

The Temple Artisan

FEBRUARY-MARCH, 1926.

CONTENTS

	Page
Would You Serve Another	91
What Means the Coming of Christ to Thee? Answer:	92
Electricity	93
The Fundamental Desire	93
Blavatsky Department	95
Evolution	95
The Mystical Meaning of Jonah	100
Karma	103
Timely Paragraphs	104
The Unknowable	106
Editorial Mirror	108
Peculiar Russ	110
Appreciation of the New Book	111

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 re-vivified 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?

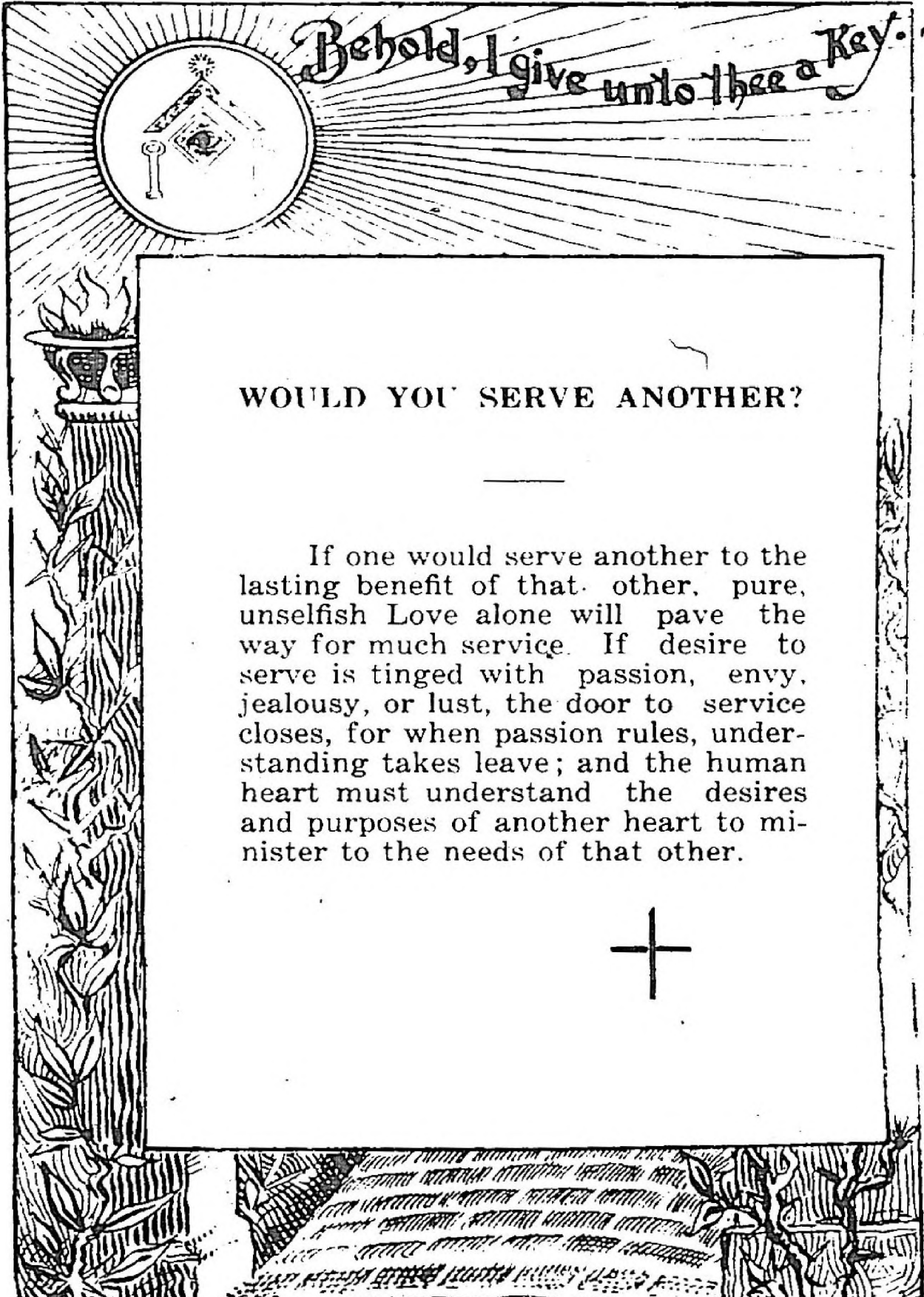
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Behold, I give unto thee a Key.

WOULD YOU SERVE ANOTHER?

If one would serve another to the lasting benefit of that other, pure, unselfish Love alone will pave the way for much service. If desire to serve is tinged with passion, envy, jealousy, or lust, the door to service closes, for when passion rules, understanding takes leave; and the human heart must understand the desires and purposes of another heart to minister to the needs of that other.



WHAT MEANS THE COMING OF CHRIST
TO THEE? ANSWER:

A deeper consecration of the life
Unto the highest that the soul doth know;
A love more selfish growing day by day,
Intent on ever giving of its best,
Asking for nothing, seeking only this—
To spend its substance freely for the race;
True sympathy with everything create;
A peace unmoved by tempests, one that sings
In midst of tumult, having found its home
Close to God's heart, the place of perfect poise:

Light in the darkness, wisdom, strength divine
All to endure of sorrow, pain, or loss;
The open vision that can see beyond
The earth's sad travail to that sunlit Mount
Whence streams the glory of the lifted Cross;
The open ear that hears the symphony
Arising from the moans of stricken hearts,
The cries of greed and din of battle roar;
Knowing these are the prelude of Life's song,
The notes which speak of blessedness to be—
The birth throes of the New Humanity.

—Laura Brower.

ELECTRICITY

Temple Teachings.

Open Series No. 205.

Ions of electricity, akasha, consciousness, light, fire—shades and degrees of matter—are shades and degrees of electricity, magnetism. Density of matter is the number of ions to a definite amount of space, all under the law of numbers. Electricity in vibration forms different grades of matter.

The energy termed X-ray will one day spring a great surprise on investigators. When he who has earned the fulfilment of his aim, because of the years of hard service he has already given in past lives to the investigation of the same form of energy, reaches the age of maturity in his present incarnation and shall have taken up his labor again, he will find that its power to pierce matter is the least of its qualities. He will find that all the qualities of the now highly prized, rare, and difficult to obtain substance termed radium may be obtained at much less cost of time, power, and material by the right manipulation of the energy of the X-ray.

Strange as it is, it does not appear to have very deeply impressed mankind that the air about them contains unlimited stores of radio energy which rightly directed effort would bring under their control, and to the discovery of which the discovery of the X-ray was only a preliminary step.

H—[]

THE FUNDAMENTAL DESIRE

Temple Teachings.

Open Series No. 206.

The Supreme Creator of the Universe has implanted a spiritual seed, a fundamental desire for righteousness like unto His own, in the heart of every human being. In the great majority of people that desire has been overwhelmed by the gratified desires of the sensuous physical body. When the reverse is the case and the desire for righteousness, spiritual attainment, is predominant, we find what is commonly called a good man or good woman, a more unselfish, just, and true man or woman than are the majority of human

ings. But even they seldom realize what has been the main factor in enabling them to overcome their natural tendencies in the opposite direction and held them to their original purpose, nor do they appreciate how much they have been dependent upon others for the power to attain and also to maintain the state to which they have aspired.

Faith is a mighty engine of power, and whatever degree of success and endurance a man has attained in any spiritual or material part of life has been largely due to the Faith some other one or more persons have held in his honesty, faithfulness, and devotion to duty, as well as in his power of efficiency in his chosen field. His Faith in himself is essential, but the dynamic power of accomplishment springs from the Faith of others in his ability to accomplish his purpose.

Faith is a spiritual power, and even when exerted by a man to accomplish a material purpose, its great value lies in its power over the mentality of the personality upon whom it is exerted. It enables one to think constructively and efficiently and to counteract debilitating forces.

The central synthetic point of distribution of this power, so far as the physical body is concerned, is in the heart, hence to the brain. The heart is the seat of affection or the principle of desire; and the key to the heart of man for success in any field of life is the sincere call of Faith for power to fulfill that desire.

I will try to illustrate the action of Divine Law respecting faith from another point of view. We will presume that the fundamental desire of every member of the Great White Lodge is to attain to the state of righteousness previously mentioned, thereby attaining to the spiritual powers of Love and Wisdom. It would naturally follow that this desire would be strongly pictured in the individual. Because of the interior relationship to myself which exists between the Templars and myself, they are dependent upon me for guidance as to how best to take the preparatory steps toward the accomplishment of the purpose instigated by that Divine Desire. If such a Templar is faithful to the obligations assumed by me, he has opened the path to personal discipleship which calls upon the power of my Faith in him. Whether he is conscious of the effect of his call upon me at the moment or not is of little consequence. The call has been answered and the dynamic power of the Faith that is in me has increased his power of action many fold. He will eventually realize that additional strength and power of efficiency is his to use as seems best to him. His desire for Righteousness has been greatly increased, and his power of accomplishing the fulfilment of the purpose set by that desire is correspondingly increased.

Faith answers the call for Faith. But, like everything else, it is governed by Divine Law, and that Law would compel me to uti-

lize the power in me for the best good of the one who called on me for recognition, even if that best good be long delayed.

H—[]

BLAVATSKY DEPARTMENT

This department will be confined to the teachings of H. P. Blavatsky. In it will be published, 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 subjects.

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

EVOLUTION

(Concluded)

Analogy and correspondence are the key for the study of occultism. The basic law of occultism is, "As above, so below." Everything in the Universe, from God to molecule, is arranged after the same pattern, has its seven distinct parts or aspects, and follows the same laws of being.

After countless ages of sleep the Universe begins to awaken. Gradually it sends forth rays of light and sound. Form follows. Then slowly and after infinite years of formation the ultimate point of expression is reached. The world has become grossly material, and slowly the forces are drawn back again into the bosom of the Creator.

The acorn falls into the ground. Animated by the sun and the water, and drawing nourishment from the soil, gradually it sends forth roots downward and little shoots upward and blossoms forth in expression of the divine pattern which was imprisoned within it when it fell asleep at the close of its last incarnation. An infant lies sleeping in the body of its mother. Hidden away in that little embryo lie all the results of its millions of past experiences. It is an epitome of all its past, and lies like a seed in the ground waiting for the conditions to be fulfilled which will enable it to put into outer expression all that lies concealed within it. At the close of its last

reincarnation in a human body all the results of its past experiences, all the attributes of its nature were drawn together, and on an inner plane of being lay waiting for the time of its rebirth. So it is all through nature and in every division of life, a period of expression followed by a period of rest. Day follows night; waking follows sleep; rest follows the expenditure of energy; the battery is charged and then discharges. Winter follows summer, and death follows life. Pain is succeeded by pleasure, and pleasure by pain. It looks as though the law of life were a continuous succession of alternations from one pole to the other, and that, just as the tides ebb and then recede, there is a pulsation throughout all nature from positive to negative, from negative to positive.

Perhaps this law obtains in the realm of human conduct also: usually the man who is now proud will be humble, and he who is just then will become exalted. If the law of analogy and correspondence holds good throughout all nature, (and surely human life is a part of nature), then without doubt one extreme must follow another, and human evolution must be the result of a series of successive experiences, each one being a reaction from the preceding one.

In accepting the doctrine of evolution as set forth by the occultists we must instantly realize the magnificent scope of it. What a new and better view of life it gives to us! How it explains not alone a single phase of life but every phase, taking into account all the evidence presented, those of history and of physical science and of religion, of chemistry and astronomy and botany. No matter in what direction we look or to what branch of knowledge we turn for enlightenment, we will find at the basis of it the fundamental laws of occultism as the basic laws of the universe, namely, attraction and reaction, cause and effect, ebb and flow.

The question enters our minds, "What is the object of it all, what are we here for?" And the answer to this lies hidden in the heart of the Creator. It is manifestly impossible that the finite intellect of man should understand in their entirety the motives of his Creator, but no doubt as man grows spiritually nearer to His Consciousness he will understand more and more of His ways and become more and more closely identified with Him.

In Lesson No. 89 of the "Teachings of the Temple" the Master Occultist states that "Character is the basic source, as well as the culmination of every successful effort in the direction of soul building, the beginning and the end of every individualized cosmic, planetary, and human endeavor toward spiritual supremacy." "The good character commonly conveys a vague impression of the good and bad characteristics of a person, the possession of which leads to position and influence, social or political, as the case may be. The truth is that every separate factor, every quality that enters into the sum total which manifests as character is the result of aeons of

conscious, persistent, indefatigable effort by the individual ego through stone, plant, animal, and human life."

The lesson then shows that the Monad, the first differentiation from the Godhead, the imperishable atom of Deity which persists throughout all the long evolutionary processes and is the focal point for all the forces to play upon during its pilgrimage out from Deity, down into matter, and thence upward into Deity again, began to accumulate experiences and distill them into character as soon as it became differentiated from its parent, God.

Just as, through the petty incidents of our everyday lives, we accumulate experience and build up character, so "The Monad when first clothed in the form of a crystal alternately attracted and repelled various vibrations of pranic energy, and incipient will has finally cohered and moulded the resultant molecular substance into a given form."

The Divine Will, passing downward through one of Its seven great Rays or lines of force, has impinged on the crystal, sharpened the edges of each facet, and built up points of contact with similar forms. These points of contact, facets and angles, become in the human being, after countless ages of evolutionary process, the qualifications which are the foundation stones of what we call character. "The sharpened points of the crystal are ultimately the basis of other correspondingly potent organic centers and weapons, according to the cyclic development of the natural kingdom in which it is manifesting and the phases or process of life evolving within that kingdom. For instance, such points may evolve into the thorns of a rosebush, the horns of an animal, the fins of a fish, the poison sacs of a serpent, or the teeth and nails, the weapons of offense and defense, of an animal."

The lesson goes on to indicate that each of the points of the crystal is the result of an impulse from the Divine Will as it flowed through the Monad, that the points are really crystallized vibrations, and that when the Monad reaches the vegetable kingdom it will express this same vibration as a corresponding organ or weapon of offense or defense—the thorn of a rose, the poison sac of a serpent, the claws and teeth of an animal. It is not very difficult to trace this same vibration up through the human kingdom. Who has not classified certain individuals as being vain, cunning, or ambitious. It is not difficult to find in human nature traces of the poison sac and the hidden claws or evidence of the fidelity of the dog or the faithfulness of the horse. Occultism teaches that these things do not accidentally happen without cause. It tells us that ambition is the result of a definite rate of vibration in the Monad, that is caused the crystal to assume shape and the plant to grow, the eagle to soar, and the man to desire riches, and that under the spiritualizing influence of the Higher Self and the increased vibratory impulse which its incarnation gives, this same force of ambi-

tion will become a desire for the advancement of the race. In the same manner the cunning of the fox becomes, when intellectualized a man, the ability to get the best of a bargain, to cheat and deceive, and when spiritualized, it becomes transmuted into inventive genius. True self-respect is the vanity of the peacock, first intellectualized by man into love of dress, etc., and then spiritualized by the influence of the Higher Self into a realization of one's own worth. Thus we may trace all the qualities we have. The greed of the pig becomes love of riches and then altruistic desire; the spirit of rivalry in the horse becomes, when humanized, desire to win in battle, and spiritualized, it is transmuted into the desire to help others succeed. The cruelty of the tiger is an embryonic slave-master and wage robber, to become, later on, indifference to personal suffering; and the mechanical skill of the bee is transmuted into the ability to construct beautiful buildings and later to build philosophies and systems of mathematics.

"Every one of the crystal points was primarily fitted for its particular act of service according to the need, the desire, and will of the mind as it was concentrated and expressed in the central cell of the crystal; and all such points have finally developed into instruments of contact and weapons of defense and offense commonly termed qualifications developed in the human mentality and acting in the human body. While the forms of such qualifications are not perceptible to the human eye, they are subordinate mediums of expression within the human brain and visible to the inner eye. If the brain is destroyed, they have no expression in form. In occult phraseology they are termed skandas."

What occurs at death is this: the essences of all the experiences of the past life are drawn together, and, plus the character of the individual at the beginning of its incarnation, are held in suspension, so to speak, awaiting the next incarnation, to become at that time the basis, in the form of attributes or qualities, upon which the character of the new man is built.

To quote again from the Master's teachings—"The Kingdom of God is within you, and it is also within the central cell of the crystal and the center of anything and condition; and as long as you are obediently subject to that central cell you will go on building the higher qualities, as the points of that crystal are built, by the same law, to final perfection of form. But such expansion of spiritual substance, as well as that of cellular life, is contingent upon the resident power in each atom to resist every exterior force that would tend toward separation from its kind, separation that would tend to frustrate the purpose of the ego that dominates the mass and which alone knows the geometrical form which Divine Wisdom has set according to number for any mass of substance, and the equally potent power of non-resistance to the true building forces. So with man as with the crystal cell, his power of expan-

sion, of growth, rests upon his ability to identify himself with the true center that is one of a direct line of centers reaching from a Dhyan Chohan, through a planetary ruler, down through the ranks of lesser Masters to the composite body of which he is a constituent—a line of centers in one sense, yet one center in toto—and that power is dependent upon character."

To briefly summerize, the occult teaching on evolution is that man is the result of countless ages of effort or impulse from the Deity to express Itself in terms of matter, that the ultimate expression for this great cycle of evolution has been reached, and that man is now on his upward journey toward Spirit, having gained self-consciousness as a result of his dip into matter. Further, the teaching is that each human being is a unit of a group soul, that the path of progress upward from the point we are now at is through spiritual union with that Group Soul and that a Master stands at the head of and indeed is that Group Soul. We must travel back along the connecting lines, our consciousness expanding from the magnitude of one center to the magnitude of the next greater one, until it becomes at one in quality and magnitude with the Whole.

So we see that the teaching of the Masters as first given to the western world by H. P. Blavatsky and as later elaborated by Them in the teachings of the Temple is that the line of progression is an unbroken sequence. From atom to God the whole universe is evolving, and by a process of Spirit incarnating into matter, the material world is gradually becoming etherialized and spiritualized.

To conclude, we will quote the majestic words of Sir Edwin Arnold which so beautifully convey the thought of reincarnation:

"Never the Spirit was born,
The Spirit shall cease to be never;
Never was time it was not,
End and beginning are dreams,
Birthless and deathless and changeless
Remaineth the Spirit forever.
Death hath not touched it at all,
Dead though the house of it seems,
Nay, but as when one layeth
His worn out clothes away
And taking new ones, sayeth,
'These will I wear today,'
So putteth by the Spirit
Lightly its garb of flesh,
And passeth to inherit
A residence afresh."

THE MYSTICAL MEANING OF JONAH

At every descent of the divine attributes into the maelstrom of the passionate man there is a crucifixion of the Sun-Son. The Light is sacrificed to the dark; but that very sacrifice lifts up the dark into the Light, lifts up the mortal into the Christ image. If the descent is a personal descent of the Christ as Avatar, such is the actual crucifixion which he suffers, whatever his physical fortunes may be.

Whether he dies in a palace or by the violence of a mob is incidental in so far as his relationship to mortal man is concerned. What matters is that the redemptive forces which he carries down to the earth life thru embodiment penetrate it to its remotest recesses and are imprisoned in the physical, enclosed in the tombs of mortality. But that imprisonment, that sacrifice, lifts up all nature towards the resurrection. It enters Adam, and he, the man of flesh and passion, is sacrificed to its redemptive power, becoming the man of compassion.

The earthly man, from suffering the pangs and terrors of mortality, cries out in his desperate or in his illumined moments to the Christ to relieve him from his sad estate. Then is he weighed in the balance. From the weighing he either steps up into a measure of the Christ likeness he is stirred to seek or sinks back into the depths of his old self. This is true of the earthy man and even of the most advanced soul. The people of Nineveh stepped up when the message came to them; but when they did so and Jehovah "repented of the evil that he said he would do unto them and did it not", as the story dramatically puts it, Jonah got angry.

Sweet is vengeance to the mortal. Had not Jonah beheld the people of Nineveh immersed in wickedness, gone to them by the divine command and preached to them destruction by the Law? Had he not gone to them with the message of Jehovah and proclaimed, as he was bid, the certain destruction of their city because of the wickedness that was in it?—and then Jehovah had turned soft of heart? He listened to the cries of the penitent and did nothing! No punishment was meted out, no destruction descended. Jonah was offended, his pride as a prophet was hurt.

This part of the story sets forth two attributes of the Lord—which means the Law—named in this instance Jehovah. One is that its judgments are just and inevitable. It was upon this aspect of the Law that Jonah leaned, and out of it he expected the satisfaction of seeing the wicked punished. This was his failure. Actually "There is no punishment for sin save forgiveness." This forgiveness is the pardon the soul issues to its own self when it turns from the mangers and the mire of the lower nature to the Grail of the Divine Life. When it does this it steps out from under the ax of the Law and into the gates of the Law's compassion, which means, in its natural terms, that the soul stops those practices

which bring destruction and begins those that bring life. Jonah had learned that "Vengeance is mine, saith the Lord", but he had not yet heard the Lord add, "and I am Love," and he turned his back on the Lord.

"Then Jonah went out of the city and sat on the east side of the city and there made him a booth and sat under it in the shade till he might see what would become of the city."

The word for "east side" is **quedem** which also means ancient, old, or past, indicating that from the highway of the Spirit and the path of divine guidance Jonah turned back toward the past. He went out at the old gate of this mortal house to "see" what would happen to the city. That old gate was the gate of psychism, for when Jonah turned his back on Jehovah he cut off the source of his divine knowledge. Having cast a cloud over the eyes of the seer which behold Truth he sought the psychic. He built him a booth to which spirits might come and commune with him, and he sat down in its shadow to wait. But altho he had rebelled and fallen from the realms of light into the land of the Shades, the protecting hand of Jehovah followed him. "And Jehovah, God, prepared a gourd to grow over him to protect him from his evil case."

The gourd is called by some the Palma Christi or the Hand of Christ, indicating that Jonah was still followed by the protecting hand of the Great Sacrifice. But he had sought self-satisfaction in the punishment of others. He wanted to see somebody get hurt for the gratification of his self-righteousness. So "God prepared a worm when the morning rose the next day, and it smote the gourd that it withered." Karma Nemesis returned to Jonah that degree of hurt he had prepared in his own heart for another. He had resented the protection of the merciful law for his brothers in distress in the mortal city, and that worm crawled upon him in the hour of his distress and ate away the green leaf of his protection. "Whatsoever a man soweth that shall he also reap." This worm, as the Teachings of The Temple inform us, is "the worm of self."

His protection cut away from over him, Nemesis was not yet done with Jonah. Again came the Angel of Justice, and "there blew upon Jonah a sultry east wind, and the sun beat upon the head of Jonah that he fainted." He had been near to the Lord who is "a consuming fire" and in the days of his rectitude had dwelt safely under the protecting screen of the soul. He still aspired, but his call went out at the gate of the old east, and the flame of the Sun of the Law fell upon his unprotected head and struck him down.

When he obeyed the commands of the Lord he was a seer able to perceive the Truth and to proclaim it, but when he sinned the sin of self he lost this power. Having suffered this loss he tried to mend it by psychism and "the end of that man" was the all too common fate of those who try to enter the kingdom by another way. Decay, dissolution, and death overtake them. This is the burden

of the ending of the story of Jonah.

We will concern ourselves briefly with the occultism in one passage, the end of the eleventh verse. "Nineveh, that great city, therein are more than six score thousand persons that can not discern between their right hand and their left; and also much cattle."

We enjoy the "much cattle" placed in such delightful proximity to the "persons", and are entitled to pause for at least long enough to smile at the incongruous construction of the thought before going on to the occultism which once more and finally kills off the character in Jonah. The six score thousand makes 120,000, which divides the occult 12, or the number of the major life order. The "more than" suggests the 144,000 which is the number of the major and minor life orders combined, the latter of which consists of the great initiated or "the multitude." In this instance the multitude is divided into two parts, consisting, first, of those that cannot distinguish between their right hand and their

left. The right and left hands are used as symbols many times in the Bible, sometimes with one meaning and at others with other meanings. The people referred to here are the worldly minded, those whose powers of perception and knowledge of life but the soul is not uniform, so that they are in confusion as to life's real values. The right hand clasps the things of the world and the left hand the things of the soul.

The other half of the multitude is **behemah**, the beast, translated cattle in this passage and probably associated in the mind of the translator with the rest of the barnyard denizens who wore sackcloth and ashes for their sins. The beast in this instance has no reference to the beast as Antichrist. It refers merely to the great uneducated mass, to those whose consciousness is nearer to the animal world than the divine or even the intellectual. They are the common herd of the race and are centered in Nephesh, the animal soul.

It is with the toil of redemption with this 120,000 that Jehovah concerned in the city of Nineveh, and it is his final rebuke to Jonah that he had, quite after the manner of human weakness, a deep regard for the gourd which cost him nothing—and likewise profited with nothing because the very selfishness with which he thought to keep it caused it to perish in a day—and had no regard for the path of obedience and compassion which he was asked to pursue unto the redemption of the "cattle" and the worldly minded. Jonah had gone wide of the path of service, which is the failure of all failures for Adept or disciple; and at this point the story leaves him.

—Frederick Whitney.

(Concluded)

KARMA

Dread, terrible, and cruel is Karma. Infinitely kind, superbly generous, is Karma.

A man makes a blunder, inexcusable and stupid. Karma holds him down to the payment of that blunder for years, and then when he thinks he has now at least pretty well paid for that mistake, down comes Karma again with a fresh and unexpected series of punishments designed to make the culprit think that the whole universe is precipitating itself upon him in revenge for one error, for one apparently unpardonable mistake. He looks back and sees a path from that fatal hour bestrewn with thistles. Looks forward and sees the thistles bristling to the horizon. Dread and terrible is Karma.

Generous is Karma. The man looks on one side and sees a friend who haply avoided that grim and potent blunder, and who now enjoys life, liberty, and the attainment of happiness. He sees acutely vastly greater happiness within his own grasp, a life of peace and service in the cause to which he is devoted which Karma was all the time saving in her hand for him, to pour out over him at her appointed hour. The hour struck, and he was there to hear it strike full twelve. But lo, instead of a land flowing with milk and honey, there lies before him a trackless desert strewn with thistles and stones.

So near, and yet so far! Karma awaits us intensely kind, intensely cruel. Wait for the dark red grapes she holds, and the wine shall bear her servant into Paradise; snatch at them before they are ripe, or wait until they are spoiled upon the tree, and she will turn her dark red grapes to scorpions and whip him into that pathless desert,—but still crying: "Oh my son, my son, thou that killest thy life and slayest the opportunities I send unto thee, how often would I have gathered thee beneath my wings as a hen gathereth her chickens—and ye would not!"

—S. H.

"If you will call your troubles, experiences, and remember that every experience develops some latent force within you, you will grow vigorous and happy, however adverse your circumstances may be."

TIMELY PARAGRAPHS

Hornblowing is a pleasant occupation for the mass of mankind and profitable to the Spirit.

A great event is not far off and, all too mortal wise, we want to see that event in a dramatic form. The twenty fourth chapter of Matthew says He will come with "clouds and great glory." He is so expected by the uninitiated. They look for Him to come physically walking down the skies, or at least to come walking magnificently along the earth. They want to look at Him, gaze at Him, stare at Him, run in a fit of excitement to see the Christ. If it were only the uninitiated that look for him in this manner it would not be so bad. But when those who should know take to hornblowing and sojourning and traveling half way round the world to where the stage is all set for the appearance of the Chief Actor in its center, it is tragic, not to say tragi-comic.

The Pity Is that such stuff utterly blinds the eyes to His true mission amongst mankind. It smacks of special privileges, is sectarian. He is to appear to certain chosen ones who are thereby to be freed and relieved from the slums, the suffering, and the tears of other mortals.

"The Heartstrings of the fallen are fastened in the heart of God." And he whose heart is one with the Heart of the Great Master stands at the cross-roads of the battlefield of Armageddon and knows. He knows within his heart of hearts that the Christ is there in the slums, afflicted with its misery, its dirt, its want, and its crime; He is there in the jails martyred with those who have come to fall for their ideals; He is crushed under the counting houses of the purse-proud and unscrupulous; He is torn and betrayed by the long-robed sophists and betrayers of men; He is in the homes of the poor, by the bedsides of the discouraged and the dying, with a heavy heart and kind hand.

Yea, and He is the Warrior-of Light armed with the sword of Truth come to cut down every throne of oppression and injustice. He comes to make the paths of the crooked straight, to give into the hearts of those who have created them the fruits of their own crookedness. He is the Judge upon the Throne of Days that stands at the end of the Piscean Age, and they who have lived by the sword of evil deeds will fall upon the sword of his Truth. For a Day the rulership of this mortal world will be His "for the preservation of the just, the destruction of the wicked, and the establishment of righteousness".

He Is The Unifier come to unite the peoples of the earth in the bonds of universal brotherhood. But only he can enter this bro-

therhood who is a brother in his heart and in his understanding. When He comes He will be about His Father's business, and well for us if we know what that business is. The old Age is ending, the new is dawning, and in this new Age there will be "a new heaven and a new earth;" a new heaven of music, painting, literature, drama, art, occultism, mysticism, a new science of the inner forces of life, and a new knowledge of the soul of man; a new earth, for the brotherhood of man will become a living fact in a cooperative world, a world in which the prize will no longer be put upon piracy and nation be at the throat of nation.

He comes not to establish the righteous, nor the self-righteous but "right-cousness."

But for all of this He may never be publicly known. What would He want with being gaped and gazed at by a curious crowd; what would He do with a mob falling over itself to get a look at Him? Would that build the world anew?

Truly! God moves in mysterious ways His wonders to perform. So little was He known when here before that history carries no authentic record of Him. But the world was changed. It will be changed again; all nature, man, bird, beast and plant will be lifted nearer to His Image. These changes will be in their most vital aspects unperceived and undiscovered by the masses. Planted like seeds today, they will unfold tomorrow.

Into the Heart of life He pours His Soul. Into the souls of His people He pours His Love, His knowledge, and His power, which are the soul's power over greed, lust, anger, selfishness, and inhumanity. If that inpouring results in great and significant movements in the race, those movements are led by the illumined souls of the Age, each one doing his part in making the Christ manifest. Builders all along the line will appear in the new work of the world, inspired from the outpouring of His Soul into the Age. That is what matters. And it is all that does matter.

His Coming is not a little event, something to be put in the vest pocket of this sect or that one. It is not confined to His embodiment in the earth life; He may not incarnate at all. He does not have to incarnate to be here. The descent of the Christ is cosmic. It is a movement that pours thru the whole solar system. Witness the planetary and solar changes that are now taking place; the erratic movements of Mercury, the wandering of the moon twelve miles from its path, changes of an unusual nature in the sun, changes in Jupiter; and Saturn is undergoing such changes that astronomers are questioning if it is not in process of dissipating its rings.

One by One the stars now feel the pressure of His Feet as, on His way to earth, He pauses at each star to leave some measure of His glory, lest He blind thine eyes when He shall reach thy side." Temple Artisan.

THE UNKNOWABLE

(Concerning the Avatar)

Many of the greatest intellects of all ages have been driven into the depths of atheism and despair by the final recognition of the futility of dependence upon such knowledge as has been gathered by men in previous centuries when the subject of the mystery of the Godhead, the Unknowable, was approached by them. The utter impossibility of a satisfactory solution of the mystery by the intellect alone, while at the same time a constant inward urge impels man to incessant effort in the search, is sufficient to unbalance the personal mind. Salvation from such a fate can come only from appreciation of the fact that there are still undeveloped senses within man which, if the law of analogy holds true, will be the means by which those unaccountable desires and impulses will one day be satisfied.

Nothing adds to the rebellion of a man of this character more than does the announcement of the coming or the arrival of a self-advertised "Adept", a "Master", who promises to lead his adherents not only up to the gate of spiritual knowledge, but through and beyond what is generally termed the "unknowable", without any corresponding effort on their own part.

From the period when the first prophetic utterances of a racial seer were revealed to a race of people, up to the present time, the announcement of the near precipitation of some tremendous occult force, or the coming of an Angel or an Avatar for the purpose of raising the vibratory rate of this planet, has been succeeded by a flood of imitations.

The present race as a whole has been informed that if its units are to be individually benefitted by means of the advent of an Avatar, they must make conditions of mind and body for the reception and subsequent use of the forces to be spread by that Avatar, and by such information as would be available aid in the development of the principles, qualities or senses by means of which alone it would be possible to perceive the action of such forces, or to recognize the prophesied one.

If occult and profane history have given facts, immediately upon the utterance of such a prophesy by a seer there has arisen a class of pseudo-prophets, self-styled Adepts or Masters, who profess to be able to lead their followers through the great mysteries of life up to complete identification with God with whom all knowledge lies. Unfortunately, as it would seem, they have had access to ancient records of systems of philosophy wherein certain methods of procedure were outlined for the gaining of supernatural powers, and endorsement of the said methods furnishes means to attract the curious and the soul-hungry and to hold them until such time as they learn, to their dismay, that they are no nearer their promised goal than they were at the initial stage of their effort. The preliminary work on which any possible success on occult lines would depend is never required by the said teachers, for such training as is requisite for this purpose demands far more sacrifice, time and effort than either the teacher or the average student would give to it. Consequently, the student eventually finds himself in a similar position to that of one who attempts to study higher mathematics without any previous knowledge of the first principles of arithmetic.

(Quoted from "Teachings of the Temple".)

H—[]

"Treason, as between men, is considered worse than theft, for even thieves despise it. He who betrays his country is considered fit for death. But I tell you he who betrays his own soul has no longer any link with honesty, and there is nothing sure concerning him, except that he will go from bad to worse. And evil grows little by little; he who is faithless in small things will ultimately lose all honor. Therefore, strive eternally to keep faith, not telling secrets nor inquiring uninvited into those of others; for the Great Offense is grounded on an infinite variety of little ones, exactly as Great Merit is the total of innumerable acts of self-control."

—From "OM" by Talbot Mundy.

"There is nothing in the world or in the heavens worth striving for but a chance for usefulness."

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EDITORIAL MIRROR

We recommend our readers to consider carefully the article on another page of this issue quoted from the book "Teachings of the Temple" under the title of "The Unknowable" with the sub-head "Concerning the Avatar", for at this particular time it is well that all earnest students of life should have a fundamental knowledge of the principles on which an Avataric manifestation is possible.

In the Bhagavad-Gita we read that Krishna, a symbol of any Avataric manifestation, reincarnates among men "whenever there is a decline of virtue and an insurrection of vice in the world", and that this manifestation is for the purpose of "the preservation of the just and the destruction of the wicked". In other words, it is the saving or redeeming principle that comes into manifestation whenever conditions have arrived at that stage of disintegration and chaos that would subvert the Divine Plan, if long continued.

We find analogies for this fundamental truth in alchemy, in chemistry, in biology, and in the history of all the old races of the earth. In alchemy the "elixir of life", or "aleahest", is generated when certain grades of matter have reached a prepared stage of decomposition or fermentation or dissociation of essential elements, thus liberating the spirit of light within. This might be crudely referred to as the ferment or yeast of life. In chemistry it is a condition of nascence, when atoms are torn apart and new combinations formed. Great forces are liberated at that particular moment. In biology the process is represented when certain cells or elements are grouped so that an entirely new entity comes into manifestation with vital powers and consciousness not existing before.

In races we find this manifestation taking place when the racial consciousness has reached a low ebb of morality. Then, lo and behold, a redeeming force appears in the form of a teacher or spiritual leader representing the Avataric Principle, according to the degree required by that particular race. Thus we have Krishna, Buddha, Confucius, and others of the east, Quetzalcoatl of the Az-

tees and Incas, Hiawatha of the Indians, and Christ coming to the whole world through Jesus, the Nazarene, all of these striving to unify discordant elements in the races in which they worked or in the whole world and to give a higher impulse to human thought and consciousness.

When the world reaches a stage of disintegration or chaos it is an indication that it is ready for this great phenomenon to occur, for as with the atoms in the Chemical reaction, a stage of nascence is imminent, and this is the beginning of a new birth, a new combination and liberation of inner forces of light, life, electricity, and in terms of the human, of higher love and divine light. All of these symbolize and actually represent a manifestation of Avataric Force which, in the Sanscrit sense, means a descent of God into or through matter.

In the year 1898 the Masters of Wisdom imparted to those in charge of the Temple work knowledge of a great event that had occurred on inner planes, namely, the descent of the Christ or Avatar from the higher plane to the lower astral by a process analogous to that of birth. Growth and development would occur on that plane analogous to the outer plane, and this Great One would be clothed, so to speak, with forces and powers, and within thirty years of the time mentioned a full manifestation would occur, and as time went on from the date referred to (1898), humanity would feel more and more impingent of this Avataric Consciousness.

A special service known to Templars of the inner degrees has been held in connection with this cosmical event, and interactions of force occur between the Avatar and those participating in this service, which has a very profound occult bearing on the process of manifestation of "the Perfected Man and Master".

No one can or may know the exact moment, hour, month, or method of the Divine Coming. That is one of the great mysteries. It is a profound spiritual rule that the Great One always manifests in the most unexpected manner and will not be heralded by the blare of trumpets nor by any prearranged newspaper publicity. In other words, He will be known by His force, His power, and by what He says and does.

Read carefully the article "The Unknowable" referred to and keep the inner ears open and the outer eyes open for the true signs of the Great Event.

—W. H. D.

 TEMPLE BUILDERS' LESSON 196.

Peculiar Russ.

Josephus Russ is the oddest cuss
 He studies stars and things.
 He says the grass on Mars is red,
 And he knows the Bluebell rings.
 "Why, I hear them many times", he says,
 "When Sol goes down at night;
 They always ring at vesper time".
 And they say, "He's not just right".

Josephus Russ just laughs at this,
 Such is the way of Russ.
 He says the rustling, whisp'ring leaves
 Talk of the doubt of us.
 "Why, Daffodils call Frost a friend,
 I see them stretch and yawn,
 When tumbling from their wint'ry bed".
 And they say, "He's gone, clear gone."

But children love peculiar Russ,
 He speaks their tongue you know;
 And all climb in his dream ship
 And say, "We know it's so",
 When he tells them of the islands
 Only little children trace,
 Nestling in the sea of Somewhere
 "Somewhere is a really place."

Josephus Russ, peculiar cuss,
 Is happy in his world.
 I've half a mind I'm deaf and blind
 When with his sails unfurled
 He sails where only God and kids
 Can go and back again.
 And I've a mind that Russ, the cuss,
 Is not at all insane.

—Thomas Duncan Ferguson.

BOOKS RECOMMENDED

"Teachings of the Temple".—Seven hundred pages, bound in cloth, gold letters. This should be in the possession of every student of occult philosophy. A splendid index for reference. Price \$3.00.

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"The book 'Teachings of the Temple' is to my mind the best I have ever had the privilege to study. I venture to say there can be no work in public circulation giving so most valuable teachings in such a clear concentrated form." —F. G. Sonneberg, Germany.

(This Comrade is translating lessons from the book into the German language, which are being printed in the magazine "Thesophische Kultur" of the International Theosophical Brotherhood, Leipzig, Germany. —Editor.)

"It is a splendid book, very valuable for all beginners in the Path. I have not yet read my copy through, but as far as I have gone every lesson has been of great use to me." —R. W. N., Olalla, B. C., Canada.

"I have been much impressed with the earnest spirituality of the new book of 'Temple Teachings', a copy of which was loaned me a few weeks ago. I have not read the book from cover to cover as one reads most books, but I have read practically everything once, and many of the lessons I have reread several times. It is truly a devotional book, one which I wish everybody, whatever his creed, might keep on his study table." —L. T., Palo Alto, Calif.

"I've read but little in the book yet myself, but while I'd be very happy to have the first reading of it, it might be months before I could finish, and I have not the heart to bury for my own blessing that which might be blessing some one or ones every day. The lady who gets the first reading will do it thoughtfully, devoutly seeking, and I know she will receive the Light between the lines which I know shines there. I've been reading and only just finished 'From the Mountain Top', so I know very well the 'Light between the lines'—the consciousness of being taught more than is on the printed page. Again I thank you and say in the old fashioned way with 'Tiny Tim', 'God bless us every one'—visible and invisible workers together for the common good." —L. N. J., Riverside, Calif.

"'Temple Teachings' just arrived. Really I must compliment you for the perfect edition of the work, so very intelligently indexed that it is a 'book of reference' that one can consult when any particular point is brought to the fore. As such I will use it at my class of spiritual philosophy. As it happens, three of the ladies read English. We thank the Temple for its kind contribution to our treasure of study matter and will apply ourselves to its appreciation and understanding." —L. G., Nice, France.

"There is a legend that says, 'When God made the birds, He gave them gorgeous plumage and sweet voices, but no wings. He laid the wings on the ground and said: "Take these burdens and bear them.'" They struggled along with them, folding them over their hearts. Presently the wings grew fast to their breasts and spread themselves out, and what they thought were burdens were changed to pinions.'" —From "The Healing Messenger, Grace Cathedral, San Francisco.

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