man is my brother and not that one; this man does right and that one wrong. It is a radiant feeling of love which flows out without discrimination on the just and on the unjust alike; just as the sun shines alike on the weeds and on the flowers, and is absorbed by them and taken into their being and made a part of them.

To the extent that one identifies himself with this great Second Principle of Man,—Buddhi, the Christos,—to that extent he becomes a Dynamic Center through which the great Constructive Forces of the Universe can flow. Life, Light, and Love, a radiating point from which are energized by these great universal and impersonal forces all with whom he may come in contact.

Now we come to the Third Principle, Manas, or Mind. First, let us make clear that the Mind is the battle-ground, so to speak, between the Higher and the Lower Self. That what is called the Higher Triad, Atma, Buddhi, Manas, or Spirit, Soul and Higher Mind, belong to the eternal, deathless side of things; and that the four principles below this point are subject to death and are transitory, and for a time only.

At this point, between the third and fourth principles, Higher and Lower Mind, lies the dividing line between the incarnating ego and the transitory, personal self; and it is the life-work of each one of us to transmute or work over whatever may come to us in our experiences of daily life, extracting the essential essences of them and storing them away in the Higher Mind; just as the bee extracts the honey from the flowers and stores it away for future use.

Here we have free-will. We can turn our gaze downward and bask our souls in sense-gratification until we become nauseated with and are driven by sheer disgust to look upward, or we can fix our thought in the Higher Triad and raise ourselves upward out of the mire of sense into the realm of the Spirit.

As a matter of fact, we all do more or less of each of these things. We enjoy the things of the senses at times, and we turn our faces toward the Spiritual Light at times. Perhaps here will be a good point to show that Spiritual Growth does not necessarily mean the mortification of the flesh; and that he who accepts the good things of life in a philosophical manner as they come along, and the unpleasant things also, and yet always has in the back of his mind the will to grow spiritually,— may, perhaps, make more rapid progress than he who makes a tremendous effort to lift himself up by the shoe-strings, and renounce as damnable all the good things of Life.

Remember: The object of incarnation is not to make us conform to any rules of convention whatsoever. It disregards convention utterly. Its object is to unite the Lower Man with his Father in Heaven, the Higher Triad; and this means to gain a self-conscious union with all that is: so that, free from desire, one becomes an active, conscious part of the spiritual energizing forces of the Universe.

Every impulse to help another, every altruistic thought and desire to serve Humanity without thought of reward, has its origin in this ray from the Higher Self; and in proportion as we obey such impulse and make such an altruistic feeling a part of ourselves, will be our progress along the Path of Union with the Supreme.

Below this middle point we have the Lower Man,—the body, with its desires, its life principle and its downward tendencies. The Occultist must rule the vehicle of his soul as a driver rules and guides his steed. He must train it to obey any impulse he may give it and to respond to the feel of his rein and the touch of his whip. Until he is in absolute command of his body he will be subject to incarnation: for it is the attributes of the Lower Self which draw the Ego downward into incarnation.

Will is a faculty of the Mind, and the Will may, and in fact must, either rule the desire principle and the body or be ruled by it. Let us picture the Man now as a Charioteer standing erect with the reins held taut in his hands. The body is the Chariot and the Desires are the Horses. Shall he rule and guide them, or will they run away with and wreck him? This is the problem presented to every man in each of his incarnations; and the horses of desire are not by any means altogether under the head of the sins of the flesh. These are the grosser and more apparent, but what of Ambi-



tion, and Prejudice, and Self-righteousness, and Envy, and Avarice, and a host of other qualities? Do they not also tend toward separateness? Are they not also a wall between us and our fellows? Let us once again realize that the test is not in the possession of attainments of the Mind, or in the acquirement of virtues of the body; but in the development of a real feeling of Brotherliness and Helpfulness.

Kama-Manas, the Fourth Principle, then, is Mind ruled by Desire. When our Will is at the mercy of and directed by the desires of the Lower Passional Nature, then our Consciousness is on the plane of Kama-Manas; when it is directed and its action inspired by an altruistic impulse, it is on the Plane of Higher Manas. There is the point to consider. What is the force which impels your act? It is from above, or from below? Will it draw you upward toward Unity with All, or downward toward the satisfaction of Self alone? The choice is given to each of us many times daily, and we constantly make our decision and impel ourselves upward toward the Spirit or downward into Matter.

At this point we can see wherein lies the fundamental truth of the crucifixion. The Father in Heaven sends His Son, the Christos, altruistic, impersonal, universal Love or Compassion, out of Heaven, the state of Eternal Bliss, down into Earth, the Lower quaternary, where He is crucified between the thieves (the principle of desire and the lusts of the flesh) and eventually rises again, taking with him what he has redeemed in the process. The ray from the Higher Trinity dips down into Kama (Desire) and rising again takes with it a portion of that Desire which it has transcended and resurrected by contact with it.

Now, all this marvelous process of transmutation is not only a beautiful theory, a parable or dream; but is an actual scientific process which is going on all the time; it is the process by which evolution proceeds; by which the Universe is slowly unfolding. Brahma, the Universal Spirit, breathes out, and a Universe unfolds; breathes in, and draws it back into himself again.

The remaining Three Principles belong only to the transitory incarnation. They are the vehicle or Body created solely to serve as a dwelling-place for the soul during its earth life. They cohere as a personality only when inhabited by the Soul, and at death resolve back into their original constituent elements, and lose their identity as an individual entirely. So that when John Brown dies, a

separation takes place between his Higher and his Lower Self. That part of him which was felt by him to be the "I AM" passes into a condition of bliss called Devachan, and the Lower Self gradually disintegrates and its elements return to the general supply, having served their purpose for that incarnation.

The Physical Body, as we know, quickly decays and resolves into the various chemicals which constitute it. The Astral Body maintains its integrity for a little longer time, but it also gradually loses its coherence, as the Pranic Life Force passes out from it.

We will consider these three principles in a brief manner. The Fifth, Prana, is often called the Life Principle. Let us consider the Universe as immersed in an immeasurable sea of Life; a vast, pulsating mass of living essence, without which nothing could exist. A living force which fills out and animates all living things. When the Soul leaves the body at death this Pranic force gradually passes out of the erstwhile living flesh; and just as a sponge collapses when no longer filled with water, the body loses its shape and disintegrates and disappears.

The Astral Body, the next (sixth) principle, is the real Body. Occultism considers the body as of little importance, a mere shell built around the Astral, which is the cohering matrix or form on which the Physical is built. It is material, also, a little finer grade than the Physical, but only one degree above it. Even Science is beginning to acknowledge the existence of the Astral Body, though it is quite conservative in doing so and does not call it by that name. In recent experiments made by Conan Doyle, photographs have been taken of it, and even portions of it have been severed from the apparition and placed under a microscope and analyzed.

But all this, while very interesting, savors a good deal of spookism, and must be accepted only after a good deal of careful examination.

What the Occult student is interested in during his study of the Seven Principles is rather a consideration of the reincarnating Ego, its relation to and contact with the Brain-Mind; and the Path which must be traveled by him who would reach conscious union in this life with the Higher Self.

Halcyon, Calif.

ERNEST HARRISON.

### THE MEMORIAL BUILDING FUND.

This is made up of Feast of Expectation Offerings and special contributions. This fund has been accumulating for years back and was in a special savings deposit account with the Bank of Arroyo Grande. After the passing of the First Guardian in Chief, E. A. La Due, and the paying out from this fund of some court fees in settling the estate, there remained on deposit the sum of \$2909.93. To this we add interest on savings deposit.....\$ 65.89  
 Feast of Expectation Offering since July, 1922..... 416.30  
 Special contributions since July, 1922..... 135.00  
 \_\_\_\_\_  
 \$ 617.19

This, added to the original \$2909.93, makes a total of \$3527.12 up to this date, May 20th, 1923.

As the Blue Star Memorial Temple is actually under construction there have been expenditures to date for labor and materials the sum of \$144.92, leaving balance on hand at this date of \$3085.20 for construction and material expenses.

The offerings and contributions comprising the above have been received in sums varying from ten cents to one hundred dollars. On another page of this issue is a picture of a perspective drawing of the Memorial Temple which will give a general idea of the form and lines of the structure. It will be a building worthy of the Temple and its spiritual aspirations, and members should feel privileged to help in whatever way circumstances and karma may permit. Contributions made to this building fund should not be allowed to curtail other Temple obligations as the work must be kept up in all its parts. About \$6000 will be needed for completion. Each issue of THE ARTISAN will give exact amount of contributions and offerings received and also expenditures, showing balance on hand at that date. Contributions may be sent to the Temple of the People direct, or to the undersigned.

WILLIAM H. DOWER, G. in C.

### TEMPLE ACTIVITIES AND NOTICES.

The building of the Temple is going on in more ways than one. The erection of an edifice at Haleyon is an index of a spiritual and vital energy now uplifting the Temple work. In other words, there is great constructive activities manifest in many places.



The Squares at New Haven, Conn., and at Palo Alto have fine programs for interesting the public.

\* \* \* \*

Recently Mrs. Ida G. Wilkins and W. H. Thompson and Mrs. L. H. Harrison motored to San Francisco and had good meetings with friends and members there, thence going to Palo Alto, where more good and helpful meetings were held. Periodic "invasions" of towns by Temple forces in this way will do great good.

\* \* \* \*

A lectureship committee composed of Messrs. Whitney, Harrison, Thompson and Varian was formed some time ago at Haleyon which has been doing splendid work with Paso Robles, Atascadero and San Luis Obispo, towns north of Haleyon. Santa Maria and other towns south will soon be receiving attention. One or more lecturers go regularly to the places mentioned and great interest is aroused in consequence of the continued work. The lecturers to the places mentioned have been up to the present time Fred Whitney, Ernest Harrison, Mrs. Wilkins, Bertha Beggs, Edith Bennett, Agnes Varian and J. O. Varian.

\* \* \* \*

"The Seven Principles," by Mr. Harrison in this issue, is a paper read by him on one of his lecture trips and is so concise and synthetic an exposition of a subject that is often misunderstood that it has been given space in THE ARTISAN that all readers who may need light on this theme may have the benefit.

\* \* \* \*

Mr. and Mrs. Lucien Salanave of San Francisco are now residents of Haleyon, occupying the Farrar cottage. Mrs. Salanave is known to many of our readers as Mrs. Miriam French, former editor of *Fohat*. Mr. Salanave is a builder and is assisting in the construction of the Memorial Temple. Mrs. Salanave will be a helper in many lines of literary activity.

\* \* \* \*

Perry More is the builder in charge of the construction of the Memorial Temple. His assistants at present are A. E. Ontiveros, Lucien Salanave and Herman Volz. Others will be added as soon as work begins in turning out the interlocking concrete blocks for the Temple walls. These will be made in the creek bottom near by, where a carload of crushed granite has been unloaded and other materials and machinery stationed.

The Halcyon Products Company is pressed with orders and finds it difficult to supply the demand. Manager Berrenberg is speeding up and hopes soon to reach the 1000 jars a day capacity for Melon-Ginger Preserve. Some "pep"!

\* \* \* \*

Every member should have a copy of the TEMPLE BOOK OF NUMBERS, which includes a calendar for the year with dates of Temple meetings and other important Temple information. Price, 50 cents each. Send at once.

\* \* \* \*

"THE 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 will exemplify the profound laws of Spiritual Unity of all lives in the One. Price, 25 cents per copy.

\* \* \* \*

"THE RESTORED NEW TESTAMENT," by James Morgan Pryse, contains 819 pages with colored plates and many artistic illustrations. Beautifully printed. Cloth binding, gilt top and lettering. Price \$5.00. Halcyon Book Concern, Calif.

\* \* \* \*

Copies of the Ten Commandments of The Temple, neatly printed, are still on hand. Ten cents the copy.

\* \* \* \*

The June number of the *Halcyon Health Magazine*, devoted to the Electronic Healing work at Halcyon and its branch offices at San Luis Obispo and Santa Maria, is just fresh from the press. Price, \$1.00 per year, and 20 cents per copy. Replete with interesting electronic and healing news. Sample copies on request.

\* \* \* \*

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.

\* \* \* \*

REQUIRED BY POSTOFFICE. THE TEMPLE ARTISAN. A monthly magazine. Published at Halcyon, Calif., by The Temple of the People, Inc. Editor and business manager, W. H. Dower. No stockholders, mortgagees or security holders.

(Signed) W. H. DOWER, Editor.

## **Temple Correspondence Courses**

By Master H.

### **Course 1. THE COMING AVATAR**

Will He come in a personal form, in the hearts of the people, as a great uplifting force, on inner planes only, or will He appear before those who have eyes to see as did the Master Jesus?

Read the answers clearly given.

### **Course 2. CHELASHIP**

All students of the Occult aspire to Cheiaship. Herein is clearly defined the Way of Attainment. The narrow door leading to the Path of Illumination is so apparently simple that it is utterly overlooked, even when revealed.

### **Course 3. SEX OR THE LAW OF DUALITY**

This is the basic Law of the Universe, manifesting in polarity.

### **Course 4. METAPHYSICS**

The Occult Sciences, Soul Memory, Fire Elementals, The Law of Rhythm and many deeply interesting phases of both universal and individual life are here revealed.

### **Course 5. SOUND**

Sound and Color, occultly, are interchangeable terms, and are also creative.

### **Course 6. THOUGHT**

This course reveals the creative power of Thought and correlates its birth in form on the mental plane with later events on the physical.

The above courses are offered at \$1.10 each.

## **Special Courses of Instruction**

Six Lessons in each Course.

Price \$1.50 per course.

### **Course 1 A.**

#### **BEGINNER'S COURSE**

F. A. La Due and W. H. Dower

This Course contains a complete statement of the Basic principles, without which no student of the Higher Life can progress.

### **Course 2 A.**

#### **OCCULT MATHEMATICS**

Franklin F. Wolff

An interpretation of the Unseen Powers as symbolized by Numbers and Geometrical Forms. Every form in the created universe has its geometrical base, and is the symbol of an Inner Power. "As above, so below."

### **Course 3 A.**

#### **MYSTICISM AND MUSIC**

Jane W. Dower

This Course endeavors to show the correlation between Music in its abstract sense, and the outer harmonics, forms and tones which it represents, as well as explaining, Kaballistically, its tonal relation to biblical statements.

### **Course 4 A.**

#### **BASIC PRINCIPLES OF SCIENCE**

George Harrison

A course of instruction absolutely essential to the occult student without scientific training. Subjects treated are matter, light, heat, sound, and radiant energy. Method of treatment is simple and direct.

Address:

General Secretary, Temple of the People, Halcyon, Calif.



## Halcyon Circulating Library

Write for lists. We have many new books and all the reliable old ones. Rental, ten cents for two weeks; deposit required of \$1.50 and returned upon request. Send us those new books you have read; many seek the opportunity to read them through the Library, and the Library needs them. Address: General Secretary, Temple of The People, Halcyon, California.

## From the Mountain Top

A Masterpiece, and the Book  
of the Age

Inner Light from Inner Spheres Shining  
Through Messages of Transcendent  
Truth and Beauty

"From the Mountain Top" is a BIBLE OF LIGHT for all who aspire to travel the PATH TO MYSTERY. 278 pages, beautifully bound in blue, gold stamped, clear type. Price \$2.00.

SPECIAL OFFER: "From the Mountain Top" and one year's subscription to the TEMPLE ARTISAN for \$2.50.

Send orders to

**The Halcyon Book Concern**

HALCYON, CALIFORNIA, U. S. A.

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

OFFICES: IN SANATORIUM, HALCYON, CALIFORNIA

Correspondence invited relative to chronic and  
painful diseases of any nature

Send all communications to Halcyon, Calif.

## OCCULTISM FOR BEGINNERS

By **W. H. DOWER, M. D.**

FIFTEEN LESSONS in a booklet of 92 pages and cover, with interesting illustrations of the Physiological Cell showing natural septenary divisions; Radium Rays in a magnetic field; and of the Brain, showing relations of the Pineal Gland and Pituitary Body to other important brain centers.

Intended for beginning students of **Occult Forces** and **Philosophy**. Starting from known scientific data, the lessons lead the student step by step into the Inner World of Causes acting behind the outer world of effects. In other words, from the Phenomenal World into the **Noumenal—the Real**. Nearly every lesson reveals the **Unity of all Life** from different angles of Truth, tending to open up Cosmical Consciousness.

**THE HALCYON BOOK CONCERN, Halcyon, California,**  
Price per copy, paper 35 cents cloth 75 cents, postpaid.

# The Halcyon Sanatorium

**A Home-like Institution** in the midst of pleasant surroundings, established for the **scientific treatment** of invalids and for recuperation and rest in cases of **overwork** and **nervous exhaustion**.

**Natural healing forces scientifically applied.**

The Abrams **Electronic System of Diagnosis and Healing** in successful use with correlative branches.

At the Halcyon is a most desirable place to spend a **pleasant vacation** amid congenial surroundings and **New Thought Atmosphere**.

Guests and patients have opportunity and privilege of attending classes and lectures given by **The Temple** on **Occultism, Theosophy, Science** and **Philosophy**.

Room and boarding in the main building or a limited number of cozy outside tent-cottages fitted up for light housekeeping on the grounds.

Rates reasonable. For additional information, address

**THE HALCYON SANATORIUM,**  
**Halcyon, California**

## Why Suffer from Impure Blood?

**YERBA DEL SOL** (TEA OF REGENERATION) is a blood purifier first, last and all the time. When the blood has been thoroughly purified, there is little or no opportunity for disease germs to enter the body.

Tonic and Kidney remedy as well. Pleasant taste.  
Full sized package, postpaid, 50c. Trial package, 10c

**Halcyon Manufacturing and Distributing Co.**

**Halcyon, California, U. S. A.**

---



---

# FOR SALE

## 7 ACRES 7-YEAR-OLD APRICOT ORCHARD

with house, &c. Also

## 22½ Acres Young Apricot Trees

Will subdivide latter into smaller tracts if desired.

ERNEST HARRISON, Halcyon.

---



---

## Remember our New Industry

the

## HALCYON PRODUCTS CO.

If you feel one with us, then this is

**Your Industry**

Join the ranks of CO-BUILDERS of Halcyon's industry. There are already 3 groups actively helping us.

1. Those who buy our products regularly for their own use. Everybody eats jam. Why not try our MELON-GINGER PRESERVES, the best you ever tasted?
2. Those who boost Halcyon Products.
3. Those who act as our agents in their cities. One of our agents in the East is already earning a free trip ticket to this year's convention by selling our products in spare time. (Details on application.)

### PRODUCT NO. 1

#### MELON-GINGER PRESERVE

One dozen (11½ oz. net) jars.....	\$ 3.50
One dozen (23 oz. net) jars.....	6.00
One dozen (43 oz. net) jars.....	11.00

Express prepaid to any point U. S. A.

Single jar, 11½ oz. net.....	\$ .35
Single jar, 23 oz. net.....	.60
Single jar, 43 oz. net.....	1.10

Postage prepaid to any point U. S. A.

For convenience sake, please send money order, check or stamps with your order.

**HALCYON PRODUCTS CO.**

Halcyon, Calif.

# BOOKS

	PRICE
All Mysteries. ARTHUR CRANE.....	.25
A Cry from Afar. COLLINS .....	.60
A Text Book of Theosophy. C. W. LEADBETTER.....	.75
Central Plane, Its Scenery, Inhabitants and Phenomena. LEADBETTER, Cloth.....	.60
Comte de St. Germain, Portrait and Illustrations. MRS. O. COOPER.....	2.00
Culture of Concentration. JUDGE. Paper.....	.15
Clothed With the Sun. KINGSFORD .....	2.00
Crown of Asphodels, The. HELEN BOURCHIER.....	.65
Dharma, or the Meaning of Right and Wrong. BESANT, Cloth.....	.50
Doctrine of the Heart. BESANT.....	.50
Dreams. LEADBETTER .....	.60
Flowers and Gardens. C. JINABAJRASA.....	.60
Hidden Treasures of the Qabalah. ELIAS GEWURZ.....	1.00
Idyll of the White Lotus. COLLINS.....	.60
In the Outer Courts. BESANT.....	1.00
Introduction to Yoga, An. BESANT.....	1.00
Karma. BESANT .....	.35 .60
Lao-Tze's Wu-Wei. HENRY BOREL.....	1.00
Love's Chaplet. MABEL COLLINS.....	.60
Masters, The. BESANT .....	.50
Modern Panarion, A. BLAVATSKY.....	2.75
Misticism. BESANT .....	1.25
Man, Visible and Invisible. LEADBETTER.....	.75
Meditations. HERMAN RUDOLPH.....	1.25
Old Diary Leaves, H. S. OCCULT, First Series.....	3.00
Old Diary Leaves, H. S. OCCULT, Series.....	3.00
Our Relation to Children. LEADBETTER.....	.15
Practical Occultism. H. P. BLAVATSKY.....	.50
Path of Discipleship. BESANT.....	1.00
Physics of the Secret Doctrine. W. KINGSLAND.....	2.25
Study in Karma. A. BESANT.....	.50
Superhuman Men in Religion and History. BESANT.....	1.00
Some Glimpses of Occultism. LEADBETTER.....	2.25
Some Mystical Adventures. G. R. S. MEYER.....	2.75
Stanzas of Deyan, With Introduction and Notes. H. P. BLAVATSKY.....	.75
Story of Sensa, The. MABEL COLLINS.....	.60
Scientific Romances, in Two Series. HORTMAN. Each.....	2.00
The Impersonal Life.....	.50
Theosophical Glossary. BLAVATSKY.....	3.50
The Three Paths to Union with God. BESANT.....	.50
Thought Power. BESANT.....	1.00
The Transparent Jewel. M. C. COLLINS.....	1.00
The Story of Atlantis. ELLIOT W. SCOTT, Four Maps.....	2.00

Occult Fiction. Send for list.

All orders to be addressed to

THE HALCYON BOOK CONCERN,  
Halcyon, California



## BOOKS

	Price
"A Dweller on Two Planets." PHYLOS.....	5.00
Altar in the Wilderness. ETHELBERT JOHNSON.....	.50
Ancient Wisdom. ANNIE BESANT.....	1.75
Aphorisms. ALICE HENDERSON.....	.35
Astrosophia (Metaphysical Astrology). HAZELRIGG.....	1.00
A Visit to a Gnani. EDWARD CARPENTER.....	1.00
Basic Principle of Brotherhood, and } Evolutionary Waves } W. H. DOWER.....	.05
Bhagavad-Gita, The. W. Q. JUDGE. Leather.....	1.50
Brother of the Third Degree. W. L. GARVER.....	2.00
Brotherhood Nature's Law. HARDING.....	.40
Esoteric Buddhism. A. P. SINNET.....	2.00
Etidorhpa. JOHN URI LLOYD.....	2.00
Esoteric Christianity. ANNIE BESANT.....	1.75
From the Caves and Jungles of Hindustan. H. P. BLAVATSKY....	2.50
How We Remember Our Past Lives. C. JINARAJADASA.....	.75
Incidents in the Life of Mme. Blavatsky. SINNETTE.....	1.25
Jesus, the Last Great Initiate. EDOUARD SCHURE.....	1.00
Key to Theosophy. BLAVATSKY. Verbatim reprint.....	2.50
Lao-Tsze's Book of the Simple Way. WALTER G. OLD.....	1.25
Letters From A Living Dead Man. ELSA BARKER.....	1.35
Letters That Have Helped Me. JASPER NIEMAND. Vols I and II	1.00
Letters That Have Helped Me. 2 vols., each, \$1.00. Both in	
one volume.....	1.50
Light on the Path. M. C. New Edition.....	.75
Light on the Path. LAMBSKIN.....	1.60
Light of Asia..... Leather	1.35
Numbers—Their Meaning and Magic. KOSMINSKY.....	.75
Occultism for Beginners. W. H. DOWER.....	.35 .75
Ocean of Theosophy, The. W. Q. JUDGE.....	1.25
Perfect Way, The. ANNA B. KINGSFORD.....	2.50
Pythagoras, and the Delphic Mysteries. EDOUARD SCHURE.....	1.00
Reincarnation. Revised Ed. E. D. WALKER.....	.75 1.50
Restored New Testament. JAMES M. PRYSE.....	5.00
Scientific Corroborations of Theosophy. DR. A. MARQUES.....	1.00
Secret Doctrine, The. 3 Vols. and Index. BLAVATSKY.....	20.00
Secret Doctrine, Abridged Edition. KATHERINE HILLARD.....	3.00
Sermon on the Mount, The. JAS. M. PRYSE.....	.35 .60
Temple Artisan. Vols. III, IV, V, VI, VII, Half Leather, ea.	1.50
The Awakening. MABEL COLLINS.....	.90
The Occult World. A. P. SINNETT.....	2.00
Theosophy and Human Life. ANNIE BESANT.....	.75
Through the Gates of Gold. MABEL COLLINS.....	1.20
To Those Who Suffer. AIMEE BLECH.....	.50
Voice of the Silence. BLAVATSKY..... Leather	1.50
War Letters From the Living Dead Man. ELSA BARKER.....	1.35
<b>MUSIC:</b>	
Gitche Manito, the Mighty.....	.40
Rest. B. S.....	.25
<b>MANUALS:</b>	
Death and After. ANNIE BESANT.....	.50
Karma. BESANT.....	.50
Man and His Bodies. ANNIE BESANT.....	.50
Reincarnation. ANNIE BESANT.....	.50
Seven Principles of Man. ANNIE BESANT.....	.50

All orders to be addressed to

THE HALCYON BOOK CONCERN,  
Halcyon, California