

The Temple Artisan

MARCH-APRIL-MAY, 1924.

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B6 P. 19 Letter re - Horsely

THE TEMPLE

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

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and 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 of 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 becomes 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 appears to claim his own, He will find a place prepared for him by those who, having heard his call, “Come over and help us,” have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

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Nos. 10, 11, 12

Behold, I give unto thee a Key.

THE NAMELESS NAME

In the Cosmic Hall of the Eternal Silence, the Nameless Name is not heard e'en by the inner ears, but may be known by all the Seven Senses attuned to Atmic Rhythm. It is the Infellable Name of God—the Divine Word now lost in the wilderness of human selfishness, passion and all unbrotherliness.

In that Deific Nameless Name is thy Name spelling out letter by letter by spiritual resurrection and assimilation of the essence of thy deepest experiences of joy and sorrow, victory and defeat as thou travellest the Path back to the Seat of Eternal Being.

When Life hath fully spelled thy real name in the Soundless Sound of that Infellable Nameless Name, then shalt thou feel the Voice of the Silence in thy soul and standing conscious on those heights of Life, then canst thou look down—and understand.



REMEMBERED VOWS

From out the chords of lessening Time,
 When I have slept—and died again to Silence—
 And been plunged by birth into the noisy
 Walls of matter, may there not fail to that
 Lone stranger's ear my soul's own Name,
 Learned far away—ah, where!

And when that further Day's young tears
 Shall bear content, content nurse pride, swift
 May my eyes remember they have seen a Face
 Etched on the blue, more exquisitely high
 Than pencil dreams, That only loved,
 That brought His bliss to man if he could stoop
 So low as gather it For once
 It came beside the sea.

And yet again, I pray that on my breast
 I may devoutly search the mystic sign
 From childhood felt, not seen, an other-world
 Heart's anchor bound to Other Hearts,
 Within device of Fire, pointing plain
 A Path Until within my heart at last—
 Burns Halcyon.

—Ellen R. Veblen.

 THE HOMELESS

Temple Teachings.

Open Series 190.

So long as a discipline of the right hand path refuses or neglects to make a home in the environment karma has placed him in, whether it be a palace or a low ceiled attic or a hut, however temporary his proposed stay in that environment, unless he devotes himself to making that environment a true home center in every sense of the word, he will little by little destroy his power of creating a true home center of his own. He will be homeless in the highest sense of the word all his days, or the ideal home his mind and will have pictured and endeavored to create will be a sad travesty. He has nothing to do with the acts of those who may strive to disrupt that home environment or render it the opposite of all that a home should be. If he is in any sense in advance of the latter his duty is all the plainer and more urgent.

It would be all but impossible for an unhappy, discordant home life to continue indefinitely if there were a single member of that environment who was determined to bring harmony out of the chaos by daily bringing to bear within the home all the mental and physical force at his command which would tend toward neutralizing antagonistic elements. He would be on the alert to perform little services, watching for opportunities to lift some heavy burden from the shoulders of some over-worked or nervously exhausted household, building up some astral image of an ideal home, and filling it with images of those things which would most naturally go to the making of such an ideal home. If he were only able to associate those images within the narrow confines of the room he occupied he would have created the nucleus of his ideal home.

If he watched for the absence of some trivial convenience and quietly supplied it, watched for the opportunity of suggesting some change that would make for the lightening of some dark condition, showed by all means in his power a real devotion to the interests of all the members of the household, and above all showed that every effort he made was made from his heart instead of his head alone, every such effort would place a stone or nail a plank, figuratively speaking, in the home he hoped one day to have for his own.

The number of the homeless living in the most luxurious environments is beyond computation. Their faces are scarred by the lines of worry, discontent, and unhappiness wrought thereon by their selfish neglect of all those little and big opportunities for creating a spiritually perfect home center. They have no concept of the great primeval instinct of home building or the ultimate cause of the same. Metaphorically the world old tale of the banishment of Adam and Eve from the Garden of Eden—their home—may have appealed to their mentality, but the universal truth behind that allegory, the truth of reincarnation, the impulse which drives the soul from Devachan—its heavenly home—into banishment, that is, into physical incarnation, does not appeal to his heart, and therefore he does not realize that it is the incessant longing of the soul for its true home that incites every impulse toward home building. It is the soul memory of the beauty, the grandeur, the harmonious surroundings, the peace and joy radiating from each member of that heavenly home that impels the normal man and woman to unite and endeavor to reproduce some semblance of that home upon earth. And as the devachanic existence is the reproduction and idealizing of all that has appealed to us and that we have thought or done in earth life, it is very evident that every thought and act making for a home center on earth is an addition to the devachanic home center and a shortening of our term of banishment, just as every wilfully destructive act or thought or heedless ignoring of opportunities to help others build opens the way to a longer banishment, a longer period of probation.

CONCERNING GROUP SOULS

(From an Interview.)

Temple Teachings.

Open Series 191.

Matter, Force, and Consciousness are one. I am unable to give you much information concerning the subject of Numbers present. You are at liberty, of course, to try to solve them if you can. I neither can nor would prevent you from finding out any of the secrets of Nature, but that would not relieve me from my responsibility. As I have told you, numbers are very sacred and are not given out except under very extraordinary circumstances. I might, as so many have done, give you a series of numbers for everything and cover them up with a series of blinds so that you could not possibly work them out, but I do not consider it right to do so, and for the present I must say that I cannot enlighten you on that subject now. You will have to wait.

On the Dais of the Great Temple all color is represented. Some one color is a little more prominent than another, and that plainly indicates a development along that special line more complete than along other lines. In some cases the correspondences as given in the instructions give the true idea of the lines of development. In others they are wrong. This is one of the subjects that will come up when the instructions are elaborated.

There is one item in one of the late lessons that will help you in the consideration of many things that may come up, namely, in that vision of the Creation of a Universe, the first Son-of-Light, the first Sacrifice swept out from the point of manifestation as far as the impulse or rate of vibration would carry him, then he returned along the same lines to the Center. He had only sacrificed his body to make those points of light. His soul and spirit were where they always were. When he came back to that point of manifestation there followed a pralaya. And then there were three that were shot out for another Manifestation, but those Three were that One, and so it was when the Seven swept out. He returned for a pralaya and then went out under another rate of vibration. The One was Seven at the time. This also applies to the evolution of the whole Universe. There are the wheels within wheels. The evolution of a planet was evolved under the same laws that evolved the whole Universe. There is an almost perfect correspondence in the life of every atom in manifestation. Every atom has to retrace along the same lines.

The whole action of the Cosmic Forces is not to emphasize any one color but to grow so that all may manifest equally, so that each and every individual entity may grow as the tree grows when perfectly rounded out in every direction, with no one color prominent but all in equal proportion. What is true of each ray is as true of the Cosmos and applies equally.

The personalities are all on lower planes of manifestation when there are so many. It is only a higher aggregation of astral bodies—to put it as plainly as possible—on the same principle that aggre-

gations of atoms make a body. When there are so many personalities, it is simply because the individualities are not powerful enough to assimilate all the force of that entity and it has to be distributed over a large area. By "lower planes" I mean astral as well as physical planes.

When the soul on its return leaves the lower astral it begins to unite with its own special ray as the atoms of each plane go back into universal matter for a time, until they are called forth for another manifestation. Where the soul remains when it leaves the body depends upon how far the personality has become developed. If it has gained much experience and assimilated all it has gained and is ready for a high step, it will remain in the Upper Astral. The soul that was manifested in two bodies on the lower plane would have but one on its return.

A Group Soul may be represented by a seven-point star, seven times seven, or forty-nine. There are other figures that would represent it on its return better than those I have mentioned that I cannot give now. There is one on the Temple Pavement that represents it perfectly, and that you will see some day. The whole is represented in the pyramids of Egypt, particularly in the one called "Great".

The development of all lives is like the progression of geometrical figures, as they are called, though of course such illustrations convey no adequate conception of the truth, for those lines are in reality living entities. Those geometrical figures, so called, are really composed of substance in a state of evolution, as is all Matter, Force and Consciousness. Every spiritual being is a line. There is a certain individuality in every atom in manifestation.

—Hilarion.

THE CREATIVE FIRE

II.

The teaching is that the spiritual side of man came from the Sun and the physical from the Moon, that at a certain period the bodies which eventually were to become human and which had come to the Earth from the Moon chain were ensouled by the descent into them of the Solar Pitris, or Sun Gods. Now, this conception must not be taken altogether literally, though it has its literal aspect also. The fact is that this incarnation of the Sun God into the physical body takes place more or less temporarily in each one of us when he draws into himself the good and the true and the beautiful thoughts. In other words, our Higher Self is overshadowing us always. He is there waiting to enter our waking consciousness when we call for Him, and eventually as our evolution progresses,

He will become a permanent and the most important part of ourselves. This is the Divine Augoides of the Greeks, the God within of the Quakers, the eternal reincarnating Ego or Higher Self of the Theosophist.

Let us leave the realms of the Archangels and Super-human Beings for a time and consider the Creative Fire in its direct relationship to the human being. We are all familiar with the symbolic figure of the Greek God Mercury. He is winged and bears in his hand the Caduceus, a rod round which are twined two serpents. The serpent has been used for ages to symbolize wisdom. Also it has been used to symbolize the Devil or Tempter. Mercury is the Messenger of the Gods. He is versatile, has the power of winging upward to the high heavens and bearing down with him the wisdom and divine forces he has gathered there, to those below. He is the vehicle of transmission, the line through which these forces must flow.

The Caduceus in its original form consisted of two serpents coiled around a central serpent, the heads of all three being joined in one. This was intended to symbolize the spinal cord with the forces which travel up and down it. The central passage is called the Sushumna, the left one the Ida, and the right the Pingala. During life these are actual open passages, up and down which the forces pass, and form a connecting line between the base of the spine and the pineal gland in the exact center of the head. This pineal gland is the presiding genius of the human organism. You touch something with your hand. Instantly a subtle vibration is flashed through the nerves to the spine, up the spine into the pineal gland, which is set vibrating synchronously. This vibration is, in turn, conveyed by the pineal gland to the corresponding chakra or center in the head, of which there are seven, and you understand, you know. Simultaneously the vibration is telegraphed to the heart, which also has seven centers of force, the Upadis, each corresponding to one of the seven Hierarchies, and you feel.

Up and down these passages in the spine is playing the Kundalini force, the great Creative Fire, kindling at one time the light in the brain, when we get perception, understanding, awakening any of the seven centers in the head, each of which has its definite function in connection with some specific power of sense, as touch, taste, sight, etc. In connection with each vibration in the brain center there will be a vibration in the corresponding heart center. So we get from the head knowledge or perception and from the heart, feeling.

There are seven physical nadis known to science, which extend along the spinal column from the sacrum to the Atlas. There are three super-physical within the head, the pituitary body being one of these. All have their definite functions to perform, and the physical ones are connected by ganglionic nerve centers with the nerves and thence with all portions of the body. The connection with the super-physical Nadis may be compared with that of the wireless outfit. They are set into vibration when tuned synchronously with

some interior force. It is through these three secret centers in the head that we get our communication with the inner spheres.

By aspiration we drive the Kundalini up the spine. It awakens the pineal gland, and the consciousness is illumed. For the time we approach omniscience. We perceive the wherefore of things as we can never do with the brain-mind. This awakening of the pineal gland has been symbolized as a third eye situated in the center of the forehead. It is the center of intuition and of illumination, just as the heart, when similarly awakened, is the center of Love and Compassion.

Here we have again in our own bodies the two extremes. At the lower pole we have the sex function, the center of Kams, Desire, the Devil. At the higher pole we have the divine in us, the arousing of which gives us the power to create on the inner planes. It is by awakening of these divine fires in the head that the artist is inspired to paint his picture, the poet to write his verse, the scientist to delve into the mysteries of nature. Everything which is accomplished outside the personal self is actuated by this impulse from the pineal gland.

So here we have inshrined in our bodies the great Creative Fire of nature. We can use it as we will, either spend it in sense-gratification, in the building of a fortune, or in the building of a spiritual universe. It may be brought under the control of the will and used for any purpose we direct.

In closing, let me quote from the Temple teachings: "As matter becomes regenerated or transmuted it loses weight and grossness, its activity is increased, and eventually the increased vibration will explode the outer crust or shells of the molecular substance, and as a result a tiny radiant atom of light appears in the auric sphere. This radiant atom is builded into the spiritual body. Each bit of suffering nobly endured, each merciful act, each victory of love over unkindness, helps to release the radiant atoms from their bondage. We are alchemists, taking into our bodies new atoms and transmuting them into radiant energy for the building of the Nirmanakaya Robe".

"Ecstasy of sense and ecstasy of soul are possible realizations of the Great Mystery—Love. The ecstasy of sense is the fulfillment of passion; the ecstasy of the soul is the fruit of compassion. One must disappear in the face of the other, for the two can never meet. One is differentiation, the other completeness".

"Little by little, as the voice of Conscience is attended to the spiritual will develops and works. Its mode of action is that, awake or asleep, near or far, your true desires arising from the impulse of the Higher Self will be accomplished, for this phase of the will flieth like light, cuts obstacles like a sharp sword."

And now, to connect all this with our Temple work. In a message from the Master given to us at last convention he said that many highly developed souls would now seek partial incarnation in human form, that the time has come in the development of the race for an influx of spiritual power such as never occurred before, and

that by aspiration and selfless effort we could assist in making the connection. The Temple colors are red and blue, the red symbolizing force, courage; the blue, love. On the inner planes these forces are entities, conscious living beings, whose shadows on the material plane are humanity—you and I.

From the hidden and secret places
 Where the purified "Shining Ones" dwell,
 Down through the world's highest heavens
 Into the earth's lowest hell,
 A legion of Angels is coming,
 An army whose vast array
 Brings courage and hope and laughter
 To the peoples of earth today.

At the head of the glorious legion
 Rides One whose face so bright
 Is hid from the sight of the eyes of men,
 'Twould kill with its burning light.
 Two great pnalanches gather,
 Two glorious legions are they—
 One bears a banner as red as blood;
 O'er the other the blue holds sway.

The red is the banner of courage,
 Of wisdom and power and right;
 The blue stands for love and faith and hope
 And charity's lowly might.
 From the heart of each of the warriors
 Into the hearts of men
 Streams a river of fire, a burning light,
 Which makes them as Gods again,

Giving them courage and wisdom
 And power to win in the fight
 With the hosts of evil, of fear and want
 And the things that dwell in the night,
 And out of the hearts of the Angels,
 Those with the banner of blue,
 Flows a current of love and faith and hope
 And purity sweet and true.

Brothers, the red flag beckons;
 Sisters, the blue's for you.
 Fight for the rights and the sons of men,
 Valiant and glad and true.
 And when the darkness calls you
 Back from the world of men,
 You shall take your place with the "Shining Face"
 And be one with the Gods again.

—Ernest Harrison, Halcyon, California.

(Concluded)

FUNDAMENTALS OF ART

All great art is the expression of the eternal Truth. For in the symbols of beauty—in great creation—we see the chrysalization of Spirit, and the outward testament of our higher ideals. In its form, Beauty must reflect the design of the universe—it must by its construction, bear witness to the defined plan throughout the cosmos. Through rhythm, through plastic outline, through its balance, it must take on the image of nature, which even in disintegration has its great constructive design. The universal ebb and flow must be found in the light and shade, in its harmonies and in its indulgence. Whether in the chiaroscuro of a great painting, the polyphony of a chant, or in man's combat with destiny depicted in drama, there can be seen the conflict of the opposing voices in nature.

Like truth, too, great art must be ageless. In a word, it must be beyond one period. Its form should be universal; it should withstand the tremors of time, of custom and be adamant against the corrosion of change. Thus, the great expressions of all times, whether it be a great Cathedral, or the work of a Praxiteles, an Angele, a Beethoven, a Roerich ever remain undeniable; for though they vary in form, according to the need of their day and of their purpose, they seek to commemorate within themselves, the qualities which remain constantly with man, whatsoever his time, howsoever the garment of his life may vary.

Thus to understand and conceive the spirit of art, we must know that it should not be the intellectual or visual comment upon a moment. But if a moment is immortalized let it be with the purpose of providing a meaning of eternal value, to that moment.

In their social aspects, great works of art represent, far more faithfully than does history, the progress of the peoples. It records the struggle of that people in its search for truth, and sums up as well the immediate future. For the great artist, ever in advance of his age, discerns the destiny of his contemporaries. Herein is at once the crucifixion of the glory of the creator. His works are like the full moon, which in their rise draws upwards towards them the waters of humanity, surging in flood tide.

Thus it is that great art, to be enduring, must speak directly to the spirit in man. Dexterity, subtlety, intellect—none of these can replace the summons to the inner voice of humanity. Times and again there arise artists who voice their apostle-ship of the intellect or of the sense. They mold their creations upon the formulas of their day but their day passes and the message of their way decays, as the leaves of a dying season.

But let there arise one who, by his creation, asserts himself an apostle of the heart, and at once nature allies herself with him. Between them there comes a close intercourse—he is initiated into her secrets and at once his genius gains him the sesame to realms unknown to the neophyte. For the artist is the messenger bearing the word which shall illumine the way of man, and which is the outward form of his meditation and worship. And so he is permitted

to penetrate beyond the temporary and transmit to his work the eternal.

His art then can make that short transition from Beauty to Religion. For beauty at once partakes of religion and is the precessor to religion. It is not possible to draw the boundary between them. Search behind all great creation and we come to religion. Search all religions, for the manner in which they have transmitted their message to the people and we are in the presence of art. In art is symbolized the truth of selfishness, the attachment and dedication to a force beyond ourselves, relative to those higher Potent Beings to which we make abeyance. It represents the secret search of a soul striving towards the immortal illumination of an ideal—that whispering which has made the creator endure crucifixion in the erection of his altar.

For in art has been found the chrySTALLIZATION of the Word, the symbol of the universal scripture. In the presence of great art the spirit seems to cross the bridge towards communion with its inmost self. The gates are opened and we are drawn inward to that eternal garden of which we erstwhile only dreamed. For true art possesses an inponderable strength, illuminating the way which each man treads towards his destiny. It is his definite sustenance and the pronouncement of the inward voice which beckons him forward towards a goal of which his spirit knows. Thus it is that all men find their great moments of ecstasy connected with beauty of vision, of sound or of color—these moments seem to link them with a greater world and to flood them with an inner light. Where draw the line between the scriptures, the symphonies of Beethoven, the works of Angelo, or Roerich—each speak to man at a different moment, each tells the same tale of the eternal design.

To the spirit of humanity, then, must art address itself. It must carry within it the Great Promise. Throughout its design, its message must there be sounded the reiteration of a great faith, such a faith as Buddha or as Christ has bespoken, which denies not Gol-gatha but which proclaims the final Glorification of man.

As the Blessed One said, "The Bridge of Beauty leads on to a new way. Through art thou hast the Light."

—Frances R. Grant, New York City,
Executive-Director, Corona Mundi, International Art Center.

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EDITORIAL MIRROR

On the Threshold of the Avartaric Age, the material as well as the spiritual ideals of humanity must inevitably shift, seeking a level more in accord with the natural which is also divine Law.

"The heavens were rolled up like a scroll and passed away", and so must the old order of things be rolled up and pass away even as the ancient dynasties of the gods themselves—as Cronus and others, had their day and passed and a new order of Divine and natural forces arose to rule the Cosmos.

In other words, a new state of consciousness is ushered in, or humanity attains to a new state of consciousness giving a new key note to life and to human thought and effort. This cyclic change of consciousness is in accord with the laws of evolution, else stagnation, crystallization and retrogression would occur. The ball of life would unwind instead of unifying all things ultimately into itself.

For ages the world has had enough true religion and philosophy to suffice for a world of angels. What then retards the millennium—the Golden Age? Only one thing—the inability of man to apply in everyday life the verities on which these broad systems of religious truths are based. And the cause back of this inability is Fear and Selfishness which makes for disunity and shatters the heart, all ideals of a true Brotherhood of Man.

This inability to apply, that is, to live true religion, meaning the fundamental truths of unity that link all lives into one vast connected whole is the weak link in the chain of human life, and humanity will remain on its low sodden level until this link is strengthened.

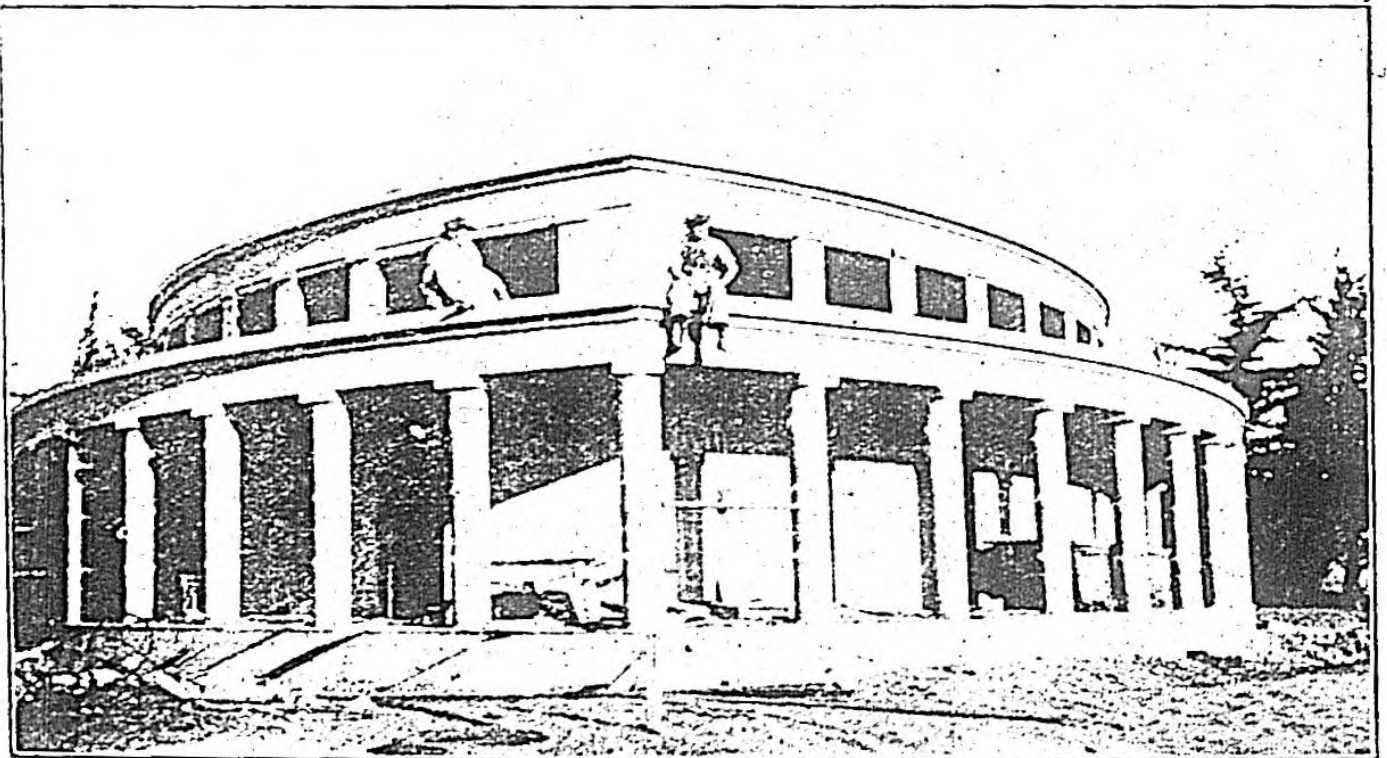
Therefore, to teach humanity how to apply the natural and higher truths for its good and welfare and to strike those magic chords of life and love that will bring into action the latent divinity within all human beings, will be the work of the next Avatar.

And how will he manifest, in what form, when, and how? How would you like to know—and tell? Remember, the law that the Christ cometh like a thief in the night, and only he who carries the Christ ideal in his heart will know. Others may look after—in vain.

You have heard of the great soul who stood on the Mountain Top and in prayer made a request of God asking for a sign. He waited in vain for the blinding flash that would tell him "yes" or "no"; he waited in vain to feel the earth tremble beneath his feet; in vain he waited for a blazing star to sear its path across the heavens. But he knew the answer would come, and looking down at his feet he saw a tiny violet unfolding its petals. It was the answer for which he waited.

Buddha taught the Law. Jesus exemplified the Law, and the Great Ataric Force to come will apply the law—and make it a living power in the lives of all the peoples of the earth.

—W. H. D.



THE BLUE STAR MEMORIAL TEMPLE

From snap shot as it appeared in process of building, about February first, 1924.

TEMPLE BUILDER'S LESSON 190.

POEMS OF SPRINGTIME

I THOT TO SEND THEE VIOLETS

I thot to send thee violets—
 But violets are only blue
 Whilst thy dear eyes are violets
 A-glint with sun and shining dew!

I thot to send thee roses sweet—
 But roses only fade away
 Whilst in thy glowing cheeks and lips
 Bright roses bloom from day to day!

I thot in vain, dear Heart of Mine!
 No flower can e'er express for me
 The love that I so long to speak—
 Or match the bloom of thee!

—JUANITA E. ROOS

~~~~~

 THE ORIOLES ARE FLYING HOME

The Orioles are flying home  
 And in the walnut tree  
 The Wind is sighing—sighing—  
 Dry leaves stir restlessly.

He was here--and the Sun was laughing!  
 He is gone—and the Skies are gray!  
 Into the Southland he carries the Sun;  
 I would follow the Wild Geese today!

The Orioles are flying home!  
 Night falls upon the sea;  
 I gaze accross the waving blue—  
 My heart stirs restlessly!

Ah—bright are the dreams behind me!  
 And dark is the world before!  
 It was dawn when he met me—smiling—  
 It is eve—and he comes no more!

—JUANITA E. ROOS.

The poems above were written by our sister, friend and com-  
 rade, Juanita E. Roos. You will feel her love for nature as strong

and big as yours, and you will wish she would come and see you, and together you might watch the orioles building their nest on the under side of the palm leaf to which they have returned so many years.

Many people have been glad to find these beautiful songs. The Professor of Voice and School of Music in University of Southern California says he wishes composers of songs intended for schools, colleges and universities, might know the songs of Juanita E. Roos.

Composers like Thurlow Liemance, Gilberte, Dr. Carl Busch, Chas. Wakefield Cadman, Homer Grunn, Anna Priscilla Kircher, and W. H. Medlinger are among those who value them. Let us not fail to appreciate them as highly—and maybe if we listen well we will hear the music in them and find ourselves singing, doing our part to help lift the shadow of selfishness that darkens the world. Glad Easter songs they are, and we will let them help us break into songs of light and joy.

## THE TEMPLE CENTER

The Temple of The People was founded in Syracuse, New York, in November, 1898.

The Temple is a part of the Theosophical Movement. But it does not exist as the result of a split in that Movement. It was directly founded by the Master H. in conjunction with Masters M. K. H. and others most instrumental in launching Theosophy and stimulating the study of the "Occult and Religious Mysteries" in the West.

In 1903 the Temple headquarters were moved from Syracuse to Haleyon, beside the sea in San Luis Obispo County, California.

Headquarters were established here for an especial purpose. There are in the earth centers of attraction, places of electro-magnetic force such as the Pole in Siberia by which the mariners find their way across the seas. For these greater lode stone centers there are lesser. Haleyon is at one of these centers, the region of Haleyon being sufficiently magnetic to affect the compass needles of passing ships. For the heavier electro-magnetic currents that flow thru these centers there are finer ones that are like the Spirit to the body. It is said in connection with an ancient city that, "There are parts of earth where its great healing heart throws heavenward etheric waves that meet the centers from above." Such parts become the media thru which the Great Ones transmit spiritual forces for the advancement of mankind. By placing groups of disciples at these magnetized spots, Masters are enabled to transmit thru the disciples into the minds and hearts of the race, streams of force and even trains of thought imperative to the racial advancement, spiritually, physically and mentally.



From time immemorial such places have been developed and used by the Masters, some of the places having been returned to after the lapse of ages. This is the case with Haleyon. Its present location was once a temple site in a Sacred City in the dim and distant days of the early races. This laid dipt under the seas in the subsidence of continents and rose again. Its being located on the point of an ancient Sacred City gives to Haleyon a double potency as a transmitting center.

The transmission of forces from the invisible realms into manifestation in the outer may seem to the uninitiated to be fanciful. But electricity affords an illustration. Electricity is dark, it is invisible, it can not be seen as it passes along the wires. But place before it the proper transformer and it becomes light. And how very frail are the tiny wires that manifest the light. They are no thicker than fine hairs and yet they transmit this hidden dark into an illumination that lights a roomful of people.

Since the discovery of radio it has become more possible to speak of such matters as these with an assurance of being understood. The mental certainty that nothing is of consequence that is not material is unseated by the fact that non-material and invisible waves of force are the carriers of thought and flash it across continents in a moment.

While the physical earth supplies the body of man with sustenance, the mind and spirit of man are fed from inner worlds. When Jesus said, "I have food ye know not of," he spoke of the metamorphosis of Spirit into body and of the pabulum of the soul. Precisely as the grocer brings to the door physical food for the body, do the Great Ones bring to the doors of the soul the immortal food of the Christ. Ministering in the realms of the unseen they extend the hands of their healing and sustaining power thru the devoted few of the earth into the needs of the masses.

Master H., in a little book by M. C., titled, "A Cry From Afar," says, "Thought is a flowing tide set in motion on the threshold of the material world and inspired by the powers beyond and outside this limited condition. As the waves of light pass thru all things, and each thing receives and reflects such rays as it is capable of receiving and reflecting, so with the waves of thought. They pass thru all men's souls and each soul apprehends that which it is capable of apprehending, and gives that to the world."

Thus mankind is being subconsciously guided and instructed out of the unseen. But guidance may be and is received consciously as well as subconsciously. It is consciously received by those whose keynote is like that of the Sender. Tune in on a wireless telegraph and you have an emphatic example of the keynote. When the right pitch is gained the note, which is the name of the sending station, leaps out of the silence. Into its own plane or field of vibration the sending station launches its message and when the receiving station keys in at the right pitch that which would otherwise be unheard and unknown becomes revealed. These wireless instruments are like the Masters. Each Master transmits his pow-

ers and intelligent forces thru the inner worlds into the outer, and he who would know the greater secrets of the invisible must understand and be able to tune in at the right pitch.

Much of the work of the Masters is of such nature as to be carried on largely unknown to the disciples at a Center. But they in their composite spiritual body make the form thru which the work is conducted and they register the marks of the struggle, and the attainment, in their lives. Thus they who serve the Masters, may be called upon to bear the burdens of the world. As all changes upward in life are by the processes of transmutation; by the changing of the grosser into the finer, the vile into the pure and the dead into the living, an Occult Center is a transmuting center as well as a transmitting. In the transmuting process a Center receives into it the backflow of evil from unregenerate man and returns the Master forces. This imposes its own strains and tests upon the Group. By meeting such trials the disciples grow in wisdom and strength and come into the greater protection and advancement of the Masters.

In addition to his part of the group work of a Center, the disciple has his own personal tasks. The path of discipleship is not easy. He who desires a basking place in the sunshine of life need not seek out the Masters. Under them the work of self conquest becomes an intensive training, involving "many a blow, many a fall". The disciple is brought into direct conflict with the defects of his character and he must meet them and weed them out or suffer the inevitable elimination from the Group. This calls for courage, persistence and a desire to achieve. It is so in all life that he who would really achieve must pay the price, even with his heart blood. But the Path leads onward and upward unto the supreme attainment of Christhood which is the ultimate goal of mankind. Sooner or later each one will consciously undertake the Path.

The establishment of an Occult Center with its racial work, its training of disciples and consequent growth of an organization with lesser centers, is a large part of the purpose in founding Halcyon but it is not all. One of the greatest purposes is that it exists as a place of preparation for the coming Christ. A belief in the advent of the Savior is now universal. As His Power and Consciousness draw nearer to the earth life, there is an awakening to Him in all directions. But when the Temple was founded little was thought or known of the advent of the Avatar and no preparation was being made for His Coming. The first Templars were called together by the One whose karmic right it was to do this work to the especial end that a place be prepared thru which the Avataric Forces should flow in the world preparation for the Coming One.

Of this Temple work of preparation Master has said in part, "The Temple movement is closely identified with the new Savior. It is, in fact, a John the Baptist movement and is meant to prepare the way for His Coming by helping to prepare the conditions that will make possible the accomplishment of the work designed by the Great Lodge of Masters for the New Humanity".

Again, at a more recent date, "The higher purpose, the aim of all those who are true Templars was and still is the preparation of a place where it might become possible for the overshadowing Christ to enter and send forth the message which the world has waited for so long. Such a place requires quiet, concentration, aspiration, unified endeavor, faith in each other and in the common purpose."

While the writings of H. P. B. restated the Ancient teachings and gave the Law, Master H. in the Temple work has been especially concerned with the development of the Spiritual Heart in mankind. The motto of the Temple is, "Creeds Disappear, Hearts Remain." The Temple building exemplifies the motto. It is a heart-shaped Temple and in its construction is full of the symbology of Number and Line, built to function the cosmic forces of Compassion and Redemption which flow from the Heart of God into the Heart of mankind.

There is another purpose for which Halcyon was founded; that is becoming the seat of an occult school. The commercialism and materialism which control the thought of today are due to wane. The world will enter a cycle of flowering in art, music, mysticism and occult science, a cycle whose effort will be to "re-temple the earth with the fires of spiritual knowledge, wisdom and service to and for all." As the mind of the new age enters upon its activities, occult learning will advance. With this advancement schools will arise at various centers. There will be sacred college cities in the future as there are secular ones at the present. Some of these schools will be exoteric, being concerned with the study of religious lore and with experimentation along finer lines of scientific research. Others will be esoteric, being centered about temple shrines and especially concerned with the occult and mystical development of disciples.

In this new age religious thought will break thru and overflow old bounds. Spiritual truth will achieve a universal application and a broad and liberal interpretation. Just as old concepts of the material world fell away before the probe of scientific investigation at the beginning of this last age so will fall away creeds and dogmas that limit the soul's quest after truth. They are falling away now in preparation for the great new Day. From the mountaintop of spiritual attainment the seeker will join his powers with the heaven world to his great inner illumination.

Several thousand years ago the Aryan tide of humanity began its westward course. Through several successive civilizations it has flowed westward across Asia Minor, across Europe and across America to end with the West Coast. From there it turns back inward. Beginning sometime in the Age of Taurus it has gone thru two thousand years each of Aries and Pisces and now is in the cusp that leads to the Age of Aquarius. In this grand cycle of about seven thousand years the Aryan tide will have risen from the earth of Taurus into the air of Aquarius. Every age ends with an age of art and religion from the turning inward of the forces of civilization, making the period called Golden, gold being the symbol of the

manifested Spirit. But Aquarius, coming as the last of the four great Ages of this grand cycle, or Aeon, which began with Taurus, will be the Golden or Spiritual Age paramount.

The Age of Aquarius is the one foretold by John; the Age of the "new heaven" which is to come at "the consummation of the Age of Pisces", not at "the end of the world" as the theologians translated it. There will also be a "new earth", a distinct new earth, for the old things, the things that have been for five thousand years will have passed away. The watchword of the new earth will be "Perfect Service—rendered in exact justice". It will be a co-operative Age in a world of Unity that will have achieved the abolition of piracy between nations and of human slavery in body, mind and soul. It will encompass the fulfillment of that proclaimed time of universal brotherhood "Peace on earth, good will amongst men."

—FRED WHITNEY.

## THE LODGE OF MASTERS

The Masters are those beings who have by sore travail of soul, by vast experience, suffering and sacrifice, advanced to a degree of evolution, far in advance of ordinary human beings.

The consciousness of the Masters, is not limited to any one plane of life, as is the case with ordinary men and women.

A Master is one who has conquered the limitations of matter, as that term is ordinarily understood, and is able to function consciously and at will, on more than one plane of being, according to the degree which he has attained; in other words, a Master is one who has entered the EYE of the Triangle in the Square, and who henceforth functions in wider spheres of action, where they become and are the conscious factors, forces and agents, in helping on the evolution of worlds and races.

The Masters are not gods,—they are men and they can, if necessity requires, work on the physical plane in a physical body. Their greater work is done, however, in their Nirmanakaya body, the robe of conscious immortality, which they have won through pain and sacrifice, endured age upon age.

The Lodge of Masters is synthesized in the Central Spiritual Sun, which is composed of all the Masters of the Right-hand Path.

This Central Sun is interchangable with the Christos, who is the perfected Son (Sun) of Infinite Love.

—W. H. D.

ces, inner and outer, were impressive and beautiful and with the floral decorations imparted vivid suggestions of the splendid services that will be held in our beautiful Temple when fully completed.

**Temple Teachings.**—The manuscript for this is now in the hands of a first class publishing house of Chicago and it will not be so very long before the book will be delivered. It will be a book of 312 pages, cloth bound and five by seven and a half inches dimensions. There will be six or seven plates illustrating some of the lessons. In the next issue we will be able to announce the price of the book, and members may order ahead if they like, many having already done so, sending in a sum of money and ordering books for

Delay in getting out the Temple Artisan has been due to change of printers. This has made it necessary to run double numbers to catch up, but all subscribers will receive 12 copies for the year's subscription sent it and so get all that was promised.

The "Seven Principles," by Ernest Harrison, has been reprinted in pamphlet form and may now be had 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.

The price of THE ARTISAN per year is now \$2.00, single copies 20 cents. Members should understand THE TEMPLE ARTISAN goes with their membership and is covered by their dues.

The Haleyon 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 Haleyon 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. \$1.00 per year. Published quarterly.

"THE WHITE CITY OF THE CENTRAL SUN" is a booklet containing a collection of deep psychic experiences of a cosmical nature, by Francia A. La Dus. The experiences related will exemplify the spiritual unity of all consciousness in the ONE. Price 25 cents. Haleyon Book Concern.

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

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

**HALCYON SUB-DIVISION.** This is a desirable tract of land that the Temple Home Association has recently divided into blocks and lots, lying very close to the Temple Cottage and the Memorial Temple. The lots are about 55 by 120 feet dimensions and are priced at \$1.00 per lot. For additional information address, Ernest Harrison, Halcyon, California.

Back numbers wanted. The Director of the New York Public Library finds THE TEMPLE ARTISAN of interest and requests us to furnish back numbers if possible to complete its files. There is wanted especially numbers as follows: April, 1906; August, 1907; May, 1909, and July and January, 1910. There is also wanted Vols. I. to IV. inclusive. Readers having any of these old numbers that they do not wish to keep will confer a favor by sending them on to Halcyon.

**A GOOD HABIT**

Repeated acts make habits. Make it a habit to secure more and more subscribers to THE ARTISAN. Keep repeating the act until it is a habit for you to unconsciously ask every one you meet to become subscribers.

Space does not permit us to print the CALL TO ARMS that appeared in the August number, but let us continually bear in mind our slogan, More Power to THE ARTISAN. Let us not relax a single day our efforts to spread the work farther and still farther in the world. GET THE HABIT! Make it a daily dozen, too!

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## CHILDREN'S DEPARTMENT

## THE CHRISTMAS MESSAGE

## Temple Builders—Lesson 5.

A Merry Christmas and A Happy New Year!

Too late for Merry Christmas wishes, some one says, but hear the answer: "Not too late," for the Christmas message is "Peace on earth, good-will to all men," and we want to learn at once that the Christmas message is for every day of the year. The child who holds peace in its heart and feels kindly toward all others, has one long Christmas, all the year round.

It is not the giving and receiving of presents that makes Christmas. It is not the feasting and merrymaking that makes it. All these may be right in their places, but unless there is peace in the heart, and good-will toward men, we cannot give or receive a countless number of presents, and we might dance until we were weary, but we would have no knowledge of what Christmas really

The message of Peace and Good Will was brought by Jesus centuries ago. We have all heard the story of the shepherds and the wise men, the star and the infant Christ. To many of us it never grows old, but in listening to it we must not forget that before Jesus came there were many people who knew the Christmas of peace and good will, and that it may also come to every heart.

Some of you may have heard of Krishna and Buddha. They lived long before Jesus was upon the earth, but they brought the same message of peace. Quetzalcoatl told to the Aztecs, and Hiawatha brought it to the Indians. History tells us not only of the peaceful life of the Aztecs, but shows that they knew much of the sciences and arts.

It would be difficult to mention all those who have brought the message of Christmas to the world. Each race has had its own Saviour, and all have been much alike in many ways.

They have all promised to return. Quetzalcoatl sailed away in a boat, promising his people to come back to them. Hiawatha departed in about the same way:

"On the shore stood Hiawatha  
Turned and waved his hand at parting;  
On the clear and luminous water  
Launched his birch canoe for sailing."

The story of Manco Capac and his sister Mama Oello is an interesting one. We find their story in the history of Peru. They were said to have descended from the sun, having been sent by Higher Ones living there. Manco Capac carried with him a golden wedge. He was to carry this until he came to the place where it would sink into the ground and disappear. There the kingdom on

earth was to be founded. The wedge disappeared in Peru, and at that place a city named Cuzco was founded. The ruler of the kingdom was called the Inca, and he must always be a descendent of Manco Capac. The history of the Incas shows that peace and harmony was among them. There was no poverty, for all owned the land in common. Lands and houses were divided. During the sickness of any one, the state appointed some one to care for the sick man's property without any charge. Storehouses were built and filled with food and grain. If the crop failed in any section, the Inca directed that grain be distributed among the people. In the city were two temples, one to the Sun and one to the Moon. In the Temple of the Sun was a golden wheel, which caught the sun's rays by day, and the Temple of the Moon was a silver wheel which caught the rays of the moon by night.

When the Incas saw all races were given the Christmas message and how it brought them plenty. It was only when strangers, seeking wealth and fame had caused and sowed the kingdom with war and cruelty, that unhappiness and poverty came.

For the purpose of the Christmas season should be remembered also. The origin of it has a meaning for us too. In England, Christmas is celebrated in many places by burning the yule-log. The Yule was celebrated by the Druids, and is also associated with the New Year festivities.

There was at one time a severe plague among the white races of the north. A noble and honest of the Druids, Ram by name, was much grieved, even though he knew the plague to be caused by the wickedness of the people. He went out walking to the woods, and, lying down to rest under an oak tree, fell asleep. While he slept, a powerful voice called him by name. He awoke, and saw before him a man, clothed like the Druids and carrying in his hand a wand about which a serpent was twined. The Druid raised Ram, and showing him, upon the tree under which he had slept, a very pretty branch of mistletoe, said to him: "O, Ram! The remedy which thou seekest, there it is." He immediately took from his breast a small gold pruning knife, cut the branch, and gave it to Ram.

From this branch a remedy was made which cured the people of the plague. The mistletoe became a sacred plant, and a day was appointed for remembering the blessing it had brought. This day was called the Feast of Noel, or New Yule, which means New Salvation or New Health. This feast was placed at the beginning of the year, or the winter solstice, when the sun is farthest south.

The use of holly, ivy, rosemary, bay and laurel, also comes from the Druids. It was their belief that Sylvan spirits flocked to the evergreens, and there remained untripped from frost.

All the old customs and beliefs, such as the ringing of bells at midnight, the singing of carols, the coming of Santa Claus, the oxen falling on their knees in the stable at midnight, have come from something deeper than most of us understand.

It is well for us to study the truths in these things, and so fill our hearts with the true Christmas and New Year spirit, and so be worthy to receive the message that may come to each one.

---

NOTE. The song belonging with this lesson is "Christmas Star" from "Song Stories for the Kindergarten."



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