

# The Temple Artisan

December, 1925—January, 1926.

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Mysticism, Occultism and Ethics

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# THE TEMPLE

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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?

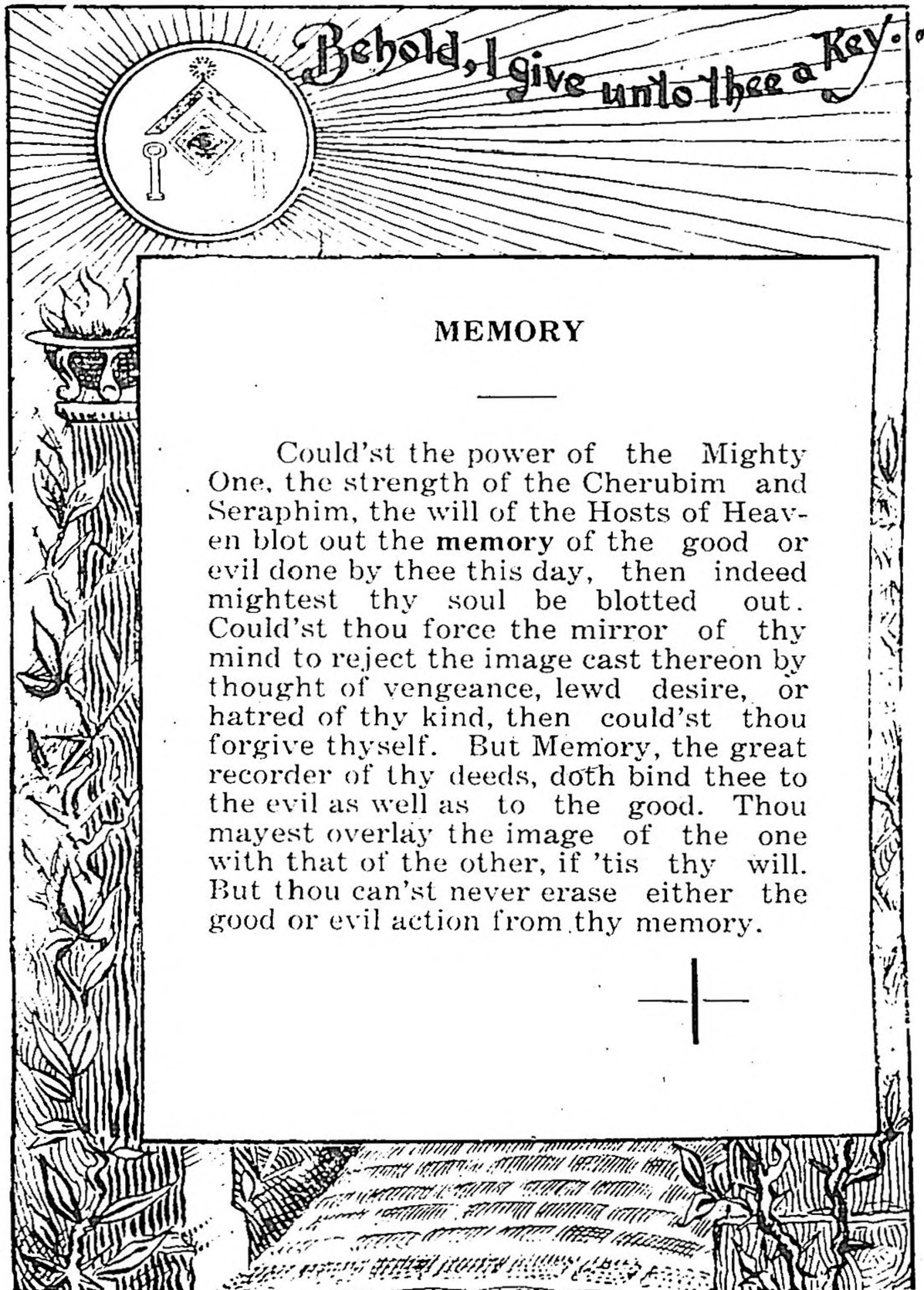
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# The Temple Artisan

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Behold, I give unto thee a Key.

## MEMORY

Could'st the power of the Mighty One, the strength of the Cherubim and Seraphim, the will of the Hosts of Heaven blot out the **memory** of the good or evil done by thee this day, then indeed mightest thy soul be blotted out. Could'st thou force the mirror of thy mind to reject the image cast thereon by thought of vengeance, lewd desire, or hatred of thy kind, then could'st thou forgive thyself. But Memory, the great recorder of thy deeds, doth bind thee to the evil as well as to the good. Thou mayest overlay the image of the one with that of the other, if 'tis thy will. But thou can'st never erase either the good or evil action from thy memory.





## FROM THE MOUNTAIN TOP

## Would Life Be Worth Living?

Think what it would mean to you, my brother, to you who are heartsick and wearied, to you who have lost your all of worldly goods and in the losing parted with whatever measure of peace and hope you may have known—think what it would mean if you should wake some morn and e'en before your eyes were opened you should feel a tender thrill creep sweetly through you, a thrill of some new life, blotting out all memory of your sorrow, filling you with strange desire to sing aloud and stretch out your hand to touch some flower or bird or creature near that you could draw much closer to you and so might feel another heart beat close against your own just for the joy you could impart to it. Think what it would mean to you if, as your eyes were opened wider, you could look on sky or field or river or on the ocean's wide expanse or on the blazing sun. Think what it would mean if then you could bound up on to your feet as on your ears there fell the first low notes of that sweet Song of Life to which the stars as castanets mark time—those notes that all the voices of the earth and sea and sky took up and blended in a paean of praise, while every living thing in most melodious measure rippled, waved, and danced in glee, inviting you to join them.

If, as you started forth to place yourself in line, a wave of color such as you had never seen before should sweep across the heaven in glory unsurpassed and from its depths the words "My child" should beat upon your ear, and in the hearing another life had called to you across the ages past which reached not only to the present but far beyond to all the coming centuries of time, would life be worth the living then? And if that voice thrilled you to the heights of all the potencies of feeling in your soul and wakened into life a love so great, so measureless and vast, and yet a love which reached and folded into warm embrace e'en every insect, weed, or loathy thing which formerly had filled you with supreme disgust, would life be worth the living? If that voice wakened into life a love so grand, so destitute of self that you would fain unchain e'en every cell of all your human form and send it, free, disrobed of flesh, on a quest for lost and wandering souls with but a single thought and that thought a wish that you had more to give that so you might make room for more of that great love which called to you from out the soul of things, would life be worth the living then, think you, who now in desolation and despair see naught but human woe and wretchedness?

Would life be worth the living to you whose eyes are dim with weeping for your own lost gods, those little gods you made and killed because they were not great enough to satisfy the heart from which they sprang? You could not give your gods life supernal, love divine, for as yet you had it not to give.



I say it to you, my comrade, brother, sister, and friend, just beyond the hill which looms before your mental gaze lies even now that other world, that world of love and light supernal, and at its open door there stands an angel host awaiting the glad hour when all who sleep shall wake to know the joy of living.



---

### THANK GOD!

The roar of the world is in my ears,

Thank God for the roar of the world!

Thank God for the mighty tide of fears

Against me always hurled!

Thank God for the bitter and ceaseless strife

And the sting of his chastening rod!

Thank God for the stress and pain of life,

And oh, thank God for God!

—Author Unknown.

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### WINNING OF MASTERY

Temple Teachings.

Open Series No. 204.

It is the ability to hold and sustain a positive attitude toward a common center of activity while the negative aspects of the evolutionary law are testing his stability that brings the disciple of the Lodge to a stage of mastery. Every central position of every natural division of life, whether it be of the mineral, vegetable, animal, or human kingdom, is held by one individual force or entity that has won its power to hold its own position. It must be able to direct the development of lesser forms of life which have been evolved by the same mode of motion, i. e., by passing through—living the life of each minor race developed within that one mode of motion, incarnating in each main division of a kingdom of nature, and holding every position taken, thereby attaining to its ultimate height. In

and no partance it is "standing to its guns" in storm, tempest, and trial, until it has won to mastery over inhibiting conditions. As such, such entity must necessarily be one of a direct line emanating from the Absolute, all other lives on that line must reach the same central point in cyclic progression; or by continually failing in all tests it must gradually pass out of manifested life.

The central figures, Gods, Masters, Initiates, let us call them, of all the highest degrees of life form the most important directing division of the Universe in manifestation, known as the Lodge of Masters. The shifting, changeable human being who has not become self-centered is at the mercy of every influence aroused by the negative forces of life and is continually falling back, giving up every position he may have partially won to some other more competent individual, or even one who may be beneath him in the scale of life. Consequently he never gets very near the central point of his goal until long years of experience have taught him the futility of yielding his own hard won opportunities at the suggestion of others.

As humanity has, by ages of yielding to the powers of disruption, separated its masses into countless feeble, impotent, and unstable divisions by slow degrees, it can only regain the unified condition which will enable its units to manifest wisdom, power, and ability by cultivating, by correspondingly slow degrees, the cohesive powers of faithfulness, endurance, and devotion to the center of the line of which it is a constituent part. It can only do this by indefatigable effort, love, and ceaseless aspiration.

True growth is never rapid growth. A disciple will gain infinitely more by sticking to and sustaining what may seem a hopeless proposition in many instances than by surrendering his opportunity for the cultivation of the aforementioned qualities; and he will never gain the necessary command over his own tendency toward instability until he recognizes the truth that the one who would swerve him from the path of duty he has undertaken is his worst enemy and one to be avoided as he would avoid a plague ridden spectre, whatever guise that enemy may assume.

Underlying every outer expression of matter in form are finer condensed and concentrated forms of life, passing by systems of perfect gradation through the kingdoms of earth, fire, water, air, ether, and Akasha and back again, closing a cycle of demonstrable life without a break. Believing all this, can you say Nature has belied herself, broken her law of continuity when man as he is now constituted came into existence, that no higher order of life exists on the earth, and that therefore the Masters are non-existent? Go even further. Take the races of the earth, the conditions, intelligence, and attainments of humanity. Is not the gradation as perfect as in all lower forms of life? Is not the probability of the existence of a more highly developed class of human beings than are the people of any class known to you a reasonable proposition? Would they not,

by their greater power and ability, naturally function on the astral or etheric plane as well as on the aerial or material plane of life?

As the refinement of matter naturally places its constituent atoms in rarer, more potential conditions of life, so the intelligence, attributes, and qualities of a man ascend in perfect ratio from their state of evolution in the savage races to that of Mastery, then through all the degrees of Mastery, Rishis, Angels, Archangels, and Gods.

If you give sincere admiration and recognition, imitate the manners, follow in the footsteps of the most highly developed human form, nature, or genius, can you in reason refuse to give the same to the still more highly developed Being who makes His presence known through the only avenue that nature has supplied—the etheric state of matter which connects the physical and spiritual planes of life? Can you reasonably base such refusal on the fact that you cannot see nor touch Him at will, when you have not yet developed the only centers in yourselves which would render personal recognition possible? Far be it from me to attempt to prove my existence to any unprepared or prejudiced personality, for unless soul recognition were already attained, outer perception would only conduce to greater misunderstanding.

Waste of force—living substance—by man is a crime in occultism. But for the sake of your own development and to help you attain to the knowledge which must be yours before you can take a single step upward in the graduated scale of existence, I would fain induce you to intelligent, stern application to the study of Nature's ever present methods and laws, if so be you have not yet attained to the sure and swift method of intuition—soul knowledge—which, by comparison, overtops all other forms of knowledge as does the North Star the Earth.

“Where two or three are gathered together in My Name”, i. e. in My vibration, “there am I”, the Christos, at the center, in the midst. And where the Master is the holding force of any center of organized life, the gates of hell cannot prevail against that center as long as the transmitters of the Master force symbolized by the balanced cross of power, or three, the triangle of protection, remain at their post. But let that “two or three” break away, and the body as a whole will break up, and the Center, the Christos, is deserted and crucified afresh.

If humanity could even dimly discern all that is contained in or represented by the words “endurance, faithfulness, patience” and how little, by comparison, these great qualities have been evolved by the masses, it would understand present conditions in the world far better than it does now, and therefore would welcome every opportunity for the attainment of the said qualities.



## 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, California.

### Evolution

In "The Secret Doctrine" we find this statement:

"The point most insisted on by the evolutionists is that the history of the embryo is an epitome of that of the race, that every organism in its development from the egg runs through a series of forms through which, in like succession, its ancestors have passed in the long course of Earth's history. The history of the embryo is a picture in little and outline of that of the race. This conception forms the gist of our fundamental biogenetic law, which we are obligated to place at the head of the study of the fundamental law of organic development. Is not a man in the uterus, first a simple cell, then a vegetable with three or four leaflets, a tadpole with branchiae, a mammal with a tail, lastly a primate and a biped? It is scarcely possible not to recognize in the embryonic evolution a rapid sketch, a faithful summary, of the entire organic series."

And in a footnote, H. P. B. says: "The summary alluded to is, however, only that of the store of types hoarded up in man, the microcosm. It may also be pointed out that the presence of a vegetable with leaflets in the embryonic stages is not explained in ordinary evolutionist's principles. Darwin has not traced man through the vegetable, but occultists have."

"What is the primitive shape of the future man? A grain, a corpuscle, say some physiologists; a molecule, an ovum, say others. If it could be analyzed by the microscope or otherwise—of what ought we to expect to find it composed? Analogically we should say of a nucleus of inorganic matter, deposited from the circulation at the germinating point and united with a deposit of organic matter. In other words, this infinitesimal nucleus of the future man is composed of the same elements as a stone, of the same elements as the Earth which the man is destined to inhabit. At the end of three or four weeks the ovum has assumed a plant like appearance, one extremity having become spheroidal and the other tapering like a carrot. Upon dissection it is found to be composed, like an onion, of

very delicate laminae or coats, enclosing a liquid. The laminae approach each other at the lower end, and the embryo hangs from the root of the umbilicus almost like the fruit from the bough. The stone has now become changed by metempsychosis into a plant. Then the embryonic creature begins to shoot out, from the inside outward, limbs and develops its features. The eyes are visible as two black dots, the ears, nose, and mouth form depressions, like the points of a pineapple before they begin to project. The embryo develops into an animal-like foetus—the shape of a tadpole—and an amphibious reptile lives in water and develops from it. One by one the foetus assumes the characteristics of the human being, the first flutter of the immortal breath passes through its being, it moves, and the divine essence settles in the infant frame, which it will inhabit until the moment of physical death, when man becomes a spirit. As the foetus develops amidst the liquor amnii of the womb, so the earths germinate in the universal ether or astral fluid in the womb of the Universe. These cosmic children, like their pigmy inhabitants, are at first nucleii, then ovules gradually mature, and becoming mothers in their turn, develop vegetable, animal, and human form. From center to circumference, from the imperceptible vesicle to the uttermost conceivable bounds of the Kosmos, those glorious thinkers, the occultists, trace cycle merging upon cycle, containing and contained in an endless series—the embryo evolving in its prenatal sphere, the individual in his family, the family in the state, the state in mankind, the Earth in our system, that system in the Central Universe, the Universe in the Kosmos, and the Kosmos in the One Cause.”

The narrow orthodox religionist says: “God created the universe in six days, and rested on the seventh. He created man in His own image. No matter what the evidence to the contrary, we will not investigate nor accept it, but will confine ourselves to a literal acceptance of this teaching.”

Now, it is not the object of this paper to enter into any controversy with either the literal orthodox Christian or with the orthodox evolutionist. A study of occultism will show that the Bible is the most occult of books, that in the books of Genesis and Revelations are stored up the accumulated knowledge of the ages. No teachings ever given to humanity contain so complete and absorbing a record of the early periods of evolution through which the world has gone does the book of Genesis; and no book ever written contains more deeply symbolic and highly elucidating teachings than does the book of Revelations. But in order to get the truth from either of these books we must read them interiorly rather than literally. We must realize that they are symbolic, that the incidents depicted therein are not records of the incidents in the lives of people so much as a depiction of the action of vast cosmic forces. There is no real difference between the teachings of the Bible read symbolically, and the findings of science; and both the symbolic teachings

of the Bible and the results of scientific investigation are corroborated in almost every detail by the occult teachings of the Wisdom Religion.

We will not at the present time enter in detail into Biblical symbolism, nor into scientific evolutionary theories, but would make this one point in passing: Occultism does not teach that man descended from the apes but that the ape is the result of a union, at some far distant age, of that evolutionary stream which eventually became man with animals still lower in the evolutionary scale.

The evolutionist says man has evolved up through the animal forms to his present stage of development, and takes this as an argument in refutation of the teachings of the Bible. The occultist says both are true. God **did** create man out of His own essence in so many days or periods of time, and man **has** passed through the lower animal forms, and the vegetable also, in his progress upward, and his development will not stop at this point but will go on, and on, taking in greater and greater spheres of influence, until the Spirit which inspires him will again merge into and become one with God.

In order to understand the vastness and beauty of the occultist's idea of evolution we must apply the key of correspondence, recognizing that man is a being composed of seven different principles or parts and that each of these principles is a reflection of and corresponds to a similar principle in the Kosmos. In other words, man is a replica in miniature of the Universal Self; nay, more than this, every atom in the Universe is a replica in miniature of the Universe itself and, like it, contains seven distinct parts, either latent or active.

Just as the human embryo lying in the womb contains all the elements and potencies of the future man, so, at the beginning of a cycle of manifestation, there lies dormant in the womb of nature, the cosmic egg, which contains within it all the potencies and latent forces of the future Kosmos. Just as the human embryo is the result of the countless experiences which it has gone through in its long evolutionary process, packed into compact form, a crystallization of its experiences, so is the past of all the evolutionary processes stored up in the world-seed at the beginning of a manvantara and in the cosmic seed at the commencement of a cosmic period of expression, and in the seed of the flower and the bird and the animal. All through nature the process is the same, a budding out of that which lies dormant at the center, a period of expression in which experiences are undergone and lessons learned and development made, and a withdrawing back again into the seed of the results of all these experiences, lessons, and development, to lie therein dormant until the time comes for them to bud out once more a little further developed, a little further along than they were before.

Let us try briefly to trace the elements which constitute the human foetus and follow some of the corresponding elements in the



matrix of nature. At the center we have the embryo, which is the seed containing in it the essence of the experiences of past evolution stored up to be used as potentialities for the building of the future entity. As a result of vast periods of development nature has brought forth man, endowed with hearing and seeing and tasting faculties, able to feel and smell and contact through his centers of sense all the variations of the physical world around him; and in order that this product of evolutionary effort may not be lost she has ordained that the imprint or pattern of this result of her long efforts may be condensed and impressed in essence and potentiality in this little seed. She does the same thing with the acorn when she impresses all the possibilities of the future oak tree within it, when she forms the egg of the bird and the grain of the wheat. Just as vast forces or disruption are impressed in many chemicals, so these vast forces for future growth are imprisoned in this tiny seed.

In the sevenfold division of man into seven separate principles or parts this condensation of the past is contained in the first principle or Akasa Spirit. In the solar system this corresponds to the sun. Essentially the corresponding central point would be the first bubble on the surface of space when differentiation commences. The human embryo floats in a fluid known as the amniotic fluid. The fire of the solar system emanates from the sun. On the higher planes it is Akasha; when it reaches the lower plane it becomes principle of the principle. Having its source in the Universal Life, in the human organism this principle becomes Buddhi, the second principle. It has its center of function in the heart, and it is through the heart that we gain at all times reach the Center of things. To be come in rapport with and understand anyone and truly sympathize with him we must sink the consciousness to the heart. Love him, and we will understand him and feel with him. When we do this we unconsciously and momentarily switch off from the personal, individual center of consciousness in which we normally dwell, and lay it on to the universal cosmic center which flows through the ether of the person we wish to understand, just as it does through ours and through that of everyone else in the world. For the time being we have become one with the Cosmic Heart. The brain alone will not give us this insight. No matter how much we may analyze and dissect and compare, we can never in years of effort gain the knowledge of the inner consciousness of another that one moment of inspired communion will give us. On this, the second plane, the forces of the Cosmos spread out into seven rays. In the physical plane these rays become the seven colors of the solar spectrum. Cosmically they are the seven Planetary Spirits, the great Creative Forces, the Logos, the frame upon which the future universe is to be built.

To quote from "The Secret Doctrine": "As the Lord of all Mysteries He cannot manifest but sends into the world of mankind-

tation His heart. From this emanate the seven Dhyani Buddhis, the primeval Monads from the incorporeal world—the Formless.”

These seven great basic rays which emanate from the Godhead at the commencement of a manvantara, or period of expression, pass downward through all the planes and diversifications of nature. We are told in “The Secret Doctrine” that these seven fundamental rays of the Deity flow through the heart of man, that they preside over the heart and are the centers of what is called the second principle, Buddhi, the element of compassion, or selfless love. It would seem as though the stream of force flows out from the Godhead in seven distinct rays and that each ray has a definite rate of vibration and awakens a definite tone and color, etc. as it penetrates downward into matter. For example, the ray which, on the physical plane, becomes the yellow of the solar spectrum, when it enters the mineral kingdom becomes the metal quick-silver. The rate of vibration has slowed down, descended and condensed on to the material plane, and quick-silver is the result. The note Mi is the same ray expressed in terms of sound. The planet Mercury is its corresponding planet; and in the human body it expresses itself as the mouth, hands and nervous system.

All the rays as they penetrate downward call into activity their individual vibrations, and the forms which correspond to these vibrations coalesce and take shape around them. In this way Deity expresses Itself. It sends forth a great impulse or breath, and the universe gradually assumes form, condensing and coalescing into the fundamental sevenfold framework.

(Continued)

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## SOCIAL SCIENCE

### Unnecessary Pain

Several Temple members are interested in the cause of accident prevention and the doing away with all unnecessary killings and maimings in the industrial world.

Many years ago an uproar was raised in Great Britain on account of the numerous coal mine accidents. It was shown how much greater these were than were similar accidents in Germany. The drastic measures taken to reduce these accidents brought most beneficial results. At that time America was killing nearly three times as many miners, per thousand employed, as Great Britain.

We are now killing them four times as fast.

We have killed over 25,000 coal miners in ten years. That most of these deaths were preventable is shown by the following figures: For the ten years the average fatality rate per thousand in Great Britain was 1.29. In the United States the fatality rate was 4.26. But in 1922 the rate in Great Britain fell from 1.29 to 1.09, while in the United States it rose to 4.98 and furthermore, for the first six months of 1924 it was estimated to have risen to 5.64!

The difference shown here is appalling, and it is obviously unnecessary.

Great numbers of these fatalities are due to coal dust explosions. Against such it has been found that rock dusting is simple and entirely effective. Therefore it is required by law in England, and there the coal dust explosions have been eliminated. But we don't eliminate them here, and so our fatalities rise from 4.26 to 5.64 while England's fall from 1.29 to 1.09. If nothing is done about it our fatality average will go on up, for as mines go deeper the dangers increase, and at the same time England will be getting her average down to one per thousand per annum or lower.

The Castle Gate explosion left 868 widows and children. John Randolph Haynes says, "These are mere figures to us. They have no human meaning". This is true of the 5.64 per thousand. But it is not true of the 868 widows and children, at least to Temple members. Dr. Fowler said one Sunday, "Light, Life, and Love—a trinity and unity". Then, if we cannot have light and life without love, those 868 widows and children cannot be "mere figures" to us.

Science has found many remedies, but Business won't apply them. Rock dust steamings, rock dust sprays, rock dust carriers have saved more than 868 women and children from becoming widows and orphans in other countries. These remedies would have saved 19 in Utah.

Again, the question arises in every heart—What can we do?

That is for each person to find out. Who is responsible for knowing what we can do? Are Tom and Harry and Dick responsible for knowing what Joe and Will and Alec can do? What is the matter with Joe, Will, and Alec finding out? If love is one with light, and life, will not life throw some light on the matter if we really care?

Perhaps we can do nothing. But we can **know**. And we can be ready to agree. And we can uncover the general principles which have always caused those 868 widows and orphans to be placed at the mercy of an unreasoning power which is neither light, life, nor love. Having uncovered those principles, we are ready to replace them with different ones. But this we cannot do until we know both the old ones and the new ones that are to supplant them.

Our lives are filled with unnecessary pain. Nine-tenths of our diseases are unnecessary; poverty is utterly so; crime and jails are



civilization's useless luxuries. The Kaiser demanded a place in the sun. He only had to walk into it. The French now demand security. It is theirs for the seeing. They could have a Franco-German Republic in seven days if they had the light to see it. The English want oil and the Russians machinery. England has shiploads of machinery and Russia rivers of oil. But the one goes without machinery and the other without oil. After the war the Allied blockade caused more deaths than did the war. And it accomplished nothing. And in America we would rather make 868 widows and orphans in one explosion than spend 868 dollars in preventing.

What pains are necessary? That is hard to say, but we might guess at a few pains that even a scientific system could not eradicate—a system of life charged with light and love. Old age would still be with us. Fire, flood, and earthquake would have still to be watched. Pests, vermin, and the ubiquitous gopher would trouble us, unless our changed thoughts and subconsciousness removed them. Occasionally, doubtless, some man would kill or injure another in anger—generally over some woman. And we would still have frost, snow, and tropical heats. But what are these compared with poverty, famine, and war? Out of ten million people in New York City today how many are in true repose, tranquility, and happiness? How many have a well-spring of light and a day-spring of love? How many truly live?

If pain could be weighed or measured! There have been countless tons—mountain ranges of it. There has been enough unnecessary pain to fill this stellar universe to overflowing from our earth alone. Do they suffer needlessly on Mars? If we could see clouds of unnecessary anguish shooting out from that planet as we can see the Sun's corona in a total eclipse, how foolish we would think them! And yet such clouds of needless pain must arise from this dark star for all to see who have the vision.

When one suggests obvious remedies for such unwarranted misery as the making of those 868 widows and orphans from one completely and easily avoidable explosion, one is met by obstinate opposition or callous indifference. In talking with business men in this same New York about preventable accidents, the writer never heard one say, "Yes, it's bad. Let's do away with it at once! Let us never have another preventable accident!" And yet what else could be said in a city where life was filled with scientific light and completely imbued with love?

The Christs of the world are reported to have wept. They are not on record as having laughed. On the night of the great Castle Gate explosion the moving picture houses of Utah did a roaring business. The 868 did not militate against the sale of a ticket. When love brings light to Utah (and everywhere else) we shall begin to live. When that age begins there will be no more preventable accidents. How far off is it?

It won't be far off when men, presented with this problem, shall answer, "Yes, I know about it. I have read it up. And I know the solution".

In closing let us quote from Ouspensky's "Tertium Organum" a few words showing the power of an idea, of knowing, of consciousness. Let us know these problems and let us know the answer to them. That is all that is needed to begin the organization of a new age.

"The farther a given phenomenon is from the visible and sensible, the farther it is from matter, the more there is in it of hidden force, the greater the quantity of phenomena it can produce, the greater amount of energy it can liberate, and so is less dependent upon time."

"The microscopic living cell is more powerful than a volcano—the idea is more powerful than the geological cataclysm."

Knowing the causes of unnecessary suffering and knowing how all such can be forever obliterated will produce a phenomenon more wonderful than the ice age, more permanent than the mountains.

—Sydney N. Hillyard, Halcyon, Calif.

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### HIS ARM IS NOT SHORTENED

Henry Lecky was a young fisherman on Lough Neagh. He was a great favorite with the children of the entries. He loved to bring us a small trout each when he returned after a long fishing trip. He died suddenly, and Eliza, his mother, came at once for help to the chimney-corner.

"He's gone, Anna, he's gone!" she said as she dropped on the floor beside Anna.

"An' ye want me t' do for yer dead what ye'd do for mine. 'Liza?"

"Aye, aye, Anna, yer God's angel to yer frien's."

"Go an' fetch 'Liza Conlon, Jane Burrows, and Marget Houston!" was Anna's order to Jamie.

The women came at once. The plan was outlined, the labor apportioned, and they went to work. Jamie went for the carpenter and hired William Gainer to dig the grave. Eliza Conlon made the shroud, Jane Burrows and Anna washed and laid out the corpse, and Mrs. Houston kept Eliza in Anna's bed until the preliminaries of the wake were completed.

"Ye can go now, Mrs. Houston," Anna said, "an' I'll mind 'Liza."

"The light's gone out o' m' home an' darkness fills m' heart, Anna, an' it's the sun that'll shine for m' no more! Ochone, ochone!"

"'Liza dear, I've been where ye are now, too often not t' know that aanything that aanybody says is jist like spittin' at a burnin' house t' put it out. Yer boy's gone—we can't bring 'im back. Fate's cut yer heart in two an' oul' Doether Time an' the care of God are about the only shure cures goin'."

"Cudn't the minister help a little if he was here, Anna?"

"If ye think so, I'll get him, 'Liza!'"

"He might put th' love of God in me!"

"Puttin' th' love of God in ye isn't like stuffin' yer mouth with a pirta, 'Liza!"

"That's so, it is, but he might thry, Anna!"

"Well, ye'll haave 'im."

Mr. Green came and gave 'Liza what consolation he could. He read the appropriate prayer, repeated the customary words. He did it all in a tender tone and departed.

"Ye feel fine afther that, don't ye, 'Liza?"

"Aye, but Henry's dead an' will no come back!"

"Did ye expect Mr. Green t' bring 'im?"

"No."

"What did ye expect, 'Liza?"

"I dunno."

"Shure ye don't. Ye didn't expect aanything, an' ye got jist what ye expected. Ah, wuman, God isn't a printed book t' be carried aroun' b' a man in fine clothes, nor a goold cross t' be danglin' at the watch chain ov a priest."

"What is he, Anna, yer wiser nor me; tell a poor craither in throuble, do!"

"If ye'll lie very quiet, 'Liza—jist cross yer hands and listen—if ye do, I'll thry!"

"Aye, bless ye, I'll blirt no more; go on!"

"Wee Henry is over there in his shroud, isn't he?"

"Aye, God rest his soul!"

"He'll rest Henry's, 'Liza, but He'll haave the divil's own job wi' yours if ye don't help 'im."

"Och, aye, thin I'll be at pace."

"As I was sayin', Henry's body is jist as it was yesterday, han's, legs, heart an' head, aren't they?"

"Aye, 'cept cold an' stiff."

"What's missin' then?"

"His blessed soul, God love it!"

"That's right. Now when the spirit laves th' body we say th' body's dead, but it's jist a partnership gone broke, wan goes up an' wan goes down. I've always thot that kissin' a corpse was like kissin' a cage whin the bird's dead—there's nothin' in it. Now ans-



wer me this, Liza Lecky: Is Henry a livin' spirit or a dead body?"

"A livin' spirit, God prosper it."

"Aye, an' God is th' same kind, but Henry's can be at but wan point at once, while God's is everywhere at once. He's so big He can cover the world! an' so small He can get in be a crack in th' glass or a kay-hole."

"I've got four panes broke, Anna!"

"Well, they're jist like four doores."

"Feries can come in that way too."

"Aye, but feries can't sew up a broken heart, acushla."

"Where's Henry's soul, Anna?" Eliza asked, as if the said soul was a ravy over whom Anna stood gaffer.

"It may be here at yer bedhead now, but yer more in need of knowin' where God's spirit is, Liza."

Jamie entered with a cup of tea.

"For a troubled heart," he said, "there's nothin' in this world like a rale good cup o' tay."

"God bless ye kindly, Jamie, I've a sore heart an' I'm as dhry as a whistle."

"Now Jamie, put th' cups down on th' bed," Anna said, "an then get out, like a good bhoy!"

"I want a crack wi' Anna, Jamie," Eliza said.

"Well, ye'll go farther an' fare worse—she's a buffer at that!"

Eliza sat up in bed while she drank the tea. When she drained the cup she handed it over to Anna.

"Toss it, Anna, maybe there's good luck in it fur me."

"No, dear, it's a hoax at best; jist now it wud be pure blasphemy. Ye don't need luck, ye need at this minute th' help of God."

"Och, aye, ye're right; jist talk t' me of Him."

"I was talkin' abut His Spirit when Jamie came in."

"Aye."

"It comes in as many ways as there's need fur its comin', an' that's quite a wheen."

"God knows."

"Ye'll haave t' be calm, dear, before He'd come t' ye in aany way."

"Aye, but I'm at pace now, Anna, amn't I?"

"Well, now, get out here an' get down on th' floor on yer bare knees and haave a talk wi' 'im."

Eliza obeyed implicitly. Anna knelt beside her.

"I don't know what t' say."

"Say afther me," and Anna told of an empty home and a sore heart. When she paused, Eliza groaned.

"Now tell 'im to lay 'is hand on yer tired head in token that He's wi' ye in yer disthress!"

Even to a dull intellect like Eliza's the suggestion was startling.

"Wud He do it, Anna?"

"Well, jist ask 'im an' then wait an' see!"

In faltering tones Eliza made her request and waited. As gently as falls an autumn leaf Anna laid her hand on Eliza's head, held it there for a moment and removed it.

"Oh, oh, oh, He's done it, Anna, He's done it, glory be t' God, He's done it!"

"Rise up, dear," Anna said, "an' tell me about it."

"There was a nice feelin' went down through me, Anna, an' th' han' was jist like yours!"

"The han' was mine, but it was God's too." Anna wiped her spectacles and took Eliza over close to the window while she read a text of the Bible. "Listen, dear," Anna said, "'God's arm is not shortened.' Did ye think that an arm could be stretched from beyond th' clouds t' Pogue's entry?"

"Aye."

"No, dear, but God takes a han' wherever He can find it and jist uz what He likes wi' it. Sometimes He takes a bishop's and lays it on a child's head in benediction, then He takes the han' of a dochter t' relieve pain, th' han' of a mother t' guide her chile, an' sometimes He takes the han' of an aul craither like me t' give a bit of comfort to a neighbor. But they're all han's touch't be His Spirit, an' His Spirit is everywhere lukin' fur han's to use."

Eliza looked at her open mouthed for a moment.

"Tell me, Anna," she said, as she put her hands on her shoulders, "was th' han' that bro't home trouts fur the chilther God's han' too?"

"Aye, deed it was."

"Oh, glory be t' God—thin I'm at pace—isn't it gran' t' think on—isn't it now?"

Eliza Conlon abruptly terminated the conversation by announcing that all was ready for the wake.

"Ah, but it's the purty corpse he is," she said,—"—luks jist like life?"

The three women went over to the Lecky home. It was a one-room place. The big bed stood in the corner. The corpse was "laid out" with the hands clasped.

The moment Eliza entered she rushed to the bed and fell on her knees beside it. She was quiet, however, and after a moment's pause she raised her head and, laying a hand on the folded hands, said, "Ah, han's of God t' be so cold an' still."

Anna stood beside her until she thought she had staid long enough, then led her gently away. From that moment Anna directed the wake and the funeral from her chimney corner.

—From "My Lady of the Chimney Corner"

By Alexander Irvine.

## BROTHERHOOD

Out of the earth come all the myriad bodies that exist upon it. They are myriad; it is one. It is the one universified; they are the myriad diversities.

The myriad diversities consist of the birds, trees, animals, fishes, flowers, men—all that inhabit the earth. As these are bodies of the one body—Mother Earth—so are the lives that inhabit the bodies lives of the One Life. They are the multitudinous many that come from the One.

The bodies that carry the lives are born and they die. Individual and species they come into existence, live for a cycle and pass out. They are temporal and brief in duration, and because of their perishability and their mutability they are not Real. Time was when they were not; time will be when they all will be no more.

Before they came into being the earth was, and after they have perished the earth will still be. Thus, for them, the earth appears like an eternal principle. It is their source and their final receptacle. But the earth, too, is temporal, having risen into visibility from the invisible and taken form from the formless. Time was when it was not; time will be when it will be no more. Because of this the earth, too, is not Real.

Within the invisible and the formless resides the Form Builder, that which has the Self-Power and the Self-Knowledge to become visible and in-formed. That is the Real. It is the Eternal Principle. It is the Immutable Builder of mutability and the Imperishable Encumasser of the perishable. It is the One Life that produces the myriad lives. In It they live, move and have their being.

Just as all forms begin in a one earth that produces them and end in a one earth that receives their dust, so do all lives begin with a One Life that produces birth and in a One Life that encompasses death.

The condition for their manifestation is an appearance in diversity. But because they appear in diversity they seem to the observation of the brain mind as separate and antagonistic, even irreconcilable. This is the illusion of mortality, the deception of the intellect, working as it does in a brain that is formed of the mutable and perishable earth.

The mortal is conscious of itself against other selves and so acts. But life is not without its evidences of a unity of all things. The Real, which is the One Life, gives evidences of itself in the varied physical world. In every kingdom of the earth's physical bodies there is a river, a that which makes them one. To all animal forms blood is the river. It is their common denominator. It is the carrier of their essences and the stream that feeds them; it is present to them all. Whether they be animal, bird, fish, reptile or insect they are all in blood. And if we admit with this stream the stream of the vegetable sap, we behold the two channels of the Ri-



ver of Form, the milk in the mother breast of Nature.

But back of these two lesser unifiers is a greater one. It unites both animal and vegetable and yet is neither animal nor vegetable, namely, protoplasm. Without protoplasm no living form exists upon the earth or within it whether it be man, animal, bird, insect, tree or plant. It is nature's manifest type of the Absolute. In it all forms are One Form.

Another unifier appears if we look at life from the viewpoint of color. All vegetable forms are one in the green of their chlorophyll; it is universal. Diverse in the colors of their flowers, they are one in the leaf color, type of the one that carries the many.

While this is true of the vegetable forms, they being one in green, all animal forms are one in the red of the blood stream. The coats of animals, birds and fishes are of various color and so are the skins of man. But whether one's skin be brown, white, yellow or black, he is brother in a blood that is red.

He is one in the blood stream; the blood stream is one in protoplasm; protoplasm is one in the life forms; the life forms are one in the one Life, and the One Life is God.

If these things are so, the brotherhood of man is an inescapable fact in nature and in God. And in the brotherhood of man resides a brotherhood of all that lives. The tiniest thing that lives, be it a blade of grass or a gnat, is an inseparable part of the One Life that is I. Diversity, in form and intelligence, is merely the law by which the Divine Purpose is working out its ends in a world that is in a state of becoming; it is the condition to Life in time, matter and space.

All are minds of the one Mind, hearts of the one Heart, souls of the one Soul, diverse, multitudinous as the sands of the sea shore; one.

To quarrel with your brother because he is different, whether it be in creed, tongue, race or color, is to quarrel with nature, with nature's God and with your own Soul; to cut him off is to cut off yourself, to lift him up is to lift up yourself.

—Frederick Whitney, Halcyon, Calif.

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"I love you. Live in My love until you speak and listen and move only because My love moves in you. Be not afraid of love. Why are men afraid of love? (They are afraid that they will be called upon for sacrifices and suffering.) Is not suffering joyous if we suffer for those we love? But love is not suffering. Love is joy. The time has come that the earth shall know this. Love is an exceeding joy and the light of the world. Why do you not love completely all the world? You will. Be of an open soul. I will fill your soul with My love for the world." —From "Living Waters".

## THE SHEKINAH—THE VISIBLE GLORY OF GOD

The word Shekinah, says the Jewish Encyclopedia, literally means "the dwelling" of God, and refers to the majestic presence or manifestation of God which has descended to "dwell" among men. The word itself is used in many such passages as speak of God dwelling in the Tabernacle or among the people of Israel, as in Exodus, Chap. 25, verse 7; which says: "And let them make me a sanctuary, that I may dwell among them." Exodus, Chap. 29, 45-6, "And I will dwell among the children of Israel, and will be their God. And they shall know that I am the Lord, their God, that brought them out of the land of Egypt, that I may dwell among them; I am the Lord, their God." Also in Numbers, Chap. 5, verse 3: "Whosoever shall pollute them, that they defile not their camp, in which I dwell," referring to lepers. Numbers, Chap. 26, verse 42: "Defile not the land which ye shall inhabit, which I dwell; for I do dwell among the children of Israel." I. King., Chap. 7, verse 13, "And I will dwell among the children of Israel, and will not forsake my people Israel." Ezek., Chap. 43, verse 7, "Now let us go put away their whoredom, and the carcasses of their kings, far from me, and I will dwell in the midst of them for ever." Also Zechariah, Chap. 2, verse 11, "And many nations shall be joined to the Lord in that day, and shall be my people; and I will dwell in the midst of thee, and thou shalt know that the Lord of Hosts hath sent me unto thee."

The name of God is also spoken of as descending, or as the descent of the Shekinah, as in Deut., 12:11, "Then there shall be a place which the Lord your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the Lord." Deut., Chap. 12, verse 13: "And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there". Also in Deut., Chap. 16, verses 6 and 11, reference is made to "the place that the Lord shall choose to dwell".

Allusion is also made to "Him that dwelt in the bush," the reference being to the Shekinah or visible presence of God in the burning bush before Moses, as in Deut., Chap. 33, verse 16, "And for the precious things of the earth and the fulness thereof, and for the good will of him that dwelt in the bush". Also it is said "that the glory of the Lord abode upon Mount Sinai, as in Exodus, Chap. 24, verses 15 to 18, "And Moses went up into the Mount; and a cloud covered the Mount. And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days; and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the Mount in the eyes of the children of Israel. And Moses went into the midst of the cloud, and gat him up into the Mount; and Moses was in the

Mount forty days and forty nights." The temple also was called "the house of the Shekinah", of visible glory of God, for the Shekinah or luminous cloud rested over the ark on the altar in the temple.

Since the Shekinah is light, those passages in the Apocrypha and in the New Testament which mention radiance, refer to the Shekinah. Thus, in Luke, Chap. 2, verse 9, "And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid. And the angel said unto them, Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people." This glory was the Shekinah or visible presence of God. In II. Peter, Chap. 1, verse 17, we read, "For he received from God the Father honor and glory, when there came such a voice to him, from the excellent glory, This is my beloved Son, in whom I am well pleased." Verse 16 of the same chapter says, "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty." Again in II. Corinthians, Chap. 4, verse 6, we read of the Shekinah, "For God, who commanded the light to shine out of the darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." In John, Chap. 1, verse 14, reference is made to the Shekinah or visible presence of God, "And the Word was made flesh, and dwelt among us (and we behold his glory, the glory of the only begotten of the Father), full of grace and truth." Also in verses 32 and 34 of the same chapter, "And John bare record saying, I saw the spirit descending from heaven like a dove, and it abode upon him. And I knew him not; but he that sent me to baptise with water, the same said unto me, Upon whom thou shalt see the Spirit descending, the same is he that baptiseth with the Holy Ghost". Also in Revelation, Chap. 21, verses 3 and 4, refer to the descent of the Shekinah or visible presence of God in the new age that is fast approaching, "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away".

The idea that God dwells in man, and that man is the temple of God, is merely a more realistic conception of the resting of the Shekinah on man, as in Col., Chap. 2, verse 9, "For in him dwelleth all the fulness of the Godhead bodily," II. Co., Chap. 6, verse 16, "And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." And in John, Chap. 14, verse 23, "Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him; and make our abode with him."



Maimonides, one of the great Jewish scholars of the Middle Ages, regarded the Shekinah as a distinct entity, and as a light created to be an intermediary between God and the world, while Nahmanides considered it the essence of God manifested in a distinct form.

The Jewish Talmud says that when its work is completed the Shekinah will have descended visibly ten times. Nine times it has already appeared, as follows: In the Garden of Eden, when the Tower of Babel was built, to Sodom, to Egypt, to the Red Sea, upon Sinai, in the pillar of cloud, at the dedication of Solomon's Temple, and to the Sanctuary, and that it will descend again in visible form at the time of Gog and Magog (Armageddon), as stated in Zechariah, Chap. 14, verse 4, "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem in the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley and half of the mountain shall remove toward the north, and half of it to the south".

The Shekinah appeared in the burning bush; and the ark which came up out of Egypt contained the Shekinah, the Tabernacle was erected in order that the Shekinah might dwell upon the earth; and the Shekinah actually entered the Holy of Holies, and the High Priest had to veil his face before it. Wheresoever the Israelites went in exile the Shekinah, or visible glory and presence of God, accompanied them. The Shekinah, however, was lacking in the second temple.

It is said that the Shekinah would not descend into an atmosphere of sadness, since there can be no sorrow in the presence of God. The Shekinah is indeed identical with the Holy Spirit, which it is stated will be poured out upon the world in the new dispensation.

The Shekinah was also believed to be a protection, for the Jews have a prayer, "On my four sides four angels, and above my head the Shekinah of God". Unsullied thoughts and pious deeds render one worthy of the descent of the Shekinah, and it is said to be present when two are engaged in the study of the Scriptures, when ten pray, and when mysticism is explained. It is likewise attracted by the study of the Divine Law. Sin, however, causes the Shekinah to depart. It appeared on the day the Tabernacle was first erected, and before the Israelites sinned the Shekinah rested on every one, but when they did evil it disappeared. In like manner it departed from David when he became leprous. Whoever sins in secret or walks with a proud or haughty bearing is said to "crowd out the feet of the Shekinah."

According to the views of many Hebrew scholars, the Shekinah appears as physical or visible light, as Numbers, Chap. 6, verse 25, says, "Jahweh shall cause his Shekinah to shine for thee". Or as translated in the Authorized Version, "The Lord make his face to shine upon thee, and be gracious unto thee".

The Roman Emperor said to Rabbi Joshua Ben Hananiah, "I desire greatly to see their God." Joshua requested that the emperor gaze upon the brilliant summer sun, and said, "Gaze upon the sun, and thou shalt say, 'I can not'." Then said Joshua, "If thou canst gaze upon a servant of God, how much less mayest thou gaze upon the Shekinah?"

When the Lord indicated the Temple, The Shekinah visibly appeared to the whole congregation, for we read, "And it came to pass, when they were come out of the holy place, that the glory of the Lord, coming, the priests could not stand because of the cloud: for the glory of the Lord had filled the house of the Lord. Then spake Solomon, 'The Lord will be with us, and we will abide in the thick darkness. I have surely built an altar unto the Lord in a settled place for thee to abide in for ever.'"

At Pentecost the Shekinah descended in visible form upon the dwelling band of early Christians, 120 in number, for when the Day of Pentecost was fully come, they were gathered together in one place. And suddenly there came a sound from heaven like a rushing wind, and it filled all the house where they were sitting, and there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak to one another.

The Shekinah at the second coming is referred to in the following words: "And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things shall begin to pass, then look up, and lift up your heads, because your redemption draweth nigh."

It is a great central fact that we realize from an understanding of the old manifestations of the Shekinah in the past, that the visible glory of God was seen from time to time at intervals in His history, so shall it be again.

The second coming does not mean that Christ is to come in a chariot from heaven with a shout, but that while He is in the flesh, the Shekinah, or visible presence of God, will descend upon Him to make Him manifest to the world, and all the prophecies concerning this wonderful descent of the visible glory of God upon His Son, the great manifestation will take place about the time of His second coming.

Professor Rhys-Davids in "Buddhism" that when Buddha came forth there were various spiritual manifestations, as, "The great Teacher at times a halo of six hues would radiate from his form, he would at the threshold of the houses, illuminating with his light the walls or yellow gold streamers of gay cloth, the gates and verandas round about"). So in like manner the Shekinah will mark the great Teacher in the new age, for we read in the Book of Daniel, Chapter 7, verses 9 and 10, "And I beheld till the

thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened."

Thus the visible glory of God will radiate round the presence of the Teacher of the New Age, and its radiance will go forth to all the world, broadcasted over the planet from those fiery chakras or centres of energy in the spiritual body of the World Teacher which are translated as "wheels" in the Authorized Version.

We are now just at the entrance or dawn of the time when the Shekinah is to descend once more upon the world; the stage is being set for this great manifestation, just as it is being set on the other hand for the coming of Armageddon in July 1926.

By Victor E. Cromer, Dep. Ec.,  
Adelaide, South Australia.

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## HARNESSING THE SUN

From "Popular Mechanics"  
(October Number)

From the ancient days when the sun was worshipped as the source of all life, science has progressed until today its rays have been harnessed to cure disease, increase crops, make chickens lay, season lumber, produce synthetic foods, and test the permanency of paint, leather, and other materials.

Only thirteen percent of the entire radiation from the sun, it has been found, is visible to the eye in the light waves we see. Passed through a prism, or broken up by drops of water, as in a rainbow, the light rays separate into the seven primary colors of the spectrum—red, orange, yellow, green, blue, indigo, and violet. Below this visible spectrum eighty per cent of the sun's rays are grouped in the infra-red band, which produces heat, and above the visible rays are the remaining seven percent, the ultraviolet, chemical, or actinic band, which produces, among other things, sunburn.

The enormous heat generated in electrical furnaces, far surpassing any temperatures heretofore created by man, has made possible the production on a commercial scale of fused quartz, the only material so far found which will transmit the latter group of rays;





human hair. The red heat rays cease to be visible when they have reached a shortness of 7,500 of these minute units, and the violet ray at the top of the spectrum passes into invisibility at 3,900 units. With delicate scientific apparatus, however, explorers of this unknown band have pursued the shorter rays down to a region where their length is but 420 ten-millionths of the diameter of a hair. Beyond this point is the region where the mysterious change from light to X-rays takes place.

Their discovery revealed the reason why the sun bathers in the high Alps of Italy could walk barefoot in the snow while they were cured and tanned by the sun. In warmer and lower climes, the excess of infrared heat rays cuts off the free play of the curative part of light, while high up in the mountains the germs of such diseases as tuberculosis yield to the killing action of the invisible waves. The clear air of the heights, free from smoke and beyond most of the dust clouds which hover above the earth, offers a free road for the natural ultraviolet rays of the sun, the most powerful of which are so small they cannot penetrate a distance equal to the thickness of an invisible microbe.

In producing artificial sunlight, however, the scientists found that a small 22-volt mercury-vapor light in a quartz tube, suitable for suspending over a child's cot, was so powerful that its rays could sterilize 132,000 gallons of water in twenty-four hours, killing all the disease germs it contained.

Dr. Leonard Hull, one of the English experimenters, is establishing these artificial sunlights in many of the public baths of London, so that the children of the poor can take a light bath along with one in water. Another Englishman, F. E. Lamplough, is perfecting a new form of glass which will pass most of the ultraviolet rays and which can be produced at a cost of seventy-five cents to one dollar a square foot, far cheaper than the expensive quartz. The latter costs so much because of the vast amount of electricity used in fusing the material that only one quartz window, in Johns Hopkins Hospital, Baltimore, has so far been installed. If the new glass proves successful, nearly everyone will be able to afford a sun-bath window in the home and can harness the natural sunlight to prevent disease.

Still another experimenter has developed an arc lamp, with tungsten electrodes, following his accidental discovery that this metal would produce far more ultraviolet rays and less of the heat waves than other materials. In an address before the Roentgen Society in London recently, it was claimed that two or three minutes' exposure twice a week to this powerful artificial sun would cure functional complaints, nervous debility and the neuresthenia caused by the hurry and worry of modern life. With this strange light the patient can lie, fully clothed, on an electrical couch, grasping a bar electrode in his hands, and thus become one plate of a powerful

the new continent.

The United States Bureau of Standards, experimenting with the germicidal effect of ultraviolet rays, found that bacteria in sewage could be killed in half a second by exposure to them. At Yale, the physicists are trying to discover why cod-liver oil cures rickets, and they find that it actually emits ultraviolet rays in the child's body. They have also found that cottonseed and linseed oil could be treated with ultraviolet rays and used as a medicine to accomplish the same cure. In connection with plant growth, experiments have shown that seeds which are kept in the dark can be converted into a ripened food after a short exposure. The rays also have been used to produce artificial sugar by passing them through ordinary formaldehyde. It is well known for some time that sugar cane and other plants are raised by a process in which solar rays, falling on the plant, are used to extract carbon from the air, and this carbon, added to water absorbed by the roots, is converted by natural formaldehyde from which sugar eventually can be extracted.

The concentration of the rays possible with artificial lamps is so great that a deep tan in less time than the sun itself would produce. Manufacturers are utilizing the ultraviolet-ray lamps to produce a tan in the equivalent of several years' natural exposure without the loss of the lasting qualities of their product. Lumber is dried in a few months of seasoning within a few hours.

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## TEMPLE BUILDERS' CONVENTION MEETING

(Concluded)

### The Seed

The seed is that from which everything comes. It is a mystery which we cannot altogether understand. The whole plant lies within the seed. It unfolds little by little until it becomes a full grown plant of its own.

Seeds and people grow alike. The seed begs to grow if we do not plant them, just as we beg for food if we have nothing to eat, and they send out a prayer. We feel it and are sorry for them and do not want them to die. We are to them as the Masters are to us, and we must listen for the prayers of the seed and help them as the Masters listen for our prayers and help us. When the seed grows they are first like a baby. They are tender and pretty. The seeds grow



higher and higher, stronger and stronger and are more beautiful and happy the more fresh air, water, and sunlight they get. We enjoy them and remember how we treated them and are glad we made others happy through them. Each seed has its own special kind of plant, just as no two people are alike. Everyone has different faults and different good qualities. Some seeds are used for gardening, some for hedges, shade trees, and flowers. Others are poisonous and harmful.

Stars, worlds, people, flowers, birds, all things great and small grow according to one law from some kind of life seed. There are thought seeds which sprout, flower and bear fruit, just as trees and plants do. These seeds are good or bad and help or harm. The power of the seed to break through the ground that it may reach the light, the power of the sun to shine that we may see, the power of our hearts to love that we may help others is all the same. It is well to study the seeds and find out the lessons they hold for us.

—Vera Marshall.

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### Failure

Many times we hear someone say, "That person has failed". How do we know he has failed? Every so-called failure brings him nearer the goal. The mother bird pushes its fledgelings from the nest to the ground, from which it must learn to fly by its own efforts or be destroyed by its natural enemies. The Great Master pushes us also, if we are unwilling to go, and we reach our goal only by our own efforts.

—Norma Marshall.

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### The Message

"Hearken ye children of the New Dispensation. The time is near at hand when He who is to come will reappear among men for the unification of the races of the earth. Open your eyes that they may see. Open your ears that they may hear. And open your hearts that the Son of Man may have place to lay His head, lest He pass you by and ye know Him not."

We are told that He who was known as Jesus of Nazareth when He was with us in bodily form is about to reappear among us. It is true we know not the day nor the hour, neither do we know the manner of His coming. Some tell us He may come as early as 1928, in which event we have not long to wait. Some set a date much later.

By some we are told that He will be born again as a little child and grow to maturity before He will know His mission. Others are equally sure that He will suddenly appear in clouds of glory. But neither the exact time nor the manner of His coming matter if our hearts are true. He has bidden us to watch and be ready.

We have been told that to be ready we must clothe the naked, feed the hungry, shelter the homeless, and champion the cause of the oppressed. We are also told that if these things are not done in a spirit of unselfish love they will profit us nothing. The battle is not over. We have but to look about us to see the oppressed, the homeless, the naked, and the hungry. What are you and I doing? Are we preparing our hearts for His coming?

—Ione Marshall.

### What the Temple Stands For.

The Temple teaches us that brotherliness is the natural way for the people of this world to live and be kind to each other. Masters, who are kind and are able to teach us things for our own benefit, tell us that we cannot have universal brotherhood in a little time. We must make to work for it and evolve. The Temple at Halcyon was organized for the purpose of finding out this problem its Masters are going to solve.

The following words are taken from the Message from the Masters of the Temple Convention of 1923: "Remember, the Temple is the only organization with a unified nucleus such as now compose the world's organization you become a mighty power in our hands. Remember, be accustomed to the ideal of unselfish service and be open and receptive to truth from every angle".

—Arthur Harrison.

### Brotherhood

Master Hilarion has told us that "Brotherhood means literally what is implied by the words, 'Do unto others as ye would that they should do unto you'." "It is the law upon which rests all possibility of further advance on evolutionary lines, for if you cannot give to your brother or sister the love, the helping hand, the encouraging word or deed which you do now or will at some other time demand for yourself, how can you give to the Great Master to whom you are pledged the unselfish love that alone can hold you on the Path you have chosen?"

We are taught that "The stain on the great World Soul caused by man's unbrotherliness—can only be washed away by humanity recognizing and acting in accordance with the great truth that Brotherhood is the basic law of life, and that each individual unit of that humanity can only truly begin to live when it willingly and unselfishly yields up its best life and force for the sake of the whole, thereby not only raising the whole but, by the law of compensation, advancing its own evolution at the same time."

"The Message of the Christ will not be heeded by men until, bruised and bleeding, limp and sore, weary and worn, helpless and hopeless, side by side, foe to foe, despairing, they raise their eyes to their Father for help and succor, and receiving no answer but through their erstwhile foe, come to recognize in him a brother. Then, their sight restored and their blindness gone, they will come to know and not be shut out from the recognition of their common Father."

I think that this is all summed up in the poem—

"So many gods, so many creeds,  
So many paths that wind and wind,  
When all this sad world really needs  
Is just the art of being kind."

—Joseph Tarbox.

The talks of the children were followed by remarks by Mrs. Dower, who spoke as follows:

"And they brought unto Him also infants that He would touch them; but when His disciples saw it they rebuked them. But Jesus called them unto Him and said: "Suffer little children to come unto me and forbid them not, for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein'."

You have heard the message of the Great Master through the voice of a child, through the seven tones of color, of light, and of being. You have heard the same message from the voice of our beloved Blue Star in an address given to the Builders in convention meeting, 1907, in which she definitely endeavored to show us that the little child indicated by Jesus was not limited to terms of age, hours, days, or years, or any period of time, but that it was a state of consciousness that permeated all time and development. Most aptly did she interpret the meaning of the "little child".



## THE TEMPLE ARTISAN

Why did all we have ever known had the child spirit in greater degree than our beloved Blue Star? None who knew her, who read her work, who ever contacted her in any way, failed to experience the radiance of her childlike grace. The little children recognize it; the young people knew it; the adult mind sought it out; the old people sought for comfort. The Master selected her as His instrument because of her ability to transmit the child force to the world through the experiences of life.

Nothing was so trivial to be of import to her. Two Temple Builders were in bed in a third floor store-room with a little child in their arms, to call from her the Christ poem. The trial of a child's death to her mind was her trial also, just as any joy or triumph was ever left her with an uplift. Differences between her and others, strangers, Ten places, all found her over-sharing her own life with her loving solicitude, until the differences vanished in the healing power of the Christ once more brought the people together again. Even personal antagonisms found their healing and transmitting place in her, and there the child force was transmitted primarily. The crucifixion of the whole-life battle was carried to the fullest degree by her soul power through this child force.

I am speaking at least regarding Blue Star, and I am speaking to you, the Temple Builders, because so many times she said to me, "I am going to let the children forget me." At the same time, I have known some particular child and manifest affection for you, in his or her welfare, but all were dear to her and she would hold them all the same at heart. And now, tonight, we are reuniting her loving presence with us and reuniting with her spirit to further the Builders' work as she would see it.

In the past year you have done a splendid work. You have put yourselves in large part the responsibility of the work, and you have studied the teachings and endeavored to send them to others. You have learned through them, that others might be helped, and you have done splendidly, magnificently, but having done this, I do not want you to be puffed up. In saying this I do not mean to say you will be, but it is always the test that follows your success. Simply continue as you have, and always, whatever you have said this evening, "Hearts stay sweet." Some of you are going out to a distant school. Others remain at home to consider the duties even more heavily because of limited numbers in the group. So wherever you are stationed, carry the Builders' love with you. Those who are away from here, remember to inform this group by letters. Reach out to interest others in the work. And those who are left at home, remember to be of encouragement, knowing that in that holding, something will be done through your efforts.

The meeting was closed by Dr. Dower and Mrs. Ida J. Wilkins, each saying a few words to the children, expressing their appreciation of the program and the work of the Builders.

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### THE AVATAR

The great test of the degree of development a human soul has reached in this Messianic Cycle will be whether it is a matter of vital importance as to what form—or even whether there be any visible form—the coming Avatar of the human race will choose in which to perform his mission to man.

Unless a man has evolved to the degree where it will have been possible for him to interiorly recognize the presence of the Christ when contact is made within the auric sphere of the earth, he might be as easily deceived as many men are now deceived by the claims of those who declare themselves to be Avatars of the present age. And if the soul of a man is evolved to the degree referred to, it will be a matter of indifference to him personally whether that Avatar will appear in a physical body or not, for he will know, beyond any shadow of a doubt, that the long sought is at hand when He comes, as surely as one would be conscious of an electric shock, even if there were no dynamo or battery in sight, when one received that shock.

In the process of development, one would have created within himself a psychic center of action within which a response would be aroused by the mental stimulus of another who was attuned to the same key.

Perfect devotion to and inter-communication with the Christos would attune the consciousness to the key-note of the Christos, and every Avatar of the Christ strikes the same key, to use a homely illustration.

If you are a sensitive, the presence of a beloved one in your immediate vicinity is known to you at once. You have no need to argue the question with yourself, or to turn about to face the physical form of that loved one. Then how much greater would be the magnetic attraction of the vehicle of the Christos to whom your soul was drawn.

There is always a measure of doubt or unbelief, if man must see with his outer eyes before he can recognize the truth.

H—[ ]

(Quoted from "Teachings of the Temple".)

# The Temple Artisan

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## EDITORIAL MIRROR

On another page our readers will find an article quoted from the October issue of "Popular Mechanics" entitled "Harnessing the Sun".

The subject deals with the marvelous action of the actinic rays (sometimes called ultra-violet rays). They are the rays just beyond the violet band of the solar spectrum and are of very short wave length and invisible to the eye of man. The still shorter rays just the other just beyond the actinic ray is the X-ray. Both of these rays are necessary to all growing things, yet with the absence of the actinic ray on vegetable and organic matter all life in substance cease. In other words, no wood could grow, no trees, shrubs, and growing things; and the other wonderful changes in the flowers and vegetables would be halted. The colors, perfumes of flowers would not be, and the delicious flavors of fruits and "vegetables" could not be developed in these fruits and vegetables without the aid of this marvelous actinic chemicalizing

rays. The marvelous is the effect of this ray on the human organism, the effect on health; and where a diseased condition has been caused by accidental infection, wrong methods of living and diet, lack of exercise, and so on, this ray gives most potent help in restoring the tissues of the tissues to the normal.

We have called attention in these pages to the fact that this is the age of radiance, that is, the age in which man will use more and more of the solar and radio-active energies for all sorts of purposes, pleasure, business, or promoting better health, and overcoming disease, and diseases to disease. In other words, we are entering the age of light, when ignorance and darkness will be driven not only from the human body when they manifest conditions of negation or disharmony.



The actinic ray is very strongly germicidal, killing all classes of bacteria by a single exposure, often of only a few seconds of time. The action of this ray on bacteria and similar organisms has been watched under the microscope. As soon as the actinic ray is directed on these microscopic entities the observer notices that the bacteria swell up and seem to explode. From the above it can be seen that we have in the use of this wonderful ray, directed to the healing of disease and the promoting of better health, a most powerful agent, and with the aid of fused quartz applicators the field of usefulness for the amelioration of human ills is almost unlimited.

—W. H. D.

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### BOOK NOTICES

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**"Music and Health,"** by Eva Augusta Vescecius, founder and president of the National Society of Musical Therapeutics, New York City, is an interesting work, presenting largely the author's experience in discovering the therapeutic value of music as an agent for health. Vibration is given as the basic principle, of course. "The Musical Pharmacopoeia", "Analysis of Keys," "Musical Treatments," "Music as Poison," "Tonic for Intellect, Will, and Moral Nature," "Effect upon Insane," "Criminals," "Natural Means of Universal Language and Understanding," are subjects dwelt upon. To be had through the Halcyon Book Concern. Price \$1.25 and postage.

**"The Adorers of Dionysos"** (Bakchar), translated from the Greek of Euripides, with an original interpretation of the myth of Kadmos, by James Morgan Pryse, illustrated by J. Augustus Knapp, a companion volume to "Prometheus Bound", concludes the subject treated in that work and sets forth the practical application of it. Order through the Halcyon Book Concern. Price in cloth \$2.00, leather \$3.00, postage additional.

The following books and writings by **Manly P. Hall** are now procurable from the Halcyon Book Concern:—**"The Lost Keys of Masonry"** and **"The Ways of the Lonely Ones"**, well bound in cloth and exceptionally well illustrated, are priced at \$2.00 each. **"Thirty**

**Eight Thousand Miles of Impressions**", paper bound and profusely illustrated, sells at \$1.00, while there are also a number of neat paper-covered smaller books at 50c. Among these last are "**Evolution**"; "**Unseen Forces**"; "**The Hermetic Marriage**"; "**What the Ancient Wisdom Expects of Its Disciples**"; "**The Noble Rightfold Path**"; "**The Occult Anatomy of Man**"; "**Talks to Students**"; and "**Sacred Magic of the Quabbalah**". There is also a limited supply of paper covered manuscript lectures, being copies of talks given by Mr. Hall at the Scottish Rites Auditorium, San Francisco: "**Super Faculties and their Culture**" and "**Special Class in the Secret Doctrine, The Stanzas of Dzyan**", each priced at \$1.00; while "**The God of the Atoms**", "**Psychology True and False**", "**Putting the House of the Mind in Order**", "**Atlantis, the Lost World**", and "**The Occult Christ**", are priced at 50c each. The above prices do not include postage.

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## TEMPLE ACTIVITIES AND NOTICES

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Manly P. Hall, the well known author, traveler, and lecturer on Theosophical, Masonic, occult, and philosophical subjects delivered a series of very interesting lectures in the Blue Star Memorial Temple at Halcyon, November 2nd, 3rd, and 4th. The titles of the lectures were: "**The Origin, Development, and Ultimate of Man**", "**The Occult Life of Christ**", and "**The Mystery of the Lost Word**". Mr. Hall is a brilliant lecturer, essentially Theosophical in all his fundamentals, and has lectured extensively along the Pacific coast to very large audiences in the larger cities. On another page we give a list of his books and booklets, all of which we can heartily recommend to all interested in these lines of thought and study. Mr. Hall's efforts are directed along the line of unifying the fundamental truths of Theosophy, Christianity, and Masonry.

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Coulson Turnbull, well known writer and lecturer on astrological and kindred esoteric subjects delivered a series of interesting talks at the Memorial Temple in October last, also instructed a class in the fundamentals of astrological science. Mr. Turnbull is thoroughly grounded in all the fundamentals of this thought and allied branches, and his lectures and talks were highly interesting and in-

tructive. Mrs. Turnbull accompanied the Doctor, and this month, November, they have returned to Halcyon, where he is giving lectures on the Temple of Solomon and Biblical symbology, in addition to giving more advanced astrological instruction to the class. In the last issue of the Artisan we referred to several of Dr. Turnbull's books, and we can recommend them to all who are interested along these lines.

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### APPRECIATION OF THE NEW BOOK "Teachings of the Temple"

"Meanwhile also came the expected book of Temple Teachings, your new and splendid contribution for humanity, into my possession, and I feel impelled to assure you that rarely a book has given me greater pleasure or satisfaction than this so important and instructive collection of helpful lessons from those Great Beings Who Know. It will be for me and all who can read English a text-book of immense value. The book is presented in a worthy and pleasant garment, excellent typographically and otherwise. I beg you to receive my sincere, deep-felt thanks for this highly benefitting donation."  
--From G. P., Leipzig, Germany.

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--From C. E. S., Los Angeles, Calif.

"Your wonderful gift, for which I can scarcely find words to express my appreciation, is a treasure-house of wisdom, and I have dipped into it here and there and found many very beautiful teachings in it. I am very sure I will gain much from reading it carefully."

--From A. H. N., Los Angeles, Calif.



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"I might say the contents are simply wonderful and surpass anything I have read on the subject."

—From A. V. R., Meriden, Connecticut.

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The book may be ordered from the Halcyon Book Concern, Halcyon, Calif. Price \$3.00.

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"Fear no more. Fear no more that I will not come. Prepare your heart for a habitation for Me. Cleanse your soul for a stream, so, for My love——Be not afraid. Remember only that My love encompasses you and flows over your soul in a stream of life. Trust Me ever and know no other God. I am your God. Trust in My thought of what I shall say, nor of what I shall work through you. Give yourself to Me, then shall all be done as I will through you. This is the Way. Give yourself and receive God. Do not seek for mysteries; receive them. Expect no miracles; then shall I do and hold them. Lose yourself and find your God. Absolute surrender is absolute power."

—From "Living Waters"

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"The reward for love is more love: the reward for hard work is (I think God's) more hard work. What better reward do you want? Money can never yield what work and what love supply; that certain buoyancy of the inner man which is kin to the kingdom of heaven; that buoyancy which causes man to pray: "Give me, O Lord, plenty of work, and plenty of love to perform it."

—Dr. C. A. Schenck

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