

The Temple Artisan

JUNE-JULY, 1924.

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Mysticism, Occultism and Ethics

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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?

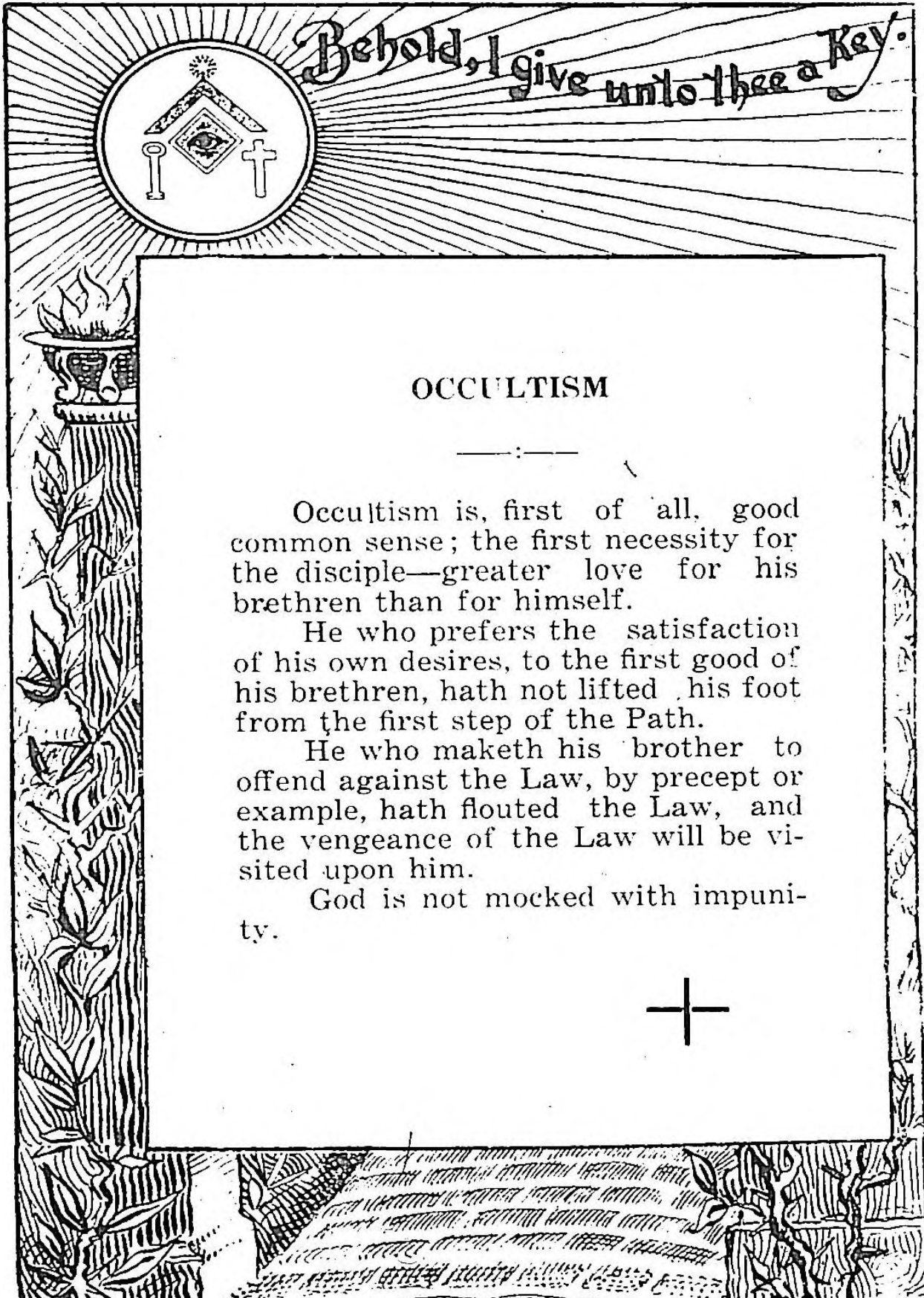
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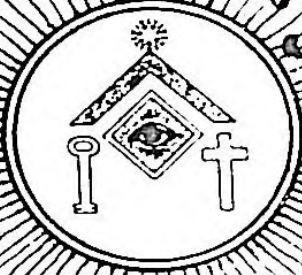
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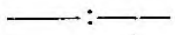
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Behold, I give unto thee a Key.



OCCULTISM



Occultism is, first of all, good common sense; the first necessity for the disciple—greater love for his brethren than for himself.

He who prefers the satisfaction of his own desires, to the first good of his brethren, hath not lifted his foot from the first step of the Path.

He who maketh his brother to offend against the Law, by precept or example, hath flouted the Law, and the vengeance of the Law will be visited upon him.

God is not mocked with impunity.



SYMPATHY

Temple Teachings.

Open Series No. 192.

As each great cycle draws to a close, its momentum is increased. Its least vibrations are quickened many-fold, and before the hour strikes that shall bring any great world period to an end, the inhabitants of that world become sensitive to its rapid vibrations, so that they can no longer live the life of their more easy-going ancestors. A single hour may bring to them successive changes that could only have been the result of many years of experience a century or two before.

We are living in such a period now. Art, literature, science, all prove the truth of my words. We no longer have time, or so we think, for the exercising of the graces of the Soul. Every hour is given up to intense application, whatever be the direction our energies have taken. One of the most tender of these graces, Sympathy, bids fair to disappear from the horizon of the twentieth century, and yet in all the category of human or heavenly attributes there is not one of which we stand more in need at the present time.

Sympathy has been analyzed, classified, and relegated to the background. We are told that it is but a "mode of motion", a "morbid sensitiveness", or a trait of character we would do well to dispense with if we would succeed in material life. But in all this living, breathing, conscious world with its myriads of lives, there is no attribute less understood or more potent. True, it is "mode of motion", but a motion of the eternal spiritual substance of Love, which is more powerful than all other forms of substance, matter, force, or energy in the universe.

The story of Self-sacrifice, of divine Love for humanity was never told effectually unless the tongue that uttered it was nerved by the fire of sympathy and pity. The main-spring, the power of the Christian religion, without which it would never have grown to its present proportions, is the sympathy, the pity of the Christ for fallen humanity.

I have told you that Love is a substance, a force, an essence, the most literal, as well as the most spiritual, of all the emanations of the Infinite, and Sympathy is its first-born child.

But few of you know, or if you know, stop to think that with the awakening of every sensation of pity in the human mind an emanation from the nervous ether in the body of man arises which indeed may be likened to the aroma of a thousand roses. And this emanation is not lost in the fields of space. It enters into the being of the one to whom the pity is extended. It comforts and helps, even where no word is spoken, no outward deed performed. It falls like dew on the parched soil on the heart made hard and callous by worldly indifference and human suffering, penetrating, purifying, and softening, making possible a regeneration, a new life for the mortal who mayhap had thought himself beyond all help. It is the

first stone laid in the spiritual Temple of man, the attribute that severs forever the man's relationship to his brute ancestors, the first step of the ladder that leads to the Gods. Should such an attribute be classed among the weaknesses of men, as it often is? Should such a Godlike quality be relegated contemptuously to women and children?

The inherent quality of the beast in man is perceptible in the natural cruelty of the average child, until the dew of sympathy arises in its heart; and that quality which makes the most rapid growth determines the character of the man or woman.

Among certain classes who are studying what they believe to be occultism there is an ever increasing tendency to kill out in themselves these attributes, mistaking them for sensations of the lower man. They have applied to the term "indifference" as used by older mystics a wrong interpretation and are many steps on the road that leads to a state of callousness and heartlessness. True "indifference" has altogether another definition, which in the English nomenclature is simply Resignation, Patience. Such students have not yet awakened to the danger they are in of destroying the only attributes by which it is possible for them to win perfection, Mastery.

No one of the great philosophies given the world contradicts another, if its spirit is read instead of its letter merely; and when an apparent contradiction occurs in one, the light thrown on the same subject by another will bring out their identity. From all of them you may learn Wisdom, Justice, and Love. In all you may learn that while we must garner the harvest for which we have sown the seed, eternal Love o'ertops eternal Justice and scatters with lavish hand bud, blossom, and fruit over the barren plains of the soul that we have left unplanted.

H—[]

MEDITATIONS

Of Francia A. La Due (B.S.)

V.

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

THE MUMMY

The purpose and preparation of the mummies of the ancient Incas and Egyptians have ever been a profound mystery to the

scientists of the western civilization. While many were convinced that some great esoteric truth was connected with the process, none have been able to fathom the same. Consequently its real significance remains an unsealed mystery to all but the Adepts.

A little psychic experience of my own has led me to snatch greedily at any crumb of information on the subject, but such details have been meager indeed, until I fortunately hit upon an article in an old Lucifer magazine, which has awakened quite a train of thought in my mind.

In the beginning of the practice the art was known only to the so-called Divine Kings and Initiates, and it was only the remains of such that were subjected to the process; and it was not until the ancient Egyptians have passed the height of their glory and began to descend the arc that the custom became common among the people.

In order to comprehend the idea at all, we have to go back to the religion of the Egyptians. Surely the Initiates were familiar with all phases of life in what we now recognize as the Astral Light, and the common people gathered from their teachings that the shadow or "Ka", as they termed what we describe as the astral body, outlived its physical prototype and, together with its aura containing a record of its thoughts, acts, and words, was indestructible as long as there remained enough of the physical body to cast a shadow; and they went so far as to believe that even a stone image in their likeness would perpetuate this shadow, should any accident dissipate the atoms of the material body. Consequently, the tombs of all who were able to have them carved were lined with those stone images in the likeness of their several owners. In any study of the excavations of Egypt one must be struck by the repetition of these likenesses in stone, especially those of the eras of the Rameses or Pharaohs.

The heart, brain, liver and spleen were generally preserved in separate urns, and as their creed taught that the occupations of the next life would be much the same as they were then engaged in, clothes, cooking utensils, food, etc., were also placed on tables in the tombs, together with a lighted lamp (a symbol of the immortal spirit) attached to the body by a magnetic cord. Many of these lamps have been found, and history records the finding of several that were still burning when found, which fact has been a very hard nut for scientists to crack, as there is no known ingredient that could burn for thousands of years without replenishing.

One day as I sat watching the rain fall into a pool of water, I saw that as each drop (a center of force in itself) fell into the pool it widened out in three concentric circles. The drop that fell on either side of the one first noticed repeated the movements of the first, circling out and through it. But I noticed the undulations of the first were not broken until its center of force was apparently exhausted. My thoughts passed from the pool to the great ocean of the Astral Light, and an analogy occurred to me which made some-

what clearer some of the conflicting statements I had read of the same.

The aura of each of us contains a center of force. A thought like a raindrop, a center of force, striking or impinging upon the brain, sets in motion its molecules which, while forming a minute picture, instantly reflected by its electric power into the Astral Light, also circles out and through what we term space, commingling with the circles of thought from other brains. This would partly account for the foreign drifting thoughts we often have when we are what we call day-dreaming. These thoughts coalesce with elementals and remain in our vicinity as living entities.

And right here we see another illustration of the unity of all things. There can be no such thing as separation when we reach the higher planes of thought. One thing or thought drifts into and commingles with another, when both form a picture, that in turn performing the same operation with the next in order, until thoughts, things, space, and time are swallowed up in eternity. And yet, we can see that when our consciousness acts upon any special plane, the pictures belonging to that plane alone are visible or tangible, for only on their own plane are they fixed or at home.

BLAVATSKY DEPARTMENT

This Department will be confined to the teachings of H. P. Blavatsky. In it we will publish, so far as possible, the views expressed by H. P. B. on any given subject.

Our readers are requested to send in any questions on any subject, which they wish to have elucidated, and we will endeavour to search through the writings of H. P. B. and publish her teaching on such subject.

Conducted by Ernest Harrison, Temple Scribe. Address, Blavatsky Dept., Temple Artisan, Halcyon, Cal.

We have received many enquiries as to the teaching regarding the Spook or Elementary of the Spiritual Seance, and cannot do better in reply than publish the following letter:

ELEMENTARIES

(From The Religio-Philosophical Journal, Nov. 17th, 1877.)

I perceive that of late the ostracised subject of the Kabalistic "Elementaries" is beginning to appear in the orthodox spiritualistic papers pretty often. No wonder, Spiritual and its Philosophy are progressing, and they will progress despite the opposition of some very learned ignoramuses, who imagine the Cosmos rotates within

the academic brain. But if a new term is once admitted for discussion, the least we can do is to first clearly ascertain what that term means. We students of the Oriental Philosophy count it a clear gain that spiritualistic journals on both sides of the Atlantic are beginning to discuss the subject of sub-human and earth-bound beings, even though they ridicule the idea. But do those who ridicule know what they are talking about? It is evident to me that they are confounding the "Elementaries"—disembodied, viscous, and earth-bound, yet human Spirits—with the "Elementals", or Nature Spirits.

With your permission, then I will answer an article by Dr. Woldrich, which appeared in your *Journal* of the 27th inst., and to which the author gives the title of "Elementaries". I freely admit that owing to my imperfect knowledge of English at the time I first wrote upon the Elementaries, I may have contributed to the present confusion and thus brought upon my doomed head the wrath of Spiritualists, mediums, and their "guides" into the bargain. But now I will attempt to make my meaning clear. Eliphas Levi applies the term "Elementary" equally to earth-bound human Spirits and to the creatures of the elements. This carelessness on his part is due to the fact that as the human Elementaries are considered by the Kabalists as having irretrievably lost every chance of immortality, they therefore, after a certain period of time, become, in better than the "Elementals", who never had any soul at all. To disentangle this subject, I have, in my *Isis Unveiled*, shown that the former should, alone, be called "Elementaries" and the latter "Elementals". (Vol. I., p. xxx., "Before the Veil").

Dr. Woldrich, in imitation of Herbert Spencer, attempts to explain the existence of a popular belief in Nature Spirits, demons and mythological deities, as the effect of an imagination untutored by Science, and wrought upon by misunderstood natural phenomena. He attributes the legendary Sylphs, Undines, Salamanders and Gnomes—to four great families, which include numberless subdivisions—to mere fancy; going, however, to the extreme of affirming that by long practice one can acquire "That power which disembodied spirits have of materializing apparitions by the will".

Granted that "disembodied Spirits" have sometimes that power; but if disembodied, why not embodied Spirits also, i. e., a yet living person who has become an Adept in Occultism through study? According to Dr. Woldrich's theory, an embodied Spirit or Magician can create only subjectively, or to quote his words:

"He is in the habit of summoning, that is, bringing up his imagination, his familiar spirits, which, having responded to his will, he considers as real existences."

I will not stop to enquire for the proofs of this assertion, for it would only lead to endless discussion. If many thousands of Spiritualists in Europe and America have seen materialize objective forms which assure them they were the Spirits of once living persons, millions of Eastern people throughout the past ages have seen

the Hierophants of the Temples, and even now see them in India, without being in the least mediums, also evoking objective and tangible forms, which display no pretensions to being the souls of disembodied men. But I will only remark that, though subjective and invisible to others, as Dr. Woldrich tells us, these forms are palpable, hence objective to the clairvoyant; no scientist has yet mastered the mysteries of even the physical sciences sufficiently to enable him to contradict, with anything like plausible or incontrovertible proofs, the assumption that because the clairvoyant sees a form remaining subjective to others, this form is nevertheless neither a "hallucination" nor a fiction of the imagination. Were the persons present endowed with the same clairvoyant faculty, they would every one of them see this creature of "hallucination" as well; hence there would be a sufficient proof that it had an objective existence. And this is how the experiments are conducted in certain psychological training schools, as I call such establishments in the East. One Clairvoyant is never trusted. The person may be honest, truthful, and have the greatest desire to learn only that which is real, and yet mix the truth unconsciously and accept an Elemental for a disembodied Spirit, and vice versa. For instance, what guarantee can Dr. Woldrich give us that "Hoki" and "Thalla", the guides of Miss May Shaw, were not simply creatures produced by the power of imagination? This gentleman may have the word of his clairvoyant for this; he may implicitly and very deservedly trust her honesty when in her normal state; but the fact alone that a medium is a passive and docile instrument in the hands of some invisible and mysterious power, ought to make her irresponsible in the eyes of every serious investigator. It is the Spirit, or these invisible powers, he has to test, not the clairvoyant; and what proof has he of their trustworthiness that he should think himself warranted in coming out as the opponent of a Philosophy based on thousands of years of practical experience, the iconoclast of experiments performed by whole generations of learned Egyptians, Hierophants, Gurus, Brahmans, Adepts of the Sanctuaries, and a whole host of more or less learned Kabalists, who were all trained Seers? Such an accusation, moreover, is dangerous ground for the Spiritualists themselves. Admit once that a Magician creates his forms only in fancy, and as a result of hallucination, and what becomes of all the guides, spirit friends, and the *tutti quanti* from the sweet "Summer Land", crowding around the trance mediums and Seers? Why these would-be disembodied entities are to be considered more identified with humanity than the Elementals, or as Dr. Woldrich terms them, "Elementaries", of the Magician, is something which would scarcely bear investigation.

From the standpoint of certain Buddhist Schools, your correspondent may be right. Their Philosophy teaches that even our visible Universe assumed an objective form as a result of the fancy followed by the volition or the will of the Unknown and Supreme

Adept, differing, however, from Christian theology, inasmuch as they teach that instead of calling out our Universe from nothingness, He had to exert His Will upon pre-existing Matter, eternal and indestructible as to invisible Substance, though temporary and ever-changing as to forms. Some higher and still more subtle, metaphysical schools of Nepal even go so far as to affirm—on very reasonable grounds too—that this pre-existing and self-existent Substance, called *Pravriti* (Svalbhavat) is itself without any other creator or maker, when in the state of activity it is *Pravritti*, a universal creating force; when latent and passive they call this force *Nirvritti*. As to its nature, eternal and infinite, for that which has neither beginning nor end there can be neither past nor future, but everything that was and will be. Is; therefore there never was an action or energy, great, however simple, that is not impressed in imperishable records on this Substance, called by the Buddhists *Svabhavat*, by the Kabalists *Astral Light*. As a faithful mirror, this Light reflects every image, and no human imagination could see anything outside that which exists impressed somewhere on the eternal Substance. To imagine that a human brain can conceive of anything that was never conceived before by the "universal brain", is a vain, and a concoited presumption. At best, the former can catch now and then stray glimpses of the "Eternal Thought" after this has assumed some objective form, either in the world of the invisible, or visible universe. Hence the unanimous testimony of trained Seers goes to prove that there are such creatures as the Elementals; and that though the Elementaries have been at some time human Spirits, they, having every connection with the purer immortal world, must be recognized by some special term which would draw a distinct line of demarcation between them and the true and genuine disembodied souls, which have henceforth to remain immortal. To the Kabalists and the Adepts, especially in India, the difference between the two is all-important, and their tutored minds will never allow them to mistake the one for the other; to the untutored medium they are all one.

Spiritualists have never accepted the suggestion and sound advice of certain of their seers and mediums. They have regarded Dr. Peebles' "Gadarenes" with indifference; they have shrugged their shoulders at the "Rosicrucian" fantasies of P. B. Randolph, and his *Ravalette* has made none of them the wiser; they have frowned and grumbled at A. Jackson Davis' "Diakka"; and finally, lifting high the banner, have declared a murderous war of extermination against the Theosophists and Rabalists. What are now the results?

A series of exposures of fraudulent mediums that have brought mortification to their endorsers and dishonor upon the cause; identification by genuine seers and mediums of pretended Spirit-forms that were afterwards found to be mere personations by lying cheats, go to prove that in such instances at least, outside of clear

cases of confederacy, the identifications were due to illusion on the part of the said seers; spirit-babes discovered to be battered masks and bundles of rags; obsesser mediums driven by their guides to drunkenness and immorality of conduct; the practices of free-love endorsed and even prompted by alleged immortal spirits; sensitive believers forced to the commission of murder, suicide, forgery, embezzlement and other crimes; the overcredulous led to waste their substance in foolish investments and the search after hidden treasures; mediums fostering ruinous speculations in stocks; freelovites parted from their wives in search for other female affinities; two continents flooded with vilest slanders, spoken and sometimes printed by mediums against other mediums; **incubi** and **succubi** entertained as returning angel husbands or wives; mountebanks and jugglers protected by scientists and the clergy, and gathering large audiences to witness imitations of the phenomena of cabinets, the reality of which genuine mediums themselves and Spirits are powerless to vindicate by giving the necessary test conditions; seances still held in Stygian darkness, where even genuine phenomena can readily be mistaken for the false, and false for the real; mediums left helpless by their angel guides, tried, convicted and sent to prison, and no attempt made to save them from their fate by those who, if they are Spirits having the power of controlling mortal affairs, ought to have enlisted the sympathy of the heavenly hosts on behalf of their mediums in the face of such crying injustice; other faithful spiritualistic lecturers and mediums broken down in health and left unsupported by those calling themselves their patrons and protectors—such are some of the features of the present situation; the black spots of what ought to become the grandest and noblest of all religious Philosophies freely thrown by the unbelievers and Materialists into the teeth of every Spiritualist. No intelligent person of the latter class need go outside of his own personal experience to find examples like the above. Spiritualism has not progressed and is not progressing and will not progress, until its facts are viewed in the light of the Oriental Philosophy.

Thus, Mr. Editor, your esteemed correspondent, Dr. Woldrich, may be found guilty of an erroneous proposition. In the concluding sentence of his article he says:

"I know not whether I have succeeded in proving the Elementary a myth, but at least I hope that I have thrown some more light upon the subject to some of the readers of the journal."

To this I would answer: (1) He has not proved at all the "Elementary a myth," since the Elementaries are, with a few exceptions, the earth-bound guides and spirits in which he believes, together with every other Spiritualist. (2) Instead of throwing light upon the subject, the Doctor has but darkened it the more. (3) such explanations and careless exposures form the greatest harm to the future of Spiritualism, and greatly serve to retard the progress by teaching its adherents that they have nothing more to learn.

Sincerely hoping that I have not trespassed too much on the columns of your esteemed journal, allow me to sign myself, dear sir.

Yours respectfully,

H. P. BLAVATSKY,

Corresponding Secretary of the Theosophical Society. New York.

THE WINGED DISC

In the early nineties, while the first group of buildings for the University were being built after the fire, including the Academic Building, a young man resided in Columbia, employed by the architect as local superintendent or clerk of the works.

This young man was very much absorbed in what are called the Occult and Mystic philosophies together with the Hindu, Greek and Egyptian Mysteries.

In a state of enthusiasm he conceived the idea of placing a symbol on the finial that surmounts the lofty lantern of the tower of the Academic Building and for many years this pagan symbol surmounted the principal building of our State University.

Having heard of the incident and learning that the author of the symbol, now a man past middle age, was in Columbia for a day last summer, your correspondent interviewed him and asked the meaning of the mysterious emblem now recently removed.

The architect—the clerk of the nineties had now become an architect—showed no reticence when asked to explain the incident, remarked that some years ago Col. Switzler, who at that time was writing a history of the University, had written to him with an inquiry concerning the meaning of the symbol.

"Well, it was this way," he said. "I had nothing to do with the designing of the building, simply acting under orders. The finial on top of the conical roof of the tower lantern was simply a ball with a few scrolls at the base."

"I had just returned from the World's Parliament of Religions at Chicago, held during the World's Fair and at this gathering had met representatives of nearly all of the Eastern or Oriental cults and the mysteries of Egypt in which the bible says Moses was initiated, were particularly fascinating to my mind."

"If you will look at any of the illustrations of the gigantic ruins of the Egyptian temples, you will observe almost without exception carved upon the coved cornice of the sloping pylons a symbol called the winged disc or sun, so I conceived the idea of placing this on the University, deeming it a very suitable and appropriate symbol for an institution of learning."

"As you no doubt know, the older Egyptians worshipped the sun, and Osiris, one of their chief if not supreme God, was simply a personification of the sun, just as Isis symbolized the moon. One of the cities in which there was a great deal of teaching of the mysteries was Heliopolis, the city of the sun."

"So the gilded ball would symbolize the sun, but the appendages were what gave the ball its Egyptian character, and these were two moulded zinc outspread wings."

"The contractor's foreman wanted to simply attach the plain scrolls, but I remonstrated and said that I had not had a chance to design any of the rest of the building and I wanted to fix this part, the final top, myself, and he yielded and ordered the wings as requested, from the east and in due time they arrived and were riveted and soldered in place facing the north."

"Now, as to the meaning of the winged disc: Of course the central ball symbolized the sun, but bear in mind that the Egyptians viewed the sun in a far more comprehensive light than we moderns. To get some faint conception of the vast totality these initiates assigned to the sun, it might be well to remind you that some modern writers who have been making a specialty of the energies utilized in radio activities have gone so far as to say that the rays of the sun, in their totality, extend over forty-eight octaves, the first twenty-three of which have to do with radio activities, but many of these twenty-three are still a mystery; the five octaves extending to the twentw-eighth are still unknown, and the twenty-eight alone is what we discern as visible light. The next five or six octaves have to do with the ultra violet rays that are now utilized to purify water and destroy certain forms of bacterial life. Then there is a range extending up to the forty-second that are still a mystery. From the forty-second to the forty-fifth come the Toentgen or "X" rays which go through bodies which ordinary light rays cannot penetrate; and the remainder are still a mystery. Now the Egyptians, when they worshipped the sun, did not confine their concepts to the purely physical aspect or phenomena of the cosmic center, but conceived of it as infinite substance itself, the "THAT" of the Hindu Upanishads, the "Tao" of Laotse, the BRAHMA of the Aryan Hindus, the Supreme God before all lesser manifestations called Gods."

"In the temples of Karnak and Luxor it was taught that the visible sun was but the throbbing heart of the infinite sun, the center from which radiated every form of life activity, mind, will, Love, and all the lesser differentiations of power that go to make up mineral, vegetable, animal and human life in all their infinite forms and variations, including even the concepts we moderns call soul and spirit."

"In this infinite sense the sun is the source of all intelligence, the mysterious emanations of the invisible sun are the basis of all thought and mental evolution. Where could a more fit symbol for a university be found? Certainly universities are founded and maintained for the purpose of developing the minds of their students!"

"But you ask, what is the meaning of the wings? Ah! The wings symbolize motion, uplifting motion, the motion that lifts above the earth and its physical limitations, this the undiscovered sun, the Unknown God, does to the mind of man."

"The ancient Greeks carved on their temples the motto 'Know Thyself'. Well could this motto be carved over the portals of our modern institutions of learning. It might illuminate their souls sufficiently to free their minds from some of the grosser forms of materialism that are now so dominant in the world."

The mystic smiled and then added: "There is another building on Broadway that I also desecrated with this same symbol with some additional hieroglyphs. Look for a pediment some day, and notice the sun straight rays alternating with the wavy lines representing the other unknown rays of the sun. Here is a prophecy of the future. If the owner's attention is called to the symbol, he need not be ashamed, no matter what his religious affiliations may be, for it is a noble symbol."

—W. L. GARVER.

THOUGHTS OF TIME

Time, fleeting time, thou art at the beginning, at the end and the all-along of all there is. Within thy magic lap there is formation, disintegration and regeneration. Thou art the usher of the cradle and the digger of the grave. Out of eternity thou bringest forth with one hand the colors of the rainbow and the music of the spheres. Exuberant youth, beauty, splendor, art, magnificence. With thy other hand thou draggest these down and throwest them into the dark bottomless abyss of the past and into utter oblivion.

Entangled in thy meshes we have called thee our own, yea, our very soul, life, existence itself. Our pulse quickened as we gazed upon the wheels of change. Our mind worked in delirium with the mystery of the morrow, and in fear and ignorance we reared unto thee a temple, and, lo and behold, prostrate we worship therein.

And as we worship, and as we gaze upon thee, from between dead yesterdays and unborn tomorrows, an ever-pressing presence dawns upon our minds. Thy fetters break asunder and in their place we see the face of an everliving soul springing out from the depths of mystery, like a flower that rises on its roots spreading its petals upon the lap of space to bloom before our very eyes that we may see, and that we may hear, and that we may touch and by all means be conscious that IT is there.

But through this hustle and bustle of the laborous day, through the din of the engine's whir and the rumbling and grinding of

wheels, of clanging of bells and tooting horns; through all this, adjunct of modern civilization, the thought of time holds sway and rules supreme. You can see it like a scare in the eyes of this surging and rushing humanity, like a force mysterious and inexorable now driving it ahead pell-mell and now holding it back while it pulls and staggers at its leash. For this is the cycle of Baal Mammon and time being intimately related to the production of wealth occupies a high place in the temple of Baal. Only in the deep recesses of the heart do we feel peace and Beatitude glow as the golden glory of a breaking morn.

Space holds in its eternal bosom all the elements that compose a universe. The first vibration in space marks the beginning of the creation of such a universe. A vibration is a two-fold proposition. From its medial line it moves to the right and then it moves to the left and back again. So that number appears on the scene. Number keeps multiplying itself. Vibrations become more and more complex and eventually we have the universe as it is today. But with the appearance of movement in number the illusion of time starts to set in and it keeps getting stronger and stronger until it is now part and parcel of our very existence.

Time is the outcome of vibration. Vibration implies movement which embraces space. Space and time are intimately and inseparably related to each other. A consideration of space at this stage, concise though it may be, will render the subject of time more comprehensible.

If we look into the sky some clear night and let our imagination wander, we will be struck with awe and with a sense of inner fear at the immensity of these unfathomable depths. And yet we have in front of us only an insignificant part of that which we call space. Within these vast realms millions of worlds keep ever rolling and like the sands on the beach they form the shores of the milky way. Here is the gigantic workshop of the gods. The wisdom of the Architect continuously tracing itself on this mysterious canvas spread as it were on the frame of eternity. Here we see diffused masses of gaseous matter forming into worlds. We see giant creations, some with the red glow of infancy, others with the whitish-blue of early youth and still others wearing the yellowish hue of an older age. There are those that have grown small in size, where contraction has long continued, and others that lost their own light as they finally turned into solid worlds.

Innumerable suns and communities of stars, planets and their satellites, all roll on in precise and endless succession. And as we turn our gaze from this stupendous array down upon earth once more, we experience difficulty in finding ourselves. We are utterly lost by comparison. However, looking this time into the realms of the exceedingly small we find the invisible microbe master supreme of this microscopic world. This is a universe all by itself wherein we play the part of the enormous giants. But, going further down where the organic breaks up into its component parts and passing

beyond the atom, we reach a plane where we find somewhat a replica of what we experienced in the interstellar space—central suns, and revolving planets and tremendous velocity of movement, for this is the field of the almighty electron.

From the grandeur of the inconceivably immense down to the invisible infinitesimally small we work our imagination like a hand over the strings of a harp, and we are awed with the mystery of creation as by degrees these notes strike their full harmony upon our soul. Indivisible space, and yet spreading itself out before our senses to display the worlds of creation. Impenetrable space—packed with the causes and the effects of all creation, and yet to our senses the emptiness of an inconceivable vacuum.

On the wings of light from within the mysterious depths of space matter like a tired wonder-bird enters our horizon to stalk therein on the legs of inertia. Force and consciousness from this invisible everywhere continuously reach outwards for suitable vehicles of expression. In this process they mould matter into all the innumerable forms that it assumes throughout all departments of nature. There is an outward progression and a return movement. This is the evolutionary wave and carries along with it, or rather represents and is the forward movement of matter, force and consciousness. This wave progresses along a spiral course. Space creating the possibility for this wave to unfold coincides with the configuration of this movement.

A cross section embracing one department in this evolutionary wave may be compared to our physical plane. We are conscious of objects in this section only when these clothe themselves with enough body for our senses to detect. They disappear again from our midst when the physical materiality of their body recrosses the critical line.

There is no such thing as empty space. Space contains not only the invisible stem and root of every visible object but also the causes and effects and the infinite line of all subsequent effects. Space is therefore more real than any of the visible objects in it, being itself the sustainer and the source of all objects. The deeper we delve into space the nearer are we to the source of energy whence arise the forces that on our surface create the objects of which we are conscious.

Finally we may consider space as a compact solid, one phase of which is an apparently isolated oneness representing the gross physical creation with its detached, isolated and far-flung parts. The other, a complete unified oneness which is the root of all and encompasses all. In between is the outgoing and incoming forces assuming expression in the matter and manner common to each division, the whole representing a harmonious Unity. The outpouring triangle of matter, force and consciousness here meets the inpouring triangle and altogether they form the seal of Solomon.

We speak of space but we think in terms of matter. We thin down matter until there is left nothing but forces and energies on

our hands. With these we beat the mental air and soar over the hilltops of imagination. However, we cannot fly beyond our atmosphere. Our mind cannot go beyond itself and encompass itself. So that no matter how close we may approach to an idea of space, it will always be as a material mould which in itself cannot be the container but at best the "contained".

Time, on the other hand, counts out the periods while creation unfolds upon the screen of space. It counts them in again as these rapidly disappear to be tried over once more with the better colors of newer opportunities.

Space embraces extension and extension relates to position. New position refers to new environments and new relationships; hence to change. Movement or change embraces Time. These movements can be on the plane of our mentality or on the physical and gross material plane. In each case the results are the same.

The revolution of the earth around its axis, which we call a day, gives us a definite period by which to reckon succession of events. Divisions and subdivisions of this circle gives us the smaller periods. The revolution of the earth around the sun gives us a larger measure which we call the year. This again we divide and subdivide for our convenience. But all these measures of time are simply measurements of the movements of the earth, and in all cases represent only movements in space.

Let us take another example. We use the clock to measure the illusion of time with. Let us wind this clock and supply it with a certain amount of energy. Every tick that it performs is an individual action and uses so much of the energy stored in it. Let us now accelerate its movement so that it will tick twice in place where it first ticked only once. Now, in the life of this individual clock we have doubled its amount of time. This is self evident and can be ascertained by watching the movements of the hands. But it will be noticed that more energy is employed in order to accomplish this result. This expenditure of energy being directly proportional to the acceleration obtained. Upon investigation we find that this energy is directed against and is used up in overcoming the relative inertia of matter. This is the inertia that lies between its previous condition and our accomplished change. But physical matter is itself retarded motion. It is the ultra rapid movements of the electron reduced to the limits of our physical senses by a triple and quadruple process of combination. Hence we can see how the evolution of matter and of ourselves, to the extent that we are connected with such matter is also intimately related to this illusion of time.

In an altogether gross substance such as in the case of the clock we have cited, we confined ourselves to the release of energy actuating a mechanical contrivance and it proved to us that with relation to it the illusion of time is actually reduced in half by doubling its mechanical activity. However, this subject assumes a more complex aspect when we consider action through a human organism.

For in this case we produce action by employing different grades of energy over different densities of matter.

—JOSEPH SAMUEL BARKEY, New York City.

GENESIS CONTINUOUS THE ROAD OF ETERNAL CREATION

I.

INTERPRETATION

It has been said that Genesis was at the beginning

A word, idea, emotion;

But in reality Ideation is eternally always at beginning;

Genesis eternally continuous—

The way of the universe is creation.

The day of Genesis is not lost;

Its roadways are always ready for the swift feet of souls;

There is always an indication of the way inward and also outward
again;

For the roadways of conception are ever hungry for the feet of
Lovers.

GENESIS

Four steps upon the road:

Introspection;

Abstraction;

Nascence;

Revelation.

INTROSPECTION

Into the Whirlwind now the civilized growth, comfort and convenience begone—

Back, back, back—out of the varnished and polished accumulation;

Back again now into the nascence before time;

Back to the mystery before Evolution;

Back to the place of power before experience—

Back to that tremendousness of existence we think non-existence

But which is really that wonder of revelation Nonentity—Non-identification—God.

Get away now thought and science;
 Out into the darkness of nothingness—facts and mathematics;
 Away—out—consciousness of stars and worlds—heavens and hells;
 Back, back, back, into the eternal silence behind the Scheme;
 Back to that place of power—nascence within the dream.

Sleep deep; beyond the flesh the blood, the bone;
 Sleep sound; within the germic soul of soul;
 Sleep beneath matter and the swing of Fate;
 Where the atom ceases in its round sleep;
 Into the place of Peace—the void of thought pass;
 Rest inward;
 Rest inward;
 Rest.

ABSTRACTION

The earth has slipped away—the solid earth;
 The feet are gone we walked its beauty with;
 The lore of life is dropped;
 The man form lost;
 The growth forgotten;
 The chains of Time are loosed.

Magnetic dreams are radiant in our soul;
 Our minds are flames of fire;
 Our hearts are worlds of love;
 Stars swing through space—God-souled—chanting of love;
 Worlds whirl their wondrous way flashing creation's flame.

NASCENCE

Motive is past—past the dream;
 Time is gone and Space is lost;
 The stars are bodyless—we pass beyond;
 Existence sleeps—Oblivion rests;
 Vastness is about us—the heart of God'.

CONCEPTION

The darkness utters light into the vast;
 The tides of Power swirl through that mighty heart;

The womb of nought is pregnant with Desire;
 Prenatal force lives in that formlessness,
 Etheric waves spread outward through that vacant void
 The waters of that womb are pregnant fires of hopefulness;
 Mutation wakes at last changing that changefulness;
 Pregnant the darkness grows;
 Oblivion flames;
 Existence wakes to dream.

BIRTHING

From the womb of nought that bottomless deep,
 Space is birthing, spreading, growing;
 Out from Oblivion's shoreless wavelessness
 Time is moving;
 Duration wraps its wings about the life;
 Within the dream of Time, Instant the Child is born;
 The Instant builds the Period out of Time;
 Rhythm is conceived;
 The song of Life is vortic in the dawn;
 Lift up now lives of the world into that vort of Power.

—JOHN O. VARIAN, Halcyon, Cal.

The Temple Artisan

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EDITORIAL MIRROR

The Twenty-fifth Convention of The Temple will begin on the 3rd day of August, and the quarter century mile-post will mark the attainment of inner ideals externalized on the outer plane, initiating thus a new era, or period, in the Temple work.

The building of the Memorial Temple is an important sign of this new cycle in Temple history, also the printing of the Teachings of the Temple in book form, which book can be sold and circulated generally and which will serve to show the inner and philosophical foundation on which the Temple work is built.

A lecture group and propaganda by correspondence and other ways are also features of the new outer impulse to get the force of the Temple into the minds and hearts of the people.

The Temple work, however, must not be measured by mere externals accomplished necessarily, but by the fact that a spiritual nucleus has been organized and assembled by the Masters at this point on the planet (Halcyon) through which auric-magnetic field they can transmit on inner lines impulses to any part of the world—a Great Lodge broadcasting station, in truth.

Science, invention, the quickening of spiritual seeds in human nature arousing to action higher ideals of life in races or individual, an ever-increasing aspiration and desire on the part of the peoples of the earth for closer unity and understanding, all tending to promote the practical ideal of Universal Brotherhood on earth, is immensely stimulated and energized by the lightning-like bolts of forces sent by the Masters through the Temple Centre.

Like unto the electric transformers these bolts of cosmic energies are modified, toned down, or raised to higher frequencies, rarified or condensed, as may be necessary, for the needs of the individuals or groups of people, or nations to whom they have been directed by one or more of the Masters of the White Lodge. This may

give a glint of the inner or occult function of The Temple at Halcyon, and which is not dependent on numbers or any outer condition whatsoever.

It is a mistake to assume that the Masters functioning on higher planes of being can send helpful forces to the world right out of the ether, so to speak, and that all the people of the world will catch the same. The Masters work along definite lines based on natural laws and must send the helpful forces to centres or individuals attuned closely to Them, who in turn transmit to others lower in scale until it reaches the human level of understanding and assimilation.

In other words, Lodge forces of Light, Life and Love, sent to help the world must pass through the auras of individuals or groups of individuals before they reach their objective and such auras must be in attunement, karmic and otherwise, to permit these cosmical currents to pass from one auric centre to the next.

—W. H. W.

TEMPLE BUILDER'S LESSON 191.

THE COMING OF THE AVATAR.

The coming of the Avatar is near, but he will not come till we are ready for Him. Our doings and sayings help or hinder his coming. If our thoughts and deeds are good, he will come all the sooner; but if they be selfish and unkind, he may be delayed long. The world needs a teacher to lead it in the strife for higher ideals.

PATIENCE

If you should fall and hurt your arm, you would be very foolish if you would grow impatient while it was healing and tear the wound open again because it did not get well as quickly as you thought it would. If you were wise you would wait patiently for it to heal and treat it kindly; and in time it would be all well again. Then don't you think it would be equally wise to be patient with people who have done wrong things, instead of being angry with them and talking about their faults? This is just like tearing open the wound. If you are kind and patient their faults will heal, just like the wound did.

We should always think of how patient God is with us, never tiring of giving our lessons to us over and over again until we learn them.

even though it takes many incarnations. And when we feel like being impatient with others' faults, if we just stop to think that we may have done the same things or worse things in other incarnations, it will help us to be patient.

THE HOLY GRAIL

In all stories that are told us of the Holy Grail it is represented as being a cup, the last cup that Jesus drank from. We are also told that the inner meaning is that it is not a cup but our own souls. May it not have been that the last cup from which the Master Jesus drank was taken as a symbol of finding our own souls, because every soul must drink some cup of sorrow or trial before it finds itself?

When Jesus hung suffering upon the cross, His hands and feet pierced by nails, and those who stood around him saying all sorts of mean things to Him and making fun of Him, He did not think of his own pain and sorrow, but said, "Father, forgive them, they know not what they do", and He found His own soul.

So, if we think of others and not of ourselves when our great trial comes, we shall find our souls.

KINDNESS

I think that we should be kind to everybody because everybody, as well as ourselves, is an expression of God.

We should be kind to every thing, even the little insects, because they are becoming what we are now, and if we are not merciful we cannot expect mercy.

We should be kind to everybody and every thing without expecting any reward, except to know that we have been able to help someone or some thing and make them happy. We should give things to people without expecting them even to thank us and be glad that we have added to the sum of happiness of the world.

TRUTHFULNESS

To be true, one must be true to everything, especially yourself. Shakespeare says, "To thine own self be true, and it shall follow as the day and night, thou canst not then be false to any man".

There is but one absolute truth and that is God. When we are untruthful we are losing the path which leads to God. Being true to ourselves means to be true to the highest that is in us. So, of course, we cannot tell lies nor act lies nor betray the trust of anyone without being false to God, ourselves, and the whole world, because we are all one with God.

The five short lessons above were given by Norma, Ione and Vera Marshall in Temple Builder's meetings held Sunday afternoons at the Temple Cottage immediately prior to the regular Temple meeting at three-thirty, P. M.

Other Builders attending these meetings have given short talks or papers on the same and different subjects and their articles will appear in the coming Artisans. It is intended to have a series of these articles published that the Builders themselves may supply the needs of other Builders seeking light on the serious subjects of life.

TEMPLE CONVENTION

The Twenty-fifth Annual Convention of Temple Members will begin August Third next at Haleyon, California. The usual preliminary meeting and reception of members will be held Saturday evening of the 2nd at the Parlors of the Haleyon Sanatorium, when the programme of the various meetings for the Convention week will be announced. Because of the building of the Blue Star Memorial Temple this Twenty-fifth Convention will mark an important event in Temple history, as all the inner and outer services will be held therein.

The first official meeting of the Convention will be held on August 3rd at 10:00, A. M., California time. It is desired that all Temple members wherever situated will at the time mentioned unite in the Silence for the space of five minutes invoking the forces of Unity, Harmony, and Light on all proceedings of the comrades assembled at Haleyon. It will be well for all members intending to be present at this Convention to notify Headquarters in advance so that all may find accommodations.

ANOTHER ART GIFT TO THE TEMPLE

The following letter from the Directors of the Roerich Museum, New York City, is self-explanatory. Needless to say, this valuable gift was accepted with deepest appreciation on behalf of the Temple and all members thereof.

Louis L. Horch, Pres.
 Maurice Lichtmann, Vice, Pres.
 Frances R. Grant, Executive Director

Telephone Academy 3860
 310 Riverside Drive
 New York, N. Y.

ROERICH MUSEUM
 Founded November 17, 1923
 New York.

June fifth, 1924.

Dr. W. H. Dower, Temple of the People, Halcyon, Calif.
 Dear Mr. Dower:

In the name of Nicholas Roerich and of the Directors of the Roerich Museum, it is a great happiness to me to announce to you our decision to present one of Professor Roerich's paintings to The Temple.

We here who have been privileged to work under the inspiration of this great master, and who have had the boon of his inexpressibly beautiful creations, feel a sincere joy in sharing this beauty with others. To this end was the Roerich Museum founded, that the people might have permanent recourse to the teachings of art, and to this end we would like to bring to The Temple one of these inspired paintings.

We hope that the old "Temple near Novgorod" which we have taken from the Museum walls and which is a symbol of the sincere worship of simple souls, will adorn the walls of that Temple of a newer era, to which you and your associates are giving so much dedication and making such effort to erect. Upon your acceptance of the painting we shall be glad to forward it.

With the cordial greetings of our institutions, I am,

Very sincerely,

LOUIS L. HORSH, President.

A BLAVATSKY ART MUSEUM

Nicholas Roerich, the world-renowned artist for whose works the Roerich Museum has been founded in New York, has been the inspiration for the foundation of an Art Museum in the name of Mme. Helen Blavatsky at Adyar, India. Roerich, who has been painting and traveling in India, recently wrote to the Headquarters of The Theosophical Society at Adyar, proposing to establish the Museum in the name of its founder, Mme. Blavatsky. The Society has accepted the offer, and the first contribution to the Museum will be a painting by Roerich called "The Messenger" which he has just

finished in Sikkim in sight of the Himalayas. In furtherance of this plan, the Theosophical Society will also initiate an art magazine which will have for its opening article an essay by Roerich on "Simplicity, Beauty and Fearlessness".

The above item was furnished The Artisan by Frances R. Grant, Executive Director of the Roerich Museum, 310 Riverside Drive, New York City.

CONCERNING BOOKS

The Psychological Department of Brentanos, New York, has sent one of their new publications, "The Dynamic Power of the Mind" by Brian Brown, to the Guardian in Chief for the Occult Book Shelf. The book has a good dynamic feel, as its title indicates. While it is largely a compilation of quotations from the reliable mystics rather than primarily original, it is strong and individual in the manner of classifications and the selection of quotations. Not the least valuable of these quotations to us, we must naturally admit, are several pages from "Occultism for Beginners" which point to the "innate spirit power within us, the Kingdom Within".

"The Riddle of the Rhine" also has found its way to the bookshelf in the same complimentary manner. Also has a small publication, "Leaves of Morya's Garden". They are opposite poles of one subject, Peace through attainment, the first by material struggle and mastery, the second by spiritual.

We cannot recommend or endorse a book called "Life and Teachings of the Masters of the Far East," by Baird T. Spaulding. The book does not ring true as being a genuine account of what real Masters would do, and the teachings so-called are of the most trivial "new thought" variety, tinged very strongly with threadbare quotations from the Orthodox Christian Bible.

These Masters do not seem to be versed in the rich spiritual lore of the Vedas, the Upanishads and other books and writings of the East, that overflow with priceless knowledge of Wisdom. If the author had ever been in India he failed to catch its mysticism and occult science. This book will undoubtedly be classed with the many other pseudo occult books with extravagant claims appearing at the present time.

TEMPLE ACTIVITIES AND NOTICES

Temple Teachings.—Now being printed and proof being read at the Centre. Not possible as yet to announce the exact price of the book per volume. Members or others, however, may send in order for one or more copies and they will be informed as soon as exact cost of book is known.

The Memorial Temple.—The inside plastering is now finished showing what a beautiful interior we shall have for decorative work. Doors will soon be put in and also windows. Flooring is now being laid on top of the temporary flooring, making a double floor. All convention meetings will be held in the Memorial Temple this year, and it will assuredly be an epoch convention in Temple history.

Frederich O'Brien, noted traveler, and author of "White Shadows in the South Seas", "Mystic Isles", and other works along similar lines, spent a week during the latter part of June at Halcyon. On the 25th of June Mr. O'Brien kindly consented to give a talk on Samoa in the Halcyon Parlors. A goodly audience gathered and were well repaid by hearing a most vivid, graphic, instructive and entertaining talk on the character, customs, religion, and habits of the Samoans, among whom Mr. O'Brien had lived closely for many months. Mr. O'Brien seemed like an old friend who had come back home, and the folks at Halcyon will look forward eagerly to his next visit which may be in the near future.

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 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 cts. 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 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 \$100.00 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.

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By Master H.

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