

The Temple Artisan

OCTOBER, NOVEMBER, 1925

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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?

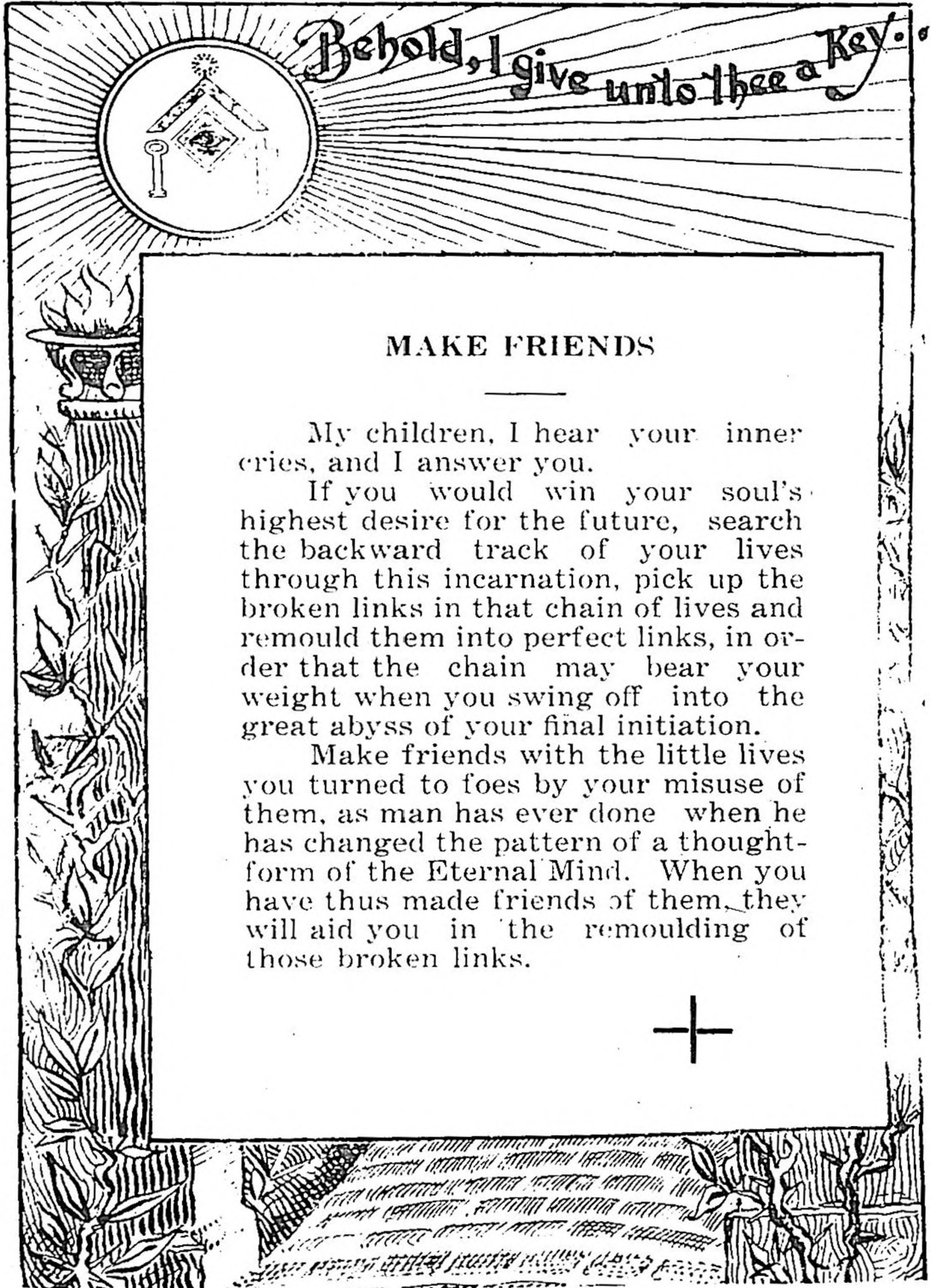
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Behold, I give unto thee a Key.

MAKE FRIENDS

My children, I hear your inner cries, and I answer you.

If you would win your soul's highest desire for the future, search the backward track of your lives through this incarnation, pick up the broken links in that chain of lives and remould them into perfect links, in order that the chain may bear your weight when you swing off into the great abyss of your final initiation.

Make friends with the little lives you turned to foes by your misuse of them, as man has ever done when he has changed the pattern of a thought-form of the Eternal Mind. When you have thus made friends of them, they will aid you in the remoulding of those broken links.



FAITH

There is no unbelief.
Whoever plants a seed beneath the sod
And waits to see it push away the clod—
He trusts in God.

Whoever says, when clouds are in the sky,
"Be patient, heart, light breaketh by and by",
Trusts the Most High.

Whoever sees neath winter's friend of snow
The silent harvest of the winter grow,
God's power must know.

Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.

Whoever says, "Tomorrow; the unknown,
The future", trusts the Power alone
He dares disown.

The heart that looks on when the eyelids close
And dares to live when life has only woes,
God's comfort knows.

There is no unbelief,
And day by day and night unconsciously
The heart lives by that faith the lips deny,
God knoweth why.

—Buhoir.

THREATENED ELIMINATION OF GOD AND RELIGION

It is no uncommon thing for a member of a religious organization or orthodox church to confuse the principles and laws upon which the organization has been founded with the theories or acts of some official or other member of the same body and threaten withdrawal from the body. If some personal grievance alone is responsible for the withdrawal of that member from the body and for his repudiation of his obligations, he is apt to become good material for the exploitation of certain classes of atheists or materialists who are, as they express it, "out for the elimination of God and all religion". The first and foremost religious obligation of that one is the maintenance of those principles and laws, and nothing or no one should be permitted to conflict with them. If he holds to a personal grievance, a hatred for the offender will almost invariably result, and hate will vitiate and weaken or kill the natural religious instinct in man.

There have recently sprung up in many lands large bodies of men and women who have destroyed that natural religious instinct as a result of hatred for other men or institutions, and who have become a menace to all religious bodies.

Denial of the existence of God is the main factor in the destruction of the religious instinct of the soul. This instinct has developed in man as a result of the soul's intuitive perception of the relation which actually exists between the divine and human nature of man—the relation between God and man. With the denial of that relationship by humanity in general it would indeed become "the great orphan" that it is sometimes termed. No man can measure the injury which may result to a people who have repudiated that relationship. It is not surprising that those who have so killed out that natural instinct should feel impelled to associate together in order to endeavor to prove their own contentions to themselves and, if possible, prove them to the world in general. It can never be possible to do so from the universal view point. It is only in certain individual cases that such arguments can avail. The Bible, the Vedas, the Upanishads, and many other sacred works upon which great religions have been built up convey the same idea in relation to the existence of a Supreme Being. Too many millions of human beings in different parts of the world are devoted to the deep spiritual truths enunciated by the Great Souls who have given these systems of religion to the world to make possible the elimination of revealed religion by the comparatively few who have set out to destroy it.

Of you individually and collectively to whom I speak I would ask, are you willing to accept a theory that the most highly developed and spiritually evolved people of the present age should be violently transferred to Devachan or some other state of life to gratify the hate of the comparatively few? This is practically one object

of the irreligious, unmoral elements of the present humanity who desire to eliminate God and religion from the earth. Disguise it as they may, their primal intention is the unlawful seizing of all the material means and advantages gained by the labor of the moral and religious classes of people.

When you think of the present day worship of the "God of Mammon" by the masses of mankind and the apparent indifference of the same to the religion of their fathers, does it not strike a discordant note in the symphony of your soul and make you realize that a vast responsibility is resting upon you to help to meet and conquer the destroyers of belief in God and in the religion which has been founded upon Divine Law?

Unless you have destroyed the bridge between your soul and body, you cannot eliminate your belief in a Supreme Being, a God, whether that belief is based on a personal God, a Hierarchy of Divine Beings, or upon the Higher Self of each one. The law of evolution alone would compel your belief in such a Being, if you accept its decrees.

The time is coming when you will be compelled to affirm or deny your belief in that Supreme Being. "The First Born Son of God", the Christ, will appear in concrete form again, when His cycle opens, as it has appeared again and again in the past; but this time it will be infinite in expression of the radiance of His Selfhood, the center of the effulgence of Divine Love. Even in such a limited expression of the truth as is contained in this message, does it not help you to realize that it will be something more than an abstract principle that will speak to the soul in no uncertain tones when the words "My Child" shall fall on your ears on the day of your last Initiation? It requires something more than a dissertation on abstract principles to bring home to your soul the truth that there is actually a Supreme Being who is in a definite relation to you and all created things, and that something is the silent voice in the soul which I have here termed the religious instinct, the recognition of that relationship and desire for conscious service.

H—[]

Addendum

The universal emotional aspect of the religious instinct is transmitted to individual intelligence by the Divine Hierarchies as an effect of increased vibration in a definite center or area of the physical brain. This center is the bridge between mind and matter—the area in which are located the pineal gland and pituitary body. Concentration on any religious subject will cause a rapid vibration in that particular area of the brain, and similar vibrations can even be transmitted to a like center in the brain of another by the one in concentration.

—B. S.

THE WORD AND THE TOUCH

Many, many souls are waiting in the world today for just the touch, just the word, that would bring them to this Center, and the word is not spoken! The time goes by and nothing is done to follow the directions I have given to all concerned. If any words or acts of mine could awaken Temple members, at a distance particularly, to the knowledge of the danger they are in by such a careless misuse of the privileges given them, I should consider myself particularly favored, but in my own case, as in that of many others, the conditions are such that I cannot make them hear. They have blinded their eyes and closed their ears to everything that does not bring them material possession.

I say that there is a greater need for effort on your own part. Wherever sorrow or tribulation have done their work in the world and softened the hearts of people, there is an opportunity for you to take a message from me. It matters not whether you have ever seen that person in your present life or not, the very fact that you have been drawn to a consideration of that person's need shows that there is a karmic connection between you, and you have a duty toward that person. Whether you are thus aroused by a notice in a daily paper, or whether it comes to you from some other source, your duty is there. You will not have to seek far for the message that you should give. It is written in your own heart. Whether that message may seem to fail of its results immediately or not matters little. The connection is made and help given thereby.

H--[]

A LESSON IN VISION

A disciple of the White Lodge knelt on the center of a plateau crowning a high mountain in the midst of a vast plain. Bare of vegetation, desolate, the mountain stood a symbol of a lonely soul awaiting incarnation.

With arms outstretched toward the sky in an agony of pleading, the disciple prayed for light and understanding of the world-old problem of human life. Suddenly the skies seemed to open and roll back on either side, leaving a path distinctly visible, and swiftly down the path to a point near which the disciple stood came the figure of a godlike man, a being known among his own kind as "The Father of the Waters".

Seemingly unobservant of aught else, the latter fixed his eyes upon a protruding rock near by, from the side of which issued a tiny stream of clear water, and in an unknown tongue uttered a command in loud, clear tones, when there suddenly appeared at the mouth of the spring a human form partially veiled in sparkling mist-like substance.

Without speaking, the Great One pointed to a spot on the horizon where was forming and disappearing scene after scene of some individual life experience which seemed connected with the kneeling disciple and the misty form near by. The series of visions closed with a scene representing the same mountain upon which all three were standing, but changed beyond all recognition. It was now transformed, nay, transfigured—just one great glory of light and color, sparkling streams, delicate hued verdure, and flowers. Pointing to the pictured mountain, the Great One spoke, to all appearance addressing both of the other forms as one person, saying,

"This shall be thy reward for service done."

Quivering with joy and gladness in the light of a swiftly rising sun, the little stream, which now seemed to have absorbed the form which had been called from its source, gushed forth swifter and swifter, running and dancing down the bare face of the mountain, its waters constantly augmented by other small streams, evidently brought forth from their hidden source at the call of some mysterious Nature force. Growing constantly in power, in size, in depth, the once tiny spring now became part of a great rolling river. Here and there along its course slight depressions on the rocky surface made place for lesser streams, which tore themselves away from the main body and flowed out, around and down all sides of the mountain.

Even as one of the two watched, the rocks were covered with verdure. Beautiful flowers budded and bloomed. Insects and brilliant colored song birds buzzed and sang and mated. As far as the eye could reach beauty and joy past telling reigned supreme, when suddenly a small black rock no larger than a man's hand appeared in the middle of the river. Around the rock the waters surged and roared and ate into the earth beneath in a mad effort to dislodge the rock. Little by little more of the surface of the rock appeared; lower and lower fell the waves of the mighty river; until at last, with a hissing sound that pierced the air, the rock was dislodged; and into the open space so made poured the waters, disappearing at length into the bowels of the earth.

The now fierce sun and the hot dry winds soon blasted all the vegetation. The birds and insects drooped and fell to the ground dead. Riven and desolate, swept clean of all living things save for the still kneeling form, stood again the vast mountain. From the lips of that one came the cry,

"O Mighty One, Father of the Waters, speak to me. Unravel the great mystery e'er I too die."

A voice from afar answered the petition almost immediately, saying, "My child, the soul of the little spring is thine own bright soul, fresh from the heart of God. The mission of peopling and making glad the once bare rocks of the mountain—thine own life field—of tilling the earth and bringing forth all its hidden glory, is to be thy life work. It is now but in privation of form. The black rock in the river is thy supreme test—the pleading of the world, the flesh, and the evil thereof in the form of the tempter, thine own lower self.

It remains to be seen whether the great river will rise in thy nature, rise silent, sure, and powerful enough to flow swiftly over the epitome of evil—the lower self—symbolized by the black rock, until it has worn down the surface of the rock to the level of the river-bed, where Karma has decreed it should ultimately lie, in order that it should be powerless to interrupt the passage of the waters, or whether ignorance, self-deception, passion, or self-gratification will blind the lower self and that river will be permitted to tear out and clasp close in its embrace the black rock, over which the glamour of illusion rests to such a degree as to enable it to deceive the waters in regard to its nature and its final mission in life, while they rush on to be forever lost in the depths of the under-world laid open by the tearing out of the rock, bearing that rock with them.

Child of mine, wilt thou people and make glad the surface of that great mountain in the days that are to come by means of the waters of thine own soul, making safe and useful the myriad lives now crowding the mountain's aura, or wilt thou leave the great work to be done by others and go out on the fouled stream of sensuality, crime, and cruelty now sweeping over the earth, tearing out the rock of thy human nature that thou mightest save for its real mission underneath the waves of sentient life, and bearing it away on the crest of those waves until it is swept by the power of the unrestrained waters to the depths of the underworld?

The choice is thine."

—Francis A. La Due.

(An old hitherto unpublished paper.)

"My son, there is no such thing as sacrifice, except in the imagination. There is opportunity to serve, and he who overlooks it robs himself. Would you call the sun's light sacrifice?"

—From "OM" by Talbot Mundy.

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.

Question—Please tell us something about Lemuria and Atlant-

We have selected a few quotations from "The Secret Doctrine", from which it will be seen that each root race has as its habitat a new continent ranging from the cradle of the first root race, the "Sacred Land" (sacred, perhaps, because it was so tenuous and impalpable as to be composed of spirit rather than of matter) down through denser and more dense continents to the most material, and thence upward again to the spiritual, each race purifying and transmitting a continent in its evolutionary sweep.

On page 6, Vol. II, of the new edition of "The Secret Doctrine" we read that the continents on which dwelt the four great races which preceded our "Adamic" race were as follows:

I.—'The Imperishable Sacred Land.' The reasons for this name are explained as follows: This 'Sacred Land' of which more later on—is stated never to have shared the fate of the other continents, because it is the only one whose destiny it is to last from the beginning to the end of the Manvantara throughout each round. It is the cradle of the first man and the dwelling of the last divine mortal, chosen as a **Sishta** for the future seed of humanity. Of this mysterious and sacred land very little can be said, except, perhaps, according to a poetical expression in one of the Commentaries, that the pole-star has its watchful eye upon it, from the dawn to the close of the twilight of "a day" of the Great Breath.

II.—The 'Hyperborean' will be the name chosen for the Second Continent, the land which stretched out its promontories southward and westward from the North Pole to receive the Second Race, and comprised the whole of what is now known as Northern Asia. Such was the name given by the oldest Greeks to the far off and mysterious region, whither their tradition made Apollo the 'Hyperborean' travel every year.

III.—The third Continent we propose to call 'Lemuria'. The name is an invention, or an idea, of Mr. P. L. Sclater, who asserted, between 1850 and 1860, on zoological grounds the actual existence, in prehistoric times, of a Continent which he showed to have ex-

tended from Madagascar to Ceylon and Sumatra. It included some portions of what is now Africa; but otherwise this gigantic Continent, which stretched from the Indian Ocean to Australia, has now wholly disappeared beneath the waters of the Pacific, leaving here and there only some of its highland tops which are now islands. Mr. A. R. Wallace, the naturalist, 'extends the Australia of tertiary periods to New Guinea and the Solomon Islands and perhaps to Fiji', and from its marsupial types he infers 'a connection with the Northern Continent during the Secondary period', writes Mr. C. Gould in '**Mythical Monsters**', p. 47. The subject is treated at length elsewhere.

IV.—'Atlantis' is the Fourth Continent. It would be the first historical land, were the traditions of the ancients to receive more attention than they have hitherto. The famous island of Plato of that name was but a fragment of this great Continent. (See '**Eso-
teric Buddhism**').)

V.—The Fifth Continent was America; but, as it is situated at the Antipodes, it is Europe and Asia Minor, almost coeval with it, which are generally referred to by the Indo-Aryan Occultists as the fifth. If their teaching followed the appearance of the Continents in their geological and geographical order, then this classification would have to be altered. But as the sequence of the Continents is made to follow the order of evolution of the Races, from the first to the fifth, our Aryan Root-Race, Europe must be called the fifth great Continent. The Secret Doctrine takes no account of islands and peninsulas, nor does it follow the modern geographical distribution of land and sea. Since the day of its earliest teachings and the destruction of the great Atlantis, the face of the earth has changed more than once. There was a time when the delta of Egypt and Northern Africa belonged to Europe, before the formation of the Straits of Gibraltar, and a further upheaval of the continent, changed entirely the face of the map of Europe. The last serious change occurred some 12,000 years ago, and was followed by the submersion of Plato's little Atlantic island, which he calls Atlantis after its parent continent. Geography was part of the mysteries, in days of old. Says the **Zohar** (iii, fol. 10a): 'The secrets (of land and sea) were divulged to the men of the secret science, but not to the geographers.' "

On page 141, Vol. II, we find the following:—

"The 'Deluge' is undeniably an **universal tradition**. 'Glacial periods' were numerous, and so were the 'Deluges'; for various reasons. Stockwell and Croll enumerate some half dozen Glacial Periods and subsequent deluges—the earliest of all being dated by them 850,000 and the last about 100,000 years ago. But which was **our Deluge**? Assuredly the former, the one which to this date remains recorded in the traditions of all the peoples, from the remotest antiquity; the one that finally swept away the last peninsulas of Atlantis, beginning with Ruta and Daitya and ending with the (com-

paratively) small island mentioned by Plato. This is shown by the agreement of certain details in all the legends. It was the last of its gigantic character. The little deluge, the traces of which Baron Bunsen found in Central Asia, and which he places at about 10,000 years B. C., had nothing to do with either the **semi-universal** Deluge or Noah's flood—the latter being a purely mythical rendering of old traditions—nor even with the submersion of the last Atlantean island; at least only a moral connection. Our Fifth Race (the non-initiated portions), hearing of many deluges, confused them, and now know but one. This altered the whole aspect of the globe in its interchange and shifting of land and sea."

Elsewhere we read—

"The apes are the only species among the animals which has gradually and with every generation and variety tended more and more to return to the original type of its male forefather—the dark gigantic Lemurian and Atlantean."

Page 220, Vol. II, says: "The 'Sons of God' and the 'Sacred Island'. The legend given in Isis in relation to a portion of the globe which science now concedes to have been the cradle of humanity—though it is but one of the **seven** cradles, in truth—ran, condensed, and now explained, as follows:—

"Tradition says, and the records of the **Great Book** (the Book of Dzyan) explain that long before the days of Ad-am and his inquisitive wife, He-va, where now are found but salt lakes and desolate barren deserts there was a vast inland sea, which extended over Middle Asia, north of the proud Himalayan range and its western prolongation. An island, which for its unparalleled beauty had no rival in the world, was inhabited by the last remnant of the race which preceded ours."

"The last **remnant**' meant the 'Sons of Will and Yoga', who, with a few tribes, survived the great cataclysm. For it is the **Third** Race which inhabited the great Lemurian continent, that preceded the veritable and complete human races—the Fourth and the Fifth. Therefore it was said in Isis that—

"This race could live with equal ease in water, air, or fire, for it had an unlimited control over the elements. These were the "Sons of God", not those who saw the daughters of men, but the real **Elohim**, though in the oriental **Kabala** they have another name. It was they who imparted Nature's most wondrous secrets to men and revealed to them the ineffable and now lost "word".

The 'Island', according to belief, exists to the present hour, now as an oasis surrounded by the dreadful wildernesses of the great Desert, the Gobi—whose sands 'no foot hath crossed in the memory of man'.

"This word, which is no word, has travelled once around the globe, and still lingers as a far-off dying echo in the hearts of some privileged men. The hierophants of all the Sacerdotal Colleges

were aware of the existence of this island; but the "word" was known only to the **Java Aleim** (Maha Chohan in another tongue), or chief lord of every college, and was passed to his successor only at the moment of death. There were many such colleges, and the old classic authors speak of them.

'There was no communication with the fair island by sea, but subterranean passages, known only to the chiefs, communicated with it in all directions.'

On page 250, Vol. 11, we read that the last remnants of the great Continent of Atlantis sunk 850,000 years ago, also that "during the middle period of the Lemuro-Atlantean Race, three and a half Races after the Genesis of man, the Earth, man, and everything on the Globe was of a still grosser and more material nature (than previously), while such things as corals and some shells were still in a semi-gelatinous state. The cycles that intervened since then have already carried us onward, on the opposite ascending arc, some steps toward our dematerialization, as the spiritualists would say."

Note: Referring to articles on "Ideas" and "The Planetary Cosmic Word" printed in our June-July issue, we have just discovered that these articles first appeared in a volume entitled "The Heart of Things", published by E. C. Farnsworth. Evidently the copies of them we found had been sent to B. S. by some person for her opinion on them.

THE MYSTICAL MEANING OF JONAH

VI

The twelve disciples of Jesus, he himself making the thirteenth as the sun—Son—, in the symbology correspond to the twelve signs of the Zodiac which, as we see, symbolize, and in actuality are, the "abiding places" of the Twelve Orders of Life. When one becomes a conscious disciple of the Christ he has entered the cycle of his sonship with God, which means that he has entered upon the last lap of his conquest of mortality, the end of which is spiritual rulership. That the New Testament writers understood this is plainly indicated in Matt. 19:28 where it says:

"Verily, I say unto you that ye who have followed me, in the regeneration, when the Son of Man shall sit on the throne of his glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel."

There is no historical evidence whatever that there ever were twelve tribes of the Isrealites. It has been pointed out by many writers that these twelve tribes are the twelve signs of the Zodiac, Jacob having had eleven sons and one daughter, the daughter—Dinah—being the sign Virgo. This is plainly indicated by the story that Dinah's virginity was violated by Issachar. Issachar was the ninth son of Jacob, and the ninth sign of the Zodiac is Sagittarius, whereunder the angel is mated with the beast. The nickname applied to Issachar is Hamor, the jackass, which is a direct reference to the Centaur of the sign Sagittarius.

In this passage from Matthew it is implied that each soul wins its crown within a particular sign, possibly passing into Mastery within the sign under which it first incarnated. It never changes the sign of its mortal nativity during its cycle of incarnations, just as it does not change the Ray of its spiritual nativity during a Manvantara, tho it passes thru all Rays and all signs.

In Rev. 5:5 we read: "And one of the eides said unto me, Weep not; behold the Lion that is of the tribe of Judah, the Root of David, hath overcome to open the book and the seven seals thereof."

If it be true that we come to sit upon one of the twelve thrones by winning the last initiation under the sign of our mortal nativity, here is an astrological indication that Jesus made his ascent under the sign Leo, whose month is August. If the passage in Matthew be taken as it seems to imply, August would be Jesus' birth month. The December date set for his birth is solar myth pure and simple. But this astrological reference so corresponds to the solar myth that places his birth in December and his resurrection at the Vernal Equinox, from which he "ascended into heaven" in the full glory of the Summer Solstice, that it may have no historical reference to his birth sign or birth month, tho for every symbol there are several keys. It is rather a rule in mystical writing that if a seeming historical fact is stated we are expected to look within it for the symbol, and if a symbol is stated we are expected to find its reference to either historical or material fact. At any rate, the subject matter in both of these passages is astrological and likewise evolutionary.

In all this we have apparently digressed widely from a commentary on the story of Jonah and the "whale". But the digression is more apparent than real, as a moment's reflection will prove, especially if we eliminate the "whale".

When Jonah preached the good tidings in the city of his discipleship and the people of Eve gave heed, the record says that they "believed God and they put on sackcloth and ashes". It goes on to say, "And the tidings reached the king," and he fasted and put on sackcloth and ashes. Then he issued this most peculiar and interes-

ting proclamation. "Let neither man nor beast, herd nor flock taste anything; let them not feed nor drink water; but let them be covered with sackcloth, both man and beast, and let them cry mightily unto God."

What a ludicrous sight there must have been in the city of man's provoking rib when the dogs wore sackcloth and ashes; when the donkeys sat on their hunkers and brayed and the cows stood on the hilltops and bawled mightily unto God because they were so wicked; when the geese that cackled at four P. M. and woke the king stood and wept before the choice puddle they had no heart to swim in; when the camel that lit his master's arm sobbed against the city's gatepost over the violence that was in his mouth; and the temple mouse sat on the door-step and sobbed in fitful squeaks over his sins of commission against the temple furniture. Alas, alas, it was a sorry day amongst the lesser humanity in the olden city of Nin! Provided we accept the interpretation of the literalists.

If we do accept it there is no escape, unless the animals did not know how to don sackcloth and ashes and weep over their sins just as animals would not know today, or else they rebelled and so saved the faces of the literalists. But there is no such fortune. The author of Jonah pursues his record to the penitent end. He goes on to say, "And God saw their works that they turned from their evil way! There is no question about it; they all—man, horse, dog, sheep, and donkey—worked the works of penitence. But what does it mean?"

In order to answer this we shall have to inquire into the relationship between man and the animals. If the relationship were as remote as orthodoxy would have it, man being a creation unique, wholly separate from all else, then we must have found the joker at last in the story of Jonah. But the Secret Doctrine informs us that the relationship is rather close, and with this instruction the known physical facts agree. It is an evolutionary relationship; but man did not come from the animals, as material science would have it.

How could a cell of protoplasm look down the million ages before it and know to become a man? The proposition that it could and did is born of such a vacuity in perception as would disgrace a kiddie. He at least knows that his feet are not walking him; he is doing the walking. If a cell of protoplasm is to become a man, and that by a succession of perfecting steps over millions of years, perforce the Power of the Man must transcend the protoplasm. In which case Reality is not protoplasmic; it is Human. In short, Man is one Entity of an entitised, universal, and immortal Life, clothing Itself in myriads of forms in the realms of mortality.

In the earth life the Man Mind is the King Mind. Its roots and branches penetrate all the realms of nature, and between it and the animals there is a most intimate life relationship—a brotherhood separated by a line of demarkation very thin in some instances and very thick in others. The striking and thoroughly proven parallels

in anatomy between man and the animals make this evident, to say nothing of the striking parallels in traits of character.

There is room only to touch on this point here and on the question of special creation vs. evolution which is raised by it. Theosophy rejects both, in the forms held by their proponents, but combines the salient features of each in a two-fold concept. There is enough evidence of special creation in the Bible to satisfy the theologians, but the implications in connection with the passages carrying it are a closed book to the theological mind. As to evolution, at least one Bible writer has been mindful of an evolving soul in man, as we discover in following the fortunes of Jonah. In fact, the whole story of Jonah is strung on the cord of an evolving humanity.

If we assume that the animals came from man, or that Man, the Immortal Life, came from or, rather, thru the animals, leaving in either case the lower traits in the higher life form, it follows that before man can pass thru the cycle of redemption, which is the 40 Days of the Spiritual Man, and enter into Nineveh, the City of The Soul, he must sacrifice these traits passion by passion, animal by animal, as it were, at the call of Jonah, the Christ-conscious man. That is what the author of Jonah is talking about. It is what makes sense out of what is otherwise nonsense, taking the story as it reads literally.

These "animals" are the "beast" of John's Revelation, and they must be literally starved out, denied the food of materialization and the waters of generation, that the Son of divine knowledge be born in man. This is why the proclamation of the king that the animals were not to "feed nor drink water."

Such is the meaning of the sacrifice of animals in the mysteries. It never has had the slightest reference to the slaughtering of the dumb beasts. That practice, as evil and repulsive as meaningless, has grown up amongst religions and peoples when the true meaning has been lost and the decadent forms taken hold of by dug-pa. It has been launched and perpetuated in response to the desires and appetites of that very lower man, "the beast", who should be sacrificed to the Spirit.

Nothing has been more degraded and misunderstood than the mystical blood sacrifice. It has nothing whatever to do with the murder, by crucifixion or otherwise, of animal or man; that is crime pure and simple. The blood stream is the carrier of the mortal man; in it he lives, moves and begets his kind. For this reason the Rabbis called Adam "the blood of the world." In the blood stream are carried man's passions, his desires, loves, hates physical peculiarities, traits of character and diseases. It is Adam's sea of mortality, lying on the physical plane. Because of his inherent nature and because of the inescapable necessity for his redemption by transmutation, the mortal man is at unceasing warfare with the Divine man.

(continued)

—Frederick Whitney

CONVENTION PROCEEDINGS

(Continued from August-September Number)

Sunday Evening Session

A meeting of the Order of the 36 was held in the Memorial Temple, consisting of the regular annual services with initiation.

Monday Evening Session

A meeting of the Order of the 28 was held, with the regular annual services of that Order, including initiation of several candidates into said Order.

Tuesday Afternoon's Sessions

At 2:30 p. m. the local and visiting members of The Temple Home Association met in the parlors of the Headquarters Cottage for their annual business meeting, with Dr. Dower, president of the Board, in the chair. Many distant members were also represented by proxies. The terms of office of two members of the Board of the Association had expired, and Mr. Ernest Harrison and Mr. John Varian were re-elected to succeed themselves as members of that Board. The usual routine annual business of the Association was gone through with, and its general affairs were discussed. Interest was aroused over the fact that the Association had recently sold most of its holdings of land on the Oceano Beach for quite a sum of money, which enables it to relieve itself of the long endured burden of debt. The future policy of the affairs of the Association, of course, is left to the governing Board.

At 5:00 p. m. the regular weekly session of the 36 Class conducted by Mr. Wm. H. Thompson was held at the Memorial Temple. It has long been the custom to hold his class from 5:00 to 6:00 every Tuesday afternoon. The members of the Order of the 36 gather and listen to the reading of many of the teachings and more intimate things given by the Masters to that Order, and it is always found to be one of the most helpful and inspiring hours of the week, which none like to miss if freedom from duties permit of their presence at that hour.

Tuesday Evening Session

This evening was given to a program presented by the Order of the 21 at the Memorial Temple. Mr. Fred Whitney was chairman of the evening. Dr. Dower opened with a few words regarding the unifying purposes and function of the Order, and Mr. Whitney gave

a brief talk on the work it has been doing during the past year, when it has been more commonly known as The League of Art, Science, Religion, and Philosophy. This work has been to foster and furnish to the community at large the best art, science, etc. obtainable. During the year there have been two lectures, one on dramatic art and one on astrology, a number of concerts and recitals, an oratorio, and a cantata given from the Temple platform, all of a high and uplifting character. This evening's program consisted principally of a most enjoyable recital of violin and piano by Mr. and Miss Fulton, of the Defosset Orchestra in San Luis Obispo. These young people have been most kind in favoring us at other times, and their very excellent music was much appreciated. Several numbers of the program were also furnished by members. Dr. G. B. Little, of Palo Alto, sang a suite of songs. Ellen Janson Browne sang "Into the Woods my Master Went"; Mr. John Varian read one of his own poems; and Misses Helen and Virginia Tarbox sang a duet, "O Bright Star".

Wednesday Morning Session

The morning hour, beginning at 10:30 at the Memorial Temple, was given to a lecture by Mr. Fred Whitney on the subject "The Living Word". His talk was very interesting. The central thought was that when one of the Great Ones gives spiritual instruction to man, He not only gives the words and the ideas which the words convey, but He makes those words alive by putting His force into them. Because of misuse, misinterpretation, and the handling of many imperfect minds, in the course of time the spirit dies out of the words, and it is necessary that the Word should be stated anew, that the dead letter of the law shall be made into a living Word by having the Power of the Christ infused into the old, old teachings. Dr. Little sang a solo, and there was other enjoyable music.

Wednesday Evening Session

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

Thursday's Session

The day was given to the all-day picnic at the beach which is the established custom for one day of convention week. With its good fellowship and good times together, it is far from the least profitable of all the meetings of convention. The day this time was enlivened by the presence of Sigurd Varian's airplane, and with bathing and flying added to the more ordinary pleasures of beach and

sand dunes, a happy good time was enjoyed by all, and all carried away a sense of closer unity and solidarity.

Friday Morning Session

Beginning at 10:30 at the Memorial Temple, this meeting was given to the subject of "Temple Fundamentals". A short time was allotted to each of three speakers. Dr. Dower began with a brief talk on the Great Lodge side of the Temple, showing, in essence, its connection with the Masters of Wisdom and that it was organized by Them as a vehicle or channel through which They could send Their forces and teachings for uplifting humanity generally.

Mr. Ernest Harrison spoke on the philosophical and scientific side of the teachings, showing that the scientific aspect is based on a knowledge of the most advanced scientific discoveries, which the intuition of the student could correlate with the teachings of the Masters as presented through the Temple instructions generally.

Mr. John Varian spoke on the devotional and religious side of the work. He said that when one gets truly devotional, truly religious, he can and does become a radio center, a radio receiving and radiating station, and so sends out the force of the Master's message interiorly all over the world, helping to uplift humanity and raise the vibrations of the whole world. That is the radical difference between the Temple and the orthodox church and ordinary New Thought.

Then a call was sent up to the platform that the feminine principle and the place it held in the Temple work be recognized. Mrs. Jane Dower was called upon to represent the woman of the Temple. She said that the Master had called attention to the fact that, whether the body be religious, scientific, social, or political, the feminine was "the most vital, most necessary (even if concealed from outer view) source of sustenance for the growth and development of such body". She urged the women of the Temple to recognize their responsibility, to remember that the Masters were using them especially to work out Their great plans, and to stand fast and be strong and true.

Mrs. Agnes Varian was then called upon and spoke of the importance of applying whatever is given us in our daily living and making the commonplace details of every day life more worth while and vital. She also spoke of the value of the personal touch in trying to help.

Miss Jane Redfield, of San Francisco, responded to an invitation to speak by expressing her appreciation of the wonderful new book, "Teachings of the Temple", and urged that we all not only own the book and study the teachings but live them as the only way we can do the work entrusted to us.

There was also an excellent musical program for this meeting.

including an organ number by Edgar Cheetham, a violin solo by Mr. George E. Bailey, and vocal solos by Mrs. Amy Ontiveros and Dr. Little.

Friday Afternoon Session

The hour from 3 p. m. was given to a talk by Mr. George Millar on "The Evolution of the Monad", who presented this scientific subject very interestingly and convincingly. There was also good music furnished for this meeting, including solos by John Varian and Ellen Janson Browne.

Friday Evening Session

This evening was given to a meeting at the Memorial Temple of the Orders of the 14 and 28 in a combined session. It was a private meeting for the members of those inner orders only and was most helpful to them.

Saturday Afternoon Session

This meeting, at 3 p. m. at the Memorial Temple, was given to the subject of social science and was presided over by Mr. Sydney Hillyard. There were three speakers, each allotted a few moments.

The first talk was by Mr. Fred Johnson, of Nova Scotia, Canada, who gave a brief report on the work Canada is doing for her returned soldiers by placing them on the land and helping them get started farming. The Soldier Settlement Board, however, is now merged under the head of the Immigration Department; and Canada and England have entered into an agreement, called "The British Emigrant Land Settlement Scheme, for the purpose of bringing families from Great Britain to Canada and settling them on the land. England is supplying the money to equip and establish them, and Canada is furnishing the farms.

Henry Cowell spoke on the problems of the musician and the difficulties of securing a livelihood for the present day composer under a democracy as compared with the times of the more paternal forms of government, when the genius of a composer was fostered and devotion to his art made possible by the support of some baron or the patronage of some man of wealth.

Mr. Russell Varian spoke on the problems of education and the lack of a synthetic view-point in teaching the coming citizens. He deplored the fact that all the educational methods are aimed at fitting the young person for success in making a living, making an individualist out of him instead of a collectivist. There is little or no teaching to impress the young with their responsibility to the folk, to the community and the world, the stress being put upon individu-

al success rather than use and service to the world.

There were several fine musical numbers with this meeting—two or three piano solos by Henry Cowell, a song by John Varian, and a violin solo by Leo Linder.

Saturday Evening Session

The entire evening was given to a recital by Henry Cowell and Leo Linder at the Memorial Temple. Word went out that we were to be favored by our young composer and his violinist friend, and a large audience came from surrounding towns, as well as our own people, so that the room was filled. Mr. Cowell played his own music exclusively, with a wide range of subject and treatment, from the thunders of "The Tides of Mananan", played with full fore-arm, to the wondrous "Banshee", played entirely on the strings of the piano. He was generous with his numbers, as he always is, and most of the program was greatly enjoyed, although not all appreciate his particular and peculiar type of music. Mr. Linder gave several delightful violin solos, some of them of his own composition. Although he was a comparative stranger to us, he won his audience at once by his delicacy and depth of feeling and expression. This being the second recital he has given us within a few months, he has endeared himself to the Temple people. A grand piano has been moved into the temple for the occasion and will be allowed to remain indefinitely.

Sunday Afternoon Session

This was the last meeting of the convention, beginning at 3 p. m. in the Temple. On this last Sunday of convention week, each year we always want to hear expressions of thought and feeling from as many of the comrades as possible and have a symposium with brief bits from many speakers. We linger on and on, loath to part and with growing sense of the love and fellowship of comrades and mounting enthusiasm for the great work. Among the speakers called upon who responded happily were, Dr. G. B. Little, Mrs. Marie Elizabeth Lamb, Mrs. Jane W. Dower, Hans Genck, George E. Bailey, Clarence Dennis, and William H. Townsend. Numerous letters and telegrams of greetings from all parts of the country were read at this meeting and added much to our sense of a unified vivified whole.

The committee in charge of the music for the day had mustered all the musicians and singers, and there was an extensive program of the finest. Ellen Janson Browne, Mrs. Amy Ontiveros, and Bert Snyder sang solos. There was a quartette, and Henry Cowell and Leo Linder, both contributed much to the occasion.

When the meeting broke up at last we felt that we had been

deeply blessed in our convention and had been given a great gift of fresh outpouring of spiritual power to carry with us, each to his separate task in the building of the Great Temple.

TEMPLE BUILDERS' MEETING

Convention, 1925.

The Temple Builders endeavored in their annual meeting to give, as nearly as possible, a session of the regular meetings such as they hold throughout the year. This was done, with the exception of the introduction of musical numbers of music and a few remarks by the older people. The group was seated on the Builders' star. Each Builder presented his own subject chosen by himself, addressing the audience from the rostrum, as they do in their regular meetings, thus gaining the power to address an audience.

The Mission of the Temple

Virginia Tarbox

Master Hilarion said: "The higher purpose, the aim of all those who are true Templars was and still is the preparation of a place where it might be possible for the overshadowing Christ to enter and send forth the message which the world has waited for so long. Such a place requires quiet, concentration, aspiration, unified endeavor, faith in each other and in the common purpose. These are essentials, all else is non-essential".

The Temple of the People was established for the purpose of preparing for the coming of the Avatar. This is its first mission. Unless it has brought together a group of people who are willing to cooperate in making a place where the Avatar will be received and recognized, be able to give forth His message to the world, then this mission has failed. It is the duty of the Temple people to see that it does not fail. The Temple should not only be a benefit to its members but also to all of humanity. All those who come in contact with it should be better for this contact. This can be accomplished if everyone will work together unselfishly in giving forth the teachings to the world in a way that they will be recognized and understood. The best way to give forth the teachings is to live them.

"Lo! I stand and cry for help to build the highway over which myriad footsteps may pass—the footsteps of the hosts so long oppressed, the little ones now trodden under foot of man." The time is short and the need is great, the Master has said.

"Even while my cry rings forth thou turnest far away thy gaze upon some short and narrow trail and sit thee down to wait another call—or sayest to thyself, 'The highway he would build would be too wide and far too long for me to tread, the paving stones not such as I would choose. He plans no shade on either side, no mound where I might sit me down to rest. If I could choose the workmen, lay the pavement, fix the compensation for the toil, and build a gate at either end to bar mine enemy, then would I answer and give myself in service true.'

Alas! that while thou heedest not my cry, my little ones—thy little ones—the poor, the halt and blind are stumbling, falling back, or being thrown by press of those behind."

The Song of Life

Helen Tarbox

The Master said in one of His messages, "Do you hear it?—hear the sweet song of the Bird of Life as it swells and soars and pierces that loathsome night, calling you, thrilling, saddening, yet gladdening you?" Emerson says:

"In the mud and slime of things
Something always, always sings."

The Song of Life! What does it mean to us? "Each one of us hears it a little differently and interprets it according to the understanding of the moment. Some hear it more than others, and some live it more than others."

Mother Nature all around us is joyously singing. The exquisite tint of the rose, the lovely coloring of flower and tree, the radiance of air and sky—they all express love and the joy of living. They express God in His most perfect form. And yet, we pass them by day after day and do not heed the beautiful message that Nature is singing to us. But if we do listen to it we find ourselves singing too. Our sorrow and wee leave us, and our hearts begin singing with the joy of living. Love enters our hearts, and we radiate the Christ consciousness as a beautiful white candle in the night of darkness. We no longer quarrel with our fellow-man. How can we with the light shining within? But we realize that Love, Divine Love, rules all and that only by loving each other can we progress along the path of life.

Unselfish service and kindness to others help to build that melody in our hearts. It's not so difficult to hear this beautiful Song of Life as to sing it ourselves and to express the meaning through our words and actions in our daily life. To live the Song is what the Master wants us to do. Let the love light enter our hearts, and throw its radiant purity, and we will realize the beauty there is in life—the unity which binds all nations and peoples together—and we will sing as never before the Song of Life.

"So hearts, stay sweet! There's
 Nothing bad enough for bitterness.
 There's never a hardship
 Hard enough for that, you know.
 Whatever ill has taken you,
 However has fallen your share of woe,
 Matter for sorrow it may be,
 Or stuff for tears, perhaps,
 Or warrant for distress,
 But hearts, stay sweet! There's
 Nothing bad enough for bitterness."

Mrs. La Due's Message

(From an old "Artisan", Read by John Harbison.)

"As I sat here looking upon your dear faces, suddenly the words of the great Master Jesus, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of Heaven", came to my mind.

Then I wondered just what did Jesus mean when He uttered those ever new and beautiful words? He must have meant more than just those little children that thronged about Him as He lifted that little child on His lap and charged His disciples to make way and let the little ones come to Him.

The little ones He was speaking of were not the everyday naughty children such as would be apt to follow a crowd. Or, if He did mean them He was thinking of something far different than the mere little bodies He saw and touched.

I think He was speaking to the newly born, of the new birth, and I wonder if any of you really know what that new birth really means? It is the new life that comes from doing kind deeds, thinking beautiful thoughts, and loving the dear Christ. It is a second birth because we must become as little children in order to live the new life of love and faith.

Whenever we do anything to help another, wash the dishes, sweep the floor, do the chores, carry in the wood, and do it in a beautiful spirit because we want to help father or mother, we open an avenue that leads to the heart, and that helps to bring the new birth to us.

We do not have to think great things nor be in strange positions or circumstances to enter into this new life. It is the kindly acts we do, perhaps unthinkingly, in our lives that leads us to the Great Heart of the Christ where the new birth comes to us. When we reach that place everything we can imagine that is holy and beautiful will be found there, and all the good things that we cannot imagine also.

Let us try then to remember to do all the good deeds we can and so open ourselves for the Great Heart of God to pour its love into us and flow out to all others."

(To be continued)

CONVENTION, 1925.

A Step in Light.

I have been in Temple conventions of high emotional achievement, of heavy fighting with the adversary, of musical accomplishment, of intellectual clarification, and of heart-binding love. I have seen deaths and birthings of Temple powers, for I have been in the Temple through the major part of my life. But of all the experiences this is the most satisfying.

This convention was synthetic in its nature, all its powers were active. When the members spoke they were prophets and seers; when the musicians played the sacred Gods of sound and poise, and rhythm came to us. I have never heard such massive beauty reverberating as "The Cauldron", the new piece of Henry's, "The Footsteps of the Eldana", the exquisite violin compositions, and our own singers. Leo Linder said to us the last thing, "I have played here as I never expect to play again, because of the audience and the place. But I will carry away this memory to help me now to New York, so that I may play there in the pure spirit I found here."

There were days and meetings when every action was inspired, every word splendid, for the doorways of the Temple have opened wider and wider, the Angels are coming inward and going out with greater ease. The Powers are impinging and impregnating beauty through its corridors. The growth of it is marvelous through the days and years. Be thankful, people of the Temple, because of the Angels walking amongst us. Be grateful indeed because of the broadening powers and the radiant peace.

And now, while the day of 1925 is still with us, let us open the ears and the eyes within our souls, for down the star roadways God's feet are coming. The doorways must be wide indeed wherever His feet are walking. The doorways of our hearts, those everlasting doors, must be lifting and lightening, the chambers within deepening and extending, for God-consciousness cannot exist in narrow corridors.

We have made a step of light toward the coming Glory. We must now grow into the strength and the power and that light in the step; for there is a roadway of stars to be traveling, and there must be God-strength to walk where Gods walk.

And now, if any tell you the Masters and the Gods are silent and speak no more, know that the speaker is deaf. And if any say that the light is gone and the Temple dark, know that the speaker is blind. For never at any time from the beginning or in the beginning were the Powers so close nor the light so bright, nor the voice so clear.

Be of good cheer, children of the Temple. There is a step made. Now it is for us to hold to that power.

Blessing the World

Out through the Temple doors and its windows we are sending light;
Light to be lighting the world, and to be vanishing the darkness
and the shadows of darkness;

Light to be brightening the faces of the High Gods;

Light to be penetrating the dark hearts in hell;

To be lighting them,

To be changing them into flaming beauty.

Darkness is not in opposition to light, it is its absence.

Out through the Temple doors and windows we are sending light;
Light to be lighting up the world, to be vanishing the darkness and
the shadows of darkness.

—John O. Varian.

BOOK REVIEWS

We have recently received two books by Coulson Turnbull, well known lecturer and writer on astrological and mystical subjects, from the Gnostic Press, Orange, California. "**The Life and Teachings of Giordano Bruno**" is a masterpiece in subject, treatment and influence, a book worth while, one which, taken in hand, holds the interest until it is finished at one sitting. Giordano Bruno, philosopher, Master, mystic, as the title page informs us, inspires one by the heroism and fidelity to principle in his own life, even his practical transfiguration in the midst of the flames of a martyr's death, as indicated by his remarks when judgment was pronounced upon him: "You, oh Judges, perchance feel more terror in pronouncing this

judgment than do I in hearing it." The writer has accomplished something unusual in using his own words in giving much of the philosophy and data of Bruno's life, at the same time retaining in the mind of the reader the consciousness that Bruno himself is speaking. We would say not only were Bruno and the author himself inspired, but something better still—a vehicle was created through which the Spirit itself speaks. This book may be obtained through the Halcyon Book Concern. Price \$1.00 and postage.

"The Solar Logos, or Studies in Archaic Mysticism", by the same author, is just as fine in its way, but more of a text-book to the student. It carries, however, the same grade of force that characterizes all the author's works, that of the spiritual overshadowing whatever subject is treated. The fundamental as well as mystic principles of astrology are clearly put forth and are helpful and understandable to one seeking to ground himself in astrological principles as well as desiring to follow "the quest of the soul in its search for the Holy Grail, or vivifying cup". To be obtained through The Halcyon Book Concern. Price, cloth \$2.00; authorized de lux autographed edition, \$3.50, postage additional.

We are in receipt of **"Fundamentals of Hermetic Science"** (Hermetic Publishing Co., New York), by John Hazelrigg, President American Academy of Astrologists. It is a comprehensive work which, according to its preface, holds as its purpose an occult inquiry into the nature and eduction of the principles that underlie the foundations upon which the superstructure of astrology is builded. The Hebrew as a basic language has been chosen as one of the oldest, if not the oldest, known with an indisputable cosmic source, evidenced in its construction and as the font and inspiration of the more modern tongues of earth. The book is well illustrated by the author and deals intelligently, practically, and interiorly throughout. It cannot fail to be of value to the serious student. Price \$5.00 and postage. To be obtained through the Halcyon Book Concern.

"The Apocalypse Unsealed", by James Pryse, is an esoteric presentation of the Initiation of Johannes, commonly called "The Revelation of St. John", with a new interpretation by Mr. Pryse. Its purpose, as outlined, is to show the Apocalypse as a manual of spiritual development, and not, as conventionally explained, a cryptic history or prophecy. There are many illustrations throughout the book, all of which add to the extensive exposition of the subject. From The Halcyon Book Concern. Price \$2.00 and postage.

"Prometheus Bound", by the same author, is an interpretation of the immortal mystery drama, which is given first in metrical

form, followed by a second part containing the hidden meaning. Price \$2.00 and postage, from The Halcyon Book Concern.

"Spiritual Science of the Inner Life of the Macrocosm and the Microsm", by B. F. Loomis, California Press, San Francisco, is a book bearing somewhat on the spiritualistic side of life, showing the sincerity and aspirations of the author and the intent to lead others in the same way.

The new edition of **"The Secret Doctrine"**, containing the two volumes in one and printed on a form of India paper, so that the book is not larger than one of the former volumes, is a very important addition to the literature of Theosophy as put out by the Great Lodge through H. P. Blavatsky. This edition also has the distinct value of being exactly the same as put forth by Blavatsky herself, word for word and line for line, without a single alteration. All students of Theosophy and all who look upon Blavatsky as the great messenger of the Lodge for the last century will appreciate this, as the various editions of **"The Secret Doctrine"** have been subjected to much editing and re-editing, alterations and modifications, so that the value of the teachings might easily have been greatly impaired by such interpretations or misinterpretations. These two volumes in one have also the advantage of being much cheaper than the two or three volumes of other editions. The cost is \$7.50 and postage. This means the first and second volumes of **"The Secret Doctrine"** as originally put out by Blavatsky. It may be ordered through the Halcyon Book Concern.

"Our Glands and Our Evolvement" is a booklet by W. M. Kapp. It has been referred to before in the pages of the Artisan as a work that every student of occultism ought to read, as Dr. Kapp has very ably in simple language explained the physiological uses of the ductless glands as well as the important dynamic and psychic part they play in our evolution as human beings composed of body, soul and spirit. Price 50c. It may be ordered through the Halcyon Book Concern.

We have lately received from the Theosophical Press, Chicago, the first three of a series of booklets which have been awaited with interest by Theosophical readers. Written by the well known scientist, W. Scott Lewis, their aim is "to outline a theory, based on our present knowledge of science, that the occult teachings are not impossible." In them the very latest scientific discoveries are shown to corroborate much of the teachings of Theosophy. So charming is the author's style that the reader who dips into one is apt to find

himself engrossed and unable to lay it aside until he has read the very last word. These well printed booklets of from 50 to 60 pages sell for 25c. Among the titles are, "The Moon, the Land of the Great Silence"; "The Evolution of Plants"; "The Evolution of Animals"; "The Building of Our World"; "Our Sister Planets"; "In the Depths of Space", and others of equal interest. These may be obtained from the Halcyon Book Concern.

"Elementary Theosophy" (Price \$1.85) and "Hints to Young Students of Occultism" (85c), by L. W. Rogers, two books which give a very simple and practical presentation of elementary Theosophy, have been added to our book list. Either or both of these are good to put into the hands of those who are "seeking an explanation of life and its purpose". Order from the Halcyon Book Concern.

Members will be glad to know that we have at last received a supply of "Meditations" by Herman Rudolph. Price \$1.10.

We also have another supply of another much asked for book, "When the Sun Moves Northward" by Mabel Collins. Price \$1.15.

"How could anyone know beforehand that the greater the burden you take up of responsibility for others, the greater grows your own strength; and the more you give, the greater the riches you discover in your own soul" —From "The Prisoner Who Sang"

By Johan Bojer.

"It is the teaching of financiers and statesmen, and of them who make laws, and of most religionists, that of all things a man should first seek safety—for his own skin—for his own money—for his own soul. Yet I find this teaching strange, because of all the dangers in the universe, the greatest lies in self-preferment."

—From "OM" by Talbot Mundy.

APPRECIATION OF THE NEW BOOK "TEACHINGS OF THE TEMPLE"

"The book came to me at a time when it was sorely needed. I am trying to solve problems that have arisen in my life and expect to find it a light on my path. God bless you for sending it to me!"

Miss E. L. T., Windsor, Conn.

"The long looked for book **'Teachings of the Temple'** has arrived, and simultaneously with it, preceding it by a few hours, into my consciousness one of the closest, most realistic Inner Forces that I have experienced. In the short interval that the book has been in my possession, the headlines have been perused—some already familiar and others that are new to me—and this whole Sunday evening has been spent in absorbing much of the valuable instructions. Feeling that I cannot retire until I have expressed my gratitude to those to whom we are indebted for this marvelous mine of wealth, I am writing this letter.

Since first glancing into this book and sensing its value I have been searching about in my vocabulary for the right words to express the feeling and regard that I have for its contents. Never before have mere words seemed inadequate. I feel as though I wanted to place a copy in the hands of everyone that I know who does any thinking at all. It transcends anything of its nature that I have yet seen its completeness of practical and possible application to every day life, together with the spiritual upliftment so plainly in it. It is indeed a mine of diamonds, each one scintillating and sparkling with its glory of truth, verily the production of a Master Mind.

Such a deep impression comes over me of the marvelous sacrificial work accomplished by our beloved B. S. (Mrs. Francis A. La Due) and the little band of co-workers who have stood so nobly by these past years of Temple activity. The gratitude that goes out from my heart for all this bounty is truly real and sincere.

The newly built Temple and this book are monuments of helpfulness to many a soul, I am sure, and I believe that they both will be far reaching in the service of humanity. As I read line after line, a feeling of the Presence of a Father was most evident, as though He were imparting words of wisdom to His child that would protect and keep it from the many pitfalls which beset our way. Surely it comes as a protection in our hour of need if we, His Children, can only be mindful enough to remember its counsel."

—Mrs. J. U. W., Bristol, Conn.

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