

The Temple Artisan

JUNE-JULY, 1926.

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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?

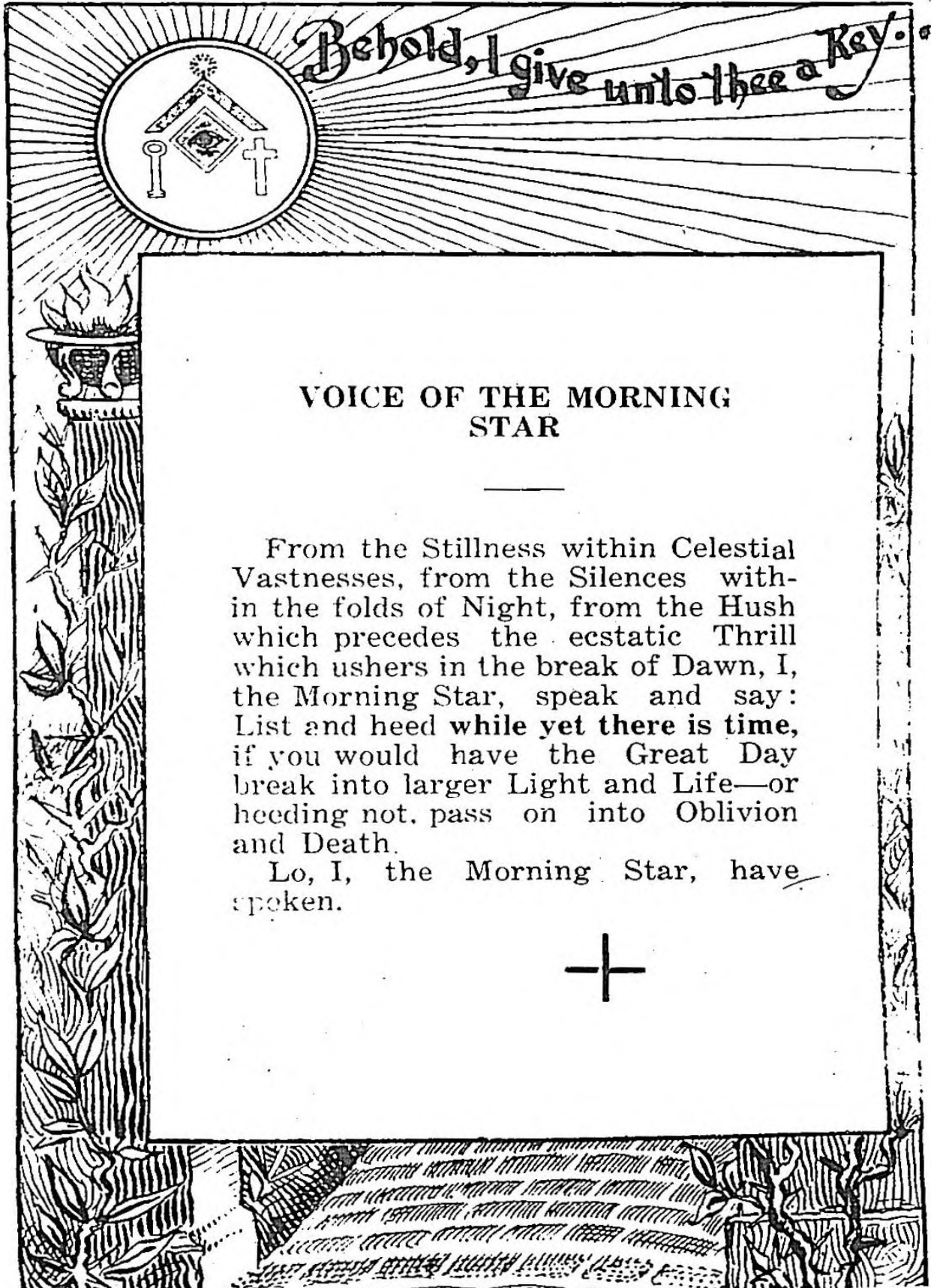
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VOICE OF THE MORNING STAR

From the Stillness within Celestial Vastnesses, from the Silences within the folds of Night, from the Hush which precedes the ecstatic Thrill which ushers in the break of Dawn, I, the Morning Star, speak and say: List and heed **while yet there is time**, if you would have the Great Day break into larger Light and Life—or heeding not, pass on into Oblivion and Death.

Lo, I, the Morning Star, have spoken.



FOR THOSE WHO WOULD CLIMB

Temple Teachings

Open Series No. 209

If you would truly serve one in need, take heed lest you lose sight of that need in self admiration of your power to serve. You can kill out in a single word far more than you can bring to birth in many words. It takes a great soul to renounce the first person singular for the sake of the first person plural, to lose the "I" in the "we".

There is no surer way of arousing doubt of your sincerity and truthfulness in the mind of one who listens to your exposition of some fancied spiritual possession than by repeatedly disclaiming personal responsibility for its possession. When hunger for personal possession of some desirable quality rends your very soul with longing, take heed lest pretense to its possession by yourself leads you into paths where that most desirable quality is not to be found. Unsatisfied hunger of soul as well as unsatisfied hunger of body may lead to dissolution, if uncontrolled by Will.

The distance between admiration for and fancied possession of some desirable spiritual attribute is short indeed for that one whose feet are set upon the Path of enlightenment, but the descent from whatever height he has attained on that Path covers long stony stretches, until the Ego has discovered the difference between desire and possession.

Yet must the neophyte take the first two steps on that Path, the steps of desire and admiration, if he would win to the third and fourth steps—effort and possession. It is while he is upon the third step that his supreme test comes upon him, for then he is face to face with the Dweller on the Threshold—his personal self. Urged on by ambition, it is from this third step that the neophyte falls, and falls again and again until he has discovered his climbing staff—Discrimination—and uses it continuously thereafter.

Sad indeed it is for the great musician who must bear in patience and humility the criticisms of some of his pupils on his execution of the rudimentary scales. Yet must the greatest Musician of all, the Lord God Omnipotent, bear not only criticism but condemnation of His methods of creation and the laws which govern them by the least of his creations—the rampant egotist.

A little child may lead a grown man, if the man is blind. So the spiritually open-eyed though ignorant man may teach the educated man concerning things of greater value than any exterior method of education can teach, if the latter be blind to his own limitations, his own faults of character.

It is truly a wise man who can disguise his knowledge in the guise of simplicity.

A CERTAINTY

Temple Teachings

Open Series No. 210

There comes an hour in the life of every normal human being when his own apparent weakness and nothingness, in comparison with the strength and greatness of Nature's omnipotent laws and forces, comes over him with a despairing sense of the apparent uselessness of the tremendous struggle he is making to keep body and soul together. For what? he asks himself. He looks up into the heavens some starlight night with the thought of the immensities of the spaces between those uncountable points of light and of those millions of worlds, doubtless inhabited as is his own world with innumerable races of beings. He looks at the vast expanse of the ocean, thinks of its depths and the organized life which inhabits it, only a small portion of which ever comes to the surface to be seen by man. He thinks of the inestimable wealth of jewels, silver, gold, and other precious metals, as well as other animate and inanimate creations, the unseen and unseeable beauties of hidden nature which have been for countless ages beneath the crust of the earth he treads,—and over him falls an unspeakable loneliness, an utter despair, and in terror he cries out: "What am I? I seem but a mere speck in this vast universe! Not even a God could take account of me!"

Many a soul has gone out in utter darkness in such an hour for want of a little knowledge, for want of an intuitive certainty that his cry has been heard, the longing of his heart perceived, and an assurance of final recognition by some Being higher, wiser than himself.

I who speak to you tell you that certainty may be yours, and I will try to show you that I tell you truly by means of a glimpse into the Law of Correspondences, the most divine of all divine laws.

For immemorial ages the Divine Son has spoken from time to time to those who have evolved to the point where they were capable of hearing His voice and interpreting His language; and in every message thus given to man, however it may be clothed, the text has always been the same: "I am God. Thou art in Me. and I in thee."

The concept of the Heavenly Man has come down to us from immeasurable ages of time: and the body, soul, substance, force, spirit-matter of that Heavenly Man is made up of every atom of manifest and unmanifest matter and force. Every form of organized life is a cell, an organ, a part of the body of that Heavenly Man, as is every thought, every instinct, every sense, developed or undeveloped, a part of the mind and soul of the same Great Being.

Can you not imagine yourself with a body so perfectly developed in every atom, cell, and organ, with mind so keen, intelligent,

broad, and compassionate that it could look in upon the wondrous construction of each individual part and could realize that the mere fact of the continuous growth and sustenance of every part pre-figured an independent conscious life?

If you could observe the perfection and beauty of each drop of blood, each muscle, each quality, and could understand the perfect correlation, the love force which must exist and manifest between all those thousands of lives working towards a common end and that end the higher evolution of each one, could you not imagine how a love for each one of these conscious lives would obtain in you, and how each action, each effort of the lesser lives to help and sustain another life or organ would fill you with appreciation, tenderness, and love for the "little ones" so bravely fighting on without hope of special reward?

And if this were the case with you, can you not see how naturally your own heart would plead for the love of those unselfish, beautiful lives in return for your own love? Under such circumstances and conditions as I have outlined, could you imagine yourself indifferent to the cry for help or to any appeal from the least of those little lives? Can you imagine anything happening between any two of them that would not attract your attention and make you strive to modify wrong conditions and create better ones, so that they could go on in their happy, useful, loving work.

Think you that all your care and thought would be directed toward the large organs and muscles which were developed to the point where they could work on almost independently of special care from you? Ah no! If you were such an one as I have described it would be the little lives, the helpless ones, the lonely ones, those who were as yet only possessed of one developed principle, the principle of desire, the desire to do your will as far as they were capable of understanding it, who would draw forth your best. They might not be able to perceive that it was your best, owing to their limitations, but, you would know it was only a question of time and effort.

What you would be to those little lives in your body such is God, your Higher Self, to you, my child; and you have but to put yourself in alinement by faith to have that Divine Father teach you, His child, the reality back of all illusion, back of the form I have so feebly outlined.

Do not permit yourself to be robbed of the comfort and help that may be yours by over-consideration of the "First Cause", the Eternally Unmanifest, the Unthinkable. You can only reach to such knowledge of "That" as is possible to man through the manifested lives; and the first of those manifestations is your Father and mine.

MY GIFTS TO YOU

I would like to send you some velvet
From out the deep blue sky,
And some diamonds from there
To nest in your hair,
And a string of lark's notes on high.

I would like to translate
The paeon of hope
I hear at break of day;
And send you the peace
Without surcease
I feel when the days are gray.

I would like to send you a love-rose
When the frost is in your hair.
When life seems dim
You are close to Him
Who loves you and knows you are fair.

Chirst sees you and knows your life's story,
So why need the heart despair?
Cling closer to Him
When the sight is dim,
For He loves you and heeds your prayer.
Cling closer to Him
When the way seems dim,
And then you shall know He is there!

I would like to outbreathe Gód's glory,
As the setting of the sun
Doth tell anew the story
Of God's love, when day is done.

I would like to paint a rainbow
Across life's darkest sky,
For it stands for Hope,
And it typifies Faith;
It is the promise that God doth make
Of the joy in His consciousness when we wake
And know Christ's love and our will are one.
Then life for us has just begun.
I would send you this glad, sweet song!

—Susanna Mayflower, Los Angeles. Calif.

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.

The article on Evolution which we published in the December-January and February-March, 1926, numbers of the Artisan in the Blavatsky Department has resulted in the receipt of a good many letters expressing interest in this subject and asking in many cases for further consideration of it. Many questions have been asked regarding the occult teaching on Evolution, and as they often resemble one another quite closely we will endeavor in this issue to reply to them all and go a little more into detail than we have done.

The popular concept regarding the theory of evolution is centered to a great degree on the idea that man is descended from the ape, and for some reason man quite often resents this thought. The occult teaching, however, is that the ape is the result of the union of man's progenitors with the lower animals, that the simians are an off-shoot from the evolutionary stream, and not part of the great stream of life force which flows in unbroken sequence through the various planes and kingdoms of so-called inorganic and organic life. (See "Secret Doctrine", Vol. I., p. 185 et seq.; Vol. II. pp. 259-263; Vol. II., p. 184; Vol. II., p. 257.)

From the occult standpoint the question as to whether man descended from the ape or no is not a very important one. It is an interesting point, of course, but quite insignificant and certainly not-worth quarreling about, when we contemplate the vastness and grandeur of the Theosophical concept, which takes in every atom in the Cosmos and connects the whole vast scheme of Nature, link by link, from electron to God, as one marvelous Entity, each minute portion of which is linked with every other portion by forces which play and interact between them. (Sec. Doc. Vol. I, n. 183).

First let us remember that the Universe is governed by law; that certain methods of growth and activity are established as the fundamental rules by which its activities are guided, and that the same laws operate everywhere, that the law which says that night shall follow day is the same law which decrees that death shall follow life, winter shall follow summer, and sleep shall follow waking—the same system of succession, expression following latency, activity succeeding rest, in an endless sequence. (Sec. Doc. Vol. I, p. 177.)

Now, a little consideration will show that in all the pairs of opposites—day and night, summer and winter, incarnation and disincarnation, etc., etc.—the same process is going on. The positive period, that of expression, corresponds to the bursting forth of the seed into outer activity, while the negative or sleep side corresponds to the gathering into the seed of all the potencies of the future tree, plant, or animal of which it is the synthesis. Just as surely as night follows day does latency always follow expression.

According to the Wisdom Religion the whole Universe passes alternately from a condition of rest, or as it is called in Eastern phraseology, Pralaya, to a condition of activity, or Manvantara; and these great periods are called respectively the Day and Night of Brahma. Brahma sleeps, the Universe passes into subjectivity analogous to the sleep state; Brahma wakes, and the Universe again blossoms forth into expression. (See numerous references in Sec. Doc. to Manvantara and Pralaya.)

Of course this is only another way of expressing the Christian concepts as outlined in the book of Genesis. But the Wisdom Religion has gone into the matter in great detail, and its philosophy covers the whole field far more exhaustively and thoroughly than has been done in the Western World.

True, the eastern method is not the scientific method. It outlines general principles and passes from them to particulars, whereas Science builds up a philosophy from the details. But it is very interesting to note that recent discoveries of scientific men are corroborating the statements made by H. P. Blavatsky fifty years ago, such, for example, as her assertion that the whole physical Universe is composed of one basic element, which element is really a vibration. Compare this with the now generally accepted theory that the basis of all matter is the electron and that the electron, when reduced to its elements, is composed of positive protons and negative electrons, the only difference between the positive proton and the negative electron being, probably, that the proton is a stress or vortex in the aether revolving in one direction and the electron is a vortex in the aether revolving in the opposite direction.

At this point we come to another basic law which operates throughout everything, viz., the law of duality, positive and negative, or male and female. (See references in Sec. Doc. to Mulaprakriti and Parabrahm.)

So now we see that the Universe is controlled in all its activities and on all the planes of its being by two great laws, the positive and negative recurrence of activity succeeded by rest, and the law of duality or sex. Go where we will, search Nature as we may, we cannot get away from these two laws nor find anything anywhere which is not guided and ruled by them.

So we have a fundamental something—call It God, Brahma, Unknowable—what you will, but a basic Something which includes

everything, waking from Its long sleep and blossoming forth into manifestation, evolving Itself outward into all the kingdoms and planes of manifestation, and then indrawing Itself back again into subjectivity, always manifesting in the polarities, masculine and feminine, positive and negative.

Let us imagine the beginning—no earth, no life, nothing but the Eternal, Absolute Being, incomprehensible, inconceivable, containing the potencies of all. "The Eternal Parent, wrapped in her ever invisible robes, has slumbered once again for seven eternities. Time was not, for It lay asleep in the infinite bosom of Duration. . . . Darkness alone filled the boundless all, for Father, Mother, and Son were once more One; and the Son had not yet awakened for the new wheel and His pilgrimage thereon." (From "Cosmic Evolution" in "The Book of Dzyan".)

Here we encounter the great mystery of the Trinity—Father, Mother, Son, the positive and negative and the result of the union between the two—and we will find this trinity of expression to exist all through Nature in some form, for the duality of positive and negative always results in the third form of expression, the Son. Thus we have the union of Matter—and Force— --, resulting in Consciousness; Love—and Will ---, resulting in Wisdom; --- electricity, producing light, heat, power, etc.

What is the Son referred to in these inspiring words which are taken from what is perhaps the oldest writing in the world? Perhaps the Monad is meant, the Spark of Divinity which is to make the journey out from the Unmanifest, round the wheels of manifestation, and back again to its Father's home—the prodigal Son who goes out from his Spiritual Home, feeds with the swine of material things, and returns again to his Father in Heaven.

Let us imagine the Absolute as a globe containing countless myriads of tiny sparks or lives, each tiny spark being of the essence of the whole, each one being a separate entity, and each one setting out on a long pilgrimage, down through many states of consciousness and planes of matter into outer expression on the lowest physical plane, then upward through the various planes again back to Spirit, returning home as the prodigal son did plus the experience it has gained during the long journey. This is the Monad, the fiery life, the little spark of the Divine which takes on innumerable forms, as a magnet will draw to itself the particles of iron filing and arrange them into patterns around it. The Monad is the central cell in everything, the coherent center of force which forms the nucleus of everything in manifestation, and which becomes, when it reaches the human kingdom, the reincarnating Ego. (See references in Sec. Doc. to Monads.)

Now we come to another law, that of the septenary constitution of things. We have shown that there is a universal law of polarity, resulting in a trinity, and the doctrine teaches that there is

also a septenary division of all things, that everything has seven distinct principles.

So we see that each of these Monads, starting out on its pilgrimage, has seven aspects or vibratory rates latent within it, and each of them is governed by one of the seven great vibratory rates of the Cosmos. Thus we may say that they go forth as seven great rays of force, which have been variously named the Elohim, the Planetary Spirits, the Angelic Hosts, the Dhyan Chohans, etc., etc.; and as each of these rays of force spreads downward into the planes and sub-planes of manifestation, it throws the atoms of that plane into a vibratory rate synchronous with its own key note. (Sec. Doc. Vol. II, p. 604 et seq.)

Thus, in the words of the Scriptures, "God spake". The vibrations of His tones were seven in number, Do, Re, Mi, Fa, Sol, La, Si. The sound became color, then form. From the form the metallic elementals, or spirits of the metals, began to coalesce. Then as the vibratory rates became slower and slower came the metals themselves; then the vegetable, the animal, and at last the human kingdom sprang into being.

Let us follow the course of one of these vibrations of sound, realizing that while on the planes of sound, color, form, etc., it becomes split up or diversified into myriads of parts; yet as a whole it is one of the Elohim, Angelic Hosts, or Planetary Spirits. (See Sec. Doc. references to Elohim, Dhyan Chohans, Sons of Fohat, etc.)

We will take the tone Mi. When the evolutionary wave of monads which are comprised in this tone reaches the plane of color, the tone Mi is slowed down and becomes the color yellow. When it reaches the plane of the mineral kingdom it becomes the metal quicksilver, and its centers of expression in the physical body of man are the mouth, hands, and nervous system. In its highest aspect it is the Buddhist or Christ force, which leaves its Father in Heaven (Atma), is crucified on the cross of matter by its long cycle of imprisonment in matter (the tomb), and rises again up through the multitudinous centers of expression in its upward arc of evolution to rejoin its Father in Heaven once more. Here we have the inner meaning of Christ lying in the tomb, of Joseph in the Pit, and of many other allegorical stories.

Each one of the seven rays, the Elohim, also incarnates in matter. Each one of them retains its own definite key note or rate of vibration, and as it reaches the various planes of manifestation; throws the atoms of these planes into a vibratory rate which corresponds to its own.

Thus the Universe is a great Entity of seven distinct principles or parts. And just as man has his seven distinct and separate bodies, ranging from the external gross physical through finer and finer grades, astral, mental, and spiritual, so also has the Universe as a whole.

("Secret Doctrine" references are to the original edition of 1888.)
(To be continued.)

(In our next issue we will endeavor to show in what manner the monadic stream as it reaches downward into the physical plane throws matter into form.)

THE WHITE CITY OF THE CENTRAL SUN

By Francia A. La Due.

II.

I stood by a tall, beautiful white lily and was about to pluck it when I heard a low, sweet voice say: "Do not hurt me, sister mine." As the last two words fell on my ears, a wave of love, compassion, and companionship swept over me, and I realized that all the forms of vegetation I saw around me were living self-conscious entities. I listened: the huge pillars, the buildings, the trees, the very air was alive and thrilling with low love tones.

I walked along from tree to flower, gathering all I could from their soft whispers, when suddenly there came over me an unutterable longing for human companionship. Before I had time to fully formulate the wish, a deep, strong voice at my side said: "I am here, dear heart, but I could not become visible until you wished for me." I turned to look, and my heart seemed to leave me in that look. A form stood close beside me, the form of a man, noble and majestic, robed in a garment of cloth of gold, held together at the center of the breast by a great flashing ruby, in the center of which was a strange hieroglyphic. As I caught the look in those deep, searching eyes, eyes filled with compassionate love, purity, and power, a wave of adoration swept over my soul, and I cried out, "It is God." But the voice replied: "Not so, dear heart, I am David, thine other self. Thou art not yet ready for the Father's rest; thy work is not yet finished." My heart sank as a memory of all I had lately endured swept through my mind. All the soul hunger, all the suffering of those weary years before I had lain me down to rest pressed upon me. But I had no time to linger on such thoughts, for my companion was aware of my state of mind and said: "Be patient yet awhile. Look about you."

Then a veil seemed to fall from before my eyes, and I saw crowds upon crowds of human beings, all different in appearance. I could distinguish racial differences between them, which dress accentuated. All were clothed, like the form at my side, in robes or

mantles but of differing shades of color; and the jewels which caught up the robes on breast or shoulder gave forth an unearthly radiance. "What causes the variation of the light in the jewels?" I asked; and my companion answered: "The variation of radiance shows the difference in the degrees of advancement of the Spirit."

At this instant I heard a sound like that which might have been made by an immense silver trumpet. The sound rose and fell in ever-increasing waves throughout all space. The rosy hue of the atmosphere changed into a glowing white, while the slow, sweet murmur of the flowers, the trees, the water, and all forms of life, reinforced by sounds uttered by myriads of dove-like forms now floating through the air, gradually rose in tone and volume. The beautiful floating forms of humanity took on a new radiance, and from their lips pealed forth, in perfect harmony, such a glad reverberant, welcoming song as no earthly pen or tongue could describe. Strangest of all, the song seemed perfectly familiar to me, and without effort, I joined in the glad strains and raised my arm, as did those other forms, in appeal toward the heavens.

The heavens opened, and there came slowly into view a Form, completely encircled by seven other forms. These latter forms surpassed in beauty by far any form of life I had yet seen. But the Being in the center held every heart in that vast throng as though in the hollow of the strong, white Hand now extended as if in blessing. The glory, the purity, the strength, and the power that emanated from that princely Figure seemed to strike a chord in every breast until it could vibrate to no lower impulse.

"It is the Christ," cried a voice on my left. "It is the Buddha," said another at my right. "It is Horus," cried another at a little distance from me. "It is Confucius," said one still farther away. And far off in the distance I caught the murmur of many other sacred names. I was so entranced by the power of the Eyes that seemed to be gazing into mine and searching my very soul that I fell on my knees, saying, "It is the Father." But taking my hand, David said: "No, dear heart, it is the Master, the Christ. Rise and behold the symbol."

I bent my gaze in every direction, and wherever I looked I saw that a fine silvery thread of light was reaching from the heart of every individual in that vast throng, and that all of the threads were gathered into one strand that entered and disappeared in the Jewel that shone on the Master's Breast. I alone seemed to be without one. I turned to David in an agony of yearning love that I could in no wise comprehend. As I gazed into his eyes I seemed to feel my own fragile form dissolving, and I realized, with a glad yielding, that I was being changed by the Eyes looking with such masterful gaze into my own. A little longer and I was David, and David (my Higher Self) was I. No longer was there any sense of separation; we were one being. Then the silver thread flashed forth from my

heart also into the Heart of the Master. Life ceased to be such an enigma, and I recognized its unity and realized perfectly that by one effort of Will the Master could absorb my whole being, even as a part of myself had seemed to be absorbed by David.

Casting a look of tender love upon the multitude, the Master said: "Children, go work in my Temple. I am the Vine of Life, and the Vine has need of its smallest branch."

Little by little all things began to change. Like a dissolving view the Master vanished. I felt my personality again assuming its separate form and David leaving me all alone. The sky, the trees, the buildings, the water, all took on a more material guise. The beautiful form about me all dissolved and vanished. I opened my eyes to know myself as sick and alone in my little room; but with me was an illumination that has never since faded.

I arose and turned one more page in my Book of Lives.

(Concluded)

(The above is reprinted from a booklet bearing the title shown, "The White City of the Central Sun," published in 1921, and now given through the pages of the Artisan.)

VENUS, HER SPIRIT AND LAW.

"Like a fair lady at her casement shines

The Evening Star, the Star of Love and Rest."

Venus is the second planet from the Sun, and revolves around that orb in 224 days at a distance of sixty-seven millions of miles. This brilliant planet was the first one noticed by the ancients, on account of her brightness and rapid motion. She has been called the Beautiful, Vesper, and Lucifer. In Hindu astrology, from earliest times, this planet was considered as having two aspects, viz., Sukra, the bright, the shining, and Usanus, desire, the lower aspect. her Assyrian name was Ishtar; she is the astoreth of the Hebrews, Nana of the Babylonians, and Astarte of the Phoenicians. The banishment of Ishtar from the land of Hades, as told in the Chaldean myth, and her return to Earth symbolizes the reappearance of Spring.

In these names we have ideographed the double influence of Venus, now shedding a mildly benevolent ray upon Earth and corresponding to a similar characteristic in the soul of man, and again typifying the lower form of desire which, when carried to excess,

brings sorrow, care, and misery. She typifies love and wisdom in her most esoteric sense; and persons born under her rays have a strong, affectionate, yielding nature.

Love is the creative energy of our Father, or the Logos. She is full of Light and Power. She is said to swim upon all life, vivifying all, making prolific all, harmonizing all. She smooths the cross and sharp rays of Mars, which planet excites the lower in life that it may be brought into the higher by Venus. Therefore in her higher occult nature she is called the Preserver. Nothing in this Universe is lost while Venus lives. She moulds and softens our passional and fiery emotions. While the red Mars' ray sets free the motion, or hidden vibrations in plant life, Venus moulds prettily. She is the creative energy of the Father cast upon the sea of life, bringing the sea-foam, the spawn, the odor in the flower, the secret joy and beauty in the world, the Divine Love in Divine Woman. Love Divine descends to all mundane things and calls all things back and upward to Beauty. She gives us faith in the Universe; she unifies us with the Good; all things are hers which are beautiful in man. Music, poetry, art, all in the Holy of Holies in man throb and dance to her rhythm. Beautiful Venus in our planetary world is the symbol, the visible star governing these divine generations.

Her nature carried to excess hurts the eyes, makes harsh the voice, and gives an ugly form. It is well to have her rays steadied by Jupiter and Saturn. Otherwise persons dominated by the love element without reason would go blindly to their undoing, particularly if she be weak in the heavens, for then flattery and sentiment are listened to, and danger looms up.

Her corresponding note in music is A, or nearly that tone. Her colors are yellow and orange, yellow and crimson, yellow and lavender, yellow and white. She gives light hair, blue eyes, and a beautiful form.

Her diseases come only from perverted love or an excessive ill-balanced love, or faulty desires, affecting the kidneys and generative organs, causing weakly offspring, and if over-fed by Mars, then falling hair. Her signs are Taurus and Libra. Her best aspect is with Mars, her opponent. Then have we her soul nature, vivacity, artistic faculties dominant. Her number is six, and in the Secret Language of Correspondences six denotes relation, reciprocity, a conjunction, also service, sacrifice. The number also means to fix, to establish, to make one; and the student will do well to consider the principles of this number with the law of Venus. It is through her glorious nature that man learns to sacrifice his lower self that the Higher Self may have fuller and holier expression.

—Coulson Turnbull.

THE COMING AVATAR

(Concluded from last number).

The nearness of a Nirmanakaya Body to the auric center of the earth would be sufficient to raise the vibrations of every human being and even of the substance of the earth itself; and this change in vibration would raise the senses of man, especially the senses of sight and sound, to a marked degree.

The bringing of a lighted lamp close to the open door of a previously dark room filled with people would lighten the room, according to the size of the lamp and the intensity of the light given out by it. It would not be necessary for the occupants of the room to see the source of the light in order to be conscious of its nearness. With the dissipation of the darkness there would occur a notable change in the occupants of the room. Even a slight change in vibration would quite materially increase the mental action as well as the heart action of each occupant, although he might not recognize the cause of the increase. If you will consider the change in the sense of feeling, the actual relief of mind, and the brightening of the faces of all present when a lighted lamp is suddenly brought into a previously dark room in which you are, with others, quietly sitting, it will not be difficult for you to accept my statement regarding the effect of Spiritual Illumination on the whole nature of a race of human beings. I am not attempting to give a technical illustration of the effects of light on gross matter that would satisfy the mind of an academician, but there are certain correspondences between different grades or states of energy and substance which greatly aid the intellect in solving many of the most mysterious processes of nature, chief of which are processes by which spiritual light becomes manifested as light on the plane of gross matter.

What is true of the reincarnation or of the development of an Avatar is equally true of the lesser orders of life. The spiritual light which illumines the mind and soul of an Avatar illumines the mind and soul of every human being. As before said, it is but a matter of degree and of preparation for the reception of that light. The Light of the Central Spiritual Sun—spiritual light—is in actuality the light, or energy, we term the "Christos". The soul of man is primarily a reflection, so to speak, a beam of that light, clothed in energy or substance of lower vibratory rates.

In terms of Matter the first Trinity in manifestation is Light, Heat, and Electricity. A composite unit of the three states of energy is the basis of the substance which clothes the reincarnating soul, or personal Ego. It is the Thinker and the Thought and the Expression. In differentiation the Thought becomes the etheric body, and the Expression is that etheric body clothed in the gross matter of the physical plane.

I have only touched on this vast subject. My purpose in doing so has been to aid in furnishing a working hypothesis by means of which some understanding of the problem presented by the prophesied return of an Avatar might, at least partially, be solved. It must be understood that whether the Coming Avatar shall appear as a reincarnation of the Ego which previously incarnated in the body of Jesus of Nazareth, in the body of a child, or in the body of a man, or whether the vibration of a race shall be so raised as to enable the units of that race to behold the Glorified Form of a Buddhi, that recognition must be by intuitive perception of the individual seer, and not by associating the form and features with those of any preceding Avatar.

In previous messages I have endeavored to show somewhat of the tremendous issues facing the present human race within the recently opened ten-year cycle, as well as the unprecedented changes which will take place in man as a whole, or in part, and even in the very substance of the earth to some degree. The rapidity with which changes are taking place in the ideas and ideals of man is not alone due to recent world-wide events. It is first of all due to the entrance of a Great Soul into Nirvana—a soul that has completed its whole round of development, and to the nearness of another Great Soul to earthly environment. It is said that similarly rapid changes are taking place in the flora and fauna of some parts of the earth. Naturally such changes are always taking place, but it is the rapidity with which they occur at the present time which more particularly attracts attention.

It has also been taught by Masters of High Degree that these changes will culminate to a marked extent in the year 1928, and that a point of their culmination is due to fall between certain parallels of latitude and longitude on the Western Hemisphere, directly opposite a similar point between the same parallels on the Eastern Hemisphere, thus closing a cycle of time and space which opened nearly two thousand years ago.

In a prophecy made by one of the older Sages, we find the words: "The child of the East must lie in the West wind to receive the call to action." There are now many indications of the fulfillment of this prophecy. The young men of many eastern nations are rapidly receiving the call to social and political action at the present time in some of the countries of the Western Hemisphere, with a corresponding turning to their native lands to accord to entirely new ideals.

Knowledge of the form in which the Coming Avatar is to appear to man has been withheld from man for a definite purpose. If it should prove to be, as before outlined, in the form of a Glorified Body, it will not be difficult to understand how two biblical prophecies relating to the "second coming of Christ" may be fulfilled, i. e.: "He shall come in a cloud with power and great glory" and "He

shall appear in the twinkling of an eye, and every eye shall behold Him." Natural laws would have to be suspended to make possible the verification of those two prophecies if an Avatar were to appear in a strictly physical form. But whatever be the form, or whether that form be perceptible to inner or outer vision, one indisputable fact remains, the mere seeing of the form would count for little. It will rest upon the conscious effort of the individual man or woman as to what the final effect of that event will be upon him or her. The human will enforced by Divine Will must settle the question of preparation and the course of action to be pursued in the interim between now and the final event, as has been done in former Messianic Cycles. It would be well if each reader of this article should make an individual and present issue of this subject of the Coming of the Avatar. Above all else, his or her readiness for the Call of the Christ will depend entirely upon individual effort and the spirit of unselfishness which actuates that effort. We can only pray that the Christ may have mercy on the one who refuses to make the effort, for there is no mercy in the Code of Laws which governs the action of the Individual Ego—the Divine Self—when the human soul is brought before its Judgment Seat.

(Quoted from "Teachings of the Temple".)

H—[]

WORSHIP

Worship of some kind is universal.

"There is in the nature of man, or in the circumstances in which he is conditioned, something which leads him to recognize a superior being. The history of the various races of men shows that all, however blindly, are feeling after God."

True worship is spiritual.

"It is always the invisible that is real and eternal,
The submission of man's nothing-perfect to God's all-
complete,
As by each new obeissance in spirit, I climb to His feet."

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EDITORIAL MIRROR

The mysterious things and forces of past ages are commonplace things of today, and that which is mysterious and unknown to us today will be a commonplace in proportion in the ages to come. Man is ever lifting the veil that lies between the causes of the inner world and the effects of the outer world. He is insatiable in his quest for knowledge and light, and will never cease until he has consciously mastered all conditions and forces of both matter and spirit, which means that he is consciously one with the Godhead.

The Wisdom Religion, from which all religions and philosophies that have been based on fundamental truths have come, has ever taught from time immemorial the essential unity of all life, that everything in manifestation has come from the One, and that this one fundamental Unity manifests in diversity, thus bringing into existence the multitudinous forms, planes, and sub-planes of the Cosmos. The Wisdom Religion is also a Wisdom Science, and all true devotees and followers of the Wisdom Religion who have grasped its fundamentals endeavor to prove by outer and inner knowledge and correspondences that every true religion must naturally be scientific, and every fact of Science, when pushed to its ultimate, is always a religious truth, because if we probe into the heart or essences of things we find the One Eternal Living Reality, which is God the Creator, and this whether we deal with living organisms, like man, or angels, or animals, trees, and plants, or so called inorganic substances, minerals, crystals and so on. Modern Science for the last thirty years has been on the border-land of what we call the occult or a knowledge of the essential unity pervading everything in existence from the tiniest insect to the highest Spiritual Regent ruling life in its particular cosmical field of work.

Back of the thirty years' period referred to, modern Science consisted mainly of a classification of phenomena and collection of

isolated facts and data in various fields of scientific endeavor. But no fundamental relationship was shown to exist between these facts until recent years, when, as said, modern Science has stepped on or over the threshold of what is called the occult, or in other words, is able to see back of the vast panorama of outer effects in nature to the inner causes that move to action. This is well illustrated in such books as "Ether and Reality" by Sir Oliver Lodge, and we take the liberty of quoting a few paragraphs, for the sake of illustration, from a recent review of the book.

"Ether, then, is not matter, though it is a substance: it is the vehicle of matter. It is a universal connection medium, filling all space to the furthest limits, penetrating the interstices of the atoms without break in its continuity. Matter is discontinuous; between the electrons composing it lies ether; but ether is continuous." "We employ it every day and every minute of our lives. It is the densest substance known, with physical properties, and if we could handle it directly instead of inferring it from its modifications, we should come very close, at last, to Reality." "Actual contact with matter we never know; between the atoms of our finger and the atoms of the stone we handle lies a cushion of ether. Two bits of metal pressed together do not touch; if they did they would cohere; a microscopic cushion of ether separates them. We act, that is, not on matter directly, but on ether, matter itself being but a peculiar modification of ether, just as a knot is a peculiar configuration of string, though still string. Being the densest substance known, it is curious that we have no sense-organ for apprehending it. We appreciate only its modifications".

"The main modifications by which we are aware of it (ether) are electricity, magnetism, heat, light, radio-telegraphy, and so forth. All solar energy reaches us by way of the ether vibrations. When warming our hands at a fire it is the ripples of ether excited by the fire we feel, and not hot air. The air remains cool. Gravitation is another modification of this mysterious substance. Just as ether connects our hands with the fire, so ether connects our earth with, say, the moon—how, we do not know—pulling her at a distance of 240,000 miles down toward us. 'Something directly in contact with the moon is curving her path, even if it be only a warp in space. There is this immediate connection. The whole universe is welded up into a unity, every part connected with every other part.' Ether thus makes the atoms of a stone cohere, so that they do not become a mere heap of sliding sand, while, equally, it literally binds the stars in their courses."

“How this amazing substance is related to matter, we do not know. We touch here the fringe of a vast subject. Matter, since it breaks up, decays, and disappears in radiation, is ‘subpermanent’; but the ether, in which matter is apparently merely a kink, has perfect properties. No law of dissipation applies to it; it is invisible, inaudible, intangible, perfectly transparent, the transmitter of every kind of force, and all energy finally belongs to it.”

Students familiar with “The Secret Doctrine”, the “Bhavagad-Gita” and other similar works interpreting some phase of the ancient Wisdom Religion and science, should easily see from what has been said how this ether, of which the Akasha is undoubtedly the highest phase, explains the fundamental line that runs through these ancient teachings, namely, that there is but One Life, all things and creatures come from the One Source and return to It, and that there is a stage of consciousness finally attainable which is changeless, that is, it is above and beyond the limitations of form, matter, and time; and from this ether, as it is called, which is the lower aspect of the Akasha, we finally weave our body of immortality, known sometimes as the fire body, or the Nirmanakaya Robe of a Master of Wisdom and Compassion.

Sir Oliver Lodge refers to this as follows: “By a kind of instinct one feels it (ether) to be the home of spiritual existence, the realm of the awe-inspiring and the supernal—Does life enter into relation with the ether as well as with the matter? A matter-body is animated when it belongs to a plant or an animal. Is the ether-body likewise animated? I suggest that the true vehicle of life and mind is ether, and not matter at all.”

The review of this book (“Ether and Reality”) is given in the International Book Review for March, 1926 and concludes with these striking words, which show how long a stride modern Science has made in finally arriving at some of the fundamentals of occult philosophy: “It is in his suggestion—‘surmise’, he calls it—that either may be animated and that the indestructible ‘ether-body’ may be the vehicle of mind and life, even of survival, that the author appeals to our imagination sometimes. ‘Ether’, his final sentence declares, ‘is the primary instance of Mind, the service of Soul, the habitation of Spirit. Truly it may be called the living garment of God.’”

All of the above, taken in connection with what students of occultism know of the Akasha, of which ether is a phase, can easily

see how, as Science pushes its investigations into this wonderful field of inner causes, it inevitably touches truths so deep, profound, and comprehensive that the religious instinct must naturally be aroused. In other words, the Divine within man is made to vibrate when these deep unifying truths are grasped; and thus knowledge or science becomes religion, and religion becomes scientific in the highest and purest meaning of the word.

—W. H. D.

“The great secret of morals is Love, or a going out of our own nature and an identification of ourselves with the beautiful which exists in thought, action, or person not our own. A man, to be greatly good, must imagine intensely and comprehensively. He must put himself in the place of another and of many others. The pains and pleasures of his species must become his own. The great instrument of moral good is the imagination.”

—Percy Bysshe Shelley.

“Take, O Lord, and receive my entire liberty, my memory, my understanding, and my whole will. All that I am, all that I have Thou hast given me, and I give it back again to Thee to be disposed of according to Thy good pleasure. Give me only Thy love and Thy grace: with Thee I am rich enough, nor do I ask for aught besides.”

—Ignatius Loyola.

“No life
Can be purer in its purpose and strong in its strife
And all life not be purer and stronger thereby!”

TEMPLE BUILDERS' LESSON NO. 198.

"Ye have heard that it hath been said, thou shalt love thy neighbor and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."

This sounds very simple, but until you really try it you will not know the tremendous force you call into action by following these instructions. No form of evil thought can have any effect on you if you meet the evil doer or thinker with real love and prayer for him.

—V. M.

Judge Not

"Judge not that ye be not judged. For with what judgment ye judge ye shall be judged; and with what measure ye mete it shall be measured to you again."

This is what the Masters mean in the fifth Temple commandment when they say, "And so put in action the converse force of creative sound and word, for the Higher Law will reverse the action of the force thus directed and bring back upon thee with intensified strength the results of the broken law".

—N. K. M.

Renew Thy Life.

"Raise thine eyes to the light on the mountain top when the morning sun shall gild the heavens, thou who dost rest supine in the shade of the valley beneath. Knowest thou not that the light of the noon-tide will blind thine eyes if, all unprepared for its glory, it falleth too swiftly upon thee?"

I think this means always look up. Remember that the voice of your God speaks from the mountain top. Do not remain idly in your peaceful heaven and think that now that you have found the truth you can rest serenely for the rest of time. On this physical plane we cannot know the whole truth, so there is always more. So renew thy life, and be ready for the great dawning that is to come. We will be blinded by its light if we are unprepared. Let us keep our faces always turned toward the mountain top.

—H. T.

THE COMING GOLDEN AGE

II.

The general tendency of the evolution of Spirit into matter was from unity into diversity. Spirit had to spread through and permeate the universe. Just as the sap flows in the spring into the trunk, bough, branch, twig, and leaf of the tree and then bursts forth into blossom and fruit, so the Ensouling Force goes out from the state of sleep into that of waking. The sap of the Cosmic Tree penetrates the various planes in their order, permeates them with its force, and impels them into outer expression. When the culminating point is reached, the fruit ripened on the tree, the sap commences to flow downward again into the roots and is gradually withdrawn into the reservoir of force. A period of dormancy ensues. Exactly the same process occurs in the Cosmic Tree, the Universe.

The withdrawing of the sap back inward again in the case of the Cosmic Tree consists of a gradual spiritualization and unification of the parts which were differentiated in the process of the evolution of Spirit into matter. Each portion has to be redeemed after its crucifixion in matter, and in this process the Temple has its part to play. "Great Unifier, Spirit of Universal Harmony, Love, and Wisdom," etc. The Temple force must be a unifying one, and we who have lived at the Center and indeed elsewhere feel it and know it.

The many tribulations through which we have passed together have bound our hearts in bonds of Holy Brotherhood as nothing else could, and no doubt we have ahead of us many more trials and troubles, which will, of course, bind us in still closer ties. All humanity is going through this process. We at Halcyon are merely an expression in a small way of what is going on all over the world. But perhaps the fact that we are getting such an influx of Lodge Force will account for the trials and victories also, for only by friction between the higher and the lower can victory be won, and if this be the case, then no doubt we are gaining spiritually as a result of the educational process, which comprises all these trials and struggles.

Perhaps in human life the key-note of the new upward cycle will be giving rather than getting. Possibly the point has been passed where Spirit had to grasp and permeate every cell and molecule; and now it must turn and commence, like the prodigal son, the journey toward its Father's House. Perhaps, inspired by what love it can draw down from the inner spheres, with will as a driving power and what wisdom it has gained as a result of its experience in matter to guide it, it will now begin to draw together again and gradually establish on earth the community of Spirit which exists already in heaven. This is no doubt the Force which is impelling into ac-

tion and precipitating on to the physical plane many efforts along co-operative lines which have been undertaken in recent years.

Now, while this is an entirely serious and important matter, one of the most important to which we can give our consideration, it is difficult to discuss it in any detail without doing so in a somewhat lighter vein, for the plane of social conditions and every-day life is far removed from the plane of the Dhyan-Chohans and the Dhyani-Buddhas; and while the object, or rather one of the objects of the Temple is eventually to establish on earth a community such as exists in heaven, yet it is by no means an easy thing to do nor one which can be accomplished by talking about it.

It has taken humanity many, many years to reach its present condition of diversity, and it will, no doubt, require many years for it to regain a condition of absolute brotherly love and equality and liberty.

As I understand the teachings of Theosophy, the Dhyan-Chohans are the Spiritual Forces which form the inspiring power which causes a blossoming forth at the beginning of a manvantara, or period of expression. Let us think of them as the sap which is encased during the winter time in the root of the tree. The universe gradually unfolds, first a very tenuous something, which I suppose could hardly be described by words, except perhaps to say that it is basic matter-substance inspired by basic mind—the original Father and Mother. The Dhyan-Chohans are commencing to incarnate; the sap is flowing into the trunk. The next step is into the psychic plane. The forces of what will be man in the future commence to coalesce. Their bodies are formed from basic matter but are tenuous and unsubstantial, composed of “such stuff as dreams are made of”. Yet they are ensouled with the mind force which flows downwards from the Dhyan-Chohans. The sap is flowing into the boughs of the tree of life.

From this plane they descend in the next outbreathing into the astral plane, which we will consider as analogous to the branches and twigs of the tree. We will not try to follow the evolutionary flow in further detail, but no doubt the analogy could be carried on right through the larger cycles. When the tree has blossomed and fruited the sap begins to flow inward again towards its winter reservoir in the roots; and when the period of expression is passed and the fruit of the cycle of manifestation is ripened, the resultant essence is the Dhyani-Buddhas. They are the cream resultant from the churning process which has been gone through. The stream of life returns to its source plus the self-consciousness which has been gained on the journey.

Now, of course, the general trend of this indrawing is one of unification. At the outpouring of force at the beginning of a manvantara the tendency was toward diversity. This breaking up into small divisions occurred in all the ramifications of life, and probably

a student of sociology could show how men have passed downward from a communal state into a purely individualistic one.

Earlier in this paper I have tried to point out that as, at the present time, the trend is upward toward communal life again, isolated efforts in co-operation, and even in communism, are being made. The unifying force is trying to push its way through the shell of individualism, and undoubtedly a communistic system will prevail in human life in the not far distant future. The sap of the tree of life is now commencing on its return journey to the Father in Heaven, and the first impulse it feels is toward unity. The problem which confronts humanity will be how to arrange and adjust things to this new vibration, and the problem must and will be solved.

A little experience in group co-operation will quickly prove that while all will readily agree on methods, yet in the application of these methods and their crystallization into practice a vast difference of opinion will occur, and friction, failure, and dispersal only too frequently result. The divine impulse toward unity has split up and animated the lower mind, and immediately diversity occurs. Quite often this failure is attributed to the selfishness of the individual, and quite often it is due to this cause. But possibly quite as often it is due to the fact that on joining the group each member has a slightly different ideal from every other one, and when they are drawn closely together in daily life it becomes a question of principle as to whether they shall stay or not.

In one or two experiments along co-operative and communistic lines in which the writer has been involved, the feeling of those who staid with it long enough to really try it out was one of the most abject slavery. Being bound together so closely, the business of one was the business of all, and each and all felt that they were (and of course they really were to an extent) responsible for and justified in actively interfering in the business of each other. When this point is presented to the idealist he usually replies that this **should** not be so, that we **should** work together for the common good more faithfully and well than for ourselves. This is perhaps true. We should and no doubt will work in this way some time, but as the colored gentleman said, "Ought to be ain't is", and the writer has yet to see an example of it in a whole organized community. Isolated individuals do work as unselfishly and faithfully for others as for themselves, and no doubt these good souls are unconsciously leavening the lump.

The experience in a center of this kind quite often is that a group is formed, breaks from the causes enumerated, and disperses. Some of the members of the group remain, and in time new blood comes in, which insists on starting again in the same way and covering the same ground. A similar process occurs over and over again, the same weary round of effort and failure. No doubt some of the

results of these experiences are not lost. Perhaps while they cannot be consciously used to ensoul the new group, yet the essence of them may, unknown to them, do so; and possibly this may be the leavening force which will, by garnering new experience from every effort, gradually evolve a system which will be at the same time filled with the spirit of brotherhood and practical also.

It would seem, however, that there are two distinct methods of endeavoring to approach the state of communism. One method would be that of forming plans and making laws which would tend in that direction. A matrix or mould is created by the imagination, and humanity is to be run into this mould willy-nilly and gradually induced to be brotherly whether it will or no. Perhaps, in order to externalize brotherhood and real communism by the second method we must use the triple key again—Love, Will, and Wisdom. Creeds will never open the door to brotherhood. Laws may help, systems and methods may help, probably do, but the only thing which can bring real brotherhood on earth is the triple key—Love, Will, and Wisdom.

The Temple motto is, "Creeds disappear, hearts remain". When a question presents itself the solution under this method would be not to ask oneself, "Is this the law? is this according to convention or habit or usage?" but rather to say to oneself, "Which course of action, this or that, will, according to my feeling, conduce the more greatly to unity and brotherhood on earth?"

Jesus was the last Avatar to appear on earth. His incarnation into the flesh brought a new vibration. A new keynote was struck. Another Avatar is rapidly approaching incarnation. His vibration is already stirring the hearts of men toward the opening cycle of a still higher vibration. The force brought into the world by Jesus, which has so vitally influenced the race, will, on the advent of the coming Avatar, be stepped down, so to speak, one degree and put into expression on the outer plane. Here we have the key for future co-operative effort. Instead of forming systems and laws and compelling the adherence to the letter of the law, the new cycle will be inspired with the Spirit.

As the lover, shod with air, steps blythely forth to meet his dear one the sun shines more brightly and the flowers pour forth their fragrance more abundantly and the birds sing more sweetly because his heart is filled with thoughts of love. In the new age which we are about to enter the worker will conquer his difficulties far more easily and swiftly than of yore, for he will carry within his heart a deeper and sweeter chord than was possible when gain alone was his object. His work will be inspired with thoughts of love, and he will tune in with the deeper and richer chimes of the inner spheres and be thereby brought into closer touch with the Lodge of Masters and his own Higher Self. The astral body of the Avatar is forming now, and all the true aspiration and selfless services which

may be rendered by humanity go to form the material of which this body is being coalesced.

—Ernest Harrison, Halcyon, Calif.
(Concluded)

PERTINENT PARAGRAPHS

Materialism thinks man to be his body, life to be physical forms. From this it must see life sometimes realized, at others utterly defeated. A perfect infant is born today; tomorrow it is dead; a genius born to unfold in greatness is cut off at the dawn of his achievements; seeds by the million fall on stony places and are blasted; flowers and fruits, birds, beasts, butterflies and bees are cut down by the myriads before their lives are half way thru without issue and without purpose.

In Fact life is always defeated for the materialist. There is nothing for it to do but to die. Yesterday a human being lived, today he is dead; yesterday a whole family lived, today it is dead. Yesterday a great civilization flourished. It reared its cities, spread its colonies and its learning, painted its pictures, and sang its songs. Mothers carried their babes forth into the sun and crowned their youths with immortal hope; strong men performed their deeds of strength; prophets foretold the undying future; and priests chanted the ever old and ever new paeans of Life Eternal. But today there is nothing left of all of this but a mound of earth and a broken stone. It died—snuffed out.

Today a great civilization rears its achievements all round the earth; tomorrow it, too, will be nothing but dust. Today a human race inhabits the globe; tomorrow it will be dead, frozen stone dead on a planet stark and lifeless. And come to life again?—"Quoth the raven, Nevermore." All this deadly song of death, hovering harpy-like over the forms of life, is it tragedy, true tragedy, or just opera bouffe?

Trust lies at the bottom of all conscious life, and faith is fundamental to mankind. Out before us lies the obscured and brooding mystery of the unrevealed. Yet we believe in the sufficiency of life and have faith in the boundless Unknown. Even to ourselves are we unknown. But behind thought, behind philosophies and creeds

lies a faith in the sufficiency of our unknown selves to bring forth from that Great Unknown a fate that fits our faith. Unto that fate we go on and on into the great Mystery, treading the pathways of twilight upon this our human voyage of discovery. So deep and subtle is this faith in life that, unbelieving, we still believe. And we build from hour to hour in the shifting shapes of change our embodiments of thought with a purpose that is unconscious of end. We think not end nor see end. We think not death, but Life. We think Life because we are Life, whose purpose is divine and whose consciousness is of eternity.

—F. W., Halcyon, Calif.

THE TEMPLE CONVENTION

The Twenty-Seventh Annual Convention of Temple members will be held beginning Sunday, August 1st, with the usual preliminary social meeting Saturday evening in the parlors of the Halcyon Sanitorium. Members who expect to be able to be in attendance should notify the Center, so that we can have some idea of what amount of accommodations to provide.

These annual Temple conventions are of extreme importance to the Temple organization, as great inner forces are poured into the Center at such times and radiate to the circumference. Every member who can be in attendance at such time will help to distribute and disseminate the great volume of inner Light and Lodge Forces inflowing at this annual period. Also it is well for all members to make contact with the Temple Center if they possibly can, because it lays a magnetic line between them and the Temple Center over which the Forces of the Lodge may get to them more easily, and they may be able to draw on these Forces because of the connection so made.

The first official meeting of the convention will be held in the Blue Star Memorial Temple at 10:30 a. m., California time, and will consist of devotional services, meditations on appropriate themes, devotional readings, and music vocal and instrumental. Members wherever possible should join with us in spirit at this particular time.

The second meeting will be held Sunday afternoon of the 1st, beginning at 2:30, and will consist of talks and addresses on fundamental Temple subjects of the most vital interest, interspersed with musical numbers both vocal and instrumental.

APPRECIATION OF THE NEW BOOK
 "Teachings of the Temple"

"My daily study of the Master's teachings has given me much enlightenment, and it is strange (or may I better say natural) that every time I have a problem and come to open the Book my eyes fall on just that passage which answers my mental question."

—H. G., Eureka, Calif.

"Teachings of the Temple" is a wonderful book, and I only wish there were thousands more copies in the hands of the people. Really, to be honest, we members don't realize the comfort and blessings there are in the Temple Teachings. I wish I could impress the many that have not the book to put forth an effort and get it."

—D. DeV., Green Bay, Wisc.

"To me the lessons in the Book, which are the writings of the Masters, deal with questions that come to every occult student or mystic on problems on which the Masters alone can give light to humanity generally. The Book is of infinite importance, because it represents the transition period of the Masters' writings and works between the advent of "The Secret Doctrine" and the coming and entering into the great New Cycle which we are in now. Therefore I feel it will hold a place in occult science and philosophy in the future that no other book does. This does not mean that there are no other books given to the world by the Masters that are of great importance. In reading this Book in the shade, to my inner vision there manifests a bright light over every line where the words are printed. The light is so bright that it makes the white paper it is printed on seem yellow. This is the only book on which I have seen this light so manifest."

—C. B., Oakland, Calif.

"Now I am thanking that dear thoughtful comrade for the beautiful book and its priceless teachings. It seems like the familiar face of an old friend—a valued friendship dating back some twenty-eight years. Our Friend (the Master) spoke to us from Syracuse then. He speaks now from beautiful Halcyon, but his home is ever the same."

—I. E. B., Toledo, Ohio.

"I wish to thank you from the bottom of my heart for the wonderful volume "Teachings of the Temple", which was duly received.

It is needless to make any comments on a collection of Wisdom teachings of such magnitude. It is enough that these emanate from such a high spiritual source as the Master Hilarion. In humble reverence its contents will be studied for further enlightenment and guidance."

—J. S. B., New York City.

TEMPLE ACTIVITIES AND NOTICES

As our readers know, the appreciation of the book **"Teachings of the Temple"** is constant and gratifying, indicating that the force that the Great Lodge has sent out through these wonderful teachings is meeting with response in fullest measure in the hearts and minds of many hungry souls in various parts of the world. Price, \$3.00 post paid.

"From the Mountain Top", another Temple publication, has steadily circulated since its publication some years ago. Its high and uplifting messages and the forces ensouling them have been an inspiration to many and brought them closer to the Master's presence. Price, \$2.50, post paid.

"Occultism for Beginners" continues to meet with steady favor, and though it was put out some years ago, we are in receipt constantly of letters expressing the highest appreciation of its contents. Price, paper bound, 35c.

"The White City of the Central Sun", by B. S., has been published in booklet form. The first half of it appears in the present number of **"The Temple Artisan"**. Price of booklet, 25c.

The above books can be ordered from the Halcyon Book Concern, Halcyon, California.

H. P. Blavatsky Souvenir. A pencil sketch made by H. P. Blavatsky in Union Square, New York City, in 1874, came into possession of the Temple of the People many years ago. An unsigned description of this sketch was put on it at the time by someone, describing the effort. At the bottom of the sketch, however, and bearing her signature, is the following: "Result of half hour's 'trying' in a dark room. Presented to her friend Epes Sargent by H. P. Blavatsky." The picture is full of interesting symbols; and some years ago B. S. interpreted it as a picture of the Path. We have recently had photographic copies made of the original, mounted on heavy cardboard 12x15 in. This is a most interesting and instructive souvenir of H. P. B. A copy of this pencil sketch, which has been copyrighted, will be sent, with typed interpretation referred to above, post paid on receipt of \$5.00. Address all orders for copies of the pencil sketch to The Temple of the People, Halcyon, Calif.

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