

The Temple Artisan

JUNE-JULY, 1925.

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Mysticism, Occultism and Ethics

Published at
HALCYON, CALIFORNIA.

Price, 20 cents.

\$2.00 twelve numbers

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?

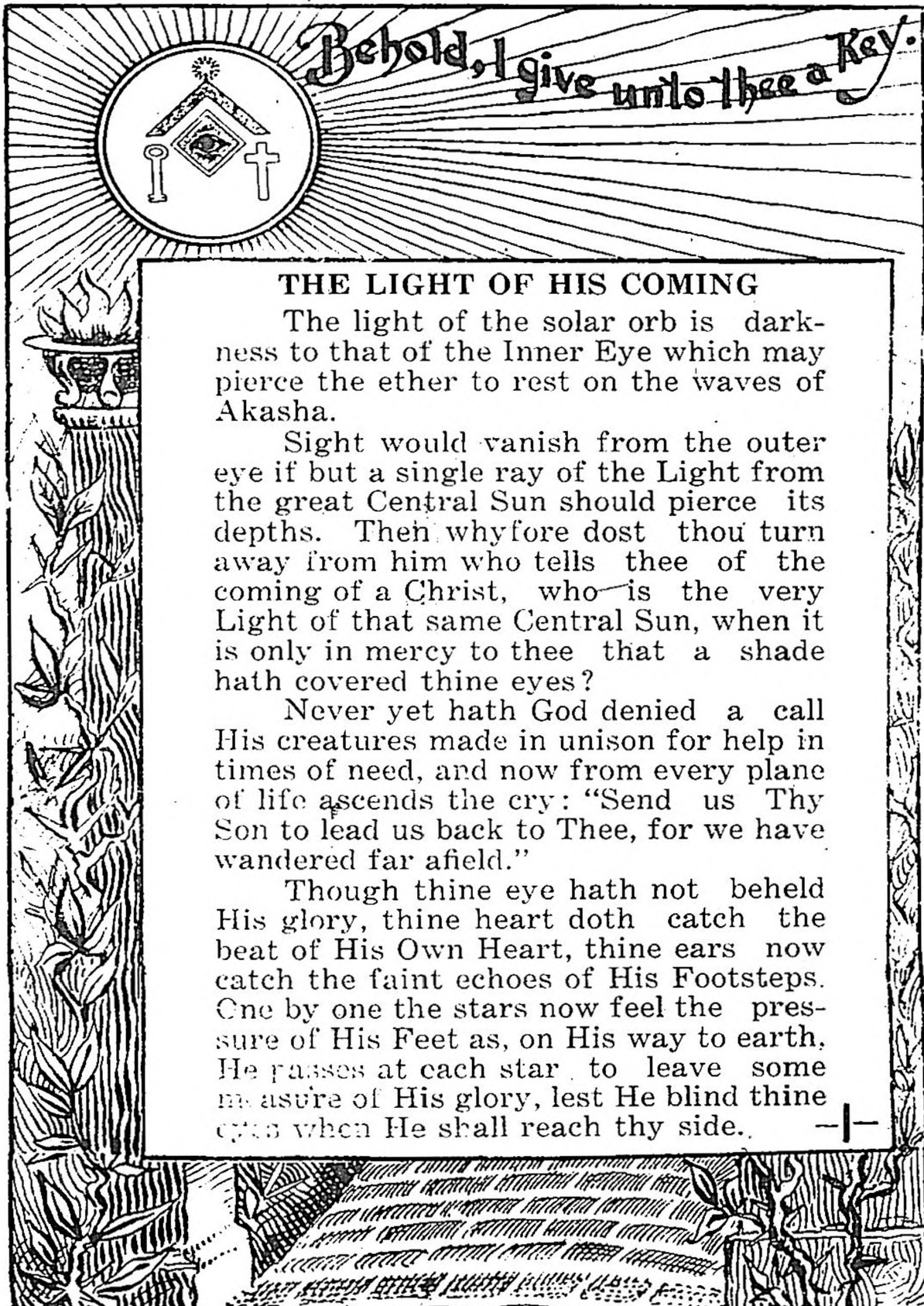
Address THE TEMPLE, Halcyon, California.

The Temple Artisan

Vol. XXVI.

JUNE-JULY, 1925.

No. 1, 2.



UNITY

If ye are one with God's great loving heart,
Whose pulsings fill the world with melody,
Ye shall partakers be in Its deep joy;
Ye shall partakers be in Its vast love,
Which yearns o'er all with love compassionate,
Keeps ever open door for all who come
Unto its portals, seeking home and rest
From the world's buffetings and weight of woe.

No longer can ye live alone for self;
Gone are the strivings after fame or gold;
Gone the desire to shine or be esteemed
Above your fellows, Only this remains:—
The aspiration to go forth in love
To serve the race, to lift it from the mire.

Give of what gleam is yours of that white Light
Which shines from the pure chalice of the Grail
Upon your souls, making your temples fit
To more and more become a channeling
Of its high force and holy Light to all.

Remember, ever lives a spark divine
Within the most repulsive human form
That walks the earth. Then ever ready be
To heed the Spirit's call, You may be used
To wake the fuller life this hidden spark
Within some soul. So bide ye one with Me,
One with each other in the Temple bonds
Of holy unity—of Brotherhood.

—Laura Brower.

EASTER DAY

(Read in the Memorial Temple on Easter Day.)

Temple Teachings.

Open Series No. 201.

With the sun's crossing of the equinoctial line, with the advent of spring, as the first of the four major seasons has been designated, there comes into the mind, as well as the body, of the human being who is sensitive to the action of the rising and falling tides of the great life-stream an ever new vibration, a new lease of life, as it were.

As the sap rises in the trunk of the tree, flowing out to the end of the tiniest twig, as the little life in the buried seed bursts its sheath and shoots up into a fresh incarnation and what is to it a new world, so the tide of the life stream—the blood—in the body of man, quickens and rises to the height of a new vibration each spring-time of his life until the meridian of that life is passed; and then, like as the seed of any one division of vegetable life loses its power of reproduction, gradually decreases in fertility and power of growth as time passes and finally dies, so with the passing of years the life-tide in man fails to reach the same height reached in earlier spring-times, the power of reproduction is lessened, and his vitality is lowered. In other words, his form grows old and finally disappears from mortal sight.

But the spiritual soul of man, as well as the universal soul, knows no age, loses no power. It is eternal spring-time for it. The spiritual sun is forever above the soul's horizon, it crosses no line; but the soul does not come into recognition of its birthright of eternal youth until it has passed its Good Friday, its time of crucifixion, the time when the soul seed has burst its enveloping sheath in the pangs of spiritual birth—the time when it is fastened to the cross of matter with the nails of carnal desire, and after being pierced by the sword of Renunciation, it has yielded up its last body of flesh. Then and then only can come its real Easter Day, its day of Resurrection from the dead, the day when the Christ in man has brought a realization of all his pre-existences in form and of the indivisibility of the One Life underlying all manifestation.

You have heard and read of a lost soul. The awful significance of the words is only faintly perceived as yet, because in the majority of instances, if not in all, you have persuaded yourselves that for you and yours these words must be a misnomer and that there is not, **there cannot be** such a fate in store for you or yours, whatever may happen to the rest of mankind. You have discarded the orthodox version of the mystery of a lost soul as unworthy of consideration or have accepted it merely as a symbolic figure impossible of interpretation, as you have done with other thinly disguised spiritual truths, and so have failed to find their underlying reality.

It would indeed be well that you should refuse to dwell upon

such a subject if it were possible for you to thus avoid or refuse to accept the reality behind that seeming misnomer, or if there were no possibility of such a fate overtaking you. But even in the midst of each spring-time, the blessedness of Easter, you should stop and cast a thought backward or forward as the case may be to the hour of crucifixion when, as the soul hangs between the two thieves of lust and avarice, the cry, "My God, my God, why hast thou forsaken me!" pierces the heavens, for alas! it is at such an hour that many a soul passes the dividing line between eternal life and eternal death, the hour when, in mental or physical torture, the demons of doubt, uncertainty, disloyalty, and what is mistakenly believed to be self-preservation at any cost sweep over the soul and, figuratively speaking, the light of the sun is darkened, the veil of the Temple is rent in twain, and the earth rocks—the results of the terrible upheavals of the under-world of the soul.

It is in some such hour that the great, the final test comes to every man—the test which will show whether the incarnating ego—the Higher Self—must break loose forever from the enveloping media of the lower principles and seek some other sphere of action, leaving the lower embodiment which it has been overshadowing to the fate it has earned or whether as a result of the power won by struggle and patient endurance in all its desolation and suffering, the Higher Self, the individual Christ, will clothe both the soul and its vehicle with the ineffable Light of the Logos, thus uniting them eternally in that last Initiation service, wherein the Nirmanakaya Robe is won and full recognition of its eternal destiny has dawned upon it.

So let no Easter Day pass without bringing forward for thought and meditation not only the great promise of the dawn of a new life—a new spring for the soul, but also the possibility of such a failure, such a loss as I have indicated. For believe me, no such terrible anguish can befall either soul or body in incarnation upon the earth as that which faces the lower self when a realization comes over it that the higher, the better part of the threefold self it has once known has departed, and that indeed it has been lost and must dwell thereafter with those who have tempted it to its doom, for it has broken the link which bound it to its spiritual self.

Build well each day some part of the eternal structure which will not fail you in your hour of trial. Let each coming Easter sunshine upon some new trophy of your present effort. However trifling to other eyes than yours that trophy may seem, it will mark a milestone passed of the long hard climb to the mountain top which you hope to attain.

MEDITATIONS

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

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

X.

THE TATTWAS OR ETHERS.

Each sensation of man corresponds to a Tattwa or breath. These are forms and mode of action, viz.: Akasha Soniferous, sound; Vayu Tangiferous, touch; Tejas Luminiferous, color; Apas Gustiferous, taste; Prithivi, smell.

The higher differ from the others in having a greater number of vibrations per second, and exist on four planes, which are: Physiological, Prana; Mental, Manas; Psychic, Vijnana; Spiritual, Ananda. The vibration of the first is of the form of the hole in the ear, space; the second, a spiral motion, locomotion; the third Δ . expansion; the fourth V. contraction; the fifth, cohesion, attraction.

Prana is made up of innumerable small points spoken of as solar atoms, or life atoms, and the action of our will has power to color this life force. Thus anger, hate, lust, etc., color it from deep red to black, having the effect of producing disease. Akasha, or sound, is also controllable by will; and sound also has power over us in much the same manner. Every action of man gives his Prana a different color, and these effects move in cycles. An offense committed in one time and being a color cannot spend its full force at that time, but must wait until the planets in their courses bring about just the same condition, when the color will manifest itself again. I think this explains the fact of periodical temptation to which we are all subject, as well as all habit.

From the Sun and Moon come white and black, positive and negative, fatherhood and motherhood; from Mars, color; Mercury, Prithivi or smell; Jupiter, Vayu or touch; Venus, Apas or taste; Saturn, Akasha or sound.

Prana is born from Atma. It arises from the Atma like the shadow in the body. The human body or other organism, coming between the sun and the portion of space on the other side, throws a shade in the ocean of Prana, or life force. Similarly is the Prana seen as a shade in the Macrocosmical Soul, Ishwara, because the microcosmic mind intervenes.

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 endeavor to search through the writings of H. P. B. and publish her teachings on such subject.

Conducted by Ernest Harrison, Temple Scribe. Address Blavatsky Department, Temple Artisan, Halcyon, Calif.

The question is often asked whether H. P. B. advocated the withdrawal from everyday life in order to lead a life of meditation. This much discussed matter is dealt with fundamentally in the following paper entitled "Ideas", which was found among others which were left by B. S. first Guardian in Chief, on her demise.

IDEAS

"The preceding chapter, together with the several given to the study of images, prepares the way for a chapter dealing with ideas.

The world teems with ideas broadly divisible into two classes, those indicating a worthy or even a higher origin, and those whose source is unworthy or even base. In a general distinction all in the first class are subdivisions of that One Original, the Supreme Archetype, the Christos, the Divine Idea, emanated from the Heart of the Kosmic Logos.

In progress from Sun to Sun, and eventually through our planetary series to this Earth, the Divine Idea is divided and subdivided and changed by hosts of intelligences in descending series. This procedure is inevitable, since in passing from its origin in Unity the idea more and more encounters complexity, until on this planet its variants are well-nigh uncountable.

Evil ideas have also their archetype, **not, however, an evil one**, but in fact an archetype containing what is downward division and sub-division, and alteration becomes unmistakable evil on the lower planes of this world. In the chapter "False Images" was discovered the process whereby in the Saturn evolution the image proper to the higher triad of planets is duplicated in a lower way. This Saturn image or idea is the original to which is traceable every evil idea existing among men.

Ideas originate in the male division of the human brain no more than the child originates in the seminal fluid. Ideas originate in the female division of the brain no more than does the child in the ovum. The male division already has an idea, a positive one, ac-

quired previously. The female division has also an acquired idea, a negative one. Through the union of this positive and this negative, an extraneous idea is drawn to the female division of the brain, there to be brought forth as a new-born idea.

While between the birth of a child and the birth of an idea a profound correspondence exists, an important after difference should be noted. The child comes forth an individual being, one destined for duties which more or less are to separate him from his parents. As for the idea, it remains with the parent brain or brains as one of a group of ideas undergoing unification in a way analogous to the unification of the planetary group-soul.

Physical parentage is a great and obvious means whereby men and women are drawn together in a bond destined to eventuate in the physical aspect of the planetary group-soul. Mental parentage is a means far more subtle, therefore one rarely recognized on the physical plane, but more and more obvious in posthumous life. Because of this such parents are drawn together in that after condition, and eventually in the future reembodiment, that the parent tie may exist on both the physical and the mental plane.

Master minds that group in themselves ideas worthy of a matrix in the higher planets have joined the company of those who make for the future compound Solar Group-Soul. On the other hand, those whose minds group evil ideas become parents of other evil ideas. Such men and women are joining or have joined the company that makes for an infernal group-soul, one to be disintegrated by its own interior force of selfishness.

Because as originally emanated the Divine Idea was simple, and because in downward passage it became more and more compound, we must conclude that infinite variety is to be the ordered outcome. Furthermore, those kingdoms of life which man deems beneath him contain possibilities of complexity unattainable by the human save through the compound Solar Group-Soul.

Though much simpler than our own, the Lemurian civilization reached a stage when complexity took on a decadent expression. The more intricate Atlantean civilization underwent a similar experience. The danger, aye, the destruction threatening our own great material civilization is indicated by the decadence and the catastrophe of its predecessors. That decadence is the insidious foe of complexity is illustrated by "Modernism" and "Futurism" in the fine arts, notably Music, Poetry, and Painting. Evidently these schools have created on their Kama-Manasic the elemental obsessor whose condition is a pathological one. Since humanity's task is to bring to the planetary group and eventually to the Solar one, a complex but wholly pure expression of the Divine Idea, it follows that the world of multitudinous interests is not to be shunned. Those so doing from sloth or fancied superiority are without excuse. The Idealist and the Thinker, withdrawn from the crowd, and the Saint

in his retreat are striving, consciously or unconsciously, to preserve the balance against the disturbing pull of a gross materialism. But the place of what Whitman calls the "divine average" is in the work-a-day world, there to give the Idea a varied expression worthy of the times in which their lot is cast."

H. P. B. . . .

In answer to a correspondent who asks for details as to the key-note of the evolutionary process going on in the various planets of our solar system we print the following extremely interesting article on "The Planetary Cosmic Word". This was also found among the papers left by B. S., first Guardian Chief, on her demise.

THE PLANETARY COSMIC WORD

"We have seen that the human principles for this planet are synthesized in the double thirteen or twenty-six, which number represents the creative potencies of the Word on the terrestrial plane. Twenty-six is the number proper to our planetary ruler, Master of the Seven Rays. He alone of all humanity has risen to full command of every syllable and intonation of the Planetary Word. The Solar Word, towards which henceforth he strives, the Supreme Positive of the Planetary Word, is that of the Seven Hierarchy of the Solar Logos.

The Word for the Jupiter evolution, and in possession of its ruler, is an indivisible monosyllable represented by the figure 1. It emanated from the Supreme Positive 1 of the Violet Solar Hierarchy. Union of the planetary and the Solar 1 gives the Cosmic Word of two syllables.

The Word of the Mercury evolution, and in possession of its ruler is represented by the figure 3 and contains the 1 of Spiritual Will and the 2 of positive and negative Buddhi. These, united with their Supreme Positive, the 3 of the Red Solar Hierarchy, give the Cosmic Word of six syllables.

The Word of the Venus evolution, and in possession of its ruler, is represented by the figure 5, and contains the 1 of Spiritual Will and the 2 of positive and negative Buddhi and Higher Manas. These, united with their Supreme Positive, the 5 of the Green Solar Hierarchy, give the Cosmic Word of 10 syllables.

The Word for the Saturn evolution, and in possession of its ruler, is represented by the figure 7, and contains the 1 of Spiritual Will and the 2 of positive and negative Buddhi and Higher and Lower Manas. These, united with the Supreme Positive 7 of the Indigo Hierarchy, give the Cosmic Word of 14 syllables.

The Word for the Martian evolution, and in possession of its

ruler, is represented by the figure 9 and contains the 1 of Spiritual Will and the 2 of positive and negative Buddhi, Higher and Lower Manas, and Kama. These, united with their Supreme positive, the 9 of the Yellow Solar Hierarchy, give the Cosmic Word of 18 syllables.

When occurring in the Mercury scheme the figure 2 indicated a possibility of sex division. Possibility became a probability in the Saturn scheme and a fact in the Lunar chain. Hence the Word for the Lunar evolution is represented by the figure 22 and contains the 2 of masculine and feminine Spiritual Will and the 4 of masculine and feminine positive and negative Buddhi, Higher and Lower Manas, Kama, and personal will. These, united with the Supreme Positive 22 of the Light Blue Solar Hierarchy, give the Cosmic Word of 44 syllables.

The Word proper to our planet, that of 26 syllables, united with the Supreme Positive 26 of the Orange Solar Hierarchy, gives the Cosmic Word of 52 syllables.

The division of the human Auric Egg, which occurred in the early Root Races of this Fourth Round, had precedent in the Lunar evolution. The re-union of separated hemispheres, said to be the goal of sex-evolution with us, had precedent at the culmination of the Lunar rounds. Sex-separation on the Moon-chain, as on this Earth, was foreordained, since both the sixth and the seventh Solar Hierarchies contained that which required of their planetary correspondents those characteristics whose cultivation could be brought about only through sex-separation. To put it differently, the sudden increase to 22 syllables of the Word proper to the sixth Solar Hierarchy and the further development of the Word to 26 in the seventh indicated subdivisions not found in the preceding Solar Hierarchies. Hence, sex-separation in the Lunar and the Earth humanities. Subdivision in the great Solar Hierarchies, extending from the sixth to the tenth inclusive, no doubt originated in separated Virgo, Libra, and Scorpio of the Zodiacal Circle.

The eighth planet of the series of ten ruled by our Solar Logos (See page 20 "Special Teachings") is that of the animal kingdom and those failures of this seventh planet, the animal men. Further subdivision in the great eighth Solar Hierarchy indicated necessary sex-subdivision in the eighth evolution, the scheme of which necessitates division of this hierarchy into male and female and then subdivision into positive male and female and negative male and female.

Based on material conditions denser than those of our evolution, that of Neptune in the planetary series is one degree further removed from the unifying Spiritual Will of Jupiter, hence increasingly disturbed balance and the inevitable sex-subdivision. The result is indicated by the figures 60, which contain the 4 of Spiritual Will and the 8 of male and female positive and negative Buddhi, Higher and Lower Manas, Kama, personal will, physical body, and a

physical principle unknown to our planet. These, united with negative-positive 60 of the eighth Solar Hierarchy, constitute the Cosmic Word of One Hundred and Twenty syllables. Like procedure gives for the ninth planet, that of the vegetable kingdom, the figures 68 which, with the 68 of the ninth Solar Hierarchy, gives the Cosmic Word of One Hundred and Fifty-Two syllables.

Our Masters have learned from the Higher Kumaras, and they in turn from a higher source, that in the crowning tenth Solar Hierarchy occurs another subdivision, affecting the outmost and as yet "undiscovered" world, one farthest removed from the unifying Will of Jupiter and yet the polar opposite of that kingly sphere. On the remote home of the mineral evolution the outcome of final sex-subdivision is indicated by the figure 152, which, united with the Supreme Positive of the Tenth Solar Hierarchy, gives for our Solar System the all-inclusive Word of Three Hundred and Four syllables.

Strictly speaking, the Great Word is of Three Hundred syllables plus their four connectives, those of Spiritual Will, which link our Suns and Planets to the next higher systems in the Cosmic chain.

H. P. B.

SOCIAL SCIENCE

Theosophy, Temple Teachings, and New Thought.

There is, at times of a recrudescence of New Thought, Christian Science, and Mental Healing, a tendency frequently noticeable to confuse these issues with Theosophy.

New Thoughtism and Theosophy are not the same. Mary Baker Glover Eddy and Helena Petrovna Blavatsky are two entities as different as are their philosophies. And their disciples, apostles, and martyrs are different. Occasionally an Eddyite slips over the H. P. B. camp, and less frequently a Theosophist who has a sciatica that she can't get rid of, or who has all too easily got rid of her money and wants it back again, will go over to the Mary Baker camp. But, taken by and large, the difference between the two forces persists.

Brochures or even tomes might be written on this difference. But let us boil them down to crux, a quintessence, an epitome of what that distinction is and leave it at that.

The Divine-Mental-Christian-Science, New Thought, groups use mental and spiritual forces for certain specific ends:

The Theosophist groups use mental and spiritual forces for certain specific ends:

What are those ends?

(1) New Thought offers, through a vast literature, thousands of churches, innumerable and successful teachers, reward for work done on the spiritual plane.

(2) So does Theosophy.

(1) New Thought offers health and wealth,—a successful body and a successful environment. From them is supposed to bow a successful world.

(2) Theosophy does not.

(1) The New Thinker may and is encouraged to utilize all the spiritual powers he can control or buy for the purpose of attaining for himself those ends which he himself thinks that he needs for himself for his own advantage, happiness, and success.

(2) To the Theosophist all this is forbidden.

Without taking the time and space to quote from the shiploads of New Thought literature, "Science of Health", "Unity", "Nautilus", and all the rest of them, let us take it as given that this literature preaches every kind of success to be acquired by the student through psychic and spiritual practice. Anyone who does not realize this may open any page of any New Thought publication, turn to any paragraph, and begin reading. He may continue reading till he has read the whole fifty-year literature, and he will still be reading that same paragraph. Any man who has read two distinctive, exegetic paragraphs from one Christian Science or New Thought book has read them all.

It was said that Robert Ingersoll spent his life threshing the same straw. So did Henry George. But they threshed it. So did the New Thinkers. They said it all on the first page, and then they said it over again through forty libraries full of books.

The material of Theosophy is inexhaustible, and with the discovery or comprehension of the Fourth Dimension its literature may be said only to have made a good start. A man may read in "The Secret Doctrine", "Isis Unveiled", in the works of the mystics, occultists, Rosicrucians, Theosophists, in the Temple Teachings, or in the New Physics for a whole life-time and hardly read the same thing twice. New Thought is one trail, a trail leading to a comfortable bungalow, a Buick, and sound lungs. Theosophy is every road on this planet and on all our sister planets and bespeaks and leads to the Evolution of Man.

It takes half an hour to hear everything of consequence that New Thought has to say. To hear all that Theosophy has to say takes one complete Manvantara.

But this is not enough. It remains also to be said that the two philosophies, or sciences, lead in opposite directions.

The Buddhist, Hermetic, or Christian Mystic may not get rich

by using occult power.

Christ's persecutors, while they watched Him die, summed up the difference between M. B. E. and H. P. B. in one succinct sentence:

"He saved others: Himself He cannot save!"

M. B. E. wore an eight hundred dollar ermine cloak. H. P. B. died in poverty. She would have died in poverty years sooner but for her friends. New Thought has made thousands of successful realtors, salesmen, lawyers, and speculators. Theosophy, Christ, and the service of the Lodge have brought countless people to the Potter's Field.

It is said that W. Q. Judge never permitted Theosophy, occultism, or religion to be talked in his office nor thought about such things in office hours. This means that he never used spiritual power or Lodge forces to help him "get business". New Thought attorneys practice occult methods in their profession all the time and boast of the business it brings them.

The president of the U. of C. Theosophical Club said to the writer: "I am going to be a school teacher because that's where I can get over my message".

The same day a New Thought lecturer in Berkley said, "By my method I can make you nationally and internationally famous in your profession".

The last I heard of number one he was still getting over his message. The last I heard of number two she had cleared up twenty thousand dollars in Oakland from Bay Cities business men who wanted a better automobile and a bigger house.

New Thought said to Jesus, "Cast Thyself down, and I will give Thee all the kingdoms of the earth". Jesus replied, "Get thee behind me, Satan!"

"Unity" offers to sell your real estate at a profit. Jesus had not where to lay His head. "Nautilus" will make you rich. The Temple Teachings won't. The medieval Rosicrucians took the oath of poverty: the Los Angeles mental science men take the oath of wealth.

This is not an argument for poverty. Poverty is unscientific, immoral, and disgusting. Let us all be rich. We shall be when the Aquarian Age has begun the ordination of a new race, when co-operation and economic fraternity have taken the place of New Thought get-rich-quick schemes.

Another point.

There is that old conflict between environment and Man. New Thought says that all environment comes from thought and consciousness. Materialism says that Man and his thought and consciousness come from environment. Theosophy says that Man and his environment are two halves of one contemporaneous and organic whole. When the New Thinker says, "All your environment is

the result of your thought," and when the radical determinist says, "All your thoughts and consciousness are the real result of your environment," both are wrong.

Theosophy says: "Your thoughts react in environment; your environment reacts in thought. Neither had a beginning; neither will ever end."

Let us take two instances of environment acting on consciousness. Henry Ford found his workmen spitting tobacco juice into the corners of his factory rooms. Did he preach to them or try to change their consciousness? No. He painted every corner in his factory a pearly white. Men don't spit on a pearly white floor. That ended it. A change in the men's environment changed them.

In the Ghetto of Prague the Jewish men wore long braids. The orthodox Russian Jewish women in the Ghettos of the Ukraine wore wigs. The Chinaman wore a pigtail. In New York these beards, wigs, and pigtails are discarded, and you have young Jewish and Chinese Americans who chew gum, dance tangos, and take Ph. D's at the University of New York. These beards, wigs, and pigtails had persisted for thousands of years. If environment had not changed they would have been worn forever.

Instances like these could fill all the shelves of the Halcyon library. Enough to say this: Thought will change environment up to a certain point. Environment will change consciousness up to a certain point. Theosophy and the Temple Teachings teach us to change our thoughts and to change, if possible, all the untoward circumstances under which we and our brothers live. About the cruel condition under which millions of our brothers have to spend their lives New Thought and Christian Science say nothing, nor how to change such conditions. The Temple does.

The Master who organized the Temple placed it upon two bases: The Teachings and the Land. If either fails, so does the other. He says so. Let us quote Him:

Lesson 16: "Unless the Temple can be made the refuge of the hunted, the resting place of the weary, the home of the homeless, it must fall in its mission."

Lesson 32: "He, the chela, must have learned how to reach out a brimming cup of compassion to all others in need, but he must deny himself a draught from the same cup and remain comfortless, unless some other traveler on the same path intuitively feels and supplies his need."

Lesson 12: "Some of you are frequently asked why mental healing is not openly advocated by Temple members. As well might they ask a schoolboy why he does not perform a difficult (surgical) operation or take upon himself the care of a case of typhoid fever."

Lesson 3: "It seldom occurs to the advocates of modern mental science that the exercise of the affirmative power. . . . may result disastrously to themselves as well as to such ignorant and innocent

pupils as are not content with natural evolutionary methods.”

“If, by the exercise of the power of affirmation, a man has succeeded in drawing to himself a large share of the wealth of the world, the positive forces aroused by the amassing of that wealth will bring into action the opposing or negative forces, and these will take from him something in his nature which is exactly equivalent to the wealth he has secured.”

“If one wins wealth, fame, or any other so called treasure by the method which natural evolutionary law will teach him, that is by *labor* (italics are mine), the same forces manifest, but in a far less dangerous manner.”

“The occult meaning of the sentence, ‘Thy will be done’, may be summed up in the word ‘Indifference’ as used by learned mystics. One great cause of danger in the exercise of the power of affirmation lies in the elimination of this principle and in the putting in its place the most intense desire.”

Lesson 4: “No where in literature may the two qualifications for chelaship be found more clearly defined than in the Sermon on the Mount: The poor in spirit; the sorrowing ones; the meek; the merciful; the peacemakers; the persecuted; the pure in heart. These are the children of God, the chelas of the Masters.”

—Sydney Hillyard, Halcyon, Calif.

SECRET DOCTRINE SYMBOLISM

I

“And Adam—begat a son in his own likeness, after his own image, and called his name Seth.”

After which he begets other sons and daughters, thus proving that Cain and Abel are his own allegorical permutations. Adam stands for the primitive Human Race, especially in its cosmological sense—The compound name of Jehovah, or Jah-Hovah, meaning male life and female life—first androgynous, then separated into sexes—is used in this sense in Genesis from Chapter V onwards.”

“The original meaning of Enos, the son of Seth, was the first Race born in the present usual way from man and woman, for Seth is no man but a race. Before him humanity was hermaphrodite. While Seth is the first result (physiologically) after the ‘Fall’, he is also the first **man**; hence his son Enos is referred to as the ‘Son of Man’.”

"The 'Lord' is Adam Kadmon, the 'Father' of Yod-Heva, 'Adam-Eve' or Jehovah, the son of sinful thought, not the progeny of flesh and blood."

"Cain —— is the son of the 'Lord' not of Adam." "Seth, on the other hand, is the leader and progenitor of the Races of the Earth; for he is the son of Adam; exoterically, but esoterically he is the progeny of Cain and Abel, since Abel or Hebel is a female, the counterpart and female half of the male Cain, and Adam is the collective name for man and woman. 'Male and female created He them—— and called their name Adam'."

"Verse 26 of Chapter IV. of Genesis, when read correctly, would alone give them such a right, for it calls the new Race of men—— sprung from Seth and Enos——Jehovah, something quite different from the translation adopted in the Bible."

"The verses in Genesis from Chapters I. to V. are purposely mixed up for Kabalistic reasons. After the 'Man' of Genesis I:26, and Enos, the Son of Man, of IV:26 after Adam, the first Androgyne; after Adam Kadmon—the sexless (the first) Logos—Adam and Eve once separated, come finally Jerhovah-Eve and Cain-Jehovah. These represent distinct Root-Races, for millions of years elapsed between them."

The above are excerpts from "The Secret Doctrine", Vol. II., pages 132 to 135 inclusive. They are rich in symbolic meaning, as the reader's intuition must discern.

Take, for instance, the symbolic significance of the feminine and masculine composition of Abel and Cain—Abel as the female half of the male Cain. From this standpoint what would be the meaning of the murder of Abel by Cain. Regarding this entity as a race, it could only mean the killing out of suppression of the feminine or intuitive instincts in that race by the masculine powers coming into dominating existence as intellection or reason. And is not the "mark of Cain" which the Lord put on his forehead simply the sign of development of the front part of the brain, which is the reasoning or intellectual part, and which excessive development has killed-out or stifled the intuitive or finer feminine impulses, which know without the elaborate processes of intellectual reasoning?

It will be noted that Adam and his progeny stand as symbols for races. Up to the latter part of the Third Root Race, these were all androgynous. Beginning with the race designated by the term Enos the two sexes came into manifestation, and the processes of generation accordingly changed.

There is a part of the human organism that represents, and is, the Third Root Race. This is the brain, which is an androgynous

organ. The pineal gland and pituitary body still continue on the plane of the brain the procreative processes functioned by the Third and earlier root races. These were all astral races, and the progeny of the brain are so-called mental or astral creations, which we commonly designate as thought forms or ideation.

The excessive development of the frontal lobes of the brain necessarily sacrificed those centers through which the finer and spiritual impulses occurred. The spiritual centers in the present race have, so to speak, degenerated into two very small glands now known as the pineal and pituitary bodies.

—Nemo.

FRAGMENTS

“May the Gods help that soul who so far forgets his own liability to error as to be constantly on the *qui vive* for evidences of insult or neglect by others. Only the Gods could help that soul for his selfish egotism would not allow him to seek nor to accept the help of a lesser soul. He cannot make himself believe that the seeming neglect of another may be caused by self interest instead of intentional rudeness or inattentiveness.”

—B. S.

“The most important thing is Silence. In the Silence Wisdom speaks, and they whose hearts are open understand her. The brave man is at the mercy of cowards, and the honest man at the mercy of thieves, unless he keep silence. But if he keep silence he is safe, because they will fail to understand him; and then he may do them good without their knowing it, which is a source of true humor and contentment.”

—From “OM”, by Talbot Mundy.

“My son, since the beginning of the world—and your brain cannot imagine how long ago that was—there has never been one minute when the knowledge that was in the beginning has been utterly forgotten. There have always been men who possessed and guarded the secrets, and there always will be such men. There is not a religion in the world that is not based on the tradition that such secrets do exist; there is not a philosophy that is not founded

on the ancient mysteries; there is not a modern science, however perverted and material, that is not an effort to discover and put to use some aspect of the ancient knowledge and the Higher Law."

—From "OM", by Talbot Muncy.

THE MYSTICAL MEANING OF JONAH

V.

While the Number of the Redeemed is 144,000, this symbol may be applied either to the whole race at the end of the world or to the "perfected" at the end of any given astrological Age. The race is in process of being redeemed cycle by cycle, there being at the consummation of each Age a certain number of souls who graduate from this mortal school of the earth life. We are told this very plainly in the Bible if we take a correct translation of numerous passages in the New Testament and elsewhere. In Matthew 13:39 this is plainly indicated in the part that reads, "The harvest is the end of the world." The word for world used here is **aion**, whereas the Greek for world in the New Testament is either **kosmos** or **oikoumene**. **Aion** means **age** or **dispensation** and is undoubtedly related to the Aeons of Plato and other mystics which are the first emanations of the unmanifest That. According to one writer the Logos is an Aeon. By a small amount of adaptation and wholly within the scope of symbolism an **aion** (Aeon) becomes a cycle measured by the zodiac and ruled by an Avatar. That New Testament writers held this idea is indicated at the beginning of Hebrews, "He hath spoken to us in a Son—thru whom he made the Ages." And Timothy speaks of "The King of the Ages."

In Matthew 19:16 the K. J. Version says, "Teacher, what good thing shall I do that I may have eternal life?" The Revised Version puts it, "that I may win the Life of the Ages." The word **win** indicates the evolving soul. In the Weymouth translation the Logos is represented as saying, "I will give them the Life of the Ages and never, never shall they go from my hand." This is "the harvest" of immortality won by the Soul thru the Ages of its evolution and had at the consummation of that Age wherein it receives its crown of Mastery. The phrase, "forever and ever" so frequently used in the New Testament should be translated, "unto the Ages of the Ages," or as the Latin version puts it, "unto the Age of the Ages." Such is a fraction of the evidence that Bible writers knew astrology and held to the redemption of man Age by Age and Savior by Savior.

One more point in connection with the 9. The 360 degrees sym-

bolize man's pilgrimage thru the earth life. It measures the space of his physical and soul passage. With this evolutionary span goes time; and, since man's labors and the time cycle must coincide, the same Key Number that exists in the 360 degrees is found in the time extension of the earth life. There are twenty-four hours in a day, sixty minutes in an hour, and sixty seconds in a minute. Hence $60 \times 60 \times 24 = 864$ equals 18 equals 9 . Thus 9 is the Key Number of terrestrial space and time or a sort of space-time unit.

Let us sum up these factors we have been considering in connection with man. The 864 is the Number of his "days" or time dimension; the 360 the length of his passage thru the mortal life or his space dimension; the 144 the Number of his evolvment of his expansion in consciousness; the 9 the number of his completion. If we put these all together— 864 plus 360 plus 144 plus 9 we get 1357 equals 7 . Man is compounded of Seven Principles and passes thru seven Planes of Being. This seven-fold man as the innocent or unevolved soul, who dwelt in the Edenic state, entered the physical world thru 16 , which is the Number of the Stricken Tower, or of the "fall" into generation at that time when man became Adam.

The Number of man as the evolving entity—the 9 —must not be confused with that which denotes his position in the cosmical life divisions. As the first-born of the physical his Number is 5 . He is the central sun of the first order beyond the quaternary; earth, air, fire and water. As center of this life plane his symbol is the five-pointed star. This gives man another Number; 5 plus 4 equals 9 . If we add this 9 to the above 1357 a most interesting result occurs: 1357 plus 9 equals 1366 equals 16 equals 7 ! Thus is man the terrestrial Son of the Seven Rays.

The Number history of the Pilgrim man is as follows: In the beginning he is separated from the 0 of the Spirit and becomes 1 , his symbol being 01 . In this he is still a unit; he is One, being in his entirety One- 0 - 1 , or the Three-in-One. Fashioned of the three-fold Principles of the Inner World, he passes under the law of separation and falls into the physical 4 . Thru this he emerges into Form as 5 . The 5 of his manifest being is redeemed thru the action of the Logic forces in the next number above him, which is 6 . Six, the Number of Divine Love, is the creative Number. Thru its offices he develops his Seven Principles and passes thru the Seven Planes of life. Having evolved thru these Seven Planes to a high point of development, he is weighed in the balance of the 8 , completes his evolution in the 9 , and returns to his lost divine estate. But as the evolved entity his primal 01 has become 10 .

Thru the Seven Planes of the Cosmos have been evolved the Twelve Orders of Life. These Orders are called the Twelve Tribes in the seventh chapter of Revelation. As further proof that the $144,000$ is purely a symbol, this chapter gives $12,000$ to each of the

Twelve Tribes of the Redeemed, making the 144,000, and then goes on to say: "After these things I saw a great multitude which no man could number out of every nation and of all tribes, peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes and palms in their hands; and they cry with a great voice, saying, Salvation unto our God."

If the 144,000 is the total number of the Redeemed and this number comes only out of the "Twelve Tribes of the children of Israel", who are this "multitude which no man could number", waving palms before the throne? Where do they come from? This is parallel to that question that has been troublesomely asked of the orthodox by so-called agnostics in connection with the passage in Genesis 6:2 which says, "that the sons of God saw the daughters of men that they were fair; and they took them wives of all that they saw."

If there was nobody on the earth in the beginning but the descendants of Adam and his "rib" where did these "sons of God" come from? By whom were they "begat"? Perhaps the literalists can inform us, and at the same time set forth the meaning of the Number in Genesis 6:3 which reads, (intelligently with some help) "In their going astray (i. e. suffering the "fall" into generation) they are flesh (Adam.); therefore shall his (man's) days be a hundred and twenty years."

Read literally this means that from the time man was created he was to live in the earth just one hundred and twenty years. And right on top of this biblical injunction Methusaleh lived nine hundred years. How thoughtless of him to do that! We wonder what happened to him for so overstaying his time.

Scholars think that they get along quite well with the literalistic point of view in the rest of the Bible, but when it comes to its chronology they have to admit that they can make nothing of it; its dates and time do not agree. They are beginning to guess that there may be some other key for the unlocking. There is hope.

This 120 is the mystic Twelve. In order to understand this we will consider it in connection with the full passage, a part of which is above quoted from Genesis 6:3, and in connection with the 6:2 passage also. The word translated God in this passage is, as is the case in nearly all the rest of the forty-two thousand times in the old Testament, the word **Elohim**. What is **Elohim**? In the Hebrew inner teachings we learn that there are seven Elohim and they are the creator Gods who informed and started man in his seven great divisions or families in the earth life. It is one of these seven Elohim, named Y H V H or Yaveh who is represented as speaking in Genesis 6:3 and not the God of the Universe as some suppose. After we are informed that the Sons of the Gods married the earth children,—the mystical significance of which is that the Sons brought unto the earth children certain divine faculties,—Yahveh says, "My

Spirit shall not strive with man forever, for that he also is flesh; yet shall his days, etc."

The Revised Version renders this, "My Spirit shall not abide in man forever," which is better. That is to say, the time will come when Yahveh's work of preparing man for his subsequent labors in the earth life will be completed and he will withdraw, leaving man to work out his earthly destiny. This was at the time when man became a self-conscious being; when, by the "marriage of the Sons of the Gods with him, he became "as one of us", knowing the difference between good and evil and consequently having the power to choose the one or the other. Thus equipt he was ready to begin the grand experiment of building the earthly Tabernacle of the Divine Conception out of the cosmic forces of Light and Shadow. From that time his days in the earth life should be "a hundred and twenty years".

The Twelve Tribes referred to and are inseparable from the Twelve Signs of the Zodiac and the above Twelve, disguised as the "hundred and twenty years"—120—is the same. As noted, each of these Signs represents a grand cosmical division of consciousness or Order of Life, and each division has its subdivisions, making the 12 Higher and the 12 Lower or the 144. The 12 Lower divisions differentiate into a myriad-lived multiplicity of being. These differentiated orders are "the multitude" that are saved with, or within the Twelve Tribes.

The passage of man thru the earth life as a self-conscious entity, knowing good and evil and battling with the dark for the birth of his own Divine Self, must achieve the Twelve States of Consciousness or cycles of evolution. He must experience and know the Twelve Orders of Life. This is his "hundred and twenty years" in the earth. So much for Number.

—Frederick Whitney.

(Continued)

NO ROOM AT THE INN

"From an excerpt hanging on the walls of The Wayside Inn:—

Did you ever stop to think of the tragedy of the little hotel at Nazareth in Palestine—the "Inn"?

The parents of Jesus of Nazareth knocked at its doors, and could not come in. It might have sheltered the greatest event in the history of the world—the birth of Jesus; and it lost the chance.

Why? Why was Jesus of Nazareth born in a stable? Because the people at the Inn were hostile or vicious? Not at all, but the

Inn was full—every room was occupied by people who had money to pay and who must be served—it was full of Business.

There was “no room at the Inn”.

We know men whose lives are like that Inn.

In a little village church-yard in England there is this inscription: “Here lies Peter Bacon, born a man and died a grocer.”

Take care that it is not written over you, “Born a man and died a Business man.” Make good, but do not sacrifice, in making good, the gifts of life that are best.

Take care this year to have time for something besides Business—for your family, for good books, for an occasional hour when you merely walk under the stars and think.

For in Nazareth, two thousand years ago, there stood a little Inn. And, behold, it was so full of Business that the greatest event in the world knocked at its doors and could not come in.”

“Passed along” by Julia U. Welton, Bristol, Conn.

TEMPLE BUILDERS LESSON 195

TRYING TO BUY A BABY

One day, when I was riding in a train on my way home from Halcyon, there was a dear little baby right across the aisle from me. It was a very little baby. I guess it was four or five or maybe six months old. I am a very solemn old man with spectacles and I don't know much about babies. We never had but one at our house, and that was so long ago that she grew up and has been in China and Japan and the Philipines and the Hawaiian Islands. And now she is traveling around away off on the other side of this big continent of America. And she isn't a baby any more, though she still calls me “Daddy”. But the baby I am telling about was just a little baby and its father and mother just loved it and loved it. And I looked across the aisle and watched them love it, and I just loved it too. So would you unless you are an older and blinder and crosser old man than I am. I don't think you are or you would not be reading this story.

Now this baby was not only a little baby but it was such a good baby. And it would wrinkle up its little nose and laugh, and it would kick up its little feet. When it grows up I hope it is handsome like its father and not homely and solemn like me. Some fathers don't seem to be much good at taking care of babies, but this one was. And I tell you he just looked after it every minute, and he took the best care of the baby's pretty little mother too. She was not big and strong like the handsome father, but she looked as if she were just the nicest kind of a mother for babies to have. They made a very pretty picture, the big father and the dear mother and the wee

baby. I think it was their very first baby and they seemed to think it was the most wonderful thing in the world. The train was passing through some wonderful mountains and almost everybody was busy looking out the windows so as not to miss any of the lovely sights to be seen in every direction. But this big, young father and this dear, young mother just couldn't see anything half as lovely in the steep mountain sides or deep mountain gorges as in that wee baby. And do you know, I would look out the windows at the scenery for a while and then the first thing you know I was just watching that baby too. So would you, it was such a dear baby.

Well, after a while I was looking out the window, and I heard a funny little voice say:

"I've got a nickel. I'll give my nickel for your baby."

I looked across the aisle and there was a little bare headed boy about five years old, and he had a five cent piece in a rather dirty hand and he was holding it out to buy the baby with. But, do you know, they wouldn't sell that baby for a nickel. So the little boy went back to his mother's seat looking very disappointed. He kept real still for a while, and then he came back and he said:

"I've got a puppy. I'll give my puppy for the baby."

But they wouldn't trade the baby for a puppy. So the little boy ran back to his mother looking very much puzzled, because he thought his puppy was about the finest dog that ever lived, and he would never have thought of letting anybody in the world have him, only he did want to buy that baby. This time he was still for quite a while, trying to think how in the world he could buy that baby. And after a while I saw him come back and he said:

"I've got a baby pig. I'll give my pig for the baby".

Now I was feeling pretty sorry for that boy, and so were the young father and mother, but the baby just kicked its legs up in the air and laughed. The dear, little mother laughed too, but it was a dear, little laugh, and I thought I almost saw some tears in her eyes, even if she did laugh. And she said:

"Oh no! We can't sell the baby".

Then all of a sudden the little boy just ran back to his mother, and I thought he was going to cry. I sort of wanted to cry myself. It is pretty tough on a fellow when he is willing to trade his pet pig for a baby and the folks won't trade. Not every fellow has a pet pig, and if he had he wouldn't be trading it off for just anything.

But what could the young father and mother do? They couldn't sell their own wee little baby that was the most wonderful thing in the world. And I guess I wouldn't either. Neither would you, unless you are a lot older and solemn and crosses than I am. And I know you are not, for I have been at it so long that I am just about the best of that kind that there is anywhere in all the world. Just the same, I hope that little boy does get a baby some day. Don't you?

—Dr. G. M. Little.

The Temple Artisan

Published bi-monthly by THE TEMPLE OF THE PEOPLE.

Subscription, \$2.00 for 12 Issues.

Single Copies, 20 Cents.

Entered as second-class matter July 1st, 1908 at Post-office, Halcyon, Calif.
Address all communications to THE TEMPLE ARTISAN, Halcyon, Calif.

EDITORIAL MIRROR

“The higher purpose, the aim of all those who are true Templars was and still is the preparation of a place where it might become possible for the over-shadowing Christ to enter and send forth the Message which the world has waited for so long. Such a place requires quiet, concentration, aspiration, unified endeavor, faith in each other and in the common purpose. These are essentials, all else is non-essential.”

—Extract from an interview by Master Hilarion.

“Relative to the message that we sent you in a recent letter, (See above—Editor) I will say that the fundamental idea is “the preparation of a place where it might become possible for the over-shadowing Christ to enter and send forth the Message” to the world. This does not necessarily mean that every Temple member must come here, because they can work away from here in helping us to prepare such a place by making it a real Center toward which their heart force and aspiration and their help may go. When Karma and circumstances permit, of course, it is well for them to be here in person. The fundamental thing is for their heart force to be here, even though they may be thousands of miles away. In fact, we need the outposts, so to speak, the line of the circumference of the circle to which the Forces from the Center may radiate and the forces between the Center and the circumference go to and fro. As long as members at a distance keep attuned they are helping to do just what is set forth in the message, because it is not time nor place nor form that is the Central thing but the state of consciousness that we are in; and if we are in the same state of consciousness we are all together irrespective of place and time.”

—Extract from letter by Dr. W. H. Dower to a distant member.

“It would be well indeed if all members of the Temple should consciously turn their thoughts to him at least once each day and

send Him love and gratitude, for in the conscious effort and intent inheres the power that He may use in the Great Battle with the destructive forces of the lower self of humanity. We, His chosen disciples, should never forget that each hard won victory over the lower elements of our personal self is a promise of a greater victory, for it makes of us that which we must become, vehicles for the transmission of the Avaratic Force to the human race."

—Extract from a letter by B. S. to one of the inner Orders of the Temple.

We are entering the Avaric Cycle. We are, in fact, on its threshold. And the key note that this Avaratic Force will strike is summed up in the word **Unity**. From inner spheres the unifying Force will go forth and bring all humanity together in bonds of brotherly love and fellowship. This great unifying Force will tend to level all distinctions between races and peoples and in society and will sound the synthetic key note for religion based on the eternal verities, and from these essentials will give an outer basis to all things in accord with Natural and Divine Law. Those whose eyes and ears are open can see the scenes and hear the sounds of the coming of this Great Unifier.

—W. H. D.

ARTISAN APPRECIATION

We are receiving many words of commendation of the magazine from members and subscribers, of which the following are samples:

"As I think so much of the Temple Artisan and Family Letter, I want you to get this in time so that I won't lose them."

"The news from Halcyon is most gratifying. The magazine is becoming better and better. Allow me to congratulate you."

"I must add my tribute to the Artisan. I have several times asked myself the question, 'If I could have but one magazine to subscribe to, which would it be?' There is only one answer—the Artisan. This last number is excellent."

"I agree with the member who recently wrote that he considered the Artisan better than it ever was before. It seems to me that for either a beginner in Theosophy or an advanced Theosophist, it is all that could be desired. My mother reads it to me, and many of the articles I have her read to me more than once. Indeed, some of them, especially in the Blavatsky Department, can be read many times, taking a single paragraph or even a sentence or two each time."

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