

THE  
TEMPLE ARTISAN

DEVOTED TO

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AND ETHICS.

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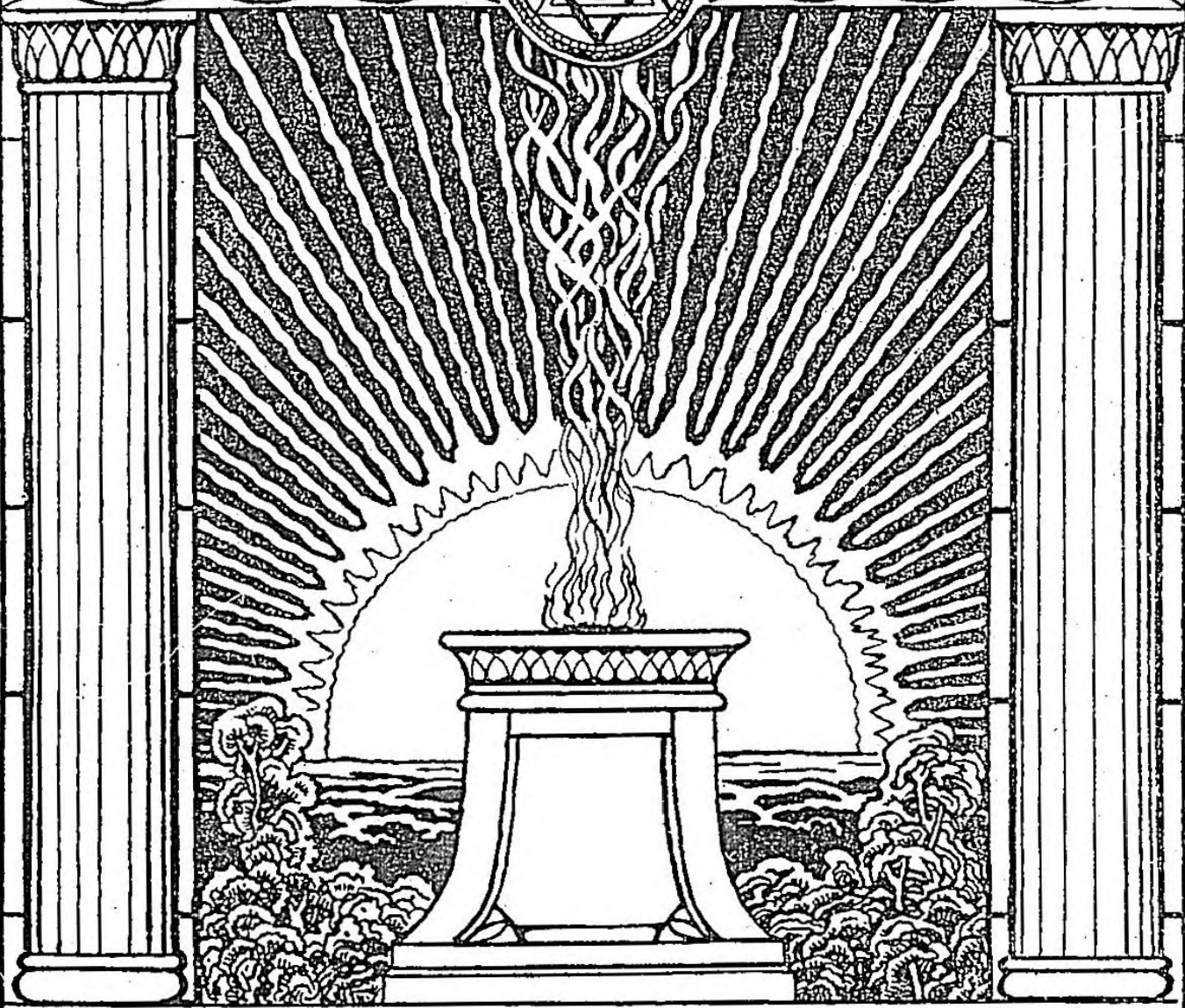
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# The ॐ TEMPLE ARTISAN



W. EINBECK

*Devoted to*  
THE TEMPLE TEACHINGS      ANCIENT WISDOM RELIGION  
OCCULTISM AND THEOSOPHY      BROTHERHOOD  
PHYSICAL AND SUPERPHYSICAL SCIENCE

PUBLISHED AT  
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# The Temple Artisan

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Nos. 1-2-3

Behold, I give



unto thee a key.

## IN FROZEN FIRE

*Thou who seekest the Marriage Circlet of the Gods—  
the Ring Pass Not! Seek it not in the Ether, the Earth,  
or the Waters under the Earth, or in the  
starry spaces. Ask it not of the Gods, the  
Genii, the Jinn, for they will turn thee from  
thy search. It is wrought of the highest and  
the lowest, wedded of Being and Non-Being,  
of Fire and Ice, Acid and Blood, Darkness  
and Light. Ask Thy Self.*





## THE SEVENTH BREATH.

TEMPLE TEACHINGS. OPEN SERIES NO. 186.

The Fifth, Sixth and Seventh Breaths are Universal and Illimitable. The four lower Breaths are involved with the limitations of the matter of the corresponding lower planes of existence, and are of the nature of aspects of the three higher, that is to say, the three Breaths on the Higher plane becomes four Breaths on the lower plane due to the immutable law of the materializations and crystallization of spiritual forces in and with matter. The Three becomes Four due to this law of solids as the Triangle with its Three lines on a plane surface takes on Four sides when it becomes solidified or material body. The first solid body possible is the Tetrad, each line, surface and angle of which is pregnant with Deific truths.

The four lower Breaths may be briefly defined before considering the mystery of the Seventh.

The First Breath. This is purely elemental and automatic and is the lowest of the four lower or outer breaths. This first breath is rhythmic molecular respiration, that is, respiration of the molecules. This is really the lower astral breath which by repercussion on the physical envelope or body causes the function of outer breathing through the lungs. Death results when the molecular respiration ceases as the outer mass breathing must then also cease.

The Second Breath. This is the Vital Breath or Rhythm pulsing—breathing—in and out of the cells and tissues of the Microcosm. It is the analogue in the Microcosm of the Great Breath in the Macrocosm. It is an aspect of Atma in which the synthetic becomes differentiated and yet retains its synthesis.

Atma is everywhere and yet its lower Breath or rhythm may be modified, tintured or colored by the will and desires of the creature. Thus the creature—man—becomes a builder with the Divine and can help or retard nature in her evolutionary purpose as he keeps pure or pollutes the Second Breath with his images—creations.

The Third Breath. The Third outer Breath is the lower positive pole of the Sixth which is negative on its higher plane to the Atmic or Great Breath. The Third is Rupic and its respiratory impulses materialize the essence of Form by drawing from the Sixth Breath and so keeps the Rupic or Form principle in manifestation. This applies to all of the planes. Were this Breath lacking it would be impossible to clothe our thoughts or ideas in any kind of form whatsoever and the process of thinking would be impossible with the


brain mind. Abstract thinking is only possible on the highest plane—the so-called planes of the Formless. Thought on the lower planes is the flashing of a succession of images (forms) on the sensitive akasic screen of the inner sensorium of the brain.

The Fourth Breath. This Breath is negative to the Third and Fifth Breath. It has important functions and is a respiratory rate of balance between the higher and lower planes. The Fourth Breath rebreathes in all things and creates the Light of intelligence—the Knowing Principle, through being receptive and negative to the impulses of the Fifth.

The Divinest mysteries centre in the Seventh Breath which is the Auric Breath. The Seventh Breath is Self-Creative—it has no organ of action but every cell and atom breathes rhythmically with the Auric All. When the Seventh Breath is active every cell, molecule and atom of the nature breathes in perfect unison with the Universal All—the Great Atomic Breath. Breath is the life, spiritual and material. The Breaths of all the planes should be coordinated and when this is accomplished man becomes more than man, he is a Master of Life—a Master of Breath and is omnipotent.

One-half of man is dead, a corpse, or let us say one-half is still unborn. It has no breath. Every centre, organ, cell and tissue should breathe—have its rhythmical vibration or expression. Inner potencies are thus released as in the seed expressing its germinal potencies by growth. Every living thing has breath and as everything is alive all things breathe, including the minerals. Sometimes it is one breath, sometimes another of the seven breaths according to the plane and grade of matter involved. Modern science illustrates this in the case of seeds which breathe, taking in oxygen and giving out carbon dioxide. Placed in airtight containers most seeds will die in a short time. When about to germinate, wake up, seeds breathe more rapidly and require more air. Minerals function the inner breath attuned to Universal Nature. The sun breathes has an eleven-year period. The unborn child functions the inner breath, the mother representing universal nature. The seventh or Auric Breath is synchronized breathing on all the planes of self simultaneously and this synthetic breath makes the full correlation of man with the Higher Self. This Auric Breath marks in reality the identification of the individual with the universal and the Auric Breath is the true utterance of the Sacred Word—the Ineffable Name—as every plane of the self and every cell and atom on every plane of the Self is in harmonized aspiration with Divine Consciousness.

July, 1923.

H—

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## EDITORIAL MIRROR.

The Twenty-fourth Annual Convention of Temple members will have passed into history before this issue of THE ARTISAN reaches all of our readers. All signs, inner and outer, indicate that it will be a highly successful gathering marking a period of fundamentals well established for practical upbuilding of the work.

One of the important fundamentals is the erection of the Memorial Temple at Haleyon. Another is the various and important propaganda activities emanating from the Temple Centre including the Lectureship Extension which has already done splendid work in adjoining towns.

Last, but not least, is the new and expanded ARTISAN beginning with this issue. Readers will note the new dress and the new Departments, all of vital and absorbing interest to students of occult philosophy.

The Temple Message, by Fred L. Whitney, is opportune and will be appreciated by members and non-members alike. The *Blavatsky Department*, by Miriam Milner French, will be of absorbing interest to all in any way interested in Theosophy and the Message that H. P. B. brought to the world.

THE TEMPLE ARTISAN will be issued monthly, and, as in its expanded form the expense of publication will be much greater, every member should endeavor to help by securing as many subscribers as possible and by extending the influence of THE ARTISAN as widely as possible. If you like THE ARTISAN do something to help it--now.

W. H. D.

## THE TEMPLE

As the time has at last come when the Temple is almost ready to become a material fact, it may be well to try to put into words, as far as may be possible, a description of it, and what it stands for: always bearing in mind the fact that the real Temple is something which Humanity has been building throughout the ages, and is made of such fine material and of such high Spiritual Essences that it were vain indeed to expect or endeavor to put into words more than the very barest limits of its true significance.

The Real Temple is Humanity, and to the extent that one is interested in and identified with the welfare of Humanity as a whole: to that extent, and that only, will he be recognized by the Masters as a builder of the Temple and a worker in the Great Work.

Let us throw into the discard now and forever, any conception that the Temple is an organization of chosen people (the Lord's anointed) who are selected to do a certain work and afterwards to reap a great reward, and that all the rest of the unfortunate Human Race is on the other side of the fence, and does not belong in our set.

If the Temple, as an organization, is to accomplish anything it must always be as broad as Humanity and as wide as the world is wide: absolutely without creed or dogma, and based on a religious philosophy which will at any time bear the scrutiny of Science and be open at all times to stand unshielded before the searchlight of Truth. It must always be ready to relinquish any teaching which may be proved to be erroneous: and to hold fast only to that which is *true* and therefore capable of bearing the scrutiny of all, or any, test that may be put upon it.

Let us realize here, that each member of the Human Race is a member of the Great Temple: that each must in turn pass through the Temple Gates: undergo all the tests, joys and sorrows of the Neophyte: and in time be initiated into the Inner Degrees as his Soul Development may demand, until he at last becomes a "Master Mason."

And now, as regards the Temple Building, which will be built, so far as possible, in such shape and proportion as will symbolize the degrees of the Temple and the basic truth upon which it is founded.

The shape is triangular. The triangle has been used through the ages and in practically all religions, as a symbol of Deity. The Father, Son, and Holy Ghost,—Brahma, Vishnu and Shiva,—Atma, Buddha, Manas,—Matter, Force, and Consciousness: call it what we



may, it is always triple in nature, the Father, the Mother, and the Son, resulting from the union of these two.

The building will measure Forty-nine feet from angle to angle on the inside. The Order of the Forty-nine is Humanity as a whole, and the ability to become identified with the Inner or Esoteric Degrees of the Great Temple is dependent entirely upon the evolutionary status of the individual. As he develops in his Consciousness the qualifications which entitle him to a position in the Order of the Thirty-six, or any of the Inner Orders, he automatically, karmically, and perhaps unconsciously, steps into that Order and becomes an integral part of it. In the Real Temple, the first Inner Order is that of the Thirty-six.

This is a protective group of souls which stands around the walls of the Inner Temple and guards the treasures therein. In our building, this Order is symbolized by Thirty-six pillars, ranged round the outside, Thirteen on each of the three sides. These Pillars support the Porch, which is Seven feet wide. They are each Seven feet high and Thirteen inches in diameter.

The Pillars standing around the outside of the Temple are deeply significant. They are the Souls, the units of Humanity who have arrived at a realization of the Spiritual Truths which lie hidden within the Temple. While they do not yet realize in their entirety the fullness of these truths, yet they have breathed in something of their essence; they know that the Heart of the Temple contains them, and they are willing and anxious to make it their life's work to guard these truths and help the race to grow into realization of them, and to help bear the burden of supporting the building which contains them. Each pillar will be Seven feet high and Thirteen inches in diameter.

The number Seven is referred to in Occultism far more frequently than any other number, for it is the key number to everything in the Universe, both Spiritual and Material. We have the seven metals; seven tones in the musical scale, seven colors in the solar spectrum, seven states of matter from the solid ice up to the Etheric state; seven planets in the Solar System; seven Kingdoms of Nature; in Occultism, three Elemental Kingdoms, Mineral, Vegetable, Animal, and Spiritual. Seven Principles of Man; Seven Planetary Spirits ruling their corresponding Hierarchies; the seven Plexuses or centers of action of the body, ruled by their seven corresponding Chakras or centers in the head (seven orifices in the head). The seven Tatwas, or basic forces on which all the Manifested Universe

is builded up; the seven primary divisions of the great Father Force which called, or rather is now and always calling the Universe into Being. Let us think for a moment of the beginning when there was no material world. Then a point from which rayed out seven beautiful, glowing colors. Gradually these colors took on sound, and the sound became form; and each unit as it rayed out from the parent stem divided into seven parts; seven colors, seven notes, seven great forces, electricity, magnetism, sound, light, heat, cohesion, gravity,—and then around these great primary forces was gradually builded up, and is still building, this beautiful world with its minerals, and vegetation, its animals and Humans, and Gods and Archangels; all built up in strict mathematical order, following the law of the Creator as expressed always in groups of seven impulses. It is like a wonderful tree (and indeed has been symbolized in the Ancient Norse mythology as a tree, Ygdrasil, the Tree of Life) having its roots in the Central Spiritual Sun from which it draws all of its sap and nourishment, raying out into innumerable branches, twigs and leaves; always in groups of seven. In the spring the tree sends forth its branches and gradually a new Universe unfolds into manifestation, a Manvantara, or Period of External Expression. In the fall it draws back into its roots the sap and sustenance for its branches and sinks back into Pralaya, the sleep of a Universe.

And so we see that the number Seven, as symbolized in the height of the Temple Pillars, and in many other ways in the Temple Plan, is a very important number indeed.

Now these pillars are thirteen inches in diameter. Thirteen is the number of the Christos,—the One, Christ, surrounded by the twelve Apostles. Each of these, of course, represented a distinct force, a state of Consciousness; and each apostle was necessary to the Christ and the force which he represented was essential to the full expression of the work for which the Christ descended to the Earth.

You will note that the Temple is supported on these pillars, and that each pillar is seven feet high and thirteen inches in diameter.

Here we have the Buddhic force, the Christ consciousness, surrounded by the twelve apostolic building forces which exist in the consciousness of Humanity, holding up the roof of the Temple, and thus providing a shelter under which all Humanity may find a refuge. Of course, we are trying to put into words Spiritual Truths which are far too elusive and immaterial to be imprisoned

in language; and all we can hope to accomplish is to awaken the interest and arouse the attention to a degree where the student will throw on the matter the light of his own intuition, thus awakening in his own consciousness a realization of the essential correspondence which exist in his own self and in the Universe around him.

The Christ always means sacrifice. Jesus gave up his life that men might live. The ray of Christ-force left its state of Bliss and changed down into Matter, sacrificed itself that it might illuminate the Lower Mind of Man; and it is upon this Principle of sacrifice that the Temple of Humanity is being built today and all the time.

Above our Porch will be ten windows on each side with nine panes in each window. Ten is the perfect number; nine is the number of manifestation,—the nine manifest are contained in the One unmanifest. This ten is the Whole, manifested and unmanifested, and nine is perfection in manifestation and is contained in the One. The ten would be the beginning of a new cycle of evolution.

The light comes from above. There are no windows lower than the apex of the Pillars, and the Pillars stand on the outside of the *Temple*; all of which is deeply symbolical.

On each of the three sides there will be two doors, making six openings in all, the interior being the synthesis of all the openings, the seventh. Here we have the number seven again, with its correspondences on all the planes of being.

In the exact center of the Temple is placed the Central Altar. First is laid a base, under ground, one foot thick and four feet square. This might symbolize the Four Masters whose particular work is the building of the Temple of Humanity. On the base is built a solid cube, composed of thirteen stones of equal dimensions, in the center of which are placed various Temple records and relics. Again the thirteen, the number of the Christ,—the Symbol of Sacrifice.

Resting on this Cube is a solid Tetrad, three feet in height. This symbolizes the Upper Triad, the Higher Self, resting on and dominating the lower quaternary or Animal Man. This is the sacrificial Altar, the process of conquering the lower animal self and transmuting its forces into the higher self. The neophyte prostrates himself upon the altar, is burned by the fires of renunciation and the anguish of self restraint and abnegation; and out of the flames arises the glorified Christ,—the Divine Essence,—which returns again to its Father in Heaven. Of course we realize that this is purely symbolic. That it corresponds to a process of Transmutation which

is going on constantly in the consciousness of all human beings, whether they have intentionally taken up the task of gaining Conscious Unity with their Inner Selves or not.

A point is reached, however, by every one, where they are confronted with this almost superhuman task; and at that time the Knight is presented with his armour. He must wear the Helmet of Truth, the Breastplate of Righteousness, the Sword of the Spirit of God.

Now let us take stock for a moment and see what is our equipment for this task. What exactly have we to do, and how shall we go about doing it? There is only one weapon which will serve in this fight—"The Sword of the Spirit" ("the Spiritual Will"), "The Warrior Eternal and Sure, whose Hour shall never strike." It is there in the Heart of every one of us and though most of the time it is but a tiny flame flickering in the Centre of our being, yet it can at will be called into action and used in the Great Fight with Self. "The Self of Matter" and the Self of the Spirit can never meet. One of the twain must disappear. There is no room for both! This lower animal man must be subdued and ruled by the Spiritual Will; and it must be done again and again until it becomes subservient to its master at all times, a willing and useful servant, instead of an obsessing evil force.

The will is a colorless attribute of the Mind. It may be used for any purpose and in any direction. It may be ruled and directed by the lower mind,—the Kama-Manas, when it will draw the fig. down into Matter, or it may be directed and guided by the Higher Self, the Buddhi-Manas, or Christ-Consciousness, when it will draw our Consciousness upwards out of the lower self and toward Conscious Union with the Higher Triad.

The impulses to action come to us constantly through the day. There is usually a choice of Motive. Shall I do this? Or that? Sometimes we are impelled to do a little kindness. Sometimes to do or say an unkind act or word; and as we select either the good or bad, we build into our Soul Substance a Stone which will either help us to climb upwards or draw us down into Matter.

So each of us is a Temple Builder, whether we will it or no, and each is an integral part of the Great Temple of Humanity, which is constantly becoming and in which each in turn must become a conscious builder some day.

The Animal Man craves sensation. Kama, the Desire Principle in him and in all things, calls to him to seek gratification in the



objects of sense, to satisfy his craving (not always necessarily in low sensual life) but in any of the feelings which come to us through the sense of sight, touch, taste, etc. The Divine Side of him calls to him to seek satisfaction in Spiritual Things; in anything *outside* of his sense nature.

In the very center of the roof of the Temple is an eye,—the eye of Shiva. This is the Watcher, the Messenger from above, who guides and directs the Neophyte. The messages from the Watcher come into the Mind of the Student through the Pineal Gland, and must be connected with the Heart and sent out from it in actual pulsating waves of effort toward the uplifting and advancement of Human Progress.

As the Mind is concentrated on these Inner Things, gradually there is a growth of Self-Conscious Union with the greater Eternal Forces back of our Sense Life, and the Path from the Outer Gates of the Temple in through the Pillars and the Outer Porch, through the Altar of Sacrifice, and thence up the Antaskarana or channel which connects the Outer with the Unmanifest-side of things, consists really in the gradual awakening of the Powers of Intuition, obedience to the Voice of Conscience; and a strict and unremitting reining in and governing of the Animal which is in each of us.

In conclusion I cannot do better than read the "Call to Arms" which was given to the few people who were originally drawn together by the Master, to form the nucleus of the Temple of the People.

"Warriors of Light, Warriors of Truth, I salute you, in the name of the Great White Brotherhood. Go forth to battle, with the Powers of Darkness, armed with the Sword of the Spirit of God, the Breastplate of Righteousness, the Helmet of Eternal Truth. See to it, then, that no stain rest on that armor, no rust on that sword, that you may become one with us, on that Great Day: 'Be With Us!'"

ERNEST HARRISON.

Halcyon, Calif.

## THE MESSAGE OF THE TEMPLE

By FRED WHITNEY

The Temple was founded by the Master Hilarion, assisted by the Master M. and overshadowed by one of the Greater Ones in the year 1898 for the express purpose of preparing a group through whom the avataric forces of the Age to come might be transmitted into the heart of humanity, and by whom a geographic locality might be clothed with the Spirit and the Word of the Age of the Christ. So Haleyon was laid down on the rim of the Pacific. And as continents come and go through the shifting of the earth crust in the great sea waters of change this rising edge of the west land is none other than the reappearing rim of the long submerged Lemuria: a land where once the Race dwelt in the cradle days of its earth life and upon which stood the first temples. Over the altar stones of one of these temples stands the Temple at Haleyon. And not only does it stand thus at the place of the sacred fires on the edges of two continents but it stands as a gateway of the Spirit through which the Avatar may again enter the earth life.

At the time when Helena Blavatsky was sent by the Masters of Light and Wisdom into a world immersed in crass materialism there was not a glimmering thought of an age of spiritual awakening. And when the Temple was founded few indeed were those who had glimpsed the coming of the Christ amongst the masses, excepting as now and again someone had risen from this sect or that to announce His coming and the consequent end of the world. But as in the cyclic turning of the Ages that great Entity has drawn closer to the earth plane soul after soul has been touched with the fire of that knowledge and has turned expectant eyes toward the inner world until now they who look for the Coming are a multitude. Everywhere, on every side are those who now look for the great event. But lacking the synthetic vision of a humankind that is one in a One Father, each has thought Him to come within his own sect clothed with its particular creed and dogma.

## CREED

But not so with the Temple. They who founded it knew better. The creed of the Temple is no creed, its motto being: "Creeds Disappear, Hearts Remain." And its message is first to the Heart of the world: for though the temples of Man have risen and vanished down the ages and the credal utterances that, now and again, gave earthly form to the Spirit and dwelt in these temples have risen in

shapes and tongues almost illimitable and vanished with them the Heart of Man does not pass. But we must not infer here that this reference to the heart has anything to do with human emotion and emotionalism; it is another Heart. For just as the mind is the center of thought "The Heart is the center of Be-in," and through this center of Being speaks the Logos that is enthroned within you. And its voice is the voice of Truth.

### DOGMA

But since each one is a part of an almost infinitely differentiated Being it is not possible that any individual or group of individuals may grasp more than a fragment of Truth. Buddha says: "Truth is the permanent in change;" and Man is a creature of change. Pilgrims are we on this our great journey of discovery and becoming, learning, conceiving, creating through the shifting forms and shadows of time, matter and space. But although we may truly grasp fragments of the immutable, imperishable principles which underlie the Cosmos and which we call Truth the sin of dogma is that it is a formulation declared to be "indisputably true;" and to dispute that which is declared on holy fiat to be "indisputable" is heresy and heresy comes to be a crime and a crime is punishable by an act of violence. How, indeed, may any mind *know* if it may not question, and out of that questioning have a period of holding the error as well as of discovering the Truth? And what is Truth? It may comprise the profundity of the Universe, but a man is not the Universe. Conceivably there is no Truth for me outside of that which I am able to grasp. All else is but empty words. But the fatality of dogma is that for it Truth is a thing of thought dimensions which is to have and to hold even as a child holds a block in its hands; and just as that child, holding the block, may pass out of the door of a house, so he who holds dogmatic truth lodged in his mind may, from this world of growth and becoming, achieve his escape. That is the end. And between this purpose of Truth and that held by the Masters and in the Ancient Wisdom "what a pair of universes!" The one is Truth as an end, the other Truth as a means of growth. And this distinction must be grasped firmly by him who would find himself upon the Path that leadeth into the Age to come. Looking thus upon Truth as the prime factor in an evolving state of consciousness within a world of becoming we might almost define it as an attitude of mind. It becomes the food of the Soul ever partaken anew and anew that by its accumulated acquisitions the soul may overcome the world. And holding this

viewpoint of Truth we perceive that ideas may never become the *idee fixe*. Indeed, what are ideas but the tools with which Man builds his destiny, changing today and to change again tomorrow. Born of fleeting error and again of the permanent Truth they enter into the House of Man's building whose stair winds from this place of darkness in matter and space around ascending spirals into the realms of Light.

(Continued)

KARMA — all that total of a soul  
 Which is the things it did, the thoughts it had,  
 The "self" it wove with wool of viewless time  
 Crossed on the warp invisible of acts.  
 Who toiled a slave may come anew a prince  
 For gentle worthiness and merit won;  
 Who rules a king may wander earth in rags  
 For things done and undone.  
 The books say well, my brothers! each man's life  
 The outcome of his former living is:  
 The bygone wrongs bring forth sorrows and woes,  
 The bygone right breeds bliss.  
 If he who liveth, learning whence woe springs,  
 Endureth patiently, striving to pay  
 His utmost debt for ancient evils done  
 In love and truth always:  
 Such is the law which moves to righteousness,  
 Which none at last can turn aside or stay:  
 The heart of it is love, the end of it  
 Is peace and consummation sweet. Obey!  
 This is the doctrine of the KARMA. Learn!  
 Only when all the dross of sin is quit,  
 Only when life dies like a white flame spent,  
 Death dies along with it.  
 Unto NIRVANA. He is one with Life  
 Yet lives not. He is blest, ceasing to be.  
 OM, MANI PADME, OM! the dewdrop slips  
 Into the shining sea!

—From the *Light of Asia*.



## BLAVATSKY DEPARTMENT

Readers of THE TEMPLE ARTISAN will be interested in learning that, commencing with the current issue, there is to be a special department devoted to H. P. Blavatsky and her great work for humanity. In order that each student may feel a personal interest in this newly created department, they are invited to ask questions pertinent to the teachings of H. P. Blavatsky, and the writer will, through these pages, reply to such inquiries by quoting from the *Secret Doctrine*, etc. These replies will not be in any sense commentaries of the writer for the purpose of this department is not concerned with personal opinions. Many true students of Theosophy do not have access to the *Secret Doctrine*, hence research will be made for them on subjects they themselves designate. Obviously, neither argument or discussions will be considered for space is limited. You are, therefore, requested to make your questions brief, so that the space may be devoted to the answers as found in the *Secret Doctrine*. Conducted by MIRIAM MILNER FRENCH, former editor, *Isis*. Address BLAVATSKY DEPT., TEMPLE ARTISAN, Halcyon, Calif.

Wails and lamentations fill our ears concerning the terrible conditions in the world today, and true enough it is that the conditions are indeed terrible. And there are as many opinions as there are individuals as to how these conditions are to be corrected. Many among those who feel they have settled in their minds these burning questions to the betterment of mankind are students of Occultism and Theosophy. But, strangely enough, many of these same students have apparently entirely overlooked the two great doctrines of REINCARNATION and KARMA. If we who profess to believe without doubt in these two doctrines, actually lived our theories in every act of our everyday life, we would have no need to talk about reforms of any kind, because we would know that as we sowed, so would we reap. We would know that the tyrant of today was the oppressed of yesterday; that if we are now downtrodden, we are but being paid in full by those upon whom we trampled in some other life quite as ruthlessly.

These are not always pleasant facts to face, but if we are firm believers in Reincarnation and Karma, and sincere in our ideals, then we *know* that the *only* way to right these terrible existing conditions today, is to preach and teach, from every possible corner, in every possible way—shout from the house-tops wherever our voices can be heard—the two doctrines of Reincarnation and Karma—make them living truths in our lives—and then Brotherhood and all that it implies will become an actual fact, and not merely an *idea existing only in our minds*. Then, all the deplorable mundane conditions would automatically fall into law and order and the Golden Dawn of the New Day would be upon us.

The conditions of today are but the fruits of yesterday,—we read in the *Voice of the Silence* that RIGID JUSTICE RULES THE WORLD—and the only way to correct them is to make a clear mental image of the future conditions we want to create, and then commence to *practice Brotherhood in reality*, instead of treating it as a visionary ideal and *practicable only for the other person to follow!* We must teach the children that represent our future humanity, the great law of Responsibility: that as they measure out to their brothers, so it will be meted to them again. We are today helpless to stem the tide of our present Karma that *we alone have caused, and for which we alone are responsible.* Instead of lamenting our fate, we should rather be grateful to the Lords of Karma for the opportunity of paying our honest debts even though it means a prison cot—thankful that we are being dealt with so compassionately—in order to clean the slate for the lessons of Tomorrow's School. If we as would-be occultists and theosophists, do not make our theories and ideals *part of our daily lives*, we have no right, nor is there reason, to expect those ignorant of the laws of Cause and Effect—Action and Reaction—to *practice it in their daily lives.*

H. P. Blavatsky, who was the mouthpiece of the Wise Ones, knew this well and voiced it in 1888 when she wrote in the October *Theosophist*, in speaking of the programme of the Theosophical Society, as follows: "Unconcerned about politics; hostile to the insane dreams of Socialism and Communism, which it abhors—as both are but the disguised conspiracies of brutal force and selfishness against honest labour; the Society cares but little about the *outward human management of the material world.*"\* The whole of its aspirations are directed towards occult truths of the visible and invisible worlds. Whether physical man be under the rule of an empire or a republic *concerns only the man of matter.*\* *His body may be enslaved;*\* as to his *Soul*, he has the right to give the proud master of Socrates to his Judges. They have no sway over the *free man.*"

We now can see how true a vision H. P. Blavatsky had of what the world was bringing upon itself, when she wrote in the May issue of *Lucifer*, 1889: "If Theosophy prevailing in the struggle, its all-embracing philosophy strikes deep root into the minds and hearts of men, if its doctrines of *Reincarnation* and *Karma*," in

\*Where asterisks appear in the quotations, italics mine.—M. M. F.

other words, of *Hope* and *Responsibility*,\* find a home in the lives of the new generation, then indeed will dawn a day of joy and gladness for all who now suffer and are outcast. For real Theosophy is *Universalism*, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth. . . . But if not, then the storm will burst, and our boasted western civilization and enlightenment will sink in such a sea of horror that its parallel History has never yet recorded."

And says she in *Practical Occultism*: "A disciple must fully recognize that the very thought of individual rights is only the outcome of the venomous quality of the snake of Self. He must never regard another man as a person who can be criticized or condemned, nor may he raise his voice in self-defense or excuse. No man is your enemy, no man is your friend. *All alike are your teachers.* One must no longer work for the gain of any *benefit*, temporal or spiritual, but to fulfill the law of being which is the righteous will of God. . . . Crime is committed in the Spirit as truly as in the deeds of the body. He who for *any* cause hates another, who loves revenge, and will not forgive an injury, is full of the spirit of murder, though none may know it. . . . If men were only honest with themselves and *kindly disposed* toward others, a tremendous change would take place in their estimate of the value of life, and of the things of this life. . . . *The first great basic delusion you have to get over is the identification of yourself with the physical body.*\* . . . Complain not. Complaint is the rebellion against the law of progress. That which is to be shunned is *pain not yet come*. The past cannot be changed or amended; that which belongs to the experiences of the present cannot and *should* not be shunned; but alike to be shunned are disturbing anticipations or fears of the future, and every act or impulse that may cause present or future pain to ourselves or others."

The purpose of this newly created Department is to try to do its share in spreading the teachings of Reincarnation and Karma as set forth by H. P. Blavatsky, and to help in the most humble way to prepare for the coming torch-bearer of Truth of which H. P. Blavatsky writes, in the very last page of the *Key to Theosophy*, when she urges the necessity of not only a numerous and *united* body of people ready for His arrival, but that there should be a large and accessible literature ready to men's hands for this great event.

THE GREAT DAY BE WITH US.

\* \* \* \*

\* Where asterisks appear in the quotations, italics mine.—M. M. F.

"Thou canst create this "day" thy chances for thy "morrow," to the "Great Journey," causes sown each hour bear each its harvest of effects, *for rigid Justice rules the World.*\* With mighty sweep of never-erring action, it brings to mortals lives of weal or woe, the karmic progeny of all our former thoughts and deeds. . . .

To live to benefit mankind is the first step. . . .

If thou wouldst reap sweet peace and rest, Disciple, sow with seeds of merit the fields of future harvest. *Accept the woes of birth.* . . . Out of the furnace of man's life and its black smoke, purged flames arise, flames purified, that soaring onward, 'neath the karmic eye, weave in the end the fabric glorified of the three vestures of the Path. . . . Be of good cheer and rest content with fate. Such is thy Karma, the Karma of the cycle of thy births, the destiny of those who—in their pain and sorrow, are born along with thee, rejoice and weep from life to life, chained to thy previous actions. . . . Follow the wheel of life; follow the wheel of duty to race and kin, friend and foe, and close thy mind to pleasures as to pain. Exhaust the law of karmic retribution.—Excerpts from the *Voice of the Silence*, H. P. BLAVATSKY.

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Unfortunately, no nation or nations can escape their Karmic fate, any more than can units and individuals. *Secret Doctrine.*

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Karma demands that such and such a thing should happen to the individual, and the greatest God or the smallest Adept cannot lift a finger to prevent it. A nation may have heaped up against its account as a nation, a vast amount of bad Karma. Its fate is sure, and although it may have noble units in it, great souls even who are Adepts themselves, *nothing can save it,\** and it will "go out like a torch dipped in water."—From *Echoes of the Orient-Judge*.

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*Peace and Goodwill to all!*  
MIRIAM MILNER FRENCH.

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Note.—The quotations from the October *Theosophist*, 1888, and *Lucifer* May, 1889, are taken from the new book, "H. P. Blavatsky, Her Life and Work for Humanity."—Alice Leighton Cleather. (India.) See Review.

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\*Where asterisks appear in the quotations, italics mine.—M. M. F.



## MORE POWER TO "THE ARTISAN"! A CALL TO ARMS!

We have frequently been asked if others than members could subscribe to THE TEMPLE ARTISAN and we answered yes. But we want this more generally known. We want to make THE ARTISAN a magazine of interest and value to all occult students seeking the Truth. We want to place it on the reading tables of all Theosophical and Public Libraries, and to also place it on the newstands. We want to add new departments to THE ARTISAN. We want its pages to reflect the progress that the Headquarters is showing in the Temple building and other activities.

All members of the Temple and readers of THE ARTISAN are aware that the Temple building is now well under way. That the work along all lines is *progressing*, and the hearts of those who have waited long and prayerfully to see this day, are filled with rejoicing and thanksgiving. We all possess the same ideals and lofty purpose of Brotherhood. We know that each hour, day, week, month and year brings us nearer—closer and nearer—to the *coming of the Great One*. It is a wonderful privilege to be living at this particular period, and because of this great event toward which we are all looking, let us gird up our loins more tightly, put our shoulders more firmly to the wheel, and with a concentrated, united and mighty effort, sweep upward and onward toward our goal.

In the past we have, all of us, helped probably to our utmost, but let us do even better than that—let us go beyond the limit set for ourselves and make this work felt around the world. A great power is generated at Haeleyon at the Temple meetings. THE TEMPLE ARTISAN is the means for sending forth that power and disseminating the teachings abroad in the land. It is the arm that reaches out from this center and we want it to be a strong and mighty arm.

And so we make this appeal. Let each one of us feel especially appointed to speak of THE ARTISAN to friends who are neither members or subscribers—let us try to increase the subscriptions as much as we possibly can. Let us make an extra effort, and then, *redouble that effort*. We want this magazine, the powerful right arm of the Temple, to become a *monthly* magazine, charged with vital energy that will attract the people everywhere. Let us not fail to speak the word at every opportunity to those who never heard of the magazine, and to those who have heard and are not subscribers, let us once again call attention to our ideals and the purpose for which THE ARTISAN stands. Let our slogan be: MORE POWER TO THE ARTISAN.

## MAGAZINE AND BOOK REVIEWS.

**THEOSOPHY:** A monthly magazine devoted to reprints of pure unadulterated Theosophical teachings as set forth by H. P. Blavatsky in her original writings, and W. Q. Judge. The *Lookout Department* always contains timely and interesting correlations of occult and modern science, showing that the ancients, especially the Egyptians, surpassed our present civilization. The July number contains a short article entitled *Practical Solutions of World Troubles*, being a comment on a convention speech of F. A. Vanderlip of New York, well known for his early and prophetic post-war analyses of the European situation. They quote him as follows: "The trouble with the world today is a spiritual thing—a lack of brotherhood. We have army and navy academies, schools for instruction and destruction, but we have no schools of good-will to teach understanding of other peoples." And Theosophy comments on Mr. Vanderlip's denunciation of the selfishness and egotism of the 100 per cent American who has little or no good feeling for the other peoples of the world, and points out that only through the theories of *Reincarnation* and *Karma* can brotherhood be realized. Published at Los Angeles, Calif.

**CANADIAN THEOSOPHIST:** An interesting little magazine inclined to the *back to Blavatsky Movement*. Published at Toronto, Can.

**DAWN:** A bi-monthly magazine devoted to the promotion of Universal Brotherhood and the official organ for the U. S. Loyalty League. Devoted to the *Blavatsky Movement*. Published at Sydney, Australia.

**HALEYON HEALTH MAGAZINES:** A new scientific bi-monthly magazine devoted to the latest discoveries in medicine, physics and chemistry that will promote the well-being of Humanity. Dr. Dower, the editor, states that nothing is impossible in this age of marvels and advises his readers to get the light from all angles; to be open minded and receptive to truth and says the purpose of the magazine is to educate readers on the basic lines of *Health and how to preserve it*. The magazine is unprejudiced and aims to give its readers the benefits of research along all lines pertinent to the objects of the magazine, *i. e.*, Health and Life more abundant. The June-July number contained excerpts from modern scientific sources as well as from the ancients. The August-September issue contains articles on the *Chemical Composition of the Body and Food, Reactions in Metals and Plants, Keeping Young, Electronic Medicine, Be a Sun Lover*, etc. The next issue commences a series of articles on *REJUVENATION through natural methods, Energy, Breathing, How the Moon Affects You*, etc. Published at Haleyon, Calif. Price \$1.00 per year.

**REASON:** A quarterly magazine devoted to Psychic Science, Theosophy, Education, Social Reform, Healing, etc. August number contains article on *Earthquakes—Cataclysms—Deluges*, by Miriam Milner French. Quakes, etc., date back to beginning of man—regarded as judgment of God—Sick Planets—diseases of earth and atmosphere as well as of man—Radiant Energy of Thought—where unusual weather, often centers of crime exist—Massed thinking might modify adverse climatic condition, etc. Published by Austin Pub. Co., Los Angeles, Calif.

**OUR GLANDS AND OUR INVOLVEMENT:** Interesting and instructive pamphlet

M. W. Kapp, M.D. Dr. Kapp says that the main ductless glands — Pituitary, Pineal, Thyroid, Thymus, Adrenals, Spleen, etc., govern not only the physical man, but his mental and spiritual bodies. Many of these glands have long been of interest to students of occultism but are just being recognized by modern science and medicine. In this enlightening little treatise, Dr. Kapp shows that the gland system is the seat of the impulses and urgings of man, and speaks of the importance of understanding the necessity of directing our building forces constructively and helpfully. Price 50c. Sold through the *Halcyon Book Dept.*

H. P. BLAVATSKY, HER LIFE AND WORK FOR HUMANITY: By Alice Leigh Cleather. Mrs. Cleather was a pupil of H. P. Blavatsky, being the fifth applicant to join the Esoteric School of Theosophy and the third to whom H. P. B. gave the opportunity of joining the "Inner Group" of the E. S. This book is written with the sincerest reverence of the author for her teacher, and she repeatedly quotes the yearning, never-ceasing cry of H. P. B. for *Brotherhood*, the practice of which was the "one indispensable condition for the reception of Divine Wisdom." "Forgetfulness of the personal self and sincere altruism are the first and indispensable requisites in the training of those who are to become 'White Adepts' either in this or a future incarnation," wrote H. P. B. to her pupils. This new book is published in India but may be ordered through the *Halcyon Book Dept.*

H. P. BLAVATSKY—A GREAT BETRAYAL: By the same author. This pamphlet is a protest by Mrs. Cleather against those who have sought to obscure the great work of H. P. Blavatsky in order to promote their own personal self-aggrandizement, and who have also made many serious changes in the republishing of the *Secret Doctrine* as first published by H. P. B. This pamphlet is also published in India but may be ordered through the *Halcyon Book Dept.* Price 50c.

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## MEDITATIONS

[Being unpublished extracts from the diary of Francis A. La Due (B. S.), written down many years ago, and read at a memorial service at Halcyon, July 20, 1923.]

We are often told that our greatest teachers are analogy and correspondence, and I think it is very plain to most of us that this is true.

I fear we are nearly all too prone to search the heavens for our needed knowledge, forgetting the fact that every grain of sand and drop of water contains the essence of the Universe. We are often caught calling things "common" and "unclean," and considering such beneath our earnest consideration; but one of the greatest truths that my comprehension has ever grasped came to me through the very prosaic occupation of frying doughnuts. If any doubt my statement I would ask such to just think of the ingredients, the process of cooking in the oil, a fat all of which contains the elements of heat, light, vibration, sound, color, and form, as the inner and outer circle,



and you will readily comprehend the train of thought to which I refer.

But of all the lessons that the study of Nature and her laws has yet given me, the study of the clouds has been more prolific in results. In one verse of the "Voice of the Silence" we read, "His body (that of the Adept) becomes like a cloud from which limbs have sprouted." Christ is represented as coming in the clouds of heaven at his second coming and as having been enveloped in a cloud at his ascension, and there are numerous references to clouds in all mystic works.

I have often considered the clouds from a material point of view, but I now see a vital living reality in every cloud I behold and one that gives me an adequate conception of that most difficult problem, the individuality of body and unity of souls. Watch the sky some day when the whole horizon is darkened by clouds and no breaks appear anywhere. It seems like a dense pall covering the world. Watch still, and presently you will see the clouds begin to break up and scatter, rolling, tumbling into and through each other with lightning-like rapidity hither and yon, each one evidently bent on its own particular work. Watch still, and perhaps you will see the separated particles drawing together again, recombining in a group. To my mind each of these clouds is the covering or clothes of a spiritual entity busy about its work of repopling the worlds in space.

Just examine one drop of water through a microscope and concentrate your mind upon what you find there. Among many other things belonging to the Elemental Kingdom are myriads of little lives, each showing the positive and negative poles of being and containing the seeds of future growth. Before that drop of water is again absorbed by the atmosphere it has left many lives on earth and taken something from earth. We know that the higher elementals are always working for the Universal Self. We also know there is a very mystic supersensuous power in water. What more likely than that it is through the clouds that the Spirits of the Air literally give material life to all on earth?

Just think of the manner in which the drops of water, upon being distributed, come into intimate relation with the points of Prana or life force, and thence directly into and around all earthly organized life. All life is one constant interchange of atoms, and to some extent, at any rate, the same laws must obtain on other planes than the one to which we are most intimately related.

This study of the clouds has made me better able to recognize my

Higher Self and its unity with all other selves than any one study I have ever undertaken. I do not think, as a rule, Theosophists think enough about their own individual Higher Selves. This innate longing for the Father or perfection, as we conceive that Higher Self to be, should never be smothered, for it is the natural link between us and the Universal Self, and it is the one through which all we can ever know of God must come.

During the period I mentioned in my last paper, when I led what seemed to be a double life, I was in continual association with what I in my ignorance supposed was God, but which I can now see must have been some manifestation of this Higher Self. He it was who told me all that has since been so much to me, and He it was who pointed out the heavens to me one day when I saw rank upon rank of spiritual entities reaching from the horizon to the zenith. To my natural eyes they assumed the form of minute white clouds; but what I saw with that inner vision is not given to mortals to tell. I have often tried since then to give others some idea of what I saw, but at the threshold of every attempt I have met with insuperable obstacle. I can find no words, no way of expressing the wondrous phenomenon. There is nothing in language that can convey an idea of the reality. I think it must always be so in such instances, as in all others that concern our inner development.

Each individuality must tread the higher path alone. You will remember that all sacred teachers have laid particular stress on the loneliness of the higher life.

There are some that may cavil at what I have said as to the suffering of God, but to such as are Theosophists I can only point to the individuality of Him who is known to us as the Nameless One, the Great Sacrifice. He who sits just within the circle of darkness looking out into the light from which he has escaped. He who will not enter Nirvana until the last human soul has escaped the dangers that lie in wait for even the highest Adept on the path. There is something in this description that cannot fail to touch the deepest spring of the human heart that can ever so faintly realize what this Great Sacrifice really is, this Sacrifice which is a type of the one we shall some day be called upon to make. Can anyone imagine greater suffering? Who can this be but the Christ, the First and the Last. For He will not enter the region of the Blessed any more than the shepherd will leave his flock until the last lamb is within the fold and the door is safely fastened.

Let us try to think of all the races of our Manvantara ascending



the spiral stair that leads to that dark circle where is our highest ideal. The path is so narrow and steep, and we can only go one by one. All the light we have is that which radiates from the Great Sacrifice. If any of us weary and fall, the ones behind us cannot get any farther until we have risen. If we are led out on some side path by the senses, our brothers must stand and wait until we come back, or stop and mourn our loss and do all they can to find us and bring us back, even if it is to place our feet at the foot of the path again. Those that have gone on ahead of us must stand and wait until we come. If we realized all this could we ever injure one another? Ever dare to dream of one day looking into the face of the Great Sacrifice and hear Him say, "Man, where is thy brother?" But one aspect of the merciful Law prevents this.

We are often struck with amazement at the evil act or word of someone whose name and personality have always stood as a synonym of all that was great and good. In our ignorance we drag him to the bar of our intellect, try, and condemn him, whereas, if we realized the truth, we would find that it was a necessary action of the Law of Brotherhood above mentioned. Such a person has been permitted to fall for either one of two reasons, *i. e.*, he was either growing one-sided, out of right proportions, or he has outgrown some other life karmically related, some other portion of himself, and must wait until the latter had caught up. Such a fall is not a fall in reality. The one extreme of the duality in the man's nature will assert itself again as soon as the lesson has been learned or the hindrance removed.

It will take ages to undo the heresy taught by mistaken brothers and sisters that human nature is inherently bad. We are pure and good at the center of our being, where the Christ in us resides; and the science of hypnotism has taught us one truth among others we would do well to consider, that is, the effect of suggestion and auto-suggestion. I can well remember the time when I could not see the least thing about myself that was worth saving. I cannot see very much yet. Still I think I have improved a little on my former attitude. The trouble here, as everywhere else, is in maintaining a perfect equilibrium, finding our laya center and sitting down on it, as it were, with all our strength. But ah! this laya center, this infinite thought or word, this crucified heavenly man in the heart of the Infinite Father, clothed with this illusion of matter we ignorantly call ourselves! Only the pure spiritual soul of a little child can perceive it, the soul of a "little one," as Jesus intimated. Why is it we

cannot see that if this body of matter were removed we would see ourselves like little points of light or stars in the bosom of Absolute Life—just laya centers where the thoughts of God were pointed, each infinitesimal center containing the potentialities of a universe, capable of expanding under immutable law until it contains all other centers.

### THE MEMORIAL TEMPLE BUILDING FUND

Since the report of this Building Fund in the April-May issue of THE ARTISAN an additional summary is given below of cash received and expended to this date, July 19, 1923, and showing balance of cash on hand.

Balance on hand May 20, 1923.....	\$ 3,085.20
Received 36 offerings and special contributions	849.41
	\$ 3,934.61
Expended for wages and material.....	2,892.02
	\$ 1,042.59

The \$849.41 referred to as 36 offerings and special contributions is the total received since July, 1922. Since May 20 last, the cash actually received from all sources for the Building Fund amounted to exactly \$298.11.

The above report shows that in addition to the cash on hand at the beginning, the added contributions since has made a total fund of nearly \$1,000. In the April-May number it was stated that it was estimated that about a total of \$6,000 would be needed for completion, or in other words, about \$2,000 *more than is now in hand*. No "drive" is contemplated in order to raise this money as we have firm faith that that Great Law of Righteousness will fill our every need.

It is our common sense duty, however, to set forth the Building work, its progress, and needs of the moment so that whatsoever supply is received comes from the working of *inner law* and not from mere outer appeal. In this spirit the Blue Star Memorial Temple will be ensouled with the forces of Love and Devotion which will arise as an incense of aspiration to the Masters of Life and Light and return to bless our labors in the Great Work of uplifting Humanity.

At this writing, the last days of July, the foundations and basement are finished, first floor laid and cement porch floor finished and walls are rising rapidly. Hollow cement blocks all made and nearly all lumber on ground and paid for—but \$2,000 more will be needed for completion.

WILLIAM H. DOWER, G. in C.

# THE TEMPLE BUILDERS

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## Lesson No. 186

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### ORDER OF THE RISING STAR

Some months, yes more than a year before our beloved Teacher, friend, Mrs. La Due, whom we called Blue Star or B. S., passed from this life, she called me to her and handed me a little scrap of paper with light penciled writing on it which she said were some ideas that had just come to her and which she thought might possibly be used some time by the children, the Temple Builders.

Once, every now and then, she would call by phone, or note, or by voice, if she were near, and offer some thought for the Builders. She always kept them close at heart and was never happier than when she had some new song, lesson or suggestion to offer them for use in meetings or in the daily upbuilding of their lives into Temples of service, light, truth, love, and all the higher, better things of the soul and spirit. She knew each child by name and characteristics and kept a loving interest in their progress, always trying to keep them near to her.

I am sure it is just as true today though we may not see her with our physical eyes or hear her with our outer ears. If we will but silence our thoughts for an instant, close our eyes to passing objects, and our ears to outer sounds, we will soon, yes, very, very soon, sense the Presence of her Great Heart in our midst trying to draw us together in greater and greater love and helpfulness to one another and we will be able to readily understand the ideas which we will now give ear to.

#### THE ORDER OF THE RISING STAR.

The children are that Order, and they are that because they are as a Rising Star, just at the beginning of their power and aspiration, glory and radiance, such as the star shows at its rising and its growing splendor as it travels along its course in the heavens.

At first there is a very, very faint light in the East, then as so often happens through the quarrels, selfishness and jealousies we allow to exist between one another a shadow is cast on the Sun, the Christ, Humanity, by that selfishness having come between.

But, however, the fairies, sylphs, the higher qualities of our nature, and each one of us has these qualities, determine to lift this

shadow. These higher qualities of our natures will not rest when a shadow is thrown upon them, when they are separated from the Christ. They cannot live without the light and must always declare themselves as protectors of the light.

This means, of course, a struggle begins at once between the forces of light which the fairies carry and the forces of darkness which the elves and gnomes send forth. The fight for supremacy goes on until the elves and gnomes of darkness are shown they must cease altogether and must not come between the light forces of the Fairies and the Sun—Christ, but must obey them instead and then they will be happy and at peace.

The Shadow lifts when the fighting ceases, and the Star of Hope, Happiness and Power rises within ourselves as the bright morning star rises in the sky when we look toward the East in the early dawn.

There are twelve fairies attending every child that comes into the world, as there were twelve disciples associated with Jesus, the Avatar. We do not realize the presence of these fairies as we grow older but the little children, the very little children know them, talk with them, play with them and have all kinds of happy times. You have heard the little ones playing, talking with these fairy twelve have you not. Is it not too bad we have allowed them to become strangers to us. Why is it, how has it happened do you suppose!

Fear of being laughed at perhaps by companions of school or home if we recognize, strengthen and sustain the truth. We must be courageous, brave, loyal and true at all times and we will lift the shadow of ignorance, falsehood, wickedness and all selfishness not only for ourselves, but for all humanity also, as Christ raised the Shadow of ignorance and superstition and made it possible for the sunlight of love to shine on all the world.

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### TEMPLE ACTIVITIES AND NOTICES.

A report of the Twenty-fourth Annual Convention of Temple members will be given in the September issue of THE ARTISAN.

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The lectureship propaganda continues its good work among neighboring towns, Messrs. Whitney and Harrison going regularly to Paso Robles and San Luis Obispo and finding earnest audiences. Santa Maria on the south of Halcyon will soon be added to the list—and then on to Santa Barbara.

\* \* \* \*

The "Seven Principles," by Ernest Harrison, has been reprinted.



in pamphlet form and may be had now for distribution. Price, ten cents for single copies or three for 25 cents, \$1.00 per dozen. Valuable to place in the hands of beginning students.

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Beginning with this issue the price of THE ARTISAN per year will be \$2.00, single copies 20 cents. Members should understand the THE TEMPLE ARTISAN goes with their membership and is covered by their dues.

\* \* \* \*

The Halcyon Products Company, operated and owned by Mr. R. Berrenberg, has ceased business owing to lack of capital for necessary expansion to make it pay. The motives and ideals of Mr. Berrenberg in connection with his company were beneficent and wholesome and some day will be successfully worked out at Halcyon.

\* \* \* \*

The *Halcyon Health Magazine* is meeting with favor. Members should understand that the *Health Magazine* has no official connection with the Temple work, it being purely a channel for the Healing work centered at the Halcyon Sanatorium and its branch offices at San Luis Obispo and Santa Maria. This work, however, is already giving remunerative employment to five nurses and several other Temple members.

\* \* \* \*

PROGRESS OF THE MEMORIAL TEMPLE. Foundations and basements including porch floor all consisting of concrete and hollow tile work completed and the first floor also laid. Air pipes and flue for furnace also emplaced. The hollow concrete blocks for the entire building all made and assembled on the spot. Walls now going up so that some of the larger convention meetings can be held in the enclosure, though it will be without roof at Convention time. Will probably be fully completed by first part of September. All agree that it is more and more beautiful as it externalizes.

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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. Halcyon Book Concern.

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"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. Halcyon Book Concern.

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"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.

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

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ATTENTION! We are making a change in the subscription price of THE TEMPLE ARTISAN because we want to add to our subject matter, create new departments and make it a *monthly magazine* of interest and value to all students of Occultism and Truth Seekers. We want to make it more widely known and because of this intention of spreading the teachings more generally, there will be also an extra expense in connection with the work; hence the change. THE TEMPLE ARTISAN has been appearing bi-monthly at the rate of \$1.00 per year. We now purpose, commencing with the next issue, to publish it *monthly* at \$2.00 per year, payable in advance\*, or 20 cents per single copy. We hope that each reader of THE ARTISAN will bring the magazine to the attention of as many friends as possible, and so help our list to grow that we may be the better able to disseminate the Truth as widely as possible. MORE POWER TO THE ARTISAN!

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NOTE: Special rates will be offered to clubs of six subscribers or more. The monthly TEMPLE ARTISAN and the bi-monthly *Halcyon Health Magazine* for one year, \$2.50.

Halcyon, California.

Enclosed find \$..... my subscription for THE TEMPLE ARTISAN for..... commencing with the..... issue.

Address : .....

..... Street

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..... State

## Temple Correspondence Courses

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