

THE  
TEMPLE ARTISAN

DEVOTED TO

Mysticism, Social Science

THE TEMPLE OF HUMANITY  
AND BROTHERHOOD

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

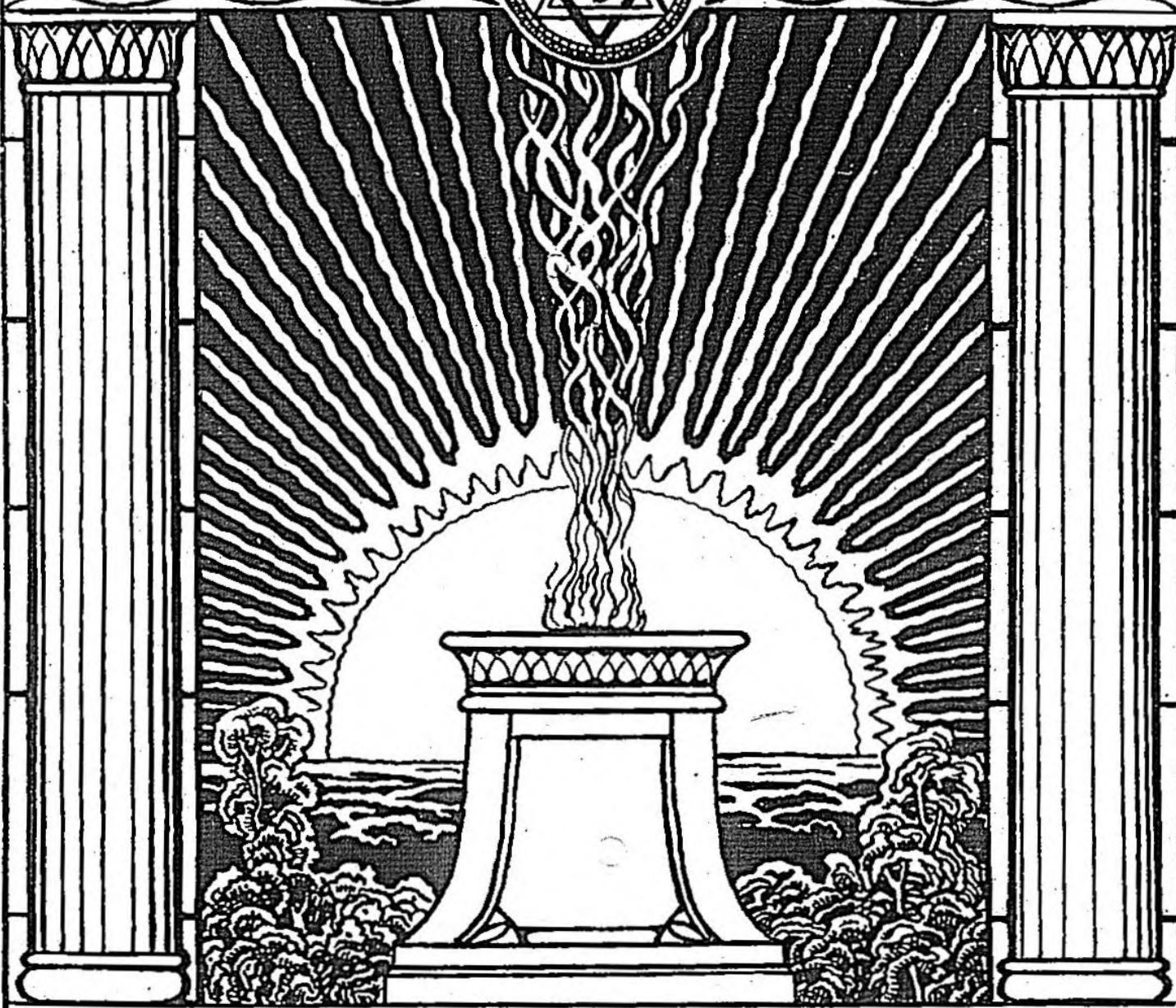
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# The ॐ TEMPLE ARTISAN



W. FINBECK

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

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# The Temple Artisan

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Behold, I give

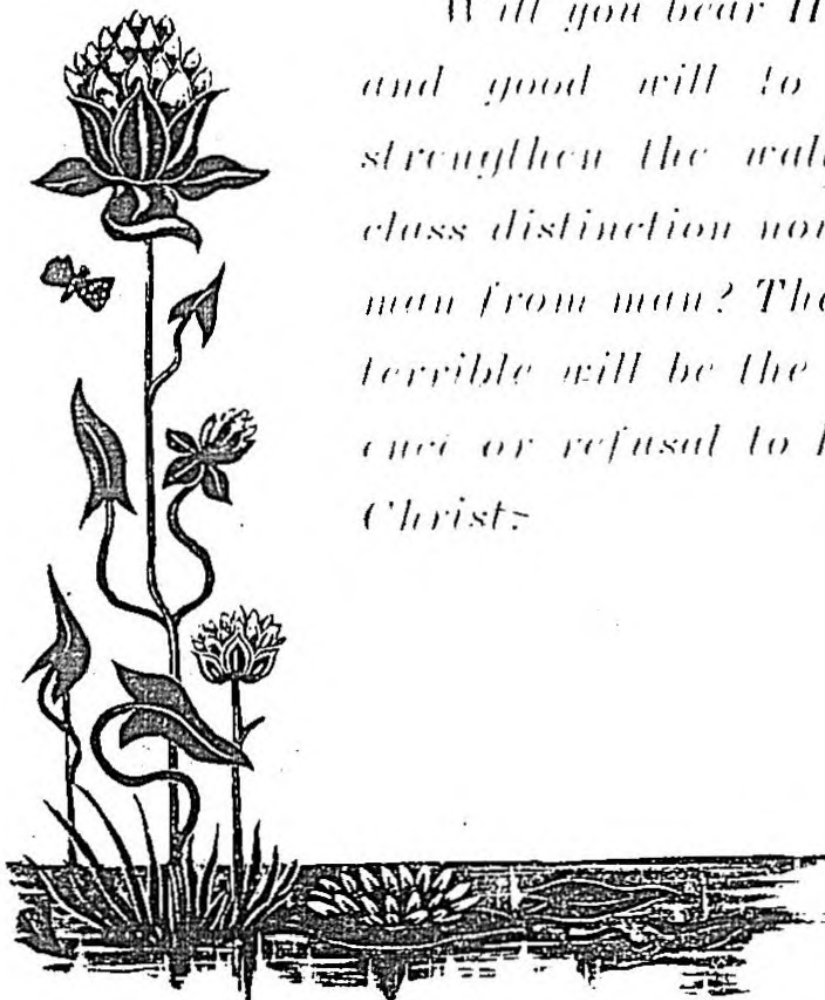


unto thee a key.

## THE CALL OF THE CHRIST

*Again has the heart of the Christos freed the forces of love and compassion upon the people of a divided, stricken world.*

*Will you bear His message of peace and good will to man, or labor to strengthen the wall of prejudice and class distinction now rising to separate man from man? The choice is thine, but terrible will be the Karma of indifference or refusal to heed the call of the Christ:*



## THE GREAT TEST

Temple Teachings. Open Series, No. 188

There comes a severe test to every human soul, a test which pertains exclusively to the plane of operations on which the soul is functioning for the time being. It comes alike to the physical, mental, astral, and spiritual self, and comes at the hour of the greatest need of each; but it comes in different guise according to the nature of the plane of operations. In each case the soul is tempted by the same desire, however ignorantly or inefficiently the desire is expressed or even understood by the lower mind.

It is recorded that the Devil took Jesus up on a high mountain and showed him all the kingdoms of the earth and said, "All these things will I give thee if thou wilt fall down and worship me." In order to reach that high place the emissary of the Black Lodge must needs release the human soul of Jesus and open his vision to the Astral Light, with all its reflections of suns, stars, planets, and races of mankind, and he said, "All these my creations will I give thee, if thou wilt fall down and worship me."

But the Divine Self of Jesus recognized not only the worthlessness of the gift but the powerlessness of the would-be giver to bestow the gift. The real substance of those reflections, in other words, the life of the souls (the creations), of which he saw only the reflections, was of the Father; and the Father and Jesus (the Son) being one, all things were already His. The power by which Satan would tempt Jesus, Jesus already possessed. It was a part of his birthright, as it is a part of the birthright of every other human soul.

The difference between the fully evolved soul and the less developed in this respect all lies in the ability of the one to recognize the possession of that power and to exercise it, and the lack of such power of recognition in the other. Such ability can never come to a soul until the hour of its final testing, for the power is latent until it is called into active manifestation when the Satanic emissary, in effect, says, first to the physical soul, "Worship *me*, I am the demonstration, the medium by and through whom all that lust for unclean things, that thirst for self-gratification, that desire for worldly wealth now seething in the lower nature may be satisfied. I alone can give you these."

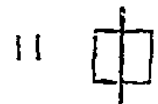
Again the same emissary in other guise comes to the astral soul and offers a refinement of the same gratification, exquisite beauty,

satisfaction of eye and ear, satisfaction of the finer forms of the same lusts of the flesh, enjoyment more in accord with the subtle, sensuous nature of the astral body.

Again it comes to the spiritual soul: "All these things, satisfaction of all thy higher desires, power over all that is above and beneath thee, the majesty of God, rule over the powers of evil—all, all that the universe holds in store shall be thine if thou wilt fall down and worship *me*."

And when that hour comes the supreme test is on. Think of possession of power to fully satisfy desire, to remedy all existing evils, to change all wrong into right; power to bring life or death to all sentient beings, power to rule supreme over Angels and Demons—and all these for such an apparently *little thing*, in exchange—just a recognition of the existence and power of God in evil.

But with the "Glorious Moment" of the tempted soul there springs into activity all the latent occult power which Satan promised but could not give. There comes the full recognition of its unity with the great Father-Mother-Soul, a realization of its sonship, a true valuation of the relative deontical character of the things it has thus renounced, and a love transcending all other love for every thing and creature, ensouled by Divinity. It has won all by Divinity. It has won all by giving all; and never until that hour can the God-begotten soul of man know peace, know the fulfillment of the promises made by its divine progenitor.




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### MEDITATIONS OF FRANCIA A. LA DUE (B.S.)

(Being hitherto unpublished extracts from her diary, written down many years ago.)

#### III

Of all the lessons that the study of occult laws enforces upon our minds, the law of self-sacrifice stands out pre-eminently. The goal toward which we must press with unflagging feet, with tireless patience, and with loving heart is perfect selflessness.

Many of us look toward—each to his own ideal of what we term God, Eternal Bliss, Everlasting Joy, etc.; but I have thought much of late of what that joy, bliss, etc., consists. I believe many have utterly mistaken and misunderstood even their own ideals, and that the great secret of the ages, the secret of the Sphinx, is the mystery of pain.

I have thought of the first outswelling of the Eternal Mother, the birth-cath of the Father that over-shadowed the Virgin Egg, as the first thrill of agony that has come sweeping, quivering down through the ages, that is even now sweeping resistless through the cosmos, augmented by every pain that human flesh is heir to and suffers, and will only have spent its force when the manvantara to which it gave birth is once more gathered into the Father's heart.

It is very difficult to associate our ideal of God, who is all that is great, wise, loving, and powerful, with what we know of the helplessness of pain; but if we will consider for a moment the fact that it is a literal *rending* of Himself that gives birth to creation, we may catch a glimmer of light. What is it, even now, but a continual *rending* of the same to keep us alive? From the lowest form of earth life to the highest of which we are conscious, one life consumes and dies upon the next lower and the next higher.

The nearest approach to joy, as we count joy, that I can now associate with God is the joy of the earthly mother who, having brought forth her child in agony, gives it her every thought. As the days and years pass by, sacrifice is added to sacrifice. Her life becomes one living long suffering. When the terrors of starvation threaten, she gladly gives the last morsel and withholds the fact that she herself is suffering and, with dying eyes raised by a last effort, she presses her child to her heart, saying, "It is well done! I glory in the sacrifice. My child is saved." And herein lies the crowning glory of the sacrifice of the Love we know as God, the keeping from us, His children, the knowledge of what and how He suffers, for where is the man or woman so depraved that could *bear* the absolute knowledge that every sin, every pain, was literally borne by God, that one to whom He had given eternal life with all that it means in its noblest aspect, were repaying Him not alone with unbelief and ingratitude, but with suffering such as we never have dreamed of. For remember what I have said before, that pain is literal fire; and the passage in the Bible, "Our God is a consuming fire" widens out until we are lost in its labyrinths.

And to me it makes no difference whether this God is considered as Prometheus or the Hebrew Jehovah or as the Universal Soul. It strikes me that we will never be able to realize that a time could come when no higher entity than the Ideal we now have will demand and deserve our reverence and obedience. "We may enter the fire, but we shall never touch the flame." That longing for the Father

will never cease, at least on this plane, no matter how high our development.

If the string of a musical instrument is touched at one end it will vibrate to the other and then return along the same line, and proportionate to the strength of the touch will be the continuance of the vibration. If our hearts are once anchored in the Father Heart, they will hold until the cable that binds spirit to matter disintegrates. That Spirit, remember, which is life and will, guided by either a good or bad impulse, vibrates from the head to the heart.

The heart is continually sending forth and cleansing every particle of blood in the body. Strong emotion acts upon the beat of the heart and the breaths of the body. Consequently, the moment the Spirit acts, that good or evil impulse is carried to every atom of the body, producing a change in the same and, keeping to the simile of the vibrating string, returns to the Spirit increased by all it has gathered. The trained will can direct these vibrations. The process of fermentation has aided me in studying the poles of Spirit and Matter.

*(To be continued.)*

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## THE MISSION OF THE TEMPLE

In a previous paper I have tried to set down some of the correspondences and symbology of the Temple building, hoping that my effort, imperfect as it is, may help to enlighten some obscure places and assist toward an understanding of what the Real Temple of Humanity is and what it stands for.

The Temple building would be but an empty shell and the Temple organization a meaningless mass if they were not both the symbols, or the outer expressions of something within, which has its foundation in the hidden side of things, the world of causes, and is endeavoring through these external things, the Temple building on the material plane and the Temple organization, to make itself plain and understandable to the human mind. So, in thinking of the Real Temple, I will ask you to visualize it as an interior something which exists already and is now seeking expression in the outer world.

Let us remember that all growth comes from within. The flower takes its nourishment from the air and the soil and the water, but the impulse comes from within. There is a central point which



draws from these nourishing constituents from the elements and then transmits them and incorporates them into the body of the flower. Hidden in the seed of the flower before it was planted was the ideal toward which it is striving; and while the rose and the lily and the dandelion may each take what they need for their development from the earth and the air and the water, yet the rose will always grow into a rose, and the lily bulb will always produce a lily. So we will try to forget societies and persons and things for a moment or two and think only of forces, great impersonal forces which are peering out from the Heart of Things and building, always building toward an ideal which is hidden from the mind of man, because the mind of man is not great enough to grasp it and understand it. These great forces are sometimes spoken of as the Great Creative, the thought being that Deity breathes out a force, and this force reaches the whole of creation, is the ensouling force of everything in creation, and now starts a vibration throughout creation which is the process of building.

Now the Wisdom Religion teaches that the true state of man is a state of bliss, that misery and want and sin and all the other things which surround us are not our real consciousness, but that we are in a state of bliss, descended into matter and are now at the point where we are beginning to ascend again toward the state of bliss, having gained a certain definite power as a result of this descent which we could not gain in any other way. So the Path of Progress is always cyclic. We dip down into life, garner from it our portion of pleasure and pain, joy and sorrow, want and plenty, and whatever may be our portion in any particular incarnation, and out of these various experiences is distilled a definite amount of wisdom, which is added to and becomes a part of the eternal reincarnating plan. In each incarnation we have learned something which is built into the ego itself and carries it one step onward toward its goal of final perfection.

Every day we have learned a little, and each morning as it dawns finds us a little different from the preceding one, a little wiser, perhaps not happier, often sadder, but at least we have learned something. We are wiser, and that is the standard of spiritual growth. Learning and education give us knowledge, life itself gives us wisdom, and while knowledge will help us in our search for wisdom, of itself it is of little spiritual value.

And now let us define spirituality. There have been many definitions. Some say that to be spiritual one must withdraw himself

from material things, must take himself out of the current of human events and sit apart, his mind fixed on inner things. Others say that one may attain spirituality by abstaining from meat and by various other methods. But if the goal of our evolution is unity, would not the way to become spiritual be to make ourselves at one with our fellows? Instead of withdrawing ourselves from them, should we not mix with them, take part in their endeavors, and identify ourselves as far as we can with all their efforts, always bearing in mind the fact that what we are aiming toward is a Unification of the Races of Man.

"Great Unifier, Spirit of Universal Harmony, Love, and Wisdom, bind Thou in bonds of Holy Brotherhood all Temple Children;" and this does not mean just Temple members and no others. It means all Humanity, for the Master has told us that the Temple is Humanity.

We have been given vast stores of teachings, priceless indeed, and the essence of all is just that, "Unification."

The consciousness of the race has to be reversed. Instead of the question always being, "What will I get out of it?" it must be repolarized, so that it will read, "How will this affect the race?" and we can hardly expect this to be a quick or easy process.

The Temple is based on Truth. Wherever it is found Truth will triumph eventually, and the Templars will always try to get at and bring out the Truth, no matter what the cost.

"Truth, crushed to earth, will rise again,  
The countless years of God are hers;  
While Error, wounded, writhes in pain  
And dies amidst her worshippers."

So, instead of thinking of the Temple as a new church, a body of people bound together with the common object of promulgating certain teachings and establishing certain creeds and rituals, let us consider it in its larger aspect and try to get away from all man-made dogmas. In this sense and this only is the Temple worthy of lengthy consideration, for no new church nor set of creeds could possibly do the work that has been outlined for us.

According to the words of the Master, "The Temple is Humanity," Humanity falls naturally into several great divisions by virtue of their positions in the evolutionary scale and by virtue of nothing else; and each of these great divisions is represented by a definite order or hierarchy of beings and is ruled over and guided by a certain set of Adepts and Masters. The whole system of the uni-

verse is hierarchial. We have the Central Spiritual Sun, Atma, the Supreme God, radiating out the seven primordial forces, each of which is presided over and guided by its ruler or Master. These seven rays branch out again each into seven rays, and each of these again into seven, and so on *ad infinitum*, down from the highest God into the lowest atom, each atom being directly connected, through leaf and twig and branch and bough, with the main stem and thence with the hidden center, the source of all.

This hierarchial system obtains throughout all nature. Through the angelic, human, animal, vegetable, and mineral kingdoms it runs, and each man, animal, vegetable, and mineral is a part of one of these distinct rays and is ruled over and directed by a Master: so that if we look at evolution from this angle, we see, instead of a heterogeneous mass of vegetables, minerals, animals, and men, an orderly procession of entities, all energized by the Deity, all reaching upward toward conscious union with the Deity, each along the line laid down for it, and under the guidance of a superior power.

Laying aside, for the present, the lower kingdoms, let us consider the human kingdom and its relation to the Superhuman kingdom which is directly above it. We realize, of course, that humanity has many grades of intelligence within its ranks, that some races are superior to others in some respects and inferior to others, that in one race we will find the predominating characteristic to be honesty, in another industry, in a third generosity, and so on. Each race has certain qualities which dominate the others, and yet all are human and have all the qualities to a greater or less degree. So it is with each individual. One man may be ten per cent industrious, twenty per cent economical, fifteen per cent something else; but we are *all* composed of the same qualities, the only difference between us in character being that one has a little more or a little less of this or that. Now let us take, for an example, the man whose dominant chord is industry, a very commendable quality indeed, but if carried to an extreme what is the result? The man becomes so immersed in his work, his farm or his business, or what-not, that he loses sight of the finer things of life. He has not time for art or music or any of the joy of living, and his soul becomes cramped and warped because he has compelled it to fit into this business box which he has built around it. What happens then? Perhaps not in the same incarnation, probably not, but in the next or in some succeeding one he experiences a violent revulsion

from his excessive industry and probably reacts to the other extreme and becomes a "knight of the road," a tramp.

And what of the artist or the musician who sinks his whole soul in his art? Does he not contact the Deity in doing so? But unless he holds his balance and keeps his feet on the earth, is he not likely to be in danger of losing touch with those of his fellows who are not on the same soul plane as himself? Surely a reaction will come into his life also some time, and he will eventually gain a point of balance where he can reach upward to the Gods with one hand and shake hands with his fellows with the other.

So now we come to this question: If each of us is evolving toward perfection, each along his own line, hampered by his inherited tendencies, absolutely subservient to the law of karma, the result only of his own past, and carving out day by day his own future under the inexorable law of justice, how can we help each other, and had we not better, each of us, attend strictly to his own affairs and confine his efforts toward furthering his own evolution?

The answer to that is this: It is far better to confine one's self solely to one's own affairs and attend to one's own evolution only, *unless we can act in our attitude toward others from that plane wherein we are NOT divided but are all one.*

In a previous paper we showed how the human being is a composite of spirit and matter, or body, soul, and spirit, and that the dividing line between the spirit and the body lies in the soul. In Theosophical language this is termed the Kama-Manas, or animal mind, when united with the lower, and the Buddhi-Manas, or divine mind, when united with the higher. When the consciousness is located in the lower man, the quaternary or perishable man of matter, it will always act from the point of view of the man of matter. It is personal, interested only in itself and the gratification of its own desires. When the consciousness acts from the higher mind it will be impersonal, altruistic, universal in its scope, and will be concerned in matters that affect the good of others. When we take an interest in *anything* outside our little personalities, be it better schooling or prison reform or better government or what-not, we are centered in the Higher Man, just to the extent that we feel in our hearts a real desire to help. So that if we want to help anyone with our advice, we should first determine whether we really do want to help them or whether, perhaps, we only want to show them that we are right and they wrong or something of that kind.

I remember years ago asking a Theosophist friend of mine whom



I had not seen for some time how another mutual friend was getting along in his Theosophical studies. "He must have been studying a good deal," he said, "he's getting so d— spiritual that I would not care to ride in the same street car with him."—A very usual trap for the occult student to fall into. He goes heart and soul into the regeneration of his soul and quite often loses sight of all the rest of humanity in his contemplation and adoration of it, more especially if he develops the doubtful blessing of being able to see visions of pink angels with blue tail-feathers, etc.; etc. Psychic vision has nothing to do with spiritual growth whatever. The former may sometimes be developed by certain mental practices, fasting, etc.; but spiritual growth means a unification of consciousness with things and people, becoming *at one* with them, and nothing else.

This is the solution for all evils. Poverty, fear, worry, hate, anger, spite, scandal, slander, envy, suspicion—all those things will disappear and disappear as we develop in the consciousness of the great spirit of unity, harmony and brotherly love which is knocking at the door of humanity and even now beginning to incarnate.

The following words are taken from the Message from the Temple at the Temple Convention of 1923:

"As a concrete Temple comes into manifestation you also give forth the forces and qualities that may become of priceless value to the spiritual sense for practical ends.

"Each cycle of Lodge work has its particular message, its keynote. Read the history of the rise and fall of races and nations and civilization itself with that understanding, and you will learn somewhat of the purpose of evolutionary forces which it is our function to hasten. Some cycles simply brought a few fundamental moral truths to the race; some gave a form of government; some of art; some of philosophy and science or religion; and within these were other messages of many kinds animated by Lodge Agents at various times in the history of the past. The keynote of effort for this particular cycle is to *re-temple the earth* with the fires of spiritual knowledge, wisdom, and service to and for all; to unify the races of the earth in bonds of Universal Brotherhood, and to make a practical application to all grades of human life and action of the great spiritual principles and truths imparted to humanity by us now and in past ages, to the end that mankind may again become cognizant of the God within—and live accordingly.

"Remember, the Temple is the whole world; yet with a unified

nucleus, such as now composes the Temple organization, you become a mighty power in our hands for good as you keep attuned to the ideal of unselfish service and with minds open and receptive to truth from every angle.

"Beware of intolerance and avoid crystallization and set forms of any kind whatsoever, for while truth is changeless, its manifold expressions on the outer planes are subject to incessant changes while matter itself still works for higher and higher expression of the true and beautiful.

"For the next five years the Temple Tree will blossom with the fruits of the work and sacrifices of the past years. After that five years have elapsed another and greater cycle of service and opportunity will open. Hearken to the undertones while you watch, wait, and work.

"Your Father and Brother,

HILARION."

Read August 5, 1923,  
Haleyon, California.

"To re-temple the earth with the fires of spiritual knowledge, wisdom, and service to and for all, to unify the races of the earth in bonds of Universal Brotherhood, and to make a practical application to all grades of human life and action of the great spiritual principles and truths imparted to humanity by us now and in past ages, to the end that man may again become cognizant of the God within and live accordingly." That is the *Mission of the Temple*.

Let us return for a moment to the question of hierarchies. We have shown how every atom, molecule, man, and God is one in a line which runs through all the planes of manifestation, that each atom is linked karmically and naturally with a definite ray, is a part of that ray. When we come to humanity we see how this line of connection operates. Each Master represents and is part of a certain ray, and it is the Master of our own ray whom we contact in our moments of aspiration and illumination. This is what is meant by the unity of the inner planes. When we succeed in withdrawing ourselves from material things for a time, when we become lost in a beautiful scene or a wonderful musical composition or what-not, when we silence the vibrations for a while of our material lives and become lost in contemplation, we are for that time united with the

Master within. It is the old Quaker idea of the Light within, the Christ in thine own soul who whispers, "Be of good courage, I have overcome the world."

The Masters are there. Through them a great wave of spiritual uplift is reaching the world today, flowing into the hearts of humanity, and impelling them to action along the lines of brotherhood and unification. The various co-operative enterprises, however crude and unfinished, are an indication of it. The endeavor to establish an universal language is evidence of it. If we look around with eyes for the truth only, we will see it on every hand; and while no doubt mankind has many a weary lesson to learn and many a heart-ache to suffer, yet the Golden Age is on the way, and the signs of its coming are all around us.

Many times we are asked, "What does the Temple offer which I cannot get from my church?" The answer is: Your church has dogmas. It has creeds to which you must subscribe. It says to you, "Believe this and you shall be saved; disbelieve, and eternal punishment shall be yours." Or perhaps it is a broader church and says, "Follow *these* rules; live *this* life, and you may become one with us." The Temple says, "Do you believe in the essential unity of all life and desire to work in harmony with others for the enlightenment and unification of all peoples?" The Church says, "It is written that you shall do such and such, obey certain commands, live a certain life according to set rules of conduct!" The Temple says, "Act according to the dictates of your own conscience, and you cannot do wrong." It teaches that in the heart of each of us is an inner shrine at which we can contact the Deity, that the voice of the Master speaks to us there and will always tell us what is right, and that no man-made creed can possibly fill the function of this Inner Light.

So, to sum up in a few words the Mission of the Temple—it is to give out to the world certain teachings which have come from the Masters of Wisdom, to apply those teachings to the affairs of everyday life, and to bring into manifestation as far as may be possible the inner laws of harmony which will aid in the upbuilding and advancement of the Human Race.

ERNEST HARRISON.

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## EDITORIAL MIRROR.

Einstein says that Time bisects Space everywhere.



Also that Time is the Fourth Dimension of Space and that neither time nor space can be considered separate one from the other.



Space is Infinite and Time is Eternal. One is Distance, the other Duration, and they are inseparable. One cannot exist without the other. Time is measured by Space and Space is measured by Time—and like everything else are fundamentally states of consciousness.



All of which brings us to the seasonable theme of cycles into which time must ever be divided, marking off in orderly sequence the periods of duration, creative or otherwise.



The Days and Nights of Brahm; the appearance and disappearance of Universes; Pralaya and Manvantara; The Rhythmic impulses of the Great Breath; ebb and flow; summer and winter; day and night; the sending out and return of the blood to the heart; inspiration and expiration of air in the lungs are phenomena based on the immutable law of cycles or rather the Law of Rhythm which not only rules but in truth brings and maintains all things into manifestation—the Song of Life and Being.



The history of humanity shows the same law of Rhythm manifesting in relation to the spiritual, scientific and economic life and development of various races and humanity generally. This is especially noted by the appearance of great souls as teachers and leaders of humanity at cyclic periods.



And this thought leads us naturally to consider the Avatars—the Saviours of the world, and the races thereof. There are major and minor Avatars. The great ones appear about every 2100 years or in that cycle that may be referred to as one-twelfth of 25,000 the period of a sidereal year, or the time in which the sun is required to pass through all the signs of the Zodiac. The lesser Avatars have to do with crises in the life of nations or they revive truths of a spiritual, social or scientific nature, all of which adds to the collective good of humanity as time unfolds. In other words, a new and higher impulse is given to the world by the inner truths and forces transmitted by these advanced souls.



The stars as well as prophecy proclaim that we are now on the threshold of a new Messianic Age and that soon a Great Avataric force will be manifest in the life of humanity, imparting a new Vibration or Keynote to the world and so raising all nature to a higher spiritual and moral level.



And the Christmas season, symbolic of the birth of the Christ in the commonplaces—the manger of human nature—is a fitting time to be reminded of the Great One who is soon to come of the efflorescence of a holy and divine force in the hearts of the people.

W. H. D.

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## THE NUMBER TEN

It is the pet theory of the intellectual that numbers just naturally evolved out of man's necessity and the accidents of human thought. It is contended by Gerald Massey, who is the high priest of the "Natural Genesis," that the number ten appears in the mythos as the total, the All, because man has ten fingers, it never occurring to him to ask how, if numbers came to be in this natural way, did man get the ten fingers to determine the All with?

Immediately we ask this question we are pushed over the edge of the natural world into the realms of the great Thought from which comes all. We are forced to consider the proposition that before numbers are Number is. It is the purpose of this article to examine into the truth of the proposition that ten is the number of the All. Numbers, according to the occult, are not mere inventions—

for man's convenience in counting his fingers or his dollars but are expressions of cosmical law and carry within them the story of the Cosmos.

Number, we will say, measures matter, space, time and motion. But we may look upon time as a property of motion, upon motion as a property of force, upon force as a property of Will, and upon Will as the Cause of all. But Will moves through Mind to the creation of Form. By such reasoning we may conclude that Number measures Mind. Mind, in turn, creates Form in all its aspects. Together with Number goes Line whose office is to define Form. Hence Number measures Form and Line defines it.

The act of bringing the Cosmos from its motionless, formless, timeless, etc. Source was an act of Separation,—and the birth of Line. The first-born of this act exists in Number as the perpendicular line: 1. This is the first number, and there are just nine numbers, 1 2 3 4 5 6 7 8 9. All other numbers are multiplications or divisions of these nine. But we begin numbers with the symbol of *no number*, which is the 0, or the symbol of the Source. 0 is related to Number precisely as white light is related to color: it is *no color* but carries all color. Hence we begin numbers with 01, the 1 standing for the first manifestation or emanation from *no number*. The school books write the scale of numbers thus, beginning with 01, and this is the reason.

When we pass to the next number beyond nine we actually return to the beginning, to the 01. But we both return to the Source and depart from it on a new ten cycle. This expresses the Two Truths in Number: that of the encircling All whereby the outermost reaches of manifestation mark an actual return to the Source, and that of the multiplicity of Being whereby a completed period marks a new beginning, the two together denoting a simultaneous return into and departure from That. This departure we symbolize by placing our prime 01 in a new relationship, as 10, and giving it a new name: ten. When we put down the 01 the occult meaning is that the 1 comes from the 0, and when we put down the 10 the meaning is that the 1, returning to its Source, the 0, becomes a new series or cycle of numbers, a second ten series. If we were to draw a circle, beginning at the top with 01 and putting the 2 3 4 5 6 7 8 9 the rest of the way around the circle until we come to the 10, the ten merges into the 01 and we have the figure 101 as the Number symbol of the manifest Cosmos.

From the Source there arises the beginning 1 and the ending 1

These two 1s are the pillars of light and dark, good and evil, birth and death, fire and water, the Word and the Spirit as expressed in the cloud by day and the pillar of fire by night in the Bible. Upon a Babylonian seal-cylinder the sun is seen between two mountains, the two Mas, two truths or twins between which he rises in the morning (of Creation) and sets at night (of Creation). This circular symbol represents one aspect of the serpent with its tail in its mouth so common in the mysteries, representing as it does the continuity of life through the breaks of birth and death. Whereat life is on the point of ending—with the tail—it is on the point of beginning—with the head. The one holds the other; life is held by death, death is held by life.

But if we look at the Cosmos from the viewpoint of the First Born into manifestation our symbol would be reversed, standing 010. The 1 represents the manifest light of the sun, while one 0 stands for space and the other 0 for darkness. This principle is shown in the grand number of a Maha Yuga, 311,040,000,000,000. Read this number, as well as the others, in the manner in which you read the numbers of a telephone book. In the Yuga number the 4 represents matter and stands between the absolutes light and space. The 311 equals 113 or 5, the number of Man or of cosmical differentiated life that evolves through the physical whose number is 4, or, as it appears in the Yuga number, 40. But read it from right to left. Thus is expressed the two divisions of the Yuga: manifest matter and manifest life. The dual aspect of the Yuga is represented by the 000,000,000 which is the inner 0 and 311 plus 4 which is the outer 0. To get the two aspects of the Yuga number read from right to left *to* the 4 for the inner and from right to left *away from* the 4 for the outer. The first two figures, reading from right to left away from the 4 are the 01 which is the number of the Hidden and its First Born into differentiated life. Given the 1, the 1 and 1, the 3, the 4 and the 0 the whole nine numbers can be made to appear out of the Yuga number by combining and adding. Hence the number of a Maha Yuga is not merely a number of cosmical years but a symbol of a grand period of manifestation. If we read the Yuga number to the left away from the 4 we get the 01, but if we read it to the right toward the 4 we get 10, the two together making the 101 which is the beginning 1 and the ending 1, the 0 being the symbol of both the Sources and the absorption of the Yuga.

The two-way reading of the Yuga number that reveals some of

its inner symbology is in expression of the law of the two-way currents of Being, the outgoing and the incoming. Side by side the rivers flow, going in opposite directions. It is like the arterial and venous blood streams; the efferent and afferent nerve currents, going out from the brain, touching the object and carrying the impress back to the brain. The heart stands like the 0 of the 101 at the center of the blood streams that is going and coming. The fingers at one end and the brain cells at the other are like the 1 and 1 of the dual Cosmos, the 0 of this trinity being the Thinker.

So we see that numbers are the result of a cosmical principle. They do not merely measure mind and all that pertains thereto but they tell the story of creation as it appears in the framework of Being throughout its formation, duration, and absorption if we read them aright and entire.

For every number its opposite: for the outer the inner, for the higher the lower. In the mythos the two-fold ten is symbolized in the word *Io*, making thus a direct parallel between the word *Io* and the number 10. The *Io* is the symbol of the unmanifest God—the One God—become manifest as the 1. It is the symbol of the Great Will whose Word spoke the Cosmos into Being and whose Word the Cosmos is. It is the two-fold One: "The Father in me and I in the Father" of Jesus. Also the 1 and the 1 are symbols of the sun and the Son.

As the Ten carries within it the 01 of the Beginning and the 10 of the Ending it is the encompassing number, the All, the Divine. Also the 01 represents the beginning or Alpha of the Word in manifestation and the 10 the Omega or its going out of manifestation, Ten carrying the dual aspect of both Number and Word. Thus One is the number of incarnation and Ten the number of reincarnation. They govern the cyclic coming and going of the Soul. Looked at from the viewpoint of the appearance of the Logos at any point within manifestation Ten becomes the number of the Divine Incarnator, of the Avatar. As the Word his symbol according to this scheme of symbology is *Io*.

FRED WHITNEY.



## THE GIFT OF HEALING

In the enumeration of the gifts of the Holy Spirit in the New Testament (1st Corinthians, 12), the gift of Healing is mentioned among the gifts of the Spirit. In Occultism, the Holy Spirit is that directive power (or motion) of Cosmic Electricity, or pure Light, which is the One Life, the positive pole of which is the Creative Power, or the Light which is Eternal Love, and the negative pole of which is the astral light—or evil (God and the Devil). The Seven Sons of Fohat, or the Holy Spirit, are: Flame, Heat (or Magnetism), Sound (or Form), Color (Number) Attraction, Repulsion, and Cohesion. Each of these corresponds to the fruits of the Holy Spirit given in the Bible. The gift of Healing is in essence, Heat, or Magnetism. As each Son of Fohat partakes of the nature of every other Son, Attraction and Repulsion form the particular Trinity that rules the Healing power. The process of Healing is accomplished by raising the vibrations of the body by the imparting of this special force which impels the atoms to attract the Life energy and repulse the diseased germs.

Every human being is a Macrocosm within a Macrocosm. All the Forces of the Universe are latent within him. If another man or woman leading a pure life that places him in pure alignment with Nature's Laws has the power to impart the right rate of vibration to one who is ill, he has given the divine touch to the sick man that will enable him to reach the true Healing Force of Divine Cosmic Magnetism. If a bad or impure or selfish man attempts to do the same thing, he would fall short in imparting the right vibration, and instead would give an antagonistic impulse to the mass motion of the body, and nothing but evil could result. And right here is where the Christian Scientist is liable to failure. The Master knows the mass motion, or Karma, of the body, and can give the right touch that will raise the vibrations. The good, pure man often has the help of the Masters in his work, if it is unselfish and for the good of humanity.

A mine of occult wealth will be found in the above.

BLUE STAR.

## A PROPHECY

Our Temple brother Charles O. Roos, a Russian-American and a song writer of international fame, has recently spent a short time with us at the Halyon Center. He gave us the following symbolic vision and his own interpretation of it, and it is of such general interest that we pass it on.

He saw in his waking vision a wooded hillside or mountainside. Facing him was a cave which was a bear's den or lair. In front of the opening to this cave lay a large bear, badly wounded, bleeding, diseased, exhausted, and with her eyes blinded. As he watched there came out of the cave a young cub bear. It went to the old bear and licked her wounds, nipped and nuzzled her and tried to rouse her. But in front of the bear was a deep precipice. (Bears always seek their lairs where there is a precipice in front to protect them from enemies.) The cub was young and inexperienced and did not see the precipice, and over he went to destruction. After a time a second cub appeared, did the same things, meeting the fate of the first one. After a longer lapse of time a third cub appeared at the cave mouth. He had remained in the lair until he had gained more experience and wisdom than his brothers, and he took careful note of all his surroundings. Satisfied as to what course to follow, the little cub carefully approached the stricken mother bear, pulled and tugged at her, getting her away from the edge of the precipice, licked her wounds, healed her eyes, and finally succeeded in rousing her and led her up a ravine around the mountainside, *up into the light.*

As to the interpretation, everyone knows that, on one plane at least, the great bear is the symbol of Russia. She lies bleeding and helpless, with many wounds, and with her power of perception and understanding (the eyes) temporarily darkened. The cubs are the forms of government which have been trying and will try to resuscitate the stricken nation, set her on her feet, and restore her to her "place in the sun." The first cub was the one-man government, and it went over the precipice. The second cub is the Soviet. It, too, will go over the precipice and soon. The third cub, wiser from time and the experiences of the other two, represents the third form of government of Russia, which will succeed in healing her wounds and eventually lead her *up into the light.* From the length of time of the enacting of the parts of this drama Mr. Roos is confident that the new and third government will be established very soon, at least within five years. He feels, with many of his comrades, that Russia is a very great country and nation and will, in time, contribute great things to the evolution of the race.

## THE TEMPLE BUILDERS

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### Lesson No. 188

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#### THE LITTLE BLACK KITTEN.

The children had carried the kittens from their nest back and forth to the house until the mother had deserted them. She thought, "Well, if the children have taken charge of my kittens why should I bother with them any longer?"

So the kittens lived on the porch and around the back yard, but as they could not feed themselves, and as the mother thought the children were feeding them, and as every one else thought that the mother was feeding them, the kittens grew thinner and thinner. They cried in the daytime and shivered all night. Each day as the sun arose they were colder, and as it set they were weaker, and no one took any notice of them. Then the children went away.

One Sunday morning the man went out at daylight to milk the cow. The little black kitten, the coldest and hungriest of the brood, cried as if its heart was broken and crawled after him down the steps, across the road, and under the fence into the cow yard. The man sat down and milked. The little black kitten crawled up to the cow's front feet. The cow did not want any kittens bothering her. She had a feed box full of pumpkins and grain and a rack full of corn fodder. She promptly shook the kitty off. Kitty crawled to the cow's back hoof, but the cow kicked her away again. Then the little black kitten crawled around to the man's foot and tried to climb up his leg to the milk pail. But the man thought he was too lazy with his milking, and pushed kitty away, saying, "I'll give you some milk when I get through."

But the little black kitten did not know what he meant and so she crawled off under the fence into the corral. She tried to cozy up under the hair of the horse's fetlock, the hair that grows down over his hoof. The horse was busy with a pile of alfalfa, so he gave his hoof a kick that rolled kitty over and over in the straw.

Then the little black kitten stopped crying. She never uttered another sound. The mother cat had deserted her, her brothers had forgotten her, the cow had thrown her aside, the man had pushed her off with his hand, the horse had kicked her into the mud, so she

crawled off this way and that, nearly blind, and fainting from cold and hunger.

The sun arose. It was the same sun that had given the seven-fat years of Egypt, that had shown the manna in the desert, that had lighted the grain fleets of Orestes and the foraging hordes of Abu Bekr and Tamalane; the same sun that had been reflected in the mirrors of Vashti in the chalices of Miasnerus and in the drinking cups of Belshazzar now shone on the little black kitten as it crawled away.

The man finished milking. He came to the house, strained the milk into the bottles, stirred the big pan of oatmeal on the stove and went out to look for kitty.

He couldn't find her. He came into breakfast. After breakfast he prepared some milk and bread for the little black kitten and went out calling: "Kitty, Kitty." He came back without her.

The man had to go to a meeting that morning. At noon he wandered over the orchard calling, "Kitty! Kitty!" but no one replied. He had to go out again in the afternoon. Surely, he thought, that kitten will have come back to the house by dark. But there was no black kitten on the porch at supper time.

The man went to church in the evening. In church he could not get the thought out of his mind of that little black kitten crawling away through the straw after its mother, the cow, the horse, and he himself had all of them in turn pushed it away. So about midnight he took his lantern and a hay fork and said to himself, "I'll find that kitten if it takes me all night!"

In one corner of the stable under the manger the light of the lantern fell on the dead body of the little black kitten. Its mouth was open and was full of straw—all that it could get to eat. The red ants were already crawling over it.

It was dying while he was taking a gallon of warm milk from the cow, a spoonful of which would have saved it. It was dying while he was eating his fill of breakfast. It had died while he was in church praising the great Creator of all kittens and of men.

The moon arose. The same moon that had calmly watched when the last pterodactyl and the last ichthyosaurus lay them down to die; when Hagar looked upon her child in the wilderness; that had seen Odysseus in the realms of the dead, and the great Napoleon dying in his island prison; the same moon, as utterly implacable and unmoved, witnessed the end of the little black kitten.

The man buried it under the apricot tree, and the next day the tabby mother was crying for it again.

But the tabby mother was too late, and the man was too late, and we were all too late, for in the whole great universe of animals and of men, of suns and worlds, there was none to help in its last extremity the little black kitten.

S. N. H.



## BLAVATSKY DEPARTMENT.

This is a special department devoted to the teachings of H. P. Blavatsky. In order that each student may feel a personal interest herein, they are invited to ask questions pertinent to the teachings of H. P. B. and the writer will, through these pages, reply to such inquiries by quoting from the works of H. P. B. These replies will be in no 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, etc., 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 answers as found in the S. D. Conducted by Miriam Milner French, former editor *FOHAT*. Address *Blavatsky Dept., TEMPLE ARTISAN, Halcyon, Calif.*

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The following excerpt is taken from a pamphlet entitled: *H. P. B. In Memory of Helena Petrovna Blavatsky by some of her Pupils*. This brochure contains a collection of printed tributes to the memory of H. P. B., written just after her death by some of her devoted, grateful pupils. Most of the names of the contributors are well known. One, however, W. Q. Judge, is especially familiar to readers of *THE ARTISAN*, and for this reason extracts from his pen were selected rather than from the others, as being particularly interesting, and worth reading, perhaps twice.

"Yours till Death and after, H. P. B."

Such has been the manner in which our beloved teacher and friend always concluded her letters to me. And now, though we are all of us committing to paper some account of that departed friend and teacher, I feel ever near and ever potent the magic of that resistless power, as of a mighty rushing river, which those who wholly trusted her always came to understand. Fortunate indeed is that Karma which, for all the years since I first met her, in 1875, has kept me faithful to the friend who, masquerading under the outer *mortal* garment known as H. P. Blavatsky, was ever faithful to me, ever kind, ever the teacher and the guide.

In 1874, in the City of New York, I first met H. P. B. in this life. . . . She looked at me in recognition at that first hour and never since has that look changed. Not as a questioner of philosophies did I come before her, not as one groping in the dark for lights that schools and fanciful theories had obscured, but as one who, wandering many periods through the corridors of life, was seeking the



friends who could show where the designs for the work had been hidden. And true to the call she responded, revealing the plans once again, and speaking no words to explain, simply pointed them out and went on with the task. It was as if but the evening before she had parted, leaving yet to come some detail of a task taken on with one common end: it was teacher and pupil, elder brother and younger, both bent on the same end, but she with the power and the knowledge that belong but to lions and sages. . . .

Amid all the turmoil of her life, above the din produced by those who charged her with deceit and fraud and others who defended while month after month, and year after year, witnessed men and women entering the theosophical movement only to leave it soon with malignant phrases for H. P. B., there stands a fact we all might imitate—devotion absolute to her Master. "It was he," she writes "who told me to devote myself to this, and I will never disobey and never turn back."

In 1888 she wrote me privately:

" . . . Night before last I was shown a bird's-eye view of the Theosophical Societies. I saw a few earnest, reliable Theosophists in a death struggle with the world in general, with other nominal but ambitious Theosophists. The former are greater in numbers than you may think, and *they prevailed*, as you in *America tell me*—if you only remain staunch to the Master's programme and true to yourselves. And last night I saw . . . and now I feel strong—such as I am in my body—and ready to fight for Theosophy and the few *true* ones to my last breath. The defending forces have to be judiciously—so scanty are they—distributed over the globe, wherever Theosophy is struggling against the powers of darkness."

Such she ever was: devoted to Theosophy and the Society organized to carry out a programme embracing the world in its scope. . . . But was her object merely to form a Society whose strength should lie in numbers? Not so. She worked under directors who, operating from *behind the scene*, knew that the Theosophical Society was, and was to be, the nucleus from which help might spread to all the people of the day, without thanks and without acknowledgment. Once, in London, I asked her what was the chance of drawing the people into the Society in view of the enormous disproportion between the number of members and the millions of Europe and America who neither knew of nor cared for it. Leaning back in her chair, in which she was sitting before her writing desk, she said:

"When you consider and remember those days in 1875 and after, in which you could not find any people interested in your thoughts, and now look at the wide-spreading influence of theosophical ideas—however labeled—it is not so bad. We are not working merely that people may call themselves *Theosophists*, but that the doctrines we cherish may affect and leaven the whole mind of this century. This alone can be accomplished by a small earnest band of workers, who work for no human reward, no earthly recognition, but who, supported and sustained by a belief in that Universal Brotherhood of which our Masters are a part, work steadily, faithfully, understanding and putting forth for consideration the doctrines of life and duty that have come down to us from immemorial time. Falter not so long as a few devoted ones will work to keep the nucleus existing. You were not directed to found and realize a Universal Brotherhood, but to form a nucleus for one; for it is only when the nucleus is formed that the accumulations can begin that will end in future years, however far, in the formation of that body which we have in view."

H. P. B. had a lion heart, and on the work traced out for her she had a lion's grasp: let us, her friends, companions and disciples, sustain ourselves in carrying out the designs laid down on the trestle-board, by the memory of her devotion and the consciousness that behind her task there stood, and still remain, those Elder Brothers who, above the clatter and the din of our battle, ever see the end and direct the forces distributed in array for the salvation of "that great orphan—Humanity."

WILLIAM Q. JUDGE, F.T.S.

Question: Please give something about Fourth, Fifth and Sixth Rounders.

Answer: From the doctrine—rather incomprehensible to Western minds—which deals with the periodical "obscurations" and successive "Rounds" of the Globes along their circular chains, were born the first perplexities and misconceptions. One of such has reference to the "Fifth-" and even "Sixth-Rounders." Those who knew that a Round was preceded and followed by a long *Pralaya*, a pause of rest which created an impassible gulf between two Rounds, until the time came for a renewed cycle of life, could not understand the "fallacy" of talking about the "*fifth and sixth Rounders*" in our "*Fourth Round*." Gautama Buddha, it was held, was a Sixth-Rounder, Plato and some other great philosophers and minds, "Fifth Rounders." How could it be? One Master taught and affirmed that there were such "Fifth-Rounders" even now on Earth; and though *understood to say* that mankind was yet "in the Fourth Round," in another place he *seemed to say* that we were in the Fifth.

To this an "Apocalyptic answer" was returned by another Teacher: "A few drops of rain do not make a monsoon, though they presage it." . . . "No, we are not in the Fifth Round, but Fifth Round men have been coming in for the last few thousand years." This was worse than the riddle of the Sphinx! Students of Occultism subjected their brains to the wildest work of speculation. For a considerable time they tried to . . . reconcile the two statements. And as the Masters kept as silent as the stony Sphinx herself, they were accused of inconsistency, "contradiction" and "discrepancies." But they were simply allowing the speculations to go on, in order to *teach a lesson* which the Western mind sorely needs. In their conceit and arrogance, as in their habit of materializing every metaphysical conception and term without allowing any margin for Eastern metaphor and allegory, the Orientalists have made a jumble of the Hindu exoteric philosophy, and the Theosophists were now doing the same with regard to esoteric teachings. To this day it is evident that the latter have utterly failed to understand the meaning of the term "Fifth and Sixth Rounders." But it is simply this: Every "Round" brings about a new development and even an entire change in the mental, psychic, spiritual and physical constitution of man, all these principles evolving on an ever ascending scale. Thence it follows that those persons who, like Confucius and Plato, belonged psychically, mentally, and spiritually to the higher planes of evolution, were in our Fourth Round as the average man will be in the Fifth Round, whose mankind is destined to find itself, on this scale of Evolution, immensely higher than is our present humanity. Similarly Gautama Buddha—Wisdom incarnate—was still higher and greater than all the men we have mentioned, who are called Fifth Rounders while Buddha and Sankaracharya are termed Sixth Rounders, allegorically. Thence again the concealed wisdom of the remark, pronounced at the time "evasive"—that "a few drops of rain do not make a monsoon, though they presage it."—*Secret Doctrine*, Vol. 1.

NOTE: More about Rounds later. Space forbids further quotations.

Question: Is the Ego punished after death, or always during incarnation for past misdeeds?

Answer: H. P. B. says only in rare cases is the Ego given *post-mortem* punishment. . . . After allowing the Soul, escaped from the pangs of personal life, a sufficient aye, a hundredfold compensation, Karma, with its army of Skandhas, waits at the threshold of Devachan, when the *Ego* re-emerges to assume a new incarnation. It is at this moment that the future destiny of the now-rested Ego trembles in the scales of just Retribution, as *it* now falls once again under the sway of active Karmic law. It is in this rebirth which is ready for *it*, a rebirth selected and prepared by this mysterious, inexorable, but in the equity and wisdom of its decrees infallible LAW, that the sins of the previous life of the Ego are punished . . . on this earth, the plane and region of his sins, where he will have to atone for every bad thought and deed. As he has sown, so he will reap. Reincarnation will gather around him all those other Egos who have suffered, whether directly or indirectly, at the hands, or even through the unconscious instrumentality, of the past *personality*. . . . The new "personality" is no better than a fresh suit of clothes . . . the *real* man who wears it is the same culprit of old. It is the *individuality* who suffers

through his "personality." And it is this, and this alone, that can account for the terrible, still only *apparent*, injustice in the distribution of lots in life to man.—*Key to Theosophy*.

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## REVIEWS

*Star of the East*, the Bahai Magazine. The Bahai Movement was founded by 'Abdul-Baha, Persian, and its teachings are more or less well known to most students interested in religions and faiths of the Eastern World. A precept of 'Abdul-Baha is so well worth memorizing that we give it space here: "Beware of prejudice: Light is good in whatsoever lamp it is burning. A rose is beautiful in whatsoever garden it may bloom. A star has the same radiance if it shines from the east or the west."—*Abdul-Baha*. The Magazine is published monthly in Chicago, Ill.

*The Occultist*, a Psychic and Spiritual Review, being somewhat of a mixture of Theosophy, Spiritualism, Psychology, etc. It is published monthly in New York.

*Revista Teosofica, Organo Oficial de la Seccion Cubana de la Sociedad Teosofica*. This Theosophical Magazine, printed in Spanish, is published at Havana, Cuba.

*Teosofiska tidskriften*: Organ for Teosofiska Samfundet i Sverige. This magazine is printed in Swedish and the August-September number contains an article about H. P. Blavatsky. Published at Stockholm, Sweden.

*Deutschliche Kultur, Monatsschrift zur Pflege und Entwicklung der neuen Seelen- und Geisteskräfte*.—Herausgegeben von der Theosophischen Gesellschaft in Deutschland (Leipzig).

*The Astrological Bulletin*, an every-day counselor. This little magazine, whose name is self explanatory, is published every three months at Los Angeles, California.

*The Esoterist*. A small leaflet devoted to reprints from various occult sources, with very few original articles. Published monthly at Washington, D. C.

*Nautilus*, a monthly magazine of New Thought. This magazine is one of the most widely read New Thought magazines and hardly needs more comment. Published at Holyoke, Mass.

*Unity*, also a magazine of New Thought (What a misnomer the expression New Thought is!—old as the ancient hills.) The work of *Unity* is known everywhere and the help it has given many bears witness to its sincerity of purpose and high ideals. Published at Kansas City, Mo.

## TEMPLE ACTIVITIES AND NOTICES.

The Activities of the Lectureship propaganda continue and the results are appearing in increased interest and new affiliations. During December Mr. Whitney held fine meetings at Palo Alto, San Jose and San Francisco. A good attendance and much interest in Mr. Whitney's talks are reported. Regular meetings have continued at San Luis Obispo, Santa Maria and Mascadero, the speakers alternating at the above places, among whom were Ernest Harrison, Sidney Uillyard, Mr. and Mrs. George Miller, Pauline Janson and John Varian.

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**THE MEMORIAL TEMPLE.** The work is progressing steadily though somewhat slower than was anticipated on account of the difficulties met with in such an unique structure. The workmen are now engaged with the roof, however, and the interesting and beautiful character of the edifice becomes more apparent from day to day. It is planned to have one or two pictures of the building in the January issue of *The Artisan* showing the progress to date.

\* \* \* \*

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. Available 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 every other month.

\* \* \* \*

"**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



spiritual unity of all consciousness in the ONE. Price, 25 cents. Halcyon 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 and lettering. Price \$5.00. Halcyon Book Concern, Calif.

\* \* \* \*

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

\* \* \* \*

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 \$100 per lot. For additional information address Ernest Harrison, Halcyon, Calif.

\* \* \* \*

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 the library.

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### 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 reprint 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!

\*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.

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