

The Temple Artisan

OCTOBER-NOVEMBER, 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?

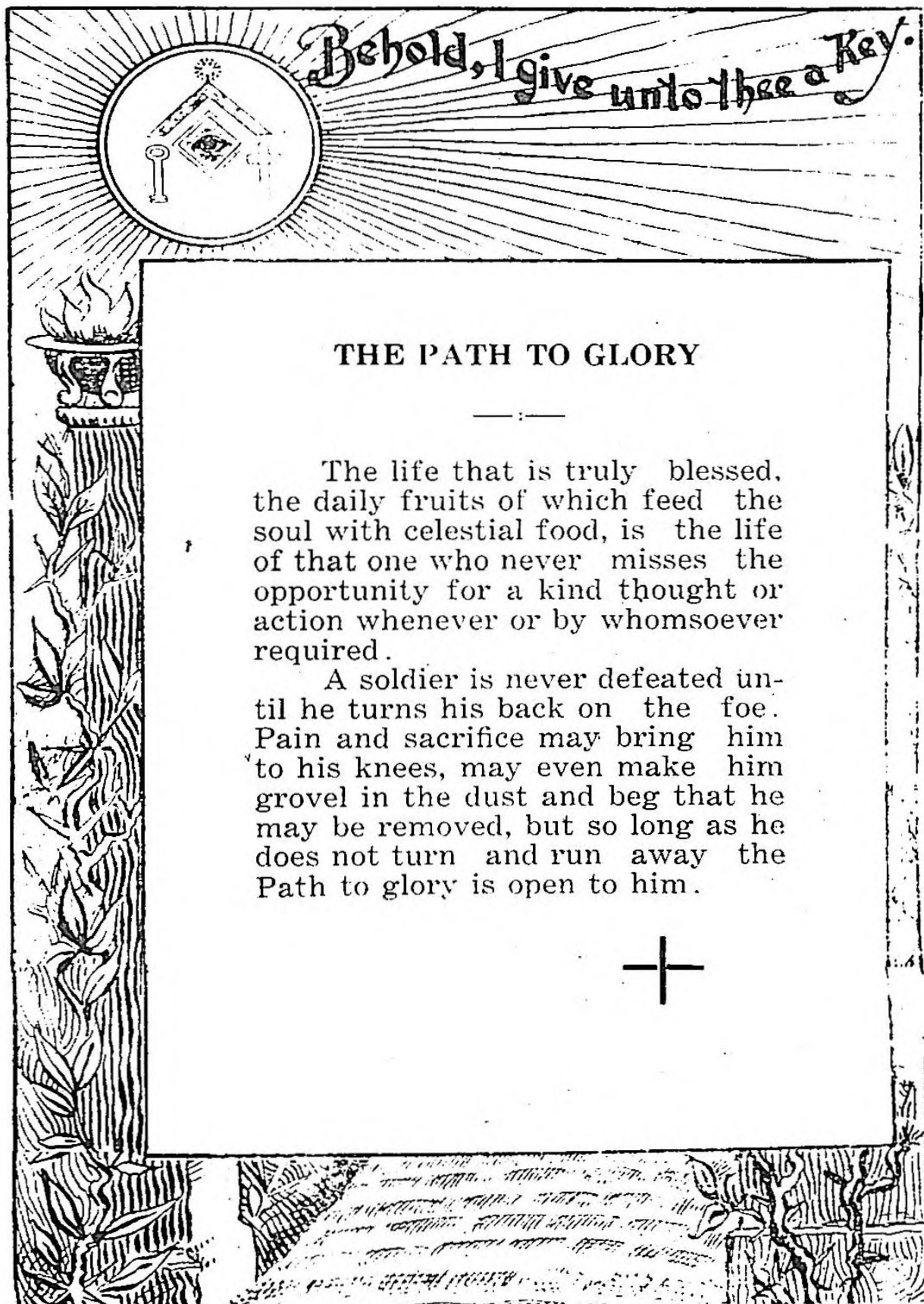
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Behold, I give unto thee a Key.

THE PATH TO GLORY

The life that is truly blessed, the daily fruits of which feed the soul with celestial food, is the life of that one who never misses the opportunity for a kind thought or action whenever or by whomsoever required.

A soldier is never defeated until he turns his back on the foe. Pain and sacrifice may bring him to his knees, may even make him grovel in the dust and beg that he may be removed, but so long as he does not turn and run away the Path to glory is open to him.



THE CUP

No charm nor beauty hath this common cup.
 When by a toil-worn hand from Potter's wheel it came
 No far-famed artist decorated it to set
 For prize in some well fought out game.
 But God hath chosen it to hold the Wine of Life,
 The while He laves the wounds man gives in mortal strife.
 Or lifts it tenderly to parched and swollen tongue
 Of him whose noble deeds will be, by man unsung.
 Enough for it to know God found it fit
 For service in the common walks of life,
 Enough for it to know that ages hence
 There will be space and use for it.

FRANCIA A. La DUE.

(The above poem was never intended for publication but we found it inscribed in B. S's own handwriting in her personal copy of the "Mountain Top" book. —Editor.)

THE SOUL OF MUSIC

Temple Teachings.

Open Series No. 193.

The musician whose soul is throbbing with the melodies he expresses by voice or instrument is the greatest among all the scientists, artists, or creators of form among men, for he not only gives expression to his art in tones which pleasure the ears of all within sound of voice or instrument, but he ensouls the themes he sends forth, he releases the pent up forces in Soundless Sound and sends his creations out to take the form conceived and born in his soul as a theme or melody.

This ensouled form may circle around in the aura of the earth or some other planet for centuries of time, but some time, in some age, it must return to the plane of its first expression to take on material substance, it may be as crystal or plant, and eventually as animal and human life.

And his creations, conceived and born in pure and unselfish love, bear none of the marks which distinguish the work of the scientist or other earthly creator, being devoid of all selfishness. He pours out his soul in melody without thought of return and out of pure love for the imprisoned music which he strives to free. Therefore, his creations are eternal, as love is eternal.

GRAVITATION

Temple Teachings.

Open Series No. 194.

The age long mystery of gravitation is unsolvable to the materialist but has been understood by the trained occultist for many ages. Gravitation and Fohatic energy are one and the same. In its last analysis it is the first manifestation of the principle of Desire. Deific Desire first moved Deific Will to action, and as a result of the union of Desire and Will, Fohatic energy—Cosmic Electricity—came into being.

Never until man is able and willing to reduce all phenomena to the primal Trinity, whether he views that Trinity from the religious standpoint of Father, Mother, Son or as the scientist may view the same Trinity—as the energies of Attraction, Repulsion and Cohesion, the Creative, Preservative and Destructive principles of life, or as Positive, Negative and Neutral action, can he hope to solve any of the great mysteries of life, while with this key he can unlock the treasure house of knowledge and seek out the solution of any universal problem.

The Trinity is the unmanifested Unit in manifestation. The neutral center of any and all forces and forms of energy forms the keystone of the arch of any form of matter. In differentiation it may be likened to a string of beads. The neutral center is the point of equilibrium, the place of generation, motion per se. It is from this point of equilibrium, this neutral center of manifestation, that the Fohatic—Deific—energy springs fully equipped for service, as Minerva sprang from the head of Jove, according to Grecian mythology. From this one cosmical energy has differentiated every other form of force and energy. In the form of gravitation it holds the stars in their courses. It makes possible the fall of the leaf to the ground. But it does infinitely more, for it sends forth and brings back the soul of man and the soul of a universe from and to a common center, the Heart of Deity.

In one sense it is the Christos—the Son of His Father-Mother. It is the Preserver of the Trinity of Creator, Preserver and Destroyer. It is the corona of the Central Spiritual Sun, from which emanates and to which must return every manifested object or form.

In view of these facts is it surprising that the materialist or the bigoted scientist finds it impossible to read the divine riddle of Gravitation? Science defines Gravitation as Electricity, but science knows as little of electricity as it does of Gravitation. It only recognizes the effects of action. The ultimate cause of action does not exist on the plane of action.

THE TEMPLE ARTISAN

THOUGHTS ON TIME

II.

In every way and by every means our progress is a continuous contraction of the illusion of time. In our everyday life the shortening of the illusion of time brought about by the increase in the rate of succession of events can readily be noticed on every side. Heat is the physical effect of the great accelerator. It is interesting to note that every invention that enables us to cover space more quickly has the energy of heat or fire as its chief source of power. We cross the ocean in a few days instead of several months or years that were required in the past. We dart over the ground at lightning speed, whereas the camel, the horse, and the stagecoach were the fastest we had before. We have invaded the domains of the air and have beaten the eagle in its own element. We can converse with one another though separated by thousands of miles. We can in an instant communicate to the very ends of the world. Verily, the earth has become exceedingly small. In the fields of industrial achievement the same condition prevails. One single machine now does the work which it used to take a great number of men to do. Much more can be accomplished, more can be produced, and the illusion of time made shorter and shorter as we progress. In fact one feels inclined to say, and may perhaps be justified in saying that viewed from this angle the object of evolution on this plan is ultimately to destroy, by a process of continual contraction, this illusion of time.

I remember when I was a child the first time I saw a water flower. It was a strange sight to me to see it growing on the surface of the water. Impelled by curiosity I put my hand under the flower, and sure enough there was a long stem to it and a root embedded in the ground. In our ignorance things seem strange and curious and sometimes even out of place. In a similar manner we later discover that there is a stem and a root to every object that blooms on the surface of this visible sea of gross physical manifestation.

Science with cautious step advances, suspicious, watchful, and ever doubtful. It stretches out delicate webs of theory to catch precious grains of knowledge. It puts across bridges of hypotheses over which to advance the flaming torch of understanding, and in this case science tells us in unmistakable language, not by theory or hypothesis, but as proven and established facts, that this world structure, this world of hard iron and solid granite, and exceedingly minute electric spark called the electron, with its nucleus, is the root and substance of all matter. It is these electrons revolving around a common centre, like the planets around the sun, that make up the erstwhile indivisible atoms, which atoms, combined according to law and order, build the molecules and the molecules in turn the cells,

which together form the body of the world and all that is therein.

Electricity makes itself known to us as vibration. We can establish contact with the outside world only through our senses, and it is through processes of vibration that these impressions are conveyed to us. Thought itself, manifesting within the boundary lines of the electron, must also perforce be a form of vibration. So that again we meet here, as in the gross outside plane, a situation where movement is an all important factor.

We said that time is the illusion produced by succession of events. An event is only recognized as such because it produces in our mind a certain state of consciousness. Hence we can, in a similar manner, also say that time is the illusion produced by a succession of states of consciousness.

This illusion is directly related to and entirely surrounds and permeates our conscious mind. However, the opportunity sometimes unconsciously presents itself, while in a state of dream or reverie, to establish a point of conscious contact outside of the particular rate of vibration within which we ordinarily function. Many of us have had the experience, while under such a state, of going through a series of natural sequence of events within a very short period which under ordinary conditions would have required several years to accomplish.

In the realms of motion there are definite and well established zones below and above which we break conscious contact, owing to the limitations inherent in our material instrument, the body. A point moving around at more than sixteen times per second will blend into a circle and lose its aspect as a point. Should this succession be continually increased, we soon reach a stage where even the circle becomes altogether invisible. A sound, if continued below its lowest note or beyond its highest note, will become inaudible to us. In the light spectrum we can see nothing below the red, because the vibrations are too slow, and nothing above the violet, the vibrations being too quick to impress our retina.

Our inability to contact more than a very limited area creates in our mind the illusory conditions which we call the "past" and the "future". We call "past" the memory of things that have moved in and out on our limited screen of space. The "future" represents to us, in proportion to our knowledge, a more or less vague perspective of the everbecoming present.

It is therefore the all important "now" that represents to us being in the full sense of the word, the "now" that embraces no such illusions because it is beyond the web of time. It alone contains the expressions of that which, surging from the innermost depths of space, acts and reacts, thereby making itself conscious of itself through processes of evolution and involution.

This surging from the inner depths is ever-pressing and continuous. The period embracing the now is infinitesimal. But, although this period is infinitesimal, still it is ever-present and all em-

bracing and as continuous and universal as is the movement of events itself, for no sooner does an object shift from the direct line of one centre of observation than it immediately enters into the direct line of other centres. So that what is a memory in one place becomes a "present" condition elsewhere, and what is a "present" condition at some other place may be a perspective in our consciousness. We can readily see how, with a conscious perception all along the line of movement, there can exist a complete and ideal condition of the "now" untrammelled by the illusion of such conditions as we call "past" and "future".

However, from our limited standpoint and with our limited efforts, no sooner do we approach in our mind a central condition of the "now" than we invariably, swiftly and imperceptibly, find ourselves outward bound and already deeply inmeshed within the wider circles of the "past" and of the "future". It reminds one of the action of those revolving tables in summer resort places where the centrifugal energy forces one always away from their centre.

But our consideration of this subject is more comprehensible and of more interest when viewed from the particular angle of our limitations. In this connection the subject of position is therefore of great importance. Present position corresponds and fully coincides with the point of the "now". It forms the apex on either side of which extend the two illusions of the past and the future.

A perpetual inpouring and outpouring of energy is the condition of life. The outpouring is marked by what we call action. The inpouring reaches us through various channels, but for our present purpose we shall confine ourselves to the plane of our mentality and its relation to the illusion of time.

We cannot conceive of space as a vacuum. Neither can we conceive of motion isolated and entirely by itself. Movement will have to be with relation to some one thing. This thing in this case is a thought or an impression that contains the elements of knowledge. In every instance it is something that has to be absorbed. Our makeup at present is of such a nature that we cannot grasp a conception all at once. We cannot perceive a proposition simultaneously in all its parts. We therefore elongate and stretch out that which is to be absorbed and, starting at the beginning, we take it in by degrees. We cover the space by little jumps as it were, one after another, just like a kangaroo crossing a field. These successive movements, or succession of events, again, as in the case of the outside material objects, create in our mentality the illusion of time.

On the plane of mentality knowledge is the slayer of the illusion of time, for with knowledge we can absorb an idea much more rapidly, if not simultaneously. Knowledge not only slays the illusion of time but it also produces depth, thus providing a background to the event or combination of events which otherwise would present a flat and superficial aspect. Let us look at this subject more closely from this particular angle. Let us bring before our mind's

eye one of the most beautiful sunrises we ever witnessed. On the horizon beyond the waters is the large golden disc of the sun. An aureole of golden rays is all around it. Here and there the sky is flecked with streaks of gossamer clouds in bursts of orange, yellow and antique rose. On the waters below, a million looking glasses in dancing rhythm quiver and shimmer as they scatter the golden rays over this symphony of color. And through this splendor there rise and fall in somnolent murmurs the soft caresses of the waves upon the sands. Far away there is the green of the fields, where birds in ecstasies of joy sing praise to the Lord of the Day. The air itself pulsates with vitality and feels like a living organism. Along comes a man. As he looks on he thinks of the good weather as favorable or unfavorable to his profits for the day, and that may be the farthest his thoughts will go. Along comes another man. His mind is so wrapped in schemes of every description that this whole display will most probably be passed by unnoticed. The cynic is in a different class. He is an inhibiting force and ridicules even his very existence. He may very appropriately be compared to a cork, as he is in the way of any inpouring or outpouring; and like a cork he is most conspicuous as he airily floats on the surface of his own egotism.

Many are the types that could be examined with advantage. Suffice it to say that narrow indeed is the horizon surrounding some states of consciousness. Creation is devoid of depth. It is all surface within their sphere.

Every phase of nature is of interest to the true student of life. The starry firmament or the waving grass of the fields, a child at play, or the drooping petals of a rose. But coming back to our imaginary sunrise, if we could in some way measure the action produced in a nature attuned to full receptivity, if we could in some way fathom the volume and intensity of vibrations evoked in such a nature by this display, we would have no difficulty in perceiving the fact that this individual would actually be living very much more than the others in the limited time employed in such contemplation. And this is due to the capacity to perceive not only surface but depth, and to absorb and reciprocate. There are as many degrees between the conditions enumerated above as there are human beings, so that each one views a thing from an angle which in its entirety is exclusive and particular to that individual only.

But impelled by curiosity in the first place, and then by necessity, degree by degree, in time we acquire a proper standard of values for the things that are trivial and evanescent and an appreciation for those things that are the sum and substance of life itself. And herein lies the value of knowledge, if properly understood and utilized, for knowledge does not necessarily imply any particular school. Humble nature is the only school there is. Observations are real education.

All around us are the giants of the forest. Mountain is piled on mountain in massive array. Peak upon peak tower overhead. And yet, even as we watch, through this ever-changing and abiding mystery we can discern the dawn of a glorious day. A ray of hope is kindled in our heart, for we begin to realize that time as we know it is an illusion, that there are law and order and continuous progression, and that the infinitely small as well as the immeasurably big form an essential part in this mighty gathering, eternal and indestructible.

—JOSEPH SAMUEL BARKEY, New York City.

MEDITATIONS

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

VI.

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

THE MUMMY

(Continued)

The Initiates who first introduced the practice of mummification might have had in mind, among other things, the possibilities of the sixth and seventh races and were looking forward to the future to prove the great truths of scientific religion to the masses, who will then be able to appreciate the vast truths given them, for without doubt the sixth sense, so often referred to, is the power of seeing in the astral Light. It is a sad thing that this possibility has not occurred to the vandals of the nineteenth century who, in their greed for gold, have ground up thousands of mummies into fertilizing compounds and otherwise desecrated them, after robbing their tombs of all that was valuable.

While I do not like to refer to personal experiences and perfectly realize the possibility of deception in all that comes to us from the Astral Light, the psychic experiences which led to my interest in all that pertains to ancient Egypt has given me some light on the subject. This experience came to me in the way of clairaudience. I was told who and what I was in the time of Egypt's greatness, although before this, be it remembered, I had never heard of reincarnation. Sufficient now to say that I was a daughter of Rameses. A short time after I picked up a paper, and my eyes immediately fell upon a paragraph, stating that the mummy of this identical per-

son had been found, brought to America, and was now in a New York museum. I think were I brought into close connection with this mummy under right conditions, such as the power of clairvoyance or psychometry, I might be able to learn all I chose of the former personality of my suit of old clothes, as I often think of it. It can readily be seen that just this power of psychometry opens up vistas undreamed of by the scientist of today in connection with these despised mummies.

I have also thought that the astral brain pictures before referred to might have been the original source of the ideographs of the ancients, although fully realizing the material aspect of this branch of written intercourse.

Theosophy confirms the theory here advanced that post mortem consciousness may retain magnetic ties with the mummified body. We are taught that vampires sustain life by imbibing the magnetism of the living, and Colonel Glouff has stated that cremation is the only remedy. In my study of Theosophy I have learned that this astral body, which is such a rock of offense to many and an incomprehensible thing to others, permeates the whole physical body as color does a bowl of water. To our eyes it might assume the form of mist. Nevertheless it has its appropriate counterpart in every part, power, and organ. In Mesmerism and hypnotism the physical power is paralyzed, and in death the outer sheath, like that of an ear of corn, is torn off, leaving the astral a complete personality with all its powers intensified.

In the Astral Light I know from experience that things that are beautiful, sounds that are harmonious on this plane are infinitely greater, more beautiful and harmonious on the astral plane. In the same way things that are grotesque or horrible, sounds that are inharmonious, are many times more horrible and discordant. These astral entities, seized upon and normally overborne by the roar of physical life, only show themselves by glimpses or in dreams for which we cannot find a basis in daily life, but are nevertheless caught and fixed by the sensuousness of the astral body and are, of course, in evidence for the psychometrist and seer.

Doubtless the esoteric side of the arc light, now so common in our streets, has attracted the attention of others besides myself. From a globe of light emanate hundreds of rays, flashing out into space, completely surrounding the circle like an aura—in fact, the only thing I ever saw that gave me an adequate conception of the aura of the medieval saints. Using this light as a correspondence, we can see in the globe of light the first, second and third manifestations of God, first as force, or Father, second as spirit, Mother, third as light, matter, Son, and the emanations as creating powers. In applying this figure of thought to the desire of God for self knowledge, we might think of these rays as striking upon some brilliant substance, which must immediately reflect the entire globular light, thus giving us some idea of how God sees Himself reflected in the

heart of every pure personality. And we can also see the great necessity for absolute purity, for were the substance impure or imperfect, the consequence would be a blurred or distorted image of the original.

Let us transfer our thought to the astral plane and think of the mummy as a point from which one of these rays was originally reflected; and knowing the power of the Initiate, we can readily see that he might be able to trace that body back to its source.

It is very difficult for us to realize the importance of human thought, speech, and action. In the "Secret Doctrine", first volume, 93rd page, is a passage that throws a little light on the subject. To pronounce a word is to evoke a thought. The magnetic potency of human speech is the commencement of every manifestation in the occult world. Is it astonishing that the sages of all times have taught that the idle word was a sin against God, or that the Masters now teach that the universe is moulded by thought, or that ancient philosophers believed it impossible to separate the living thought from the thinker?

I know that I have very imperfectly handled this subject of vast possibilities, and I hope someone with greater intelligence and better power of expression may give a more perfect exposition. My shortcomings may perhaps be excused by the fact before mentioned, that but very little has ever been given out on this subject, which strengthens my belief that its esoteric truths are of great importance to those whom we know as Masters.

In conclusion I will read a few extracts from the article in Lucifer which gave me my first real information.

THE REBORN IN NATURE

Someone said to a Red Indian, "You say you believe in Rebirth. How do you know?" The Indian replied, "Look at the tree; it is always the same tree; today its leaves fall but tomorrow they come again. That is Rebirth".

The tree is one life of the One Life, putting forth forms. The forms vanish, but tomorrow the tree builds them anew. When the tree builds its leaves the sap flows in the outer bark. But when the sap goes inward the leaves fall. So is it with the soul. It comes outward and builds a body; then it goes inward, and the body returns to the earth.

Rebirth is like a lily bulb. Last spring it sent out of its hidden place in the earth a flower; next Spring it will do the same, and the next after. But it is always the same bulb, it is no other. It is al-

ways the Hidden One, putting forth the revealed many in the world of the five senses. To that bulb there are many flowers; to that Life there are many lives; they perish, it remains. So is it with the Soul. Down the ages in life after life it puts forth its line of personalities, its succession of bodies. Each body experiences a day in the earth realm and vanishes. But the Soul, like the lily bulb, and like the tree, carries all.

—J. A., Halcyon, Calif.

CONVENTION PROCEEDINGS

(Continued from July-August Number)

TUESDAY MORNING'S SESSION

This meeting at 11 a. m. at the Memorial Temple was omitted from the last issue of the Artisan. It was given up to an extremely interesting lecture on the work of the Near East Relief by Rev. Charles H. Emmons, of Los Angeles, (one of the earliest priests of the Temple, by the way) who is Director of that work for Southern California, Nevada, New Mexico, and other territory. He also gave an informal talk with stereopticon views of the work for refugee children in Greece, Turkey, and Syria one evening at Headquarters Cottage, all of which aroused much interest. He and Mrs. Emmons have chosen a bright little Greek girl in one of the great orphanages for adoption as their own. The story of how the child chose him upon his last visit to Greece, putting her hand in his and asking him to be her friend, all unknowing that he was looking for a child to adopt, is quite romantic. He and Mrs. Emmons plan to go to Greece for the child next spring. And they are to bring with her her sister and her little girl chum for adoption by two of the local members at Halcyon, who will give them a warm welcome to their childless homes.

WEDNESDAY'S SESSION (Continued)

Dr. Dower then said, "I think it would be fitting now if we had a word from Mr. Perry More, who has been so faithfully and wonderfully devoted to this Temple building, doing this so carefully, thoroughly, and with all his heart. It has been a labor of love with him. I do not know how to express my appreciation."

Mr. More responded as follows: "Brothers, the work on the Temple was an inspiration from the very start, from my point of view. On one Sunday afternoon the proposed plan was submitted after a Temple meeting. It was thought by some of the members to be very impracticable to build it. It looked so on paper. The moment I saw the plan there was a great exaltation or joy in me at the thought of constructing the building, and the practicability of it and the things it would represent to the Temple of the People and as a means of contacting the world of human life came to me forcibly.

The plan given out by Mr. Eisen, who, I think, was one of the greatest architects the state ever had, was for a wooden building, with wood walls and square wooden columns, with no basement. An all wood building would be very temporary in character, and it seemed a crime against art and a repudiation of the cause it represented to build of anything less than solid masonry.

The building as it is and as given to Dr. Dower was planned and superintended by the Great Ones back of us. My problems were ones of construction on account of the unusual form of the building—a triangle with curving sides—the lack of details, and the problem of supporting the roof. The lines and form are an expression and a symbolization of the universe and humanity. The building was made possible by the years of gathering in sacrifice by devoted ones. I know of no element of mercenary support having entered into it. I think we have a BIG little building".

Then followed an animated and interesting discussion on the part of several members present about the new Temple building and plans for its completion. The participants were John Varian, Dr. Little, Ernest Harrison, and Mrs. Watts. As a result, Dr. Dower appointed Mr. Varian a committee of one to receive contributions, especially for the outside plastering, so soon needed to protect from rains, and Ernest Harrison, another committee of one, to solicit for the chair fund for seating in the Temple.

Henry Cowell gave another piano selection of his own composition, and the meeting closed with the repeating of the Temple Mantrams in unison and the singing of the Consecration Hymn.

WEDNESDAY EVENING SESSION

At 8 p. m. at the Memorial Temple the children of the Temple Builders gave their entertainment. The report of the meeting will be found in the Temple Builders' Lesson.

THURSDAY'S SESSION :

The day was given up to the customary all-day picnic at the beach. This day of relaxation comes in between the many convention meetings and is a period of good fellowship enjoyed by all.

FRIDAY'S SESSION

At 11 a. m. at the Memorial Temple. The program called for a meeting of the Order of the Twenty-One. There was considerable mystery concerning this, and some thought there was a mistake in the convention program, as no one had ever before heard of the existence of such an order. At this meeting, however, the mystery was solved. A paper was read by the Guardian in Chief, W. H. Dower, presenting the fundamentals on which the Order of the Twenty-One should be founded as follows:

"This is the first exoteric order of the Temple, yet in a sense it will be semi-esoteric.

1.—The Order of the Twenty-One will be animated and inspired by those forces that may be summed up in the one word **Expression**.

2.—Therefore this Order will seek to express the Temple to the world on the lines of art, science, and philosophy.

3.—There will be no dues in this Order nor any particular obligation to be assumed more than interest in the objects of the Order.

4.—All who wish to join may so indicate by signing the paper after this meeting.

5.—Non Temple members may belong to this Order wherever situated. It should be the aim of this Order to associate artists, scientists, and educators in this Order, either in full membership or honorary, as there may be interests in its objects.

6.—The number twenty-one numerically represents and is three sevens. There will be a central nucleus, board, or faculty of twenty-one persons selected for their fitness to manage and decide all questions relative to the organization and the development of this Order on the fundamental lines indicated.

Seven of these should be fitted to express and teach various branches of art.

Seven to express and teach various branches of science.

Seven to express and teach various branches of philosophy.

As far as possible and as may be wise, all these branches should indicate the fundamentals of those truths on which religion is built, in the sense that true religion is that knowledge and force and light that serve to make correlations consciously between the creature and the Creator of all things, thus helping to bring back humanity lost and forgotten truths and reviving in humanity the memory of its inherent divinity. "Back to God!" the slogan.

This Order should endeavor to arrange lectures and classes at Halcyon and elsewhere to promote its objects, all being under the auspices of the Temple. Permanent classes should be held at the Center as may be possible and expedient.

The ideal should be held in mind that if these objects can be carried out steadily and consistently there will eventuate a school or

college in which may be taught and revealed the mysteries of life and being, all being based upon and being an extension of the known facts of modern science, art, and philosophy.

The only way to start is to start, and to give the initial impulse I have selected seven people to represent the art group. The other two groups can be selected and named later. The art group is as follows: Borghild Janson, Dr. George B. Little, Edgar Cheetham, Henry Cowell, Fred Whitney, Sydney Hillyard, James W. Dower.

The two sevens of the other branches may be named very soon. I would advise a meeting of this first group in a day or two, if possible, to consider the first steps to be taken in the organization and promotion of these ideals.

There was much interest manifested in the proposed order, and after the meeting nearly all the audience came forward and signed the paper entitling them to membership. This is an exoteric order, and all interested in its objects may belong to it without necessarily being members of the Temple organization. The Order of the Twenty-One has formulated plans, and literature concerning it will soon be sent to all Temple members. Borghild Jansen is the head of the committee of organization, and all inquiries may be addressed to her at Halcyon, California.

FRIDAY AFTERNOON SESSION

At 3 p. m. in the Memorial Temple an interesting and instructive lecture was given by Prof. Carleton W. Washburne, a well known educator of Winnetka, Illinois, on the new methods of education of children and interesting observations of school life and educational work in Germany and other European countries. This lecture was thoroughly enjoyed by all present, and the presence of Prof. Washburne in Halcyon vicinity gave the opportunity of having this splendid lecture by a competent authority. He represents the advance thought of the day in educational matters, and it is a significant omen that he should have presented this address at the opening of the Blue Star Memorial Temple on the twenty-fifth anniversary of the organization.

FRIDAY EVENING SESSION

This evening was given up to a splendid and interesting musical held in the parlors of the Halcyon Sanitorium, where a grand piano is available. Interesting musical numbers were rendered by Henry Cowell, Borghild Janson, Dr. Little, Edgar Cheetham, John Varian, Margaret Genck, and the Halcyon quartette and choruses, and a general musical feast was enjoyed. After the musical numbers Henry Cowell gave a very interesting and amusing account

of his concerts in Europe at Leipsic, Berlin, Paris, London and other places.

SATURDAY'S SESSION

At 3 p. m. a meeting was held at the Memorial Temple, conducted by Mr. Fred Whitney. The theme on the program was "The Temple Light on Social Science". This was a very beautiful and interior meeting with high uplifting forces in evidence.

SUNDAY'S SESSION

3 p. m. at the Memorial Temple. There were short talks by various members, visiting and resident, interspersed with a splendid program of music. After the talks and musical numbers the Mantrams were recited and the Consecration Hymn sung, thus closing the twenty-fifth annual convention of Temple members, which convention definitely opened the Blue Star Memorial Temple for regular use and service in the great work of the Temple of the People to raise all human beings to higher levels of life and consciousness.

At this meeting Dr. Dower read various letters and telegrams of greeting received from members in different parts of the country. Among those heard from were George and Florence Harrison, Cambridge, Mass.; Harmony Square, New Haven, Conn.; Maude J. Wilson, Olympia, Wash.; Martin Bilger, Meriden, Conn.; Alice Bodwell, New York City; Ruberta Tanquary McCandless, New York City; Clarence and Monica Weaver, and Duncan Ferguson, Palo Alto, Calif.; Pauline Wolf, Brooklyn, N. Y.; Mary S. Dutton, St. Petersburg, Fla.; Julia U. Welton, Hamden, Conn.; and Winona Gay and Florence Currier, Fall River, Mass.

TEMPLE BUILDERS LESSON 192.

CONVENTION MEETING

The Temple Builders' meeting of Convention was held in the new Memorial Temple and was as nearly as possible a demonstration of the regular Builders' meeting such as held in the Temple building every Sunday at 2:45 p. m. directly before the regular Temple services, with the exception of the first Sunday in the month when the Builders are expected to attend the devotional service.

The six-pointed star, symbol of the coming race, the one given to the Builders to use, was laid upon the floor in the colors of the Temple, red and blue, interlacing in two triangles. At the time for assembling Mr. Cheetham struck the chords for the Builders' song, "Build the Temple", to which the children immediately responded from the basement of the Temple, marching forth in line with lighted candles and colored robes, singing the words of "Build the Temple strong and right". The march, made around the entire circle of the room, brought them at the right moment to their own points on the star, where they stood until the song was finished. As said before the program proceeded according to those of regular meetings, with few exceptions, one of which was the singing of a portion of "The Building of the Life Harp" by Mr. Varian and Borghild, followed by the children singing in turn from the same cantata parts appropriate to their respective points, with a chorus between and at the close. The subject of the lesson chosen for the meeting was "The Builders", each point giving expression to the subject according to his special light, as follows:

"The Building Force Manifested Through Divine Love."

Love is the ruling force of the universe. From Divine Love all other forces come. No man can attain his full spiritual growth away from the warmth of the Infinite Love. Divine Love in manifestation is the Heart Force of life. It is love that helps all things rise into something higher and better than they have ever known before. When the love of the heart becomes great enough, then we are able to radiate this love that all others may be helped by it. When we have learned to love, to do for those we love, then we will have found a new light, a new center of thought—the heart center, the Central Spiritual Sun.

—VIRGINIA TARBOX.

The Building Force Manifested Through Sacrifice.

The creation of the world was accomplished through sacrifice. Lucifer, the son of the First Morning, offered his life that the universe might be lighted. He lived no longer as a single entity but as the radiance of manifested light.

The Masters of the Great White Lodge sacrifice themselves that humanity may be taught the truths of the ages. They give their lives because they desire to help in the lifting and building of the world.

Sacrifice should be a beautiful thing. We should be glad to give all and sacrifice ourselves that we too may become builders in the Great Temple. Let us do our building with unselfish service

and be willing to give up a few of our earthly pleasures and joys for the higher and more beautiful.

The Building Force Manifested Through Beauty, Art and Grace.

What would the world be without beauty, art and grace? All joy and happiness come from this creative force. If one comes into harmony with God, at once all things come into beauty.

One of the Masters said: "Forget not, children of my heart, that thou art a builder of worlds, that millions uncreated await but the touch of thy fingers on the Harp of Infinity to spring into being in songs of victory and life, or discord Satanic which needs must end in evil and death. Strike full clear tones, that thy place may be opened in the Choir of Heaven."

If we use the forces of beauty, art and grace wisely, all discord, sin, and wretchedness will disappear.

—JOE TARBOX

The Building Force Working Through the Home.

The Spiritual Temple, which is our real home, is now descending on to the material plane, and unless we make a refuge for the hunted, a resting place for the weary, and a home for the homeless, it will be a failure, like every other institution made by Master or man.

—ARTHUR HARRISON.

Other very appropriate and interesting original thoughts pertaining to the occasion and corresponding to the points of the star on which the children stood were recited by John Harbison and Norma, Ione, and Vera Klemm. These will be given space in the next number of the Temple Builders' Lessons.

THE MYSTICAL MEANING OF JONAH

I.

Because of the western custom of taking Bible stories literally the popular understanding of them is verily a worship of strange gods. On this score no other story of the Old Testament has furnished a like amount of innocent merriment afforded by Jonah and the whale. If the Lord's runaway servant, after secretly concocting such a scarey tempest, had been thrown into the rollicking

green and gone to the bottom there might have been an end of it short of humor for the uninitiated. But instead of his being merely taken by the sea, a whale yawned and took him in. There he sat in the whale's tummy, a recalcitrant chunk of toughness, until, after three days of fruitless effort at digestion, the whale hove him up like a plank of cucumber in a quiet cove. Poor Jonah! Perhaps for him it was serious, but in the general imagination he cuts a humorous figure.

What is the story of Jonah about? Who was Jonah? How did he come to be accused of secretly troubling the winds and the waters; and how did he get down the throat of a whale, whose anatomy won't allow him to swallow anything bigger than a minnow; or did the Lord take hold of the whale's throat and stretch it for the occasion?

The story of Jonah is like those dreams in which elephants climb trees and camels walk on the ocean, impossible as to facts, but nevertheless full of meaning. It was not written by a humorist. The story of Jonah is a myth; and it is the nature of a myth that as a story it will please a child and as the vehicle of profound truths will challenge the thought of a sage.

It is contended by occultists that in order to understand the Bible one must know the age-old background of occultism out of which it is written and without which it is in many vital ways unintelligible. We will apply the occult key to the story of Jonah. If it works, the truth of this contention must be evident.

Almost invariably, if we can come at the meaning of proper names in mythical stories we have a key that opens doors into its hall of learning. The word Jonah means dove. In the popular mind of today the dove is confused with the symbol of peace which is the olive branch. The dove, or pigeon is a messenger. To Noah in the ark the dove was a messenger, and that is what Jonah was, a messenger of the Lord to the people of Nineveh. The dove is also a symbol of the Holy Spirit. This instructs us as to the spiritual status of Jonah. The father of Jonah is Amittai, which means truthful. Thus Jonah is one who has received his baptism of the Spirit and becomes thereby a Son of Truth and a Messenger of the Law.

It has been stated by some that the word translated whale in this story should be sea monster, this having reference to the dragon of archaic mythology. But the Hebrew word for sea monster is *tanim*, whereas the word used here is *dag*, and it means fish. Confusion worse confounded for the orthodox! If a whale could not swallow Jonah how could a fish swallow him? It did. But the fish of this story is an astrological sign; it is the sign of Pisces. In Astrology the constellation Pisces is that of the incarnating Messiah, or Avatar.—for a time. The earth entered this sign two thousand years ago and the teaching is that each time the earth enters a new sign there is a manifestation of the Christ. Hence, two thousand

years ago Pisces became the sign of the Avatar. This is what Jesus meant when he said to the Pharisees who "sought a sign from heaven," "There shall be no sign given but the sign of Jonas." But why did he not say Pisces if he meant Pisces? We might need to ask that question of some of the early theologians. Possibly it was deemed expedient by them to veil biblical references to Astrology.

If we turn to sources other than the Bible, and to other places in the Bible, we find records of one known as Oannes, Oan, Dag-on, the Man-fish of Nineveh. Since the Bible story is that Jonah, or Jonas, was sent to the city of Nineveh as Savior we become aware that Dagon, Oan, Oanness, Jonah, Jonas, Pisces, Man-fish, Avatar are practically identical terms. But these names carry a two-fold reference, the one to the Logos, the other to his messenger. Because of the closeness between the Logos and the Avatar they are often spoken of as if they were one and the same. In fact, they are two-in-one. Jesus expresses this when he says, "I and my Father are one." Hence, the identity between Dagon and Jonas is that existing between the Logos and the World Teacher of the Age of Pisces. This dual aspect in the fish symbology is depicted in a Babylonian carving. It depicts a robed man with a halo, standing on a crocodile and holding a fish over his head. The man and the fish are the Man-fish, or the symbolized Avatar of the Age of Pisces. But when we come to the crocodile we face one of the peculiarities of symbology. On one side there are related meanings between symbols which are very close, while on the other the meanings diverge even unto a seeming contradiction as they run from the concrete to the abstract. The Logos is the One God, the Source of all that is. Hence there is a connection between the Logos and the Mother Deep, or Chaos. Dagon becomes the D(r)agon of the Deep. When confined to the constellation Pisces, Dagon means literally the House of the Fish, an or on meaning house. In a hymn to Amen-Ra we read, "Praise to Amen-Ra, the Bull in An." In a footnote the translator says, "An, or, On, the house of the obelisk in Heliopolis." Possibly so, but the deeper reference is to the Sun God issuing from that abiding place in the Father's House named the Bull, indicating the Avatar of the age of Taurus.

Seeing the nature of Oannes are we to infer that he was an Avatar? It is evident that Oannes or Jonah is a type name occurring in a myth. In this myth the astrological child is sometimes called Icthyus, the fish. The salutation of the early Christians was Icthyus, Christianity being the "religion" of the Age of Pisces; or the religion of the Fish Avatar.

It begins to be evident that the story of Jonah is wholly symbolical; the city, the ship, the sea, etc. being symbols. It is the story of a soul on the point of entering its Christhood but failing through disobedience by lack of faith or courage, by rebellion, and by the desire to afflict punishment. These make two stories. In the first story the Messenger has his charge to go to Nineveh. Nineveh is

called "a city great in the sight of God". It thereby becomes, in one aspect, symbol of the dwelling place of man or the earth's life. To this city the Messenger, anointed by the Holy Spirit, was sent to preach repentance. "But Jonah rose up to flee unto Tarsish." Tarsish means **hard**. The Task of preaching repentance unto the sons of men in the dwelling place of their wickedness was too great for the faith and courage of Jonah, and he fled. But instead of finding that ease which his faltering lower nature fled to find, he ran into ways that were hard. To the spiritually unwise personal hurt by loss of position, possession, comforts spells disaster. But there is only one disaster. Has not the soul had prestige and honors, scores of physical bodies and scores of fortunes along the age-old path of its many lives? They have come like the leaves on the trees of many springtimes and gone like the snows of yesteryear. But the soul has not lost them, it has only used them. The losses the soul has suffered have fallen in those hours when it has turned renegade to the labors of its high calling. That is what Jonah suffered and because of that his fall was hard.

Tarsish also means, "Mighty ships fitted for long voyages," and there is reference to "Ships of Tarsish to bring thy sons from far." This makes the ship of this story of the nature of the Ark, in that the Ark is a covenant of Deity with man to take him across the overwhelming seas of mortality. And it reminds one of the Sun Boat in the Egyptian horoscope that brought the sun (Son) across the night of annual time to his rebirth at "the crossing" of December. But in this case the ship was literally the disciple-ship. The sea is the sea of life or mortality. They who named the ship were a group of disciples. But these disciples were not of Jonah's calling, and there is where some of the trouble came in.

Jonah went down to Joppa and took ship. Joppa means **height** and **beauty**, symbolizing spiritual elevation. But the point of our story is that it did not mean this for Jonah. It meant this for those whose right it was to embark from it for the point of their mission. But Jonah paid his fare on this ship, thinking to evade his lone and austere calling by finding companionship with those whose journey lay elsewhere. In the Bhagavad-Gita it says, "The duty of another is full of danger." It is. How utterly futile for one to turn his back on that Master who has called him into the Path and think to find his goal under pledge to another. If a disciple fails one Master by a willful act he has failed the Lodge.

Because of this Jonah was a stranger in the ship he had entered, and things went wrong. As Savior to Nineveh he was fitted to use and had bestowed upon him great spiritual Forces. But when he turned and fled in the ship, Spiritus, from moving the hearts of men unto redemption, came to lash the mortal seas of fury. Whether one calls down fire from heaven or combines a powerful chemical, the Force descends and will find expression. The sailors would

have gone peacefully to their destiny, if Jonah had not deserted his mission and thus perverted the Forces. By this perversion the creative Power became destructive, and the ship was driven into deadly peril. Jonah, as the Law hurled the tempest upon the waters, sank into the bottom of the ship and lay there asleep.

"So the shipmaster came to him and said unto him, 'What meanest thou, O sleeper? Arise and call upon thy God—that we perish not'." Then Jonah told him the story, and "They said unto him, 'What shall we do unto thee that the sea may be calm?'"—"And he said unto them, 'Take me up and cast me forth into the sea?'" But they were loth to do this. They were devout and kind-hearted men with a deep sense of fellow-responsibility, and they rowed hard to bring Jonah to land. But the effort was useless. The die was cast. Jonah had sealed his fate, and not all the kind-heartedness in the world could save him from his fate, and he knew it. Having attained to his immortal state within the Christ, but having failed to hold it, he was thrown back into the sea of mortality.

"And Jehovah prepared a great fish to swallow up Jonah." At this point in the story the fish becomes the Dragon of the Deep. The Logos as Chaos both gives birth to and devours the manifest. Jonah went out of incarnation, swallowed by the Fish that gave him birth as Avatar.

—FRED WHITNEY, Halcyon, Calif.
(Continued)

TEMPLE ACTIVITIES AND NOTICES

The Book of Temple Teachings, now being published in Chicago, we hope to have ready for distribution by the first of the coming year. The galley proof has all been read, and the paged proof is now being sent on and returned; and as this does not entail so much work, the getting out of the book should be greatly expedited. From present indications it would appear that this book will be of about 600 pages of actual reading matter, each page being six inches long by four wide. It is not possible to estimate the total cost of the book as yet, but as soon as this is done the retail price of it can be determined, and members will be notified. This book will be a very important addition to Theosophical literature and occult philosophy, and there is every reason to think that it will be well received by the public interested along such lines. From the standpoint of giving a basis on which the Temple work rests, its importance cannot be calculated, as these are teachings of the Master given

through a period of years representing the life cycle of the Temple almost up to the present time.

The Memorial Temple.—The Sunday services are being held regularly now in the beautiful Blue Star Memorial Temple. Structurally it is practically complete, having been plastered on the outside since convention. It now requires finishing touches on the inside, laying out of grounds, and inside furnishings like a cork carpet, furnace, chairs and so on, all of which will cost considerable money before it is accomplished. The getting of chairs is the most important thing just now, but the chair fund is growing steadily, and we may soon have enough to be able to order the first lot of fifty. Members seem to agree that we want good chairs, comfortable to sit in and good to look at, and these will cost not less than \$1.00 apiece, perhaps more. We are getting data and prices, however, on these and will soon be able to decide just what we want. In the meantime, members who desire to pay for a chair can send on, and this will help us decide as it is seen that funds will be available for this important purpose.

Temple Lectures.—These are being held regularly at Atascadero and San Luis Obispo, one of the Lectureship Committee going to each of these places every second Sunday. Good interest and attendance are reported at both these places. Santa Barbara, one hundred miles south of Haleyon, has also been visited occasionally with good results. San Jose and Palo Alto also are occasionally contacted, and all the work done by the Lectureship Bureau is bearing good Temple fruit.

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.

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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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